UNITED ARAB EMIRATES
MINISTRY OF EDUCATION

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2025-2026

Islamic Education

Student book

1 2

Grade 09

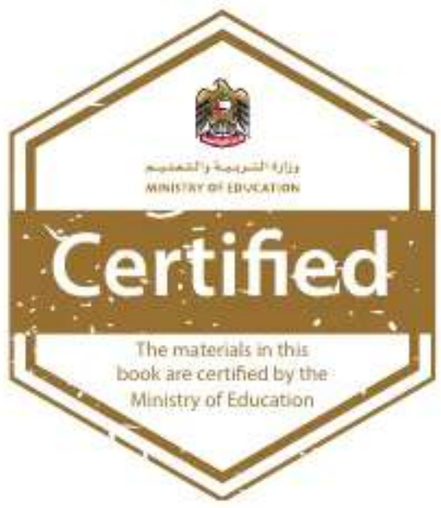
Islamic Education

Student book

Grade 9

Volume 2

1446 - 1447 A.H. / 2025 - 2026 A.D.



Introduction

Praise be to Allah, the Almighty, the most Generous, who taught by the pen, taught man that which he knew not, and peace and blessings be on the Messenger of mercy to all nations, our Master Mohammad, peace be upon him and his family and companions.

This is the Islamic Education book, which we present to our beloved students of the eighth grade, and we pray to Allah that our children will benefit from it; He is the All Hearing, and the One Who Responds.

The structure of this book is based on units; each unit includes various subjects representing the domains and themes of the curriculum in an integrated manner, including divine revelation, Islamic faith, Islamic values and manners, rules of Islam and their purposes, biography of the Prophet and personalities, and identity and contemporary issues.

The book translates curriculum criteria into comprehensive contents and states learning objectives at the beginning of each lesson under the heading "this lesson teaches me to". Lessons consist of an introduction (I take the initiative to learn), a body (I use my skills to learn), and a conclusion (I organize my concepts). This is followed by student activities, which comprise three types: general activities for all students (I answer by myself), enriching activities for outstanding students (Enriching my experience), and applied activities (I assess myself).

The book made balances between religious knowledge and educational activities, presenting the necessary religious knowledge and concepts to students, while at the same time giving them the opportunity to learn more and enrich their knowledge through curricular educational activities. The book takes into consideration the characteristic features of UAE students at this age and aims at developing twenty-first century skills and thinking skills and achieving the requirements of sustainable development.

The book focuses on religious knowledge and concepts needed by students at this age and links such knowledge to contemporary life and its developments in light of the principles of Islamic Sharia, including moderation, tolerance, positivity and individual and societal responsibility. It develops performance skills in relation to Islamic Education, and promotes Islamic values to build conscious personalities that hold to their religion and contribute to building their nation.

Educational activities are varied so that they help develop students' critical thinking, which is an important contemporary requirement that would protect students from deviant thoughts and unwise imitation, and contribute to developing creative and innovative thinking, as part of UAE's Centennial Plan 2071 of achieving excellence and innovation in Education. These activities also contribute to developing life problem-solving skills and the ability to make decisions in a proper and timely manner, refining students' capabilities, and raising their awareness regarding utilization of financial and human resources and preservation and development of the nation's wealth.

We hope that the way topics are presented to students will help utilize their learning methods, such as; observation, thinking, experimenting, applying, self-learning, research and investigation, and making evidence-based conclusions.

On presenting this book to our students, we pray to Allah to make it beneficial as planned and contemplated in terms of meeting the criteria for learning Islamic education, developing thinking and performance skills and building a generation that is capable of creativity and innovation, confronting challenges and promoting the status of our nation.

Allah knows best the intention behind one's deeds.

The Authors



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04

content is defined on smart learning app

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گسخ 0گگد /Â1گگ !گگ إ گگ

“Wa Laqad Karramnā Banī ‘Ādam”

(Verily We have honored the children of Adam.)

Unit 4

No.	Lesson	Subject	Field
1	Surat Al-Waqi'ah 1-26	Holy Qur'an	Divine Revelation
2	Surat Al- Waqi'ah 27-56	Holy Qur'an	Divine Revelation
3	There should be neither harming nor reciprocating harm	Noble Hadith	Divine Revelation
4	No to Suicide	Islamic Values	Islamic Values and Manners
5	The Prophet's Method of Educating a Generation	Islamic Values	Islamic Values and Manners

LESSON 1

Ethical advice and instructions

We read and explore

- recite the verses while observing the rules of recitation.
- explain the meanings of Qur'anic vocabulary.
- indicate the types of people on the Day of Judgment.
- indicate the imports of the holy verses.
- observe the values contained in the holy verses.

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I take the initiative to learn:

Definition of the Surah

Reason for the name of the surah	
Reason for the name of the surah	It opens with the verse: ﴿ ۱ ﴾ ﴿ ۱ ﴾ *[1 'Idhā Waqa`ati Al-Wāqi`ah]* *"1. When the Inevitable event befalls." (Surat Al-Waqi'ah)* Besides, the Day of Judgment is certainly coming.
Place and date of revelation	It was revealed in Makkah before the Hijrah (Migration of the Prophet) (ﷺ)
Its order number and number of its verses	It is number 56 in the Holy Qur'an, and it comprises 96 verses.
Its importance and impact	This surah was the reason for the Prophet's gray hair, which proves its strong impact on the Prophet (ﷺ). Ibn Abbas (ﷺ) said that Abu Bakr asked the Prophet (ﷺ), "O Messenger of Allah! What is it that has made you have gray hair?" The Prophet answered, "It is the surahs of Hud, Al-Waqi'ah, Al-Mursalat, 'Amma yatasaa'aloon and Wa Idha Ash-Shamsu kuwwirat that have caused me gray hair." (At-Tirmithi)

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I discuss:

Under the supervision of the teacher, I discuss with my group the effect of the belief in the Last Day.

I write here: .....

.....

.....

I use my skills to learn

I recite and memorize:

سُورَةُ الوَاقِعَة

قَالَ تَعَالَى: ﴿إِذَا وَقَعَتِ ٱلْوَاقِعَةُ ﴿١﴾ لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ﴿٢﴾ خَافِضَةٌ رَّافِعَةٌ ﴿٣﴾
إِذَا رُجَّتِ ٱلْأَرْضُ رَجًّا ﴿٤﴾ وَبُسَّتِ ٱلْجِبَالُ بَسًّا ﴿٥﴾ فَكَانَتْ هَبَآءً مُّنۢبَثًّا ﴿٦﴾
وَكُنتُمْ أَزْوَٰجًا ثَلَٰثَةً ﴿٧﴾ فَأَصْحَٰبُ ٱلْمَيْمَنَةِ مَآ أَصْحَٰبُ ٱلْمَيْمَنَةِ ﴿٨﴾ وَأَصْحَٰبُ
ٱلْمَشْـَٔمَةِ مَآ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ ﴿٩﴾ وَٱلسَّٰبِقُونَ ٱلسَّٰبِقُونَ ﴿١٠﴾ أُو۟لَٰٓئِكَ ٱلْمُقَرَّبُونَ ﴿١١﴾
فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿١٢﴾ ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ﴿١٣﴾ وَقَلِيلٌ مِّنَ ٱلْءَاخِرِينَ ﴿١٤﴾ عَلَىٰ سُرُرٍ
مَّوْضُونَةٍ ﴿١٥﴾ مُّتَّكِـِٔينَ عَلَيْهَا مُتَقَٰبِلِينَ ﴿١٦﴾ يَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ ﴿١٧﴾
بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾ لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ﴿١٩﴾ وَفَٰكِهَةٍ
مِّمَّا يَتَخَيَّرُونَ ﴿٢٠﴾ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾ وَحُورٌ عِينٌ ﴿٢٢﴾ كَأَمْثَٰلِ ٱللُّؤْلُوِ
ٱلْمَكْنُونِ ﴿٢٣﴾ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٢٤﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾ إِلَّا
قِيلًا سَلَٰمًا سَلَٰمًا ﴿٢٦﴾﴾

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Bismi Al-Lahi Ar-Raĥmāni Ar-Raĥīm

[1 'Idhā Waqa`ati Al-Wāqi`ah 2 Laysa Liwaq`atihā Kādhibah 3 Khāfiđatun Rāfi`ah 4 'Idhā Rujjati Al-'Arđu Rajjā 5 Wa Bussati Al-Jibālu Bassā 6 Fakānat Habā'an Munbaththā 7 Wa Kuntum 'Azwājāan Thalātha 8 Fa'aşĥābu Al-Maymanati Mā 'Aşĥābu Al-Maymanah 9 Wa 'Aşĥābu Al-Mash'amati Mā 'Aşĥābu Al-Mash'amah 10 Wa As-Sābiqūna As-Sābiqūna 11 'Ūlā'ika Al-Muqarrabūna 12 Fī Jannāti An-Na`īmi 13 Thullatun Mina Al-'Awwalīna 14 Wa Qalīlun Mina Al-'Ākhirīna 15 `Alá Sururin Mawđūnah 16 Muttaki'īna `Alayhā Mutaqābilīna 17 Yaţūfu `Alayhim Wildānun Mukhalladūna 18 Bi'akwābin Wa 'Abārīqa Wa Ka'sin Min Ma`īn 19 Lā Yuşadda`ūna `Anhā Wa Lā Yunzifūna 20 Wa Fākihatin Mimmā Yatakhayyarūna 21 Wa Laĥmi Ţayrin Mimmā Yashtahūna 22 Wa Ĥūrun `Īn 23 Ka'amthāli Al-Lu'ulu'ui Al-Maknūni 24 Jazā'an Bimā Kānū Ya`malūna 25 Lā Yasma`ūna Fīhā Laghwan Wa Lā Ta'thīmā 26 'Illā Qīlāan Salāmāan Salāmā.]

In the name of Allah, the All-Beneficent, All-Merciful.

"1. When the Inevitable event befalls.

2. There is no denying that it will befall

3. Abasing (some), exalting (others);

4. When the earth is shaken with a shock

5. And the hills are ground to powder

6. So that they become a scattered dust,

7. And you will be three kinds:

8. (First) those on the right hand;• what of those on the right hand?

9. And (then) those on the left hand;• what of those on the left hand?

10. And the foremost in the race (for faith and goodly deeds in this world) , the foremost in the race (for Paradise and Allah's bounty in the Hereafter):

11. Those are they who will be brought near

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12. In gardens of delight;

13. A multitude of those of old

14. And a few of those of later time

15. On couches woven with gold and inlaid with pearls and rubies,

16. Reclining therein face to face.

17. There wait on them immortal youths

18. With bowls and ewers and a cup (of pure wine) from a flowing spring.

19. Wherefrom they get no aching of the head nor any intoxication,

20. And fruit that they prefer

21. And flesh of fowls that they desire

22. And (there are) fair ones with wide, lovely eyes

23. Like unto hidden pearls

24. Reward for what they used to do

25.There hear they no vain speaking nor recrimination

26. (Naught) but the saying: Peace, (and again) Peace

I explain the Qur'anic vocabulary:

Al-Wāqi`ah	The Day of Judgment	Rujjati	Was shaken
wa-bussati	Ground to powder	Habā'an Munbaththā	Scattered dust
Azwājāan'	Kinds	Aṣĥābu Al-Maymanah	One of the categories of the people of Paradise
Aṣĥābu Al-' Mash'amati	The people of Hellfire	Thullatun	A large group of people

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Mawđūnah	woven with gold and inlaid with pearls and rubies	Ma`īn	A drink from a flowing spring
Lā Yuşadda`ūna `Anhā	they get no aching of the head	wa-lā yunzifūna	Lose their mind
Al-Maknūni	Pearls that are hidden and protected within their shells	Ta'thīmā	Hear no sinful speech

My remarks: .....

.....

.....

I understand the meaning of the verses:

Scenes from the Day of Judgment:

The holy verses emphasize that the Day of Judgment is definitely coming. On that Day, Allah (ﷻ) orders the angel Israphil (Seraphiel) to blow the Trumpet. Upon this, the earth is shaken violently, and the firm mountains are broken into pieces and turn into dust which is scattered everywhere. On that day, no one denies the Day of Judgment because he sees resurrection, gathering, the angels and the horrors of that day with his own eyes.

On that days, Allah (ﷻ) degrades the boastful criminals and throws them in Hell. However, He (ﷻ) lifts the ranks of the faithful who do good deeds even if they are not well-known in this worldly life. Allah (ﷻ) will raise their grades and ranks in Paradise.

Omar (رضي الله عنه) reported that the Prophet (ﷺ) said,

> *"With this book (the Qur'an), Allah elevates some people and downgrades others."*
> *(Muslim)*

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I conclude

one of the pillars of Islam from the following verse:

﴿إِذَا وَقَعَتِ ٱلْوَاقِعَةُ ۝١ لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ۝٢﴾

'Idhā Waqa`ati Al-Wāqi`ah

When the event befalleth.

There is no denying that it will befall.

I reflect and conclude:

I reflect on the following texts and conclude the names of the Day of Judgment that are mentioned in these texts:

Qur'anic Texts	Names
Allah (ﷻ) says: ﴿مَٰلِكِ يَوْمِ ٱلدِّينِ ۝٤﴾ (الفاتحة) *[4 Māliki Yawmi Ad-Dīn]* *"4. Owner of the Day of Judgment" (Surat Al-Fatihah)*	
Allah (ﷻ) says: ﴿وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْأَخِرِ﴾ (البقرة ٨) *[8 Wa Mina An-Nāsi Man Yaqūlu 'Āmannā Bil-Lahi Wa Bil-Yawmi Al-'Ākhiri]* *"8. And of mankind are some who say: We believe in Allah and the Last Day" (Surat Al-Baqarah)*	

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Allah (ﷻ) says:

گ﴿يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ٤٢﴾ (النازعات)

[42 Yas'alūnaka `Ani As-Sā`ati 'Ayyāna Mursāhā]

"42. They ask you of the Hour: when will be its appointed time?" (Surat An-Nazi'at)

Allah (ﷻ) says:

گ﴿إِذَا وَقَعَتِ ٱلْوَاقِعَةُ﴾

['Idhā Waqa`ati Al-Wāqi`ah]

"When the Inevitable event befalls." (Surat Al-Waqi'ah)

Allah (ﷻ) says:

گ﴿ٱلْقَارِعَةُ ١ مَا ٱلْقَارِعَةُ ٢﴾ (القارعة)

[1 Al-Qāri`atu 2 Mā Al-Qāri`ah]

"1. The Calamity! 2. What is the Calamity?" (Surat Al-Qari'ah))

I cooperate with my classmates:

- Allah (ﷻ) says:

﴿خَافِضَةٌ رَّافِعَةٌ﴾

[3 Khāfiđatun Rāfi`ah]

"3. Abasing (some), exalting (others)" (Surat Al-Waqi'ah)

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- Allah (ﷻ) says:

﴿يَرۡفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ دَرَجَٰتٖ﴾

(سورة المجادلة ١١)

[11 … Yarfa`i Al-Lahu Al-Ladhīna 'Āmanū Minkum Wa Al-Lathīna 'Ūtū Al-`Ilma Darajātin]

"Allah will exalt those who believe among you, and those who have knowledge, to high ranks." (Surat Al-Mujadilah)

We think of acts that raise man's rank and others that downgrade him on the Last Day, and then record them as follows:

Deeds that elevate man's rank in the Hereafter	Deeds that downgrade man's rank in the Hereafter
.....	.....
.....	.....
.....	.....
.....	.....

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I reflect and describe:

Allah (ﷻ) says:

كگ ﴿ إِذَا رُجَّتِ ٱلْأَرْضُ رَجًّا ﴿٤﴾ وَبُسَّتِ ٱلْجِبَالُ بَسًّا ﴿٥﴾ فَكَانَتْ هَبَآءً مُّنۢبَثًّا ﴿٦﴾

4 'Idhā Rujjati Al-'Arđu Rajjā
5 Wa Bussati Al-Jibālu Bassā
6 Fakānat Habā'an Munbaththā

"4. When the earth is shaken with a shock

5. And the hills are ground to powder

6. So that they become a scattered dust."

Read the text, then describe two events that will take place on the Day of Judgment as mentioned in the holy verses.

1 - .....

2 - .....

Categories of people on the Day of Judgment:

The holy verses indicate that on the Day of Judgment there will be three kinds of people, namely:

1 – First kind: the foremost (As-Sabiqoon): This is the best of the three kinds; they are the foremost of all in the race for belief, good deeds and

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goodness. They are also the foremost in good manners and character. Life is a race track for the pleasure of Allah (ﷻ), the foremost in this race is the best in obedience to Allah and seeking His pleasure. They are the first to believe in the prophets of Allah throughout the ages. They are also the elite of every nation, so they attain the highest grades in the Gardens of Delight.

2 - Second kind (As-habul-Maymanah): Those who receive their records in their right hands: The Arabic word for the right hand is derived from a word that means blessing, which is a sign of honor. This kind of people enter Paradise due to their good faith and righteous deeds.

3 – Third kind (As-habul-Mash'amah): Those who receive records in their left hands as a sign of bad omen and are driven into Hellfire because of their disbelief and error.

I specify and give examples:

- Allah (ﷻ) says:

﴿ وَٱلسَّٰبِقُونَ ٱلسَّٰبِقُونَ ١٠ أُوْلَٰٓئِكَ ٱلْمُقَرَّبُونَ ١١ فِى جَنَّٰتِ ٱلنَّعِيمِ ١٢ ﴾

[wa-s-sābiqūna s-sābiqūna 10 ʾulāʾika l-muqarrabūna 11 fī ǧannāti n-naʿīmi 12]

"10. And the foremost in the race (for faith and goodly deeds in this world) , the foremost in the race (for Paradise and Allah's bounty in the Hereafter): 11. Those are they who will be brought near 12. In gardens of delight." (Surat Al-Waqi'ah)

- Allah (ﷻ) says in al-Hadith al-Qudsi (Sacred Narration), "My servant keeps seeking My pleasure with voluntary prayers until I love him." (Al-Bukhari)

From the above texts, I determine the types of deeds that qualify a Muslim

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believer for the higher grades in Paradise, and give two examples for each type:

.....

.....

I cooperate and suggest:

For a person to be one of the favorite on the Day of Judgment, he/she must hasten to do good deeds. We suggest volunteering works by which we help others.

.....

.....

The Bliss of the believers who hasten to do good deeds and are nearest to Allah:

Having mentioned the kinds of people, the holy verses began to describe the delight prepared by Allah on the Day of Judgment for the competitive believers to excite their interest in this destiny and motivate them to persist in their good deeds and observe obedience to Allah (ﻟ0³ £").

Part of the bliss enjoyed by the foremost in Paradise on the Day of Judgment is that they have couches woven with gold and inlaid with pearls and rubies and all that makes them comfortable and happy. They are served by immortal young servants with the pure and delicious drinks from the flowing

Abu Hurairah reported: The Messenger of Allah (ﷺ) said, "Allah has said: I have prepared for My righteous servants what no eye has seen, what no ear has heard, and what no heart has conceived. So recite if you wish: No person knows what is kept hidden for them of delights of the eye as a reward for what they used to do." (Al-Bukhari)

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springs and rivers of Paradise. They enjoy these drinks endlessly without headache or intoxication.

In Paradise, they also enjoy the fruits of which they may choose and the flesh of any fowl that they may desire to eat without exerting effort or feeling tired. They will also have as wives beautiful wide-eyed maidens that are as pure and glittering as pearls. To perfect their happiness, Allah (ﷻ) keeps them away from any inconvenience. Thus, they only hear the nicest words and greetings as a reward for their faith and sincerity in their previous worldly life. These forms of bliss and delight in Paradise that are mentioned in the holy verses are unlimited, for they will have comforts and delights that no eyes have ever witnessed, no ears have ever heard of, and no hearts or minds have ever thought of.

A believer's attainment of bliss and happiness in the hereafter is ensured by good deeds and useful contribution to the construction of the earth in this worldly life. No reasonable person imagines that he / she will win that eternal happiness by getting rid of life or spreading corruption and misery in this world.

I decide the difference:

Allah (ﷻ) says:

﴿ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾ ﴾

[bi-ʾakwābin wa-ʾabārīqa wa-kȧsin min maʿīnin]

[With bowls and ewers and a cup (of pure wine) from a flowing spring.]

The holy verses mention three kinds of drinking vessels; what is the difference between them?

1 - .....

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2 - .....

3 - .....

I search and compare:

The Prophet (ﷺ) said, "Avoid wine; it is the key to every evil." (Ibn Majah).

I search for the adverse health, social and religious effects of wine:

Health Damages	Social Damages	Religious Damages
.....	.....	.....
.....	.....	.....

- Allah (ﷻ) says:

﴿ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾ لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ﴿١٩﴾ ﴾

[bi-ʾakwābin wa-ʾabārīqa wa-kạ́sin min maʿīnin 18 lā yuṣaddaʿūna ʿan-hā wa-lā yunzifūna 19]

[18. With bowls and ewers and a cup (of pure wine) from a flowing spring.

19. Wherefrom they get no aching of the head nor any intoxication]

I indicate the points of difference between wine in the worldly life and the wine of Paradise.

Wine in the worldly life	The wine of Paradise
.....	.....
.....	.....

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I reflect and conclude:

A. The attitude of the foremost believers (As-Sabiqoon) towards this worldly life on basis of the well-known rule (Reward is of the same kind of deeds). Allah (ﷻ) says:

﴿ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾ إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٦﴾ ﴾

[lā yasmaʿūna fī-hā laġwan wa-lā taʾṯīman 25 ʾil-lā qīlan salāman salāman 26]

[25. There hear they no vain speaking nor sinful speech,

26. (Nothing) but the saying: Peace, (and again) Peace.]

B. The characteristics of the assemblies of righteous Muslims in the worldly life?

Free from conspiracies, intrigues, useless talk and ridicule.
Free from backbiting and slander.
.....
.....

I explain:

Everything in Paradise is everlasting. What is the secret behind describing the youth there as 'immortal'?

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I clarify:

1 - The significance of the holy verse: [16. Reclining therein face to face.]

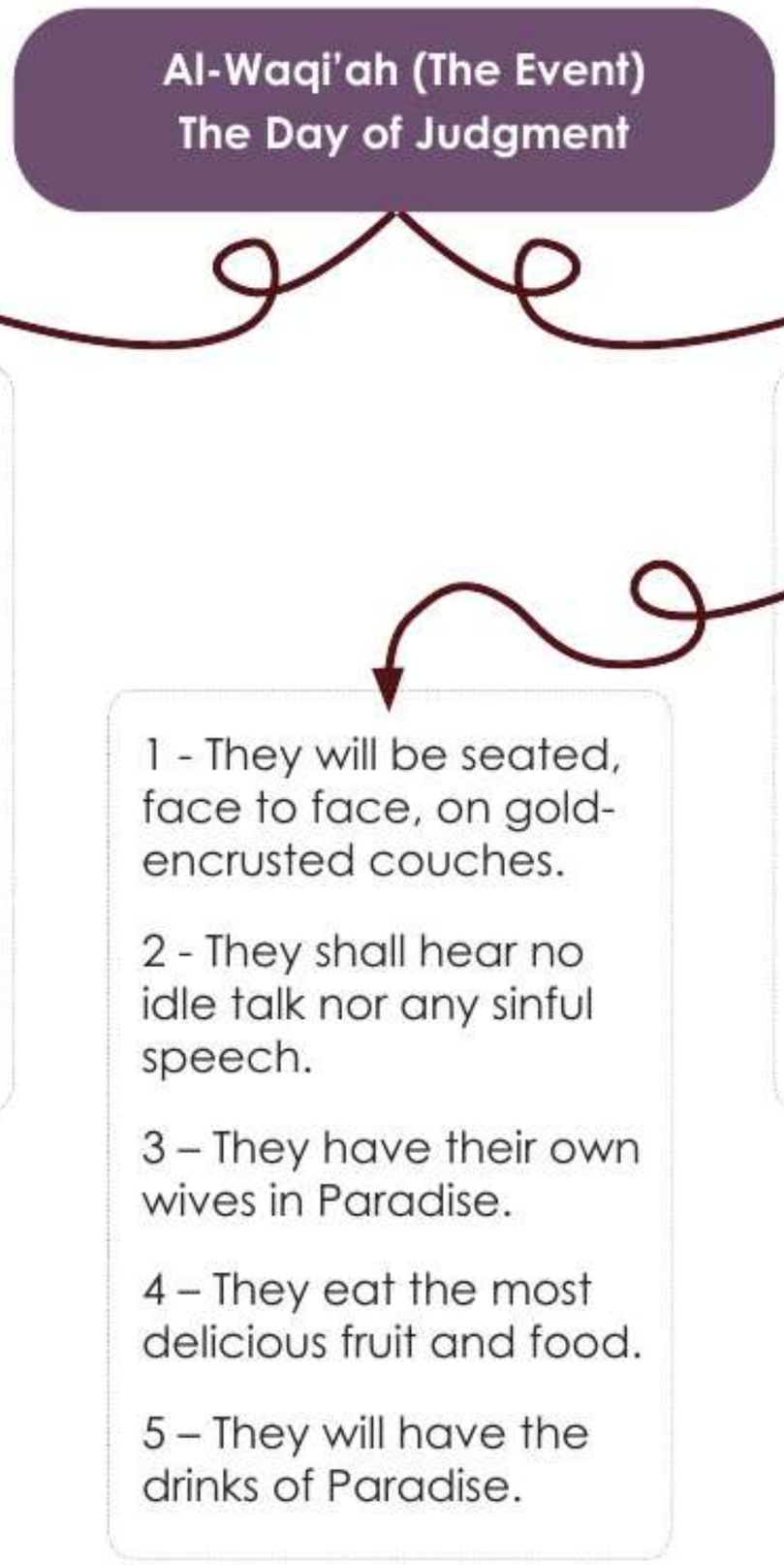
.....

2 - Mentioning fruit before flesh in the following verses: [20. And fruit that they prefer 21. And flesh of fowls that they desire.]

.....

I organize my concepts:

Al-Waqi'ah (The Event) / The Day of Judgment)



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Student Activities

I answer by myself:

First: Explain the following verse:

﴿ ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ١٣ وَقَلِيلٌ مِّنَ ٱلْآخِرِينَ ١٤ ﴾

[ṯullatun mina l-ʾawwalīna 13

wa-qalīlun mina l-ʾāḫirīna 14]

[13. A multitude of those of old

14. And a few of those of later time.]

.....

.....

Second: What is the significance of the following verses:

﴿ إِذَا وَقَعَتِ ٱلْوَاقِعَةُ ﴾

[ʾiḏā waqaʿati l-wāqiʿatu]

[1. When the Inevitable event befalls.]

.....

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كگ﴿ لَيۡسَ لِوَقۡعَتِهَا كَاذِبَةٌ ﴾

[laysa li-waqʿati-hā kāḏibatun 2]

[2. There is no denying that it will befall.]

Third: Give reasons for the following:

1 – the repetition of the word (As-Sabiqoon) [the foremost] in the Qur'anic text:

﴿ وَٱلسَّٰبِقُونَ ٱلسَّٰبِقُونَ ١٠ أُوْلَٰٓئِكَ ٱلۡمُقَرَّبُونَ ١١ ﴾

[wa-s-sābiqūna s-sābiqūna 10

ʾulāʾika l-muqarrabūna 11]

[10. And the foremost in the race (for faith and goodly deeds in this world), the foremost in the race (for Paradise and Allah's bounty in the Hereafter):

11. Those are they who will be brought near.]

2 - The repetition of the word (salaman) [peace] in the Qur'anic text:

﴿ لَا يَسۡمَعُونَ فِيهَا لَغۡوٗا وَلَا تَأۡثِيمًا ٢٥ إِلَّا قِيلٗا سَلَٰمٗا سَلَٰمٗا ٢٦ ﴾

[lā yasmaʿūna fī-hā laġwan wa-lā tảṯīman 25

ʾil-lā qīlan salāman salāman 26]

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[25. There hear they no vain speaking nor sinful speech,

26. (Nothing) but the saying: Peace, (and again) Peace.]

Fourth: What are the kinds of people on the Day of Judgment as stated in Surat Al-Waqi'ah?

.....

.....

Fifth: Mention three things by which Allah (ﷻ) honors the formost in Paradise in the Hereafter.

.....

.....

.....

Sixth: Explain the meaning of the following words:

S.N.	Word	Meaning
1	Al-Wāqi`ah	
2	Munbaththā	
3	ğannāti n-naʿīmi	
4	yaṭūfu	

Enriching my experience

I search for the health value of eating fruit before having the main course of meals that include meat.

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I assess myself:

SN	Aspect of Learning	Level Achieved		
		Average	Good	Excellent
1	Memorize and recite the holy verses.			
2	Explain the meaning of the words of the holy verses.			
3	Specify the kinds of people on the Day of Judgment.			
4	Give the general meaning of the holy verses.			
5	Observe the values contained in the holy verses.			

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LESSON 2

Surat Al-Waqi'ah 27-56

This lesson teaches me to

- recite the verses while observing the rules of recitation.
- explain the meanings of Qur'anic vocabulary.
- indicate the indications contained in the holy verses.
- Explain the bliss prepared by Allah (ﷻ) for the right-hand people and the punishment prepared for the left-hand people.
- observe the values contained in the holy verses.

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I use my skills to learn

I recite and memorize:

﴿ وَأَصۡحَٰبُ ٱلۡيَمِينِ مَآ أَصۡحَٰبُ ٱلۡيَمِينِ ﴿٢٧﴾ فِي سِدۡرٖ مَّخۡضُودٖ ﴿٢٨﴾ وَطَلۡحٖ مَّنضُودٖ
﴿٢٩﴾ وَظِلّٖ مَّمۡدُودٖ ﴿٣٠﴾ وَمَآءٖ مَّسۡكُوبٖ ﴿٣١﴾ وَفَٰكِهَةٖ كَثِيرَةٖ ﴿٣٢﴾ لَّا مَقۡطُوعَةٖ
وَلَا مَمۡنُوعَةٖ ﴿٣٣﴾ وَفُرُشٖ مَّرۡفُوعَةٍ ﴿٣٤﴾ إِنَّآ أَنشَأۡنَٰهُنَّ إِنشَآءٗ ﴿٣٥﴾ فَجَعَلۡنَٰهُنَّ أَبۡكَارًا
﴿٣٦﴾ عُرُبًا أَتۡرَابٗا ﴿٣٧﴾ لِّأَصۡحَٰبِ ٱلۡيَمِينِ ﴿٣٨﴾ ثُلَّةٞ مِّنَ ٱلۡأَوَّلِينَ ﴿٣٩﴾ وَثُلَّةٞ
مِّنَ ٱلۡأٓخِرِينَ ﴿٤٠﴾ وَأَصۡحَٰبُ ٱلشِّمَالِ مَآ أَصۡحَٰبُ ٱلشِّمَالِ ﴿٤١﴾ فِي سَمُومٖ وَحَمِيمٖ ﴿٤٢﴾
وَظِلّٖ مِّن يَحۡمُومٖ ﴿٤٣﴾ لَّا بَارِدٖ وَلَا كَرِيمٍ ﴿٤٤﴾ إِنَّهُمۡ كَانُواْ قَبۡلَ ذَٰلِكَ مُتۡرَفِينَ
﴿٤٥﴾ وَكَانُواْ يُصِرُّونَ عَلَى ٱلۡحِنثِ ٱلۡعَظِيمِ ﴿٤٦﴾ وَكَانُواْ يَقُولُونَ أَئِذَا مِتۡنَا وَكُنَّا
تُرَابٗا وَعِظَٰمًا أَءِنَّا لَمَبۡعُوثُونَ ﴿٤٧﴾ أَوَءَابَآؤُنَا ٱلۡأَوَّلُونَ ﴿٤٨﴾ قُلۡ إِنَّ ٱلۡأَوَّلِينَ
وَٱلۡأٓخِرِينَ ﴿٤٩﴾ لَمَجۡمُوعُونَ إِلَىٰ مِيقَٰتِ يَوۡمٖ مَّعۡلُومٖ ﴿٥٠﴾ ثُمَّ إِنَّكُمۡ أَيُّهَا ٱلضَّآلُّونَ
ٱلۡمُكَذِّبُونَ ﴿٥١﴾ لَأٓكِلُونَ مِن شَجَرٖ مِّن زَقُّومٖ ﴿٥٢﴾ فَمَالِـُٔونَ مِنۡهَا ٱلۡبُطُونَ ﴿٥٣﴾ فَشَٰرِبُونَ
عَلَيۡهِ مِنَ ٱلۡحَمِيمِ ﴿٥٤﴾ فَشَٰرِبُونَ شُرۡبَ ٱلۡهِيمِ ﴿٥٥﴾ هَٰذَا نُزُلُهُمۡ يَوۡمَ ٱلدِّينِ ﴿٥٦﴾ ﴾

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wa-ʾaṣḥābul-yamīnimā ʾaṣḥābul-yamīni 27 fīsidrinmaḫḍūdin 28 wa-ṭalḥinmanḍūdin 29 wa-ẓillin mamdūdin 30 wa-māʾin maskūbin 31 wa-fākihatin kaṯīratin 32 lā maqṭūʿatin wa-lā mamnūʿatin 33 wa-furušin marfūʿati 34 ʾin-nā ʾanšaʾnā-hunna ʾinšāʾan 35 fa-ǧaʿalnā-hunna ʾabkāran 36 ʿuruban ʾatrāban 37 li-ʾaṣḥābi l-yamīni 38 ṯullatun mina l-ʾawwalīna 39 wa-ṯullatun mina l-ʾāḫirīna 40 wa-ʾaṣḥābu š-šimāli mā ʾaṣḥābu š-šimāli 41 fī samūmin wa-ḥamīmin 42 wa-ẓillin min yaḥmūmin 43 lā bāridin wa-lā karīmin 44ʾinna-hum kānū qabla ḏālika mutrafīna 45 wa-kānū yuṣirrūna ʿalā l-ḥinṯi l-ʿaẓīmi 46 wa-kānū yaqūlūna ʾa-ʾiḏā mitnā wa-kunnā turāban wa-ʿiẓāmanʾa-ʾin-nā la-mabʿūṯūna 47 ʾa-wa-ʾābāʾu-nā l-ʾawwalūna 48 qulʾinna lʾawwalīna wa-l-ʾāḫirīna 49 la-mağmūʿūna ʾilā mīqāti yawmin maʿlūmin 50 ṯumma ʾinna-kumʾayyu-hā ḍ-ḍāllūna l-mukaḏḏibūna 51 la-ʾākilūna min šağarin min zaqqūmin 52 fa-māliʾūna min-hā l-buṭūna 53 fa-šāribūna ʿalay-hi mina l-ḥamīmi 54 fa-šāribūna šurba l-hīmi 55 hāḏā nuzulu-hum yawma d-dīni 56

And those on the right hand; what of those on the right hand? 27 Among thornless lote-trees 28 And clustered plantains, 29 And spreading shade, 30 And water gushing, 31And fruit in plenty 32 Neither out of reach nor yet forbidden, 33 And raised couches; 34 Lo! We have created them a (new) creation 35 And made them virgins, 36 Lovers, friends, 37 For those on the right hand; 38 A multitude of those of old 39 And a multitude of those of later time. 40 And those on the left hand: What of those on the left hand? 41 In scorching wind and scalding water 42 And shadow of black smoke, 43 Neither cool nor refreshing. 44Lo! heretofore they were effete with luxury 45 And used to persist in the awful sin. 46 And they used to say: When we are dead and have become dust and bones, shall we then, forsooth, be raised again, 47 And also our forefathers? 48 Say (unto them, O Muhammad): Lo! those of old and those of later time 49 Will all be brought together to the tryst of an appointed day. 50 Then lo! ye, the erring, the deniers, 51 Ye verily will eat of a tree called Zaqqum 52 And will fill your bellies therewith;

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53 And thereon ye will drink of boiling water, 54 Drinking even as the camel drinketh. 55 This will be their welcome on the Day of Judgment. 56(Surat Al-Waqi'ah)

I understand the meaning of the verses:

After Allah (ﷻ) had mentioned that people will be three kinds on the Day of Judgment, namely: As-Sabiqoon, As-habul Maymanah and As-habul Mash'amah, and after He (ﷻ) had indicated the great reward and eternal delight of As-Sabiqoon, these verses come to describe the bliss Allah has prepared for As-habul Maymanah, and the punishment in Hellfire that is in wait for As-habul Mash'amah.

I discuss with my classmates

the bounties Allah has bestowed upon us in this worldly life:

- How do we preserve them?
- How do we compare them to the blessings of the Hereafter?

I understand the significance of the verses:

The delights of As-habul Yameen (the right-hand People):

Allah (ﷻ) informs us about As-habul Yameen, who will be on the right side on the Day of Judgment and will receive the records of their deeds in their right hands: they will hold a high rank and generous reward. Allah (ﷻ) describes their place that they are surrounded by thornless lote trees, delicious and fine-looking banana trees with fruits piled one above another in a wonderfully harmonious manner. They enjoy a permanent endless shade, a running water that is never depleted, and a great variety of sweet fruits that are permanently supplied to them. They and their wives shall be on upraised couches. Allah (ﷻ) has created all this for As-habul Yameen.

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Abu Hurairah reported: The Prophet, peace and blessings be upon him, said, "Verily, in Paradise there is a tree in whose shade a rider could travel for one hundred years. Recite the verse if you wish: And shade extended. (56:30) And the space of one of your bows in Paradise is better than everything over which the sun rises and sets." (Al-Bukhārī)

I justify

the description of the lote-tree in Paradise that it is without thorns in the verse:

﴿ فِي سِدْرٍ مَّخْضُودٍ ﴾

[fī sidrin maḫḍūdin]

[28. Among thornless lote tree]

I determine:

From the above verses, I choose what signifies the following meanings:

- **As-habul Yameen** enjoy banana trees that bear clustered fruits in a pleasant shape.

- **As-habul Yameen** enjoy plenty of fruits that are supplied to them without interruption.

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I discuss and explain:

Al-Qortubi said, "To people in our worldly life, a shade shelters from the heat and harm of the sun, but there is no sun or harm in Paradise."

I discuss This statement with my classmates, indicating the meaning of the holy verse:

﴿ وَظِلٍّ مَّمْدُودٍ ﴾

[wa-ẓillin mamdūdin]

[30. And spreading shade].

I reflect and clarify

how good family relations should be?

.....

.....

The punishment of As-hab Ash-Shimal (the left-hand people):

Having explained the reward of As-Sabiqoon and As-habul Yameen, the holy verses began to explain the doom Allah (ﻫ0³ £") has prepared for As-hab Ash-Shimal in Hellfire and the reason for their being exposed to this severe punishment. They suffer kinds of torment, including:

- Scorching wind from the heat of Hell.
- A shade of very black hot smoke that does not protect them from heat.
- They eat of a tree called Zaqqum with which they fill their bellies.
- They drink boiling water that does not quench their thirst.

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As-hab Ash-Shimal – who are disbelievers and disobedient people dwelling in Hell – have deserved this fate due to a number of reasons, including:

1 – They were occupied with wanton desires, whims and sins.

2 – They persisted in polythesim and disbelief in Allah (لا إله إلا الله).

3 – They denied resurrection after death and the Day of Judgment.

4 - They disbelieved in Allah and his verses.

I reflect and conclude

The description of the punishment inflicted on the residents of Hell from the following verses:

﴿ وَأَصۡحَٰبُ ٱلشِّمَالِ مَآ أَصۡحَٰبُ ٱلشِّمَالِ ٤١ فِي سَمُومٖ وَحَمِيمٖ ٤٢ وَظِلّٖ مِّن يَحۡمُومٖ ٤٣ لَّا بَارِدٖ وَلَا كَرِيمٍ ٤٤ ﴾

[wa-ʾaṣḥābu š-šimāli mā ʾaṣḥābu š-šimāli 41 fī samūmin wa-ḥamīmin 42 wa-ẓillin min yaḥmūmin 43 lā bāridin wa-lā karīmin 44ʾ]

"41. And those on the left hand: What of those on the left hand?

42. In scorching wind and scalding water

43. And shadow of black smoke,

44. Neither cool nor refreshing." (Surat Al-Waqi'ah)

Air	
Water	
Shade	

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I explain:

Allah (ﷻ) says in descrption of As-hab Ash-Shimal:

﴿ إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُتْرَفِينَ ﴿٤٥﴾

[ʾinna-hum kānū qabla ḏālika mutrafīna 45]

[Verily, before that, they indulged in luxury 45.]

I explain:

The meaning of luxury (taraf, in Arabic).

.....

A believer's attitude toward the bounties of Allah (ﷻ), especially the blessing of wealth.

.....

I conclude:

Allah (ﷻ) says:

﴿ وَكَانُوا۟ يُصِرُّونَ عَلَى ٱلْحِنثِ ٱلْعَظِيمِ ﴿٤٦﴾ وَكَانُوا۟ يَقُولُونَ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ ﴿٤٧﴾

[wa-kānū yuṣirrūna ʿalā l-ḥinṯi l-ʿaẓīmi 46 wa-kānū yaqūlūna ʾa-ʾiḏā mitnā wa-kunnā turāban wa-ʿiẓāmanʾa-ʾin-nā la-mabʿūṯūna 47]

[46. And used to persist in the awful sin. 47. And they used to say: When we are dead and have come dust and bones, shall we then, indeed, be raised again.]

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- From the above two verses, I conclude two pillars of Islamic faith that were denied by As-hab Ash-Shimal:

.....

.....

I justify

The description (خÓ0³ ~0ىء) [the erring, or straying] precedes the other descriptive word (خÓ! Á§©0ىء) [the deniers] in the verse:

﴿ثُمَّ إِنَّكُمْ أَيُّهَا ٱلضَّآلُّونَ ٱلْمُكَذِّبُونَ﴾

[ṯumma ʾinna-kum ʾayyu-hā ḍ-ḍāllūna l-mukaḏḏibūna]

[51. Then lo! you, the erring, the deniers.]

.....

I identify

from the holy verses what indicates the following meanings:

- Allah (ـه0³ £") resurrects all humankind in one day:

.....

- The residents of Hell fill their bellies from Zaqqum trees:

.....

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I compare

between the reward of **As-habul Yameen** in Paradise and the punishment of **As-hab Ash-Shimal** in Hell:

Point of Comparison	As-habul Yameen	As-hab Ash-Shimal
Shade		
Food		
Drink		

I explain

How a Muslim gets ready for the Last Day.

.....

.....

.....

I organize my concepts

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The Day of Judgment

The destiny of As-

habul Yameen:

1 – They enjoy the thornless, fruitful trees of Paradise.

2 – They enjoy a permanent shade and ever running water.

3 – They enjoy a great variety of fruit that are available forever.

4 – They are seated on elevated couches on beds.

5 – They and their spouses are in Paradise.

The destiny of As-hab Ash-Shimal:

1 – A scorching wind blows over them.

2 – They are shaded by black and too hot smoke.

3 - They eat from the tree called Zaqqum.

4 – They drink boiling water.

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Student Activities

I answer by myself:

First: Explain the following verse:

﴿ وَكَانُواْ يُصِرُّونَ عَلَى ٱلْحِنثِ ٱلْعَظِيمِ ﴾

[wa-kānū yuṣirrūna ʿalā l-ḥinṯi l-ʿaẓīmi]

[46. And used to persist in the awful sin.]

.....

.....

Second: Explain the significance of

- the verse:

﴿وَظِلٍّ مَّمْدُودٍ﴾

[wa-ẓillin mamdūdin]

[30. And spreading shade.]

Is the shade extended temporally or spatially?

.....

- the verse:

﴿ ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ﴿٣٩﴾ وَثُلَّةٌ مِّنَ ٱلْآخِرِينَ ﴿٤٠﴾

[ṯullatun mina l-ʾawwalīna 39 wa-ṯullatun mina l-ʾāḫirīna 40]

[39. A multitude of those of old

40. And a multitude of those of later time]

.....

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Third: Justify:

1 – Disbelievers deserve punishment on the Day of Judgment:

.....

2 – Allah (ﷻ) described the bliss of Paradise and the punishment of Heffire:

.....

Fourth: Compare the condition of As-Sabiqoon (the Foremost) and that of As-habul Yameen in Paradise in terms of:

1 – number: .....

2 – furnishing: .....

3 – fruit: .....

Fifth: Explain the following words:

S.N.	Word	Meaning
1	maḫḍūdin	
2	mamdūdin	
3	ʾatrāban	
4	l-hīmi	

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Enriching my experience

I search for the kinds of atheism that have spread in these times and compare them to the deniers of Resurrection, then explain how to respond to them, with reference to the verses of the Holy Qur'an.

I assess myself:

SN	Aspect of Learning	Level Achieved		
		Average	Good	Excellent
1	I recite the holy verses observing te rules of recitation.			
2	I explain the meaning of the words of the holy verses.			
3	I indicate the bliss prepared by Allah for As-habul Yameen, and the punishment prepared for As-hab Ash-Shimal.			
4	I give the indications contained in the holy verses.			
5	I observe the values contained in the holy verses.			

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LESSON 3

Bearing good news and Warning

This lesson teaches me to

- read the holy Hadith loudly by heart in an expressive way.
- conclude the guidelines contained in the holy Hadith.
- indicate the relationship between belief in Allah (ﷻ) and fear of Him in private and in public.
- conclude the effects of forbidden acts.
- am keen to cover others' misdeeds and refrain from spreading slander.

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I take the initiative to learn:

I expect

the adverse effects of an electronic device that has been manufactured to read our memory and detect out previous deeds.

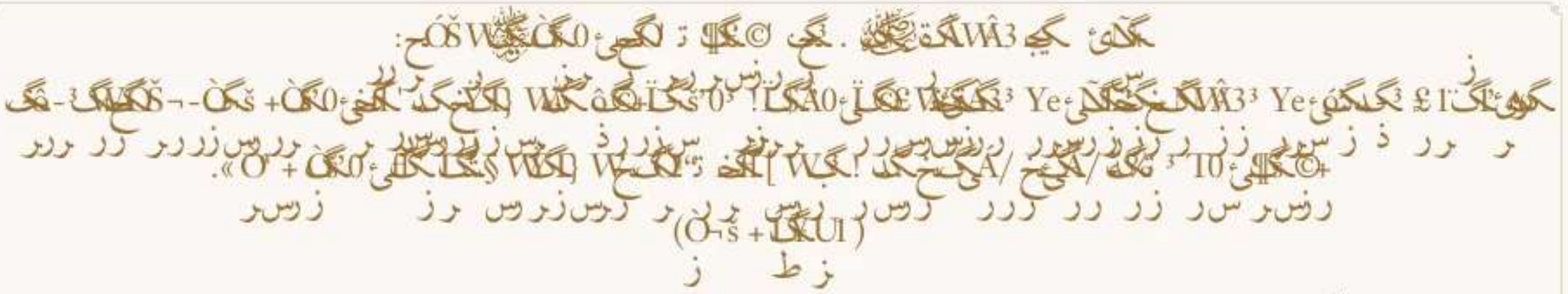




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I use my skills to learn

I read and memorize



Abu Hurairah (ﷺ) reported that he heard the Messenger of Allah (ﷺ) say, "Every one of my followers will be forgiven except those who expose (openly) their wrongdoings. An example of this is that of a man who commits a sin at night which Allah has covered for him, and in the morning, he would say (to people): 'I committed such and such sin last night.' During the night Allah has covered it up for him, yet in the morning he tears up the cover provided by Allah for him." [Al-Bukhari and Muslim].

I learn the meaning of the words of the noble Hadith:

ـد- ³ £1	Given health and safety from adverse things in this life and in the hereafter.
ÑWÂ3 ³ Y©0ئ	Those who expose and boast of their sins.
ô©+ ذ	Sin.
ä% ³ T0ئ	The day before.
ئÁ/ خئÁ/	Any bad deeds.
! ڤ	Slept.
Ò + Ò 0ئ ÂU Ì شW§	Expose his sins.

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Remarks: .....

.....

.....

.....

I understand the significance of the noble Hadith:

The general meaning of the Hadith:

Bearing good news and warning

This noble Hadith contains good news for the nation of our Prophet that it is the nation of safety and forgiveness in this worldly life and the Hereafter. If one of us commits a sin in secret for he is ashamed and afraid of Allah (ﷻ), he will hopefully be forgiven by Allah on the Day of Judgment. However, those who boast of sins and speaks out about them to others, belittling what he committed, are warned of Allah's wrath and punishment.

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We cooperate and arrange:

Sinners are multiple kinds:

1 – Some of them Commit a sin openly.

2 – Some of them commit a sin in secret and Allah (ﷻ) covers for them, but they expose their forbidden deeds by speaking to others proudly about their wrongdoing.

3 - Some of them commit a sin in secret, but they feel ashamed of what they have done. So they repent and intend not to commit the sin again.

4 – Others commit a sin in secret and Allah (ﷻ) covers for them, yet they boast that they have not been discovered due to their cleverness, and so they continue his disobedience.

We arrange the above cases from the worst case to the less bad, giving reasons.

Number of case	Reason for my choice
	.....
	.....
	.....
	.....

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Allah (عَزَّوَجَلَّ) covers for His servants:

Ibn `Umar (رضي الله عنهما) said, "I heard Allah's Messenger (ﷺ) saying, "Allah will bring a believer near Him and shelter him with His Screen and ask him: Did you commit such-and-such sins? He will say: Yes, my Lord. Allah will keep on asking him till he will confess all his sins and will think that he is ruined. Allah will say: 'I did screen your sins in the world and I forgive them for you today', and then he will be given the book of his good deeds."

Allah (عَزَّوَجَلَّ) covers for His servants, so people had better cover for themselves.

I explain

The significance of Allah's saying to a sinful servant, "'I did screen your sins in the world".

I expect

the reasons for Allah's coverage for this servant in worldly life:

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I investigate:

the reason that motivates people to tell others about their sins that Allah (عزوجل) has covered for them.

.....

.....

.....

The effects of revealing one's sins

The effects of sins go beyond an individual to the whole community, especially when the sinner reveal them, thereby disrespecting his religion and community and losing people's trust and respect. Some people may even imitate him or like his bad deeds. The Prophet (ﷺ) said, "If anyone invites others to follow error, the sin will be equivalent to that of the people who follow him in sinfulness without their sins being diminished in any respect." (Muslim) Thus they (both the sinner and the imitator) will have the same punishment. Revealing sins also leads to feeling that sinning is easier, and thus disobedience spreads in society and people get used to it, which weakens the cohesion of society and expose it to Allah's anger.

Allah (ﻟ0³ £") says:

گ﴿ وَٱتَّقُواْ فِتۡنَةٗ لَّا تُصِيبَنَّ ٱلَّذِينَ ظَلَمُواْ مِنكُمۡ خَآصَّةٗۖ وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ٢٥﴾.

(ﻱ¥2œ£ع

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*[25 Wa Attaqū Fitnatan Lā Tuşībanna Al-Ladhīna Žalamū Minkum Khāşşatan
WaA`lamū 'Anna Al-Laha Shadīdu Al-`Iqāb]*

"25. And guard yourselves against a chastisement which cannot fall exclusively on those of you who are wrong doers, and know that Allah is severe in punishment." (Surat Al-Anfal)

I summarize

The effects of spreading sins on:

Sinner	Society
1.	1. .....
2.	2. .....

I give reasons:

Allah (عزوجل) asked us to cover for ourselves and not to reveal our sins.

1 – Revealing sins means disregarding the One Who is disobeyed, namely Allah (عزوجل).

2- .....

3- .....

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What should a sinner do?

If a Muslim commits a sin, he should:

A – conceal his sin and not speak about it to others.

B – resort to repentance, asking for forgiveness and supplications to Allah (ـلله عز وجل).

C – perform good deeds frequently, including prayer, alms and good manners.

I classify

the following actions as per the table:

Action	In public	In private
Enquired of General Authority of Islamic Affairs & Endowments about how to repent of a sin he had committed.		
He posts his photo with a bottle of wine in his hand on his profile on social networking websites.		
He cheats in the examination and tells his classmates about his ways of cheating.		

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I analyze and link

the following Hadith to the Hadith about exposing sins subject of the lesson:

It was narrated from Anas bin Malik (رضي الله عنه) that the Messenger of Allah (ﷺ) said:

"Every religion has its distinct characteristic, and the distinct characteristic of Islam is modesty." (Ibn Majah)

.....

I cooperate and decide:

Use the following table to make an appropriate decision:

Case: A student cheated in the exam

First option covers for himself, repents and asks Allah for forgiveness		Second option He tells his fellow students about what he did proudly.	
Advantages	Disadvantages	Advantages	Disadvantages
.....	.....	.....	.....
.....	.....	.....	.....

My decision / the appropriate Choice:

.....

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I design:

the agenda of a symposium about (The Role of Youth in Preserving Society from vices).

I write

a summary about Abu Hurairah (رضي الله عنه) and present it to my classmates.

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I organize my concepts:

Bearing good news and warning

The good news in the Hadith:	.....
The warning in the Hadith:	.....
The effect of exposing sins	on individuals: ..... on society: .....
Cases in which it is permissible to tell others about sins:	.....



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Student Activities

I answer by myself:

First: Explain the vocabulary:

- ـد- ³ £1 :.....

- ÑŴÂ3 ³ Y©0 ئ.....

Second: Draw from the Hadith what signify the following meanings:

- Allah (ـد0 ³ £") covers for His servants.

.....

- He tells others about his sin and invites them to listen to him.

.....

- Allah (ـد0 ³ £") does not cover for a person who reveals sins.

.....

Third: What are the major adverse effects of revealing sins on individuals and society.

.....

.....

.....

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Fourth: Justify:

- Whoever covers for himself is covered for by Allah (ﷻ) in this life and in the Hereafter.

- Islam has forbidden the dissemination of sins.

Fifth: Indicate the duty of:

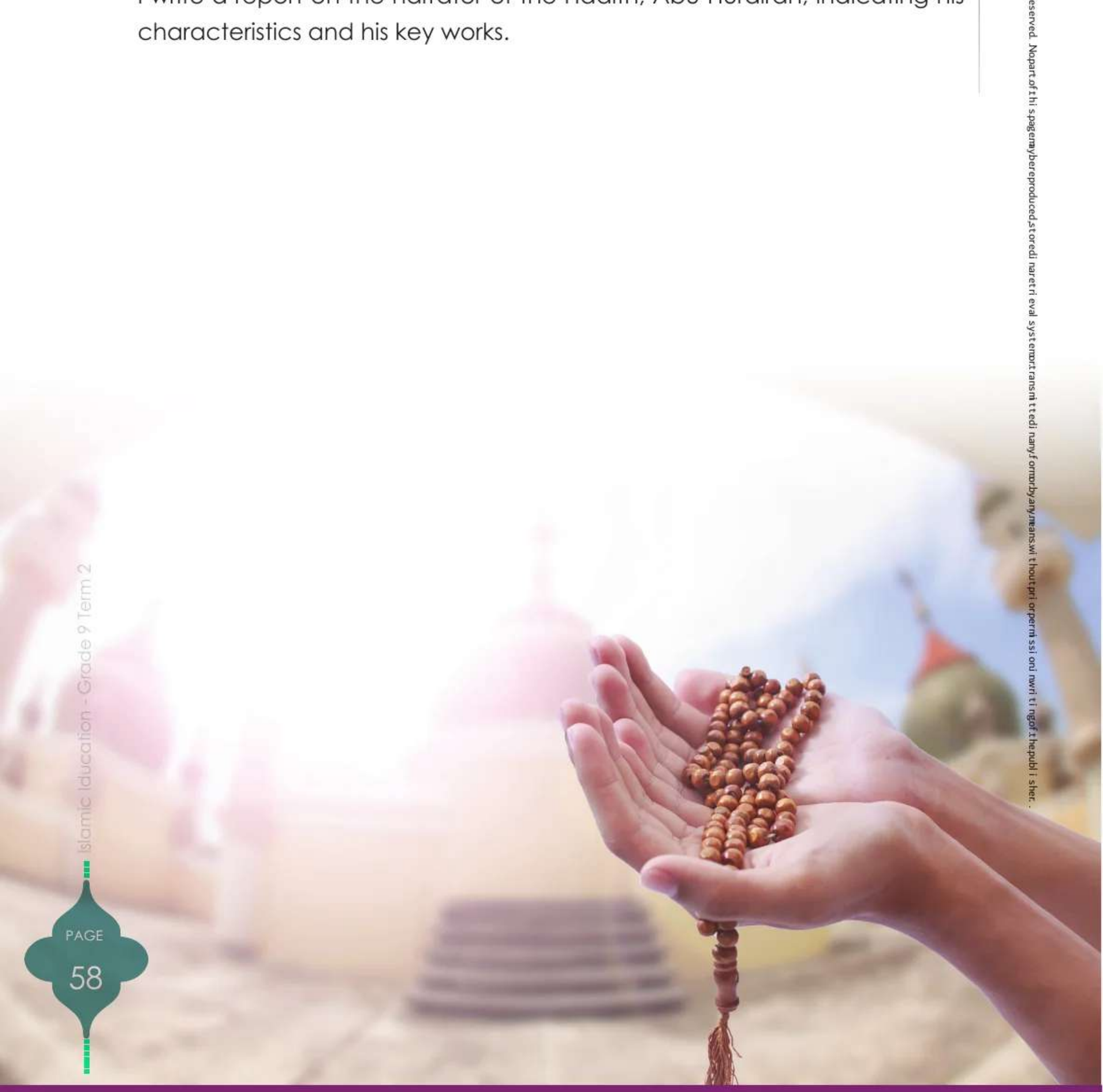
- A sinner toward himself.

- People toward a sinner.

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Enriching my experience:

I write a report on the narrator of the Hadith, Abu Hurairah, indicating his characteristics and his key works.



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I assess myself:

SN	Aspect of Learning	Level Achieved		
		Average	Good	Excellent
1	My reading of the noble hadith from memory expressively.			
2	My deduction of the effects of spreading sins on individuals and society.			
3	My ability to infer the instructions from the hadith.			
4	My keenness to cover.			
5	My dislike of sins.			

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LESSON 4

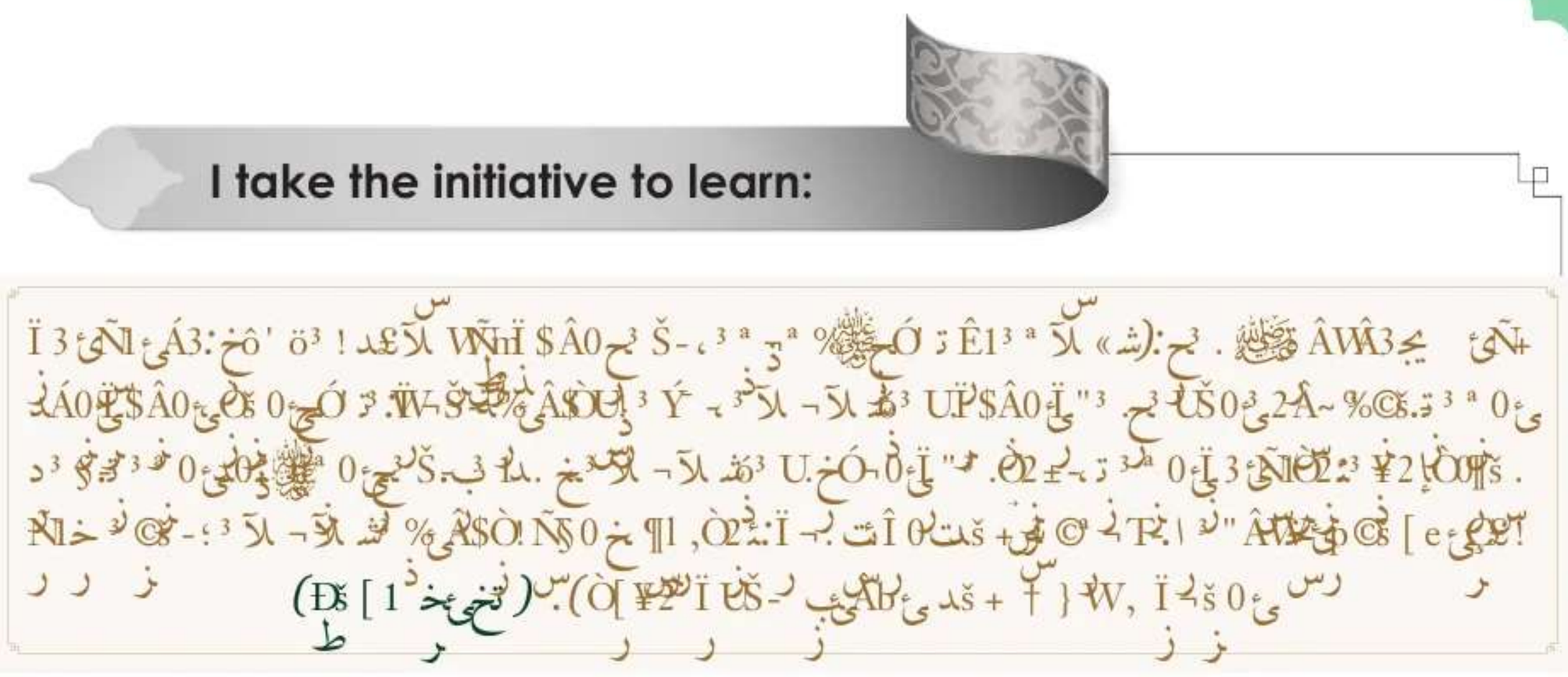
No .. to Suicide!

This lesson teaches me to

- read the holy Hadith loudly by heart in an expressive way.
- conclude the guidelines contained in the holy Hadith.
- indicate the status of human soul in Islam.
- find solutions to the issue of suicide.
- be keen to keep myself away from harm.

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I take the initiative to learn:



learn:

It is narrated on the authority of Abu Huraira (رضي الله عنه):

We participated in the Battle of Hunain along with the Messenger of Allah (ﷺ). He (the Holy Prophet) said about a man who claimed to be a Muslim that he was one of the denizens of the Fire (of Hell). When we were in the thick of the battle that man fought desperately and was wounded. It was said: Messenger of Allah, the person whom you at first called as the denizen of Fire fought desperately and died. Upon this the Messenger of Allah (ﷺ) remarked: He was doomed to the Fire (of Hell). Some men were on the verge of doubt (about his fate) when it was said that he was not dead but fatally wounded. When it was night he could not stand the (pain of his) wound and killed himself. (Muslim)

I speak about

- the action that led the man to this end.

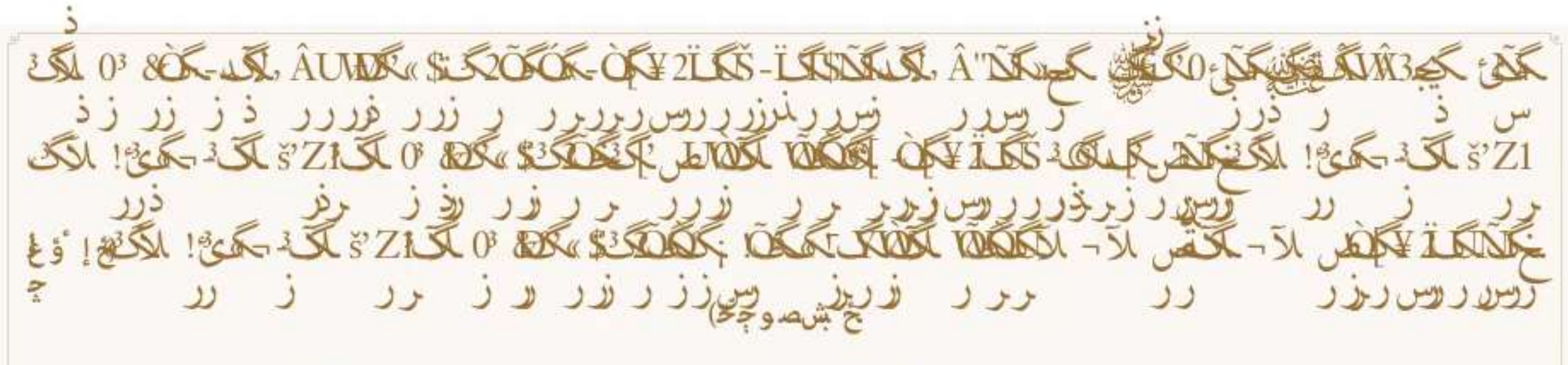
.....

- The relationship between the visit to patients and the story.

.....

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I read and memorize:



Abu Huraira (ﷺ) narrated that the Prophet (ﷺ) said, "Whoever purposely throws himself from a mountain and kills himself, will be in the (Hell) Fire falling down into it and abiding therein perpetually forever; and whoever drinks poison and kills himself with it, he will be carrying his poison in his hand and drinking it in the (Hell) Fire wherein he will abide eternally forever; and whoever kills himself with an iron weapon, will be carrying that weapon in his hand and stabbing his `Abdomen with it in the (Hell) Fire wherein he will abide eternally forever." (Al-Bukhari)

I learn the meaning of the words of the noble Hadith:

Â"	Dropped himself
	Drank
YW	Stab

Remarks: .....

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The general meaning of the Hadith

The noble Hadith explains to us that Allah (ﷻ) honors the human soul. He (ﷻ) swears by it in the verse:

﴿ وَنَفْسٍ وَمَا سَوَّىٰهَا ﴿٧﴾ ﴾

(ÄGقÓ0ش©Ä)

[7 Wa Nafsin Wa Mā Sawwāhā]

"7. And a soul and Him who perfected it." (Surat Ash-Shams)

Allah (ﷻ) has bestowed this soul on man, so he must keep it safe and make it happy in both this world and in the Hereafter. This is part of gratefulness for this great favor. He should not neglect it or kill it intentionally. The Hadith demonstrates the seriousness of the crime of the person who kills himself by intention thinking that it is lawful. His just punishment on the Day of Judgment will be of the same kind of his work in the worldly life. If he kills himself by throwing himself dwon from a mountain or a high place, his punishment will be to throw him from a mountain in Hell. If he kills himself by drinking poison, his punishment will be drinking poison in Hell. If he kills himself by stabbing himself with a sharp tool, his punishment will be by stabbing him with the same kind of tool. Punishment is of the same kind of action.

I explain

the significance of the Prophet's words,

"Ò[¥2 Ï UŠ- Ï T$ Ñ1 ﻥ Â" Ñ1"

[Whoever purposely throws himself from a mountain and kills himself ..].

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I specify

the reasons that make a man subject his life to death.

In cooperation with my group, I clarify

the relationship between belief in Divine Destiny (Qadaa and Qadar) and self-preservation.



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A unique status

The Almighty Creator (ﷻ) has honored the human soul with a high staus unparalleled by the status of any of His creatures. He (ﷻ) also demanded that the human should be appreciated and respected during life and after death. He (ﷻ) has decreed that what hurts it before death hurts it, too, after death. The Prophet (ﷺ) said, "Breaking a dead person's bone is like breaking a living person's bone." (Ibn Majah)

From the following texts, I conclude

the manifestations of Allah's honoring of the human soul:

Text	Manifestation of honoring
﴿وَلَقَدْ كَرَّمْنَا بَنِيٓ ءَادَمَ وَحَمَلْنَٰهُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾﴾ (الإسراء)	
[70 Wa Laqad Karramnā Banī 'Ādama Wa Ĥamalnāhum Fī Al-Barri Wa Al-Baĥri WaRazaqnāhum Mina Aţ-Ţayyibāti Wa Fađđalnāhum `Alá Kathīrin Mimman Khalaqnā Tafđīlā]	.....
"70. Verily We have honored the children of Adam. We carry them on the land and the sea, and have made provision of good things for them, and have preferred them above many of those whom We created with a marked preferment." (Surat Al-Isra)	.....
﴿وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ ۖ وَإِلَيْهِ ٱلْمَصِيرُ﴾ (التغابن ٣)	
[3 Wa Şawwarakum Fa'aĥsana Şuwarakum wa-'ilay-hi l-maṣīru]	.....
"3 and He shaped you and made good your shapes, and unto Him is the journeying." (Surat At-Taghabun)	.....

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﴿ فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَٰجِدِينَ ﴿٧٢﴾ ﴾ (ص)

[72 Fa'idhā Sawwaytuhu Wa Nafakhtu Fīhi Min Rūĥī Faqa`ū Lahu Sājidīn]

"72. And when I have fashioned him and breathed into him of My spirit, then fall down before him prostrate" (Surat Sad)

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً﴾
(البقرة ٣٠)

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

"30. And when your Lord said unto the angels: Lo! I am about to place a viceroy in the earth" (Surat Al-Baqarah)

﴿وَسَخَّرَ لَكُم مَّا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ جَمِيعًا مِّنْهُ﴾ (الجاثية ١٣)

[13 Wa Sakhkhara Lakum Mā Fī As-Samāwāti Wa Mā Fī Al-'Arđi Jamī`āan Minhu]

"13. And has made of service unto you whatsoever is in the heavens and whatsoever is in the earth; it is all from Him." (Surat Al-Jathiya)

﴿هُوَ أَنشَأَكُم مِّنَ ٱلْأَرْضِ وَٱسْتَعْمَرَكُمْ فِيهَا﴾ (هود ٦١)

[61 Huwa 'Ansha'akum Mina Al-'Arđi Wa Asta`marakum Fīhā]

"61. He brought you forth from the earth and has made you husband it." (Surat Hud)

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I classify

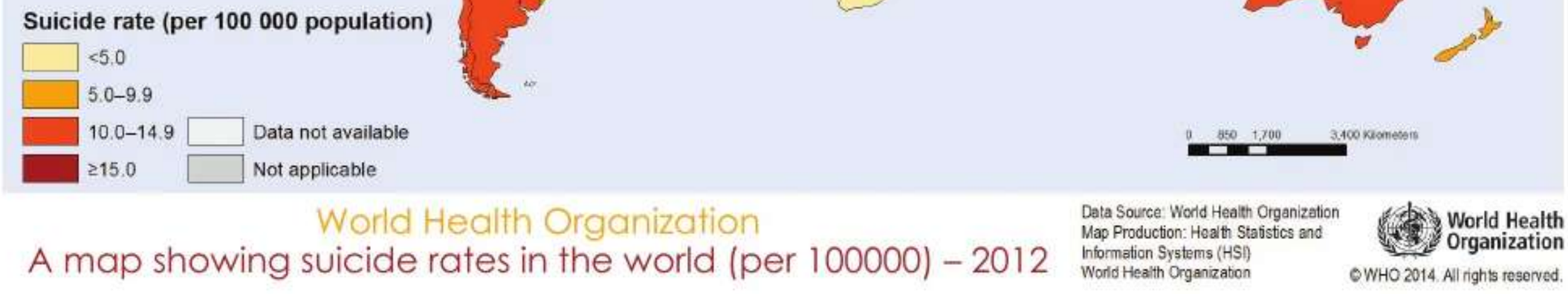
the following actions as per the table (in case of the death of those who perform them), giving easons:

Action	Suicide / Not Suicide	Reason
He drove the car faster than the lawful speed.		
He caused an accident. He had no driving license.		
He had a substance that affects the human mind, and so he lost his balance and fell down.		
A worker stumbled and fell down from the top of the building where he was working.		
He crossed the red signal ad collided with another car.		

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In cooperation with my group

I analyze the world map, then answer:



World Health Organization
A map showing suicide rates in the world (per 100000) – 2012

Data Source: World Health Organization
Map Production: Health Statistics and Information Systems (HSI)
World Health Organization

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- In which region is suicide rate low? .....
- The reason that make suicide rate low in the specific region on the map.

1 - .....

2 - .....

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I write a passage

about the reasons for Islam's prohibition of suicide in all its forms, using the following phrases:

(despair of the mercy of Allah; He does not own himself, but he is owned by Allah; in obedience to the devil; trust in Allah; belief in Divine Destiny (Qadaa and Qadar); patience)

.....

.....

.....

.....

.....

I suggest

solutions to combat the idea of suicide:

1 - .....

2 - .....

3 - .....

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I clarify

- the relationship between the noble Hadith in this lesson and the following holy verses:

﴿ وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ
إِلَّا بِٱلْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَٰعَفْ لَهُ
ٱلْعَذَابُ يَوْمَ ٱلْقِيَٰمَةِ وَيَخْلُدْ فِيهِۦ مُهَانًا ﴿٦٩﴾ .

[68 Wa Al-Ladhīna Lā Yad`ūna Ma`a Al-Lahi 'Ilahāan 'Ākhara Wa Lā Yaqtulūna An-Nafsa Allatī Ĥarrama Al-Lahu 'Illā Bil-Ĥaqqi Wa Lā Yaznūna ۚ Wa Man Yaf`al Dhālika Yalqa 'Athāmā 69 Yuđā`af Lahu Al-`Adhābu Yawma Al-Qiyāmati Wa Yakhlud Fīhi Muhānā]

"68. And those who cry not unto any other god along with Allah, nor take the life which Allah has forbidden save in (course of) justice, nor commit adultery and whoso does this shall pay the penalty; 69. The doom will be doubled for him on the Day of Resurrection, and he will abide therein disdained for ever" (Surat Al-Furqan)

- The significance of the fact that the prohibition of suicide follows the prohibition of polytheism in the holy verse.

I design

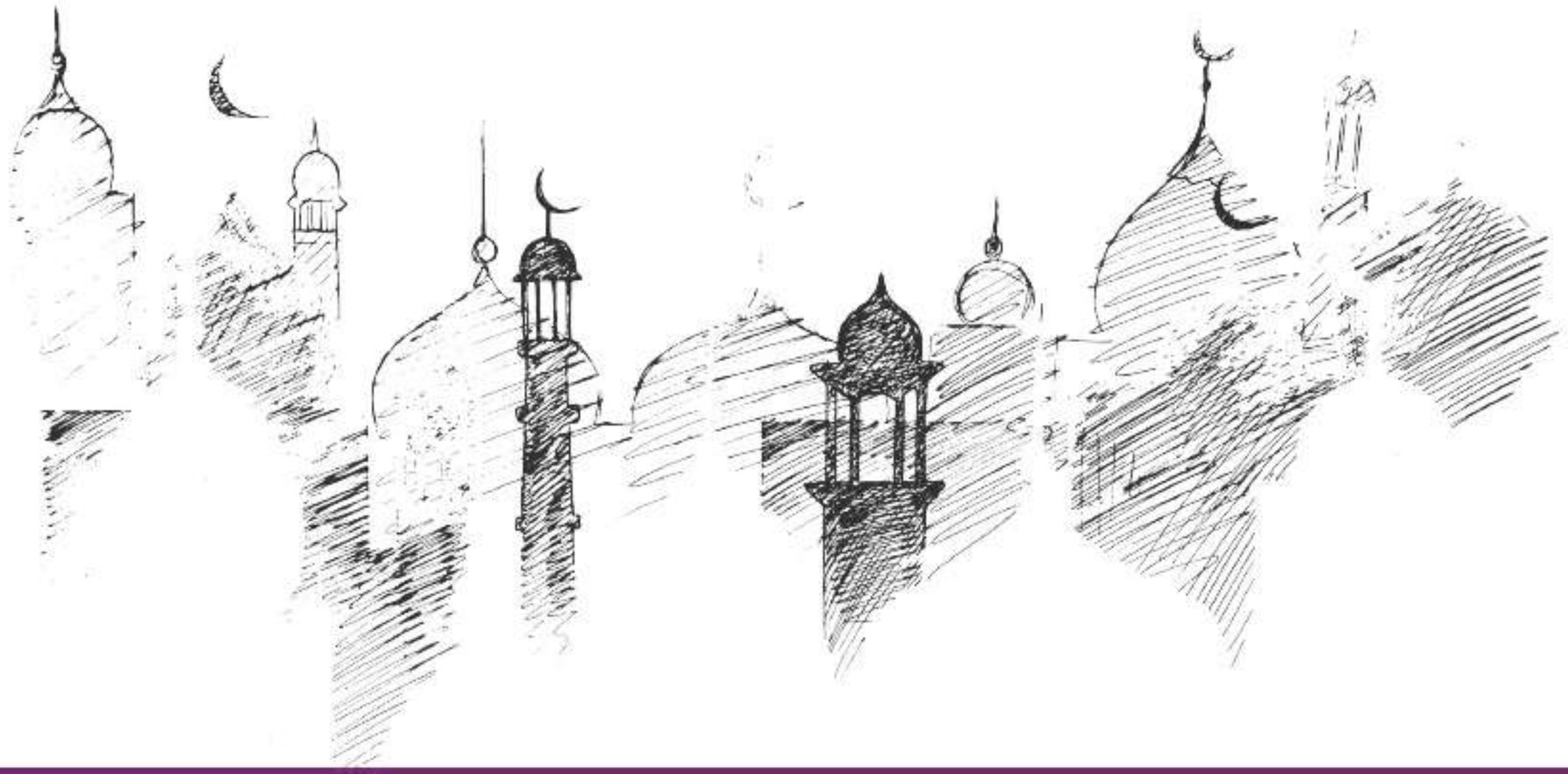
An agenda for a symposium about 'Recklessness and Car Driving'.

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I organize my concepts:

No .. to Suicide

The verdict on suicide:	
Some manifestations of Islam's honoring of the human soul:	1. ..... 2. ..... 3. .....
Islam fought suicide through:	1. ..... 2. .....
From the examples of suicide in our times:	



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Student Activities

I answer by myself:

First: Explain the meaning of the following words:

نزلآد Â"	Taradda	
ظّن]د نز	Tahassa	
يجأبها	Tuja'u	

Second: Draw from the Hadith what indicates the following meanings:

1 – Reward is of the same kind of action.

.....

2 – He intentionally killed himself.

.....

Third: Suggest ways to protect man from the whispers of the devil and the intention to commit suicide.

.....

.....

.....

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Fourth: Justify:

1 – Islam prohibited the killing of human beings without legal reason.

.....

2 – the who kills himself in this world will be punished in the Hereafter by being killed in the same way as he punished himself.

.....

Fifth: I mention three aspects of Islam's honoring of the human soul.

1 - .....

2 - .....

3 - .....

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Enriching my experience:

I refer to WHO's report and link the most common suicide ways in our times and those ways mentioned in the noble Hadith.



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I assess myself:

SN	Aspect of Learning	Level Achieved		
		Average	Good	Excellent
1	My reding of the noble hadith expressively by heart.			
2	My conclusion that Islam honors the human soul and forbids suicide.			
3	My ability to infer the instructions in the hadith.			
4	My keenness to protect myself from any harm.			

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LESSON 5

The Prophet's Method of Educating a Generation

This lesson teaches me to

- explain the concept of education and its important status in Islam.
- explain the foundations and principles of the Prophet's education of his Companions (رضي الله عنهم).
- discover some of the Prophet's educational methods and techniques.
- follow the example of the Prophet (ﷺ).

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I take the initiative to learn:

Jaafar bin Abi Talib (رضي الله عنه):

"Allah sent a Prophet from among us whose family we all knew very well, and whose truthfulness and trustworthiness was already praised among us. He invited us to know Allah as the Unique One of Absolute Unity, not to worship anyone but Him, and to leave our ancestral habit of worshipping idols that we had made with our own hands from stones and clay. He also invited us to speak the truth, to keep our promises, to strengthen the ties between relatives by visiting each other, to have good and warm relations with our neighbors. Equally he warned us against all things haram, or prohibited, against shedding blood, debauchery, gossip and lies, against exploiting the rights and assets of the orphans and against slandering women who live virtuously. He also invited us to worship Allah, who is the Unique One of Absolute Unity, and not to worship any other god beside Him."

I describe

in one word, the community that is educated to observe these principles.

.....

I expect

the method that leads society to this high rank.

.....

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I use my skills to learn

The Generation of the Prophet's Companions (Sahabah)

Before the mission of our Master Muhammad (ﷺ), Arabs had been warring, fragmented tribes despite all elements of unity, such as the language, culture and history. However, certain pre-Islamic customs – like revenge and tribalism – were an unsurmountable obstacle against their unity. They remained like this for a long time until Allah (ﷻ) sent our Master Muhammad (ﷺ) to convey the message of the true religion, Islam.

With this great religion, and through love, sincerity and tolerance, he (ﷺ) was able to raise a great generation and establish a virtuous community based on good manners. Thus, the pre-Islamic customs and traditions of ignorance vanished and were replaced by peace, selflessness, tolerance, solidarity and community cohsion. Allah (ﷻ) says:

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾

(آل عمران: ١١٠)

[110 Kuntum Khayra 'Ummatin 'Ukhrijat Lilnnāsi Ta'murūna Bil-Ma`rūfi Wa Tanhawna `Ani Al-Munkari Wa Tu'uminūna Bil-Lah]

"110. You are the best community that has been raised up for mankind: You enjoin right conduct and forbid indecency; and you believe in Allah." (Surat Al Imran)

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The Messenger of Allah (ﷺ) raised his companions on virtuous manners and the abandonment of vain desires and indecencies. They liked for each other what they liked for themselves. No one of them would sleep full while his neighbor was hungry. No one would hurt anyone with his hand or tongue. Everyone's body and wealth were safe.

That is the Companions' generation (رضي الله عنهم), with their good manners and noble attributes. Allah (ﻟﻪ ﻋﺰ ﻭﺟﻞ) gave them the good news via the following verse:

﴿رَّضِيَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٠٠﴾﴾

التوبة

[100 Wa As-Sābiqūna Al-'Awwalūna Mina Al-Muhājirīna Wa Al-'Anşāri Wa Al-LadhīnaAttaba`ūhum Bi'iĥsānin Rađiya Al-Lahu `Anhum Wa Rađū `Anhu Wa 'A`adda LahumJannātin Tajrī Taĥtahā Al-'Anhāru Khālidīna Fīhā 'Abadāan Dhālika Al-Fawzu Al-`Ažīm]

"100. .. Allah is well pleased with them and they are well pleased with Him and He has made ready for them Gardens underneath which rivers flow, wherein they will abide for ever. That is the supreme triumph." (Surat At-Tauba)

I compare

between the conditions of the Arabs before the prophethood of Muhammad (ﷺ) and their conditions after his mission:

Before the Prophet's mission	After the Prophet's mission

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I justify

the rise of the Prophet's Companions to a sublime status in this world and the Hereafter.

I explain

the foundations of the Prophet's methodology of building society.

The concept of education and nurture, and the importance attached to it by Islam:

Education or nurture means providing care, protection and upbringing for a person in accordance with the path of the Lord of the universe.

In view of the importance of education, Allah (ﷻ) has made it one of the tasks of prophets and a way to success in this worldly life and the Hereafter. Allah (ﷻ) says about the mission of our Prophet Muhammad (ﷺ):

﴿ هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَـٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَـٰلٍ مُّبِينٍ ﴿٢﴾ ﴾

(الجمعة ٦٢)

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[2 Huwa Al-Ladhī Ba`atha Fī Al-'Ummīyīna Rasūlāan Minhum Yatlū `Alayhim 'ĀyātihiWa Yuzakkīhim Wa Yu`allimuhumu Al-Kitāba Wa Al-Ĥikmata Wa 'In Kānū Min Qablu LafīĐalālin Mubīn]

"2. He it is Who has sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to purify them, and to teach them the Scripture and Wisdom, though heretofore they were indeed in error manifest" (Surat Al-Jumu'a)

Good education builds a virtuous and utopian community based on good morals, cooperation and tolerance, for the goodness of the individual means the goodness of society.

Moreover, education is the first line of defense against all evils and rogues. It imparts man the ability to differentiate between good and evil and enables individuals to give and sacrifice to protect themselves and their society from dangers. Thus, crimes grow less, security and safety prevail, grace and goodness were enjoyed by everyone, and progress and prosperity were achieved.

I sum up

the importance of education in bullets:

1 - .....

2 - .....

3 - .....

4 - .....

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I explain

the impact of friends on one another.

.....

I speak about

some good manners in my school (by writing, drawing or speaking).

1 - .....

2 - .....

3 - .....

I conclude

the significance of the Prophet's keenness to arrange the rows of worshippers in congregational prayers.

.....

.....

Educational examples from the Prophet's biography

If you contemplate the guidance and life of the Prophet (ﷺ), you will find out that his methodology in education was not haphazard; rather, it comprised an integrated educational system that is consistent with human nature and purpose of existence. No wonder, for he is the Prophet of mercy and the first educator and teacher.

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He (ﷺ) said, "Allah has not sent me as a constrainer or obstinate, but He has sent me as a facilitating teacher.".

On the authority of Abu Hurairah (رضي الله عنه, the Prophet (ﷺ) said, "I have been sent to perfect good character."

Here are some educational examples from the Prophet's biography to infer from them the proper educational methods and goals:

First example

Abu Umamah reported: A young man came to the Prophet, peace and blessings be upon him, and he said, "O Messenger of Allah, give me permission to commit adultery." The people turned to rebuke him, saying, "Quiet! Quiet!" The Prophet said, "Come here." The young man came close and he told him to sit down. The Prophet said, "Would you like that for your mother?" The man said, "No, by Allah, may I be sacrificed for you. People would not like it for their mothers. .. to the end of the Hadith" (Majam' Az-Zawa'id)

I conclude:

Objectives	Educational Methods
• Behavior modification and improvement in all times and places. •	• Education and upbrining by advice, dialogue and discussion. • Persistent follow-up by the educator.

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Second example

The Prophet (ﷺ) saw that a woman (amongst the captives) took her child over her chest and nursed it. the Prophet ﷺ said, "Do you think that this lady can throw her son in the fire?" We replied, "No, if she has the power not to throw it (in the fire)."

The Prophet ﷺ then said: "Allah is more merciful to His slaves than this lady to her son." (Muslim)

I conclude:

Objectives	Educational Methods
• Refinement of character and reinforcement of the sense of mercy in the heart of the learner. • Reminding of the mother's right and excellence. •	• Learning from events and facts. • Giving examples, making comparisons and linking educational attitudes.

Third example

'Aishah (رَضِيَ اللهُ عَنْهَا) said: "The Messenger of Allah (ﷺ) did not speak quickly as you do now, rather he would speak so clearly, unmistakably, that those who sat with him would memorize it." (At-Tirmithi)

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I conclude:

Objectives	Educational Methods
• Communication of educational concepts and meanings easily to everyone. • Good relation between the teacher and the learner.	• Flexibility, gradation, considerartion of the condition of the learner, and repetition of words if necessary. • Simplification and removal of barriers.

Fourth example

"Safwân bin 'Assâl came to the Prophet (ﷺ) and said: 'I have come to seek knowledge.' The Prophet (ﷺ) said to him: "Seeker of knowledge, you are welcome. The angels surround the seeker of knowledge and shelter him with their wings." (Majam' Az-Zawa'id)

I conclude:

Objectives	Educational Methods
• Providing youth with self-confidence, encouraging them and motivating them to seek knowledge and bear responsibility. •	• Stimulation of potential and enhancement of talents. • Good reception, repect and appreciation.

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Fifth example

The Prophet (ﷺ) allowed Aisha (رضي الله عنها) to watch the Abyssinians dancing with their bayonets in the Prophet's Mosque. She kept watching them until she was bored and left." (Al-Bukhari and Muslim)

I conclude:

Objectives	Educational Methods
• Encouragement of practice of sports and recreational activities. •	• Openness to others. • .....

Sixth example

The Prophet (ﷺ) said: ""The one who cares for an orphan and myself will be together in Paradise like this," and he held his two fingers together to illustrate." (Al-Bukhari)

I conclude:

Objectives	Educational Methods
• Strengthening the concept of social solidarity •	• The use of illstrative tools and signals. • The approach of exhortation .....

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Highlights

We often find that the Messenger of Allah (ﷺ) employed in his life:

1. the collective education model, as is demonstated in the Hadith reported by Omar bin AL-Khattab (رضي الله عنه) that the Prophet (ﷺ) said, "The best of you are those who are best to their wives and I am the best of you to my wives." (Ibn Hibban)

2. and the individual education model, as demonstrated in the Hadith reported by Ibn Mas'ood (رضي الله عنه) that the Prophet (ﷺ) said, "The Messenger of Allah (ﷺ) taught me at-Tashahudwhile my palm was between his shoulders." (Al-Bukhari and Muslim)

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I organize my concepts:

The Prophet's Educational Approach for the Muslim Generation

- The concept of education and its importance for the individual and society.
- The Companions (Sahabah) Generation was a unique one.
- Educational patterns from the Prophet's Sunnah.

The Prophet's Educational Approach for the Muslim Generation consists of

- The achievement of educational objectives and concepts.
- The use of educational techniques and tools.

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Student Activities

I answer by myself:

First: The Prophet, peace and blessings be upon him, said, "The example of a believer who recites the Quran is that of a citrus fruit which tastes good and smells good. The believer who does not recite the Quran is like a date which tastes good but has no scent." (Muslim)

From the above noble Hadith, identify:

1 – the educational objective: .....

2 – the educational approach: .....

Second: In your own words, explain the terminological meaning of education.

.....

.....

Third: Mention the major fundamentals of the Prophet's approach to the education and nurturing of generations.

1 - .....

2 - .....

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Fourth: Mention the key techniques followed by the Prophet (ﷺ) in upbringing and education of the generation.

1 - .....

2 - .....

3 - .....

4 - .....

Enriching my experience:

I draw from the books on the Prophet's biography examples that show that the Prophet (ﷺ) employed the method of exhortation and excitement and a variety of stimulants, like the change of intonation, sitting and face features and expressions to attract the learner's attention.

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I assess myself

SN	Aspect of Learning	Level Achieved		
		Average	Good	Excellent
1	I explain the meaning of education and its importance for the individual and society.			
2	I explain the foundations and principles of education in Islam.			
3	I infer the educational objectives and methods from the Prophet's biography.			
4	I apply the suitable method to enhance the educational concepts and objectives.			
5	I follow the Prophet's methodology in education.			

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﴿نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ﴾

"Naĥnu Khalaqnākum Falawlā Tuşaddiqūn"

(We have created you, so why do you not believe?)

Unit 5

No.	Lesson	Subject	Field
1	Surat Al-Wāqi`ah 57-74	Holy Qur'an	Divine Revelation
2	Rules of Raa	Holy Qur'an	Divine Revelation
3	There should be neither harming nor reciprocating harm	Noble Hadith	Divine Revelation
4	Social Laws in the Holy Qur'an	Islamic Values	Islamic Values and Manners
5	Intellectual Tolerance	Contemporary Issues	Identity and Contemporary Issues
6	Sharia Rule	Rules of Islam	Rules of Islam and their Purposes

LESSON 1

Surat Al-Wāqi`ah
57-74

We read and explore

- recite the verses while observing the rules of recitation.
- explain the meanings of Qur'anic vocabulary.
- infer manifestations of the power of Allah (تعالى).
- explain the significance of the verses.
- apply the values presented in the verses.

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I take the initiative to learn:

Allah (تعالى) created Adam (عليه السلام) without a father or a mother, created Eve without a mother, created Jesus (عليه السلام) without a father, and created all other people with a father and a mother.

I discuss with my classmates:

- Allah (تعالى) is wise, and there is wisdom behind everything He does. What is the wisdom of having diverse creatures.



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Islamic Education - Grade 12

I use my skills to learn

I recite and memorize:

بِسْمِ اللَّـهِ الرَّحْمَـٰنِ الرَّحِيمِ

نَحْنُ خَلَقْنَـٰكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾ أَفَرَءَيْتُم مَّا تُمْنُونَ ﴿٥٨﴾ ءَأَنتُمْ تَخْلُقُونَهُۥٓ أَمْ نَحْنُ ٱلْخَـٰلِقُونَ ﴿٥٩﴾ نَحْنُ قَدَّرْنَا بَيْنَكُمُ
ٱلْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾ عَلَىٰٓ أَن نُّبَدِّلَ أَمْثَـٰلَكُمْ وَنُنشِئَكُمْ فِى مَا لَا تَعْلَمُونَ ﴿٦١﴾ وَلَقَدْ عَلِمْتُمُ ٱلنَّشْأَةَ ٱلْأُولَىٰ
فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾ أَفَرَءَيْتُم مَّا تَحْرُثُونَ ﴿٦٣﴾ ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ ٱلزَّٰرِعُونَ ﴿٦٤﴾ لَوْ نَشَآءُ لَجَعَلْنَـٰهُ حُطَـٰمًا فَظَلْتُمْ
تَفَكَّهُونَ ﴿٦٥﴾ إِنَّا لَمُغْرَمُونَ ﴿٦٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٧﴾ أَفَرَءَيْتُمُ ٱلْمَآءَ ٱلَّذِى تَشْرَبُونَ ﴿٦٨﴾ ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ ٱلْمُزْنِ أَمْ نَحْنُ
ٱلْمُنزِلُونَ ﴿٦٩﴾ لَوْ نَشَآءُ جَعَلْنَـٰهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾ أَفَرَءَيْتُمُ ٱلنَّارَ ٱلَّتِى تُورُونَ ﴿٧١﴾ ءَأَنتُمْ أَنشَأْتُمْ شَجَرَتَهَآ
أَمْ نَحْنُ ٱلْمُنشِـُٔونَ ﴿٧٢﴾ نَحْنُ جَعَلْنَـٰهَا تَذْكِرَةً وَمَتَـٰعًا لِّلْمُقْوِينَ ﴿٧٣﴾ فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٧٤﴾

[سورة الواقعة]

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Bismi Allāhi Ar-Raĥmāni Ar-Raĥīm

Naĥnu Khalaqnākum Falawlā Tuşaddiqūn (57) 'Afara'aytum Mā Tumnūn (58) 'A'antum Takhluqūnahu~ 'Am Naĥnu Al-Khāliqūn (59) Naĥnu Qaddarnā Baynakumu Al-Mawta Wa Mā Naĥnu Bimasbūqīn (60) `Alá 'An Nubaddila 'Amthālakum Wa Nunshi'akum Fī Mā Lā Ta`lamūn (61) Wa Laqad `Alimtumu An-Nash'ata Al-'Ūlá Falawlā Tadhkkarūn (62) 'Afara'aytum Mā Taĥruthūn (63) 'A'antum Tazra`ūnahu~ 'Am Naĥnu Az-Zāri`ūn (64) Law Nashā'u Laja`alnāhu Ĥuţāmāan fa-ẓaltum Tafakkahūn (65) 'Innā Lamughramūn (66) Bal Naĥnu Maĥrūmūn (67) 'Afara'aytumu Al-Mā'a Al-Ladhī Tashrabūn (68) 'A'antum 'Anzaltumūhu Mina Al-Muzni 'Am Naĥnu Al-Munzilūn (69) Law Nashā'u Ja`alnāhu 'Ujājāan Falawlā Tashkurūn (70) 'Afara'aytumu An-Nāra Allatī Tūrūn (71) 'A'antum 'Ansha'tum Shajaratahā 'Am Naĥnu Al-Munshi'ūn (72) Naĥnu Ja`alnāhā Tadhkiratan Wa Matā`āan Lilmuqwīn (73) Fasabbiĥ Biāsmi Rabbika Al-`Ažīm (74) [Surat Al-Wāqi`ah]

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

We have created you, so why do you not believe? (57) Have you seen that which you emit? (58) Is it you who creates it, or are We the Creator? (59) We have decreed death among you, and We are not to be outdone (60) In that We will change your likenesses and produce you in that form which you do not know. (61) And you have already known the first creation, so will you not remember? (62) And have you seen that seed which you sow? (63) Is it you who makes it grow, or are We the grower? (64) If We willed, We could make it dry debris, and you would remain in wonder, (65) Saying, "Indeed, we are now in debt; (66) Rather, we have been deprived." (67) And have you seen the water that you drink? (68) Is it you who brought it down from the clouds, or is it We who bring it down? (69) If We willed, We could make it bitter, so why are you not grateful? (70) And have you seen the fire that you ignite? (71) Is it you who produced its tree, or are We the producer? (72) We have made it a reminder and provision for the travelers, (73) So exalt the name of your Lord, the Most Great. (74) [Surat Al-Wāqi`ah]

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I explain Qur'anic vocabulary:

mā tumnūna	Semen.
ḥuṭāman	Dry debris.
tafakkahūna	Wonder in regret.
la-muġramūna	Losers.
l-muzni	Clouds.
uğāğan	Salty.
tūrūna	Ignite.
li-l-muqwīna	Travellers.

My remarks

.....

.....

.....

.....

I understand the significance of the verses:

Evidence of the power of Allah (تعالى) over the creatures:

After Allah (تعالى) replied in the previous verses to the deniers of the resurrection and explained that all people will be resurrected on the Day of Judgment, He (سُبحانهُ وتَعالى) gave clear evidence of His greatness and power to resurrect people and bring them to account. This demonstrates how the Qur'an addresses human nature; it makes the events and phenomena

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which are familiar to them subject for reflection and thinking, and a way for realizing the truth. Here are some of these phenomena:

First: the creation of man:

The verses address the deniers of the Day of Judgment to establish the evidence against them; their attention is drawn to the sperm from which man is created, which consists of water, and then comes the question: did they create this water or was it created by Allah (عَزَّوَجَلَّ)?

The answer: Allah is the one who decreed death on creatures. So, He is able to bring them back from death to life when He wills (سُبْحَانَهُ وَتَعَالَى). He was able to create them from nothing; so He can resurrect them or change their forms and shapes.

By telling the deniers of the resurrection that He created them, Allah (تعالى) does not mean to tell only that, because they already acknowledge that He (سُبْحَانَهُ وَتَعَالَى) is the Creator; He confirms that they will be resurrected and brought to account for their denial; they acknowledge only half of the truth (the creation) and denied the other half (the resurrection).

The Messenger of Allah (ﷺ) said: "The creation of every one of you starts with the process of collecting the material for his body within forty days and forty nights in the womb of his mother. Then he becomes a clot of thick blood for a similar period (40 days) and then he becomes like a piece of flesh for a similar period. Then an angel is sent to him by Allah, and the angel is ordered to write four things; his livelihood, his date of death, his deeds, and whether he will be a wretched one or a blessed one in the Hereafter, and then the soul is breathed into him." [narrated by Al-Bukhari].

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I explain:

The use of the pronoun "We" in the saying of Allah (تعالى):

﴿ نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ ﴾

"Naĥnu Khalaqnākum Falawlā Tuşaddiqūn"

(We have created you, so why do you not believe?).

I choose:

Allah (تعالى) said:

﴿ نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ ﴾

"Naĥnu Khalaqnākum Falawlā Tuşaddiqūn"

(We have created you, so why do you not believe?).

Commentators were divided regarding the meaning of

﴿ فَلَوْلَا تُصَدِّقُونَ ﴾

"Falawlā Tuşaddiqūn"

(why do you not believe?), offering two different interpretations:

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The first: do you not believe in the resurrection?

The second: do you not believe in the creation?

I select:

The meaning: .....

The reason: .....

I explain:

- The kind of question in the saying of Allah (تعالى):

﴿ ءَأَنتُمۡ تَخۡلُقُونَهُۥٓ أَمۡ نَحۡنُ ٱلۡخَٰلِقُونَ ﴾

"A'antum Takhluqūnahu~ 'Am Naĥnu Al-Khāliqūn"

(Is it you who creates it, or are We the Creator?)

.....

- Its purpose:

.....

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I expect:

- The wisdom of decreeing death among men. Allah (تعالى) said:

﴿ نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ ﴾

"Naĥnu Qaddarnā Baynakumu Al-Mawta"

(We have decreed death among you).

- What would happen if rabbits do not die.

Second: growing plants

Allah (تعالى) draws the attention of the deniers of the resurrection to plant cultivation; man sows the seeds, plows, irrigate and fertilize the land, and then what?

He must wait for his plants to grow. Who grows them?

The answer is: Allah (تعالى). So, just like He brings life to dead dry seeds, He can bring the other dead to life. Even after plants grow, Allah (تعالى) is able to make it dry debris that has no use, so that they realize that Allah is Able to do everything and regret what they have lost and were deprived of.

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The Messenger of Allah (ﷺ) said: "When a Muslim plant trees or cultivate land and birds or a man or a beast eat out of them, that is a charity on his behalf." [narrated by Al-Bukhari and Muslim].

I imagine and expect:

All plants on the earth were dead for one full year.

The result: .....

I cooperate with my classmates:

In preparing a plan for cultivating barren land in the United Arab Emirates.

.....

.....

.....

I explain:

Growing plants is an evidence of the ability of Allah (تعالى) to resurrect the dead.

.....

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I extract:

From the saying of Allah (تعالى):

﴿ لَوۡ نَشَآءُ لَجَعَلۡنَٰهُ حُطَٰمٗا فَظَلۡتُمۡ تَفَكَّهُونَ ﴾

"Law Nashā'u Laja`alnāhu Ĥuṭāmāan fa-ẓaltum Tafakkahūn"

(If We willed, We could make it dry debris, and you would remain in wonder)

what refers to the mercy of Allah (تعالى) upon his servants:

.....

Third: the fall of rain:

People see the rain falling. Some enjoy it; some run away from it; some are happy with it; some are afraid of it. Did they reflect on this matter so that they know the greatness of the Creator (سُبحانهُ وتَعالى)? This is the third piece of evidence in the verses that should make those deniers reflect and arrive at the truth.

Water is a gift given by Allah (تعالى) to people. Billions of cubic meters of fresh water are carried in clouds around the earth. These clouds are driven by the wind from one place to another, so that it rains in a certain place and does not rain in another. Who brings rain down from the clouds? Can they prevent it if it falls down?

Allah (تعالى) is the one who brings down the rain, and this shows that He (سُبحانهُ وتَعالى) is merciful. Water is the secret of living creatures on earth. If Allah (تعالى) willed, He could make it salty so that it cannot be drunk or used to irrigate plants. What would be the result? Therefore, people should

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thank their Lord and believe that He is Able to do everything, even the resurrection and raising the dead from the graves.

I infer:

From the verses one source of fresh water.

.....

I suggest:

One way for preserving sources of natural water in the United Arab Emirates.

.....

I cooperate with my classmates:

Water has many uses, including the following:

1. Drinking

2. Purification and cleaning.

3. .....

4. .....

5. .....

I explain:

Although water has many uses and benefits, Allah (تعالى) mentioned only drinking:

.....

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I offer a solution:

Ahmad entered the place for performing ablution in the school and saw one student overconsuming water while performing ablution.

Defining the problem: .....

Suggested solution: .....

Fourth: igniting the fire:

Allah (تعالى) concluded His reply to those who deny the resurrection with a fourth piece of evidence, referring to something that is indispensable for people. Allah (تعالى) guided man to discover the fire and its uses in his life. He (سُبحانهُ وتعالى) created the trees from which people take the wood to ignite fire. The creation of the fire and making it possible to ignite it using green trees proves the ability of creating something out of its opposite, which confirms the absolute power of the Creator to create whatever He wants, whenever He wants, however He wants. Then, Allah (تعالى) mentioned some benefits of the fire; it is a reminder of the Fire in the Hereafter and has worldly benefits that make it indispensable for man in all circumstances, particularly during his travels. Allah (تعالى) then ordered us to praise and exalt him against the lies of the deniers who denied His ability to resurrect the dead.

I explain:

The relation between the fire (thermal power) and manufacturing:

.....

.....

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I search:

For some sources of clean energy?

.....

.....

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I explain:

- Why the word

"تَذْكِرَةً"

"Tadhkiratan"
(reminder)

preceded the word

"مَتَاعًا"

"Matā`āan"
(provision)

in the description of the fire:

.....

.....

- Why travelers were mentioned in the verse although both residents and travelers need the fire.

.....

I compare:

Between the position of the believer and the position of the disbeliever regarding the gifts of Allah (تعالى):

Position of the believer	Position of the disbeliever
.....	.....

I organize my concepts:



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Student's Activities

I answer by myself:

First: Explain the saying of Allah (تعالى):

﴿نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ﴾

"Nahnu Khalaqnākum Falawlā Tuşaddiqūn"

(We have created you, so why do you not believe?)

Second: What is the significance of the saying of Allah (تعالى):

﴿وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ﴾

"Wa Nunshi'akum Fī Mā Lā Ta`lamūn"

(and produce you in that form which you do not know)?

﴿لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا﴾

"Law Nashā'u Laja`alnāhu Ĥuţāmāan"

(If We willed, We could make it dry debris)?

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Third: Explain the reason for repeating the word

"أَفَرَأَيْتُم"

"Afara'aytum"

(Have you seen)

in the verses:

.....

Fourth: What is the significance of the word

"قَدَّرْنَا"

"Qaddarnā"

(decreed)

in the saying of Allah (تعالى):

"نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ"

"Naĥnu Qaddarnā Baynakumu Al-Mawta"

(We have decreed death among you).

.....

Fifth: Explain how to thank Allah (تعالى) for the gift of water?

.....

.....

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Enriching my experience:

I search for noble hadiths concerning prevention of fires and accidents as well as noble hadiths concerning preservation of water.

I assess myself:

SN	Aspect of Learning	Level Achieved		
		Average	Good	Excellent
1	I read the verses by heart while observing the rules of recitation.			
2	I explain the meanings of vocabulary in the verse.			
3	I infer manifestations of the power of Allah (تعالى).			
4	I explain the significance of the verses.			

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LESSON 2

Rules of Raa

We read and explore

- recognize that Raa can be heavy or light.
- determine the cases in which the Raa is heavy and the ones in which it is light.
- apply the rules of Raa in practice while reciting the Holy Qur'an.
- explain the meaning of heavy Raa and light Raa.

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I take the initiative to learn:

Had I known, I would have beautified my voice."

I expect:

- The meaning of this statement.

.....

- The occasion when it was said.

.....

- Its relation to the topic of this lesson.

.....

Highlights

Proper pronunciation of heavy and light letters (Tafkheem and Tarqeeq) makes recitation more beautiful.

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I use my skills to learn

Heaviness (Tafkheem) and lightness (Tarqeeq) are qualities that could be attached to certain letters to the exclusion of others. Raa (ر) is a letter that can be heavy or light and should be pronounced accordingly while reciting the Holy Qur'an.

The rules of Raa are dependent on the diacritics of the letter Raa itself, those of the letter before it and those of the letter after it.

Raa (ر) should be pronounced as heavy if followed by one of these letters:
خص ضغط قظ.

Examples:

قِرْطَاس - فِرْقَة - لبالمِرْصَاد

If the Raa itself has fat'ha or dhamma, it should be heavy. If it has kasra, it should be light. If it has sukoon, the diacritics of the letters before and after it will be considered.

Heaviness (Tafkheem)	Lightness (Tarqeeq)
Making the letter heavy or thick when pronouncing it.	Making the letter light or soft when pronouncing it.



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I listen:

To the recitation of my teacher and notice the difference in the pronunciation of the Raa.

Allah (تعالى) said:

﴿ وَإِذِ ٱسۡتَسۡقَىٰ مُوسَىٰ لِقَوۡمِهِۦ فَقُلۡنَا ٱضۡرِب بِّعَصَاكَ ٱلۡحَجَرَۖ فَٱنفَجَرَتۡ مِنۡهُ ٱثۡنَتَا عَشۡرَةَ عَيۡنٗاۖ قَدۡ عَلِمَ كُلُّ أُنَاسٖ مَّشۡرَبَهُمۡۖ كُلُواْ وَٱشۡرَبُواْ مِن رِّزۡقِ ٱللَّهِ وَلَا تَعۡثَوۡاْ فِي ٱلۡأَرۡضِ مُفۡسِدِينَ ٦٠ ﴾ [البقرة]

"Wa 'Idh Astasqá Mūsá Liqawmihi Faqulnā Ađrib Bi`aşāka Al-Ĥajara Fānfajarat Minhu Athnatā `Ashrata `Aynāan Qad `Alima Kullu 'Unāsin Mashrabahum Kulū Wa Ashrabū Min Rizqi Allāhi Wa Lā Ta`thaw Fī Al-'Arđi Mufsidīn"

(And recall when Moses prayed for water for his people, so We said, "Strike with your staff the stone." And there gushed forth from it twelve springs, and every people knew its watering place. "Eat and drink from the provision of Allah, and do not commit abuse on the earth, spreading corruption.") [Al-Baqarah: 60].

Allah (تعالى) said:

﴿ إِنَّآ أَعۡطَيۡنَٰكَ ٱلۡكَوۡثَرَ ١ فَصَلِّ لِرَبِّكَ وَٱنۡحَرۡ ٢ إِنَّ شَانِئَكَ هُوَ ٱلۡأَبۡتَرُ ٣ ﴾ [الكوثر]

"Innā 'A`ţaynāka Al-Kawthar (1) Faşalli Lirabbika Wa Anĥar (2) 'Inna Shāni'aka Huwa Al-'Abtar (3)"

(Indeed, We have granted you, O Mohammad, al-Kawthar. (1) So pray to your Lord and sacrifice to Him alone. (2) Indeed, your enemy is the one cut off. (3)) [Al-Kawthar: 1-3].

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Rules of the Raa:

The letter Raa has three rules in the recitation of the Holy Qur'an:

1. Heaviness (Tafkheem)

2. Lightness (Tarqeeq)

3. Both are acceptable.

First: Heaviness (Tafkheem): the Raa should be pronounced heavy while reciting in the following events:

- Raa that has fat'hai or dhamma, as in the following examples:

"رَسُوْل"

"Rasūl",

"رَبُّكَ"

"Rabbuka",

"الكَافِرُوْنَ"

"Al-Kāfirūn",

"رُبَمَا"

"Rubamā".

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- Raa with sukoon that follows a letter that has fat'hai or dhamma, as in the following examples:

"مَرْيَمُ"

"Maryam",

"يَرْتَاب"

"Yartāb",

"قُرْءان"

"Qur'ān",

"نُذُورهم"

"Nudhūrahum".

- Raa with sukoon after a letter with sukoon that follows a letter with fat'hai or dhamma, as in the following examples:

"والعَصْر"

"Wa Al-`Aşr",

"والفَجْر"

"Wa Al-Fajr",

"خُسْر"

"Khusr".

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- Raa with sukoon that follows a connecting hamza, as in the following examples:

"ارْجِعِي"

"Arji`ī",

"ارْحَمْهُمَا"

"Arĥamhumā",

"ارْتَبْتُم"

"Artabtum".

In the following words in the Qur'an, the Raa could be heavy or light:

"فَأَسْرِ"

"Fa'asri" [Ad-Dukhān: 23].

"فِرْقٍ"

"Firqin" [Ash-Shu`arā': 63].

"القِطْرِ"

"Al-Qiṭri" [Saba': 12].

"وَنُذُرِ"

"Wa Nudhuri" [Al-Qamar: 18].

"مِصْرَ"

"Miṣra" [Yūsuf: 99].

"يَسْرِ"

"Yasri" [Al-Fajr: 4].

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Second: Lightness (Tarqeeq): the Raa should be pronounced light in the following events:

- Raa that has kasra, as in the following examples:

"أَمْرنَا"

"Amrinā",

"رِزْق"

"Rizq",

"رجالاً"

"Rijālāan",

"بِوَرِقِكُم"

"Biwariqikum".

- Raa with sukoon that follows a letter that has kasra, as in the following examples:

"فِرْعون"

"Fir`awn",

"فِرْدوس"

"Firdaws",

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"فاصبِرْ"

"Fāṣbir",

"خَبِيرْ"

"Khabīr".

as in the following examples:

"سِحْر"

"Sihr",

"حِجْرْ"

"Ĥijr".

Third: Both heaviness and lightness are acceptable.

I answer by myself:

I classify the following words according to the rules of the Raa in them:

"رِزقه"

"Rizqihi",

"الرَّحمن"

"Ar-Raĥmān",

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"فِرْقٍ"

"Firqin",

"محضَرُون"

"Muĥđarūn",

"مَرْيم"

"Maryam".

Lightness	Heaviness	Both are acceptable

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I organize my concepts:

Rules of the Raa

Heaviness (Tafkheem)

- If Raa has fat'hai or dhamma.
- If Raa has sukoon following a letter that has ..... or dhamma.
- If Raa has sukoon after a letter with sukoon that .....
- If Raa has sukoon after a connecting hamza.

Lightness (Tarqeeq)

- If Raa has .....
- If Raa has sukoon following a letter that has .....
- If Raa has sukoon after a letter with sukoon that follows a letter with kasra.

Both are acceptable

In words like:

.....

.....

.....

.....

.....

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Student's Activities

I answer by myself:

First: Complete the following spaces: the letter Raa has three rules in the recitation of the Holy Qur'an:

- .....
- .....
- Both are acceptable.

Second: Give examples of Raa in the following cases:

- Heavy:
- Light:
- Both are acceptable.

Third: What is the rule of the Raa in the following words and what is the reason?

Word	Rule	Reason
يذكُرُون Yadhkurūn	.....	.....
الأَرْضُ Al-'Arđu	.....	.....
فِرْعون Fir`awn	.....	.....
أَرْبابا Arbābāan	.....	.....

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Fourth: Raa has sukoon following a letter with kasra "فِرْعون" "Fir`awn" and in "مِرصاداً" "Mirşādāan", but it is pronounced light in the former and heavy in the latter. How do you explain this.

Enriching my experience:

In cooperation with my classmates, I refer to Surat Quraysh, find in it the rules of Raa and discuss them with my classmates in the classroom under the supervision of my teacher.

My Imprint:

I am keen on memorizing the Book of Allah (تعالى), reciting it and observing the rules of recitation in accordance with the saying of Allah (تعالى): "ورتل القرآن ترتيلا" "Wa Rattili Al-Qur'āna Tartīlāan" (and recite the Qur'an with measured recitation).

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I assess myself:

SN	Aspect of Learning	Level Achieved		
		Average	Good	Excellent
1	I know the rules of the Raa.			
2	I can differentiate between heaviness (Tafkheem) and lightness (Tarqeeq).			
3	I apply the rules of Raa.			
4	I distinguish between cases of heaviness and cases of lightness.			
5	I am keen on reciting and memorizing the Holy Qur'an.			

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LESSON 3

There should be neither harming nor reciprocating harm

We read and explore

- read the noble hadith properly by heart.
- infer the instructions of the noble hadith.
- explain the effect of applying the hadith in society.
- bring benefits for myself and for others.

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I take the initiative to learn:

Allah (تعالى) said:

"يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ"

"Yurīdu Allāhu Bikumu Al-Yusra Wa Lā Yurīdu Bikumu Al-`Usr"

(Allah intends for you ease and does not intend for you hardship) [Al-Baqarah: 185].

"وَنُيَسِّرُكَ لِلْيُسْرَى"

"Wa Nuyassiruka Lilyusrá"

(And We will ease you toward ease.) [Al-``laá: 8].

"يُرِيدُ اللَّهُ أَن يُخَفِّفَ عَنكُمْ وَخُلِقَ الإِنسَانُ ضَعِيفًا"

"Yurīdu Allāhu 'An Yukhaffifa `Ankum Wa Khuliqa Al-'Insānu Đa`īfāan"

(And Allah wants to lighten for you your difficulties; and mankind was created weak.) [An-Nisā': 28].

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I expect:

The biggest possible number of results of easing things and preventing harm to people.

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

I use my skills to learn

I read and memorize:

Abu Saeed Al-Khudri (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said:

"لا ضَرَرَ ولا ضِرار"

"There should be neither harming nor reciprocating harm"

.[narrated by Ibn Majah]

ضَرَرَ	Causing harm to others.
ضِرار	Causing harm by reciprocating.

I understand the significance of the noble hadith:

This hadith is a concise statement by the Messenger of Allah (ﷺ); it consists of very few words, but has wide and important implications for the life of man. Its subject is the protection of man from every form of harm, whether self-inflected or caused by others, and whether it is done as reciprocation or not. The Prophet (ﷺ) forbade harm in general.

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I determine:

The significance of "neither, nor" in the noble hadith.

I explain:

The significance of using the word "harm" without the definite article in the hadith.

Order and commitment:

Dealings among people could result in harm, mostly unintentional. There would be a party that caused the harm and party that sustained it. For example, in road accidents, the police will determine the party to blame, who will be liable for the cost of the damage. Courts in the UAE perform this important task. Damage cannot be left as is, but must be removed and rectified. However, it cannot be fixed through causing other damage as a way of taking revenge, so that feelings of revenge do not prevail at the expense of the values of tolerance and compassion among society members. Therefore, the law should form the point of reference for assessing and removing damage.

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I discuss and complete:

The following table based on the following case (He posted his classmate's photo online with the caption "Wanted"):

Psychological harm:	
Social harm:	
Intentional or unintentional harm:	
Expected result:	
Opinion:	

I participate and complete:

The following table in cooperation with my group:

Case	I analyze (I determine potential results)	I suggest a solution
Designing a software that causes damage to mobile phones.		
Addiction to video games and internet.		
Drug abuse.		

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Sharia is mercy for the worlds:

One aspect of mercy in Islamic Sharia is easing difficult things for man, as they cause harm; all rules of Islamic Sharia are based on easing things for mankind and achieving happiness for people in this world and in the Hereafter.

I give examples:

Of easing things through rules that relate to:

- Performance of prayer by the ill.

.....

- Performing ablution (wudu) by someone who has a cut in his hand.

.....

- Performance of prayer by travelers.

.....

I reflect and expect:

- Islam is keen on having strong family relations, because the family is the basic unit of society. Therefore, Islam established several rules that prevent harm among members of the family in order to maintain a strong and coherent society.

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I give examples:

In cooperation with my group, we expect the harm in the following cases:

- Harm caused by the husband to his wife in the case of divorce, as in the verse:

"وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا"

"Wa 'Idhā Ţallaqtumu An-Nisā' Fabalaghna 'Ajalahunna Fa'amsikūhunna Bima`rūfin 'Aw Sarriĥūhunna Bima`rūfin Wa Lā Tumsikūhunna Đirārāan Lita`tadū"

(And when you divorce women and they have nearly fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms, and do not keep them, intending harm, to transgress against them) [Al-Baqarah: 231].

- Harm caused by one parent to the other through their children, as in the saying of Allah (تعالى):

"لَا تُضَآرَّ وَالِدَةٌۢ بِوَلَدِهَا وَلَا مَوْلُودٌ لَّهُۥ بِوَلَدِهِۦ"

"Lā Tuđārra Walidatun Biwaladihā Wa Lā Mawlūdun Lahu Biwaladih"

(No mother should be harmed through her child, and no father through his child.) [Al-Baqarah: 233].

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- Harm caused by the bequeather to the heirs , as in the saying of Allah (تعالى):

"مِن بَعْدِ وَصِيَّةٍ يُوصَى بِهَآ أَوْ دَيْنٍ غَيْرَ مُضَآرٍّ"

"Min Ba`di Waṣīyatin Yūṣá Bihā 'Aw Daynin Ghayra Muđārrin"

(after any bequest which was made or debt, as long as there is no detriment [caused].) [Sūrat an-Nisā :12].

The Muslim is polite and smart:

The Muslim must consider his options before making a choice. If his decision involves causing harm, he must consider his options well and make his decision so as to cause the least possible harm.

I cooperate with my classmates (we analyze and infer):

Omar bin Al-Khattab (رضي الله عنه) said: the Messenger of Allah (ﷺ) distributed some wealth and I said to him, "O Messenger of Allah! Do you not think that there are other people who are more deserving than these whom you gave." The Prophet (ﷺ) said: "They had in fact left no alternative for me except either they should beg of me importunately or they would regard me as a miser; but I am not a miser." [narrated by Muslim].

Some people seeking wealth gave the Messenger of Allah (ﷺ) two options:

- First option: .....

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- Second option: .....
- The choice of the Messenger of Allah (ﷺ): .....
- The reason: .....

I infer:

- If we want to take a decision: .....

I analyze:

- I form an opinion and explain my choice:

Case	Agree/ disagree	Reason
The Municipality removes abandoned buildings.		
He wanted to perform the Friday prayer and parked his car in a way that blocks the road.		
He broke his classmate's pen and paid him its price.		
He drives a car before he gets a driving license.		

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Laws prevent harm and fix it if it occurs:

The United Arab Emirates draws several legislations to prevent harm to citizens and residents. Some of those legislations relate to maintaining the rights of the sellers and buyers.

I search:

- Things that prevent harm to the buyer:

.....

.....

.....

- Things that prevent harm to the seller:

.....

.....

.....

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I expect:

The effects of compliance with these laws on the economy of the country.

Strict laws against things that cause harm to people:

I explain:

- The laws of the United Arab Emirates prohibit smoking in public areas:



I suggest:

A solution for the phenomenon of smoking:

I decide:

- My position regarding tobacco and similar products:

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I infer:

The effect of applying the hadith on:

The individual	Society
Reward, given the positive effects on society.	Safety and security.
Respect by society of the individual and appreciation of his morals.	Protecting rights.
.....	.....
.....	.....

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I organize my concepts:

There should be neither harming nor reciprocating harm

The difference between harming and reciprocating harm Harming:

.....

Reciprocating harm: .....

Effects of applying the hadith: On individuals: .....

On society: .....

I learn from the hadith: .....

.....

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Student's Activities

I answer by myself:

First: Explain the vocabulary

- No harming: .....
- No reciprocating harm: .....

Second: Find in the hadith what indicates the following:

1) The prohibition of responding to one who had caused harm by causing him similar harm. .....

.....

2) The prohibition of causing harm to others first.

.....

Third: Specify the case to which the rule "there should be neither harming nor reciprocating harm" applies by ticking (√) next to it:

[ ] A dialogue between two students about school activities.

[ ] He pushes his classmates to buy from the school canteen before the end of the recess.

[ ] Students want to celebrate their winning of the league during classes.

[ ] He talks with his classmate while the teacher is explaining the lesson.

[ ] Being late to office without justification.

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Fourth: Explain:

1) Harming is mentioned before reciprocating harm in the noble hadith.

.....

2) Islam prohibits all forms of causing harm to others.

.....

Enriching my experience:

I refer to a book about biographies and personalities and write a brief biography about Abu Saeed Al-Khudri (رضي الله عنه), who reported the hadith, showing his qualities and merits.

My Imprint:

I prepare a hand-written or printed poster showing the noble hadith and place copies of it on school facilities in cooperation with art and computer teachers in my school.

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I assess myself:

SN	Aspect of Learning	Level Achieved		
		Average	Good	Excellent
1	I read the noble hadith properly by heart.			
2	I infer the effects of not causing harm to myself or to others.			
3	I am able to infer the instructions in the hadith.			
4	I respect myself and others and do not cause harm to anybody.			

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LESSON 4

Social Laws in the Holy Qur'an

We read and explore

- define the concept of social laws.
- explain the effect of divine social laws on societies.
- explain some divine social laws.
- enumerate some of the divine social laws mentioned in the Holy Qur'an.
- be keen on benefitting from the divine social laws.

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I take the initiative to learn:

I recite the following two verses:

Allah (تعالى) said:

﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾

"Wa Ash-Shamsu Tajrī Limustaqarrin Lahā Dhālika Taqdīru Al-`Azīzi Al-`Alīm"

(And the sun runs on course toward its stopping point. That is the determination of the Exalted in Might, the Knowing) [Yā –Sīn: 38].

Allah (تعالى) said:

﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾

"Inna Allāha Lā Yughayyiru Mā Biqawmin Ĥattá Yughayyirū Mā Bi'anfusihim"

(Indeed, Allah will not change the condition of a people until they change what is in themselves.) [Ar-Ra`d: 11].

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I compare:

Between the two verses in terms of their subjects in the table below:

Subject	First verse	Second verse
Similarities	.....	.....
Differences	.....	.....

I use my skills to learn

The concept of social laws in the Holy Qur'an:

The laws of Allah mean the laws which Allah (تعالى) set to run and govern the affairs of people based on their deeds.

I read and explain:

- What is the purpose of mentioning these laws in many Qur'anic verses and noble hadiths?

.....

The effects of social laws:

Allah (تعالى) set social laws and rules for building society, informed people about these laws and left them free to choose their way. Those who follow these rules will be on the right path and will lead a peaceful happy life in their family, society and country. Those who do not follow these law will be

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subject to the saying of Allah (تعالى):

﴿وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنكًا﴾

"Wa Man 'A`raḍa `An Dhikrī Fa'inna Lahu Ma`īshatan Ḍankāan"

(And whoever turns away from My remembrance - indeed, he will have a depressed life) [Ṭāhā: 124].

Many societies, despite their progress and great capabilities, suffer from insurmountable social crises, such as psychological disorders, addiction, suicide, crimes, family disintegration, and aversion to marriage and having children, which threatens the very existence of society. The Holy Qur'an told the stories of previous nations, of whom some are traceable and some are not, so that people learn everywhere learn lessons from them.

I summarize:

The benefits of social laws:

.....

I investigate:

In cooperation with my group, the results of family disintegration.

.....

I suggest:

In cooperation with my group, a plan for fighting addiction and protect society from it.

.....

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Some social laws:

First: The gift sustainability law:

The gifts and favors of Allah (ﷻ) are many and varied. Allah (تعالى) said:

﴿وَآتَاكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا إِنَّ الإِنسَانَ لَظَلُومٌ كَفَّارٌ﴾

"Wa 'Ātākum Min Kulli Mā Sa'altumūhu Wa 'In Ta`uddū Ni`mata Allāhi Lā Tuĥşūhā 'Inna Al-'Insāna Lažalūmun Kaffār"

(And He gave you from all you asked of Him. And if you should count the favor of Allah, you could not enumerate them. Indeed, mankind is generally most unjust and ungrateful) ['Ibrāhīm: 34].

The law of Allah (تعالى) regarding sustainability of gifts is that man should thank his Lord for the gifts He bestowed upon him. Allah (تعالى) said:

﴿وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لأَزِيدَنَّكُمْ﴾

"Wa 'Idh Ta'adhdhana Rabbukum La'in Shakartum La'azīdannakum"

(And remember when your Lord proclaimed, 'If you are grateful, I will surely increase you in favor.') ['Ibrāhīm: 7].

This means that denial of gifts could result in their disappearance or the disappearance of blessing in them; people cannot enjoy gifts and these gifts become like a curse for them. There are many examples of this. Some people can eat only one type of food because of illness although they have much money. Some suffer from stinginess and deprive themselves and others from the gifts of Allah (تعالى). On the other hand, thanking Allah

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(سبحانه وتعالى) for the gifts He gave results in continuity of these gifts and the ability of people to enjoy them.

But, how can man be thankful for gifts?

Through words: .....

Through acts: .....

I discover:

The biggest possible number of gifts in the face of a man:

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

I explain:

Allah (تعالى) said:

﴿وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا﴾

"Wa 'In Ta`uddū Ni`mata Allāhi Lā Tuĥşūhā"

(And if you should count the favor of Allah, you could not enumerate them) [Sūrat an-Naḥl:18].

Note that the word

"نعمة"

"Ni`mata"

(favor)

is written in the verse (in Arabic) with a "ت" rather than a "ة", and discover why.

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I determine:

The reasons for the disappearance of gifts from the Qur'anic verses in the following table:

Qur'anic verses	The reason
Allah (تعالى) said: لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ ءَايَةٌ ۖ جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ ۖ كُلُوا مِن رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۚ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ ﴿١٥﴾ فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُم بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَيْ أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ ﴿١٦﴾ ذَٰلِكَ جَزَيْنَاهُم بِمَا كَفَرُوا ۖ وَهَلْ نُجَازِي إِلَّا الْكَفُورَ ﴿١٧﴾ *"Laqad Kāna Lisaba'iin Fī Maskanihim 'Āyatun Jannatāni `An Yamīnin Wa Shimālin Kulū Min Rizqi Rabbikum Wa Ashkurū Lahu Baldatun Ţayyibatun Wa Rabbun Ghafūr (15) Fa'a`rađū Fa'arsalnā `Alayhim Sayla Al-`Arimi Wa Baddalnāhum Bijannatayhim Jannatayni Dhawātá 'Ukulin Khamţin Wa 'Athlin Wa Shay'in Min Sidrin Qalīl (16) Dhālika Jazaynāhum Bimā Kafarū Wa Hal Nujāzī 'Illā Al-Kafūr (17)"* *(There was for the tribe of Saba' in their dwelling place a sign: two fields of gardens on the right and on the left. They were told, "Eat from the provisions of your Lord and be grateful to Him. A good land have you, and a forgiving Lord." (15) But they turned away refusing, so We sent upon them the flood of the dam, and We replaced their two fields of gardens with gardens of bitter fruit, tamarisks and something of sparse lote trees. (16) By that We repaid them because they disbelieved. And do We thus repay except the ungrateful? (17)) [Saba': 15-17]*	

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﴿ فَٱنطَلَقُواْ وَهُمۡ يَتَخَٰفَتُونَ ٢٣ أَن لَّا يَدۡخُلَنَّهَا ٱلۡيَوۡمَ عَلَيۡكُم مِّسۡكِينٞ ٢٤ وَغَدَوۡاْ عَلَىٰ حَرۡدٖ قَٰدِرِينَ ٢٥ ﴾	
"Fānṭalaqū Wa Hum Yatakhāfatūn (23) 'An Lā Yadkhulannahā Al-Yawma `Alaykum Miskīn (24) Waghadaw `Alá Ĥardin Qādirīn"	
(So they set out, while lowering their voices, (23) Saying, "There will surely not enter it today upon you any poor person." (24) And they went early in determination, assuming themselves able. (25)) [Al-Qalam: 23-25].	

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I discover:

Another reason for the sustainability of gifts through the following noble hadith:

Abdullah bin Omar (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: "O Allah! I seek refuge in You against the declining of Your Favors, passing of safety, the suddenness of Your punishment and all that which displeases You" [narrated by Muslim].

Second: making the necessary effort:

Making the necessary effort means working and striving to achieve a legitimate goal. Allah (تعالى) said:

﴿إِنَّا مَكَّنَّا لَهُۥ فِى ٱلْأَرْضِ وَءَاتَيْنَٰهُ مِن كُلِّ شَىْءٍ سَبَبًا ﴿٨٤﴾ فَأَتْبَعَ سَبَبًا ﴿٨٥﴾

"Innā Makkannā Lahu Fī Al-'Arḍi Wa 'Ātaynāhu Min Kulli Shay'in Sababāan (84) Fa'atba`a Sababāan (85)"

(Indeed We established him upon the earth, and We gave him to everything a way. (84) So he followed a way (85)) [Al-Kahf: 84-85].

A man who had a camel came to the Prophet (ﷺ) and said: "O Messenger of Allah, should I tie it and entrust it with Allah or release it and entrust it with Allah?" The Prophet (ﷺ) said: "Tie it and entrust it with Allah" [Narrated by Al-Tirmithi].

This is an instruction by the Messenger of Allah (عزوجل) that we should make the necessary effort and then have trust in Allah (عزوجل), because Allah (تعالى) created the reasons and causes, and the Prophet (ﷺ) made the necessary efforts; he kept calling people to Islam and telling them upon

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the message of His Lord until Islam spread, although Allah (تعالى) is capable of spreading His religion.

I expect:

The wisdom of making the necessary effort although Allah (عزوجل) is capable of everything.

I analyze:

The following situations which faced the Prophets and righteous men:

- Allah (تعالى) ordered Noah (عليه السلام) to build a huge ship to carry living creatures.

- Allah (تعالى) ordered Moses (عليه السلام) to strike the sea with his staff to save his people from Pharaoh and his soldiers.

- Allah (تعالى) ordered Mary (عليها السلام) while she was in labor to shake the trunk of the palm tree so that it drops fresh dates.

I explain:

- In his emigration, the Prophet (عليه السلام) demonstrated a combination of making the necessary efforts and creativity.

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Third: the laws of morals:

Good morals are rules that govern the behavior of people, help spread virtues among members of society, and contribute to reforming the individuals and society and avoiding hatred and enmity among them. Allah (عزوجل) made morals one of the goals of the message of the Prophet (ﷺ), who encouraged morals, held to them and said that believers who hold to them will be close to him (ﷺ) on the Day of Judgment. The Prophet (ﷺ) said: "Indeed the most beloved among you to me, and the nearest to sit with me on the Day of Judgment is the best of you in morals. And indeed, the most disliked among you to me, and the one sitting furthest from me on the Day of Judgement are the worst of you in morals". Allah (تعالى) applied the laws of morals on his creatures and servants; good morals lead to good results. For example, honesty is a good quality that leads to good deeds. On the other hand, telling lies is a bad quality that leads to bad deeds.

Allah (تعالى) said:

﴿قُل لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ﴾

"Qul Lā Yastawī Al-Khabīthu Wa Aţ-Ţayyibu Wa Law 'A`jabaka Kathratu Al-Khabīth"

(Say, "Not equal are the evil and the good, although the abundance of evil might impress you.") [Al-Mā'idah: 100].

The Prophet (ﷺ) said: "Whoever guides someone to a good deed will be rewarded equivalent to him who does that good deed." [narrated by Muslim].

So, whoever follows this law, it will benefit him in this world through gaining the respect, trust and love of people. In addition, he will great reward in the Hereafter.

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I infer and link:

The morals referred to in the Sharia texts and link them to their results in the table below:

Sharia texts	Moral	Result
﴿إِنَّهُ مَن يَتَّقِ وَيِصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾ *"Innahu Man Yattaqi Wa Yaşbir Fa'inna Allāha Lā Yuđī`u 'Ajra Al-Muĥsinīn"* *(Indeed, he who fears Allah and is patient, then indeed, Allah does not allow to be lost the reward of those who do good) [Yūsuf: 90].*	.....	.....
	.....	.....
	.....	.....
Abu Bakr Al-Siddiq (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: "Allah (عزوجل) said: 'If you want my mercy, have mercy upon my creatures." [narrated by Al-Daylami]	.....	.....
	.....	.....

Fourth: the law of service:

Allah (تعالى) created all people from one soul, Adam (عليه السلام) and made them vary in many things, including physical strength, intelligence, size, provisions, endurance, etc. However, Allah (عزوجل) is just and does injustice to no one; He might have given someone more intelligence but a smaller size; He might have given someone better health but less provisions; and so on. These differences among people are the reason why they need each other; they need to serve each other and to cooperate with each other to develop the earth and achieve progress and prosperity. Allah (تعالى) said:

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﴿وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ﴾

"Wa Rafa`nā Ba`đahum Fawqa Ba`đin Darajātin Liyattakhidha Ba`đuhum Ba`đāan Sukhrīyāan Wa Raĥmatu Rabbika Khayrun Mimmā Yajma`ūn"

(and we have raised some of them above others in degrees of rank that they may make use of one another for service. But the mercy of your Lord is better than whatever they accumulate) [Az-Zukhruf: 32].

Just like the doctor serves his society, the cleaner serves his society and complements the job of the doctor. Had there been no cleaner, the doctor would have been unable to treat disease. Likewise, the worker serves the employer and the employer serves the worker by giving him money and causing him to earn his living. What matters is the service one offers to society rather than the kind of job he does.

The Prophet (ﷺ) said: "Allah loves if one of you does a certain work to master it" [Al-Jami' Al-Sagheer], but he (ﷺ) did not specify any work, as long as it is halal.

Further, the people's need of one another is a reason for communication between them. This should be a way towards mutual understanding and co-existence rather than a reason for conflict, which is most often caused by greed and covetousness.

I expect:

The results of the following:

- A society that consists of doctors only:
- A society in which there are no teachers:

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I explain:

How the work of the civil engineer and the work of the construction laborer complement each other.

.....

I organize my concepts:

Social Laws in the Holy Qur'an

The concept of social laws	The effects of social laws	Social laws
.....	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....

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Student's Activities

I answer by myself:

First: What is the meaning of social laws?

.....

Second: Mention the kinds of social laws referred to in the Sharia texts in the table below:

Sharia text	Kind of social law
Allah (تعالى) said: ﴿ وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مَخۡرَجٗا ۝٢ وَيَرۡزُقۡهُ مِنۡ حَيۡثُ لَا يَحۡتَسِبُۚ وَمَن يَتَوَكَّلۡ عَلَى ٱللَّهِ فَهُوَ حَسۡبُهُۥٓۚ إِنَّ ٱللَّهَ بَٰلِغُ أَمۡرِهِۦۚ قَدۡ جَعَلَ ٱللَّهُ لِكُلِّ شَيۡءٖ قَدۡرٗا ۝٣ ﴾ *"Wa Man Yattaqi Allāha Yaj`al Lahu Makhrajāan (2) Wa Yarzuqhu Min Ĥaythu Lā Yaĥtasibu Wa Man Yatawakkal `Alá Allāhi Fahuwa Ĥasbuhu 'Inna Allāha Bālighu 'Amrihi Qad Ja`ala Allāhu Likulli Shay'in Qadrāan (3)"* *(And whoever fears Allah - He will make for him a way out (2) And will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a decreed extent. (3)) [Aṭ-Ṭalāq: 2-3].*	

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Allah (تعالى) said:

﴿قَالَ هَذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ﴾

"Qāla Hādhā Min Faḍli Rabbī Liyabluwanī 'A'ashkuru 'Am 'Akfuru Wa Man Shakara Fa'innamā Yashkuru Linafsihi"

(he said, "This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful - his gratitude is only for the benefit of himself) [An-Naml: 40]

Allah (تعالى) said:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْؤُولًا﴾

"Wa Lā Taqfu Mā Laysa Laka Bihi `Ilmun 'Inna As-Sam`a Wa Al-Başara Wa Al-Fu'uāda Kullu 'Ūlā'ika Kāna `Anhu Mas'ūlāan"

(And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those one will be questioned) [Al-'Isrā': 36].

Third: State the wisdom of making people in the service of each other.

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Fourth: Read and answer:

Aysha (رضي الله عنها) reported that the Prophet (ﷺ) kept standing (in prayer) so long that the skin of his feet would crack. She asked him: "O Messenger of Allah, why do you do this, while you have been forgiven of your former and latter sins?" He said: "Should I not be a grateful slave of Allah?" When he became old, he prayed while sitting, but if he wanted to perform a bowing, he would get up, recite (some other verses) and then perform the bowing. [narrated by Al-Bukhari].

- What did the Messenger of Allah (ﷺ) answer Aysha (رضي الله عنها)?

.....

- What is the significance of the saying of the Prophet (ﷺ): "Should I not be a grateful slave of Allah?"

.....

- Infer from the above situation a way for thanking Allah (تعالى) for the gifts He gave us?

.....

Fifth: Explain the meaning of making the necessary effort.

.....

Enriching my experience:

I write a short report about the reason of the disappearance of some old civilizations.

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I assess myself:

SN	Aspect of Learning	Level Achieved		
		Average	Good	Excellent
1	Preserving the gifts and continuously expressing gratitude for them.			
2	Explaining the meanings of social laws.			
3	Explaining social laws.			
4	Providing evidence that the social laws are based on the Holy Qur'an and sayings of the Prophet (ﷺ).			

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LESSON 5

Intellectual Tolerance

We read and explore

- explain the concept of intellectual tolerance.
- explain the effects of intellectual tolerance on the individual and on society.
- infer evidence in support intellectual tolerance.
- give examples of the Muslims' tolerance of non-Muslims over the centuries.
- embrace and call for tolerance.

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I take the initiative to learn:

Allah (تعالى) said:

﴿إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ﴾

"Inna Al-Ladhīna 'Āmanū Wa Al-Ladhīna Hādū Wa Aṣ-Ṣābi'īna Wa An-Naṣārá Wa Al-Majūsa Wa Al-Ladhīna 'Ashrakū 'Inna Allāha Yafṣilu Baynahum Yawma Al-Qiyāmati 'Inna Allāha `Alá Kulli Shay'in Shahīd"

(Indeed, those who have believed and those who were Jews and the Sabeans and the Christians and the Magians and those who associated with Allah - Allah will judge between them on the Day of Judgment. Indeed Allah is, over all things, Witness.) [Al-Ĥaj: 17].

I specify and deduce:

- The religions and faiths mentioned in the above verse.

.....

- The significance of the saying of Allah (تعالى):

﴿إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ﴾

"Inna Allāha Yafṣilu Baynahum Yawma Al-Qiyāmati"

(Allah will judge between them on the Day of Judgment).

.....

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I use my skills to learn

First: the concept and limits of intellectual tolerance

Tolerance is to respect the right of others to enjoy their rights, freedoms and cultures. It is the opposite of bigotry, which is rejected and abhorred by Islam, whether it is done for a group, school or thought. Tolerance entails a recognition that people differ in their ideas and beliefs, and have the right to live in security without imposition of opinions or coercion to adopt beliefs. Allah (تعالى) said:

﴿لَا إِكْرَاهَ فِي الدِّينِ﴾

"Lā 'Ikrāha Fī Ad-Dīn"

(There shall be no compulsion in acceptance of the religion) [Al-Baqarah: 256].

So, differences are an inevitable fact of life and a divine law. Allah (تعالى) said:

﴿وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ﴾

"Wa Law Shā'a Rabbuka Laja`ala An-Nāsa 'Ummatan Wāĥidatan Wa Lā Yazālūna Mukhtalifīn"

(And if your Lord had willed, He could have made mankind one community; but they will not cease to differ) [Hūd: 118].

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Muslims have, over the centuries, coexisted with various ideas and faiths in one society, and their view of non-Muslims was based on moderation, mercy, justice and respect of human dignity.

However, tolerance has certain limits; it does not mean accepting the aggression of others or neglecting or giving up one's beliefs. At the same time, one should not belittle others or scorn their beliefs, but rather have dialogue and argue with them in the way that is best.

I classify:

The following behaviors in the table:

Rejecting the other opinion even it was right – communicating with others and benefiting from their knowledge regardless of their religion – holding to one's opinion even if it was wrong – using force and violence to persuade people to convert to Islam – adopting justice in dealing with those who differ with us in terms of ideas and faith – offering help to a non-Muslim.

Bigotry	Tolerance
.....	.....
.....	.....
.....	.....

Second: Effects of intellectual tolerance

Tolerance is one of the keys to doing good deeds. Here are some of the most important positive effects which could result from it:

1. Security and stability of society: through achieving social harmony and mutual respect between religions, sects and schools.

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2. Respect of human rights and freedoms: such as freedom of belief and thought, the right of people to preserve their blood, money, honor and dignity, and other rights and freedoms that are guaranteed by Islam. The Messenger of Allah (ﷺ) said: "Whoever killed a Mu'ahid (a person who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years of traveling" [narrated by Al-Bukhari].

3. Serving interests: Allah (تعالى) said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى﴾

"Wa Ta`āwanū `Alá Al-Birri Wa At-Taqwá"

(And cooperate in righteousness and piety) [Al-Mā'idah: 2].

Establishing the values of coexistence and tolerance creates opportunities for cooperation and exchange of knowledge and benefits on the basis of mutual respect as well as benefitting from the services provided by others to society in various fields which contribute to the progress and development of the nation. The Messenger of Allah (ﷺ) said: "Wisdom is the lost property of the believer, so wherever he finds it, then he is more worthy of it." [Narrated by Al-Tirmithi]. Bigotry and closed-mindedness prevent all of this.

4. Presenting a shining image of Islam: the Messenger of Allah (ﷺ) said: "I was sent with a message that is characterized by tolerance and inclination towards truth." [narrated by Ahmad]. The Prophet (ﷺ) mentioned tolerance along with inclination towards truth. His message is inclined towards truth in terms of monotheism, and is tolerant in terms of morals. This tolerance creates an opportunity for diplomats, businessmen, students and other visitors of the United Arab Emirates,

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regardless of their beliefs and thoughts, to learn about the morals of Muslims, the truth of Islam and its practical reality, thereby defeating attempts the promoters of violence, bigotry, discrimination and hatred at destroying the image of tolerant Islam.

I read the following paragraph and compare:

Between coercion and freedom of selecting religion and thought in terms of results and effects on society:

"Coercion does not produce thought or religion, but produces hypocrisy, lies and deception, all of which are censured and condemned in Sharia and result in shame in this world and in the Hereafter. Islam is not - and cannot be – a religion of coercion. Religion is a matter of faith and belief that is accepted by the mind and embraced by heart; it entails commitment and voluntary action. Coercion negates and contradicts with all of this."

Aspect	Coercion	Freedom
Result and effect	.....	Spread of honesty and transparency
.....	Weakness of society	.....
.....	.....	Spread of truth and good values and morals

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Third: Evidence of intellectual tolerance

The Holy Qur'an included many verses that stress the principle of intellectual tolerance and encourage the Muslims to demonstrate it.

I deduce:

From the following principles the evidence of intellectual tolerance in every verse:

Doing good to others / Being merciful, kind and gentle / Justice in dealing with others and preserving their rights / Balance and moderation / Places of worship of all religions are respected and should be protected and preserved / Islam does not coerce anyone to convert to it / Man is honored regardless of his color, sex, religion or thought / Tolerance and forgiveness change enmity into love / Having dialogue with others using best ways and rejection of violence.

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Qur'anic verse	The principle on which tolerance is based
Allah (تعالى) said: "وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا" *"Wa Laqad Karramnā Banī 'Ādama Wa Ĥamalnāhum Fī Al-Barri Wa Al-Baĥri Wa Razaqnāhum Mina Aţ-Ţayyibāti Wa Fađđalnāhum `Alá Kathīrin Mimman Khalaqnā Tafđīlāan"* *(And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with definite preference.) [Al-'Isrā': 70].*	.....
Allah (تعالى) said: "وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ" *"Wa Mā 'Arsalnāka 'Illā Raĥmatan Lil`ālamīn"* *(And We have not sent you, O Mohammad, except as a mercy to the worlds.) [Al-'Anbyā': 107].*	.....

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Allah (تعالى) said:

"لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ"

"Lā Yanhākumu Allāhu `Ani Al-Ladhīna Lam Yuqātilūkum Fī Ad-Dīni Wa Lam Yukhrijūkum Min Diyārikum 'An Tabarrūhum Wa Tuqsiţū 'Ilayhim 'Inna Allāha Yuĥibbu Al-Muqsiţīn"

(Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.) [Al-Mumtaĥanah: 8].

Allah (تعالى) said:

"وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ"

"Wa Law Shā'a Rabbuka La'āmana Man Fī Al-'Arđi Kulluhum Jamī`āan 'Afa'anta Tukrihu An-Nāsa Ĥattá Yakūnū Mu'uminīn"

(And had your Lord willed, those on earth would have believed - all of them entirely. Then, O Mohammad, would you compel the people in order that they become believers?) [Yūnis: 99].

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Allah (تعالى) said:

"وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ"

"Wa Lā Tujādilū 'Ahla Al-Kitābi 'Illā Bi-Atī Hiya 'Aĥsan"

(And do not argue with the People of the Scripture except in a way that is best) [Al-`Ankabūt: 46].

Allah (تعالى) said:

"وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ"

"Wa Lā Tastawī Al-Ĥasanatu Wa Lā As-Sayyi'atu Adfa` Bi-Atī Hiya 'Aĥsanu Fa'idhā Al-Ladhī Baynaka Wa Baynahu `Adāwatun Ka'annahu Wa Līyun Ĥamīm"

(And not equal are the good deed and the bad. Repel evil by that deed which is better; and thereupon the one whom between you and him is enmity will become as though he was a devoted friend.) [Fuşşilat: 34].

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Allah (تعالى) said:

"وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا"

"Wa Kadhalika Ja`alnākum 'Ummatan Wasaţāan Litakūnū Shuhadā'a `Alá An-Nāsi Wa Yakūna Ar-Rasūlu `Alaykum Shahīdāan"

(And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you) [Al-Baqarah: 143].

Allah (تعالى) said:

"وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا"

"Wa Lawlā Daf`u Allāhi An-Nāsa Ba`đahum Biba`đin Lahuddimat Şawāmi`u Wa Biya`un Wa Şalawātun Wa Masājidu Yudhkaru Fīhā Asmu Allāhi Kathīrāan"

(And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned) [Al-Ĥaj: 40].

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Allah (تعالى) said:

"ولَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَى أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى"

"Wa Lā Yajrimannakum Shana'ānu Qawmin `Alá 'Allā Ta`dilū A`dilū Huwa 'Aqrabu Lilttaqwá"

(and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness.) [Al-Mā'idah: 8]

Fourth: examples of tolerance

Examples of tolerance from the Holy Qur'an:

1. Allah (تعالى) said:

﴿الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَّكُمْ وَطَعَامُكُمْ حِلٌّ لَّهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ﴾

"Al-Yawma 'Uĥilla Lakumu Aţ-Ţayyibātu Wa Ţa`āmu Al-Ladhīna 'Ūtū Al-Kitāba Ĥillun Lakum Wa Ţa`āmukum Ĥillun Lahum Wa Al-Muĥşanātu Mina Al-Mu'uminmāti Wa Al-Muĥşanātu Mina Al-Ladhīna 'Ūtū Al-Kitāba Min Qablikum"

(This day all good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And lawful in marriage are chaste women from among the believers and chaste women from among those who were given the Scripture before you) [Al-Mā'idah: 5].

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Islam established rules that strengthen relations between Muslims and People of the Scripture; it allowed Muslims to eat the food of the People of the Scripture and marry their women, which is a call for strengthening connections with them. This is the highest level of religious tolerance: the Muslim's wife and life partner and mother of his children can be from the People of the Scripture, and her family members become uncles, aunts and grandparents of his children.

2. Allah (تعالى) said:

﴿ وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشۡرِكَ بِي مَا لَيۡسَ لَكَ بِهِۦ عِلۡمٞ فَلَا تُطِعۡهُمَاۖ وَصَاحِبۡهُمَا فِي ٱلدُّنۡيَا مَعۡرُوفٗاۖ وَٱتَّبِعۡ سَبِيلَ مَنۡ أَنَابَ إِلَيَّۚ ثُمَّ إِلَيَّ مَرۡجِعُكُمۡ فَأُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ ١٥ ﴾

"Wa 'In Jāhadāka `Alá 'An Tushrika Bī Mā Laysa Laka Bihi `Ilmun Falā Tuţi`humā Wa Ṣāĥibhumā Fī Ad-Dunyā Ma`rūfāan Wa Attabi` Sabīla Man 'Anāba 'Ilayya Thumma 'Ilayya Marji`ukum Fa'unabbi'ukum Bimā Kuntum Ta`malūn"

(But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in this world with appropriate kindness and follow the way of those who turn back to Me in repentance. Then to Me will be your return, and I will inform you about what you used to do.) [Luqmān: 15].

This verse presents an excellent example of tolerance towards non-Muslims; Allah (تعالى) ordered the Muslim son to treat well his polytheist parents even if they try to dissuade their son from Islam and discourage him from accepting the truth.

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Examples of tolerance from the noble Sunnah of the Prophet (ﷺ):

The biography of the Prophet (ﷺ) is a practical application of the principle of tolerance to which the Holy Qur'an called. He (ﷺ) was a role model of good and just dealings with all people; he treated people well, visited them, checked up on the ill and consoled them at their times of grief.

1. Anas bin Malik (رضي الله عنه) said: "The Prophet (ﷺ) visited a Jewish boy who used to serve him." [narrated by Ahmad].

2. Sahl bin Hunaif and Qais bin Saad were in Al-Qadisiyyah when a funeral passed by them, so they stood up. They were told: "It is one of the local people." They said: "A funeral passed by the Prophet (ﷺ) and he stood up. It was said to him: 'It is a Jew.' He said: 'Is it not a soul?'" [narrated by Al-Bukhari].

I reflect and explain:

- Is there a contradiction between having dialogue with non-Muslims and calling them to Islam and the freedom of belief.

.....

- Explain that:

.....

Examples of the tolerance of Muslim over centuries:

The tolerance which the Holy Qur'an called for and our Messenger (ﷺ) instructed became a reality and a practice in society from the time of the Companions (ﷺ) until today.

1. Omar's Assurance to the people of Jerusalem was a perfect example of the Muslims' tolerance towards non-Muslims. In his The History of the Crusades, Michaud wrote that "Omar bin Al-Khattab did not harm the

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Christians when he conquered Aelia (Jerusalem). He wrote an assurance to the people of the city stating as follows: (This is the assurance of safety which Omar, the Commander of the Believers, has given to the people of Jerusalem. He has given them an assurance of safety for themselves, for their churches and their crosses. Their churches will not be inhabited by Muslims and will not be destroyed. Neither the land on which they stand, nor their cross, nor their property will be damaged. They will not be forcibly converted. No one of them will be harmed."

2. In a letter to one of his governors, the Caliph Omar bin Abdulaziz wrote: "Take care of the Dhimmis. If one of them grows old and has no money, you provide for him."

3. Intellectual tolerance is still an important principle; the United Arab Emirates enacted a law for combating discrimination and hatred that criminalizes all forms of disrespect of religions and sacred symbols as well as hate speech and accusing others of disbelief. It also issued a resolution aimed at maintaining the sanctity of mosques.

I reply:

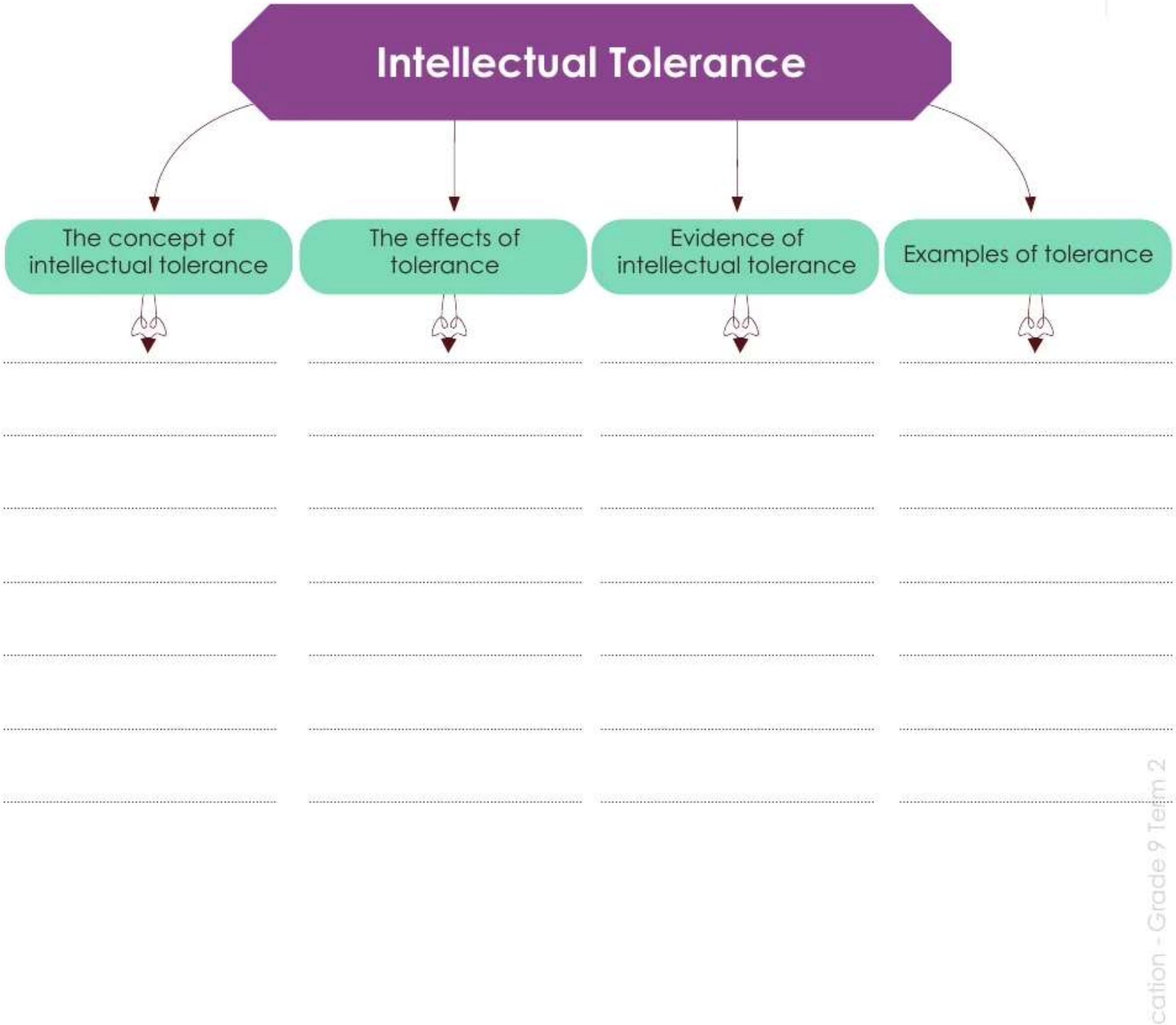
To the claim that intellectual tolerance means submission and surrender:

.....

.....

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I organize my concepts:



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Student's Activities

I answer by myself:

First: Explain the concept of tolerance.

.....

Second: Explain the limits of tolerance.

.....

Third: Present an example of tolerance towards others from the biography of the Prophet (ﷺ).

.....

Fourth: Many Western scholars have testified to the tolerance of Islam and Muslims. Give one example.

.....

Fifth: State the principle which you understand from the following Qur'anic verses in relation to intellectual tolerance.

- Allah (تعالى) said:

﴿ وَقُلِ ٱلۡحَقُّ مِن رَّبِّكُمۡۖ فَمَن شَآءَ فَلۡيُؤۡمِن وَمَن شَآءَ فَلۡيَكۡفُرۡ ﴾

"Wa Quli Al-Ĥaqqu Min Rabbikum Faman Shā'a Falyu'umin Wa Man Shā'a Falyakfur"

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(And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve.") [Al-Kahf: 29].

- Allah (تعالى) said:

﴿ وَإِذَا حَكَمْتُم بَيْنَ ٱلنَّاسِ أَن تَحْكُمُوا۟ بِٱلْعَدْلِ ﴾

"Wa 'Idhā Ĥakamtum Bayna An-Nāsi 'An Taĥkumū Bil-`Adl"

(and when you judge between people to judge with justice.) [An-Nisā': 58].

- Allah (تعالى) said:

﴿ وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴾

"Wa Yuţ`imūna Aţ-Ţa`āma `Alá Ĥubbihi Miskīnāan Wa Yatīmāan Wa 'Asīrā"

(And they give food in spite of love for it to the needy, the orphan, and the captive,) [Al-'Insān: 8]

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Sixth: Suggest solutions for the following causes of bigotry:

Cause	Solution
Pride and arrogance: they make the person believe that his opinion alone is right, and so he imposes it on others and does not allow anyone to differ with him.	
Social upbringing which teaches racial discrimination and makes the person look down at people of different color, race, religion or thought and be biased to people of the same color, race, religion or thought as he is, even if they are wrong.	
Ignorance and close-mindedness: which make the person reject other opinion and hold to his own wrong ideas and opinions out of ignorance and close-mindedness. He cannot tolerate the opinions of others although they are right.	
Wrong interpretations of the teachings of Islam: lack of true Sharia knowledge, inaccurate understanding of Sharia texts and learning from persons who are not trustworthy often lead to bigotry and extremism.	

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Enriching my experience:

Search (the internet) for the document of Madinah which was written by the Prophet (ﷺ) and represented the constitution of Madinah and find in it forms of tolerance.

I assess myself:

SN	Aspect of Learning	Level Achieved		
		Average	Good	Excellent
1	I understand the concept of intellectual tolerance.			
2	I explain the effects of intellectual tolerance on the individual and on society.			
3	I reply with evidence to promoters of bigotry and closed-mindedness.			
4	I appreciate the tolerance of Muslims towards non-Muslims over the centuries.			
5	I embrace and call for tolerance.			

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LESSON 6

Sharia Rule

We read and explore

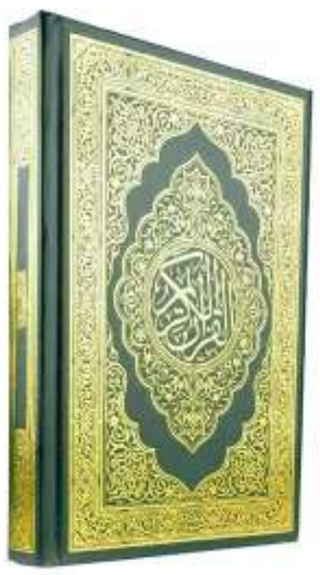
- explain the concept of Sharia rule.
- explain the types of Sharia rule.
- give examples of the five types of Sharia rule.
- infer characteristics of Sharia rules in Islam.
- observe Sharia rules.

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I take the initiative to learn:

There is a Sharia rule for everything man says or does. These Sharia rules aim at achieving the interests of servants of Allah (تعالى). We might recognize these interests and bad deeds if they are clear and evident, and we might not recognize them due to the limitation of our knowledge and abilities. These Sharia rules are derived from two great sources. What are they?





.....

.....

Sharia rule

It is the effect of what Sharia says in relation to acts of accountable Muslims, including whether such acts are required or optional.

Accountable: a sane discerning adult who is free to act.

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I put in order:

I put the following letters in order and check that my answers are right:

1. D B A E S A V I L .....

2. T Y U D .....

3. D O D I R F B E N .....

4. L I K I D S E D .....

5. M T R E P E I T D .....

I use my skills to learn

Types of Sharia rule:

First type of Sharia rule:

Duty (the person who does it will be rewarded, and the person who does not do it will have committed a sin)

First: words denoting duty (obligatory act of worship)

Duty relates to acts through which big interests are achieved. A duty can be identified in the texts of the Holy Qur'an and true noble Sunnah through the imperative mood as well as through verbs which indicate a duty, such as: imposed, decreed or ordered. Here are some examples:

1. First example: the duty of maintaining obligatory prayers, which is established in the saying of Allah (تعالى):

﴿حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلۡوُسۡطَىٰ وَقُومُواْ لِلَّهِ قَٰنِتِينَ ﴿٢٣٨﴾﴾

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"Ĥāfižū `Alá Aş-Şalawāti Wa Aş-Şalāati Al-Wusţá"

(Maintain with care the obligatory prayers and in particular the middle prayer) [Al-Baqarah: 238].

We understand this rule through the imperative mood

﴿حَٰفِظُواْ﴾

"Ĥāfižū"

(Maintain)

which indicates a duty. So, those who maintain obligatory prayers will be rewarded and those who neglect it will be punished.

2. Second example: the duty of caring for parents and doing good deeds for them, which is established in the saying of Allah (تعالى):

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعۡبُدُوٓاْ إِلَّآ إِيَّاهُ وَبِٱلۡوَٰلِدَيۡنِ إِحۡسَٰنًا﴾

"Wa Qađá Rabbuka 'Allā Ta`budū 'Illā 'Īyāhu Wa Bil-Wālidayni 'Iĥsānāan"

(And your Lord has decreed that you not worship except Him, and to parents, good treatment.) [Al-'Isrā': 23].

We understand this rule through the explicit requirement verb

﴿وَقَضَىٰ﴾

"Wa Qađá"

(decreed).

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I deduce:

The rule from each of the following Sharia texts:

Sharia text	Deduced rule
Allah (تعالى) said: "وَآتُوا الزَّكَاةَ" *"Wa 'Ātū Az-Zakāata"* *(and give zakah) [Al-Baqarah: 43].*	
Allah (تعالى) said: "يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ" *"Yā 'Ayyuhā Al-Ladhīna 'Āmanū Kutiba `Alaykumu Aş-Şiyāmu"* *(O you who have believed, decreed upon you is fasting) [Al-Baqarah: 183].*	
Allah (تعالى) said: "وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا" *"Wa Lillāh `Alá An-Nāsi Ĥijju Al-Bayti Mani Astaţā`a 'Ilayhi Sabīlāan"* *(And due to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way) ['Āli `Imrān: 97].*	Performing pilgrimage is a duty for whoever is able to do that.

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Allah (تعالى) said: "إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تُؤدُّوا الأَمَانَاتِ إِلَى أَهْلِهَا" *"'Inna Allāha Ya'murukum 'An Tu'uaddū Al-'Amānāti 'llá 'Ahlihā"* *(Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice) [An-Nisā': 58].*	
The Messenger of Allah (ﷺ) said: "Seeking knowledge is a duty upon every Muslim" [narrated by Ibn Majah].	Seeking knowledge is a duty.

Second: types of duty

Duties required to be performed by Muslims are of two types: individual duties and collective duties (individual obligations and collective obligations).

An individual duty (obligation): is required to be performed by every accountable Muslim. The interest that is achieved through the individual obligation relates to the individual, such as performing prayers, fasting, paying zakat, performing pilgrimage, cherishing one's parents and other individual duties.

A collective duty (obligation): is required to be performed collectively by accountable Muslims; if some of them perform it, the others will not have committed a sin, but if none of them performs it, all of them will have committed a sin. Examples of this duty include learning disciplines that serve society, such as medicine for treating the ill, engineering for building and manufacturing, law to resolve disputes among people, Sharia to give

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fatwas to people concerning religious matters and other disciplines which the nation needs to be strong and self-sufficient.

I give examples:

Of collective duties:

1. .....

2. .....

3. .....

4. .....

Second type of Sharia rule:

Advisable (the person who does it will be rewarded, but the person who does not do it will not have committed a sin)

First: words denoting advisable acts

Advisable relates to acts which are less beneficial than obligatory worship acts. Voluntary worship acts are not equal; some were more stressed than others, as indicated by the number of times they were mentioned by the Prophet (ﷺ). An advisable deed can be identified through several words, including most prominent the explicit use of words that indicate that the deed is voluntary or brings one closer to Allah (تعالى). For example: it is advisable to write down a contracted debt according to the saying of Allah (تعالى):

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا تَدَايَنتُم بِدَيۡنٍ إِلَىٰٓ أَجَلٖ مُّسَمّٗى فَٱكۡتُبُوهُ﴾

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"Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'Idhā Tadāyantum Bidaynin 'Ilá 'Ajalin Musamman Fāktubūhu"

(O you who have believed, when you contract a debt for a specified term, write it down) [Al-Baqarah: 282].

The order here indicates an advisable act rather than a duty, because the evidence in the immediately next verse indicates that the creditor may trust the debtor without the need to write down the debt. Allah (تعالى) said:

﴿فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ ٱلَّذِى ٱؤْتُمِنَ أَمَٰنَتَهُۥ﴾

"Fa'in 'Amina Ba`đukum Ba`đāan Falyu'uaddi Al-Ladhī A'utumina 'Amānatahu"

(And if one of you entrusts another, then let him who is entrusted discharge his trust) [Al-Baqarah: 283].

I apply and discover:

The rule concerning Witr prayer from the following texts:

- The Prophet (ﷺ) said: "O people of the Qur'an, pray Witr, for Allah (عزوجل) is Witr (One) and loves Al-Witr." [narrated by Al-Nasa'i].

- A Bedouin came to the Messenger of Allah (ﷺ) asking him about obligatory worship acts. The Messenger of Allah (ﷺ) said: "You have to perform five compulsory prayers in a day and a night." The man asked, "Is there any more obligatory prayers for me?" The Messenger of Allah (ﷺ) said: "No, unless you like to offer voluntary prayers."

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I give examples

of voluntary worship acts that fall under each of the following worship acts:

Worship act	Voluntary worship act
Prayer	.....
Zakat	.....
Fasting	.....
Pilgrimage	.....

Second: volunteering work is an advisable worship act

Volunteering work means every legitimate effort made by man for the benefit of people and service of one's country without any material consideration. Doing good was mentioned in the Holy Qur'an along with worship acts. Allah (تعالى) said:

﴿وَأَوْحَيْنَآ إِلَيْهِمْ فِعْلَ ٱلْخَيْرَٰتِ وَإِقَامَ ٱلصَّلَوٰةِ وَإِيتَآءَ ٱلزَّكَوٰةِ ۖ وَكَانُوا۟ لَنَا عَٰبِدِينَ﴾

"Wa 'Awĥaynā 'Ilayhim Fi`la Al-Khayrāti Wa 'Iqāma Aş-Şalāati Wa 'Ītā'a Az-Zakāati Wa Kānū Lanā `Ābidīn"

(And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakat; and they were worshippers of Us.) [Al-'Anbyā': 73].

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Every deed which Allah (ﷻ) loves is a worship act in the general sense, and the person who does it will be rewarded. The Messenger of Allah (ﷺ) said: "While a man was on the way, he found a thorny branch of a tree there on the way and removed it. Allah thanked him for that deed and forgave him." [narrated by Muslim]. This was a simple deed which the man did voluntarily. So, how about those who protect people from more serious dangers?

I give examples

Of voluntary deeds which one can do:

1. .....

2. .....

3. .....

4. .....

I deduce

from the following two noble hadiths the benefits of performing advisable deeds and volunteering work:

1. The Messenger of Allah (ﷺ) said: ""Allah said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My servant comes nearer to Me, is what I have enjoined upon him; and My servant keeps on coming closer to Me through performing voluntary worship acts till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks for My protection, I will protect him". [narrated by Al-Bukhari]

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2. The Messenger of Allah (ﷺ) said: "The first thing about which the people will be called to account out of their actions on the Day of Judgment is prayer. Our Lord (عزوجل) will say to the angels - though He knows better: Look into the prayer of My servant and see whether he has offered it perfectly or imperfectly. If it is perfect, that will be recorded perfect. If it is defective, He will say: Are there some voluntary prayers offered by My servant? If there are voluntary prayers to his credit, He will say: Compensate the obligatory prayer by the voluntary prayer for My servant. Then all the actions will be considered similarly. [narrated by Abu Dawood].

.....

.....

Highlights

The UAE is the first in humanitarian relief

The wise leadership of the United Arab Emirates has recognized the importance of volunteering work in building the community. It has supported volunteering initiatives sponsored by official institutions and government agencies, such as the UAE Red Crescent, Khalifa bin Zayed Al Nahyan Foundation, Mohammed Bin Rashid Humanitarian and Charity Establishment and others, thus extending a helping hand from the government and people of the UAE to people in all parts of the world, until it became a symbol of good and ranked first globally in terms of humanitarian relief.

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Third type of Sharia rule:

Permitted (the person has the option to do it or not do it. It is also called 'halal' and 'allowed')

Words denoting permitted things

Examples of permitted things include eating, drinking, taking residence, having rest and others. Permitted deeds can be identified in Sharia texts through several words which indicate that something is allowed or lawful or that there is no blame or sin upon the one who does it. Here are some examples:

1. First example: if it is indicated that something is allowed or lawful, such as allowing good food, which is established in the saying of Allah (تعالى):

﴿قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ﴾

"Qul 'Uĥilla Lakumu Aţ-Ţayyibātu"

(Say, Lawful for you are all good foods) [Al-Mā'idah: 4].

2. Second example: if it is indicated that there is no blame or sin, such as allowing entry into public facilities which are not allocated for housing, like mosques, parks and markets, as established in the saying of Allah (تعالى):

﴿لَّيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَّكُمْ﴾

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"Laysa `Alaykum Junāĥun 'An Tadkhulū Buyūtāan Ghayra Maskūnatin Fīhā Matā`un Lakum"

(There is no blame upon you for entering houses not inhabited in which there is convenience for you) [An-Nūr: 29],

the saying of Allah (تعالى):

﴿ فَمَنِ ٱضۡطُرَّ غَيۡرَ بَاغٖ وَلَا عَادٖ فَلَآ إِثۡمَ عَلَيۡهِۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ﴾

"Famani Aḍţurra Ghayra Bāghin Wa Lā `Ādin Falā 'Ithma `Alayhi 'Inna Allāha Ghafūrun Raĥīm"

(But whoever is forced by necessity, neither desiring it nor transgressing its limit, there is no sin upon him. Indeed, Allah is Forgiving and Merciful) [Al-Baqarah: 173],

and the saying of Allah (تعالى):

﴿ وَإِنِ ٱمۡرَأَةٌ خَافَتۡ مِنۢ بَعۡلِهَا نُشُوزًا أَوۡ إِعۡرَاضٗا فَلَا جُنَاحَ عَلَيۡهِمَآ أَن يُصۡلِحَا بَيۡنَهُمَا صُلۡحٗاۚ وَٱلصُّلۡحُ خَيۡرٞ ﴾

"Wa 'Ini Amra'atun Khāfat Min Ba`lihā Nushūzāan 'Aw 'I`rāđāan Falā Junāĥa `Alayhimā 'An Yuşliĥā Baynahumā Şulĥāan Wa Aş-Şulĥu Khayr"

(And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them - and settlement is best.) [An-Nisā': 128].

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3. Third example: if there is no Sharia rule concerning a certain matter. Allah (تعالى) said:

﴿ هُوَ ٱلَّذِى خَلَقَ لَكُم مَّا فِى ٱلْأَرْضِ جَمِيعًا ﴾

"Huwa Al-Ladhī Khalaqa Lakum Mā Fī Al-'Arḍi Jamī`āan"

(It is He who created for you all of that which is on the earth.) [Al-Baqarah: 29].

Originally, everything is permitted. Things are forbidden only if there is acceptable Sharia evidence. In the absence of such evidence, things remain permitted.

Fourth type of Sharia rule:

Disliked (the person who does not do it will be rewarded, but the person who does it will not be punished)

Every deed which Islam discouraged but did not forbid is disliked. One example is divorce; it is disliked, but Allah (سبحانه وتعالى) allowed it and did not forbid it. If one avoids divorce out of obedience to Allah (تعالى), he will be rewarded. But if one gets divorce, he will not be punished. Disliked acts can be identified in Sharia texts through words that explicitly indicate that something is disliked or if there is evidence that words that usually indicate forbidding are intended to refer to a disliked matter. Here are some examples:

1. First example: it is disliked to ask about matters for which no rule was made; Allah (تعالى) said:

﴿ لَا تَسْـَٔلُوا۟ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ ﴾

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"Lā Tas'alū `An 'Ashyā'a 'In Tubda Lakum Tasu'ukum"

(do not ask about things which, if they are shown to you, will distress you) [Al-Mā'idah: 101].

There is evidence in the same verse that the words which are usually used for forbidding in this verse are intended only to indicate a disliked matter; Allah (تعالى) said:

﴿وَإِن تَسْـَٔلُواْ عَنْهَا حِينَ يُنَزَّلُ ٱلْقُرْءَانُ تُبْدَ لَكُمْ عَفَا ٱللَّهُ عَنْهَا ۗ وَٱللَّهُ غَفُورٌ حَلِيمٌ﴾

"Wa 'In Tas'alū `Anhā Ĥīna Yunazzalu Al-Qur'ānu Tubda Lakum `Afā Al-Lahu `Anhā Wa Allāhu Ghafūrun Ĥalīm"

(But if you ask about them while the Qur'an is being revealed, they will be shown to you. Allah has pardoned that which is past; and Allah is Forgiving and Forbearing) [Al-Mā'idah: 101].

2. Second example: the Messenger of Allah (ﷺ) said: "Allah has forbidden you: disobedience to your mothers, to withhold what you should give or demand what you do not deserve, and to bury your daughters alive. And Allah dislikes idle talk, to ask too many questions, and to waste your wealth" [narrated by Al-Bukhari and Muslim].

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Highlights

The Messenger of Allah (ﷺ) said: "O people, Allah has made pilgrimage obligatory for you; so perform pilgrimage." Thereupon a person said: "O Messenger of Allah, every year?" The Prophet (ﷺ) kept silent, and the man repeated his question thrice, whereupon the Messenger of Allah (ﷺ) said: "If I say 'Yes', it would become obligatory and you would not be able to do it." [narrated by Muslim].

I discuss:

Examples of the disliked deeds which are mentioned the above noble hadith.

- (Idle talk): social media .....
- .....
- .....

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I deduce:

The disliked deed from the following noble hadiths:

Noble hadith	Disliked deed	Notes
The Messenger of Allah (ﷺ) said: "Perform ablution (Wudu') well, cleanse the base of your fingers and sniff water deep into the nose except when you are observing fast." [Narrated by Al-Tirmithi].		If some water reaches the throat unintentionally the fasting will not be broken.
The Messenger of Allah (ﷺ) said: "Allah dislikes moves during prayer which are not part of prayer" [Abdulrazaq's Musannaf] .		However, making many moves while performing prayer annuls such prayer

Fifth type of Sharia rule:

Forbidden (the person who does it will have committed a sin and the person who does not do it will be rewarded).

First: words denoting forbidden acts

Forbidden acts are those which result in harm. They are identified in Sharia texts through many words, including most prominently words which

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explicitly indicate that something is forbidden, order Muslims to avoid something, or promise punishment in this world or in the Hereafter for those who do it. Here are some examples:

1. **First example**: forbidding associating anything with Allah (تعالى); Allah (تعالى) said:

﴿ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ﴾

"Qul Ta`ālaw 'Atlu Mā Ĥarrama Rabbukum `Alaykum 'Allā Tushrikū Bihi Shay'āan"

(Say, "Come, I will recite what your Lord has prohibited to you; He commands that you not associate anything with Him) [Al-'An`ām: 151].

2. **Second example**: forbidding adultery; Allah (تعالى) said:

﴿ وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ﴾

"Wa Lā Taqrabū Az-Ziná 'Innahu Kāna Fāĥishatan Wa Sā'a Sabīlāan"

(And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way) [Al-'Isrā': 32].

3. **Third example**: forbidding intoxicants; Allah (تعالى) said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴾

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"Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'Innamā Al-Khamru Wa Al-Maysiru Wa Al-'Anṣābu Wa Al-'Azlāmu Rijsun Min `Amali Ash-Shayṭāni Fājtanibūhu La`allakum Tuflihûn"

(O you who have believed, indeed, intoxicants, gambling, sacrificing on stone alters to other than Allah, and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful) [Al-Mā'idah: 90].

4. **Fourth example**: forbidding defaming the honor of people.

The Prophet (ﷺ) said: "Avoid the seven great destructive sins [...] slandering chaste women who are believers, but unwary." [narrated by Al-Bukhari].

Highlights

The Messenger of Allah (ﷺ) said:

"The best supplication for seeking forgiveness is to say: 'O Allah! You are my Lord. There is no true god except You. You have created me, and I am Your servant, and I hold to Your Covenant as far as I can. I seek refuge in You from the evil of what I have done. I acknowledge the favors that You have bestowed upon me, and I confess my sins. Pardon me, for none but You has the power to pardon.' He who supplicates in these terms during the day with firm belief in it and dies on the same day, he will be one of the dwellers of Paradise; and if anyone supplicates in these terms during the night with firm belief in it and dies before the morning, he will be one of the dwellers of Paradise" [narrated by Al-Bukhari].

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I classify:

The following forbidden acts into minor and major sins:

Performing magic / throwing garbage on the road / disobedience to parents / theft / annoying others / adultery / accessing someone's data without their permission / accessing websites which mislead the community / killing the soul without having the right / spreading rumors.

Majors sins	Minor sins
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....

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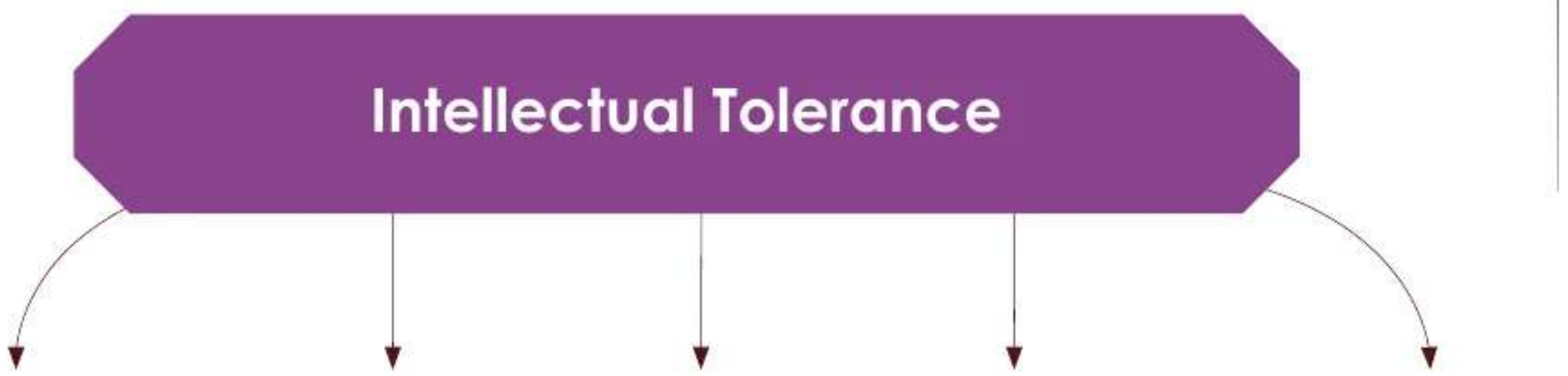
Characteristics of Sharia rules in Islam:

Sharia rules in Islam have several characteristics, including the following:

Qur'anic verse	Characteristic of Sharia rule
Allah (تعالى) said: "لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا" *"Lā Yukallifu Allāhu Nafsāan 'Illā Wus`ahā"* *(Allah does not charge a soul except [with that within] its capacity.) [Al-Baqarah: 286].*	Takes into consideration the circumstances of people.
Allah (تعالى) said: "مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ" *"Man `Amila Şāliĥāan Min Dhakarin 'Aw 'Unthá Wa Huwa Mu'uminun Falanuĥyiyannahu Ĥayāatan Ţayyibatan Wa Lanajziyannahum 'Ajrahum Bi'aĥsani Mā Kānū Ya`malūn"* *(Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward in the Hereafter according to the best of what they used to do.) [An-Naĥl: 97].*	Results in happiness of those who observe it.
.....	.....

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I organize my concepts:



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Student's Activities

I answer by myself:

First: Choose the appropriate Sharia rule for the following:

Sharia rule	Appropriate meaning
	The person who does not do it will be rewarded, but the person who does it will not have committed a sin.
	The person who does it will be rewarded and the person who does not do it will have committed a sin.
	The person has the option to do it or not do it
	The person who does not do it will be rewarded and the person who does it will have committed a sin.

Second: Tick (✓) next to true statements and cross [x] next false ones:

[ ] Avoiding a disliked act is better than doing it.

[ ] Permitted things are more limited than forbidden things.

[ ] Volunteering work constitute a worship act.

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Third: Classify the following deeds according to their appropriate Sharia rule:

Performing the Duha prayer / Eating bread / Telling lies / Performing a voluntary prayer after Al-Asr prayer / Reading one Juz of the Holy Qur'an every day / Backbiting / Moving and looking around while performing prayer / Fulfilling promises / Hunting

Duty	Advisable	Permitted	Disliked	Forbidden
.....	.....	.....	.....	.....
.....	.....	.....	.....	.....

Fourth: Compare between the individual duty and the collective duty in the table below:

Aspect	Individual duty	Collective duty
Who is required to do it		
Type of interest achieved through it		
Example		

Enriching my experience:

I refer to Surat An-Nur, find three different Sharia rules and summarize them for my classmates in the classroom.

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I assess myself:

SN	Aspect of Learning	Level Achieved		
		Average	Good	Excellent
1	I define the concept of Sharia rule.			
2	I explain types of Sharia rule.			
3	I give examples of the five types of Sharia rule.			
4	I infer the characteristics of Sharia rules in Islam.			
5	I deduce the type of Sharia rule from the text.			

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Glossary of the Lesson

Term	Meaning
The hadith "Allah has forbidden you ... and Allah dislikes ..."	• "Disobedience to your mothers": disobeying and not doing good deeds towards them. Although disobedience to fathers is also forbidden, only mothers are mentioned here indicate their status and that the mother should be cherished more than the father. • "To withhold or demand": to be stringent, refrain from giving what is due to others and demand what you are not entitled to. • "Bury your daughters alive": Prior to Islam, some Arabs used to bury their daughters alive for fear of poverty or shame. • "Idle talk" spreading stories about people without verifying them and interfering in matters which are not your business. • "Asking too much": it could mean begging or asking about insignificant details. On the other hand, asking question to learn and asking important questions is permitted and not disliked. • "Waste your wealth": spending money and wasting it without reaping any benefit in this world or in the Hereafter.

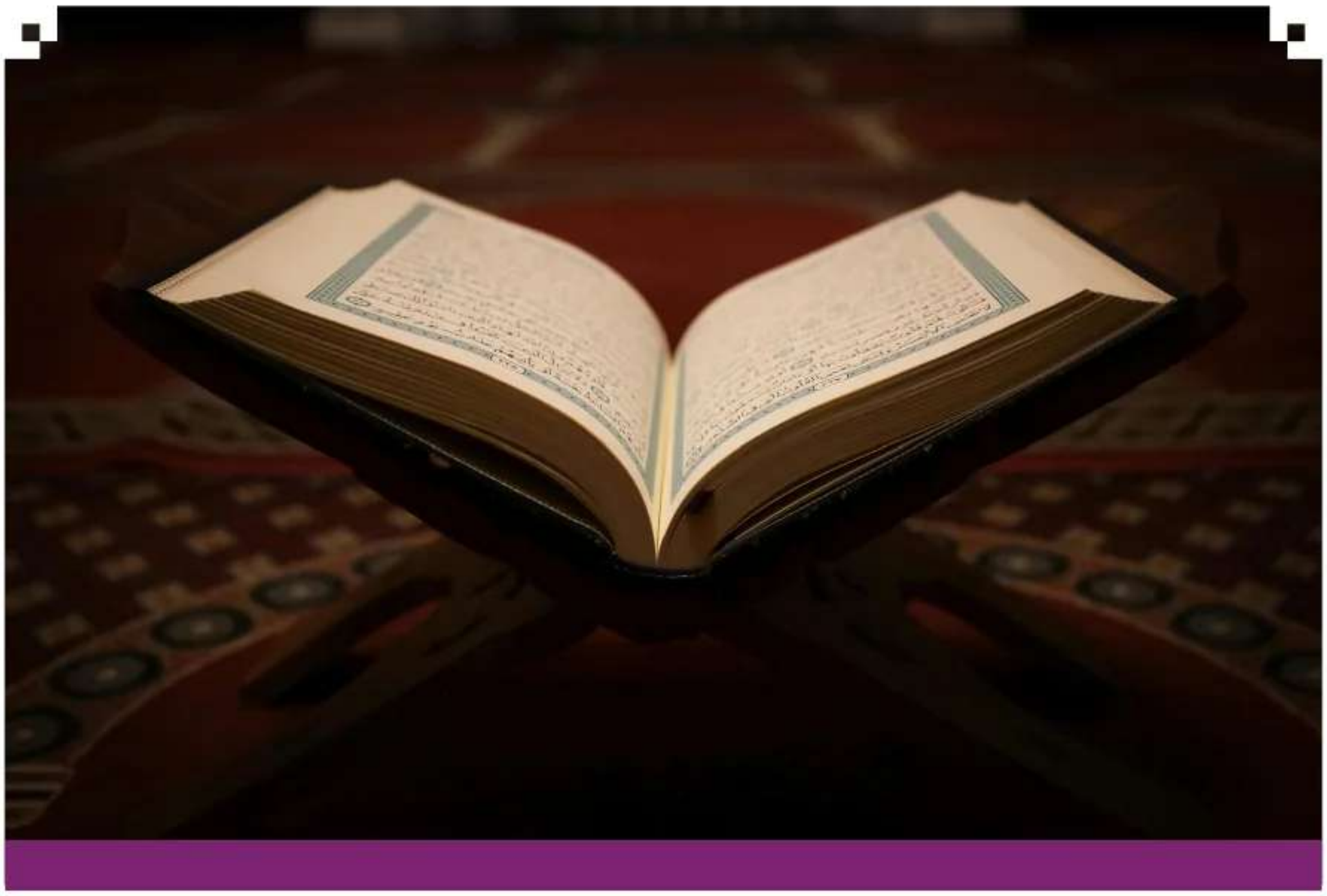
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Forbidden	An order not to do something. The person who does not do the forbidden act will be rewarded for his compliance, and the person who does the forbidden act will have committed a sin.
Sharia rule	• "The effect of what Sharia says": the significance of texts from the Holy Qur'an and true Sunnah of the Prophet (ﷺ). • "Accountable": a sane discerning adult who is free to act. • "Required": It includes a requirement to do something or not to do it. A requirement to do something could indicate something obligatory (duty) or non-obligatory (advisable). A requirement no to do something could be obligatory (forbidden) or non-obligatory (disliked). • "Optional": the person has the option to do it or not do it. It is permitted.
Al-Witr prayer	Semantically, "Witr" means an odd number. Al-Witr prayer is a prayer that is performed between Isha and Fajr prayers. It is called by this name because it consists of an odd number of rak'ahs: one, three or more rak'ahs.

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Backbiting	To say something about an absent person that he will not like if he knows about it. If what you say is true, then this is called backbiting. If what you say is false, then this is called slander.
Permitted	If something is permitted, it means one has the option to do it or not do it.
Disliked	An act that is requested to be avoided but without creating an obligation. The person who avoids the act will be rewarded for his compliance, but the person who does the act will not have committed a sin.
Advisable	An act that is requested to be done but without creating an obligation. The person who does it will be rewarded for compliance, but the person who does not do it will not have committed a sin.
Malicious gossip	Telling two persons what they say about each other to trigger hostility between the two.
Duty	An act that is requested to be done as an obligation. The person who does it will be rewarded for compliance and the person who does not do it will have committed a sin.

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﴿تَنزِيلٌ مِّن رَّبِّ الْعَالَمِينَ﴾

Tanzīlun Min Rabbi Al-`Ālamīna

(This is) a Message sent down from the Lord of the Worlds.

Unit 6

No.	Lesson	Subject	Field
1	Sūrat Al-Wāqi`ah: 75-96	The Holy Qur'an	Divine Revelation
2	A Muslim's Right on His Brother	Hadith	Divine Revelation
3	Etiquette in the Market and Public Utilities	The Values of Islam	The Values and Morals of Islam
4	Imam Ahmed ibn Hanbal (رَحِمَهُ اللّٰهُ)	Sirah (Biography)	Biography and Personalities
5	Blind Imitation	Contemporary Issues	National Identity and Contemporary Issues

LESSON 1

Sūrat Al-Wāqi`ah: 75-96

We read and explore

- read the holy verses from memory observing the rules of recitation.
- explain the vocabulary of the holy verses.
- demonstrate the status of the Holy Qur'an.
- explain the significances incorporated in the holy verses.
- make sure of adhering to the values incorporated in the holy verses.

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I take the initiative to learn:

I reflect:

Allah (تَعَالَى) says:

﴿وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ﴾

(سورة الأنعام: ٩٧)

Wa Huwa Al-Ladhī Ja`ala Lakumu An-Nujūma Litahtadū Bihā Fī Žulumāti Al-Barri Wa Al-Baĥri

It is He Who makes the stars (as beacons) for you, that you may guide yourselves, with their help, through the dark spaces of land and sea: (Sūrat Al-'An`ām: 97)

Also, Allah (تَعَالَى) says:

﴿وَعَلَٰمَٰتٍ وَبِٱلنَّجْمِ هُمْ يَهْتَدُونَ﴾

(سورة النحل: ١٦)

Wa `Alāmātin Wa Bin-Najmi Hum Yahtadūna

And marks and sign-posts; and by the stars (men) guide themselves. (Sūrat An-Naĥl: 16)

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Also, Allah (تَعَالَى) says:

﴿ وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَجَعَلْنَٰهَا رُجُومًا لِّلشَّيَٰطِينِ ۖ وَأَعْتَدْنَا لَهُمْ عَذَابَ ٱلسَّعِيرِ ﴾

[سورة الملك:5]

Wa Laqad Zayyannā As-Samā'a Ad-Dunyā Bimaṣābīĥa Wa

Ja`alnāhā Rujūmāan Lilshshayāṭīni  Wa 'A`tadnā Lahum`Adhāba As-Sa`īri

And we have, (from of old), adorned the lowest heaven with Lamps, and We have made such (Lamps) (as) missiles to drive away the Evil Ones, and have prepared for them the Penalty of the Blazing Fire. (Sūrat al-Mulk : 5)

I infer:

from the verses above:

- the relationship between a believing human being and the stars.

.....

- the goal of scientists as regards discovering the space.

.....

.....

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I use my skills to learn

I recite and memorize:

سورة الواقعة

فَلَآ أُقۡسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ ﴿٧٥﴾ وَإِنَّهُۥ لَقَسَمٞ لَّوۡ تَعۡلَمُونَ
عَظِيمٌ ﴿٧٦﴾ إِنَّهُۥ لَقُرۡءَانٞ كَرِيمٞ ﴿٧٧﴾ فِي كِتَٰبٖ مَّكۡنُونٖ ﴿٧٨﴾ لَّا يَمَسُّهُۥٓ إِلَّا
ٱلۡمُطَهَّرُونَ ﴿٧٩﴾ تَنزِيلٞ مِّن رَّبِّ ٱلۡعَٰلَمِينَ ﴿٨٠﴾ أَفَبِهَٰذَا ٱلۡحَدِيثِ أَنتُم مُّدۡهِنُونَ
﴿٨١﴾ وَتَجۡعَلُونَ رِزۡقَكُمۡ أَنَّكُمۡ تُكَذِّبُونَ ﴿٨٢﴾ فَلَوۡلَآ إِذَا بَلَغَتِ ٱلۡحُلۡقُومَ ﴿٨٣﴾ وَأَنتُمۡ
حِينَئِذٖ تَنظُرُونَ ﴿٨٤﴾ وَنَحۡنُ أَقۡرَبُ إِلَيۡهِ مِنكُمۡ وَلَٰكِن لَّا تُبۡصِرُونَ ﴿٨٥﴾ فَلَوۡلَآ إِن
كُنتُمۡ غَيۡرَ مَدِينِينَ ﴿٨٦﴾ تَرۡجِعُونَهَآ إِن كُنتُمۡ صَٰدِقِينَ ﴿٨٧﴾ فَأَمَّآ إِن كَانَ مِنَ ٱلۡمُقَرَّبِينَ
﴿٨٨﴾ فَرَوۡحٞ وَرَيۡحَانٞ وَجَنَّتُ نَعِيمٖ ﴿٨٩﴾ وَأَمَّآ إِن كَانَ مِنۡ أَصۡحَٰبِ ٱلۡيَمِينِ ﴿٩٠﴾
فَسَلَٰمٞ لَّكَ مِنۡ أَصۡحَٰبِ ٱلۡيَمِينِ ﴿٩١﴾ وَأَمَّآ إِن كَانَ مِنَ ٱلۡمُكَذِّبِينَ ٱلضَّآلِّينَ ﴿٩٢﴾
فَنُزُلٞ مِّنۡ حَمِيمٖ ﴿٩٣﴾ وَتَصۡلِيَةُ جَحِيمٍ ﴿٩٤﴾ إِنَّ هَٰذَا لَهُوَ حَقُّ ٱلۡيَقِينِ ﴿٩٥﴾ فَسَبِّحۡ
بِٱسۡمِ رَبِّكَ ٱلۡعَظِيمِ ﴿٩٦﴾

75. Falā 'Uqsimu Bimawāqi`i An-Nujūmi

76. Wa 'Innahu Laqasamun Law Ta`lamūna `Ažīmun

77. 'Innahu Laqur'ānun Karīmun

78. Fī Kitābin Maknūnin

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79. Lā Yamassuhu~ 'Illā Al-Muţahharūna

80. Tanzīlun Min Rabbi Al-`Ālamīna

81. 'Afabihadhā Al-Ĥadīthi 'Antum Mud/hinūna

82. Wa Taj`alūna Rizqakum 'Annakum Tukadhdhibūna

83. Falawlā 'Idhā Balaghati Al-Ĥulqūma

84. Wa 'Antum Ĥīna'idhin Tanžurūna

85. Wa Naĥnu 'Aqrabu 'Ilayhi Minkum Wa Lakin Lā Tubşirūna

86. Falawlā 'In Kuntum Ghayra Madīnīna

87. Tarji`ūnahā 'In Kuntum Şādiqīna

88. Fa'ammā 'In Kāna Mina Al-Muqarrabīna

89. Farawĥun Wa Rayĥānun Wa Jannatu Na`īmin

90. Wa 'Ammā 'In Kāna Min 'Aşĥābi Al-Yamīni.

91. Fasalāmun Laka Min 'Aşĥābi Al-Yamīni

92. Wa 'Ammā 'In Kāna Mina Al-Mukadhdhibīna Ađ-Đāllīna

93. Fanuzulun Min Ĥamīmin

94. Wa Taşliyatu Jaĥīmin

95. 'Inna Hādhā Lahuwa Ĥaqqu Al-Yaqīni

96. Fasabbiĥ Biāsmi Rabbika Al-`Ažīmi

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Sūrat Al-Wāqi`ah

75. Furthermore I call to witness the setting of the Stars'

76. And that is indeed a mighty adjuration if you but knew'

77. That this is indeed a Qur'an Most Honorable,

78. In Book well-guarded,

79. Which none shall touch but those who are clean:

80. A Revelation from the Lord of the Worlds.

81. Is it such a Message that you would hold in light esteem?

82. And have you made it your livelihood that you should declare it false?

83. Then why do you not (intervene) when (the soul of the dying man) reaches the throat'

84.And you the while (sit) looking on'

85.But We are nearer to him than you, and yet see not'

86.Then why do you not' If you are exempt from (future) account'

87. Call back the soul, if you are true (in the claim of independence)?

88. Thus, then, if he be of those Nearest to Allah,

89. (There is for him) Rest and Satisfaction, and a Garden of Delights.

90. And if he be of the Companions of the Right Hand,

91. (For him is the salutation), "Peace be unto you", from the Companions of the Right Hand.

92.And if he be of those who treat (Truth) as Falsehood, who go wrong,

93. For him is Entertainment with Boiling Water.

94. And burning in Hell-Fire.

95. Verily, this is the Very Truth and Certainty.

96. So celebrate with praises the name of your Lord, the Supreme.

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I explain the Qur'anic vocabulary

بِمَوَاقِعِ النُّجُومِ *(Bimawāqi`i An-Nujūmi)* *setting of the* Stars	Stars twilights.
مَّكْنُونٍ *(Maknūnin)* *well-guarded*	Strongly protected.
مُّدْهِنُونَ *(Mud/hinūna)* *you would hold in light esteem*	Flattering.
الْحُلْقُومَ *(Al-Ĥulqūma)* *the throat*	The point of death.
غَيْرَ مَدِينِينَ *(Ghayra Madīnīna)* *exempt from (future) account*	Will not be accountable.
فَرَوْحٌ وَرَيْحَانٌ *(Farawĥun Wa Rayĥānun)* *Rest and Satisfaction, and a Garden of Delights*	Rejoicing in gardens smelling of basil.
فَنُزُلٌ مِّنْ حَمِيمٍ *(Fanuzulun Min Ĥamīmin)* *Entertainment with Boiling Water*	Being thrown into boiling water.
وَتَصْلِيَةُ جَحِيمٍ *(Wa Taşliyatu Jaĥīmin)* *And burning in Hell-Fire*	Being thrown into blazing fire.

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My Notes

The status and rank of the Qur'an

Allah (تَعَالَّى) swears by the 'setting of the stars' that the Holy Qur'an is a gracious, honorable book containing great benefits and guidance to people. As stars provide guidance in the dark of the night, in the verses of Qur'an too there is guidance to take people from the darkness of ignorance in this worldly life. The words of Allah are pure, protected and preserved against distortion; they are fortified against falsification in any form. Allah (تَعَالَّى) revealed the Qur'an to our master Muhammad (□) from Al-Lawh al-Mahfuz (اللوح المحفوظ The Preserved Tablet), which is only touched by clean angels whom Allah has made this honor specific to them. We are not permitted to touch it unless we are clean. The Qur'anic verses express exclamation as to those who paraded ingratitude against the verses and book of Allah and said they were false meeting the blessings of Allah (عزّ وجلّ), which require thankfulness, with denying the prophets and disbelieving in Allah (تَعَالَّى).

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I reflect and explain:

Allah (تَعَالَى) says:

﴿ ۞ فَلَآ أُقۡسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ ٧٥ وَإِنَّهُۥ لَقَسَمٞ لَّوۡ تَعۡلَمُونَ عَظِيمٌ ٧٦ إِنَّهُۥ لَقُرۡءَانٞ كَرِيمٞ ٧٧ ﴾

[75. Falā 'Uqsimu Bimawāqi`i An-Nujūmi

76. Wa 'Innahu Laqasamun Law Ta`lamūna `Ažīmun

77. 'Innahu Laqur'ānun Karīmun.]

"75. Furthermore I call to witness the setting of the Stars'

76. And that is indeed a mighty adjuration if you but knew'

77. That this is indeed a Qur'an Most Honorable."

- Who has Allah (تَعَالَى) sworn by?

.....

- I identify the response to this swearing.

.....

- I explain the advantage of swearing and the response to it.

.....

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Allah (تَعَالَى) says:

﴿ ۞ فَلَآ أُقۡسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ ٧٥ وَإِنَّهُۥ لَقَسَمٞ لَّوۡ تَعۡلَمُونَ عَظِيمٌ ٧٦ ﴾

[75. Falā 'Uqsimu Bimawāqi`i An-Nujūmi

76. Wa 'Innahu Laqasamun Law Ta`lamūna `Ažīmun]

"75. Furthermore I call to witness the setting of the Stars'

76. And that is indeed a mighty adjuration if you but knew."

I explain:

Allah (تَعَالَى) says has sworn by the settings of the stars and not by the stars themselves and described this as being a mighty 'adjuration'.

.....

I explain:

my duty towards the Holy Qur'an.

.....

I demonstrate:

the significances of the description of the Holy Qur'an in the words of Allah (تَعَالَى):

﴿ إِنَّهُۥ لَقُرۡءَانٞ كَرِيمٞ ﴾

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['Innahu Laqur'ānun Karīmun]

"That this is indeed a Qur'an Most Honorable."

1. It is 'most honorable' in terms of its source as it has been revealed by Allah (تَعَالَّى).

2. It is 'most honorable' in terms of its rank, teachings and goals.

3. It is 'most honorable' as regards the reward of those who recite it as every letter is rewarded by a hasanah (حسنة the good of this world) and a hasana is rewarded by ten hasanahs.

4. .....

5. .....

The condition of man during the pangs of death and when dead:

First Allah (عزّ وجلّ) demonstrated the favor of the Holy Qur'an and its rank; He (سُبحانهُ وتَعَالَّى) tells us of the condition of a human being in his death throes. Death is a truth to man and all other creatures. Allah (تَعَالَّى) set the angels this task- that of ending a man's life. The angels do only as they are commanded, and they never disobey Allah (عزّ وجلّ). When fate arrives, nothing can stop it or return the soul to the body of its owner whether the body is close by or faraway. Only the good deeds of man benefit him when facing his fate; man's reward is linked to his action and the whole matter is in the hands of Allah (عزّ وجلّ).

I explain:

the wisdom behind mentioning death:

.....

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I identify:

in cooperation with my group what indicates the following meanings in the holy verses:

- the inability of men to ward off death.

.....

- Those around the dead person cannot see the angels who have come to take his soul away:

.....

The destiny of people after death:

The holy verses demonstrate the condition of people on account of their deeds in worldly life; people are divisible into three categories:

1. Allah (تَعَالَى) says:

﴿ فَأَمَّآ إِن كَانَ مِنَ ٱلْمُقَرَّبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾ ﴾

[88. Fa'ammā 'In Kāna Mina Al-Muqarrabīna

89. Farawĥun Wa Rayĥānun Wa Jannatu Na`īmin]

"88. Thus, then, if he be of those Nearest to Allah,

89.(There is for him) Rest and Satisfaction, and a Garden of Delights."

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The nearest to Allah: these have been previously mentioned at the beginning of the Surah. These are people who hasten to do charitable deeds and who have taken priority in terms of strong belief and numerous good deeds. Allah (تَعَالَّى) moves them near to Him and makes them enter the highest level of paradise where He bestows on them eternal bliss, tranquility, comfort and pleasure.

2. Allah (تَعَالَّى) says:

﴿ وَأَمَّآ إِن كَانَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ﴿٩٠﴾ فَسَلَٰمٌ لَّكَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ﴿٩١﴾ ﴾

90. Wa 'Ammā 'In Kāna Min 'Aṣĥābi Al-Yamīni

91. Fasalāmun Laka Min 'Aṣĥābi Al-Yamīni

90. And if he be of the Companions of the Right Hand,

91. (For him is the salutation), "Peace be unto you", from the Companions of the Right Hand.

The companions of the right hand: this is another type of Paradise dwellers who have been saved the guilt and major sins in worldly life. Hence Allah (تَعَالَّى) gives them the bliss of Paradise and safety from torture by fire in the Afterlife.

3. Allah (تَعَالَّى) says:

﴿ وَأَمَّآ إِن كَانَ مِنَ ٱلْمُكَذِّبِينَ ٱلضَّآلِّينَ ﴿٩٢﴾ فَنُزُلٌ مِّنْ حَمِيمٍ ﴿٩٣﴾ وَتَصْلِيَةُ جَحِيمٍ ﴿٩٤﴾ ﴾

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[92. Wa 'Ammā 'In Kāna Mina Al-Mukadhdhibīna Aḍ-Ḍāllīna

93. Fanuzulun Min Ĥamīmin

94. Wa Taṣliyatu Jaĥīmin]

"92.And if he be of those who treat (Truth) as Falsehood, who go wrong,

93.For him is Entertainment with Boiling Water.

94.And burning in Hell-Fire."

The companions of the left hand: these are the ones who have denied resurrection and the signs of Allah (عزّ وجلّ); who have lost the righteous path. Therefore, there penalty is Hellfire to burn in its fires and drink hot, boiling water.

The Surah concludes by saying that all the things mentioned by Allah (تَعَالَّى) pertaining to resurrection, reckoning and reward on deeds represent the undoubted truth. Allah (عزّ وجلّ) has made this plain to people perhaps that they may regain rationality and return to their Lord as the door of repentance is open. We have to keep the position of Allah (تَعَالَّى) above things unbecoming of Him in submissiveness to His greatness and might- Sub□ān Allāh (سبحان الله Allah is Perfect), the Great, the Mighty.

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I identify:

the deeds of these three categories of people in worldly life on the basis of the reward Allah (تَعَالَى) has prepared for them in the Afterlife:

Category	Nearest to Allah	Companions of the right hand	Companions of the left hand
.....	.....	.....	.....
.....	.....	.....	.....
.....	.....	.....	.....

I reflect and determine:

Allah (تَعَالَى) says:

﴿ فَرَوْحٌ وَرَيْحَانٌ ﴾

Farawĥun Wa Rayĥānun

Rest and Satisfaction, and a Garden of Delights

- In cooperation with my group and by using the dictionary, I determine the difference between arawĥ (رَوح with fatha on ra) and rūḥ (رُوح with dhama on ra).

- ar- rawĥ (الرَوح): .....

- ar- rūḥ (الرُوح): .....

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I explain:

- The holy verses mentioned the reward of the three categories on the Day of Judgment in detail at the beginning of the Surah and then reminded us at the end of the Surah of their overall reward.

I think carefully and complete:

Allah (تَعَالَى) says:

﴿فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ﴾

96. Fasabbiĥ Biāsmi Rabbika Al-`Ažīmi

96. So celebrate with praises the name of thy Lord, the Supreme.

- Of the practices that assist in increasing the glorification of Allah (سُبحانهُ وتَعَالَى) in the hearts:

1. Quitting acts of disobedience and sins and being conscious of the observance of Allah (سُبحانهُ وتَعَالَى) in all circumstances.
2. Contemplating the creations of Allah (عزّ وجلّ).
3. .....

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I organize my concepts

Sūrat Al-Wāqi`ah (75-96)

The rank of the Qur'an

1. A gracious book full of good.

2. Only touched by those who are clean.

3. A revelation from the Lords of the Worlds

Man in the throes of death

When a man is dying all mankind will fail in returning the soul to the body.

Categories of people in the Day of Judgment

1. The nearest to Allah previously mentioned.

2. Companions of the right hand.

3. Companions of the left hand; those who treat the Truth as falsehood, the misguided.

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Student Activities

I answer by myself

First, what is the significance of the words of Allay (تَعَالَى):

﴿ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ﴾

Lā Yamassuhu~ 'Illā Al-Muṭahharūna

Which none shall touch but those who are clean:

.....

.....

Second, explain concluding the Surah by Tasbīḥ (تسبيح Subḥān Allāh):

.....

Third, explain the significance of the following verses:

﴿إِنَّهُ لَقُرْآنٌ كَرِيمٌ﴾

('Innahu Laqur'ānun Karīmun)

That this is indeed a Qur'an Most Honorable".

.....

﴿فِي كِتَابٍ مَّكْنُونٍ﴾

(Fī Kitābin Maknūnin)

In Book well-guarded".

.....

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﴿وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ﴾

(Wa Taj`alūna Rizqakum 'Annakum Tukadhdhibūna)

And have you made it your livelihood that you should declare it false?"

Fourth, describe the condition of those nearest to Allah on the Day of Resurrection:

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Fifth, explain the following vocabulary items:

SN	Vocabulary item	Meaning
1	أَفَبِهَذَا الْحَدِيثِ *(ʾAfabihadhā Al-Ĥadīthi)* *Is it such a Message*	
2	وَتَصْلِيَةُ جَحِيمٍ *(Wa Taşliyatu Jaĥīmin)* *And burning in Hell-Fire*	
3	فَسَبِّحْ *(Fasabbiĥ)* *So celebrate*	
4	بِاسْمِ رَبِّكَ *(Biāsmi Rabbika)* *the name of your Lord*	

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Enriching my experience

I conduct a search on the characteristics of the Qur'anic discourse and choose three of them and then briefly present them to the students under the supervision of the teacher.



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I assess myself

SN	Aspect of Learning	Level Achieved		
		Average	Good	Excellent
1	I recite the holy verses from memory observing the rules of recitation			
2	I explain the vocabulary of the holy verses.			
3	Demonstrate the rank of the Holy Qur'an.			
4	I explain the significances incorporated in the holy verses.			
5	I make sure of adhering to the values incorporated in the holy verses.			

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LESSON 2

A Muslim's Right on His Brother

We read and explore

- memorize the hadith and recite it from memory.
- explain the vocabulary of the hadith.
- explain the significances of the hadith.
- be keen on positive community participation.

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I take the initiative to learn:

Rashid complained from pain in his neck and saw a doctor. The doctor said the pain was caused by sitting in one posture for long periods in front of the computer and other devices. The doctor told him to take rest for a week and to choose a correct posture when using electronic equipment in general especially tablet computers and specifying frequent breaks in addition to exercise.

Rashid friends decided to visit him at home.

I propose and plan:

a suitable program for the visit to be successful.

.....

.....

.....

I use my skills to learn

Abu Huraira (رضي الله عنه) reported Allah's Messenger (ﷺ) as saying: "Six are the rights of a Muslim over another Muslim. It was said to him: "Allah's Messenger (ﷺ), what are these?" Thereupon he (ﷺ) said: "When you meet him, offer him greetings; when he invites you to a feast accept it, when he seeks your advice, advise him, and when he sneezes and praises Allah, then pray for mercy upon him; and when he becomes ill, visit him; and when he dies follow him (his funeral)."
(Narrated by Muslim)

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I learn the vocabulary of the hadith:

Invites	Invites you to a meal or banquet
Seeks your advice	Consults you on a matter
Pray for mercy upon him (tashmeet تشميت)	Say to him 'May Allah have mercy on you"- implying that he should rejoice over the annoyance of his enemy, the devil.
Visit him	Pay him a visit when he is sick.
Follow him	Participate in his funeral procession to the cemetery

I understand the significance of the hadith:

In this hadith the Prophet (ﷺ) mentioned six rights a Muslim has over another Muslim in order to strengthen social ties and empower Islamic values and ethics among people because these rights are capable of diffusing peace, love and cooperation between people. This is so because they entwine appreciation and respect of man and positive participation in joys and sorrows. These rights are:

First, offering greeting:

This means saluting by saying, "السَّلَامُ عَلَيْكُم (assalamualaikum) peace be upon you" because this makes both parties feel tranquility and comfort and removes anxiety and apprehension as to each other. This does not mean one has to be naïve and trust people of every walk of life thus turning oneself into and easy prey for swindlers and exploiters. Rather, one must use one's mind and judge both the deeds and words of others meticulously.

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Illuminations

Peace (السَّلَامُ) is the salutation of Islam in worldly life and the Hereafter.

Taking initiative in greeting others is recommended; in greeting it must be taken into consideration a rider ought to greet one who is walking; and someone who is walking ought to greet someone who is sitting, and so on. Also, responding to greeting is obligatory; it is sufficiency duty (فرض كفاية farḍ al-kifāya) i.e. if one person greets a group of people and one of them responds, the duty is lifted from the group and the one who has responded wins reward.

I explain:

the significance of the fact that the Prophet (ﷺ) established rights for Muslims over one another:

.....

I investigate:

the social groups which have rights in Islam:

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

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I think then answer:

Who begins salutation in the following cases:

- Saeed met a group of his classmates in the school yard.

- Abdullah met his elderly neighbor in the street.

I form an opinion:

of the following cases in cooperation with my group:

- Salim greets everyone he sees in the street and feels safe with him arguing that salutation is a right.

- While Abdullah was riding by the side of his father in the car, he saw his friend Majid in the street and said, 'Hi Majid'.

Second: accepting an invitation

This is especially applies to a wedding banquet because it contributes to declaring the marriage. An invitee has to express his pleasure with, and appreciation of, the inviter by attending the banquet in order to enhance good benevolent relations between members of society especially relatives and al-arahm (الأرحام uterine relatives). It is worth mentioning here that an invitee should avoid negative criticism.

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A Sharia Ruling

Accepting a wedding banquet invitation is obligatory; but accepting invitations to other banquets is recommended (مستحبة mustahabbah).

I make a judgment:

on the following conduct and give a justification:

- Hussam told the inviter that the food was not delicious.

.....

- Someone accepted the invitation of his neighbor, but he made sarcastic remarks of some invitees.

.....

I summarize:

the effect of accepting an invitation on the invitee and the inviter.

.....

.....

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Third: advising someone who seeks advice

Asking advice from someone indicates trust in him and recognition of his wisdom. This reflects the need of the one who is seeking advice. The advisor should give his advice honestly and direct the advice seeker to what is good, free him of confusion and protect him from harm. The Messenger (ﷺ) said, "A consultant is trustworthy" (Narrated by Abu Daoud).

I infer:

some of the requirements of asking for advice in the following cases:

- Someone asked his teacher's advice on the correct way of studying his lessons at home.

.....

- Someone asked advice on how to bluff in selling food stuffs to customers.

.....

Fourth, praying for mercy upon one who sneezes:

If a Muslim sneezes and then praises Allah, it is obligatory on the one sitting next to him to say, "May Allah have mercy upon you", i.e. may Allah keep you away from injury. This signifies loving good for the sneezer and makes him feel his rank in the eye of the person who says to him "May Allah have mercy upon you". Feelings of endearment are deepened between the two and their relationship increases in terms of honesty and serenity.

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A Sharia Ruling

Saying "May Allah have mercy upon you" (tashmeet تشميت)) is fard-'ain (فرض عين a binding personal duty)

I propose:

How does the sneezer respond to one who says to him "May Allah have mercy on you" if he praises Allah (تَعَالَى)?

.....

I explain:

the sound action to take if the sneezer forgets to praise Allah of Allay (تَعَالَى).

.....

Fifth, visiting sick persons:

Visiting sick people lessens their sufferings and stirs in them pleasure and contentment when they find that they are the focus of the visitor's attention. The visitor must express his concern with the sick person by requesting the complete recovery of the sick person via du'a (supplication), encouraging him through kind talk and spurring him to lay aside his apprehensions. The visit also has a good effect on the relatives of the sick person; this diffuses compassion, sympathy and communication in society.

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I discover:

in the following cases some aspects of the etiquette of visiting the sick :

- Someone sits long hours with the sick person.

.....

- Someone brings the patient food arguing that the food provided by the hospital is not enough.

.....

- Someone tells the patient that some deaths occurred because of the same disease the patient is suffering from.

.....

- Someone uses an instrument which disturbs other patients.

.....

Sixth, participation in funeral processions:

This means walking after the body of the dead person to its final abode and participating in its burial. One participating in a funeral procession should not miss the prayer for the dead if he can. He should offer du'a repeatedly asking mercy and forgiveness for the dead because this is a form of loyalty to the dead and a noble Islamic value. When entering the cemetery, one should repeat the words of the Messenger (ﷺ) who used to say: "Peace be upon the dwellings of believers what you have been promised tomorrow has come to you" (Narrated by Muslim). Then one should offer du'a for them and avoid treading or sitting on a grave.

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I explain:

The efforts exerted by the UAE to take care of endowments.

.....

I investigate:

I complete the following table by writing Sharia ruling in cooperation with my classmates:

Act	Ruling
Salutation (assalamu)	Sunnah
Responding to salutation	.....
Giving advice	Obligatory (muakkadah) Sunnah
Saying to one who sneezes "May Allah have mercy upon you" (تشميت)	.....
Accepting an invitation to a wedding banquet	Duty
Visiting the sick	.....

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I organize my concepts

A Muslim's rights over another Muslim are six

Saying "May Allah have mercy upon you" to a sneezer (تشميت العاطس).

.....

.....

Giving sincere advice to him.

.....

.....

Of the benefits of giving advice

Love, affinity and compassion.

.....

Sowing trust between people.

.....

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Student Activities

I answer by myself

First, what are the effects left by a visit on the spirit of a patient?

.....

.....

Second, what is the requirement of giving advice to one who seeks it?

.....

Third, explain the importance of the rights mentioned in the hadith to the individual and society?

.....

.....

Fourth, what is meant by the following:

1. Asked advice from you?

.....

2. Say "May Allah have mercy upon you"?

.....

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Enriching my experience

- I design an awareness-raising bulletin on the meaning of salutation, its method and effect on society and send it to my classmates via the e-mail of the Ministry of Education specified for students.
- By consulting the scientific references in the school library, I search for aspects of the mercy of the Creator (عزّ وجلّ) on the sneezer and summarize the findings of the search to my fellow students.

My Imprint

By referring to hadiths, I explain some components of the society of the UAE.

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I assess myself

SN	Aspect of Learning	Level Achieved		
		Average	Good	Excellent
1	Memorizing the hadith.			
2	Explaining the vocabulary used in the hadith.			
3	Explaining the rights mentioned in the hadith.			
4	Identifying the importance of these rights.			
5	Explaining the significances of the hadith			

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LESSON 3

Etiquette in the Market and Public Utilities

We read and explore

- explain the etiquette in the market.
- memorize the market du'ā' (دعاء invocation).
- make sure of maintaining etiquette in the market and public utilities.
- explain the relationship of a Muslim with public utilities.
- mention aspects of Islam's sponsoring of public facilities.
- infer the etiquette of public utilities.

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I take the initiative to learn:

Allah (تَعَالَى) says:

﴿ لَّيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَّكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ﴾

(سورة النور: ٢٩)

Laysa `Alaykum Junāĥun 'An Tadkhulū Buyūtāan GhayraMaskūnatin Fīhā Matā`un Lakum Wa Allāhu Ya`lamu Mā Tubdūna Wa Mā Taktumūna

It is no fault on your part to enter houses not used for living in, which serve some (other) use for you: And Allah has knowledge of what you reveal and what you conceal. (Sūrat An-Nūr: 29)

I discuss and deduce:

- The holy verses permit people to enter places not designated to residence such as mosques, schools, beaches, parks, markets and others. What do we call these places?

.....

- What is the Qur'anic sentence which indicates the importance of these places to satisfying the needs of people?

.....

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- What is the significance of concluding the holy verse by the words of Allah (تَعَالَى):

﴿... وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ﴾

Wa Allāhu Ya`lamu Mā Tubdūna Wa Mā Taktumūna

But Allah knows all that you reveal and you conceal. (Sūrat Al-Mā'idah: 99)

The importance of markets in Islam

Markets have been considered over the ages and difference of times and places the most popular venues where people meet because they represent an important means of earning a living and a necessary place for satisfying needs. Therefore, Islam has accorded special attention to markets. The first action taken be the Prophet (ﷺ) was to order building a market in al-Madīnah al-Munawarah (the radiant city).

Also, markets are spacious places where people have to exhibit gracious morals, where a bright image of Islam comes into focus and where the significances of good examples are embodied. Hence it was imperative to identify market etiquette in addition to laws and controls which organize markets. Trade and market deals played an important role in spreading Islam through ethical realistic practices of Islam and its morals, including tolerance, integrity, loyalty and avoiding deception as happened in east and southeast Asia.

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Some aspects of market etiquette:

First dhikr (remembrance) Allah (تَعَالَى):

Allah (تَعَالَى) says:

﴿فَإِذَا قُضِيَتِ الصَّلَاةُ فَانتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ﴾

(سورة الجمعة: ١٠)

Fa'idhā Quđiyati Aş-Şalāatu Fāntashirū Fī Al-'Arđi WaAbtaghū Min Fađli Allāhi Wa Adhkurū Allaha KathīrāanLa`allakum Tufliĥūna

And when the Prayer is finished, then may you disperse through the land, and seek of the Bounty of Allah. And celebrate the Praises of Allah often (and without stint): that you may prosper. (Sūrat Al-Jum`ah: 10)

A Muslim should not cease remembering Allah (تَعَالَى) in all his conditions. If he enters the market, he should use the invocation of Allah's Messenger in which he said, "Whoever enters the market and says: 'None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise. He gives life and causes death, and He is living and does not die. In His hand is all good and He is Omnipotent over all things.' Allah will wipe a million bad deeds from his record and grant him a million good deeds, and will elevate him a million degrees (of virtue) (Narrated by at-Tirmithi)

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I infer:

the effect of this invocation on the behavior of a Muslim and the way he deals with others in the market.

Second, leniency in selling and buying:

Allah's Messenger (ﷺ) said, "May Allah's mercy be on him who is lenient in his buying, selling, and in demanding back his money [or debts]" (Narrated by al-Bukhārī). Leniency means being easy-going and kindhearted in dealing with others and in choosing good words.

I form a view:

Someone bought a commodity and used it for a week and then he wanted to return it:

Third, not causing harm to others:

Allah's Messenger (ﷺ) said, "If anyone of you passed through our mosque or through our market while carrying arrows, he should hold the iron heads" or he said, "… he should hold (their heads) firmly with his hand lest he should harm one of the Muslims with it" (Narrated by al-Bukhārī and Muslim).

Measured against arrows is everything leading to harming people or exposing them to danger. This comprises all forms of harm such loud voice, or not sticking to the queue in shopping, or having in one's company some animals which are feared by children.

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I expect:

the responses to a question put to a random sample of people on forms of harm in the markets in our present age.

Fourth, lowering one's gaze:

People, men and women, mix with one another repeatedly in markets and, therefore, lowering one's gaze becomes one of the necessities which preserve the privacy and humanity of the person. Allah (تَعَالَى) says:

﴿قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ (٣٠) وَقُل لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

(سورة النور)

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30. Qul Lilmu'uminīna Yaghuḍḍū Min 'Abṣārihim Wa Yaĥfažū Furūjahum Dhālika 'Azká Lahum 'Inna Allāha KhabīrunBimā Yaṣna`ūna

31. Wa Qul Lilmu'uminmāti Yaghḍuḍna Min 'Abṣārihinna Wa Yaĥfažna Furūjahunna Wa Lā Yubdīna Zīnatahunna 'Illā Mā Žahara Minhā Wa Līaḍribna Bikhumurihinna `Alá Juyūbihinna Wa Lā Yubdīna Zīnatahunna 'Illā Libu`ūlatihinna 'Aw 'Ābā'ihinna 'Aw 'Ābā'i Bu`ūlatihinna 'Aw 'Abnā'ihinna 'Aw 'Abnā'i Bu`ūlatihinna 'Aw 'Ikhwānihinna 'Aw Banī 'Ikhwānihinna 'Aw Banī'Akhawātihinna 'Aw Nisā'ihinna 'Aw Mā Malakat 'Aymānuhunna 'Awi At-Tābi`īna Ghayri 'Ūlī Al-'Irbati Mina Ar-Rijāli 'Awi Aṭ-Ţifli Al-Ladhīna Lam Yažharū `Alá `Awrāti An-Nisā' Wa Lā Yaḍribna Bi'arjulihinna Liyu`lama Mā Yukhfīna Min Zīnatihinna Wa Tūbū 'IláAllāhi Jamī`āan 'Ayyuhā Al-Mu'uminūna La`allakumTufliĥūna (Sūrat An-Nūr)

30. Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do.

31. And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O you Believers! Turn you all together towards Allah, that you may attain Bliss. (Sūrat An-Nūr)

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I form a view of:

- putting on excessive ornaments in the markets:

.....

- severe penalties on flirting:

.....

I mention:

Some practices in the market which are abominable to Allah (تَعَالَى):

1. bluffing

2. false oath

3. neglecting some religious duties

4. .....

5. .....

I propose:

solutions to the following problems in the markets:

- cheating in commodities.

.....

- crowding at the cashiers'.

.....

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Public utilities:

These include all facilities which satisfy public interest as well as land and sea natural environments; the right to benefit from these applies to all according to the pattern of benefit specified under the jurisdiction of the state.

I give examples:

Public utility	Examples
Natural utilities	.....
Places of worship	.....
Health utilities	.....
Educational utilities	.....
Sport and entertainment utilities	.....
Commercial utilities	.....
Infrastructure	Streets and pavements and their surroundings of trees, flowers, street lights, traffic signals, means of public transport, water grids, sewage systems and others.

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A Muslim's relationship with public utilities:

The relationship between public utilities and a Muslim is built on achieving public and private interests; public utilities are intended to serve Muslims, facilitate their lives and serve future generations. Preserving public utilities is a religious and national duty which is obligatory on the individual and a civilized behavior reflecting the bright image of Muslims and good citizens. The Prophet (ﷺ) explained to us that removing a harmful thing from the path is a part of belief in Allah (ﷻ); if this holds true what about construction and preserving public utilities? Allah's Messenger (عزّ وجلّ) said, "There is no Muslim who plants a tree or sows seeds and then a bird, or a person, or an animal eats from it except that it is charity for him" (Narrated by al-Bukhārī and Muslim). The hadith explicates that any damage to public utilities is an act of corruption in earth (الفساد في الأرض al-fasad fi al-ard) and depriving Allah's creations from benefits of these utilities. This is forbidden by Sharia whether the act is motivated by absurd objectives, carelessness or fury because Allah (تَعَالَى) says:

﴿وَإِذَا تَوَلَّى سَعَى فِي الأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الفَسَادَ﴾

(سورة البقرة: ٢٠٥)

Wa 'Idhā Tawallá Sa`á Fī Al-'Arđi Liyufsida Fīhā Wa Yuhlika AlĤartha Wa An-Nasla Wa Allāhu Lā YuĥibbuAl-Fasāda

When he turns his back, His aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allah loves not mischief. (Sūrat Al-Baqarah: 205)

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Sustainable Development

This is the kind of development that meets the needs of the present without compromising the ability of future generations to meet their own needs.

Aspects of the way Islam takes care of public utilities:

Islam has instilled in the soul of man a system of self-control as regards taking care of environment and public utilities in two ways:

First, building, repairing and beautifying environment and public utilities through construction and afforestation. Allah (تَعَالَى) says:

﴿ وَأَنزَلَ لَكُم مِّنَ السَّمَاءِ مَاءً فَأَنبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ... ﴾

(سورة النمل:٦٠)

Wa 'Anzala Lakum Mina As-Samā'i Mā'an Fa'anbatnā Bihi Ĥadā'iqaDhāta Bahjatin

"...and Who sends you down rain from the sky? Yea, with it We cause to grow well-planted orchards full of beauty of delight..." (Sūrat An-Naml: 60)

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Second, protecting environment and public utilities against destruction.

I form a view:

of the following modes of conduct and give reasons:

Mode of conduct	View	Reason
Someone participates in an awareness-raising campaign in his neighborhood.	.....	.....
A girl takes photographs of other girls without asking for permission to do so.	.....	.....
One performed wuḍūʾ (ablution) at the mosque and was economical in using water.	.....	.....
Someone warns his family from throwing rubbish out of the window of the war.	.....	.....
Someone writes meaningless phrases on the walls of his school.	.....	.....

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Etiquette in public utilities:

I infer from the following Sharia texts the etiquette in public utilities:

Sharia text	Public utilities etiquette
Allah (تَعَالَّى) says: "... وَلَا تَجَسَّسُوا..." (سورة الحجرات: ١٢) *Wa Lā Tajassasū* *"…And spy not on each other behind their backs…") Sūrat Al-Ĥujurāt: 12)*	.....
Allah (تَعَالَّى) says: : وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِن صَوْتِكَ إِنَّ أَنكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ) (سورة لقمان: ١٩) *Wāqşid Fī Mashyika Wa Aghđuđ Min Şawtika 'Inna 'Ankara Al-'Aşwāti Laşawtu Al-Ĥamīri* *"And be moderate in your pace, and lower your voice; for the harshest of sounds without doubt is the braying of the ass." (Sūrat Luqmān: 19)*	.....

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Allah (تَعَالَى) says:

"... حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ"

(سورة الأنعام: ١٤١)

Ĥaşādihi Wa Lā Tusrifū 'Innahu Lā Yuĥibbu Al-Musrifīna

"...the harvest is gathered. But waste not by excess: for Allah loves not the wasters." (Sūrat Al-'An`ām: 141)

Allah's Messener (ﷺ) said, "And removing a harmful thing from the path is a charitable act" (Narrated by Muslim).

I imagine:

If I were in charge of parks and recreation grounds at the Municipality, what are the decisions I would make by virtue of my position of responsibility?

1. .....

2. .....

3. .....

4. .....

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I organize my concepts

Forms of etiquette in the market and public utilities

Of market etiquette

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

Public utilities

They include:

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

Aspects of Taking care of public utilities in Islam

1. .....
2. .....

Of public utilities etiquette

1. .....
2. .....
3. .....

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Student Activities

I answer by myself

First, I infer market etiquette from the following Sharia texts:

Sharia text Market etiquette

Allah (تَعَالَى) says:

﴿ قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ... ﴾ سورة النور:)

٣٠)

Qul Lilmu'uminīna Yaghuḍḍū Min 'Abṣārihim

"Say to the believing men that they should lower their gaze..." (Sūrat An-Nūr: 30)

.....

Allah's Messenger (ﷺ) said, "None amongst you should point a weapon towards his brother, for he does not know that Satan might cause the weapon to slip from his hand and he might injure anyone and thus he may fall into Hellfire" (Narrated by al-Bukhārī and Muslim).

.....

Allah's Messenger (ﷺ) said, "Whoever enters the market and says: 'None has the right to be worshipped except Allah, alone, without partner...' (Narrated by at-Tirmithi).

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Of the qualities of the Messenger (ﷺ): "He is neither rude nor loud in the markets, nor does he return evil with evil, but rather he pardons and forgives. (Narrated by al-Bukhārī).

Second, put a tick (✓) next to the correct statement and a cross (X) next to the incorrect one in the following:

- A merchant whose trading does not make him neglect praying in the market prayer place.
- A pupil left a can and pack of sandwiches on the floor of the school yard arguing that the school yard was full of rubbish.
- Someone raised the volume of the recorder of his new car very high announcing his joy on acquiring the new car.
- Of the etiquette of public parks is respecting the privacy of others and avoiding eavesdropping on their conversations.

Third, complete the following:

A) The importance of the markets lies in the fact that they are:

1. .....

2. .....

B) Of the etiquette of entering a market: remembering Allah (تَعَالَّى) by the proverbial invocation: ""None has the right to be worshipped except Allah, alone

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Enriching my experience

- I browse on the Internet for the hadith of the Messenger (ﷺ) in which he speaks of manners of sitting on paths/streets.
- I write three signpost phrases urging my fellow students to preserve the cleanness of the school to be hung on a visible place.

I assess myself

SN	Aspect of Learning	Level Achieved		
		Average	Good	Excellent
1	I make sure of preserving market etiquette.			
2	I repeat the proverbial invocation of the Messenger (ﷺ) whenever I enter the market.			
3	I understand the concept of public utilities.			
4	I am aware of the importance of preserving public utilities.			
5	I make sure of maintaining the etiquette of public utilities.			

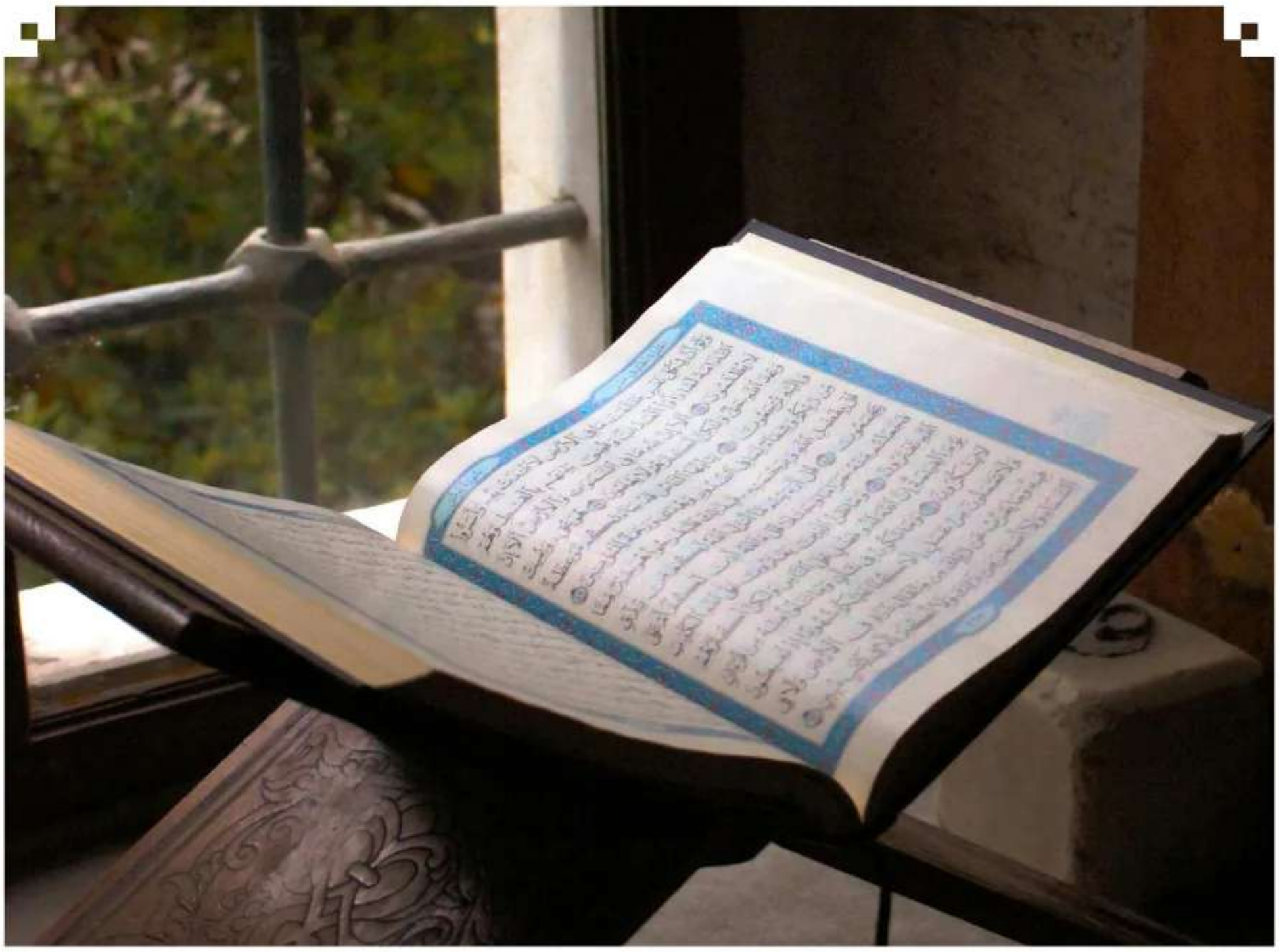
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Lesson lexicon

Term	Meaning
اقتضى (iqtadha) demanding back his money	Asking others to repay their debts.
environment	The surroundings amid which man lives including earth and its living organisms such as plants, animals and inanimate things like earth, water and air.
Sustainable development	This the kind of development that meets the needs of the present without compromising the ability of future generations to meet their own needs.
as-sakhab (الصخب) clamor	Loud intermingling sounds.
Public utilities	Everything build by the state for public interest; they include natural land and marine environments; the right of benefiting from these utilities is granted to all people.
an-nubub (النّبلُ) weapon	Weapon here means arrow or spear.
an-naslu (النّصلُ) blade	The pointed iron head of an arrow or spear.

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LESSON 4

Imam Ahmed ibn Hanbal
(رَحِمَهُ اللّٰهُ)

We read and explore

- identify the genealogy of Imam Ahmed ibn Hanbal (رَحِمَهُ اللّٰهُ).
- follow and explain his journey in search of knowledge.
- explain his role in serving the Prophet's hadiths.
- infer his ethical characteristics from the stances he took during his life.
- emulate the example of the role of Imam Ahmed (رَحِمَهُ اللّٰهُ) in serving Islam and Muslims.

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I take the initiative to learn:

Islamic schools of thought (المذاهب الفقهية al madhahib al fiqhiyah) represent the views of senior scholars in Islamic jurisprudence. These scholars exerted great efforts to clarify what is right in conformance to the commands and prohibitions of Allah (تَعَالَى). Their disciples in every age continued to explain and clarify these views and all confirm that difference between schools of thought in Islamic jurisprudence is difference in furu' (فروع branches). Every Muslim has the right to adhere to the view of this or that scholar because they are all diligent scholars Excellent by sincerity to their religion.

I draw a comparison:

between madhabb (مذهب school of thought) and party in terms of meaning and goal.

Aspect of comparison	(مذهب) School of thought	Party
Meaning	.....	.....
Goal	.....	.....
Any other difference	.....	.....

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I use my skills to learn

The name and genealogy of Imam Ahmed:

He is Abu Abdullah Ahmad bin Muhammad bin hanbal al-Shaybānī; a jurist and Muhaddith (scholar) and the founder of the Hanbali school (المذهب الحنبلي)in Islamic jurisprudence. He was born in Baghdad and grew up there.

I reflect and identify:

the relationship between the upbringing of Ahmed in Baghdad and his acquiring knowledge.

His scientific life:

First: his quest for knowledge and Sheikhs:

Imam Ahmed (رَحِمَهُ اللّٰهُ) grew up an orphan as his father died when he was a child and his mother undertook taking caring of him. She directed him toward seeking knowledge and used to take him to the assemblies of scholars and wait for him until the learning session was over and then take him back home. Also, she (رَحِمَهُا اللّٰهُ) used to spend the night in prayer for as long as Allah willed and then she would heat water for him to perform wudu (ablution) and pray before the beginning of the lesson. Thus her son continued to seek knowledge under the instructions of the most renowned scholars of his age like Al-Shafi'i and Al Qadi Abu Yusuf (رحمهما الله).

Imam Ahmed started his quest for knowledge when he was a child and memorized the Holy Qur'an and continued to study other sciences with

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punctuality. At the age of fifteen he focused on hadith sciences and on memorizing hadiths until he became the leading Muhaddith (محدث hadith scholar) of his age and at a later stage wrote his book on hadith Musand Imam Ahmed.

When he as twenty he started to study Fiqh (jurisprudence) Science until he became a prominent scholar as a jurist (فقيه faqih) and hadith scholar.

In his quest for knowledge, Imam Ahmed went through numerous hardships. He went to al-Sham, Makkah and Al Madinah Al Munawarah, as well as Yemen and many other countries to meet scholars and learn from them. On many occasions he travelled on foot because of his tight financial condition.

I summarize:

the mother's role in the success of her sons as it figures in the biography of Imam Ahmed.

.....

I draw a comparison :

between the search for knowledge in the age of Imam Ahmed and the search for knowledge today.

.....

I propose:

some sciences and fields of specialization required by society today.

.....

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I express my view:

- of the facilities provided by the UAE inside and outside the state to students searching for knowledge.

.....

- of building Sharia colleges and Sharia institutes in the state.

.....

Second: knowledge and work:

Imam Ahmed (رَحِمَهُ اللّٰهُ) was keen on acquiring knowledge the same way he was keen on work and production as he loathed laziness and inactivity. Instances of this include:

- When his provisions ran out, he used to work as hired laborer in preference to relying on another person. In one of his journeys he worked as a porter when he ran out of money.
- He used to act according to what he taught. He (رَحِمَهُ اللّٰهُ) said, "I never recorded a hadith by the Prophet (ﷺ) without acting according to what it teaches. Once I came across a hadith which said the Prophet (ﷺ) had wet cupping performed on him and gave the 'hajjam' (حجام therapist practicing wet cupping) a dinar and so I too gave the 'hajjam' a dinar".
- He used to teach his disciples traditional science and among his famous disciples were the two Imams al- Bukhārī' and Muslim (رحمهما الله).

I Explain:

the importance of having words conform to deeds.

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Third: Imam Ahmed (رَحِمَهُ اللّٰهُ) and the Prophet's hadiths

Imam Ahmed worked on compiling the hadiths of Allah's Messenger (ﷺ). He travelled to several places to learn hadith from scholars. He compiled hadiths in Makkah, Madinah, Iraq, al-Sham, Yemen and other places in his Musand (مسند supported), which contained forty thousand hadiths. He classified his Musand according to the name of the Companion who narrates the hadith. For instance, he compiled all the hadiths narrated by Abu Bakr (رضي الله عنه) in one section called "Musand Abu Bakr" and so o until his book was completed and became known as 'Al-Musand' or 'Musand Ahmed'. The 'Musand' preserved the hadiths of the Prophet (ﷺ) from loss, protected them against lies and facilitated people's access to hadith, including scholars and students. He (رَحِمَهُ اللّٰهُ) also wrote other books including Kitab al-Zuhd (the Book of Abstinence) and Ahkam Al-Nisa (Rules on Women).

I explain:

the relationship between 'Musnad Ahmed' and as-Sahihain (الصحيحين the two sahihs).

.....

The characteristics of Imam Ahmed:

- **Piety and devoutness**: He used to fast and pray a lot. His Sheikh said of him, "I have never seen one who is more knowledgeable in Fiqh and more pious than Ahmed".

Gratitude: Imam Ahmed ibn Hanbal (رَحِمَهُ اللّٰهُ) met one of the sons of Imam Al-Shafi'i and Imam Ahmed said to the son of Al-Shafi'i, " Your father is one of six people I supplicate for them in the last part of the night (as-sahr-السّحَر)".

- **Tolerance and forgiveness**: He (رَحِمَهُ اللّٰهُ) never hated any one and used to say, "Anyone who mentions my name or hurts me is forgiven except fabricators. I read the words of Allah:

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﴿وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾
" (سورة النور: ٢٢)

Wa Līa`fū Wa Līaşfaĥū 'Alā Tuĥibbūna 'An Yaghfira Allāhu Lakum Wa Allāhu GhafūrunRaĥīmun

"let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful."

i.e. who mentions my name or hurts me I forgive him.

- **Patience and stamina**: He endured hardships in his search for knowledge.
- **self-pride**: He never borrowed money from anyone; rather he used to work in any job and lived on what he earned.

I mention:

other characteristics that appear in the biography of Imam Ahmed (رَحِمَهُ اللّٰهُ).

.....

.....

His death:

Imam Ahmed (رَحِمَهُ اللّٰهُ) died in Baghdad where he grew up. His funeral was attended by a large number of people. Historians mentioned that on the day he died no prayed 'asr (afternoon) prayer in the mosques of Baghdad.

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I infer:

the significance of the attendance of the funeral of Imam Ahmed.

.....

I identify:

the basic steps in the quest for knowledge:

1. .....

2. .....

3. .....

I conduct a search and explain:

under the supervision of the teacher the significance of the story of Imam Ahmed when he heard of Abdul Razaq Al San'ani in Makkah and his travelling with him to the lands of Yemen in spite of the long distance and lack of money until he was considered the Ḥafīẓ (حافظ memorizer) his age.

.....

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I organize my concepts

Imam Ahmed (رَحِمَهُ اللّٰهُ)

His name and genealogy:	His search for knowledge and his Sheikhs:	His role in Sunnah:	His characteristics:	His death:
.....	.....	.....	.....	.....
.....	.....	.....	.....	.....
.....	.....	.....	.....	.....
.....	.....	.....	.....	.....
.....	.....	.....	.....	.....

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Student Activitiesv

I answer by myself

First, explain the effect of growing up on the life of Imam Ahmed (رَحِمَهُ اللّٰهُ)

- A Muslim benefits from his surrounding circumstances to develop his skills

.....

.....

Second, mention in two points the importance of Al Musand book:

.....

.....

Third, make a judgment on the actions of Imam Ahmed (رَحِمَهُ اللّٰهُ) in the following situations:

- Al-Marwazi said, "When he remembered death, Imam Ahmed would choke with grief".

.....

Yahya ibn Ma'in (رَحِمَهُ اللّٰهُ) said, "I have never seen the like of Ahmed ibn Hanbal; I accompanied him for fifty years during which he never boasted of what he knew".

.....

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Fourth, identify the things which helped Imam Ahmed in his quest for knowledge:

.....

Fifht, mention the most important characteristics of Imam Ahmed (رَحِمَهُ اللّٰهُ):

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

Enriching my experience

I prepare a table containing the most famous scholars in the age of Imam Ahmed (رَحِمَهُ اللّٰهُ) showing the name of scholar, specialization (the science he was Excellent in), residence (the place where he became famous) and his public relations (his relation with Imam Ahmed).

My Imprint

I learned from the biography of Imam Ahmed to:

- make perseverance and diligence in the quest for knowledge my path to serving my homeland,
- .....
- .....

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I assess myself

SN	Aspect of Learning	Level Achieved		
		Average	Good	Excellent
1	I respect all scholars and appreciate their efforts.			
2	I make sure of acquiring knowledge and showing diligence in searching for it.			
3	I memorize the Prophet's hadiths.			
4	I explain the significances of the events which Imam Ahmed (رَحِمَهُ اللّٰهُ) had experienced.			
5	I identify characteristics and classify them according to their importance.			

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LESSON 5

Blind Imitation

We read and explore

- explain the concept of imitation.
- explain the position of Islam towards blind imitation.
- identify the causes of the spread of blind imitation.
- distinguish between good imitation and bad imitation.
- infer the hazards of blind imitation to the individual and society.
- make sure of avoiding the hazards of blind imitation.

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I take the initiative to learn:

The General Directorate of Customs destroyed large numbers of counterfeit commodities; counterfeit commodities destroyed were (647584 commodities) including eyeglasses, perfumes, mobile telephones, pens, balls, automobile spare parts and electronic devices. The Director of contraband seizures at Dubai Airport said that these commodities cause damages to the consumers and economy in addition to the fact that are inconsistent with standards and metrology.

I expect:

the hazards of counterfeit automobile spare parts to the individual and society when they are sold as authentic spare parts.

.....

I analyze:

The following statement: consistent with standards and metrology.

.....

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I use my skills to learn

The concept of Imitation:

In language: linguistically the meaning of imitation is mimicry, forgery and fraud; it has other meanings as well. The concept of imitation means a person acts like someone else in words, deeds, belief or behavior. If this happens without evidence or awareness or perception, it becomes blind imitation.

From dictionaries

Plural is 'imitations', from the root 'imitate'; in its Arabic context imitate (taqlid- تقليد) means successors taking from predecessors things that people inherit with respect to customs, creeds, practices, behavioral norms together with the public appearances attached to this inheritance. If one tries to imitate others, this means one will follow their example. Fraud means imitating an art piece or painting whereas literal imitation is mimicking a traditional text and following its example without any semblance of creativity. Pantomime is the art of imitating sound and movement.

I infer:

the case in which imitation is correct.

.....

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I investigate:

matters in which imitation occurs:

.....

Blind imitation is not restricted to a particular field; rather it pervades all domains of life, behavioral modes and manners without regard to religion, ethics and the customs of society.

I reflect and mention:

a form of blind imitation in appearance in the present time:

.....

I summarize:

imitation is two types, which are:

1. .....

2. .....

The position of Islam towards blind imitation:

Allah (تَعَالَى) says:

﴿ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴾

(سورة المائدة: ١٠٤)

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Wa 'Idhā Qīla Lahum Ta`ālaw 'Ilá Mā 'Anzala Allāhu Wa 'Ilá Ar-Rasūli Qālū Ĥasbunā Mā Wajadnā `Alayhi 'Ābā'anā 'Awalaw Kāna 'Ābā'uuhum Lā Ya`lamūna Shay'āan Wa Lā Yahtadūna

"When it is said to them: "Come to what Allah has revealed; come to the Messenger: They say: "Enough for us are the ways we found our fathers following." What! Even though their fathers were void of knowledge and guidance?" (Sūrat Al-Mā'idah: 104)

I identify:

what the verse calls for.

I explain:

the argument some people used as excuse for not following the right.

I infer:

from the overall meaning of the verse the ruling on blind imitation (permissible/impermissible).

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Causes of the spread of blind imitation:

People are affected by one another; relatives, neighbors and friends imitate one another as regards behavior, way of speaking or lifestyle in a manner which conforms to their religion and morals without obliterating their characters or incurring damage. A believer is open to influences and imitates what is beneficial to him and to others. However, some people imitate others without distinction between what is good and what is bad. Thus, they imitate others even in forbidden matters and this is blind imitation which is impermissible in Islam and unacceptable to the mind and logic. So, what drives some people to follow this dangerous path?

There are many causes leading to this type of behavior including:

1. weakness of character and lack of self-confidence whereby weak people imitate the strong,
2. ignorance of religion, morals and the traditions of society leading one to imitate others in everything without awareness of understanding.
4. a person's lack of a goal in life and thus he resorts to preoccupy himself with imitating others without distinction,
5. jealousy and the desire to show off as some people try to attract attention and thus imitate others in everything irrespective of its significance or value.

I mention:

other causes of the spread of blind imitation:

.....

.....

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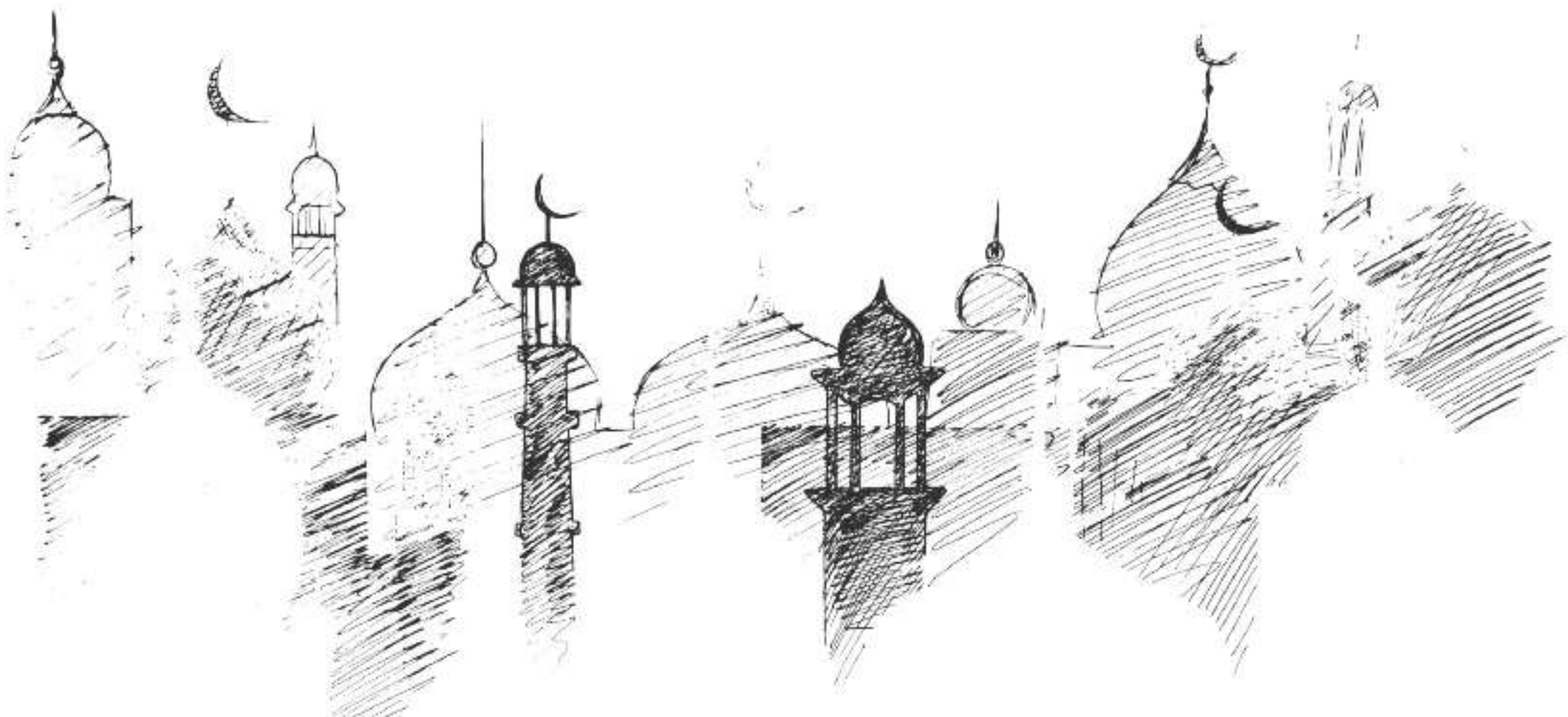
I classify:

in cooperation with my group the following cases according to the table below:

Case	Correct imitation (insightful)	Blind imitation	Justification
Someone imitates another's haircut and cuts all his hair except a small part at the front of his head.			Abdullah ibn Omar reported that Allah's Messenger (ﷺ) forbade qaza' (القَزع) which is shaving part of a boy's hair and leaving part. (Narrated by Muslim)
Someone imitates others in respecting appointments.			.....
Someone imitates a country in the quality of manufacturing.			.....
Someone talks in a way imitative of women.			.....

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Someone responds to insult with an insult.			Repel .....
Someone imitates another in wearing trousers with one leg shorter than the other.			.... the customs of society.
Someone imitates others by respecting order.			.....



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The danger of blind imitation:

Imitation in matters that benefit the individual and society and realize their interests such as imitating others in the search for knowledge, research, invention and creativity in the fields of medicine, industry, trade and other fields is unobjectionable and required because it is good for all. On the other hand, danger lies in blind imitation of behavior, actions and ideas without regard for the beliefs, culture and heritage of society because it often turns the imitator into a subordinate and leads to:

1. obliterating the character of man and insulting his society and homeland. The Messenger (ﷺ) said, "Whoever imitates a people is one of them." (al-Jaami' as-Sagheer),

2. promoting the culture and ideas of the one being imitated without being aware of the hazards of attached ideas that might be pervert and destructive,

3. stifling the spirit of innovation and creativity in the imitator because the ceiling of his ambition is to be like those whom he imitates,

4. squandering money and becoming overburdened by debts to no avail although the imitator knows that he cannot keep abreast of those whom he is imitating; Allah (تَعَالَى) says:

﴿إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا﴾
(سورة الإسراء: ٢٧)

'Inna Al-Mubadhdhirīna Kānū 'Ikhwāna Ash-Shayāṭīni Wa Kāna Ash-Shayṭānu Lirabbihi Kafūrāan

"Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (himself) ungrateful" (Sūrat Al-'Isrā': 27)

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I give examples :

from real life situations for every danger of the dangers above in cooperation with my group and under the supervision of my teacher.

1. .....

2. .....

3. .....

4. .....

I expect:

other dangers of blind imitation:

1. .....

2. .....

Tackling blind imitation:

Tackling this behavior requires:

- being keen on pleasing Allah (عزّ وجلّ),
- setting oneself a goal in life, which one remembers always and works on achieving it,
- reading and equipping oneself with knowledge,
- choosing good friends and enlisting the help of experienced people in choosing acquaintances and friends.

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I propose:

in cooperation with my group and under the supervision of my teacher other solutions to deal with blind imitation.

1. .....

2. .....

I discuss:

with my group the effect of critical thinking on avoiding blind imitation.

.....

I organize my concepts

Blind imitation	
The concept of imitation	A person following- imitating- others in words or deeds or belief or conduct.
The position of Islam towards imitation	.....
Causes of its spread	.....
The danger of blind imitation	.....
Tackling blind imitation	.....

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Student Activities

I answer by myself

First, explain the concept of blind imitation.

.....

Second, mention three of the dangers of blind imitation to the individual and society.

1. .....

2. .....

3. .....

Third, mention the most important methods of tackling blind imitation.

1. .....

2. .....

3. .....

4. .....

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Fourth, assess the situations in the table below: which is blind imitation and which is other than this:

SN	Situation	Assessment
1	A girl wears hijab but her hair drops out in imitation of her friend.	....
2	A female student practices fitness exercises every morning in imitation of her teacher.	....

Enriching my experience

- Under the supervision of the teacher, I write a summary of the interpretation of the words of Allah (تَعَالَى):

﴿وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾ (سورة الأعراف: ٢٨)

Wa 'Idhā Fa`alū Fāĥishatan Qālū Wajadnā `Alayhā'Ābā'anā Wa Allāhu 'Amaranā Bihā Qul 'Inna Allāha Lā Ya'muru Bil-Faĥshā'i 'Ataqūlūna `Alá Allāhi Mā Lā Ta`lamūna (Sūrat Al-'A`rāf: 28)

When they do aught that is shameful, they say: "We found our fathers doing so"; and "(Allah) commanded us thus": Say: "Nay, Allah never commands what is shameful: do you say of Allah what you know not?"

- I conduct a search on the effect of the media on the spread of blind imitation among youth.

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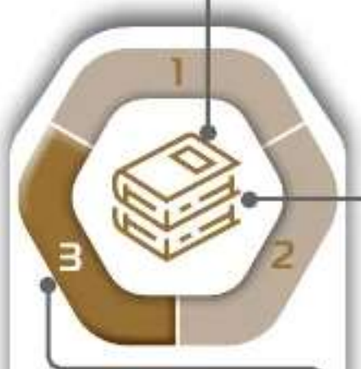
I assess myself

SN	Aspect of Learning	Level Achieved		
		Average	Good	Excellent
1	I understand the meaning of blind imitation.			
2	I can distinguish between blind imitation and conscious quoting.			
3	I avoid acting like others and imitating them blindly.			
4	I explain the position of Islam towards blind imitation.			
5	I am aware of the hazards of blind imitation to my identity and character.			

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