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Cover Design: Eslam Mostafa

English Translation: Dr. Mahmoud Haddara

Editor(s): Dr. Adnan Rajeh & Mr. Asad Choudhary

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Keys



Preparation: A step to prepare the student for the lesson and to induce the desire to learn



Summary: A simple summary for the lesson to help the student during the revision stage



Activity: An activity to enhance the different skills. Activities are three types: constructive, developmental, enriching.



Enrichment: New information to widen the scope of the lesson.



Reflection: An exercise to reflect on the lesson contents and grasp its benefits.



Illumination: An exercise to enlighten the student about the relevance of the lesson's content to Islamic manners and behavior.



Articulation: An exercise to allow the students to articulate their understanding of the lesson.



Self-learning: An activity to stimulate the desire for self-learning.



Evaluation: Evaluation of the attainment of the student.

Chapter 1

Recitation of Surat al-Jinn Verses (1-28)

Recitation



Allah says, "And we tried to probe the heaven but had found it filled with strong guards and meteors." (72: 8)

قَالَ اللَّهُ تَعَالَى: ﴿وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَهَا مِثْلَ حَرِيقٍ

شَدِيدٍ أَوْ شُهْبًا﴾

[سورة الجن: ٨]

Learning Objectives

- To master the correct recitation of verses (1-28) of Surat al-Jinn.
- To recognize that the Prophet's (PBUH) message was sent to guide both humans and Jinn.
- To recognize that no one can bestow benefit or inflict harm except God.

Preparation

Which one of the following fruits would you want to represent you?

Attrujah (Orange-Grapefruit): An Attrujah is a fruit that has a good smell and a delicious taste.



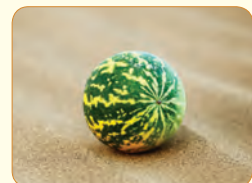
Tamrah (Date): A date does not have a smell but it has a delicious taste.



Rehan (Basil): Basil has a nice smell but has a bitter taste.



Handhal (Desert Gourd-Bitter Apple): Handhal has a bad smell and a bitter taste.



The Prophet (PBUH) said,

“A believer who recites the Qur’an is like an attrujah, it smells nice and it tastes delicious. A believer who does not recite the Qur’an is like a date, it has no smell but it has a delicious taste. A hypocrite who recites the Qur’an is like basil, it smells nice but its taste is bitter. A hypocrite who does not recite the Qur’an is like handhal, it has a bad smell and a bitter taste.”

قَالَ رَسُولُ اللَّهِ ﷺ :

«مَثَلُ الْمُؤْمَنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الْأُتْرُجَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ.
وَمَثَلُ الْمُؤْمَنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ مَثَلُ التَّمْرَةِ، لَا رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ.
وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الرِّيحَانَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ.
وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ، لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ.

[رواه البخاري ومسلم]

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا
 قُرْءَانًا عَجَبًا ﴿١﴾ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَمْ نُشْرِكْ بِرَبِّنَا
 أَحَدًا ﴿٢﴾ وَأَنَّهُ تَعَلَّى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ﴿٣﴾
 وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ﴿٤﴾ وَأَنَا ظَنَنَّا أَن
 لَّنْ نَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ﴿٥﴾ وَأَنَّهُ كَانَ رِجَالٌ مِّنَ
 الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾ وَأَنَّهُمْ ظَنُّوا
 كَمَا ظَنَنْتُمْ أَن لَّنْ يَبْعَثَ اللَّهُ أَحَدًا ﴿٧﴾ وَأَنَا لَمَسْنَا السَّمَاءَ
 فَوَجَدْنَهَا مِثْلَ ثَحَالُثٍ حَرَسَاهُ شَرِيدًا وَشُهَبًا ﴿٨﴾ وَأَنَا
 كُنَّا نَقْعُدُ مِنْهَا مَقْعِدَ اللَّسَمِ فَمَن يَسْتَمِعِ الْآنَ يَجِدْ لَهُ
 شِهَابًا رَّصَدًا ﴿٩﴾ وَأَنَا لَا تَدْرِي أَشَرُّ أَرِيدَ يَمَنٍ فِي الْأَرْضِ أَمْ
 أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾ وَأَنَا مِنَّا الصَّالِحُونَ وَمِمَّا دُونَ ذَلِكَ
 كُنَّا طَارِيقَ قَدَدًا ﴿١١﴾ وَأَنَا ظَنَنَّا أَن لَّنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ
 وَلَن نُّعْجِزَهُ هَرَبًا ﴿١٢﴾ وَأَنَا لَمَّا سَمِعْنَا الْهُدَى آمَنَّا بِهِ
 فَمَن يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ﴿١٣﴾ وَأَنَا
 مِنَّا الْمُسْلِمُونَ وَمِمَّا الْقَاسِطُونَ فَمَن أَسْلَمَ فَأُولَئِكَ
 تَحَرَّوْا رَشَدًا ﴿١٤﴾

(1) Say, "It has been revealed to me that a company of jinn listened in. They said, 'We have really heard a wonderful Quran.

(2) It guides to righteousness, so we believed in it and we will never associate anyone with our Lord.

(3) And exalted is the glory of our Lord. He has taken neither a wife nor a son.

(4) There were some foolish ones among us, who used to utter extravagant lies against God.

(5) But we had thought that humankind and jinn would not speak a lie against God.

(6) And indeed some of humankind used to invoke the protection of individuals of the jinn, so that they increased their burden.

(7) And indeed they thought, even as you thought, that God would not resurrect anyone.

(8) And we probed the heaven but had found it filled with strong guards and meteors.

(9) We used, indeed, to sit there in (hidden) stations, to (steal) a hearing; but any who listens now will find a flame waiting for him.

(10) And we do not know whether ill is intended to those on earth, or whether their Lord intends guidance for them.

(11) And among us there are righteous ones and among us there are far from that. We are sects having different ways.

(12) But we think that we cannot escape from God in the earth, nor can we escape by flight.

(13) And as for us, since we have listened to the guidance, we have accepted it; and any who believes in his Lord should neither fear loss nor being overburdened.

(14) And there are among us some who have submitted (to God) and there are among us some who are wrongdoers. And whoso has submitted (to God), such have taken the right path purposefully.

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾ وَالْوِاسِقُونَ
عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا ﴿١٦﴾ لَنَفْنِنَهُمْ فِيهِ وَمَنْ
يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾ وَأَنَّ
الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾ وَأَنَّهُ لَمَّا قَامَ عَبْدُ
اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾ قُلْ إِنَّمَا أَدْعُوا رَبِّي
وَلَا أَشْرِكُ بِهِ أَحَدًا ﴿٢٠﴾ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا
﴿٢١﴾ قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ
مُلْتَحَدًا ﴿٢٢﴾ إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ وَمَنْ يَعْصِ اللَّهَ
وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴿٢٣﴾ حَتَّى
إِذَا رَأَوْا مَا يُوعَدُونَ فَيَسْأَلُونَ مَنْ أَضَعُ نَاصِرًا وَاقِلٌ
عَدَدًا ﴿٢٤﴾ قُلْ إِنْ أَدْرَيْتُمْ أَقْرَبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ
لَهُ رَبِّي أَمَدًا ﴿٢٥﴾ عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ
أَحَدًا ﴿٢٦﴾ إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ
يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٢٧﴾ لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَاتِ
رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾

- (15) And as for the unjust, they are firewood for the great punishment."
- (16) If they had remained straight on the path, We would have given them in paradise pure water to drink and enjoy in abundance.
- (17) That We may test them thereby, and whoso turns away from the remembrance of his Lord; He will thrust him into ever-growing punishment.
- (18) And the places of worship are only for God, so do not call upon anyone along with God.
- (19) And when the slave of God stood up in prayer to Him, they crowded on him, almost stifling.
- (20) Say (unto them, Muhammad), "I pray to God only, and I do not associate partners with Him."
- (21) Say, "It is not in my power to cause you harm, nor to benefit you."
- (22) Say, "No one can protect me from God, nor can I find any refuge except with Him.
- (23) I only deliver (what I receive) from God and His messages;" and whoever disobeys God and His Messenger surely he shall have the fire of Hell to abide therein for a long time.
- (24) Till (the day) when they shall see that which they were promised; then they will know (for certain) who is weaker in allies and fewer in number.
- (25) Say (Muhammad, to the disbelievers), "I do not know whether that which you are promised is near, or if my Lord has set a distant term for it.
- (26) He (alone) knows the unseen, He does not make any one acquainted with His secret;
- (27) Except a messenger whom He has chosen; and then He makes a guard to go before him and a guard behind him.
- (28) That He may know that they have (truly) brought and delivered the Messages of their Lord; and He encompasses what is with them and He records the number of all things.



Enrichment

Reason for revelation of the Surah

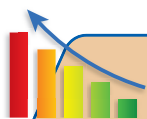
1. Ibn Abbas (RA) said, "The Messenger of Allah (PBUH) never recited the Quran to the jinn and he never saw them." The event that the first few verses of the Sura is talking about, has been reported by Al-Bukhari as follows: "The Messenger of Allah (PBUH) and a group of his companions were heading towards the market place of 'Okaz. In the meantime, some of the jinn came to their people saying that they were prevented from listening to what was happening in the skies. Their people said that this would not have happened unless some major event was happening. They decided to investigate. A group of jinn went along the same route that the Messenger (PBUH) took. They found him praying Fajr with his companions, so they listened to him reciting the Qur'an. They went back to their people telling them about what they heard."



Activity

The following table indicates the verses which are related to the different themes of the Sura. Can you mention the themes next to the verses which refer to it?

Verses	Themes
Verses 1 to 4	The story of the jinn who heard the recitation of the Qur'an.
Verses 5 to 12	
Verses 13 to 20	The different types of Jinn
Verses 21 to 24	
Verses 25 to 28	



Test the Recitation

﴿وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا﴾

﴿فَوَجَدْنَهَا مِلْثَتَ حَرَسٍ شَدِيدًا وَشُهْبًا﴾

﴿كُنَّا طَرِيقَ قَدَدَا﴾

﴿فَأُولَئِكَ نَحْرَوْا رَشَدًا﴾

﴿وَالْوِاسْتَقَمُوا عَلَى الطَّرِيقَةِ لِأَسْقَيْنَهُمْ مَاءً غَدَقًا﴾

﴿يَسْلُكُهُ عَذَابًا صَعَدًا﴾

﴿كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا﴾

﴿قُلْ إِنِّي لَنْ يُخِيرَنِي مِنَ اللَّهِ أَحَدٌ﴾

﴿فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ﴾

Chapter 2

Memorization of Surat al-Inshiqaq

Memorization



Allah says, "When the sky is ruptured." (84: 1)

قَالَ اللَّهُ تَعَالَى: ﴿إِذَا السَّمَاءُ أَنْشَقَّتْ﴾ [سورة الانشقاق: ١]

Learning Objectives

To memorize Surat al-Inshiqaq.

To recall some of the serious scenes of the Day of Judgment.

Preparation

Three young men wanted to pray together. They debated who should lead the prayer: The oldest of them, the one who memorized more Suras of the Qur'an, or the one who recites the Qur'an with a beautiful voice? Can you help them reach the correct answer with the help of the following hadith?



The Prophet (PBUH) said, "A person who leads a group in prayer is the one who is best in reciting the Qur'an. If they all are equal in this respect, then the person who knows the Sunnah best should lead. If they all have the same level of knowledge of the Sunnah, then the oldest should lead."

قَالَ رَسُولُ اللَّهِ ﷺ: «يَوْمَ الْقَوْمِ أَقْرَوْهُمْ لِكِتَابِ اللَّهِ، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ
بِالسُّنَّةِ، فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَأَقْدَمُهُمْ سَلَمًا».
[رواهُ مُسْلِمٌ].

﴿إِذَا السَّمَاءُ انشَقَّتْ ﴿١﴾ وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾ وَإِذَا الْأَرْضُ
مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾

يَتَأْتِيهَا الْإِنْسَنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا فَلَمْلِقِيهِ
﴿٦﴾ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ﴿٧﴾ فَسَوْفَ
يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾ وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ
مَسْرُورًا ﴿٩﴾ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾
فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١١﴾ وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾ إِنَّهُ كَانَ فِي أَهْلِهِ
مَسْرُورًا ﴿١٣﴾ إِنَّهُ ظَنَّ أَن لَّنْ يَحُورَ ﴿١٤﴾ بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ
بَصِيرًا ﴿١٥﴾ فَلَا أُقْسِمُ بِالشَّفَقِ ﴿١٦﴾ وَاللَّيْلِ وَمَا وَسَقَ ﴿١٧﴾
وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٨﴾ لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾ فَمَا
لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ
﴿٢١﴾ بَلِ الَّذِينَ كَفَرُوا يُكْذِبُونَ ﴿٢٢﴾ وَاللَّهُ أَعْلَمُ بِمَا
يُوعُونَ ﴿٢٣﴾ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾ إِلَّا الَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾ ﴿

- (1) When the sky is ruptured,
(2) Obeying its Lord as it rightly must.
(3) And when the earth is extended out,
(4) And casts forth what is within it and let's go,
(5) Obeying its Lord as it rightly must.
(6) Humankind, you are forever struggling through
life towards your Lord until you meet Him.
(7) Then he who is given his record in his right hand,
(8) He will receive an easy reckoning;
(9) And he will return to his people, rejoicing.
(10) But he who is given his record behind his back,
(11) He will cry for perdition,
(12) And he will burn in a blazing fire.
(13) He used to live among his people rejoicing.
(14) Surely he thought that he would never return.
(15) Indeed, he will. His Lord was watching.
(16) I swear by the twilight,
(17) And the night and what it covers;
(18) And the moon as it grows full;
(19) You will surely travel from stage to stage.
(20) What is the matter with them; that they do not
believe?
(21) And when the Quran is recited to them, they do
not prostrate,
(22) But the disbelievers are in denial;
(23) But God has full knowledge of what they hide.
(24) So give them tidings of a painful punishment,
(25) Except to those who believe and do righteous
deeds; for them is a reward that is uninterrupted.



Illumination

This life is a journey for the human being. The human being travels through life to reach the Hereafter. Whatever the human being does in this life is recorded. On the Day of Judgment, every person will be accountable for what one did in his/her life time. This life is a time to do things and in the Hereafter, one will reap the result of these deeds.



Enrichment

One can learn the following lessons from

Surat al-Inshiqaq:

- 1- Allah makes oaths using parts of His creation. This attracts our attention to the magnificent creation of God.
- 2- Allah knows what everyone does. He sees everything and on the Day of Judgment, He will judge the deeds of His servants.
- 3- Some people are stubborn in their disbelief. They refuse to see the truth of the Qur'an.
- 4- We are all accountable for our choices in life, and we must make educated decisions that we can defend and be proud of on the day of judgement.

I review my memorization

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



إِذَا السَّمَاءُ ١ لِرَبِّهَا وَحُقَّتْ ٢ وَإِذَا الْأَرْضُ
 ٣ وَأَلْقَتْ مَا فِيهَا ٤ وَأَذْنَتْ لِرَبِّهَا ٥
 يَتَأْتِيهَا إِنَّكَ إِلَىٰ رَبِّكَ كَذًّا ٦ فَأَمَّا
 مَنْ أُوتِيَ بِيَمِينِهِ ٧ فَسَوْفَ حِسَابًا يَسِيرًا ٨
 إِلَىٰ أَهْلِهِ مَسْرُورًا ٩ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ١٠
 فَسَوْفَ يَدْعُوا ١١ سَعِيرًا ١٢ إِنَّهُ كَانَ فِي أَهْلِهِ ١٣
 إِنَّهُ ظَنَّ أَنْ لَنْ ١٤ بَلَىٰ إِنَّ كَانَ بِهِ بَصِيرًا ١٥ بِالشَّفَقِ
 ١٦ وَمَا ١٧ وَالْقَمَرِ إِذَا ١٨ طَبَقًا عَنْ
 طَبَقِ ١٩ فَمَا لَهُمْ لَا ٢٠ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا ٢١ بِلِ الَّذِينَ
 كَفَرُوا ٢٢ وَاللَّهُ أَعْلَمُ بِمَا ٢٣ بِعَذَابِ الْيَمِينِ ٢٤ إِلَّا
 الَّذِينَ ءَامَنُوا وَعَمِلُوا لَهُمْ أَجْرٌ غَيْرُ ٢٥

Chapter 3

Interpretation of Surat al-Duha



Allah says, "Proclaim the bounty of your Lord." (93: 11)

[سورة الضحى: ١١]

﴿وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ﴾

قَالَ اللَّهُ تَعَالَى:

Learning Objectives

To recognize the way God used the Qur'an to console His Messenger (PBUH).

To recall the blessings which Allah bestowed on His Messenger (PBUH).

Preparation

When Allah's revelations stopped for a few days, the idolaters of Mecca rejoiced and spread a rumor around; they said, "Muhammad's God has abandoned him." Surat al-Duha was revealed to show the fallacy of the claim of the idolaters and to console the Prophet (PBUH). The Sura provided support to the Prophet (PBUH) in his mission.

What are the Lessons Which We get from this Sura?

1. Allah has never forgotten or neglects His servants.
2. Allah will reward His servants with better things than what they lost or missed out on.
3. Allah will give His servants in Jannah until they are satisfied.
4. Always remind yourself of the blessings of Allah.
5. Continue to do good deeds and spread goodness even when things are hard.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالضُّحَىٰ ① وَاللَّيْلِ إِذَا سَجَىٰ ② مَا وَدَّعَكَ رَبُّكَ
 وَمَا قَلَىٰ ③ وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ④
 وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ⑤ أَلَمْ يَجِدْكَ
 يَتِيمًا فَآوَىٰ ⑥ وَوَجَدَكَ ضَالًّا فَهَدَىٰ ⑦
 وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ⑧ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ⑨
 وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ⑩ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ⑪

[سورة الضُّحَى: ١-١١]

- 1) By the brightest time of the day,
- 2) And by the night when it covers everything,
- 3) Your Lord has not forsaken you, nor is He displeased.
- 4) And verily the Hereafter will be better for you than the First.
- 5) And your Lord will give you and you will be satisfied.
- 6) Did He not find you an orphan and gave you shelter?
- 7) And He found you wandering, and He gave you guidance?
- 8) And He found you in need, and made you rich?
- 9) Therefore, do not oppress the orphan,
- 10) Nor repulse the one with questions;
- 11) And use for good causes the bounty of your Lord.

The Interpretation of the Sura

"By the morning light, and by the night when it settles, your Lord has not forsaken you, nor is He displeased. And verily the Hereafter will be better for you than the First. And your Lord will give you and you will be satisfied." God makes an oath using these two signs that are the opposite of one another to symbolize the ups and downs of life. This also encourages the human heart to find harmony with the cosmic phenomena and to deepen the feeling of friendliness with the universe. The objective of the Sura is to teach us how to deal with life's difficulties.

It makes three important statements that anyone in a difficulty should remember:

- Your God did not abandon you or forget, nor will He ever.
- What Allah has prepared for you in the Hereafter as reward is better than anything you had or wanted but didn't get in this life.
- Allah will give you on the day of judgment until you are satisfied and pleased.

This comforted the Prophet (PBUH) very much. Allah addressed the Prophet (PBUH) saying, "your Lord," to make it known that Allah looks after the Prophet (PBUH) and will always take care of him.

Did He not find you an orphan and gave you shelter? And He found you wandering, and He gave you guidance? And He found you in need, and made you rich?" These verses send a message to the Prophet (PBUH). The message is to reassure the Prophet (PBUH) that Allah cares for him. The bounties of God which He has blessed His Messenger (PBUH) with are enumerated; "You were born orphan, so He gave you shelter under His care. You were poor, so He enriched you with contentment and made you self-sufficient. You grew up in a bad environment, among people who are ignorant and misguided; so He guided you."

These are also for us to remind ourselves always of all the blessings Allah has bestowed upon us.

The Prophet (PBUH) and the believers were commanded to continue to spread goodness when things are difficult. Muslims never stop doing good deeds, *"Therefore, do not oppress the orphan, nor repulse the one with questions; and use for good causes the bounty of your Lord."* These commands were very much needed to change the bad and unfair practices that were prevalent in the Arab society before Islam.

Reflection

In this Sura Allah reminds His Messenger (PBUH) of three bounties that God has blessed the Messenger (PBUH) with. What are these bounties?



Activity

Let us discuss the things that we can do to make the orphans happy.

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.....

.....

Review



I arrange my thoughts. Write down the explanation for the following verses:

verses	the explanation
﴿وَالضُّحَىٰ ١ وَاللَّيْلِ إِذَا سَجَىٰ﴾
﴿مَا وَدَّعَكَ رَبُّكَ وَمَاقَلَىٰ﴾
﴿وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ﴾
﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ﴾
﴿أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ﴾
﴿وَوَجَدَكَ ضَالًّا فَهَدَىٰ﴾
﴿وَوَجَدَكَ عَابِلًا فَأَغْنَىٰ﴾
﴿فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ﴾
﴿وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ﴾
﴿وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ﴾

Chapter 1

The Spiritual Benefits that one gains from learning the Qur'an and Teaching it



اللَّهُمَّ اجْعَلِ الْقُرْآنَ الْعَظِيمَ رَيْعَ قُلُوبِنَا، وَنُورَ صُدُورِنَا، وَجَلَاءَ أَحْزَانِنَا.

Learning Objectives

To explain the virtues that one gains from learning and teaching the Qur'an.

To explain the methods that can help me in learning and teaching the Qur'an.

Preparation

I remember every person who taught me one verse of the Qur'an. I pray to Allah for them.



Memorize and Understand

عن عثمان رضي الله عنه، عن النبي صلَّى الله عليه وسلم قال: «خيركم من تعلم القرآن وعلمه».

[رواه البخاري]^(١)

Memorize and Understand

The Prophet (PBUH) said,
“The best of you is he, who learned the Qur'an and taught it.”

The Prophet (PBUH) tells us in this hadith that there are great virtues in learning the Qur'an and teaching it. Qur'an is the word of God; it is the best of speech. Therefore, those who learn it and teach it deserve to be the best. Thus, the hadith urges us to learn the Qur'an.

The virtues of learning the Qur'an

- On the Day of Judgment, the Qur'an will intercede on behalf of those who learnt the Qur'an.
- God awards those who recite the Qur'an a reward for each letter they utter.

The Etiquette of Learning and Teaching the Qur'an

- I make the sincere intention that my learning and teaching is for the sake of Allah.
- I try my best to adopt the good characters which the Qur'an describes.
- I try my best to be regular in reciting the Qur'an and reviewing what I memorized.
- I try my best to practice and teach what I learnt.
- I treat the teacher who teaches me Qur'an with respect.

What do we learn from the hadith?

- The hadith urges us to learn the Quran and to teach it.
- The hadith shows the virtues of learning and teaching the Qur'an.
- The hadith explains the importance of teaching the Qur'an, so that people will benefit from it.

Review



I arrange my thoughts. These are the topics I studied in this lesson:

What are the spiritual benefits of learning and teaching the Qur'an?

.....

.....

.....

What are some of the benefits that we get from the hadith?

.....

.....

.....

What is the etiquette of learning and teaching the Qur'an?

.....

.....

.....

I Reflect

After I studied this chapter, I will perform regarding its topic:

a deed that I can be rewarded for

the deed:

.....

.....

I make a dua for my teacher

the dua:

.....

.....

I write an idea I benefited from

the idea:

.....

.....

Chapter 1

Tawheed (The belief in the Oneness of God)



Allah says, "Say, Allah is One." (112: 1)

[سورة الإخلاص: ١]

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

قَالَ اللَّهُ تَعَالَى:

Learning Objectives

- To recognize the scope of Tawheed.
- To recall the evidence for Tawheed.
- To explain the virtues of Tawheed.

Preparation



Why is it imperative that there is only One God?

The Concept of Tawheed

Tawheed is the belief in the Oneness of God; the belief that He has unique attributes and names.

Evidence for Tawheed

Allah says in the Qur'an

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝
[سورة الإخلاص: ١-٤].

(1) Say, "He is Allah, the One and Only;

(2) Allah, the Eternal, Absolute;

(3) He begets not, nor is He begotten;

(4) And there is none like Him."



Illumination

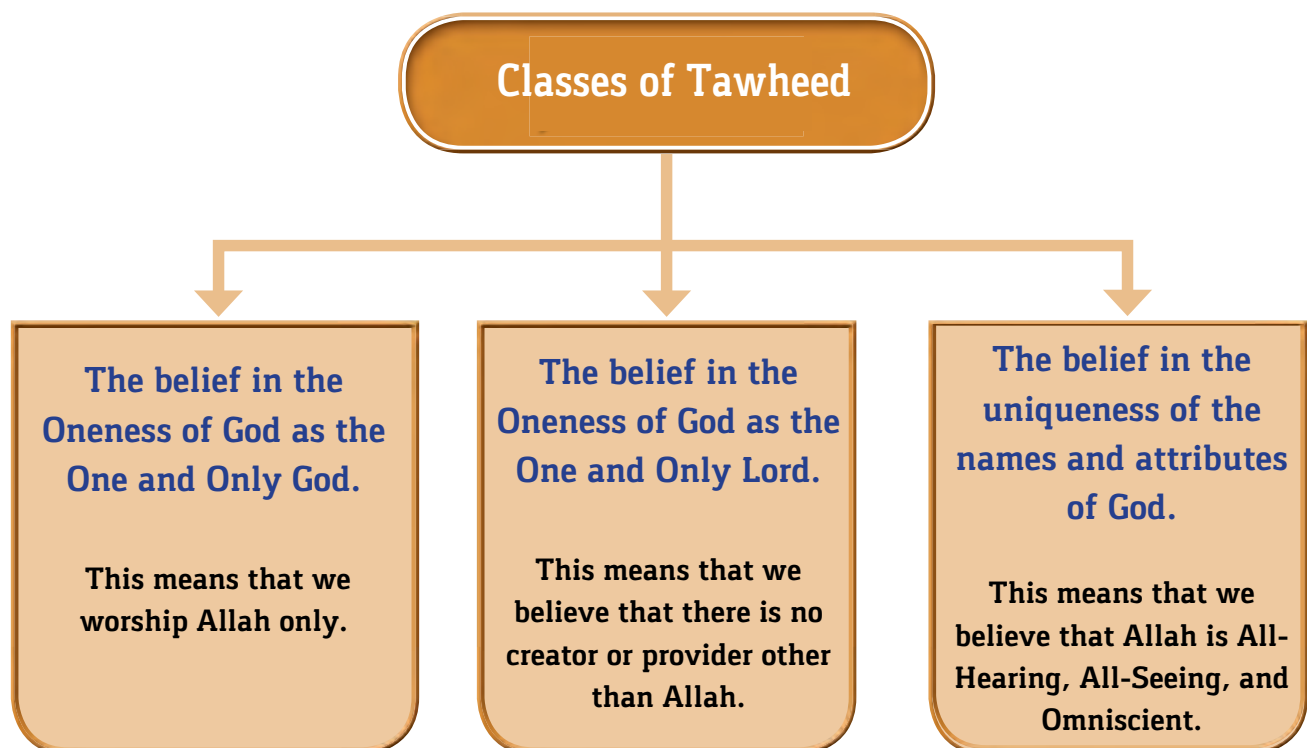
A Muslim believes that Allah is the Provider. No human can change the believer's provision.

The Prophet (PBUH) said,

“Every human being is born with an initial natural disposition (which guides the being to Allah)”

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يَهُودَانِهِ أَوْ نَصْرَانِيَّةٍ أَوْ يَمَجَّسَانِهِ». [رواه البخاري].

The meaning of the hadith is that every child is born with an initial natural disposition (fitra), which guides him/her to the submission to the One God. External effects cloud the vision which is provided by the sound initial natural disposition that Allah gives to every newborn.



The belief in the Oneness of God as the One and Only Lord

Allah says, *"Praise be to Allah, Lord of the Worlds, the Lord of Mercy, the Giver of Mercy"* (1: 2)

قوله تعالى: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ [سورة الفاتحة: ٢]

The belief in the Oneness of Allah as the One and Only God

Allah says, *"You alone we do worship, and You alone we ask for help"* (1: 5)

قال الله تعالى: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ [سورة الفاتحة: ٥]

Only Allah deserves to be worshiped and He is the Only One who can help us.

We recite Surat al-Fatiha in each rak'a of the prayer. The second verse tells us that Allah is the "Lord of the Worlds," what does this mean?

The Lord is the Creator, the Provider, the God that controls everything.

The belief in the uniqueness of the names and attributes of God

Allah says, "The most beautiful names belong to Allah. So call on him by them." (7: 180)

قَالَ اللَّهُ تَعَالَى: ﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾

We call upon Allah only with the names which He chose for Himself, and we describe Him only with the attributes which He used to describe Himself with.



Enrichment

Ibn 'Abbas (RA) said, "I was once riding behind the Messenger of Allah (PBUH), he said, 'Young man, I will teach you some words (of advice): protect the status of Allah in your heart and life, and Allah will protect you. Be mindful of Allah, and you will always find Him on your side. If you ask, then ask Allah only. If you need help, then seek help only from Allah. You should know that if everyone gathered together to benefit you, they can benefit you only with something that Allah has already prescribed for you; and if they gather together to harm you, they would not be able to inflict any harm on you except that which Allah has prescribed for you. The pens have been lifted and the papers have been dried.'"

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ يَوْمًا فَقَالَ: «يَا غُلَامُ إِنِّي أُعَلِّمُكَ كَلِمَاتٍ: احْفَظِ اللَّهَ يَحْفَظْكَ، احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ» [رواه الترمذی].

What do I learn from the hadith?

1. A believer is strong because he/she knows that only things which Allah has prescribed will happen.
2. No one can harm or benefit another except if Allah wills.

The Virtues of Tawheed

Allah said, *"Those who believe and do the deeds that Allah created them to do are the best of creation. Their reward is with their Lord: Gardens of Eden underneath which rivers flow, wherein they dwell forever. Allah is pleased with them and they are pleased with Him. All this is for those who revere their Lord."* (98: 7 - 8)

قَالَ تَعَالَى: ﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمُ
خَيْرُ الْبَرِيَّةِ ۖ ﴿٧﴾ جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَٰلِكَ لِمَنْ
خَشِيَ رَبَّهُ ۚ ﴿٨﴾

What do I learn from these verses?

- Those who believe in Allah and do good deeds are the best of creation.
- Allah will reward those who believe and do good deeds and will admit them to Paradise, where they will have eternal life.



Activity

Fatima understands that only Allah is the Creator, the Provider, the One who gives life, and the One who takes life. Fatima worships Allah alone, she prostrates herself to Him, and she asks only Him.

Write down the elements which constitute the

The belief in the Oneness of God as the One and Only God.	The belief in the Oneness of God as the One and Only Lord.



Activity

Connect between the verse and the relevant lesson that one takes from that verse

"If you ask them, who created them, they will certainly say, God. How then are they deluded?" (43: 87)

قَالَ تَعَالَى: ﴿وَلَيْنَ سَأَلْتَهُمْ
مَنْ خَلَقَهُمْ لَيَقُولَنَّ اللَّهُ فَأَنَّى
يُؤَفَّكُونَ﴾

Allah created
Jinn and
humans to
worship Him
alone

"We assuredly sent into every nation a messenger, (with the command), "Serve God, and shun false gods." (16: 36)

قَالَ تَعَالَى: ﴿وَلَقَدْ بَعَثْنَا فِي
كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا
اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

Those who
associate partners
with Allah, believe
that Allah is the
only Lord

"I have only created jinn and people to worship Me." (51:56)

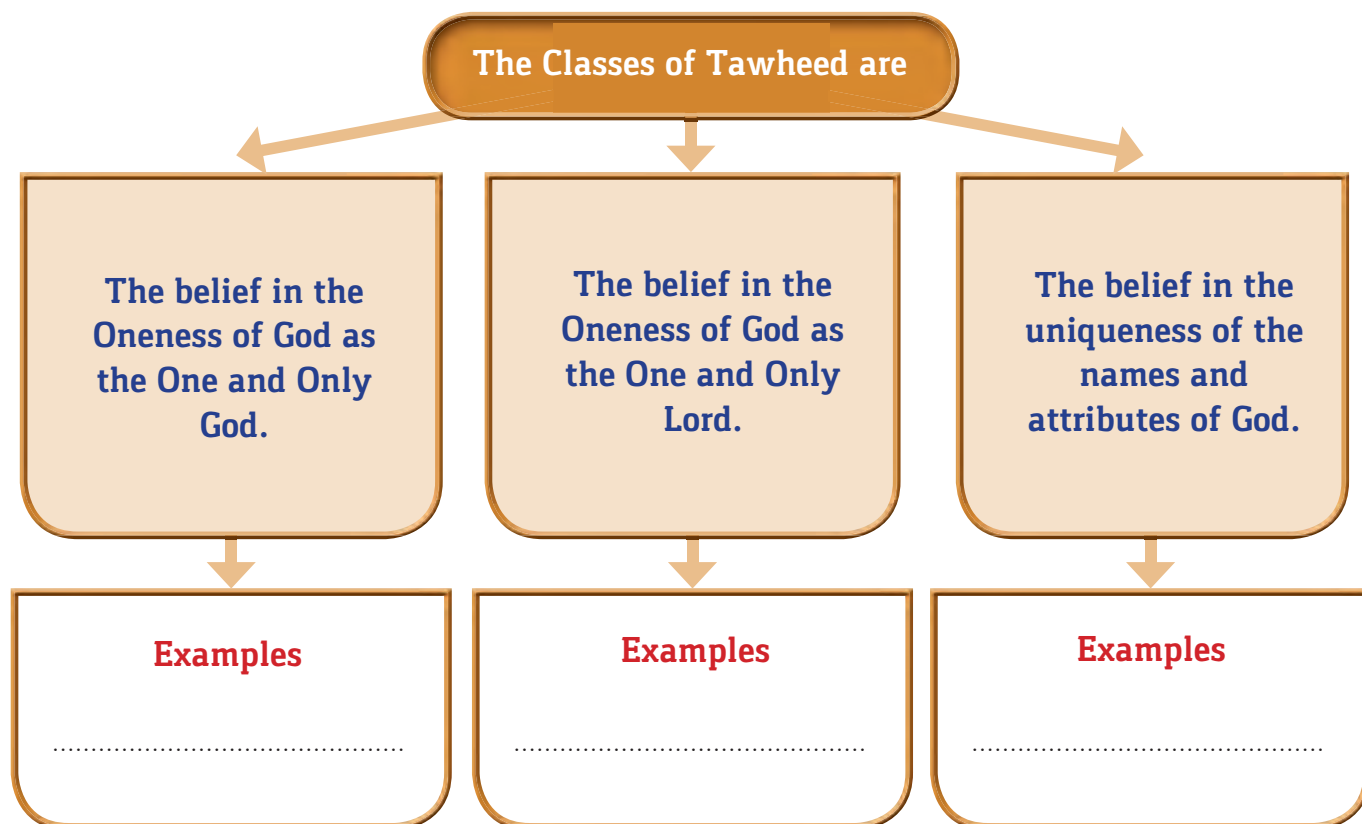
قَالَ تَعَالَى: ﴿وَمَا خَلَقْتُ
الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

Allah sent
messengers to
guide people to
the belief in the
Oneness of God

Review



I arrange my thoughts. These are the topics I studied in this lesson:



I Reflect

After I studied this chapter, I will perform regarding its topic:

a deed that I can be rewarded for

the deed:

.....

.....

I make a dua for my teacher

the dua:

.....

.....

I write an idea I benefited from

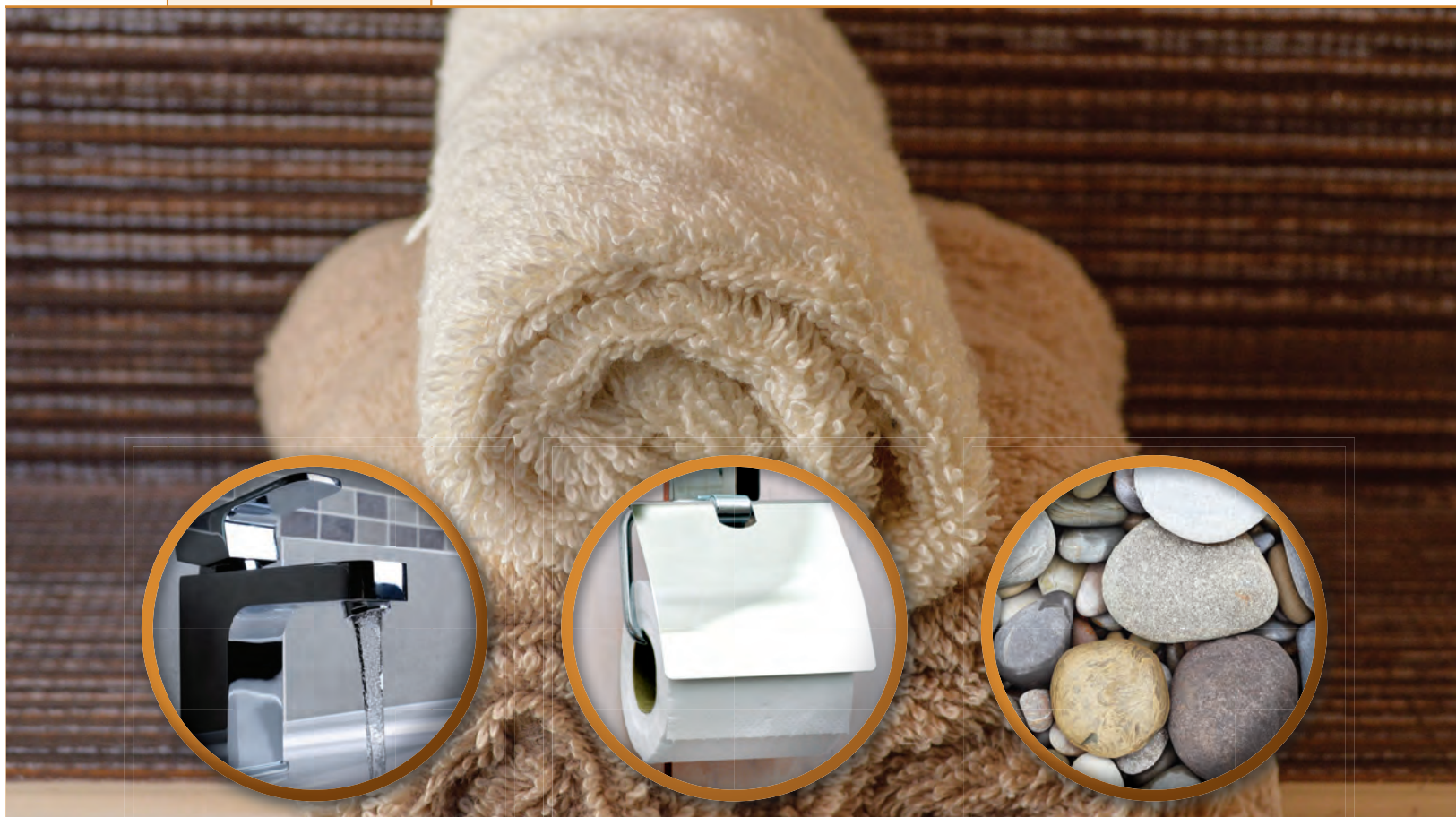
the idea:

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Chapter 1

Cleansing the Private Parts after Urinating or Defecating



The Prophet (PBUH) used to say, upon exiting the place where he would urinate or defecate, **"I seek, Allah's forgiveness."**

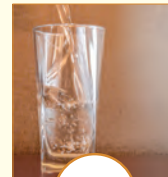
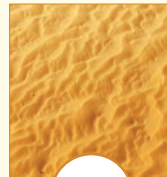
كَانَ النَّبِيُّ ﷺ يَقُولُ عِنْدَ خُرُوجِهِ مِنَ الْخَلَاءِ: **(عُفِّرْ أُنْكَ)** رواه أبو داود.

Learning Objectives

- To recall the meaning of "Istingaa" and "Istigmar."
- To recognize the tools used in performing "Istingaa" and "Istigmar."
- To recognize the items which cannot be used in performing "Istingaa" and "Istigmar."

Preparation

Badr was on an outing and wanted to go to the toilet, which of these things can he use for cleansing his body after finishing from the toilet?



Concept

Istingaa and Istigmar

- Istingaa is to wash the exits of urine and bowl using water.
- Istigmar is to wipe clean the exits of urine and bowl using toilet paper.

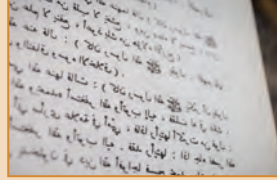


Enrichment

It is natural that human bodies get rid of the waste that accumulates inside the body as a result of the process of the digestion of food. This waste is unclean and as it exits the body it makes the body openings unclean. One must clean the body from the unclean waist otherwise bacteria and germs will be transmitted to other body parts.

The Items that Cannot be Used for Istigmar

Paper on which text is written



Bones



Food



Things which we don't usually use to clean things, e.g. plastics and glass.



Illumination

After I remove the traces of the body waste and clean the body openings, it is imperative that I wash my hands with soap and water. This will eliminate the transmission of germs and bacteria.



Activity

1. Prepare a poster illustrating the items that we are using now to cleanse our bodies.
2. Prepare a poster citing the Qur'anic verses which address the concept of cleaning one's body.



Reflection

Why should we not use paper on which text has been written?

Review



I arrange my thoughts. Define the meaning of Istingaa and Istigmar and recall the tools that are used to perform them. What are the items that should not be used?

Istingaa

Definition

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.....



أدواته: الأحجار

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Istigmar

Definition

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.....



أداته:

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أشياء لا يجوز الاستجمار بها

.....

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الورق الذي فيه
ذكر لله

I Reflect

After I studied this chapter, I will perform regarding its topic:

a deed that I can be rewarded for

the deed:

.....

.....

I make a dua for my teacher

the dua:

.....

.....

I write an idea I benefited from

the idea:

.....

.....

Chapter 1

The Timeline of the Mission of Prophet Muhammad (PBUH) in Mecca



Allah says, "Therefore declare openly what you are commanded and turn away from the polytheists." (15:94)

[سورة الحج: ٩٤]

﴿فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾

قَالَ اللَّهُ تَعَالَى:

Learning Objectives



To recall the objectives of the mission of the Prophet (PBUH)



To recognize the general features of the Meccan society at the time of the Prophet (PBUH)

Preparation

The Prophet (PBUH) spent his life in two cities. What are the names of the two cities? Can you determine their location on the map? Which city was the birth place of the Prophet (PBUH)? In which city did the Prophet (PBUH) die?



Prophet's (PBUH) Mission in Mecca

Although the Arabs knew that Allah is the Creator, they worshipped idols, thinking that the idols can intercede on their behalf in front of Allah. There were two objectives for the mission of the Prophet (PBUH) during his life in Mecca. These were

- Calling people to the worship of the One God (Allah) and abandoning idolatry.
- Calling people to get rid of bad traditions and habits and to adopt characters of good behavior.
- Developing a new way of life and thought that is based on the concept of reflection, thought, rationale, and self-improvement.

قَالَ تَعَالَى: ﴿إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَمَةِ يَكْفُرُونَ بَشْرِكِكُمْ وَلَا يَنْبُئُكَ مِثْلُ خَيْرٍ﴾

[سورة فاطر: ١٤].

Calling People to Tawheed (the belief in the Oneness of God)

The Prophet (PBUH) called people to abandon idol worshipping and to worship Allah alone because

- The human being is a servant of no one except Allah.
- There is no partner with Allah.
- Idols do not benefit nor harm people.

Allah says, *"If you invoke them, they will not listen to your call, and if they were to listen, they cannot answer your (prayer). On the Day of Resurrection, they will reject your "partnership". And none can tell you (the truth) like the One who is Totally-Aware."* (35:14)

قَالَ تَعَالَى: ﴿إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَمَةِ يَكْفُرُونَ بَشْرِكِكُمْ وَلَا يَنْبُتُكَ مِثْلُ خَيْرِ﴾

[سورة فاطر: ١٤].



Illumination

The first Message that every messenger of Allah brings to his people is to believe in the oneness of God (tawheed) and that they should worship Allah alone.

Calling people to get rid of bad habits and traditions and adopt characters of good behavior

Some of the bad habits and traditions that the Arabs used to practice before Islam were

- Tribes used to wage wars on each other. They killed each other and looted each other's money and property. Islam admonished them to cease doing this and to live in peace with each other.
- Some Arabs used to practice infanticide against baby girls. Islam prohibited the practice of this tradition and made it a capital sin.
- Different Arab tribes used to boast about their own ancestry, their wealth, and their superior fighting abilities. Islam came to pronounce the equality of all human beings. The only standard for goodness is God consciousness.
- Arabs used to abuse the weak and the needy and defraud them of their wealth. Islam came to prevent abuse and to eliminate injustice.



Activity

Find the meaning of the verse

*"When the female infant, buried alive,
is questioned for what crime she was
killed." (81:8)*

﴿وَإِذَا الْمَوْءِدَةُ سُئِلَتْ﴾

[سورة التكويد: ٨].



Activity

Make a summary, in your own words, of one of the topics discussed in this lesson

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Review



I arrange my thoughts. What are the highlights of the life of the Prophet (PBUH) in Mecca after he became a Messenger of Allah?

The highlights of the life of the Prophet (PBUH) in Mecca after he became a Messenger of Allah

What are the features of life in Arabia before Islam?

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What are the things that the Prophet (PBUH) called people for?

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I Reflect

After I studied this chapter, I will perform regarding its topic:

a deed that I can be rewarded for

the deed:

.....

.....

I make a dua for my teacher

the dua:

.....

.....

I write an idea I benefited from

the idea:

.....

.....

Chapter 1

Humbleness



Messenger of Allah (PBUH) said "Wealth does not diminish by giving Sadaqah (charity). Allah augments the honor of one who forgives; and one who behaves humbly towards people seeking the pleasure of Allah, Allah will exalt him in ranks."

قال رسول الله ﷺ: «وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ»
رواه مسلم.

Learning Objectives

To recognize the importance of being humble and abandoning arrogance.

To recall examples demonstrating the Prophet's (PBUH) humbleness.

Preparation

A man visited 'Umar ibn 'Abd al-'Aziz (RA), the Muslim Caliph. 'Umar was sitting in a room writing. The room was lit by an oil lamp. The oil was about to run out, so the man wanted to replenish the lamp's oil tank. 'Umar refused. He said to the man, "It is not a sign of generosity for a person to ask his guests to do chores like that. 'Umar (RA) replenished the lamp's oil tank himself. The man was quite astonished that 'Umar (RA), the Caliph, would perform chores like this. When 'Umar (RA) noticed that the man was astonished, he said to him, "I was 'Umar before I went to replenish the lamp's oil tank, and I was still the same person when I came back to my chair. The best of people is the person who behaves humbly towards others."



The Concept of Humbleness

Humbleness is to treat people kindly without arrogance. Humbleness is not shown by dress but shown by behavior. Humbleness is one of the traits of the believers. A believer behaves humbly because he/she is aware of Allah's power and she/he seeks Allah's pleasure.



Illumination

Qatadah said, "Whoever was blessed by wealth, beauty, clothes, and knowledge and behaved arrogantly, will be punished on the Day of Judgment."

The Concept of Humbleness

- Being Conscious of God.
- Helping the family in performing household chores.
- Serving the elderly and the weak.

The Prophet (PBUH) as an Example of Humbleness

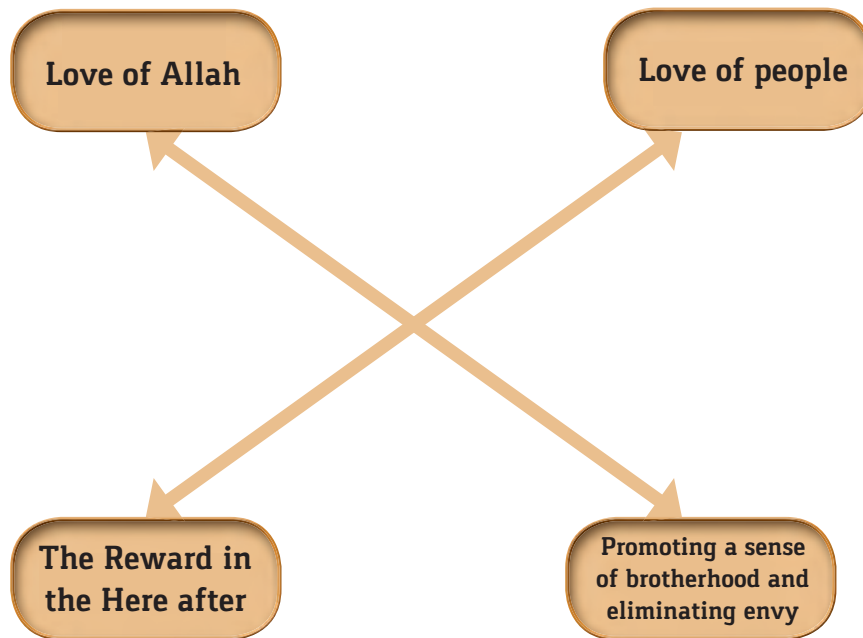
- Whenever the Prophet (PBUH) entered a room where his companions were sitting, he never allowed them to stand up for him (as a sign of respect).
- The Prophet (PBUH) always sat with his companions on the ground, just like anyone else. If a stranger came into a room where the Prophet (PBUH) and his companions were sitting, he would not be able to recognize which one of them was the Prophet (PBUH) because the Prophet didn't have a special spot nor did he dress or sit differently.
- The Prophet (PBUH) used to help anyone who asked him for help



Reflection

Recite a verse from the Qur'an which describes the benefit of being humble and abandoning arrogance.

Benefits of Humbleness



Activity

Mention three traits that a person who wants to be humble should not have.

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Review



I arrange my thoughts. Define the meaning of humbleness:

humbleness

Mention the benefits of being humble.

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Definition

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Give examples of the humble behavior of the Prophet (PBUH)

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I Reflect

After I studied this chapter, I will perform regarding its topic:

a deed that I can be rewarded for

the deed:

.....

.....

I make a dua for my teacher

the dua:

.....

.....

I write an idea I benefited from

the idea:

.....

.....



Chapter 1

Recitation of Surat al-Muzzammil



Allah says, "Indeed, the vigil of the night is (a time) when impression is keener and speech more certain." (73: 6)

قَالَ اللَّهُ تَعَالَى: ﴿إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأًا وَأَقْوَمُ قِيلًا﴾

[سورة المزمل: ٦]

Learning Objectives

➤ To master the correct recitation of Surat al-Muzzammil.

➤ To recognize the greatness of the Qur'an.

Preparation

The Messenger of Allah (PBUH) said, "Whenever a group of people assemble in one of the Houses of Allah to recite and learn the Qur'an, tranquility will descend on them, mercy will engulf them, the angels will surround them, and God will make mention of them to those who are in His presence."



قَالَ رَسُولُ اللَّهِ ﷺ: «مَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ، يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَدَارِسُونَهُ بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمْ الرَّحْمَةُ، وَحَفَّتْهُمْ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ» [رواه مسلم].

Mention the virtues that one gains from reciting the Qur'an

.....

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿يَا أَيُّهَا الْمَزْمَلُ ① قُمْ أَلَيْلَ إِلَّا قَلِيلًا ② نِصْفَهُ ③ أَوْ أَنْقُصْ مِنْهُ قَلِيلًا ④ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ⑤﴾

- (1) You, the one wrapped up in your garments.
- (2) Stay up for the entire night in worship, reflection, and prayer, and sleep only for a little of it,
- (3) Or do that for half of it, or a little less.
- (4) Or a little more; and recite the Quran in slow, measured rhythmic tones, with reflection and deep thought.

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأًا
 وَأَقْوَمُ قِيلًا ﴿٦﴾ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ﴿٧﴾ وَاذْكُرِ اسْمَ
 رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا
 هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾ وَأَصْبِرْ عَلَى مَا يَقُولُونَ وَأَهْجُرْهُمْ هَجْرًا
 جَمِيلًا ﴿١٠﴾ وَذَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ﴿١١﴾
 إِنَّ لَدَيْنَا أَنْكَالًا وَحَجِيمًا ﴿١٢﴾ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا
 ﴿١٣﴾ يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَّهِيلًا
 ﴿١٤﴾ إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَى
 فِرْعَوْنَ رَسُولًا ﴿١٥﴾ فَعَصَى فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا
 وَبِيلًا ﴿١٦﴾ فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا
 ﴿١٧﴾ السَّمَاءُ مُنْفَطِرٌ بِهِ كَانَ وَعْدُهُ مَفْعُولًا ﴿١٨﴾ إِنَّ هَذِهِ
 تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿١٩﴾ ﴿٢٠﴾ إِنَّ
 رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ
 الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَنْ لَّنْ نُحِصُّهُ فَبَابَ
 عَلَيْكُمْ فَأَقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ
 مَّرْضَىٰ وَءَاخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَلْتَمِسُونَ مِنْ فَضْلِ اللَّهِ
 وَءَاخَرُونَ يَقْنَلُونَ فِي سَبِيلِ اللَّهِ فَأَقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا
 الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا
 لِأَنْفُسِكُمْ مِنْ خَيْرٍ يَحْدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمَ أَجْرًا وَاسْتَغْفِرُوا
 اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٠﴾

(5) We shall send down to you a heavy Message
 (6) Indeed, the vigil of the night is (a time) when impression is keener and speech more certain.
 (7) Surely you have during the day a long occupation.
 (8) So, remember the name of your Lord and devote yourself to Him, with a complete devotion.
 (9) (He is) Lord of the east and the west; there is no god but He. Take Him therefore as your Guardian.
 (10) And have patience with what they say, and ignore them graciously.
 (11) And leave Me (alone to deal with) the deniers, lords of ease and comfort (in this life); and give them a brief respite.
 (12) With Us are shackles, and a burning fire,
 (13) And a food that chokes, and a painful torment;
 (14) On the day when the earth and the mountains will shake, and the mountains become heaps of sand.
 (15) We have sent to you a Messenger as a witness against you, as We sent to Pharaoh a Messenger.
 (16) Pharaoh disobeyed the Messenger; so We seized him with a ruinous seizure.
 (17) Then how shall you, if you disbelieve, guard yourselves against a Day that will make children turn grey,
 (18) The heaven shall rend asunder thereby; His promise is ever brought to fulfillment.
 (19) Indeed, this is a reminder. Let him who wills, then, choose a way to his Lord.
 (20) Your Lord knows that you stay up in worship, sometimes nearly two-thirds of the night, or (sometimes) half or a third thereof, as do a party of those with you. Allah determines the extent of the night and the day. He knows that you do not count, and turns to you in mercy. Recite, then, of the Quran that which is easy for you. He knows that there are sick people among you, while others are travelling in the land in search of Allah's bounty, and others are fighting for the cause of Allah. So, recite of it that which is easy (for you), and establish prayers and pay the poor-dues, and lend Allah a goodly loan. Whatsoever good you send before you for your souls, you will find it with Allah, better and greater in recompense. And seek forgiveness of Allah. Allah is All-Forgiving, Giver of Mercy.



Activity

What are the different themes of the Sura?

Verses	Themes
Verses 1-8	The importance for keeping vigil the night long praying
Verses 9-11	
Verses 12-14	
Verses 15-19	
Verses 20	



Illumination

Keeping vigil, the night long provides training for the believer to be obedient to Allah.



Test the Recitation

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ

﴿ وَذَرْنِي وَالْمُكَذِّبِينَ أُولَى النَّعْمَةِ وَمَهْلَهُمْ قَلِيلًا ﴾

﴿ السَّمَاءِ مُنْفَطِرٌ بِهِ ۚ كَانَ وَعْدُهُ مَفْعُولًا ﴾

﴿ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ﴾

﴿ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا ﴾

Chapter 2

Memorization of Surat al-Buruj

Memorization



The Qur'an says, "Damned are the people of the ditch" (85: 4)

[سورة البروج: ٤]

﴿قُلْ أَصْحَابُ الْأُخْدُودِ﴾

قَالَ اللَّهُ تَعَالَى:

Learning Objectives

To memorize Surat al-Buruj.

To recall the story of the makers of the ditch

Preparation

The Messenger of Allah said, "Recite the Qur'an regularly. By the One in Whose Hand Muhammad's soul is, it escapes the memory faster than a camel does from its tying ropes."

قَالَ رَسُولُ اللَّهِ ﷺ: «تَعَاهَدُوا الْقُرْآنَ؛ فَوَالَّذِي نَفْسِي بِيَدِهِ لَهُوَ أَشَدُّ تَفْصِيًّا مِنْ الْإِبِلِ فِي عُقْلِهَا» [رواه البخاري]. (تَفْصِيًّا: أَي تَفَلُّتًا)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ① وَالْيَوْمِ الْمَوْعُودِ ② وَشَاهِدِ
وَمَشْهُودِ ③ قِيلَ أَصْحَبُ الْأُخْدُودِ ④ النَّارِ ذَاتِ الْوَقُودِ
⑤ إِذْ هُمْ عَلَيْهَا قَعُودٌ ⑥ وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ
شُهُودٌ ⑦ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ
الْحَمِيدِ ⑧ الَّذِي لَهُ، مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى
كُلِّ شَيْءٍ شَهِيدٌ ⑨ إِنْ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ⑩
إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرَى مِنْ
تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ ⑪ إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ⑫
إِنَّهُ هُوَ بَدِئُ وَبَعِيدٌ ⑬ وَهُوَ الْغَفُورُ الْودُودُ ⑭ ذُو الْعَرْشِ الْمَجِيدُ
⑮ فَعَالٌ لِمَا يُرِيدُ ⑯ هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ⑰ فِرْعَوْنُ وَثَمُودُ
⑱ بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ⑲ وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ⑳
بَلْ هُوَ قُرْءَانٌ مَجِيدٌ ㉑ فِي لَوْحٍ مَحْفُوظٍ ㉒

- 1) By the sky, with its constellations;
- 2) And the promised Day;
- 3) And the witness, and that which was witnessed;
- 4) Damned were the people of the ditch,
- 5) The fuel-fed fire,
- 6) When they sat by it passively watching and did nothing,
- 7) As they were witnesses of what the criminals did to the believers.
- 8) Their only grievance against them was that they believed in God, the Eminent, the Praised;
- 9) To Him belongs the dominion of the heavens and the earth. And Allah is Witness over all things.
- 10) Those who persecute the believers, men and women, and do not turn in repentance will have the torment of Hell. And they will have the torment of the burning Fire.
- 11) For those who believe and do righteous deeds will be Gardens, beneath which rivers flow. That is the great triumph.
- 12) Truly the punishment of your Lord is severe.
- 13) It is He who originates and reproduces,
- 14) And He is the All-Forgiving, the Most Loving;
- 15) The Glorious Lord of the Throne,
- 16) Doer of what He wills.
- 17) Has the story of the hosts reached you?
- 18) Of Pharaoh and Thamud?
- 19) And yet the disbelievers persist in denial.
- 20) But Allah is encompassing them.
- 21) It is a glorious Quran,
- 22) In a guarded tablet.



Enrichment

I gained the following lessons from studying Surat al-Buruj:

- Reflecting on the cosmic signs in the universe reminds us of the Greatness of the Creator.
- The believers should learn to persevere in face of persecution.
- Being passive and a bystander when injustices happen is sin that Allah will hold you accountable for
- Acting is a choice, and being passive is a choice too.



Illumination

There are great lessons in the stories of the earlier generations.

I test my memorization



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ ذَاتِ ① الْمَوْعُودِ ② وَشَاهِدٍ ③ قُلْ أَصْحَابُ
 ④ النَّارِ الْوَقُودِ ⑤ إِذْ هُمْ عَلَيْهَا ⑥ وَهُمْ عَلَى مَا يَفْعَلُونَ
 شُهُودٌ ⑦ وَمَا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْحَمِيدِ ⑧ الَّذِي لَهُ
 السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ ⑨ إِنَّ الَّذِينَ فَنُّوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ
 فَلَهُمْ عَذَابُ جَهَنَّمَ وَهُمْ عَذَابٌ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا
 لَهُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا ذَلِكَ الْفَوْزُ الْكَبِيرُ ⑪ إِنَّ رَبَّكَ لَشَدِيدُ ⑫
 إِنَّهُ هُوَ بَدِئُ وَهُوَ ⑬ الْوَدُودُ ⑭ ذُو الْعَرْشِ فَعَالٌ لِمَا يُرِيدُ
 ⑮ هَلْ أُنَبِّئُكَ الْجُنُودِ ⑯ فِرْعَوْنَ بَلِ الَّذِينَ كَفَرُوا فِي وَاللَّهُ
 مِنْ مُحِيطٌ ⑰ بَلْ هُوَ قَرِآنٌ فِي مُحْفُوظٍ ⑲

Chapter 2

Memorization of Surat al-Tariq

Memorization



Allah says, "By the heaven and that which knocks; and what will explain to you what that which knocks is? It is the piercing star." (86:1-3)

قَالَ اللَّهُ تَعَالَى: ﴿وَالسَّمَاءِ وَالطَّارِقِ ۝ وَمَا أَدْرَاكَ مَا الطَّارِقُ ۝﴾

[سورة الطارق: ١-٣]

النَّجْمِ الثَّاقِبِ ۝﴾

Learning Objectives

To memorize of Surat al-Tariq.

To recognize the power of Allah who created human beings and will resurrect them on the Day of Judgment.

Preparation

The Prophet said, "Allah does not listen so attentively to anything as He listens to the recitation of the Qur'an by a prophet who recites well with a melodious and audible voice."

Whose recitation of the Qur'an will touch the hearts of the listeners? A person who recites with a melodious voice or a person who recites as if he/she is reading a newspaper? Why?

.....

.....

قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَدْنَى اللَّهِ شَيْءٍ مَا أَدْنَى نَبِيٍّ يَتَغَنَّى بِالْقُرْآنِ». [رواه البخاري ومسلم].



- 1) *By the heaven and that which knocks;*
- 2) *And what will explain to you what that which knocks is?*
- 3) *It is the piercing star.*
- 4) *Every human soul has a guardian over it.*
- 5) *So let humankind consider from what he is created.*
- 6) *He is created from a gushing fluid.*
- 7) *That is issued from between the loins and the ribs.*
- 8) *Certainly, Allah is able to bring him back.*
- 9) *On the day when hidden thoughts shall be made manifest,*
- 10) *Then he will neither have might nor a helper.*
- 11) *By the sky which returns,*
- 12) *And the earth which splits open.*
- 13) *Most surely it is a decisive word,*
- 14) *And it is no joke.*
- 15) *They plot and scheme.*
- 16) *And I plot and scheme.*
- 17) *So give respite to the disbelievers, a brief respite.*



Illumination

Allah protects His religion. No matter how hard the disbelievers plot to defeat this religion, Allah will always frustrate their plots.



Enrichment

I reflected on the verses of Surat al-Tariq. I will summarize the lessons I learnt

- Allah appointed angels to protect each soul and to record its deeds.
- The verses of the Qur'an provide the criteria to distinguish between right and wrong. This is a serious matter.
- The disbelievers will always work hard to plot against Islam, but Allah will foil their plots.
- Allah watches over you, so depend on him and obey His commands.
- "Tawakkul" is a fundamental Islamic teaching.

.....

I review my memorization



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ ١ وَمَا أَدْرَاكَ مَا الطَّارِقُ ٢ النَّجْمُ ٣ إِنَّ كُلَّ
لَمَّا عَلَيْهَا حَافِظٌ ٤ الْإِنْسَانُ مِمَّ خُلِقَ ٥ خُلِقَ مِنْ مَّاءٍ ٦ يَخْرُجُ مِنْ بَيْنِ
وَالْتَرَآيَ ٧ إِنَّهُ عَلَى لَقَادِرٌ ٨ يَوْمَ بُدِيَ ٩ فَالَهُ مِنْ قُوَّةٍ وَلَا ١٠
ذَاتِ الرَّجْعِ ١١ ذَاتِ الصَّدْعِ ١٢ إِنَّهُ لَقَوْلٌ ١٣ وَمَاهُو
١٤ إِنَّهُمْ يَكِيدُونَ كَيْدًا ١٥ وَأَكِيدُ كَيْدًا ١٦ فَمَهْلُ الْكَافِرِينَ رُودًا ١٧



The Qur'an Says, **Indeed, with hardship there will be ease (to help you overcome it and accept it).**" (94: 6)

[سورة الشرح: ٦]

﴿إِنَّ مَعَ الْعُسْرِ يُسْرًا﴾

قَالَ اللَّهُ تَعَالَى:

Learning Objectives

➤ To recognize how Allah raised the status of His Prophet (PBUH) in this life and in the Hereafter.

➤ To recognize that each adversity will always have enough relief and ease with it for us to be able to overcome it and persevere.

Preparation

Tell us what you know about the following stories:

- The exodus of Prophet Moses (PBUH) and his people from Egypt.
- The difficult time when Prophet Muhammad (PBUH) was in the Cave of Thor.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ① وَوَضَعْنَا عَنكَ وِزْرَكَ
② الَّذِي أَنقَضَ ظَهْرَكَ ③ وَرَفَعْنَا لَكَ ذِكْرَكَ ④ فَإِنَّ
مَعَ الْعُسْرِ يُسْرًا ⑤ إِنَّ مَعَ الْعُسْرِ يُسْرًا ⑥ فَإِذَا فَرَغْتَ
فَانصَبْ ⑦ وَإِلَىٰ رَبِّكَ فَارْغَب ⑧

- 1) Did We not put ease in your heart towards Islam?
- 2) And remove your burden,
- 3) Which weigh down on your back?
- 4) And raised your reputation high?
- 5) So know that indeed, with hardship there will be ease (to help you overcome it and accept it),
- 6) Indeed, with hardship there will be ease.
- 7) So every time you finish performing a good deed, start another one,
- 8) And turn to your Lord showing your desire in His mercy.

The meaning of the Sura

This Sura was revealed after Surat Al-Duha (Chapter 93), as if it came to complement it. The Sura echoes the same tender gentle dialogue between God and His Messenger (PBUH). It reviews the signs of care that God bestowed on him and it gives him glad tidings of the expected ease and the way to get it. "Did We not put ease in your heart towards Islam? And remove your burden, which weigh down on your back? And raised your reputation high?" The verses suggest that the Messenger (PBUH) was facing a difficult time as a result of the conspiracies the idolaters were plotting against him and the obstacles that they were placing in his way to prevent him from continuing to call people to Islam. Allah addressed the Messenger (PBUH) directly. He asked him, did I not give your heart ease to become happy with this undertaking. Look into your heart, do you not see it full of light? Taste the sweetness of the task that was entrusted to you. Do you not find comfort from this trust that overcomes the difficulty of the struggle? We removed the burden that has been placed on your back. We raised your reputation in the sky to the High Host and on earth, and in the whole universe. Your name will always be associated with Allah's name, "There is no deity except God, and Muhammad is His Messenger." There is no rank higher than this. This is the unique status that was bestowed only on Muhammad

(PBUH). Your reputation was also raised in the Guarded Tablet. How can you feel tired after Allah has blessed you with these bounties that remove all tiredness and all difficulties? The reason for the conversation was that the Prophet (PBUH) worried that he wasn't doing the job properly and that he may not be able to carry its burden in the future if the persecution and oppression continued.

Allah further dealt gently with the chosen beloved one; He comforted him and gave him glad tidings, "So know that indeed, with hardship there will be ease (to help you overcome it and accept it), indeed with hardship there will be ease." There will always be some ease in each difficulty.

You can see it in your case (Muhammad). When the burden was too much, Allah granted you the ability to persevere and overcome. You were able to cope with your burden. It is certain that with difficulty comes ease. Knowing that with difficulty there will be ease, you should not worry or let anxiety get the best of you. Whatever the future has instore for you, no matter how difficult it is, there will always be enough ease for you to overcome and pull through. Then the verses explain the way to achieve ease, "So every time you finish performing a good deed, start another one, and turn to your Lord showing your desire in His mercy." So, when you finish your daily duties whether earning your living, spreading the message to people, or educating Muslims, then devote yourself in worship to Allah. This is the method that will allow you to find and see ease with each difficulty.

Lessons from the Sura

- The Sura described the high rank that Allah bestowed on His Messenger (PBUH).
- A sign of the high rank of the Prophet (PBUH) is that his name is mentioned together with Allah's name in the Adhan and Shahadah.
- With difficulty there will always be enough relief to pull through it.
- Ease comes with each difficulty. However, only those who look for it will see it and benefit from it. You can choose not to see the relief and let the hardship you are faced with destroy you.
- The message of the surah is: Don't worry. Don't let anxiety get the best of you. No matter how big the hardship you will find enough ease to overcome and get through it.
- Worrying is a useless activity. Planning, however, is useful and shows interest and care.
- Some difficulties are terminal and they don't end in this life, but you can always find relief in them to allow you to accept and persevere.



Illumination

The disbelievers of Mecca tried very hard to smear the reputation of the Prophet (PBUH) but all their efforts were doomed because Allah protected him and raised his status in this life and in the Hereafter.



Activity

Mention some of the good deeds that you can perform.

Review



I arrange my thoughts. Write down in your own words the meanings of the following verses:

The Meaning	The verse
.....	﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ﴾
.....	﴿وَوَضَعْنَا عَنكَ وِزْرَكَ﴾
.....	﴿الَّذِي أَنْقَضَ ظَهْرَكَ﴾
.....	﴿وَرَفَعْنَا لَكَ ذِكْرَكَ﴾
.....	﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا﴾
.....	﴿إِنَّ مَعَ الْعُسْرِ يُسْرًا﴾
.....	﴿فَإِذَا فَرَغْتَ فَانصَبْ﴾
.....	﴿وَإِلَىٰ رَبِّكَ فَأَرْغَبْ﴾

Chapter 2

Bashfulness (Hayaa) is a Component of Faith



The Prophet (PBUH) said, "Modesty (Hayaa) is a component of Faith."

قَالَ رَسُولُ اللَّهِ ﷺ : «الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ»
[رواه البخاري ومسلم].

Learning Objectives

- To memorize the prescribed hadith.
- To explain the meaning of modesty.
- To recognize the virtue of modesty.
- To classify the different types of modesty.

Preparation

The Qur'an says *"Then one of the two women came to him, walking with modesty. She said, 'My father invites you, that he may reward you having watered (the flock) for us.'" (28: 25)*

قَالَ اللَّهُ تَعَالَى: ﴿فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ﴾ [سورة القصص: ٢٥].

Allah praised the woman who came to Moses (PBUH) walking with modesty. How did Qur'an express her modesty?

Memorize and Understand

The Prophet (PBUH) said,

"One of the things people have learnt from the words of the early prophets is that, if you have no modesty, do whatever you like."

Memorize and Understand

عَنْ أَبِي مَسْعُودٍ عُقْبَةَ بْنِ عَمْرِو الْأَنْصَارِيِّ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِمَّا أَذْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأُولَى: إِذَا لَمْ تَسْتَحْ فَاصْنَعْ مَا شِئْتَ». [رَوَاهُ الْبُخَارِيُّ^(١)]

The hadith indicates that modesty is one of the good traits that people should adopt. Since the beginning of time, prophets advised people to be modest. Modesty is a result of piety. It causes people to shy away from committing religious indiscretions.

The Virtue of Bashfulness

- Modesty is a component of Faith.
- Modesty always produces goodness.

Classes of Bashfulness

Bashfulness can be either natural or acquired.

- **Natural Modesty**

Some people are modest by nature. Allah has given them this trait as a part of their initial natural disposition.

- **Acquired Modesty**

People acquire modesty as a part of their piety and desire to gain the acceptance of Allah. They know that Allah knows everything they do, and they abstain from doing anything that displeases Him.

Lessons Gained from the Hadith

- All prophets commanded people to do good deeds.
- We should acquire the traits that the prophets have.
- The hadith urges believers to acquire the character of modesty.
- Modesty prevents people from committing bad deeds.

Review



I arrange my thoughts. These are the topics I studied in this lesson:

What is the virtue of modesty?

What are the types of modesty?

What are the lessons we gain from the hadith?

I Reflect

After I studied this chapter, I will perform regarding its topic:

a deed that I can be rewarded for

the deed:

.....
.....

I make a dua for my teacher

the dua:

.....
.....

I write an idea I benefited from

the idea:

.....
.....

Chapter 1

The Belief in the Angels



Allah says, "Allah chooses messengers from angels and from people. Indeed, Allah is All-Hearing, All-Seeing." (22: 75)

قَالَ اللَّهُ تَعَالَى: ﴿اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾
[سورة الحج: ٧٥]

Learning Objectives

To recall the attributes of the angels.

To recall the Fiqh rules regarding the belief in the angels.

To recall the story of the revelation.'

Preparation

What is the name of the angel who brought the Qur'an to Prophet Muhammad (PBUH)?



What is the Nature of the Angels?

The angels are created from light. They do whatever Allah commands them to do. They have no free will.

What are the Characteristics of the Angels?

From the above-mentioned definition, one can deduce that

- The angels were created from light.
- They do not eat, drink, or sleep.
- They never disobey Allah.

Examples of Some Angels

- Angel Gabriel (PBUH) is the angel who brought the revelations to Allah's Messengers.
- Angel Michael (PBUH) is another high ranked angel.
- Angel Israhiel (PBUH) is the angel who will blow the trumpet on the day of Judgment.
- Some angels have the task of recording the deeds of every human being.

The Fiqh Rule Regarding the Belief in the Angels

The belief in the angels is one of the articles of faith that Muslims believe in.

The Story of the Revelation

Before the Prophet (PBUH) received the Message, he used to spend the month of Ramadan, every year, in seclusion. He would go to the cave of Hira in the desert and spend his time reflecting on the creation of the universe and the signs of Allah in the universe. One day, when he was at the cave worshipping Allah, he was visited by the Angel Gabriel (PBUH). Gabriel (PBUH) asked him to read. The Prophet (PBUH) answered that he does not know how to read. Gabriel (PBUH) embraced the Prophet (PBUH) and then let him go, asking him for the second time to read. The response of the Prophet (PBUH) was the same. The embrace was very tight to the degree that the Prophet (PBUH) was unable to breathe. Gabriel repeated what he had done three times and said to the Prophet (PBUH), *"Read: In the name of your Lord who created; created humankind from a clot. Read; and your Lord is the Most Generous, He taught by the pen, taught humankind that which he did not know."* (96: 1-5)

فَقَالَ: ﴿أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ ١ ﴿خَلَقَ
الْإِنْسَانَ مِنْ عَلَقٍ﴾ ٢ ﴿أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ﴾ ٣ ﴿الَّذِي عَلَّمَ بِالْقَلَمِ﴾ ٤ ﴿عَلَّمَ الْإِنْسَانَ مَا
لَمْ يَعْلَمْ﴾ ٥ . [رواه البخاري ومسلم].

Review



I arrange my thoughts. These are the topics I studied in this lesson:

What are the names of some of the angels?

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

What is the nature of the angels?

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

What are some of the characteristics of the angels?

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

What are some of the tasks of the angels?

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

What is the Fiqh ruling regarding the belief in the angels?

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

I Reflect

After I studied this chapter, I will perform regarding its topic:

a deed that I can be rewarded for

the deed:

.....
.....

I make a dua for my teacher

the dua:

.....
.....

I write an idea I benefited from

the idea:

.....
.....

Chapter 1

Ablution (Wudu)



"Truly, Allah loves those who repent to Him often, and loves those who purify themselves." (2: 222)

قَالَ اللَّهُ تَعَالَى: ﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾ [سورة البقرة: ٢٢٢]

Learning Objectives

- To explain what is ablution.
- To explain what violates ablution.
- To explain the wisdom behind ablution.
- To explain the Fiqh ruling regarding ablution.
- To explain the obligatory and recommended components of ablution.

Preparation

Muhammad woke up early in the morning and wanted to go to pray Fajr at the Mosque, what should he do before he goes to the Mosque?



What is Ablution (Wudu)?

Wudu is the use of pure water to purify specific body parts in a specific manner.

Why should we make Ablution (Wudu)?

Islam stresses spiritual as well as physical hygiene. Making Wudu ensures that our bodies are clean. In addition, Wudu has the following spiritual benefits:

- It prepares the person for meeting with Allah in the prayer.
- It makes Allah love us.
- It drives away Satan whispers and cools the temper.
- It trains the Muslim on discipline and cleanliness.

Fiqh Ruling

Wudu is an obligatory duty that should be performed before one prays. This has been confirmed by both Qur'an and prophetic tradition. The Qur'an says, *"You who believe, when you get ready for prayer, wash your faces and your hands up to the elbows, wipe your heads, and wash your feet up to the ankles."* (5: 6)

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا
وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾
[سورة المائدة ٦:]

The Prophet said, *"Prayer is not accepted without Wudu."*



Illumination

The Prophet (PBUH) said, "The adornment of the believer (in Paradise) will reach the body parts that were reached by water during Wudu."



Reflection

I made Wudu to pray Maghreb. When Isha prayer's time came, I wanted to pray Isha; do I have to make another Wudu?



Enrichment

Before I start making Wudu, I say, "Bism Allah."

After finishing Wudu, I say, "I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and Messenger. O' Allah, make me one of those who repent to You often, and who purify themselves."

Obligatory steps of Ablution (Wudu)

- 1) Washing the face including rinsing the nose and the mouth.



- 2) Washing the right hand then the left hand up to the elbows.



- 3) Wiping all the head and the ears.



- 4) Washing the right foot then the left foot up to the ankle.



- 5) Making sure that the steps 1 to 4 are executed according to the order mentioned.



- 6) Making sure that the steps 1 to 4 are executed without any interruptions in between



Recommended steps of Wudu



Saying Bism Allah before starting Wudu



Cleaning the teeth



Washing the palms three times



Rinsing the mouth and the nose before washing the face



Washing the fingers meticulously



Starting with the right hand first then the left hand and the right foot first then the left foot.



Making Duaa after finishing the Wudu, *"I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and Messenger. O' Allah, make me one of those who turn to You often, and who purify themselves."*



Activity

What is the best way to advise someone who is not performing ? Wudu correctly

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Activity

Students should perform Wudu.

Actions that Violate the State of Ablution (Wudu)

Fainting

Deep sleep

Urinating, defecating, or passing gas

Advice

When making Wudu, do not waste much water. Always, try to conserve water.



Review



I arrange my thoughts. These are the topics I studied in this lesson:

What is the Fiqh ruling regarding Wudu?



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What are the steps of making Wudu?



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Why should we make Wudu?



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I Reflect

After I studied this chapter, I will perform regarding its topic:

a deed that I can be rewarded for

the deed:

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I make a dua for my teacher

the dua:

.....

.....

I write an idea I benefited from

the idea:

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Chapter 1

The Story of Prophet Moses (PBUH)



"And we sent Moses, with Our verses and a clear authority to Pharaoh and his chiefs. They followed the command of Pharaoh but Pharaoh was misguided." (11: 96-97)

قَالَ اللَّهُ عَزَّ وَجَلَّ : ﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٩٦﴾ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ﴾

[سورة هود: ٩٦-٩٧]

Learning Objectives

To recall the story of raising Prophet Moses (PBUH) in the palace of Pharaoh.

To recall the details of the event when Allah spoke to Moses (PBUH).

To recall the events of the encounter between Prophet Moses (PBUH) and Pharaoh when Moses (PBUH) invited Pharaoh to believe in Allah.

To recall the way Allah protected the believers and punished the arrogant.

Preparation

What is the name of a prophet whose story was mentioned in 34 Suras, but there is no Sura in his name?

The Israelites lived in Egypt since the time of Prophet Joseph (PBUH). One of the Pharaohs of Egypt did not like the Israelites, he persecuted and enslaved many of them. One day the Pharaoh saw a bad dream. His clergy advised him that the dream is a bad omen that Pharaoh will be killed by an Israelite. He then commanded his soldiers to kill all the newborn male Israelites. Only newborn females were not killed. However, Pharaoh's counselors were worried about losing all these workers, so they suggested that Pharaoh's decree would be applied in alternate years. When Moses (PBUH) was born, his mother was afraid that he would be killed. Allah inspired Moses' (PBUH) mother to put him in a basket and drop the basket in the river. The mother asked her daughter to follow the basket from a distance to see what will happen to it. The basket ended up in Pharaoh's palace. The basket was brought to Pharaoh's wife who wanted to keep the baby so that she can raise him in the palace. Pharaoh agreed to her request.

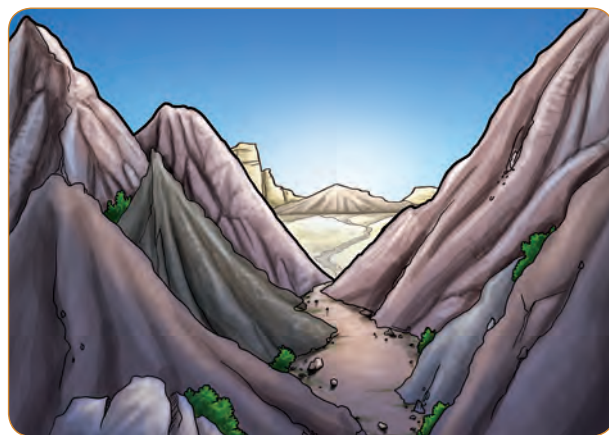


Pharaohs' wife brought several wet nurses to nurse Moses (PBUH) but Allah made him refuse to be nursed by anyone of them. His sister approached them suggesting that they would hire Moses' (PBUH) mother to nurse him. They did so without knowing that she was actually his mother.

Moses (PBUH) grew up in Pharaoh's palace. Allah gave him the wisdom and intelligence. One day, he went to the market, he found two men fighting together. The weaker of the two, who happened to be an Israelite, asked for Moses (PBUH) help. While Moses was trying to help the poor man, he pushed the other man and the man fell dead. A man came to Moses (PBUH) to warn him that the Egyptians were plotting to kill Moses (PBUH). Moses (PBUH) decided to flee Egypt.

Moses (PBUH) walked across the Sinai desert until he reached a city by the name of Median. He found a group of shepherds watering their flocks. He saw two women who had flocks to water but were unable to reach the water well. He watered their flocks for them, the women left, and he sat under the shade of a tree. The women went back to their old father and told him of what Moses (PBUH) did. The old man sent one of his daughters to invite Moses (PBUH) to talk to him. The women's father offered Moses (PBUH) to work for him for a period of eight or ten years. He also suggested that Moses (PBUH) marry one of his daughters. Moses (PBUH) agreed to both suggestions. At the end of ten years, Moses (PBUH) decided to go back to Egypt.

On his way to Egypt, across the Sinai desert, Moses (PBUH) saw a fire near the mountain al-Tor. When he went to look for information about the road and to get a flame from the fire so that his family would find some warmth, he heard a voice calling him. The voice told him that he was chosen by Allah as a Messenger to Pharaoh and his people to guide them to the worship of Allah alone.



This was the voice of Allah. Allah gave him miracles to show to Pharaoh and his people. He was asked to throw his staff on the ground, the staff became a huge serpent. When he picked it up, it returned to its original nature. He was asked to put his hand into his pocket and then bring it out. He saw that the hand was shining like a light. But then it also returned back to its original shape. These were miracles to support Moses (PBUH) when he asks Pharaoh and his people to believe in Allah.

Moses (PBUH) asked Allah to send his brother Aaron (PBUH) with him to support him in his mission, and Allah agreed to his request.

Moses and Aaron (PBUH) went to Pharaoh to call him to the worship of One God. Moses showed Pharaoh and his people the miracles that Allah gave him. However, the arrogant Pharaoh accused Moses (PBUH) of being a magician. Pharaoh challenged Moses (PBUH) to compete with the Egyptian magicians. The competition was set to take place on a day of celebration where people can gather and watch.

On the day of the competition, the magicians came. They threw their sticks and the sticks looked like serpents. However, when Moses (PBUH) threw his staff it became a huge serpent and it swallowed all the small sticks that the magicians threw before. The magicians realized that Moses (PBUH) is not a magician, and that he is truly a messenger of Allah. They announced that they believe in Allah and in Moses. This infuriated Pharaoh and he decided to punish them.

Allah sent several signs to the Egyptians to show them the truth of Moses' (PBUH) message. These signs included a flood, frogs, locusts, and other signs. Each time they face one of these problems they go to Moses (PBUH) asking him to pray to Allah to remove this adversity. However, each time Moses (PBUH) prays, and Allah removes the adversity, they go back to their old ways.



Activity

Summarize one of the events in the story in your own words

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Allah inspired Moses (PBUH) to take his people and cross the red sea to Sinai. They were followed by Pharaoh and his soldiers who wanted to kill them. When they reached the sea coast the Israelites became desperate. They were afraid that Pharaoh and his soldiers will corner them and then kill them. But Moses (PBUH) was dependent on Allah and stood his ground bravely. Allah commanded Moses (PBUH) to strike the sea with his staff, the sea parted and a dry road formed for the Israelites to travel on. When they crossed to the Sinai desert, Pharaoh and his soldiers tried to follow them, but Allah made the sea go back to its original form and Pharaoh and his soldiers drowned.



Activity

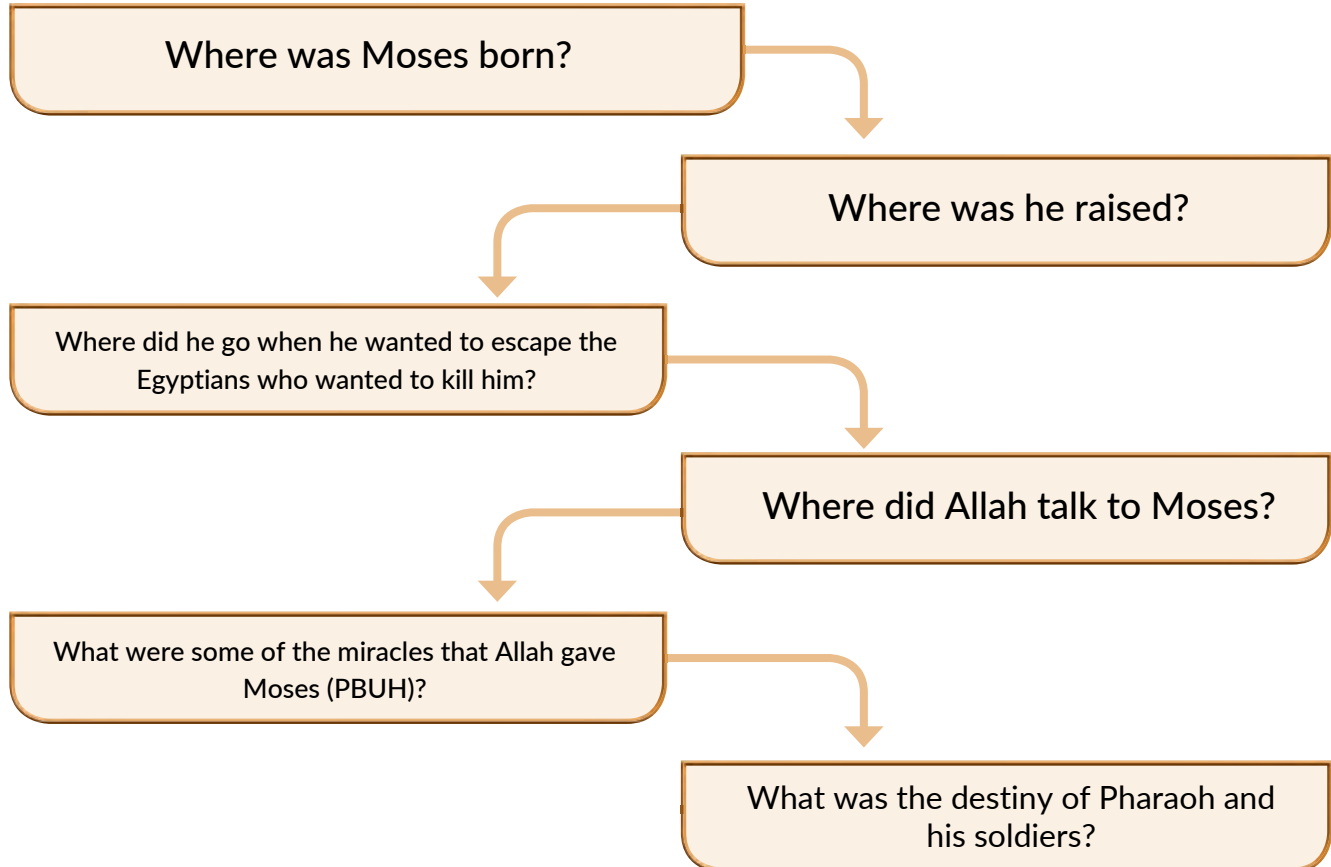
Why did Pharaoh keep the Israelites in Egypt and prevented them to leave with Prophet Moses (PBUH)?

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Review



I arrange my thoughts. These are the topics I studied in this lesson:



I Reflect

After I studied this chapter, I will perform regarding its topic:

a deed that I can be rewarded for

the deed:

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I make a dua for my teacher

the dua:

.....

.....

I write an idea I benefited from

the idea:

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Chapter 1

Seeking Permission to Enter a Place



"Believers, do not enter houses other than your own, until you have asked permission and saluted those in them. That is best for you, in order that you may be mindful and polite." (24: 27)

قَالَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى

تَسْأَلُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾ [سورة النور: ٢٧]

Learning Objectives

- To recognize the Islamic etiquette of seeking permission.
- To recognize the importance of seeking permission.
- To explain the Fiqh rules regarding seeking permission.

Preparation

It has been narrated that a man knocked the door of the Prophet's (PBUH) house saying, "Can I come in?" The Prophet (PBUH) asked one of his companions who was with him in the house to go out and teach the man the etiquette of seeking permission to enter. The Companion went out and said to the man, "Say, Asslamu alaikum, then ask if you can enter." The man said, "Assalamu alikum, can I come in?" The Prophet (PBUH) gave him permission to enter.



Write down what you learned from this story

Concept

Permission

If you want to enter a place which belongs to someone else, then you should seek the approval of the owner to let you in.

The Fiqh Ruling with Regards to Seeking Permission

It is an obligatory duty to seek the approval of the owner of a place before you can enter that place.

The Qur'an says, *"Believers, do not enter houses other than your own, until you have asked permission and saluted those in them. That is best for you, in order that you may be mindful and polite."* (24: 27)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ
حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا﴾

The Importance of Seeking Permission

Seeking permission before entering a place is important because it

- Guarantees the privacy of the inhabitants of the place.
- Eliminates the possibility of invading people's personal space.



Types of Permissions

- Adults should seek permission before making entry at all times.
- Children younger than seven years old, do not need to seek permission for entering.
- Children between the age of seven and the age of puberty should seek permission in three cases only; before Fajr prayers, after lunch when people are taking a nap, after Isha prayer

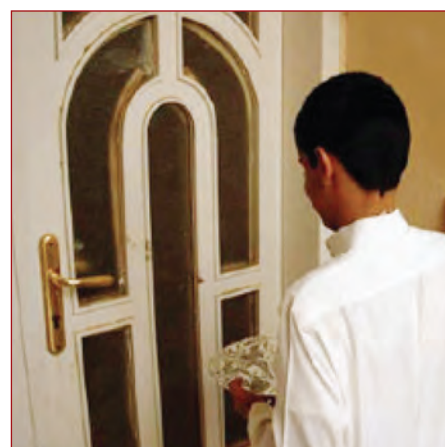
The reason that children between the age of seven and the age of puberty are being asked to seek permission before entering a house before Fajr prayers, after lunch when people are taking a nap, and after Isha prayer is that these are times when people are relaxing in private; they may not want their privacy to be disturbed.

The Qur'an says, "Believers, let those whom your right hands possess, and the (children) among you who have not reached puberty, ask leave of you at three times (before they come into your presence): before the Dawn prayer, and when you put off your clothes at midday, and after the evening prayer; these are three times of privacy for you; neither is it a sin for you nor for them besides these, some of you must go round about (waiting) upon others; thus does God make clear to you the revelations, and God is Omniscient, Wise." (24: 58)

قال تعالى: ﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَنُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِّنَ الظَّهِيرَةِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾ [سورة النور: ٥٨].

The Etiquette of Seeking Permission

- One should stand to the side of the door. Do not stand directly facing the door.
- One should say, "Assalamu alaikum; Can I come in," three times. If there was no response then, he should leave.
- One should say his name loudly after seeking the permission to enter.
- One should choose an appropriate time for paying people a visit.





Activity

What would you do in the following situation?

- A friend dropped by your house to visit you at an inappropriate time.

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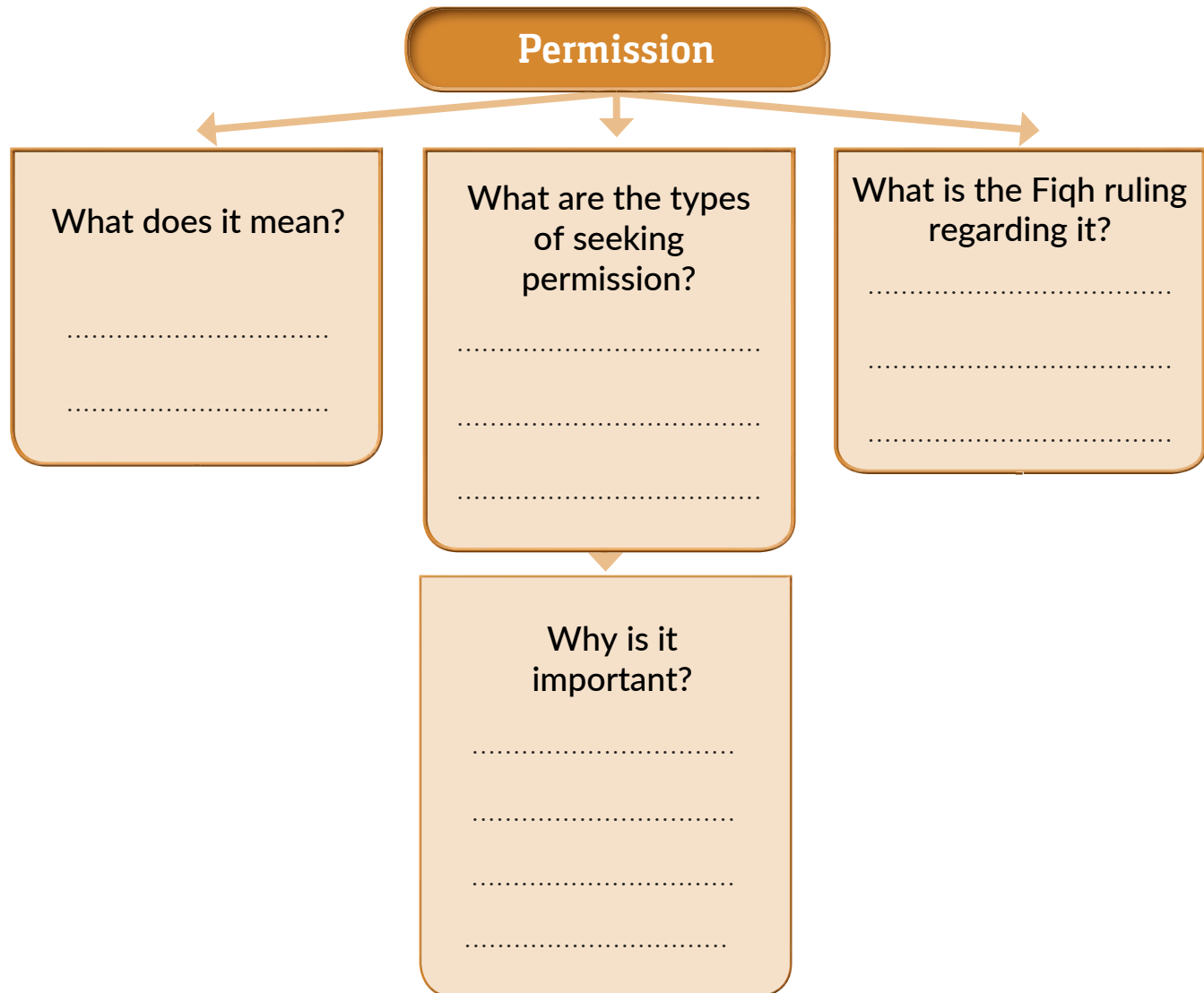
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Review



I arrange my thoughts. These are the topics I studied in this lesson:



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the idea:

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Chapter 2

The Etiquette of the Road



"And the servants of the Lord of Mercy are those who walk on earth in humility, and when the ignorant address them, they say, 'Peace.'" (25:63)

قَالَ اللَّهُ تَعَالَى: ﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا

خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾ [سورة الفرقان: ٦٣]

Learning Objectives

To recall the Islamic etiquette of the road.

To explain the manners of a Muslim when she/he deals with others.

Preparation

Point out the mistakes in the pictures.



Islamic Etiquette of the Road

Public roads are for everyone to use. We should respect the right of everyone to use the road. Therefore, we should learn how to fulfill the rights of everyone to use the roads.

The Prophet (PBUH) said, **“Beware of sitting on roads.”** The people said, **“We have but them as sitting places.”** The Prophet (PBUH) said, **“If you have to sit there, then observe the rights of the roads.”** They asked, **“What are the rights of the roads?”** He said, **“To lower your gaze, to remove harm from the road, to return the greeting, and to enjoin good and forbid evil.”**



«إِيَّاكُمْ وَالْجُلُوسَ فِي الطَّرِيقَاتِ»، قَالُوا: يَا رَسُولَ اللَّهِ، مَا لَنَا
بُدُّ مِنْ مَجَالِسِنَا؛ نَتَحَدَّثُ فِيهَا، قَالَ: «فَإِذَا أَبَيْتُمْ إِلَّا الْمَجَالِسَ فَأَعْطُوا الطَّرِيقَ
حَقَّهُ» قَالُوا: يَا رَسُولَ اللَّهِ، فَمَا حَقُّ الطَّرِيقِ؟ قَالَ: «غَضُّ الْبَصَرِ، وَكَفُّ
الْأَذَى، وَرَدُّ السَّلَامِ، وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ». [رواهُ الشيخان].

Islamic Etiquette of the Road

- Returning the greeting of whoever greets us.



- Enjoining good and forbidding evil.



- Lowering the gaze.
- Removing the harm from the road.

Islamic manners include

- Showing humbleness.
- Walking on the side and not in the middle of the road.
- Respecting the rules of traffic.





Activity

- We should not use the walls for graffiti.



- We should cross the road at the pedestrian's crossings.



- We should help those who may need help to cross the road.



- We should not throw garbage on the road.





Activity

Describe the bad manners in these pictures.

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Activity

Write down three pieces of advice for young people to avoid traffic accidents

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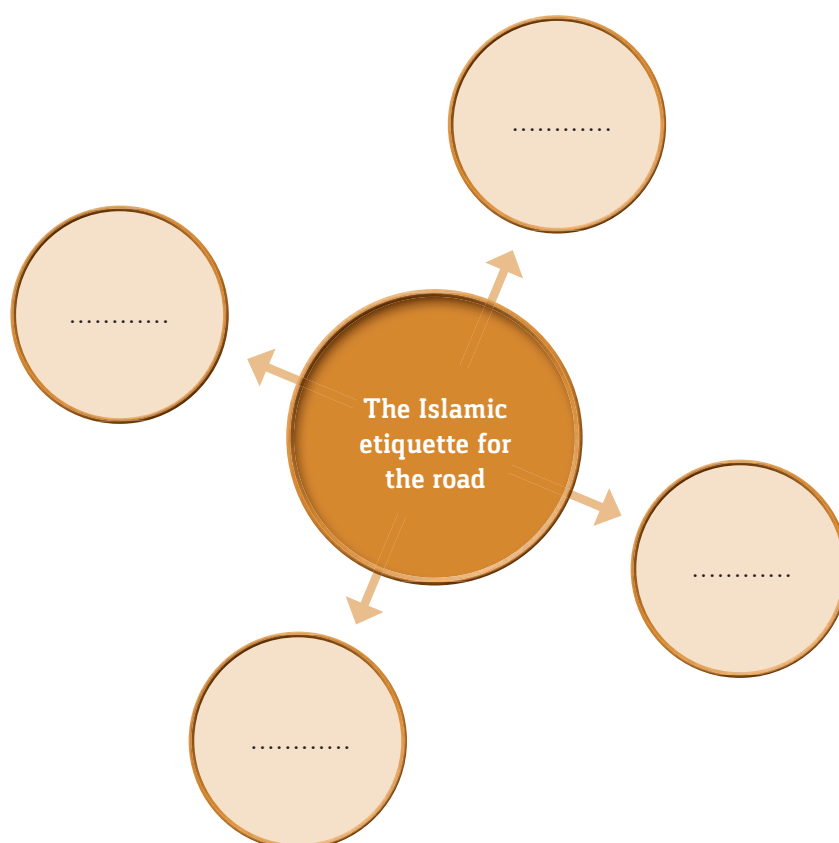
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Review



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التصويبات

[illegible]