



UNITED ARAB EMIRATES
MINISTRY OF EDUCATION



Islamic Education

Grade 9

Part One

First Pilot Edition

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



and its novelties in the light of the principles of Islamic 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 pressing contemporary 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 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.

The authors



Answered by:



The Official Fatwa Centre in the United Arab Emirates



1

Free Fatwa line (8 am – 8 pm)
(Arabic – English – Urdu):
[8002422]

2

Fatwa service through SMS
(Etisalat - Du): [2535]

3

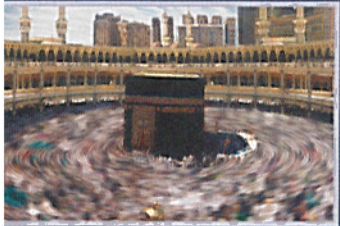
Public Fatwas through the website
(24/7): www.awqaf.gov.ae

4

For calls for outside the UAE:
[00971 2 20 52 555]

Table of Contents

Unit One:	(wa yakhluqu maa laa ta'lamoona) (And He creates that which you know not) 14
	Lesson One: In the Holy Presence of Allah, His Messenger and the Ruler 15
	Lesson Two: The Seven Grave Sins 26
	Lesson Three: The Forgiving (Al Ghafour), The Just (Al 'Adl), Glorified be He 35
	Lesson Four: Exchanging Advice in Islam (Tanasuh) 45
	Lesson Five: Alms-giving (Zakat) in Islam 54
Unit Two:	(Wa azzin fin naasi bil Hajji) "And proclaim unto mankind the Pilgrimage." 67
	Lesson One: The Safety of Society and the Unity of Its Members 68
	Lesson Two: The Permissible (Halal) is Self-evident 79
	Lesson Three: The Core of Religion is Sincerity (naseeha) 87
	Lesson Four: Pilgrimage (Al-Hajj) 96
	Lesson Five: The Farewell Pilgrimage (Hajjat Al Wadaa) and the Death of the Prophet, peace be upon him, 109
Unit Three:	(innal laaha yuhibbul muqsiteen) "Surely Allah loves the equitable" 120
	Lesson One: Faith is a Grace from Allah, Glorified and Exalted be He 121
	Lesson Two: Society is Made up of Men and Women 131
	Lesson Three: Justice in Islam 139
	Lesson Four: Permissible (Halal) and Forbidden (Haram) Foods and Drinks 147
	Lesson Five: Imam Muslim, may Allah have Mercy upon him 160
	Lesson Six: Security and Safety 168



Lesson Heading

Learning outcomes/ Performance Indicators

In the Holy Presence of Allah, His Messenger and the Ruler	<ol style="list-style-type: none">1. 1. I Recite the holy verses paying attention to the rules of correct recitation2. 2. I explain the meaning of Qur'anic words3. 3. I Infer some of the significances of the Qur'anic verses4. 4. I explain the situations indicated to in the Qur'anic verses5. 5. I apply the values embedded in the Qur'anic verses
The Seven Grave Sins	<ol style="list-style-type: none">6. 1. I recite the hadith in correct language7. 2. I explain the vocabulary of the hadith8. 3. I identify the significances of the hadith9. 4. I explain the reason for calling these wrong-doings grave sins
A Forgiving (Ghafour) Lord	<ol style="list-style-type: none">10. 1. I explain the concept behind the name of Allah "The Forgiving" and the name of Allah "The Just"11. 2. I explain the characteristics of the forgiveness of Allah, glory be to Him,12. 3. I identify the scope of Divine Justness
Exchanging Advice in Islam (Tanasuh)	<ol style="list-style-type: none">13. 1. I explain the importance of giving sincere advice as an Islamic duty14. 2. I infer the meaning of 'giving sincere advice'15. 3. I identify the ethics of giving sincere advice16. 4. I explain the advantages of giving sincere advice and its effects on individuals and society
Zakat (alms-giving) in Islam	<ol style="list-style-type: none">17. 1. I explain the concept of Zakat linguistically and idiomatically18. 2. I infer the benefits and advantages of Zakat for individuals and society19. 3. I calculate nişāb (the amount of wealth a Muslim must have before being obliged to pay Zakat)20. 4. I identify categories of Zakat recipients21. 5. I show keenness on solidarity in society
The Safety of Society and the Unity of Its Members	<ol style="list-style-type: none">22. 1. I recite the verses of the Qur'an observing the rules of correct recital23. 2. I interpret the meaning of the Qur'anic terms24. 3. I infer some of the significances of the Qur'anic verses25. 4. I explain the relationship between security and peace26. 5. I apply the values and principles embedded in the Qur'anic verses

Lesson Heading

Learning outcomes/ Performance Indicators

Permissibility (Halal) is Self-evident	<ol style="list-style-type: none">27. 1. I recite the hadith in sound language28. 2. I point out the types of guidance mentioned in the hadith29. 3. I find out the importance of avoiding suspicion30. 4. I make sure of freeing my heart from suspicion
The Core of Religion is Sincerity (naseeha)	<ol style="list-style-type: none">31. 1. I recite the hadith in correct language32. 2. I infer the enlightening advices mentioned in the hadith33. 3. I explain the importance of sincerity (naseeha)34. 4. I infer the spheres of giving sincere advice35. 5. I explain the effect of sincere advice on individuals and society36. 6. I am eager to love welfare for others
Al-Hajj (The Pilgrimage)	<ol style="list-style-type: none">37. 1. I explain the meaning and rulings of Hajj.38. 2. I identify types of Hajj and their associated rituals.39. 3. I identify the pillars of Hajj, its obligatory duties and sunnah practices.40. 4. I infer the virtues of Hajj.41. 5. I design an advertisement explaining the rituals of Hajj.
the firewall Pilgrimage and the Death of the Prophet , peace be upon him,	<ol style="list-style-type: none">42. 1. I explain the most important episodes of the Farewell Pilgrimage.43. 2. I infer the lessons learned from the Farewell Pilgrimage.44. 3. I identify the significances of the attitudes of the Companions, may Allah be pleased with them, when hearing of the death of the Prophet, peace be upon him,.45. 4. I am keen on emulating the Prophet, peace be upon him,.
Faith is a grace bestowed by Allah, Glorified and Exalted be He.	<ol style="list-style-type: none">46. 1. I recite the Qur'anic verses that I have learned by heart paying particular attention to the rules of correct recitation.47. 2. I explain the meaning of Qur'anic vocabulary.48. 3. I infer the significances of some Qur'anic verses.49. 4. I explain some of the situations referred to in these Qur'anic verses.50. 5. I apply the values incorporated in the Qur'anic verses.

Lesson Heading

Learning outcomes/ Performance Indicators

Society is Made up of Men and Women	51. 1. I recite the hadith in correct language. 52. 2. I explain the meaning of the words in the hadith. 53. 3. I explain the overall significance of the hadith. 54. 4. I determine the manifestations of acting like the opposite sex. 55. 5. I infer the risks associated with acting like the opposite sex.
Justice in Islam	56. 1. I explain the concept of justice. 57. 2. I identify the spheres of justice. 58. 3. I identify the benefits of justice. 59. 4. I make sure of respecting the rights of others
Permissible (Halal) and Forbidden (Haram) Foods and Drinks	60. 1. I give examples of types of food that Allah, Glorified and Exalted be He, has permitted us to eat. 61. 2. I explain the preconditions of game hunting. 62. 3. I identify the types of forbidden animals in game hunting. 63. 4. I infer the rules of permitting or forbidding foods and drinks. 64. 5. I analyze the reasons for forbidding some foods and drinks.
Imam Muslim, may Allah have mercy on him	65. 1. I point out the lineage of Imam Muslim. 66. 2. I infer the most important characteristics of Imam Muslim. 67. 3. I explain the contribution of Imam Muslim to the service of the Prophet's hadiths. 68. 4. I infer lessons from the life of Imam Muslim. 69. 5. I make sure that I emulate Imam Muslim.
Security and Safety	70. 1. I explain the concept of security in Islam. 71. 2. I explain the importance of security in the lives of individuals and community. 72. 3. I identify the spheres of security. 73. 4. I infer the means of achieving security 74. 5. I work on reinforcing security and safety in my homeland.



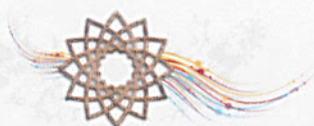
Unit

1

﴿ وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴾

(Wa Yakhlūqu Mā Lā Ta'lamūna)

"And He creates that which you know not"



Unit Contents:

Lesson	Focus	Scope
1 In the Presence of Allah, His Prophet and the Ruler	The Holy Qur'an	Divine Revelation
2 The Seven Grave Sins	Hadiths	Divine Revelation
3 (Al Ghafour) The Forgiving, (Al 'Adl) The Just, Glorified be He	Creed of Believers	Creed
4 (Tanasuh) Exchanging Advice in Islam	The Values of Islam	The Values and Morals of Islam
5 (Zakat) Alms-giving in Islam	Acts of Devotion	The rulings of Islam and their objectives

Lesson 1

In the Presence of Allah, His Prophet and the Ruler

This lesson teaches me to:-

- Recite Qur'anic verses correctly paying attention to the rules of correct recitation (tilawah تلاوة).
- Explain the meaning of Qur'anic words.
- Infer some of the significances of the Qur'anic verses.
- Explain the situations mentioned in the Qur'anic verses.
- Apply the values embedded in the Qur'anic verses.

• Explain the meaning of Qur'anic words.

Al Hassan Al-Basri -may Allah have mercy on him- said that some people slaughtered their sheep before the prayer ended on Eid Al-Adha (The Sacrifice Feast); this occasioned the revelation of verse

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ﴾

[Yaa ayyuhal lazeena aamanoo la tuqaddimoo baina yada yil laahi wa Rasoolihee] "O you who believe, be not forward in the presence of Allah and his Messenger." The Messenger, peace be upon him, ordered them to re-slaughter sacrifices.

I identify:

the difference between expressing an opinion and taking a decision.

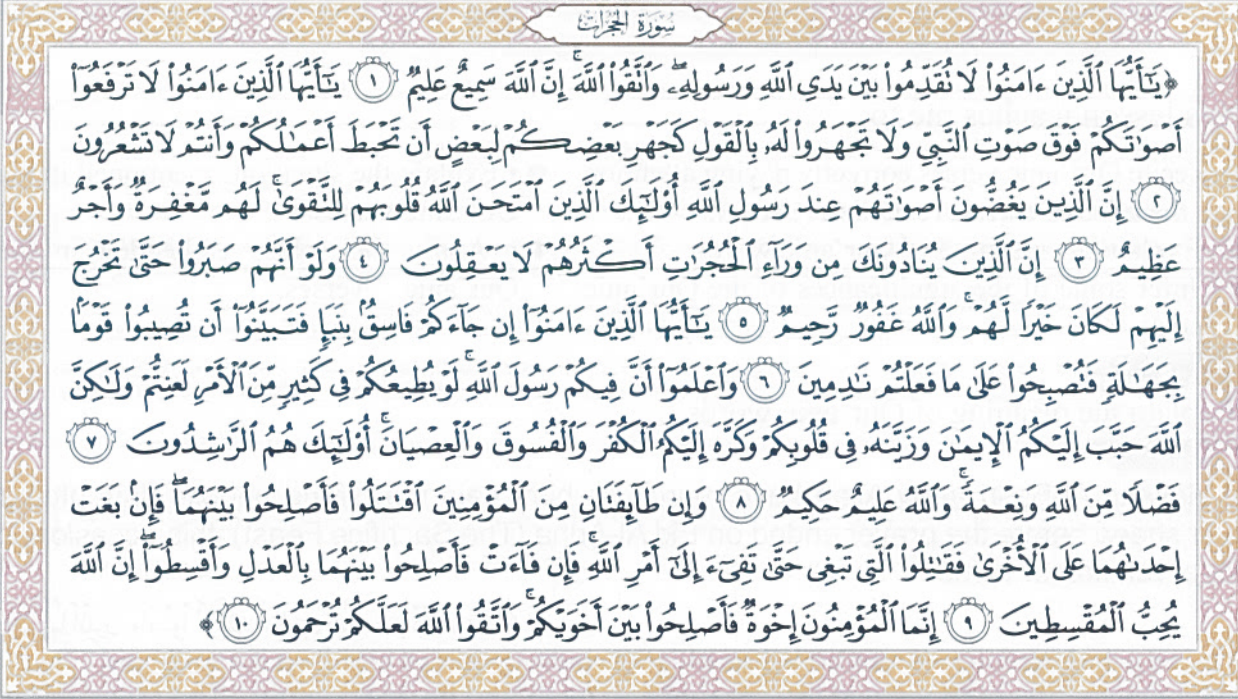
I specify preference:

Which do you prefer to submit to the Principal of your school: a proposal or a decision?



I use my skills to learn

I recite and learn by rote.



Bismillaahir Rahmanir Raheem

Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Tuqaddimū Bayna Yadayī Allāhi Wa Rasūlihi ۗ Wa Attaqū Allaha 'Inna Allāha Samī'un 'Alīmun

2. Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Tarfa'ū 'Aṣwātakum Fawqa Ṣawti An-Nabīyi Wa Lā Tajharū Lahu Bil-Qawli Kajahri Ba'dikum Liba'din 'An Tahbaṭa 'A'mālukum Wa 'Antum Lā Tash'urūna

3. 'Inna Al-Ladhīna Yaghuḍḍūna 'Aṣwātahum 'Inda Rasūli Allāhi 'Ulā'ika Al-Ladhīna Amtāhana Allāhu Qulūbahum Liltaqwa Lahum Maghfiratun Wa 'Ajrun 'Aẓīmun

4. 'Inna Al-Ladhīna Yunādūnaka Min Warā'i Al-Ḥujurāti 'Aktharuhum Lā Ya'qilūna

5. Wa Law 'Annahum Ṣabarū Ḥattá Takhruja 'Ilayhim Lakāna Khayrān Lahum Wa 'Allāhu Ghafūrun Raḥīmun

6. Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'In Jā'akum Fāsiqun Binaba'iin Fatabayyanū 'An Tuṣībū Qawmān Bijahālatin Fatuṣībū 'Alá Mā Fa'altum Nādimīna

7. Wa 'Alamū 'Anna Fīkum Rasūla Allāhi Law Yuṭī'ukum Fī Kathīrin Mina Al-'Amri La'anittum Wa Lakinna Allāha Ḥabbaba 'Ilaykumu Al-'Imāna Wa Zayyanahu Fī Qulūbikum Wa Karraha 'Ilaykumu Al-Kufra Wa Al-Fusūqa Wa Al-'Iṣyāna ۗ 'Ulā'ika Humu Ar-Rāshidūna

8. Faḍlān Mina Allāhi Wa Ni'matan Wa Allāhu 'Alīmun Ḥakīmun

9. Wa 'In Ṭā'ifatāni Mina Al-Mu'uminīna Aqtatalū Fa'aṣliḥū Baynahumā Fa'in Baghat 'Ihdāhumā 'Alá Al-'Ukhrá Faqātilū Allatī Tabghī Ḥattá Taft'a 'Ilá 'Amri Allāhi Fa'in Fā'at Fa'aṣliḥū Baynahumā Bil-'Adli Wa 'Aqṣīṭū 'Inna Allāha Yuḥibbu Al-Muqṣīṭīna

10. 'Innamā Al-Mu'uminūna 'Ikhwatun Fa'aṣliḥū Bayna 'Akhawaykum Wa Attaqū Allaha La'allakum Turḥamūna

(SURAH AL-ḤUJURĀT: 49)

O you who believe! Do not put (yourselves) forward before Allah and His Messenger (SAW), and fear Allah. Verily! Allah is All-Hearing, All-Knowing(1). O you who believe, raise not your voices above the Prophet's voice, nor speak loudly to him as you speak loudly one to another, lest your deeds become null, while you perceive not(2). Surely those who lower their voices before Allah's Messenger are they whose hearts Allah has proved for dutifulness(3). For them is forgiveness and a great reward. Those who call out to thee from behind the private apartments, most of them have no sense (4). And if they had patience till thou come out to them, it would be better for them. And Allah is Forgiving, Merciful(5). O you who believe, if an unrighteous man brings you news, look carefully into it, lest you harm a people in ignorance, then be sorry for what you did(6). And know that among you is Allah's Messenger. Were he to obey you in many a matter, you would surely fall into distress; but Allah has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you disbelief and transgression and disobedience. Such are those who are rightly guided(7). (This is) a Grace from Allah and His Favour. And Allah is All-Knowing, All-Wise(8). And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allah; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are equitable(9). Believers are each other's brothers. Restore peace among your brothers. Have fear of God so that perhaps you will receive mercy (10). (The Private Chambers)

I explain the Qur'anic words:

(Lā Tuqaddimū)	:	raise not your voices above the Prophet's voice: do not anticipate the Prophet in speech or deeds.
(Wa Lā Tajharū)	:	nor speak loudly to him: do not call the Prophet by name
(Tahīḩaṩa)	:	lest your deeds become null:null here means become corrupt, degenerate
(Yaghuḩḩūna)	:	those who lower their voices: address the Prophet softly, in low voices.
(Imtaḩana Allāhu Qulūbahum)	:	they whose hearts Allah has proved for dutifulness: Allah has purified their hearts(made them wholly dutiful)
(Fāsiqun)	:	unrighteous man: disobedient
(La'anittum)	:	fall into distress: live in misery and hardship
(Ar-Rāshidūna)	:	those who are rightly guided: those who firmly support the truth
(Baghat)	:	rebels against the other: commits acts of aggression
(Tafī'a)	:	complies with the Command of Allah: withdraws
(Wa 'Aqsitū)	:	be equitable: be fair and just

My notes



I understand the significance of the verses:-

Our role model is Allah’s Messenger, peace be upon him: The Chapter (SURAH) opens by a call, which indicates the magnitude of the matter to be discussed. The object of the call is the believers (al mu'minoon) and this alerts them to avoid a very serious misbehavior - that of performing acts of worship untimely, like those who offered their sacrifices before Eid Al-Adha prayer. This act of worship on their part was rejected because they gave their opinion a higher status than the order of Allah, glory be to Him, and that of his Messenger, peace be upon him. This situation is similar to that of one who prays the noon prayer before its time comes; it is not going to be accepted of him and he will still be required to perform it. A Muslim has to follow the order of Allah, glory be to Him, and and that of His Messenger; the Messenger rules according to divine injunctions and he is our role model.

I gather knowledge to learn:

- When speech opens by a ‘call’, this means something momentous is on the way.
- Addressing a person using his good characteristics stimulates this person, raises his morale and deters him/her from erring.

The Prophet, peace be upon him, is the guardian and leader of Muslims; he is the Ruler, peace be upon him, and therefore no one is supposed to give his opinion a higher status :than that of the guardian as this involves many risks including

1. Stirring divisiveness and disorder in society.
2. Undermining the prestige of the state and its respectability in the international scene.
3. Loss of public interests.

I make a Judgment:

☉ I study the following cases carefully and explain their rulings:

Case	Ruling
Someone wanted to give Zakat Al Fitr after Eid prayer
Someone wants to go on Pilgrimage in Ramadan

Revering Allah’s Messenger, peace be upon him, To extol Allah’s Messenger, peace be upon him, and preserve the prestige and reverence due to him, Allah has warned the Companions- may Allah be pleased with them- against raising their voices in the presence of the Messenger or to address him in a manner similar to the way they address one another. Instead, they had to address him quietly and solemnly in a manner suitable to him as Allah, glory be to Him, addressed him in the Qur’an by (Yā 'Ayyuhā An-Nabīyu) “O Prophet!” And (Yā 'Ayyuhā Ar-Rasūlu) “O Messenger!” His status, peace be upon him, dead is equal to his status alive; visitors to his mosque should

adhere to solemnity and reverence and not raise their voices. This cautioning is meant as a protection against corrupting their deeds unknowingly. When this verse was revealed the Companions- may Allah be pleased with them- used to lower their voices when speaking to the Prophet; Allah, Glorified and Exalted be He, said of them and of those who follow their example,

﴿أُولَئِكَ الَّذِينَ أَمْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلنَّقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ﴾

[‘Ulā’ika Al-Ladhīna Amtaḥana Allāhu Qulūbahum Lilṭtaqwá wa Lahum Maghfiratuṅ Wa ‘Ajrun `Aẓīmun) “they whose hearts Allah has proved for dutifulness. For them is forgiveness and a great reward”, i.e. Allah, glory be to Him, has made their hearts wholly dutiful and bestowed on them forgiveness and great rewards.

• Abu Hurairah, may Allah be pleased with him, narrated that after the revelation of (laa tarfa'ooo aswaatakum) “raise not your voices”, Abu Bakr said “By the One who has revealed the Book to you, Allah’s Messenger, I will never speak to you except as I speak to my confidante until I die.” (Al Hakim)

I express the way to

- ☉ Revere the Prophet, peace be upon him, in our day-to-day lives..

- ☉ Show respect to our Guardian (the Ruler)

I make judgments on

Someone who enters ahead of his (father into an assembly (majlis	.....
Someone who interrupts the speech of the Principal of his school without asking for permission	.....
Someone who asks the teacher not to explain lessons	.....

Certainty is the Path to Righteousness

The Messenger, peace be upon him, sent Al-Walid bin 'Uqba to Bani Al-Mustalaq to collect Zakat. Animosity had existed between Al-Walid and Bani Al-Mustalaq from Jahiliyyah (pre-Islamic times). Bani Al-Mustalaq went to the outskirts of their dwellings to welcome Al-Walid out of reverence to Allah and His messenger. Al-Walid was awe-stricken and returned to Allah's Messenger, peace be upon him, and said to him, "Bani Al-Mustalaq refused to pay alms and wanted to kill me." The Messenger, peace be upon him, was furious and Bani Al-Mustalaq learned that Al-Walid had turned back. They went to see the Messenger, peace be upon him, and said, "We learned of your emissary and went out to welcome and honor him and pay him the alms that we have agreed to pay for Allah; but he preferred to return. We feared that this was because he had received a message from you explaining that you are angry with us. We seek refuge in Allah from His wrath and that of His Messenger. Allah, glory be to Him, revealed:

(Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'In Jā'akum Fāsiqun Binaba'iin Fatabayyanū) "O you who believe, if an unrighteous man brings you news, look carefully into it". This injunction is addressed to the Believers to make sure of the validity of the information they receive before acting without knowing the truth thus incurring disasters on themselves or on others and regretting this when it is too late. The Messenger of Allah, peace be upon him, says, "Patient deliberation is from Allah and haste is from Satan" (Al-Haithmi).

Had the Messenger of Allah, peace be upon him, listened to all that people say to him as in the case of A-Walid bin 'Uqba, people would have been immersed in hardship and misfortune and led to wage an unjustifiable war. Allah, glory be to Him, does not want his servants to experience discomfiture and hardship. He has filled their hearts with faith and made them loathe infidelity and transgressing Allah's dictates and disobeying his orders in order to spread good, happiness, security and safety far and wide. This is the path of steadfast believers, who are solidly rooted in righteousness and committed to it. This address to the Believers stimulates their resolve to cling to faith and avoid being swayed by propagators of sedition (fitna) and delusion who are driven by narrow-minded individual interests. The verses draw people's attention to the fact that Allah knows what they say and do and that His wisdom canonized religion; this is also a measure of His generosity and bounties because their happiness and tranquility lie in this religion.

I correct:

Having known what Al-Walid bin 'Uqba did, in cooperation with my group, I identify the things he should have done:

I expect:

As learned from the story above, I expect three hazards to ensue from hasty judgments.

1.
2.
3.

Muslims and the Imperative of Stopping Sedition (fitna):

False news and rumors constitute one of the causes of sedition (fitna) in the ranks of people; so too are gossip, greed and envy. Islam has forbidden all these and other similar tendencies that lead to hostility among people. However, sometimes hostility between two camps of Believers deteriorates and things degenerate into war between these two camps. At such junctions, those who have the power to 'bind and to loosen' among the Believers must reconcile the warring camps, stop shedding of blood and give people their rights to erase venom and malice from the hearts of the two camps. The United Arab Emirates has highly laudable intervention missions to stop conflict between Muslim countries and erase hostility between them. If the two parties to a conflict adhere to reconciliation, peace will follow. But if one of these two parties resumes assaulting the other, this amounts to grave hostility on souls, honor and wealth, and the rulers of Muslims are obliged to fight against the aggressors and stop them by force to show obedience to Allah and fulfill the duty of fighting of (Jihad) in the cause of Allah. Because of his vainglory, the aggressor exposes the nation (Muslims) to woes and threatens its existence. Therefore, he must be deterred and his arrogance must be reined in until he submits to what is right and subordinates himself to it. Only then do those who possess favor and wisdom attempt reconciling the two parties in a just manner and according to norms and common interest because Allah, glory be to Him, loves justice and equity and because the Believers are brothers. If one party concedes or gives something, he does so to his brother, and this restores amity between Muslims and re-establishes unity, security and stability; all this should be seen in the light of the mercy of Allah.

I conclude:

Allah, glory be to Him, says:

﴿أُولَئِكَ هُمُ الرَّشِيدُونَ﴾

(‘Ūlā’ika Humu Ar-Rāshidūna) “Such are those who are rightly guided”. Employing the meaning of ‘rightly guided’ and working with my group, I infer the meaning of rationing consumption and expenditures.

Consumption rationing

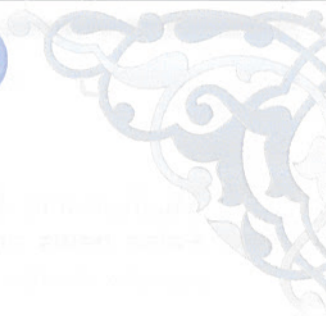
Expenditure rationing

I expect and answer:

The Messenger of Allah, peace be upon him, says: “Support your brother whether he is oppressor or oppressed” (Al Bukhari).

☉ Answer the following as in the table:

How do you support your brother if he usurps the rights of others?	.....
I browse the Internet, complete the hadith and check the correctness of my answer.	.....



I apply the principles that I have learned and act accordingly:

☉ I saw two classmates fighting:

I act	.....
I criticize some negative conducts	.....

• I organize my concepts:

In the Presence of Allah, His Messenger and the Guardian		
Etiquette of Addressing the Prophet, peace be upon him,	During his life	.....
	After his death	.....
Etiquette of Addressing the ruler	.....
Rumors and lies	Their danger	.....
	The attitude of a Muslim towards them	.....
Animosity	Methods of ending hostility	.....
	Conditions of reconciliation	.....





Student Activity

I answer by myself:

Firstly, I explain:

◇ slaughtering of the sacrifice (udḥiya) before the Feast (Eid) prayer

.....

◇ Obligation to fight against the rebellious group

.....

Secondly, what is the significance of:

◇ His words, glory be to Him,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾

◇ (Yaa ayyuhal lazeena amanoo) “O you who believe!” at the beginning of the address?

.....

◇ His words, glory be to Him,

﴿فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ﴾؟

◇ (fa aslihoo baina akhawaykum) “Restore peace among your brothers”?

.....

◇ Thirdly, I identify the repercussions of revering the ruler on individuals and society at large

.....

Thirdly, I identify the repercussions of revering the ruler on individuals and society at

large

.....

.....

.....

Fourthly, I explain His words, glory be to Him,
(ulaaa'ikal lazeenam tah anal laahu quloobahum littaqwaa)

﴿أُولَئِكَ الَّذِينَ أَمْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ﴾

“are they whose hearts Allah has proved for dutifulness”.

1.
2.
3.

Fifthly, I explain the duty of a Muslim when he hears a rumour.

I enrich my experience:

I look for a situation similar to the one in which the Companions, may Allah be pleased with them, demonstrate their politeness with the Prophet, peace be upon him.

I put my imprint

I reject rumors and do not participate in circulating them.

I assess myself:

SN	Learning Aspect	Degree of realization		
		Average	Good	Distinguished
	I make sure I memorize the holy verses			
2	I respect the Sunnah (usual practice) of the Messenger, peace be upon him,			
3	I loathe rumors and do not participate in circulating them.			
4	I am keen on adhering to the rulings of the holy verses.			
5	I apply the rules and ethics of recitation.			



Lesson 2

The Seven Grave Sins

This lesson teaches me to:-

- Recite the hadith in correct language.
- Explain the significances of the hadith.
- Explain the vocabulary of the hadith.
- Explain the reason of calling these wrong-doings grave sins.

•I take the initiative to learn:

This hadith is one of the main sources of the principles of Sharia. It is essential for realizing the purposes of Islamic Sharia, such as maintaining the five necessities, preserving homelands and spreading security and stability. Avoiding these seven cardinal sins and proscribing them have its essence in these principles.

I identify:

In cooperation with my group, I identify the causes of committing sins and guilts.

I identify:

I use my skills to learn

I read and memorize:

Abu Huraira narrated:

The Prophet said, "Avoid the seven great destructive sins." The people enquired, "O Allah's Apostle! What are they?" He said, "To join others in worship along with Allah, to practice sorcery, to kill the life which Allah has forbidden except for a just cause, (according to Islamic law), to eat up Riba (usury), to eat up an orphan's property, to flee from the battlefield at the time of fighting, and to accuse chaste women who never even think of anything touching chastity and are good believers." (Al Bukhari and Muslim)

I search for:

Under the supervision of the teacher, I browse the Internet in class to find the meaning of the term 'Agreed upon'.

I identify the meaning of the vocabulary items in the hadith:

avoid	:	avoid, do not commit
grave sins	:	destructive deeds
sorcery	:	making things look unlike their reality
to kill the life	:	to destroy the soul an innocent person
Riba (usury)	:	increase
orphan	:	Someone whose father dies before he/she
flee from the	:	To run away from the battle field
battlefield at the time of fighting	:	
to accuse, chaste women	:	to accuse chaste women of committing adultery

My notes

I understand the significance of the hadith

1. 'To join others in worship along with Allah' - Polytheism

This means to blaspheme, to deny the existence of Allah, His lordship, and that He is worthy of worshipping. This is the gravest of the cardinal sins because it is a denial of the existence of Allah, glory be to Him. This is a grievance against Him who has brought you into being after having been utter nothingness. In the hadith, polytheism (to join others in worship along with Allah) is expressed in terms of blasphemy because it was common at the time of the Prophet, peace be upon him. Polytheism is to join others in worship along with Allah, glory be to Him; it is a type of blasphemy. The nation of Muhammad, peace be upon him, has been immunized by Allah, glory be to Him, against polytheism. The Prophet, peace be upon him, says, "By Allah! I am not afraid that you will worship others along with Allah after my death, but I am afraid that you will fight with one another for the worldly things." (Sahih al-Bukhari)

I explain

Why did the Prophet, peace be upon him, mention polytheism as the first of The Seven Grave Sins?

.....

2. Sorcery

This is the practice of charlatans and magicians including words, deeds and talismans that result in extraordinary happenings. Sorcery is one of the cardinal sins and is unanimously forbidden according to Muslim scholars. It is not permissible to study sorcery because it leads to corruption and divisiveness in worldly and religious affairs. Sorcery may harm

bewitched persons and drive them to love, hate, malaise, madness or elliptic fits rendering them incapable of acting wisely. This is so because the help of devils is enlisted in sorcery; whereas Muslims are utterly convinced that neither sorcery nor sorcerers can harm them unless this is preordained by Allah, glory be to Him. Allah, glory be to Him, says:

﴿وَمَا هُمْ بِضَآرِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ﴾

“But they could not thus harm anyone except by Allah's permission” (The Cow: 102). Constantly reading Surat Al Falaq (The Dawn) and Surat An-Nas (The Men), and the Qur'an in general, provides protection against, and healing from, symptoms of sorcery and conjuration.

I analyze:

◎ Some unofficial media channels broadcast commercials for charlatans. In collaboration with my group, we analyze the goals of these channels and commercials.

Goals of these media channels	.....
Goals of these commercials	.....

I criticize and find a solution

◎ Some unofficial media channels broadcast commercials for charlatans. In collaboration with my group, we analyze the goals of these channels and commercials.

3. To kill the life which Allah has forbidden except for a just cause:

Allah has protected innocent souls by investing them with sanctity and forbidding their annihilation or inflicting injury on them. Deliberate offense on human soul irrespective of religion, color or race is an offence on a creature of Allah, glory be to Him, and on society as a whole. Allah, glory be to Him, tells us,

﴿مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا﴾ (المائدة: 32).

[32. Man Qatala Nafsāan Bighayri Nafsin 'Aw Fasād in Fī Al-'Ardī Faka'annamā Qatala An-Nāsa Jamī'āan] (Al-Mā'idah).

“if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind” (The Table Spread:32).

The punishment for killing a person is Hell-fire and the wrath and curse of Allah. No one is allowed to carry a gun or draw his sword or iron rod on his brother because this provides a pretext for killing. Also, no one is allowed to think deeply of, or actually engage in, assaulting a human soul because this matter is a prerogative to the ruler who supervises the Judiciary and oversees legislation to establish justice and enforce penalties. People other than the ruler are not allowed to take such measures.

I compare:

- ⊙ the penalty on premeditated murder with the penalty on manslaughter

Penalty on manslaughter	Penalty on premeditated murder
.....

⊙ 4. Eating up (Riba) Usury

What is meant by this is to accept and give 'Riba', which is increasing the amount to be repaid on a debt or loan for delaying repayment. This is actually robbing people of their money. Just as a human's soul is sacred, so too is a human's money. The Qur'an has sanctified people's money by forbidding usury and allowing trading. Allah, glory be to Him, says,

﴿وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾ (البقرة 275)،

[275. Wa 'Aḥalla Allāhu Al-Bay`a Wa Ḥarrama Ar-Ribā] (Al-Baqarah).

"...whereas Allāh has permitted trading and forbidden Ribā (usury) ..." (The Cow: 275). Hence usury is unanimously forbidden by scholars because it exploits the need and poverty of people; it is one of the causes of rising prices and recession. It also weakens charitable deeds and cooperation among people. Morally, it robs human deeds of blessedness. Allah, glory be to Him, says,

﴿يَمْحُو اللَّهُ الرِّبَا وَيُزِي الصَّدَقَاتِ﴾ (البقرة 276)،

276. Yamḥaqu Allāhu Ar-Ribā Wa Yurbī Aṣ-Ṣadaqāti (Al-Baqarah)

"Allāh will destroy Ribā (usury) and will give increase for Sadaqāt (deeds of charity, alms, etc.)" (The Cow: 276). Charitable deeds in society constitute a rightful requirement, which realizes good among people.

I find a solution:

A merchant borrowed a large amount of money from a bank. The merchant's debts mounted and he defaulted in repaying.

- ⊙ Find a systematic solution to this problem in successive steps.

Solution	I identify priorities	I identify the causes	I identify the problem
.....
.....

I compare:

⊙ Together with my classmates, I distinguish between usury and trading in terms of meaning and Islamic ruling:

Aspect of comparison	(Riba) Usury	Trading
Meaning
Islamic ruling

5. Usurping an orphan's property:

An orphan is someone whose father dies before he/she reaches puberty. It is not allowed to use the property of an orphan except in the case of serving the orphan's interest. The guardian is supposed to increase the orphan's property and preserve it. If the guardian is poor, he is to take from this property in a just manner in compensation for the efforts the guardian exerts in looking after the orphan and managing his property. If the guardian is rich, Islam has urged him to refrain from touching the orphan's property.

Islam has emphasized punishment on infringing on an orphan's property. Allah, glory be to Him, tells us,

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا﴾ (النساء).

[10. 'Inna Al-Ladhīna Ya'kulūna 'Amwāla Al-Yatāmā Żulmāan 'Innamā Ya'kulūna Fī Buṭūnihim Nārāan Wa Sayaşlawna Sa`irāan] (An-Nisā').

"Those who unjustly eat up the property of orphans, eat up a Fire into their own bodies: They will soon be enduring a Blazing Fire!" (The Women: 10)

The United Arab Emirates has established a specialized foundation to look after orphans and minors; the foundation looks after all matters concerning orphans and minors and preserves their interests.

I express:

The attention that the United Arab Emirates accords to orphans, their properties and the process of looking after them.

6. Fleeing from the battlefield at the time of fighting

This means a soldier fleeing from confrontation with the enemy. Defending and protecting the homeland is a Sharia duty that calls on steadfastness and firmness in the face of the enemies. Fleeing from the battlefield is a cardinal sin and treason. This is so because it weakens morale, compromises teamwork and empowers enemies with regard to the homeland and its capabilities.

Protecting the homeland and fending off the dangers threatening it is Jihad in the cause of Allah. The fundamentals of this kind of Jihad are honesty, sincerity and obedience. This kind of Jihad is rewarded by one of the two virtues: victory or martyrdom. It is a great reward and boundless honor; whereas fleeing from the battlefield is synonymous with

shame and perdition in life and in the Hereafter. One instance of 'fleeing at the time of fighting' is disobeying orders issued by the Guardian of Muslims or his deputy as well as letting down soldiers in the time of confrontation.

I identify:

the party authorized by the Ruler to protect the homeland and citizens.

7. To accuse chaste women, who never even think of anything touching chastity and are good believers:

What is meant here is to accuse a woman of committing adultery. This is a grave charge and a slander, which is conducive to evils by insulting people, damaging families and spreading lewdness in society and enmity among people. The family's honor is protected and it is utterly not permissible to undermine it. An instance of 'accusing chaste women' is when one person says to another 'Son of an adulteress' or something similar.

The fact that accusing chaste women of adultery and slandering men's honor is regarded as a cardinal sin demonstrates the keenness of Islam on the stability and safety of society. This keenness is also revealed in the way Islam lays bare the abhorrence of this act and its gravity. Therefore, there are two punishments for this act: a Sharia penalty and a penalty imposed by state law.

I explain:

the fact that Allah , glory be to Him, describes one who accuses women of committing adultery as a lewd person.

I give a view:

In cooperation with my group, we give a view by discussing the following case and finding a solution to the problem inherent in it.

⦿ A person uses the social media to accuse others in a way that undermines their honor and throws shadows of doubt on their integrity.

•I organize my concepts:

The Seven Cardinal Sins

The seven cardinal sins are:

1.
2.
3.
4.
5.
6.
7.

An orphan is

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

The sins are:

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

The message of the :hadith
Threats to those who commit cardinal sins

1.
2.
3.
4.

Student Activity

I answer by myself:

◇ Firstly, explain: polytheism is grave injustice.

.....

◇ Secondly, explain the significance of the Prophets, peace be upon him, saying, "Avoid the seven great destructive sins"

.....

◇ Thirdly, demonstrate how (Riba) usury contributes to increasing poverty.

.....

◇ Fourthly, what are the risks of accusing chaste women of committing adultery?

.....

◇ Fifthly, infer the wisdom associated with looking after an orphan.

.....

◇ Sixthly, I choose the word nearest to the meaning of each of the hadith vocabulary items by underlining it.

1	(Riba) usury	Stinginess – increase - decrease
2	Cardinal sins	Misfortune – saviors - killers
3	Avoid	Refrain – approach – delay yourselves

I answer by myself:

◇ Firstly, explain: polytheism is grave injustice.

.....

.....

◇ Secondly, explain the significance of the Prophets, peace be upon him, saying, "Avoid the seven great destructive sins"

.....

.....

◇ Thirdly, demonstrate how (Riba) usury contributes to increasing poverty.

.....

.....

◇ Fourthly, what are the risks of accusing chaste women of committing adultery?

.....

.....

◇ Fifthly, infer the wisdom associated with looking after an orphan.

.....

.....

◇ Sixthly, I choose the word nearest to the meaning of each of the hadith vocabulary items by underlining it.

SN	Vocabulary item	Meaning
1	(Riba) usury	Stinginess – increase - decrease
2	Cardinal sins	Misfortune – saviors - killers
3	Avoid	Refrain – approach – delay yourselves

Lesson 3

(Al-Ghafour) The Forgiving, (Al-Adl) The Just, Glorified be He

- Explain the concept behind the name of Allah “The Forgiving” and the name of Allah “The Just”
- Explain the characteristics of the forgiveness of Allah, glory be to Him,
- Identify the spheres of Divine Justice.

I take the initiative to learn:

◇ Allah , glory be to Him, says:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾ (الأعراف 180)

[180. Wa Lillāh Al-'Asmā'u Al-Ĥusnā Fād' ūhu Bihā] (Al-'A`rāf)
“And (all) the Most Beautiful Names belong to Allāh, so call on Him by them”
(The Heights: 180)

◇ Abu Huraira reported: The Messenger of Allah, peace be upon him, said, “Allah has ninety nine names- one hundred but one, and whoever preserves them will enter Paradise.”
(Al-Bukhari and Muslim)

I think deeply and infer:

◎ The reason for calling the names of Allah, glory be to Him, ‘most beautiful’.

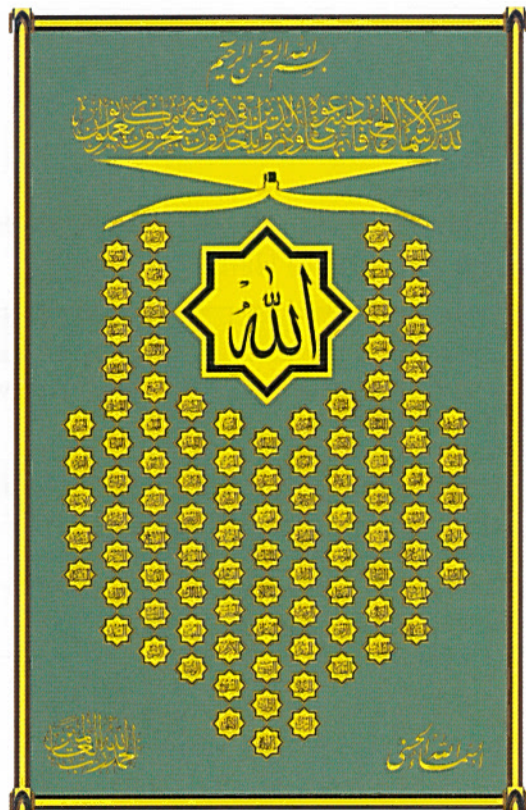
.....

.....

◎ What is meant by “whoever preserves them”?

.....

.....



I use my skills to learn

Firstly: (Al-Ghafour) The Forgiving

The concept of The Forgiving:

The Forgiving: means very merciful, He covers up the sins of His servants and forgives them

This is one of the most beautiful names of Allah; it reminds worshippers of asking for forgiveness and continuously returning to the ways of Allah, Glorified and Exalted be He, by showing repentance. Allah, glory be to Him, has called Himself so only to forgive those who invoke His Name in repentance. The Messenger of Allah, peace be upon him, said, "All of the children of Adam are sinners, and the best of sinners are those who repent." (at-Tirmidhi) On the story of Allah's Prophet Moses, peace be upon him, Allah, glory be to Him, says,

﴿ قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴾ (القصص).

[16. Qāla Rabbi 'Innī Źalamtu Nafsī Fāghfir Lī Faghafara Lahu 'Innahu Huwa Al-Ghafūru Ar-Rahīmu] (Al-Qaṣaṣ)

"O my Lord! I have indeed wronged my soul! Do You then forgive me!" So (Allah) forgave him: for He is the Oft-Forgiving, Most Merciful" (The Stories: 16)

I look up in the dictionary the meaning of 'The Forgiving'

I propose:

A solution in the following cases so that the subject of each case gets forgiveness from Allah, glory be to Him:

Case	Way out (solution)
Someone who ridicules his classmate whenever the latter speaks.
He pushed his classmate accidentally; his classmate falls down and breaks his watch.
One throws rubbish outside the rubbish bag to make the cleaner exert much effort.

The Characteristics of Forgiveness:**First characteristic: the boundless forgiveness of Allah, glory be to Him:**

An aspect of the perfection of Allah, Glorified and Exalted be He, is that His forgiveness is so boundless that no one should despair of attaining to it. Allah, glory be to Him, says,

﴿إِنَّ رَبَّكَ وَسِعَ الْمَغْفِرَةَ﴾ (النجم 32).

[32. 'Inna Rabbaka Wāsi`u Al-Maghfirati] (An-Najm)

“...verily thy Lord is ample in forgiveness...” (The Star: 32)

Second characteristic: Comprehensiveness

The forgiveness of Allah, glory be to Him, encompasses the various sins of His worshippers. The more they ask His forgiveness, the more He forgives them and pardons their follies, Glorified and Exalted be He. Allah, glory be to Him, says,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا﴾ (النساء).

[48. 'Inna Allāha Lā Yaghfiru 'An Yushraka Bihi Wa Yaghfiru Mā Dūna Dhālika Liman Yashā'u Wa Man Yushrik Billāhi Faqadi Aftarā 'Ithmāan `Azīmāan.] (An-Nisā')

“Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth; to set up partners with Allah is to devise a sin Most heinous indeed”. (The Women: 48)

Third characteristic: Perfect Grace and Beneficence

Allah, glory be to Him, is capable of forgiving whomever He wills out of grace and beneficence; the will of Allah, Glorified and Exalted be He, is absolute and His acts are unrestricted by anything. Alla , glory be to Him, says,

﴿إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾ (المائدة).

[118. 'In Tu`adhdhibhum Fa'innahum `Ibāduka Wa 'In Taghfir Lahum Fa'innaka 'Anta Al-`Azīzu Al-Ĥakīmu.] (Al-Mā'idah)

“If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All-Mighty, the All-Wise.” (The Table Spread: 118). Allah’s forgiveness is boundless for those who deserve it.

I search:

I look in the Commentary of Al-Qurtubi to learn about the wisdom of concluding the verse by “You are the Exalted in power, the Wise” although at first sight it might occur to one that the conclusion is ‘You are the Forgiving, the Merciful’.

I analyze and answer:

Someone borrowed from his colleague an amount of money, and then he denied the debt and did not repay his colleague. Following this he started to ask forgiveness from Allah without repaying his debt.

- ⊙ Will Allah, glory be to Him, forgive him this debt?

- ⊙ I explain why.

I investigate:

The risks of letting a criminal go without punishment (in cooperation with my group).

.....

.....

I recite and infer:

Allah, glory be to Him, says,

﴿تَبَيَّنَ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾﴾ (الحجر).

[49. Nabbi' `Ibādī 'Annī 'Anā Al-Ghafūru Ar-Rahīmu.

50. Wa 'Anna `Adhābī Huwa Al-`Adhābu Al-'Alīmu.] (Al-Ĥijr)

“Tell My servants that I am indeed the Oft-forgiving, Most Merciful”; “And that My Penalty will be indeed the most grievous Penalty” (The Rocky Tract: 49, 50)

☉ The significance of mentioning “Oft-forgiving, Most Merciful” before “grievous penalty”.

.....

.....

Behavior and deeds:

Some people deliberately make mistakes and find the audacity to commit sins justifying this pattern of behavior by the fact that Allah is forgiving and merciful. True, but man has to be worthy of Allah’s mercifulness and forgiveness; he must diligently work towards earning forgiveness and pardoning and correct his course of action before it is too late. It is a sign of ignorance to attach one’s hope to Allah’s forgiveness while one is still immersed in sins; it is also a sign of ignorance to say Allah is Forgiving and Merciful while one does not think of repenting and asking for Allah’s forgiveness.

We have learned that Allah, glory be to Him, is boundless in forgiving and pardoning his servants; this is the hope of every believer, and the hope of anyone who has erred is to return to righteousness and to be enveloped in Allah’s pleasure with one’s deeds. This is blessedness worthy of thankfulness and praise. Therefore, a Muslim has to emulate this and forgives and show tolerance to propel life towards fruition. Allah, glory be to Him, says,

﴿وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا يُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾﴾ (النور).

[22. Wa Līa`fū Wa Līaşfaĥū 'Alā Tuĥibbūna 'An Yaghfira Allāhu Lakum Wa Allāhu GhafūrunRahīmun.] (An-Nūr)

“Let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful.” (The Light: 22)

Hence tolerance is a form of obedience and worship to Allah, Lords of the Worlds.

Secondly: The Just

The concept of Justice:

Justice: the Just is the source of justice; the Just means the one who restores matters to their correct positions.

I think deeply and infer:

Allah, glory be to Him, says,

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾﴾ (الزلزلة).

[7. Faman Ya`mal Mithqāla Dharratin Khayrāan Yarahu.

8. Wa Man Ya`mal Mithqāla Dharratin Sharrāan Yarahu.] (Az-Zalzalh)

“Then shall anyone who has done an atom's weight of good, see it!”

“And anyone who has done an atom's weight of evil, shall see it”. (The Shaking: 7, 8)

Imam Muslim narrated that Abu Huriarah reported that the Messenger of Allah, peace be upon him, said, “All creatures will settle the scores between them, even the hornless animal with the horned one”.

I search:

I search for some of the significations of justice (under the supervision of the teacher):

.....
-------	-------	-------	-------

Spheres of Divine Justice:

The Justness of Allah’s, glory be to Him, towards His creatures:

Allah, glory be to Him, has created everything and and endowed every creature with its attributes and capabilities which are indispensable to this creature’s life. Allah, glory be to Him, has also conditioned every creature to perform the function it is created to perform. Allah, glory be to Him, says,

﴿قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ﴿٥٠﴾﴾ (طه).

[50. Qāla Rabbunā Al-Ladhī 'A`ṭa Kulla Shay'in Khalqahu Thumma Hadá.] (Ṭāhā).

“He said: Our Lord is He Who gave to each (created) thing its form and nature, and further, gave (it) guidance” (Mystic Letters T.H.: 50)

This is the scheme of Divine Justness; we find that Allah, glory be to Him, has endowed even weak plants with the ability to transform light together with carbon dioxide and water into nutrition and energy in order to grow. However, animals have lesser capacities as regards benefiting from the energy of light and therefore they feed on plants to obtain energy. Some animals feed on meat to obtain energy, which was originally obtained from plants. Man grows plants and raises animals and preserves both to obtain food and energy.

expect:

What could happen if man were able to see microscopic germs by his naked eye?

.....

Allah, glory be to Him, is just in His ordinance:

He has set each creature a task that the creature can deliver. Allah, Glorified and Exalted be He, knows the capabilities of each creature; setting a creature a task that the creature cannot perform runs counter to justness.

Allah, glory be to Him, has set Muslims the task of praying in different positions: standing, bowing and prostrating. If a Muslim is unable to stand, he sits down and prays. If he is unable to bow and prostrate, he is to lower his body as much as he can. He can also hint at bowing and prostrating by his eyes if he is unable to move and he gets rewarded as if he prayed fully.

I apply:

The justness of Allah in making fasting obligatory.

I explain:

- ⊙ Allah, glory be to Him, has set man and not beast the task of populating earth

The justness of Allah, glory be to Him, in His Acts:

Allah has made injustice forbidden even to Him and made it forbidden among human beings. In the Sacred (Qudsi) hadith we are told, "O My servants, I have made injustice unlawful for Me and unlawful for you, so do not commit injustice against one another" (Sahih Muslim).

Allah, glory be to Him, holds human beings accountable according to their deeds; He does not decrease the reward of do-gooders by an atom's weight and does not increase the punishment of wrong-doers by an atom's weight in His scheme of justness. Punishment may be brought forward in the worldly life or may be delayed to the Day of Judgment, all according to wisdom. Allah, Glorified and Exalted be He, says,

﴿لَا يُسْتَلُوعَمَّا يَفْعَلُ وَهُمْ يُسْتَلُوبُونَ﴾ (الأنبياء).

[23. Lā Yus'alu `Ammā Yaf'alu Wa Hum Yus'alūna.] (Al-'Anbyā').

"He cannot be questioned for His acts, but they will be questioned (for theirs)."

(The Prophets: 23)

I discuss:

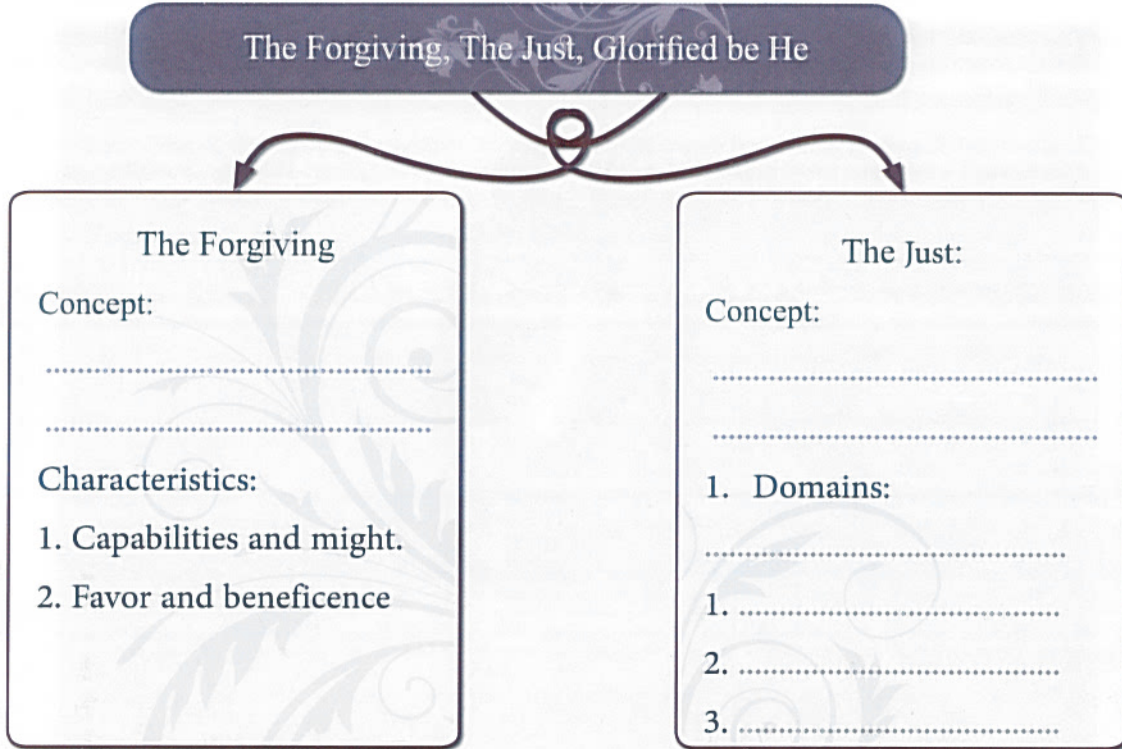
In cooperation with my group, I discuss domains of applying the verses of Allah, glory be to Him,

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى﴾ (الأنعام 164).

[164. Wa Lā Taziru Wāziratun Wizra 'Ukhrá] (Al-'An`ām)

"no bearer of burdens can bear the burden of another" (The Cattle: 164).

•I organize my concepts:





[Yā 'Ayyuhā Al-Ladhīna 'Āmanū Kūnū Qawwāmīna LillāhShuhadā'a Bil-Qisṭi
 ۞ Wa Lā Yajrimannakum Shana'ānu Qawmin 'Alā 'Allā Ta'dilū ۞ A'dilū Huwa
 'Aqrabu Lilttaqwā ۞ Wa AttaqūAllaha ۞ Inna Allāha Khabīrun Bimā Ta'malūna]
 (Al-Mā'idah: 8)

"8. O you who believe! Be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that you deal not justly. Deal justly, that is nearer to piety. Observe your duty to Allah. Lo! Allah is Well-Aware of what you do." (The Table Spread: 8)

Allah Most Great has spoken the truth

Student Activity

I answer by myself:

Firstly, explain the following concepts:

.....

◇ The Forgiving:

◇ The Just:

◇ “Avoid the seven great destructive sins”

.....

Secondly, compare the signification of the just in deeds to that of the just in instructions:

The Just in deeds	The Just in instructions

Thirdly, explain why Allah, glory be to Him, has instructed Muslims to ask for forgiveness as much as possible.

.....

Fourthly, give the ruling in the following cases:

◇ Someone committed a sin and said “Tomorrow I will ask the forgiveness of Allah, glory be to Him”.

.....

◇ Someone agreed with an employer on a particular salary; but he slows down work saying that his salary is low.

.....

◇ Someone wronged his neighbor and apologized to him; but his neighbor did not accept his apology

I enrich my experience:

I look for some of the famous litanies (Adhkar) of the Prophet, peace be upon him, for saking Allah for forgiveness (Istighfar).

.....

I put my imprint

In my everyday life I set my belief in the names of Allah, glory be to Him, 'The Forgiving' and 'The Just' as a norm to be aspired to.

I assess myself:

SN	Aspect of Application	Degree of application		
		Always	Sometimes	Rarely
1	I don't like to be unjust to anyone.			
2	If I commit a sin, I hurriedly repent out of fear from Al-lah, glory be to Him.			
3	I preserve the rights of oth-ers.			
4	I always ask forgiveness of Allah for myself, my parents and all Muslims.			
5	Explaining the concepts in the lesson.			

Lesson 4

Exchanging Sincere Advice in Islam

This lesson teaches me to:-

- Demonstrate the importance of exchanging sincere advice as an Islamic duty
- Infer the meaning of 'exchanging sincere advice'
- Identify the ethics of exchanging sincere advice
- Explain the yields of exchanging sincere advice and its effects on individuals and society

I take the initiative to learn:

Giving sincere advice to people is a social duty. It is supposed to channel the energies of society towards nation-building, progress and prosperity. Man may know about some things and completely misknow others; he may be right or wrong. Therefore, he needs advice especially when he is about to make a very critical decision. In this case, sincere advice assists man in making the most appropriate choice, saves him time and effort and makes him avoid the kind of mistakes that lead to regret. Sincere advice here may save man from grave evils if he only knows where to seek sincere advice.

The sincerity, serenity and purity of a believer's heart is the basis of the kind of giving sincere advice that the Prophet, peace be upon him, has urged us to engage in when he said, "The religion is (naseeha) sincerity". A Muslim has a right to receiving sincere advice from his brothers. Sincere advice is the method of prophets in calling others to follow the path to Allah, glory be to Him.

I think deeply and determine:

Who to seek advice from in my studies?

Enlightening world



Abu Bakr Al-Siddiq said," Obey me so long as I obey Allah and His Messenger. And if I disobey Allah and His Messenger, then I have no right to your obedience."

I use my skills to learn

I read and think deeply

Before entering the Examinations Hall Rashid saw his fellowstudent Hemied hiding paper cuttings in his pocket and making sure that no one had seen him. Rashid went over to Hemied and took him aside. He said to him, “My beloved brother I feel that I must give you a sincere advice and you are free to accept it or not. You are a student and Allah, glory be to Him, has bestowed on you the blessing of having a mind and good manners. It is unbecoming of you to cheat in an examination as cheating builds on lying and deception and incurs the wrath of Allah, glory be to Him. The Messenger, peace be upon him, has disowned cheating; cheating is one of the designs of Satan and we engage in cheating out of fear of failure, of not passing. But cheating may result in debarring you from sitting for the examination and stain your reputation among students.”

Hemied felt ashamed and thanked his fellow student Rashid for his honest advice. He tore the paper cuttings. He then heard the bell tolls for the beginning of the examination and entered the Hall full of tranquility.

I give a view:

- ⦿ What do you think of the style Rashid has followed with his fellowstudent Hemied? What do you call what he has done?

.....

.....

The Concept of Exchanging Sincere Advice:

Giving sincere advice is an exchange of counseling between two parties; it is based on sincere opinions and on showing good will towards the person receiving sincere advice.

I apply:

- ⦿ Give sincere advice to preserve the quality of education in the classroom:

.....

.....

Giving Sincere Advice is the Method of Prophets, Peace be upon Them, in Preaching (Da’wah):

The Holy Qur’an explained the methodologies of Prophets, peace be upon them, in delivering good to their followers, realizing their happiness and working on rescuing them from perishing.

The Holy Qur'an told of this through narratives by Prophets, peace be upon them:

1. The messenger of Allah Noah, peace be upon him, advises his folk saying:

﴿أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ﴾ (الأعراف: ٦٢)

62. Uballighukum Risaalaati Rabbee wa ansahu lakum wa a'lamu minal laahi maa laa ta'lamoona (Al-'A`raf).

"I but fulfil towards you the duties of my Lord's mission: Sincere is my advice to you, and I know from Allah something that ye know not". (The Heights: 62)

2. The Prophet of Allah Salih, peace be upon him, advises his folk saying,

﴿وَقَالَ يَنْقُومِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ﴾ (الأعراف: 93)

79. Wa Qāla Yā Qawmi Laqad'Ablaghtukum Risālati Rabbī Wa Naṣahtu Lakum Wa Lakin Lā Tuḥibbūna An-Nāṣiḥīna. (Al-'A`raf)

"O my people! I did indeed convey to you the message for which I was sent by my Lord: I gave you good counsel, but ye love not good counsellors!" (The Heights: 79)

3. The Prophet of Allah Shu'aib, peace be upon him, advises his folk saying,

﴿وَقَالَ يَنْقُومِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ﴾ (الأعراف: 93)

93. Wa Qāla Yā Qawmi Laqad'Ablaghtukum Risālāti Rabbī Wa Naṣahtu Lakum Fakayfa 'Āsā `Alā Qawmin Kāfirīna. (Al-'A`raf)

"O my people! I did indeed convey to you the messages for which I was sent by my Lord: I gave you good counsel, but how shall I lament over a people who refuse to believe!" (The Heights: 93).

I explain:

The implication of the Prophets' advices to their folks.

.....

.....

I infer:

In cooperation with my group the goal of a sincere advice:

.....

.....

I give examples:

I refer to an example in the Prophet's Biography (Sirah) in which our Master Muhammad, peace be upon him, advises his followers.

.....

.....

The Requirements and Ethics of Sincere Advice:

Giving sincere advice is a duty amongst Muslims; it is a right that Muslims owe to one another and not a favor from the one giving it to the one receiving it. Sincere advice has prerequisites and ethics in order to serve its ultimate purpose. The following table shows these.

Requirements of Sincere Advice	آدابُ النَّصِيحَةِ
1. Sincerity: It should avoid hypocrisy, libel, mockery and mistrust. 2. It should address a clear, uncontroversial issue. 3. The person giving sincere advice should be a knowledgeable person in the matter he is giving sincere advice on and should be qualified to do so.	1. The person giving sincere advice must apply the advice to himself. 2. Choosing appropriate place, time and conditions to give a sincere advice. 3. Showing respect to the privacy of the person receiving sincere advice; this advice should not be given in the presence of other people. 4. Showing leniency and flexibility and choosing good words.

I think deeply and criticize:

◇ Someone posts a family problem in a means of social media and says, "I want a solution", asking for a sincere advice:

My view:	Reasons:
----------------	----------------

◇ Someone posts an advice to his friend in the social media.

My view:	Reasons:
----------------	----------------

◇ A website titled "Sincere Advice Website"

My view:	Reasons:
----------------	----------------

◇ Someone says he is a rational adult who has his own experiences and does not need advice.

My view:	Reasons:
----------------	----------------

Receiving Sincere Advice:

Relatives, friends and colleagues exchange sincere pieces of advice amongst themselves; this happens in all social groups. In fact this is a duty in Muslim societies; it is a form of the solidarity and cohesion of society. People vary in the way they accept sincere advice; some accept it and reciprocate this gesture of goodness. Allah, glory be to Him, says

يَتَقَبَّلُهَا وَيُقَابِلُ الْخَيْرَ بِالْخَيْرِ، قَالَ تَعَالَى: ﴿الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ﴾ (الزمر).

18 Al-Ladhīna Yastami`ūna Al-Qawla Fayattabi`ūna 'Ahsanahu~'Ulā'ika Al-Ladhīna Hadāhumu Allāhu~Wa 'Ulā'ika Hum 'Ulū Al-'Albābi. (Az-Zumar)

“Those who listen to the Word, and follow the best (meaning) in it: those are the ones whom Allah has guided, and those are the ones endowed with understanding”. (The Companies: 18)

Some people perceive sincere advice as belittling and refuse to accept it.

I discuss and identify:

Under the supervision of the teacher and following a discussion with my classmates, we write down the ethics of receiving sincere advice.

1.
2.
3.

I compare:

In cooperation with my group, we identify the difference between the items in the table below:

Proposal	View	Advice
.....
.....
.....

The Benefit of Exchanging Sincere Advice:

1. It is rewarded by the satisfaction of Allah, Glorified and Exalted be He, and it shows obedience to him.
2. It spreads affinity and love between individuals in society.
3. It releases one’s energies in the realm of productive thinking.
4. It invests society with righteousness, spreads virtue and good and precludes evil and corruption.
5.
6.

I infer:

The Effect of Sincere Advice on the individual:

-
-
-

I organize my concepts:

Sincere Advice

Meaning	A speech of one person to another whose intent is the good of the person receiving sincere advice
Scope	
Addressee	
Goal	
Effect on the individual	



Student Activity

I answer by myself:

Firstly: what is the importance of good advice as an Islamic duty?

.....

Secondly: explain what is meant by the concept of exchanging sincere advice. Just: ...

.....

Thirdly:

.....

Secondly, compare the signification of the just in deeds to that of the just in instructions:

1. I infer: Read the following verses to find out the ethics of sincere advice.

Thirdly, explain why Allah, glory be to Him, has instructed Muslims to ask for forgiveness as much as possible.

﴿ اذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾ فَقُولَا لَهُ، قَوْلًا لِّسَانًا عَلِيمًا، يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾ ﴾ (طه)

43. Adhhabā 'Ilā Fir'awna 'Innahu Ṭaghá.

44. Faqūlā Lahu Qawlāan Layyināan La`allahu Yatadhakkaru'Aw Yakhshá.

(Surah: Ṭāhā)

1. "Go, both of you, to Pharaoh, for he has indeed transgressed all bounds (43) "But speak to him mildly; perchance he may take warning or fear (Allah)" (44) (Mystic Letter T.H)

.....

﴿ ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِّ لَهُمْ يَأْتِي هِيَ أَحْسَنُ ﴾ (النحل 125)

125 Ad`u 'Ilā Sabīli Rabbika Bil-Ĥikmati Wa Al-Maw`izati Al-Ĥasanati Wa Jādilhum Bi-Atī Hiya 'Aḥsanu. (Surah An-Naḥl)

"Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious". (The Bee: 125)

.....

Imam Al-Shafi' May Allah Have Mercy on him, said

‘Address your advice to me when we are alone and avoid advising me when we are in the presence of a group’

.....
1. I explain: In a Muslim society, good and righteousness prevail.

.....
Fourthly, the benefits of sincere advice include:

.....
Fifthly, choose the best answer by ticking (✓) in the box:

1. Sincere advice is restricted to :

- Religious affairs only Worldly affairs only
 All things that are in the good of religion and worldly life

2. If you notice that your classmate neglects praying, you

- Don't care Tell people about this Remind him of this

3. Your classmate bought an expired juice:

- you let him learn from his experience you draw his attention to this
 you make fun of him because of this

I enrich my experience

Write a news bulletin on general advices to broadcast through the school radio to the community of your school.

I put my imprint:

I participate in, and promote, the program of exchanging sincere advice amongst students under the supervision of the school administration.

I assess myself:

SN	Aspect of learning	Degree of application		
		Average	Good	Distinguished
1	I explain the importance of sincere advice as an Islamic duty.			
2	I explain the meaning of sincere advice and its goal.			
3	I show the effect of sincere advice on the individual and society.			
4	I point out the benefits and advantages of sincere advice.			

Lesson 5

Zakat (Alms-giving) in Islam

This lesson teaches me to:-

- explain the concept of Zakat linguistically and idiomatically
- infer the benefits and advantages of Zakat for individuals and society
- I calculate niṣāb (the amount of wealth a Muslim must have before being obliged to pay Zakat)
- I identify categories of Zakat recipients
- I show keenness on solidarity (takaful) in society

• I take the initiative to learn:

قَالَ تَعَالَى: ﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٦١﴾

(البقرة)

1. Allah , glory be to Him, says, "Mathālu Al-Ļadhīna Yunfiqūna 'Amwālahum Fī Ṣabīli Allāhi Kamathali Ḥabbatin 'Anbatat Sab'a Sanābila Fī Kulli Sunbulatin Mi'ātu Ḥabbatin Wa ʿAllāhu Yudā'ifu Liman Yashā'u Wa Allāhu Wāsi'un `Alīmun". (Al Baqarah: 261)

2. "The parable of those who spend their substance in the way of Allah is that of a grain of corn: it groweth seven ears, and each ear Hath a hundred grains. Allah giveth manifold increase to whom He pleaseth: And Allah careth for all and He knoweth all things". (The Cow: 261)

- ◇ What does the Holy Verse urge Muslims to do?
- ◇ What are the types of spending 'substance' in the way of Allah'?
- ◇ How many times does Allah increase the reward of those who spend their substance in the way of Allah?

I use my skills to learn

The Position of Zakat in Islam:

Zakat is a form of worship that a Muslim performs to draw nearer to Allah, Glorified and Exalted be He. It has been imposed on Muslims the same way prayer has been imposed on them. It has been referred to in connection with prayer in more than twenty-five verses in the Qur'an. This signals its great status in Islam. It is the third pillar of Islam; it is one of the bases of solidarity and cooperation in Islam. Its ultimate goal is the cohesion of society; its oneness as a fabric whose constituents strengthen one another.

The hallmark of its importance is attested to by the fact that the Prophet, peace be upon him, used to collect it by himself in his capacity as the Guardian (the Ruler). It is not permissible to show complacency or negligence in collecting it and distributing it among those who deserve it. Zakat is a generous form of worshipping, a bountiful grace.

Definition of Zakat

Zakat in language: Growth, increase and blessedness; it also means purity and cleanliness

Zakat idiomatically: A right sanctioned by Sharia that applies to definite wealth and intended for particular categories

The Benefits of Zakat for the Individual and Society:

I study the following verses and infer the benefits and effects of Zakat and then complete the table:

Sharia Text	Effect
<p>قَالَ تَعَالَى: ﴿۲۴﴾ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ ﴿۲۵﴾ لِلسَّائِلِ وَالْمَحْرُومِ ﴿۲۶﴾ (المعارج)</p> <p>24. Wa Al-Ladhīna Fī 'Amwālihim Ḥaqqun Ma'lūmun 25. Lilssā'ili Wa Al-Maḥrūmi. (Al-Ma'ārij)</p> <p>Allah, glory be to Him, says, "And those in whose wealth is a recognized right"; "For the (needy) who asks and him who is prevented (for some reason from asking)". (The Ways of Ascent: 24, 25)</p>	<p>Satisfying the need of the poor and realizing happiness.</p>
<p>قَالَ تَعَالَى: ﴿۱۰۳﴾ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا ﴿۱۰۴﴾ (التوبة 103)</p> <p>103. Khudh Min 'Amwālihim Ṣadaqatan Tuṭahhiruhum Wa Tuzakkīhim Bihā Wa Ṣalli 'Alayhim 'Inna Ṣalātaka Sakanun Lahum Wa Allāhu Samī'un 'Alīmun (At-Tawbah)</p> <p>Allah, glory be to Him, says, "Of their goods, take alms, that so thou mightest purify and sanctify them; and pray on their behalf." (Repentance: 103)</p>	<p>Purifying the souls of the rich from</p> <p>Purifying the soul of the poor from</p>

Sharia Text	Effect
<p>قَالَ تَعَالَى: ﴿وَيُؤْتِيهِم مِّنَ الصَّلَاةِ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾ (التوبة 71)</p> <p>71. Wa Yuqīmūna Aṣ-Ṣalāata Wa Yu'tūna Az-Zakāata Wa Yuṭī'ūna Allāha Wa Rasūlahu~ 'Ūlā'ika Sayarḥamuhumu Allāhu 'Inna Allāha `Azīzun Ḥākīmun (At-Tawbah)</p> <p>Allah says, "they observe regular prayers, practise regular charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, Wise." (Repentance: 71)</p>	
<p>قَالَ تَعَالَى: ﴿أُولَئِكَ هُمُ الْوَارِثُونَ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ﴾ (المؤمنون 10, 11)</p> <p>10. 'Ūlā'ika Humu Al-Wārithūna 11. Al-Ladhīna Yarithūna Al-Firdawsa Hum Fihā Khālidūna. (Al-Mu'minūna)</p> <p>Allah, glory be to Him, says, "These will be the heirs"; "Who will inherit Paradise: they will dwell therein (forever)." (The Believers: 10, 11)</p>	
<p>The Messenger of Allah, peace be upon him, said, "Charity does not decrease wealth, ..." (Narrated by Muslim)</p>	

◇ Allah, glory be to Him, says,

﴿يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيهِ الصَّدَقَاتِ﴾ (البقرة 276).

276. Yamḥaqu Allāhu Ar-Ribā Wa Yurbī Aṣ-Ṣadaqāti. (Al Baqarah)

"Allah will deprive usury of all blessing, but will give increase for deeds of charity."
(The Cow: 276)

The Holy Verse emphasizes the great effect of Zakat on making the wheel of economy turn and realizing the desired economic development. This is a very important goal that the countries of the world aspire to achieve in our present age.

◎ I explain the effect of the paying Zakat on economic development in the following cases:

1. After the poor and the needy receive Zakat:

.....

2. After the rich pay Zakat on their wealth:

.....

The Risks of Not Paying Zakat on Individuals and Society:

I read and find out:

Allah, glory be to Him, says,

﴿ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴾ (التوبة 34).

34. Wa Al-Ladhīna Yahnizūna Adh-Dhahaba Wa Al-Fiddata Wa Lā Yunfiqūnahā Fī Sabīli Allāhi Fabashshirhum Bi'adhābin 'Alīmin. (At-Tawbah)

“And there are those who bury gold and silver and spend it not in the way of Allah. Announce unto them a most grievous penalty.” (Repentance: 34)

- ⦿ What is the penalty of those who take paying Zakat lightly as is understood from the holy verse?

.....

- ⦿ The Messenger of Allah, peace be upon him, said, “Any people who refuse to pay Zakat will be plagued by Allah with years of hardship.”
- ⦿ What are the consequences of preventing Zakat as is understood from the hadith?

.....

Niṣāb of the wealth on which Zakat must be paid:

Allah, Glorified and Exalted be He, has specified the niṣāb of the wealth on which Zakat must be paid. The requirement of possessing niṣāb must be satisfied in order to pay Zakat. The niṣāb is an amount of money specified according to Sharia. Anyone who possesses this amount must pay Zakat.

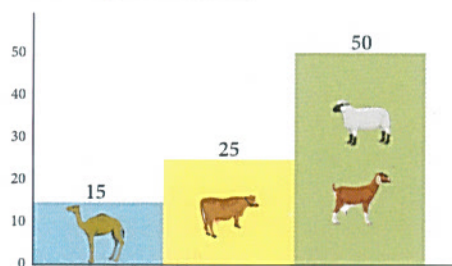
The value of niṣāb differs according to the type of wealth. Wealth types are:

**1. Financial resources****3. Grains and fruits****2. Livestock****4. Merchandise**

The table below gives niṣāb (quorum) of Zakat and its amount in these types of wealth

Wealth	Niṣāb (quorum)	Amount of Zakat
Gold and banknotes	85 grams or their equivalent in banknotes	2.5%
Silver	595 grams	2.5%
Camels	5 camels that graze but not fed	a camel
Cows	30 cows that graze but not fed	a calf
Sheep	40 goats that graze but not fed	A sheep
Grains and fruits that are irrigated without cost	653 grams	10%
Grains and fruits that are irrigated at a cost	653 grams	5%

The graph below shows the number of livestock owned by Sa'eed. A year has passed during which these livestock were in Sa'eed's possession.



☉ Which livestock owned by Sa'eed are subject to paying Zakat?

.....

☉ What is the amount of Sa'eed's Zakat in sheep?

- a) One sheep b) Four sheep c) Three sheep d) A calf

Zakat Conditions:

1. The person paying Zakat must be a Muslim.
2. Wealth must be equivalent to Sharia niṣāb.
3. A year should pass on the wealth (a Hijri year as of when niṣāb is reached).
4. If the wealth is constituted of grains and fruits Zakat must be paid directly after harvest.

I find a solution:

I think deeply of the following cases and find a solution to paying Zakat on each case:

- ⊙ A young orphan inherited from his father a diverse wealth which is subject to Zakat. A judge appointed his mother a guardian to look after him.
-
- ⊙ A man has a wealth on which Zakat has to be paid. He fell ill and lost his senses and a judge appointed his brother a trustee on his wealth.
-

Categories of Zakat Recipients:

Allah, Glorified and Exalted be He, specified eight categories of Zakat recipients. If it is paid to categories other than these eight, it becomes a voluntary (sadaqah) charity. Allah, glory be to Him, says,

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَدْرِمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ
فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾ (التوبة: 60).

60. 'Innamā Aṣ-Ṣadaqātu Lilfuqarā'i Wa Al-Masākīni Wa Al-'Āmilīna `Alayhā Wa Al-Mu'uallafati Qulūbuhum Wa FīAr-Riqābi Wa Al-Ghārimīna Wa Fī Sabīli Allāhi Wa AibniAs-Sabīli Farīdatan Mina Allāhi Wa Allāhu `Alīmun Ḥakīmun. (At-Tawbah)

“Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of Allah. and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom.” (Repentance: 60)

I look up in the lesson lexicon:

⊙ What is meant by the concepts in the table:

Category of recipients	Concept
The poor
The needy
Those employed to administer the fund
Those whose hearts have been (recently) reconciled (to the Truth)
Those in bondage
Those in debt
In the cause of Allah
The wayfarer

Zakat Fund

Vision: Leadership and excellence in the service of Zakat.

- On the Fund:
- On Zakat E-Services
- On our Categories of Recipients
- Accessible Data
- Our Partners
- Partnership
- Other Services
- Fund News
- News Center
- They said of the Fund Press Interviews 21 March, 2016
- Zayed House for Islamic Culture honors Zakat Fund through ‘Thank You’ Festival



- Zakat Fatwa
- Calculate your Zakat
- Pay your Zakat
- Our bank accounts

Those who want to calculate and pay their Zakat on any kind of wealth can visit the website of Zakat Fund. Zakat Fund was established by a Federal Law on 15th November 2003 by an order issued by the late Sheikh Zayed bin Sultan Al Nahyan to specialize in the service of Zakat, raise awareness of it, collect its funds and distribute them on the categories of Zakat recipients. The distribution of Zakat follows distinguished service based on honesty and accuracy to contribute to building a cohesive society and preserve its identity.

I infer:

From the following verses the rulings relating to Zakat:

- ☉ Allah, glory be to Him, says,

﴿وَمَا أَنتُم مِّن رَّاكُوْرٍ تَرِيْدُوْنَ وَجَهَ اللّٰهُ فَاُوْلٰئِكَ هُمُ الْمُضْعِفُوْنَ﴾ (الروم 39).

39. Wa Mā 'Ātaytum Min Zakāatin Turīdūna Wajha Allāhi Fa'ulā'ika Humu Al-Mud'ifūna (Ar-Rūm).

“but that which ye lay out for charity, seeking the Countenance of Allah, (will increase): it is these who will get a recompense multiplied.” (The Romans: 39)

- ☉ Allah, glory be to Him, says,

﴿يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اَنْفِقُوْا مِّن طَيِّبٰتِ مَا كَسَبْتُمْ﴾ (البقرة 267).

267. Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'Anfīqū Min Ṭayyibāti Mā Kasabtum. (Al Baqarah)

“ O ye who believe! Give of the good things which ye have (honourably) earned.” (The Cow: 267)

- ☉ Allah, glory be to Him, says,

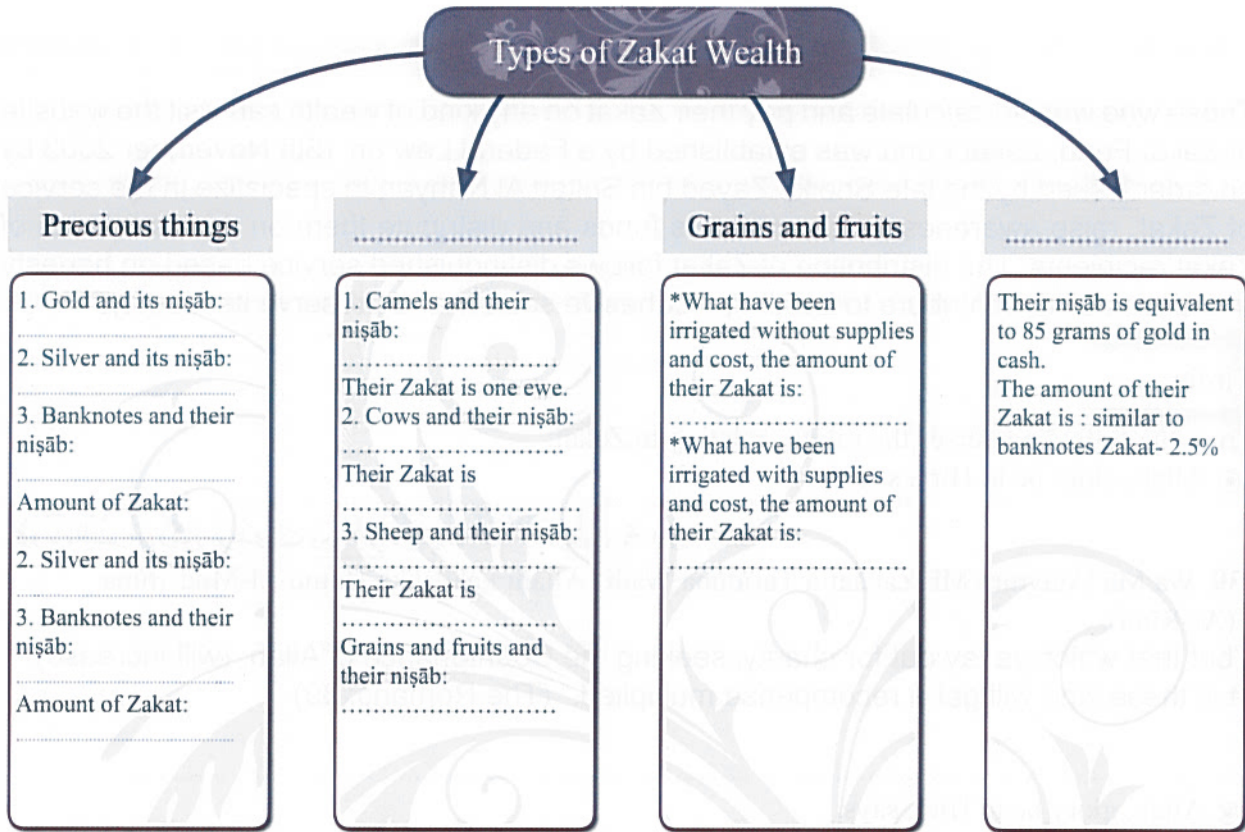
﴿يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تُبْطِلُوْا صَدَقٰتِكُمْ بِالْمَنِّ وَالْاَذٰى﴾ (البقرة 264).

264. Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Tubṭilū Ṣadaqātikum Bil-Manni Wa Al-'Adhá.

(Al Baqrah)

“O ye who believe! cancel not your charity by reminders of your generosity or by injury” (The Cow: 264)

I organize my concepts:



Student Activity

I answer by myself:

Firstly: classify the following:

House furniture, banknotes, fish, dates, commerce and investment shares, residence, factory tools, cattle

Wealth which Zakat must be paid on	Wealth which is not subject to Zakat
.....
.....
.....
.....

Secondly: submit four proposals to the Zakat Fund that contribute to the realization of its role in building a cohesive society preoccupied by preserving its national identity:

- | | |
|---------|---------|
| 1. | 3. |
| 2. | 4. |

Thirdly: Log to the Zakat Fund website and complete the following table:

Fortune	Amount of Zakat
1971 gram of 24-karat gold
2020 grams of silver
2030 kilograms of dates irrigated without cost
AED 10,000,000
83,600 kilograms of corn irrigated, with supplies and cost
40 cows

Fortune	Amount of Zakat
99 sheep
17 camels

I enrich my experience:

- ◇ I visit Zakat Fund and write a report on the visit.
- ◇ I write a report on aspects of facilitating in the rulings of Zakat.

I put my imprint

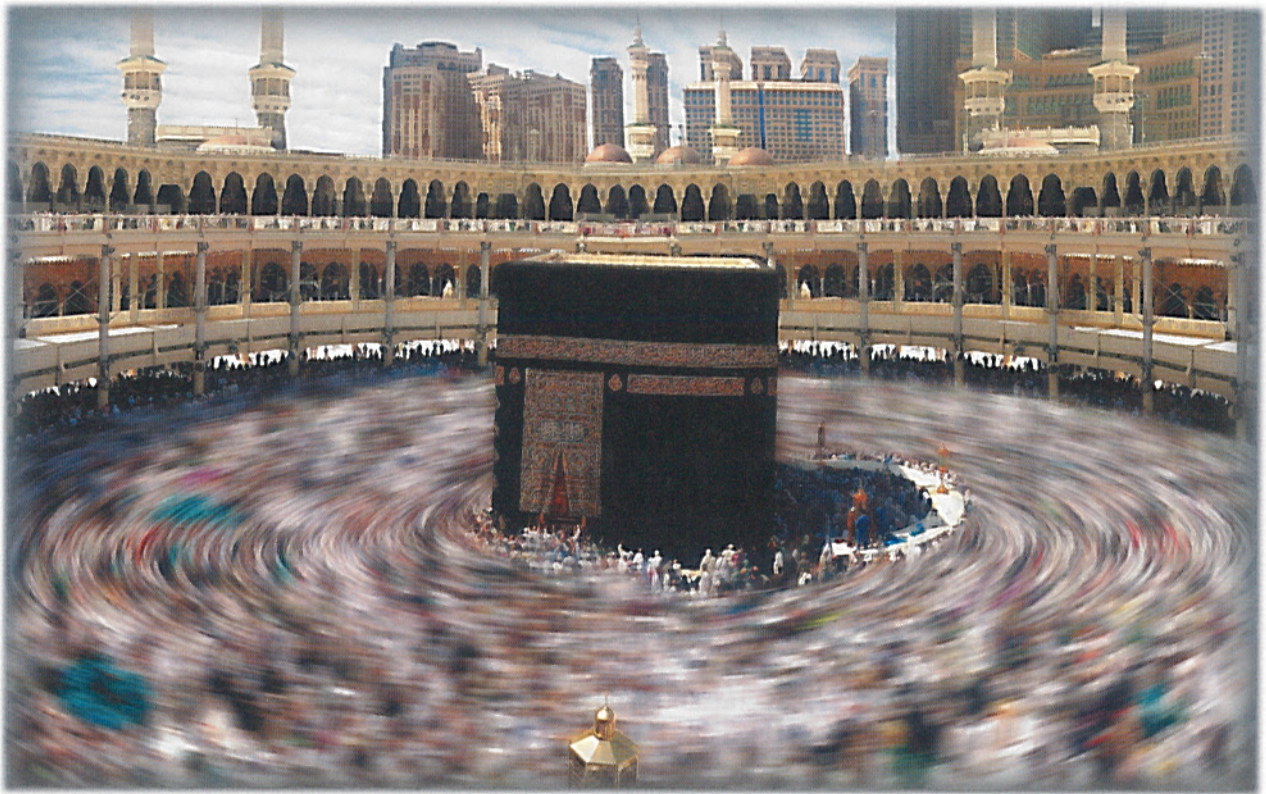
I participate in voluntary work to serve my country.

I assess myself:

SN	Aspect of learning	Degree of application		
		Average	Good	Distinguished
1	I explain the concept of Zakat linguistically and idiomatically			
2	I infer the benefits and advantages of Zakat for individuals and society			
3	I specify the niṣāb of Zakat			
4	I specify the categories of Zakat recipients			
5	I pay Zakat to those who deserve it			

Lesson Lexicon

Term	Definition
Wayfarer	A stranded traveller who does not have the means to go back home
Precious things (Financial resources)	Gold, silver and banknotes
Livestock	Camels, cows and sheep
calf	A one-year old cows – male or female
A year passes on wealth	One Hijri year passes after possession of wealth
Zakat in idiomatic use	A right in specific wealth for specific parties sanctioned by Sharia
Zakat in language	Growth, increase and blessedness; it also means purification
(saimah) that graze	Cattles that go out to natural pastures most days of the year; their opposite is fodder animals
those employed to administer the (funds)	Those who collect Zakat funds
Merchandise	What is intended for sale and purchase to obtain profit
Those in debt	Those who cannot afford day-to-day subsistence
The poor	Those who cannot afford day-to-day subsistence
In bondage	Freeing slaves including paying ransoms to release Muslims' prisoners of war
In the cause of Allah	This includes several acts whose goal is pleasing Allah; this is the largest category of Zakat recipients
those whose hearts have been (recently) reconciled (to Truth)	Those who have embraced Islam recently in order to win their hearts
The needy	The needy is someone who has money; but his money is not sufficient
Categories of Zakat recipients	Eight categories of Zakat recipients; Zakat is only paid to these.
The niṣāb (quorum) of Zakat	A known amount of money; those who possess this amount must pay Zakat while those who do not possess it are not obliged to pay Zakat.



Unit
2

﴿وَأَذِّن فِي النَّاسِ بِالْحَجِّ﴾

Wa 'Adhdhin Fī An-Nāsi Bil-Ĥajji

“And proclaim the Pilgrimage among men”



Unit Contents:

Lesson	Focus	Scope
1 The safety of society and the unity of its members	The Holy Qur'an	Divine Revelation
2 The Permissible (Halal) is self-evident	The Hadith	Divine Revelation
3 Religion is sincere advice	The Hdith	Divine Revelation
4 The (Hajj) Pilgrimage	Islam Rulings	The Rulings of Islam and Their Purposes
5 The Farewell Pilgrimage and the Death of the Prophet, peace be upon him,	The Prophetic Biography (Sirah)	The Prophet's Biography and famous characters

Lesson 1

The Safety of Society and the Unity of Its Members

This lesson teaches me to:-

- Recite the verses of the Qur'an, taking into consideration the rules of correct recital
- Interpret the meaning of Qur'anic terms
- Infer some of the significances of the Qur'anic verses
- Explain the relationship of reconciliation with security and peace
- Apply the values and principles embedded in the Qur'anic verses

I take the initiative to learn:

A man passed by Allah's Messenger, peace be upon him, and Allah's Apostle asked, "What do you say about this?" They replied, "If he asks for a lady's hand, he ought to be given her in marriage; and if he intercedes (for someone), his intercession should be accepted; and if he speaks, he should be listened to." Allah's Messenger kept silent, and then a man from among the poor Muslims passed by; and Allah's Apostle asked (them) "What do you say about this man?" They replied, "If he asks for a lady's hand in marriage he does not deserve to be married, and if he intercedes (for someone), his intercession should not be accepted; and if he speaks, he should not be listened to." Allah's Messenger said, "This poor man is better than so many of the first as filling the earth." (Al-Bukhari)

I expect and discuss:

- The reason for preferring the first man to the second one:

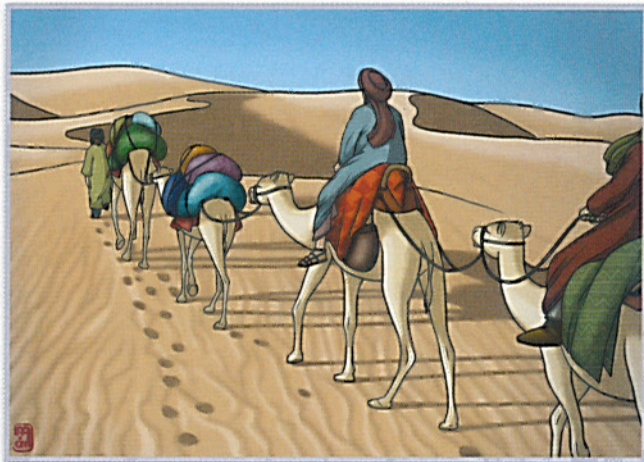
.....

..

.....

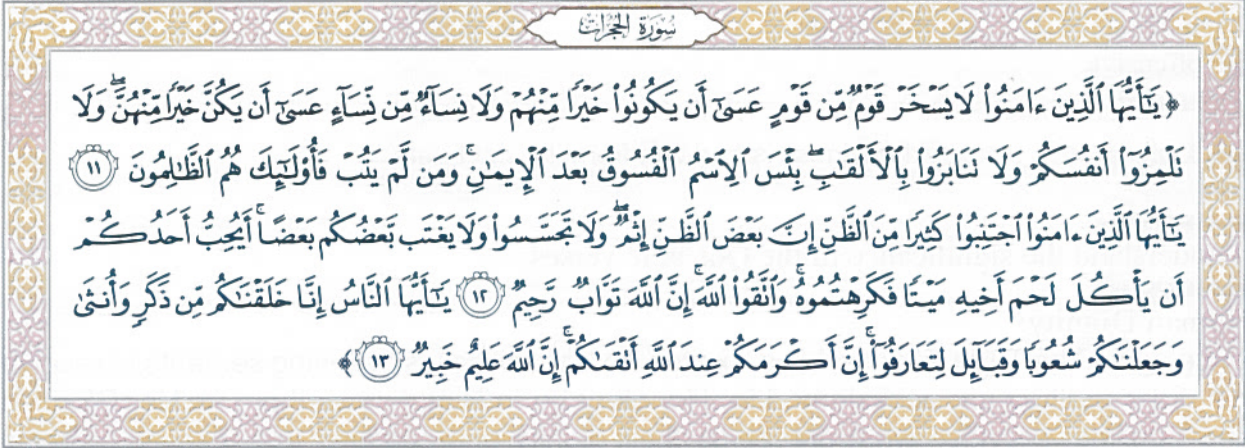
.....

.....



I use my skills to learn

I recite and memorize:



11. Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Yaskhar Qawmun MinQawmin 'Asā 'An Yakūnū Khayrāan Minhum Wa Lā Nisā'un Min Nisā'in 'Asā 'An Yakunna KhayrāanMinhunna Wa Lā Talmizū 'Anfusakum Wa Lā Tanābazū Bil-'Alqābi Bi'sa Al-Aismu Al-Fusūqu Ba`da Al-'Īmāni 'Wa Man Lam Yatub Fa'ulā'ika Humu Až-Žālimūna.

12. Yā 'Ayyuhā Al-Ladhīna 'Āmanū Ajtanibū Kathīrāan MinaAž-Žanni 'Inna Ba`da Až-Žanni 'Ithmun^u Wa Lā Tajassasū Wa Lā Yaghtab Ba`dukum Ba`dāan^e 'Ayuhibbu 'Ahadukum'An Ya'kula Lahma 'Akhīhi Maytāan Fakarihtumūhu^e WaAttaqū Allaha^e 'Inna Allāha Tawwābun Raḥīmūn.

13. Yā 'Ayyuhā An-Nāsu 'Innā Khalaqnākum Min DhakarīnWa 'Unthā Wa Ja`alnākum Shu`ūbāan Wa Qabā'ila Lita`arafū 'Inna 'Akramakum 'Inda Allāhi 'Atqākum InnaAllāha 'Alīmūn Khabīrūn. (Al-Ĥujurāt)

1. Allah , glory be to Him, says: "O ye who believe! Let not some men among you laugh at others: It may be that the (latter) are better than the (former): Nor let some women laugh at others: It may be that the (latter are better than the (former): Nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness, (to be used of one) after he has believed: And those who do not desist are (indeed) doing wrong(11). O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: And spy not on each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it... But fear Allah. For Allah is Oft-Returning, Most Merciful(12). O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things) (13).

I interpret the Qur'anic verses:

laugh at others	:	mock
defame	:	disgrace
Nor call each other by offensive nicknames	:	Do not give each other insulting nicknames
wickedness	:	Wickedness is to divert from the right path

My notes

I understand the significance of the Qur'anic verses:

Human Dignity:

Once again The Truth, Glorified and Exalted be He, call on his believing servants to receive His order as they are accustomed to. He, glory be to Him, knows them as He, Glorified and Sublime, provides what preserves their dignity and sustains true love and forbids that which stirs enmity and antipathy. He, glory be to Him, forbade believers to mock and despise others if they are shabby, disable or uncouth. Perhaps a person of this sort is more conscientious and purer than the person mocking him. And why is he mocked? In order to make others laugh at him! Those who share in laughing at such a person partake in guilt. Men and women are not permitted to mock one another, or despise one another.

Instances of sarcasm are numerous such as laughing at stammering, or at the vocation of a person, or at his ugly looks. Sarcasm may take the form of mimicking others to make people laugh at them. It can take the form of signals if the person being mimicked dislikes this. The Messenger, peace be upon him, said to Abu Dhar, "I have been informed that you addressed him (Bilal) as the son of a black woman. Abu Dhar, you still retain the standards and judgments of the pre-Islamic days of ignorance;"

I give a view:

- ◎ Why did the Prophet, peace be upon him, say this? Then Allah, glory be to Him, said, "Nor defame nor be sarcastic to each other."

.....

This is another behaviour that is not suitable to a Muslim, i.e. defaming himself- how can one defame oneself?

- ◇ When a Muslim defames others he gives them the right to defame him..
- ◇ If he does this deliberately, he allows others to defame him

I investigate:

Other forms of defaming oneself.

-
-

Yes, a person who does this abuses himself and invites others to say about him things that he does not like. People should respect themselves and treat others in the way they like others to treat them. Allah, glory be to Him, then says,

﴿وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ﴾

11. Lā Tanābazū Bil-'Alqābi Bi'sa Al-Aismu Al-Fusūqu Ba`da Al-'Īmāni. (Al-Ĥujurāt)
 “nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness”
 (The Apartments: 11)

Thus He, glory be to Him, forbade Muslims to call others by offensive nicknames, or address them by names that make them angry. This is wickedness because it contradicts the instruction of Allah, glory be to Him. People on whom Allah, glory be to Him, has bestowed faith should exhibit only gracious manners and noble acts. Those who do not stop engaging in sarcasm, defaming and calling others by offensive nicknames actually err against themselves and commit guilt and sins. As for good nicknames, there is nothing against using them because they strengthen ties and increase confidence and intimacy between people. Abu Bakr, may Allah be pleased with him, was nicknamed (Al-Siddiq) ‘The Truthful’. Omar, may Allah be pleased with him, was nicknamed (Al-Farooq) ‘the one who distinguishes’ (between right and wrong), and Abu Ubaidah was nicknamed (Amin al-Ummah) ‘Custodian of the Muslim Nation’. It is possible to mention the nickname in order to introduce the person concerned not to mimic him, such as saying ‘Abu Hatim (Al-Assam), which means “the Deaf”; he was a great scholar.

I make a judgment:

On the following situations and give a reason in each case:

Situation	Judgment	Reason
One calls his classmate ‘a liar’
One draws the attention of students to the fact that the clothes of their fellow-student are cheap
One who participates in the needy students fund
One nicknames a student in the class ‘the genius’

I identify:

- ⊙ In cooperation with my group, we identify other behaviors that spread enmity and antipathy among people

.....
.....

Suspicion is the Worst of False Tales:

The Qur’anic verses continue calling the believers to beware of grave matters; matters that expose those who indulge in them to grave consequences; matters that divide people and spread doubts and hatred, weakening society- namely, mistrust, spying on one another and backbiting.

I give examples:

One example for each column in the following table:

Mistrust	Spying	Backbiting
.....

Allah, glory be to Him, forbids his servants from mistrusting people and orders them to avoid suspicion as a precautionary measure against committing a sin, which is mistrusting others and judging them without backing this up with evidence. If someone suspects that a person is a thief and says this to people without ascertaining this, he is going to smear the reputation of this person and the reputation of his family as well. Whoever does so will be committing a cardinal sin. On the other hand, trust is a laudable attribute; it comprises trust in Allah, glory be to Him, as well as trust in one’s relatives, folk and neighbors. It also includes interpreting speech in the best possible meaning; this reinforces cohesiveness in society and spreads intimacy among people.

Also, Allah, glory be to Him, prohibits tracking the flaws of people and the matters they hide from others. Doing so embarrasses people; it is a form of spying on them. On the other hand, the ruler, or his deputy, is allowed to follow-up people’s affairs in order to provide them with their needs and preserve their security and that of society against corrupters and depraved people. It is the duty of all to help in this.

Backbiting is to say of people things that they dislike. Allah, glory be to Him, prohibited backbiting; He likened it to something that disgusts people- namely, eating the flesh of one’s dead brother. A cannibal tears up and cuts flesh; a backbiter does something similar to the secrets of the person he is backbiting. Hence people should avoid backbiting the way one would avoid eating the flesh of a dead person. Moreover, people should avoid gatherings in which backbiting occurs, especially if they contain calumny, for calumny is more damaging than backbiting; it consists in saying of Muslims things that they dislike.

However, if someone asks about a person and is told of things that this person is known for,

this is not backbiting as the Prophet, peace be upon him, said “An advisor is trustworthy”. Allah, glory be to Him, says (wattaqul laaha) “and fear Allah”, that is in things He ordered you to do and things He forbade you to do. In these matters observe His instructions and fear Him (innal laaha tawwaabur Raheem) “For Allah is Oft-Returning, Most Merciful.” Allah, glory be to Him, is ‘Oft-Returning’ to those who repent to Him, ‘Merciful’ to those who return to His path. Deliverance from sins is only possible through repentance and avoiding recommitting sins.

I give a view

Case	View
One suspected that a group is cheating people and informed the authority concerned.
One eavesdrops on his neighbors to know what goes on in the family
One asks his acquaintances of a person who wants to rent his house

I express myself:

I express myself in an eloquent language to explain the concept of piety to Allah, glory be to Him.

The Glory of Man is His Deeds:

The Prophet, peace be upon him, addressed people on the Day of ‘Arafah saying, “O people, your Lord is One, and your father is one” (Al-Bayhaqi). This is a truth; the creator is Allah, Lord of the Worlds, and all people descend from Adam, peace be upon him. People are equal in their human essence; Allah, glory be to Him, has made them ‘nations’ and made tribes of these nations for a wisdom Allah, Glorified be He, has elucidated:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا﴾

13. Yā 'Ayyuhā An-Nāsu 'Innā Khalaqnākum Min Dhakarīn Wa 'Unthá Wa Ja`alnākum Shu`ūbān Wa Qabā'ila Lita`ārafū. (Al-Hujurāt)

“O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other.” (The Apartments: 13) This means people have to know one another and complement one another. Woman has a role and man has a role; so too are the rich and the poor. They all need one another and complement one another; neither man is the opposite of woman, nor is woman the opposite of man. Allah, glory be to Him, has created night and day; it is irrational to say that night is opposed to day, or water to air. Man through piety to Allah, glory be to Him, and his good deeds, deserves to be honored, men and women alike. By this perspective, descent, sex or colour do not count.

The Prophet, peace be upon him, said, "O Fatima bint Muhammad! Ask me anything from my wealth, but I cannot save you from Allah's Punishment". Allah, glory be to Him, concluded the Qur'anic verse saying, (innal laaha 'Aleemun khabeer) "And Allah has full knowledge and is well acquainted (with all things)". Allah, glory be to Him, has 'full knowledge' of his creation; He gives each creature what suits its function and task in this life.

I infer:

In the first and second verses of the Qur'anic text, the call is "O you who believe!" and in the third verse Allah, glory be to Him, says, "O mankind!" In cooperation with my group, we find the reasons for this.

.....
.....

I extract

From the Qur'anic verses the Holy Names of Allah (Asma-ul Husna).

.....
-------	-------	-------	-------	-------

I discuss and give a view:

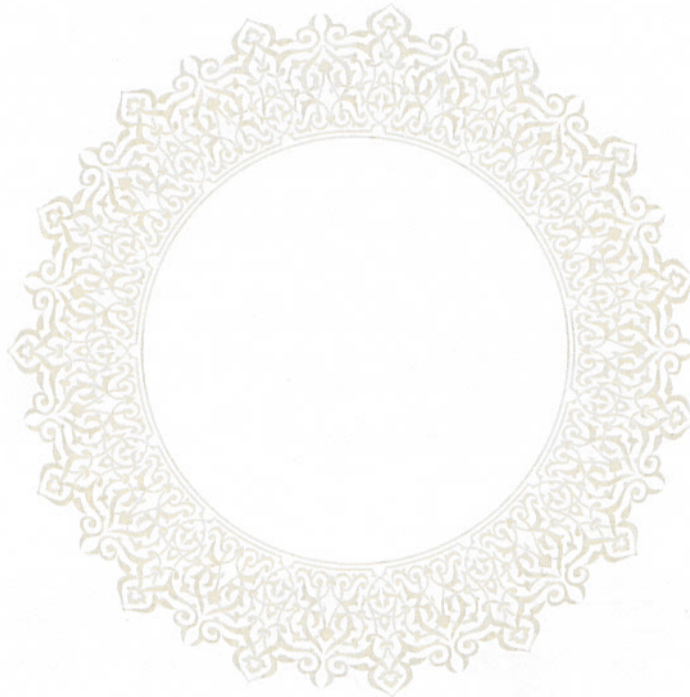
- On the following query: Marriage to a foreigner: a problem or a solution to a problem?

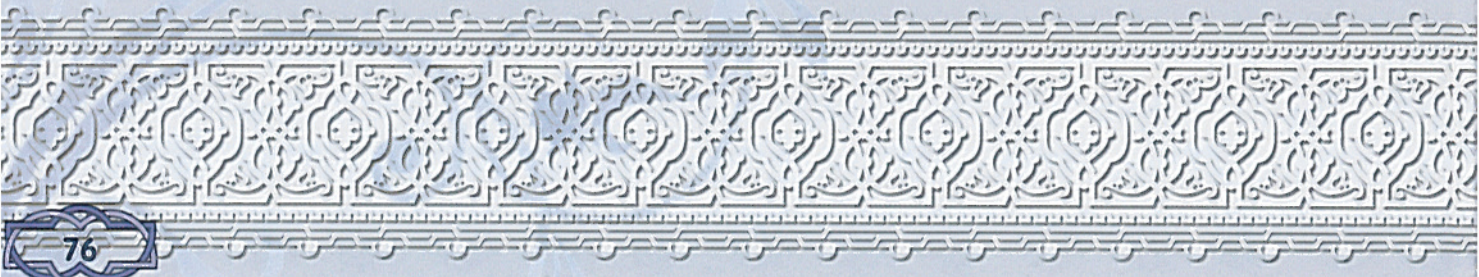
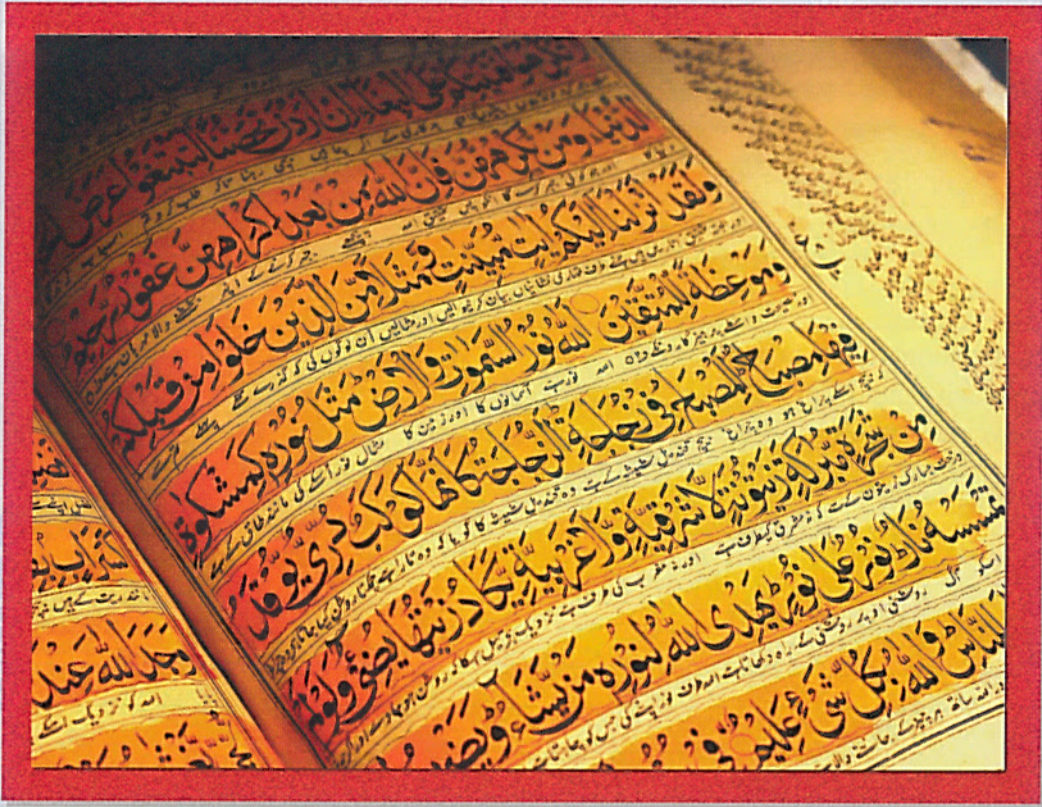
.....
.....

•I organize my concepts:

The Safety of Society and the Unity of Its Members	
Behavior that threatens the safety of society	Risks
Mockery
Scandal-mongering Calling each other by offensive nicknames
Mistrust
Backbiting
Spying on others

The origin of differentiation between people	Its meaning:
--	--------------------





Student Activity

I answer by myself:

Firstly, I account for:

◇ Forbidding the inclination to mock others

.....

◇ Allah, glory be to Him, has made people into nations and tribes.

.....

Secondly, what is the significance of Allah's, glory be to Him, words:

﴿وَمَنْ لَّمْ يَنْبَأْ فَأُولَٰئِكَ هُمُ الظَّٰلِمُونَ﴾؟

(Wa Man Lam Yatub Fa'ulā'ika Humu Až-Žālimūna) "And those who do not desist are (indeed) doing wrong"

.....

﴿إِنَّكَ بَعْضُ الظَّنِّ إِنَّمُ﴾؟

('Inna Ba`ḍa Až-Žanni 'Ithmun) "for suspicion in some cases is a sin"

.....

﴿وَلَا تَلْمِزُوا أَنفُسَكُمْ﴾؟

(Wa Lā Talmizū 'Anfusakum) "Nor defame nor be sarcastic to each other"

.....

Thirdly, I infer the outcome of a state in which society is free of mistrust and mockery.

-
-
-
-

Fourthly, explain the words of Allah, glory be to Him:

﴿وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَتْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ﴾

Lā Tanābazū Bil-'Alqābi Bi'sa Al-Aismu Al-Fusūqu Ba`da Al-'Īmāni) “nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness, (to be used of one)”

Fifthly, explain the duty of a Muslim when he hears backbiting.

In enrich my experience:

I write a brief report on the law on ‘combating discrimination and hatred’.

I assess myself:

SN	Aspect of learning	Degree of application		
		Average	Good	Distinguished
1	I make sure that I memorize the Qur’anic verses			
2	I show respect to the Sunnah of the Messenger of Allah, peace be upon him,			
3	I dislike mockery, calling people by offensive nicknames and finding faults with people			
4	I make sure that I adhere to the rulings of the Qur’anic verses			
5	I apply the rules and ethics of reciting			



Lesson 2

The Permissible (Halal) is Self-evident

This lesson teaches me to:-

- Recite the hadith in correct language
- point out the types of guidance mentioned in the hadith
- find out the importance of avoiding suspicion
- make sure of my righteousness by avoiding suspicion

•I take the initiative to learn:

Allah, glory be to Him, said in describing His Prophet:

﴿وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ﴾ (الأعراف 157).

157. Wa Yuhillu Lahumu Aṭ-Ṭayyibāti Wa Yuharrimu `Alayhimu Al-Khabā'itha (Al-'A`rāf)

“he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure).” (The Heights: 157)

◇ Write down the greatest number of lawful things and the greatest number of impure things in a minute.

Things made lawful by Allah,
glory be to Him,

Things prohibited by Allah, glory
be to Him,

- ◇ You travel to a country and find a restaurant that sells strange food, unknown to you. The restaurant owner tells you the food is composed of meat and herbs peculiar to that country. How do you classify that food- lawful or prohibited



I use my skills to learn

I read and memorize:

Al-Nu'man bin Bashier, may Allah be pleased with him, said: I heard the Messenger, peace be upon him, say:

"The permissible (halal) is clear and the forbidden (haram) is clear and between them are matters that are unclear to most people. Whoever is wary of these unclear matters has absolved his religion and honor. And whoever indulges in them has indulged in the haram. It is like a shepherd who herds his sheep too close to a sanctuary; and they will eventually graze in it. Every king has a sanctuary; and the sanctuary of Allah is what He has made haram. There lies within the body a piece of flesh. If it is sound, the whole body is sound; and if it is corrupted, the whole body is corrupted. Verily this piece is the heart". (Narrated by Muslim)

I learn the meaning of new words in the hadith:

Halal	:	What Allah, glory be to Him, has permitted
Clear	:	Well known
Haram	:	What Sharia has forbidden; whoever does it is punished and whoever abstains
Unclear	:	A borderline case that can go either way: permitted or forbidden
Absolve his religion and his honor	:	Seeks the safety of his religion
Eventually graze	:	Allow his sheep to graze in the sanctuary
Every king has a sanctuary	:	A protected territory where common people are not allowed to enter
Piece of flesh	:	A morsel

My notes

I comprehend the significance of the Hadith:

In this hadith Allah's Messenger, peace be upon him, demonstrates that Sharia rulings are three types: i) what is permissible and known to people; ii) what is (haram) and people are obliged to abstain from; iii) unclear, borderline matters which Muslims are required to abstain from. A true Muslim abstains from borderline matters to avoid indulging in (haram) forbidden matters. Whoever does so seeks absolving himself from sins and preserving his honor.

I make a judgment

in the table as to whether the following acts are permissible, forbidden or unclear:

SN	Act	(halal) permissible	(haram) forbidden	Unclear
1	Eating fruits and drinking natural juices			
2	Eating fish in a country whose citizens eat forbidden meat			
3	Circulating a rumor among people			
4	Someone found a cup of juice on a table in the school and drank it			

The Danger of Unclear Matters:

The Prophet, peace be upon him, warns us against unclear matters because they are dangerous to both the individual and society; they lead to indulging in (haram) forbidden things. It is easy for those who indulge in unclear matters to get enmeshed in (haram) forbidden things. Also, those who form the habit of indulging in unclear matters expose themselves to backbiting and gossip and lose the confidence of people. Moreover, the diffusion of unclear matters is conducive to the spread of lewdness in society.

I identify:

One who seeks to absolve his religion and honor in each of the following cases, and give the reason:

Case	What do you think of this conduct?	Is it a case of absolving one's religion and honor?
Khaldoun keeps bad company although he does not involve himself in what his friends do.	
Someone found a pen that does not belong to him in his bag and kept it for himself.	
'Aisha changed her place in the classroom because her classmates decided to cheat in the examination.	
One of his colleagues told him that a kind of bread is kneaded by forbidden grease and he abstained from eating it.	
Without telling them, Khalaf searches in the bags of his friends for something he has lost.	

I choose a solution and give a reason for my choice.

1. Hamad bought a piece of sweets in a foreign country. He doubted that the contents of the sweets may be forbidden. What must Hamad do? Choose the appropriate solution in your view and explain the reason for choosing this solution.

1. He must read the contents information.
2. He has to ask the owner of the sweet shop of the contents.
3. He must not buy this product to absolve his religion and honor.

The Importance of the Heart (Conscience):

The saying of the Prophet, peace be upon him, tells us about the importance of the heart. A Muslim must be keen on preserving the righteousness of his heart and clear it of (shirk) polytheism, hypocrisy, venom and other types of diseases related to the heart (conscience). This is because the heart (conscience) is the foundation for the righteousness of all the other organs of the body. Deeds pertinent to good and charity emanate from a heart filled of good and love to other people. This reflects on one in the form of leniency in dealing with others, capacity to cooperate and give and keenness on preserving one's religion, society and country.

I verbally express:

I give a verbal portrayal of the picture depicted in the hadith, which demonstrates the state of one who shows leniency in tackling unclear matters.

I think deeply of these cases and make a decision:

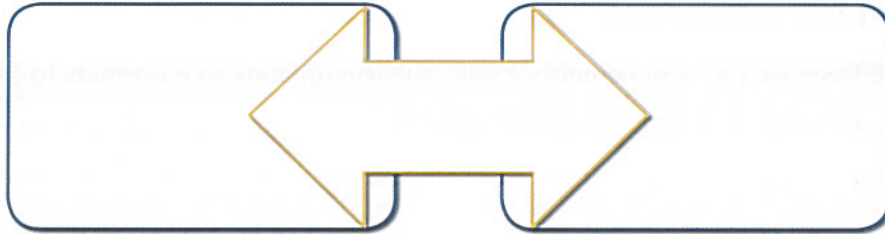
- ◇ The Municipality called on people to stop buying a particular product until the conclusion of official laboratory analysis to decide on the validity or otherwise of this product.
.....
- ◇ Some social media promote some kinds of food and drinks which contain (lard) pig fat or intoxicants.
.....
- ◇ Some shops sell an encoded card to watch the World Cup for a very low price compared to the official price specified by the TV channel that has bought the rights of broadcasting.
.....

1. I cooperate with my classmates:

1. We explain the relationship between this hadith and the other one by the Messenger, peace be upon him, which says: "Leave what makes you doubt for what does not make you doubt" (Narrated by at-Tirmidhi)

2. Referring to the saying of the Prophet, peace be upon him, "There lies within the body a piece of flesh. If it is sound, the whole body is sound; and if it is corrupted, the whole body is corrupted", we explain the relationship between bodily organs and the righteousness of the heart (conscience).

I make a pictorial representation of the hadith in the following diagram:



I conclude:

..... is quite sufficient to make us avoid indulging in forbidden and unclear matters.

I mention an unclear (borderline) act that I have decided not to do to absolve my religion and honor.

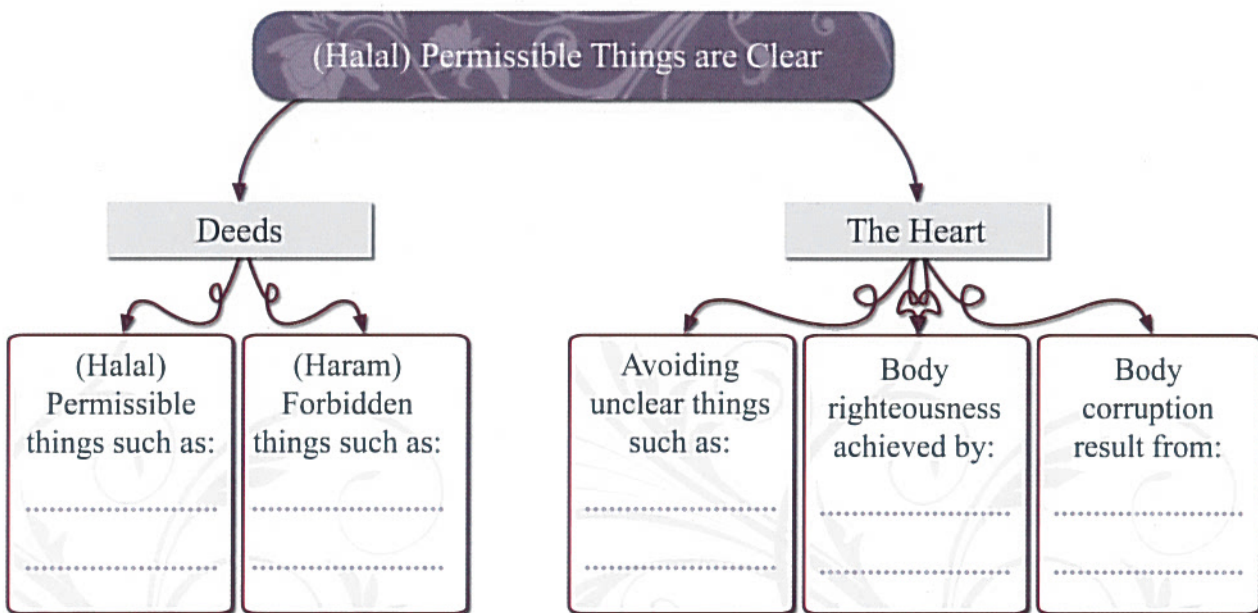
.....

I love my country.

Because I love my country I will perform my duty to contribute to its progress. My duty comprises tasks such as:

-
-
-

I organize my concepts:



Student Activity

I answer by myself:

Firstly, I explain the words:

- ◇ (haram) forbidden:
- ◇ unclear:
- ◇ sanctuary:

Secondly, what are the consequences of not avoiding indulgence in unclear (borderline) matters?

-
-
-

Thirdly, what are the means that assist in achieving the righteousness of the heart (conscience)?

-
-
-

Fourthly, write 'correct' in the brackets preceding the right statement and 'incorrect' in the brackets preceding the wrong statement.

- ◇ (.....) Deeds in Islam are either permissible or forbidden only.
- ◇ (.....) There is a relationship between the righteousness of organs and benignity of the heart.
- ◇ (.....) A Muslim ensures protecting his heart against polytheism, hypocrisy, envy and other heart (conscience) diseases.
- ◇ (.....) A Muslim does not care about his reputation among people and does whatever he likes.

Fifthly, what benefits does a Muslim get from not indulging in unclear matters? .

1.
2.

I enrich my experience:

I refer to the chapter on forbidding paying Zakat to the Messenger, peace be upon him, in (Kitab Al-Zakat) 'The Book of Zakat ' in Sahih Muslim and find a proof of how the Messenger , peace be upon him, used to avoid indulging in unclear matters and present the proof to my fellow-students.

I assess myself:

1. I put a (√) in the square that shows the extent to which I adhere to the specific behavioral pattern:

SN	Behavioral pattern	Always	Occasionally	Never
1	I make sure of distancing myself from unclear matters			
2	I make sure of maintaining the righteousness of my (conscience) heart			

2. I put a (√) in the square that shows the degree of my proficiency in the learning process:

SN	Learning	Always	Occasionally	Never
1	Reading hadith in an expressive manner			
2	Memorizing the hadith			
3	My ability to find the guiding statements in the hadith			

Lesson 3

The Religion is Sincerity (naseeha)

This lesson teaches me to:-

- Recite the hadith in correct language
- Infer the enlightening pieces of advice mentioned in the hadith
- Explain the importance of sincerity (naseeha)
- Infer the spheres of giving sincere advice
- Explain the effect of sincere advice on individuals and society
- Maintain my love to having good bestowed on others

• I take the initiative to learn:

:I recite the Qur'anic verse, interpret it and then answer the questions

﴿قَالَ تَعَالَى: ﴿٦٢﴾ أُبَلِّغُكُمْ رِسَالَتِي رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ﴾.

'Uballighukum Risālāti Rabbī Wa 'Anṣaḥu Lakum Wa 'A'lamu Mina Allāhi Mā Lā Ta'lamūna (62) Allah, glory be to Him, says, "I but fulfil towards you the duties of my Lord's mission: Sincere is my advice to you, and I know from Allah something that ye know not." (62)

﴿وَقَالَ يَنْقُورٍ لَقَدْ أَتَلَفْتُكُمْ رَسُولَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّصِيحَةَ﴾.

Wa Qāla Yā Qawmi Laqad'Ablaghtukum Risālata Rabbī Wa Naṣaḥtu Lakum Wa Lakin Lā Tuḥibbūna An-Nāṣiḥīna (79)

"saying: "O my people! I did indeed convey to you the message for which I was sent by my Lord: I gave you good counsel, but ye love not good counsellors!" (79)

﴿وَقَالَ يَنْقُورٍ لَقَدْ أَتَلَفْتُكُمْ رَسُولَ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَى عَلَى قَوْمٍ كَافِرِينَ﴾.

Wa Qāla Yā Qawmi Laqad'Ablaghtukum Risālāti Rabbī Wa Naṣaḥtu Lakum Fakayfa 'Āsá 'Alā Qawmīn Kāfirīna (93)

"saying: "O my people! I did indeed convey to you the messages for which I was sent by my Lord: I gave you good counsel, but how shall I lament over a people who refuse to believe!" (93)

- ◇ Refer to the Holy Qur'an and find out in which Chapter are the above three verses.
- ◇ Who are the three messengers mentioned in the verses?
- ◇ What is the common act between these messengers, peace be upon them?
- ◇ What does this indicate?

I use my skills to learn

I read and memorize:

According to Tamim Al-Dari: the Prophet, peace be upon him, said, "The religion is (naseeha) sincerity." We said, "To whom?" He, peace be upon him, said, "To Allah, His Book, His Messenger; and to the leaders of the Muslims and their common folk." (Narrated by Muslim)

I learn the meaning of the words in the hadith:

(Naseeha) sincerity	:	Advice with good wish given sincerely to the person receiving it
The Imams of the Muslims	:	Their leaders and rulers
Common folk	:	Common Muslims apart from the rulers

I understand the significance of the hadith:

In this hadith the Messenger, peace be upon him, explains to us the care Islam accords to implanting love and good will in people as attested to by the way it instructs and guides them to believe in Allah, glory be to Him, to obey Him and to avoid disobeying Him. Also, Islam instructs them to glorify the Holy Book, to recite its verses, interpret its meaning and act according to the ethics and rules in the Holy Book. The hadith instructs Muslims to make the Messenger, peace be upon him, their example, to preserve his (sīra) biography and act according to his guidance.

The hadith instructs people to obey the guardian (the ruler), revere him and provide him with every assistance and support, as well as enable him to perform his mission in the best possible way. The series of sincerity in the hadith takes its complete form by guiding people to what is good to them and enabling them to avoid what is damaging to them in order to erect the pillars of cohesion and communal solidarity.

I explain:

How (naseeha) sincerity is realized as in the table below:

SN	Type of sincere advice	The way it is given
1	To Allah	.....
2	To Allah's Book	By reciting it in a solemn manner, understanding its rulings and applying what it orders us to do
3	To the Messenger, peace be upon him	.....
4	To the Imams of Muslims	.....
5	To the common folk of Muslims	.....

I identify the sphere of sincerity:

Case	Sphere
Regularly attending circles of learning the Qur'an in the mosque
Praying and reciting adhkar (supplications) in the morning and evening
Someone wrote an article describing the ethics of Prophet Muhammad, peace be upon him
One who abides by the Traffic Law and the speed limit
A girl asked her classmate to perform prayers at their prescribed times

I cooperate with my classmates:

⊙ We express our view and take a decision:

Our view	Our decision
.....
.....

Sincerity is Protection:

The Prophet said, "The religion is sincerity (naseeha)"; this demonstrates the importance of sincerity. It is a form of beneficence that helps people to avoid doing wrong things and spreads a spirit of cooperation and tolerance among people and imbues life with love, and all this contributes to the progress and prosperity of society. Scholars defined 'sincerity' as good will towards the person receiving advice; it is based on love of welfare for the other. Someone does not accept advice and considers it interference with his privacy.

We make a judgment and draw a conclusion:

- Complete the table below appropriately and infer the ethics of sincere advice:

Details of situation requiring sincerity	Support/ disapprove?	Reason
Jassim advised his friend vehemently and in a loud voice	
Muhammad advised his friend away from people.	
Salma woke up her sister at midnight to advise her about the importance of studying.	
Khaldoun raised up his voice as he was advising his friends about praying so that the teacher might hear him.	
Rashid advised his friend to shorten the evening prayer to two rak'as because his friend was going to travel.	
'Alaa got angry with his cousin because he did not respond to his advice.	

- From the table above we infer that the ethics of sincerity comprise:

The form consists of six decorative boxes, each with a yellow border and a central white area containing three horizontal dashed lines for writing. They are arranged in two rows of three boxes each.

I cooperate with my classmate to compare our answers and infer the benefits of sincerity for individuals and society.

☉ In the spaces provided in the table, I comment on each case with appropriate words:

	A society imbued with sincerity	A society that lacks sincerity
The nature of relationships between individuals
The spread of security and safety
Outcome	

☉ We mention two other benefits of sincerity to the individual apart from the ones mentioned previously.

.....

I express myself verbally:

My position if someone advised me. What is my duty towards him?

I expect:

What will happen if everyone in society does what he/she likes without being advised by others?

1.
2.
3.

I love my country:

- ① I write a letter to the Ruler of the Emirates, may Allah protect him, expressing my obedience to him:

.....

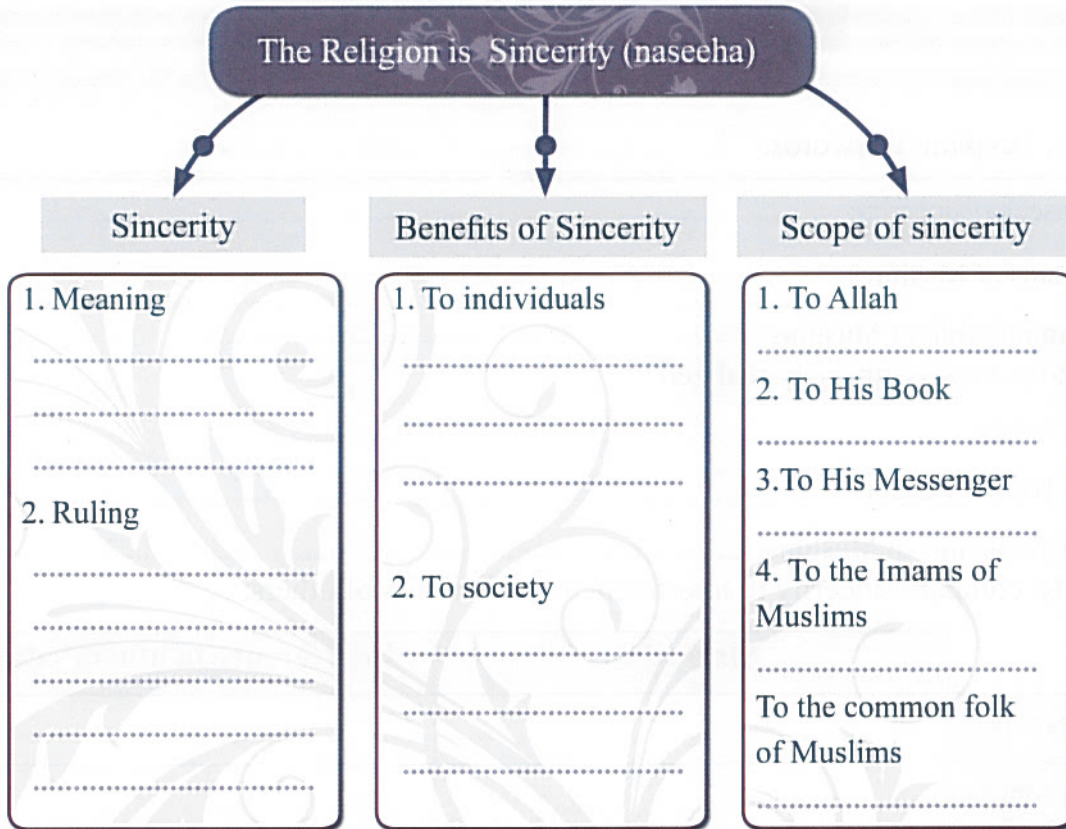
.....

.....

We cooperate to invent:

We design attractive paintings (in collaboration with the teacher of Visual Arts Education) and distribute them across school facilities advising our fellow-students on matters that realize belonging to the homeland and the wise leadership.

•I organize my concepts:



Student Activity

Firstly, I explain the words:

- ◇ (naseeha) sincerity:
- ◇ Imams of Muslims:
- ◇ common folk of Muslims:

Secondly, how is sincerity realized?

- ◇ To Allah:
- ◇ To His Messenger:
- ◇ To the Imams of Muslims:

Thirdly, compare sincerity to interference in the affairs of others:

	Sincerity	Interference in others' affairs
Meaning
Outcome

Fourthly, put (√) against correct statements and (x) against incorrect statements:

- ◇ (.....) Sincerity is an important part of religion because it is a duty.
- ◇ (.....) Abiding by laws is a form of sincerity to the ruler.
- ◇ (.....) One of the attributes of a sincere person is leniency.
- ◇ (.....) It is the duty of a person receiving sincere advice to thank the person giving sincere advice and to accept his advice.
- ◇ (.....) Sincerity has benefits to both individuals and society .

Fifthly, I explain:

- ◇ A requirement of the person giving sincere advice is maintaining meekness and patience.
.....
- ◇ A requirement of the person giving sincere advice is to be knowledgeable about the subject he is giving advice on.
.....
- ◇ A requirement of the person receiving advice is to take it from a sane person.
.....

I enrich my experience:

The Messenger, peace be upon him, gave the greatest examples of abiding by the ethics of sincerity with those who erred among his companions, may Allah be pleased with them.

- ◇ Refer to the Chapter on ‘Mosques and the Place of Worship’ and the Chapter on ‘Forbiddance of talking in prayer’ in Sahih Muslim and extract a story that signifies the leniency of the Messenger, peace be upon him, and present it to your classmates.

I put my imprint:

I am responsible for my behavior: I will give my schoolmates three pieces of advice, which I think are important to them.

I assess myself:

1. I tick (✓) the box that shows the extent of my abiding by the specific behavior:

SN	Behavior	Always	Occasionally	Never
1	I make sure of giving advice			
2	I make sure of abiding by the ethics of giving advice			

2. I tick (✓) the box that shows the degree of my proficiency in learning:

SN	Learning	Always	occasionally	Never
1	My reading of the hadith is soulful.			
2	I memorize the hadith.			
3	I have the ability to infer guidance from the hadith.			

Lesson 4

(Hajj) Pilgrimage

This lesson teaches me to:-

- explain the meaning and ruling of Hajj
- identify types and rites of Hajj
- explain the pillars of Hajj, its duties and (sunnah) practices
- infer the virtues of Hajj
- design a commercial illustrating Hajj rituals

• I take the initiative to learn:

Allah, glory be to Him, says:



27. Wa 'Adhdhin Fī An-Nāsi Bil-Ĥajji Ya'tūka Rijālāan Wa 'Alá Kulli Ďāmirin Ya'tīna Min Kulli Fajjin `Amīqin (Al-Ĥaj)

“And proclaim the Pilgrimage among men: they will come to thee on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways.” (The Pilgrimage: 27)

I find out and discuss:

- ◇ Why has Allah, glory be to Him, chosen Makkah rather than any other city for Hajj?
- ◇ Who was the first to proclaim Hajj to people?
- ◇ Did the Arabs use to go on pilgrimage before Islam?



I use my skills to learn



Description of the Hajj (Pilgrimage) of Allah's Messenger, peace be upon him,

Jabir bin Abdullah, may Allah be pleased with him, narrated a hadith on the (Hajj) pilgrimage of Allah's Messenger, peace be upon him, that said, “The Messenger of Allah, peace be upon him, stayed in (A-Madinah Al-Munawwarah) for nine years but did not perform Hajj, then he made a public announcement in the tenth year to the effect that Allah's

Messenger was about to perform the Hajj. A large number of persons came to A-Madinah Al-Munawwarah and all of them were anxious to follow the Messenger of Allah, peace be upon him, and do according to his doing. We set out with him until we reached Dhul-Hulaifa. The Messenger, peace be upon him, prayed in the mosque. He pronounced the Oneness of Allah (saying):" Labbaik, O Allah, Labbaik, Labbaik. You have no partner, praise and grace is Yours and the Sovereignty too; You have no partner." (Sahih Muslim)

I think deeply and find out:

- ◇ What does a Muslim do before going on pilgrimage?
 1. Material preparation:
 2. Moral preparation:
- ◇ Is wearing ihram clothes enough to achieve ihram?

.....
- ◇ What does ihram mean?

.....
- ◇ The Prophet assumed ihram from Dhul Hulaifa; what does this place symbolize?

.....
- ◇ What is meant by spatial miqat?

.....

Definition of (pilgrimage) Hajj

Hajj in language: to go out heading towards a glorified entity.

Hajj as an idiom: going to Makkah to perform special rituals in a particular time.



◇ Spatial Times

Spatial mawaqit (stated places):
What is the miqat (stated place) at which people from each of these places assume ihram?

A--A--Madinah Al-Munawwarah Al-Munawwarah:.....
..... today it is called Abyar Ali

United Arab Emirates:
today it is called (As Sayl al Kabir)

Syria:

Iraq:

Yemen:

The sunnah practices of Ihram that Muslims make sure of applying before they begin Hajj rituals include purification, cutting hair and nails and then wearing ihram clothes (two white sheets: riḍā and izār) and perfuming (for men). Women wear clothes that cover the body except the face and hands.

Things forbidden after assuming ihram

1	Wearing sewn clothing
2	Cutting hair and nails and perfuming
3	Hunting and cutting trees
4	Sexual intercourse
5	Covering hair with something that touches it

Ihram is three types:

Ifrad: assuming Ihram just for performing Hajj alone

Qiran: combining Hajj and 'Umrah without a break in between.

A haj (pilgrim) performing Qiran invokes talbiah saying "Labbayka Allāhumma Hajj and" (Here I am at Your service, to perform Hajj and Umrah!),

Tamattu' Ihram for Umrah during the months of Hajj. A haj (pilgrim) performing tamattu' invokes talbiah saying "Labbayka Allāhumma Umrah (Here I am at Your service O Lord, here I am to perform Umrah!), then he ends ihram (tahallul) then assumes ihram for Hajj on the (Al Tarwiyah) day of 'fetching water and quenching thirst' and says, "Labbayka Allāhumma Hajjan (Here I am at Thy service O Lord, here I am to perform Hajj!)"

I analyze:

قَالَ تَعَالَى: ﴿الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ﴾ (البقرة 197).

197. "Al-Ĥajju 'Ashhurun Ma`lūmātun^c Faman Farada Fīhinna Al-Ĥajja Falā Rafatha Wa Lā Fusūqa Wa Lā Jidāla Fī Al-Ĥajji ...". (Al Baqrah)

Allah, glory be to Him, says: "For Hajj are the months well known. If any one undertakes that duty therein, Let there be no obscenity, nor wickedness, nor wrangling in the Hajj". (The Cow: 197)

◇ What are the well-known months of Hajj?

.....

◇ What has the Qur'anic verse forbidden?

.....

◇ What wisdom is behind this?

.....

◇ Pilgrims invoke talbiah (expression of faith) repeatedly during Hajj days and then in the blessed days of Eid al-Adha (the Sacrifice Feast); what is the reason for this?

.....

We continue the Hajj journey with our Gracious Prophet, peace be upon him. Jabir bin Abdullah said, "We came with him to the House; there he touched the pillar and (made seven circuits) running three of them and walking four. Then going to the Station of Ibrahim, he recited: "And adopt the Station of Ibrahim as a place of prayer." This Station was between him and the House. He recited in two rak'ahs: Surat AL-Ikhlâs "say: He is Allah One," and Surat AL-Kafirun: "Say: O unbelievers." He then touched the Black Stone (Hajar Aswad) and kissed it. After that he went out of the gate to al-Safa'; and as he drew near it he recited:

﴿ إِنِّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ

يَطُوفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾ (البقرة)،

"Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeyeth his own impulse to good, be sure that Allah is He Who recogniseth and knoweth.," (The Cow: 158) and he added: I begin with what Allah has begun with. He first mounted al-Safa' till he saw the House, and facing Qibla he declared the Oneness of Allah and glorified Him, and said:" There is no god but Allah, the One. There is no partner with Him. His is the Sovereignty. To Him praise is due and He is Powerful over everything. There is no God but Allah alone, Who fulfilled His promise, helped His servant and routed the clans alone." He then made supplication in the course of that saying such words. He then descended and walked towards al-Marwa, and when his feet came down in the bottom of the valley, he ran. When he began to ascend he walked till he reached al-Marwa. There he did as he had done at al-Safa'. When it was his last (sa'i) circuit on Al-Marwah- i.e. the end of the seventh round of sa'i- all the people except the Prophet and those who had with them sacrificial animals, put off Ihram, and got their hair clipped.



Hajj Ruling

Hajj is one of the pillars of Islam. It is an individual duty (farḍ 'ayn) for any adult, sane Muslim who is able, once in a lifetime. Allah, glory be to Him, says,

(wa lillaahi 'alan-naasi Hijjul Baiti manis-tataa'a ilaihi sabeelaa) "Pilgrimage thereto is a duty men owe to Allah, those who can afford the journey" (Family of Imran: 97).

Ability: (affording the journey): physical health, possessing Hajj expenses and the living expenses of those dependent on the person going to Hajj during his absence.



The Prophet , peace be upon him, circled (carried out tawaf) the Ka'ba, and whenever he came near the Black Stone he pointed at it, and said "Allah is Great", then between the Yemeni Corner (al-Rukn al-Yamaani) and the Black Stone he said, "O Allah! Our Lord! Give us, in this world, that which is good and, in the Hereafter, that which is good, and save us from the torment of the Fire".

(Narrated by Al-Bukari)

I explain:

◇ Kissing the Black Stone.

.....

◇ The Prophet, peace be upon him, ordered his companions to shave after performing 'umrah.

.....

I find a solution:

⊙ I want to pray behind Maqam Ibrahim (the Station of Ibrahim) and it is crowded. What can I do?

.....

I deduce:

⊙ What was the type of the Prophet's ihram for Hajj?

.....

⊙ The Prophet jogged in his sa'ee in the bottom of the valley- between the two green miles now; who was the first to do this?

.....

We continue the Hajj journey with the Prophet peace be upon him. Jabir bin Abdullah said: When it was the day of Tarwiya they went to Mina and put on the Ihram for Hajj and the Messenger of Allah, peace be upon him, rode and led the noon, afternoon, sunset, 'Isha' and dawn prayers. He then waited a little till the sun rose.... When he came to 'Arafa he addressed the people. Adhan was pronounced - and later on Iqama - and he led the noon prayer. Iqama was uttered again and he led the afternoon prayer and he observed no other prayer in between the two. He faced the Qibla and kept standing there till the sun set. He pointed out to the people with his right hand to be moderate (in speed). (Ibn Hayaan)

He reached al-Muzdalifa. There he led the evening and 'Isha prayers with one Adhan and two Iqamas and did not glorify (Allah) in between them. The Messenger of Allah, peace be upon him, then lay down till dawn and offered the dawn prayer with an Adhan and Iqama when the morning light was clear. He again mounted al-Qaswa camel, and when he came to al-Mash'ar al-Haram, he faced towards Qibla, supplicated Allah, Glorified Him, and pronounced His Uniqueness (La ilaha illa Allah) and Oneness, and kept standing till the daylight was very clear. He came to the greatest jamra. At this, he threw seven small pebbles, saying "Allah-o-Akbar" while throwing every one of them. He then went to the place of sacrifice and sacrificed. The Messenger of Allah, peace be upon him, again rode and came to the Holy House, and offered the (noon) Zuhr prayer at Makkah.



The Prophet, peace be upon him, says, “The Hajj is itself ‘Arafāt”. As for the virtues of ‘Arafat, the Prophet, peace be upon him, says, “There is no day on which Allaah frees people from the Fire more so than on the day of ‘Arafah” (Narrated by Muslim). The Prophet, peace be upon him, says also, “On this day, Allah is proud of His servants at ‘Arafat and He says: Look at My servants, they have come from far and near, with hair disheveled and faces covered with dust, to seek my Mercy. Be my witness I have forgiven them” (Ibn Khuzaymah). On Du‘aa on the Day of ‘Arafat, the Prophet, peace be upon him, says, “The most excellent du‘aa is the du‘aa on the Day of Arafah, and the best of what I and the prophets before me have said is "There is nothing that deserves to be worshiped in truth except Allaah, He is Alone and has no partner, to Him belongs the dominion and to Him belongs all praise, and He is All-Powerful over all things” (Narrated by Tirmidhi). The Prophet spent the night of the tenth of Zulhijja in Muzdalifah and stayed there until before sunrise on the day of sacrifice (Yawm-un-Nahr) and permitted women and the elderly to leave Muzdalifah and go to Mina after midnight.

I specify:

Allah, glory be to Him, says,

قَالَ تَعَالَى: ﴿فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ﴾ (البقرة 198)،

198. Fa'idhā 'Afaḍtum Min `Arafātin Fādhkurū Allaha `Inda Al-Mash`ari Al-Ĥarāmi Wa Adhkurūhu Kamā Hadākum Wa 'In Kuntum Min Qablihi Lamina Ad-Ḍāllīna. (Al Baqrah)

“Then when you pour down from (Mount) Arafat, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even though, before this, you went astray” “The Cow: 198). Where is the Sacred Monument (al-Mash'aril al-Haraam)?

I infer:

◊ The significance of what the Prophet said to the pilgrims when they poured down (afadu) from ‘Arafat to Muzdalifah: “Tranquility, tranquility”.

◇ The significance of the Prophet's, peace be upon him, statement, "Do it (now) and there is no harm".

◇ (at-tahallul al-asghar) Partial release from ihram renders permissible all the things that were made unlawful by ihram, except for sexual intercourse; what about at-tahallul al-akbar (full release from ihram)?

I deduce:

◇ Allah, glory be to Him, says,

قَالَ تَعَالَى: ﴿فَإِذَا أَقَضْتُمْ مَنَسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا﴾ (البقرة 200)،

200. Fa'idhā Qadaytum Manāsikakum Fādhkurū Allaha Kadhikrikum 'Ābā'akum 'Aw 'Ashadda Dhikrāan..." (Al Baqarah)

"So when ye have accomplished your holy rites, celebrate the praises of Allah, as ye used to celebrate the praises of your fathers,- yea, with far more Heart and soul" (The Cow: 200). When are the holy rites of Hajj accomplished?

◇ What is the last practice a pilgrim performs before leaving Holy Makkah?

◇ Two rites of Hajj a pilgrim practices to follow the example of our Master Ibrahim, may Allah be pleased with him- what are they?

1.: this is a declaration of warring against Satan, his haunting whispers and his deception.

1.: this shows the favors of Allah as He relieves Muslims, the poor and the needy.

From the following Sharia texts I infer:

• Allah, glory be to Him, says,

• قَالَ تَعَالَى: ﴿لِيَشْهَدُوا مَنَفِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ﴾ (الحج 28)

28. Liyash hadū Manāfi`a Lahum Wa Yadhkurū Asma Allāhi Fī 'Ayyāmin Ma`lūmātin..." (Al-Ĥajj) "That they may witness the benefits (provided) for them, and celebrate the name of Allah, through the Days appointed" (The Pilgrimage: 28).

• Abu Huraira narrated: "The Messenger, peace be upon him, said, 'Whoever performs pilgrimage and does not (yarfuth) utter any obscenity or commit sin will go back as (on the day) his mother bore him" (Al-Bukhari and Muslim)

- The Messenger of Allah, peace be upon him, said: "The performance of 'Umrah is an expiation for the sins committed between it and the previous 'Umrah; and the reward of Hajj Mabrur (i.e., one accepted) is nothing but Jannah (paradise)". (Narrated by Al-Bukhari)

The religious virtues and benefits of Hajj:

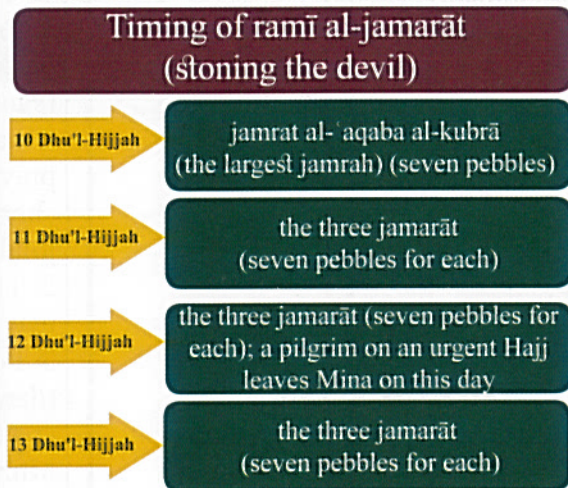
-
-

2. The worldly virtues and benefits of Hajj:

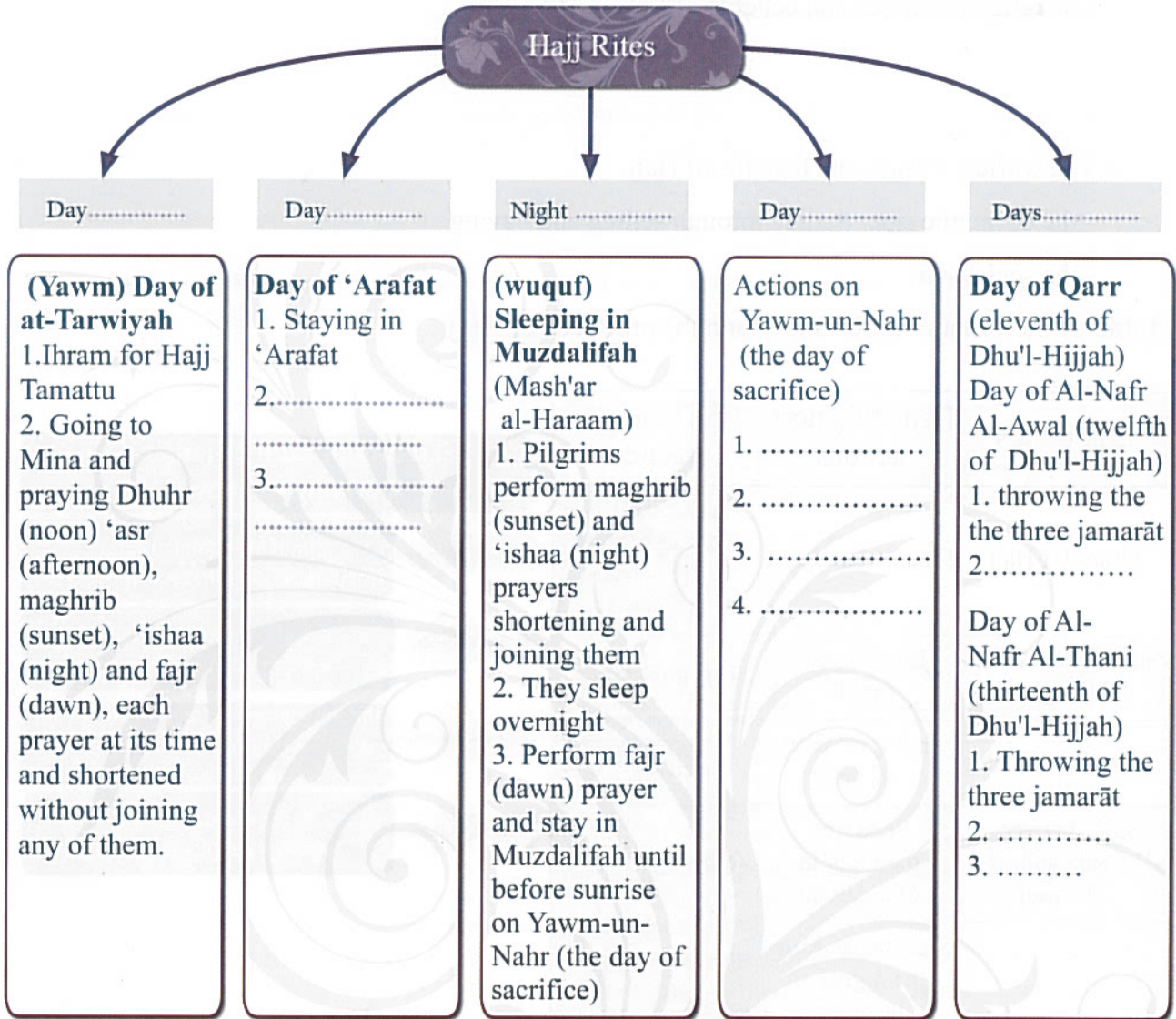
- the economic side: trading through selling and buying.
- the social side:

Table of the pillars, duties and (sunnah) practices of Hajj:

Hajj pillars	Hajj obligatory actions	Hajj (sunnah) practices
Ihram for Hajj	Ihram from miqat	Ghusl (ritual bath) applying perfume before assuming ihram
Staying in 'Arafat by night	Tawaf al-qudūm (arrival)	Tawaf Al-Wada'
Tawaf al-Ifadah	Staying in 'Arafat until sunset	Two rak'as of Tawaf
Sa'ee between Al-Safa and Al-Marwah	Spending the night in Muzdalifah	Talbiah and du'aa
	Sleeping in Mina the nights of tashreeq	Shortening the five prayers in Mina
	Throwing pebbles	Takbīr when throwing pebbles
	Cutting or shortening hair	Takbīr after dhuhr (noon) of Yawm-un-Nahr (the day of sacrifice) 11 to the dhur (noon) of 13 Dhu'l-Hijjah



•I organize my concepts:



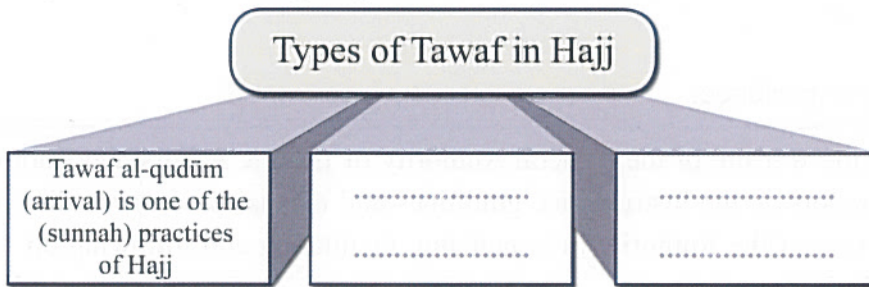
Student Activity

I answer by myself:

Firstly, compare the three types of Ihram for Hajj:

Aspect of Comparison	Tamattu	Qiran	Ifraad
Ihram	Twice: the first one for 'umrah and the second one for Hajj	.....	.....
Uttering talbiyah when assuming ihram	Labbayk, Allahumma 'umrah and then saying Labbayk, Allahumma hajjan	.....	.....
Sa'ee between Al-Safa and Al-Marwah	Two (sa'ees) rounds	.....	.....
Slaughtering a hadiy (sacrificial animal)	Obligatory action	.....	.....

Secondly, I complete the following diagram:



Thirdly, what is the ruling for one who has performed Hajj and dropped:

A pillar of Hajj

An obligatory practice of Hajj:

Fourthly: classify the pictures below by writing 'restricted' below each picture depicting one of the things restricted in ihram or 'not restricted' if the picture does not do so:

		
(.....)	(.....)	(.....)

Fifthly, put (✓) against a correct statement and (X) against an incorrect statement:

- ◇ Purity is a requirement in tawaf and in sa'ee between Al-Safa and Al-Marwah (.....)
- ◇ (.....) One thought that a round is to and fro and performed sa'ee between Al-Safa and Al-Marwah 14 rounds
- ◇ (.....) When ending state of ihram (tahallul), a man cuts or shortens his hair and a woman shortens her hair by a fingertip
- ◇ (.....) The du'aa (supplication) of Ibn Abbas when drinking from Zamzam: "O Allah, I seek beneficial knowledge, rich sustenance and cure from all ailments from you"
- ◇ A pilgrim who is not on an urgent Hajj leaves Mina on the twelfth of Dhu'l-Hijjah (.....)

I enrich my experience:

- ◇ I access the website of the General Authority of Islamic Affairs and Endowments and write a report on the instructions, guidelines and official procedure adhered to in Hajj and the role of the Authority in organizing, facilitating and following up the affairs of UAE pilgrims.
- ◇ I write a report on aspects of the facility of Hajj rulings
- ◇ I propose solutions to the problems of cleanliness and crowding when performing Hajj rites.

I assess myself:

SN	Aspect of learning	Degree of application		
		Average	Good	Distinguished
1	Concept of Hajj			
2	Ruling of Hajj			
3	Types of ihram			
4	Ihram restrictions			
5	Hajj rites			
	Hajj virtues			

Lesson Lexicon

Term	Meaning
Hajj in language	Heading towards something great
Hajj in idiomatic use	Going to Holy Makkah to perform particular rituals at a particular time
Ihram	Intention to perform Hajj or 'umrah or both
Idhtibaa'	Uncovering the right shoulder while leaving the robe on the left shoulder in tawaf al-qudūm (arrival)
Ihram restrictions	What a pilgrim or mu'tamir abstains from while assuming ihram
Temporal miqat	Hajj months: Shawwal, Dhu al-Qi'daha and the first ten days of Dhu al-Hijjah
Spatial miqat	Appointed places that a pilgrim or mu'tamir should not pass unless he has assumed ihram
Ifraad	Assuming ihram for Hajj alone
Qiran	Assuming ihram for Hajj and 'umrah together
Tamattu	Assuming ihram for 'umrah first then assuming ihram for Hajj on the day of tarwiyah
(at-tahallul al-asghar) Partial release from ihram	Permits all restricted matters except sexual intercourse after performing two of the actions of Yawm-un-Nahr (the day of sacrifice)
at-tahallul al-akbar (full release from ihram)	Permits all restricted matters after performing all actions of Yawm-un-Nahr (the day of sacrifice)
Days of (Ayam) at-tashreeq	Three days: 11,12 and 13 Dhu al-Hijjah
(Yawm) Day of at-Tarwiyah	The eighth of Dhu al-Hijjah
Day of 'Arafat	The ninth of Dhu al-Hijjah
Yawm-un-Nahr (the day of sacrifice)	The tenth of Dhu al-Hijjah (The Great Day of Hajj)
at-tadhallu'	Being Saturated with Zamzam water
ar-raml	Walking quickly in the first three rounds of tawaf al-qudum
Al-Talbiah	Labbaik, O Allah, Labbaik, Labbaik. You have no partner, praise and grace is Yours and the Sovereignty too; You have no partner
Hajj mabrur	A pure Hajj to Allah without committing a sin
Ability	Body health, possessing Hajj expenses and ensuring sustenance of those who depend on the pilgrim in his absence.

Lesson 5

The Farewell Pilgrimage and the Death of the Prophet , peace be upon him,

This lesson teaches me to:-

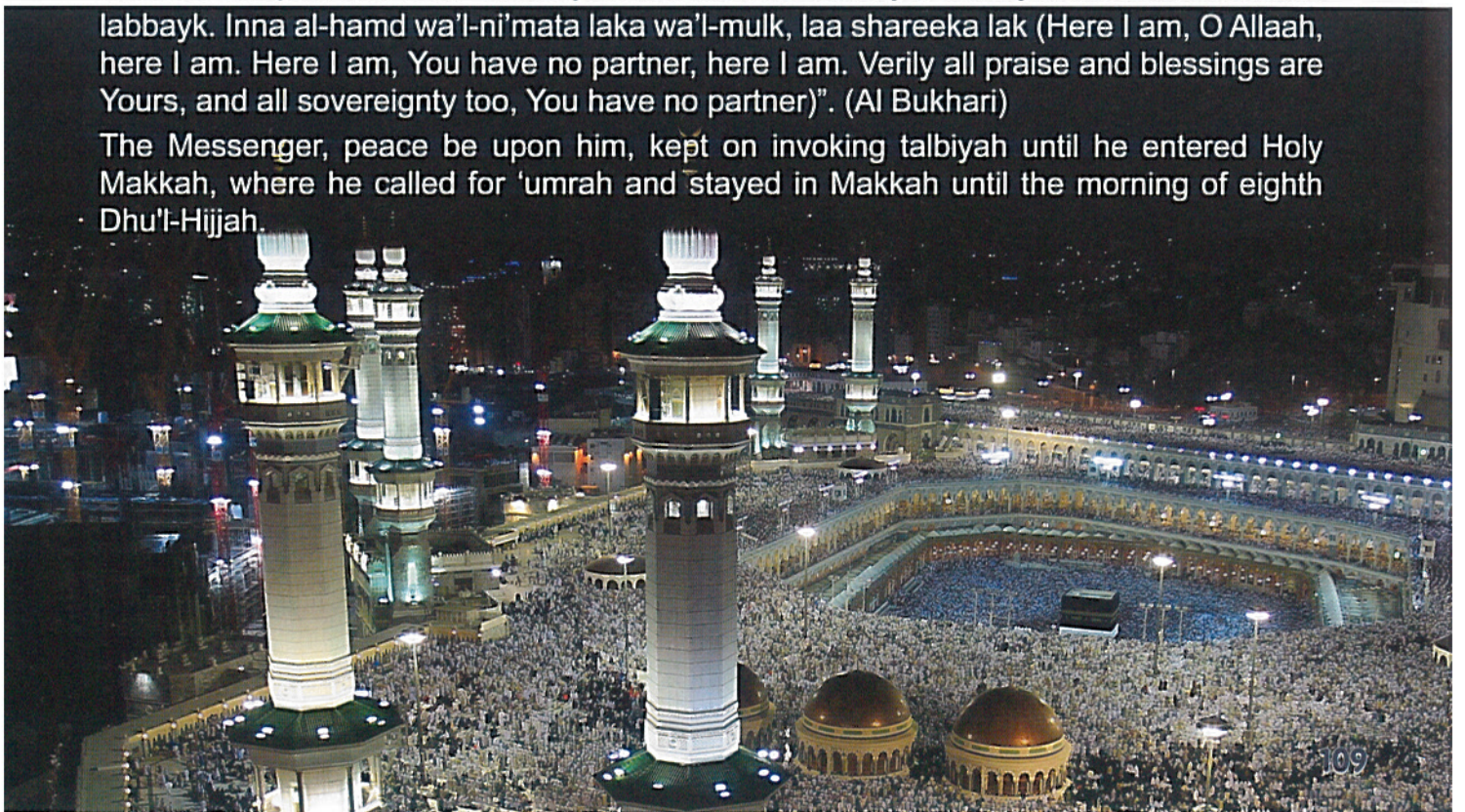
- Explain the most important subjects of the 'Farewell Pilgrimage'
- Infer the lessons and moral examples of the 'Farewell Pilgrimage'
- Identify the significances of the positions of the Companions when hearing the news of the Prophet's death
- Making sure of following the Prophet's example

•I take the initiative to learn:

In Dhu'l-Qa'dah of the tenth year of Hijrah, the Messenger, peace be upon him, appointed Abu Dujana as-Sa'di Al-Ansari, may Allah be pleased with him, Wali (Governor) on A-Madinah Al-Munawwarah. He , peace be upon him, announced that he was heading towards (baitu Allah al-Haram) the Holy Mosque in Holy Makkah to perform pilgrimage, the fifth pillar of Islam.

Those Muslims who were able prepared to go on Hajj with the Prophet, peace be upon him. They had prayed, fasted and paid Zakat with him and that was the first time the Prophet would go on a pilgrimage accompanied by other people. It was a great opportunity and more than one hundred thousand Muslims prepared for it. When the Prophet, peace be upon him, assumed ihram, they assumed ihram with him. When he invoked talbiyah, pilgrims invoked talbiyah with him: "Labbayka Allaahumma labbayk, labbayka laa shareeka laka labbayk. Inna al-hamd wa'l-ni'mata laka wa'l-mulk, laa shareeka lak (Here I am, O Allaah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty too, You have no partner)". (Al Bukhari)

The Messenger, peace be upon him, kept on invoking talbiyah until he entered Holy Makkah, where he called for 'umrah and stayed in Makkah until the morning of eighth Dhu'l-Hijjah.



I think and discuss:

- ⊙ Haj was made obligatory in the ninth year of Hijrah and the Prophet sent Abu Bakr to lead people in Hajj that year. Thereafter, the Messenger, peace be upon him, went on Hajj the following year. What is the significance of this?
-

I cooperate with my classmates and explain:

- ⊙ The fact that huge numbers of Muslims went on Hajj with the Prophet, peace be upon him.
-

 **I use my skills to learn** 

I read to learn:

With the Prophet for the first time:

Everything the Prophet, peace be upon him, did until the eighth of Dhu'l-Hijjah he had done previously on ('umrat al-Qada') the First Pilgrimage and Muslims had learnt it from him. It was the first time Muslims started Hajj actions with the Messenger, peace be upon him. On that day the Messenger, peace be upon him, set out to Mina in the company of people. He slept there and on the following day, the ninth of Dhu'l-Hijjah, he headed to 'Arafat. When the sun had passed the meridian and before praying (zhuhr) noon and ('asr) jointly, he delivered the Farewell Sermon (Khuṭbatu l-Wadā) to people saying, "O People Lend me an attentive ear, for I know not whether, after this year, I shall ever be amongst you again". Some Muslims wept when they heard this because they understood that the fate of the Prophet, peace be upon him, was approaching.

I explain:

The significance of the words of the Prophet, peace be upon him: "O People, Lend me an attentive ear"-

.....

I infer:

From the above why the "Farewell Pilgrimage" (Hujjat al-wada) was given this name.

.....

I explain:

The significances of the Prophet’s, peace be upon him, words: “for I know not whether after this year, I shall ever be amongst you again”.

.....

The Teacher of Mankind, peace be upon him:

The Messenger , peace be upon him, says to teach and remind people: “Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds and I have conveyed Allah’s message to you. Return the goods entrusted to you to their rightful owners. All interest obligations (usury) shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity. Allah has judged that there shall be no interest and all the interest due to Abbas ibn ‘Abd’al Muttalib (the Prophet’s uncle) shall henceforth be waived. The blood-revenges of the Days of Ignorance are abolished. The first claim of ours on blood-revenge of the Days of Ignorance which I abolish is that of Rabi'a bin al-Harith bin Abd'al Mttalib. O people: the Devil has despaired of ever being worshipped in this land of yours, though he is content to be obeyed in other works of yours that you deem to be of little importance. Beware of Satan for the safety of your religion”.

I express:

the importance of trust (amanah) in two sentences.

.....

I summarize:

◇ The effect of (riba) usury on the relations between people.

.....

◇ The danger of the spread of the custom of taking revenge.

.....

I classify:

What is mentioned in the paragraph above from the Farewell Sermon according to the following table:

Noble manners	A forbidden financial transaction	A Jahiliyya (ignorance) custom	Alerting people	A warning to people	Vocative case
.....

Lessons from the Farewell Sermon:

1. A stable, civilized society: The Messenger, peace be upon him, said: "Verily your blood, your property are as sacred and inviolable as the sacredness of this day of yours, in this month of yours, in this town of yours." This affirms the foundations of security and tranquility among members of society; no one is to assault the life or property of another.

2. Promoting compassion, love and cooperation between people: The Messenger, peace be upon him, said: "O people! Indeed, your Lord is one and your father is one" to erase superiority and fanaticism and replace them by cooperation and compassion.

3. Respect for women and appreciation of the services they provide: The Messenger , peace be upon him, said "take care of the women in a good manner..." to preserve the status of women- mothers, sisters, wives and daughters and enable them to contribute to building their societies without underrating the services they provide. Women in the United Arab Emirates have received support and have been given opportunities that their counterparts in many countries in the world can only wish for.

4. Moderation and avoidance of extremism: Abdullah bin Omar, may Allah be pleased with him, said, "To every question addressed to him on that day he only responded by saying, 'Do it, no harm'" (Sahih Muslim) in order to simplify things for people and lift hardship.

5. Warning of divisiveness and conflict: the Messenger , peace be upon him, said: "...the Devil has despaired of ever being worshipped in this land of yours, though he is content to be obeyed in other works...", i.e. in stirring antagonism and propagating divisiveness between people to the extent of fighting and shedding blood.

I give examples:

- I give an example of how religion relieves people in Hajj.
-

I think deeply and explain:

- The significance of the words of the Messenger, peace be upon him, "Oh Allah I have t conveyed the message be my witness".
-

The Death of the Prophet:

The Messenger, peace be upon him, fell ill in the last days of Safar of year 11 Hijri. He spent the time during which he was ill in the house of his wife Maymuna. When his illness worsened he asked permission from his wives to be nursed in Aisha's house. He went out slowly supported by Al-Abbas bin 'Abdul Muttalib and Ali bin Abi Talib, may Allah be pleased with them, until he entered 'Aisha's house. He was having a fever and his condition worsened. When he could not go out to prayers he said "Order Abu Bakr to lead people in prayer" (al-Tirmidhi). Abu Bakr led people in prayer seventeen times: the first was 'Ishaa (night) prayer on a Friday and the last was Subuh (morning) prayer on a Monday.

While Muslims were performing fajr (dawn) prayer on Monday led by Abu Bakr, they were surprised by Allah's Messenger , peace be upon him, as he removed the 'sajf' (curtain) of 'Aisha's room. He looked at them in the lines of prayer and smiled (laughingly). Abu Bakr took a step backwards to be in the line. He thought Allah's Messenger wanted to come out to the prayer. Muslims were on the verge to abandon their prayer out of rejoicing at the presence of Allah's Messenger. He pointed his hand at them indicating that they should finish their prayer and then entered the room and dropped the curtain. (Al Bukhari). He died on that day and his companions gathered round him weeping. 'Aisha said, "The Messenger of Allah died in my house between my chest and neck", i.e. on her lap.

The Reactions of people when (Al-Mustafa) the Prophet, peace be upon him, Died:

The news was shattering to the companions; some of them broke out weeping. When Umar bin al-Khattab heard this he did not believe the news and said: "By God the Messenger of Allah, peace be upon him, has not died". Abu Bakr came from his house in "Sunh"; he entered the mosque and did not talk to anyone until he entered 'Aisha's abode. He headed towards Allah's Messenger, who was covered by a cotton mantle, and uncovered his face. He then bowed, kissed him and wept. He then said, "I sacrifice my father and mother for your sake. Allah, verily, will not cause you to die twice. You have just experienced the death that Allah had ordained. Then he went out and found Umar talking to people. He said: "And now, he who worships Muhammad, sallallahu 'alayhi wa sallam, Muhammad is dead now. But he who worships Allah, He is Ever Living and He never dies. Allah, glory be to Him, says,

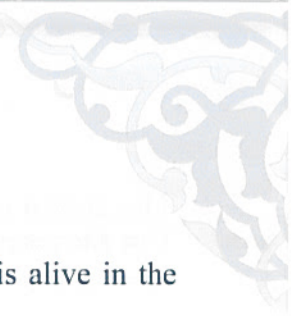
قَالَ اللَّهُ تَعَالَى: ﴿هُوَ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ

فَلَنُضِرَّ اللَّهُ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾ (آل عمران).

144. Wa Mā Muḥammadun 'Illā Rasūlun Qad Khalat MinQablihi Ar-Rusulu 'Afa'īn Māta 'Aw Qutila Anqalabtum `Alā 'A`qābikum Wa Man Yanqalib `Alā `Aqibayhi FalanYadurra Allāha Shay`āan Wa Sayajzī Al-Lahu Ash-Shākirīna. ('Āli `Imrān)

"Muhammad is no more than an apostle: many were the apostles that passed away before him. If he died or were slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah. but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude" (The Family of Imran: 144)

People wept bitterly and all of them realized that Allah's Messenger, peace be upon him, had died. He, peace be upon him, had said: "I do not know whether I shall ever meet you again in this place after this year".



I criticize argumentatively:

The following statement: “The Prophet, peace be upon him, has not died but he is alive in the presence of Allah like Jesus, may Allah be pleased with him.

.....

I express:

- ⦿ How would I be loyal to Allah’s Messenger, peace be upon him.
-

Taking a last look:

On Tuesday, they washed Allah’s Messenger without fully exposing his body. He was washed by al-`Abbas, `Ali, al Fadl and Qutham, the sons al-`Abbas, Shuqran, the Prophet’s client and Usamah ibn Zayd. The Prophet’s body was wrapped in three shrouds made in Sahul (a village in Yemen) without a shirt or turban. The shrouds were pulled on him. A grave was dug by Abu Talhah under his bed. People entered the room in tens to pray upon Allah’s Messenger, peace be upon him, without being led by an imam. His relatives prayed first followed by Muhajirun, then Ansar, then women, then boys.

I compare

The reaction of Umar bin Al-Khattab to that of Abu Bakr on hearing the news of the death of Allah’s Messenger, peace be upon him:

The Reaction of Abu Bakr as-Siddiq (The Truthful), may Allah be pleased with him	The Reaction of Umar bin Al-Khattab, may Allah be pleased with him
<p>.....</p> <p>.....</p>	<p>.....</p> <p>.....</p>

I expect and analyze:

The relation between the fact that the Prophet , peace be upon him, had chosen Abu Bakr as-Siddiq to lead people in prayer and his wise reaction after the death of the Prophet , peace be upon him.

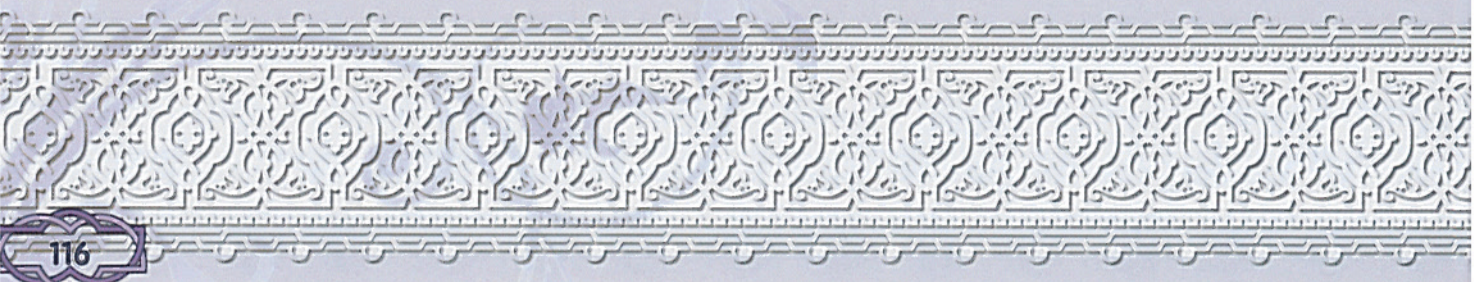
.....



•I organize my concepts:

The Farewell Pilgrimage and the Death of the Prophet , peace be upon him,		
The Farewell Pilgrimage	Year	.....
	Number of Pilgrims	.....
	Positions	..........
The Death of the Prophet, peace be upon him,	His illness	.....
	The Year he died	.....





Student Activity

I answer by myself:

Firstly: Proof that Allah's Messenger foretold his death in the Farewell Sermon.

.....

Secondly: explain the decision of the Messenger, peace be upon him, to appoint Abu Dujana as-Sa'idi Wali (Governor) of A--Madinah Al-Munawwarah

.....

Thirdly:

◇ What is the significance of the Prophet's, peace be upon him, statement: "Do it, no harm"?

.....

◇ Selecting Abu Bakr as-Siddiq to lead people in prayer?

.....

◇ The pronouncement of the Messenger, peace be upon him: "O Allah be my witness".

Fourthly: Why did the positions of the Companions conflict after the death of the Prophet, peace be upon him?

.....

Fifthly: Mention the most important subject emphasized in the Farewell Sermon?

.....

.....

.....

.....

I answer by myself:

Firstly: Proof that Allah's Messenger foretold his death in the Farewell Sermon.

.....

Secondly: explain the decision of the Messenger, peace be upon him, to appoint Abu Dujana as-Sa'idi Wali (Governor) of A--Madinah Al-Munawwarah

.....

Thirdly:

◇ What is the significance of the Prophet's, peace be upon him, statement: "Do it, no harm"?

.....

◇ Selecting Abu Bakr as-Siddiq to lead people in prayer?

.....

◇ The pronouncement of the Messenger, peace be upon him: "O Allah be my witness".

Fourthly: Why did the positions of the Companions conflict after the death of the Prophet, peace be upon him?

.....

Fifthly: Mention the most important subject emphasized in the Farewell Sermon?

.....

.....

.....

.....



I enrich my experience:

Go to the school library, choose a reference on the prophet's biography (Sira) and design a leaflet on the Farewell Pilgrimage.

I assess myself:

SN	Aspect of learning	Degree of application		
		Average	Good	Distinguished
1	Reading the biography of the Messenger , peace be upon him			
2	Applying the sunnah (practices) of the Messenger , peace be upon him,			
3	I make sure of maintaining tolerance			
4	Respecting the feelings of others			
5	The extent of your love for the Messenger , peace be upon him			
	Hajj virtues			



Unit

3

﴿إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

'Inna Allāha Yuḥibbu Al-Muqṣiṭīna
(for Allah loves those who are fair and just)

Unit Contents:

Lesson	Focus	Scope
1 Faith is a virtue bestowed by Allah , glory be to Him	The Holy Qur'an	Divine Revelation
2 A society is composed of men and women	The Hadith	Divine Revelation
3 Justice in Islam	Values of Islam	The Values and Ethics of Islam
4 Permissible and forbidden foods and drinks	Rulings of Islam	The rulings of Islam and their Purposes
5 Imam Muslim	Characters	Prophetic Biography (sira) and Characters
6. Security and safety	Contemporary Issues	National Identity and Contemporary Issues



Lesson 1

Faith is A virtue Bestowed by Allah, glory be to Him

This lesson teaches me to:-

- Recite the holy verses observing the rules of correct recitation
- Explain the meaning of Qur'anic words
- Infer some of the significances of the holy verses
- Explain the situations mentioned in the holy verses
- Apply the values mentioned in the holy verses

I take the initiative to learn:

In the ninth year of Hijrah each tribe sent a deputation to declare allegiance to the Prophet, peace be upon him. Banu Sa'ad sent Dhimmam bin Tha'laba as their delegate to Allah's Messenger, peace be upon him. He came to the Messenger, peace be upon him, made his camel kneel near the door of the mosque, tied it and then entered the mosque as the Messenger, peace be upon him, sat among his companions. Dhimmam was a tough, hairy man with two forelocks. He entered the mosque and asked 'Which one of you is ibn Abdul-Muttalib?' The Messenger of Allah, peace be upon him, said: "I'm ibn Abdul-Muttalib". He asked: Muhammad? The Messenger said: Yes...

He said: Bin Abdul-Muttalib, I'm going to ask you questions. By Allah your God, and the God of those who lived before you, and those who will come after you, has Allah ordered you that we should worship Him alone without a partner? The Messenger, peace be upon him, said: Yes. He said: By Allah your God, and the God of those who lived before you, and those who will come after you, has Allah ordered you that we should offer five prayers? The Messenger, peace be upon him, said: by Allah, yes. Then he mentioned the obligatory practices of Islam one by one until he finished all of them. Then he said: Then I testify that there is no God but Allah, and testify that Muhammad is the messenger of Allah. He then returned to his tribe and the whole tribe embraced Islam on his return. (Ahmed)

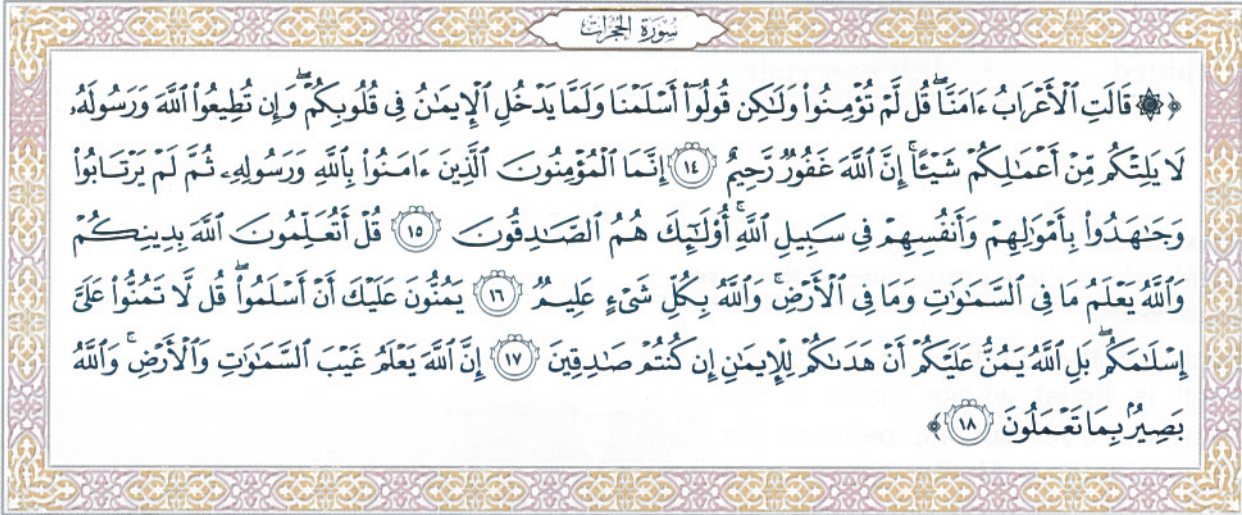
Ibn 'Abbas said: "We have never heard of a deputation of a tribe who was better than Dhimmam bin Tha'laba. (Ahmed)

I expect:

- In addressing the Prophet, peace be upon him, by saying "ibn Abdul-Muttalib", Dhimmam bin Tha'laba, may Allah be pleased with him, meant:
.....
- What is the reason for his being stern in his questions?
.....
- This year was called the 'year of

I use my skills to learn

I recite and memorize:



1.14. Qālati Al-'A`rābu 'Āmannā Qul Lam Tu'uminū Wa Lakin Qūlū 'Aslamnā Wa Lammā Yadkhuli Al-'Īmānu Fī Qulūbikum Wa 'In Tuṭī`ū Allaha Wa Rasūlahu Lā Yalitikum Min 'A`mālikum Shay'ān 'Inna Allāha Ghafūrun Raḥīmūn.

15. 'Innamā Al-Mu'uminūna Al-Ladhīna 'Āmanū Billāhi Wa Rasūlihi Thumma Lam Yartābū Wa Jāhadū Bi'amwālihim Wa 'Anfusihim Fī Sabīli Allāhi 'Ulā'ika Humu Aṣ-Ṣādiqūna.

1.16. Qul 'Atu`allimūna Allāha Bidīnikum Wa Allāhu Ya`lamu Mā Fī As-Samāwāti Wa Mā Fī Al-'Arḍi Wa Allāhu Bikulli Shay'in `Alīmūn.

1.17. Yamunnūna `Alayka 'An 'Aslamū Qul Lā Tamunnū `Alayya 'Islāmakum Bali Allāhu Yamunnu `Alaykum 'An Hadākum Lil'īmāni 'In Kuntum Ṣādiqīn.

2.18. 'Inna Allāha Ya`lamu Ghayba As-Samāwāti Wa Al-'Arḍi Wa Allāhu Baṣīrun Bimā Ta`malūna. (Surah Al-Ḥujurat)

3 "The desert Arabs say, "We believe." Say, "Ye have no faith; but ye (only) say, 'We have submitted our wills to Allah,' For not yet has Faith entered your hearts. But if ye obey Allah and His Messenger, He will not belittle aught of your deeds: for Allah is Oft-Forgiving, Most Merciful (14). Only those are Believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah. Such are the sincere ones, Were We then weary with the first Creation, that they should be in confused doubt about a new Creation? (15) Say: "What! Will ye instruct Allah about your religion? But Allah knows all that is in the heavens and on earth: He has full knowledge of all things (16). They impress on thee as a favour that they have embraced Islam. Say, "Count not your Islam as a favour upon me: Nay, Allah has conferred a favour upon you that He has guided you to the faith, if ye be true and sincere (17). "Verily Allah knows the secrets of the heavens and the earth: and Allah Sees well all that ye do". (18)

I explain the Qur'anic words:

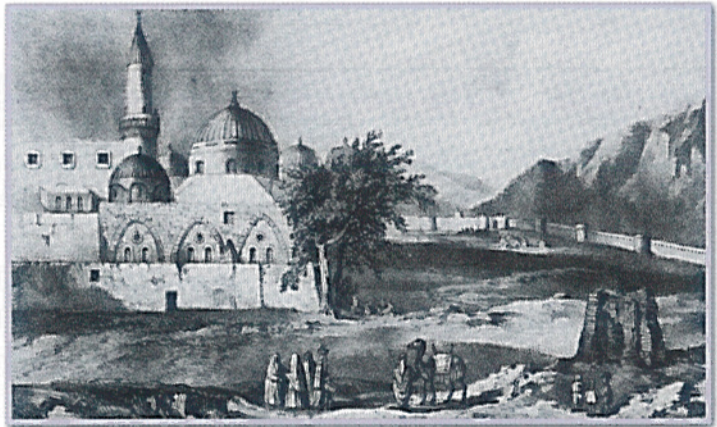
not yet	:	no
belittle	:	minimize
doubted	:	Felt uncertain

My notes

I understand the significance of the verses:

Faith is in the heart:

Faith is belief whose place is the heart; it is a relationship between the servant and his Master whose truth is only fathomed by Allah, glory be to Him. People's faith does not add anything to the Kingdom of Allah, just as disbelief does not take away anything from this kingdom. Those who embrace faith do so for their own good since Allah, Glorified and Exalted be He, bestows this bliss of guidance on them. A group of people



used to say 'we believed in Allah' and proclaim this bragging that they had done a favor to the Prophet. This sounds like doing a service to the Prophet, peace be upon him, while belief in Allah, glory be to Him, represents a major interest to man.

It is in man's interest to

◇ distance himself from ignorance. Allah, glory be to Him, says:

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ﴾ (البقرة 257).

(Allaahu waliyyul lazeena aamanoo yukhrijuhum minaz zulumaati ilan noori)

"Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light" (The Cow: 257);

◇ make himself happy and save himself the pangs of misery. Allah, glory be to Him, says:

﴿وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا﴾ (طه 124).

124. Wa Man 'A`rada `An Dhikrī Fa`inna Lahu Ma`ishatan Ḍankāan... (Ṭāhā)

"But whosoever turns away from My Message, verily for him is a life narrowed down" (Mystic Letters T.H.: 124);

◇ be reassured about his worldly life and his afterlife. Allah, glory be to Him, says:

﴿أَلَا يَذَكِّرُ اللَّهُ تَطْمِينُ الْقُلُوبِ﴾ (الرعد 28).

28. Al-Ladhīna 'Āmanū Wa Taṭma'innu Qulūbuhum Bidhikri Allāhi ² 'Alā Bidhikri Allāhi Taṭma'innu Al-Qulūbu (Ar-Ra'd)

“for without doubt in the remembrance of Allah do hearts find satisfaction” (Thunder: 28);

◇ attain to a position in which Allah is pleased with them. Allah, glory be to Him, says:

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾ (المائدة 119).

119. Radiya Allāhu `Anhum Wa Radū `Anhu Dhālika Al-Fawzu Al-`Aẓīmu (Al-Mā'idah)

“...Allah well-pleased with them, and they with Allah. That is the great salvation, (the fulfilment of all desires)”. (The Table Spread: 119)

Therefore, Allah, Glorified and Exalted be He, ordered His Prophet, peace be upon him, to explain to them the difference between what they say and what they do. Allah, glory be to Him, bore witness that they had embraced Islam. However, to attain faith they have to embrace genuineness and sincerity. This is within their means; it is an easy and simple matter because of the favors of Allah, glory be to Him. Embracing faith requires obedience to Allah and His Messenger, peace be upon him; this is rewarded by

- ◇ belief in Allah, glory be to Him,
- ◇ full reward for their deeds
- ◇ the mercy and forgiveness of Allah , glory be to Him; Allah , glory be to Him, will forgive their mistakes. He, glory be to Him, says:

﴿قَالَ تَعَالَى: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا﴾ (النساء).

48. 'Inna Allāha Lā Yaghfiru 'An Yushraka Bihi Wa Yaghfiru Mā Dūna Dhālika Liman Yashā'u ^c Wa Man Yushrik Billāhi Faqadi Aftarā 'Ithmāan `Aẓīmāan (An-Nisā')

“Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth; to set up partners with Allah is to devise a sin Most heinous indeed” (The Women: 48)

Then Allah, glory be to Him, says:

﴿قَالَ تَعَالَى: ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ

الصَّادِقُونَ﴾

15. 'Innamā Al-Mu'uminūna Al-Ladhīna 'Āmanū Billāhi Wa Rasūlihi Thumma Lam Yartābū Wa Jāhadū Bi'amwālihim Wa 'Anfusihim Fī Sabīli Allāhi 'Ulā'ika Humu Aṣ-Ṣādiqūna. (Al-Ḥujurāt)

“Only those are Believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah. Such are the sincere ones” (The Private Chambers: 15). The believers are:

- ◇ Those who have believed in the six pillars of faith
- ◇ Those whose faith is not confused by doubt in these pillars
- ◇ Then Allah, Glory be to Him, shows that the attributes of believers include sacrificing belongings and souls for the cause of Allah and that this attests to their obedience to Allah and His Messenger , peace be upon him, just as Allah , glory be to Him, has ordered them.



I specify:

The six pillars of faith. They are:

- | | |
|---------|---------|
| 1. | 4. |
| 2. | 5. |
| 3. | 6. |

I summarize:

- ⊙ In cooperation with my group, we summarize the difference between faith and embracing Islam:

.....

.....

I discuss and make a decision::

- ⊙ I discuss the following statement and write down my conclusion and the reason for this conclusion.

.....

.....

Dialogue based on logic and argument:

Allah, glory be to Him, says:

قَالَ تَعَالَى: ﴿مَنْ قُلَّ أَنْعَلِمُوكَ اللَّهُ بِدِينِكَ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾.

16. Qul 'Atu`allimūna Allāha Bidīnikum Wa Allāhu Ya`lamu Mā Fī As-Samāwāti Wa Mā Fī Al-'Ardī Wa Allāhu Bikulli Shay'in `Alīmun. (Al-Ĥujurāt)

"Say: "What! Will ye instruct Allah about your religion? But Allah knows all that is in the heavens and on earth: He has full knowledge of all things" (The Apartments: 16).

Allah, glory be to Him, orders His Prophet, peace be upon him, to respond to those who brag about what they have done and boast of it out of sheer admiration of themselves. This response is uttered in the hope that they regain their reason and do the right thing. The response is "Do you want to affirm that you have embraced religion and prove that you are believers to Allah, Who knows all that is in heavens and on earth-

﴿إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾ (الأنفال 43)،

43. 'Innahu `Alīmun Bidhāti Aṣ-Ṣudūri (Al-'Anfāl) "He knoweth well the (secrets) of (all) hearts" (The Spoils of War: 43). Not only this, He knows everything beyond heavens and earth?

I learn to apply:

In the holy verse there are important significances that require thoughtful thinking to grasp. These include:

- ◇ Repeating the order 'say' indicates that certain people are addressed here (the deputation of Bani Asd only).
- ◇ The question "What! Will ye instruct Allah about your religion" indicates that the deputation of Bani Asad exerted great effort to prove that they were believers.
- ◇ The words after the question: "But Allah knows all that is in the heavens and on earth" indicate that the question is repreh

The words of Allah , glory be to Him, "He has full knowledge of all things" after "But Allah knows all that is in the heavens and on earth" indicate that there are other creations apart from heavens and earth.

The Beginning is Guidance:

Some people continued after embracing Islam to behave as though they had done the Prophet , peace be upon him, a favor and that they deserved much as a result. However, Allah, Glorified and Exalted be He, The Truth (Al Haqq) explains that the grace and favor are from Allah in the first instance, Who has guided you to the path of faith and explained faith to you whether you embrace it or not. Some Muslims were forced out of their homes and tortured and had their belongings confiscated, yet they were patient and said:

﴿وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ﴾ (الأعراف 43)،

43. Wa Qālū Al-Ĥamdu Lillāh Al-Ladhī Hadānā Lihadhā Wa Mā Kunnā Linahtadiya Lawlā'An Hadānā Al-Lahu (Al-'A`raf)

"and they shall say: "Praise be to Allah, who hath guided us to this (felicity): never could we have found guidance, had it not been for the guidance of Allah" (The Heights: 43).

The graces Allah, glory be to Him, has bestowed on you are obvious and represented by guiding you to Islam without having to face the ordeals that other Muslims had faced. Hence who says that he has done a favor to the other? Of course, this applies if they are truthful.

No Muslim or believer is ignorant of the fact that Allah, glory be to Him, knows everything in heavens and on earth that is beyond the ken of the senses of man. Allah, glory be to Him, may disclose part of the unknown to mankind and thus it becomes a part of their common knowledge; for instance, electricity existed in the universe and remained unknown until science discovered it and employed it in the service of humanity. Still there are many unknowns in heavens and on earth that only Allah, glory be to Him, knows about. These will remain unknown to whichever time Allah, glory be to Him, wishes. This is an invitation to Muslims to conduct research and discover the secrets of this universe; it is an invitation to invent, create and participate effectively in the ascendancy of mankind, populating and building the earth and making one's fellowmen happy. This is exactly the goal of the UAE. True, Allah, glory be to Him, knows everything about people, their deeds and words;

therefore man should be careful and watch out everything he does or say:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ ﴿٨﴾ (الزلزلة).

7. Faman Ya`mal Mithqāla Dharratin Khayrāan Yarahu

8. Wa Man Ya`mal Mithqāla Dharratin Sharrāan Yarahu. (Az-Zalzalh)

“Then shall anyone who has done an atom's weight of good, see it!” and “And anyone who has done an atom's weight of evil, shall see it” (The Shaking: 7, 8).

I infer:

The reasons that had impelled the deputation of Bani Assad ibn Khuzaimah to attempt proving their faith

.....

I prove:

In a logical way that faith is a favor from Allah, glory be to Him.

.....

•I organize my concepts:

Faith is a Favor from Allah , glory be to Him,		
Faith	Meaning	.....
	Place Islam	.....
Islam	Meaning	.....
	Place Islam	.....

Student Activity

I answer by myself:

Firstly, what is the meaning of each of the following words/phrases?

1. Say they have done a favor:
2. Belittle:

Secondly, what is the significance of the words of Allah, glory be to Him,:

1. ﴿بَلِ اللَّهِ يُؤْتِي عِلْمَكُمْ أَن هَدَيْنَاكُمْ لِلْإِيمَانِ﴾؟

- (17. balillaahu yamunnu 'alaikum an hadaakum lil eemaani) (Al Hujjrat)
 "Nay, Allah has conferred a favour upon you that He has guided you to the faith"
 (The Apartments: 17).

2. ﴿إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ﴾؟

- (18. 'Inna Allāha Ya'lamu Ghayba As-Samāwāti Wa Al-'Arđi WaA llāhu Başīrun Bimā Ta`malūna) (Al-Ĥujurāt)
 "Verily Allah knows the secrets of the heavens and the earth" (The Apartments: 18).

Thirdly, give a summary of instances of Allah's favors to people after embracing Islam.

- 1.....
- 2.....
- 3.....
- 4.....

Fourthly, explain the words of Allah, glory be to Him:

﴿وَإِن تَطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

14. 'In Tuṭī'ū Allaha Wa Rasūlahu Lā Yalitkum Min 'A`mālikum Shay'āan 'Inna AllāhaGhafūrun Raḥīmūn. (Al-Ĥujurāt)
 "But if ye obey Allah and His Messenger, He will not belittle aught of your deeds: for Allah is Oft-Forgiving, Most Merciful" (The Apartments: 14).

I enrich my experience:

Present to your classmates a brief explanation of the meaning of each of sincerity in faith and in Islam.

I assess myself:

SN	Aspect of learning	Degree of application		
		Average	Good	Distinguished
1	I ensure memorizing the holy verses			
2	I respect the (sunnah) practices of the Messenger , peace be upon him			
3	I apply the pillar of Islam: prayer (salah)			
4	I make sure of adhering to the values mentioned in the holy verses			
5	I apply the rules and ethics of recitation			



Lesson 2

Society is made of Men and Women

This lesson teaches me to:-

- Recite the hadith in correct language
- Explain the meaning of the words in the hadith
- Explain the overall meaning of the hadith
- Specify aspects of imitating the other sex
- I infer the risks of imitating the other sex

I take the initiative to learn:

- ◇ Can a pharmacist conduct a surgical procedure on the heart of a patient?
- ◇ What will the outcome be if a cardiologist operates on the eye of a patient?

I make a decision:

- On the basis of the above, it is imperative that

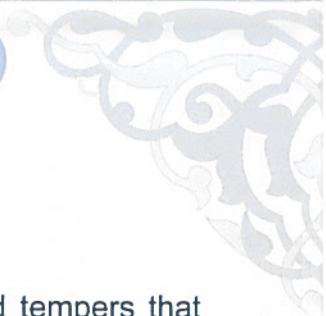
I use my skills to learn

I read and memorize:

It was reported that Abdullah bin 'Abbas said the Messenger of Allah , glory be to Him, cursed men who copy women and cursed women who copy men (Narrated by Al Bukhari).

I learn the meaning of the words in the hadith:

Curse : dismissed from the mercy of Allah, glory be to Him.



I understand the significance of the hadith:

This is the creation of Allah:

Allah, glory be to Him, molded man and woman in different shapes and tempers that differentiate between them. Allah, glory be to Him, assigned each of them a role in life that suits him/her. Whoever performs this role as Allah, glory be to Him, has ordered him/her deserves the highest rank in paradise. Allah, Glorified and Exalted be He, says:

﴿فَظَرَّتْ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا يَبْدِيلُ لِخَلْقِ اللَّهِ﴾ (الروم 30)،

30 Fiṭrata Allāhi Allatī Faṭara An-Nāsa `Alayhā Lā Tabdīla Likhalqi Allāhi Dhālika Ad-Dīnu Al-Qayyimu Wa Lakinna 'Akthara An-Nāsi Lā Ya`lamūna (Ar-Rūm)

“Allah’s handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah” (The Romans: 30).

He also says:

﴿قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا﴾ (الطلاق 3)؛

3. Qad Ja`ala Allāhu Likulli Shay'in Qadrāan. (Aṭ-Ṭalāq)

“verily, for all things has Allah appointed a due proportion” (Divorce: 3).

For this reason the attempt to drop this pattern has been forbidden; it is forbidden that either sex tries to imitate the other because this is a sin that warrants cursing, i.e. dismissal from the mercy of Allah, glory be to Him. Men are not permitted to imitate women in things that are peculiar to them such as clothing and manner of speaking or walking. Similarly women are not allowed to imitate men in things that are also peculiar to men.

I think deeply and compare:

Aspect of comparison	Differentiation	Distinction
Meaning
Outcomes

The risks of imitation (copying):

The act of a man imitating a woman or vice versa is associated with grave risks; these include:

- 1. Dissatisfaction with destiny:** if a man is attracted to effeminacy or a woman is attracted to masculinity, this indicates rejecting the ordinance of Allah, glory be to Him; actually it is an objection to it.
- 2. Disobeying the order of Allah, glory be to Him, and that of His Messenger, peace be upon him:** the Messenger of Allah has forbidden men to engage in effeminacy and women to engage in masculinity.
- 3. Weakening society:** this results from depriving society of balanced, confident young men who are capable of performing their duties and shouldering their responsibilities.
- 4. Loss of the rights of children:** This occurs as children are deprived of the kind of sound up-bringing that suits their natural inclinations, preserves their dignity and enables them to communicate positively with society.

5. Loss of self-esteem and self-respect: Acting like the other sex means alienation from the normal instinct, customs and morals; society rejects this kind of behavior.

I investigate:

The Messenger, peace be upon him, cursed masculine women (Abu Daoud).

- ⦿ In cooperation with my group, we find other risks for the act of engaging in masculinity on the part of women:

.....

.....

.....

I discuss and give a view:

- ⦿ Study this statement carefully and give your view with a justification.

“Men engaging in effeminacy and women engaging in masculinity reduce the incidence of marriage and weaken society.”

.....

Manifestations of Effeminacy and Masculinity:

Clothing and Dresses:

Men should not wear women’s clothing or use their cosmetics and accessories. Likewise, women should not wear men’s clothing and things that are particularly made for them.

Walking and Talking:

A young man should not deliberately imitate a girl in the way girls walk or talk or engage in the kind of natural tenderness which is part of their creation and suits their tenderness towards their children and families. Likewise, a girl should not imitate men in walking or in talking with deliberate coarseness in the voice.

I make a judgment:

Case	Judgment
A woman imitated a man’s voice to teach her son how to greet people.
A young man likes to wear women’s gown at home only.

Masculinity and Femininity are an Honor:

Allah, glory be to Him, singled out men for masculinity because it earns them veneration and respect as it is synonymous with ardor, jealousy and chivalry. All these are prerequisites for defending the homeland, dignity and family honor. The Qur'an express this through the daughter of the good man from Madyan when she spoke to Allah's prophet Moses, may Allah be pleased with him:

﴿قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ﴾ (القصص).

26. Qālat 'Ihdāhumā Yā 'Abati Asta'jirhu 'Inna Khayra ManiAsta'jarta Al-Qawīyu Al-'Amīnu (Al-Qaṣaṣ)

"Said one of the (damsels): "O my (dear) father! Engage him on wages: truly the best of men for thee to employ is the (man) who is strong and trusty" (The Stories: 26).

Similarly, femininity confers on women deportment and respect. In fact, the Qur'an refers to this attribute saying:

﴿فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ﴾ (القصص 25)،

25. Fajā't/ah 'Ihdāhumā Tamshī 'Alá Astihyā'in... (Al-Qaṣaṣ)

("Afterwards one of the (damsels) came (back) to him, walking bashfully") (The Stories: 25). This is femininity with its accompanying bashfulness, tenderness and emotion, which has enabled woman to hold her family to her bosom and keep it solid and harmonious. This reflects on the cohesiveness of society and increases its vigor. It is a task that requires the efforts of both men and women whereas those men and women who engage in imitating the other sex are weak, selfish and only care about themselves and about fulfilling their desires.

I classify:

The following articles by ticking (✓) against each one in the appropriate box:

Article	For men	For women	Common
			
			
			
			
			

The Ailment and the Medicine:

1. Education: Poor education is one of the causes of acting like the other sex. Neglecting children and abandoning the duty of instructing them and conducting dialogues with them together with neglect of following them up expose them to many risks. Likewise, sound education and dialogue that is based on candidness and an understanding of the needs of children and their problems enable them to avoid all risks.

2. Company: Friends have a great effect on one another. Bad company leads to many problems including imitating the other sex whereas good company protects one against slipping into the practice of imitating the other sex and other disgracing practices. The family has a great responsibility in raising the awareness of children as regards such matters so that they can choose their friends in a good way.

I classify:

Other causes for degenerating into the practice of imitating women:

1.
2.
3.



•I organize my concepts:

Society is made up of Men and Women		
Engaging in Practices of femininity and Masculinity (imitating the other sex)	Types	.....
	
	Risks	.....
	
	
	
	Causes	.....
	
	Ailment and Medicine	.....
	



Student Activity

I answer by myself:

Firstly, I explain: "The Messenger of Allah, peace be upon him, cursed imitators of the opposite sex".

.....

1. Secondly, I specify the risks of imitating the other sex

2.

3.

4.

5.

Thirdly, what are the methods of protection against imitating the other sex?

.....

.....

Fourthly, explain the fact that women are innately emotional.

.....

.....

I enrich my experience:

I write a report on the effect of the 'National Service' in the UAE on the process of burnishing the characters of youth.

I assess myself:

To what extent do I adhere to the moral values mentioned in the hadith?

SN	Aspect of learning	Degree of application		
		Average	Good	Distinguished
1	I make sure of memorizing the hadith			
2	Appearances do not deceive me			
3	I write a summary of the hadith			
4	I avoid doing things that weaken my society			
5	I ensure performing my role as required			



Lesson 3

Justice in Islam

This lesson teaches me to:-

- Explain the concept of justice
- Specify the spheres of justice
- Explain the benefits of justice
- Ensure respecting the rights of others

I take the initiative to learn:

The Prophet heard the voices of some people quarreling near his gate, so he went to them and said, "I am only a human being and litigants with cases of disputes come to me, and maybe one of them presents his case eloquently in a more convincing and impressive way than the other, and I give my verdict in his favor thinking he is truthful. So if I give a Muslim's right to another (by mistake), then that (property) is a piece of Fire, which is up to him to take it or leave it. (Sahih Muslim)

Enlightening world

قال تعالى:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ

إِلَىٰ أَهْلِهَا﴾ (النساء 58)

Inna Allāha Ya'murukum' .58
'An Tu'uaddū Al-'Amānāti
(“Ilá’Ahliahā... (An-Nisā
Allah , glory be to Him,
says:

“Allah doth commad you
to render back your Trusts
to those to whom they are
due” (The Women: 58)

I think deeply and determine:

- The pillars of litigation

.....
-------	-------	-------

- Who does the judge ask to present evidence?

.....

- When does the judge resort to taking oath?

.....

I use my skills to learn

The Concept of Justice:

Justice means giving everyone his rights by repaying what is due to another person irrespective of his social status, sex, color or religion; this preserves rights. Justice is ethically a great concept and one of the principles of true religion.

I summarize:

(In cooperation with my group) the concept of justice on the basis of what is said above.

.....

I infer:

⊙ I study the following table carefully and then complete it:

Text	I infer from the text
<p>Allah, glory be to Him, says:</p> <p>قَالَ تَعَالَى: ﴿وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ﴾ (النساء 58)</p> <p>58. ... Wa 'Idhā Ḥakamtum Bayna An-Nāsi 'An Taḥkumū Bil-'Adli. (An-Nisā')</p> <p>"And when ye judge between man and man that ye judge with justice" (The Women: 58).</p>	<p>.....</p> <p>.....</p>
<p>Allah, glory be to Him, says:</p> <p>قَالَ تَعَالَى: ﴿وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَيْكُمْ أَلَّا تَعْدِلُوا﴾ (المائدة 8)</p> <p>8. Wa Lā Yajrimannakum Shana'ānu Qawmin 'Alā 'Allā Ta`dilū (Al-Mā'idah) "and let not the hatred of others to you make you swerve to wrong and depart from justice" (The Table Spread: 8).</p>	<p>.....</p> <p>.....</p>

I specify:

⊙ Under the supervision of the teacher and in cooperation with my classmates, we study the table below and specify what is required:

Synonyms of justice
---------------------	-------	-------

Antonyms of justice
---------------------	-------	-------	-------

Benefits of Justice:

Allah, Glorified and Exalted be He, says:

قَالَ عَزَّوَجَلَّ: ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ﴾ (النحل 90)،

90. 'Inna Allāha Ya'muru Bil-'Adli Wa Al-'Ihsāni Wa 'Itā'i DhīAl-Qurbá... (Al Nahl)

“Allah commands justice, the doing of good, and liberality to kith and kin” (The Bee: 90). Realization of justice is obedience to Allah, Glorified be He, and responding to His order. Everything Allah has ordered or forbidden us to do is in our interest. This interest translates itself into certain benefits attendant on doing justice. So, what are the benefits of doing justice?

Of the benefits of justice:

1. Winning the love of Allah. Allah, glory be to Him, says:

قَالَ تَعَالَى: ﴿إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾ (المائدة 42).

42. 'Inna Allāha Yuhibbu Al-Muqsiṭīna (Al-Mā'idah)

“For Allah loveth those who judge in equity” (The Table Spread: 42).

2. Prevalence of security and equanimity.

3. Selecting the right person for the right place so that each one performs one's job to the best of one's ability.

4. Perfecting one's job and keenness on public interest pave the way to the blossoming of life and its ascent.

5. Doing justice is conducive to the happiness of society and the spread of cooperation and trust between people.

I find a link:

⊙ Between each case and the benefit attendant on justice that suits it.

Case	Benefit
The Prophet, peace be upon him, said of public office: “authority is a trust. And on the Day of judgment it is a cause of humiliation and repentance except for one who fulfils his obligations and (properly) discharges the duties attendant thereon” (Sahih Muslim).
'Umar ibn Al-Khattāb gave an order to allocate an old, non-Muslim man and other men like him a salary to be given by Bayt al-mal (the treasury).



I infer:

The importance of justice in people's life:

Justice is a form of worshipping Allah, glory be to Him. Through doing justice

Spheres of Justice:

Justice extends to all spheres of life. It is the basis of the stability of Muslim society and the solidarity of its members. Doing justice enables these members to perform their duties and enjoy their rights. Therefore, justice should be done in all spheres including:

1. Treatment within the family
2. Adjudicating between litigants
3. Testimony before a judge
4. Financial transactions
5. Muslims deals with others
6. Distribution of job opportunities

I explore and criticize:

The danger attendant on the following situations (in cooperation with my group and under the supervision of the teacher):

◇ Salem gives his children pocket-money but he gives the youngest more than the others.

.....

.....

◇ The manager of a joint-stock company favors his relative in promotions.

.....

.....

I find a solution:

◇ Abdullah did not go to court so as not to testify against his friend.

.....

.....



I study and determine:

I study the following texts and then determine the sphere of justice each relates to:

1. The Prophet's, peace be upon him, saying: "Your body has a right over you, your eyes have a right over you and your wife has a right over you".

Doing justice to

2. Alla , glory be to Him, says:

قَالَ تَعَالَى: ﴿وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ﴾ (النساء 58).

58. Wa 'Idhā Ĥakamtum Bayna An-Nāsi 'An Taĥkumū Bil-'Adli (An-Nisā')
 "And when ye judge between man and man, that ye judge with justice"
 (The Women: 58).

Justice in

3. The Prophet's, peace be upon him, saying to the father of An-Nu'man ibn Basheer, may Allah be pleased with him: "Fear Allah and be just with your children" (Narrated by Muslim).

Justice

I read to learn:

The Prophet, peace be upon him, was sitting among his companions carrying a (siwak) a teeth cleaning twig. He, peace be upon him, pierced the belly of one of those present and said "Fall in line, Sawad". Sawad, may Allah be pleased with him, said: "You have hurt me, Messenger of Allah". The Messenger, peace be upon him, uncovered his belly and said: "Here you are, take your revenge on me, Sawad". Just see how the Prophet, peace be upon him, reacted and he is our example. A Muslim has to acknowledge the rights of others and give them these rights. Admitting one's mistakes and adopting what is right is a measure of virtue.

I expect:

Benefits of justice in dealing with non-Muslims:

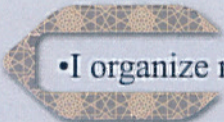
I explain:

The way to do justice to each one of the following:

The teacher	.....
Your schoolmate	.....

A practical example of observing justice in Muslim society:

During his Caliphate, Ali ibn Abi Talib established an office (bait) for grievances where the grievances of complainants are heard and where they speak freely without fear and without disclosing their identities.



•I organize my concepts:

Justice in Islam		
The meaning of justice	Its concept	.....
	Its importance	.....
Its benefits	.....	.....

Its spheres	.....	.....

Student Activity

I answer by myself

Firstly: What is meant by justice?

.....

Secondly: Mention five of the spheres of justice:

1.
2.
3.
4.
5.

Tjirdly: What does this statement signify: "When did you enslave the people who were born from their mothers free?"

.....

Fourthly: Read the following and explain the underlined words:

- ◇ Umar ibn al-Khattab, may Allah be pleased with him, used to write to his governors do not close your door in the face of your subjects.
-

Fifthly: Mention three benefits of justice:

-1
-2
-3

I answer by myself

Firstly: What is meant by justice?

.....

Secondly: Mention five of the spheres of justice:

1.
2.
3.
4.
5.

Tjirdly: What does this statement signify: "When did you enslave the people who were born from their mothers free?"

.....

Fourthly: Read the following and explain the underlined words:

- ◇ Umar ibn al-Khattab, may Allah be pleased with him, used to write to his governors do not close your door in the face of your subjects.

.....

Fifthly: Mention three benefits of justice:

1.
2.
3.

I enrich my experience:

I write about the aspects of justice in the UAE:

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

Lesson 4

Permissible (Halal) and (Haram) Forbidden Foods and Drinks

This lesson teaches me to:-

- Give examples of the types of food permitted by Allah, glory be to Him,
- Explain the conditions for hunting
- Specify the types of forbidden things
- Infer the rules for permitting and forbidding foods and drinks
- Analyze the reasons for forbidding some foods and drinks

•I take the initiative to learn:

Allah, glory be to Him, says :

قَالَ اللَّهُ تَعَالَى: ﴿يَتَأَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا﴾ (البقرة 168)،

168. Yā 'Ayyuhā An-Nāsu Kulū Mimmā Fī Al-'Arđi Ĥalālāan Ṭayyibāan (Al Baqarah)
“O ye people! Eat of what is on earth, Lawful and good” (The Cow: 168). Allah, glory be to Him, reminds us of his favor to us; He, glory be to Him, created the goodies on earth and permitted us to eat them to help us in performing our function in life. Food is a grace that we should thank Allah, glory be to Him, for.

I discuss and infer:

Thanking Allah, glory be to Him, for the graces of food and drinks is portrayed through the following holy verses:

﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾ (البقرة).

172. Yā 'Ayyuhā Al-Ladhīna 'Āmanū Kulū Min Ṭayyibāti MāRazaqnākum Wa Ashkurū Lillāh 'In Kuntum 'Īyāhu Ta`budūna (Al Baqarah) “O ye who believe! Eat of the good things that We have provided for you, and be grateful to Allah, if it is Him ye worship” (The Cow: 172).

﴿وَيُطْعَمُونَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا﴾ (الإنسان).

Wa Yuṭ`imūna Aṭ-Ṭa`āma `Alá Ĥubbihi Miskīnāan Wa Yatīmāan Wa 'Asīrāan (Al-'Insān) “And they feed, for the love of Allah, the indigent, the orphan, and the captive” (The Man: 8)

﴿وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾ (الأعراف 31).

Wa Kulū Wa Ashrabū Wa Lā Tusrifū 'Innahu Lā Yuḥibbu Al-Musrifīna (Al A'raf) “eat and drink: But waste not by excess, for Allah loveth not the wasters” (The Heights: 31).

I use my skills to learn

Types of food and drink permitted by Allah:

The basic rule as regards all foods and drinks is permissibility. Any food or drink that is good, clean, harmless, which no Sharia evidence prohibits is (halal) permissible. Allah, glory be to Him, says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ﴾ (المائدة 87)،

87. Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Tuḥarrimū Ṭayyibāti Mā 'Aḥalla Allāhu Lakum (Al Maidah) “O ye who believe! make not unlawful the good things which Allah hath made lawful for you” (The Table Spread: 87). Instances of permissible foods and drinks are without limit.

I discover:

Permissible foods and drinks as the holy verses and the hadiths tell us are:

The first type: Drinks

Instance of good drinks	Sharia text
.....	<p style="text-align: center;">﴿هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ﴾ (النحل 10)</p> <p>10. Huwa Al-Ladhī 'Anzala Mina As-Samā'i Mā'an LakumMinhu Sharābun Wa Minhu Shajarun Fīhi Tusīmūna (Al Nahl)</p> <p>“It is He who sends down rain from the sky: from it ye drink” (The Bee: 10).</p>
.....	<p style="text-align: center;">﴿يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ، فِيهِ شِفَاءٌ لِلنَّاسِ﴾ (النحل 69)</p> <p>69. Yakhruju Min Buṭūnihā SharābunMukhtalifun 'Alwānuhu Fīhi Shifā'un Lilnnāsi 'Inna FīDhālika La'āyatan Liqawmin Yatafakkarūna (Al Nahl)</p> <p>“there issues from within their bodies a drink of varying colours, wherein is healing for men” (The Bee: 69).</p>
.....	<p style="text-align: center;">﴿وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً لَتَجِدُوا فِي بُطُونِهِمْ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ﴾ (النحل ٦٦)</p> <p>66. Wa 'Inna Lakum Fī Al-'An'ām La'ibratan NusqikumMimmā Fī Buṭūnihi Min Bayni Farthin Wa DaminLabanāan Khāliṣāan Sā'ighāan Lilshshāribīna (Al Nahl)</p> <p>2. “And verily in cattle (too) will ye find an instructive sign. From what is within their bodies between excretions and blood, We produce, for your drink, milk, pure and agreeable to those who drink it” (The Bee: 66)</p>

The second type: Plants:

Instance of good drinks	Sharia text
.....	<p>﴿وَأَيُّهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ﴾ (يس) (33)</p> <p>33. Wa 'Āyatun Lahumu Al-'Arḍu Al-Maytatu 'Aḥyaynāhā Wa 'Akhrajnā Minhā Ḥabbān Faminhu Ya'kulūna (Yā -Sīn) “A Sign for them is the earth that is dead: We do give it life, and produce grain therefrom, of which ye do eat” (Yā -Sīn: 33).</p>
.....	<p>﴿وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ﴾ (يس) (34)،</p> <p>34. Wa Ja`alnā Fīhā Jannātin Min Nakhīlin Wa 'A`nābin “And We produce therein orchard with date-palms and vines” (Yā -Sīn);</p> <p>﴿وَالزَّيْتُونَ﴾ (التين) (1)</p> <p>1. Wat teeni waz zaitoon “By the fig, and the olive” (The Fig: 1).</p>
.....	<p>﴿مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا﴾ (البقرة) (61)</p> <p>61. Mimmā Tunbitu Al-'Arḍu Min Baqlihā Wa Qiththā'ihā Wa Fūmihā Wa 'Adasihā Wa Baṣalihā (Al Baqarah) “what the earth groweth, -its pot-herbs, and cucumbers, Its garlic, lentils, and onions” (The Cow: 61).</p>

The third type: Marine animals that live only in the sea; all these are permissible. The Messenger, peace be upon him, said: “Its water is purifying and its dead (animals) are lawful (to eat)” (Al-Muwatta).

Examples of marine animals:

The fourth type: Wild predatory animals and birds other than birds of prey are lawful to eat in one of two ways:

First way: a lawful (Sharia) sacrifice

An animal or a bird that can be slaughtered can consequently be legitimately sacrificed. Allah, glory be to Him, says: (illaa maa zakkaitum) “unless ye are able to slaughter it (in due form)” (The Table Spread: 3).

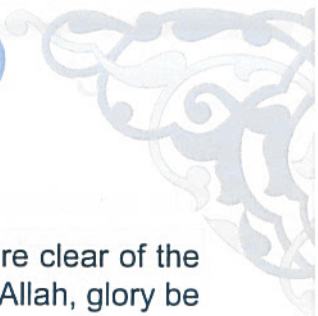
Examples of birds:

Examples of:

I check the dictionary and infer:

The meaning of 'legitimate sacrifice':

.....



The second way: Hunting (Game)

Allah, glory be to Him, says: (wa izaa halaltum fastaadoo) "But when ye are clear of the sacred precincts and of pilgrim garb you may hunt" (The Table Spread: 2). Allah, glory be to Him, also says: (wa hurrima 'alaikum saidul barri maa dumtum hurumaa) "but forbidden is the pursuit of land-game; - as long as ye are in the sacred precincts or in pilgrim garb" (The Table Spread: 96). This affirms the permissibility of hunting animals and wild birds. These fall in the following categories:

Firstly: game animals hunted by traps and nets and are caught alive. This type is can be sacrificed.

Secondly: Animals hunted by sharp tools such as a rifle or an arrow. These are not required to be sacrificed.

Thirdly: what is hunted by a trained animal like a dog or a bird of prey like a falcon on condition that it wounds the prey.

Examples of birds whose hunting is permissible:

Examples of wild animals whose hunting is permissible:

Allah, glory be to Him, says:

﴿وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ﴾ (المائدة 4).

4. Wa Mā` Allamtum Mina Al-Jawārihi Mukallibīna Tu` allimūnahunna Mimmā` Allamakumu Allāhu "Fakulū Mimmā` Amsakna `Alaykum Wa Adhkurū Asma Allāhi (Al-Mā'idah) " and what ye have taught your trained hunting animals (to catch) in the manner directed to you by Allah. eat what they catch for you, but pronounce the name of Allah over it" (The Table Spread: 4).

A Muslim abides by the laws of the country organizing hunting such as laws forbidding hunting at particular times or specific places, or forbidding the hunting of a particular animal.

I expect:

The reason for forbidding hunting at particular times and in specific places in the state:

1.
2.
3.

I check the lesson lexicon and infer:

The meaning of hunting according to Sharia:

I justify and decide:

- ⊙ I explain the ruling in the following cases and the reason behind this ruling:

Case	Ruling of eating it	Reason
A man hunted a houbara bustard by his trained falcon; but the falcon ate of the houbara bustard.	(halal) permissible	Because of the fact that the falcon ate of it does not make eating it (haram) forbidden.
A man hunted a rabbit by his untrained dog	.....	.....
A man shot a bullet in the air without aiming; it hit a bird.	.....	.....

The Food of Non-Muslims:

A Muslim should seek what is permissible as regards his food and drinks wherever he goes. The food of (Ahl al-Kitāb) the People of the Book is of two types:

First type: does not require slaughtering such as vegetables, fruits, rice, fish and others; eating these is permissible.

Second type: animals a Muslim is permitted to eat, which have been slaughtered such as chicken, sheep and cattle. A Muslim just says 'In the name of Allah' and eats of these.

I justify and decide:

- ⊙ I explain the rulings in the following cases and the reasons for these rulings:

Case	Ruling of eating it	Reason
A Muslim electrocuted a cow instead of slaughtering it.
A man slaughtered a sheep twice
A man imported chicken from a country whose nationals are of the People of the Book
Someone caught a fish and did not slaughter it
Someone caught a bird and cut off its neck by his hand and fingers

Types of Foods and Drinks Forbidden by Allah:

Some claim that there are numerous forbidden foods and drinks. This is answered by what Allah, glory be to Him, says:

﴿قُلْ لَا آجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ...﴾ (الأنعام 145).

145. Qul Lā 'Ajidu Fī Mā 'Ūhiya 'Ilayya Muḥarramāan 'Alā Ṭā'imin Yaṭ'amuhu~ 'Illā (Al-'An'ām) "Say: "I find not in the message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it, unless..." (The Cattle: 145).

Allah, glory be to Him, also says:

﴿وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ﴾ (الأنعام 119).

119. Wa Qad Faṣṣala Lakum Mā Ḥarrama 'Alaykum (Al An'am) "He hath explained to you in detail what is forbidden to you" (The Cattle: 119).

Any unclean, pernicious and harmful food or drink, which is forbidden by Sharia evidence in the Qur'an or true Sunnah is (haram) forbidden. The circle of (halal) permissible foods and drinks is wide and this affirms the mercy of Allah, glory be to Him, towards his servants. On the other hand, the circle of (haram) forbidden foods and drinks is narrow and this indicates that Islam is keen on the safety and health of people. Modern medicine has demonstrated the harms of these forbidden foods and drinks and their danger to health.



Forbidden foods and drinks fall into two types:

First type: Unclean foods and drinks that were described as filth by Sharia texts:

Sharia Evidence	Examples of Forbidden Things
<p>• يَقُولُ اللَّهُ تَعَالَى: هُرِّمَتْ عَلَيْكُمْ أَلْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّبَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَٰلِكُمْ فِسْقٌ ﴿٣﴾ (المائدة)</p> <p>* Allah , glory be to Him, says: 3. Hurrimat `Alaykumu Al-Maytatu Wa Ad-Damu Wa LahmuAl-Khinziri Wa Mā 'Uhillā Lighayri Allāhi Bihi Wa Al-Munkhaniqatu Wa Al-Mawqūdhātu Wa Al-Mutaraddiyatu Wa An-Naṭīḥātu Wa Mā 'Akala As-Sabu`u 'Illā MāDhakkaytum Wa Mā Dhubiḥa `Alā An-Nuṣubi Wa 'AnTastaqsimū Bil-'Azlāmi Dhālikum Fisqun (Al-Mā'idah) "Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah. that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety" (The Table Spread: 3).</p>	<p>1. Dead animals: These include every animal that had died and was not slaughtered according to Sharia, or on which the name of Allah was not pronounced, or was slaughtered for the idols (on the altars). They also include: A strangled animal: An animal that died by a violent blow: An animal that died by a headlong fall: An animal that had been gored to death: An animal that had been partly eaten by a wild animal:</p> <p>2. blood poured forth: this is blood that gushes out when an animal is slaughtered.</p>
<p>• وَيَقُولُ اللَّهُ تَعَالَى: هُرِّمَ قُلُوبُ مَا أُجِدُّ فِي مَا أَوْحَى إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطَرَّ غَيْرَ بَسَاحٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ ﴿١٤٥﴾ (الأنعام).</p> <p>* Allah , glory be to Him, says: 145. (Qul Lā 'Ajidu Fī Mā 'Ūhiya 'Ilayya Muḥarramāan `Alā Ṭā'imīn Yaḥ'amuhu~ 'Illā 'An Yakūna Maytatan 'Aw Damāan Masfūhāan 'Aw Lahma Khinzīrin Fa'innahuRijsun 'Aw Fisqāan 'Uhillā Lighayri Allāhi Bihi FamaniAḍṭurra Ghayra Bāghin Wa Lā `Ādin Fa'inna RabbakaGhafūrun Rahīmun (Al-'An`ām)</p>	<p>3. Flesh of swine: this includes pig fat and oil and anything made of them.</p>

Sharia Evidence	Examples of Forbidden Things
<p>"Say: "I find not in the message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or blood poured forth, or the flesh of swine,- for it is an abomination - or, what is impious, (meat) on which a name has been invoked, other than Allah's". But (even so), if a person is forced by necessity, without wilful disobedience, nor transgressing due limits,- thy Lord is Oft-forgiving, Most Merciful"</p> <p>(The Cattle: 145).</p> <p>• يقولُ اللهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾﴾ (المائدة).</p> <p>* Allah , glory be to Him, says: 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 Tuflihūna 91. 'Innamā Yurīdu Ash-Shayṭānu 'An Yūqī`a Baynakumu Al-'Adāwata Wa Al-Baghḏā'a Fī Al-Khamri Wa Al-Maysiri Wa Yaṣuddakum `An Dhikri Allāhi Wa `Ani Aṣ-Ṣalāati Fāhal 'Antum Muntahūna (Al-Mā'idah) "O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination,- of Satan's handwork: eschew such (abomination), that ye may prosper " "Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain?" (The Table Spread: 90, 91) * Allah's Messenger, peace be upon him, said: "every intoxicant is forbidden" (Narrated by Muslim).</p>	<p>1. Intoxicants: These are:</p> <p>.....</p> <p>Intoxicants are forbidden whether they are natural, manufactured or extracted from other substances. Also, they are forbidden whether the amount consumed is small or large, whether they are called liquor or something else.</p> <p>2. Drugs: These are:</p> <p>.....</p> <p>All kinds of drugs are forbidden: natural such as hashish, opium and qat; manufactured such as heroin and concaine. Drugs are forbidden irrespective of the method of using them- eating, drinking, smoking, smelling, sniffing or taken intravenously.</p>
<p>Hadith by Ali ibn Abi Talib, may Allah be pleased with him: the Messenger of Allah, peace be upon him, had forbidden mut'ah on the day of Kayber and had forbidden eating the meat of domesticated donkeys (Narrated by Al-Bukhari). Muslim said that it is "abmoniation or impurity".</p>	<p>A domesticated donkey: both its meat and milk are forbidden and so too are the meat and milk of the mule.</p>

Second type: bad foods and drinks- every bad, harmful substance is forbidden

Sharia Evidence	Examples of Forbidden Things
<p>• يَقُولُ اللَّهُ تَعَالَى: ﴿وَيُحَرِّمُ عَلَيْهِمُ الْخَبِيثَاتِ﴾ (الأعراف 157).</p> <p>* Allah, glory be to Him, says: 157. Wa Yuharrimu 'Alayhimu Al-Khabā'itha (Al-'A'rāf) "and prohibits them from what is bad (and impure)" (The Heights: 157).</p> <p>• وَيَقُولُ اللَّهُ تَعَالَى: ﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾ (النساء 29).</p> <p>* Allah , glory be to Him, says: 29. Wa Lā Taqtulū 'Anfusakum 'Inna Allāha Kāna Bikum Raḥīmāan (An-Nisā')</p> <p>" Nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful!" (The Women: 29).</p> <p>* The Messenger of Allah , peace be upon him, said: "There be no harm and no reciprocated harm" (Ahmed in Al-Musnad)</p>	<p>* Harmful plants and poisonous fruits such as tobacco used in making cigarettes.</p> <p>* Pernicious animals: these include insects, mice and rats. Some pernicious animals eat carcasses like dogs and vultures; others are poisonous like snakes and scorpions.</p>
<p>Ibn 'Abbas said: "The Messenger of Allah, peace be upon him, has prohibited eating any wild animal with fangs and any bird with talons" (Narrated by Muslim).</p>	<p>* Wild animals with fangs that they prey with: such as wolves, leopards, bears, foxes, cats, lions and tigers.</p> <p>* Birds with talons that they use in hunting: such as eagles, shaheens, owls, hawks</p>

•I organize my concepts:

Forbidden Foods and Drinks

filty foods and drinks

1. Dead animals
2. Pouring blood
3. pig meat
4. intoxicants
5. Domesticated donkeys

Bad or harmful foods and drinks

1. Harmful and poisonous plants like tobacco
2. Drugs
3. Bad animals like mice
4. Wild animals with fangs
5. Birds that hunt with talons



Student Activity

I answer by myself

First: You travelled with your parents to a country. On the menu you found: lamb cooked with alcoholic beverage, grilled fish, cow cheese, variety of fruits, biscuits whose constituents include lard, goat milk, snake meat, beetles. Say what of these is (halal) permitted and which is (haram) forbidden

◇ (halal) permitted:

◇ (haram) forbidden:

Second: complete the following table:

Reasons for abusing drugs and smoking	Methods of preventing drug abuse and smoking	Methods of quitting substance abuse for addicts
1.	1.	1.
2.	2.	2.

Third: Classify the following according to the table:

Hawks, sharks, gazelles, pigeons, domesticated donkey milk, bees

(halal) Permissible	(haram) Forbidden
.....
.....
.....

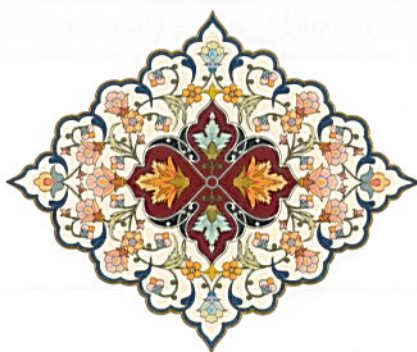
I enrich my experience:

write a brief report on unlawful hunting.

I assess myself:

I assess the way my belief in Allah, glory be to Him, is reflected on my conduct and acts of devotion:

SN	Aspect of learning	Degree of application		
		Average	Good	Distinguished
1	I give examples of the types of food permitted by Allah, glory be to Him.			
2	I mention the conditions of slaughtering and hunting.			
3	I explain the hazards of intoxicants and drugs.			
4	I infer the rules of permitting or prohibiting foods and drinks.			
5	I explain the reasons for prohibiting some forbiddens.			



Lesson Lexicon

Term	Meaning
The people of the book	People of canons who have had divine books revealed to them like the Jews and Christians
Marine animals	Every animal that lives in the sea like fish and whose slaughtering is not obligatory
Blood poured forth	Split blood
(Sharia) legitimate slaughtering	Slaughtering an animal by slitting its throat, esophagus and the jugular arteries
Filth (rijs)	Impure food or drink
Hunting	Killing (lawful) permissible animals which can not be slaughtered by wounding it at any part of its body
Eaten by a wild animal	A dead, forbidden animal that is wounded by the fangs or talons of a predatory animal or bird of prey; eating this animal is forbidden
Killed by a headlong fall	A forbidden dead animal that died as a result of falling down from a high place
Drugs	Plants or chemical substances that affect the mind and body of those who use them resulting in fatigue and sluggishness and paralyzed activeness leading eventually to addiction. They affect the brain exactly as intoxicants do
Intoxicants	Everything that robs one of mental activity or clouds it. An intoxicated person does not distinguish between good and bad, useful and harmful; he usually blabbers
An animal killed by strangling	A forbidden dead animal that died as a result of strangling itself by a rope or other thing
An animal killed by a violent blow	A forbidden dead animal that died as a result of being hit by a stick or stone
Dead meat	Every animal that is not slaughtered properly
Gored to death	Forbidden dead meat of an animal that is gored to death by another

Lesson 5

Imam Muslim- may Allah have mercy on him

This lesson teaches me to:-

- Give the lineage of Imam Muslim
- Infer the most important characteristics of Imam Muslim
- Explain the contribution of Imam Muslim to serving the tradition of hadith
- Deduce lessons and moral examples from the life of Imam Muslim
- Show that I ensure following the example of Imam Muslim

I take the initiative to learn:

◇ In the diagram below find the names of the most famous scholars who recorded hadith, horizontally and vertically:

1.	ا	ل	إ	م	ا	م	ا	ل	ب	خ	ا	ر	ي
2.	ل				ب						ل		
3.	إ		ا	ل	ن	س	ا	ء	ي		ت		
4.	م				م						ر		
5.	ا	ب	و	د	ا	و	د				م		
6.	م				ج						ذ		
	م	س	ل	م	ة						ي		

◇ What is meant by 'al-Sahihain'?

Sahih and Sahih

What does each of the following terms mean?

- narrated by the four:
- narrated by the six:
- narrated by the nine:



I use my skills to learn

I study carefully and answer:

While Abu Muhammad and his family were chatting one night, Badr rose up to bring a cup of water to his grandfather. When he returned he found that his brother Salem had taken his place. Abu Muhammad told his son Salem to give up the place because Badr deserved it more than him judging by the hadith of Abu Hurairah which says that the Messenger of Allah, peace be upon him, said: "If someone leaves his place in a gathering (majlis) and then returns to it, he is more deserving of the place" (Narrated by Muslim)".

Badr: I always hear hadiths narrated by Mulsim, father. Are hadiths narrated by non-Muslims?

All smiled at the words of Badr, who is ten years old.

Muhammad: Badr, Muslim is the most famous of hadith scholars. His name is Muslim ibn al-Ḥajjāj ibn Muslim an-Naysābūrī. He descends from an Arab tribe known as Qushayr and not as you thought, brother.

The grandfather: Imam Muslim is an example of a Muslim young man who benefits from his surrounding circumstances. Imam Muslim had a supporting environment. His family was a family devoted to scholarly studies and his father was known for his expansive scientific knowledge and his reading in Sharia sciences. Our country, thank Allah Almighty for this, has provided all the means that avail its sons of different disciplines by the most convenient and most up-to-date methods.

Badr: How did Imam Muslim become famous, grandfather?

The grandfather: A Muslim has true mettle, my sons. Imam Muslim learned the Qur'an by heart at the age of ten. He then attended scholarly circles to learn hadith at the age of twelve.

Badr: He was in grade four like me when he learned the Holy Qur'an by heart!

Abu Muhammad: You can do this too, Badr. Our government has established many centers for the memorization of the Holy Qur'an such as Sheikh Zayed Qur'an Memorization Project, mosques and memorization centers, which are supervised by the Public Authority of Islamic Affairs and Endowments, spread all over the country, thank Allah.

Muhammad: If Imam Muslim purued scholarly knowledge and devoted himself to this, what was his profession?

The grandfather: Our scholars have never been dependent on others, Badr. Imam Muslim was a rich merchant who sold clothes and he possessed farms and used to spend on himself and his relatives from the revenue of these farms.

Abu Muhammad: Do you hear, Muhammad? Imam Muslim made a good choice as regards work. His country was famous for textiles and sewing. So, he worked in a vocation that suited his time. You too must make use of Imam Muslim's example when choosing a profession.

Badr: Why don't we go on a visit to this scholar, father?

Abu Muhammad (smiling): You will have to read about this great scholar, Badr!

Muhammad: I will buy from the book fair Sahih Muslim book for all of us to read, father.



I specify:

The facilities provided to us by our state to achieve excellence.

-
-
-

I read the text and then answer:

- ◇ "...Luxurious clothes are manufactured in Naysābūr to be exported to Al-Sham (Levant) countries and countries of non-Muslims because of their abundance in Naysābūr and because kings preferred garments made of these clothes"
- ◇ How can you make use of this paragraph in your future working life?

.....

- ◇ What is the relation between the paragraph above and the hadith that says: "Verily, Allah loves that when anyone of you does a job he should perfect it"

.....

I think carefully and infer the characteristics of Imam Muslim:

Expression	Characteristic
Imam Muslim was nicknamed 'the benefactor of Naysābūr'.
Imam Muslim travelled round Muslim countries several times in search of scholarly knowledge.
Imam Ishaq Ibn Rahwayh said of Muslim when he was a child: "What kind of man is this going to be?!"
All his life Imam Muslim did not say something behind someone's back, or hit someone, or curse someone.
Imam Muslim was asked about a hadith and he spent a whole night trying to find it.



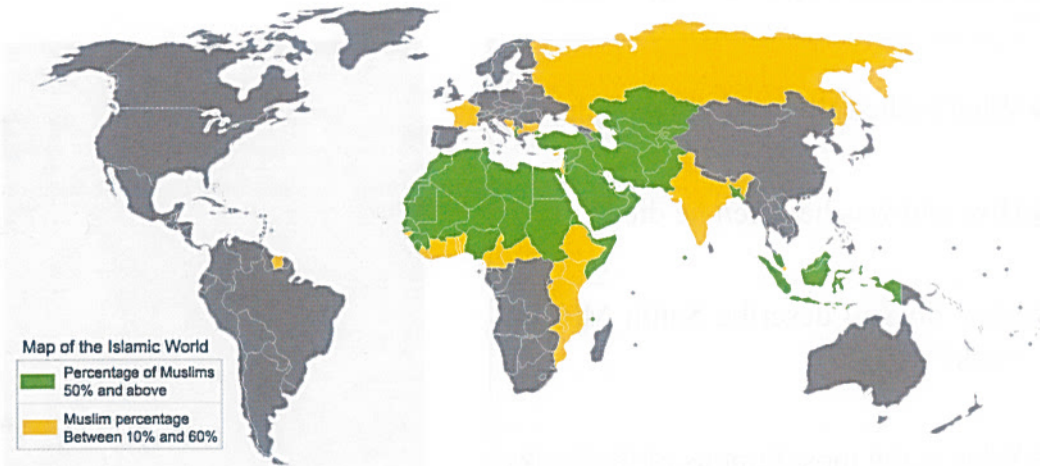
I think carefully and infer the characteristics of Imam Muslim:

Jasem wants to be a scholar who serves his country and the state. Specify to him steps to realize his goal in the light of your study of the character of Imam Muslim.

1.
2.
3.

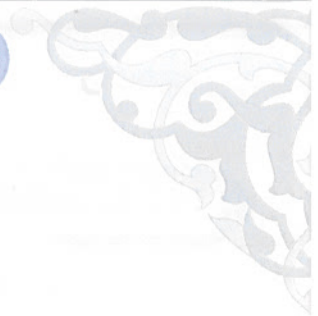
I specify:

Imam Muslim was an example of a faithful youth who was keen on purposefully investing his time and money. On the map specify the countries he had visited searching for the hadith science.



I read and infer:

Imam Muslim, may Allah have mercy on him, was keen on protecting the sunnah (practices) of the Prophet, peace be upon him. When he realized that some Muhaddithin (hadith collectors) narrated weak hadiths and spread them among the common folk of Muslims, who followed these weak hadiths, he confronted them. He continued to writing correct hadiths for fifteen years in defence of the sunnah (practices) of the Prophet, peace be upon him, and to protect Muslims against false news about their Prophet, peace be upon him,. This resulted in the writing of the most correct book on hadith after the book of his Sheikh Al-Bukhari, may Allah have mercy on both of them.



I explain:

My position as regards many of the hadiths that are posted in social media:

.....

I expect:

My position as regards many of the hadiths that are posted in social media:

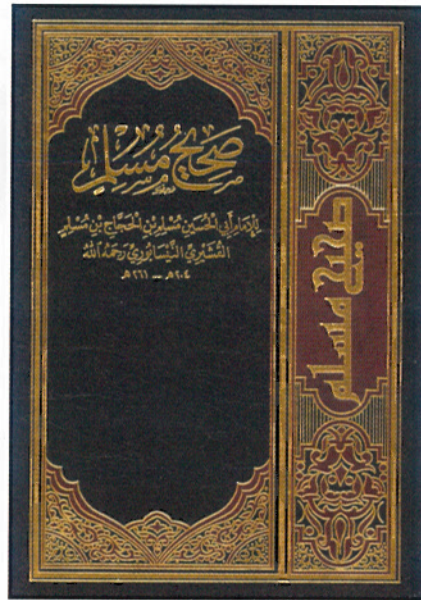
- ⦿ What could have happened if Imam Muslim and the scholars of hadith had not collected correct hadiths in their time?

.....

.....

I study the picture carefully and then answer:

- ⦿ What is the full name of the author?
.....
- ⦿ How old was he when he died?
.....
- ⦿ How do you describe Sahih Muslim book?
.....
- ⦿ What is the most famous of the books that have explained Sahih Muslim?
.....



I think carefully and specify:

Imam Al-Dhahabi said: In his Sahih Imam Muslim, may Allah have mercy on him, told of two hundred and twenty of his Sheiks. Imam Muslim used to kiss his Sheikh Al-Bukhari on the forehead and describe him as the teacher of teachers and the master of Muhaddithin (hadith collectors).

◇ Aspects that I liked about the charater of Imam Muslim in the above text:

1.
2.
3.

I infer:

the significance of Imam Muslim's respect for his Sheikh and mentor Al-Bukhari.

.....

.....

I think:

Imam Muslim, may Allah have mercy on him, was keen on being a positive element in his community. He used to work and produce and that made him rich. He also used to invest his money in things of benefit to his religion and his worldly affairs..

◇ I express my view of the way Imam Muslim invested his mney.

.....

.....

•I organize my concepts:

Imam Muslim, may Allah have mercy on him

His lineage:

.....

.....

His most important characteristics:

1.
2.
3.
4.

His books:

.....

Student Activity

I answer by myself

First: from the biography of Imam Muslim, Infer the following meanings:

- ◇ A muslim makes use of the circumstances surrounding him to develop his skills.
.....
- ◇ Wealth is a blessing from Allah entrusted to man to spend on things that he benefits from.
.....
- ◇ A person who sets out after scholarly knowledge shows deference and respect to his teaher.
.....
- ◇ Diverse sources of knowledge enrich the character of man.
.....
- ◇ Man appreciates the element of time; hence he does not waste time in trivial matters.
.....
- ◇ Man benefits from the diversity of civilization surrounding him.
.....

Second, I explain:

- ◇ Imam Muslim is distinguished from other Muslim scholars.
.....
- ◇ Imam Muslim wrote his book Sahih Muslim.
.....
- ◇ Imam Muslim travelled much through countries.
.....

Third, which characteristics have you admired in Imam Muslim and will set them as examples to be emulated in your life?

1.
2.
3.

Fourth, specify the mistakes in the following statements and then correct them:

- ◇ Imam Muslim lived in the fourth century of Hejra. (.....)
- ◇ Imam Muslim studied under the tutelage of his Sheikh Al-Bukhari only. (.....)
- ◇ One of the most important books of Imam Muslim is Sharh al-Nawawi. (.....)

I enrich my experience:

We form a team to design a plate on Imam Muslim (the team comprises a student whose handwriting is beautiful, a painter and an editor of scientific material).

I assess my self:

1. I tick (✓) the appropriate box indicating the extent to which I adhere to the specific behavior:

1	I make sure of benefiting from the facilities provided by my state for pursuing learning			
2	I make sure of following the example of Imam Muslim			

2. I tick the box that expresses the degree to which I master learning:

1	Giving the lineage of Imam Muslim			
2	Inferring the most important characteristics of Imam Muslim			
3	Explaining the contribution of Imam Muslim to the science of hadith			
4	Deducing lessons and moral examples from the biography of Imam Muslim			

Lesson 6

Security and Safety

This lesson teaches me to:-

- explain the concept of security in Islam
- demonstrate the importance of security in the life of individuals and society
- Identify the most important spheres of security
- Infer the means of realizing security
- work on reinforcing security and safety in my country

I take the initiative to learn:

Muslims stayed in Makkah for ten years suffering harms. They were unable to secure themselves and properties. Then they migrated to A--Madinah Al-Munawwarah and most of the tribes living round A--Madinah Al-Munawwarah responded to this by hostility. Muslims were under arms in A--Madinah Al-Munawwarah by day and night. One of the companions of the Prophet, peace be upon him, said: "O' Messenger of Allah, Wouldn't a day come in which we feel secure and put down arms?" Allah's Messenger said: "After a short time one of you will sit in great gatherings without a piece of iron on him" (Ibn Kathir).

I distinguish:

- What has the companions of the Messenger of Allah, peace be upon him, complained from?
- What has Allah's Messenger, peace be upon him, promised his companions, may Allah be pleased of them?
- Give an example which shows that the promise of Allah, glory be to Him, has been fulfilled.

Enlightening world



قال تعالى:

﴿ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۚ
الَّذِي أَطْعَمَهُم مِّن جُوعٍ

وَأَمَّنَّهُم مِّنْ خَوْفٍ ﴾ (قریش)
Allah , glory be to Him, says:

3. Falya`budū Rabba Hādhā
Al-Bayti

4. Al-Ladhī 'Aṭ'amahum
Min Jū'in Wa 'Āmanahum
MinKhawfin (Quraysh)

"Let them adore the Lord
of this House (3) Who
provides them with food
against hunger and with
security against fear (of
danger (4))" (Quraysh).

I use my skills to learn

The Concept of Security:

قال تعالى: ﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾ لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا نَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٤﴾﴾ (يونس).

62. 'Alā 'Inna 'Awliyā'a Allāhi Lā Khawfun `Alayhim Wa Lā Hum Yahzanūna.

63. Al-Ladhīna 'Āmanū Wa Kānū Yattaqūna.

64. Lahumu Al-Bushrā Fī Al-Ĥayāati Ad-Dunyā Wa Fī Al-'Ākhirati Lā Tabdīla Likalimāti Allāhi Dhālika Huwa Al-Fawzu Al-'Aẓīmu. (Yūnis).

Allah, glory be to Him, says: "Behold! verily on the friends of Allah there is no fear, nor shall they grieve" (62). "Those who believe and (constantly) guard against evil; -

"(63). "For them are glad tidings, in the life of the present and in the Hereafter; no change can there be in the words of Allah. This is indeed the supreme felicity" (64). (Jonah)

Security is one the great boons of Allah. It means the disappearance of fear and the tranquility of soul. Both these derive from the rule of law and guaranteeing the rights and needs of individuals in society, as well as protecting them against danger. Security is an instinctual need that Allah, glory be to Him, has created in living creatures so that these creatures avoid danger and search for safety and peace.

I write a short précis:

In cooperation with my group, I explain the meaning of security in two sentences:

.....

I specify:

Two dangers that society must be protected against:

.....

I discuss:

The meaning of this statement: Security is an instinctual need.

.....

The Importance of Security to Individuals and Society in Islam:

Achieving security in society is a duty dictated by Sharia in Islam; it derives its legitimacy from the words of Allah, glory be to Him: (Al-Ladhīna 'Āmanū Wa Lam Yalbisū 'Īmānahum Biẓulmin 'Ūlā'ika Lahumu Al-'Amnu Wa Hum Muhtadūna) "It is those who believe and confuse not their beliefs with wrong - that are (truly) in security, for they are on (right) guidance" (The Cattle: 82). Belief in Allah, Glorified and Exalted be He, achieves

self-security to man. However, communal security is a necessity too so that an individual becomes able to live his life in a normal way, performs his worship acts in the best way, works, produces and develops himself in utter convenience.

A believer must be keen on providing security to himself and to the others. Allah's Messenger said: "Shall I tell about the believer? He is the one who people entrust with their wealth and souls". (ibn Hayan).

Security is necessary for the progress of individuals and society. No nation can attain to a renaissance or sophisticated civilization unless it is provided with security and safety on the individual and collective levels. Lack of security and stability breeds fear and anxiety. A human being who is subject to fear is incapable of building and progressing. The Holy Qur'an links security to economic opulence. Allah, glory be to Him, says:

قَالَ تَعَالَى: ﴿۵۷﴾ وَقَالُوا إِن نَّبْعِ الْهُدَىٰ مَعَكَ نُنْخِطِفُ مِنْ أَرْضِنَا أَوْ لَمْ نُمْكِن لَّهُمْ حَرَمًا ءَامِنًا يُجِبُّ إِلَيْهِ نَمَرَتْ كُلُّ شَيْءٍ وَرِزْقًا مِّن لَّدُنَّا وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ (القصص)،

57. Wa Qālū 'In Nattabi`i Al-Hudá Ma`aka Nutakhattaf Min 'Arđinā 'Awalam Numakkin Lahum Ĥaramāan 'Āmināan Yujbá 'Ilayhi Thamarātu Kulli Shay'in Rizqāan Min Ladunnā Wa Lakinna 'Aktharahum Lā Ya`lamūna (Al-Qaṣaṣ) "They say: 'If we were to follow the guidance with thee, we should be snatched away from our land.' Have We not established for them a secure sanctuary, to which are brought as tribute fruits of all kinds, - a provision from Ourselves? but most of them understand not" (The Stories: 57).

This is attested to by the conditions of countries that have suffered from chaos and lack of security. These countries lack the basic services and infrastructures; therefore Islam is keen on security and set every individual in society the duty of contributing to realizing security and maintaining it on the basis of the canons of Allah, glory be to Him, and obedience to the ruler. The state of prosperity, opulence and happiness that is prevalent in the UAE now is the fruit of the security and stability achieved by the state until it has become a pioneer state in various fields on a global level.

I expect:

Consequences of lack of security in each of the following domains:

SN	Domain	Consequences
1	Social relations	.....
2	Foodstuffs	.....

I summarize:

the importance of security and safety in one sentence.

.....

Benefits of security:

1. Pleasing and worshipping Allah, glory be to Him, as He has ordered us.
2. Preserving the lives and dignity of human beings.
3. The progress and development of society.
4. Independence of the homeland and maintaining its capabilities

I investigate::

Other benefits of security

.....

Partners in Achieving Security:

Every individual has a duty to perform so that security may prevail in society. There are many ways to achieve this, including:

1. Obeying Allah , glory be to Him, and His Messenger , peace be upon him
2. Obeying the guardian (Ruler) and abiding by laws
3. Adhering to noble ethics such as truthfulness, sincerity, cooperation and tolerance
4. Awareness of, and preserving, public interest and giving it priority over personal interest

I think of and mention:

Other means of achieving security:

.....

Spheres of Security:

Security has several spheres covering all aspects of the life of human beings. However, the security of citizens and protecting their independence and interests is the umbrella under which all other spheres of security find the shade and s from which they stem. These other spheres are:

Sphere	Meaning (complete the table under the teacher's supervision)
Health security	Protecting public health, preventing epidemics and diseases and providing necessary treatment
Intellectual security	Protecting the culture of society, its creeds, heritage and the minds of its members against destructive ideas through education and science
Social security	.....
Economic security	Creating a strong economy, increasing production and providing job opportunities
Food security	.....
Environmental security	Protecting and developing environmental resources and maintaining their safety and sustainability

I study carefully and explain:

قال تعالى: ﴿١﴾ لِإِيلَافِ قُرَيْشٍ ﴿٢﴾ إِلَىٰ لِفْهِمِ رِحْلَةِ الشِّتَاءِ وَالصَّيْفِ ﴿٣﴾ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴿٤﴾ الَّذِي أَطْعَمَهُم مِّنْ جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍ ﴿٥﴾ (قریش).

1. Li'ilāfi Qurayshin.
2. 'Īlāfihim Riḥlata Ash-Shitā'i Wa Aṣ-Ṣayfi.
3. Falya`budū Rabba Hādhā Al-Bayti.
4. Al-Ladhī 'Aṭ'amahum Min Jū`in Wa 'Āmanahum MinKhawfin. (Quraysh)

Allah, glory be to Him, says: "For the covenants (of security and safeguard enjoyed) by the Quraish " (1) "Their covenants (covering) journeys by winter and summer " (2) "Let them adore the Lord of this House " (3) "Who provides them with food against hunger, and with security against fear (of danger)"(4) (Quraysh).

◇ Which favor to Quraysh does Allah, glory be to Him, mention in this holy verse?

.....

◇ The purpose of the journeys by winter and summer:

.....

◇ What is this operation called in modern economics?

.....

I infer:

With your group identify the spheres targeted by the following texts in achieving the security of individuals and groups:

Qur'anic text	Security sphere
<p>قال تعالى: ﴿ وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَأُنِذِرْ إِلَيْهِمْ عَلَىٰ سَوَاءٍ ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُنَافِقِينَ ﴾ (الأنفال). 58 Wa 'Immā Takhāfanna Min Qawmin Khiyānatan Fānbiḏh'Ilayhim 'Alā Sawā'in 'Inna Allāha Lā Yuḥibbu Al-Khā'inīna (Al-'Anfāl) Allah , glory be to Him, says: "If thou fearest treachery from any group, throw back (their covenant) to them, (so as to be) on equal terms: for Allah loveth not the treacherous" (The Spoils of War: 58)</p>	<p>..... </p>
<p>Allah's Messenger said: "By Allah, he is not a believer! By Allah, he is not a believer! By Allah, he is not a believer." It was asked, "Who is that, O Messenger of Allah?" He said, "One whose neighbour does not feel safe from his evil."</p>	<p>..... </p>
<p>قال تعالى: ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ ﴾ (النساء). 29. Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Ta'kulū 'Amwālakum Baynakum Bil-Bāṭili 'Illā 'An Takūna Tijāratan 'An Tarāḏin Minkum Wa Lā Taqtulū 'Anfusakum 'Inna Allāha Kāna Bikum Raḥīmāan (An-Nisā')</p> <p>Allah , glory be to Him, says: " O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will" (The Women: 29).</p>	<p>..... </p>
<p>Allah's Messenger, peace be upon him, said: "Get treatment! There is no disease that Allah has created, except that He also has created its treatment."</p>	<p>..... </p>

Qur'anic text	Security sphere
<p>قَالَ تَعَالَى: ﴿يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾ (الأعراف) ٣١.</p> <p>31. Yā Banī 'Ādama Khudhū Zīnatakum `Inda Kulli Masjidin Wa Kulū Wa Ashrabū Wa Lā Tusrifū 'Innahu Lā YuḥibbuAl-Musrifīna (Al A'raf)</p> <p>Allah , glory be to Him, says: "O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters." (The Heights: 31).</p>	<p>.....</p> <p>.....</p>
<p>قَالَ تَعَالَى: ﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ (البقرة) ٢٥٦.</p> <p>256. Lā 'Ikrāha Fī Ad-Dīni Qad Tabayyana Ar-Rushdu Mina Al-Ghayyi`Faman Yakfur Biṭ-Ṭaghūti Wa Yu'umin BillāhiFaqadi Astamsaka Bil-'Urwati Al-Wuthqá Lā Anfišāma Lahā Wa Allāhu Samī'un `Alīmun (Al Baqarah)</p> <p>Allah, glory be to Him, says: "Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things" (The Cow: 256).</p>	<p>.....</p> <p>.....</p>
<p>قَالَ تَعَالَى: ﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ﴾ (الروم) ٤١.</p> <p>41. Ṣahara Al-Fasādu Fī Al-Barri Wa Al-Baḥri Bimā Kasabat 'Aydī An-Nāsi Liyudhīqahum Ba`ḍa Al-Ladhī `Amilū La`allahum Yarji`ūna (Ar Rum)</p> <p>Allah, glory be to Him, says: "Mischief has appeared on land and sea because of (the meed) that the hands of men have earned, that (Allah) may give them a taste of some of their deeds: in order that they may turn back (from Evil)" (The Romans: 41).</p>	<p>.....</p> <p>.....</p>

I deduce:

○ From what I have previously learned, mention three things prohibited by Islam because they threaten the necessity of preserving the self:

1.
2.
3.

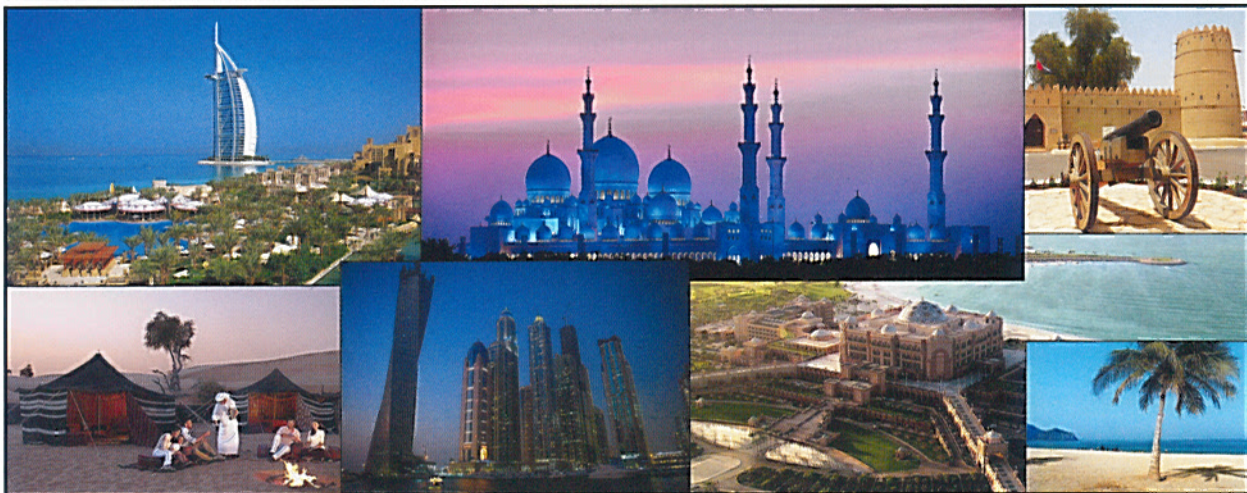
The Emirates is an Oasis of Security and Safety:

Taking this authentic and comprehensive definition of the concept of security as a point of departure, the UAE adopted an integral security system whose goal is protecting the homeland and its gains. With this in mind, the state has set strategies, developed security apparatuses and supported several civil authorities and establishments through qualifying human cadres and providing modern capabilities and technologies. It has also worked on upgrading the education sector, spreading science and knowledge, developing the judiciary, limiting unemployment and providing nationals with social benefits. All these are factors that have day after day reinforced security and safety in the state making it one of the most stable, flourishing and prosperous countries in the world. They have also increased the ardor of the members of society for establishing the bliss of security that they are enjoying to sustain the welfare prevalent in the Emirates today for future generations to enjoy too.



We pursue peace, respect the rights of neighbors and look after friends. However, our need for a strong army capable of protecting the homeland remains an urgent and constant need. We are building our army not out of a wish to invade but to defend our selves.

Of Sheikh Zayed's Quotes



I cooperate and complete:

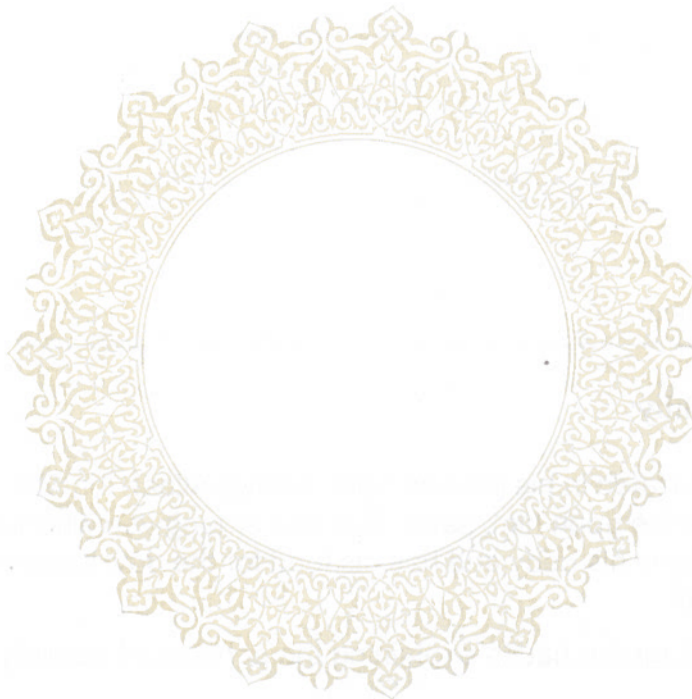
☉ With my group, we complete the table below:

SN	Security spheres	Its aspects in the UAE	Factors for achieving them
1	Social security	1. Few crimes in comparison to other countries 2. 3. low percentage of unemployment	1. The development enjoyed by the Police force 2.
2	Health security	1. low incidence of spreading diseases 2. 3.	1. Building hospitals 2. Providing health insurance for all 3.
3	Intellectual security	1. Peaceful coexistence in spite of different creeds. 2. 3.	1. Adopting the principle of tolerance by state institutions 2. 3.
4	National security	1. No threats to the homeland. 2. 3.	1. Building an army capable of protecting the homeland 2. 3.
5	Environmental security	1. Clean streets and cities. 2. 3. Honoring the state internationally for its pioneering role in environmental protection	1. Spread of green landscapes 2. Establishing authorities whose tasks is preserving the environment such as: 3.

•I organize my concepts:

Security and Safety			
Concept	.....	
Importance	.....	
Benefits	.....		.....

Spheres	.....	.....	.....
	



Student Activity

I answer by myself:

First, I explain the concept of security:

.....

Second, explain the importance of security in the life of individuals and society

-
-

Third, mention four factors that help in achieving security and safety in society:

1.
2.
3.
4.

I enrich my experience:

First I read carefully:

Imam al-Tirmidhi narrated in his sunnah from 'Ubayd-Allaah ibn Mihsan al-Khatmi that the Prophet , peace be upon him, said: "The one among you who wakes up secure in his property, healthy in his body and has his food for the day, it is as if the whole world were brought to him".

Write a short report on the hadith explaining the spheres of security mentioned in it.

Second: What do you know about Maslow's hierarchy and how does it relate to the lesson?



Third, I conduct a research on the positive and negative roles of social media in the process of achieving security and stability.

I assess myself:

The extent to which I have applied things learned from the lesson:

SN	Aspect of learning	Degree of application		
		Average	Good	Distinguished
1	I am aware of the concept of security and its importance to all of us			
2	I abide by the instructions of national institutions			
3	I contribute to spreading security awareness among individuals in society			
4	I identify the spheres of security and give the proof of this			
5	I know the means of achieving security			

Enriching Activities

PROGRAM OF REINFORCING NATIONAL IDENTITY
Belonging, allegiance, public safety, volunteering



**Design a bulletin board titled "A country without drugs"
advising your schoolmates and warning them
of the ruining effects of drugs.**

