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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.



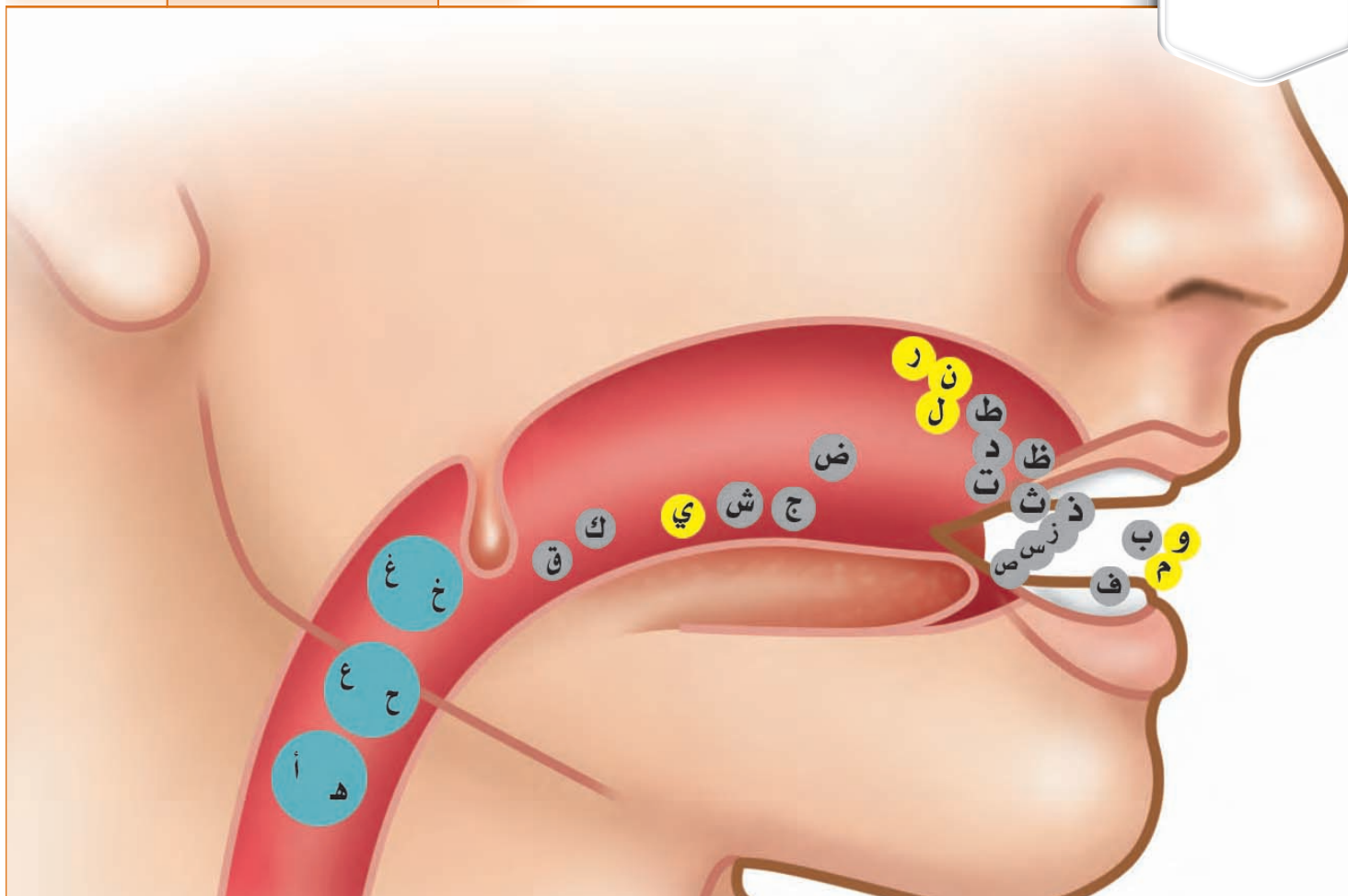
Self-learning: An activity to stimulate the desire for self-learning.



Evaluation: Evaluation of the attainment of the student.

Chapter 1

The Rules for Noon Sakinah



[سورة المزمل: ٤]

﴿وَرَقِلِ الْقُرْآنَ تَرْتِيلاً﴾

قَالَ اللَّهُ وَعَجَلًا:

Learning Objectives

- To explain the meaning of the noon sakinah and tanween
- To recognize the rules of Izhar and its letters
- To recognize the rules for Idgham and its letters
- To execute the correct pronunciation of nun and tanween in cases of Izhar and Idgham

Preparation

Fatima asked her father, "Why do we learn the rules of Tajweed?"

Her father said, "....."

The Noon Sakinah

This is a letter noon that has a sukoon or does not have any movement.

Examples:

في وَسْطِ الْكَلِمَةِ: يَنْهَوْنَ، تَنْهَرُ.

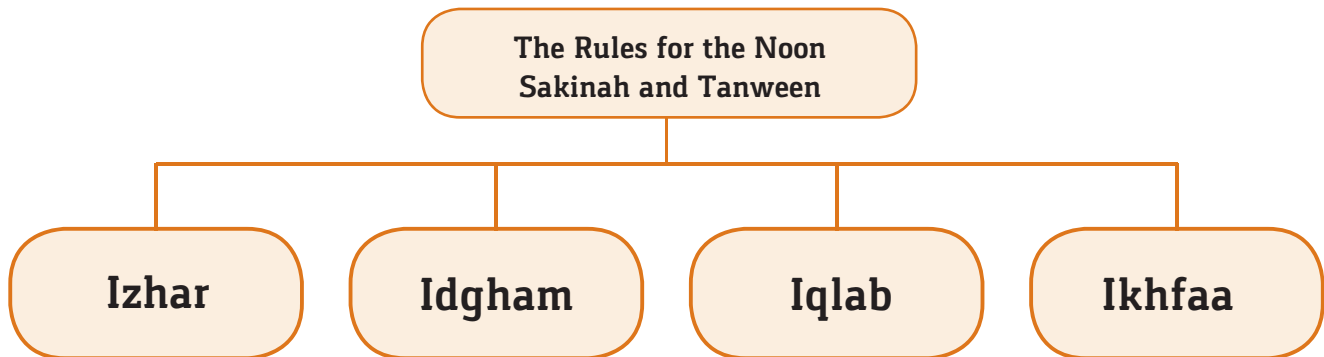
في آخِرِ الْكَلِمَةِ: مَنْ، عَنْ.

The Tanween

It is an additional noon sakinah which comes at the end of nouns. It is to be pronounced but is not written as noon sakinah. Tanween only occurs at the end of nouns (with a few exceptions).

Examples:

غَفُورٌ، سَمِيعٌ، بَغَافِلٌ.



Concept

Izhar means that the Noon Sakinah or Tanween is pronounced clearly from its respective origination without Ghunna.

Izhar occurs when the Noon Sakinah or Tanween is followed by one of the letters: Hamzah, Haa, Ayn, Haa, Ghain, Khaa.

Examples

The Letter	The Case	Verse
ا	Noon Sakinah	﴿يَوْمَ يَقْرَأُ الْمُرَّةُ مِنْ أَخِيهِ﴾ (٣٤)
	Tanween	﴿مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ﴾ (٢١)
هـ	Noon Sakinah	﴿إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُمْ﴾
	Tanween	﴿وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِيَانِ﴾
ع	Noon Sakinah	﴿يَبْنِي إِسْرَءِيلَ قَدْ أَنْجَيْنَاكَ مِنْ عَذُوكُمْ﴾
	Tanween	﴿قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي﴾
ح	Noon Sakinah	﴿وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ﴾
	Tanween	﴿تَصَلَّىٰ نَارًا حَامِيَةً﴾ (٤)
غ	Noon Sakinah	﴿وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُّبِينٍ﴾ (٧٥)
	Tanween	﴿بَلَدَةٌ طَيِّبَةٌ وَرَبُّ غَفُورٌ﴾ (١٥)
خ	Noon Sakinah	﴿وَأَمْنَهُمْ مِّنْ خَوْفٍ﴾ (٤)
	Tanween	﴿وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ﴾ (٢)



Mark the Noon Sakinah and the Tanween and the letter of Izhar that comes after them

قال الله عز وجل: ﴿أَفَمَنْ يُلْقَىٰ فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِيءُ آمَنًا يَوْمَ الْقِيَمَةِ﴾ [سورة فصلت: ٤٠].

قال الله عز وجل: ﴿نَزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ﴾ [سورة فصلت: ٤٢].

قال الله عز وجل: ﴿وَلَوْ جَعَلْنَاهُ قُرْءَانًا أَجْمِيًّا﴾ [سورة فصلت: ٤٤].

قال الله عز وجل: ﴿إِنِّي ظَنَنْتُ أَنِّي مُلْقٍ حَسَابَةٍ﴾ [سورة الحاقة: ٢٠].

قال الله عز وجل: ﴿وَلَا طَعَامٌ إِلَّا مِن غَسَلِينَ﴾ [سورة الحاقة: ٣٦].

Concept

Idgham is to join two letters together, they would be pronounced like a single Mushaddad letter.

This occurs when the Noon Sakinah or Tanween is followed by one of the following letters in two words:
Yaa, Raa, Meem, Lam, Waw, and Noon.

Types of Idgham

There are two types of Idgham: Idgham with Ghunnah and Idgham without Ghunnah.

The Ghunnah is a nice sound that comes from the upper end of the nose. If the Noon Sakinah or Tanween is followed by one of the letters: Yaa, Meem, Waw, or Noon Then the Idgham should be Idgham with Ghunnah.

If the Noon Sakinah or the Tanween is followed by one of the letters Lam or Raa, then the Idgham becomes Idgham without Ghunnah.

The way to pronounce the Idgham is not to pronounce the Noon Sakinah or the Tanween. The Idgham letter is pronounced Mushaddad. This happens when the Noon Sakinah or the Tanween at the end of the first word and the Idgham letter in the beginning of the second word.

Examples of Idgham with Ghunnah

The Verse	The Case	The Letter	
﴿يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا﴾ (١٣)	Noon Sakinah	الياء	ي
﴿عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا﴾ (٦)	Tanween		
﴿أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ﴾ (٢٢)	Noon Sakinah	النون	ن
﴿إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا﴾ (٢)	Tanween		
﴿وَإِنْ مِنْ شَيْءٍ إِلَّا أَيْسَرُ بِهِ وَلَكِنْ لَا تَنْفَعُهُمْ تَسْوِيعُهُمْ﴾	Noon Sakinah	الميم	م
﴿وَإِذْ قَالَتْ طَافِيفَةٌ مِنْهُمْ يَتَأْهَلُ يَتْرَبُ لَا مَقَامَ لَكُمْ﴾	Tanween		
﴿وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ﴾ (١١)	Noon Sakinah	الواو	و
﴿وَلَوْ قَتَلْتُمْ الَّذِينَ كَفَرُوا وَلَوْ أَلَدَبَرْتُمْ لَا يَحْدُوثَ لِيَا وَلَا نَصِيرًا﴾ (٢٢)	Tanween		

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Examples of Idgham with Ghunnah

The Verse	The Case	The Letter	
﴿فَإِنْ لَّمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ﴾ (٥)	Noon Sakinah	اللام	ل
﴿وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ﴾ (١٨٢)	Tanween		
﴿الْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ﴾ (١٤٧)	Noon Sakinah	الراء	ر
﴿كُلَّمَا رُزِقُوا مِنْهَا مِن ثَمَرٍ رَّزَقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِن قَبْلُ﴾ (٢٥)	Tanween		



Test the Recitation

Mark the Noon Sakinah or Tanween that is followed by a letter of Idgham, then recite the verses.

قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ بَلْ أَحْيَاءُ وَلَكِنَّ لَّا تَشْعُرُونَ﴾ [سورة البقرة: ١٥٤].

قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَأَخْبَارُ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَاتِنَا﴾ [سورة الأعراف: ١٥٥].

قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِن شَيْءٍ يَنْفَيثُونَ ظِلَّهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ﴾ [سورة النحل: ٥٣].

قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَمَا يَكُم مِّن نَّعْمَةٍ مِّنَ اللَّهِ تُرَا إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ﴾ [سورة النحل: ٤٨].

Review



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

What are the rules of Noon Sakinah and Tanween?

.....

.....

What are the letters of Izhar?

.....

.....

What are the letters of Idgham?

.....

.....

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:

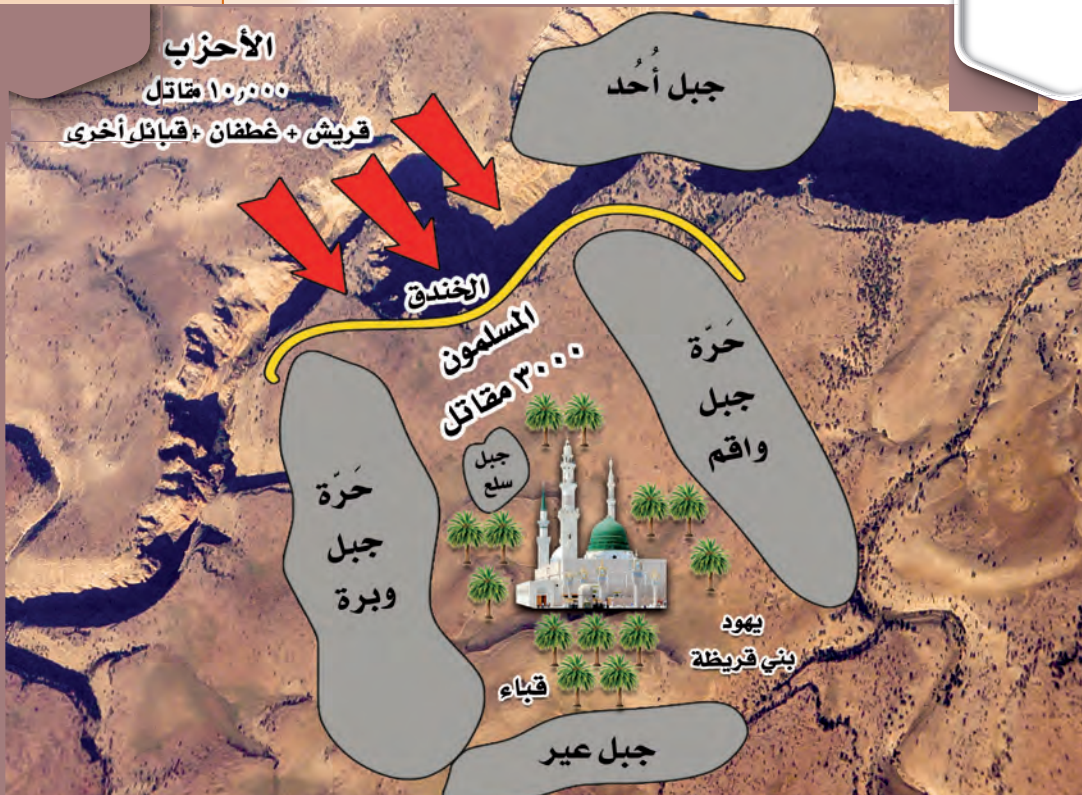
.....

.....



Chapter 2

Recitation of Surat Al-Ahzab



"Believers, remember the grace of God, (bestowed) on you, when armies came (to attack) you. We sent against them a great wind and armies which you could not see.

And God is All-Seeing of what you do." (33: 9)

قَالَ اللَّهُ وَجَلَّ: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ
جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا﴾ [سورة الأحزاب: ٩]

Learning Objectives

To recite the first twenty verses of Surat Al-Ahzab, correctly according to the rules of Tajweed.

To explain the difficult words in Sura.

To practice the rules of Tajweed.

Preparation

The Qur'an says, "Believe, therefore, in God and His Messenger, and in the light which we have sent down. And God is Totally-Aware of what you do" (64: 8)

قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿فَتَأْمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورَ الَّذِي أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ [التغابن ٨]

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿يَأَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝١ وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝٢ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ۝٣ مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ ۚ وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ۚ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۚ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ۝٤ أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ ۚ وَلَٰكِنْ مَّا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝٥﴾

- 1) Prophet, be conscious of God and do not obey the disbelievers and the hypocrites. Allah is Omniscient, Wise.
- 2) And follow that which is revealed to you from your Lord. Allah is Totally-Aware of what you do.
- 3) And put your trust in Allah, for Allah is sufficient as a Guardian.
- 4) God has not made for any man two hearts within him, nor has He made your wives whom you divorce by saying, "Be as my mother's back," your mothers, nor has He made your adopted sons your sons. These are only words you utter. God speaks the truth, and He guides people to the (right) Way.
- 5) Call them by (the names of) their fathers. That is more equitable in the sight of Allah. And if you do not know their fathers - then they are still your brothers in the faith and those entrusted to you. And there is no blame on you for the mistakes that you make unintentionally, but (you will only be blamed for) that which your hearts do purposely, and Allah is All-Forgiving, Giver of Mercy.

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو
 الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ
 وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ
 فِي الْكِتَابِ مَسْطُورًا ﴿٦﴾ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَقَهُمْ
 وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ
 مِيثَاقًا غَلِيظًا ﴿٧﴾ لَتَسْتَخْلِجَ الصَّدِيقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ
 عَذَابًا أَلِيمًا ﴿٨﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَ تَكُمْ
 جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ
 بَصِيرًا ﴿٩﴾ إِذْ جَاءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ
 الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظَّنُونَا ﴿١٠﴾
 هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ﴿١١﴾ وَإِذْ يَقُولُ الْمُنَافِقُونَ
 وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٢﴾ وَإِذْ
 قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ
 فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا
 فِرَارًا ﴿١٣﴾ وَلَوْ دَخَلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ سَأَلُوا الْفِتْنَةَ لَأَنفَقُوا
 وَمَا تَلَبَّثُوا فِيهَا إِلَّا بَسِيرًا ﴿١٤﴾ وَلَقَدْ كَانُوا عَاهِدُوا اللَّهَ مِنْ قَبْلُ لَا
 يُؤْلُونَ إِلَّا نَذْرًا وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿١٥﴾ قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ
 إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذْ لَا تُنصَحُونَ إِلَّا قَلِيلًا ﴿١٦﴾ قُلْ
 مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا
 يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾ قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ
 مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَاسَ إِلَّا قَلِيلًا ﴿١٨﴾
 أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ
 كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ بِالسِّنَةِ
 حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ
 وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾ يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ
 يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ
 عَنْ أَنبِيَائِهِمْ وَلَوْ كَانُوا فِيكُمْ مَا قَتَلُوا إِلَّا قَلِيلًا ﴿٢٠﴾

6. The Prophet is more important to the believers than their own selves, and his wives are their mothers. Blood-relations among each other have closer personal ties, in the decree of Allah than (the brotherhood of) the believers and the emigrants. Nevertheless, you should be kind to your friends. This has been written in the Book.

7. And remember when We took from the prophets their covenant, as (We did) from you and from Noah, Abraham, Moses, and Jesus the son of Mary. We took from them a solemn covenant.

8. That He may ask the loyal of their loyalty. And He has prepared a painful torment for the disbelievers.

9. Believers, remember the grace of Allah, (bestowed) on you, when armies came (to attack) you. We sent against them a great wind and armies (of angels) which you could not see. And Allah is All-Seeing of what you do.

10. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached the throats, and you harbored doubts about God.

11. In that situation, the believers were tried. They were shaken as by a tremendous shaking.

12. And when the hypocrites, and those in whose hearts is a disease, were saying, "God and His messenger promised us nothing but a delusion."

13. And when a party of them said, "People of Yathrib, you will not be able to stand (against the enemy), therefore go back. And a party of them (even) sought permission of the Prophet, saying, "Our homes are exposed (to the enemy)." But they were not exposed, they only wanted to flee.

14. If the enemy had entered from all sides and they had been exhorted to treachery, they would have committed it, and would not have hesitated except a little.

15. And verily they had made a covenant with God before that they would not turn their backs (to the foe). An oath to Allah must be answered for.

16. Say, "Running away will not benefit you if you are running away from death or slaughter; and even if (you do escape), you will be given only a brief enjoyment."

17. Say, "Who is it that can protect you from God if He intends harm for you or intends mercy for you." They will not find for themselves besides God any guardian or any helper.

18. Verily Allah knows those among you who hinder and those who say to their brothers, "Come along to us", and they do not come to the battle to fight except for a little.

19. They begrudge you any help. And when the fear comes, then you (Muhammad) will see them looking at you with rolling eyes like one being overcome by death. Then, when the fear departs, they scald you with sharp tongues. They resent you any good. These have not believed. Therefore, God rendered their deeds fruitless. And that is easy for Allah.

20. They think that the confederates have not withdrawn; and if the confederates should come (again), they would wish they were in the desert (wandering) among the Bedouins, and seeking news about you (from a safe distance); and if they were in your midst, they would fight but little.



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 - 3
Verses 4 - 6
Verses 7 - 8
Verses 9 - 17
Verses 18 - 20



Illumination

Faith and disbelief cannot coexist in a human's heart. A human being has only one heart.

Review



Test the Recitation

قَالَ اللَّهُ وَعَلَيْكَ: ﴿وَمَا جَعَلَ أَرْوَاجَكُمْ أَلْفَى تُظَاهِرُونَ مِنْهُمْ
أُمَّهَاتِكُمْ﴾

قَالَ اللَّهُ وَعَلَيْكَ: ﴿وَأَرْوَاجُهُ أُمَّهَاتُهُمْ﴾

قَالَ اللَّهُ وَعَلَيْكَ: ﴿وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ۖ لَيْسَ لِلْأَصْدِيقِينَ عَنْ صِدْقِهِمْ﴾

قَالَ اللَّهُ وَعَلَيْكَ: ﴿وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا﴾

قَالَ اللَّهُ وَعَلَيْكَ: ﴿وَلَوْ دَخَلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا
الْفِتْنَةَ لَا تَوَّهَا وَمَا تَلَبَّسُوا بِهَا إِلَّا يَسِيرًا﴾

Chapter 3

Memorization of Surat al-al-Muddathir



قَالَ اللَّهُ وَعَجَلٌ: ﴿وَرَبِّكَ فَكَبِّرْ﴾ ﴿وَنَبَأَكَ فَطَهِّرْ﴾ [سورة المَدَّثِر: ٣-٤]

Learning Objectives

To memorize Surat al-Muddathir.

To explain the difficult words in the Sura.

Preparation

Allah says, "So hold fast to what has been revealed to you; verily you are on a straight path. And indeed, it is a reminder for you and for your people; and soon you will be brought to account." (43: 43-44)

قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ﴾ ٤٣ وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ

تُسْأَلُونَ ٤٤ [الزخرف 43-44]

Write down the description of the Qur'an that is mentioned in these verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿يَتَأْتِيَهَا الْمُدَّثِّرُ﴾ ١ ﴿قُرْآنَ ذَرِّ ٢﴾ وَرَبِّكَ فَكَبِّرُ ٣ ﴿وَيُثَابِكَ فَطَهِّرُ﴾ ٤
وَالرُّجْزَ فَاهْجُرُ ٥ وَلَا تَمَنَّ تَسْتَكْبِرُ ٦ وَلِرَبِّكَ فَاصْبِرُ ٧
فَإِذَا نُقِرَ فِي النَّاقُورِ ٨ فَذَلِكَ يَوْمٌ عَسِيرٌ ٩ عَلَى الْكَافِرِينَ
غَيْرُ يَسِيرٍ ١٠ ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ١١ وَجَعَلْتُ لَهُ مَا لَا
مَمْدُودًا ١٢ وَبَنِينَ شُهُودًا ١٣ وَمَهَّدْتُ لَهُ تَمْهِيدًا ١٤ ثُمَّ يَطْمَعُ أَنْ
أَزِيدَ ١٥ كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ١٦ سَأُرْهِقُهُ صَعُودًا ١٧ إِنَّهُ
فَكَرَّ وَقَدَّرَ ١٨ فَقِيلَ كَيْفَ قَدَّرَ ١٩ ثُمَّ قِيلَ كَيْفَ قَدَّرَ ٢٠ ثُمَّ نَظَرَ ٢١
ثُمَّ عَبَسَ وَبَسَرَ ٢٢ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ٢٣ فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ٢٤

- 1) You, wrapped up in your cloak
- 2) Arise and warn,
- 3) And your Lord magnify,
- 4) And your garments purify,
- 5) And all sin and trivial matters shun,
- 6) And do not confer a favor to gain worldly rewards.
- 7) And be perseverant in your Lord's cause.
- 8) And when the trumpet sounds;
- 9) Certainly, that day will be a difficult day,
- 10) Not easy for the disbelievers.
- 11) Leave Me, (to deal) with the (creature) whom I created alone.
- 12) Then gave him vast wealth,
- 13) And sons dwelling in his presence,
- 14) And made (life) smooth for him.
- 15) Yet he desires that I should give more.
- 16) By no means, he has been stubbornly hostile to Our revelations.
- 17) Soon I will impose a spiraling torment on him.
- 18) He thought and he plotted;
- 19) And woe to him, how he plotted.
- 20) Woe to him; how he plotted.
- 21) Then he looked around.
- 22) Then he frowned and he scowled.
- 23) Then he turned back and was haughty.
- 24) Then said he, "This is nothing but magic from the past.

إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾ سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾ وَمَا أَدْرَاكَ مَا سَقَرُ ﴿٢٧﴾ لَا
 نُبْقِي وَلَا نَذَرُ ﴿٢٨﴾ لَوْ آتَتْهُ لُوحَةٌ لِّلْبَشَرِ ﴿٢٩﴾ عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾ وَمَا جَعَلْنَا أَصْحَابَ
 النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا
 الْكِتَابَ وَيزدادَ الَّذِينَ ءَامَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ
 وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ
 اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرَى
 لِّلْبَشَرِ ﴿٣١﴾ كَلَّا وَالْقَمَرِ ﴿٣٢﴾ وَاللَّيْلِ إِذَا أَدْبَرَ ﴿٣٣﴾ وَالصُّبْحِ إِذَا أَسْفَرَ ﴿٣٤﴾ إِنَّهَا
 لِأَحَدَى الْكُبَرِ ﴿٣٥﴾ نَذِيرًا لِّلْبَشَرِ ﴿٣٦﴾ لِمَن شَاءَ مِنْكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٧﴾ كُلُّ
 نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾ إِلَّا أَصْحَابَ الْيَمِينِ ﴿٣٩﴾ فِي جَنَّتٍ يَسَاءَلُونَ ﴿٤٠﴾ عَنِ
 الْمُجْرِمِينَ ﴿٤١﴾ مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾ وَلَمْ
 نَكُ نَطْعُمُ الْمَسْكِينِ ﴿٤٤﴾ وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ﴿٤٥﴾ وَكُنَّا نَكْذِبُ
 يَوْمَ الدِّينِ ﴿٤٦﴾ حَتَّى أَتَانَا الْيَقِينُ ﴿٤٧﴾ فَمَا نَنْفَعُهُمْ شَفَعَةُ الشَّافِعِينَ ﴿٤٨﴾
 فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ ﴿٤٩﴾ كَانَتْهُمْ حُمْرٌ مُّسْتَنْفِرَةٌ ﴿٥٠﴾ فَرَّتْ مِنْ
 قَسْوَرَةٍ ﴿٥١﴾ بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَن يُوقَىٰ صُحُفًا مُّنَشَّرَةً ﴿٥٢﴾ كَلَّا بَلْ
 لَا يَخَافُونَ الْآخِرَةَ ﴿٥٣﴾ كَلَّا إِنَّهُ تَذْكِرَةٌ ﴿٥٤﴾ فَمَن شَاءَ ذَكَرْهُ
 ﴿٥٥﴾ وَمَا يَذْكُرُونَ إِلَّا أَن يَشَاءَ اللَّهُ هُوَ أَهْلُ النُّقُولِ وَأَهْلُ الْمَغْفِرَةِ ﴿٥٦﴾

25. This is nothing but the speech of a mortal."
 26. I will cast him into Saqar.
 27. And what will explain to you what Saqar is?
 28. It leaves nothing; it spares nothing.
 29. It scorches the mortal.
 30. Over it are nineteen.
 31. We have appointed only angels to be wardens of the Fire, and We made their number to be a trial for those who disbelieve; that those to whom the Scripture has been given may have certainty, and that the believers may increase in faith; and that those to whom the Scripture has been given and the believers may not doubt; and that those in whose hearts there is disease, and the disbelievers, may say, "What does God mean by this similitude?" Thus, God sends astray whom He wills, and guides whom He wills. None knows the servants of your Lord save Him. This is nothing else than a reminder to mortals.
 32. I swear by the moon,
 33. And by the night as it retreats,
 34. And by the dawn as it shines,
 35. This is but one of the greatest,
 36. A warning to humankind,
 37. To him among you who wishes to go forward or remain behind.
 38. Every soul will be (held) in pledge for its deeds;
 39. Except the companions of the right hand.
 40. (They will be) in gardens; they will ask each other,
 41. Concerning the guilty,
 42. "What led you into Saqar?"
 43. They will say, "We were not of those who prayed;
 44. Nor did we feed the poor;
 45. And we used to enter into vain discourses with those who enter into vain discourses.
 46. And we used to deny the Day of Judgment,
 47. Till the Inevitable came to us."
 48. So the intercession of intercessors shall not avail them.
 49. Then what is the matter with them that they turn away from admonition?
 50. As if they were frightened asses,
 51. Fleeing from a lion.
 52. Each one of them desires that he should be given pages spread out.
 53. By no means, they do not fear the Hereafter.
 54. This is surely an admonition;
 55. So whoever pleases may heed it.
 56. And they will not heed unless God wills (it). He is the Lord who should be heeded and He is the Lord of forgiveness.



Illumination

Allah says, *"To whom among you who wish to go forward or remain behind."* These are the two choices. Standing still is not a choice because, he who stands still will be in reality retreating.



Activity

What are the Lessons Which We get from this Sura?

.....

.....

.....

Review

I review my memorization

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



بِتَأْيِهَا الْمُدِثِّرُ ① قُرْ ② فَكَبَّرَ ③ وَثِيَابَكَ ④
 فَاهْجُرْ ⑤ وَلَا تَمْنُنْ ⑥ وَلِرَبِّكَ فَاصْبِرْ ⑦ فَإِذَا تَقَرَّى ⑧ فَذَلِكَ يَوْمَئِذٍ يَوْمٌ
 ⑨ عَلَى الْكَافِرِينَ غَيْرُ ⑩ وَمَنْ خَلَقْتُ وَحِيدًا ⑪ وَجَعَلْتُ
 لَهُ ⑫ مَمْدُودًا ⑬ وَبَيْنَ ⑭ لَهُ تَمْهِيدًا ⑮ ثُمَّ ⑯ أَنْ
 أَزِيدَ ⑰ كَلَّا إِنَّهُ كَانَ لِأَيْتِنَا ⑱ سَاءَ هُفُهُ ⑲ إِنَّهُ ⑳ وَقَدَّرَ ㉑ فَقِيلَ
 كَيْفَ ㉒ ثُمَّ ㉓ كَيْفَ قَدَّرَ ㉔ ثُمَّ ㉕ وَبَسَرَ ㉖ ثُمَّ
 أَذْبَرَ ㉗ فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ ㉘ إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ㉙ سَقَرٌ
 ㉚ وَمَا أَذْرَبَكُمْ مَا سَقَرُ ㉛ لَا ㉜ وَلَا ㉝ لَوَاحٍ لِلْبَشَرِ ㉞ عَلَيْهَا تِسْعَةَ عَشَرَ ㉟
 وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا ㊱ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ ㊲ لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا
 الْكِتَابَ وَيزدادَ الَّذِينَ ءَامَنُوا إِيْمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا ㊳ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم
 وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ ㊴ اللَّهُ مِنْ يَشَاءُ ㊵ مَنْ يَشَاءُ وَمَا
 يَعْلَمُ ㊶ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ㊷ لِلْبَشَرِ ㊸ كَلَّا ㊹ وَاللَّيْلِ
 أَذْبَرَ ㊺ وَالصُّبْحِ ㊻ أَسْفَرَ ㊼ إِنَّهَا لِأَحَدَى ㊽ لِلْبَشَرِ ㊾ لِمَنْ شَاءَ
 مِنْكُمْ أَنْ ㊿ أَوْ يَنْخَرِ ㉑ كُلُّ نَفْسٍ بِمَا كَسَبَتْ ㉒ إِلَّا أَصْحَابَ ㉓ فِي
 جَنَّتِ يَسَاءَ لُونِ ㉔ عَنِ ㉕ مَا ㉖ فِي سَقَرٍ ㉗ قَالُوا لَوْ نَكُنْ مِنْ ㉘
 وَلَمْ نَكُ نَطْعُمْ ㉙ وَكُنَّا نَخُوضُ مَعَ ㉚ وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ ㉛ حَتَّى
 أَتَيْنَا ㉜ فَمَا نَنْفَعُهُمْ ㉝ الشَّافِعِينَ ㉞ فَمَا لَهُمْ عَنِ ㉟ مُعْرِضِينَ ㊱
 كَانَهُمْ حُمُرٌ ㊲ فَرَّتْ مِنْ ㊳ بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ ㊴ صُحُفًا
 مُثْشَرَةً ㊵ كَلَّا بَلْ لَا ㊶ الْآخِرَةَ ㊷ كَلَّا إِنَّهُ تَذَكُّرٌ ㊸ فَمَنْ شَاءَ ذَكَرْهُ ㊹ وَمَا
 إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ النُّقُولِ وَأَهْلُ ㊱



Chapter 4

Interpretation of Surat Al-Haqqah (The Inevitable Reality)

Interpretation



"Indeed when the waters rose, We carried you on the ship;" (69: 12)

قَالَ اللَّهُ وَعِمْكَ: ﴿إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ﴾ [سورة الحاقة: ١١]

Learning Objectives

To explain the meanings of the different words and expressions.

To recall the consequences of denying Allah's revelations.

To recall the general meaning of the verses.

To recall the guiding principles that can be learned from the verses.

Preparation

Allah says, "Say, 'It is a guide and a healing for those who believe; and for those who disbelieve, there is deafness in their ears, and blindness in their (eyes). It is as if they were being called from a distant place.'" (41: 44)

How does this verse describe the Qur'an?

.....

.....

.....

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ الْحَاقَّةُ ۝١ مَا الْحَاقَّةُ ۝٢ وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ۝٣ كَذَّبَتْ
ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ۝٤ فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ ۝٥
وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ۝٦ سَخَّرَهَا
عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا
صَرْعَى كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ۝٧ فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ
۝٨ وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَتُ بِالْخَاطِئَةِ ۝٩ فَعَصُوا
رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخَذَةً رَابِيَةً ۝١٠ إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ
فِي الْجَارِيَةِ ۝١١ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ ۝١٢﴾

[سورة الحاقة: ١-١٢].

- 1) The Inevitable Reality.
- 2) What is the Inevitable Reality?
- 3) And what will make you realize what the Inevitable Reality is?
- 4) (The tribes of) Thamud and A'ad denied the striking calamity.
- 5) As for Thamud, they were destroyed by overwhelming blast.
- 6) And as for 'Ad, they were destroyed by a fierce roaring wind;
- 7) He made it rage against them seven nights and eight days in succession; so that you could see the people lying dead as if they were hollow trunks of palm-trees.
- 8) Do you see any remnant of them?
- 9) And Pharaoh, and those before him, and the Overturned Cities, committed habitual sin.
- 10) And they disobeyed the messenger of their Lord, therefore He seized them with a tightening grip.
- 11) When the waters rose, We carried you on the ship;
- 12) That We might make it a reminder for you, and that attentive ears may take heed.

Lessons from the Sura

This is a great and intimate Sura. The Sura from beginning to end is extremely intense and powerful. The Sura instills in the psyche of the person one message: one should take this religion and its doctrine very seriously. One should not take this Message lightly. The Sura starts with the mention of the Day of Resurrection, "The Inevitable Reality. What is the Inevitable Reality? And what will make you realize what the Inevitable Reality is? The word used to describe the Day of Resurrection is "the Inevitable Reality." The reality is the truth of the matter, it is the judgment that has been decreed, and it is what will certainly happen. All these meanings are plausible explanations for the title of the Sura and the word used to start the Sura. The question was asked but no answer was given because it is a rhetorical question that is there to make us think and reflect on the severity of the day of judgement.



Illumination

The Qur'an mentions many names for the Day of Judgment. These names describe the enormity of that day. A Muslim should prepare for that day.

The subsequent verses speak of those who rejected guidance, *"(The tribes of) Thamud and 'Ad denied the striking calamity."* The expression *"striking calamity,"* is another name for the Day of Resurrection. The striking calamity strikes the hearts with terrifying fear and strikes the universe with destruction. Thamud and 'Ad were punished because they denied the Day of Judgment, *"As for Thamud, they were destroyed by the overwhelming blast."* The tribe of Thamud used to live in the area between Hijaz and Syria. They were destroyed by an overwhelming blast. The blast that seized the tribe of Thamud was sudden and the destruction happened very quickly. While the tribe of 'Ad suffered for a number of days, *"And as for 'Ad, they were destroyed by a fierce roaring wind, He made it rage against them seven nights and eight days in succession; so that you could see the people lying dead as if they were hollow trunks of palm-trees. Do you see any remnant of them?"* They were destroyed by a very cold wind which raged for seven nights and eight days. It left them dead like hollow trunks of palm-trees. The verses then refer briefly to peoples who rejected guidance and met similar ends, *"And Pharaoh, and those before him, and the Overturned Cities, committed habitual sin. And they disobeyed the messenger of their Lord, therefore He seized them with a tightening grip."* The verse refers to Pharaoh of Egypt at the time of Moses (PBUH) and to the people of Lut (PBUH). They all sinned regularly and furthermore they disobeyed the messengers who were sent to them. The verse refers to the different messengers as one, because they all came with the same message.

Then a reference is made to the flood, the drowning of Noah's (PBUH) people who disbelieved, and the rescuing of the believers on the ship, *"When the waters rose, We carried you on the ship; that We might make it a reminder for you, and that attentive ears may take heed."* The scene of the flood with a ship being tossed by huge waves fits appropriately in the overall theme of the Sura; even the words used in the description all rhyme nicely. These stories should be a reminder for anyone who may take heed.



Activity

Answer the following questions:

1) Who are 'Ad? How were they destroyed?
Why were they destroyed?

.....

2) Who are Thamud? How were they
destroyed? Why were they destroyed?

.....

Review



I arrange my thoughts. Write in your own words the meaning of the following verses.

The meaning	The verse
.....	﴿الْحَاقَّةُ ١﴾ مَا الْحَاقَّةُ ٢﴿ وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ٣﴾
.....	﴿كَذَبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ٤﴾
.....	﴿فَأَمَّا ثَمُودُ فَاهْلِكُوا بِالطَّاغِيَةِ ٥﴾
.....	﴿وَأَمَّا عَادٌ فَاهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ٦﴾ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةً أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ
.....	أَعْجَازُ نَخْلٍ خَاوِيَةٍ ٧﴾ فَهَلْ تَرَى لَهُم مِّن بَاقِيَةٍ ٨﴾
.....	﴿وَجَاءَ فِرْعَوْنُ وَمَن قَبْلَهُ وَالْمُؤْتَفِكَتُ بِالْخَاطِئَةِ ٩﴾
.....	﴿فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُم أَخَذَةً رَّابِيَةً ١٠﴾
.....	﴿إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ١١﴾
.....	﴿لَنَجْجِلَهَا لَكُمْ نَذِيرَةً وَنُعِيهَا أُذُنٌ وَّعِيَةٌ ١٢﴾

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 Command to be Strong and to Relinquish Helplessness



The Prophet (PBUH) said, "A strong believer is better and dearer to Allah than a weak one, and there is good in both."

قَالَ رَسُولُ اللَّهِ ﷺ:
«الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ»
[رواهُ مُسْلِمٌ]

Learning Objectives

➤ To recognize the importance of being strong.

➤ To recall the means for gaining strength.

➤ To recognize the importance of doing useful things.

➤ To recognize the importance of accepting Allah's decrees.

Preparation

The Prophet (PBUH) said to 'Umar (RA), "By Him in Whose hands my life is, whenever Satan sees you taking a path, he follows a different path than yours."

قَالَ رَسُولُ اللَّهِ ﷺ لِعُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: «وَالَّذِي نَفْسِي بِيَدِهِ، مَا لَقِيَكَ الشَّيْطَانُ سَالِكًا فَجًّا إِلَّا سَلَكَ فَجًّا غَيْرَ فَجِّكَ». [متفقٌ عليه].

Why did Satan avoid the path that 'Umar (RA) would take?

Memorize and Understand

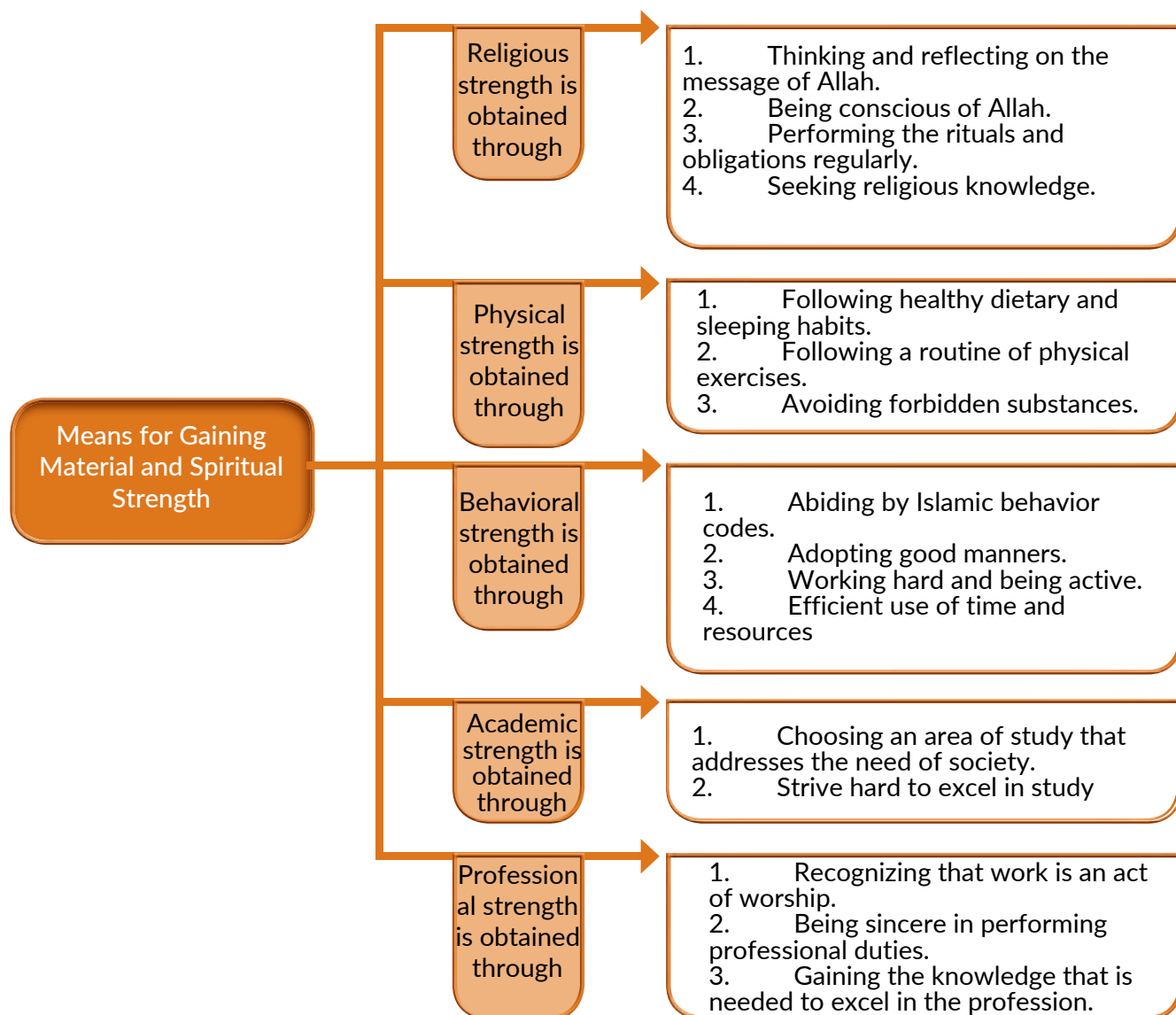
The Prophet (PBUH) said,

"A strong believer is better and dearer to Allah than a weak one, and both are good. Strive to seek things that benefit you. Seek Allah's help and do not feel helpless. If you have been afflicted by an adversity, then never say, 'I wish, I had done such and such.' But say, "This is Allah's decree, He does what He wills. Saying, 'If I had done this, the result would have been different opens the gate for Satan.'"

Memorize and Understand

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ. اُحْرِصْ عَلَى مَا يَنْفَعُكَ، وَاسْتَعِزْ بِاللَّهِ وَلَا تَعْجِزْ. وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا، وَلَكِنْ قُلْ: قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ؛ فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ». [رواه مسلم^(١)]

- The hadith encourages the Muslim to strive in seeking the means for success. To try hard to achieve his/her goals and seek the help of Allah in his/her endeavors. However, one should believe that the end results are in the hand of Allah. One has to strive hard to achieve one's goal but accept whatever Allah decrees for him/her.
- The word strength means the physical as well as the spiritual means. In addition to seeking the material means for success, one has to strengthen his/her own faith.
- The strong believer is preferred by Allah because a strong believer will not only benefit him/herself but will also benefit those around him/her.
- When we work hard but do not achieve the results that we aspire to, we should accept that this is Allah's will. We should accept whatever Allah has decreed for us.



Lessons from the Hadith

- 1) Doing good deeds is a component of faith.
- 2) All believers are loved by Allah, however a strong believer ranks higher than a weak believer.
- 3) Using the logical means for the achievement of objectives is a way for success. Those who seek the means gain Allah's love and benefit their society.
- 4) One should strive to seek the actions which will benefit oneself and the society.
- 5) One should be content with whatever Allah decrees.



Activity

Comment on the following situations:

A student who usually cheats in his exams.



A person who spends all his free time playing and sleeping.



A person who had a car accident, then said, "Had I not left home today, I would not have had an accident."



A student who usually goes late to school.



Review



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

What are the things that a strong believer does?

.....

What are the rewards that a strong believer gets?

.....

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

Purification using Water



The Qur'an says, "And We send down purifying water from the sky." (25: 48)

قَالَ اللَّهُ وَعِجَلٌ: ﴿وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا﴾ [سورة الفرقان: ٤٨]

Learning Objectives

- To explain the concept of purification.
- To recognize the different types of purification.
- To explain the different types of water.
- To recognize the rules regarding leftovers.

Preparation

There are a number of sources for water. What are they?

Purification and cleanliness are important for the continuation of life.

Concept

Purification

Purification is cleanliness and avoiding both physical and spiritual filth.

Types of Purification

There are two types of purification

Physical Purification. This is achieved by maintaining the cleanliness of the body and clothes from filthy substances e.g. urine, feces, and blood.

Spiritual Purification. This is achieved by maintaining the cleanliness of the self from the disease of the heart, e.g. vanity, arrogance, hatred, envy, and disbelief.....etc.

Importance of Purification

Muslims should have clean bodies and clean clothes for their prayers to be valid. Thus, purification of the body and clothes are a condition for the validity of the prayer.

The Qur'an says, *"Truly, Allah loves those who turn to Him often, and loves those who purify themselves."* (2: 222)

﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾



Activity

What would you do when you see one of your colleagues abusing the use of water unnecessarily?

.....

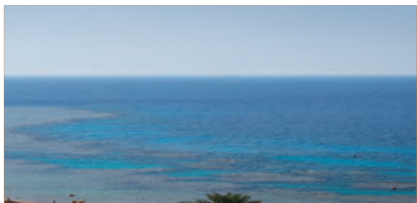


.....



Illumination

Allah loves those who purify themselves but does not love those who are wasteful. Thus, we need to use water wisely when we are purifying our bodies.

Types of Water

	Purifying Water	Pure Water	Impure Water
Definition	This is water which is pure and can be used to purify other things.	This is water which is pure but cannot be used to purify other things.	This water is neither purifying nor pure. This is water which lost one of its basic characteristics (color, taste, or smell) to a filthy substance
Examples	<p>Rain water and well water. River water even when the water is mixed with, salt, sand, algae, or dust.</p> 	<p>Water that has been mixed with a pure substance like soap, tea, or juices until its characteristics changed.</p> 	<p>Water that has been polluted by urine, or other unclean substances.</p> 
Uses	Can be used for performing ablution, body washing, and cooking.	Cannot be used for ablution or washing. It can be used for washing clothes or cooking.	Cannot be used.



Enrichment

Water is assumed to be purifying unless we know for sure that it is not. If we have a vessel of water, and we do not know for sure that it is impure then we assume that it is purifying.

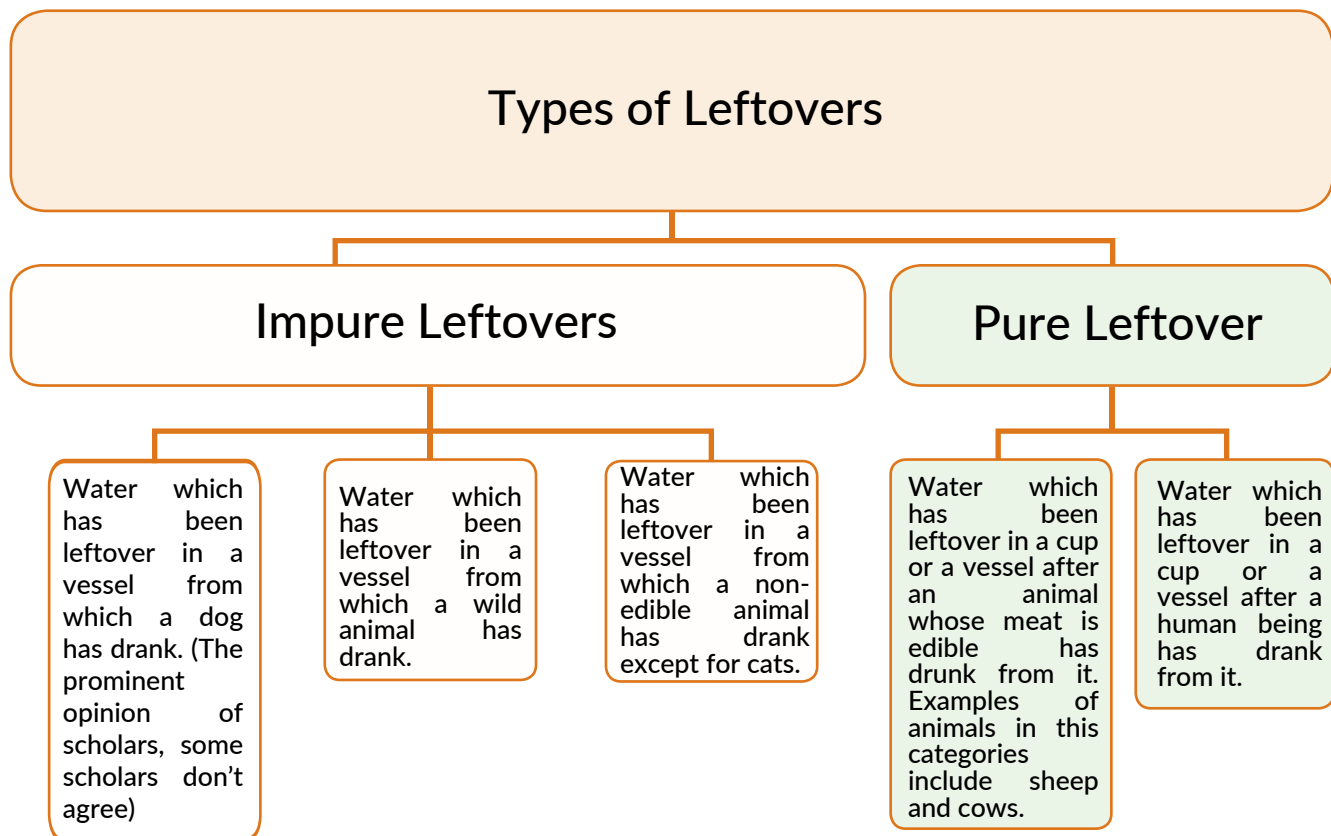


Reflection

How can we purify the impure water?

What do we mean by the Leftover?

Water that remains in the vessel after someone (a human or an animal) has drank from it.





Activity

Research the reasons the leftover water from a dog or a pig has been rendered impure.

.....

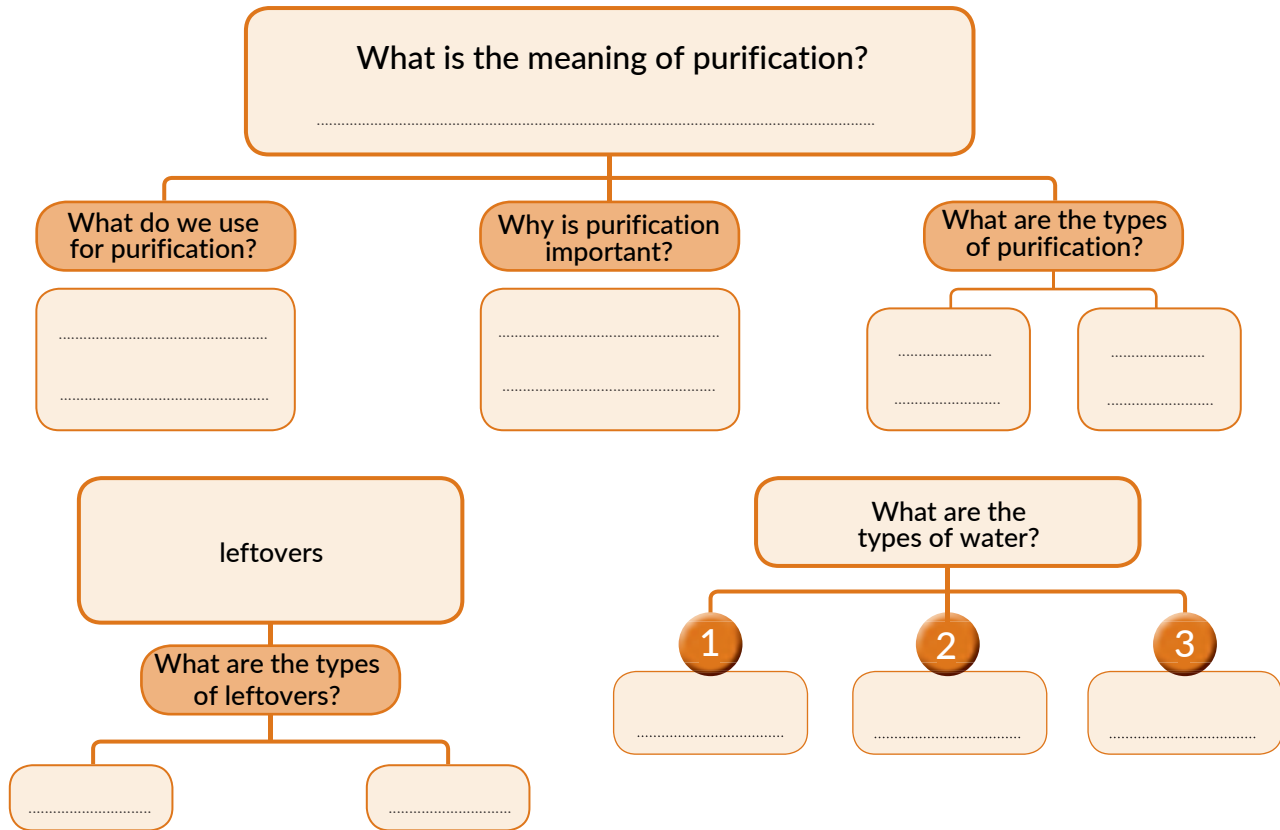
.....

.....

Review



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



I Reflect

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

a deed that I can be rewarded for

the deed:

.....
.....

I make a dua for my teacher

the dua:

.....
.....

I write an idea I benefited from

the idea:

.....
.....

Chapter 2

The Fiqh Rules Regarding Impurities



A Bedouin urinated in the mosque, people rushed to beat him. The Prophet (PBUH) commanded them to leave the Bedouin alone until he finished. Then, the Prophet said, "Pour a bucket of water on the place where the Bedouin urinated. You have been commanded to make things easy not difficult."

[رواه البخاري]

قَالَ رَسُولُ اللَّهِ ﷺ: (أَهْرِيقُوا عَلَى بَوْلِهِ ذَنْبًا مِنْ مَاءٍ)

Learning Objectives

To explain the meaning of impurity.

To recognize the types of impurities?

To recognize how to purify things from impurities?

Preparation

You have been travelling with your family, you wanted to pray in the hotel's room where you were staying. Do you need a prayer mat? Or can you just pray on the carpet in the room?

Introduction

Islam regards physical cleanliness very highly. It is a condition for the validity of prayers. Impurities endanger health because they are breeding grounds for bacteria. Thus, Muslims need to keep their bodies, their clothes, and the whole physical environment around them clean.

What Constitutes Impurity?

Impurities are the filth which a Muslim should avoid. If a thing has been polluted by filth it should be purified.



Illumination

Islam commands Muslims to preserve their physical hygiene as well as their spiritual hygiene. Physical hygiene can be attained by avoiding impurities and using water in washing. Spiritual hygiene is maintained by abstaining from sin and seeking Allah's forgiveness

Types of Impurities




Impurities caused by things which are impure in its nature, e.g. urine, feces, or blood. These substances cannot be made pure

Impurities which can be cleaned, e.g. these are impurities to which a pure thing has been subjected. If a clean dress is polluted by urine or blood, then it can be cleaned and made pure again by washing



Enrichment

The basic assumption is that things should be considered pure unless we know for sure that they are not.

	The Case	The Method of Purifying	
1	If the impurity is on the floor.	Washing the ground one time.	
2	Clothes made dirty by impurity	The clothes should be washed. Make sure that there are no traces of impurities remaining.	
3	Carpets made dirty by impurity	The carpet should be washed until all traces have disappeared.	



Activity

Make a poster to show the unhealthy effects of impurities

Review



I arrange my thoughts. Discuss and explain the rules regarding impurities:

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I Reflect

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

a deed that I can be rewarded for

the deed:

.....

.....

I make a dua for my teacher

the dua:

.....

.....

I write an idea I benefited from

the idea:

.....

.....

Chapter 1

The Battle of Badr (Ramadan of the 2nd Year Hijri)



The Qur'an 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." (3: 123)

قَالَ اللَّهُ وَبَدْرٌ ﴿وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرِ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ﴾

[سورة آل عمران: ١٢٣]

Learning Objectives

- To recall the events of the first battle between Quraish and the Muslims.
- To recognize the difference between a battle and a reconnaissance expedition.
- To recall the reasons for the battle of Badr.
- To recognize the reasons behind the victory that the Muslims achieved.

Preparation

The Prophet (PBUH) stayed in Mecca for thirteen years calling people to Islam. In spite of the fact that Muslims were persecuted and were tortured by the Pagans of Mecca, the Prophet (PBUH) did not fight the disbelievers during this period. The Prophet (PBUH) asked his companions to persevere and endure. Discuss this.

The Fight in the Way of God

The Prophet (PBUH) migrated from Mecca to Medina, where he established the first Muslim nation. The Pagans of Mecca and the idolaters of Arabia continued to plot and scheme to attack the Muslims. It was necessary for Muslims to defend themselves against the aggression of the idolaters. Allah commanded the believers to fight back to protect themselves. The Qur'an says, "Fight in the cause of Allah those who fight you, but do not transgress the limits. God does not love transgressors." (2: 190)

The Prophet (PBUH) sent out a number of reconnaissance expeditions to get information about the plans and preparations of the enemy. Some of these expeditions engaged the enemy but the fights were limited.

The Difference Between a Foray and a Reconnaissance Expedition

A reconnaissance expedition consisted of a group of Muslims led by one of the Companions of the Prophet (PBUH). The main mission of these expeditions was to gather information and to show the idolaters that the Muslims were ready to engage them if they were attacked.

A foray on the other hand was an army led by the Prophet (PBUH) himself. Such an army may engage the enemy or may not, depending on the situation.

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

The Objective of the Foray of Badr

When the Muslims migrated from Mecca to Medina all their property and belongings were confiscated by the idolaters of Mecca. In return, the Prophet (PBUH) wanted to confiscate one of the caravans of the idolaters. The Prophet (PBUH) prepared a small army of Muslims to go after one of the caravans of the Quraish.

Abu Sufian's Plan

When the leader of the caravan heard about the eminent attack by the Muslims he decided to do two things. First, he dispatched a messenger to the people of Quraysh in Mecca to apprise them of the situation and to ask for help. Second, he decided to change the route of the caravan so that he would escape the encounter with the Muslims



Quraysh's Army

When Abu Sufian's messenger reached Mecca, the chiefs of Quraysh became indignant and decided to prepare an army to fight the Muslims. Abu Jahl led an army of about a thousand fighters, including two hundred horsemen and seven hundred camels. They marched towards the wells of Badr to fight the Muslims. On their way, they received information that Abu Sufian was successful in avoiding the Muslim army and was able to reach Mecca safely. However, Abu Jahl wanted to teach the Muslims a lesson and insisted that they march forward and fight with the Muslims.



Illumination

Consulting those who are wise provides great help in reaching the right decision.

The Prophet (PBUH) Consults with His Companions

When the news came to the Prophet (PBUH) that the caravan escaped and that Quraysh prepared an army to fight the Muslims, he wanted to consult with his companions about what to do next. The companions of the Prophet (PBUH) joined the army knowing that the army had a specific mission. The mission was to take the caravan. However, the mission now had changed. The Prophet (PBUH) wanted to lead an army that believed in its mission. He consulted with the companions and sought their advice about what to do.

Several companions from among the migrants spoke; they all indicated that they are willing to stay and fight the idolaters of Mecca. However, the Prophet (PBUH) wanted to know the opinion of the people from Medina. One of the chiefs of the Ansar, Sa'd ibn Mou'adh (RA) stood up and said to the Prophet (PBUH), "Messenger of Allah, we believed in you and we bear witness that your Message is the truth. We pledged our allegiance to you and we promised to obey your commands. We will follow you in your endeavors, we will follow you even if you wanted to cross the sea. No one of us will abandon you. You will find us perseverant and courageous. We pray that Allah will enable us to please you. So march on, we are with you."

The Prophet (PBUH) was pleased by the response of his companions and gave them the glad tidings of victory.

The Muslim Army

The Prophet (PBUH) led the army himself, he appointed three companions to carry the banners. Mus'ab ibn 'Umayr (RA) was appointed to carry the general army banner; 'Ali ibn abi Taleb (RA) to carry the migrants banner; and Sa'd ibn 'Ubadah (RA) to carry the Ansar's banner.

The Prophet (PBUH) divided the army into three flanks. The right flank was led by al-Zubair ibn al-'Awam (RA); the left flank was led by al-Miqdad ibn al-Aswad (RA); and the rear flank was led by Qais ibn Sa'sa'ah (RA).

The Prophet (PBUH) sent 'Ali ibn abi Taleb (RA) and al-Zubair (RA) in a reconnaissance mission. They captured two young men who were sent to fetch water for the army of Quraysh. They brought them to the Prophet (PBUH). The Prophet (PBUH) asked them about the location of Quraysh's camp. They told him that the army is camping behind a hill; and they pointed out to a nearby hill. The Prophet (PBUH) asked them about the number of the fighters in the army. However, the boys did not know the answer to this question. The Prophet (PBUH) then asked them, "How many camels do they slaughter to feed the army every day?" They said, "One day they slaughter nine camels and the following day they slaughter ten camels." The Prophet (PBUH) concluded that the number of fighters in Quraysh army is between 900 hundred and a thousand.

The Muslim army marched on until they reached the first well of Badr. The Prophet (PBUH) asked his companions to set up camp. One of the companions, Al-Hubab ibn al-Monthir (RA) had a different view regarding the location of the camping grounds for the Muslim army. He asked the Prophet (PBUH) whether the choice of the location was ordained by Allah or was it the Prophet's (PBUH) choice as a war strategy. The Prophet (PBUH) told him that, he made the choice on the basis of war strategy. Al-Hubab (RA) then suggested that it was better if the army set up camp further on, such that all the water wells would be behind the Muslims army. In this case, the Muslim army constituted a barrier between the idolaters' army and the water wells. This would give the Muslims an advantage over Quraish. The Muslims would have full access to the water while the idolaters' army would have no access to water. The Prophet (PBUH) agreed to Al-Hubab's suggestion.

The night before the armies fought, Allah sent rain down. The rain was severe on the area where Quraish's army camped; this made their movements difficult. However, the rain on the area where the Muslims' army camped was light; it made the ground firm under the Muslims' feet. The Muslims slept comfortably that night.

The Muslim Army

On the morning of the seventeenth day of Ramadan of the second Hijri year, the battle started. In the beginning, individual swordsmen from the two armies dueled against each other. When the three duelers from the idolaters' side were killed, the battle began.

The Prophet (PBUH) urged the Muslims to remain steadfast and to persevere. He prayed to Allah to bestow His victory on the believers and fought alongside his companions. Allah commanded the angels to support the Muslims and to throw fear in the hearts of the idolaters.

The Muslims won the battle against Quraish. Seventy idolaters were killed, seventy were captured, and the rest escaped the battle ground. Fourteen Muslims were killed.

The Prophet (PBUH) sent two of his companions to Medina to give glad tidings of the victory to the Muslims in Medina.



Reflection

How did the small Muslim army win the battle against the large army of idolaters?





Activity

	The Muslim Army	The Idolaters' Army
The Leader of the Army		
The number of fighters		
The number of those killed in battle		
The number of soldiers captured		
The result of the battle		

Examples of Heroism

'Umair ibn al-Hamam al-Ansari (RA) was eating dates when he heard the Prophet (PBUH) urging the Muslims to fight, saying, "Come along to a paradise whose width is the width of the heavens and earth." He threw away the remaining dates and plunged into the foray of the battle. He was one of the first martyrs on that day.

Belal ibn Rabah (PBUH) faced his previous master, Umayyah ibn Khalaf, who tried to avoid him but Belal got to him, then fought and killed him.



Activity

Read about the account of the battle of Badr in one of the ebooks about Seerah and comment on the fate of Abu Jahl, the leader of Quraish's army

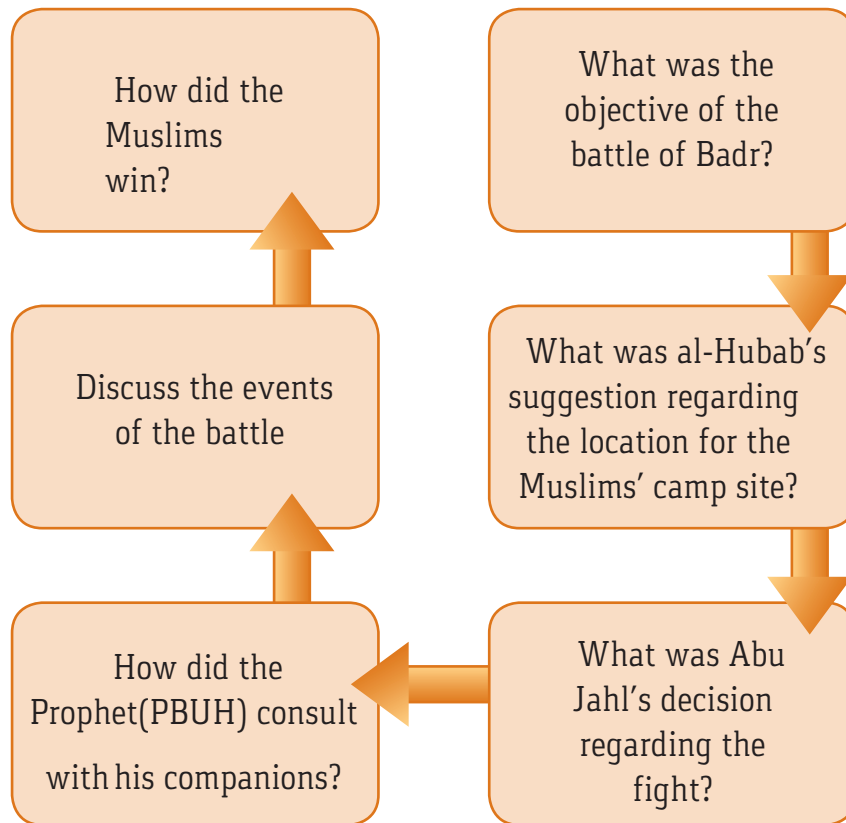
Reasons for the Victory of Muslims

- 1) The Muslims believed in the cause, their faith was strong, and they were pursuing Allah's reward.
- 2) The Prophet (PBUH) displayed a model for the wise leader by consulting with his companions and listening to their advice.
- 3) The morale of the Muslim army was very high.
- 4) The Prophet (PBUH) displayed shrewd military leadership in conducting the battle.
- 5) Allah bestowed his favors on the believers. These included the rain, the comforting sleep, and throwing fear into the hearts of the idolaters.
- 6) The good tidings of the angels raised the morale.
- 7) The Muslims had courage and perseverance.

Review



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



I Reflect

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

a deed that I can be rewarded for

the deed:

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.....

I make a dua for my teacher

the dua:

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.....

I write an idea I benefited from

the idea:

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.....

Chapter 2

The Battle of Bani Qainiqa' (Shawal of the 2nd Year Hijri)



The Qur'an says, "Those who turn to Allah, His Messenger, and the believers for protection (are God's party); God's party will certainly triumph." (5: 56)

قَالَ اللَّهُ وَعَلَىٰ: ﴿وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ﴾
[سورة المائدة: ٥٦]

Learning Objectives

To explain the reasons for the battle of Bani Qainiqa'.

To recall the events of the siege of the premises of the tribe of Bani Qainiqa'.

To extract the lessons gained from the battle.

Preparation

After the arrival of the Muslims from Mecca, the city of Medina was inhabited by four groups of people. These were

1.
2.
3.
4.

The non-muslim Tribes of Medina

At the time of Muslim Hijra to Medina, there were three main Jewish tribes. These were

1. Banu Qainuqa’.
2. Banu al-Nadeer.
3. Banu Quraizah.

The Battle of Bani Qainuqa’

The people of the tribe of Bani Qainuqa’ engaged in a deliberate plan to denigrate Muslims, harass, and assault them. They motivated the hypocrites to slander Muslims and showed a great deal of animosity against Muslims. The Prophet (PBUH) tried to approach them peacefully asking them to honor the agreement that was conducted between the Prophet (PBUH) and the Jewish tribes which guaranteed living together in peace and harmony.

However, their animosity towards Muslims increased after the victory of Badr. An event that occurred in the market involving insulting and assaulting a Muslim woman by a businessman resulted in killing two men, a Jew and a Muslim. This incident was like a flame that ignited the conflict between Bani Qainuqa’ and the Muslims. It threatened the peace and order in Medina. This was the catalyst that precipitated the action against the tribe of Bani Qainuqa’.

The actions of the members of the tribe of Bani Qainuqa' constituted a violation of the agreement that the Prophet (PBUH) made with them when he first came to Medina. This agreement provided a protocol for Muslims and non-Muslim to live together in Medina in peace and harmony. The actions of the businessman and those who supported him constituted an act of aggression against the Muslims.

The Prophet (PBUH) marched with an army of Muslims and put the premises of the tribe under siege. The siege continued for fifteen days. At the end, the members of the tribe of Bani Qainuqa' agreed to evacuate their premises and leave Medina.

The events of the battle of Bani Qainuqa' provided an opportunity to identify the hypocrites. An example of true believers is 'Ubadah ibn al-Samet (RA) who in spite of previously having strong connections with the tribe of Bani Qainuqa', was able to see their treacherous behavior and supported the Prophet's (PBUH) decision to expel them from Medina. On the other hand, 'Abd Allah ibn Saloul was an example of the hypocrites who advocated for the tribe of Bani Qainuqa' and ignored their treacherous deeds.

The non-muslim Tribes of Medina

- 1) Verbal and physical assault of people are crimes that should be punished.
- 2) Respect of agreements is a basic principle.
- 3) Muslims should help and support the victims of physical or verbal abuse.



Activity

Read the verses
in Surat
al-Maedah which
describe the
actions of 'Abd Al
ibn Saloul
and 'Ubadah ibn al-
Samet

Review



I arrange my thoughts. Describe the events that led to the Battle of Bani Qainuqa' and how the battle was conducted:

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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:

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I write an idea I benefited fro

the idea:

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Chapter 1

The Virtues of Perseverance



The Prophet (PBUH) said, "How wonderful is the case of a believer. There is good for him in every situation. When he prospers, he expresses his gratitude to Allah. This is good for him. When an adversity befalls him, he endures perseveringly. This is good for him."

قَالَ رَسُولُ اللَّهِ ﷺ: **عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ. وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ. إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ، فَكَانَ خَيْرًا لَهُ. وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ، فَكَانَ خَيْرًا لَهُ** [رواهُ مسلم]

Learning Objectives

➔ To recognize the true nature of perseverance.

➔ To recall the types of the perseverance.

➔ To recognize the virtues of perseverance.

➔ To recall examples of the perseverance of the Prophet (PBUH).

➔ To recall examples of the perseverance of members of the earlier generations.

Preparation

Fatima visited a friend of hers who fell sick. Fatima's friend was sad. Fatima decided to write a letter to her friend to console and support her. What should she write?

True Nature of the Perseverance

Perseverance is to discipline oneself, to do what Allah commands us to do and to abstain from that which Allah commands us not to do.

Perseverance is opposite to loss of hope and quitting.



Enrichment

Complaining to Allah about an adversity or a suffering does not contravene the command to persevere.

Prophet Jacob (PBUH) complained about his suffering to Allah saying, "I only complain of my distress and anguish to God, and I know from God that which you do not know." (12: 86) A Muslim can complain to a doctor about his health situation or to a Judge about an injustice that he was subjected to. These complaints do not contravene the command to persevere. Sadness and expression of sadness, provided that these expressions are not in the form of an objection to Allah's will, do not contravene the command to persevere.

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The Types of Perseverance

Being steadfast in fulfilling the commands of Allah	Fulfilling the commands of Allah requires patience and perseverance. The Prophet (PBUH) said, <i>"The path to paradise is surrounded by hardships."</i>
Being steadfast in abstaining from the things that Allah prohibited us to do	Human beings are subjected to great temptations to commit sins which they have been commanded to avoid. The Prophet (PBUH) said, <i>"The path to Hellfire is surrounded by temptation."</i>
Being steadfast in enduring the suffering and afflictions	One should refrain from complaining to people about afflictions and adversity unless necessary. One should always turn to Allah. Um Salamah (RA) said, <i>"The Prophet (PBUH) said, 'When a person is afflicted by an adversity he/she should say, 'We belong to Allah and to Him we will return. O Allah, I seek my reward from You, so reward me for this affliction and give me better than what I lost.'"</i>



Reflection

The Qur'an quotes Prophet Jacob (PBUH) in Surat Yusuf when he said, "I shall practice beautiful perseverance." What did Prophet Jacob (PBUH) mean?



Illumination

Perseverance has been mentioned in the Qur'an 90 times. The Qur'anic verses urge Muslims to practice perseverance and praise those who persevere.

The Virtues of Perseverance

- 1) Allah promised those who persevere a great reward. The Qur'an says, "Those who patiently persevere will truly receive a reward without measure." (39: 10)
- 2) Allah promised to let those who persevere enjoy His companionship. The Qur'an says, "Indeed, God is with those who patiently persevere." (2: 153)
- 3) The Qur'an says, "Allah loves those who persevere." (3: 146)
- 4) Perseverance is a great gift from Allah.

Techniques to Help One Persevere

- 1) Reading and reflecting on the verses and Prophetic traditions which urge Muslims to persevere.
- 2) Recognizing that the life of this world is a period of testing and trials.
- 3) Recognizing that there will always be a more severe affliction than the one to which we are subjected.
- 4) Recognizing the blessings of Allah which He bestowed on us.

Examples of the Perseverance of the Prophet (PBUH)

When the Prophet (PBUH) started to call the pagans of Mecca to Islam, they were angry at him. They started to treat him harshly and assault him physically and verbally. However, he endured patiently and persevered until Allah granted him victory over the disbelievers.

One day, the Prophet (PBUH) was praying in the court of the Ka'ba, one of the idolaters came and choked the Prophet (PBUH). Abu Bakr (RA) hurried and pushed the man away.

Examples of the perseverance of members of the earlier generations.

A woman from the early generations of Muslims, by the name of al-Khansaa, had four sons. They all joined the Muslim army which fought the battle of al-Qadissiyah. When she was told that all her sons died in the battle, she said, "Praise be to Allah, Who honored me by making them all martyrs. I pray to my Lord to make me join them in the abode of His mercy."

Review



I arrange my thoughts. Discuss the concept of perseverance, its importance, its virtues, and the techniques that help one attain perseverance:

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I Reflect

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

a deed that I can be rewarded for

the deed:

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I make a dua for my teacher

the dua:

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I write an idea I benefited from

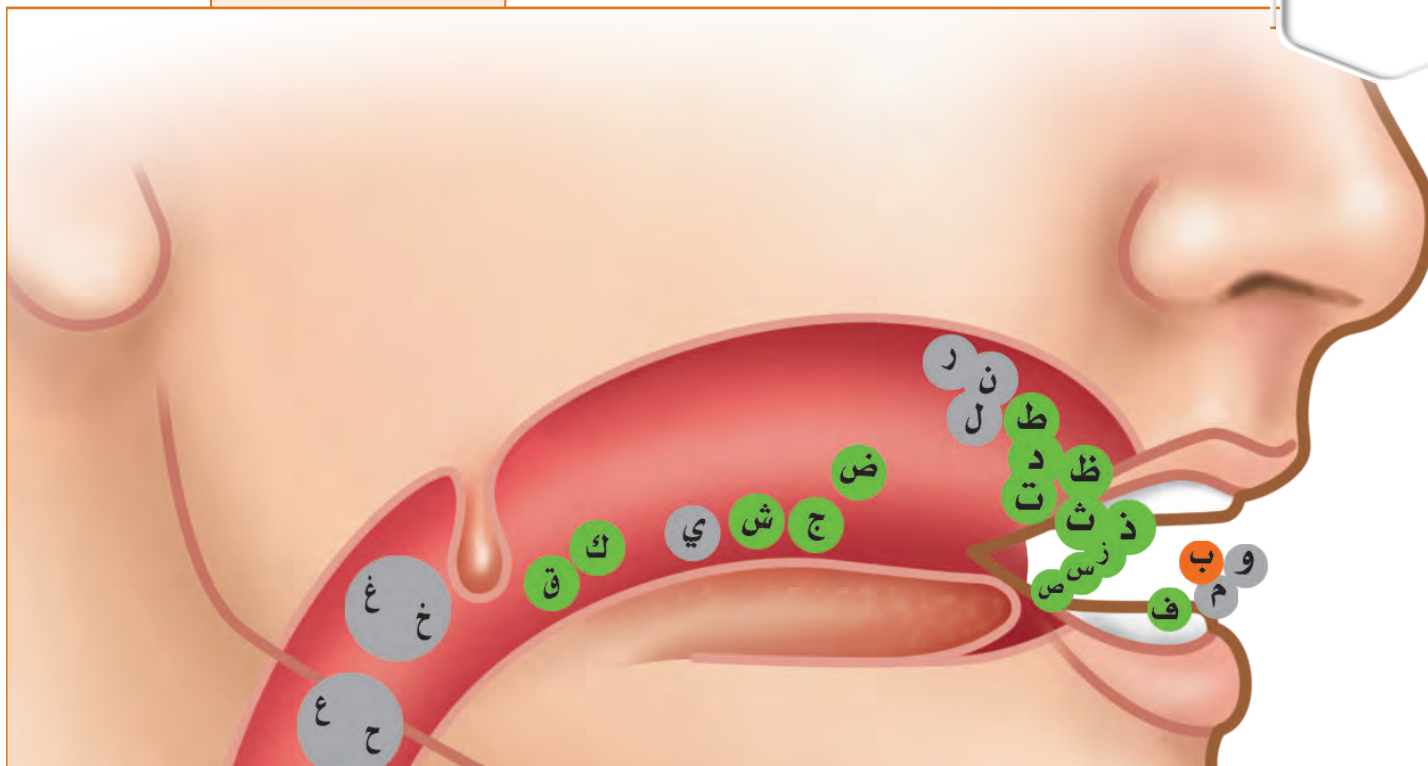
the idea:

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Chapter 1

Rules for Tajweed: Rules for Noon Sakinah and Tanween Iqlab - Ikhfaa



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

[سورة المزمل: ٤]

﴿وَرَقِلِ الْقُرْآنَ تَرْتِيلاً﴾

قَالَ اللَّهُ وَعَجَلًا:

Learning Objectives

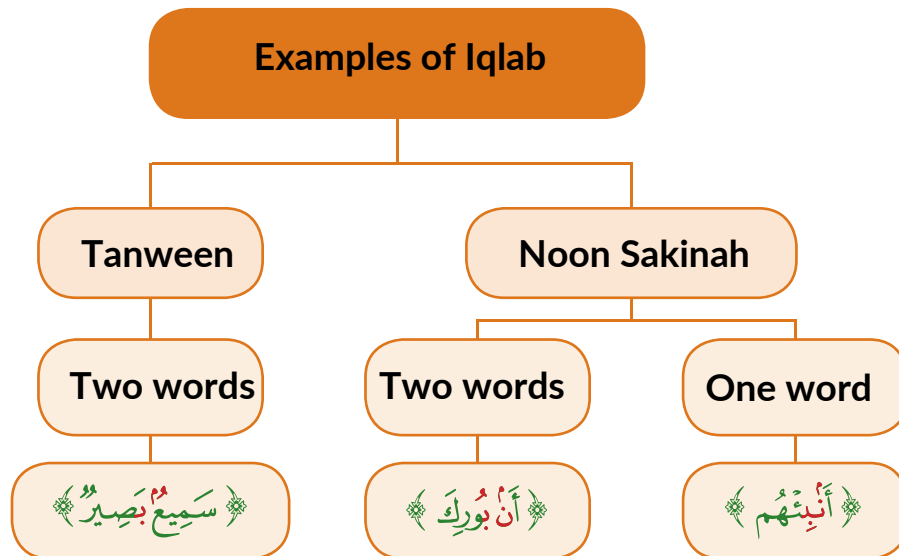
- To recall the rule for Iqlab and its letter.
- To recall the rule for Ikhfaa and its letters.
- To execute the correct pronunciation of noon sakinah and tanween in cases of Iqlab and Ikhfaa.

Preparation

We studied before two of the rules regarding the noon sakinah and the tanween. What are they? And what are the letters associated with these two rules?

The Rule of Iqlab

Iqlab means that the noon sakinah or tanween are pronounced as meem sakinah with a Ghunnah. This occurs when the noon sakinah or tanween are followed by the letter, “baa – ب”





Test the Recitation

قال الله عَزَّ وَجَلَّ: ﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْحَقُّ﴾ [سورة البقرة: ١٠٩].

قال الله عَزَّ وَجَلَّ: ﴿وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ [سورة البقرة: ٢١١].

قال الله عَزَّ وَجَلَّ: ﴿وَاللَّهُ بَصِيرٌ بِالْعِبَادِ﴾ [سورة آل عمران: ٢٠].

Ikhfaa

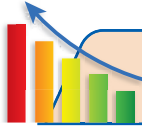
The noon sakinah and the tanween are pronounced such that the sound of the noon is between the Izhar and Idgham with Ghunnah but without shaddah.

Letters of Ikhfaa

The letters of Ikhfaa are the remaining letters of the Alphabet after removing the Izhar, Idgham, and Iqlab letters. Thus, the letters of Ikhfaa are fifteen. These are

ص - ذ - ث - ك - ج - ش - ق - س - د - ط - ز - ف - ت - ض - ظ

Examples	The Case	The Letter
﴿مَشُورًا﴾ ﴿مِنْ شَاءَ﴾	Noon Sakinah	ش
﴿عَلِمَ شَيْئًا﴾	Tanween	
﴿مِنْ قَبْلُ﴾ ﴿يَنْقَلِبُونَ﴾	Noon Sakinah	ق
﴿سَمِيعٌ قَرِيبٌ﴾	Tanween	
﴿مِنْ سَبِيلٍ﴾ ﴿مِنْ سَائِلَةٍ﴾	Noon Sakinah	س
﴿عَظِيمٌ سَمَاعُونَ﴾	Tanween	
﴿مِنْ دُونِ﴾ ﴿أَنْدَادًا﴾	Noon Sakinah	د
﴿قِنَوَانٌ دَانِيَةٌ﴾	Tanween	
﴿مِنْ طِينٍ﴾ ﴿يَقْنَطَارِ﴾	Noon Sakinah	ط
﴿صَعِيدًا طَيِّبًا﴾	Tanween	
﴿مِنْ زَوَالٍ﴾ ﴿تَنْزِيلُ﴾	Noon Sakinah	ز
﴿صَعِيدًا زَلَقًا﴾	Tanween	
﴿مِنْ فَضْلِ اللَّهِ﴾ ﴿فَأَنْفَلَقَ﴾	Noon Sakinah	ف
﴿خَلِيدًا فِيهَا﴾	Tanween	
﴿وَمَنْ تَابَ﴾ ﴿وَكُنْتُمْ﴾	Noon Sakinah	ت
﴿جَنَّتْ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾	Tanween	
﴿مَنْ ضَلَّ﴾ ﴿مَنْضُودٍ﴾	Noon Sakinah	ض
﴿وَكُلًّا ضَرَبْنَا﴾	Tanween	
﴿مِنْ ظَهِيرٍ﴾ ﴿يُنْظَرُونَ﴾	Noon Sakinah	ظ
﴿ظَلَا ظَلِيلًا﴾	Tanween	



Test the performance

Mark the letters of Ikhfaa in each of the following verses:

قال الله ﷻ: ﴿لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَحْدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ [سورة التوبة: ٩١].

قال الله ﷻ: ﴿إِذَا السَّمَاءُ انفطرتْ ۖ وَإِذَا الْكَوَاكِبُ انتثرتْ﴾ [سورة الانفطار: ١-٢].

قال الله ﷻ: ﴿سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِنُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجسٌ وَمَأْوَهُمُ جَهَنَّمُ جزاءً بما كانوا يكسبون﴾ [سورة التوبة: ٩٥].

قال الله ﷻ: ﴿وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ مِنْ الْمُتَحَرِّينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَنٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾ [سورة التوبة: ١٠٠].

Review



I arrange my thoughts. Summarize the four rules regarding the noon sakinah and tanween.:

.....

.....

.....

.....

.....

.....

.....

.....

.....

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

Recitation of Surat Al-Ahzab

Recitation



The Qur'an says, "When the believers saw the confederate forces, they said, "This is what God and his Messenger had promised us, and God and His Messenger told us what was true." And it only added to their faith and submission." (33: 22)

قَالَ اللَّهُ تَعَالَى: ﴿وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا﴾

[سورة الأحزاب: ٢٢]

Learning Objectives

To recite correctly Surat Al-Ahzab verses 21 to 36.

To recall the rules of Tajweed.

To apply the rules of Tajweed.

To explain the meaning of the difficult words.

Preparation

The Qur'an says, ". Those who disbelieved in the message when it came to them. And indeed it is an invincible Book." (41: 41)

قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِنْتُ عَزِيزٌ ﴿٤١﴾﴾ [سورة فصلت: 41]

What is the attribute of the Qur'an that is mentioned in this verse?

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾ وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا
هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا
إِيمَانًا وَتَسْلِيمًا ﴿٢٢﴾ مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ
فَمِنْهُمْ مَّنْ قُضِيَ نَحْبُهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٢٣﴾ لِيَجْزِيَ
اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِن شَاءَ أَوْ يَتُوبَ
عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٤﴾ وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ
يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾﴾

21. You have indeed an excellent example in the Messenger of Allah for any who looks to please Allah and prepare for the Last Day, and remembers Allah often.
22. When the believers saw the confederate forces, they said, "This is what God and his Messenger had promised us, and God and His Messenger told us what was true." And it only added to their faith and submission.
23. Of the believers are men who have been true to their covenant with Allah. Of them some have completed their vow (to the extreme), and some are still waiting, and they have never changed (their determination) in the least.
24. That God may reward the truthful for their truthfulness, and punish the hypocrites if that be His Will, or pardon them; Allah is All-Forgiving, Giver of Mercy.
25. And Allah repelled the disbelievers in their rage; they did not gain any advantage. God spared the believers the combat. And Allah is Strong, Eminent

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِّنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٣٦﴾ وَأَوْرَثَكُم أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَّمْ تَطْعُوهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٣٧﴾ يَتَأَيَّأُ النَّبِيُّ قُلُوبَ لِّأَزْوَاجِكَ إِن كُنْتَ تُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْكَ أُمْتِعْكَ وَأُسرِّحْكَ سَرَاحًا جَمِيلًا ﴿٣٨﴾ وَإِن كُنْتَ تُرِيدُ اللَّهُ وَرَسُولَهُ وَالْدارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا ﴿٣٩﴾ يَنْسَاءُ النَّبِيُّ مَن يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبِينَةٍ يُضَعَّفُ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٤٠﴾ وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٤١﴾ يَنْسَاءُ النَّبِيُّ لَسْتَنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِن اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٤٢﴾ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٤٣﴾ وَاذْكُرْ مَا يَتْلَى فِي بُيُوتِكُنَّ مِّنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٤٤﴾ إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنِينَ وَالْقَنِينَ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٤٥﴾ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴿٤٦﴾

26. And He brought those of the People of the Scripture who supported them down from their strongholds, and cast panic into their hearts. Some you punished and you took some captive.

27. And He made you heirs of their lands, of their houses, of their goods, and of a land which you had not trodden (before). And God has power over all things.

28. Prophet, say to your wives, "If you desire this worldly life and its adornment, then come, I will make provision for you and I will release you kindly.

29. But if you seek God and His Messenger, and the home of the Hereafter, verily God has prepared for the doers of good among you an immense reward.

30. Wives of the Prophet, whosoever of you commits manifest indecency, she will be doubly punished; and this is easy for Allah.

31. And whosoever of you remains obedient to God and His messenger and does good, We shall give her, her reward twice over; and We have prepared for her an honorable provision.

32. Wives of the Prophet, you are not like any other women. If you remain conscious of Allah, then do not be soft in speech, lest he in whose heart is a disease should aspire (to you), but speak in appropriate manner.

33. And stay in your homes. Do not display your finery as they used to do in the time of ignorance. Establish prayer, and pay the poor-due, and obey God and His messenger. God only wishes to remove uncleanness far from you, people of the household, and cleanse you thoroughly.

34. And remember what is recited to you in your homes, of the revelations of God and His Wisdom. Indeed, Allah is Subtle, Totally-Aware.

35. For Muslim men and Muslim women, believing men and believing women, devout men and devout women, truthful men and truthful women, perseverant men and perseverant women, humble men and humble women, charitable men and charitable women, fasting men and fasting women, men and women who guard their chastity, and men and women who engage much in God's praise, for them has Allah prepared forgiveness and great reward.

36. It is not fitting for a believer, man or woman, when a matter has been decided by God and His Messenger to have any option about their decision. If anyone disobeys Allah and His Messenger, he has indeed gone far astray.



Activity

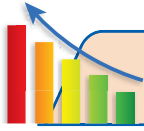
Find out the topics that each group of verses deal with

Verses	Topics
21 to 24
25 to 27
28 to 31
32 to 34
35 to 36



Illumination

"And remembers Allah often." The verse urges Muslims to remember Allah.



Test the Recitation

Recite the
following
verses:

﴿وَمَا بَدَلُوا تَبْدِيلًا﴾

﴿لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ﴾

﴿وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ﴾

﴿فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا﴾

﴿وَأَرْضًا لَمْ تَطْغُوهَا﴾

﴿فَنَعَالَيْكَ أُمْتَعَكُنَّ وَأُسْرَحَكُنَّ سِرَاحًا جَمِيلًا﴾

﴿مَنْ يَأْتِ مِنْكُنَّ بِفَحِشَةٍ مُبَيَّنَةٍ﴾

﴿وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى﴾

﴿ضَلَّ ضَلَالًا مُبِينًا﴾

Chapter 3

Memorization of Surat Al-Qiyamah (The Resurrection)



The Qur'an says, "So when the vision is dazzled, and the moon is eclipsed, and the sun and the moon are brought together; on that day humankind will cry, 'Where is the escape?'" (75: 7- 10)

قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿فَإِذَا بَرِقَ الْبَصَرُ ۖ وَخَسَفَ الْقَمَرُ ۖ وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ۚ﴾

[سورة القيامة: ٧-٩]

Learning Objectives

➤ To memorize Surat al-Qiyamah.

➤ To explain the overall meaning of the Sura.

Preparation

The Qur'an says, "If you do not bring them a revelation, they say, 'Why did you not choose it?' Say, 'I only follow what is revealed to me from my Lord. This is (nothing but) a light from your Lord, guidance, and mercy, for those who believe.'" (7: 203)

قَالَ اللَّهُ ﷻ: ﴿وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْلَا أُجْتَبِئَتْهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَآئِرُ مِنْ

رَبِّكُمْ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾ [الأعراف ٢٠٣]

What attributes of the Qur'an are mentioned in this verse?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿لَا أُقْسِمُ بِيَوْمِ الْقِيَمَةِ ۝١ وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۝٢﴾ أَيْحَسِبُ
الْإِنْسَانُ أَلَّنْ يَجْمَعَ عِظَامَهُ، ۝٣ بَلَىٰ قَدَرِينَ عَلَىٰ أَنْ تُسَوَّىٰ بَنَانُهُ، ۝٤ بَلَىٰ
يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ، ۝٥ يَسْتَلْ أَيَّانَ يَوْمِ الْقِيَمَةِ ۝٦ فَإِذَا بَرَقَ الْبَصَرُ
۝٧ وَخَسَفَ الْقَمَرُ ۝٨ وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ۝٩ يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ
أَيْنَ الْمَفَرُّ ۝١٠ كَلَّا لَا وَزَرَ ۝١١ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ۝١٢ يُنَبِّئُ الْإِنْسَانُ
يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ۝١٣ بَلَىٰ الْإِنْسَانُ عَلَىٰ نَفْسِهِ، ۝١٤ وَلَوْ أَلْقَىٰ
مَعَاذِيرَهُ، ۝١٥ لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ، ۝١٦ إِنَّ عَلَيْنَا جَمْعَهُ
وَقُرْآنَهُ، ۝١٧ فَإِذَا قَرَأَهُ فَأَنبَحْ تُرْبَانَهُ، ۝١٨ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ، ۝١٩

1. I swear by the Day of Resurrection;
2. I swear by the self-reproaching soul.
3. Does humankind think that We cannot assemble his bones?
4. Yes, verily; We are able to fashion his very fingertips.
5. But humankind wants to deny what is ahead of him.
6. He asks, "When is the Day of Resurrection?"
7. So when the vision is dazzled,
8. And the moon is eclipsed,
9. And the sun and the moon are brought together;
10. On that day humankind will cry, "Where is the escape?"
11. By no means, there is no refuge.
12. With your Lord alone shall on that day be the place of rest.
13. On that Day humankind will be informed of what he sent before and (what he) kept back.
14. Humankind will be a witness against himself,
15. Despite the excuses he will present.
16. Do not move your tongue with it to hasten with it.
17. It is upon Us to put it together and to recite it.
18. And when We recite it, follow its recitation.
19. It is for Us to explain it (and make it clear).

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾ وَتَذَرُونَ الْآخِرَةَ ﴿٢١﴾ وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾
 إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ وَجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ﴿٢٤﴾ تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾
 كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ ﴿٢٦﴾ وَقِيلَ مَنْ رَاقٍ ﴿٢٧﴾ وَظَنَّ أَنَّهُ الْفِرَاقُ ﴿٢٨﴾
 وَالْتَفَتِ السَّاقُ بِالسَّاقِ ﴿٢٩﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴿٣٠﴾ فَلَا صَدَقَ وَلَا
 صَلَّى ﴿٣١﴾ وَلَكِنْ كَذَّبَ وَتَوَلَّى ﴿٣٢﴾ ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّى ﴿٣٣﴾ أَوْلَىٰ
 لَكَ فَأَوْلَىٰ ﴿٣٤﴾ ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ ﴿٣٥﴾ أَيْحَسِبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٣٦﴾
 أَلَمْ يَكُ نَطْفَةً مِّن مَّنِّ يُمْنٍ ﴿٣٧﴾ ثُمَّ كَانَ عِلْقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾
 فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿٣٩﴾ أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَىٰ أَنْ يُحْيِيَ
 الْمَوْتَىٰ ﴿٤٠﴾

20. But you love the fleeting life,
21. And you disregard the Hereafter.
22. That Day some faces will be bright,
23. Looking towards their Lord;
24. And some faces, that Day, will be gloomy,
25. Knowing that a great calamity will befall them.
26. When it comes up to the throat,
27. And it is said, "Who is the healer?"
28. And he knows that it is (the time of) parting.
29. And when the legs are entwined together,
30. To your Lord on that Day shall be the drive;
31. For he neither accepted, nor prayed.
32. But he denied and turned back,
33. Then went he to his family, full of pride.
34. It would have been better for you. Again, it would have been better for you if you followed the commands of Allah.
35. Again, it would have been better for you if you followed the commands of Allah. It would have been better for you.
36. Does humankind think that he will be left aimless?
37. Was he not a drop of sperm emitted?
38. Then he became a leech-like clot;
39. Then God fashioned (him) in due proportion.
40. And made of him a pair, the male and the female.
41. Is He not able to give life to the dead?



Activity

I learnt the following lessons from this Sura:

-
-
-



Illumination

One of the blessings of Allah is that He gave the believer a soul that continuously blames its owner and is capable of performing self-accountability. This provides a warning against sinning.

I test my memorization

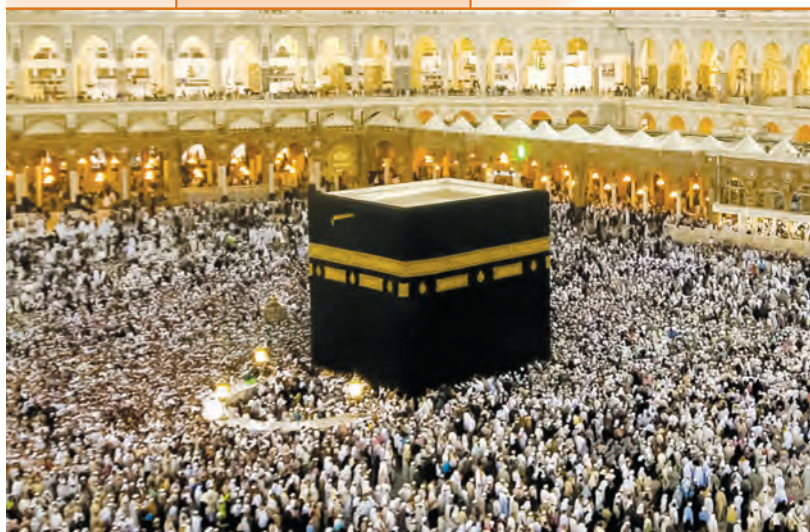
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



لَا يَوْمَ الْقِيَمَةِ ① وَلَا أُقْسِمُ بِالنَّفْسِ ② الْإِنْسَانُ أَلَّنْ يَجْعَ عِظَامُهُ ③ بَلَى ④ عَلَى أَنْ تُسَوَّى بَنَانُهُ ⑤ بَلْ يُرِيدُ الْإِنْسَانُ ⑥ أَمَامَهُ ⑦ يَسْتَلُ يَوْمَ الْقِيَمَةِ ⑧ فَإِذَا ⑨ الْبَصَرُ ⑩ الْقَمَرُ ⑪ وَجَمْعَ الشَّمْسِ وَالْقَمَرُ ⑫ يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَتَيْنَ ⑬ كَلَّا لَا ⑭ إِلَى رَبِّكَ يَوْمَئِذٍ ⑮ يَنْتَوُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا ⑯ وَأَخَّرَ ⑰ بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ ⑱ وَلَوْ أَلْقَى ⑲ لَا ⑳ بِهِ لِسَانَكَ لَتَعَجَلَ ㉑ إِنَّا عَلَيْنَا ㉒ وَقُرْءَانُهُ ㉓ فَإِذَا ㉔ فَاتَّبَعَ قُرْءَانُهُ ㉕ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ㉖ كَلَّا بَلْ تُحِبُّونَ ㉗ وَتَذَرُونَ ㉘ وَجْهٌ يَوْمَئِذٍ ㉙ إِلَى رَبِّهَا ㉚ وَوَجْهٌ يَوْمَئِذٍ ㉛ تَطْنُ أَنْ يَفْعَلَ بِهَا ㉜ أَنَّهُ الْفِرَاقُ ㉝ وَالنَّفْثَ ㉞ كَلَّا إِذَا ㉟ التَّرَاقِي ㊱ وَقِيلَ مَنْ رَاقٍ ㊲ أَنَّهُ الْفِرَاقُ ㊳ وَالنَّفْثَ ㊴ السَّاقِ بِالسَّاقِ ㊵ إِلَى رَبِّكَ يَوْمَئِذٍ ㊶ فَلَا ㊷ وَلَا صِلَى ㊸ وَلَكِنْ ㊹ وَتَوَلَّى ㊺ ثُمَّ ذَهَبَ إِلَى أَهْلِهِ ㊻ أُولَى لَكَ فَأُولَى ㊼ ثُمَّ أُولَى لَكَ فَأُولَى ㊽ أَيْحَسِبُ الْإِنْسَانُ أَنْ يُتْرَكَ ㊾ أَلَمْ يَكُ ㊿ مِنْ مَنِ يَمْنَى ㋀ ثُمَّ كَانَ عَاقِبَتُهُ ㋁ فَسَوَى ㋂ فَجَعَلَ مِنْهُ ㋃ الذِّكْرَ وَالْأُنْثَى ㋄ أَلَيْسَ ذَلِكَ ㋅ عَلَى أَنْ يُحْيِيَ الْمَوْتَى ㋆

Chapter 4

Interpretation of
Surat al-Haqqah
(The Inevitable Reality)
Verses 13-24



The Qur'an Says, "Eat and drink at ease for what you did beforehand in the days gone by." (69: 24)

قَالَ اللَّهُ تَعَالَى: ﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ﴾ [سورة الحاقة: ٢٤]

Learning Objectives

- To recognize the importance of the belief in resurrection and the Day of Judgement.
- To recognize the bliss which has been prepared for the inhabitants of Paradise.

Preparation

The Qur'an says, "And this is a blessed Book which We have revealed; so follow it and be conscious of God that you may receive mercy." (6: 155)

قَالَ اللَّهُ تَعَالَى: ﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ﴾ [سورة الأنعام: 155]

What attributes of the Qur'an are mentioned in this verse?

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

﴿فَإِذَا نَفَخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ۚ وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ۚ فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ۚ ۝١٥ وَأَنْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ۚ ۝١٦ وَالْمَلِكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ ۚ ۝١٧ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ۚ ۝١٨ فَأَمَّا مَنْ أَوْقَتْ كُنْهُ بِيَمِينِهِ ۚ فَقُولُ هَؤُلَاءِ أَقْرَبُوا كُنْيَةَ ۚ ۝١٩ إِنِّي ظَنَنْتُ أَنِّي مُلْقٍ حِسَابِيَةَ ۚ ۝٢٠ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ۚ ۝٢١ فِي جَنَّةٍ عَالِيَةٍ قُطُوفُهَا دَانِيَةٌ ۚ ۝٢٢ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ۚ﴾ [سورة الحاقة: ١٣-٢٤]

13. And when the trumpet is blown with a single blast;
14. And the earth with the mountains shall be lifted up and crushed with a single blow,
15. On that day will the Event befall.
16. And the sky will be rent asunder, for it will that Day be flimsy,
17. And the angels will be on its sides, and eight will, that Day, bear the Throne of your Lord above them.
18. On that day you will be exposed; not a secret of you will be hidden.
19. Then, as for him who is given his record in his right hand, he will say, "Here, read my book.
20. Surely I knew that I should have to meet my reckoning."
21. And he will be in a life of bliss,
22. In a high garden,
23. The fruits of which are near at hand.
24. (And it will be said), "Eat and drink at ease for what you did beforehand in the days gone by."

The General Meaning of the Sura

These powerful images describe limited catastrophes in comparison with the big one, the Day of Judgment. First the trumpet will be blown, "And when the trumpet is blown with a single blast." Then this earth, on which we live and dwell securely, will be lifted up together with its huge mountains and then crushed completely, "And the earth with the mountains shall be lifted up and crushed with a single blow." This is the big event that the Sura is talking about, "On that day will the Event befall." The "Event" is another name for the Day of Judgment. It is a unique event that will certainly happen. That is why it is only referred to by the name "the Event." The sky will be split asunder, "And the sky will be rent asunder, for it will that Day be flimsy." The subsequent verses describe a different scene; a majestic serene scene, where the angels appear carrying the Throne of the Lord, "And the angels will be on its sides, and eight will, that Day, bear the Throne of your Lord above them." Then the reckoning process will start. All secrets will be exposed, "On that day you will be exposed; not a secret of you will be hidden." Nothing will be hidden. Everything will be exposed: bodies, souls, consciences, and deeds. The scene continues to describe the fates of different groups of people, "Then, as for him who is given his record in his right hand, he will say, 'Here, read my book. Surely I knew that I should have to meet my reckoning.'" The expression, "given the record in his right hand," may also be taken literally, or it could be taken figuratively; since in Arabic the right hand is a symbol of goodness; and the left hand and behind the back are symbols of evil. The scene describes the state of those who attained salvation. They will be overwhelmed with happiness, they will cry out, "Here, read my book." They feared standing up for the reckoning, but they found that they were spared that severe situation, "I knew that I should have to meet my reckoning." Ibn 'Umar (RA) narrated that he heard the Messenger of God say, "On the Day of Judgment, the servant is brought in front of his Lord; he will confess all his sins. Then, God will say, 'I did not expose these sins in your life time, and today I forgive you these sins.' Then the servant will be given his book in his right hand. The witnesses will testify against the disbelievers and the hypocrites saying, 'These are ones who fabricated a lie against their Lord.' And they will be cursed." The reward for the servants who attained salvation is then described, "And he will be in a life of bliss, in a high garden, the fruits of which are near at hand. (And it will be said), 'Eat and drink at ease for what you did beforehand in the days gone by.'"



Activity

Prepare an article about the bliss which Allah has prepared for the God conscious among His servants.

.....

.....

.....

.....



Activity

Prepare an article about the bliss which Allah has prepared for the God conscious among His servants.



Illumination

'Umar ibn Al-Khattab (RA) used to say, "Hold yourselves accountable before you are held accountable on the Day of Judgment; weigh your deeds before it will be weighed for you; and beautify yourselves for the Day of the Great Exhibit. On that Day, you will be exposed, nothing will be hidden."



Enrichment

One day Ibn 'Umar (RA) prepared a meal for some of his companions. A shepherd was passing by, Ibn 'Umar (RA) invited him to eat with them. He told Ibn 'Umar (RA) that he cannot eat because he was fasting. Ibn 'Umar (RA) expressed his surprise, how can a person, who is shepherding sheep in the desert on such a hot day, fast? The man said, "I am preparing myself for the Day of Judgment." Ibn 'Umar (RA) asked the man, "Can you sell us one of the sheep you have, we will eat its meat, give you some for your Iftar, and we will pay you a good price." The man said, "I cannot sell you any of these sheep because they do not belong to me. My master is the owner." Ibn 'Umar (RA) said, "Why don't you tell your master that a wolf devoured one of them?" The man said, "It is true that my master would not be able to know the truth, but Allah sees everything." When Ibn 'Umar (RA) went back to the city, he looked for the man's master. Ibn 'Umar (RA) bought the shepherd and the sheep. He freed the shepherd and gave him the sheep as a gift.

Lessons from the Sura

- 1) The belief in the resurrection and the inevitability of the Day of Judgment induces the believer to be conscious of Allah in all his/her deeds.
- 2) This life is a field, whatever you plant in it, you will reap on the Day of Judgment.
- 3) Allah prepared a great bliss for the believers in the Hereafter.
- 4) Allah will not waste the efforts of the believers.



Activity

Write down the meaning of the verses.

Meanings	Verses
.....	﴿فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ﴿١٣﴾﴾
.....	﴿وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ﴿١٤﴾﴾
.....	﴿فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿١٥﴾﴾
.....	﴿وَأَنشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾﴾
.....	﴿وَالْمَلِكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ ﴿١٧﴾﴾
.....	﴿يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ﴿١٨﴾﴾
.....	﴿فَأَمَّا مَنْ أَوْفَىٰ كَتَبَهُ بِيَمِينِهِ ۖ فَقَوْلُهَاؤُمْ أَقْرَأُوا ۖ كِتَابِيَّةٌ ﴿١٩﴾﴾
.....	﴿إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَّةٌ ﴿٢٠﴾﴾
.....	﴿فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٢١﴾﴾
.....	﴿فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾﴾
.....	﴿قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾﴾
.....	﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾﴾

Chapter 1

Capital Sins



The Qur'an says, "Those who avoid major sins and abominations - except minor offences - (for them) your Lord is vast in forgiveness." (53: 32)

قَالَ اللَّهُ وَعَلَيْكَ: ﴿الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ﴾ [سورة النجم: ٣٢]

Learning Objectives

To recognize the categories of sins: major and minor.

To recognize the enormity of the sin of associating partners with Allah.

To recognize the gravity of the sin of being disobedient to one's parents.

To recognize the importance of the prohibition of bearing false witness.

Preparation

Nora asked her teacher, "Do all good deeds have the same level of goodness?" She said, "No. Some good deeds are higher in rank than others. As an example, obligatory deeds are more important than recommended deeds of the same kind. Similarly, some bad deeds are more heinous than others."

Memorize and Understand

The Prophet (PBUH) said, "Should I not inform you about the gravest of the ,major sins? Associating partners with Allah, disobedience of one's parents and bearing false testimony." The Prophet (PBUH) was reclining, he sat up and repeated, "bearing false testimony," three times. We were so apprehensive about the enormity of the sin, we wished that he would stop.

Memorize and Understand

عن أبي بكرة رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أُنبِّئُكُمْ بِأَكْبَرِ الْكِبَائِرِ؟ (ثَلَاثًا)». قَالُوا: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: «الْإِشْرَاقُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ»، وَجَلَسَ وَكَانَ مُتَكِنًا، فَقَالَ: «أَلَا وَقَوْلُ الزُّورِ»، قَالَ فَمَا زَالَ يُكْرِّرُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ.

[رواه البخاري ومسلم] ^(١).

The General Meaning of the Hadith

The hadith indicates that although all sins are forbidden, some are more heinous than others. Thus, there are minor sins and major sins. We are warned against the committing of all sins, however those who commit major sins may be cursed or punished.

The hadith identifies three of the capital sins in Islam. It stresses the gravity of bearing a false witness by repeating the warning against it three times.

The first major sin is associating partners with God. Associating partners with God is the most heinous crime a human being can commit. The Qur'an describes this crime as a great injustice.

"And (remember) when Luqman said to his son, when he was admonishing him, 'My son, do not associate partners with Allah. Associating partners (with God) is a tremendous injustice.'" (31: 13)

﴿وَإِذْ قَالَ لُقْمَنُ لِبْنِهِ ۖ وَهُوَ يَعِظُهُ ۚ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

[سورة لقمان: ١٣]

The second major sin is being disobedient to one's parents. Islam urges people to treat their parents kindly and abstain from hurting them whether verbally or physically.

The Qur'an says, *"Your Lord has decreed that you worship none but Him, and that you be kind to parents. Whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them, but address them in terms of honor. And, out of kindness, lower to them the wing of humility, and say, 'My Lord, bestow on them Your mercy as they cared for me in childhood.'" (17: 23-24)*

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا نَهْرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا﴾

Examples of things that one shouldn't do to their parents are showing disrespect for their requests, frowning in their faces, and disobeying their commands.

The third major sin that the hadith mentions is to bear false witness. The Qur'an associated bearing false witness with associating partners with God. It says, *"So shun the filth of idols, and shun bearing false witness;" (22: 30)*

﴿ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴾

The Bad Consequences of Bearing False Witness

- A person who bears a false witness earns the wrath of Allah.
- A person who bears a false witness helps someone unjustly.
- A person who bears false witness commits injustice against a fellow human being.

There are also bad consequences which impact the society as a result of people bearing false witness. Among these are

- People's rights are lost.
- People lose trust in the system of justice.
- Animosity and hatred become wide spread in society.



Illumination

Allah made the parents the cause of our existence on this earth. We should endeavor to please them.

The Bad Consequences of Bearing False Witness

- 1) Sins can be classified into minor and major sins. Some capital sins are more heinous than others.
- 2) Associating partners with Allah is the most heinous sin.
- 3) Islam commands Muslims to treat their parents with respect and kindness.
- 4) Islam prohibits disobeying or insulting parents.
- 5) Islam prohibits bearing a false witness.
- 6) Repeating a statement three times show the importance of the message conveyed by the statement.



Reflection

Reflect on the comparison between the sin of bearing false witness and the sin of worshipping Idols.



Illumination

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



Activity

Comment on the following situations:

- 1) A person lost his expensive watch and wants to ask a fortuneteller to help him find it.
- 2) A friend of yours told her mother that she was going to the library while she was actually at the Gym.
- 3) A friend of yours believes his horoscope from the newspaper.
- 4) A friend of yours wears an amulet to bring him good luck.

Review



I arrange my thoughts. Discuss the three capital sins mentioned in the hadith:

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I Reflect

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

a deed that I can be rewarded for

the deed:

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I make a dua for my teacher

the dua:

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I write an idea I benefited from

the idea:

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Chapter 1

The Hereafter



"The Qur'an says, "My people, the life of this world is nothing but fleeting enjoyment. It is the Hereafter that is the home that will last." (40: 39)

قَالَ اللَّهُ وَعَلَىٰ: ﴿يَقَوْمُ إِنَّمَا هَٰذِهِ الْحَيَاةُ الدُّنْيَا مَتَّعٌ وَإِنَّ

الْآخِرَةُ هِيَ دَارُ الْقَرَارِ ﴿[سورة غافر: ٣٩]

Learning Objectives

➤ To recognize the purpose of the creation of the human race.

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

➤ To recognize the stations of the Day of Judgment.

Preparation

Name some of the disasters which happen in nature.

The scenes on the Day of Judgment will be more terrifying than the scenes these natural disasters cause.

The Purpose of the Creation of the Human Race

Human beings were not created in vain. They were created to serve Allah, obey His commands, and follow His rules.

The Qur'an says, *"I have only created jinn and people to worship Me."* This short verse states a major and fundamental truth, the jinn and the humans were created for a purpose. Everyone should fulfill the purpose for which he was created otherwise his life becomes useless. The purpose of the creation is to worship God. This shows that the concept of worship is a comprehensive concept that goes beyond performing the rituals. Worshipping Allah is fulfilling the role of Khaleefah (Stewardship) of earth, that means striving for the best interest of ourselves, communities, other creatures, and the planet by following the commands of Allah. The purpose of life of humankind is to establish a flourishing life on earth. This involves the discovery and study of the available resources and using it to make the earth a place for good life. The essence of worship should be manifested in two main beliefs that should reside deep in the heart of the believer:

- 1) The deep belief that God is the Lord to be worshiped. Performing actions that strengthen the relationship between you and Allah on a spiritual and personal level. Examples of this would be prayers, supplication, fasting, and recitation of the Quran...etc. This is worship through the relationship between you and Allah.
- 2) The mentality of serving others through being well educated, excelling in your profession, and having high aspirations. This will allow you to serve others socially, religiously, financially, and personally. Examples of this would be paying Zakat, teaching others, supporting your family, and building hospitals...etc. This is worship through the relationship between you and others.

It is Allah's will to put people to trial during their lives on earth. Those who fulfil the purpose of their creation and serve Allah as He ordained, will be rewarded in the Hereafter. Those who disobey Allah, will be punished in the Hereafter.

Thus, human life has two stages:

- 1) The life of this world. This is the short time that we live on earth and it is the time that we should use to fulfill the purpose of our creation.
- 2) The life in the Hereafter. This is the eternal life that will start with the resurrection after death.



Enrichment

The life of the Hereafter is necessary for the establishment of Divine Justice. Those who do good in this life will get their reward. But those who commit injustices, wrong, and cheat people will be punished for their crimes.



Reflection

How do we prepare for the Hereafter?

Some of the Scenes of the Day of Judgment

Surat al-Takweer (verses 1-6)

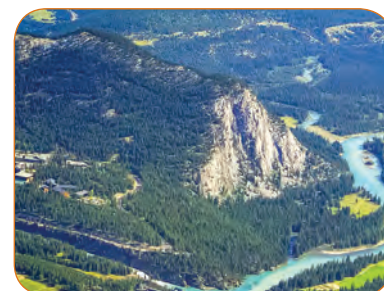
1) When the sun is shrouded in darkness;



2) When the stars are dimmed;



3) When the mountains are set in motion;



4) When the pregnant she-camels are abandoned;



5) When the wild beasts are herded together;



6) When the seas boil over;



This is the scene of the cataclysm that will occur. It will change the whole universe as we know it. This cataclysm will engulf the planets, the animals both domestic and wild, and the human beings. All secrets will be uncovered and each human being will stand up to account for his deeds. These cosmic changes indicate that the well balanced, meticulously controlled universe will be destroyed and its parts will be scattered. This is what the Sura is trying to instill in the psyche of the human being: abandon these fleeting appearances and get connected to the eternal truth that will never change, God is the absolute truth, the Eternal. We have no way of knowing the true nature of the phenomena described in these verses. They are part of the unseen. But they are signs of the great upheaval that the universe will end as we know it. The sun will lose its brightness, the stars will lose its luster, the mountains will be blown up, the she camels will be ignored, and the wild beast will gather together fearing what will happen, and the seas will boil over. When all these signs occur then each soul will be held accountable.



Illumination

On the Day of Judgment, those who were heedless and did not do good deeds in their life on earth, will feel regretful. They will wish that they had done good deeds.



Activity

- 1) When the sun is shrouded in darkness;
- 2) When the stars are dimmed;
- 3) When the mountains are set in motion;
- 4) When the pregnant she-camels are abandoned;
- 5) When the wild beasts are herded together;
- 6) When the seas boil over;
- 7) When the souls are paired;
- 8) When the female infant, buried alive, is questioned
- 9) For what crime she was killed;
- 10) When the scrolls are laid open;
- 11) And when the sky is torn away;
- 12) When the Hell is kindled up;
- 13) And when the Garden is brought near;
- 14) (Then) shall each soul know what it has put forward.

قَالَ اللَّهُ ﷻ : ﴿إِذَا الشَّمْسُ كُوِّرَتْ ۝١ وَإِذَا النُّجُومُ انْكَدَرَتْ ۝٢
وَإِذَا الْجِبَالُ سُيِّرَتْ ۝٣ وَإِذَا الْعِشَارُ عُطِّلَتْ ۝٤ وَإِذَا الْوُحُوشُ حُشِرَتْ ۝٥
وَإِذَا الْبِحَارُ سُجِّرَتْ ۝٦ وَإِذَا النُّفُوسُ زُوِّجَتْ ۝٧ وَإِذَا الْمَوْءِدَةُ سُيِّلَتْ ۝٨ بِأَيِّ
ذَنْبٍ قُتِلَتْ ۝٩ وَإِذَا الصُّحُفُ نُشِرَتْ ۝١٠ وَإِذَا السَّمَاءُ كُشِطَتْ ۝١١ وَإِذَا الْجَحِيمُ سُعِّرَتْ ۝١٢
وَإِذَا الْجَنَّةُ أُزْلِفَتْ ۝١٣ عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ۝١٤﴾ . [سورة التكويد]

What will happen to the wild beasts on the Day of Judgment?

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What will happen to the sky on the Day of Judgment?

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What will happen to the seas on the Day of Judgment?

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What will happen to the stars on the Day of Judgment?

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The Stations of the Day of Judgement

- 1) The Gathering
All people will be gathered together to the place of gathering.
- 2) The Basin
Allah awarded each of His Messengers a basin for his nation to drink. Prophet Muhammad (PBUH) was given the greatest and most beautiful basin of all. Those who followed him will be able to drink from that basin. The water of this basin is sweeter than honey, whiter than milk, and colder than ice. It has a nice smell.
- 3) The Balance
This is the Divine balance that will be used to weigh the good and bad deeds of every human being.
- 4) The Path
This is a bridge that is laid over the Hellfire. People will cross the bridge after they have passed through the Balance. Those whose bad deeds outweigh their good deeds will fall off the bridge into Hellfire. Those whose good deeds outweigh their bad deeds will be saved and will be allowed to cross safely to Paradise.

Why will we be held accountable on The Day of Judgment

Since Allah knows everything we did, why does He hold us accountable on the Day of Judgment?

- 1) *Allah does not want to judge us according to His knowledge, He judges us according to our free-will actions.*
- 2) *Accountability on the Day of Judgement is a manifestation of the Divine Justice.*
- 3) *On the Day of Judgment, everyone will get his/her book in which everything he/she did is recorded.*
- 4) *Those who will be forgiven will recognize the blessings of Allah.*

Review



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

Explain the purpose of the creation of the human race.

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Recall some of the scenes of the Day of Judgment.

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Describe the stations of the Day of Judgment.

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I Reflect

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

a deed that I can be rewarded for

the deed:

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I make a dua for my teacher

the dua:

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I write an idea I benefited from

the idea:

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Chapter 1

The Prophet's Mission



The Qur'an says, "These are they whom God guided, therefore follow their guidance. Say, 'I do not ask you for any reward for it; it is nothing but a reminder for the nations.'" (6: 90)

قَالَ اللَّهُ وَعَلَيْكَ: ﴿أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَّاهُمْ أَقْتَدِ قُلْ لَا
أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ﴾

[سورة الأنعام: ٩٠]

Learning Objectives

To explore the general features of the life in Arabia before the mission of the Prophet (PBUH).

To explain the objectives of the Mission and Message of the Prophet (PBUH).

To explain the Mission and Message of Prophet Shu'yab (PBUH).

Preparation

Recall the names of the prophets you know. Why did Allah send Messengers to people?

Allah sent messengers to guide people to the straight path. This is a mercy from Allah. Allah will not hold any one accountable unless they received the Divine Message that guides them to the straight path.

The General Features of Life in Arabia before the Mission of Prophet Muhammad (PBUH)

The Arabs were idolaters, they worshiped idols which they made from stone, wood, or even dates. The society was a tribal society in which the rich oppressed the poor and the powerful wronged the weak. One of the best descriptions of the society before the Prophet's (PBUH) mission was given by the Prophet's (PBUH) cousin, Ja'far ibn abi Taleb (RA). He said, "Before Islam, we were living in ignorance. We used to worship idols, eat dead animals, commit indecencies, sever the ties of our kin, hurt our neighbors, and the powerful would oppress the weak."



Activity

- 1) How did the Arabs before Islam treat their kin?
- 2) How did they treat their neighbors?

Prophet Muhammad (PBUH)

Prophet Muhammad (PBUH) is the noblest person among the creation of Allah. Allah raised his status and made him the purist and most honored human being. Allah commanded Muslims to hold Prophet Muhammad (PBUH) dearest to their hearts. Loving Prophet Muhammad (PBUH) is an act of worship and an article of faith.

The Mission of Prophet Muhammad (PBUH)

Allah sent Prophet Muhammad (PBUH) to guide people to the straight path. Allah commanded Prophet Muhammad (PBUH) and all the other prophets to perform four basic tasks:

- 1) Showing people the signs of God and guiding them to believe in Him.
- 2) Showing people how to purify their souls and improve their character.
- 3) Teaching people the book of Allah (Quran in the case of prophet Muhammad)
- 4) Teaching people the wisdom of how to practice this divine truth.



Activity

Discuss the effect of the Prophet's (PBUH) tasks on life in society.

Prophet Shu'yab (PBUH)

Shu'yab was a righteous man living in a village called Madyan. Madyan lies between present day Saudi Arabia and Jordan. Madyan was a rich country. However, its people used to worship idols, cheat in their dealings, and practice highway robbery.

Allah chose Shu'yab (PBUH) to be a Prophet and sent him to guide the people of Madyan to the straight path. Shu'yab (PBUH) started calling people to worship Allah alone and to abandon the worship of idols. He also advised them to improve their characters and abandon committing bad deeds. He told them that cheating, robbery, and treating each other unjustly are vices that they should relinquish.

The Qur'an tells us about the story of Prophet (PBUH), *"To the (tribe of) Madyan, (We sent) Shu'ayb one of their (own) brethren. He said, 'My people serve God. You have no other deity but Him. Now has come to you a clear sign from your Lord. Give just measure and weight and do not withhold from people the things that are their due; and do no mischief in the land after it has been set in order. That will be best for you, if you are believers. Do not lurk on every road to threaten (wayfarers), and to turn away from God's path him who believes in Him, seeking to make it crooked.'"*

قَالَ تَعَالَى: ﴿وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَنْقُورِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ۝﴾

Prophet Shu'yab (PBUH) tried hard to advise his people properly and to remind them of the virtue of worshiping Allah alone and adopting good character. However, they were adamant in following the ways of their forefathers. They threatened Prophet Shu'yab (PBUH) to expel him and those who believed with him from their village. The verses show that Shu'ayb's (PBUH) argument that his people were idolaters. They did not follow God's law in their dealings with each other as well. They cheated and were unfair in their dealings. They were also thieves who would terrorize people. They wanted to sway the believers away from worshiping God alone and prevent them from following the straight path. So, Shu'ayb (pbuh) started with the fundamentals, he urged them to believe in the one true God alone. This is the basis of the straight way of life and the source of sound business dealings as well as good characters and high morals.

The Qur'an describes the dialogue between Shu'yab (PBUH) and his people, *"The arrogant chieftains of his people said, 'Shu'ayb, we will certainly drive you out from our township, you and those who believed with you, unless you return back to our religion.' He said, 'Even though we hate it? We would indeed have invented a lie against God, if we returned to your ways after God has rescued us therefrom; nor could we by any means return thereto unless it is the will of God, Our Lord. Our Lord's knowledge encompassed everything. In God we trust. Our Lord, expose the truth (and judge) between us and our people, for You are the best to judge.' The chieftains of his people, who disbelieved, said, 'If you follow Shu'ayb, then truly you shall be the losers.'"* (7: 88-90)

﴿ قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَشُعَيْبُ وَالَّذِينَ ءَامَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا قَالَ أَوَلَوْ كُنَّا كَارِهِينَ ﴾

When it became quite clear to Shu'yab (PBUH) that the people of Madyan would not change their way of life, he asked Allah to save him and the believers. God accepted his prayer, *"So the earthquake seized them, and they lay dead in their homes. Those who denied Shu'ayb became as though they had not dwelt therein. Those who denied Shu'ayb, they were the losers."* In a split second everything was destroyed, as if the tyrants never existed. Shu'ayb (PBUH) made a last statement summarizing his experience, *"My people, I did indeed deliver my Lord's message to you and I gave you good counsel. So why should I lament over a people who refuse to believe"*

Allah saved Shu'yab (PBUH) and those who believed with him, *"When Our commandment came to pass, We saved Shu'ayb, and those who believed with him, by a mercy from Us, the (mighty) blast overtook the wrongdoers and they lay dead. As if they had never dwelt and flourished there. Away with Midian as were Thamud removed."* (11: 94-95)

قَالَ تَعَالَى: ﴿وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا
وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جَثِيمِينَ ﴿٩٤﴾ كَأَن لَّمْ يَغْنَوْا
فِيهَا ۖ أَلَا بُعْدًا لِّمَدِينٍ كَمَا بُعِدَتْ ثَمُودُ ﴿٩٥﴾﴾ . [سورة هود: ٩٤-٩٥]

Lessons Learnt from The Story of Prophet Shu'yab (PBUH)

- 1) The mission of the Prophet is to convey the Divine Message.
- 2) The Divine Message calls people to the worship of Allah alone.
- 3) The Divine Message calls people to have good manners and to deal with each other in fairness.
- 4) Cheating in business dealings is forbidden by Allah.

Review



I arrange my thoughts. Explain why Allah sent prophets, citing specific examples from the story of Prophet Muhammad (PBUH) and Prophet Shu'yab (PBUH):

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I Reflect

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

a deed that I can be rewarded for

the deed:

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I make a dua for my teacher

the dua:

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.....

I write an idea I benefited from

the idea:

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Chapter 1

The Rules for Ablution (Wudu)



﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾

قَالَ اللَّهُ وَبِكَ:

[سورة البقرة: ٢٢٢]

Learning Objectives

- To explain the concept of Ablution.
- To explain the virtues of Ablution.
- To recall the conditions for the validity of Ablution.
- To recognize the obligatory components of Ablution.
- To recognize the recommended components of Ablution.
- To recognize the actions which invalidate the Ablution.

Preparation

The Prophet (PBUH) said, *"On the Day of Resurrection, my Ummah (nation) will be summoned and they will have radiant faces, hands, and feet from the traces of ablution. Whoever can increase the area of his radiance, should do so."*

أَخْبَرَ النَّبِيُّ ﷺ أَنَّ أُمَّتَهُ يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ، أَيِ يَعْلُو وَجُوهَهُمْ إِشْرَاقٌ وَضِيَاءٌ، وَفِي أَرْجُلِهِمْ نَوْرٌ يَشَعُّ يَمَيِّزُهُمْ عَنِ بَاقِي الْأُمَمِ.

What can we do to increase this radiance?

Concept

Ablution (Wudu)

Ablution is to wash the face, arms, wipe over the head, and wash the feet using water

The Qur'an says, *"You who believe, when you get ready for prayer, wash your faces and your hands up to the elbows, wipe your heads, wash your feet up to the ankles and, if you are in a state of ritual impurity wash your whole body."* (5: 6)

قَالَ اللَّهُ ﷻ: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا
إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾

The Prophet (PBUH) said, *"Allah does not accept the prayer of one of you when he commits Hadath (going to the lavatory or passing wind) until he performs ablution."*

رَوَى أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَقْبَلُ اللَّهُ صَلَاةَ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ». [رواه الشيخان]

The Virtue of Ablution

The Prophet (PBUH) said, *"When a Muslim (or a believer) performs ablution, all sinful acts which he committed using his eyes will be washed away as he washes his face, all sinful acts which he committed using his hands will be washed away as he washes his hands, and all sinful acts which he committed using his feet will be washed away as he washes his feet. By the end of ablution, all his sins will be washed away."*



Illumination

Make sure that you will always have Wudu, to gain a great reward.

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ قَالَ: «إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ، أَوِ الْمُؤْمِنُ، فَغَسَلَ وَجْهَهُ، خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ، أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، فَإِذَا غَسَلَ يَدَيْهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ كَانَ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ، أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، فَإِذَا غَسَلَ رِجْلَيْهِ، خَرَجَتْ كُلُّ خَطِيئَةٍ مَشَتْهَا رِجْلَاهُ مَعَ الْمَاءِ، أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ». [رواه مسلم]

When it is Recommended to Perform Ablution

It is recommended that we perform ablution before doing the following:

1. Remembrance of Allah.
2. Getting ready to sleep.
3. Making Adhan.
4. Staying in the Mosque.
5. Attending study halaqahs.

It is also recommended that we renew our ablution for each prayer.

Conditions for the Validity of Ablution

- 1) The intention.
- 2) Using purifying water.
- 3) The water should touch the body parts without any barrier in between.

Obligatory Components of Ablution

- 1) Washing the face.
- 2) Washing the hands up to and including the elbows.
- 3) Wiping over the whole head.
- 4) Washing the feet up to and including the ankles.
- 5) Doing the above steps in the order mentioned. (There is a difference of opinion regarding this step)
- 6) Doing the above steps consecutively without interruption. . (There is a difference of opinion regarding this step)

Supererogatory Components of Ablution

- 1) Cleaning the teeth.
- 2) Saying Bism Allah at the start.
- 3) Washing the palms three times at the start.
- 4) Starting with rinsing the mouth and the nose before washing the face.
- 5) Starting with the right hand before the left hand and the right foot before the left foot.
- 6) Doing all the steps three times each.
- 7) Washing the body parts three times.
- 8) Washing the fingers thoroughly.
- 9) Making the recommended Duaa after finishing ablution.
- 10) Praying two rak'as.

Actions Which Invalidate the Ablution

- 1) Going to the lavatory or passing wind.
- 2) Sleeping deeply.
- 3) Passing out.



Enrichment

- 1) If one has a doubt how many time did he/she washed a body part, then one should assume the smaller number.
- 2) Having Hennah on the hands does not invalidate the ablution.
- 3) One can dry his/her body parts after performing ablution.
- 4) One should perform ablution thoroughly but should not use water extravagantly.

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The Way to Perform Ablution

See the pictures





Reflection

To perform ablution, one should wash the face, the hands, and the feet. Why is it that we only need to wipe over the head?



Activity

Perform ablution in front of the teacher.

Review



I arrange my thoughtsThese are the topics I studied in this lesson:

What are the actions which invalidate Ablution?

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Explain the concept of Ablution.

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Explain the virtues of Ablution.

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What are the conditions for the validity of Ablution?

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What are the obligatory components of Ablution?

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What are the recommended components of Ablution?

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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:

.....

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Chapter 1

The Story of Prophet Job (Ayyoub - PBUH)



قَالَ اللَّهُ وَعِمْكَ: ﴿يَا أَيُّوبُ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ

[سورة الأنبياء: ٨٣]

أَرْحَمُ الرَّاحِمِينَ ﴿٨٣﴾

Learning Objectives

To explain the concept of trials of the prophets and the righteous people.

To recall the story of Prophet Job (PBUH).

To recall the story of the trial of Prophet Job (PBUH)

To recognize the reward for perseverance.

Preparation

Allah praised His prophets in the Qur'an. Connect the name of prophet with the relevant verse in the following table:

Prophet Abraham (Ibrahim - PBUH)	<i>"He was most acceptable in the sight of his Lord." (19: 55)</i>
Prophet Job (Ayyoub - PBUH)	<i>"We have given the same name to none before (him)." (19: 7)</i>
Prophet Ishmael (Ismaeel - PBUH)	<i>"... was indeed a (comprehensive) model, devoutly obedient to God, true in faith, and he was not of the idolaters." (16: 120)</i>
Prophet John (Yahyya - PBUH)	<i>"He was ever turning in repentance toward God." (38: 44)</i>

The Trials of the Prophets and the Righteous People

Allah always tried His prophets. Some prophets were tried by facing a strong resistance from the people whom they were sent to guide. Some were tried by physical afflictions and sickness. Some were tried by losing those whom they loved. The rule of Allah's trial is also extended to the righteous people.

The Story of Prophet Job (PBUH)

Prophet Job was born in one of the villages of Syria. His father was one of the grandchildren of Prophet Abraham (PBUH). Prophet Job (PBUH) was raised to believe in Allah and to follow the tradition of Prophet Abraham (PBUH).

Allah chose Job (PBUH) to be a prophet and he was sent to a village in Syria to call them to the straight path. The people of this village believed and loved Prophet Job (PBUH). Allah bestowed great bounties on Prophet Job (PBUH): property, wealth, and family.

The Trial of Prophet Job (PBUH)

Allah wanted to test Prophet Job (PBUH). He lost his wealth and property and became poor. He lost his family; and he became afflicted with a sickness. He could not move. People thought that his illness is contagious, so they kept away from him. He lived alone. Only his wife and two of his friends remained faithful to him. His wife continued to take care of him; she spent all her money to feed him. She became old and weak. However, Prophet Job (PBUH) and his wife accepted the trial and persevered. They continued to worship Allah and praise Him.

The Qur'an described Job's (PBUH) perseverance and response to the trial, *"And (remember) Job, when He cried to his Lord, 'Truly I have been afflicted with adversity. You are the Most Merciful of those who are merciful.'"* (21: 83)

The Reward for Perseverance

Job (PBUH) continued to pray to Allah to remove his afflictions and to restore his health. He called upon Allah to save him from his trial.

Allah responded favorably to Job's (PBUH) prayer. Allah commanded him to stand up and strike the ground with his leg. A spring of purifying water gushed out from the ground. Job (PBUH) washed himself using this water and he became healthy again. Allah describes the reward of his perseverance in the following verses, *"(And it was said to him), 'Strike the ground with your foot. This (spring) is a cool bath and a refreshing drink.' And We restored his family to him, and doubled their number as a mercy from Us, and as a reminder to those who understand."* (38: 42-43)



Illumination

When one complains about his situation to Allah, Allah listens.



Illumination

When one complains about his situation to Allah, Allah listens.



Activity

Write a letter to your friend about the virtues of perseverance.



Activity

Write down two of the Prophetic Duaa asking Allah for healing from illness.

Lessons Learnt

- 1) Allah tests people in this life.
- 2) Having a faithful spouse is one of the blessings from Allah.
- 3) Duaa is a powerful tool that the believer can use for the removal of afflictions.
- 4) Job (PBUH) is a role model for us in perseverance, we should emulate him.

Review



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

Explain the concept of the trials of the prophets and the righteous people.

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Recall the story of Prophet Job (PBUH).

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Recall the story of the trial of Prophet Job (PBUH).

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Explain the reward for perseverance.

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I Reflect

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

a deed that I can be rewarded for

the deed:

.....

.....

I make a dua for my teacher

the dua:

.....

.....

I write an idea I benefited from

the idea:

.....

.....

Chapter 1

Having Pride in Being a Muslim



قَالَ اللَّهُ تَعَالَى: ﴿مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ

الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾ [سورة فاطر: ١٠]

Learning Objectives

- To recognize the virtue of having pride in being a Muslim.
- To recognize the importance of having pride in being a Muslim.
- To recognize the reasons that make a Muslim feel proud to be a Muslim.

Preparation

"We were one of the most humiliated people until Allah honored us and bestowed on us the bounty of Islam. If we seek honor through means other than Islam, Allah will humiliate us."

Who made this statement and on which occasion?

The Virtue of Feeling Proud to be a Muslim

The idolaters used to worship idols to become honored,

"And they have taken (for worship) gods other than God, to give them power and glory." (19: 81)

The disbelievers worshipped idols, the angels or jinn thinking that their gods would give them honor and would support them in life.

The hypocrites seek honor with the disbelievers,

"Bring glad tidings to the hypocrites that they shall have a painful punishment, those who take for guardians the disbelievers instead of the believers; do they seek power at their hands? Certainly, all power is with God." (4: 138-139)

Many people find sources of pride in their race, language, color, wealth, intelligence, and power. However, all these are transient sources of pride; they could change at any time.

The true believers find sources of pride in belonging to Islam which brings them closer to Allah and under His protection. Allah's power and protection are eternal; they will never cease to exist. Allah promised the true believer dignity and honor. Allah said, *"But honor belongs to God and His Messenger, and to the believers; but the hypocrites do not know."* (63: 8)

Allah promised those who believe in Islam happiness in this life and in the Hereafter.

The Importance of Feeling Proud to be a Muslim.

Islam provides an identity for Muslims and provides them with principles and the means to live an honorable life, a life of dignity. A life without honor and dignity is a miserable life. Feeling proud for being a Muslims allows the person to lead a happy and dignified life. It helps the person to become a serious contributor to the welfare and advancement of the whole society. A person who is proud to be a Muslim endeavors to make life on the earth better for all human beings. Feeling proud of being a Muslim should not cause us to become vain or arrogant, rather we should always be humble and confident.

The Reasons that Make a Muslim Feels Proud to be a Muslim

- 1) Islam is the final Message which Allah revealed to guide people to the straight path.
- 2) Islam promotes a way of life which guarantees happiness in this life as well as in the Hereafter.
- 3) Islam brings us closer to Allah.
- 4) Allah promised those who believe in Him, His protection and help.

Review



I arrange my thoughts. Discuss the topic of having pride in being a Muslim.:

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I Reflect

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

a deed that I can be rewarded for

the deed:

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I make a dua for my teacher

the dua:

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I write an idea I benefited from

the idea:

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التصويبات

[illegible]