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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.



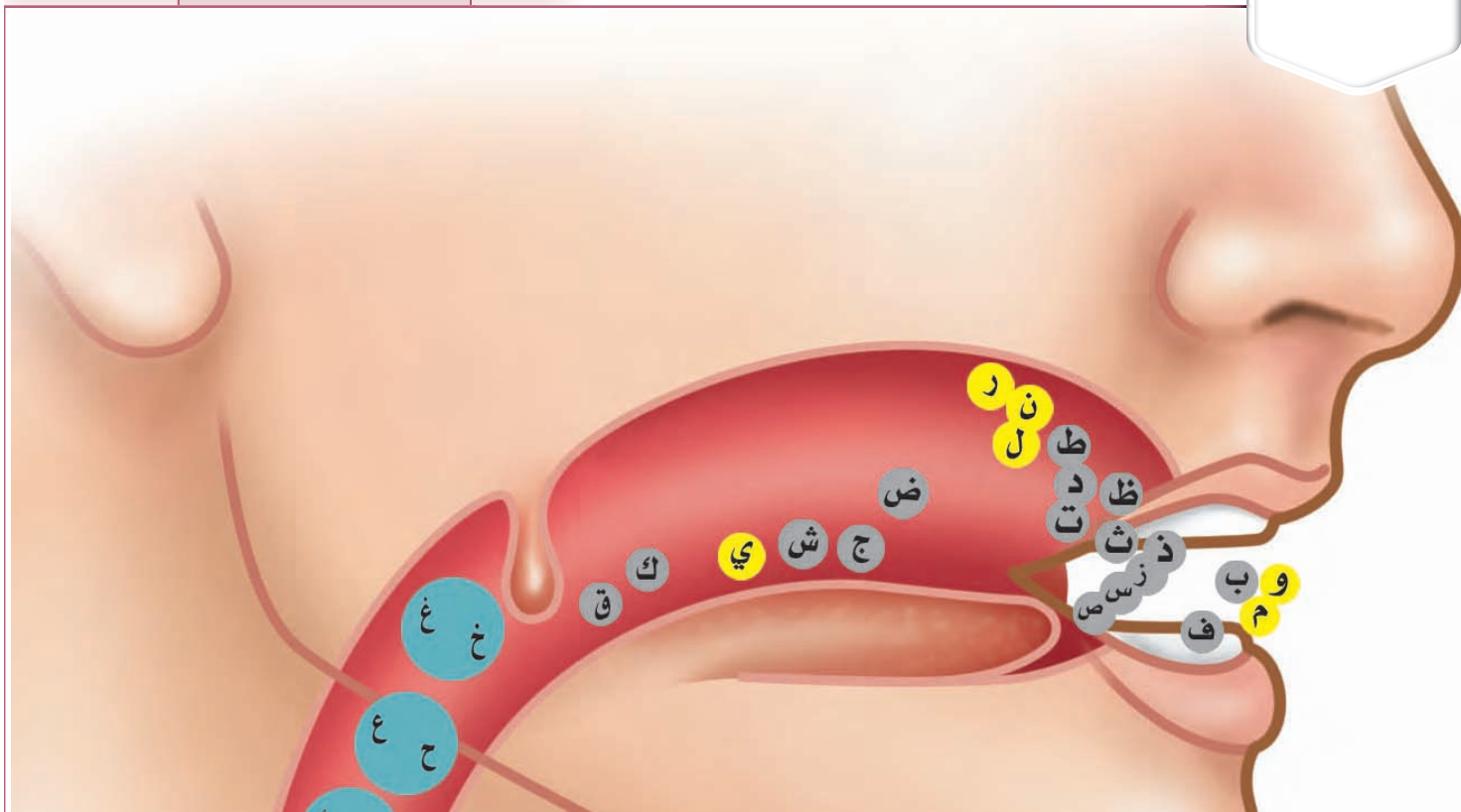
Self-learning: An activity to stimulate the desire for self-learning.



Evaluation: Evaluation of the attainment of the student.

Chapter 1

Tajweed: Magnification (Tafkheem)



Allah says, "Do not move your tongue with it to hasten with it." (75: 16)

[سورة القيامة: ١٦]

لَا تُخْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ

قَالَ اللَّهُ تَعَالَى:

Learning Objectives

To recognize the magnification letters.

To execute the rules of magnification when reciting the Qur'an.

Preparation

Fill in the spaces in the following statement using appropriate answers:

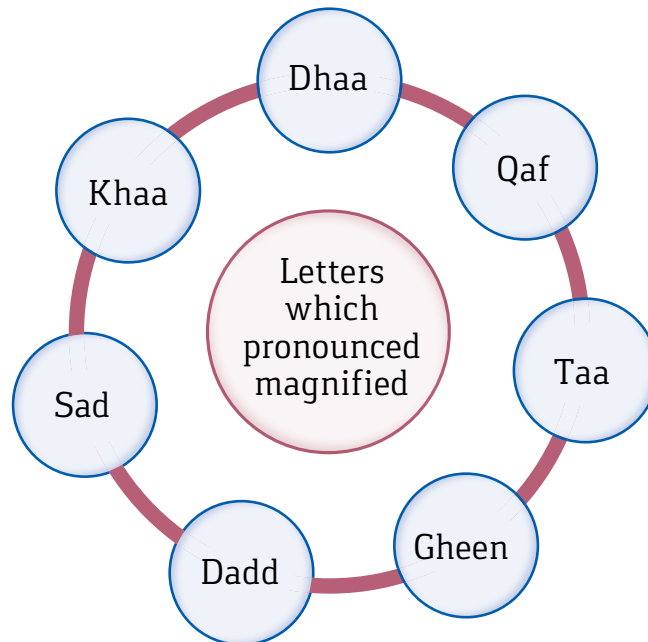
Ibn Katheer said, "The noblest book was brought down composed in the noblest Language revealed to the noblest Messenger transmitted by the noblest angels in the noblest place on earth and the start of the revelation was in the noblest month of the year; thus it has been perfected from every aspect.

Concept

Magnification

Magnification makes the letter sounds coarse; its sound fills the space of the mouth.

The Magnification Letters



(خُصَّ ضَغْطُ قِظْ)

الخاء	الصاد	الضاد	الغين	الطاء	القاف	الظاء
يَخْرُجُونَ	يَصْبِرُ	يَضْرِبُونَ	يَغْفِرُ	يَطْهَرُونَ	يَقْتَرِفُ	يَظْهَرُونَ



Activity

Indicate the magnified letters in the following verses:

قَالَ اللَّهُ تَعَالَى: ﴿خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنزَلَ لَكُمْ مِنَ
الْأَنْعَامِ ثَمَنِيَّةً أَزْوَاجًا يَخْلُقْكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ
ثَلَاثٍ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ﴾ [سورة الزمر: ٦٠]

وَقَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ
لَعَلَّكُمْ تُفْلِحُونَ﴾ [سورة آل عمران: ٢٠٠]

وَقَالَ تَعَالَى: ﴿فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْنَتُمُوهُمْ فَشُدُّوا الْوَثَاقَ
فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَآنصَرَكُمْ مِنْهُمْ وَلَكِنْ لِيَبْلُوَ
بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ﴾ [سورة محمد: ٤]



Test the Recitation

Recite the above mentioned verses



Chapter 2

Recitation of Surat Ya-seen Verses (1-19)



"Ya-Seen. By the Quran, full of Wisdom." (36: 1-2)

[سورة يس: ١-٢]

يَس ۝ وَالْقُرْآنِ الْحَكِيمِ ۝

قَالَ اللَّهُ تَعَالَى:

Learning Objectives

To recite the first nineteen verses of Surat Ya-seen, correctly according to the rules of Tajweed.

To explain the significance of the discursive letters in the beginning of some Suras.

Preparation

The Qur'an says, "*Ya-Seen. By the Quran, full of Wisdom, you are indeed one of the messengers.*" (36: 1-3)

What are the characteristics of the Qur'an mentioned in these verses?



Activity

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

Verses	Themes
Verses 1 to 12
Verses 13 to 19

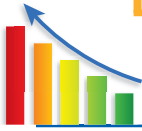
﴿يَس ۝١﴾ وَالْقُرْآنِ الْحَكِيمِ ﴿٢﴾ إِنَّكَ لَمِنَ الْمُرْسَلِينَ
 ﴿٣﴾ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤﴾ تَنْزِيلَ الْغَزِيرِ الرَّحِيمِ
 ﴿٥﴾ لِنُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ﴿٦﴾
 لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾ إِنَّا
 جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ
 مُّقْمَحُونَ ﴿٨﴾ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ
 خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾
 وَسَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾
 إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ
 فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾ إِنَّا نَحْنُ نُحْيِي
 الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَءَاثَرَهُمْ وَكُلُّ شَيْءٍ
 أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ ﴿١٢﴾ وَأَضْرِبْ لَهُم مَّثَلًا أَصْحَابَ
 الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ
 فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُّرْسَلُونَ
 ﴿١٤﴾ قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ
 مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا
 إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ
 ﴿١٧﴾ قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ
 وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾ قَالُوا طَهِّرْ كُمْ مَعَكُمْ
 أَيُّنْ ذِكَّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾

- 1) Ya-Seen.
- 2) By the Quran, full of Wisdom,
- 3) You are indeed one of the messengers,
- 4) On a straight path.
- 5) A revelation from the Eminent, the Giver of Mercy,
- 6) In order that you may warn a people whose fathers were not warned, so they are unaware.
- 7) The verdict has been passed against most of them, for they do not believe.
- 8) We have put yokes round their necks right up to their chins, so that their heads are forced up (and they cannot see).
- 9) And We have put a barrier in front of them and a barrier behind them, and further, We have covered them up; so that they cannot see.
- 10) It is the same for them, whether you warn them or you do not warn them - they will not believe.
- 11) You warn only those who follow the message and fear the Lord of Mercy while they do not see Him. Give them good tidings, of Forgiveness and a generous reward.
- 12) We shall certainly bring the dead back to life, and We record what they have put forth, and that which they leave behind, and We have recorded everything in a clear Register.
- 13) And cite for them the parable of the people of the city when the messengers came to them.
- 14) We (first) sent two messengers to them, they rejected them. Then We strengthened them with a third. They said, "Indeed, we have been sent to you."
- 15) The (people) said, "You are only mortals like us; and the Lord of Mercy did not send anything, you are only telling lies."
- 16) They said, "Our Lord knows that we have been sent to you."
- 17) And our duty is only to deliver the message clearly."
- 18) The (people) said, "We see an evil omen in you. If you do not desist, we will certainly stone you. And a grievous punishment indeed will be inflicted on you by us."
- 19) They said, "Your evil omen is within yourselves. Is it because you are reminded (of the truth)? You are extravagant people."



Illumination

I do a good deed
every day, so that I
will leave a good
legacy behind



Test the Recitation

﴿ يَسَّ ﴾

﴿ فَهِيَ إِلَى الْأَذْقَانِ ﴾

﴿ فَأَغَشَيْنَاهُمْ فَهْمًا لَا يُبْصِرُونَ ﴾

﴿ وَسَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ ﴾

﴿ وَنَكُتِبُ مَا قَدَّمُوا وَءَاثَرَهُمْ ﴾

﴿ فَقَالُوا إِنَّا إِلَيْكُمْ مُّرْسَلُونَ ﴾

﴿ قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ ﴾

﴿ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴾

﴿ قَالُوا طَيَّرْنَاكُمْ مَعَكُمْ أَيْنَ ذُكِّرْتُمْ ﴾

Chapter 3

Memorization of Surat al-Naba'

Memorization



"And do We not send down from the clouds water in abundance?" (78: 14)

[سورة النبأ: ١٤]

﴿وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ۚ﴾

قَالَ اللَّهُ تَعَالَى:

Learning Objectives

➤ To memorize Surat al-Naba'.

➤ To recall how the tyrants will be punished and how the believers will be rewarded.

Preparation

The first verse in this Sura is a question. Can you name five other Suras which start with a question?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿عَمَّ يَتَسَاءَلُونَ﴾ ١ ﴿عَنِ النَّبِيِّ الْعَظِيمِ﴾ ٢ ﴿الَّذِي هُمْ فِيهِ مُخْلِفُونَ﴾ ٣ ﴿كَلَّا﴾
﴿سَيَعْلَمُونَ﴾ ٤ ﴿ثُمَّ كَلَّا سَيَعْلَمُونَ﴾ ٥ ﴿أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا﴾ ٦ ﴿وَالْجِبَالَ﴾
﴿أَوْتَادًا﴾ ٧ ﴿وَخَلَقْنَاكُمْ أَزْوَاجًا﴾ ٨ ﴿وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا﴾ ٩ ﴿وَجَعَلْنَا﴾
﴿الَّيْلَ لِبَاسًا﴾ ١٠ ﴿وَجَعَلْنَا النَّهَارَ مَعَاشًا﴾ ١١ ﴿وَبَنَيْنَا فَوْقَكُمْ سَبْعًا﴾
﴿شِدَادًا﴾ ١٢ ﴿وَجَعَلْنَا سِرَاجًا وَهَّاجًا﴾ ١٣ ﴿وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ﴾
﴿مَاءً ثَجَّاجًا﴾ ١٤ ﴿لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا﴾ ١٥ ﴿وَجَنَّاتٍ أَلْفَافًا﴾ ١٦ ﴿إِنَّ يَوْمَ﴾
﴿الْفَصْلِ كَانَ مِيقَتَنَا﴾ ١٧ ﴿يَوْمَ يُنفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا﴾ ١٨ ﴿وَفُتِحَتِ السَّمَاءُ﴾
﴿فَكَانَتْ أَبْوَابًا﴾ ١٩ ﴿وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا﴾ ٢٠ ﴿إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا﴾ ٢١ ﴿لِلطَّغِينِ مَثَابًا﴾ ٢٢ ﴿لَبِثِينَ فِيهَا﴾
﴿أَحْقَابًا﴾ ٢٣ ﴿لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا﴾ ٢٤ ﴿إِلَّا حَمِيمًا وَغَسَّاقًا﴾ ٢٥ ﴿جَزَاءً وَفَاقًا﴾ ٢٦ ﴿إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا﴾ ٢٧

- (1) Of what do they ask one another?
- (2) About the great announcement;
- (3) About which they differ?
- (4) Verily, they will soon find out.
- (5) Most certainly, they will find out.
- (6) Did We not make the earth comfortably stretched?
- (7) And the mountains pegs?
- (8) And We created you in pairs,
- (9) And made your sleep for rest,
- (10) And made the night a cover?
- (11) And made the day for seeking livelihood?
- (12) And We built over you the seven strong (heavens)?
- (13) And We placed a blazing lamp?
- (14) And do We not send down from the clouds water in abundance?
- (15) That We may produce therewith grain and plant?
- (16) And luxuriant gardens?
- (17) Indeed, the Day of Judgment has an appointed time.
- (18) On that Day the trumpet shall be blown and you will come in hosts,
- (19) And the heavens shall be opened as if there were doors,
- (20) And the mountains will be set in motion and become a mirage.
- (21) Truly Hell is lying in ambush,
- (22) For the transgressors a place of destination.
- (23) They will dwell therein for ages.
- (24) Nothing cool shall they taste therein nor any drink,
- (25) Except a boiling fluid and a fluid, dark, murky, intensely cold,
- (26) A fitting recompense (for them).
- (27) Surely they did not fear the reckoning,



Illumination

During the life in this world, Allah will accept good deeds from people, even if the deed is very small and simple. However, on the Day of Judgment, even an amount of gold which is as big as the earth will not suffice as ransom for the person. The moral of this statement, is that we should do good deeds while we are still alive.

وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ﴿٢٨﴾ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿٢٩﴾
 فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾ إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَائِقَ
 وَأَعْنَابًا ﴿٣٢﴾ وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾ وَكَأْسَادَ هَاقًا ﴿٣٤﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا
 وَلَا كِذَابًا ﴿٣٥﴾ جَزَاءً مِّن رَّبِّكَ عَطَاءٌ حِسَابًا ﴿٣٦﴾ رَبِّ السَّمَوَاتِ
 وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾ يَوْمَ يَقُومُ
 الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ
 صَوَابًا ﴿٣٨﴾ ذَلِكَ الْيَوْمَ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَآبًا
 ﴿٣٩﴾ إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ
 يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا ﴿٤٠﴾

- (28) And they denied our revelations,
 (29) And We have recorded everything in a book,
 (31) "So taste (the fruits of your deeds); for no increase shall We grant you, except in punishment."
 (31) Verily the God conscious will triumph;
 (32) Gardens and vineyards,
 (33) And nubile women of equal age;
 (34) And a full cup.
 (35) They will neither hear therein vain speech nor lying;
 (36) A reward from your Lord, a fitting gift;
 (37) (From) the Lord of the heavens and the earth, and all that is in between, the Lord of Mercy. They will have no authority from Him to speak.
 (38) On that Day the Spirit and the angels will stand forth in ranks, none shall speak except any who is permitted by the Lord of Mercy and who will say what is right.
 (39) That is the Day of Truth. Therefore, those who have the will and desire will find their way back to their Lord.
 (40) Verily, We have warned you of a torment near at hand, the Day when humankind will see what his hands have sent forth, and the disbeliever will say, "Woe to me, I wish I were mere dust."



Activity

What are the lessons that you understood from this Sura?

.....

I review my memorization

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



عَمَّ ۝١ عَنِ النَّبَاِ ۝٢ الَّذِي هُمْ فِيهِ ۝٣
 سَيَعْمُونَ ۝٤ ثُمَّ كَلَّا سَيَعْمُونَ ۝٥ أَلَمْ ۝٦ وَالْجِبَالِ ۝٧
 وَخَلَقْنَاهُمْ ۝٨ وَجَعَلْنَا ۝٩ سُبَّانًا ۝١٠ وَجَعَلْنَا اللَّيْلَ ۝١١ وَجَعَلْنَا
 مَعَاشًا ۝١٢ وَبَيْنَا فَوْقَكُمْ ۝١٣ وَهَاجًا ۝١٤
 وَأَنْزَلْنَا مِنْ ۝١٥ مَاءً ثَجَّاجًا ۝١٦ بِهِ حَبًّا وَنَبَاتًا ۝١٧ وَجَنَّتٍ ۝١٨ وَفُتِحَتْ
 يَوْمَ ۝١٩ كَانَ ۝٢٠ يَوْمَ يُفْخَعُ فِي ۝٢١ فَنَّا تُونَ ۝٢٢ وَفُتِحَتْ
 السَّمَاءُ فَكَانَتْ ۝٢٣ الْجِبَالُ فَكَانَتْ سَرَابًا ۝٢٤ إِنَّ جَهَنَّمَ كَانَتْ
 ۝٢٥ مَآبًا ۝٢٦ لَيْثِينَ فِيهَا ۝٢٧ لَا ۝٢٨ فِيهَا ۝٢٩ وَلَا شَرَابًا
 ۝٣٠ إِلَّا حَمِيمًا ۝٣١ وَفَاقًا ۝٣٢ إِنَّهُمْ كَانُوا ۝٣٣ حِسَابًا ۝٣٤
 وَكَذَّبُوا بِآيَاتِنَا ۝٣٥ وَكُلَّ شَيْءٍ ۝٣٦ كِتَابًا ۝٣٧ فَذُوقُوا فَلَنْ ۝٣٨ إِلَّا
 عَذَابًا ۝٣٩ إِنَّ ۝٤٠ مَفَازًا ۝٤١ وَأَعْنِبًا ۝٤٢ وَكَوَاعِبَ ۝٤٣
 دِهَاقًا ۝٤٤ لَا يَسْمَعُونَ فِيهَا ۝٤٥ وَلَا ۝٤٦ جَرَاءَ مِنْ رَبِّكَ ۝٤٧ حِسَابًا ۝٤٨ رَبِّ
 السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۝٤٩ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ۝٥٠ يَوْمَ يَقُومُ ۝٥١ وَالْمَلَائِكَةُ
 صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ ۝٥٢ لَهُ الرِّحْمَنُ وَقَالَ صَوَابًا ۝٥٣ ذَلِكَ الْيَوْمُ ۝٥٤ فَمَنْ شَاءَ
 اتَّخَذَ إِلَى ۝٥٥ مَآبًا ۝٥٦ إِنَّا أَنْذَرْتَكُمْ عَذَابًا ۝٥٧ يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ
 وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ ۝٥٨



Chapter 4

Memorization of Surat al-Nazi'at

Memorization



Allah says, "Certainly the creation of the heavens and the earth is greater than the creation of people, but most people do not know." (40: 57)

﴿لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

قَالَ اللَّهُ تَعَالَى:

[سورة غافر: ٥٧]

Learning Objectives

- To memorize Surat al-Nazi'at.
- To recognize the inevitability of the resurrection and the accountability on the Day of Judgment.
- To learn the impact the "nafs"/figurative heart has on a person in this life and the hereafter.

Preparation

Write down the names of the angels that you studied before.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّزْعَتِ غَرَقًا ۝ (١) وَالنَّشِطَتِ نَشْطًا ۝ (٢) وَالسَّيِّحَتِ
سَبْحًا ۝ (٣) فَالسَّيِّقَتِ سَبْقًا ۝ (٤) فَالْمُدْبِرَاتِ أَمْرًا ۝ (٥) يَوْمَ تَرْجُفُ
الرَّاجِفَةُ ۝ (٦) تَتَّبِعُهَا الرَّادِفَةُ ۝ (٧) قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ۝ (٨)
أَبْصَرُهَا خَشِيعَةٌ ۝ (٩) يَقُولُونَ أَيْنَا لَمَرْدُودُونَ فِي الْحَافِرَةِ ۝ (١٠)
أَيْنَا كُنَّا عِظْمًا نَخْرَةً ۝ (١١) قَالُوا تِلْكَ إِذَا كَرَّةٌ خَاسِرَةٌ ۝ (١٢)
فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ۝ (١٣) فَإِذَا هُمْ بِالسَّاهِرَةِ ۝ (١٤) هَلْ أَتَاكَ
حَدِيثُ مُوسَى ۝ (١٥) إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ۝ (١٦) أَذْهَبَ إِلَى
فِرْعَوْنَ إِنَّهُ طَغَى ۝ (١٧) فَقُلْ هَلْ لَكَ إِلَهٌ إِلَّا أَن تَرْكَبَ ۝ (١٨) وَأَهْدِيكَ إِلَى
رَبِّكَ فَخَشَى ۝ (١٩) فَأَرَاهُ الْآيَةَ الْكُبْرَى ۝ (٢٠) فَكَذَّبَ وَعَصَى ۝ (٢١)

- (1) By those who snatch violently;
- (2) And those who remove gently;
- (3) And those who glide smoothly;
- (4) And those who overtake swiftly;
- (5) Then those who regulate the affairs.
- (6) The day on which the quaking one shall quake,
- (7) There will follow it the subsequent one;
- (8) On that day hearts will beat painfully;
- (9) While eyes will be downcast.
- (10) They say, "Will we indeed be returned to (our) former state?
- (11) Even after we have become rotten bones?"
- (12) They say, "This is indeed a losing proposition."
- (13) But it will be only a single cry,
- (14) And they will be awake.
- (15) Has the story of Moses reached you?
- (16) When his Lord called upon him in the holy valley, Tuwa,
- (17) "Go to Pharaoh for he has indeed transgressed all bounds;
- (18) And say to him, 'Do you want to purify yourself?
- (19) And I guide you to your Lord, so that you should fear Him?'"
- (20) And he showed him the tremendous sign.
- (21) But he denied and disobeyed,

ثُمَّ أَدْبَرَ يَسْعَى ۖ (٢٢) فَحَشَرَ فَنَادَى (٢٣) فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى (٢٤)
 فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى (٢٥) إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَن يَخْشَى (٢٦)
 ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ بَنَاهَا (٢٧) رَفَعَ سَمَكَهَا فَسَوَّيَهَا (٢٨)
 وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا (٢٩) وَالْأَرْضُ بَعْدَ ذَلِكَ دَحَاهَا (٣٠)
 أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا (٣١) وَالْجِبَالُ أُرْسَاهَا (٣٢) مِنْهَا
 لَكُمْ وَلِأَنْعَامِكُمْ (٣٣) فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى (٣٤) يَوْمَ يَتَذَكَّرُ
 الْإِنْسَانُ مَا سَعَى (٣٥) وَبُذِرَتِ الْجَحِيمُ لِمَن يَرَى (٣٦) فَأَمَّا مَنْ طَغَى (٣٧)
 وَءَاثَرَ الْحَيَاةَ الدُّنْيَا (٣٨) فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى (٣٩) وَأَمَّا مَنْ
 خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى (٤٠) فَإِنَّ الْجَنَّةَ هِيَ
 الْمَأْوَى (٤١) يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا (٤٢) فِيمَ أَنْتَ مِنْ
 ذِكْرِهَا (٤٣) إِلَىٰ رَبِّكَ مُنْهَبَهَا (٤٤) إِنَّمَا أَنْتَ مُنْذِرٌ مِّنْ يَّخْشَاهَا (٤٥)
 كَانَتْهُمْ يَوْمَ يُرَوَّنَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا (٤٦)

(22) Then he turned away in haste,
 (23) Then he gathered and proclaimed.
 (24) He said, "I am your lord, most high."
 (25) So God seized him (and made him) an example for the Hereafter and for the former life.
 (26) In this is indeed a lesson for him who fears.
 (27) Are you more difficult to create, or is the heaven that He built?
 (27) He raised its height, then He perfected it.
 (28) And He made its night dark, and He brought out its bright morning.
 (29) And after that He spread the earth,
 (30) And produced from it its water and its pasture.
 (31) And the mountains, He made them firm;
 (32) A provision for you and for your cattle.
 (33) But when the overwhelming calamity comes,
 (34) The day when man will remember (all) that he endeavored;
 (35) And Hell will be made visible to him who sees.
 (36) Then as for him who transgressed,
 (37) And preferred the life of this world,
 (38) Hell will be his destination.
 (39) But as for him who feared the status of his Lord and restrained his soul from lust,
 (40) The Garden will be his destination.
 (41) They ask you about the Hour, "When will be its appointed time?"
 (42) How can you tell?
 (43) Only your Lord knows its time.
 (44) You are only a warner for those who fear it.
 (45) The day they see it, (It will be) as if they had tarried but a
 (46) single evening, or (at most till) the following morning.



Illumination

A man came to Prophet (PBUH), he said, "When is the Hour?" The Prophet (PBUH) asked him, "What did you prepare for it?" The man said, "I did not prepare many prayers, fast, or charity, but I love Allah and His Messenger (PBUH)." The Prophet said, "You will be with those whom you love."



Activity

What are the Lessons Which We get from this Sura?

.....
.....

I review my memorization

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



وَالْتَرَعَدْتَ ① نَشْطًا ② وَالسَّيْحَتِ سَبْحًا ③ سَبَقًا
 ④ أَمْرًا ⑤ يَوْمَ تَرْجُفُ ⑥ الرَّادِفَةُ ⑦ قُلُوبٌ
 وَاجِفَةٌ ⑧ أَبْصَرُهَا ⑨ يَقُولُونَ أَيْنَا فِي الْحَافِرَةِ ⑩ أَيْنَا كُنَّا عِظَمًا
 ⑪ قَالُوا تِلْكَ إِذَا خَاسِرَةٌ ⑫ فَإِنَّمَا هِيَ وَحِدَةٌ ⑬ فَإِذَا هُمْ
 ⑭ هَلْ أُنَبِّئُكَ حَدِيثٌ إِذْ نَادَاهُ رَبُّهُ ⑮ الْمُقَدِّسِ ⑯
 أَذْهَبَ إِلَى إِنَّهُ طَغَى ⑰ فَقُلْ هَلْ إِلَى أَنْ تَرْكَبَ ⑱ إِلَى رَبِّكَ فَتَخْشَى
 ⑲ فَأَرِنَهُ آيَاتِنَا فَكَذَّبَ وَعَصَى ⑳ ثُمَّ يَسْعَى ㉑ فَنادَى
 ㉒ فَقَالَ أَنَا الْأَعْلَى ㉓ فَأَخَذَهُ اللَّهُ الْآخِرَةِ وَالْأُولَى ㉔ إِنِّي فِي ذَلِكَ
 لَمَنْ يَخْشَى ㉕ أَنْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ رَفَعَ ㉖ فَسَوَّاهَا ㉗
 لَيْلَهَا ضَحَاهَا ㉘ بَعْدَ ذَلِكَ دَحَاهَا ㉙ أَخْرَجَ مِنْهَا وَمَرَعَاهَا
 ㉚ وَالْجِبَالَ مَنَعًا لَكُمْ ㉛ فَإِذَا جَاءَتْ الْكُبْرَى ㉜ يَوْمَ
 الْإِنْسَنُ مَا سَعَى ㉝ الْجَحِيمُ لِمَنْ يَرَى ㉞ فَأَمَّا مَنْ وَءَاثَرَ
 الْدُّنْيَا ㉟ فَإِنَّ هِيَ الْمَأْوَى ㊱ وَأَمَّا مَنْ مَقَامَ رَبِّهِ
 النَّفْسَ عَنِ الْهَوَى ㊲ فَإِنَّ الْجَنَّةَ هِيَ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ ㊳
 أَنْتَ مِنْ ذِكْرِنَهَا ㊴ إِلَى رَبِّكَ إِنَّمَا أَنْتَ مَنْ يَخْشَاهَا ㊵ كَانَتْ لَهُمْ
 إِلَّا عَشِيَّةً أَوْ ㊶



Chapter 5

The Punishment for cheaters (defrauders) Verses 1 to 17



"So establish weight with justice and do not corrupt the scale of justice." (55: 9)

قَالَ اللَّهُ تَعَالَى: ﴿وَأَقِمْوْا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ﴾

[سورة الرحمن: ٩]

Learning Objectives

To explain the consequences of defrauding people.

To recall the condition of the transgressors on the Day of Judgment.

Preparation

Can you recall the name of a prophet whose people used to defraud each other in buying and selling? What is the name of his nation?

.....

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّلْمُطَفِّفِينَ ۝ (١) الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ۝ (٢) وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ۝ (٣) أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ ۝ (٤) لِيَوْمٍ عَظِيمٍ ۝ (٥) يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ۝ (٦) كَلَّا إِن كُنتَ الْفَجَّارِ لَفِي سَجِينٍ ۝ (٧) وَمَا أَدْرَاكَ مَا سَجِينٌ ۝ (٨) كُنتَ مَرْقُومٌ ۝ (٩) وَيَلِيَّ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝ (١٠) الَّذِينَ يَكْذِبُونَ يَوْمَ الَّذِينَ وَمَا يَكْذِبُ بِهِ إِلَّا كُلٌّ مُعْتَدِئِينَ ۝ (١٢) إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ۝ (١٣) كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ۝ (١٤) كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّحَجُوبُونَ ۝ (١٥) ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ۝ (١٦) ثُمَّ يُقَالُ هَٰذَا الَّذِي كُنْتُمْ بِهِ تَكْذِبُونَ ۝ (١٧) [سورة المطففين: ١-١٧]

- (1) Warn the defrauders (those who have double standards) of severe punishment;
- (2) Those who, when they are taking from people, they take it in full;
- (3) But when they give to people, give less than due.
- (4) Do they think that they will not be raised again?
- (5) To a mighty Day,
- (6) The Day when (all) humankind will stand before the Lord of the Worlds?
- (7) Surely the record of the unethical will be in Sijjin.
- (8) And do you know what Sijjin is?
- (9) A written record.
- (10) Woe, that Day, to the deniers;
- (11) Those who deny the Day of Judgment.
- (12) And none can deny it except a transgressor, sinner.
- (13) Who, when Our revelation is recited to him, says, "Ancient fables."
- (14) No indeed; their hearts are covered by rust because of what they used to earn.
- (15) Verily, that Day they will be debarred from their Lord.
- (16) Then they will burn in Hell,
- (17) And it will be said (to them), "This is what you used to deny."

Occasion of Revelation

When the Prophet (PBUH) migrated to Medina, he found people defrauding each other when they bought and sold. This Sura was revealed to warn Muslims against such behavior. When the Muslims of Medina heard the verses of this Sura, they heeded the warning and they adopted the best habits in dealings by being just in measuring and weighing when they bought and sold.

General Meaning

The Sura starts with a warning to the defrauders. The verses explain what is meant by the term “defrauders.” These are the people who receive their share in full but they do not give people their due share. This also means that they cheat and have double standards when dealing with people. The verses express amazement at these people who subscribe to such an evil practice, *“Do they think that they will not be raised again? to a mighty Day. The Day when (all) humankind will stand before the Lord of the Worlds?”* If they think that they can get away with their crimes in this life, so how about the Hereafter? Do they think that they can get away with their crimes then? The verses use the term “the defrauders” in reference to these rich traders who had the power to oppress the helpless people and treat them unfairly. This shows that Islam is a comprehensive religion. It encompasses all aspects of life. It aims at establishing a way of life based on ethical practices and sound moral values. These verses pronounce Islam’s disapproval of the social injustices that were a part of the society at that time. This is remarkable since it was done at a time when Islam was still a fledgling call that did not have yet the power to control the social life of people. Islam made the call to awaken the masses and to alert them to the injustice that they had been subjected to.



“Surely the record of the unethical will be in Sijjin. And do you know what Sijjin is? a written record.” In the earlier verses they were called defrauders but in these verses they are called unethical. The unethical people are those who transgress all limits. Their deeds will be recorded. However, this record is part of the unseen. This record is kept in Sijjin. The enormity of Sijjin is then expressed by the rhetorical question, “And do you know what Sijjin is?” Naming the place of the record assures us of its existence, even if the place is unknown to us. The record will be kept intact until the Day of Judgment. Who are the unethical? *“Woe, that Day, to the deniers, those who deny the Day of Judgment. and none can deny it except a transgressor, sinner. Who, when Our revelation is recited to him, says, ‘Ancient fables.’”* Their transgression and wickedness lead them to deny the inevitability of the Day of Judgment. Their denial was caused by the sins and biases that covered their hearts and prevented them from seeing the truth. Their hearts could not respond to the truth because of their sins and biases that covered their hearts and prevented the light of guidance to shine on them, *“No indeed; their hearts are covered by rust because of what they used to earn.”*

“Verily, that Day they will be deprived the privilege to see their Lord. Then they will be severely punished, and it will be said (to them), ‘This is what you used to deny.’” The sins covered their hearts and prevented them from connecting with their Lord. Therefore, it is logical that they will not be able to connect with God in the Hereafter. They will be deprived of the pleasure of looking at God’s face. Thus they will lose the greatest joy that anyone can experience; the joy will only be experienced by those whose souls became pure and transparent, there will be no barrier between them and their Lord. The unethical will suffer the deprivation of looking at God’s face which is itself a great punishment. They will be admitted to Hell, and will be reminded that they used to deny Hell during their life on earth.



Illumination

Honesty is a behavior that is generated by Faith. It motivates the person to observe the commands of Allah, so he/she will not defraud or cheat anyone.



Activity

Does a person who defrauds people accept to be defrauded by others?

.....

.....

.....

.....

Answer the following questions:

What bad trait did the verses mention?

.....

What motivates the person to have this trait?

.....

.....

.....

What would you say to someone who has this trait?

.....

.....

What are the Lessons Gained from this Sura?

- Having double standards is a horrible trait.
- Double standards lead to cheating and injustice.
- Everything is recorded. All our choices are being recorded and there will be consequences for them.
- The greatest punishment on the Day of Judgment is to be prevented from seeing the face of Allah.

Review

Write in your own words the meaning of the following verses.

The meaning	The verse
.....	وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾
.....	أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾ لِيَوْمٍ عَظِيمٍ ﴿٥﴾ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾
.....	كَلَّا إِنَّ كِتَابَ الْفَجَارِ لَفِي سِجِّينٍ ﴿٧﴾ وَمَا أَدْرَاكَ مَا سِجِّينٌ ﴿٨﴾ كِتَابٌ مَّرْقُومٌ ﴿٩﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾
.....	الَّذِينَ يَكْذِبُونَ يَوْمَ الدِّينِ ﴿١١﴾ وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾
.....	إِذَا نُنَادَىٰ عَلَيْهِ أَإِنْسَانًا قَالَ أَسْطِيرُ الْأَوَّلِينَ ﴿١٣﴾
.....	كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٤﴾
.....	كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ ﴿١٥﴾
.....	ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾ ثُمَّ يُقَالُ هَٰذَا الَّذِي كُنْتُمْ بِهِ تَكْذِبُونَ ﴿١٧﴾

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

Holding No Grudge Against People



"And those who came after them say, 'Our Lord, forgive us, and our brethren who came before us into the faith, and do not leave in our hearts hatred or rancor against those who have believed. Our Lord, You are indeed All-Pitying, Giver of Mercy.'" (59: 10)

قَالَ اللَّهُ تَعَالَى: ﴿رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا

تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾ [سورة الحشر: ١٠]

Learning Objectives

To recognize the importance of not holding a grudge against anyone.

To recall the virtue of not holding a grudge against anyone.

To recognize the bad traits that the Prophet (PBUH) warned us not to have.

Preparation

Anas (RA) narrated that while they were sitting with the Prophet (PBUH), the Prophet said, “Now, will come upon you a man that has been destined to Paradise.” Then a man from al-Ansar came upon them.

Memorize and Understand

The Prophet (PBUH) said, “Do not hold a grudge against one another, nor jealousy, nor enmity, and do not boycott each other; and become as fellow brothers and servants of Allah. It is unlawful for a Muslim to boycott his brother beyond three days.”

Memorize and Understand

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَبَاغَضُوا، وَلَا تَحَاسَدُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ».

The Prophet (PBUH) tells us in this hadith that Muslims should form a brotherhood. They should feel for each other and have empathy towards each other. This should create the united society that Islam endeavors to build.

The Prophet (PBUH) commands us to abandon three vices: holding a grudge against each other, being jealous of each other, and boycotting each other.

Holding a grudge against fellow Muslims creates an environment of enmity and destroys unity. The Prophet (PBUH) said, *“By Him in Whose hand is my soul, you will not enter Paradise until you believe, and you shall not believe until you love one another. May I tell you of something, if you do, you will love one another? Greet one another and spread peace amongst each other.”*

وقال ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا...». [رواه مسلم].

The Qur'an says, *“The believers are but a single brotherhood. So make peace and reconciliation between your two (contending) brothers; and be conscious of God, that you may receive mercy.”* (49: 10)

قال تعالى: ﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴾ [الحجرات: ١٠].

A believer should not envy his/her fellow Muslims. Envy is a bad trait. One should love for others what he/she loves for him/herself. The Prophet (PBUH) said,

“Faith is not complete unless you love for your brother what you love for yourself.”

نهى النبي ﷺ عن التحاسد؛ لِمَا لَهُ مِنْ آثَارٍ مَدْمَرَةٍ فِي الْمَجْتَمَعِ الْمُسْلِمِ. والحسدُ يُنافي خلقَ المؤمنِ الذي لا يكتملُ إيمانهُ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ؛ قَالَ ﷺ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ». متفقٌ عليه. وأمر الله تعالى بالتَّعَوُّذِ مِنْ شَرِّ الْحَاسِدِينَ.

The Prophet (PBUH) commands the Muslims not to boycott each other. Even when a dispute between two Muslims takes place they should not boycott each other for more than three days. They should not end things between them on bad terms.



Activity

Explain what you should do if you are faced with the following situations

Your brother and sister quarreled together and decided not to speak to one another. This lasted for more than three days

You saw one of your friends turn away his/her face when he/she saw another friend

One of your friends got a high mark on the exam and you heard another saying, "I am more deserving of this high mark than him."



Illumination

Envy is forbidden. However, if you like something that another person has and you want to have a similar thing while wishing that the person continues enjoying what he has, then this is allowed.

Lessons from the Hadith

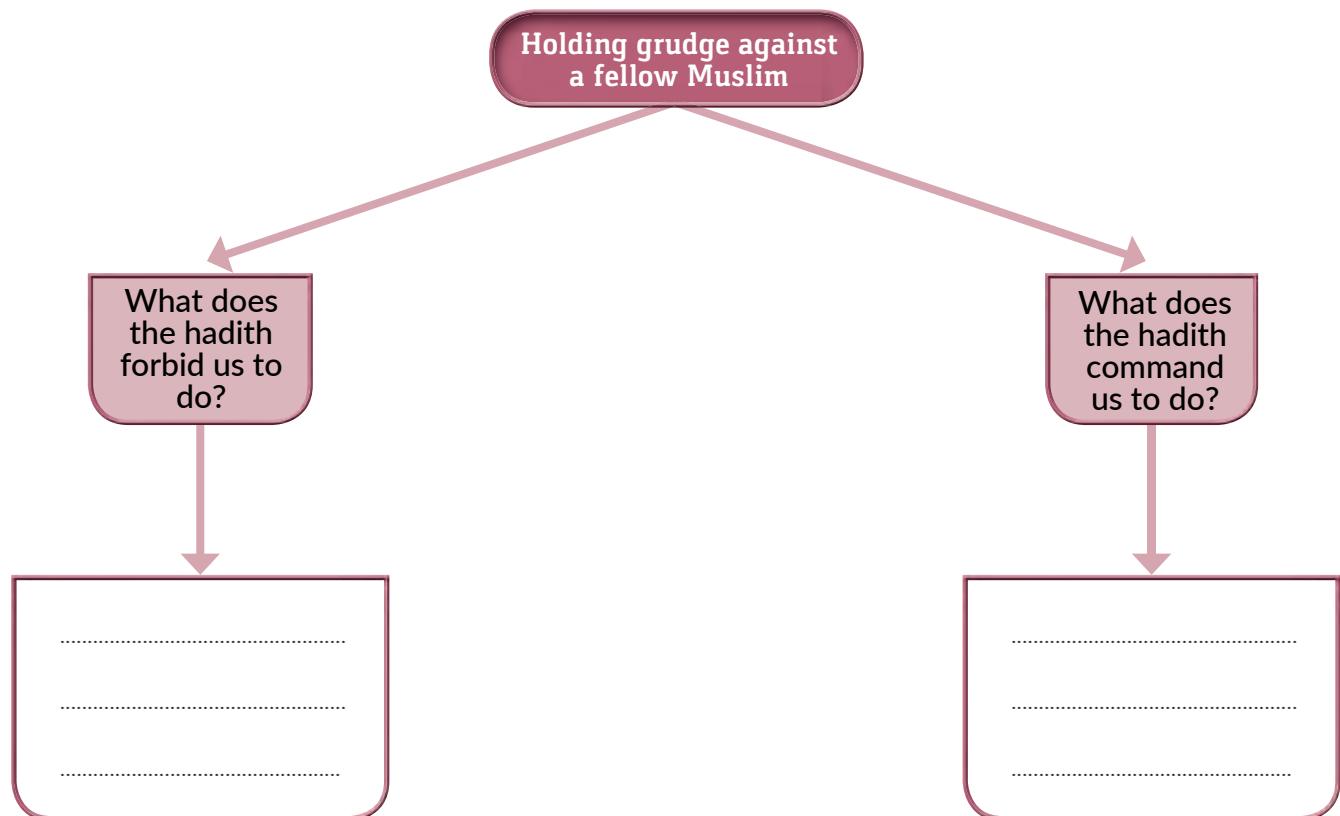
- Islam has three components: Faith, Rituals, and Manners.
- Envy is prohibited in Islam. A person who harbors feelings of envy against a fellow Muslim shows dissatisfaction with Allah's decrees. Envy may drive the person who envies to harm the person who is being envied. We should aspire to improve ourselves and be more like others who are successful and pious.
- Boycotting each other is forbidden.
- Muslims should promote the spirit of brotherhood among themselves.
- A Muslim owes his fellow Muslims certain rights.
- No one should boycott a fellow Muslim more than three days.



Activity

Mention some actions and behaviors that can help Muslims promote the spirit of brotherhood among themselves

Review



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 Scope of Tawheed (The belief in the Uniqueness of Names and Attributes of Allah)



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

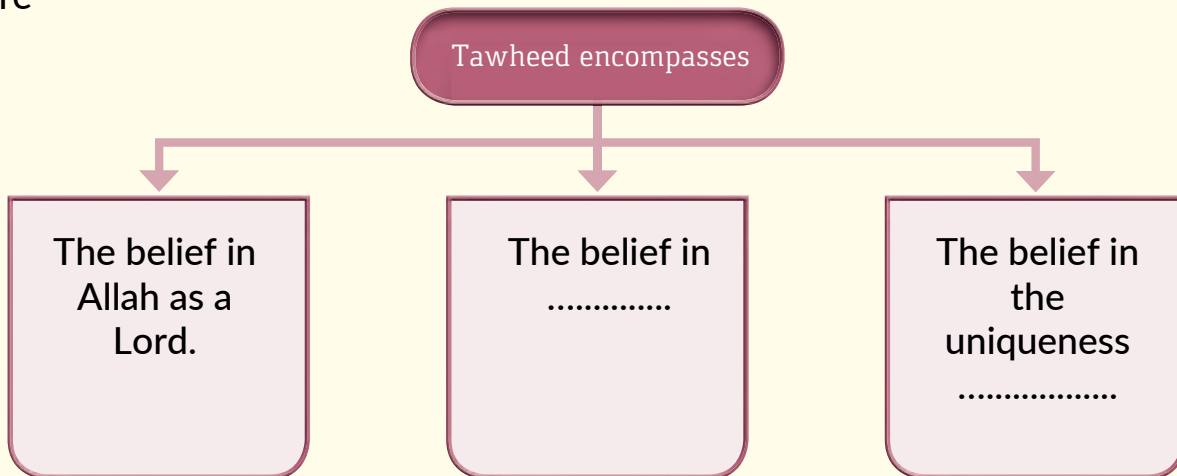
قَالَ اللَّهُ تَعَالَى: ﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾ [سورة الأعراف: ١٨٠]

Learning Objectives

- To explain the meaning of the belief in the uniqueness of the names and attributes of Allah.
- To explain the methodology of finding out the names and attributes of Allah.
- To recall some of the names and attributes of Allah.

Preparation

We studied before that Tawheed encompasses three components. These are



The Concept of the belief in the Uniqueness of the Names and Attributes of Allah

One should believe that Allah has the most beautiful names and the perfect attributes which are uniquely His and no one else enjoys such names and attributes. These names and attributes have been mentioned in Qur'anic verses and in the Prophet's (PBUH) hadiths. Allah said, *"The most beautiful names belong to Allah. So call on Him by them."* (7: 180)

Beautiful Names

- the lord of mercy الرحمن

this name encompasses all aspect of the attribute of mercy

- the provider الرزاق

he provides for his servants and he controls all aspects of provision

- the creator الخالق

Allah is the creator of everything

- the omniscient العليم

Allah knows everything

The Methodology of Finding out the Names and Attributes of Allah

The only way to recognize the names and attributes of Allah is through the Qur'an and the Hadith of the prophet (PBUH). One should not call Allah with a name that Allah did not assume for Himself.



Activity

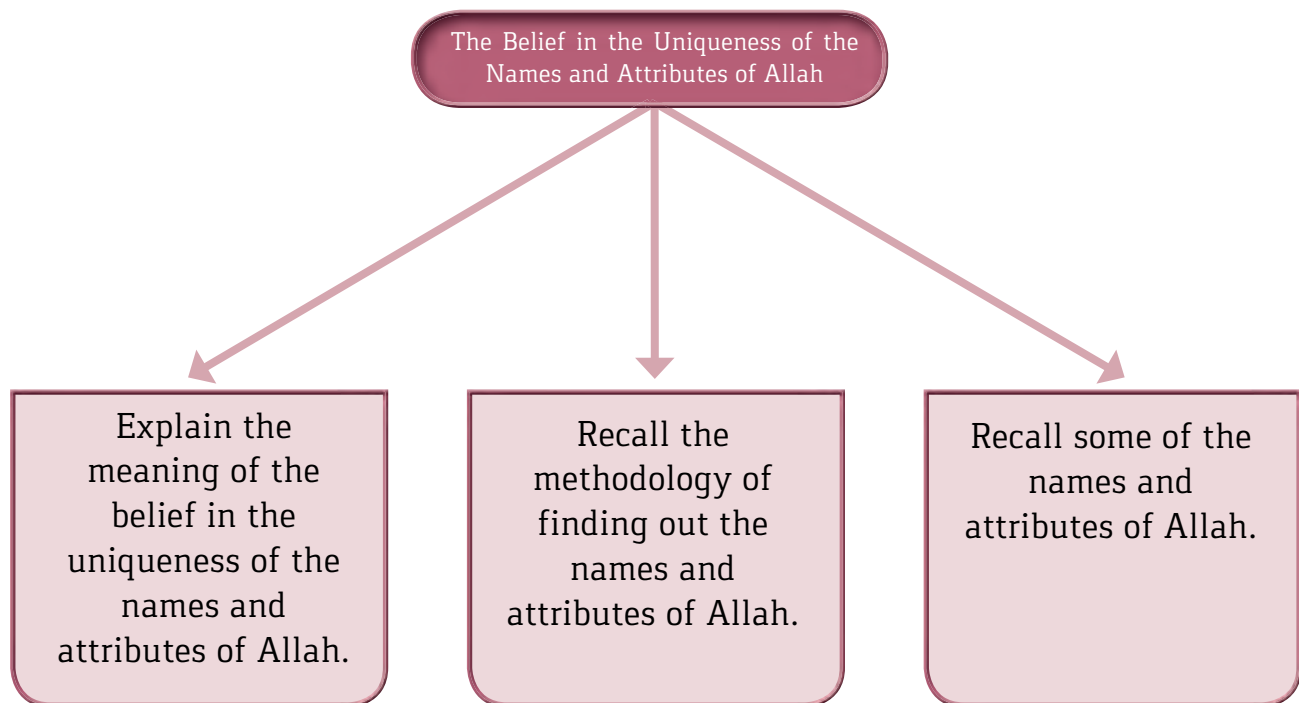
Mention some of the beautiful names of Allah, other than the ones mentioned in the lesson

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.....

.....

Review



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

Dry Ablution (Tayammum)



The Prophet (PBUH) said, "The earth has been made, for me, a means for purification and a place for prostration."

قَالَ رَسُولُ اللَّهِ ﷺ: «وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا»
[رواه البخاري]

Learning Objectives

➔ To recall the meaning of dry ablution.

➔ To recognize when one can use dry ablution.

➔ To recall the procedure for dry ablution.

➔ To recognize the conditions for dry ablution and the things that can violate its validity.

Preparation

Islam is a religion of ease. Allah says, *“Allah wants ease for you. He does not want to put you to hardship.”* (2: 185)

﴿يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾ [سورة البقرة: ١٨٥].

Concept

Dry Ablution (Tayammum)

Dry ablution is performed by striking the earth with one's palms, shaking off the excess dust, then using the palms to wipe the face and the hands; with the intention of purifying oneself.

The Fiqh Rule for Dry Ablution

Dry ablution replaces wet ablution (Wudu) or body washing when there is no water to perform Wudu or body washing, or when the person is unable to use water for Wudu or body washing.

How to Perform Dry Ablution

1 . The first step is to make the intention that one is performing dry ablution to purify oneself in order to be able to pray or do an action that requires Wudu.

2 . Using the palms, one should strike the earth one time.



3 . Shake off the excess dust, then wipe the face using the palms.



4 . Wipe the right hand using the left palm, then wipe the left hand using the right palm.



The Reason for Dry Ablution

Dry ablution is used in place of Wudu when one cannot find water necessary for Wudu. Also, dry ablution is used when a person is sick and using the water for Wudu may constitute difficulty or may cause harm.

Conditions for the Validity of Dry Ablution

1. One should make an intention to do dry ablution for the purpose of praying.
2. One can use dry instead of wet ablution when one cannot find water or when the use of water will cause physical harm to the person.
3. The dust should be clean and free of any filth.

Actions that Violate the Validity of the Dry Ablution

1. The same actions that render the Wudu invalid, invalidate the Dry Ablution.
2. If water becomes available or if the person becomes able to use water, then one has to make wet ablution (Wudu).



Activity

I perform Dry Ablution in front of my teacher.



Activity

Three friends went on a picnic in the desert. They wanted to pray Dhur. They could not find water to perform Wudu. One of them prayed without performing Wudu. The second, performed Dry Ablution, and the third, touched the sand with his palms then wiped his mouth, his nose, his head, and his feet using his palms. Discuss the validity of each of these actions.

Review

Dry Ablution

the concept of
Dry Ablution

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Fiqh rule

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conditions of validity

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.....
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how it is
performed

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.....
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what actions
invalidate it

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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 2

The Fiqh Rules Regarding Leading Prayers



The Prophet (PBUH) said, **"The Imam should be followed."**

قَالَ رَسُولُ اللَّهِ ﷺ:

«إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ»

[رواهُ أَبُو دَاوُدَ]

Learning Objectives

➔ To recognize the responsibility of being an Imam

➔ To recognize who can lead the prayer.

➔ To recognize who should lead the prayer.

➔ To recognize the actions that invalidate the prayer.

Preparation

Find out from the picture how many people are leading the prayer?

Prayer is a pillar of Islam. The prayer is best done in congregation. An Imam leads the prayer for the congregation. People pray behind the Imam and follow him in all his actions. The person who leads the prayer is called an Imam. The person who prays behind the Imam is called a follower of the Imam (Ma'moom).



The Virtue of Being an Imam

1. The Prophet (PBUH) called upon Allah to guide the imams. The Prophet (PBUH) said, "The imam is responsible and the mu'adhdhin is entrusted. O' Allah, guide the imams and forgive the mu'adhdhins."

قال رسول الله ﷺ: «الإمام ضامن، والمؤذن مؤتمن. اللهم أرشد الأئمة واغفر للمؤذنين» رواه أبو داود.

2. The Prophet (PBUH) used to lead the prayers himself and after him, the rightly guided caliphs used to lead as well.

Who can lead the prayer?

A person should fulfill the following criteria to be able to lead people in congregational prayers:

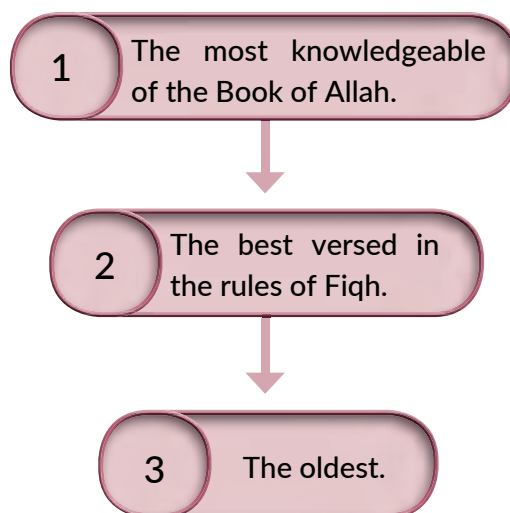
- 1) The Imam should be able to perform the rules of Fiqh for religious purification and the prayers correctly.
- 2) Physical purification.
- 3) Masculinity. A man can lead prayers in which are males and females praying; but a female can only lead a congregation of females.
- 4) Covering the private parts. The body part to be covered for males is the part of the body between the navel and the knees. Females should cover the whole body except the palms and the face.

Who is most deserving to lead the prayer?

The Prophet (PBUH) said, “The most deserving of leading a prayer is he who is most knowledgeable of the Book of Allah. If two are at the same level of knowledge of the Book of Allah, then the one who has more knowledge of the Sunnah is most deserving.”

قَالَ ﷺ: «يُؤْتَى الْقَوْمَ أَقْرَبُهُمْ لِكِتَابِ اللَّهِ، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنَّةِ». [رَوَاهُ مُسْلِمٌ]

Thus the criteria for the most deserving are



What are the actions that invalidate the prayer?

- 1) Leaving out an integral component of the prayer, e.g. bowing or prostrating (ruku' or sujud), while being able to perform it.
- 2) Neglecting to fulfil one of the conditions for the validity of the prayer, e.g. not covering the private parts or not facing towards the Qiblah.
- 3) Leaving out intentionally one of the duties of the prayers e.g. the first tashahudd.
- 4) Speaking during the prayer.
- 5) Laughing loudly during the prayer.
- 6) Violation of the condition of physical purification.
- 7) Unnecessary frequent movements.



Enrichment

Why do the unnecessary frequent movements invalidate the prayer?

An integral component of prayer is tranquility and showing reverence to Allah (Khushu'). Khushu' means focusing completely on one's prayer, thinking only of the connection to Allah, and imagining that you are in a meeting with Allah.

Unnecessary frequent movement violates the conditions for the tranquility and being in awe of Allah.



Activity

The teacher and the students should perform prayer in congregation.

Review

Discuss and explain

Virtues of being imam.

.....

Criteria to be fulfilled by the imam.

.....

The most deserving of being imam.

.....

Actions that invalidate the prayers.

.....

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

Establishment of the Muslim State in Medina



Allah says, "A place of worship which was founded upon God consciousness from the first day is more worthy for you to stand (to pray), there are men there who love to purify themselves. God loves those who purify themselves." (9: 108)

قَالَ اللَّهُ تَعَالَى: ﴿لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ﴾ [سورة التوبة: ١٠٨]

Learning Objectives

➤ To recall the beautiful reception organized by the people of Medina for the Prophet (PBUH).

➤ To recognize the general features of the society in Medina.

➤ To recall the steps which the Prophet (PBUH) took to establish the Muslim state in Medina.

Preparation

People from Medina came to perform pilgrimage in Mecca. The Prophet (PBUH) met them and explained Islam to them. He called them to Islam and they accepted Islam as their religion. They pledged allegiance to him. What was this pledge called?

The Beautiful Reception organized by the people of Medina for the Prophet (PBUH)

People of Medina were anxious to see the Prophet (PBUH). They were waiting impatiently for his arrival. When news came that he was on his way to Medina, people went to the borders of Medina to wait for him. Everyone wanted the prophet (PBUH) to be their guest. Abu Ayoub al-Ansari (RA) was the happy person that Allah chose to be the Prophet's (PBUH) host.

The General Features of the Society in Medina

The society of Medina consists of four groups. These were

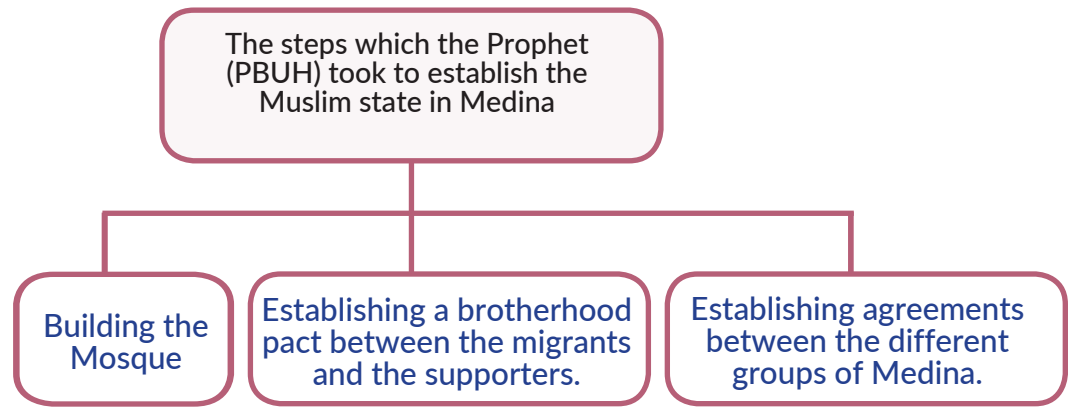
- 1) The first group was comprised of the people who migrated from Mecca to Medina. These are called al- Muhajeerun (the migrants).
- 2) The second group was comprised of the original inhabitants of Medina who adopted Islam and pledged allegiance to the Prophet (PBUH). These are called al-Ansar (the supporters).
- 3) The third group was comprised of the Jewish people living in Medina. There were three main Jewish tribes: Banu Qainuqa', Banu al-Nadir, and Banu Quraithah.
- 4) The fourth group was comprised of the original inhabitants of Medina who did not accept Islam. They were idol worshippers.

The Prophet (PBUH) established the Muslim state following the fundamental principles of God consciousness, equality, justice, and peaceful coexistence for all the inhabitants of Medina.



Illumination

The Mosque in Islam has many purposes. It is a place of worship and it is also a place for social, cultural, and educational activities.



Build the Mosque

The first thing that the Prophet (PBUH) did once he settled in Medina, was building the Mosque. The Mosque was built at a place that was chosen by Allah. The piece of land which was chosen as a site for the Mosque belonged to two orphan boys. The Prophet (PBUH) bought this piece of land from its original owners and all the Companions of the Prophet (RA) participated in building the Mosque. The Mosque served as a place of worship as well as the official seat of Government, the city hall, and a place for social gatherings.



The Brotherhood Pact Between the Migrants and the Supporters

The Prophet (PBUH) established the idea of this brotherhood pact between Muslims coming from Mecca and the original inhabitants of Medina who adopted Islam. This pact provided a relationship similar to a blood relationship for people. This was an act of caring towards the migrants who left all their belongings in Mecca. It was also a symbol of the unity of the Muslim society on the basis of faith.

Examples of the Gallantry Behavior of the Supporters

The supporters were keen on helping their migrant brothers. They offered to share with them their wealth and their belongings. However, the migrants did not abuse their generosity. The Prophet (PBUH) struck a brotherhood pact between Sa'd ibn al-Rabi' (from The Ansar) and 'Abd al-rahman ibn 'Awf (from the migrants). Sa'd (RA) offered to split his wealth with 'Abd al-Rahman (RA). 'Abd al-Rahman (RA) showed his gratitude for the offer, however, he refused to accept all of it and instead worked hard as a businessman until he made a great fortune.

Examples of the Selfless Behavior of the Supporters

The Prophet (PBUH) established an agreement that defined the relationships among all inhabitants of Medina. The agreement objective was to create a society, which is composed of different groups, that live in peace and harmony. This agreement united all factions of the society to defend against any harm that may threaten the city. All inhabitants of Medina accepted and signed this agreement.



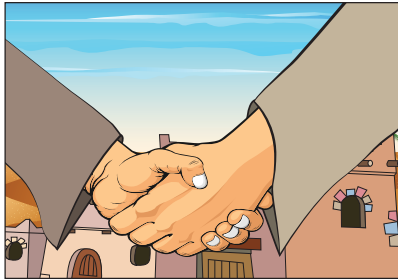
Activity

Use the picture to describe the actions that the Prophet (PBUH) undertook when he first came to Medina

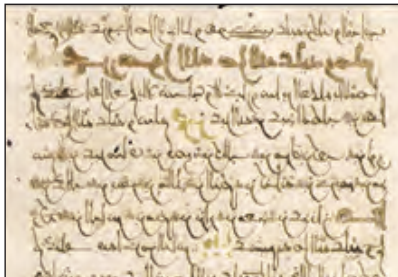
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Review

Outline the steps that the Prophet (PBUH) undertook to establish the Muslim state in Medina.

.....

.....

.....

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 Virtues and Etiquette of the Remembrance of Allah



The Qur'an says, "Those who believe, and whose hearts find satisfaction in the remembrance of God. Verily in the remembrance of Allah hearts are assured." (13: 28)

قَالَ اللَّهُ تَعَالَى: ﴿الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾ [سورة الرعد: ٢٨]

Learning Objectives

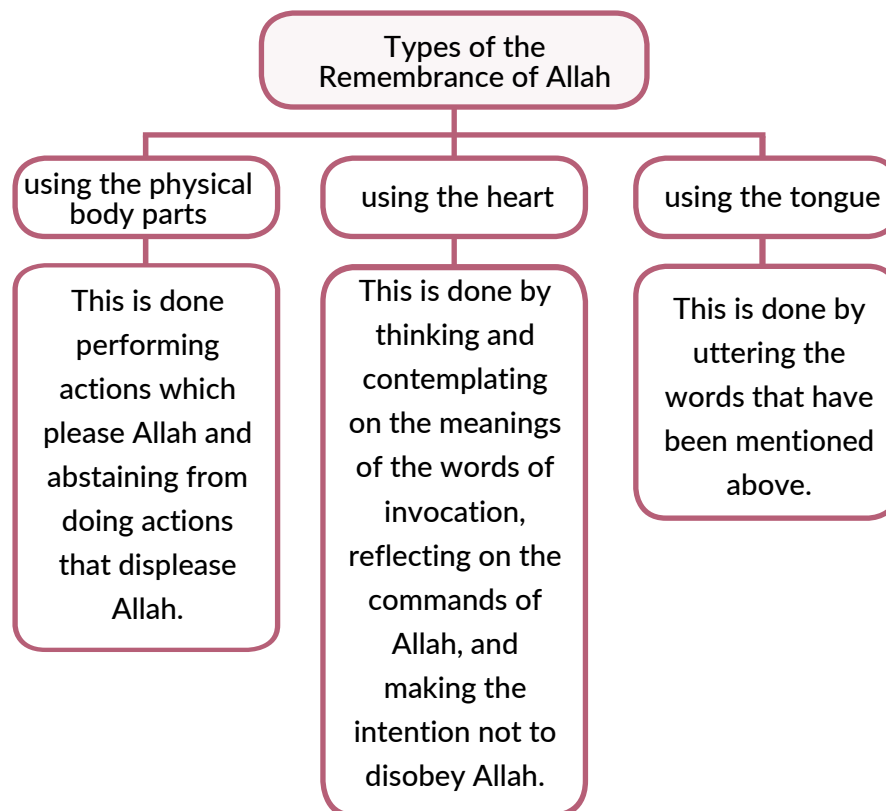
- To recognize the true nature of the remembrance of Allah.
- To recall the types of the remembrance of Allah.
- To recognize the virtue and etiquette of the remembrance of Allah.
- To explain the benefits of the remembrance of Allah.

Preparation

Fatima (RA), the daughter of the Prophet (PBUH), used to work hard at her house preparing food and bread from scratch. She asked the Prophet (PBUH) to give her a servant to help her with the house's chores. The Prophet (PBUH) told Fatima (RA), "Should I tell you something that will be better for you than having a servant? Make Tasbeeh thirty-three times, Tahmeed, thirty-three times, and Takbeer, forty-three times."

The True Nature of the Remembrance of Allah

The remembrance of Allah is to remind ourselves of Allah and our relationship with him by repeating certain words that have been mentioned in the Qur'an and the Sunnah. These include Subhan Allah, Al-Hamdullilah, Allah Akbar, and other words



The Virtues of the Remembrance of Allah

- 1) Allah promised those who remember Him with forgiveness, and a great reward.
- 2) Those who remember Allah will enjoy being in the company of Allah.
- 3) Those who remember Allah will be surrounded by the angels; Allah will bestow tranquility on them; and they will be engulfed with the mercy of Allah.
- 4) The remembrance of Allah brings peace and comfort to the hearts of those who remember Allah.



Activity

Give an example for a reward that Allah will bestow on His servants in this life and another which will be bestowed in the Hereafter.

Etiquette of the Remembrance of Allah

- 1) One should make the sincere and true intention that his/her deeds are for the sake of Allah only.
- 2) One should do the remembrance discretely. This is better so that it does not constitute an action of showing off.
- 3) One should remember Allah at all times and in all circumstances.
- 4) One should do the remembrance of Allah at the recommended times, e.g. after finishing the obligatory prayers, and late at night.
- 5) It is recommended that one should have Wudu before remembering Allah.



Activity

Why it is recommended that Muslims remember Allah often

Benefits for the Remembrance of Allah

- 1) It brings comfort and eliminates sadness.
- 2) It enhances the Muslim's ability to resist temptation.
- 3) It reminds the person to observe Allah's commands at all times.
- 4) It brings about the pleasure of Allah.

Review

What are its virtues?

What are its benefits?

Remembrance of Allah

What is its true nature?

What are its types?

What is its etiquette?

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

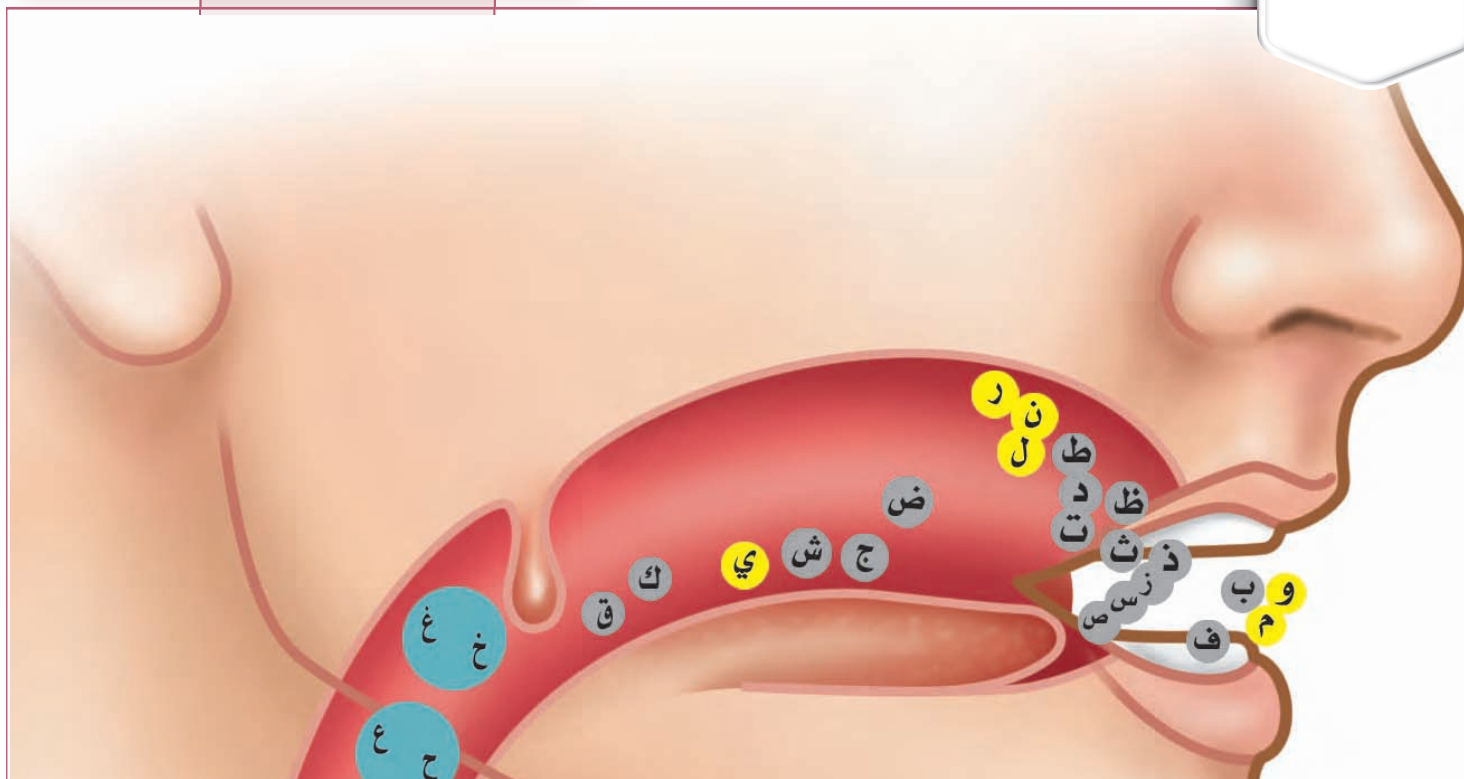
the dua:

I write an idea I benefited from

the idea:

Chapter 1

Rules for Tajweed: Rules for Qalqalah



God says, "And recite the Quran in slow, measured rhythmic tones with focus and contemplation." (73: 4)

[سورة المزمل: ٤]

﴿وَرَقِلِ الْقُرْآنَ تَرْتِيلاً﴾

قَالَ اللَّهُ عَزَّ وَجَلَّ:

Learning Objectives

To recognize the letters of Qalqalah.

To pronounce the letters of Qalqalah correctly during recitation.

Preparation

We have two groups of letters

The first group consists of ba, ta, jeem, qaf, and dal.

أَب - أَط - أَج - أَق - أَذ

The second group consists of the letters meem, nun, seen, dhal, and khaa

أَم - أُن - أَس - أذ - أَخ

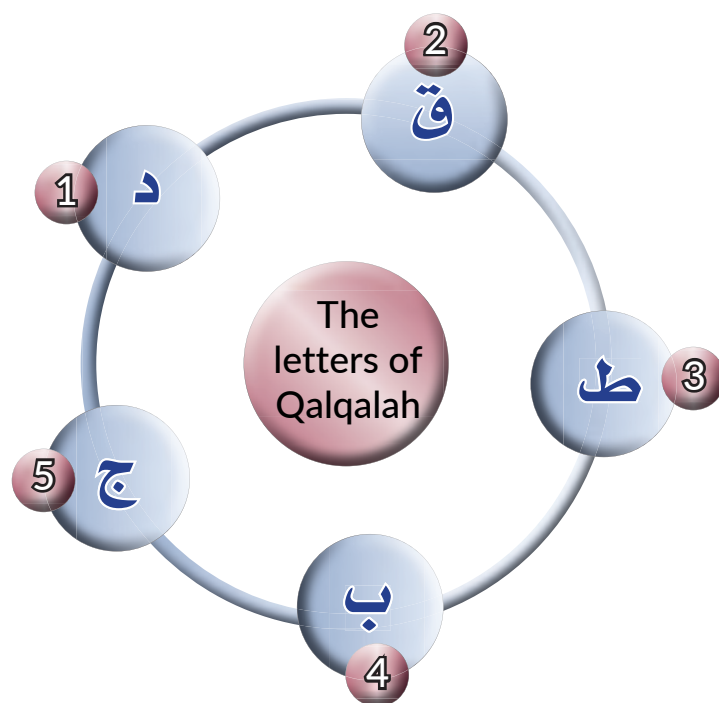
How do you pronounce each letter when that letter comes at the end of a verse

Concept

Qalqalah

Qalqalah is a strong vibration that accompanies the pronouncement of a letter with sukun.

The letters of Qalqalah are ba, ta, jeem, qaf, and dal.



They are joined in the expression (قُطِبْ جَدْ).

Types of Qalqalah

The big Qalqalah occurs when the letter comes at the end of the word when the reciter stops (fully or just to take a breath).

The small Qalqalah occurs when the letter comes in the middle of the word or the end of a word but the reciter continues to recite.



Activity

Determine the letter of Qalqalah and the type of Qalqalah in the following verses:

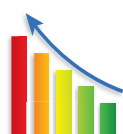
قَوْلُ اللَّهِ تَعَالَى: ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾ [سورة المسد: ١].

وقوله تعالى: ﴿فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ﴾ [سورة المسد: ٥].

وقوله تعالى: ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ [سورة الفلق: ١].

وقوله تعالى: ﴿أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ﴾ [سورة الفيل: ٢].

وقوله تعالى: ﴿وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ﴾ [سورة البروج: ٢٠].



Test the Recitation

I recite the previous verses to test my accurate pronunciation of Qalqalah.



Chapter 2

Recitation of Surat Ya-Seen Verses 20 to 44



The Qur'an says, "And We have determined phases for the moon, until it returns like an old date-stalk." (36: 39)

قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيرِ﴾ (٣٩)

[سورة يس: ٣٩]

Learning Objectives

To recite correctly Surat Ya-Seen verses 20 to 44.

To reflect on the cosmic signs of Allah.

To recall the stories of the righteous people who spent their lives calling people to the worship of Allah alone.

Preparation

The Qur'an says, "And when the Qur'an is recited, listen to it and pay attention so that you may receive mercy." (7: 204)

قال تعالى: ﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ﴾

[سورة الأعراف: ٢٠٤]

What does this verse tell us about the etiquette of listening to the Qur'an? What is the reward for following this etiquette?



أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

﴿وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَنْقَوْمُ
 أَتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾ أَتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ
 أَجْرًا وَهُمْ مُهْتَدُونَ ﴿٢١﴾ وَمَا لِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي
 وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾ أَأَتَّخِذُ مِنْ دُونِهِ ءَالِهَةً إِنْ يُرَدَّنِ
 الرَّحْمَنُ بِضُرٍّ لَا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا
 يُنْقِذُونِ ﴿٢٣﴾ إِنِّي إِذَا لَفِيَ ضَلَالٍ مُبِينٍ ﴿٢٤﴾ إِنِّي ءَامَنْتُ
 بِرَبِّكُمْ فَاسْمَعُونِ ﴿٢٥﴾ قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَلَيْتَ قَوْمِي
 يَعْلَمُونَ ﴿٢٦﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾﴾

20. Then a man came running, from the farthest part of the city, saying, "My people, follow the messengers."
21. Follow those who do not ask you for a reward, and who are rightly guided.
22. Why should I not worship the One who created me? It is to Him that you will be returned.
23. How could I take beside Him any other gods, whose intercession will not help me and who would not be able to save me if the Lord of Mercy wishes to harm me?
24. I would indeed, if I were to do so, be in clear error.
25. I have believed in your Lord, so hear me."
26. It was said, "Enter Paradise." He said, "If only my people knew;
27. How my Lord has forgiven me and made me of the honored ones?"

وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا
 كُنَّا مُنْزِلِينَ ﴿٢٨﴾ إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَمِدُونَ
 ﴿٢٩﴾ يَحْسِرَةُ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ
 يَسْتَهْزِءُونَ ﴿٣٠﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ
 أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾ وَإِن كُلُّ لَمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ
 ﴿٣٢﴾ وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا
 فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾ وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّن نَّخِيلٍ
 وَأَعْنَابٍ وَفَجْرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾ لِيَأْكُلُوا مِنْ ثَمَرِهِ
 وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾ سُبْحَنَ الَّذِي
 خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنَ أَنْفُسِهِمْ
 وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾ وَآيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ
 فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا
 ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾ وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ
 حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ
 تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ
 ﴿٤٠﴾ وَآيَةٌ لَهُمُ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفَلَكِ الْمَشْحُونِ ﴿٤١﴾
 وَخَلَقْنَا لَهُم مِّن مِّثْلِهِ مَا يَرْكَبُونَ ﴿٤٢﴾ وَإِن نَّشَأْ نُغْرِقْهُمْ فَلَا
 صَرِيخَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ ﴿٤٣﴾ إِلَّا رَحْمَةً مِنَّا وَمَتَعًا إِلَىٰ
 حِينٍ ﴿٤٤﴾

28. And We did not send down against his people, after him, any hosts from heaven, nor do We ever send down.
29. It was no more than a single mighty blast, and they were extinct.
30. How regretful for My Servants, whenever a messenger comes to them they ridicule him.
31. Did not they see how many generations We destroyed before them? None of whom will ever come back to them.
32. But each one of them all will be brought before Us.
33. A sign for them is the dead earth, We revive it, and produce grain from it, of which you eat.
34. And We placed therein gardens of the date-palm and grapes, and We have caused springs of water to gush forth therein.
35. That they may eat of the fruits thereof, which their hands did not make. Will they not, then, give thanks?
36. Glory be to Him who created in pairs all things that the earth produces, as well as their own (human) kind and (other) things of which they have no knowledge.
37. And a sign for them is the night; We strip the daylight from it, so they are left in darkness;
38. And the sun runs its course to its stopping point. That is the decree of the Eminent, the Omniscient.
39. And We have determined phases for the moon, until it returns like an old date-stalk.
40. It is not permitted for the sun to catch up with the moon, nor can the night outstrip the day. They float each in an orbit.
41. And a sign for them is that We carried them in the loaded Ark.
42. And We have created for them the like of it, what they will ride on.
43. And if We will, We drown them, and there is no help for them, neither can they be saved;
44. Except as a mercy from Us and a provision for a time.



Activity

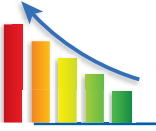
Write down the topics that each group of verses deals with

Verses	Topics
20 to 27
28 to 32
33 to 44



Illumination

It pains the person who devotes himself to calling people to Allah when people do not listen to his call.



Test the Recitation

﴿وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي﴾

﴿لَا تُغْنِ عَنِّي شَفَاعَتُهُمْ﴾

﴿أَنَّهُمْ إِلَهِمْ لَا يَرْجِعُونَ﴾

﴿وَإِنْ كُلُّ لَمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ﴾

﴿وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ﴾

﴿وَأَيَّةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ﴾

﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا﴾

﴿وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ﴾

﴿وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيحَ لَهُمْ وَلَا هُمْ يُنْقَدُونَ﴾

Chapter 3

Memorization of Surat 'Abasa (He Frowned)



God said, "Then let humankind look at his food." (80: 24)

[سورة عَبَسَ: ٢٤]

﴿فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ﴾ ﴿٢٤﴾

قَالَ اللَّهُ وَبَلَكَ:

Learning Objectives

➔ To memorize of Surat 'Abasa.

➔ To recognize the ethical code of Islam.

Preparation

This Sura narrates the story of 'Abd Allah ibn Maktoom (RA) when he went to talk to the Prophet (PBUH). 'Abd Allah ibn Maktoom (RA) was a blind person. He wanted to talk to the Prophet (PBUH). When he came to talk to the Prophet (PBUH), the Prophet (PBUH) was busy talking to one of the Chiefs of Quraish. The Prophet (PBUH) frowned when he saw 'Abd Allah ibn Maktoom (RA) because he wanted to talk to the Chief. However, the Prophet spoke to 'Abd Allah and answered his questions. The Prophet (PBUH) wanted to speak to people who hadn't accepted Islam yet which was a more difficult task than speaking to Muslims like 'Abd Allah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَبَسَ وَتَوَلَّى ۖ (١) أَنْ جَاءَهُ الْأَعْمَى ۚ (٢) وَمَا يُغْنِيكَ (٣) يَرْكِي ۚ (٤) أَوْ يَذْكُرُ فَنُفَعُهُ ۚ (٥) الذِّكْرَى ۚ (٦) أَمَّا مَنْ أَسْتَغْنَى ۚ (٧) فَانْتَ لَهُ تَصَدَّى ۚ (٨) وَمَا عَلَيْكَ أَلَّا يَرْكِي ۚ (٩) وَأَمَّا مَنْ جَاءَكَ (١٠) يَسْعَى ۚ (١١) وَهُوَ يَخْشَى ۚ (١٢) فَانْتَ عَنْهُ نُلْهِى ۚ (١٣) كَلَّا إِنَّهَا نَذِكِرُهُ ۚ (١٤) فَمَنْ شَاءَ ذَكَرْهُ ۚ (١٥) فِي صُحُفٍ مُكَرَّمَةٍ ۚ (١٦) مَرْفُوعَةٍ مُطَهَّرَةٍ ۚ (١٧) بِأَيْدِي سَفَرَةٍ ۚ (١٨) كِرَامٍ بَرَرَةٍ ۚ (١٩) قُلِ الْإِنْسَانُ مَا أَكْفَرُهُ ۚ (٢٠) مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۚ (٢١) مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ ۚ (٢٢) ثُمَّ السَّبِيلَ يَسْرُهُ ۚ (٢٣) ثُمَّ أَمَانَهُ ۚ (٢٤) فَأَقْبَرَهُ ۚ (٢٥) ثُمَّ إِذَا شَاءَ أَنْشَرَهُ ۚ (٢٦) كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ۚ (٢٧) فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ۚ (٢٨) أَنَا صَبَبْنَا الْمَاءَ صَبًّا ۚ (٢٩) ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ۚ (٣٠) فَأَنْبَتْنَا فِيهَا حَبًّا ۚ (٣١) وَعَنْبًا وَقَضْبًا ۚ (٣٢) وَزَيْتُونًا وَنَخْلًا ۚ (٣٣) وَحَدَائِقَ غُلْبًا ۚ (٣٤) وَفَيْكَةً وَأَبَّا ۚ (٣٥) مَنَّاعًا لَكُمْ ۚ (٣٦) وَلَا نَعْمَكُمْ ۚ (٣٧) فَإِذَا جَاءَتِ الصَّاحَةُ ۚ (٣٨) يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۚ (٣٩) وَأُمِّهِ وَأَبِيهِ ۚ (٤٠) وَصَجِيهِ ۚ (٤١) وَبَنِيهِ ۚ (٤٢) لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَذٍ شَأْنٌ يُغْنِيهِ ۚ (٤٣) وَجُوهٌ يَوْمِذٍ مُسْفَرَةٌ ۚ (٤٤) ضَاحِكَةٌ مُسْتَبْشِرَةٌ ۚ (٤٥) وَوُجُوهٌ يَوْمِذٍ عَلَيْهَا غَبَرَةٌ ۚ (٤٦) تَرْهَقُهَا قَتَرَةٌ ۚ (٤٧) أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ ۚ (٤٨)

- 1) He frowned and turned away,
- 2) When the blind man came to him.
- 3) But how do you know? Perhaps he might be purified;
- 4) Or he might receive admonition, and the reminder might benefit him?
- 5) But for him who was indifferent,
- 6) You gave him your attention;
- 7) Though it is no blame to you if he does not purify himself.
- 8) And as to him who comes to you striving hard,
- 9) And he fears,
- 10) From him you were distracted.
- 11) By no means, indeed, it is an admonition.
- 12) Therefore, let whoso wills remember it.
- 13) (It is recorded) on honored sheets,
- 14) Exalted, purified, (written)
- 15) By the hands of scribes,
- 16) Noble and righteous.
- 17) Woe to man, how ungrateful is he?
- 18) From what thing did He create him?
- 19) From a sperm-drop, He created him, and then fashioned him in due proportions;
- 20) Then He made the path easy for him;
- 21) Then He put him to death, and buried him.
- 22) Then, when it is His will, He will raise him up (again).
- 23) By no means has he fulfilled what God has commanded him.
- 24) Then let humankind look at his food;
- 25) How We pour water down in abundance,
- 26) And We split the soil open,
- 27) And produce therein grain,
- 28) And grapes and green fodder,
- 29) And olives and palm-trees,
- 30) And thick gardens,
- 31) And fruits and fodder,
- 32) Provision for you and your cattle.
- 33) But when the Deafening Blast comes;
- 34) On the day man will flee from his brother,
- 35) And from his mother and his father,
- 36) And from his wife and his children.
- 37) Each one of them, that Day, will have enough concern (of his own) to make him indifferent to the others.
- 38) Some faces that Day will be beaming,
- 39) Laughing, rejoicing.
- 40) And other faces that Day will be dust-stained,
- 41) Blackness will cover them.
- 42) Those are the disbelievers, the wicked.



Activity

I learnt the following lessons from this Sura:

.....

.....

.....



Illumination

The status of each person is measured according to his/her piety and God consciousness.

I review my memorization

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

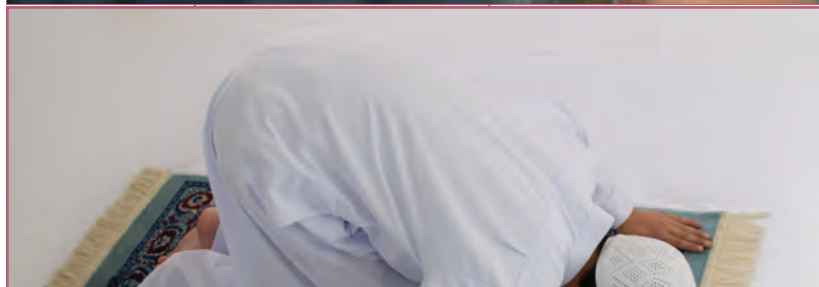
عَبَسَ ① أَنْ ② الْأَعْمَى ③ وَمَا ④ لَعَلَّهُ يَرْجِعُ ⑤ أَوْ يَذْكُرُ ⑥
 فَتَنَعَهُ ⑦ أَمَّا مَنْ أَسْتَفْتَى ⑧ فَأَنْتَ لَهُ ⑨ وَمَا عَلَيْكَ إِلَّا يَرْجِعُ ⑩ وَأَمَّا
 مَنْ جَاءَكَ ⑪ وَهُوَ ⑫ فَأَنْتَ عَنْهُ ⑬ كَلَّا ⑭ نَذِكْرُهُ
 ⑮ فَمَنْ شَاءَ ⑯ فِي ⑰ مُكْرَمَةٍ ⑱ مُطَهَّرَةٍ ⑲ بِأَيْدِي ⑳
 ⑪ كِرَامٍ ⑫ الْإِنْسَانُ مَا أَكْفَرَهُ ⑬ مِنْ أَيِّ شَيْءٍ ⑭ مِنْ نُطْفَةٍ
 خَلَقَهُ ⑮ ثُمَّ السَّبِيلَ ⑯ ثُمَّ ⑰ فَأَقْبَرَهُ ⑱ ثُمَّ إِذَا شَاءَ ⑲
 ⑳ كَلَّا لَمَّا ㉑ مَا أَمَرَهُ ㉒ فَلْيَنْظُرِ الْإِنْسَانُ إِلَى ㉓ أَنَا ㉔ الْمَاءِ صَبًّا
 ㉕ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ㉖ فِيهَا جَبًّا ㉗ وَقَضَبًا ㉘ وَزَيْتُونًا ㉙
 ㉚ وَحَدَائِقَ ㉛ وَفَلَكَهَ ㉜ مَتَاعًا لَكُمْ ㉝ فَإِذَا جَاءَتْ
 ㉞ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ ㉟ وَأَبِيهِ ㊱ وَبَنِيهِ ㊲
 لِكُلِّ أُمْرٍ مِّنْهُمْ يَوْمَئِذٍ ㊳ يُغْنِيهِ ㊴ وَجْهُهُ يَوْمَئِذٍ ㊵ ضَاحِكَةٌ ㊶
 وَوَجْهُهُ يَوْمَئِذٍ عَلَيْهَا ㊷ قَرَّةٌ ㊸ أُولَئِكَ هُمُ ㊹ الْفَجْرَةُ ㊺

Chapter 4

Interpretation of Surat al-Mutaffifeen (The Defrauders)

Verses 18-28

Interpretation



The Qur'an Says, "This is what the competitors should compete for." (83: 26)

قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ﴾ [سورة المطففين: ٢٦]

Learning Objectives

- To recognize the bliss which Allah prepared for the believers in the Hereafter.
- To recognize that we should compete in doing good deeds.

Preparation

'Umar ibn Al-Khattab (RA) narrated, "One day, the Prophet (PBUH) commanded us to give out a charity. I had some money, so I said to myself, 'Today, I will beat Abu Bakr in doing a good deed.' I took half the money I had and went to the Prophet (PBUH) and gave him the money. The Prophet (PBUH) asked me, *'Did you leave money for your family.'* I said, 'Yes, this is half the money I have.' Abu Bakr (RA) came and gave the Prophet (PBUH) all the money he owned. The Prophet (PBUH), *'What did you leave for your family?'* Abu Bakr (RA) said, 'I left for them the love of Allah and His Messenger.' I said, "I will never, compete with you again."

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

﴿كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلَيَيْنَ ﴿١٨﴾ وَمَا أَدْرَاكَ مَا عَلَيُونَ ﴿١٩﴾ كِتَابٌ مَرْقُومٌ ﴿٢٠﴾ يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾ عَلَى الْأَرَآئِكِ يَنْظُرُونَ ﴿٢٣﴾ تَعْرِفُ فِي وُجُوهِِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿٢٥﴾ خِتَمُهُ مِسْكَ ﴿٢٦﴾ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿٢٧﴾ وَمِزَاجُهُ مِنْ تَسْنِيمٍ ﴿٢٨﴾ عَيْنَا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٩﴾﴾

[سورة المطففين: ١٨-٢٨]

18. Surely the record of the righteous shall be in the 'Iliyin.
19. And do you know what 'Illiyun is?
20. A written record.
21. Those who are drawn near (to God) shall witness it.
22. Truly the righteous will be in Bliss;
23. On couches, gazing.
24. You will recognize on their faces the radiance of bliss.
25. They will be given to drink a pure drink, sealed,
26. Whose seal is musk - this is what the competitors should compete for.
27. And mixed with water of Tasnim,
28. A fountain from which those drawn near (to God) drink.

The General Meaning of the Sura

The earlier verses of this Sura talk about the unethical and their punishment in the Hereafter. The situation of the wicked is then juxtaposed against the situation of the righteous, "Surely the record of the righteous shall be in the 'Iliyin. And do you know what 'Illiyun is? a written record, those who are drawn near (to God) shall witness it. Truly the righteous will be in bliss; on couches, gazing. You will recognize on their faces the radiance of bliss. They will be given to drink pure wine, sealed, whose seal is musk - this is what the competitors should compete for; and mixed with water of Tasnim, a fountain from which those drawn near (to God) drink." The verses start with the Arabic word, "Kalla" which indicates severe reproach and a command to the unethical to desist. Then the verse emphasizes firmly that the written record of the righteous is in 'Iliyin. This word has the connotation of highness and elevation, which indicates that the word Sijjin has the connotation of lowliness and abasement. The effect is also magnified by the use of a rhetorical question, "do you know what 'Illiyun is?" The righteous will be honored by the fact that the angels will witness their record. The righteous situation is then described. They will be in bliss sitting comfortably on couches. They look wherever they wish. Their eyes will not be down cast nor will they suffer any hardship that will prevent them from enjoying their surroundings. Their faces will be radiant and they will be drinking a pure drink. Their drink will be mixed with a fluid coming from a fountain from which only those who are drawn near to God drink. This is something worthy of competing for. Compare that with the fact that the wicked were competing for trivial pleasures of the fleeting world.

It is amazing that competition in matters of the Hereafter elevates the souls of all competitors while competition in matters of the worldly life debases the souls of all competitors. Competing for matters of the Hereafter purifies the earth and makes a better place for living while competing for the pleasures of worldly life turns the earth into a swamp in which everyone is fighting with each other.



Activity

Mention two lessons that you learned from the verses other than those mentioned in the class

.....

.....

.....



Illumination

Ibn 'Abbas (RA) was asked about the meaning of, *"mixed with water of Tasnim."* He said, *"This is what the verse, 'No soul knows what is kept hidden for them of joy, as a reward for what they used to do.' (32: 17) refers to.*



Activity

Write down the meaning of the verses

Verses	Meanings
﴿كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلَيَيْنَ ﴿١٨﴾ وَمَا أَدْرَاكَ مَا عِلْيُونِ ﴿١٩﴾﴾
﴿كِتَابٌ مَّرْقُومٌ ﴿٢٠﴾ يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾﴾
﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾ عَلَى الْأَرَآئِكِ يَنْظُرُونَ ﴿٢٣﴾﴾
﴿تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾﴾
﴿يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿٢٥﴾﴾
﴿خَتَمُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَفِسُونَ ﴿٢٦﴾﴾
﴿وَمَزَاجُهُ مِنْ تَسْنِيمٍ ﴿٢٧﴾﴾
﴿عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾﴾

Chapter 5

Interpretation of Surat al-Mutaffifeen (The Defrauders)

Verses 29-36

Interpretation



وَلَنَجْزِيَنَّهُ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾

[الحل: ٩٦]

The Qur'an says, "What you have will run out, but what God has will last forever. And We will certainly reward those who patiently persevere according to the best of their deeds." (16: 96)

قَالَ اللَّهُ تَعَالَى:

﴿فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾﴾

[سورة المطففين: ٣٤]

Learning Objectives

To recognize the bad consequences for the criminals and disbelievers.

To recognize the good reward awaiting the believers.

Preparation

The previous verses of Surat al-Mutaffifeen describe the punishment that awaits the transgressors and the reward that awaits the believers in the Hereafter. The final verses of the Sura, which are the topic of this lesson, review the behavior of the transgressors during their lifetime and explain why they deserve the punishment in the Hereafter.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

﴿ إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣١﴾ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾ وَمَا أَرْسَلْنَا عَلَيْهِمْ حَفِظِينَ ﴿٣٣﴾ فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾ عَلَى الْأَرَآئِكِ يَنْظُرُونَ ﴿٣٥﴾ هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾ ﴾ [سورة المطففين: ٢٩-٣٦]

29. Surely the guilty used to laugh at those who believed.
30. And whenever they passed by them, they used to wink at each other mocking them;
31. And when they returned to their own people, they would return jesting;
32. And whenever they saw them, they would say, "These people have gone astray."
33. But they were not sent as keepers over them.
34. But on this Day the believers will laugh at the disbelievers;
35. On high couches, gazing.
36. Have the disbelievers been paid back for what they did?

General Meaning

The images that the Quran portrays of the ridicule that the believers suffered at the hands of the criminals are taken directly from scenes that used to occur in Mecca. But one can see these images repeatedly at different times, and different places. The nature of the unethical is the same at all times and in all places.

The criminals used to laugh at the believers who may have been poor, weak, or unable to defend themselves. Part of this ridicule was expressed by winking at each other. Having enjoyed ridiculing the believers, they would then go back to their families happy and content. They even had the audacity to call the believers, "those who have gone astray." The Quran dismisses this by simply stating that they were not sent as keepers over the believers. On the Day of Judgment, the situation will change. On one hand, the unethical will be deprived of the pleasure of looking at their Lord; while the believers will be enjoying this bliss, they will be free to look around as they wish, and they will drink a sealed pure drink. On this day, it will be the turn for the believers to laugh at the disbelievers and they will be asked by Allah, "Did the disbelievers get what they deserve?" The answer will be 'yes'.



Illumination

Making Tasbeeh and remembrance of Allah are the best tools that Muslims can use to overcome the mockery and ridicule that they may face in their lives from the disbelievers. Allah told His Messenger (PBUH), *"We do indeed know how your heart is distressed at what they say. Therefore, celebrate the praise of your Lord, and be of those who prostrate. And serve your Lord until certainty comes to your heart."* (15: 97-99)

قَالَ

تَعَالَى: ﴿وَلَقَدْ نَعْلَمُ أَنَّكَ
يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ
﴿١٧﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ
مِنَ السَّاجِدِينَ ﴿١٨﴾ وَاعْبُدْ رَبَّكَ
حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿١٩﴾﴾

[سورة الحجر: ٩٧-٩٩].

Lessons that we learn from these Verses

- 1) Mockery of others is the trait of the unethical who don't believe in Allah.
- 2) Muslims show perseverance in the face of ridicule and mockery and do not act the same.
- 3) Muslims know that everything is being recorded by Allah and that there will be consequences for everything on the day of judgement.
- 4) Allah will serve justice to everyone in the hereafter.

Review

Write down in your words the meaning of the following verses:

The verse	The meaning
﴿إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ﴾ (٢٩)
﴿وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ﴾ (٣٠)
﴿وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ﴾ (٣١)
﴿وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ﴾ (٣٢)
﴿وَمَا أَرْسَلْنَا عَلَيْهِمْ حَفِظِينَ﴾ (٣٣)
﴿فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ﴾ (٣٤)

Chapter 1

Being Productive



The Qur'an says, "And do not speak of that which you have no knowledge of. You will be asked about everything heard, seen, and comprehended by the mind and heart (on the Day of Reckoning)." (17: 36)

قَالَ اللَّهُ تَبٰرَكَ: ﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ
وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا﴾ (٣٦)

[سورة الإسراء: ٣٦]

Learning Objectives

To recognize the importance of being productive.

To recognize the importance of not wasting time.

To recognize the virtue of staying away from meddling in what does not concern oneself.

Preparation

Nora was waiting for her father; her friend Hind asked her, “Where are you going? With whom are you going? Why are you wearing this dress? Where did you buy it from?”

What are the appropriate answers to these questions?

Memorize and Understand

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ».

[رواه الترمذي وابن ماجه]^(١)

Memorize and Understand

The Prophet (PBUH) said, “It is a sign of the person’s religious excellence not to meddle in what does not concern him.”

The General Meaning of the Hadith

The hadith indicates that one should not meddle in what does not concern him/her. Abstaining from meddling in the affairs of others is a sign that the person observes the tenets of Islam well. Meddling in the affairs of others is a waste of time; it irritates people; and it does not result in a benefit to the meddler. On the contrary, the person loses the respect and the love of others.



Activity

Express in your own words the message that each picture conveys



The Criterion for Knowing the Affairs Which Do Not Concern Us.

The criterion which one should use to differentiate between what should concern us and what should not concern us is the rules of Islamic law. One should not use his/her own desire or opinion to decide. This is why the Prophet (PBUH) made it a sign of the religious excellence of the person.

Lessons Gained from the Hadith

- 1) Muslims should discipline themselves to follow the manners mandated by Islam.
- 2) Muslims do not meddle in what does not concern them.
- 3) Muslims should concern themselves with serious matters and abstain from engaging in trivial matters.
- 4) Islamic law provides the criterion for knowing what concerns us and what does not.



Illumination

If a person meddles in what does not concern him/her, he/she will likely hear something unpleasant.



Activity

Determine which questions one can ask which one should not ask.

- 1) Should you ask someone about the price of his suit? (.....)
- 2) Should you ask your teacher about your classmate's mark on the exam? (.....)
- 3) Should you ask your teacher about the homework assignment? (.....)
- 4) Should you ask the Mosque's Imam about the rules for Dry Ablution? (.....)

Review

Can you repeat what the Prophet (PBUH) commanded us regarding meddling in the affairs of other people?

.....

.....

How can one differentiate between what should concern him/her and what should not?

.....

.....

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 Tasks Assigned to Angels



The Prophet (PBUH) said, ""Whenever a group of people gathered in one of the Houses of Allah to recite and study the Book of Allah, tranquility will descend on them, mercy will cover them, the angels will surround them, and Allah will mention them to those who are in His presence."

قَالَ رَسُولُ اللَّهِ ﷺ : «وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ،
يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَذَكَّرُونََهُ بَيْنَهُمْ، إِلَّا نَزَلَتْ
عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَحَفَّتْهُمُ
الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ».

[رواه مسلم]

Learning Objectives

- To recall the nature of the angels.
- To recall the attributes of the angels.
- To recognize the tasks assigned to the angels.
- To explain the rationale behind employing the angels to record the deeds of people.

Preparation

Mention the names of three angels.

.....

.....

.....

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. Believing in the angels is one of the articles of faith.

What are the Characteristics of the Angels?

- 1) They worship Allah.
- 2) They engage in the remembrance of Allah continuously.
- 3) They do whatever Allah commands them to do.



Activity

Make a comparison between the nature of the human beings and the nature of the angels.

nature of the human beings	nature of the angels.

The Tasks Assigned to the Angels

- 1) The angels love those who regularly pray at the Mosque. The angels record the steps they take on their way to the Mosque. Every step is counted toward a reward.
- 2) They attend meetings in which the Qur'an is being recited, taught, or studied. They ask Allah to forgive those who participate in these meetings.
- 3) They report those who seek Allah's forgiveness and who repent often to Allah.
- 4) They attend the funeral prayers of Muslims and they ask Allah to forgive the deceased.
- 5) They greet the believers when they enter Paradise and they congratulate them for Allah's reward.
- 6) The angels record all the deeds, actions, and sayings of people. Every human being will get his/her record on the Day of Judgment.

The Rationale Behind Employing the Angels to Record the Deeds of People

When people believe that the angels record everything they do or say, then

- 1) They will try their best to do good deeds. If they make mistakes, they will repent and seek Allah's forgiveness.
- 2) They will be ashamed to commit any sin.
- 3) They will try to do excellent deeds.

In addition, there will be a record for the human being to see on the Day of Judgment.



Activity

Read the following verses and write down the tasks of the angels.

“Indeed, there are guardians over you; noble recorders. They know all that you do.” (82: 10-12)

قَالَ اللَّهُ تَعَالَى: ﴿وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ۝ كِرَامًا كَاتِبِينَ ۝ يَعْلَمُونَ مَا تَفْعَلُونَ ۝﴾

[سورة الانفطار: ١٠-١٢].

“Say, “The angel of death, put in charge of you, will take your souls.” (32: 11)

قَالَ اللَّهُ تَعَالَى: ﴿قُلْ يَتُوفَّكُم مَّلَكُ الْمَوْتِ الَّذِي ذُكِّرَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ۝﴾

[سورة السجدة: ١١].

“They will cry, ‘Malik, let your Lord make an end of us.’ He will say, ‘Here you must remain.’” (43: 77)

قَالَ اللَّهُ تَعَالَى: ﴿وَالْمَلِكُ عَلَىٰ أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ ۝﴾

[سورة الحاقة: ١٧].

“And the angels will be on its sides, and eight will, that Day, bear the Throne of your Lord above them.” (69: 17)

قَالَ اللَّهُ تَعَالَى: ﴿وَنَادُوا بِمَلِكٍ لِّيَقْضِ عَلَيْهِمَا رَبُّكَ قَالَ إِنَّكُمْ مَنكُوثٌ ۝﴾

[سورة الزخرف: ٧٧].



Enrichment

In the battle of Badr, Allah commanded the angels to help the believers in their fight against the disbelievers.

The Quran says, *"Allah had helped you at Badr when you were a contemptible little force. Be conscious of Allah in order that you may show your gratitude. Remember when you said to the believers, 'Is it not enough for you that God should support you with three thousand angels sent down?' Well, if you persevere and remain conscious of Allah, even if the enemy should attack you suddenly, your Lord would help you with five thousand swooping angels. Allah made it a message of hope for you, and an assurance to your hearts. That is all it is, for victory comes only from Allah, the Eminent, the Wise."* (3: 123-126)

﴿ وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾
إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمَدِّدَ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ
الْمَلَائِكَةِ مُنَزَّلِينَ ﴿١٢٤﴾ بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ
هَذَا يُمَدِّدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا
جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِنُظْمِينَ قُلُوبَكُمْ بِهِ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِندِ
اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾ ﴾ [سورة آل عمران: ١٢٣-١٢٦].

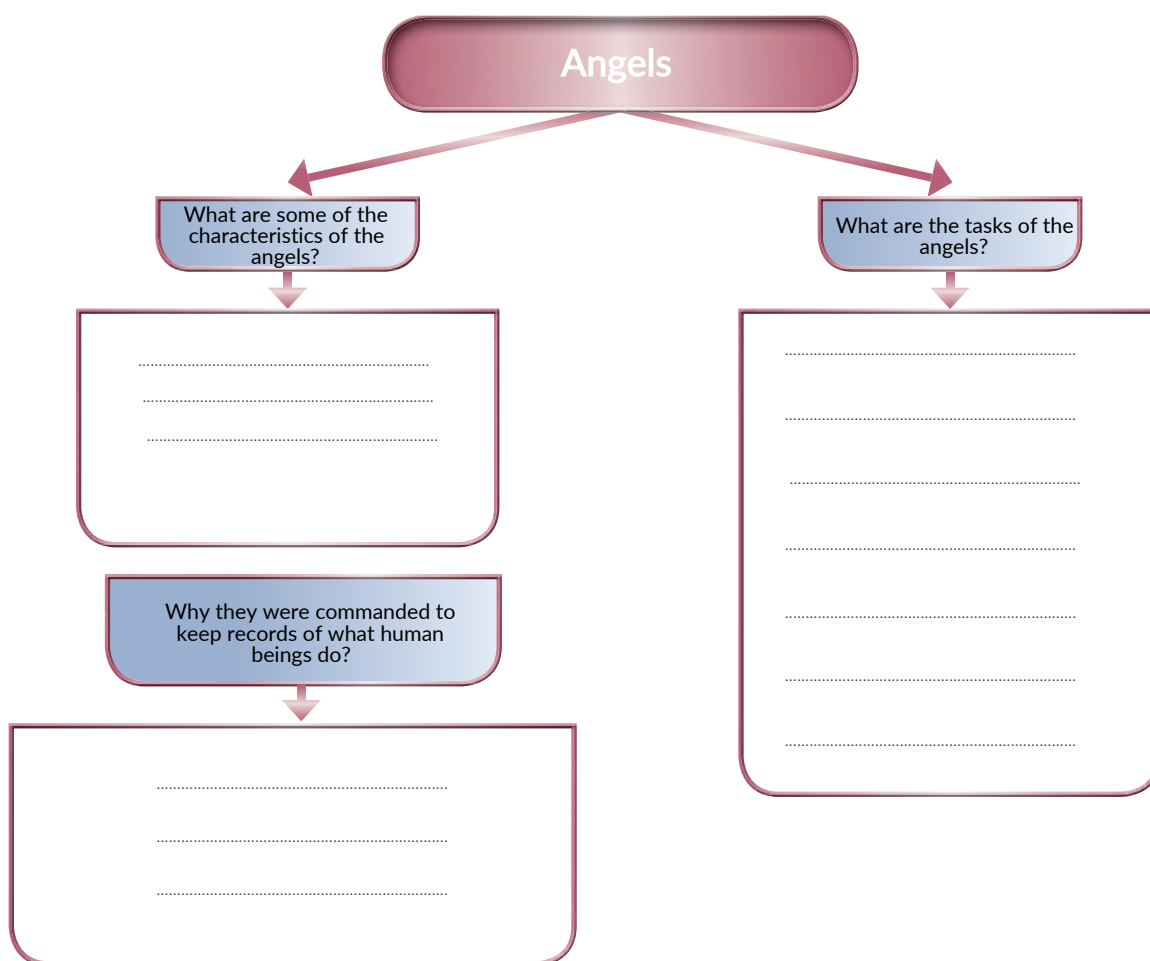


Reflection

'Aysha (RA) said, "The Prophet (PBUH) said, 'The angels were created from light, jinn were created from a smokeless flame of fire, and Adam was created from that which you have been told (meaning from the soil of the earth).'

.....

Review



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 Rules for Friday Prayer (Jum'a)



"Believers, when the call is proclaimed to prayer on Friday, hasten earnestly to the remembrance of God, and leave off business. That is best for you if you but knew." (62: 9)

قَالَ اللَّهُ تَبٰرَكَ: ﴿يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِذَا نُودِيَ لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ فَاسْعَوْا اِلٰى ذِكْرِ

اللّٰهِ وَذَرُوْا الْبَيْعَ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿١﴾ [سورة الجمعة - ٩]

Learning Objectives

➤ To explain the virtues of Friday.

➤ To explain the Fiqh ruling regarding Friday (Jum'a) prayer.

➤ To explain why Friday prayer was made obligatory.

➤ To explain the way to perform Friday prayer.

➤ To explain the actions, which we are recommended to do on Fridays.

Preparation

Muhammad asked Khaled, "What do you do on Fridays, in the morning?"
Can you predict what Khaled's answer was?



The Virtue of Fridays

قال ﷺ: «خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ؛ فِيهِ خُلِقَ آدَمُ، وَفِيهِ أُدْخِلَ الْجَنَّةَ». [رواه مسلم]

وقال ﷺ: «الصلوات الخمس والجمعة إلى الجمعة ورمضان إلى رمضان مكفرات لما بينهن إذا اجتنب الكبائر». [رواه مسلم]

Friday is the best day of the week. The Prophet (PBUH) said, "The best day on which the sun has arisen is Friday. On that day, Adam was created, he was admitted to Paradise, and he was made to leave it."

The Prophet (PBUH) said, "The five daily (prescribed) prayers, and Friday(prayer) to the next Friday (prayer), and the fasting of Ramadan provide expiation of the sins which would be committed between them, as long as capital sins are avoided."

Using these two hadiths, write down the virtues of Friday

.....

.....

Fiqh Rule Regarding Friday Prayer

Friday prayer is an obligatory duty that should be performed by every Muslim. The Prophet (PBUH) warned us against neglecting Friday prayer.

The Rationale for Making Friday Prayer Obligatory Duty

- 1) There is a great reward for praying on Friday.
- 2) The Khutba usually provides a useful lesson.
- 3) Friday prayer is an act of obedience which brings us nearer to Allah.
- 4) Friday is a big celebration that attests to the unity of the Muslim community.
- 5) Friday Khutbah is a leadership system that allows the Muslim community to organize and have direction. This helps the Muslim community improve its status and achieve its goals.

Who has to pray Friday (Jum'a) Prayer?

Friday prayer is an obligatory duty for anyone who satisfies the following conditions:

- 1) The person must be a Muslim.
- 2) The person must have reached the age of puberty; boys under the age of puberty are exempt from performing Friday prayer.
- 3) The person must have a sound mind.
- 4) Friday prayer is an obligatory duty for males. It is optional for females.
- 5) Travelers are exempt from performing Friday prayer.

Conditions for Establishing Friday Prayer

- 1) It has to be done on time.
- 2) It has to be attended by a group of Muslims.
- 3) It has to be preceded by Khutba.

Actions Which We Are Recommended to do on Fridays

1. Recitation of Surat al-Kahf.



2. Sending our greetings to the Prophet (PBUH), saying
اللهم صلى وسلم على سيدنا محمد



3. Showering and cutting the nails.



4. Wearing perfume.



5. Wearing clean clothes.



6. Going early to the Mosque.



Illumination

One should listen attentively to the Khutba. One should not speak with others or become distracted.

The Time for Friday Prayer

Friday prayer time coincides with Zuhr prayer's time.

The Rituals of Friday Prayer

Friday prayer itself consist of two rak'as. However, the prayer must be preceded by a Khutba.



Activity

Design a poster describing the virtues of Friday prayer



Activity

Prepare a khutba and read it to the students in the class

What are the virtues of Fridays?

.....

.....

What is the Fiqh ruling regarding Friday prayer.

.....

.....

.....

How can one perform Friday prayer?

.....

.....

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 Story of Prophet David (PBUH)



"And we subdued the hills and the birds to hymn (His) praise along with David. We did that indeed"
(21: 79)

قَالَ اللَّهُ عَجَلًا:

﴿وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ﴾

[سورة الأنبياء-٧٩]

Learning Objectives

To recall the story of Prophet David (PBUH) becoming the king of the Children of Israel.

To recognize the unique characteristics which Allah bestowed on him.

To recognize the name of the book that was revealed to him.

To recall the extent of the kingdom of David (PBUH).

Preparation

The name of Prophet David (PBUH) was mentioned in the Qur'an in various Suras. These are

Surat al-Baqarah : 1

Surat al-An'am: 1

Surat al-Naml: 1

Surat al-Nisaa : 1

Surat al-Israa: 1

Surat Sabaa: 1

Surat al-Maeeda: 1

Surat al-Anbiyaa: 1

Surat Sad: 1

What is the total number of times that Prophet David (PBUH) was mentioned in the Qur'an?

David (PBUH) Becoming a King

Prophet Joshua (PBUH) came after the death of Prophets Moses and Aaron (PBUT). Joshua (PBUH) led his people into the Holy Land. After sometime, Allah sent Saul (Taloot) as a king over the Children of Israel. Saul organized a strong army and went to fight Goliath (Jaloot).

Goliath challenged Saul to send someone from his army to duel with him. David (PBUH) volunteered to duel with Goliath. David (PBUH) was a strong and intelligent young man. Goliath looked at him contemptuously. He did not want to honor this young man with a fight. He advised him to back off, saying, "I don't want to kill you." However, David (PBUH) insisted and said "but I want to kill you!" Goliath got angry and started the duel. David (PBUH) killed Goliath, and his army was defeated. David (PBUH) became well known among his people and later in his life chose him to be their king.

The Unique Characteristics which Allah Bestowed on David (PBUH)

- 1) David (Dawood) was a true khaleefah on earth in the name of Allah.
- 2) He fulfilled many roles and served Allah in every capacity he could.
- 3) David (PBUH) became a king at a young age.
- 4) David (PBUH) became a Prophet of Allah at the age of forty. Allah revealed to David (PBUH) a Sacred Book (Al-Zaboor – the Psalms)
- 5) Allah gave David (PBUH) the ability to work with iron and metals in different ways and manufacture shields for soldiers and other tools.
- 6) Allah gave David (PBUH) the power to be able to stand up in prayer every night and fast every other day.
- 7) David was a just judge.
- 8) David had a beautiful voice and recited the psalms in an artistic manner.
- 9) David (PBUH) was a caring husband, kind father, and humble friend.



Illumination

The Prophet (PBUH) said, "Allah loves most the way David used to fast. David (PBUH) used to fast, every other day."



Activity

Fill in the spaces with appropriate words

1. Allah sent Prophet David (PBUH) as a prophet to →
2. Allah revealed to Prophet David (PBUH) a book called →
3. Allah enabled Prophet David (PBUH) to work with →

The Kingdom of David (PBUH)

When David (PBUH) became a king he was able to conquer more land and his empire became large. He ruled his people with fairness and followed the rules of the Torah and the Zaboor. The map shows the extent of his empire.





Activity

Mention three men who became prophets and kings.

.....

.....

.....



Activity

Choose the statement which best describes the verse from the following:

The hills used to praise Allah with Prophet David (PBUH).

Prophet David (PBUH) used to make shields.

Prophet David (PBUH) used to fast every other day.

Allah enabled Prophet David (PBUH) the power to work with iron and metal.

قَالَ تَعَالَى: ﴿وَعَلَّمْنَاهُ صَنْعَةَ لَبُؤْسٍ لَّكُمْ﴾ [سورة الأنبياء: ٨٠]

قَالَ تَعَالَى: ﴿إِنَّا سَخَرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ﴾ [سورة ص: ١٨]

قَالَ تَعَالَى: ﴿وَالنَّارُ لَهُ الْوَدِدِ ۝ ١٠﴾ [سورة سبأ: ١٠]

قَالَ تَعَالَى: ﴿وَاذْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ۝ ١٧﴾ [سورة ص: ١٧]

Review

Prophet David (PBUH)

1. What unique characteristics did Allah bestow on him?

.....

2. What made the Children of Israel recognize his talents?

.....

3. What was the name of the book that was revealed to him?

.....

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

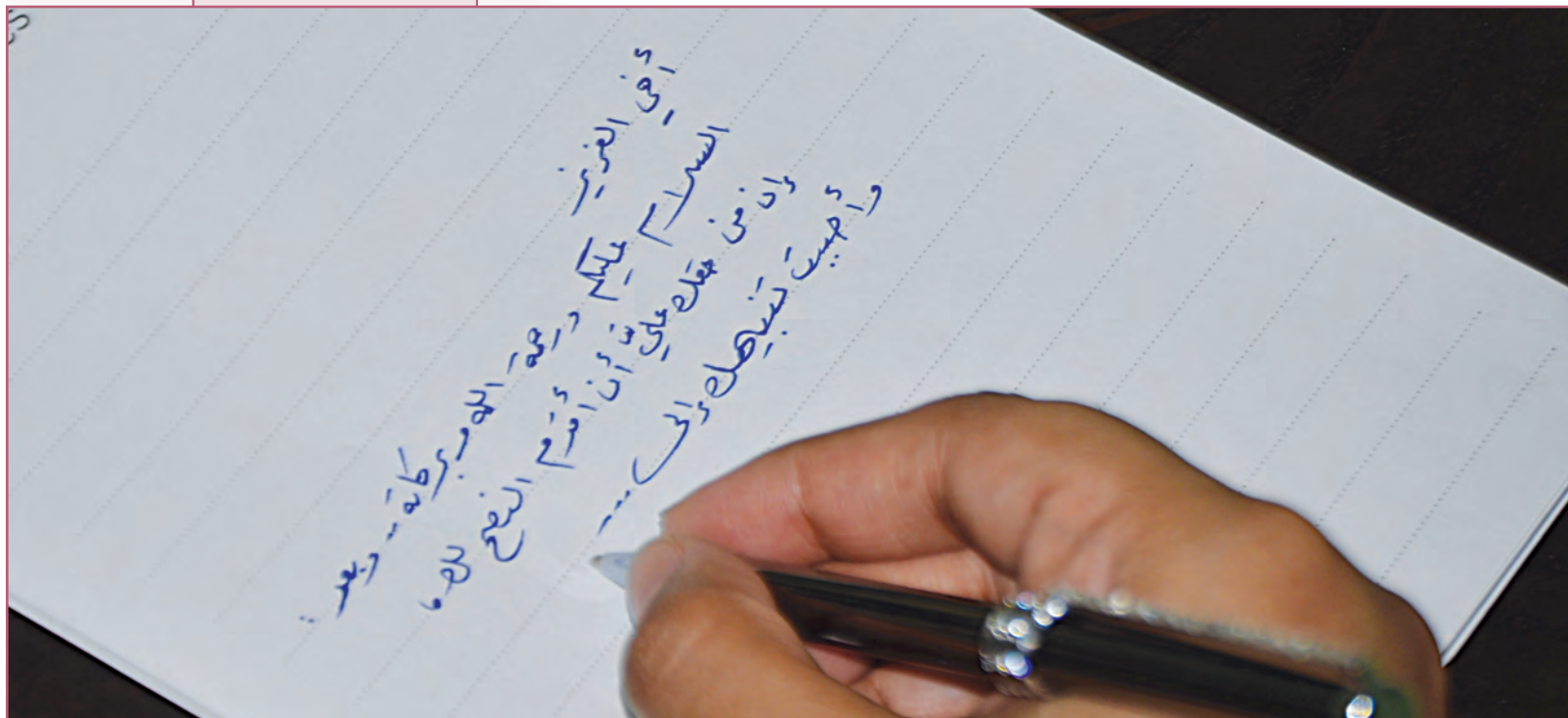
the idea:

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Chapter 1

Advice



The Prophet (PBUH) said, "Religion is giving and accepting advice." We asked, "With whom?" He said, "Accepting it from Allah, His Book, His Messenger, and accepting it and giving to the leaders and all Muslims."

قَالَ رَسُولُ اللَّهِ ﷺ:

«الدِّينُ النَّصِيحَةُ».

[رواه مسلم]

Learning Objectives

- To explain the concept of advice.
- To recognize the scope of advice.
- To recall the etiquette of giving and accepting advice.
- To recognize the benefits of advice on society.

Preparation

You were walking with your friend in Victoria park. Your friend drank his juice then he threw the empty juice can on the ground. A person passing by, said to your friend, "You don't seem to appreciate the etiquette of enjoying public spaces. You should be punished for your action."

- 1) What do you think of what the person said to your friend?
- 2) What do you expect your friend's response will be?
- 3) Was there a better way to give this message to your friend?



The Meaning of the Concept of Advice

Advice is a statement which aims at enjoining what is right and forbidding what is bad.

This is a great concept. The Messenger of Allah, the scholars, and all great people undertook this duty. A society which is lacking in this area will be overwhelmed with evil and is doomed.

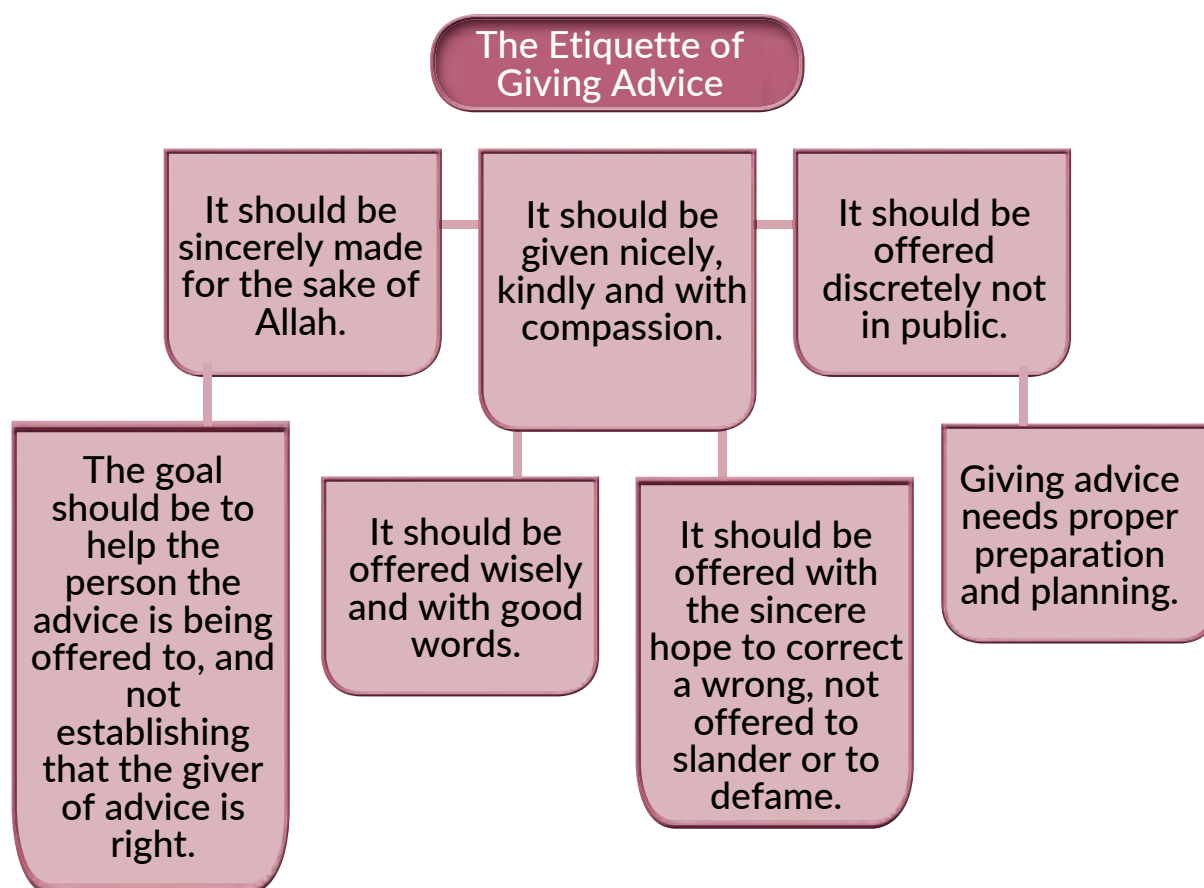
The Types of Advice

- 1) One should be sincere to Allah. This involves being obedient to Allah, abstaining from deeds which displease Him, and showing gratitude for His blessings.
- 2) One should be sincere to the Book of Allah. This involves the belief in the Book; reciting, learning, and reciting its verses; using it as a model to follow in our lives; and teaching it.
- 3) One should be sincere to the messenger of Allah (PBUH). This involves following his Sunnah; loving and respecting him; using him as a role model in our life.
- 4) One should be sincere to the Leaders of Muslims. This involves following them when they command good deeds and holding them accountable when they go astray.
- 5) One should be sincere to all Muslims. This involves guiding them to what is beneficial and good and accepting advice from them when they offer it.

The Meaning of the Concept of Advice

The Companions of the Prophet (PBUH) pledged to him that they would give advice whenever it is required. Ibn 'Abd Allah (RA) said, "My pledge to the Prophet (PBUH) included that I establish prayer, I pay Zakat, and I would give sincere advice to all Muslims."

'Ataa ibn Abi Rabah went into the court of the Umayyad Caliph, Hesham ibn 'Abd al-Malek. The Caliph asked him, "What is the purpose of your visit?" He said, "Caliph, you should know that you should be conscious of Allah, you have been created alone, you will die alone, you will be resurrected alone, and you will be held accountable alone. No one of the people in your court will be of any benefit to you." 'Ataa then left. At the door outsider the court, a man came to him with a pouch full of money. He told him that this is the gift of the Caliph to him. 'Ataa said, "I do not seek a reward from you, my reward is with the Lord of the worlds."



The Benefits of Giving Advice on the Society

Giving advice to each other is an application of the Sunnah of the Prophet (PBUH).

It allows the person to benefit from the experience of others.

It reminds people to behave nicely.

It strengthens the ties between people.

It increases the level of trust and love between people.



Illumination

Imam al-Shafi'i said, "Give me your advice in private, and do not offer it to me in public. Advice in public is a type of defamation that I do not accept."



Activity

Write a message to a friend who stopped praying. Make it brief, three lines.

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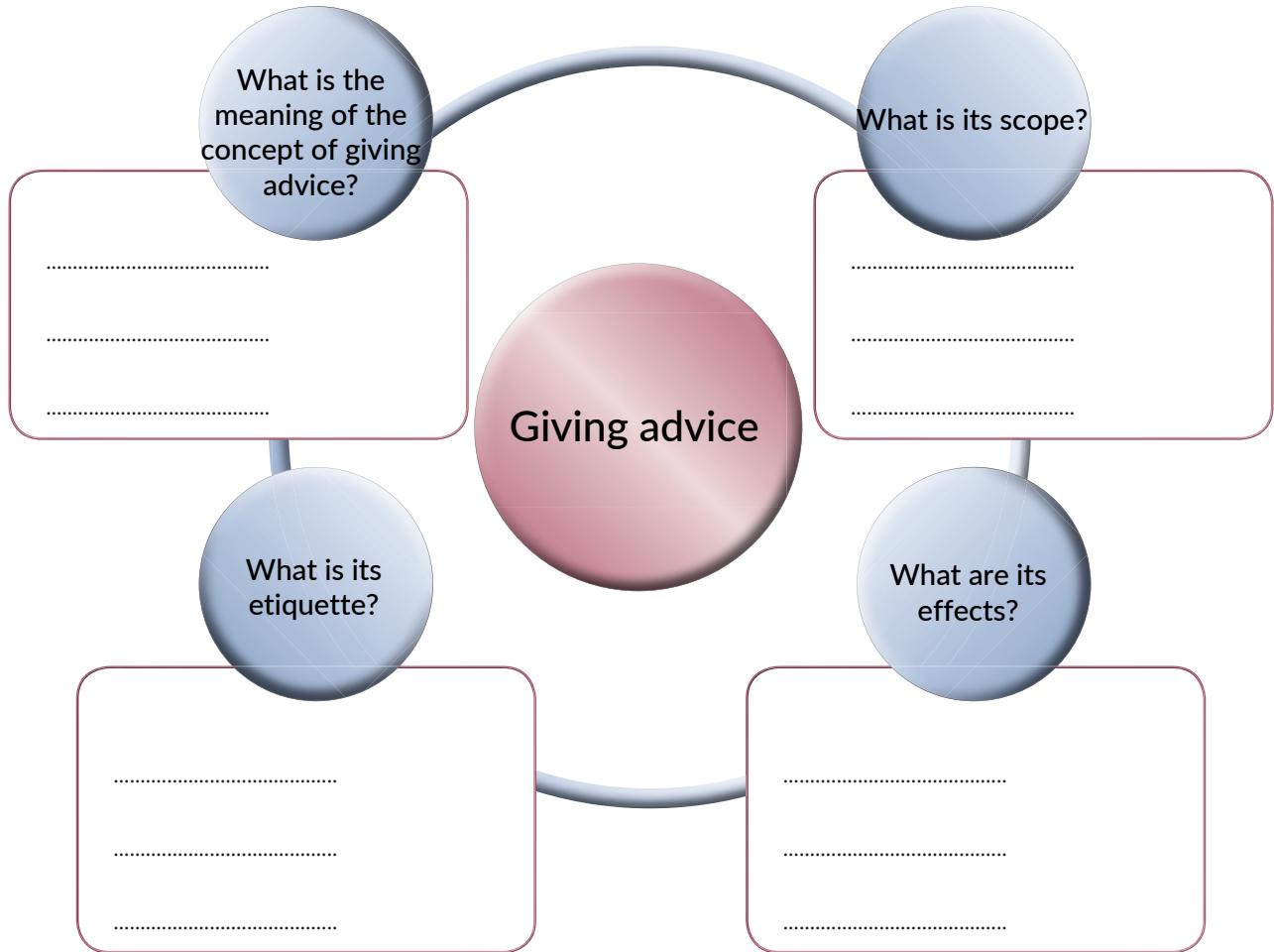
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Review



I Reflect

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

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Chapter 2

Maintaining The Bond of Kinship



The Prophet Said, "He who believes in Allah and the Last Day, let him maintain the bond of kinship."

قال رسول الله ﷺ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَصِلْ رَحِمَهُ».

[متفق عليه]

Learning Objectives

To explain who are my kinsfolk.

To explain various ranks of kinsfolk.

To recognize how to maintain the bond of kinship.

To recognize the benefits of maintaining the bond of kinship.

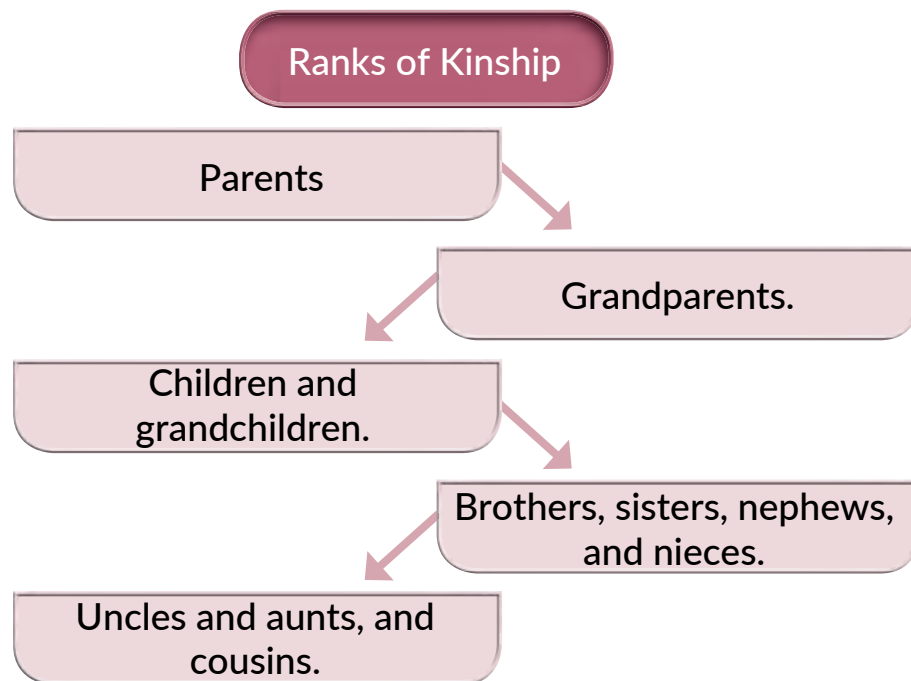
To recall the punishment for people who sever the bond of kinship.

Preparation

Who is the last person in your extended family whom you visited?
How do you maintain contact with members of your extended family?

Who are My Kinsfolk?

My kinsfolk are the members of my extended family; those who are related to my father or my mother. They include parents, grandparents, grandchildren, brothers and sisters, cousins, uncles, and aunts.



Who are My Kinsfolk?

Ways of maintaining the bond of kinship involve meeting them nicely, helping them with their chores, supporting them financially if they are in need, and sharing in their happy and sad moments.



Reflection

Comment on the picture.



Illumination

Maintaining the bond of kinship involves being good to them in all aspects of life. This includes visiting them, caring about their situation, and helping them financially in case they are in need. Allah promised to bless those who maintain the bond of kinship.

Prophetic Examples of Maintaining the Bond of Kinship

1. The Prophet (PBUH) used to show great respect to his elder kinsfolk.
2. The Prophet (PBUH) used to treat the youngsters of his kinsfolk nicely and kindly.
3. The Prophet (PBUH) used to share in the sad moments of his kinsfolk.

The Benefits of Maintaining the Bond of Kinship

Allah promised to bless the provision and the life of those who maintain the bond of kinship

The Prophet (PBUH) said, *“He who desires Allah to bless his provisions and prolong his life, should maintain the bond of kinship.”*

«مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ» [مُتَّفَقٌ عَلَيْهِ].



Activity

Mention some of modern tools to maintain contact with your kinsfolk.

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Punishment for Those Who Sever the Bond of Kinship

The Prophet (PBUH) said, *“The person who severs the bond of kinship will not be admitted to Paradise.”*

قَالَ ﷺ: «لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ». [رواه البخاري]. أي: قاطعُ رَحِمٍ.

Review

The Bond of Kinship

1. What is the meaning of the bond of kinship?

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2. What are the ranks of the bond of kinship?

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3. How can you maintain the bond of kinship?

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التصويبات

[illegible]