UNITED ARAB EMIRATES
MINISTRY OF EDUCATION

عـام المجتـمع
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2031

2025-2026

# Islamic Education

## Student book

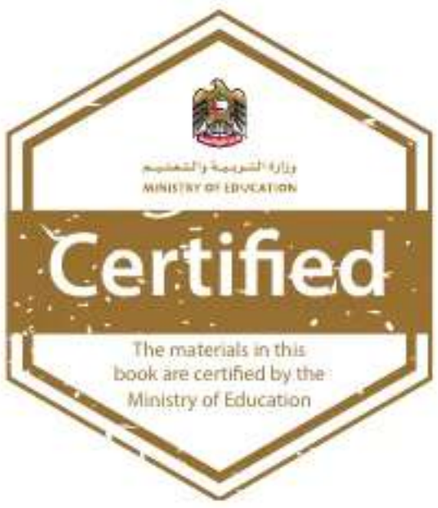
Grade
10

# Islamic Education

## Student book

Grade 10

Volume 2




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

# Cover label guide

## Cycle 03 Color




Grade

09

Advanced

Icon indicates the book type (**Example, Course book**)

Number 3 has been shaded to represent the **volume of Course book**

Number 9 Shows grade level

Shows stream type

- Course book
- Activity book (workbook)
- Reading book (Arabic, social)
- Interactive Student Guide (Math)
- Activity Lab Manual (Science)
- Teacher Guide


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## Fatwas

# Introduction

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

This is the text book on Islamic Education, which we present to our dear sons and daughters the students in grade 10, hoping that it proves to be beneficial to them.

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

The authors of the book were keen on translating curriculum criteria into comprehensive content; this necessitated identifying the outcome of learning criteria at the beginning of each lesson under the heading ' This lesson teaches me to'. Each Lesson comprises an introduction titled "Let the initiative to all earn" and a presentation under the heading "I use my skills to all earn" and a conclusion under the heading "I organize my concepts". This is followed by ' student activities' , which focuses on three types: a general activity to all students. This as titled "I answer by myself". There are enriching activities for distinguished students titled "Enriching my experience" and applied activities titled "I assess myself".

The book embeds an attempt to strike a balance between religious knowledge and learning activities by introducing the necessary religious knowledge and concepts to students. It has also provided them with two simultaneous gateways to increase and enrich their knowledge via classroom learning activities. The book has also targeted the realization of the characteristics of Emirati students in this age- group and developing those characteristics that are peculiarly belong to the

21st century, thinking skills and the requirements of sustainable development.

The book has focused on religious knowledge and concepts that are required by students in this age-group and on linking this knowledge and these concepts to contemporary life and its novelties in the light of the principles of Sharia, whose hallmark is moderation, tolerance, positivity and individual and communal responsibilities. The book has also accorded attention to developing performance skills that relate to Islamic education and has given special emphasis to Islamic values in pursuit of structuring conscious personalities that adhere to religion and contribute to nation building.

Moreover, the book comprises multiple and diverse learning activities that contribute to developing critical thinking in students. This is a contemporaneous requirement that fortifies students against deviant ideas and uninformed initiation. Critical thinking also contributes to developing creative and inventive thinking; as part of UAE's Centennial Plan 2071 of achieving excellence and innovation in Education. In its scheme, the book also seeks to develop skills of problem solving and making sound decisions in actively manner and contributes to sharpening the skills of students and raising their awareness by investing in material and human potentialities and preserving and developing the nation's weal th.

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

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

Allah knows best the intention behind our deeds.

04

content is defined on smart learning app


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# The World is a Place of Action

## Sūrat Al-Kahf: 45-59

### We read and explore

- recite the holy verses observing the rules of recitation.
- explain the vocabulary used in the holy verses.
- explain the significance of the holy verses.
- analyze the example mentioned in the holy verses.
- infer the meaning of Allah's honoring of man.
- apply the rules of constructive dialogue.



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## I take the initiative to learn

The greatest obstacle between man and faith is the illusive nature of the world life and the way man pursuits at the expense of the world life in reflecting on the proofs of the monotheism and resurrection. This led the 'Owner of the two Gardens' to deny the 'Hour' when the thought that his 'two gardens' were enduring beyond the reach of annihilation saying:

﴿ وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً ﴾

(Wa Mā Aẓunnu As-Sā`ata Qā'imatan) "I think not that the Hour will ever come."

Allah, glorified be He, commanded His Prophet, peace be upon him Peace be upon him, to give people an example of how finite life is similar to rainwater, which irrigates land and background springs upon its result of this and become entwined upon one another. This phenomenon is expressed in terms of the mixture to indicate abundance and fertility. Then the plant is dry up and decomposed into particles blown away in all directions by the winds. Every beginning has an end and this draws a miniature image of the world life, whether being long or short. Then Allah, glorified be He, says:

﴿ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ﴾

(Wa Kāna Allāhu Al Kulli Shay' in Muqtadirān) "...it is (only) Allah who prevails over all things". This is a parenthetical sentence intended as a reminder of Allah's ability to create things and their opposites making beginnings the passage to endings. This is the perfection of ability.

## I discuss

the following statement and infer its significance to world life:

"A sufficient amount of water is beneficial; but if the amount surpasses satisfaction, it becomes hurtful and fatal."



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## I use my skills to learn

### I recite and memorize:

سورةُ الكهفِ

قالَ تعالى: ﴿ وَٱضۡرِبۡ لَهُم مَّثَلَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا كَمَآءٍ أَنزَلۡنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخۡتَلَطَ بِهِۦ نَبَاتُ ٱلۡأَرۡضِ فَأَصۡبَحَ هَشِيمًا تَذۡرُوهُ ٱلرِّيَٰحُۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ مُّقۡتَدِرًا ﴿٤٥﴾ ٱلۡمَالُ وَٱلۡبَنُونَ زِينَةُ ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ وَٱلۡبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيۡرٌ عِندَ رَبِّكَ ثَوَابٗا وَخَيۡرٌ أَمَلٗا ﴿٤٦﴾ وَيَوۡمَ نُسَيِّرُ ٱلۡجِبَالَ وَتَرَى ٱلۡأَرۡضَ بَارِزَةٗ وَحَشَرۡنَٰهُمۡ فَلَمۡ نُغَادِرۡ مِنۡهُمۡ أَحَدٗا ﴿٤٧﴾ وَعُرِضُواْ عَلَىٰ رَبِّكَ صَفّٗا لَّقَدۡ جِئۡتُمُونَا كَمَا خَلَقۡنَٰكُمۡ أَوَّلَ مَرَّةِۭۚ بَلۡ زَعَمۡتُمۡ أَلَّن نَّجۡعَلَ لَكُم مَّوۡعِدٗا ﴿٤٨﴾ وَوُضِعَ ٱلۡكِتَٰبُ فَتَرَى ٱلۡمُجۡرِمِينَ مُشۡفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيۡلَتَنَا مَالِ هَٰذَا ٱلۡكِتَٰبِ لَا يُغَادِرُ صَغِيرَةٗ وَلَا كَبِيرَةً إِلَّآ أَحۡصَىٰهَاۚ وَوَجَدُواْ مَا عَمِلُواْ حَاضِرٗاۗ وَلَا يَظۡلِمُ رَبُّكَ أَحَدٗا ﴿٤٩﴾ ﴾.

*45. Wa-ḍrib lahum mathal al-ḥayāatid-dunyā kamā'in anzalnāhu minas-samā'i fakhtalaṭa bihi nabātul-arḍi fa aṣbaḥa hashīman tadhrūhur-riyāḥ; wa kānallāhu 'alā kulli shay'in muqtadirā.*

*46. Al-mālu wal-banūna zīnatul-ḥayātid-dunyā wal-bāqiyātuṣ-ṣāliḥātu khayrun 'inda rabbika thawābanw wa khayrun amalā.*

*47. Wa yawma nusayyirul-jibāla wa taral-arḍa bārizatanw wa ḥasharnāhum falam nughādir minhum aḥadā.*

*48. Wa 'uriḍū 'alā rabbika ṣaffā; laqad ji'tumūnā kamā khalaqnākum awwala marratin; bal za'amtum allan naj'ala lakum mawi'dā.*

*49. Wa wuḍi'al-kitābu fa taral-mujrimīna mushfiqīna mimmā fīhi wa yaqūlūna yā waylatanā mālihādhal-kitābi lā yughādiru ṣaghīratan wa lā kabīratan illā aḥṣāhā; wa wajadū mā 'amilū ḥāḍirā; wa lā yaẓlimu rabbuka aḥadā.*



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45. Set forth to them the similitude of the life of this world: It is like the rain which We send down from the skies: the earth's vegetation absorbs it, but soon it becomes dry stubble, which the winds do scatter. (It is only) Allah who prevails over all things.

46. Wealth and sons are (but) allurements of the life of this world: But the things that endure, good deeds, are best in the sight of your Lord, as rewards, and best as (the foundation for) hopes.

47. One Day We shall remove the mountains, and you will see the earth how level it stretch, and We shall gather them (all together, nor shall We leave out any one of them.

48. And they will be marshalled before your Lord in ranks, (with the announcement), "Now have you come to Us (bare) as We created you first: aye, you thought We shall not fulfil the appointment made of you to meet (Us)!":

49. And the Book (of Deeds) will be placed (before you); and you will see the sinful in great terror because of what is (recorded) therein; they will say, "Ah! woe is us! what a Book is this! It leaves out not a thing small or great, but takes account thereof!" They will find all that they did, placed before them. And not one will your Lord treat with injustice.

## I study the explanation of the Qur'anic vocabulary

| Evidence | Favors of charity |
|---|---|
| هَشِيمًا<br>(Hashīman) stubble | destroyed, broken |
| الْبَاقِيَات<br>(Al - Bāqiyāt u) things that endure | Things that remain and their rewards continue |
| الْكِتَابُ<br>(Al - Kitābu) the Book | a record of a person's deeds |
| مُشْفِقِينَ<br>(Mushfiqīna) in great terror | afraid of something still in the making |

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## I understand the significance of the Qur'anic verses

### Allurements of the life of this world

The narration about world life continues; Allah, glorified be He, created adornments to world life- wealth and sons. Wealth is given precedence because it is coveted by all - children and grown-ups, youth and all men like. Wealth is fostering in occurring to one's mind, adornment has transient, temporal presence before vanishing just like finite world life. Therefore, Allah, glorified be he, alerts us to engage in increasing good deeds because their reward is forever. Hence Allah, glorified be He, has attached good deeds to a better hope than that attached to wealth and sons. Wealth and sons may or may not materialize; but the reward of good deeds is beyond doubt because it is a promise from Allah, glorified be He. The Messenger, Peace be upon him, said "Perform the enduring good deeds (al-baqiat al-salihat)" more frequently. "They asked, "What are these enduring good deeds?" He said "Takbir (Allahu Akbar), Tahlil (La ilaha illallah), Tasbih (subhanAllah) al hamdu lillah and la hawla wa la quwwata illa billah. (Narrated by Ibn Hayyan). The "things that endure (al-baqiat)" are mentioned before 'good deeds (al-salihat)' to emphasize that what precedes that (allurements of the life) is not enduring and this is brevity, a kind of eloquence.

The holy verses then remind us of what lies beyond world life and portray the state of things on the Day of Resurrection, the scene when mankind is marshaled before the Lord of the Worlds. This reminder is given so that mankind may repent and regret their disbelief and try to regain rationality before it is too late. Otherwise, they will be left without an excuse or argument and that day when mountains will move from their locations and disintegrate for a reason that only Allah, glorified be He,

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will s. The surface of earth becomes a fruitful sight of the beholder without being hidden by mountains, trees or animals. All people will be assembled by the command of their Lord, without exception. This is expressed in the past tense 'assembled' while denoting a future action to confirm its occurrence. People will be presented at the Lord of the Worlds in queues; no one hiding another. They have a choice in this as they listen to the Truth saying:

﴿لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ﴾

*"(Laqad Ji' tumūnā Kamā Khal aqnākum Awwal a Marrat in)*

*"...Now have you come to Us (bare) as We created you first ...".*

You have come from dust. All ah, glorified and exalted be He, has resurrected you and made you alive after having become dust. You thought there would be no reckoning after death. This is intended as rebuke for having denied resurrection when they were involved in world ly life where they persisted in their obstinacy and arrogance and continued in their sins and aggression. All is written in the records of their deeds, which are laid bare in front of them. These records contained small and major wrongs with proofs and numbers. When they see these records, they will scream 'woe on us'. This is a cool ing from agony, pain and regret when repentance is of forego ne pleas. All ah, glorified and exalted be He, is fair to all, neither decreasing the reward of an obedient servant, nor increasing the punishment of a disobedient servant; He is most merciful. The Messenger, Peace be upon him, said: "All ah is more merciful to His servants than this lady to her son" (Narrated by Al - Bukhari).

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## I expect

how mountains are going to disappear on the Day of Resurrection?

## I reflect and infer

Allah, glorified be He, says:

﴿ وَعُرِضُواْ عَلَىٰ رَبِّكَ ﴾

(Wa Uriḍū ʿAlā Rabbika) "And they will be marshalled before your Lord...". He did not say "And they will be marshalled before us". Infer the significance of this in cooperation with any group.

## I find a link

between the weather conditions of the earth and the subject of the hadīth verses.

## I find a link

between the weather conditions of the earth and the subject of the hadīth verses.



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## I investigate

some of the descriptions of the mountains on the Day of Resurrection in the Holy Qur'an

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سورةُ الكهفِ

قالَ تعالى: ﴿ وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ كَانَ مِنَ ٱلْجِنِّ فَفَسَقَ عَنْ أَمْرِ
رَبِّهِۦٓ ۖ أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌۢ ۖ بِئْسَ لِلظَّٰلِمِينَ بَدَلًا ﴿٥٠﴾
مَّآ أَشْهَدتُّهُمْ خَلْقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَا خَلْقَ أَنفُسِهِمْ وَمَا كُنتُ مُتَّخِذَ ٱلْمُضِلِّينَ عَضُدًا ﴿٥١﴾
وَيَوْمَ يَقُولُ نَادُوا۟ شُرَكَآءِىَ ٱلَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟ لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ﴿٥٢﴾
وَرَءَا ٱلْمُجْرِمُونَ ٱلنَّارَ فَظَنُّوٓا۟ أَنَّهُم مُّوَٰقِعُوهَا وَلَمْ يَجِدُوا۟ عَنْهَا مَصْرِفًا ﴿٥٣﴾ وَلَقَدْ صَرَّفْنَا فِى هَٰذَا
ٱلْقُرْءَانِ لِلنَّاسِ مِن كُلِّ مَثَلٍ ۚ وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَىْءٍ جَدَلًا ﴿٥٤﴾ وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓا۟
إِذْ جَآءَهُمُ ٱلْهُدَىٰ وَيَسْتَغْفِرُوا۟ رَبَّهُمْ إِلَّآ أَن تَأْتِيَهُمْ سُنَّةُ ٱلْأَوَّلِينَ أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ قُبُلًا ﴿٥٥﴾
وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ وَيُجَٰدِلُ ٱلَّذِينَ كَفَرُوا۟ بِٱلْبَٰطِلِ لِيُدْحِضُوا۟ بِهِ ٱلْحَقَّ ۖ
وَٱتَّخَذُوٓا۟ ءَايَٰتِى وَمَآ أُنذِرُوا۟ هُزُوًا ﴿٥٦﴾ وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ فَأَعْرَضَ عَنْهَا وَنَسِىَ مَا قَدَّمَتْ
يَدَاهُ ۚ إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۖ وَإِن تَدْعُهُمْ إِلَى ٱلْهُدَىٰ فَلَن
يَهْتَدُوٓا۟ إِذًا أَبَدًا ﴿٥٧﴾ وَرَبُّكَ ٱلْغَفُورُ ذُو ٱلرَّحْمَةِ ۖ لَوْ يُؤَاخِذُهُم بِمَا كَسَبُوا۟ لَعَجَّلَ لَهُمُ ٱلْعَذَابَ ۚ
بَل لَّهُم مَّوْعِدٌ لَّن يَجِدُوا۟ مِن دُونِهِۦ مَوْئِلًا ﴿٥٨﴾ وَتِلْكَ ٱلْقُرَىٰٓ أَهْلَكْنَٰهُمْ لَمَّا ظَلَمُوا۟ وَجَعَلْنَا
لِمَهْلِكِهِم مَّوْعِدًا ﴿٥٩﴾ ﴾.

50. Wa Idh Qul nā Lil mal ā' ikat i Sjud ū Li' dam Fasaj ad ū Il l ā' Ibl īsa Kāna Mina Al - Jinni Fafasaqa An Amri Rabbihi ~' Afat at t akhidh ūnahu Wa Dhurrīyat ahu ~ Min 'Awl iyā' a Min Dūnī Wa Hum Lakum Adūwun Bi' sa Lil žžāl imīna Badal āan.

51. Mā Ash/hadt uhum Khal qa As- Samāwāt i Wa Al - ' Ard Wa Lā Khal qa Anfusihim Wa Mā Kunt u Mut t akhidha Al - Mud l īna Add āan.

52. Wa Yawma Yaqūl u Nādū Shurakā' iya Al - Ladhīna Za`am t um Fada`awhum Fal am Yast aj ībū Lahum Wa Ja`al nā Baynahum Mawbiqāan

53. Wa Ra' á Al - Muj rimūna An- Nāra Fažannū Annahum Muwāqi`ūhā Wa Lam Yaj idū Anhā Maş rifāan.

54. Wa Laqad Şarrafnā Fī Hādhā Al - Qur' āni Lil nāsi Min Kul l i Mat hal in Wa Kāna Al - ' Insānu Akt hara Shay' in Jadal āan.

55. Wa Mā Mana`a An- Nāsa An Yu' uminū Idh Jā' ahumu Al - Hudá Wa Yast aghfirū Rabbahum Il l ā An Ta' t iyahum Sunnat u Al - ' Awwal īna Aw Ya' t iyahumu Al - `Adhābu Qubul āan.

56. Wa Mā Nursil u Al - Mursal īna Il l ā Mubashshirīna Wa Mundhirīna Wa Yuj ādil u Al - Ladhīna Kafarū Bil - Bāţil i Liyudĥid Bihi Al - Ĥaqqa Wa At t akhadhū Āyāt ī Wa Mā' Undhirū Huzūan.

57. Wa Man Až l amu Mimman Dhukkira Bi' āyāt i Rabbihi Fa' a`rad Anhā Wa Nasiya Mā Qaddamat Yadāhu Innā Ja`al nā Al á Qul ūbihim Akinnat an 'An Yafqahūhu Wa Fī' Ādhānihim Waqrāan Wa In Tad`uhum Il á Al - Hudá Fal an Yaht adū Idhāan Abadāan.

58. Wa Rabbuka Al - Ghafūru Dhū Ar- Raĥmat i Law Yu' uākhidhuhum Bimā Kasabū La`aj j al a Lahumu Al - `Adhāba Bal Lahum Maw`idun Lan Yaj idū Min Dūnihi Maw' il āan.

59. Wa Til ka Al - Qurá Ahl aknāhum Lamm Až al amū Wa Ja`al nā Lim ahl ikihim Maw`idāan.



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50. And (remember) when We said unto the angels: Fall prostrate before Adam, and they fell prostrate, all save Iblis. He was of the jinn, so he rebelled against his Lord's command. Will you then choose him and his seed for your protecting friends instead of Me, when they are an enemy unto you? Calamitous is the exchange for evil doers!

51. I made them not witness the creation of the heavens and the earth, nor their own creation; nor do I choose misleaders for (My) helpers.

52. And (be mindful of) the Day when He will say: Call those partners of Mine whom you pretended. Then they will cry unto them, but they will not hear their prayer, and We shall set a gulf of doom between them

53. And the guilty behold the Fire and know that they are about to fall therein, and they find no way of escape hence:

54. And verily We have displayed for mankind in this Quran all manners of similitudes, but man is more than anything contentious.

55. And nothing hinders mankind from believing when the guidance comes unto them, and from asking forgiveness of their Lord, unless (it be that they wish) that the judgment of the men of old should come upon them or (that) they should be confronted with the Doom

56. We send not the messengers save as bearers of good news and warners. Those who disbelieve contend with falsehood in order to refute the truth thereby. And they take Our revelations and that wherewith they are threatened in jest

57. And who does greater wrong than he who has been reminded of the revelations of his Lord, yet turns away from them and forgets what his hands send forward (to the Judgment)? Lo! on their hearts We have placed coverings so that they understand not, and in their ears deafness. And though you call them to the guidance, in that case they can never be led aright.

58. Your Lord is the Most Forgiving, Full of Mercy. If He took them to task (now) for what they earn, He would hasten on their doom for them, but their is an appointed term from which they will find no escape

59. And (all) those townships! We destroyed them when they did wrong, and We appointed a fixed time for their destruction.

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## I study the explanation of the Qur'anic vocabulary

| Vocabulary item | Meaning |
|---|---|
| أَوْلِيَاءَ ('Awliyā'a) protectors | allies |
| عَضُدًا (Aḍudāan) helpers | assistants |
| مَّوْبِقًا (Mawbiqāan) perdition | place of perishing |
| سُنَّةُ (Sunnatu) ways | custom |
| لِيُدْحِضُوا بِهِ (Liyudĥiḍū Bihi) therewith to weaken | to nullify truth |
| فَأَعْرَضَ عَنْهَا (Fa'a`raḍa `Anhā) turns away from them | Ignore |
| أَكِنَّةً (Akinnatan) veils | cover |
| وَقْرًا (Waqrāan) deafness | Mard deafness |

## Honoring Adam,Peace be upon him

We know that when Allah, Glorified be He, announced that Adam and his progeny will be sovereigns on earth, He commanded the angels to prostrate for Adam, peace be upon him. Peace be upon him, to honor him and execute the command of Allah, Glorified be He. But Iblis (the Devil) disobeyed his Lord and did not prostrate with the angels; he declared his enmity to Adam and his progeny-



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﴿أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌّۢ﴾

*(‘Afa Ittakhidhūnahu Wa Dhurrīyatahu Awliyā’a Min Dūnī Wa Hum Lakum `Adūwun)*

*“Will you choose him and his seed for your protecting friends instead of Me, when they are in enemy into you?” Is it conceivable that man forsakes his Creator, Who has honored him and best owed blessings him, and be friends it creature who harbors enmity towards him and want s him ob e miserable? Hence, we have it query in the form of disapproval and rebuke to those who opt for his choice.*

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Justification as given for prohibiting showing to oyd tyt ot hese people and he words:

﴿وَهُمْ لَكُمْ عَدُوٌّۢ﴾

*(Wa Hum Lakum Adūwun)*

*“And they are enemies to you!”*

Those who you have turned into partners to Allah, glorified be He, did not attend the creation of heavens and earth, nor even the creation of themselves, as it is impossible for a creature to witness its creation. Therefore, it is impossible for them to be Gods. Allah has not enlisted their help because they are the origin of misguidance. So how can they be Gods?

Then the verses move from nullifying the godhead of idols and the jinn to nullifying the godhead of every worshipped deity except Allah:

﴿ وَيَوْمَ يَقُولُ نَادُواْ شُرَكَآءِىَ ٱلَّذِينَ زَعَمْتُمْ ﴾

*(Wa Yawma Yaqūl uNādū Shurakā' iya Al - Ladhīna Za`amtum)*

*"One Day He will say, "Call on those whom you thought to be My partners…". "*

For ce furthere rebuke and ce reprimanding, ce Allah, ce glorified be He, ce commands ce them ce to ce call ce the ce idols ce that ce they ce worshipped ce and ce made ce partners ce of ce Allah. ce The ce idols ce cannot ce respond ce of the ce call ; ce and ce that ce is ce when ce they ce reach ce the ce edge ce of ce despair ce and ce there ce stand ce between ce them ce and ce the ce abode ce of ce their ce idols ce tongues ce of ce Hell fire ce as ce a ce proof ce of ce what ce is ce coming ce next . ce The ce arrimind sce see ce Hell fire ce and ce become ce convinced ce that ce they ce will ce fall ce into ce it ; ce they ce are ce not ce going ce to ce escape ce it ce and ce they ce have ce no ce other ce refuge - perdition ce is ce there ce and ce there ce is ce no ce way ce out . ce

## I expect

Through discussion with my group, I expect the reasons for Ibis's ce disobedience ce to Allah, ce glory ce to ce Him.

.....

.....

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## I reflect and explain

Allah, the Glorious, says:

﴿بِئْسَ لِلظَّٰلِمِينَ بَدَلًا﴾

*(Bi' saLil ššāl imīnaBadal āan)*

*"Evil Ǐwould dbeǏ heǏexchangeǏforǏ heǏwrong- doers!"*

'Evil' is generally associated with evil ification. Who is being evil ified here?

.....

.....

## This is the Qur'an

The Book of Allah demonstrates the people ect ruth, good and beauty; it gives exampl es to draw attention to things that might be hidden from people. This is intended to guide them, to stop them from erring so that they should return to Allah's way. However, man is argumentative and has a propensity towards controversy. Controversy is of two types:

- Bad controversy: this is subject to waywardness and fanaticism as regards proving a point that might be not all wrong. Who have been forbidden to engage in his type.

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Good controversy: this is built on knowledge, evidence and searching for the truth. This is constructive controversy that Allah has commanded us to engage in this. Allah, Glory be to Him, says:

﴿وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ﴾

(سورة النحل: ١٢٥)

*(Wa Jādil hum Bi- At tī Hiya Aĥsanu)*

*"…and argue with them in ways that are best and most gracious…" (Sūrat An-Naĥl : 125).*

However, the last one, the arrogant people chose the first type; this stopped them from following the truth and asking forgiveness of Allah. They went further and did not believe. As a matter of fact, they will not believe until the destruction of the last one just as bygone nations were destroyed, or until they see torture with their own eyes. What is more, they anticipated this torture. Speaking for the infidels of Quraysh, Allah, Glory be to Him, says:

﴿ وَإِذْ قَالُوا۟ ٱللَّهُمَّ إِن كَانَ هَٰذَا هُوَ ٱلْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ ٱلسَّمَآءِ أَوِ ٱئْتِنَا بِعَذَابٍ أَلِيمٍ ﴾

(سورة الأنفال: ٣٢)

*32. Wa- id Qāl ū Al l ahumma If In Kāna Hādhā Huwa Al - Ĥaqqa Min Indika Fa' amţir Al aynā Ĥij ārat an Mina As- Samā' i Aw A' t inā Bi `adhābin Al īm.*

*"…they said: 'O Al l ah if this indeed he Truth from You, rain down on us showers of stones from heaven, or send us a grievous penal ty." (Sūrat Al - 'Anfāl : 32)*

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However, this is not the mission of Allah's Messengers; on the contrary, their mission consists in mercy as they have been sent to save people and not to cause their annihilation, to secure the success of humanity and not its failure.

In spite of this, polytheists insisted on being sarcastic and offensive to wipe the truth off the surface of earth. Allah has addlocked their heart s from responding to the truth and made them deaf to hearing this truth. Hence, they do not act according to the Book of Allah, and they will not believe in the truth. This is their choice and it is binging injustice to themselves. It is an evil choice to deny and disregard the signs of Allah. However, this is not weird as they have already committed the kind of sins that necessitate s perishing. However, Allah is all-forgiving; He shows endless mercy, protection and forgiveness. Allah does not inflict instant punishment on guilty; but rather postpones it without neglect as He has ordained a date of reckoning for every deed. There is no avoiding or escaping this date because He has destroyed erring nations in times bygone and has given each nation a definite time of reckoning. Allah, Glory be to Him, says:

﴿ وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴾

(سورة الأعراف: ٣٤)

*34. Wa-Likul li Ummat in Aj al un Fa' idhā Jā' a Aj al uhum Lā Yast a' khirūna Sā `at an Wa-Lā Yast aqdimūna*

*"To Every People is Their Term Appointed: When Their Term is Reached, Not an Hour Can They Delay, Nor (an Hour) Can They Advance (it In Anticipation)" (Sūrat Al-'A`rāf: 34)*

What can we learn as a lesson from what has happened to bygone nations?



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## I conduct a search

According to the table below, write down some examples of the examples given in the field of Qur'an using e-search under the supervision of my teacher.

| Example | Surah |
|---|---|
| Two men, world of life | Sūrat Al-Kahf |
| ..... | ..... |
| ..... | ..... |
| ..... | ..... |
| ..... | ..... |
| ..... | ..... |

## I analyze and assess

In cooperation with my classmates, we assess controversies and discussions in the social media and complete the table below:

| | |
|---|---|
| Objectives | ..... |
| Outcomes | ..... |
| Assessment | ..... |
| Methods of control | ..... |

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## I reflect and summarize

On the basis of the above, I summarize the methods of arriving at the truth.

## I organize my concepts




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## I organize my concepts

### I answer by myself

**First:** What is meant by the words of Allah, Glory be to Him

﴿فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ ٱلرِّيَٰحُ﴾

*45. Fākht al aţaBihiNabāt uAl - ' ArFa' aş baHaHashīmāanTadhrūhuAr- Riyāhu*

*"...The earth's vegetation absorbs it, but soon it becomes dry stubble, which the winds toss scatter..."*

**Second:** What is the significance of the words of Allah, Glory be to Him:

﴿وَوَجَدُوا۟ مَا عَمِلُوا۟ حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾

*49. Wa Wajadū Mā `Amilū Ĥāđirāan Wa Lā Yažlimu Rabbuka 'Aĥadāan*

*"...They will find all that they did, placed before them. And not one will your Lord treat with injustice"*



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**Third**: What is the correct, justified calculating in the following case?

Someone conducts searches and enters into controversies and discussions to prove the invalidity of a scientific theory.

**Fourth**: What is the wisdom behind postponing punishment and giving it a specific date?

**Fifth**: compare good and controversies.

## Enriching my experience

The chdy cverses c referred c t oc inc t hec l esson c mentionc oc numberc ofc natural c phenomenac c

- What are these phenomena?

.....

- What is the aim of mentioning each one of them?

.....

- What is the relationship between each of these phenomena and man's life?

.....

- I express in my own words the beauty of the phenomenon closest to my soul?

.....

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## I assess myself

| SN | Aspect of Learning | Degree of achievement | | |
|---|---|---|---|---|
| | | Average | Good | Excellent |
| 1 | I make sure of memorizing and correctly reciting the Qur'anic verses, observing the rules of recitation. | | | |
| 2 | I reflect on the purposes of the holy verses. | | | |
| 3 | I explain the meaning of vocabulary items. | | | |
| 4 | I study the meanings of the verses. | | | |
| 5 | I apply the rulings, values and lessons mentioned in the verses. | | | |

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# LESSON 2

# Recording Sunnah

## We read and explore

- explain what is meant by 'recording Sunnah'.
- Show the phases of recording Sunnah.
- distinguish between the types of hadith volumes.
- express my appreciation of the efforts exerted by scholars in recording Sunnah.



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## I take the initiative to learn

Sunnah is what is ascribed to the Prophet , Peace be upon him, that is and includes his sayings (hadiths) , his deeds, and the matters he approved and did not deny. It is the second source of Islamic Legislation. Some Companions used to write what they heard from the Messenger, Peace be upon him, for fear of forgetting it.

This developed when Omar bin Abdul Aziz sent a message to the people of Madinah and asked them to write the hadiths of Allah's Messenger, Peace be upon him, justifying this by: "I fear the disappearance of knowledge and the demise of its bearers" (Narrated by Al-Bukhari). The 'disappearance of knowledge' in its Arabic context means loss.

## I discuss and infer

- the benefit of recording sciences in general, and the hadiths of the Prophet, Peace be upon him, in particular.

.....

.....

- Recording Sunnah means:

.....

.....



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## I use my skills to learn

### Prohibition to write anything apart from the Qur'an

The Prophet ﷺ, Peace be upon him, chose a group of the Companions and set them the task of writing down the Holy Qur'an. During the early days of his reign, he forbade the Companions to write anything except the Qur'an. In Sahih Muslim on the authority of Abu Sa'id Al-Khudri رضي الله عنه, May Allah be pleased with him, Allah's Messenger, Peace be upon him, said: "Do not write anything from me except the Qur'an. Anyone who wrote anything other than the Qur'an should erase it." This was intended to prevent confusing Qur'anic verses with the Prophet's hadiths.

## I think and discuss

The fact that scholars have written down sciences and thoughts the Prophet, Peace be upon him, prohibited writing down anything except the Holy Qur'an.

.....

.....

### Permission to record hadith

Allah's Messenger, Peace be upon him, permitted some Companions to record Sunnah when they felt that it was not going to be confused with the Qur'an. A man came from Yemen and heard one of the Prophet's sermons, Peace be upon him. He requested that the sermon be written for him. The Prophet, Peace be upon him, said: "Write that for Abu Shah." (Narrated by Al-Bukhari and Muslim)



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## I summarize and infer

Two benefits of writing and recording knowledge:

.....

.....

**The Messenger, Peace be upon him, says nothing but the truth**

Prophets, peace be upon them, were infallible with respect to the message they delivered from Allah, Glorified and Exalted be He; they did not commit a mistake in this whether when they were content or when they were angry. They did not hide anything of what Allah, Glory be to Him, had commanded them to convey.

In this regard, Abdullah ibn Amr ibn al-'As, may Allah be pleased with them, said to Allah's Messenger, Peace be upon him: "O' Allah's Messenger, I hear from you things, shall I write them down?" Allah's Messenger, Peace be upon him, said: "Yes." Abdullah asked: "In states of anger and contentment?" Allah's Messenger, Peace be upon him, said: "Yes, for I do speak anything but the truth." (Musnad Ahmed)

## I comprehend and explain

The fact that Abdullah ibn Amr asked the Prophet's permission, Peace be upon him, to write down things he heard from him.

.....

.....



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## Development of recording

Amir al - Mu'minin (Leader of the Faithful) Omar ibn Abdul Aziz ordered the recording and collection of the Prophet's hadiths. They were written in classification form and arranged into books and chapters. The first scholar to do this was Muhammad ibn Muslim, a famous Syrian known as ibn Shihab al - Zuhri, who was born in 50 Hijri, and was one of the first generation of scholars after the Prophet's Companions.

## I complete:

the phases of recording Sunnah:

1. Prohibiting writing in the early phase of the Prophet's reign.

2. Permission to write down .....

3. Recording .....

I think and compare:

private could i write on the basis of the above text.

.....

.....

## Types of compilation

Books on hadith are numerous; we will limit our discussion to six of them.

### Type one: Sahih Books

are books that mention only 'sahih' (authentic) hadiths such as 'Sahih Al - Bukhari' and 'Sahih Muslim'.



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### Type two: Sunan

these books collect hadiths concerning sayings referred to the Prophet, Peace be upon him, arranged in terms of fiqh chapters such as 'Sunan Abi Dawud', 'Sunan at-Tirmidhi' and 'Sunan an-Nasa'i'.

### Type three: Compilations

these are books containing hadiths ascribed to the Prophet, Peace be upon him, and strictly narrated by a Companion or a Tabi'ee (a scholar of the first generation after the Prophet's Companions), such as 'Musannaf' Abdul-Razzaq ibn Hammam Al-San'ani' and 'Musannaf Abi Bakr ibn Abi Shaybah'.

### Type four: Masanid

in this classification, hadiths are arranged according to the names of the Companions and in terms of the Arabic alphabet, or in another way; one example is 'Musnad Ahmed ibn Hanbal'.

### Type five: Ma'ajim

in this type, hadiths are arranged according to the Sheikhs of the author such as 'Al-Tabarani's 'Mu'jam al-Kabir'.

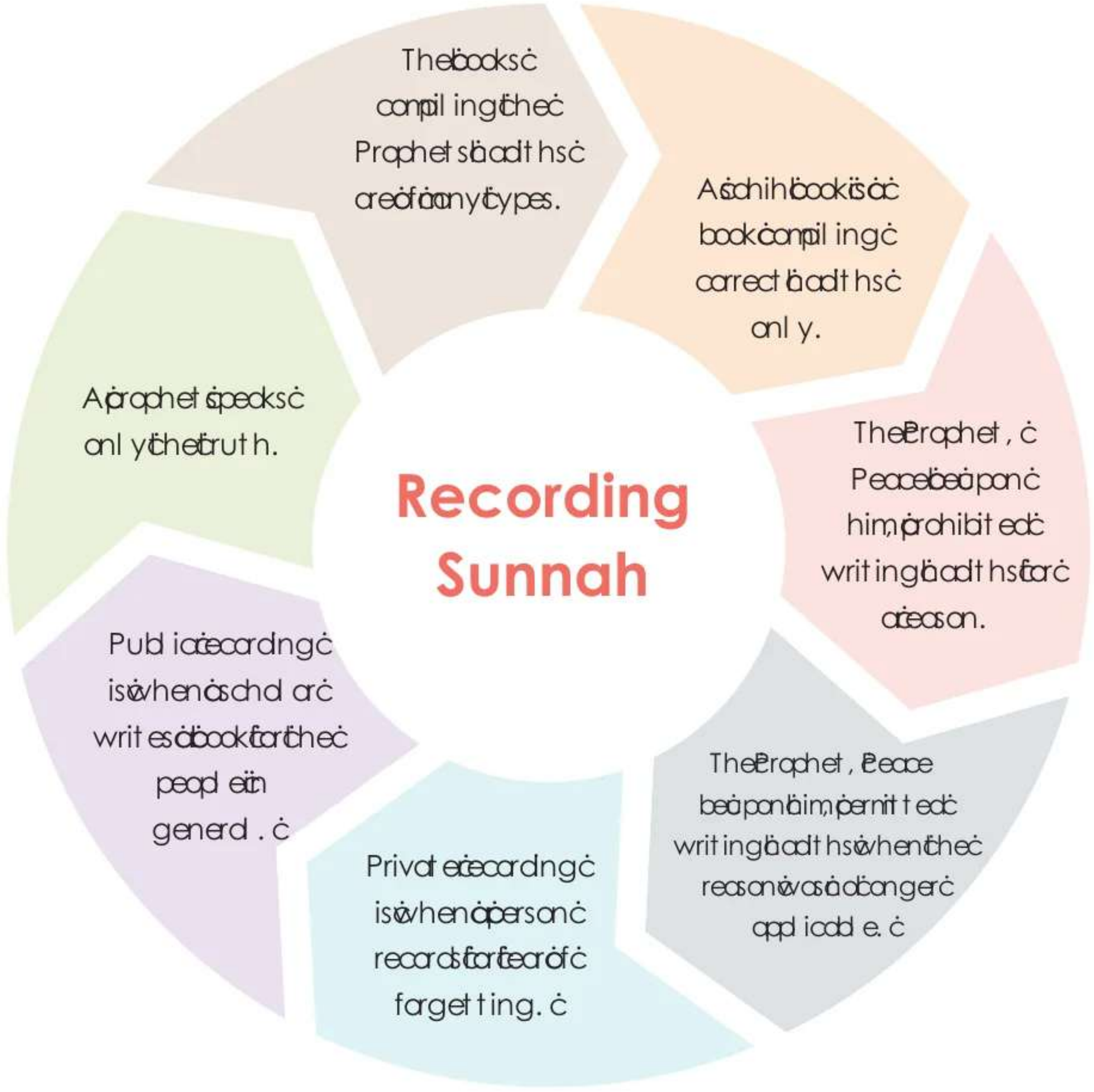
### Type six: Ajzaa,

these are small books in which the author collects certain hadiths or sayings of a Sheikh, such as 'Al-Bukhari's 'Juz' fi Raf' al-Yadayn' (Section of Raising the Hands) and 'Imam Al-Bayhaqi's 'Reading after the Imam'.

| Book | Subject |
|---|---|
| Musnad Al Shafie | ..... |
| Sunan ibn Majah | ..... |
| Mu'jam Al-Tabarani al-Kabir | ..... |
| Sahih ibn Khuzaima | ..... |

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## I organize my concepts




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## I answer by myself

- Who was the first scholar to compile the Prophet's hadiths? Who instructed him to do that?

- Mention the most important two books to compile authentic hadiths.

- If a scholar compiles hadiths on the benefit of jama'a (congregational) prayer in a special book, will his book be called Jami' al-Masajid wa Fadl Jama'a ?

## Enriching my experience

- What is the name of Imam Al-Bukhari and what is the name of his book? How many hadiths does he book contain?

- The author of 'Sahih Muslim' is Imam Muslim ibn al-Ḥajjāj. I briefly introduce him and mention his most prominent hadith narrators from whom he learned the Noble Hadith.

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## I assess myself

| SN | Aspect of Learning | Degree of achievement | | |
|---|---|---|---|---|
| | | Average | Good | Excellent |
| 1 | Memorizing Hadiths. | | | |
| 2 | Understanding the meanings of understood from Hadiths. | | | |
| 3 | Behaving in conformance with the rulings and instructions in the Hadiths. | | | |
| 4 | Investigating the validity of a Hadith before adopting its content. | | | |

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# LESSON 3

# Chastity

## We read and explore

- explain the concept of chastity.
- identify the kinds of chastity.
- explain methods of maintaining chastity.
- analyze the effects of chastity on society.



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## I take the initiative to learn

Three men went out with King when rain began at first. I sent them. They entered a cave in a mountain, and then a rock fell down and blocked the entrance of the cave. They said to one another, "Pray to Allah by virtue of the best deeds that you have done to remove the rock." One of them said, "O Allah, once I employed a worker for a share of rice. After he finished his work he asked me to give him his wage. I offered him what was due to him but he refused it and left. I sowed it and from it so-and-so bought cows, and I bought cows, and with their shepherd. After some time, that man came and demanded his pay saying: 'Fear Allah, and do not be unjust and give me what is due to me'. I said, 'Go to these cows and shepherd and take them for they are yours.' He asked me whether he was joking with him. I told him that he was not joking with him and that these cows and that shepherd belonged to him. He took them and went away. 'O Allah! If You regard that I did it sincerely for Your sake, then please remove the rock.' So, the rock was removed completely from the mouth of the cave. (Narrated by Al Bukhari)

## I reflect and discuss

- Without knowing this, the money of a wageworker accumulated in the hands of his employer; does he deserve his money?

- Was it possible for the employer to give the wageworker only the agreed pay?

- What is the most important characteristic of this man in your view?

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## I use my skills to learn

Chastity is a refined Islamic moral attribute, which brings together a number of the highest values. People whose moral conduct is steeped in chastity never tell lies and adhere to honesty. Similarly, people who abstain from betrayal are trustworthy and honest and those who shun obscenities elevate themselves to an inappropriate conduct and things that undermine one's magnanimity. Magnanimity may be summed up in the gracious moral, which the Messenger, Peace be upon him, was sent to perfect. In this regard, the Messenger, Peace be upon him, said: "I have only been sent to perfect good moral character." (Al Muwatta)

## I explain and assess

the following statement and complete the table below:

"Denying oneself lawful things for fear of punishment"

| | |
|---|---|
| Meaning of the statement | ..... |
| An example of lawful things | ..... |
| How is feared in your example | ..... |
| The relation between the statement and the concept of chastity | ..... |
| Is support my view with evidence | |



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## Kinds of chastity

People conceive of chastity as preserving honor and maintaining marital fidelity. However, chastity is more inclusive than its usual extended old words and deeds. Scholars have divided it into two kinds: chastity as regards forbidden things and chastity as regards sins. Chastity as regards forbidden things includes not having sex outside marriage and restraining oneself from uttering obscene words. Chastity as regards sins includes refraining from speaking ill of one's faults and from infidelity.

Fill complete:

| Kinds of chastity | | | |
|---|---|---|---|
| Chastity with regard to | | Chastity with regard to | |
| ..... | | ..... | |
| Preserving | Preserving | Refraining from | Refraining from |
| ..... | ..... | ..... | ..... |

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## Guarding one's modesty is purity and refinement

## The meaning of 'guarding one's modesty

Allah, Glory be to Him, says:

﴿ قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ﴾

(سورة النور: ٣٠)

*30. "Qul lil mu' uminīna yaghuḍḍū min abṣārihim wa yaḥfažū furūj ahum ḍhāl ika 'Azkā lahum..". "*

*"Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them..." (Sūrat An-Nūr: 30).*

This is a command from Allah, Glory be to Him, to men and women alike, regarding lowering their gaze and guarding their modesty, whether they are adults or children. This is a conducive act of the purity of the soul and body, to purity of the eyes and first and last act of the pleasure of Allah, Glory be to Him. Allah's Messenger, Peace be upon him, said: "He who fears Allah saves from the evil of that which is between his jaws and the evil of that which is between his legs will enter Paradise" (Narrated by at-Tirmidhi).

## How to guard one's modesty

Guarding one's modesty is achieved by restraining oneself from adultery and avoiding it such as gazing at forbidden things- a man's gaze at a woman and a woman's gaze at a man. Instances of this include looking at photographs, watching films and looking about forbidden

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things. Similarly, instances include dressing that reveal the telephone or via social media, writing and words such as reading, because these things stir imagination and excite instincts resulting in profound effects on the brain and causing psycho-somatic disorders. Distancing oneself from these things augments chastity in general and the chastity of one's modesty in particular. This also applies to refraining from excessive make up and bad initiation in appearance and conduct. Guarding one's modesty is augmented by good company, act of devotion, attending awareness-raising lectures, correct upbringing, kindness with family members and relatives and family and social duties.

In no way does guarding modesty mean suppressing innate instincts or hating the other sex because the man-woman relationship is the cause of man's survival on earth. Guarding modesty simply means controlling the instinct and relationship within the bounds of Allah's Shariah and manner that suit the nature of man and set him apart from other creatures. The Messenger, Peace be upon him, said "Marry the friendly, the loving, the child-bearing for I shall outstrip the other nations with your numbers" (Narrated by Abu Daoud).

## I reflect and explain

Allah's Messenger, Peace be upon him, said: "O young men, whoever among you can afford to get married, let him do so, and whoever cannot afford it, let him fast, for that will be a shield for him."

In cooperation with my group, we reflect on the hadith and explain the relation between worshipping and chastity.

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## The chastity of Jawarih (sense organs and limbs)

As conceived of in Islam, Jawarih (sense organs and limbs) are the tools of man's action; they indeed are the eyes, ears, tongue, hands and legs. Each of these consummates its chastity by refraining itself of actions above things forbidden by Allah, Glory be to Him, and by avoiding doing things that undermine one's reputation. By observing this, man's actions ascend to graciousness as he avoids meanness and villainy. Each one of the jawarih has a particular kind of chastity attached to it; but they integrate in constituting a gracious, chaste personality. For instance:

- The eyes attain chastity by not violating the privacy of others through gazing, tracking the wrong-doings of others and not looking at things forbidden by Allah.
- The ears attain chastity if one does not listen to chatter, backbiting and gossip.
- The tongue attains chastity by avoiding smearing the honor of others, circulating the mors and not using obscene language, generally speaking evil things as the mor. Allah, Glory be to Him, says:

﴿وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا﴾

(سورة الفرقان: ٧٢)

*72. And those who will not witness vanity, but when they pass hear ensel essl ay, pass by with dignity.*



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## I assess and find a solution

| | |
|---|---|
| Someone cast slanderous gazes at a woman in the market and argues that the Prophet, Peace be upon him, said: "Do not follow a glance with another, for you will be forgiven for the first, but not for the second." | ..... |
| Someone tries to convince their colleague at work to record false overtime hours because their colleague's salary does not cover their needs. | ..... |
| A girl and someone she barely knows start to engage in a relationship that she wants to continue. | ..... |
| Someone notices an opening in the door of his neighbor's house that enables him to see what is inside. | ..... |

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## Chastity as regards sins

The deeds of man result from his awareness; if the chastity of awareness is consummate, the chastity of deeds will be attained. However, there are certain innate dispositions that undermine chastity such as selfishness, dependency, envy, greed, avarice, hiding the truth and others. These are unbecoming for a Muslim and he must protect himself against them and get rid of them if there is a trace of any one of them in his character make-up.

Just as a family rears its children according to the dictates of chastity, a person cultivates refined dispositions. The Messenger, Peace be upon him, said: "Knowledge is only by learning and forbearance is only by cultivating forbearance. Whoever aims for good will receive goodness and whoever seeks to evade evil will be protected from it" (Al Jami' al-Saghir).

## Some means of augmenting chastity

Preserving the self via work and lawful gain; Allah, Glory be to Him, says:

﴿هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ ذَلُولًا فَٱمْشُوا۟ فِى مَنَاكِبِهَا وَكُلُوا۟ مِن رِّزْقِهِۦ ۖ وَإِلَيْهِ ٱلنُّشُورُ﴾

(سورة الملك: ١٥)

15. *Huwa Al-Ladhī Ja`ala Lakumu Al-'Arđa Dhalūlāan Fāmshū Fī Manākibihā Wa Kulū Min Rizqihi wa-ilay-hi n-nušūru*

*"It is He Who has made the earth manageable for you, so traverse through its tracts and enjoy of the sustenance which He furnishes..." (Sūrat Al - Mulk: 67)*



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- Instigating in oneself benevolent inclinations and solid resolve; Allah, Glory be to Him, says:

﴿وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ ٱلْأُمُورِ﴾

(سورة الشورى: ٤٣)

*43. Wa Laman Sabara Wa Ghafara Inna Dhālika Lamin Azmi Al-'Umūri*

*"But indeed if any showed patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs" (Sūrat Ash-Shūrá: 43).*

- Avoiding unfairness, betrayal and perfidy; Allah, Glory be to Him, says:

﴿إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْخَآئِنِينَ﴾

(سورة الأنفال: ٥٨)

*58. Inna Allāha Lā Yuhibbu Al-Khā'inīna*

*"...for Allah loves not the treacherous" (Sūrat Al-'Anfāl: 58).*

- Avoiding suspicion; Allah, Glory be to Him, says

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱجْتَنِبُواْ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ﴾

(سورة الحجرات: ١٢)

*12. Yā Ayyuhā Al-Ladhīna Āmanū Ajtanibū Kathīrān Mina Az-Zanni Inna Ba`da Az-Zanni Ithmun*

*"O you who believe! Avoid suspicion as much (as possible): for suspicion in some cases is sin..." (Sūrat Al-Hujurāt: 12)*

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## I deduce

The Messenger, Peace be upon him, said: "A perfect Muslim is one from whose tongue and hand mankind is safe, and the true emigrant (muhajir) is one who refrains from what Allah has forbidden" (Narrated by Al - Bukhari).

From the hadith, I find evidence of:

Chastity with respect to gaze: .....

.....

Chastity with respect to forbidden things: .....

.....

## Gains and losses

Benevolent and social gifts and outcomes; however, terrible hazards are consequent and on loss of these awards, not only to the individual, but the society as a whole.

I complete the following table and learn the importance of chastity.

| Gains | Losses |
|---|---|
| ..... | Misguidance and loss of human dignity |
| ..... | Loss of security and lack of confidence between people |
| ..... | Spread of enmity and hatred and the emergence of crime |
| ..... | Spread of brewchess, diseases and epidemics |
| ..... | Psychological disorders owing to anxiety and suspicion |



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## Models of chastity

Umm Salama said, "Soon after my camel was ready, and my son and my maid were in my howdah, we set off in the direction of Madinah and my husband was with me; we were not sure in sight. As soon as we were in the open desert, we were approaching Tan'im when we met Uthman bin Talhah of Banu Abd-Dar. He asked, "Where are you going, bint Abi Umayya?" He asked, "I am going to my husband in Madinah." He said, "And there isn't any one with you?" She said, "No by Allah, except Allah and my little boy here." By Allah, he said, "You shall never be abandoned by you until you reach Madinah", he vowed. He then took hold of my camel and led us on. By Allah, we never met an Arab more generous and noble than him. When we reached a resting place, he would make my camel kneel down, wait until I dismounted, lead the camel to a tree and tether it. He would then go to the shade of another tree and sit under it. When we had rested he would get the camel ready, make it kneel down, draw back and say, "Ride". When I had ridden and settled on the back of the camel, he would take hold of the reins and lead us until we reached another resting place. This he did every day until we reached Madinah. When we got to a village near Quba belonging to Banu Amr ibn Awf, he said, "Your husband is in this village." - Abu Salamah has settled here - Enter it with the blessings of Allah." He returned back and headed for Makkah. "He said she used to say "By Allah, I do not know of a family in Islam who suffered more affliction more than that suffered by the family of Abu Salamah and I never saw a companion more generous than Uthman ibn Talhah. (Sirat Ibn Hisham)

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## reflect and explain

Allah, Glory be to Him, says:

﴿وَرَٰوَدَتْهُ ٱلَّتِي هُوَ فِي بَيْتِهَا عَن نَّفْسِهِۦ وَغَلَّقَتِ ٱلْأَبْوَٰبَ وَقَالَتْ هَيْتَ لَكَ ۚ قَالَ مَعَاذَ ٱللَّهِ ۖ إِنَّهُۥ رَبِّيٓ أَحْسَنَ مَثْوَايَ ۖ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ﴾

(سورة يوسف: ٢٣)

*23. Wa Rāwadat / huAl l at ī Huwa Fī Bayt ihā An Nafsihi Wa Ghal l aqat i Al - ' Abwāba Wa Qāl at Hayt a Laka Qāl a Ma`ādha Al l āhi Innahu Rabbī Aĥsana Mat hwāya Innahu Lā Yufliĥu Až- Žāl imūna*

*"But she in whose house he was, sought to seduce him from his (t rue) sel f: she fast ened the doors, and said: "Now come, you (dear one) !" He said: "(Al l ah) forbid! (your husband) is my lord! He made my stay agreeabl e! (Indeed) t rul y the wrongdoers come to ruin!" (Sūrat Yūsuf: 23)*

| | |
|---|---|
| Characters in the story | ..... |
| An aspect of chastity in the story | ..... |
| Kind of chastity in the story | ..... |
| Means augmenting chastity in the story | ..... |
| What is meant by the words of Allah, Glory be to Him: إِنَّهُ رَبِّي ('Innahu Rabbī) "(Your husband) is my lord) | ..... |



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## I cooperate and analyze

In cooperation with my group, we read the following text and identify the aspect of chastity in it and its sphere.

When Allah's Messenger, Peace be upon him, established brotherhood between Muhajirun (emigrants) and Ansar (the Helpers), Sa`ad bin ar-Rabi` said to Abdul Rahman bin Awf: "Ansar know that I am the richest among them, we will divide my wealth between the two of us". Abdul Rahman bin Awf said: "May Allah bless you, your family and your wealth. Just show me the way to the market."

**Analysis:**

Aspect: .....

Sphere: .....

## I take the initiative and express myself

In verbal way describe a society where chastity prevail in three sentences and in the fourth, express your view of this society.

.....

.....

.....

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# Chastity

Concept:

.....

.....

Kinds:

.....

.....

Means of augmenting it:

.....

.....

Benefits:

.....

.....

Hazards of loosing chastity:

.....

.....

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## Student Activities

### I answer by myself

First: explain the concept of chastity.

Second: mention chastity kinds.

Third: show the devil's ways of destroying the chastity of a Muslim.

Fourth: mention some methods that help Muslim maintain chastity.

Fifth- explain the following: "Through chastity I build and integrate".

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## Enriching my experience

Ibn Abbas says about the following words of Allah, Glory be to Him:

﴿ يَعْلَمُ خَآئِنَةَ ٱلْأَعْيُنِ وَمَا تُخْفِى ٱلصُّدُورُ ﴾

(سورة غافر: ١٩)

*Ya`lamu Khā' inata al - ' A`yuni wa Mā Tukhfī Aṣ - Ṣudūru*

*"Allāh knows the fraud of the eyes, and all that the breast conceal." (Sūrat Ghāfir: 19)*

This is about when a man enters a family's house and among the family is a beautiful woman, or a beautiful woman passes past him or past them. The man gazes at her if the members of the family are not paying attention and she looks over his gaze if they are not paying attention, she gazes at the woman and looks over his gaze when they look at him.

## I conduct a search

One measure taken to preserve modesty in the United Arab Emirates.



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## I assess myself

| SN | Aspect of Learning | Degree of achievement | | |
|---|---|---|---|---|
| | | Average | Good | Excellent |
| 1 | I apply the concept of chastity in my life and abstain from indecent things. | | | |
| 2 | I make sure of not exposing myself to backbiting. | | | |
| 3 | I avoid things that undermine chastity. | | | |
| 4 | I make sure of adhering to things that augment chastity. | | | |

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# Rulings on Marriage

## We read and explore

- explain the wisdom of legislating marriage.
- explain the basics of choosing a husband and wife.
- mention the conditions of a marriage contract.
- infer the rights of the husband and wife.
- know of new marriage contracts.



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## I take the initiative to learn

Allah, Glory be to Him, says:

﴿ سُبْحَانَ ٱلَّذِى خَلَقَ ٱلْأَزْوَٰجَ كُلَّهَا مِمَّا تُنۢبِتُ ٱلْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴾

(سورة يس: ٣٦)

*36. Subhâna Al - Ladhī Khal aqa Al - ' Azwāj a Kul l ahā Mimmā Tunbit u Al - ' Ard i Wa Min Anfusihim Wa Mimmā Lā Ya`l amūna*

*"Glory to Allah, Who created pairs in all things that the earth produces, as well as in themselves (human kind) and (other) things of which they have no knowledge" (Sūrat Yā-Sīn: 36)*

Allah, Glory be to Him, created man and legislated marriage between males and females in order to achieve integration, affinity, harmony and population of the earth. Allah, Glory be to Him, created duality and opposition between all creatures - from the smallest to the biggest - as universal law and sign of His divinity. Allah, Glory be to Him, says:

﴿ وَمِن كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴾

(سورة الذاريات: ٤٩)

*49. Wa Min Kulli Shay'in Khalaqnā Zawjayni La`allakum Tadhakkarūna*

*"And of every thing We have created pairs: That you may receive Instruction" (Sūrat Adh- Dhāriyāt : 49)*

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## I reflect and find a link

Water consists of negative oxygen atoms and positive hydrogen atoms.

## I use my skills to learn

### The wisdom behind legislating marriage:

Islam legislated marriage for several wisdoms whose benefits return to individuals and society as a whole. These wisdoms comprise:

### Society building

Marriage is the only means to form a family and sound foundations. The family is the main building block in building society; hence, Islam has urged Muslims to marry and made marriage desirous to them. The Messenger, Peace be upon him, said:

*"O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one's chastity" (Narrated by al-Bukhari).*

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## I think and correct

If one is not committed to marital life, this will allow one a greater measure of freedom in terms of time and room in which to create and innovate.

## Protecting society

Through marriage, a Muslim achieves chastity, stability and distancing himself from forbidden things. Allah, Glory be to Him, says:

﴿ وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴾

(سورة الروم: ٢١)

*21. Wa Min ʻĀyātihi~ ʻAn Khalaqa Lakum Min ʻAnfusikum'Azwājāan Litaskunū ʻIlayhā Wa Ja`ala Baynakum  Mawaddatan Wa Raĥmatan ʻInna Fī Dhālika La'āyātin Liqawmin Yatafakkarūna*

*"And among His Signs is this, that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect" (Sūrat Ar-Rūm 21)*

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Whenever man preserves chastity and restrains himself from committing forbidden acts, the fact protects himself against contagious diseases and prohibits himself from committing wrong-doings, thus ultimately achieving the protection of society as a whole.

On the other hand, marriage fortifies society against disintegration because marriage strengthens relations and ties between families and tribes leading to acquaintances and closed contacts. Allah, Glory be to Him, says:

﴿ وَهُوَ ٱلَّذِى خَلَقَ مِنَ ٱلْمَآءِ بَشَرًا فَجَعَلَهُۥ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا ﴾

(سورة الفرقان: ٥٤)

*54. Wa Huwa Al-Ladhī Khalaqa Mina Al-Mā'i Basharāan Faja`alahu Nasabāan Wa Şihrāan Wa Kāna Rabbuka Qadīrāan*

*"It is He Who has created human from water: then has He established relationships of lineage and marriage: for your Lord has power (over all things)" (Sūrat Al-Furqān: 54)*

## I compare

the effect of marriage on ties between families in Muslim society and to it's effect on ties between families in non-Muslim society.

.....

.....

.....



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## Progeny

The Messenger, Peace be upon him, said:

*"Marry the friendly, the loving, the child-bearing for I shall but strip the bet her nations with h your numbers" (Narrated by An-Nasa' i).*

Progeny is a desired end-result in Sharia on marriage as the right path to achieve this good ons ustain the continuity of life. Allah, Glory be to Him, says:

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

(سورة النساء: ١)

*1. Yā 'Ayyuhā An-Nāsu Attaqū Rabbakumu Al-Ladhī Khalaqakum Min Nafsin Wāĥidatin Wa Khalaqa Minhā Zawjahā Wa Baththa Minhumā Rijālāan Kathīrāan Wa Nisā'an Wa Attaqū Allaha Al-Ladhī Tasā'alūna Bihi WaAl-'Arĥāma 'Inna Allāha Kāna `Alaykum Raqībāan*

*"1. O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain has spread abroad a multitude of men and women. Be careful of your duty to Allah in Whom you claim (your rights) of one another, and to the wombs (that bare you). Lo! Allah has been ever a watcher over you." (Sūrat An-Nisā' :1)*

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## I express my viewpoint

One aspect of modernism is birth control and avoiding over-multiplication.

## Attaining human sublimity

Marriage has a magical effect in refining the human soul and changing its structure. As soon as a non-Muslim and female begins a project of establishing a family, his concept begin to change and his interest shift because the family has two poles; each one is responsible for preserving the honor of the other. Instinctual desires become organized and the emotions of fatherhood and motherhood begin to grow and establish an enduring presence. Once child birth begins sacrifices come to the forefront as rearing children and fulfilling the demands of the family take the upper hand. Thus, spouses move from pre-marital lifecentered lifestyles to responsibility and begin to attain human sublimity in its finest meaning.

## I reflect and explain

One aspect of modernism is birth control and avoiding over-multiplication.



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## I explain

the difference in viewing life between a married person and an unmarried one.

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## The basics of choosing a husband and wife

Religion and good behaviours:

A woman's commitment to her religion is a purpose and a goal in itself, which a fiancé looks for in his fiancée. This derives from a basic fact: a woman who is firmly attached to her religion assists her husband in obeying Allah, Glory be to Him, and in distancing himself from forbidden things. She stands by his side in the process of establishing a faithful, good family. The Messenger, Peace be upon him, said,

*"A woman may be married for four things: her wealth, her lineage, her beauty and her religious commitment. Seek the one who is religiously- committed, may you prosper."*

This requirement - commitment to religion - is one demanded in the case of a man exactly as it is in demanded in the case of a woman. The Messenger, Peace be upon him, said,

*"If there comes to you one whose religious commitment and attitude please you, then marry your female relative who is under your care to him, for if you do not do that, there will be tribulation on earth and much corruption" (Narrated by at-Tirmidhi).*

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## Compatiblity between spouses

The Messenger, Peace be upon him, said:

*"Choose the best for your sperm, find harry compatible women and propose marriage of hem" (Narrated by Ibn Majah).*

The purpose of this hadith is to establish compatibility between spouses such as similarity in education level and age. This kind of similarity is desirable because it increases the chances of achieving harmony and affinity, as well as the continuity of co-existence and family preservation.

## I deduce

One aspect of modernism is birth control and avoiding over-multiplication.

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## Conditions of a marriage contract

A valid marriage contract has several conditions without which it is not a religiously valid Islamic marriage contract:

### First: mutual acceptance

Acceptance by each spouse of the other is a condition that must be fulfilled because the goal of marriage cannot be fulfilled if one of the spouses is



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forced to live with a person he/she loathes. In this case, the spouse is forced into the marriage will not be able to perform marital duties in the desired manner; hence, in the marriage contract, Islam conditioned that the man should accept to marry the woman and the woman should accept to marry the man. The Messenger, Peace be upon him, said:

*"A woman without a husband (divorcee or widow) must not be married until she is consulted, and a virgin must not be married until her permission is sought. They asked, 'Allah's Messenger, how can a virgin's consent be solicited?' He said, 'That she keeps silent'" (Narrated by Al-Buhkari).*

## I find a solution

Customs and traditions in some countries dictate that the first paternal cousin has the right to marry his paternal niece even if the fiancée is not consenting.

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## Second: the waliy (guardian)

The second condition for a valid marriage contract is the presence and acceptance of the woman's waliy. A waliy is a male, adult, free and wise Muslim, i.e. the father. If the father is absent for any reason, his substitute is the grandfather, then his paternal uncle, consecutively. The origin of the condition and the presence of the waliy is the saying of the Prophet, Peace be upon him:

*"Any woman who gets married without the permission of her waliy, her marriage is invalid, her marriage is invalid, her marriage is invalid" (Narrated by Ahmed).*

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Allah, Glory be to Him, says:

﴿وَأَنكِحُوا۟ ٱلْأَيَـٰمَىٰ مِنكُمْ﴾

(سورة النور: ٣٢)

*29. Wa Ankihū Al-'Ayāmā Minkum*

*"Marry those among you who are single..." (Sūrat An-Nūr: 32)*

The address and the verse is to guardians). The Messenger, Peace be upon him, said:

*"There is no (valid) marriage without a valiy" (Narrated by Ahmed).*

## I explain

the hazards of a woman or person doing the act of marrying herself to a man without the presence of a valiy.

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## Third: the presence of two witnesses

The Messenger, Peace be upon him, said:

*"There is no marriage except with a guardian and two witnesses" (Narrated by Al-Tabarani).*

A marriage contract is not valid without witnesses to confirm the marriage and preserve rights, especially in the case of a conflict. The lack of witnesses to the marriage contract leads to manipulating marriage contracts or forgetfulness and the loss of rights.

### I expect

the negative effects of the absence of witnesses to the marriage contract.

## Fourth: religious suitability

Religious suitability means the equality of spouses in religion; it is not permissible for a Muslim woman to marry a non-Muslim. Likewise, a Muslim is not permitted to marry a polytheist, who does not believe in any revealed) religion.

Allah, Glory be to Him, says:

﴿ وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ﴾

(سورة التوبة: ٧١)



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*71. ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ*

*"The believers, men and women, are protectors of one another…" (Sūrat At-Tawbah: 71)*

Allah, Glory be to Him, also says:

﴿ وَلَا تَنكِحُواْ ٱلْمُشْرِكَٰتِ حَتَّىٰ يُؤْمِنَّ ۚ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۗ وَلَا تُنكِحُواْ ٱلْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُواْ ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّن مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ﴾

(سورة البقرة: ٢٢١)

*221. Wa Lā Tankiĥū Al-Mushrikāti Ĥattá Yu'uminna  Wa La'amatun Mu'uminatun Khayrun Min Mushrikatin Wa Law 'A`jabatkum  Wa Lā Tunkiĥū Al-Mushrikīna Ĥattá Yu'uminū  Wa La`abdun Mu'uminun Khayrun Min Mushrikin Wa Law 'A`jabakum*

*"Do not marry unbelieving women (idolaters), until they believe: A believing slave woman is better than an unbeliever, even though she allures you. Nor marry (your girls) to unbelievers until they believe: A believing slave is better than an unbeliever, even though he allures you. . . " (Sūrat Al - Baqarah: 221).*

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Allah, the Glory be to Him, exclusively permitted the marriage of a Muslim to a woman from Ahl al-Kitāb (People of the Book): a Jewish or a Christian woman. Allah, the Glory be to Him, says:

﴿ ٱلْيَوْمَ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ ۖ وَطَعَامُ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ حِلٌّ لَّكُمْ ۖ وَطَعَامُكُمْ حِلٌّ لَّهُمْ ۖ وَٱلْمُحْصَنَٰتُ مِنَ ٱلْمُؤْمِنَٰتِ وَٱلْمُحْصَنَٰتُ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ ﴾

(سورة المائدة: ٥)

5. *Al-Yawma uḥilla lakumu aṭ-Ṭayyibāt u Ṭa`āmu al-Ladhīna Ūtū al-Kitāba Ḥillun Lakum Wa Ṭa`āmukum Ḥillun Lahum Wa al-Muḥṣanātu Mina al-Mu'uminātu Wa al-Muḥṣanātu Mina al-Ladhīna Ūtū al-Kitāba Min Qablikum*

*"This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) the chaste women who are believers, but the chaste women among the People of the Book, revealed before your time..." (Sūrat Al-Mā'idah: 5).*

## I infer

the effects of a Muslim woman marrying a non-Muslim man.

- On the children: .....
- On the wife: .....
- On society: .....

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## Contemporary (modern) marriages

Allah, Glory be to Him, called the marriage contract a 'solemn covenant' (مِّيثَاقًا غَلِيظًا Mīthāqāan Ghalīžāan) in His words:

﴿وَكَيْفَ تَأْخُذُونَهُۥ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنكُم مِّيثَٰقًا غَلِيظًا﴾

(سورة النساء: ٢١)

*21. Wa Kayfa Ta' khudhūnahu Wa Qad Afdā Ba`dukum Il á Ba`dh Wa Akhadhnaž Minkum Mīt hāqāan Ghal īžāan*

*"And how t oul d you t ake it when you have gone in unt o each ot her, and t hey have Taken from you hol emn ovenant ?" (Sūrat An- Nisā' : 21)*

The wisdom behind this great Qur' anic description is to demonstrate the greatness and importance of this bond, that it is not a game and pastime; but bearing responsibility, building a family and contributing to the progress and civilization of society.

The wise legislator has given special attention to the marriage contract to keep it within the correct course. The original end of marriage is procreation to have children and progeny. This comprises psycho-spiritual honage and the reliefit plays in the process of procreation and rearing children. Allah, Glory be to Him, says:

﴿هُوَ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا﴾

(سورة الأعراف: ١٨٩)

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*189. Huwa Al - Ladhī Khalaqakum Min Nafsin Wāhidat in Wa Ja`al a Minhā Zawj ahā Liyaskuna Il ayhā*

*"It is He Who created you from a single person, and made his mate of like nature, in order that he might dwell with her in love)" (Sūrat Al - ' A`rāf: 189).*

In recent years, novel types of marriage became popular. Religious scholars addressed this phenomenon and explained rulings as to the validity and fallacy with respect to them. These novel types of marriage include:

| Type of marriage in Arabic | Pronunciation | Definition |
|---|---|---|
| الزواج العُرفيّ | Az- Zawaj Al - Urfi | Customary marriage; common law marriage |
| الزواج الصّوري | Az- Zawaj As- Suri | Nominal or sham marriage |
| زواج المسيار | Zawaj Al - Misyar | traveller's marriage: The husband and wife that just joined announce several marital rights such as living together, the wife's right to housing and maintenance money (nafaqa), and the husband's right to homekeeping and access. |
| الزواج بنيّة الطلاق | Az- Zawaj bi niyyat Al - Talaq | Marriage with the intention of divorce |
| الزواج عبر الإنترنت | Az- Zawaj Al - Internet | Marriage via the internet (marriage websites) |

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Each type of these marriages has its own fatwa because each type has different details; but the general framework of these contracts is that the marriage contract must have a valid contract with the intention of continuity, estimated mahr (dowry) [in Arabic: مهر], two witnesses, waliy (guardian) [in Arabic: وليّ] of the woman, publicizing the marriage among people by an invitation or a banquet and iḥṣan (إحصان chastity)- this means a husband should not accept marrying except a 'chaste' woman and, similariy, a woman should not marry except a man known for his being 'chaste'. If marriage conforms to this, then it is permissible; if it does not, then it is contrary to Sharia and invalid.

## I expect

the reason for the spread of contemporary marriage contracts among youth in some countries.

## I make a proposal

that raises awareness among youth about the hazards of contemporary marriage contracts that run counter to Sharia..



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## Marital rights:

As soon as the marriage contract is concluded, the rights of the husband and wife with regard to each other will be followed. These rights are divided into three kinds: the rights of the husband, the rights of the wife and common rights between both.

### First: the rights of the husband

The wife must observe the following:

1. Obeying her husband in all things that do not involve disobeying Allah, Glory be to Him.

2. Staying at her husband's house; Allah, Glory be to Him, says:

﴿وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ﴾

(سورة الأحزاب: ٣٣)

*33. WaQarnaFīBuyūt ikunnaWalāTabarraj naTabarruj aAl - Jāhil īyat iAl - ' Ūl á*

*"Andst ayquiet l yinyourhouses, indhakehot hazzl ingispl ay, ike hat bf he formerTimesbfIgnorance..."(Sūrat Al - ' Aĥzāb:B3).*

3. A wife shall not allow one who dislikes her husband to enter his house.

4. A wife shall preserve her husband's honor, wealth, children and household. The Messenger, Peace be upon him, said: "...the woman is a guardian and is responsible for her husband's house and his offspring..." (Narrated by Al - Bukhari).

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## Second: the rights of the wife

The husband is obliged to observe:

1. Spending on his wife; this includes providing means of sustenance, clothing and accommodation.
2. Good companionship; this includes preserving her secrets and avoiding embarrassing and humiliating her.
3. Preserving her honor and status as wife, as well as showing her appreciation and protecting her.

## Third: common rights

1. Good companionship introduced with benevolence, tolerance, mutual respect, cooperation and backing each other happy.
2. Each one of them is permitted to enjoy the other in the way prescribed by Sharia.
3. Prohibition of marriage to relatives of the other spouse: the wife is prohibited to marry any one of the husband's parent and next of kin and their off-spring. Likewise, a husband is prohibited to marry any one of the wife's parent and next of kin as soon as the contract sher in marriage to her offspring after the consummates his marriage to her.
4. Confirmation of the lineage of children.
5. Confirmation of the right to inherit from each other.



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## I think and explain

The Prophet, Peace be upon him, had established the principle of respecting the wife and appreciating her view and thought many women were not educated.

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## I find a link

between the disputes that appear between spouses at Sharia court s and the knowledge of Sharia rights of each spouse.

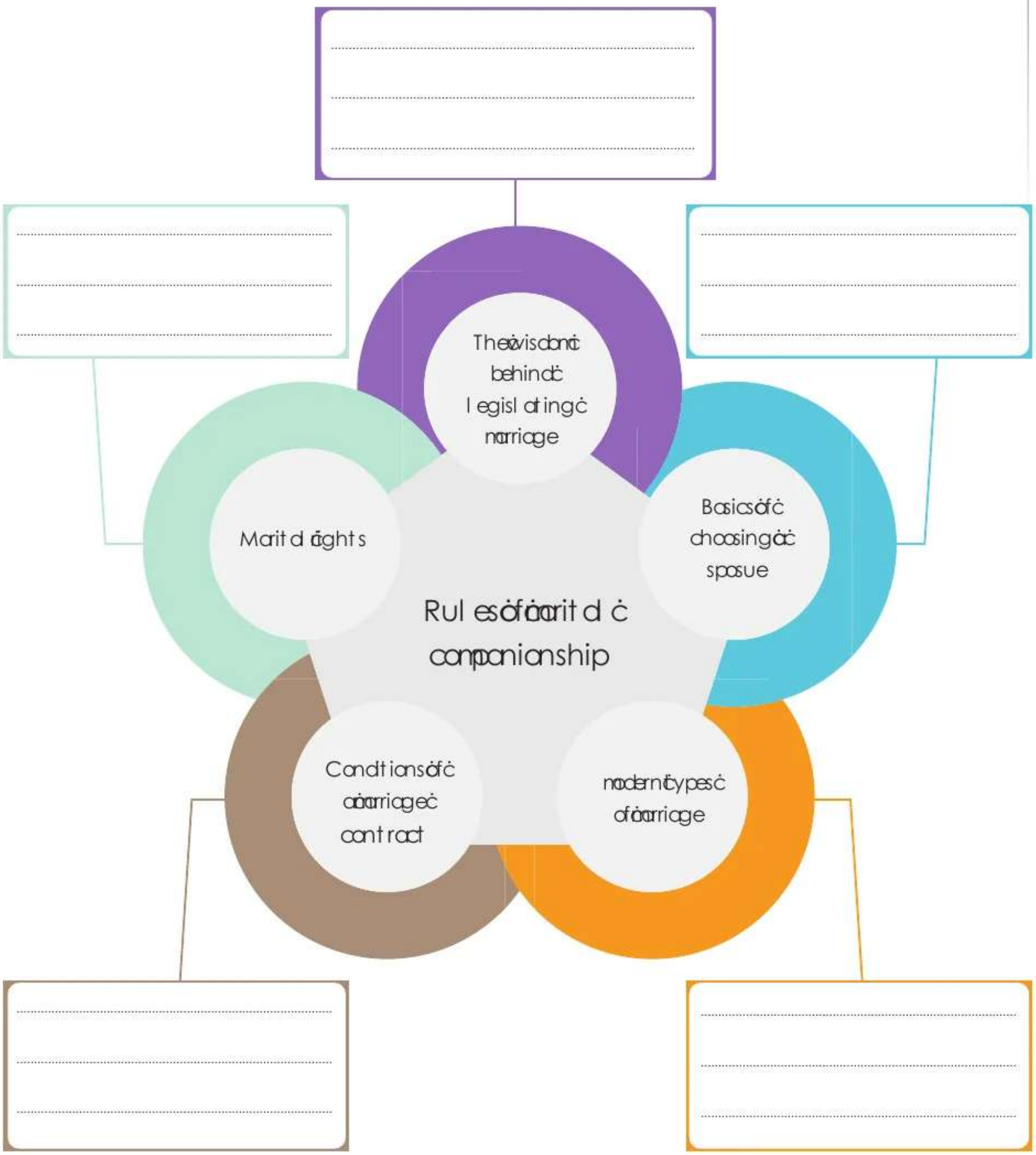
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## I organize my concepts




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## Student Activities

### I answer by myself

1. Explain the wisdom of legislating marriage in Islam.

2. What are the basics that must be observed when choosing a husband or wife?

3. Explain the importance of the wali (guardian) to a marriage contract.

4. Mention three of the common marital rights

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## Enriching my experience

Search for one of the modern marriage contracts and explain the official view of the UAE Ministry of Official Center on this contract and its proof of this, and then present this to your classmates.

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## I assess myself

| SN | Aspect of Learning | Degree of achievement | | |
|---|---|---|---|---|
| | | Average | Good | Excellent |
| 1 | I make sure of knowing my rights and the rights of others and I commit myself for this. | | | |
| 2 | I enrich my information by reading about development in my field of study. | | | |
| 3 | I take note of contemporary novel ideas and value people of them. | | | |

## My Imprint

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# The Prophet's Method in Taking Care of His Family

## We read and explore

- Inferthe constituents of the Messenger's, Peace be upon him, marital life.
- Explain how the Messenger, Peace be upon him, took care of his family.
- Highlight aspects of love and mercifulness in the way the Messenger, Peace be upon him, treated his wives.

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## I take the initiative to learn

If one studies and sees the life of the Prophet, Peace be upon him, one will find that he accorded his wives great attention and treated them in a special way. He gave his wives rights denied to them in the pre-Islamic era and, consequently, made Muslims change the pattern of their lives regarding treatment of wives. Abu Hurairah, May Allah be pleased with him, reported that the Prophet, Peace be upon him, said:

*"Among Muslims, the most perfect, concerning his faith, is the one whose character is excellent, and the best among you are those who treat their wives well" (Narrated by at-Tirmidhi).*

Perfect faith is subject to good moral conduct and the truest embodiment of good moral is the way one treats one's wife. The Messenger, Peace be upon him, said:

*"The best of you is he who is best to his family, and I am the best among you to my family" (Narrated by Ibn Hibban).*

All truisms is reflected in the positions one takes and the way one acts. Thus, we find that the Prophet, Peace be upon him, was the first one to console his wives when they experienced grief, wiping their tears, respecting their views and listening attentively to their complaints. The Messenger, Peace be upon him, was a husband, father, brother and friend to his wives, peace and blessings be upon him.

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## I reflect and find a link

between perfect faith and good treatment of women.

## I use my skills to learn

### The Messenger's, Peace be upon him, treatment of his family

The Prophet, Peace be upon him, lived for a period of his life as a husband to one woman, and then continued the rest of his life as a husband to a number of women. During both periods he gave the best example to all husbands in how to treat their families. The Messenger, Peace be upon him, lived in his household like all men at the time by Sayyidah Aisha, may Allah be pleased with her, when asked of what the Prophet, Peace be upon him, used to do in his house. She said, "He kept himself busy serving his family" (Narrated by Al-Bukhari). She elaborated saying, "He fed the animals, swept the house, secured the camel, ate and ground the flour with the housemaid, carried supplies from the market to the house, sewed his garments, mended his sandals and did what men used to do in their houses".



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The Prophet, Peace be upon him, was renowned for being keen on entertaining his wives. He used to joke with him on his travels, race with him and permit him to watch him playing activities. Umm Al Mumineen Aisha, may Allah be pleased with her, said: "One day I saw the Messenger of Allah, Peace be upon him, at the door of my room and the Ethiopian boys were playing in the mosque. The Messenger of Allah, Peace be upon him, screened me with his garment while I was watching them" (Narrated by Al-Bukhari).

## I respond by a logical argument to the allegation below

If a man assists his wife in household chores, this will undermine his manliness.

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## I read and deduce

I identify the most important secrets of successful family relationships.

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## I explain

the prophet's, Peace be upon him, participation in household chores although he was a prophet and a man of very high-esteem among his people.

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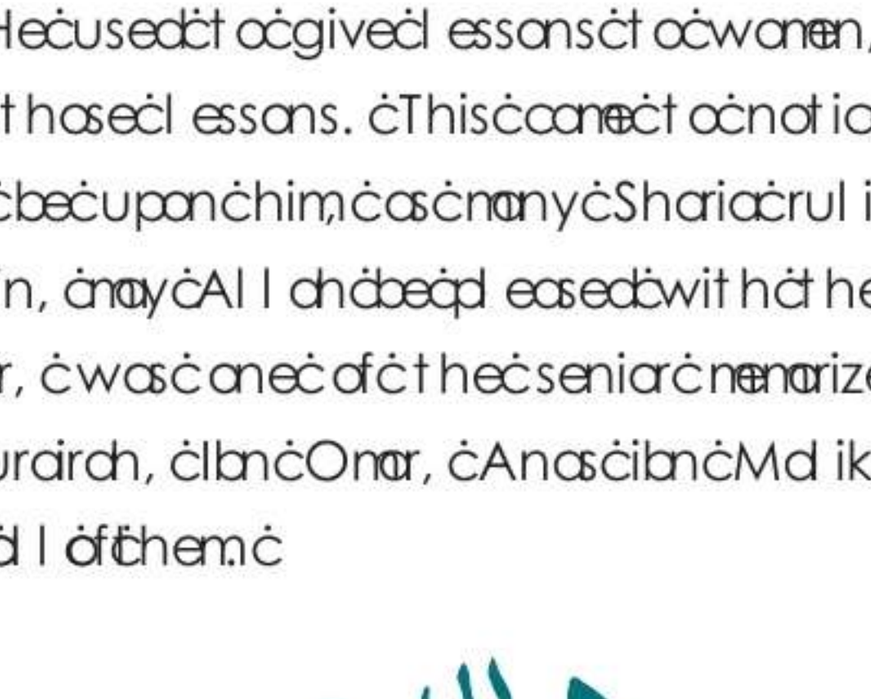
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## Structuring the building block

From the Prophet's perspective, society is a big house for all Muslims. This house must be tightly built; therefore, the Prophet, Peace be upon him, paid great attention to structuring the basic building block of society - the family. The Prophet's, Peace be upon him, concern with establishing his honorable family was reflected in several constituents:

## Teaching his family religious matters

The Prophet, Peace be upon him, made sure of teaching 'Ummahat Al-Mu'minin (the Mothers of the Believers) matters pertaining to their religion. He used to teach them the Qur'an, give them sermons and lead them in the night prayers. He used to give lessons to women, and his wives were the first to attend those lessons. This connection was noticed after the death of the Prophet, Peace be upon him, as many Shariac rulings were taken from 'Ummahat Al-Mu'minin, may Allah be pleased with them. Aisha, may Allah be pleased with her, was one of the senior memorizers of the Prophet's Hadith after Abu Hurairah, Ibn Omar, Anas ibn Malik and Ibn Abbas, may Allah be pleased with all of them.



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## I infer and explain

the contribution of the Qur'an Memorization Centers for friends and building Muslim families.

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## I find a solution

Someone wants to teach his wife notters pertinent to other religion; but he is illiterate.

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## Mutual Respect

The Prophet, Peace be upon him, laid down the foundations of the principle of treatment based on mutual respect among family members - the spouses, children and servants. The Messenger, Peace be upon him, never beat, scolded or raised his voice in the face of one of his family. Umm al-Mumineen Aisha, may Allah be pleased with her, said, "The Messenger of Allah, Peace be upon him, never hit anything with his hand neither a servant nor a woman." The Messenger, Peace be upon him, used to listen to his wives, show them respect and appreciate their advice. If given the right advice, he would act upon it. He acted upon the advice of Umm al-Mumineen Umm Salama, may Allah be pleased with her, when she advised him with respect to the Treaty of Hudaybiyyah when Muslims did not accept returning to Madinah without performing Umrah. Therefore, Muslims followed down their return hoping that the Prophet, Peace be upon him, would not accept the condition regarding not performing Umrah that year and returning to perform it in the following year. Umm Salama advised the Prophet, Peace be upon him, to go out and not to speak to anyone of the Muslims, but his hair and slaughter his sacrifice. When Muslims saw him, they hastened to obey him and follow his act; they slaughtered their sacrifices and each one of them cut his hair (Sirat ibn Hisham). Anas bin Malik said, "I served the Prophet, Peace be upon him, for ten years. By Allah, he never even said to me, 'Uff!' He never said harsh anything, or 'Why did you do that?' or, 'Why did you not do that?" (Narrated by at-Tirmidhi). The Messenger, Peace be upon him, treated others according to the kind of guidance and directives based on mutual respect and kindness.

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## I think and explain

the fact that the Prophet, Peace be upon him, established the principle of respecting wives and appreciating their views although many women were not educated.

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## I expect

the positive effects on the family resulting from mutual respect between the spouses.

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## The wisdom behind managing marital differences

Marital life is never free of the kind of differences that end and dissappear if managed with wisdom and rationality, or increase and grow if wisdom is absent on the part of the husband when managing them. The Prophet, Peace be upon him, gave remarkable examples of managing family problems with utter wisdom and the Companions knew of this. The Messenger, Peace be upon him, ordered his Companions to have patience with their wives and to bear with their respective temperaments. The Messenger, Peace be upon him, said: "A believing man should not hate a believing woman. If he dislikes something in her character, he

should be pleased with some other trait of hers" (Narrated by Muslim). Also, Al-Bukhari reported: "The Prophet, Peace be upon him, was with one of his wives, when one of the Mothers of the Believers sent a bowl in which there was some food. The one in whose house the Prophet, Peace be upon him, was struck the hand of the servant, and the bowl fell and broke. The Prophet, Peace be upon him, picked up the pieces of the bowl, then he began to collect the food that was in it, and said, "Your mother got jealous." Then he made the servant wait until a bowl belonging to the one in whose house he was, was brought. He gave the intact bowl to the one whose bowl had been broken, and he kept the broken bowl in the house of the one who had broken it."

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## I expect

between the wisdom behind managing marital differences and the fact that Allah, Glory be to Him, has given the right of 'guardianship' of wives to men.

## I find a link

a young man who is about to get married and he does not have any experience in dealing with marital differences.

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## 'Established love and mercy between you'

Our master Muhammad, Peace be upon him, is the prophet of mercy, which is given across at present from Allah, Glory be to Him, to all people. The Prophet, Glory be to Him, built his relationships with his wives and his family on love and mercy. An incident reflecting his mercy which occurred with Umm Al Mumineen Safia, may Allah be pleased with her. He said, "I saw Allah's Messenger, Peace be upon him, folding a cloak round the hump of the camel so as to make a wide space for Safiya (to sit on behind him). He sat beside his camel letting his knees for Safiya to put her feet on so as to mount the camel" (Narrated by Al-Bukhari). The Messenger, Peace be upon him, used to advise Sa'ad ibn Abi Waqqas saying, "You will be rewarded for what ever you spend for Allah's sake even a fat were a morsel which you put in your wife's mouth" (Narrated by Al-Bukhari). Also, an-Nasa'i narrated that Umm al-Mu'minin Safiyah, may Allah be pleased with her, was travelling with the Allah's Messenger, Peace be upon him. She was too slow to keep up with them. Allah's Messenger, Peace be upon him, received her while she was crying and saying, 'You gave me a slow camel'. Seeing that, Allah's Messenger, Peace be upon him, wiped her eyes with his hands and consoled her; but she went on crying.

## I make a proposal

to contribute to spreading mercy and love between spouses.

.....

.....

.....



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## I expect

the reasons behind the lack of love between spouses in some families.

.....

.....

.....

# The Prophet's Method in Taking Care of His Family

| Constituents of the building of a family | Love and mercy between spouses | The Messenger's treatment of his family |
|---|---|---|
| ..... | ..... | ..... |
| ..... | ..... | ..... |
| ..... | ..... | ..... |

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## Student Activities

1. The Messenger, Peace be upon him, said: "The best of you is the one who is best to his family, and I am the best among you to my family." From what you learned in the lesson, find evidence of the kindness of the Prophet, Peace be upon him, towards his family, may Allah be pleased with them.

2. What are the constituents of building a family?

3. Explain the fact that the Prophet, Peace be upon him, was keen on building the Muslim family in a correct way.



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## Enriching my experience

Under the supervision of my teacher, collect one of the attitudes taken by the Prophet, Peace be upon him, towards his wives, and write an analysis of this attitude and its implications on the wives and family of the Prophet, Peace be upon him.

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## I assess myself

I assess how knowledge of the merit of life of the Prophet, Peace be upon him, reflects on my conduct and acts of devotion.

| SN | Aspect of Learning | Degree of achievement | | |
|---|---|---|---|---|
| | | Average | Good | Excellent |
| 1 | I make sure of spreading unity and love between all members of the school community. | | | |
| 2 | I show my teacher how much I respect him and appreciate his knowledge and work. | | | |
| 3 | I research on how to solve differences springing up between student s in the school. | | | |

## My imprint

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5

| No. | Lesson | Page |
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| 1 | Allah's Prophet, Moses, peace be upon him | 106 |
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| 3 | Faith in the Unseen (gha'ib - غيب) | 138 |
| 4 | Obedience to the Ruler | 162 |

# LESSON 1

# Allah's Prophet Moses, Peace be upon him

## Sūrat Al-Kahf: 60-82

### We read and explore

- recite the holy verses observing the rules of recitation.
- explain the vocabulary of the holy verses.
- explain the significance of the holy verses.
- analyze the situations mentioned in the story.
- make sure of reciting the holy verses.



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## I take the initiative to learn

In this Sahih, Al - Bukhari, narrated on the authority of Ubayy Allah Ibn Abbas, Allah's Messenger, Peace be upon him, said: "Musa stood up to address the Children of Israel, and he was asked: 'Which of the people is most knowledgeable?' He said: 'I am.' Allah rebuked him because he did not attribute knowledge to Him. So Allah revealed to him: 'There is a slave of Mine at the junction of the two seas who is more knowledgeable than you.' Musa asked: 'O Lord, how can I find him?' He said: 'Take with you a fish and put it in a basket, then where you lose the fish, there will be there.' So he took a fish and put it in a basket, then he set out, and his servant-boy Yushua son of Nun set out with him.

## I expect

Through discussion with in your group, we try to know the objectives of this journey.

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## سورة الكهف

﴿ وَإِذْ قَالَ مُوسَىٰ لِفَتَىٰهُ لَآ أَبْرَحُ حَتَّىٰٓ أَبْلُغَ مَجْمَعَ ٱلْبَحْرَيْنِ أَوْ أَمْضِىَ
حُقُبًا ﴿٦٠﴾ فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ سَرَبًا ﴿٦١﴾
فَلَمَّا جَاوَزَا قَالَ لِفَتَىٰهُ ءَاتِنَا غَدَآءَنَا لَقَدْ لَقِينَا مِن سَفَرِنَا هَٰذَا نَصَبًا ﴿٦٢﴾ قَالَ
أَرَءَيْتَ إِذْ أَوَيْنَآ إِلَى ٱلصَّخْرَةِ فَإِنِّى نَسِيتُ ٱلْحُوتَ وَمَآ أَنسَىٰنِيهُ إِلَّا ٱلشَّيْطَٰنُ أَنْ أَذْكُرَهُۥ ۚ
وَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ عَجَبًا ﴿٦٣﴾ قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ ۚ فَٱرْتَدَّا عَلَىٰٓ ءَاثَارِهِمَا قَصَصًا
﴿٦٤﴾ فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَآ ءَاتَيْنَٰهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَٰهُ مِن لَّدُنَّا عِلْمًا ﴿٦٥﴾
قَالَ لَهُۥ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰٓ أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٦﴾ قَالَ إِنَّكَ لَن تَسْتَطِيعَ
مَعِىَ صَبْرًا ﴿٦٧﴾ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِۦ خُبْرًا ﴿٦٨﴾ قَالَ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ
صَابِرًا وَلَآ أَعْصِى لَكَ أَمْرًا ﴿٦٩﴾ قَالَ فَإِنِ ٱتَّبَعْتَنِى فَلَا تَسْـَٔلْنِى عَن شَىْءٍ حَتَّىٰٓ أُحْدِثَ
لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾ ﴾.

60. Wa Idh Qāl a Mūsá Lifat āhu Lā Abraĥu Ĥat t á Abl ugha Maj ma` a Al - Baĥrayni
'Aw Amḍiya Ĥuqubāan.

61. Fal amm ā Bal aghā Maj ma` a Baynihim ā Nasiyā Ĥūt ahum ā Fa At t akhadha
Sabīl ahu Fī Al - Baĥri Sarabāan.

62. Fal amm ā Jāwaza Qāl a Lifat āhu Āt in ā Ghadā' an ā Laqad Laqīn ā Min Safarin ā
Hādhā Naş abāan.

63. Qāl a Ara' ayt a Idh Awayn ā Il á Ş - Şakhrat i Fa' innī Nasīt uAl - Ĥūt a M ā
'Ansānīhu Il l ā Ash- Shayţānu Anī Adhkurahu M a At t akhadha Sabīl ahu Fī Al -
Baĥri Aj abāan

64. Qāl a Dhāl ika Mā Kunnā Nabghi Fārt addā Al á' Āt hārihim ā Qaş aş āan



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65. Fawajadā Abdāan Min Ibādinā Āt aynāhu Rahmat an Min Indinā Wa
`Allamnāhu Min Ladunnā Ilmāan

66. Qāl a Lahu Mūsá Hal Ít abi`uka Al á Anū`allimani Mimmā Ullimt a
Rushdāan

67. Qāl a Innaka Lan Ístat aţī`a Ma`iya Şabrāan

68. Wa Kayfa Ta şbiru Al á Mā Lam Tuhiţ Bihi Khubrāan

69. Qāl a Sat aj idunī In Shā' a Allāhu Şābirāan Wa Lā A`şī Laka Amrāan

70. Qāl a Fa' ini Att aba`t anī Fal ā Tas' al nī An Shay' in Hatt á' Uhdit ha Laka Minhu
Dhikrāan

60. And when Moses said unto his servant: I will not give up until I reach the point
where the two seas meet, though I march on for ages.

61. And when they reached the point where the two met, they forgot their fish, and
it took its way into the waters, being free.

62. And when they had gone further, he said unto his servant: Bring us our
breakfast. Verily we have found fatigue in this journey.

63. He said: Did you see, when we took refuge on the rock? Verily, I forgot the fish
and none but Satan caused me to forget to mention it, it took its way into the
waters by a marvel.

64. He said: This is that which we have been seeking. They retraced their steps
again.

65. Then found they one of Our slaves, unto whom We had given mercy from Us, and
had taught him knowledge from Our presence.

66. Moses said unto him: May I follow you, to the end that you may teach me right
conduct of that which you have been taught?

67. He said: Lo! you can not bear with me.

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68. How can you bear with that whereof you can not compass any knowledge?

69. He said: Allah willing, you shall find me patient and I shall not in anything gainsay you:

70. He said: Well, if you go with me, ask me not concerning anything till I myself make mention of it unto you.

## I learn the explanation of the Qur'anic vocabulary

| Evidence | Favors of charity |
|---|---|
| لَا أَبْرَحُ<br>(Lā 'Abraĥu)I will not give up | Despair |
| حُقُبًا<br>(Ĥuqubāan)for ages | Epochs |
| نَصَبًا<br>(Naşabāan)fatigue | Tiredness and dryness |
| فَارْتَدَّا<br>(Fārtaddā)they retraced their steps | Returned |
| رُشْدًا<br>(Rushdāan)right conduct | Something correct to guide one |
| مَا لَمْ تُحِطْ بِهِ خُبْرًا<br>(Mā Lam Tuĥiṭ Bihi Khubrāan)that whereof you can not compass any knowledge | Your knowledge of it is incomplete |
| ذِكْرًا<br>(Dhikrāan)mention of it | news |



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## I understand the significance of the Qur'anic verses

### The First Journey

Moses knew the place to head for, identified his goal and prepared himself materially and psychologically. He also prepared his servant-boy. He said to Joshua son of Nun, "We are heading forthe junction of the two seas; we are not coming back whether it be a short or long journey: أَوْ أَمْضِيَ حُقُبًا'...though I march on for ages.' I will continue on this journey until I reach the place I am heading for even if I travel for a very long time". This psychological preparation assists in bearing the hardships of travel and its continuation and adds to the resolve of man.

The holy verses focused on the going events and did not address the hardships of travel until

they explained that they had arrived at their destination. This implies that the suffering borne by those who pursue great goals does not deserve to be mentioned when juxtaposed with the returns attendant on those goals. Therefore, the holy verses expressed that suffering through one word: (نَصَبًا) (Naşabāan) "fatigue". The question to be asked here is "Why is this story mentioned here, though it is not related to the three questions- about the youths, the man whose travels reached the eastern and the western horizons of the earth, and the soul?"

This story has been narrated as an answer to the claim made by the Rabbis, who disregarded the answers to their questions as proof of the prophethood of Muhammad, Peace be upon him. That this is not true is evidenced by the fact that Moses, Peace be upon him, who was All ah's Messenger, did not know everything, and there was a person in his time who knew more than him. This did not undermine his rank, or stir suspicion in his prophethood. The messengers of All ah, peace be upon all of them, were not sent to explain particular cases or events. Rather, they were

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sent to deliver Allah's messages and guide people to the straight path (aṣ-Ṣirāṭ al-mustaqīm); they were the most knowledge people about their profession (Da'wah).

Moses, Peace be upon him, and his servant-boy reached a rock on the beach. They sat down to take some rest and they were overcome by sleepiness and fatigue; so they fell asleep. The end of the fish which they carried with them jumped from the basket into the water and swam out to sea. It struck on sea water was cleared; it was not covered by waves. This was the sign that Moses, Peace be upon him, had waited for. The servant-boy said to himself that he would tell him when he had woken up; but he forgot and they continued their travel through the rest of the day and night until they felt tired the following day after having travelled farther than their destination. Moses, Peace be upon him, asked Joshua to bring them the food. Joshua remembered what had happened and said, "I have forgotten to tell you that the fish jumped into the water at the rock and the way it swam out to sea was very queer." He justified his forgetting to tell Moses by an act from the devil as if he feared the wrath of Allah's prophet, Moses, Peace be upon him.

However, what happened was contrary to this. The response of Moses, Peace be upon him, was: "قَالَ ذَلِكَ مَا كُنَّا نَبْغِ (Qāla Dhālika Mā Kunnā Nabghi) "He said: This is that which we have been seeking ". They returned tracking their footsteps on the way back to the rock. They found a man covered up in his clothes. Prophet Muhammad, Peace be upon him, said:

> *"Moses greeted him saying 'as-salāmu ʿalaykum' (peace be upon you). al-Khiḍr said to him: 'Is there salam (peace) in your country?'. He said, 'I am Moses.' Al-Khidir said, 'The Moses of Banu Israel?' Moses said, 'Yes'. Moses added, 'You have some of the knowledge of Allah which He has taught you and which I do not know, while I have some knowledge which Allah has taught me which you do not know."*

From here the second journey begins - the journey of Moses and al-Khiḍr, peace be upon them.



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## I imagine

with the group the circumstances surrounding the story and find the considerations overlooked by Allah's prophet, Moses, Peace be upon him, in his quest for knowledge.

## I explain

Al-Khiḍr, Peace be upon him, knew Moses while Moses did not know al-Khiḍr.

## I identify and decide

Allah, Glory be to Him, says:

﴿ فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا ﴾

*(Fal ammā Bal aghā Maj ma` a Baynihimā)*

*"And when they reached the point where he would meet".*

What does the phraseect he point where the two seas c converge. c refer to?

| Decision | Justification of the decision |
|---|---|
| The place where Moses and al-Khiḍr, peace be upon them, met. | |
| The point where the two seas c converge. c | |

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## I apply

I apply the above example to His words, Glory be to Him: بَلَغَا (Balaghā) "... they reached". Who is meant by 'they'?

## I recite and memorize

سورة الكهف

فَٱنطَلَقَا حَتَّىٰٓ إِذَا رَكِبَا فِى ٱلسَّفِينَةِ خَرَقَهَا ۖ قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ
شَيْـًٔا إِمْرًا ﴿٧١﴾ قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ﴿٧٢﴾ قَالَ لَا تُؤَاخِذْنِى بِمَا
نَسِيتُ وَلَا تُرْهِقْنِى مِنْ أَمْرِى عُسْرًا ﴿٧٣﴾ فَٱنطَلَقَا حَتَّىٰٓ إِذَا لَقِيَا غُلَٰمًا فَقَتَلَهُۥ قَالَ أَقَتَلْتَ
نَفْسًا زَكِيَّةًۢ بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْـًٔا نُّكْرًا ﴿٧٤﴾ ۞ قَالَ أَلَمْ أَقُل لَّكَ إِنَّكَ لَن تَسْتَطِيعَ
مَعِىَ صَبْرًا ﴿٧٥﴾ قَالَ إِن سَأَلْتُكَ عَن شَىْءٍۭ بَعْدَهَا فَلَا تُصَٰحِبْنِى ۖ قَدْ بَلَغْتَ مِن لَّدُنِّى عُذْرًا
﴿٧٦﴾ فَٱنطَلَقَا حَتَّىٰٓ إِذَآ أَتَيَآ أَهْلَ قَرْيَةٍ ٱسْتَطْعَمَآ أَهْلَهَا فَأَبَوْا۟ أَن يُضَيِّفُوهُمَا فَوَجَدَا
فِيهَا جِدَارًا يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُۥ ۖ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾ قَالَ هَٰذَا
فِرَاقُ بَيْنِى وَبَيْنِكَ ۚ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْرًا ﴿٧٨﴾ أَمَّا ٱلسَّفِينَةُ فَكَانَتْ
لِمَسَٰكِينَ يَعْمَلُونَ فِى ٱلْبَحْرِ فَأَرَدتُّ أَنْ أَعِيبَهَا وَكَانَ وَرَآءَهُم مَّلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا
﴿٧٩﴾ وَأَمَّا ٱلْغُلَٰمُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَآ أَن يُرْهِقَهُمَا طُغْيَٰنًا وَكُفْرًا ﴿٨٠﴾
فَأَرَدْنَآ أَن يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَوٰةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾ وَأَمَّا ٱلْجِدَارُ فَكَانَ لِغُلَٰمَيْنِ
يَتِيمَيْنِ فِى ٱلْمَدِينَةِ وَكَانَ تَحْتَهُۥ كَنزٌ لَّهُمَا وَكَانَ أَبُوهُمَا صَٰلِحًا فَأَرَادَ رَبُّكَ أَن يَبْلُغَآ
أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنزَهُمَا رَحْمَةً مِّن رَّبِّكَ ۚ وَمَا فَعَلْتُهُۥ عَنْ أَمْرِى ۚ ذَٰلِكَ تَأْوِيلُ مَا لَمْ
تَسْطِع عَّلَيْهِ صَبْرًا ﴿٨٢﴾ ۞.

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71. Fānṭal aqāĤat tá Idhā Rakibā FīAs- Safīnat i Kharaqah Qāl a Akharaqt ahā Lit ughriqa Ahl ahā Laqad Ji' t a Shay' ān Imrāan.

72. Qāl a Al am Aqul Innaka Lan Tast aṭī` a Ma`iya Ṣabrāan

73. Qāl a Lā Tu' uākhidhnī Bimā Nasīt u Wa Lā Turhiqnī Min Amrī Usrāan.

74. Fānṭal aqāĤat t á Idhā Laqiyā Ghul āmān Faqat al ahu Qāl a Aqat al t a Nafsān Zakīyat an Bighayri Nafsin Laqad Ji' t a Shay' ān Nukrāan.

75. Qāl a Al am Aqul Laka Innaka Lan Tast aṭī` a Ma`iya Ṣabrāan

76. Qāl a In Sa' al t uka An Shay' in Ba`dahā Fal ā Tuṣāĥibnī Qad Bal agh t a Min Ladunnī Udhrāan.

77. Fānṭalaqā Ĥattá 'Idhā 'Atayā 'Ahla Qaryatin Astaṭ`amā' Ahlahā Fa'abaw 'An Yuḍayyifūhumā Fawajadā Fīhā Jidārāan Yurīdu 'An Yanqaḍḍa Fa'aqāmahu Qāla LawShi'ta Lāttakhadhta `Alayhi 'Ajrāan.

78. Qāl a Hādhā Firāqu Baynī Wa Baynika Sa' unabbi' uka Bit a' wīl i Mā Lam Tasta ṭi` Al ayhi Ṣabrāan.

79. Amā As- Safīnat u Fakānat Limasākīna Ya`mal ūna Fī Al - Baĥri Fa' aradt u An 'A`ībahā Wa Kāna Warā' ahum Mal ikun Ya' khudhu Kul l a Safīnat in Ghaṣbāan.

80. Wa Amā Al - Ghul ām Fakāna Abawāhu Mu' umin ayni Fakhashīnā An Yurhiqahumā Ṭughyānāan Wa Kufrāan

81. Fa' aradnā An Yubdil ahumā Rabbuhumā Khayrāan Minhu Zakāat an Wa Aqraba Ruĥmāan.

82. Wa Amā Al - Jidāru Fakāna Lighul āmayni Yat īmayni Fī Al - Madīnat i Wa Kāna Taĥt ahu Kanzun Lahumā Wa Kāna Abūhumā Ṣāl iĥāan Fa' arāda Rabbuka An Yabl ughā' Ashuddahumā Wa Yast akhrij ā Kanzahumā Raĥmat an Min Rabbika Wa Mā Fa`al t uhu An Amrī Dhāl ika Ta' wīl u Mā Lam Tasṭi` Al ayhi Ṣabrāan.



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*"71. So they both proceeded: until, when they were in the boat, he scuttled it. Said Moses: "Have you scuttled it in order to drown those in it? Truly you have done a strange thing have you done!"*

*72. He answered: "Did not I tell you that you can have no patience with me?"*

*73. Moses said: "Rebuke me not for forgetting, nor grieve me by raising difficulties in my case."*

*74. Then they proceeded: until, when they met a young boy, he slew him Moses said: "Have you slain an innocent person who had slain none? Truly you have committed (unheard of) thing have you done!"*

*75. He answered: "Did not I tell you that you can have no patience with me?"*

*76. (Moses) said: "If ever I ask you about anything after this, keep me not in your company: then would you have received (full) excuse from my side."*

*77. Then they proceeded: until, when they came to) inhabitants of) town, they asked them for food, but they refused them hospitality. Then they found there a wall (on the point of) falling down, but he set it upright. (Moses) said: "If you had wished, surely you could have exacted some recompense for it!"*

*78. He answered: "This is the parting between me and you: now will I tell you the interpretation of (those things) over which you were unable to hold patience.*

*79. "As for the boat, it belonged to certain men in dire want: they plied on the water: I but wished to render it unserviceable, for there was after them a certain king who seized on every boat by force.*

*80. "As for the youth, his parents were people of Faith, and we feared that he would grieve them by obstinate rebellion and ingratitude (to Allah and man).*

*81. "So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection.*

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*82. "As for the wall, it belonged to two youths, orphans, in the town; there was, beneath it, a buried treasure, to which they were entitled: their father had been a righteous man: so your Lord desired that they should attain their full strength and get out their treasure - a mercy (and favour) from your Lord. I did it not of my own accord. Such is the interpretation of (those things) over which you were unable to hold patience."*

## I learn the explanation of the Qur'anic vocabulary

| Evidence | Favors of charity |
|---|---|
| إِمْرًا<br>('Imrāan) "strange" | ċd anit aus |
| عُسْرًا<br>(`Usrāan) "difficulties" | Hardships |
| زَكِيَّةً<br>(Zakīyatan) "innocent" | Without sins |
| بِتَأْوِيلِ<br>(Bit d wīl i) "interpretation" | Explanation |
| طُغْيَانًا<br>(Ṭughyānāan) "rebellion" | Going over the limit |

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## The second journey

Moses asked al-Khiḍr permission to accompany him in order to learn from him things which Allah, Glory be to Him, had taught al-Khiḍr. al-Khiḍr said, in feelings sympathy for Moses because of the extremity of the event she was witnessing and their queer nature:

﴿إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا﴾

*('Innaka Lan Tastaṭī`a Ma`iya Ṣabrāan)*

*"...you can have no patience with me..."*.

How can you be patient with things behind which you do not know, the underlying intent even if they were performed by someone recommended by the Lord? This was one measure of the merciful ness which Allah has bestowed on the heart of al-Khiḍr:

﴿ءَاتَيْنَٰهُ رَحْمَةً مِّنْ عِندِنَا﴾

*('Ātaynāhu Raḥmatan Min `Indinā)*

*"...on whom We had bestowed Mercy from Ourselves..."*

Moses said, "Will patient if Allah will sin and will not disobey your orders". Moses made an exception by saying, "if Allah will's', so as not to err. Al-Khiḍr said, "Now that you have been informed have a condition, which is that you do not ask me of anything that I do unless I tell you myself". Moses accepted this condition as evidenced by the fact that he boarded with al-Khiḍr as ship that had passed by them to cross the sea.



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al-Khiḍr did liberate every broke one of the ship's planks first. When Moses saw this, he said,

﴿أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا﴾

*(Akharaqtahā Litughriqa Ahlahā)*

'...Have you cut a hole in order to drown those in it...';

you have done a terrible thing". Al-Khiḍr once again said,

﴿قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا﴾

*(Qāla Alam Aqul Laka Innaka Lan Tastaṭī`a Ma`iya Ṣabrāan)*

'...Did I not tell you that you can have no patience with me',

reminding Allah's prophet of the condition that had been made. Moses said, "Do not punish me for what I say this time; do not add to the cruelty that I see and treat me with leniency and forgiveness. Do not hold me to account for having forgotten the vow that I made to you."

The journey continues and al-Khiḍr finds a boy and kills him. Moses says, "Do you kill an innocent person who has not committed a sin? This is an abominable act which is prohibited by all canons and norms among ordinary people. In the law (Shariq) of Moses only a deliberate, premeditated murder is punished by death, and the authority to execute this punishment is the civil era or one deputizing for civil er. To this al-Khiḍr says:

﴿قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا﴾

*(Qāla Alam Aqul Laka Innaka Lan Tastaṭī`a Ma`iya Ṣabrāan)*

'...Did I not tell you that you can have no patience with me'.



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Recurrence of words is usual in Quran to condense the meaning; thus Moses knew that he had overburdened al-Khiḍr when he breached the agreement a second time. Therefore, he said,

﴿ قَالَ إِن سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي ﴾

*(Qāla 'In Sa'altuka `An Shay'in Ba`dahā Falā Tuṣāĥibnī)*

*' (Moses) said: "If ever I ask you about anything after this, keep me not in your company…";*

i. e. you have accepted my excuse until now; so far as I am concerned you are not to blame if you decide that I shall not accompany you. This is so because belief rests on conditions and the condition is very clear here.

The journey continues and they come to a village. They need food but the villagers refuse to host them and offer them food while showing generosity to guests is an obligation both in Sharia and customs. When they are about to leave the village, al-Khiḍr sees a wall on the verge of collapsing and repairs it. To this Moses says, "If you wish, you can take your genuine reward". Here the journey comes to its end. Prophet Muhammad, Peace be upon him, said: "May Allah best owe His Mercy on Moses! If he had patiently waited, we would have been told further about their case" (Narrated by Al-Bukhari).

## I discuss and explain

In cooperation with my group, we discuss and explain what is meant by the concept of exception (by saying: If Allah will's) and its ruling.



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## I study

the st at ement bel ow and form a logical view of it.

Whether the ship sinks by al-Khiḍr's act or is usurped by the king, the out come is the same.

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## I infer

one less on to be learned from the st ory of Moses and al-Khiḍr, peace be upon them.

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## The conclusion of the journey

Al-Khiḍr said to Moses, peace be upon them, this is what is said to you

﴿فِرَاقُ بَيْنِي وَبَيْنِكَ﴾

*(Firāqu Baynī Wa Baynika)*

*"...parting between me and you..."*

and would be all you of the purposes of what happened in front of you and you could not be patient enough to what it.

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The ship belonged to poor people who lived on working in the sea and they could not protect it. A king was behind them seizing every ship by force without compensating its owners. He made it defective to protect it and its owners from the designs of the king.

As for the boy, his parents were believers and knew from Allah, Glory be to Him, that he would rebel, oppress them and force them to disbelieve. His death was meant to rescue them from this fate and to save him from punishment. He wanted Allah to give them a righteous son who would be merciful to them and assist them in maintaining their belief. It is not permitted to do something like this because it is exclusive to al-Khiḍr.

As for the wall, it belonged to two orphan boys in the town whose father was righteous. He hid under the wall a treasure for the two boys. Therefore, He repaired the wall to preserve the treasure of the two orphan boys. Allah wanted them to reach adulthood and find their treasures so Allah, Glorified and Exalted be He, preserved them and preserved their treasure because of the righteousness of their father.

So, all that you have seen and heard was commanded by Allah, Glorified be He. Thus al-Khiḍr, Peace be upon him, referred knowledge to Allah, Glorified and Exalted be He: "I have some of the knowledge of Allah which Allah has taught me and which you do not know".

## Hoarding money

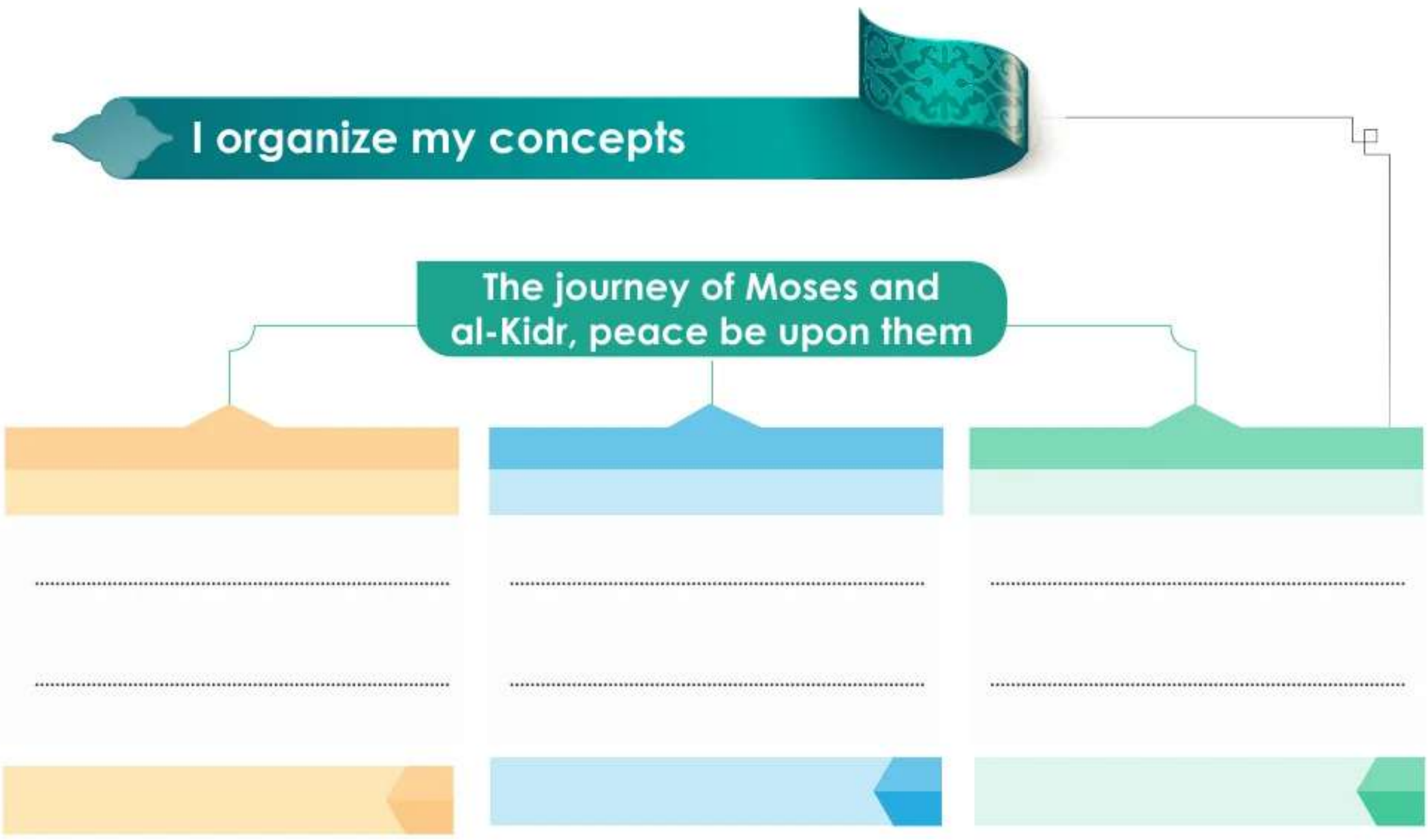
Islam does not permit hoarding money because it counteracts its cycle, it deprives society of development and flourishing and reduces job opportunities. On the other hand, investing money adds to the strength of the economy, individuals, society and the state and raises the rank of the state among nations. As for the act of the father of the two orphan boys, it was permissible in the law at that time.

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## I summarize

- the difference between the knowledge of Moses and that of al-Khiḍr, peace be upon him.
- the morals of searching for knowledge as they figure in the story.

## I organize my concepts




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## I answer by myself

**First:** What is meant by the words of Allah, Glory be to Him:

﴿لَآ أَبۡرَحُ حَتَّىٰٓ أَبۡلُغَ مَجۡمَعَ ٱلۡبَحۡرَيۡنِ أَوۡ أَمۡضِيَ حُقُبٗا﴾

*(Lā ʻAbraĥu Ĥattá ʻAblugha Majma`a Al-Baĥrayni ʻAw ʻAmđiya Ĥuqubāan)*

*"I will not give up until I reach the point where I was set, though I march on for ages."?*

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**Second:** What is the significance of the following words of Allah, Glory be to Him:

﴿وَكَانَ أَبُوهُمَا صَٰلِحٗا﴾

*(Wa Kāna ʻAbūhumā Şāliĥāan)*

*"their father had been righteous"?*

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**Third:** Is it right to judge people on mere suspicion? Why?

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**Fourth:** Find evidence in the situations mentioned in the holy verses of the principle of showing tolerance towards others.

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## Enriching my experience

Refer to Tafsir books and hir' to check the explanation of one of the situations in the story.

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## I assess myself

| SN | Aspect of Learning | Degree of achievement | | |
|---|---|---|---|---|
| | | Average | Good | Excellent |
| 1 | I make sure of memorizing and reciting the holy verses, observing the rules of recitation. | | | |
| 2 | I reflect on the purposes of the holy verses. | | | |
| 3 | I explain the meaning of the vocabulary items. | | | |
| 4 | I explain the overall meaning. | | | |
| 5 | I seek knowledge. | | | |
| 6 | I apply the rules, values and norms mentioned in the verses. | | | |

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# LESSON 2

# The Scholars' Efforts in Preserving Sunnah

## We read and explore

- explain the favor of preserving the Prophet's hadiths and conveying them to people.
- distinguish between isnad' chain of narrators (الإسناد) and matn' text (المتن).
- explain the scholars' efforts in recording Sunnah.
- identify the scholars' efforts in serving hadiths' isnad and matn.
- express my appreciation of the scholars' efforts in serving hadith



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## I take the initiative to learn

Allah, Glory be to Him, says:

﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾

(سورة الحشر: ٧)

*7. Wa Mā Ātākumu Ar-Rasūl u Fakhudhūhu Wa Mā Nahākum Anhu Fānt ahū*

*"…So take what the Messenger assigns to you, and deny yourself what which he withholds from you…" (Sūrat Al-Ĥashr: 7)*

## The Prophet's Sunnah is a Sharia source; it is divided into two parts

First: origins, i.e. that part which is not found in the Qur'an; but it has been proven. Origins can in applied if the contrary is not attested to by the Qur'an. This part comprises many of the Prophet's hadiths. Sharia rulings that are not mentioned or explained in the Qur'an have been proven such as the number of raka'a in prayers, times of prayers, the basis of Zakat and other matters.




Second: that part which has been proven in Sunnah and has origins in the Qur'an; in this case the Prophet's Sunnah is an interpretation of the Qur'an, or an explanation of it's overall meaning. In this case we are obliged to interpret the Qur'an according to what has been proven in the Sunnah of Allah's Messenger, Peace be upon him.



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## I express a view

of this statement: "We have to be content with the Qur'an; it explains everything". .

## The way the Prophet, Peace be upon him, urges us to preserve his Sunnah

Abdullah ibn Mas'ood, May Allah be pleased with him, reported to hear the Prophet, Peace be upon him, say: "May Allah bless whoever hears my speech, and conveys it then as he heard it. The propagator might be more conscious than the hearer" (Sunan at-Tirmidhi). .

In this hadith the Prophet makes a du'a (supplication) that Allah blesses a Muslim who bears the trust of preserving and reporting his Sunnah as he hears it.

## I think and propose

one effective method of preserving the Prophet's hadiths and conveying them to people via modern electronic communication methods. .

## The Companions' keenness on preserving and delivering hadiths

The Companions, may Allah be pleased with them, were so keen on listening to the hadiths of Allah's Messenger, Peace be upon him, that they took turns in doing so. Omar ibn al-Khattab, May Allah be pleased with him, said that together with one of his Ansari neighbors used to take



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turning to attending the Prophet's majlis, each going every other day. When each went, he would come back and tell his neighbor of the revelations and each other teachings on that day. Likewise, his neighbor would do the same each on the day he attended the majlis.

On the other hand, some Companions devoted all their time to memorize the Prophet's Hadiths such as Abu Hurairah, who accompanied Allah's Messenger, Peace be upon him, and all his travels and regularly attended his majlis. He was not distracted from listening to Allah's Messenger by anything. Also, it has been reported that Abdullah, may Allah be pleased with them, travelled two days and nights to Abdullah ibn Unais, may Allah be pleased with him, to hear from him just one Hadith of the Prophet, Peace be upon him.

## I cooperate and search

for persons who had a significant role in preserving the Hadiths of Allah's Messenger, Peace be upon him, and describe the role they played.

## Enriching my experience

Isnad be a chain of Hadith transmitters that goes back to Allah's Messenger, Peace be upon him. Muslim scholars began as of the first century AH to investigate the reliability of Hadith reporters and transmitters and exerted great effort in this task. These efforts can be summarized in the following:



- Instituting a methodology of studying isnad and regarding it as a standard of accepting Hadiths or refuting them; this science has been given the term "Mustalah Al-Hadith"; i.e. "Hadith Terminology".

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- examining the method of reporting hadith, controlling the chain of transmitters and the terminologies of its technical sciences including the report ing (tahammul) of hadith, the transmitters' use of forms such as 'haddathana' (he narrated to us) and 'akhbarana' (he informed us), the terms hadith scholars have used to describe hadith such as 'musnad' (hadith whose chain is known) and 'mursal' (hadith whose chain is broken), and how many books have been written on this subject;
- distinguishing hadith by classifying them into marfoo' (hadith attributed specifically to the Prophet), mawqoof (hadith attributed to one of the Prophet's Companions) and maqtoo' (hadith attributed to other than a Companion);
- knowledge of the narrators, this includes their biographies, characteristics and status as a basis for confidence and fairness.

## I discuss and search for

the benefit of isnad.

Responses to suspicions raised about hadith: "A hadith narrated by only one reporter) hadith is not to be added to evidence".

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## Scholars' efforts in examining 'matn' (text)

'Matn' is the text of the Prophet's saying; interests of scholars in matn have varied in the following ways:

- setting methodological rules for studying matn and making a judgment as to acceptance or rejection.
- distinguishing between 'al-nāsikh wal-mansūkh' (the abrogating and abrogated) in hadiths.
- working on studying the matn to deduce Sharia rulings and Islamic morals.
- clarifying problematical hadiths which common people find difficult to understand and books have been written to explain hadiths and the problems associated with them.

## I cooperate and explain

the necessity of knowing 'al - nāsikh' and 'al - mansūkh' in hadiths.

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## Scholars' efforts in recording

Scholars' efforts to record hadith started at the beginning of the second century AH when a number of scholars recorded hadith. Among the earliest scholars in this discipline were Imam Abdul Malik bin Abdul Aziz Ibn Juraij, Imam Abdul Rahman al-Awza'i, Shu 'bah bin al-Hajjaj, Hammad ibn Salamah and many others. Then at the beggining of the third century AH, famous Sunnah books appeared such as al-Musannaf' by Imam Abdul Razzaq bin Humam as-San'ani, who died in 211 AH, and al-Musannaf' by Imam Abu Bakr bin Abi Shaybah, who died in 235 AH.

Some historians added a special books for authentic (sahih) hadiths; the most important of these are Ṣaḥīḥ al-Bukhārī, which was written by Imam Muhammad bin Ismail al-Bukhārī, who was born in 194 AH, and Ṣaḥīḥ Muslim', which was written by Imam Muslim bin al-Hajjaj al-Qushayrī an-Naysābūrī, who was born in 204 AH. In the third century sunan appeared such Jami' at-Tirmidhi', Sunan Abu Dawud', Sunan an-Nasa'i' and 'Sunan Ibn Majah'.

| Classification | Explanation |
|---|---|
| Ṣaḥīḥ al-Bukhārī | |
| Ṣaḥīḥ Muslim | |
| Sunan Ibn Majah | |
| Sunan at-Tirmidhi | |
| Sunan Abu Dawud | |
| Sunan an-Nasa'i | |



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## Scholars' Efforts

The way the Prophet, ﷺ urges us to preserve his Sunnah

The Companions' role in preserving Hadith

Scholars' efforts in investigating isnad

Scholars' efforts in revising content

Scholars' efforts in revising content

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## Student Activities

## I answer by myself

Explain the virtue of preserving the Prophet's Sunnah.

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Mention in point s the scholars' efforts in criticizing the content of hadith.

.....

.....

Comparison and Contrast in terms of meaning.

Sanad: .....

Matn: .....

| Book | match | Author |
|---|---|---|
| Riyad As-Salihin | | Nur ad-Din - Haythami |
| Majmal az-Zawaid wa Manbad al-Fawaid | | Yahya bin Sharaf ad-Din - Nawawi |
| Shu`ab al-Iman | | Ahmed bin al-Hussein al-Bayhaqi |

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## I assess myself

| SN | Aspect of Learning | Degree of achievement | | |
|---|---|---|---|---|
| | | Average | Good | Excellent |
| 1 | Preserving Hadiths. | | | |
| 2 | Publicizing Hadiths via modern methods. | | | |
| 3 | Understanding Hadiths in their authentic sources. | | | |
| 4 | Appreciation of scholars' efforts and emulating their example. | | | |

## My imprint

I would like to thank the Prophet's, Peace be upon him, Hadiths on loving one's neighbor and

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# LESSON 3

# Faith in the Unseen

# (gha'ib - غيب)

## We read and explore

- explain the concept of the 'unseen'.
- demonstrate the importance of faith in the unseen.
- find evidence of the expansive omnisience of Allah, Glory be to Him.
- show the benefits of faith in the unseen.



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## I take the initiative to learn

Allah, Glory be to He, says:

﴿ وَٱللَّهُ أَخْرَجَكُم مِّنۢ بُطُونِ أُمَّهَٰتِكُمْ لَا تَعْلَمُونَ شَيْـًٔا وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۙ لَعَلَّكُمْ تَشْكُرُونَ ﴾

(سورة النحل: ٧٨)



*78. Wa-Allāhu Akhraja akum Min Buṭūni Ummahātikum Lā Ta`lamūna Shay'āan Wa Ja`ala Lakumu As-Sam`a Wa Al-'Abṣāra Wa Al-'Af'idata La`allakum Tashkurūna*

*"It is He Who brought you forth from the wombs of your mothers when you knew nothing; and He gave you hearing and sight and intelligence and affections: that you may give thanks (to Allah)" (Sūrat An-Nahl: 78).*

## I reflect and identify

- the tools of knowledge which Allah, Glory be to Him, has bestowed on man.

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- things that man can know of through the tools of knowledge that Allah, Glory be to Him, has provided man with.

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## I use my skills to learn

## The concept of the unseen

Allah, Glory be to Him, created the universe and populated it with countless creatures and things; some of these we can perceive through our five senses, whereas others are beyond our conception even if we enlist the help of all available tools and methods, irrespective of the degree to which science has developed. This is called what lies beyond our perception is the called of the unseen. The unseen is, therefore, something concealed, unveiled; the unseen is something absent so far as the knowledge of man is concerned and not in terms of the ability of Allah, Glory be to Him. Allah, Exalted be He, encompasses everything; nothing is beyond His ken. The unseen we are required to believe in is everything that lies beyond the sensory reach of man and is only known through divine revelation.

**The unseen is divided into two parts:**

First: an unseen part that Allah, Glory be to Him, has reserved for Himself only and man cannot perceive even if man uses the most developed technological methods, such as knowledge of the hour (the Day of Resurrection). Allah, Glory be to Him, says:

﴿قُل لَّا يَعْلَمُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾

(سورة النمل: ٦٥)

65. *Qul Lā Ya`lamu Man Fī As-Samāwāti Wa Al-'Ardi Al-Ghayba Il lā Al-Lahu Wa Mā Yash`urūna Ayyāna Yub`athūna*



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*"Say: None in the heavens or in earth, except Allah, knows what is hidden: nor can they perceive when they shall be raised up (for judgment)" (Sūrat An-Naml: 65)*

**Second**: an unseen part of which Allah has shared with us is part of revealed scriptures through divine revelation. Allah, glorified be He, says:

﴿عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُۥ يَسْلُكُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا ﴿٢٧﴾﴾

(سورة الجن)

*26. Ālimu Al-Ghaybi Fal ā Yužhiru Al á Ghaybihi Aĥadāan*

*27. Illā Mani Art ađa Min Rasūl in Fa' innahu Yasl uku Min Bayni Yadayhi Wa Min Khal fihi Raş adāan*

*26. "He (al one) knows the Unseen, nor does He make any one acquainted with His Mysteries," - 27. "Except an apostle whom He has chosen: and then He makes a band of watchers march before him and behind him" (Sūrat Al - Jinn)*

Allah, Glory be to Him, revealed to His Prophets some secrets of the unseen that neither the angels nor His people back known of in the past; Allah, Glory be to Him, told the Prophet, Peace be upon him, the stories of past messengers, He says:

﴿ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَٰمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ﴾

(سورة آل عمران: ٤٤)

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*44. Dhālika Min 'Nbā'i Al-Ghaybi Nūĥīhi 'Ilayka  Wa Mā Kunta Ladayhim 'Idh Yulqūna 'Aqlāmahum 'Ayyuhum Yakfulu Maryama Wa Mā Kunta Ladayhim 'Idh Yakhtaşimūna*

*"This is part of the tidings of the things unseen, which We reveal unto you (O Messenger) by Inspiration: You were not with them when they cast lots as to which of them should be charged with the care of Mary: Nor were you with them when they disputed (the point)" (Sūrat Āl iĭ Imrān: 44).*

The Holy Qur'an mentions some unknowns such as scenes from the Day of Resurrection and its attendant terrors and troubles; Allah, Glory be to Him, says:

﴿ فَإِذَا جَآءَتِ ٱلصَّآخَّةُ ﴿٣٣﴾ يَوْمَ يَفِرُّ ٱلْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِۦ وَأَبِيهِ ﴿٣٥﴾ وَصَٰحِبَتِهِۦ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ ٱمْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾ ﴾

(سورة عبس)

*33. Fa' idhā Jā' at iĂş - Şākhkhat u*

*34. Yawma Yafirru Al - Mar' u Min Akhīhi*

*35. Wa Umnihi Wa Abīhi*

*36. Wa Şāĥibat ihi Wa Banīhi*

*37. Likul l iĂmri' in Minhum Yawma' idhin Sha' nun Yughnīhi*

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*"33. Then, when there comes As- Sakhkhah (the Day of Resurrection' s second blowing of Trumpet),*

*34. That Day shall a man flee from his brother,*

*35. And from his mother and his father,*

*36. And from his wife and his children.*

*37. Everyman, that Day, will have enough to make him careless of others" (Sūrat `Abasa)*

## I reflect and deduce

the reason why the Holy Qur' an mentions the stories of messengers and their people.

Allah, Glory be to Him, says:

﴿ وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ ٱلرُّسُلِ مَا نُثَبِّتُ بِهِۦ فُؤَادَكَ ۚ وَجَآءَكَ فِى هَٰذِهِ ٱلْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴾

(سورة هود: ١٢٠)

*120. Wa Kull ā an Naquṣṣu Al ayka Min Anbā' i Ar- Rusul i Mā Nut habbit u Bihi Fu' uādaka Wa Jā' aka Fī Hadhihi Al - Ĥaqqu Wa Maw`ižat un Wa Dhikrá Lil mu' uminīna*

*"All that We relate to you of the histories of the apostles, - with it We make firm your heart: In them there comes to you the truth, as well as an exhortation and a message of remembrance to those who believe" (Sūrat Hūd: 120)*



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## I explain

the fact that the Holy Qur'an portrays the terrors and events of the Day of Resurrection.

## The Importance of 'faith in the unseen'

Faith in the unseen is formed belief in all unseen matters as dictated by revelation without any kind of hesitation or suspicion. A true believer does not burden himself with investigating the unseen because he knows that he is incapable of perceiving the unseen. Alternatively, he concerns himself with heeding Allah, Glory be to Him. Islam regards faith in the unseen as one of the fundamentals of religion; it is a distinguishing feature of pious people. Allah, Glory be to Him, says:

﴿ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ۝٣﴾

(سورة البقرة)

*3. Al - Ladhīna Yu' umināna Bil - Ghaybi Wa Yuqīmūna Aş - Şal āata Wa Mimmā Razaqnāhum Yunfiqūna*

*"Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them" (Sūrat Al - Baqarah: 3).*

The necessity of having faith in the unseen realms is due to the fact that Islam has ordered us to believe in many unknown things which human beings have no means of knowing of except through confirmed revelation in the Qur'an and Sunnah such as God Almighty, and details about His attributes and acts, of the seven heavens and what they consist of, of



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angels, prophets, Paradise, Hell-fire, devil s and jinn. We are not permitted to reject any of the unseen matters

which are confirmed in the Qur'an and Sunnah just because it is invalves negating the mind. Mind is not capable of conceiving of matters pertinent to the unseen. Unseen matters involve ones which we have witnessed, i.e. manifested as results in news such as acts of tribulations and great battles which occurred exactly as had been told about them. Others we do not know of; but they are destined to occur, such as the signs of the coming of the Hour (Day of Judgment), circumstances in the Day of Resurrection, and the like.

Faith in the unseen liberates man from preoccupying himself with issues that transcend his capabilities and beans. In contrast to this, man is liberated from such concerns channels all his intellectual energies into studying the universal laws of Allah, Glory be to Him, and benefiting from them in developing himself and his society in all fields.

## I reflect and explain

the relationship between belief in the unseen and the six articles of faith.

## I cooperate and search

in Sūrat Al-Kahf for an unseen matter which only Allah knows and has only revealed to those one He chooses.

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## Only Allah, Glory be to Him, knows the unseen

Allah, Glory be to Him, has created the universe with all its entities and the world and He has knowledge that encompasses all these and nothing on earth or in the skies is even tiny of an atom's weight escapes His keen decision and His unseen is of His one of His own attributes alone. He knows about the things that have happened and of things that are going to happen; His knowledge encompasses all living things in detail - big things and minute things, unlike any one else apart from Him. Allah, Glory be to Him, says:

﴿قُل لَّا يَعْلَمُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾

(سورة النمل: ٦٥)

*65. Qul Lā Ya`lamu Man Fī As- Samāwāti Wa Al - ' Ardi Al - Ghayba Il lā Al - Lahu Wa Mā Yash`urūna Ayyāna Yub`athūna*

*"Say: None in the heavens or on earth, except Allah, knows what is hidden: nor can they perceive when they shall be raised up (for Judgment)" (Sūrat An- Naml: 65).*

Creatures irrespective of their ranks and the means they possess remain incapable of perceiving the unseen. Our Messenger, Peace be upon him, has been given every high rank by Allah, Glory be to Him, but still he, Peace be upon him, knows nothing of the unseen except what has been taught by Allah through revelation to be conveyed for him and benefit for mankind. Allah, Glory be to Him, says:

﴿عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ﴾

(سورة الجن: ٢٦-٢٧)



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*26. Ālim al-Ghaybi fal ā yuzhiru Al á Ghaybihi Aĥadāan*

*27. Illā Man Irtaḍā Min Rasūl in*

*"26. He (al one) knows the Unseen, nor does He make any one acquainted with His Mysteries*

*27. Except an apostle whom He has chosen." (Sūrat Al - Jinn)*

Allah, Exalted be He, tells of His Prophet Muhammad, Peace be upon him, to say:

﴿وَلَوْ كُنتُ أَعْلَمُ ٱلْغَيْبَ لَٱسْتَكْثَرْتُ مِنَ ٱلْخَيْرِ وَمَا مَسَّنِىَ ٱلسُّوٓءُ﴾

(سورة الأعراف: ١٨٨)

*56. Wa Law Kunt u A`lam al-Ghayba Lāst akthart u Mina Al - Khayri Wa Mā Massaniya As- Sū' u*

*"If I had knowledge of the Unseen, I should have multiplied good, and should have shunned evil. I should have touched me..." (Sūrat Al - 'A`rāf: 188).*

Jinn know not hing of the unseen; they only list ened to the commands given to the angels. Aisha, may Allah be pleased with her, reported:

*"Some people asked the Messenger of Allah about soothsayers. The Messenger of Allah, Peace be upon him, said, 'They are not hing.' They said: O Messenger of Allah, 'they say some thing and it comes true'. The Prophet, Peace be upon him, said:*

*'That is a word of truth which the jinni snatches and carries to his friend like a cackling hen, and they mix more than a hundred lies with it." (Narrated by Al - Bukhari).*

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## I expect

the negative effects on those who got to fortune tellers and ask them via modern means of communication of what is going to happen to them in the future. The Messenger, Peace be upon him, said:

*"Whoever goes to a fortune teller and asks him about something, his prayer will not be accepted for forty days" (Narrated by Muslim).*

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## I make a judgment

on one who argues and asks about the truth of the soul in the light of any understanding of the words of Allah, Glory be to Him:

﴿ وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴾

(سورة الإسراء: ٨٥)

*85. Wa Yas'alūnaka `Ani Ar-Rūĥi Quli Ar-Rūĥu Min 'Amri Rabbī Wa Mā 'Ūtītum Mina Al-`Ilmi 'Illā Qalīlāan*

*"They ask you concerning the Spirit (of Inspiration). Say: "The Spirit (cometh) by command of my Lord: of knowledge it is only little that is communicated to you, (O men!)" (Sūrat Al-'Isrā': 85)*



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## Mafatih (Keys to) the unseen

Allah, Glory be to Him, restricted knowledge of the unseen to Himself alone; only Allah, Glory be to Him, knows Mafatih of the unseen. In Arabic, the word 'Mafatih' is the plural of 'Miftah', which is what is used to open. The keys to the unseen is used here as a simile. Unknown matters to people are like precious things which are kept in lockers and safes with locks; only those who have the keys know what is inside. Allah, Exalted be He, says:

﴿وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ﴾

(سورة الأنعام: ٥٩)

*59. Wa Indahu Mafātihu Al - Ghaybi Lā Ya`lamuhā Illā Huwa*

*"With Him are the keys of the unseen, the treasures that none knows but He..."*
*(Sūrat Al - 'An`ām 59)*

Ibn Umar, may Allah be pleased with them, reported:

*The Prophet, Peace be upon him, said, "The keys of the unseen are five, and none knows them but Allah: no one knows what is in the wombs but Allah, no one knows what will happen tomorrow but Allah, no one knows when it will rain but Allah, no one knows where he will die but Allah, and no one knows when the Hour will take place but Allah"* (Narrated by Al-Bukhari).

In another narration by Ibn Omar, so: The keys of the unseen are five. Then he recited:

﴿ إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ ۖ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِى نَفْسٌۢ بِأَىِّ أَرْضٍ تَمُوتُ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴾

(سورة لقمان: ٣٤)

*34. 'Inna Allāha `Indahu `Ilmu As-Sā`ati Wa Yunazzilu Al-Ghaytha Wa Ya`lamu Mā Fī Al-'Arĥāmi Wa Mā Tadrī Nafsun Mādhā Taksibu Ghadāan Wa Mā Tadrī Nafsun Bi'ayyi 'Arđin Tamūtu 'Inna Allāha `Alīmun Khabīrun*

*"Verily the knowledge of the Hour is with Allah (alone). It is He Who sends down the rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn for the morrow: Nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things)"* (Sūrat Luqmān: 34)

## (Narrated by Al-Bukhari)

Matters pertinent to the unseen are not restricted to the five; they are of particularly mentioned because they are closely related to human's life and destiny. These are:



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**1. The time of the Day of Resurrection:** knowledge of the time of the Day of Resurrection is specific to Allah; no one knows when this time is going to come. When Gabriel, Peace be upon him, asked the Prophet, Peace be upon him, to tell him about the hour, he said:

*"The answerer does not know more than the questioner" (Narrated by Al-Bukhari).*

in other words, you and he are equally ignorant of the time when the hour will occur.

**2. Knowledge of sending down rain:** again, this knowledge is Allah's knowledge alone; only Allah knows when and where rain is going to fall. Experts might know about this when there are signs and causes; however, even this is approximate, overall known by some guessing, and still this might not turn out to be true. What weatherand meteorology experts tell us are lies in guessing and not affirmation. Those who tell of rain fall on the basis of projection must predicate this one Allah's will by saying "We expect rain tomorrow 'inshaAllah' (if Allah will s)".

**3. Knowledge of embryos in the womb:** this is knowledge in detail in terms of development, or back of it, from egg to embryo, growth in to fetus and completion of cycle until delivery or miscarriage of dead fetus, as well as its safety and what the fetus might contract of normal formations. Allah's knowledge of this is not obtained from others or by telling on causes and experiences; rather, He knows what is going to materialize before the fetus forms and before causes come to recognition. He Who predetermines and creates causes has such knowledge that never fall short and is never different from reality. Humans may know something of the circumstances of what goes on inside the womb in terms of masculinity and femininity, safety and bad health, proximity of delivery or projection of miscarriage before completion of the pregnancy. However, this is achieved by the way Allah facilitates means of examination, such as technology, not because of powers innate in the person who does this and in absence of means to do so. This may happen after Allah, Glory be to Him, commands the angel to shape the fetus; and even with this not all the circumstances in

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the world can be viewed. The picture is also viewed with the possibility of making mistakes sometimes.

4. **Knowledge of what one is going to earn tomorrow:** No one knows what one is going to earn tomorrow or what others are going to earn in the future in terms of knowledge, work and livelihood. The details of knowledge of this is restricted to Allah, too. People may expect or gain or lose resulting in bearing to endeavor or fear or restraint on the basis of the surroundings, signs and circumstances; however, all these do not qualify as knowledge.

5. **Knowledge of the time and place of one's death:** No one knows the time and place of one's death or that of other people's deaths. Also no one knows where one is going to die: on land, on sea, in one's country or in another country. Allah only knows this in detail; He, Exalted, has perfect knowledge that encompasses everything - manifest and hidden. This is another characteristic Allah has reserved for Himself and concealed from all His creatures.

## I analyze

the five unknowns are the keys to the unseen as regards the life of man since he was in embryo until Allah, Glory be to Him, makes him die and resurrects him.

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## I explain

- the fact that Allah, Glory be to Him, has hidden the time of the Day of Resurrection from people.

## I discuss and find evidence

of the following is one of the signs that mankind has been able to know the unseen in the following statements:

- People are capable now of knowing when rain is going to fall with the possibility of making rain fall artificially in this age of technological progress.

- Modern science has reached a stage in which it is capable of knowing the sex of the foetus, making sure that it is free of any diseases during pregnancy.

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## Benefits of faith in the unseen

Faith in the unseen has many benefits to the individual and society, including:

1. Fearing Allah, Glory be to Him, in private and public domains, and thus being obedient and devotion.

2. Sincerity in deeds to Allah, Glory be to Him, and getting His great rewards; Allah, Glory be to Him, says:

﴿إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ لَا نُرِيدُ مِنكُمْ جَزَآءً وَلَا شُكُورًا﴾

(سورة الإنسان: ٩)

*9. Innamā Nuṭ`imukum Liwaj hi Allāhi Lā Nurīdu Minkum Jazā' anW Lā Shukūrāan*

*"We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks" (Sūrat Al - ' Insān: 9)*

3. Establishing one's conviction of the fact that what Allah has ordained is good, whether or not he knows the wisdom behind this; Allah, Glory be to Him, says:

﴿وَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن تُحِبُّوا۟ شَيْـًٔا وَهُوَ شَرٌّ لَّكُمْ﴾

(سورة البقرة: ٢١٦)

*216. Wa Asá Anْ Takrahū Shay' āan Wa Huwa Khayrun Lakum Wa Asá Anْ Tuhibbū Shay' āan Wa Huwa Sharrun Lakum*

*"But it is possible that you dislike a thing which is good for you, and that you love a thing which is bad for you..." (Sūrat Al - Baqarah: 216).*



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4. Going to Paradise.

5. The happiness and tranquility of the individual and society; As Allah, Glory be to Him, says:

﴿ ٱلَّذِينَ ءَامَنُواْ وَتَطۡمَئِنُّ قُلُوبُهُم بِذِكۡرِ ٱللَّهِۗ أَلَا بِذِكۡرِ ٱللَّهِ تَطۡمَئِنُّ ٱلۡقُلُوبُ ﴾

(سورة الرعد: ٢٨)

*28. Al - Ladhīna Āmanū Wa Taṭma' innu Qul ūbuhum Bidhikri Al l āhi Al ā Bidhikri Al l āhi Taṭma' innu Al - Qul ūbu*

*"28. Who have believed and whose hearts have rest in the remembrance of Al l ah. Verily in the remembrance of Al l ah do hearts find rest!" (Sūrat Ar- Ra`d: 28).*

## I think and add

other benefits of faith in the unseen.

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## I reflect and identify

The effect of faith in the unseen on obedience and sincerity before Allah

Allah, Glory be to Him, says:

﴿مَآ أَصَابَ مِن مُّصِيبَةٍ فِي ٱلْأَرْضِ وَلَا فِيٓ أَنفُسِكُمْ إِلَّا فِي كِتَٰبٍ مِّن قَبْلِ أَن
نَّبْرَأَهَآ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٢٢﴾ لِّكَيْلَا تَأْسَوْا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا۟
بِمَآ ءَاتَىٰكُمْ ۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾﴾

(سورة الحديد)

*22. Mā ‘Aṣāba Min Muṣībatin Fī Al-’Arđi Wa Lā Fī’Anfusikum ‘Illā Fī Kitābin Min Qabli ‘An Nabra’ahā ‘Inna Dhālika `Alá Allāhi Yasīrun*

*23. Likaylā Ta’saw `Alá Mā Fātakum Wa Lā Tafraĥū Bimā’ Ātākum Wa Allāhu Lā Yuĥibbu Kulla Mukhtālin Fakhūrin*

*22. No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: that is truly easy for Allah.*

*23. In order that you may not despair over what you failed to get and not exult over favours bestowed upon you. For Allah loves not any vainglorious boaster. ”*
*(Sūrat Al - Ĥadīd)*

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## I think and identify

how a believer lives and prepares for the Day of Resurrection.

## I organize my concepts

**Faith in the Unseen**

| Concept of the unseen | Divisions of the unseen are: | Importance of faith in the unseen: | Keys to the unseen are five: | Benefits of faith in the unseen: |
|---|---|---|---|---|
| | | | | |

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## Student Activities

## I answer by myself

1. Mention some unknowns which Allah, Glory be to Him, has reserved knowing about them to Himself.

2. Allah, Glory be to Him, says:

﴿ قُل لَّا أَقُولُ لَكُمْ عِندِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ﴾

(سورة الأنعام: ٥٠)

*50. Qul Lā Aqūl u Lakum Indī Khazā' inu Allāhi Wa Lā' A`lamu Al - Ghayba Wa Lā' Aqūl u Lakum Innī Malak un Inī Att abi`u Il lā Mā Yūhá Il ayya*

*"Say: I tell you not that with me are the treasures of Allah, nor do I know what is hidden, nor do I tell you I am an angel. I but follow what is revealed to me..." (Sūrat Al - ' An`ām 50).*

Say how you response to someone who says that the Messenger, Peace be upon him, knows the unseen.



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3. Say what are Shariacul ings on the fol lowing and explain why:

- hasking fortunetellers and rabbis about the future.

.....

- hthe ruling on the way meteorological centers follow up the weather and eart hqu akes.

.....

.....

## Enriching my experience

1. Write a short report on the ahkam related with the unseen in the Holy Qur'an specifying the definition of the unseen and giving examples of the divisions of the unseen which are related with the Holy Qur'an.

.....

.....

.....

2. Find collaboration with your fellow students designa' which are done in faith in the unseen and its benefits.

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## I assess myself

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

| SN | Aspect of Learning | Degree of achievement | | |
|---|---|---|---|---|
| | | Average | Good | Excellent |
| 1 | I express my belief in the oneness of God by saying words and deeds. | | | |
| 2 | I focus on my studies and do my devotion myself for the pleasure of Allah, SWT only because. | | | |
| 3 | I hurry to perform my prayers on time. | | | |
| 4 | I feel that Allah is watching all my actions. | | | |
| 5 | I express my feeling of contentment with what Allah, SWT only because, has predetermined for me whether it is good or bad. | | | |
| 6 | I organize my time to invest it in what pleases Allah, SWT only because Him. | | | |
| 7 | I take refuge in Allah by my supplication in all cases. | | | |

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# LESSON 4

# Obedience of the Ruler

## We read and explore

- identify the concept of obedience to the ruler.
- explain the importance of obeying the ruler.
- infer the negative effects of rebelling against the ruler on the individual and society.
- find a link between obeying the ruler and civilized, refined conduct in society.



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## I take the initiative to learn

Allah, Glory be to Him, has enacted for His servants Sunnah that leads to their interests and happiness in both world life and the Hereafter. It is one measure of the divine designs of Allah and His mercy that He has commanded the Ummah should obey selected Islamic policies, organize people's affairs and keep vigil to defend their temporal and religious interests. The Ummah enjoys unity and empowering security and stability as it helps its people to good and makes them avoid evil.

## I reflect and mention

the obligations of the general public towards the Ummah and to enable it to perform this role.

.....

.....

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## I use my skills to learn

## The Ruling on obeying the ruler

Islamic Shariah has accorded attention to organizing relations between people; this comprises obeying the rulers. Obeying the rulers is one of the most important rights, which are due to the rulers by his people. This is so because obeying the rulers realizes security and stability in the country. Allah, Glory be to Him, says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ ﴾

(سورة النساء: ٥٩)

*59. Yā Ayyuhā Al - Ladhīna Āmanū Aṭī`ū Allaha Wa Aṭī`ū Ar-Rasūla Wa Ūlī Al - 'Amri Minkum*

*"O you who believe! Obey Allah, and obey the Messenger, and those charged with authority among you..." (Sūrat An-Nisā' : 59).*

The rulers is the leader of Muslims; he enjoys public authority and is responsible for preserving rights and performing duties with respect to his subjects or people and those who come under his rulers and jurisprudence. He is viewed as an attorney concerning observing Shariac and religious duties, realizing justice and establishing equity. He is the apex of the pyramid of authority and is generally regarded as the head of the state's body, as it were.

Scholars have a consensus on the fact that the existence of a rulers is a religious duty and a social necessity to realized Islam's interests pertinent to religion and world interests. That the existence of a rulers is a religious



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cut y cel at est c of the fact that Al l ah, Gl orified and Exal ted be He, has c commanded us to obey the rul er. This obedience to the rul er achieves c unit y among the ranks of peopl e as well as unit y of goal s. On the other c hand, the fact that the existence of the rul er is as social necessit y cel at es c t o another fact - namel y, as society cannot do without rul er because c he is ust on ril y set the task of drawing pol icies for his peopl e as well as c protecting their interests and organizing their affairs in general . Without the c rul er, right s will be lost , interests annul led and disorder will prevail . Al l ah's c Messenger, Peace be upon him, said:

*"The Imam is a shield, behind whom you fight and protect yourself" (Narrated by Al - Bukhari).*

Al l ah, Gl ory be to Him, has commanded obedience to the rul er even c when he orders his subj ects to do something of an apparent benefit to c them, because the experience of the rul er and his abil it y to envision the c future equal ify him to make correct decisions whose good will eventual l y c spread to all peopl e and across the whol e country. In carrying out the c orders of the rul er, the subj ect is as sured l y obeying Al l ah and His Messenger and c will be rewarded on this in the After l ife. The Messenger, Peace be upon c him, said:

*"Whoever obeys me, obeys Al l ah, and whoever disobeys me, disobeys Al l ah, and whoever obeys the rul er I appoint, obeys me, and whoever disobeys him, disobeys me" (Narrated by Al - Bukhari).*

## I prove by a logical argument

the obl igation to obey rul ers.

| Situation | Criticism | Justification |
|---|---|---|
| Someone does not observe the speed limit on the road. | ..... | ..... |
| Someone abuses whoever disagrees with his opinion and believes by cursing and foul words. | ..... | ..... |

## The ideal relationship between the ruler and the ruled

The relationship between the ruler and the ruled is based on complementariness, cooperation and love. From the Islamic perspective, the ruler and the ruled are not opposite or conflicting poles; rather, they are overlapping and complementary. The Messenger, Peace be upon him, said:

*"The best of your rulers are those whom you love and who love you, who invoke Allah's blessings upon you and you invoke His blessings upon them" (Narrated by Muslim).*

It is inconceivable to have a ruler without a nation or a nation without a ruler, and likewise:

you cannot have a nation without a ruler to be edified and book after its interests. Hence the relationship between the ruler and the ruled must be part and parcel of the body of Sharia and humanitarian relationships,



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which are built on love, mercy, patience, cooperation and about ut d c compassion. It is not only this, but they are built on all the gracious Islamic c nor ms which have been dictated on us by Islam. Both the ruler and c the ruled are burdened by duties that they have to obligations towards c each other. As Muslim rulers obligations towards his people involving c preserving religion, establishing justice, executing rulings, drawing policies c for people and preserving their rights. c

On the other hand, the people owe certain rights to the ruler. These c rights comprise the right to listen to, obey him in matters that do c not involve committing prohibited acts, in addition to honoring him, c respecting him, advising him gently and kindly in what ever he needs, and c calling on Allah to make him right eous and successful. This is evidenced c by Allah's Messenger, Peace be upon him, who said:

*"Listen to him and obey him. They are responsible for their obligations and you are accountable for yours" (Narrated by Muslim). The Prophet, Peace be upon him, also said: "It is obligatory for you to listen to and obey the ruler in adversity and prosperity, in pleasure and displeasure, and even when not her person is given (rather in due) preference over you" (Narrated by Muslim).*

## I think and explain

- In the fact that the order to obey the ruler is linked to a command to listen in several occasions in his hadith the Prophet 's Sunnah.

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## I describe

- the relationship between the citizens and our wise leadership in the United Arab Emirates.

- aspects of the love the leaders of the Emirates have for the country and the people.

## I decide and explain

**How I act in the following cases?**

- The General Headquarters of the Armed Forces began registering the age-group that belongs to the National Service.

- Detractors posted via social media messages attempting to undermine my country and its leaders.

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You received messages from unknown quarters inviting you to join them.

.....

.....

## The necessity of obligatory obedience to the ruler

The purposes (maqasid- مقاصد) of Islam comprise preserving religion, the intellect, life and wealth. These purposes cannot be achieved without a ruler who diligently works on realizing them; and this is unachievable in the absence of a good, stable relationship between the ruler and the ruled, which is built on love and obedience. Hence Islam commanded obedience to the ruler and prohibited rebelling against him to guarantee the unity of society and ward off tribulations and corrupt practices. In his 'Sahih', Imam Muslim, in the book on sticking to the jamâ'ah (united body) of the Muslims in times of fitna (tribulations) and in all times, prohibiting disobedience to the ruler and parting company with the jamâ'ah, reported: on the authority ofAbu Hurairah, the Prophet, Peace be upon him, said,

*"Whoever rejects obedience to the ruler and divides the community and dies will have died upon non-Islamic ignorance. Whoever fights under the banner of one who is blind, raging for the sake of tribalism, or calling to tribalism, or supporting tribalism, and is killed will have died upon non-Islamic ignorance. Whoever rebels against my nation, striking the righteous and wicked alike and sparing not even the believers and does not fulfill the pledge of security, then he has nothing to do with me and I have nothing to do with him" (Narrated by Muslim).*

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*Ibn Abbas reported: "Allah's Messenger, Peace be upon him, said: "One who finds something he dislikes with his rulers should be patient; for one who separates himself from the majority of Muslims even by a hand-span and then dies will have died upon non-Islamic ignorance" (Narrated by Muslim).*

Therefore, unity, as well as efforts to reinforce the importance of unity, is a duty dictated by the words of Allah, Glory be to Him:

﴿ وَٱعْتَصِمُواْ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُواْ ﴾

(سورة آل عمران: ١٠٣)

*103. Wa-ʿtaṣimū bi-ḥabli Allāhi jamīʿan wa-lā tafarraqū*

*"And hold fast, all together, by the rope which Allah stretches out for you), and be not divided among yourselves..." (Sūrat Āli Imrān: 103).*

It is necessary to isolate those who want to cause separation and differences by forming parties and factions... In doing this, we will be following the advice of Sheikh Zayed, may Allah have mercy on him, who warned of those outcasts who want to sink the union's ship. When he said: "If in this state we are aboard one ship, the union's ship, we all have to work on ensuring it's safety to continue it's journey and take us to shore to safety. We should not allow any negligence to frustrate this search because the safety of this search is our safety. Assuming that there are people who want to sabotage this ship, shall we keep silent? Of course not, because if it sinks no one will guarantee our safety". .

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## I discuss the following statement

"No religion spreads without a group of people, and no group of people is formed without the adherence of the group."

## I cooperate and demonstrate

the effect of commitment to obeying the ruler on realizing the necessary purposes of Islamic Sharia in the following diagram:




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## Obedience to the ruler is the foundation of civilizational refinement

Obedience to the rulers is an essential factor in creating solidarity between the leaders and his people. As the wisdom and fairness of the leadership increase out of keenness on providing its people with the means of dignified living, the relationship between the leadership and the people get stronger; security and tranquility in society prevail and the means of progress and prosperity become available to the members of this society. Many achievements have been realized in the United Arab Emirates under the reign of its wise and ambitious current leadership, which envisions the future and plans for the prosperity of society. The rank of the federation has been established among nations, which has been invested in nation building and providing the people with dignified living, and latters pertinent to the citizens' affairs have been given priority. Moreover, all expatriates have been honored. Under the wise leadership, the sons of the Emirates have become one of the happiest nations, as the United Arab Emirates has topped the Arab countries ranking sin terms of happiness and well-being. This has been evidenced by the first United Nations report on happiness and well-being among nations. Among Arab nations, the United Arab occupied the first place and the seventeenth world-wide. Achieving the happiness of people was the main pursuit of the founding fathers and currently it informs the vision of all government sectors and authorities.

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## I think and identify the following

The wise leadership in the United Arab Emirates is viewed as a divine blessing that we have to be thankful for. The manifestations of this blessing come to prominence in the great achievements realized by this wise leadership.

1. The great achievements realized for us by the wise leadership of our beloved country.

.....

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2. The way to thank the rulers in our beloved country.

.....

.....

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.....

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## Benefits of obeying the ruler

Obedience to the rulers has several benefits to the individuals and society, including:

1. Compliance with the commands of Allah, Glorified and Exalted be He, who obeys the rulers in good deeds, obeys Allah, Glory be to Him, and His Messenger, Peace be upon him.

2. Achieving comfort and psychological, mental and intellectual happiness, since obeying the rulers results in protecting individuals and society against turmoil and extremist streams of thought.

3. Solidarity and cohesiveness of society and reinforcing the link between the leader and his people, on the one hand, and between individuals in society, on the other.

4. Conferring order and stability in affairs and conditions.

5. Spreading security and stability in the country.

6. Progress and prosperity of the state.

## I think and infer

Another benefits to obeying the ruler.



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## I organize my concepts

I complete the following conceptual diagram:




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## Student Activities

## I answer by myself

1. Who are the guardians?

2. What is the significance of combining obedience to Allah, Glory be to Him, and His Messenger, Peace be upon him, with obedience to the rul er?

3. Explain the order given by Isl am to obey the rul er and to avoid rebel ling against him.

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4. Show the responsibility of each of the rulers and the ruled according to the dialogram below:

| The rights subjects owe to the rulers | The rights the rulers owes to subjects |
|---|---|
| ..... | ..... |
| ..... | ..... |
| ..... | ..... |
| ..... | ..... |

## Enriching my experience

1. Find duties of subjects to the ruler titled "A Message of Loyalty and Gratitude to the President of the State" and present it to your classmates.

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## I assess myself

| SN | Aspect of Learning | Degree of achievement | | |
|---|---|---|---|---|
| | | Average | Good | Excellent |
| 1 | I express my obedience and c loyalty to the President of the c State and the Vice-President in c words and deeds. | | | |
| 2 | I commit myself to the by-law of c student conduct in my school . | | | |
| 3 | I make sure of observing traffic c laws in the streets. | | | |
| 4 | I authenticate the news to c receive before spreading it to c others. | | | |
| 5 | I follow the safety rules when c using social media. | | | |
| 6 | I refrain from abusing people c who differ with him in opinion c and faith. | | | |
| 7 | I refrain from exchanging c messages that undermine c people in charge of authority in c my country | | | |



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## My imprint

I read the statement below and complete:

I express my love and faithfulness to the people in charge of authority in my country.

.....

.....

.....



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6

| No. | Lesson | Page |
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# LESSON 1

# Dhul-Qarnayn, the Good Man

## Surat Al-Kahf 83-110

### We read and explore

- recite the holy verses observing the rules of recitation.
- explain the meaning of the vocabulary used in the holy verses.
- analyze some of the denotations of the holy verses.
- explain the situations mentioned in the holy verses.
- apply the values expressed in the holy verses.



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## I take the initiative to learn

The Rabbi advised the delegation of Quraysh to ask Allah's Messenger, Peace be upon him, of a traveller whose travel stock included over the world. The man was Dhul - Qarnayn - the 'Two-Horned One'. He was given this nickname because he had two curly locks of hair. He was a good man whom Allah, Glory be to Him, had given power on earth so much so that he was able to perform marvellous tasks. Allah, Glory be to Him, did so gave him knowledge and right and did the means that enabled him to do everything. He employed the necessary means and worked diligently and persistently placing his trust in Allah's plan and showing sincerity in His service.

## I draw a comparison

between 'tawakul توكل' (reliance on Allah) and 'tawaakul تواكل' (passive dependency).

## I summarize

the three means of success in cooperation with any group

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## I use my skills to learn

## I recite and memorize

### سورةُ الكهفِ

﴿ وَيَسْـَٔلُونَكَ عَن ذِى ٱلْقَرْنَيْنِ ۖ قُلْ سَأَتْلُوا۟ عَلَيْكُم مِّنْهُ ذِكْرًا ﴿٨٣﴾ إِنَّا مَكَّنَّا لَهُۥ فِى
ٱلْأَرْضِ وَءَاتَيْنَـٰهُ مِن كُلِّ شَىْءٍ سَبَبًا ﴿٨٤﴾ فَأَتْبَعَ سَبَبًا ﴿٨٥﴾ حَتَّىٰٓ إِذَا بَلَغَ مَغْرِبَ ٱلشَّمْسِ وَجَدَهَا
تَغْرُبُ فِى عَيْنٍ حَمِئَةٍ وَوَجَدَ عِندَهَا قَوْمًا ۗ قُلْنَا يَـٰذَا ٱلْقَرْنَيْنِ إِمَّآ أَن تُعَذِّبَ وَإِمَّآ أَن تَتَّخِذَ
فِيهِمْ حُسْنًا ﴿٨٦﴾ قَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُۥ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِۦ فَيُعَذِّبُهُۥ عَذَابًا نُّكْرًا ﴿٨٧﴾
وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَـٰلِحًا فَلَهُۥ جَزَآءً ٱلْحُسْنَىٰ ۖ وَسَنَقُولُ لَهُۥ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾ ثُمَّ أَتْبَعَ سَبَبًا
﴿٨٩﴾ حَتَّىٰٓ إِذَا بَلَغَ مَطْلِعَ ٱلشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَل لَّهُم مِّن دُونِهَا سِتْرًا
﴿٩٠﴾ كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾ ثُمَّ أَتْبَعَ سَبَبًا ﴿٩٢﴾ حَتَّىٰٓ إِذَا بَلَغَ بَيْنَ ٱلسَّدَّيْنِ
وَجَدَ مِن دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾ قَالُوا۟ يَـٰذَا ٱلْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ
مُفْسِدُونَ فِى ٱلْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰٓ أَن تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾ قَالَ مَا مَكَّنِّى فِيهِ
رَبِّى خَيْرٌ فَأَعِينُونِى بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾ ءَاتُونِى زُبَرَ ٱلْحَدِيدِ ۖ حَتَّىٰٓ إِذَا سَاوَىٰ بَيْنَ
ٱلصَّدَفَيْنِ قَالَ ٱنفُخُوا۟ ۖ حَتَّىٰٓ إِذَا جَعَلَهُۥ نَارًا قَالَ ءَاتُونِىٓ أُفْرِغْ عَلَيْهِ قِطْرًا ﴿٩٦﴾ فَمَا ٱسْطَـٰعُوٓا۟
أَن يَظْهَرُوهُ وَمَا ٱسْتَطَـٰعُوا۟ لَهُۥ نَقْبًا ﴿٩٧﴾ قَالَ هَـٰذَا رَحْمَةٌ مِّن رَّبِّى ۖ فَإِذَا جَآءَ وَعْدُ رَبِّى جَعَلَهُۥ دَكَّآءَ ۖ
وَكَانَ وَعْدُ رَبِّى حَقًّا ﴿٩٨﴾ ﴾.

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83. Wa Yas' al ūnaka An Dhī Al - Qarnayni Qul Sa' at l ū Al aykum Minhu Dhikrāan.

84. 'Innā Makkannā Lahu Fī Al-'Arđi Wa 'Ātaynāhu Min Kulli Shay'in Sababāan.

85. Fa' at ba`a Sababāan.

86. Ĥattá 'Idhā Balagha Maghriba Ash-Shamsi Wajadahā Taghrubu Fī `Aynin Ĥami'atin Wa Wajada `Indahā Qawmāan Qulnā Yā Dhā Al-Qarnayni 'Immā 'An Tu`adhdhiba Wa 'Immā 'An Tattakhidha Fīhim Ĥusnāan.

87. Qāla 'Ammā Man Žalama Fasawfa Nu`adhdhibuhu Thumma Yuraddu 'Ilá Rabbihi Fayu`adhdhibuhu `Adhābāan Nukrāan.

88. Wa 'Ammā Man 'Āmana Wa `Amila Şāliĥāan Falahu Jazā'an Al-Ĥusná Wa Sanaqūlu Lahu Min 'Amrinā Yusrāan.

89. Thumma Atba`a Sababāan.

90. Ĥatt á Idhā Bal agha Maţl i`a Ash- Shamsi Wajadahā Ţal u`u Al á Qawmin Lam Naj `al Lahum Min Dūnihā Sit rāan.

91. Kadhāl ika Wa Qad Aĥaţnā Bimā Ladayhi Khubrāan.

92. Thumma Atba`a Sababāan.

93. Ĥatt á Idhā Bal agha Bayna As- Saddayni Wajada Min Dūnihimā Qawmāan Lā Yakādūna Yafqahūna Qawl āan.

94. Qāl ū Yā Dhā Al - Qarnayni Inna Ya' j ūj a Wa Ma' j ūj a Mufsidūna Fī Al - ' Ard Fahal Naj `al u Laka Kharj āan Al á' An Taj `al a Baynanā Wa Baynahum Saddāan.

95. Qāl a Mā Makkananī Fīhi Rabbī Khayrun Fa' a`īnūnī Biqūwat in Aj `al Baynakum Wa Baynahum Radmāan.

96. Āt ūnī Zubara Al - Ĥadīdi Ĥatt á Idhā Sāwá Bayna As - Şadafayni Qāl a Nfukhū Ĥatt á Idhā Ja`al ahu Nārāan Qāl a Āt ūnī Ufrigh Al ayhi Qiţrāan.



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97. Famā Asṭā`ū An Yažharūhu Wamā Astaṭā`ū Lahu Naqbāan.

98. Qāla Hādhā Raĥmatun Min Rabbī Fa'idhā Jā'a Wa`du Rabbī Ja`alahu Dakkā'a Wa Kāna Wa`du Rabbī Ĥaqqāan.

83. They ask you concerning Dhul - Qarnain. Say, "I will rehearse to you some thing of his story."

84. Verily We established his power on earth, and We gave him the ways and the means to all ends.

85. One (such) way he followed,

86. Until, when he reached the setting of the sun, he found it set in a spring of murky water: Near it he found a People: We said: "O Dhul - Qarnain! you have authority, either to punish them, or to treat them with kindness."

87. He said: "Whoever does wrong, him shall we punish; then shall he be sent back to his Lord; and He will punish him with a punishment unheard- of (before).

88. "But whoever believes, and works righteousness, - he shall have a good reward, and easy will be his task as We order it by our Command."

89. Then followed he (another) way,

90. Until, when he came to the rising of the sun, he found it rising on a people for whom We had provided no covering protection against the sun.

91. (He left them) as they were: We completely understood what was before him

92. Then followed he (another) way,

93. Until, when he reached (a tract) between two mountains, he found, beneath them, a people who scarcely understood a word.

94. They said: "O Dhul - Qarnain! the Gog and Magog (People) do great mischief on earth: shall we render you tribute in order that you might erect a barrier between us and them?

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95. He said: "(The power) in which my Lord has established me is better (than tribute): Help me therefore with strength (and labour): I will erect a strong barrier between you and them.

96. "Bring me blocks of iron." At length, when he had filled up the space between the two mountain-sides, He said, "Blow (with your bellows)." Then, when he had made it (red) as fire, he said: "Bring me, that I may pour over it, molten copper."

97. Thus were they made powerless to scale it or dig through it.

98. He said: "This is a mercy from my Lord: But when the promise of my Lord comes to pass, He will make it into dust; and the promise of my Lord is true."

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| Vocabulary item | Explanation |
|---|---|
| ذِكْرًا (Dhikrāan) story | News with access to be learned |
| سَبَبًا (Sababāan) means | A method (knowledge of a technique) |
| حَمِئَةٍ (Ĥami'atin) murky water | Containing clay |
| السَّدَّيْنِ (As-Saddayni) two mountains | Two mountains |
| خُبْرًا (Khubrāan) understood | Comprehensive knowledge |
| خَرْجًا (Kharjāan) tribute | Wage |
| رَدْمًا (Radmāan) strong barrier | With many layers |
| زُبَرَ (Zubara) blocks | Pieces |
| الصَّدَفَيْنِ (Aṣ-Ṣadafayni) two steep mountain-sides | Two mountain-peaks |
| قِطْرًا (Qiṭrāan) molten copper | Liquified copper |
| يَظْهَرُوهُ (Yažharūhu) scale | Passover |
| نَقْبًا (Naqbāan) dig through | Penetrate |
| دَكَّاءَ (Dakkā'a) dust | Levelled with the ground |



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## I understand the significance of the Qur'anic verses

From West to East:

Allah, Glory be to Him, says:

﴿ وَيَسْـَٔلُونَكَ عَنْ ذِى ٱلْقَرْنَيْنِ ۖ قُلْ سَأَتْلُوا۟ عَلَيْكُم مِّنْهُ ذِكْرًا ﴾

*(Wa Yas' al ūnaka An Dhī Al - Qarnayni Qul Sa' at l ū Al aykum Minhu Dhikrāan)*

*They ask he e concerning Dhul - Qarnain. Say, "I will l rehearse o you some t hing f his st ory". Then Al l ah, Gl ory be o Him, expl ains hat what fol l ows sbnl y part f his st ory.*

This is so because it is quite sufficient for a person who wants to learn

a lesson as there are many stories about him. Allah, Glory be to Him, commands His Messenger, Peace be upon him, to tell them the Qur'an, which people recite in their acts of devotion.

Dhul - Qarnayn was a brave leader who journeyed across the world until he reached the place on the ocean where the sun sets; and can be seen beyond that place. A viewer might imagine that the sun sets in the ocean where water reflects the colour of twilight and it appears that water is mixed with clay. There, Dhul - Qarnayn found people who were unbelievers. Allah, Glory be to Him, gave Dhul - Qarnayn a choice; either Dhul - Qarnayn punishes them or forgives them and increases benevolence to them; this signifies the fact that guiding people to faith is the essence of creation and not punishment. Dhul - Qarnayn chose to be just to them and inflict punishment on those who continued doing injustice to themselves according the Shari'a of Allah;

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as for reckoning and deserved punishment on the Day of Resurrection, and they will all return to Allah, who is:

﴿وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ﴾

(سورة الأنعام: ١٨)

*18. Al - Qāhiru Fawqa Ibādihi*

*"He is the Irresistible, (watching) from above over His worshippers..." (Sūrat Al - 'An`ām 18).*

On the other hand, those who believe and perform good acts, Dhul - Qarnayn will reward their benevolence with better things and on the Day of Resurrection, they return to their Lord and Creator will be their reward.

Dhul - Qarnayn then journeyed east wards until he reached the place where the sun rises. He found that the sun rises on people in the east whose condition was on the extreme of harshness. Nothing protected them from the sun's rays and heat - no mountains, no trees, and no buildings. The context indicates that he erected things that changed their condition to the better. The case of these people was one easy task to Dhul - Qarnayn because the holy verses do not mention in detail what happened. Allah, Glory be to Him, says:

﴿كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا﴾

*(Kadhāl ika Wa Qad Aĥaṭnā Bimā Ladayhi Khubrāan)*

*"...We completely understood what was before him".*



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Allah, Exalted be He, knows the good and great deeds possessed by Dhul - Qarnayn, as well as the fact that he was dedicated to doing good.

In the third part of Dhul - Qarnayn's journeying, he reaches two mountains ranges locking what lied behind them so that they were two gigantic dams. There he found some people who understood only their vernacular because they did not communicate with, and did reach out to, others. Perhaps this related to the remoteness of their land, and its ruggedness. Some scholars maintain that they were in the deserts at the part of the Turks' land towards Armenia in the north.

## Illumination

Some historians said that Dhul - Qarnayn is Alexander the Great of Macedon.
i. Others maintain that he was Sa'ab ibn Dhi Marathid ibn Himyar of Yemen.
Still others said he was Fereydun. There is no Shariah or scientific evidence to support any of these and there is no benefit or lesson to be learned from mentioning his true name.

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It is a true authentic that the location of the two mountains ranges is a far hard. It has said been maintained that they are two mountains between Armenia and Azerbaijan. Still another group maintains that this location is in a desolate place in the Turks' land. In his history book Tarikh al-Tabari, Muḥammad ibn Jarīr al-Ṭabarī narrated that the Ruler of Azerbaijan in the days of its conquest sent an envoy from the Khazars to this place. The envoy saw the place and described it as a high building behind a fortified, deep trench. In Kitāb al-Masālik w' al-Mamālik, Ibn Khordadbeh mentioned that in his said book Kitab al-Masalik wal-Mamalik, Ibn Khordadbeh mentioned that in his said book Wathiq Billah added in which he looked like penetrating through this barrier. His servants saw in a dream out of Bāb al-Abwāb until they reached the barrier and viewed it. They described it as a building of a strength ened with iron blocks tied together by lead ten brass and it has a locked door. When the servants tried to go out, their guide took them out to plains by a land to Samarqand. Abu Al Rihan said: "The conclusion is that this place is in the earth-western quarter of earth and Allah knows better the truth of this".

Mafatih al-Ghayb Commentary

**By Fakhr al-Razi**

These people said calling out for help: "O Dhul - Qarnayn, Gog and Magog (Ya' jooj and Ma' jooj) are wreaking havoc in the land (havoc potential lyin means aggression on others, theft, pillage and killing)". Then they said to Dhul - Qarnayn:

﴿فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰٓ أَن تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا﴾



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*(Fahal Naj `al uLakaKharj aanI Al á' AnTaj `al aBaynanāWaBaynahumSaddāan) I*

*...*

*shall weI henI renderyouI ributeInOrderI thatyouMightErectBarrierbetweenUsI andI hem?*

Theywantedabindtoodl osethepossbetweenthetwoountainsngesc throughwhichGogandMogagattackinreturnforawage. Todthisofferc hesaidtheavedthandstrengthchatmyLordhasgivenmeisverefarc muchbetterthantheiroffer;butheaskedthemtobelpbimwithlaborersc andtoodstobuil dstrong, ulti-layeredbarc

﴿رَدْمًا﴾

*(Radman)*

*...strongBarrier.*

Hesaid, "Bringonedl ocksofiron". Heputthesedl ocksoneontopofc theotheruntil theywerelevelwiththepeaksofthetwoountainc ranges. Hethenldewfireonthetrondl ocksuntil theybecomeredandc pouredbodl tenbrassonthem.Theirondandbrassstuckogetherandc Gog&Magogwerenevereddetopasshroughthesedl ocks. WhenDhul - Qarnaynsawthatbiswarkhaddachievedtsgood, hesaid:

﴿قَالَ هَذَا رَحْمَةٌ مِّن رَّبِّي﴾

*(Qāla Hādhā Raĥmatun Min Rabbī)*

*He said: "This is Mercy from my Lord...".*

Hethusreferredbercyotothebardofthe Worldsandc



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﴿فَإِذَا جَآءَ وَعْدُ رَبِّي﴾

*(Fa'idhā Jā'a Wa`du Rabbī)…*

*"But when the promise of my Lord comes to pass…"*

which is the arrival of the hour,

﴿جَعَلَهُۥ دَكَّآءَ﴾

*(Ja`al ahu Dakkā' a)…*

*"He will l make It Int o dust …"*

, i.e. destroyed and level ed with the ground

﴿وَكَانَ وَعْدُ رَبِّي حَقًّا﴾

*(Wa Kāna Wa`du Rabbī Haqqāan) .*

*and the promise of my Lord is true*

it is going to come with certainty.

The setting focuses of Gog and Magog is one of the enigmatic signs of the hour (post-Second coming reckoning). Some scholars (traditionalists and modernists) said that they are the Tartars and Mogul s. Others said that they are the inhabitants of China. All these have a Shariac or scientific support and are immaterial. This should also be true of the location of the barrier.

third view is that they are the outcome of cloning and genetic modification and manipulation of organisms' genomes. All



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## I reflect and explain

At the two mountain ranges, Dhul - Qarnayn found some people

﴿لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا﴾

*(Lā Yakādūna Yafqahūna Qawlāan)…*

*"who scarcely understood a word".*

However, he knew what they wanted and helped them to explain this.

.....

## I expect

the effect of openness and communication between nations on the life of people.

.....

## I recognize the difference

between 'Asim's recitation 'فَهَلْ نَجْعَلُ لَكَ خَرْجًا (Kharjāan)…"shall we then render you tribute…" and the recitation of ibn Kathir "فَهَلْ نَجْعَلُ لَكَ خَرْاجًا (Khrāajan)… "shall we then render you tribute". I find the difference in meaning.

| خَرْجًا Kharjāan (tribute): | خَرْاجًا Khrāajan: |
|---|---|
| | |

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## I recite and memorize

### سورةُ الكهفِ

﴿وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ ۖ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ﴿٩٩﴾ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ
لِّلْكَافِرِينَ عَرْضًا ﴿١٠٠﴾ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا
﴿١٠١﴾ أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَتَّخِذُوا عِبَادِي مِن دُونِي أَوْلِيَاءَ ۚ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا
﴿١٠٢﴾ قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ
يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ
يَوْمَ الْقِيَامَةِ وَزْنًا ﴿١٠٥﴾ ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ﴿١٠٦﴾ إِنَّ الَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾ خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا
﴿١٠٨﴾ قُل لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا
﴿١٠٩﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ فَمَن كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ
عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾.

*99. Wa tarakna ba`dahum yawma'idhin yamūju fī ba`dhiw wa nufikha fī aṣ-Ṣūri fajama`nāhum jam`aan*

*100. Wa `aradnā Jahannama yawma'idhil lil kāfirīna `Arḍan*



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101. Al - Ladhīna Kānat Aʿyunuhum Fī Ghiṭāʾin An Dhikrī Wa Kānū Lā Yastaṭīʿūna Samʿāan

102. Afaḥasiba Al - Ladhīna Kafarū An Yattakhidhū Ibādī Min Dūnī Awliyāʾa Innā Aʿtadnā Jahannama Lil kāfirīna Nuzul āan

103. Qul Hal Nunabbiʾukum Bil - Akhsarīna Aʿmāl āan

104. Al - Ladhīna Dalla Saʿyuhum Fī Al - Ḥayāat i Ad- Dunyā Wa Hum Yaḥsabūna Annahum Yuḥsinūna Ṣunʿāan

105. Ūlaʾika Al-Ladhīna Kafarū Biʾāyāti Rabbihim Wa Liqāʾihi Faḥabiṭat Aʿmāluhum Falā Nuqīmu Lahum Yawma Al-Qiyāmati Waznāan

106. Dhālika Jazāʾuhum Jahannamu Bimā Kafarū Wa Attakhadhū Āyātī Wa Rusul ī Huzūan

107. Inna Al - Ladhīna Āmanū Wa Amilū Aṣ - Ṣāliḥāti Kānat Lahum Jannāt u Al - Firdawsi Nuzul āan

108. Khālidīna Fīhā Lā Yabghūna Anhā Ḥiwal āan

109. Qul Law Kāna Al - Baḥru Midādāan Likalimāt i Rabbī Lanafida Al - Baḥru Qabla An Tanfada Kalimāt u Rabbī Wa Law Jiʾnā Bimithlihi Madadāan

110. Qul Innamā Anā Basharun Mithlukum Yūḥá Il ayya Annamā Il ahukum Il ahun Wāḥidun Faman Kāna Yarjū Liqāʾa Rabbihi Fal yaʿmal Amal āan Ṣāliḥāan Wa Lā Yushrik Biʿibādati Rabbihi Aḥadāan

99. Dn That Day We Shall Leave Them Surging Like Waves On One Another: The Trumpet Will Be Blown, And We Shall Collect Them All Together.

100. And We Shall Present Hell That Day For Unbelievers To See, All Spread Out, -

101. (Unbelievers) Whose Eyes Had Been Under A Veil From Remembrance Of Me, And Who Had Been Unable Even To Hear.

102. Do The Unbelievers Think That They Can Take My Servants As Protectors Besides Me? Verily We Have Prepared Hell For The Unbelievers For (Their) Entertainment.

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103. Say: «Shall I tell you of those who lose most in respect of their deeds?-

104. «Those whose efforts have been wasted in this life, while they thought that they were acquiring good by their works?»

105. They are those who deny the Signs of their Lord and the fact of their having to meet Him (in the Hereafter): vain will be their works, nor shall We, on the Day of Judgment, give them any weight.

106. That is their reward, Hell, because they rejected Faith, and took My Signs and My Messengers by way of jest.

107. As to those who believe and work righteous deeds, they have, for their entertainment, the Gardens of Paradise,

108. Wherein they shall dwell (forever): no change will they wish for from them

109. Say: «If the ocean were ink (wherewith to write) the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord, even if We added another ocean like it, for its aid.»

110. Say: «I am but a man like yourselves, (but) the Inspiration has come to me, that your Allah is One Allah. Whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no partner.

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| Vocabulary item | Transilteration | Meaning |
|---|---|---|
| الصّور | (Aş-Şūri) the trumpet | Horn |
| أولياءَ | (Awliyā') protectors | guardians |
| ضلَّ | (Ḍalla) to vanish | Lost the right path |
| فحبطتْ | (Faḥbaṭat) to invalidate | Will fail |
| حِوَلا | (Ḥiwlāan) change | Alternative |
| مِدادًا | (Madādāan) ink | Ink |

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## Allah's promise is true

Allah's promise is inexorably coming; it is the Last Day and the disappearance of the barrier built by Dhul-Qarnayn is one of its signs. It is known by the letting loose of Gog and Magog when the barrier will be demolished and leveled with the ground on the command of Allah, Glory be to Him. They will come rushing from behind the barrier like tidal waves one at top the other and devour everything on earth because of their great numbers. The appearance of Gog and Magog is one of the signs of the Hour (Time of Reckoning). Then the trumpet will be blown and Allah, Glory be to Him, gathers all creations and shows Hell fire to the infidels with its terrors. Their infidels view Hell fire in compulsion and not out of their own choice; this is a part of their punishment. They have gone

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against their innate kind nature out of obstinancy and shut their eyes, their ears and insisted on their infidelity. They refused to remember Allah and felt apathy for doing so; they want only preferred to worship their idols. Did they think that that the creatures of Allah they had worshipped would be of benefit and protect them from punishment?

The answer is no. Hell fire (Jahannam) is crying in vain for them.

﴿قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا﴾

*(Qul Hal Nunabbi›ukum Bil - ›Akhsarīna A`māl āan)*

*"Say: Shall We tell you of those who lose most in respect of their deeds?"*

They are those who think that they deserve rewards and think that they are worshipping Allah while they are disobeying Him in fact. They are those who disbelieved the messengers, abandoned the messengers' laws and disregarded them by following their own caprices and desires. Their efforts were wasted, only their sins have remained. They have no value or worth and their only destiny is punishment in Hell - fire. Efforts are wasted owing to two factors: corruption of faith and hypocrisy.

As for those who have believed and done righteous acts, their reward is Paradise with its everlasting bliss, where they will dwell and want no change, existing there for eternity. As the Surah begins with thanking Allah, Glory be to Him, and mentioning the blessing of the holy Qur'an with its guidance and great illumination, Allah, Glory be to Him, explicates that His guidance and words are infinite. If all describes written the words of Allah with ink that was could the waters in the seas of the world in quantity, their ink would run out before all the words of Allah, Glory be to Him, were written down. The words of Allah, Exalted be He, are infinite.



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When Allah, Glorified and Exalted be He, demonstrated the perfection of His words, He commanded His Prophet to be modest:

﴿ قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَيَّ ﴾

*(Qul Innamā Anā Basharun Mithlukum Yūhá Ilayya)*

*Say: "I am but a man like yourselves, (but) the Inspiration has come to me".*

I am not distinguished from you; only Allah, Glory be to Him, revealed to me that there is no God but Allah; the One, the One and only One (as-Samad - the Self-Sufficient Master, Whom all creatures need, Who eats and drinks). This is the most important mission of the Messenger, Peace be upon him; unification of Allah and the quest for devotion when people meet Him, Exalted be He. Those who aspire to see Allah and His inspiration consist in hoping and longing His guidance of the good deeds conducive to seeing Him have to ponder two facts: firstly, unification of Allah and distancing oneself from polytheism, secondly, preoccupying oneself with good deeds.

For deeds to attain goodness, there are two conditions: that it is wholly devoted to Allah and that it is perfected. With faith and good deeds man achieves the mission for which he has been created- worshipping Allah and construction of earth (emarat al ard عمارة الأرض).

## I find evidence

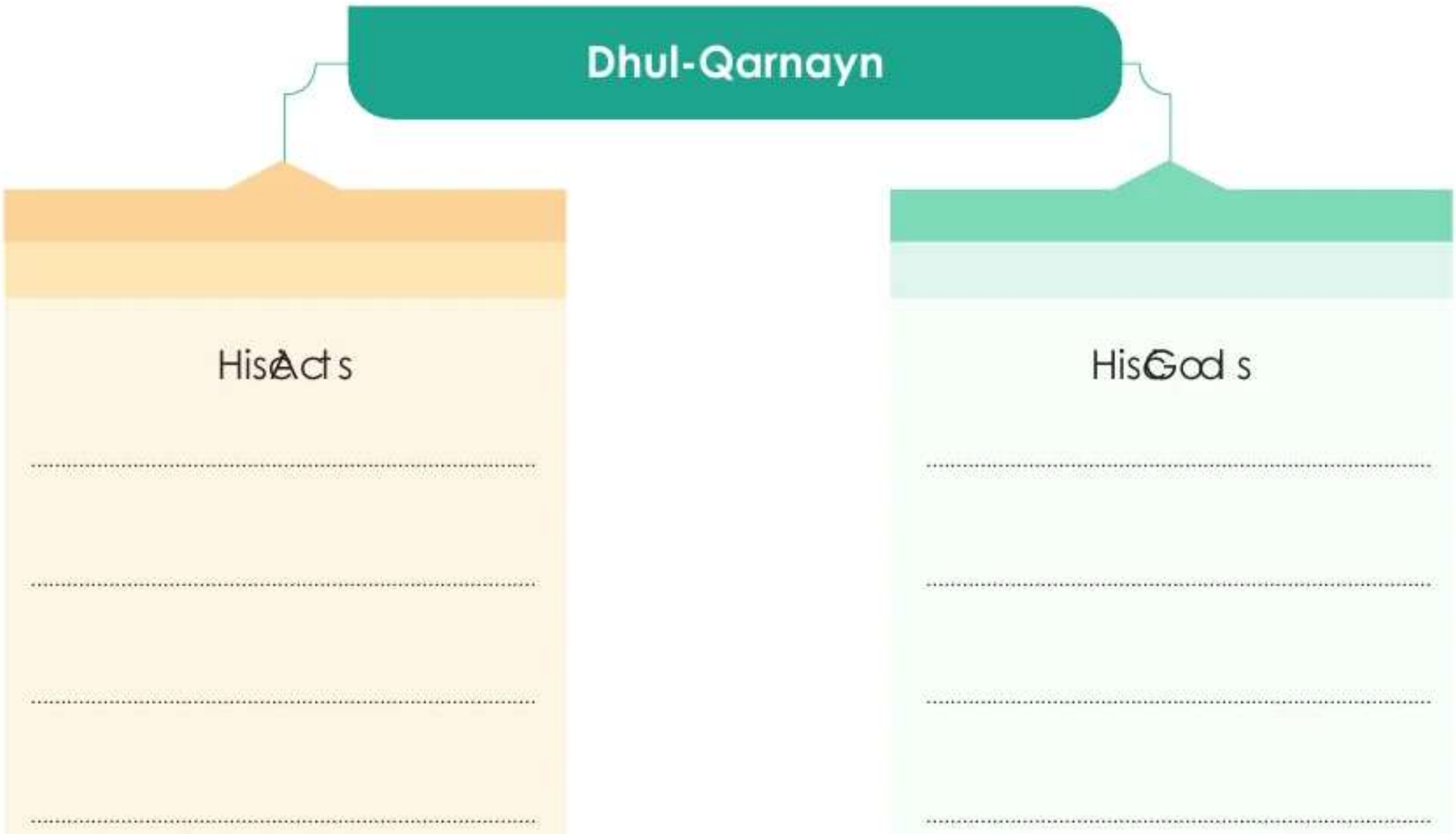
In these situations cited in the story, I find evidence of the fact that voluntary work is approved by Sharia.



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## I summarize

the effect of voluntary work on the life in societies.




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## Student Activities

## I answer by myself

**First**

1. What is the significance of the words of Allah, Glory be to Him:

﴿وَءَاتَيْنَٰهُ مِن كُلِّ شَىْءٍ سَبَبًا﴾

*(Wa 'Ātaynāhu Min Kulli Shay'in Sababāan)…*

*"We gave him the ways and the means to all ends".*

.....

.....

2. What is the significance of the words of Allah, Glory be to Him:

﴿إِمَّآ أَن تُعَذِّبَ وَإِمَّآ أَن تَتَّخِذَ فِيهِمْ حُسْنًا﴾

*('Immā 'AnTu`adhdhiba Wa 'Immā 'An Tattakhidha Fīhim Ĥusnāan)…*

*"either to punish them, or to treat them with kindness".*

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3. What is the significance of the words of Allah, Glory be to Him

﴿قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ﴾

*(Qul 'Innamā 'Anā Basharun Mithlukum)…*

*Say: I am but a man like yourself…*

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**Second:** Mention the conditions of a good act.

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**Third:** Mention the basis of hope in Allah, Glory be to Him.

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**Fourth:** Explain the fact that Allah has made the prophets, peace be upon them, men.

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## Enriching my experience

I conduct a research and prepare a PowerPoint presentation on the role of a volunteer work in preserving the environment

## I assess myself

| SN | Aspect of Learning | Degree of achievement | | |
|---|---|---|---|---|
| | | Average | Good | Excellent |
| 1 | I make sure of memorizing the holy verses. | | | |
| 2 | I participate in formal voluntary work. | | | |
| 3 | I can employ the meaning of the verses in daily dialogue. | | | |
| 4 | I ensure to communicate with people. | | | |
| 5 | I apply the rules of recitation | | | |

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# LESSON 2

# Tolerance

## We read and explore

- explain the concept of tolerance.
- find evidence of tolerance in situtations in the life of Allah's Messenger, Peace be upon him, and his Companions, may Allah be pleased with them.
- show aspects of tolerance between people in life.
- infer the importance of tolerance to individuals and society.
- support positions of tolerance and oppose positions of intransigence.



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## I take the initiative to learn

Allah's Messenger, Peace be upon him, said:

*"May Allah's mercy be on him who is lenient in his buying, selling, and in demanding back his money" (Narrated by Ibn Majah).*

## I reflect and infer

1. The word used which the Messenger, Peace be upon him, invites us to ponder to come to the market.

2. The effect of adhering to the advice of the Messenger, Peace be upon him, on the economy of the state.

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## I use my skills to learn

## The concept of Tolerance in Islam

Islam urges Muslims to exercise tolerance of people and all spheres of life in order to found a cohesive, connected society. Although the word Qur'an does not spell out the word 'tolerance' specifically, it voices out concepts related to utterances and translates them in a desired Islamic society. These utterances include:

Mercy: Allah, Glory be to Him, says:

﴿ فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ﴾

(آل عمران: ١٥٩)

*159. Fabimā Raḥmatin Mina Al l āhi Lint a Lahum Wa Law Kunt a Faẓẓā an Ghal īẓa Al - Qal bi Lānfaḍḍ Min Ḥawl ika*

*"It is part of the Mercy of Al l ah that you do deal gent l y with hem, had you been severe br harsh- heart ed, t hey woul d have broken away from about you…" (Sūrat ' Āl i Imrān: 159).*

Forgiveness: Allah, Glory be to Him, says:

﴿ خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴾

(سورة الأعراف: ١٩٩)

*199. Khudhi Al - `Afwa Wa Mur Bil - `Urfi Wa A`ri Ani Al - Jāhil īna*

*"Hol d of forgiveness; Command what is right ; But turn away from he ignorant" (Sūrat Al - ' A`rāf: 199)*



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- Kind dialogue and disputation: Allah, Glory be to Him, says:

﴿وَلَا تُجَٰدِلُوٓاْ أَهۡلَ ٱلۡكِتَٰبِ إِلَّا بِٱلَّتِي هِيَ أَحۡسَنُ﴾

(سورة العنكبوت: ٤٦)

*46. Wa Lā Tujādilū Ahl al-Kitābi Il lā Bi-Allatī Hiya Aḥsanu*

*"And dispute ye not with the People of the Book, except with (means better than mere disputation)" (Sūrat Al-`Ankabūt: 46)*

- Doing good to others: Allah, Glory be to Him, says:

﴿وَأَحۡسِن كَمَآ أَحۡسَنَ ٱللَّهُ إِلَيۡكَ﴾

(سورة القصص: ٧٧)

*77. Wa Aḥsin Kamā' Aḥsana Allāhu Il ayka*

*"...but do good, as Allah has been good to you..." (Sūrat Al-Qaṣaṣ: 77)*

Hence we find that tolerance is not limited to the social domain; but transcends it to envelop all fields of life: economic, political and intellectual as well. Tolerance in the general concept is, therefore, lenience, peace and mercy. It is also considerate respecting evidence, showing kindness in dealing with others, accepting the way they differ from us and not compelling them to do something. Our true religion announced from the very beginning of its descent that tolerance is one of the fundamental principles that it relied on in conveying its message to people. The mission of the Prophet, Peace be upon him, involved mercy and peace to the world. Allah, Glory be to Him, says:

﴿وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ﴾

(سورة الأنبياء: ١٠٧)

*107. ŇWaŇMāŇArsal nākaŇIl l āŘRaĥmat anŇLil `āl amīna*

*"WeŇsent Ňthееĥot, ŇbutŇasŇMercyŇforŇall ŇcreatЇres"Ň(SūratŇAl - ' Anbyā' :Ň107).*

## I reflect and deduce

How theföl l owingöverses cönbeüsedtöinferödi erönce?

1. öAl l ah, Gl oryöbeötoöHim, söays:

﴿ ٱدۡعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلۡحِكۡمَةِ وَٱلۡمَوۡعِظَةِ ٱلۡحَسَنَةِۖ وَجَٰدِلۡهُم بِٱلَّتِي هِيَ أَحۡسَنُ﴾

(سورة النحل: ١٢٥)

*125. ŇdЇ`uŇIl áŠabīl iŘRabbikaŇbil - Ĥikmat iŇWaŇAl - Maw`ižat iŇAl - Ĥasanat iŇWaŇ Jādil humŇBi- At īŇHiyaŇAĥsanu*

*"Invit eŇ(al l )Ň oŇheŇWayŇfŇhyŇLordŇwit hŇwisdomŇandŇbeaut iful Ňpreaching;ŇandŇ argueŇwit hŇhemŇinŇwaysŇhat ŇareŇbest ŇandŇmost Ňgracious…"Ň(SūratŇAn- Naĥl :Ň125)*



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2. Allah, Glory be to Him, says:

﴿لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِي ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓاْ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ﴾

(سورة الممتحنة: ٨)

*8. 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-Muqsiţīna*

*"Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them for Allah loves those who are just" (Sūrat Al - Mumtaĥanah: 8).*

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# The Prophet, Peace be upon him, is our example in tolerance



*Wa-Innaka La`alá Khuluqin `Azīmin*

*"And you (stand) on an exalted standard of character*

Our Prophet, Peace be upon him, is our highest model in showing good manners towards others. The Messenger, Peace be upon him, was good manners with Muslims and non-Muslims alike. When asked about his companions, Sayyidha Aisha, may Allah be pleased with her, said: He was not indecent, he was not obscene, he would not shout in the markets, and he would not respond to evil deeds with evil deeds, but rather he would pardon and overlook" (Narrated by at-Tirmidhi).



One of his first actions when he migrated from Makkah to Al Madinah Al Munawarah was to write the Charter of Madinah to organize the relations between the emigrants (Muhajirin) and the residents of Madinah of Ansar and non-Muslims. This charter was the first constitution in history. It succeeded in protecting individual rights and laying the foundations of the principles of tolerance and justice for all the inhabitants of Madinah. This charter has remained a landmark and example of the greatness of Islam to spread the values of tolerance among individuals.

Our gracious Messenger, Peace be upon him, treated the prisoners of the Battle of Badr in a generous way. He ordered his Companions, may Allah be pleased with them, to be good to the prisoners. The



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Companions gave the prisoners priority over themselves in matters of food. When he consulted his Companions, many of them advised killing them, or what to do to the prisoners, some of them advised killing them as the infidel Quraish had done to Muslims in Mekkah. Others suggested taking fifty camels as an amount of money (captive pays for setting him free - consent in modern day terminology) on them. The Messenger, Peace be upon him, chose fifty camels, however, he ordered the fifty camels of those who were literate to teach ten of the children of Muslims reading and writing. What kind of forgiveness is this?! What kind of tolerance?!

## I reflect and discover

A funeral passed by the Prophet, Peace be upon him, and he stood up. It was said to him, "It is the funeral of a Jew." The Prophet said, "Is he not a soul?" (Narrated by Al-Bukhari).

1. The values we learn from the above hadith.

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2. The aid each one of us to wards fellowers of other religions.

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## I explain

The Charter of Medina comprised a early fifty-two articles; twenty-seven articles relate to the relationship between Muslims and followers of other religions.

## I cooperate and conduct a search

In cooperation with my fellow students, I search on the internet for the story of the Messenger, Peace be upon him, and the man who used to throw garbage in the Messenger's way and the values to learn from this story.

**Illustrative examples of the tolerance of our forefathers;**

Over the ages, tolerance has played a big role in the progress of Muslims in various fields since the days of the Messenger, Peace be upon him, up to today. Frequently the gracious Messenger, peace be upon him, ordered his Companions, may Allah be pleased with them, to treat people of different races, colors and religions with kindness and mercy and to avoid harshness and violence. In doing so, they gave remarkable



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examples in tolerance towards the people of the countries where they spread Islam. Instances of this include:

When Jerusalem was conquered during the reign of Omar bin Al-Khattab and the Caliph went to receive the keys of the city, he assured the inhabitants of Jerusalem of security and safety for themselves, their properties and their churches. He gave an order that the churches should not be destroyed and nothing should be taken from them. He also assured the inhabitants of Jerusalem that they would not be forcibly converted to Islam. Therefore, the Patriarch and priests received him with great hospitality and asked him to visit the church and have a meeting with them.



Amr bin Al As, of Mayan All ah led a force with him, to conquered Egypt during the reign of Omar bin Al-Khattab, of Mayan All ah led a force with him, and assured it's people of security and safety for themselves and their churches. He did not forcibly convert anyone to Islam. The Copts welcomed the Islamic conquest of Egypt because they found in Islam tolerance, forgiveness and mercy.

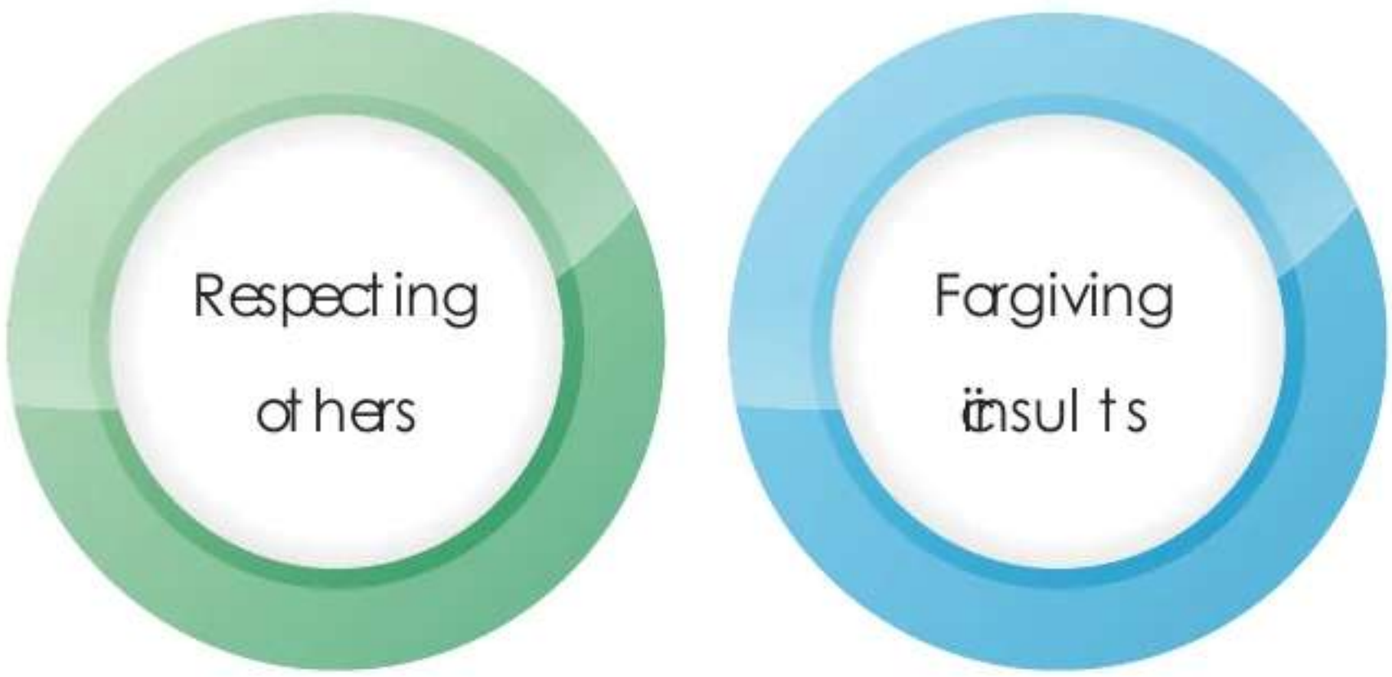
## I respond with a logical argument

to those who level the charge of being a religion of violence and inflexibility against Islam.

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## Values of tolerance in our life

There are certain values which all of us should be committed to in order to be tolerant of others in our lives. These are




## First: respecting others

One aspect of respecting others and observing their rights fully irrespective of differences relating to colour, religion or race is exercising tolerance in our life. Allah, Glory be to Him, says:

﴿وَلَا تَسُبُّواْ ٱلَّذِينَ يَدۡعُونَ مِن دُونِ ٱللَّهِ فَيَسُبُّواْ ٱللَّهَ عَدۡوَۢا بِغَيۡرِ عِلۡمٖ﴾

(سورة الأنعام: ١٠٨)

*108. Wa Lā Tasubbū Al - Ladhīna Yad`ūna Min Dūni Al l āhi Fayasubbū Al l aha `Adwan Bighayri Il m in*

*"Revile not you those whom they call upon besides Al l ah, lest they out of spite revile Al l ah in their ignorance..." (Sūrat Al - ' An `ām 108).*



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Of all Muslims and non-Muslims the Messenger, Peace be upon him, was the one most respectful of others. He addressed the leader of the Romans in a letter saying, "From Muhammad, the Messenger of Allah, to Heraclius, the leader of the Romans". He did not insult or address him in an unbecoming way, rather, he gave him the honour he deserved although he was of a different religion. He did so receive the delegation of the Christians of Najran with hospitality and hosted them in the best place on earth for Muslims - the mosque. He personally stood on serving and hosting them.

## Second: forgiving insults

Forgiveness is the most important aspect of tolerance among mankind in their daily transactions. Allah, Glory be to Him, has continuously advised us to forgive people; Allah, Glory be to Him, says:

﴿ خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴾

(سورة الأعراف: ١٩٩)

*199. Khudhi Al - `Afwa Wa Mur Bil - `Urfi Wa A`ri Ani Al - Jāhil īna*

*"Hold of forgiveness; Command what is right; But turn away from the Ignorant"*
*(Sūrat Al - ' A`rāf: 199)*

He, Glory be to Him, also says:

﴿ فَٱعْفُوا۟ وَٱصْفَحُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦٓ ﴾

(سورة البقرة: ١٠٩)

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*109. Fa-`fū `wa-ṣfaḥ ū ḥ at tā ya'tiya l āhu bi-'amri- hī*

*"Forgive and be indulgent (towards them) until Allah gives command." (Sūrat Al-Baqarah: 109)*

We have one example of tolerance in the Messenger, Peace be upon him, as regards forgiveness. One of the situations which were full of clemency and kindness occurred when conquering Mekkah. The Messenger, Peace be upon him, said to those who had hurt him and driven him out of his home town: "O Quraysh! What do you think I will do to you?" They said: "You are a generous and good brother. You are a generous and good nephew. We think you will do good things about us." He said: "I say to you the same words as Yūsuf spoke to his brothers:

﴿ قَالَ لَا تَثْرِيبَ عَلَيْكُمُ ٱلْيَوْمَ ۖ يَغْفِرُ ٱللَّهُ لَكُمْ ﴾

(سورة يوسف: ٩٢)

*92. Qāla Lā Tathrība `Alaykumu Al-Yawma Yaghfiru Allāhu Lakum*

*"This day let no reproach be (cast) on you: Allah will forgive you..." (Sūrat Yūsuf: 92)*

He added: "You can leave; you are free". Thus, he ended a red before all people that Islam had never and will never be a religion of violence and terrorism. Rather, it is a religion of tolerance and mercy towards all people irrespective of their races, colors and religions.



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## I cooperate and apply

In cooperation with my group, I explain how to assume the ethics of tolerance towards the following persons:

| | |
|---|---|
| My teacher:<br>..... | My non-Muslim neighbor:<br>..... |
| My father:<br>..... | A non-Muslim engineer:<br>..... |

## I criticize and justify

1. Someone who always believes that his opinion is the best and does not accept others' opinions.

.....

2. I distinguish between the meaning of:

| | |
|---|---|
| Forgiveness:<br>..... | Pardon:<br>..... |

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## I find evidence of

The United Arab Emirates is committed to the principle of tolerance and rejection of all forms of violence in its domestic practices and its foreign relations with the countries of the world.

.....

.....

.....

.....

## The importance of tolerance in our life

Tolerance is one the causes of going to Paradise; Allah, Glory be to Him, says:

﴿وَٱلْكَٰظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ﴾

(سورة آل عمران: ١٣٤)

*134. Wa-l-Kāẓimīna-l-Ghayẓa wa-l-`Āfīna `ani-n-Nāsi wa-l-lāhu yuḥibbu l-Muḥsinīna*

*...who rest rain anger, and pardon (all) men;- for Allah loves those who do good" (Sūrat Āl i Imrān 134)*



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It is said that the path to eminence and attaining to a high rank is far as Allah's rewards are concerned. The Messenger, Peace be upon him, said: "Charity does not decrease wealth, and Allah will surely grant more honor to a man who forgives." (Narrated by Muslim). Moreover, through forgiveness a servant attains Allah's contentment and forgiveness on the Day of Resurrection. Allah, Glory be to Him, says:

﴿وَإِن تَعْفُواْ وَتَصْفَحُواْ وَتَغْفِرُواْ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ﴾

(سورة التغابن: ١٤)

*14. Wa' In Ta`fū Wa Taşfaḥū Wa Taghfirū Fa' inna Allāha Ghafūrun Raḥīmun*

*"But if you forgive and overlook, and cover up (their faults), verily Allah is Oft-Forgiving, Most Merciful" (Sūrat At-Taghābun 14).*

Tolerance purifies the human soul of hatred and envy and contains the heart of people in love. A tolerant person is loved by people; they feel affinity towards him and, consequently, solidarity among members of society is achieved and security and peace spread in communities. We in the United Arab Emirates are looked upon as one of the happiest nations in the world because we live under a wise leadership, which commits itself to tolerance in all spheres of life inside and outside the state.

## I expect

The positive outcomes of the individual and society of maintaining tolerance between:

- his colleagues: .....
- his father and son: .....



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- teacher and students: .....

- a Muslim and his non-Muslim neighbor: .....

.....

## I cooperate and infer

- the negative effects of being violent towards others on the individual and society.

| The effect of violence on the individual | The effect of violence on society |
|---|---|
| ..... | ..... |
| ..... | ..... |
| ..... | ..... |



"The greatest advice I give to my sons is to avoid arrogance. I personally believe that a great man is never compromised or weakened by modesty and respecting others more than they respect him."

**Zayed bin Sultan Al Nahyan, may Allah have mercy on him.**



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## Some tolerance-enhancing methods

1. Combating evil - inspiring kind intentions by avoiding roughness and suppressing fury.

2. Keeping good company; Allah, Glory be to Him, says:

﴿ ٱلْأَخِلَّآءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا ٱلْمُتَّقِينَ ﴾

(سورة الزخرف: ٦٧)

*67. Al-'Akhillā' u Yawma'idhin Ba`ḍhum Liba`ḍhin Adūwun Illā Al-Muttaqīna*

*"Friends shall have all become foes, one to another, - except the Righteous" (Sūrat Az-Zukhruf 67).*

3. Reminding oneself of the proverbial wisdom "As you sow, so shall you reap". Allah, Glory be to Him, says:

﴿فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُۥ عَلَى ٱللَّهِ﴾

(سورة الشورى: ٤٠)

*101. Faman Afā Wa Aṣlaḥa Fa'ajruhu Alá Allāhi*

*"...But if the person forgives and makes reconciliation, his reward is due from Allah..." (Sūrat Ash-Shurá 40).*

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4. Consistency in obeying Allah, Glory be to Him, inspires tolerance towards all people.

5. A person should think of the origin of his creation and that he has been created from dust and he should eventually return to dust to be held accountable for his actions by Allah, Glory be to Him. Allah, Glory be to Him, says:

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ ﴾

(سورة فاطر: ٥)

*5. Yā Ayyuhā An-Nāsu Inna Wa`da Allāhi Haqqun Fal lā Taghurrannakumu Al-Hayātu Ad-Dunyā Wa Lā Yaghurrannakum Billāhi Al-Gharūru*

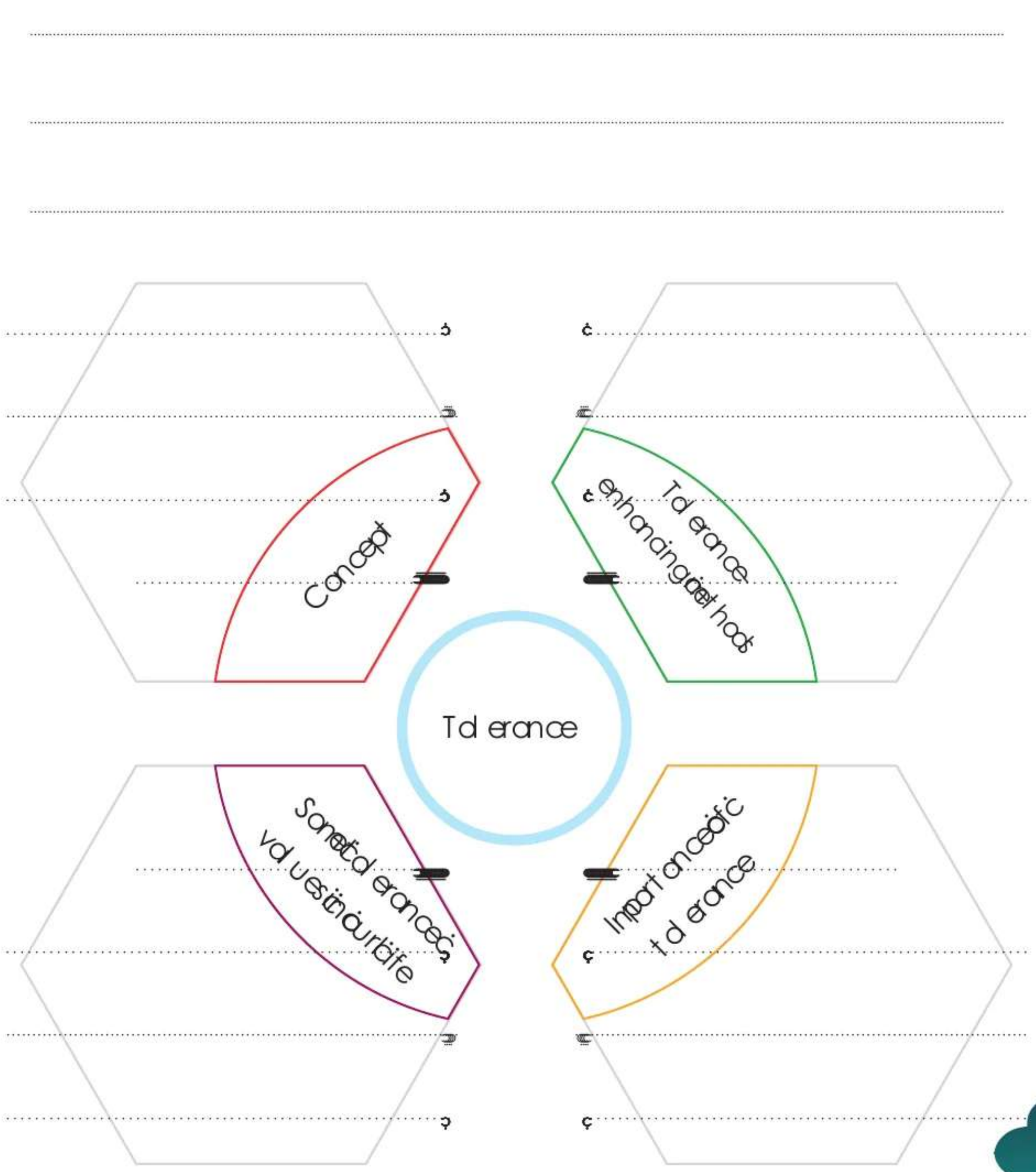
*"O men! Certainly the promise of Allah is true. Let not then this present life deceive you, nor let the Chief Deceiver deceive you about Allah" (Sūrat Fāţir: 5)*

6. Man should study the biography of the Messenger, Peace be upon him, the master of tolerant people, his Companions, may Allah be pleased with them, and good, righteous men who were renowned for their tolerance.

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## I cooperate and mention

other tolerance enhancing activities.




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## Student Activities

### First

## I answer by myself

1. How would you act in the following situations?

- Your friend committed a mistake towards you.

.....

- One of your non-Muslim fellow students asked you to help him in his studies.

.....

2. What do you expect if everyone of us showed tolerance towards one everyone else?

.....

3. What are the values that each one of the following verses urges us to have?

- Allah, Glory be to Him, says:

﴿ لَآ إِكۡرَاهَ فِي ٱلدِّينِ ﴾

(سورة البقرة: ٢٥٦)



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*256. Lā Ikrāha Fī Ad-Dīni*

*"Let There be No Compulsion In Religion..." (Sūrat Al-Baqarah 256)*

Allah, Glory be to Him, says:

﴿وَلَا تُجَٰدِلُوٓاْ أَهۡلَ ٱلۡكِتَٰبِ إِلَّا بِٱلَّتِي هِيَ أَحۡسَنُ﴾

(سورة العنكبوت: ٤٦)

*46. Wa Lā Tujādilū Ahl al-Kitābi Illā Bi-Allatī Hiya Ahsanu*

*"And dispute you not with the People of the Book, except with means better (than mere dispute ation)" (Sūrat Al-`Ankabūt: 46).*

**Second:**

## Enriching my experience

1. Write a dialogue for a pair titled "Forgive those who abuse you" and then present it to your fellow students.

2. In collaboration with your fellow students, prepare a bulletin board on aspects of tolerance in Islam.

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Third

## I assess myself

| SN | Aspect of Learning | Degree of achievement | | |
|---|---|---|---|---|
| | | Average | Good | Excellent |
| 1 | I say Assalamu Alaikum (peace be to you) to all the people I pass by even if I do not know them. | | | |
| 2 | I respect the religion of my non-Muslim fellow students and avoid behaving bad y towards them. | | | |
| 3 | I forgive people who abuse me and pardon them. | | | |
| 4 | I ask about the conditions of my fellow students and any Muslim and non-Muslim neighbors. | | | |
| 5 | I apologize to the people I have wronged. | | | |
| 6 | I show a true wish to all my fellow students and colleagues. | | | |
| 7 | I treat people who wrong me in a good and kind way. | | | |

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## My imprint

I read the statement below and complete according to the pattern used in the figure.

I exercise tolerance with all events to view different in religion and opinion in order to maintain the cohesiveness and strength of my society.

.....

.....

.....



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# LESSON 3

# Jihad in the Cause of Allah (1)

## We read and explore

- explain the concept of Jihad.
- identify types of Jihad.
- analyze the purposes of types of Jihad.
- explain the tools of each type.



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## I take the initiative to learn

The Prophet, peace be upon him, passed by a man and the Companions noticed the diligence and virility of the man. They said,

*"O Allah's Messenger! If his diligence and virility were in the cause of Allah (meaning Jihad)". Allah's Messenger, Peace be upon him, said, "If he has gone out to work to support his little ones, it is in the cause of Allah. If he has gone out to work in order to support his old parents, it is in the cause of Allah. If he has gone out to work in order to save himself from asking others, it is in the cause of Allah. If he has gone out to work to boast of his work, it is in the cause of the devil". [1]*

## I assess

On the basis of the significance of the above hadith and conversation and discussion with your group the following case:

- If a student goes to school in search for knowledge, to save himself from ignorance, serve himself and his society and contribute in the prosperity of his homeland.

### Illumination

Jabir and Sulaiym, May Allah be pleased with him, said: We were with the Messenger of Allah, Peace be upon him, and he said: "O Messenger of Allah, we want to go for jihad with you, seeking thereby the Face of Allah and the Hereafter. He said, "Woe to you! Is your mother still alive?" He said, "Yes. He said, "Go back and honor her, for there is Paradise" (Narrated by Ibn Maja).

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## I use my skills to learn

## The concept of Jihad in the cause of Allah



In the Arabic langaue, Jihad means exerting effort (juhd جُهد), in the sense of releasing as much energy as tolerable to accomplish something. Idiomatically, Jihad has a general meaning and a special one. The general meaning is exerting effort to release as much energy as tolerable in good deeds and legitimate fields. The special meaning is 'fighting' in the cause of Allah under the banner of the ruler.

*Wa Qul Rabbi zidnī 'Il mā an*

*' . but say, 'O my Lord! advance me in knowl edge. "'*

## I explain

the concept of the 'guardian' (waliy al-amr- ولي الأمر) in the present time.



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## Types of Jihad in general

## Jihad against the soul and the devil

The devil's means of tempting man is desire and lust, and both lie in the recesses of the human soul. The devil stirs in man desires in men and women and man responds to the pressing need and fulfils one of these areas of lust. Thus, Jihad against the soul and Jihad against the devil are all most inseparable:

﴿ قَالَ رَبِّ بِمَآ أَغۡوَيۡتَنِي لَأُزَيِّنَنَّ لَهُمۡ فِي ٱلۡأَرۡضِ وَلَأُغۡوِيَنَّهُمۡ أَجۡمَعِينَ ﴾

(سورة: الحجر: ٣٩)

*39. Qāl a Rabbi Bimā I Aghwayt anī La' uzayyinanna Lahum Fī Al - ' Ard Wa La' ughwiyannahum Aj ma`īna*

*"(Ibl is) said: 'O my Lord! Because You have put me in the wrong, I will make (wrong) fair- seeming to them on earth, and I will put them all in the wrong" (Sūrat Al - Ĥij r 39).*

What does the devil tempt people with? Allah, Glory be to Him, says:

﴿ زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ ﴾

(سورة آل عمران: ١٤)

*14. Zuyyina Lil nnāsi Ĥubbu Ash- Shahawāt i*

*"Fair in the eyes of men is (the love of) desires ..." (Sūrat Āl Imrān: 14)*

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This means that lustful things have become fair in men's eyes. If the soul hankers after something, and will persistently seek to satisfy this hankering whenever a chance presents itself. If one can hardly think of something else and is dissatisfied these hankerings just like one addicted. The picture becomes darker if we remember that it constantly tries to steal near the whispering of the devil by mentioning the name of Allah, Glory be to Him, the devil when turn to another temptation. The soul might commit sins consequently giving in to temptation; this is the evil-inspiring soul. On the one hand, it suggests repentance and forgiveness of Allah, Glory be to Him, on the other, it promises sufficient longevity to ask for forgiveness and engage in doing good, and makes one entertain the thought that what one commits is lesser in evil when compared to the deeds of others.

Confronted by all these temptations, one requires a firm-footed resolve and dissuasive effort to refrain from committing sins. This is the responsibility of every individual alone; but it transcends this and becomes the individual's responsibility towards himself and towards those of whom he is responsible before Allah, Glory be to Him. Allah, Glory be to Him, says:

﴿وَجَٰهِدُواْ فِي ٱللَّهِ حَقَّ جِهَادِهِۦ﴾

(سورة الحج: ٧٨)

*78. Wa Jāhidū Fī Al-Lahi Haqqa Jihādihi*

*"And strive in His cause as you ought to strive..." (Sūrat Al-Hajj: 78)*

Ibn Al-Mubarak, may Allah have mercy on him, said that this kind of Jihad (striving) is a Jihad against the soul and fancies and it is the truest Jihad.



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## I analyze

I reflect on the following statement and then complete the table below.

"No sin is too big to ask for forgiveness and no sin is minor if abetted by persistence."

| | |
|---|---|
| The meaning of "big sin" | ..... |
| The significance of "asking for forgiveness" | ..... |
| The effect of this statement on "Jihad against the soul and the devil" | ..... |

## The devil's snares

The devil uses many snares to hunt humankind and has guided them out of sheer envy and desire to have his revenge on Adam, Peace be upon him, and his progeny. These include:

- Whispering evil; Allah, Glory be to Him, says

﴿ فَوَسْوَسَ إِلَيْهِ ٱلشَّيْطَٰنُ قَالَ يَٰٓـَٔادَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ ٱلْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ ﴾

(سورة طه: ١٢٠)

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*120. Fawaswasa Il ayhi Ash- Shayṭānu Qāl a Yā Ādamu Hal I Adul l uka Al á Shaj arat i Al - Khul di Wa Mul kin Lā Yabl á*

*"But Sat an whispered evil I o him he said, 'O Adam Shal l I ead you o he Tree of Et ernit y and o kingdom hat hever ecays?" (Sūrat Ṭāhā: 120).*

Spreading enimity and hatred; Allah, Glory be to Him, says:

﴿إِنَّمَا يُرِيدُ ٱلشَّيْطَٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ﴾

(سورة المائدة: ٩١)

*91. Innamā Yurīdu Ash- Shayṭānu An Yūqi`a Baynakumu Al - `Adāwat a Wa Al - Bagḍā' a Fī Al - Khamri Wa Al - Maysiri*

*"Sat an' s pl an s (but ) o excit e enmit y and hat red bet wee you, wit h int oxicant s and gambl ing..." (Sūrat Al - Mā' idah 91).*

Hindering people from embracing religion; Allah, Glory be to Him, says:

﴿وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ﴾

(سورة المائدة: ٩١)

*91. Wa Yaṣuddakum An Dhikri Al l āhi Wa An Aṣ - Ṣal āat i*

*"...and hinder you from he remembrance of Al l ah, and from prayer..." ..." (Sūrat Al - Mā' idah 91).*

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Self-destruction; Allah, Glory be to Him, says:

﴿وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ ٱلْمُشْرِكِينَ قَتْلَ أَوْلَٰدِهِمْ شُرَكَآؤُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا۟ عَلَيْهِمْ دِينَهُمْ﴾ (سورة الأنعام: ١٣٧)

*137. Wa Kadhalika Zayyana Likathīrin Mina Al-Mushrikīna Qatla ʻAwlādihim Shurakā'uuhum Liyurdūhum Wa Liyalbisū `Alayhim Dīnahum*

*"Even so, in the eyes of most of the pagans, their "partners" made all luring the slaughter of their children, in order to destruction, and cause confusion in their religion..." (Sūrat Al-'An`ām 137)*

Destruction morality; Allah, Glory be to Him, says

﴿ٱلشَّيْطَٰنُ يَعِدُكُمُ ٱلْفَقْرَ وَيَأْمُرُكُم بِٱلْفَحْشَآءِ ۖ وَٱللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ﴾ (سورة البقرة: ٢٦٨)

*268. Ash-Shayţānu Ya`idukumu Al-Faqra Wa Ya'murukum Bil-Fahshā' i Wa Allāhu Ya`idukum Maghfiratan Minhu Wa Fadlāan Wa Allāhu Wāsi`un Al īmun*

*"The Evil one threatens you with poverty and bids you to conduct in seemly. Allah promises you His forgiveness and bounties. And Allah cares for all and He knows all things" (Sūrat Al-Baqarah 268)"*

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## The meaning of Jihad against the soul and the devil:

Jihad against the soul aims at taking the right path and committing one self firmly to the truth. It does not mean self-destruction and sinking down to the level of dejection and disolating one self from other people. It does not mean constantly inflating one's self with hatred and spite. These are means of emptying the soul of good and delendering it incapable of reaching out to others, for you cannot give what you lack and cannot do more than he can'. The goal of this jihad is to achieve happiness in this life and the hereafter by injecting positive attitudes in one's soul to make it capable of achieving the thing it has been created to achieve. This is embodied in loving and doing good, refraining from hurting others and abhorring things that the devil stedl thily incites people to endulge in. The means of achieving this is piety and obedience to the Messenger, Peace be upon him, who ever hated or hot hed any one. The Messenger, Peace be upon him,

said to the Angel of the mountains: "I hope that Allah will bring forth from their loins those who will worship Allah alone and do not associate anything with him" (Narrated by Al-Bukhri). 'Their' in the hadith refers to those people that are sworn hurt and breated by in with enmity; he wanted them to live, to have offspring and do well tidly and not to die. The Angel of the mountains, Peace be upon him, has said to him: "If you wish, I will crush them between the two mountains of Mekkah" (Narrated by Al-Bukhri). They would have perished instantly; but the Messenger, Peace be upon him, has been sent as a mercy to the world, full of contentment and satisfaction:

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﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾ (سورة التوبة: ١٢٨)

*128. Laqad Jā' akum Rasūl un Min Anfusikum Azīzun Al ayhi Mā Anit t um Harīş un Al aykum Bil - Mu' uminīna Ra' ūfun Rahīmun*

*"Now has come unto you a Messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty: ardently anxious is he over you: to the Believers is he most kind and merciful" (Sūrat At - Tawbah: 128).*

## Methods of Jihad against the soul and the devil

Turning acts of devotion into a ceasless task; Allah, Glory be to Him, says:

﴿ٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِنَ ٱلْكِتَٰبِ وَأَقِمِ ٱلصَّلَوٰةَ ۖ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۗ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ ۗ وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ﴾ (سورة العنكبوت: ٤٥)

*45. At l u Mā Ūhiya Il ayka Mina Al - Kit ābi Wa Aqimi Aş - Şal āat a Inna Aş - Şal āat a Tanhá Ani Al - Fahshā' i Wa Al - Munkari Wa Ladhikru Al l āhi Akbaru Wa Al l āhu Ya`l amu Mā Taş na`ūna*

*"Recite what is sent of the Book by Inspiration to you, and establish regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Al l ah is the greatest (thing in life) without doubt. And Al l ah knows the (deeds) that you do" (Sūrat Al - `Ankabūt : 45)*

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Seeking refuge; Allah, Glory be to Him, says:

﴿ وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ ۚ إِنَّهُۥ سَمِيعٌ عَلِيمٌ ﴾

(سورة الأعراف: ٢٠٠)

*200. Wa Immā Yanzaghannaka Mina Ash- Shayṭāni Nazghun Fāst a`idh Bil l āhi - I ' Innahu Samī`un Al īmun*

*"If (a suggest ion from Sat an assail s your mind), seek refuge wit h Al l ah, for He hears and knowet h (al l hings)" (Sūrat Al - ' A`rāf: 200).*

Patience and supplication; Allah, Glory be to Him, says:

﴿ رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنتَ ٱلْوَهَّابُ ﴾

(سورة آل عمران: ٨)

*8. Rabbanā Lā Tuzigh Qul ūbanā Ba`da Idh Hadayt anā Wa Hab Lanā Min Ladunka Rahmat an Innaka Ant a Al - Wahhābu*

*""Our Lord!" (t hey say), "Let not our heart s deviat e how ft er You have guided us, but grant us mercy from Your own Presence; for You are t he Grant or of bount ies wit hout measure" (Sūrat Āl iI mrān: 8).*

## I explain

another method of Jihad against the soul and the devil.



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## Jihad against the hypocrites and infidels

What is meant here is the general meaning of jihad, i.e. jihad by word. This jihad is based on solid logue employing evidence, the ability to convince others, informing others of God's words and answering questions put by people. Allah, Glory be to Him, says:

﴿وَجَٰهِدْهُم بِهِۦ جِهَادًا كَبِيرًا﴾

(سورة الفرقان: ٥٢)

*52. Wajāhid/hum Bihi Jihādāan Kabīrāan*

*"but strive against them with the utmost strenuousness, with the Qur'an" (Sūrat Al-Furqān: 52).*

This means jihad through the agency of the Qur'an and this is a great task usually performed by men of knowledge and capability through civilized dialogue, avoidance of coercion and fanaticism. If this is observed, the dialogue will not lead to conflict or animosity among people. This is the essence from Muslims' standpoint and it has always been their characteristic, for the Prophet of Allah, Ibrahim, Peace be upon him, and his dialogue with his son by saying:

﴿قَالَ سَلَٰمٌ عَلَيْكَ ۖ سَأَسْتَغْفِرُ لَكَ رَبِّىٓ ۖ إِنَّهُۥ كَانَ بِى حَفِيًّا﴾

(سورة مريم: ٤٧)

*47. Qāl aSal āmunī Al aykaSa' ast aghfiruLakaRabbī InnahuKānaBīHafīyāan*

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*"Abraham said: 'Peace be on you: I will pray to my Lord for your forgiveness: for He is to me Most Gracious" (Sūrat Maryam 47).*

Allah's prophet, Noah, Peace be upon him, continued to call upon his son to come with him to safety until the very last moment, saying to him:

﴿يَٰبُنَيَّ ٱرۡكَب مَّعَنَا﴾

(سورة هود: ٤٢)

*42. Yā Bunayya Arkab Ma`anā*

*"... O my son! Embark with Us..." (Sūrat Hūd: 42).*

The seal of prophets (Khatam an-Nabiyyin - خاتم النبيين), Muhammad, Peace be upon him, continued to call upon his uncle Abu Talib to the very last moment and kept in touch withhim; while the Pharoah tried to liquidate Moses at the end of their dialogue and this is an abnormal way to end a dialogue.

## infer

I reflect on the holy verse and infer the technique of conducting a dialogue with others.

Allah, Glory be to Him, says:

﴿ ٱدۡعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلۡحِكۡمَةِ وَٱلۡمَوۡعِظَةِ ٱلۡحَسَنَةِۖ وَجَٰدِلۡهُم بِٱلَّتِي هِيَ أَحۡسَنُ﴾

(سورة النحل: ١٢٥)



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*125. Ud`u Ilá Sabīli Rabbika Bil - Ĥikmati Wal - Maw`ižati Al - Ĥasanati Wa Jādil hum Bi- Allatī Hiya Aĥsanu*

*"Invite (all) to the Way of your Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious..." (Sūrat An- Naĥl : 125)*

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## The meaning of Jihad against hypocrites and infidels (the general meaning)

Allah, Glory be to Him, says:

﴿وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ﴾

(سورة الأنبياء: ١٠٧)

*107. Wa Mā Arsal nāka Il lā Raĥmatan Lil `ālamīna*

*"We sent you not, but as a Mercy for all creatures" (Sūrat Al - ' Anbyā' : 107)*

Ibn Abbas said: "Whoever follows Him, i.e. the Messenger, Peace be upon him, will have mercy in worldly life and the Hereafter, and whoever does not follow Him has been spared the calamities that used to be inflicted and all actions such as burial underground, monstrosities and being thrown off into bottomless abyss, into nihility. He has been sent to transfer people from the position of being under the dissatisfaction of Allah, Exalted be He, to position where they are subject to His contentment, from the Hell fire to Paradise. Hence, He has come as such: harbinger of life not on men of death. He called upon people to: embrace Islam, conducted dialogue with them, sent messages in His quest to save mankind and dedicated His happiness in worldly life and the Hereafter. He often forgave, pardoned and treated kindly those who hadhurt him. He did not respond in kind or revenge himself. "

Today we find that the forefathers of the largest countries in terms of: the number of Muslims in the population has accepted Islam owing to: dā'wa, good treatment and gracious words. The Messenger, Peace be upon him, swore saying:

> *"By Allah, If a single person is guided by Allah through you, It will be better for you than all what the sun rises and sets" (Narrated by Al - Bukahri).*

This invites us to reflect on the grandeur of this religion and the:

magnanimity of the Messenger, Peace be upon him, who delivered the: message of this religion. "

The hypocrites lived in Madinah and the Prophet, Peace be upon him, did not kill a single one of them. He even did not mention their names in: public; but disclosed them to the keeper of His secrets, Huchayfah bin al - Yaman, May Allah be pleased with him. Huchayfah did not tell anyone: about this even after the death of our Master Muhammad, Peace be: upon him, to preserve social peace and public interest. The Messenger, " Peace be upon him, gave priority to saving lives and guiding people to: success, and this is goodness in its purest form, which is more to: Allah, Glory be to Him, and deserves the best reward.

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## I investigate

Abdullah conducted a dialogue with his classmate Ali, who is a friend employing knowledge and logic; his classmate Ali was convinced and embraced Islam.

- Write down the greatest number of kinds of rewards mentioned by Abdullah.

The Prophet, Peace be upon him, said:

**"Whoever guides someone to goodness will have a similar reward"**

## Methods of Jihad against infidels and hypocrites (Jihad in the general meaning)

- dialogue employing scientific and logical proofs.
- responding to suspicions and demonstrating their falsity via decisive arguments.
- explaining the truth of Islam, and gleaning ambiguities surrounding this truth that hinder understanding it, by researchers, students and the like.
- revealing the falsity of allegations intended to spoil the image of Islam and demonstrating the hazards of these allegations on Muslims.

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## I propose

modern methods of demonstrating the truth about Islam.

## I understand in order to learn and apply

Some people start talking by saying that one is failing short of doing what is required of one; that one is the least in terms of learnedness and knowledge among those present and that one often makes mistakes. One obsessed thinking that modest dictates this and that this will draw attention to one. However, the truth is that by doing so one level charges against oneself as one is actually saying do not believe me and do not trust my words because they are words without deeds. It will become introduce oneself in the best possible way and to give an image that earns one the respect of one's listeners. Our Master Muhammad, Peace be upon him, used to say:

*"Verily Iman only the mercy gift" (Narrated by al - Bayhaqi). Also, the Messenger, Peace be upon him, said: "Iman the Prophet, without lie; Iman he son of Abdul Mutt al ib" (Narrated by Al - Bukhari).*



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## I express myself

Introduce yourself to your fellow student in three sentences:

Your speaking: .....

.....

.....

## I reflect and decide

Complete the table below:

| Case | Decision | Solution |
|---|---|---|
| Someone exaggerates pouring water on his during (spiritual purification) thinking that this is perfecting his . | ..... | ..... |
| Someone thinks that showing good intention gives him/her license to do whatever he likes. | ..... | ..... |
| Someone thinks of giving up praying because he cannot maintain submissiveness during prayers. | ..... | ..... |
| Someone does not socialize for fear of committing a sin. | ..... | ..... |

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## I discuss, criticize and explain

in cooperation with my classmates the following ideas according to the
table below:

Allah, Glory be to Him, has created human beings with different
but coexist in harmony and keep them in check.

I understand from the statement:

.....

How much does the statement reflect reality?

.....

Justification/reason

.....

Back up your view with evidence.

.....

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## I organize my concepts

**Jihad in the Cause of Allah, Glory be to Him**

### Its Concept

.....

.....

.....

.....

### Its Methods

.....

.....

.....

.....

### Its Types

.....

.....

.....

### The Devil's Snares

.....

.....

.....

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## Student Activities

## I answer by myself

### First

Define Jihad in the general meaning.

### Second

Mention methods of Jihad against the soul and the devil.

### Third

Explain the devil's means of misguiding the progeny of Adam, Peace be upon him.



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**Fourth**

- Mention the methods of Jihad against infidels according to the general meaning of Jihad.

## Enriching my experience

**I explain:** the fact that the Prophet was keen on communicating with all people.

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## I assess myself

| SN | Aspect of Learning | Degree of achievement | | |
|---|---|---|---|---|
| | | Average | Good | Excellent |
| 1 | I apply the concept of Jihad in searching for knowledge. | | | |
| 2 | I strive against myself by avoiding forbidden things. | | | |
| 3 | I make sure of adhering to the rules of dialogue. | | | |
| 4 | I have to be cautious towards the devil's snares. | | | |
| 5 | I use the methods of getting rid of evil whispers. | | | |

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## My imprint

I read the statement below and complete the figure according to the pattern.

Hi I help whoever needs help in his studies so that we succeed together.

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# LESSON 4

# Jihad in the Cause of Allah (2)

## We read and explore

- explain the purposes of Jihad.
- explain the responsibility for Jihad.
- analyze the rulings of Jihad.
- explain the merits of those who uphold jihad.

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## I take the initiative to learn

"When Abū Bakr as-Ṣiddīq, may Allah be pleased with him, sent armies to Syria (Sham) to confront the aggressors, he advised them about what the army's Emirs should do. He said to them: 'You will find people who have devoted themselves to worship Allah, leave them to what they have devoted themselves for. But I advise you to remember ten things: do not kill a woman, a boy, or an old or infirm man; do not cut down fruit-bearing trees; do not destroy an inhabited place; do not slaughter sheep or camel except for food; do not burn or swamp palm trees; do not seek revenge disproportionately and do not be cowardly".

## I assess

Through dialogue and discussion with any group, we assess the following statement on the basis of the above:

"Islam is the religion of coexistence and dignified life."

### Illumination

A very dear group of persons were martyred on this gracious day. They have won their honored and dignified status in Paradise and honor. The martyrs of duty are luminous models in our history.

**His Highness**

Sheikh Muhammad bin Zayed, President of the UAE, may Allah protect him.

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## I use my skills to learn

## The concept of Jihad in the cause of Allah

In the previous lesson we have learned the meaning of Jihad linguistically and idiomatically. We have learned that Jihad has a general meaning, which has been explained in the last lesson. There is a special meaning which is the subject of this lesson.

In its special meaning, Jihad means fighting in the cause of Allah, Glory be to Him, under the banner the ruler; this Jihad involves sacrificing both the soul and wealth.

## I discuss

It is possible to combine the general and special meaning of Jihad in 'Jihad by the word' and its aspects in:

General meaning: .....

Special meaning: .....

## The purposes of Jihad in Islam

Every Shariah ruling has been enacted to realize a benefit or to ward off a corrupt act, or to do both. Its Shariah rulings lies outside these three purposes. Jihad in the cause of Allah must realize these three conditions collectively or singularly. One of the most important purposes of Jihad is to preserve the five necessities, which Islam is so keen on: religion, the soul, the intellect, honor and wealth and everything that realizes these five necessities such as the home land, security, order and obedience



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and things which they incorporate such as purity of lineage, public and private interest, morality and justice. This is predicated on the imperative that everything that is indispensable to completion of duty is duty in itself.

The purposes of fighting in the cause of Allah are founded on providing security, protecting interests, establishing rights and order and fighting injustice. Allah, Glory be to Him, says:

﴿وَمَا لَكُمْ لَا تُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ ٱلَّذِينَ يَقُولُونَ رَبَّنَآ أَخْرِجْنَا مِنْ هَٰذِهِ ٱلْقَرْيَةِ ٱلظَّالِمِ أَهْلُهَا﴾

(سورة النساء: ٧٥)

*75. Wa Mā Lakum Lā Tuqāt il ūna Fī Sabīl i Al l āhi Wa Al - Must aḍafīna Mina Ar-Rij āl i Wa An- Nisā' Wa Al - Wl dāni Al - Ladhīna Yaqūl ūna Rabbanā Akhrij nā Min Hadhihi Al - Qaryat i Až- Žāl imi Ahl uhā*

*t "And why should you not fight in the cause of Al l ah and of those who, being weak, are ill - treated (and oppressed)? Men, women, and children, whose cry is: 'Our Lord! Rescue us from this town, whose people are oppressors..." (Sūrat An- Nisā' : 75).*

## I summarize

On the basis of the above, together with my group I summarize the purposes of fighting in the cause of Allah:

.....

.....

.....

.....

.....

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## Jihad is the responsibility of the Ruler

Islam sets the ruler (guardian) the task of Jihad and left the decision on this in his hands because this is connected to the destiny of Allah's servants and their interests of the nation. The ruler is the person responsible for setting, developing and protecting both these things against any internal or external danger. The subjects are obliged to obey the ruler and help him in this respect by executing whatever he orders and committing themselves to this because differences undermine interests and lead to destruction. Allah's Messenger, Peace be upon him, said:

*"Do not differ, for verily, the nations before you were destroyed due to their differences" (Narrated by Ahmed).*

Organizing Jihad is important and requires accurate balances between interests and corrupting practices as well as prioritization without involving emotions, narrow interests and adventures. Therefore, Islam left decisions relating to Jihad to the ruler (guardian) because he is the only one who has the right to take vital decisions and is the most capable of comprehending the end-results of such decisions. Islam gives the right to think or act independently on this matter unless one is authorized to do so by the ruler. The Messenger, Peace be upon him, said:

*"Whoever rejects obedience and parts company with the nation and dies will have died upon non-Islamic Ignorance. Whoever fights under the banner of one who is blind, raging for the sake of tribalism, bral ling of tribalism, bral supporting tribalism, and is killed will have died upon non-Islamic Ignorance" (Narrated by Muslim).*

Rejecting obedience ashers the country in turmoil, in which unlawful acts are committed and corruption spreads:



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﴿وَٱللَّهُ لَا يُحِبُّ ٱلْفَسَادَ﴾

(سورة البقرة: ٢٠٥)

*205. Wa-Allāhu Lā Yuḥibbu Al-Fasāda*

*"...But Allah loves not mischief" (Sūrat Al-Baqarah: 205).*

## I infer

In cooperation with my group, we identify the benefits of organizing Jihad by order of the ruler.

| Situation | |
|---|---|
| ..... | ..... |
| ..... | ..... |
| ..... | ..... |
| ..... | ..... |

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## Objectives of fighting in the cause of Allah

- Pleasing Allah, Glory be to Him, and elevating His word; this is achieved by the methods, conditions and manner legislated by Allah, Glorified Exalted be He,
- Retaliation and deterring aggression to keep at bay greedy and envious parties,
- Securing the freedom of belief and worshipping to avoid repression, coercion and loss of the religion,
- Punishing treacherous people and those who violate treaties so that they do not respect their obligations or encourage others to undermine sincerity, trustworthiness and credibility, and to eradicate injustice, protecting weak people and to prohibit corruption.
- In this connection, the United Arab Emirates has given bright examples in helping the weak and deterring oppressors; and in doing so it has sacrificed dear things as it stands by original principles and firm beliefs despite at times.

## I criticize and assess

In cooperation with my group, we criticize the following statement and make our judgment on its basis:

"There is no difference between the objectives of fighting in Islam and the fighting for God and purpose".



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## The rules of fighting in the cause of Allah

Fighting in the cause of Allah is divided into two sections:

1. Individual duty (farḍ al-'ayn - فرض العين): Jihad is an individual duty on every capable Muslim in the following cases:

a. Keeping at bay an enemy suddenly attacking Muslims at their very home. In this case, fighting is an individual duty on the people of the land being attacked or occupied because this is fighting out of sheer necessity. If the people of this land fail to fight, they should be aided by their dear neighbors.

b. General call for jihad (mobilization) on an order issued by the ruler. The Messenger, Peace be upon him, said:

*"When you are called for Jihad, you must immediately respond to the call."*

**Jihad takes two forms:**

**First**: the actual call is the public duty in this case every capable person must respond to the call for jihad.

**Second**: the actual call is duty in particular group of people, and in this case everyone in this group, as a special group, must answer the call. Instances include when the actual call is about doctors or a particular age-group. This is well exemplified by the Salvation Army Service. Everyone addressed by such a call must respond to the call. If the call is instant, the response must come instantly. Allah, Glory be to Him, has warned us of not responding to this call:

﴿ٱنفِرُواْ خِفَافًا وَثِقَالًا وَجَٰهِدُواْ بِأَمۡوَٰلِكُمۡ وَأَنفُسِكُمۡ فِي سَبِيلِ ٱللَّهِ﴾

(سورة التوبة: ٤١)



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*41. Anfirū Khifāfāan Wa Thiqālāan Wa Jāhidū Bi'amwālikum Wa 'Anfusikum Fī Sabīli Allāhi*

*"Go forth, (whether equipped) light or heavily, and strive and struggle, with your goods and your persons, in the Cause of Allah..." (Sūrat At - Tawbah: 41).*

c. When engaging in the battle and when fighting aid in oxes, every soldier in the battle field should be determined to fight with every possible means; c Allah, Glory be to Him, says: c

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا لَقِيتُمْ فِئَةً فَٱثْبُتُواْ ﴾

(سورة الأنفال: ٤٥)

*45. Yā Ayyuhā Al - Ladhīna Āmanū Idhā Laqīt um Fi' at an Fāt hbut ū*

*"O you who believe! When you meet (in force, be firm.." (Sūrat Al - ' Anfāl : 45).*

2. Command ddigation (Fardd - Kifaych) : this the duty of the group c assigned by the cul ert o perform this duty and it does not ddigate c others. An instance of this is dihad to protect borders and ports. c Command dihad is only d id when ordered by the cul er and the c responsibil ity of managing the war and organizing its action is the c rul er' s d one. The cul er is the one who est imate the interest s in vd ved c in the war in terms of number of sd diers, size of forces, supp ies and c the required support according to needs. The cul er (guardian) has c the right to appoint a deputy as he sees fit to carry out this task. The c armed forces represent the suit dd e and modern form of the body c assigned to perform this duty. The wise leadership is keen on providing c the armed forces with everything to make it at tain the zenith of power c and preparedness. Likewise, people provide the armed forces with c everything they possess and any one who does not support and assist c the armed forces betrays Allah, the Messenger and the nation. c



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## I reflect and expect

- what will happen if the call for Jihad is left to any one?

.....

- the consequences of recruiting boys to fight on the allegation of Jihad.

.....

- the hazards of the proliferation of arms in society.

.....

## The rank of those who fall martyrs in the cause of Allah

Allah, Glory be to Him, says:

﴿ وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴾

(سورة آل عمران: ١٦٩)

*169. Wa Lā Taḥsabanna Al - Ladhīna Qutilū Fī Sabīli Allāhi Amwātā an Bal Aḥyā' un `Inda Rabbihim Yurzaqūna*

*"Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord" (Sūrat Āl iImrān: 169).*

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Muj ahideen (fighters in the cause of Allah), in conformance to Shariac controls, have been reserved a great rank by Allah, Glory be to Him. Those who fall in part yrs of the new will have a life particularly promised them by their Lord, Exalted be He; prophets are only one rank higher than them. They have obeyed the command of their Lord given in the words of Allah, Glory be to Him:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ ﴾

(سورة النساء: ٥٩)

*59. Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'Aţī`ū Allaha Wa 'Aţī`ū Ar-Rasūla Wa 'Ūlī Al-'Amri Minkum*

*"O you who believe! Obey Allah, and obey the Messenger, and those charged with authority among you..." (Sūrat An-Nisā': 59).*

Allah's Messenger, Peace be upon him, has explained to us who is the guardian, saying: "The best of your rulers are those who you love and who love you, who invoke Allah's blessings upon you and you invoke His blessings upon them" (Narrated by Muslim).

The martyrs give their lives in the cause of Allah, in defending the nation, preserving rights and deterring aggression and oppression, and consequently earn an amount of favors that only He knows; they are:

﴿ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ﴾

(سورة النساء: ٦٩)

*69. Al-Ladhīna An`ama Allāhu Alayhim Mina An-Nabīyīna Wa Aş-Şiddīqīna Wa Ash-Shuhadā' i Wa Aş-Şāl ihîna*



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*"69. Whoso obeys Allah and He Messenger, They are with those unto whom Allah has shown favor, of the Prophets and the saints and the martyrs and the righteous." (Sūrat An-Nisā' : 69).*

This is in the Afterlife; in this world they symbolize giving and sacrifice in the entire nation, which boosts of their loyalty to the vow they have taken upon themselves. In recognition of this, the United Arab Emirates has specified days for the martyrs to proudly celebrate the service of our gracious martyrs, may Allah have mercy on them.

## The rank of the fighters in the cause of Allah

Allah's Messenger, Peace be upon him, said "A morning or evening spent in the path of Allah is better than whatever the sun rises and sets over" (Narrated by Al - Bukhari). He also said, "Standing for an hour in the ranks of battle is better than standing in prayer for sixty years". Al - Bazzar's 'Musnad al - Kabir' "This is for him who fights in the cause of Allah; but does not attain martyrdom and returns with triumph and great reward - the reward of one hour spent in jihad is better than the reward of sixty years spent in true acts of devotion; the possession of the world is less than the reward earned by fighters in the cause of Allah when they gather before Him, the utter source of generosity.

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## I deduce

I reflect on the hadith below and infer the rank of martyrs:

Allah's Messenger, Peace be upon him, said: "The souls of martyrs are c
dwell in the bodies of green birds who have their nests in chandeliers c
hanging from the Throne of the Almighty. They eat the fruits of Paradise c
from wherever they wish and they rest in among these chandeliers", c
(Narrated by Muslim)

## I conduct a search

1. In cooperation with my fellow students and under the supervision of c
the teacher, I research the Internet for six characteristics of martyrs c
mentioned by Allah's Messenger, Peace be upon him, in the hadith. c

Hadith:

1c ..... 2c .....

3c ..... 4c .....

5c ..... 6c .....



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2. A position taken by the wise leadership towards the Armed Forces, the c martyrs and their families. c

.....

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## I learn and follow the example

It has been proven that the Prophet has prohibited the believers from c looting and plundering" (Narrated by al - Bukhari). The Prophet, Peace c be upon him, prohibited looting and mutilation even if the enemy goes c to extremes, for Allah, Glory be to Him, commanded patience and c pardoning; He, Glory be to Him, says: c

﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا۟ بِمِثْلِ مَا عُوقِبْتُم بِهِۦ ۖ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّٰبِرِينَ﴾
(سورة النحل: ١٢٦)

*126. Wa In Āqabtum Fa`āqibū Bimithli Mā Ūqibtum Bihi Wa La' in Ṣabartum Lahuwa Khayrun Lil ṣ ṣābirīna*

*"126. If you punish, then punish with he like that wherewith you were afflicted. But if you endure patiently, verily it is better for he patient."* (Sūrat An-Nahl: 126).

This was a reaction to what infidels had done to the Prophet's and c Hamza, may Allah be pleased with him. Allah, Glory be to Him, promised c patient Muslims great rewards from Him, Exalted be He. The advice to c Muslim armies was not to kill children, old men, women, or kill c anyone in order to cut down fruit-bearing trees or destroy inhabited place, c which reflects the ethics of Islam. c

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Muslims, especially young Muslims, must adhere to the ethics of heroes and be gracious in words and deeds, capable of controlling their emotional outbursts, actions and avoid vengeance, preoccupation with trivialities and obscene deeds.

## I reflect and complete

The controls on Jihad in Islam include:

Sincerity and dedication to the true objectives of Jihad

Motivating: .....

Preservation of: .....

Religious tolerance: .....

## I discuss and make a judgment

On the basis of my understanding of the above, I discuss the following statement and judge it:

'The end justifies the means'.

.....

.....

.....

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## Elements of victory

1. unity of forward and good ,
2. sincerity and obedience,
3. steadfastness and patience,
4. preparedness and provision of arms, and
5. supplication and intentioning the aim of Allah, Glory be to Him.

## I find evidence

Write down evidence from the Holy Qur' an or Hadith of the obligation to prepare the armed forces of the state.

.....

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## I organize my concepts

### Jihad in the cause of Allah (2)

**Purposes**

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**Jihad is a responsibility**

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**Rules of jihad**

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**Favor of jihad**

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**Moral so of jihad**

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## Student Activities

### I answer by myself

**First**: define the special meaning of Jihad.

**Second**: explain the purposes of Jihad in the cause of Allah.

**Third**: mention two cases in which Jihad becomes an individual duty (farḍ al-'ayn - فرض العين).

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**Fourth:** Mentions some of the conditions of command Jihad (Farad - Kifayah).

**Fifth:** Explain:

- Jihad is the responsibility of the ruler (guardian).
- Prohibiting fighting with groups mutineering against the ruler (guardian).

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## I assess myself

| SN | Aspect of Learning | Degree of achievement | | |
|---|---|---|---|---|
| | | Average | Good | Excellent |
| 1 | I apply the concept of Jihad in the unity of the word. | | | |
| 2 | I make sure of obeying the ruler. | | | |
| 3 | I make sure of doing the National Service. | | | |
| 4 | I adopt the words of fighting heroes. | | | |

## My imprint

I warn of suspicious dawahs and their dangers to Islam and Muslims



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# Sheikh
# Ahmed bin Abdul Aziz Al Mubarak
# (رَحِمَهُ اللّٰهُ) (1326-1409 AH)

## We read and explore

- identify the features of Ahmed bin Abdul Aziz Al Mubarak's character.
- infer the achievements of Sheikh Ahmed Abdul Aziz Al Mubarak (رَحِمَهُ اللّٰهُ).
- explain the importance of the role an example plays in building the character of an individual.
- appreciate the role of scholars in the progress of society.



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## I take the initiative to learn

The Prophet, Peace be upon him, said:

*"Only these two people should be envied: One is the person who spends all the wealth Allah gave him on the path of righteousness, and the other is the person who judges with the knowledge Allah gave him and teaches it to others." (Narrated by Al-Bukhari).*

## I think and determine

- The hadith points to two important factors in building civilizations. I explain the relationship between them.

.....

- Wisdom plays a role in directing society towards progress and prosperity.

  Mention one efficient figure and explain how he/she contributed to the prosperity of their societies.

.....

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## I use my skills to learn

### The rank of scholars

Scholars occupy a great rank in society which has been reserved to them by the wise Sharia. They are the heirs of prophets in guiding people and directing them towards good, right and virtue. They teach people the authentic content of their religion which calls for love, tolerance and moderation. They firmly instill in people love for the homeland and determination to protect its civilization and gains and achieve its authenticity and identity. They also ingrain in people loyalty to the homeland and dedication to defend it with thought and power. They are the spirit of life, the pillars of civilizations and base of the progress of individuals and society. The right we owe to them is respect, appreciation and veneration, as well as benefiting from their sciences and knowledge.

## I cooperate and draw a comparison

Think between the role of prophets and the role of scholars in instilling values in individuals and contributing to the prosperity of societies.

| Aspect | Prophets | Scholars |
|---|---|---|
| Source of knowledge | ..... | ..... |
| Goals | ..... | ..... |
| Means | ..... | ..... |



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## The upbringing of Sheikh Ahmed Abdul Aziz Al Mubarak (رَحِمَهُ اللهُ)

Sheikh Ahmed bin Abdul Aziz bin Hamad Abdul Latif descended from the family of Al Mubarak of Banu Tamim. He was born in 1910 and grew up in Al Mubarak family, which was known for its love and dissemination of knowledge. He started his education at the age of seven by learning the fundamentals of writing and reading. He memorized a part of the Qur'an and then moved to Dubai, where he continued his education at Al Ahmadya School, which was founded in 1912. It was the first educational institution in Dubai and one of the oldest educational edifices in the Gulf region. There, he continued his learning of the essentials of the Arabic language and Islamic studies.



## I discuss

- the effect of integration between the roles of the family and the educational institution in the making of generations.

## Teaching people goodness

Teaching people the essentials matters of their religion and life is one of the best and most beneficial deeds. Education defines words, causes societies to rise, eradicates ignorance and develops culture and life. The Messenger, Peace be upon him, said,

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*"Allah, His angels, the well ers of the heavens and the earth, and even the ant in its hole and the fish (in water), supplicate in favour of those who teach people knowledge" (Narrated by at - Tirmidhi).*

At an early stage of his life, Sheikh Ahmed bin Abdul Aziz Al Mubarak became aware of this fact and dedicated all his time to teaching. He used to receive students, who hurried to come to his house to receive tuition in all disciplines. He gave sermons and led prayers six times in the Grand Mosque of Abu Dhabi. In performing these tasks, he used to exhort people and direct them to true religion, which is imbued with moderate thinking and right eous behavior.

## The mission of a scholar



**Sheikh Zayed**, may Allah have mercy on him, said, "Duty dictates scholars, who are regarded as role models and feel proud of them for the expansive science, knowledge and faith bestowed on them by Allah, to clarify and guide people, to agree on the directives and advice they give to people in order to realize what is correct and right".

## I think and explain

- the negative effects of difference and variation among scholars on directing people.

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## Serving the homeland with sincerity and loyalty



Sheikh Ahmed bin Abdul Aziz Al Mubarak provided the United Arab Emirates with great services. He was known for his activeness and vitality. Besides holding the office of Shari' a Advisor to Sheikh Zayed, may Allah have mercy on him, he was Chairman of the Shari' a Judicial Department. He also participated in Islamic conferences representing the United Arab Emirates.

The activities of Sheikh Ahmed bin Abdul Aziz Al Mubarak were not restricted to official and verbal contributions in intellectual symposia, exhortational lessons and lectures and commentaries in the media. They extended to writing and publication and so he left behind valuable scholarly writings, which the next generation ought to study and benefit from.

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## I think and classify

the intellectual work of Sheikh Ahmed bin Abdul Aziz Al Mubarak according to the following issues: women education, Islam and Muslims, the pulpit sermons, the judiciary in Islam, the mission of the mosque, the Islamic foundations of education curriculum, the path to Allah, stages of recording Sunnah and fiqh that was.

| Social issues | Legal issues | Religious issues | Educational issues |
|---|---|---|---|
| ..... | ..... | ..... | ..... |
| ..... | ..... | ..... | ..... |
| ..... | ..... | ..... | ..... |

Allah, Glorified and Exalted be He, says:

﴿مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا﴾

(سورة الأحزاب: ٢٣)

*23. Mina Al - Mu' umininā Rij āl un Ṣadaqū Mā Āhadū Al l aha Al ayhi Faminhum Man Qad Nahbahu Wa Minhum Man Yant ažiru Wa Mā Baddal ū Tabdīl āan*

*"Among the Believers are men who have been true of their covenant with Allah: of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least" (Sūrat Al - ' Aĥzāb: 23).*



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Islam insists on the necessity of communication across generations and their interconnectedness and cohesion to protect society against disintegration. A new generation does not forget the legacy of its predecessors, nor does it forget their struggles to build and develop the homeland and it does not ignore the achievements of the forefathers as a good example inspires achievement and above, drives others towards benign competition and reinforces incentives attached to innovation and excellence.

## I analyze

In the personality of Sheikh Ahmed Al Mubarak and his characteristics that I liked in the field of knowledge, and those aspects of his character which I will emulate.

| Personality | Characteristics | Method of emulation |
|---|---|---|
| ..... | ..... | ..... |

## I organize my concepts

**Sheikh Ahmed bin Mubarak**

- Upbringing
  - .....
  - .....
- Achievements
  - .....
  - .....
- Rank
  - .....
  - .....
- Effect on my character
  - .....
  - .....

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## Student Activities

## I answer by myself

1. In life, many factors contribute to ingenuity. Mention a factor that has added contributed to building the scientific personality of Sheikh Ahmed bin Mubarak.

.....

.....

2. Sheikh Zayed, may Allah have mercy on him, chose Sheikh Ahmed bin Al Mubarak as Shari' a Advisor.



Name: .....

Family: .....

Religious institution: .....

Key positions he occupied: .....

Intellectual works: .....

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## Enriching my experience

I conduct a search to know the oldest educational institution in the state and write a note about it.

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## I assess myself

| SN | Aspect of Learning | Degree of achievement | | |
|---|---|---|---|---|
| | | Average | Good | Excellent |
| 1 | I feel proud of my grandfathers and appreciate their effort since building the banner and. | | | |
| 2 | I give nerate my teachers and school ars because they provide me with support in my quest for learning and knowledge. | | | |
| 3 | I appreciate the efforts of my family in bringing me up and building my personality. | | | |
| 4 | I preserve the right of all those who have contributed to building the state. | | | |
| 5 | I do my best to know the iconic characters of my country. | | | |



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## My imprint

We work dil igent ly in my scientific and knowledge-oriented studies to become a symbol of pride and ennobl ement.

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