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**Cover Design:** Eslam Mostafa

**English Translation:** Dr. Mahmoud Haddara

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

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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# Keys

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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.





## Section One



1-1

## The Rules for Meem Sakinah

### Learning Objectives

- To recognize the rules of the Meem Sakinah.
- To explain the concept of Ikhfaa Shafawi.
- To explain the concept of the Idgham Shafawi.
- To explain the concept of the Izhar Shafawi.



## Preparation



You studied the rules for the Noon Sakinah in grade 6. What are these rules?



**The Meem Sakinah:** This is a letter meem that does not have any movement

### The Rules for the Meem Sakinah

#### Ikhfaa Shafawi:

the Meem is ,”ب When the Meem Sakinah is followed by the letter ”Ba pronounced with a Ghunnah. The letters Meem and Ba should be in two different words. The word ”Shafawi” refers to the lip, because the letter Meem is pronounced by the lips

Examples:

قال الله تعالى: ﴿وَمَنْ يَعْنَصِمْ بِاللَّهِ﴾.

وقال: ﴿وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ﴾.

وقال: ﴿وَمَا هُمْ بِضَارِينَ بِهِ﴾.



### Idgham Shafawi:

When a Meem Sakinah is followed by another Meem that is not Sakinah, the two meems are merged together, so they become one as a Meem pronounced with Shaddah. The word is then pronounced with a Ghunnah. This type of Idgham is called Idgham of two similar letters.

Examples:

قال الله تعالى: ﴿وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً﴾.

وقال: ﴿لَهُمْ مَا يَشَاءُونَ﴾.

وقال: ﴿أَمْ مِّنْ يَّأْتِي﴾.

### Izhar Shafawi:

Izhar means that the Meem Sakinah is pronounced clearly from its origination without Ghunna.

Izhar occurs when the Meem Sakinah is followed any letter of the Alphabet except the Ba and the Meem. Izhar occurs whether the two letters are in one word or in two different words. Izhar should be clarified when the letter Meem is followed by the letter Waw or the letter Fa.

Examples:

﴿أَمْ أَمِنْتُمْ﴾ ﴿أَنْعَمْتَ﴾ ﴿أَمْ تُرِيدُونَ﴾

﴿فَدَرَّهُمْ حَتَّى﴾ ﴿كُنْتُمْ صَدِيقِينَ﴾ ﴿إِنَّكُمْ كُنْتُمْ﴾ ﴿وَلَكُمْ فِي الْأَرْضِ﴾.





## Activity

Explain how the Meem Sakinah is pronounced according to each of the following rules:

### rules for the Noon Sakinah

Ikhfaa Shafawi

Idgham Shafawi

Izhar Shafawi



## I test my performance!

Identify the rules for the Meem Sakinah in the following verses then pronounce the Meem according to the rules.

قال الله تعالى : ﴿وَالْإِلَٰهَ غَيْرُهُۥٓ إِنَّا نَتَّبِعُ إِلَّا أَمْفَرَقُوا ۝٥٠﴾  
يَنْقُومِ لَا أَشْكُرَ عَلَيْهِ أَجْرًا إِنَّا جَرِيءٌ عَلَىٰ الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ ۝٥١﴾ وَيَنْقُومِ أَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ  
السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدَّكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ۝٥٢﴾ [هود: ٥٠-٥٢]

قال الله تعالى : ﴿فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا وَمَنْ يَظْلِمِ مِنْكُمْ نُزِقْهُ  
عَذَابًا كَبِيرًا ۝١٩﴾ وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَبَاءُ لَكُمْ لَأَطْعَمَ وَيَمَشُّونَ فِي الْأَسْوَاقِ ۝٢٠﴾ وَجَعَلْنَا  
بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ۝٢١﴾ وَكَانَ رَبُّكَ بَصِيرًا ۝٢٢﴾ [الفرقان: ١٩-٢٠]



## 1-2

## Recitation of Surat Al-Furqan Verses (1-34)

قال الله تعالى: ﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾

[الفرقان: ١]

Blessed is He who sent down the criterion to His servant, that it" may be an admonition to all peoples."

## Learning Objectives

- To recite the first thirty-four verses of Surat Al-Furqan, correctly according to the rules of Tajweed.
- To explain what the words and the sentences mean.



## Preparation



Do you want to be a member of Allah's special group? Then you have to recite .....

Make it your companion as long as you live, you will be a member of the party of Allah.

## The Main objective of the Sura

Surat Al-Furqan explains the difference between Muslims and non-Muslims in the way they think and behave. It teaches us never to give in to the difficulties or hardships we face as Muslims, whether they are from the actions of disbelievers or the shortcomings of ourselves. It tells us to continue loving Allah and spreading His message in the face of all challenges.

### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾ ١ ﴿الَّذِي لَهُ مُلْكُ السَّمَوَاتِ  
وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ بَقَدِيرٍ﴾ ٢ ﴿وَاتَّخَذُوا  
مِنْ دُونِهِ ءَالِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا  
يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا﴾ ٣ ﴿وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ  
ءَاخِرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا﴾ ٤ ﴿وَقَالُوا أَأَسْطِيرُ الْأَوَّلِينَ﴾ ٥ ﴿أَكْتَتَبَهَا فَهِىَ تُمْلَى عَلَيْهِ  
بُكْرَةً وَأَصِيلًا﴾ ٦ ﴿قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا  
رَحِيمًا﴾ ٧ ﴿وَقَالُوا مَا هَذَا الرَّسُولُ يَأْكُلُ الطَّعَامَ وَيَمْشَى فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَهُهُ مَلَكٌ  
فَيَكُونُ مَعَهُ نَذِيرًا﴾ ٨ ﴿أَوْ يُلْقَى إِلَيْهِ كَنزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ  
الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا﴾ ٩ ﴿أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَلَ فَضَلُّوا  
فَلَا يَسْتَطِيعُونَ سَبِيلًا﴾ ١٠ ﴿تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا  
الْأَنْهَارُ وَيَجْعَلُ لَكَ قُصُورًا﴾ ١١ ﴿بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا﴾ ١٢



إِذَا رَأَتْهُمْ مِّن مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيْظًا وَزَفِيرًا ﴿١٢﴾ وَإِذَا أَلْقَا مِّنْهَا مَكَانًا ضَيِّقًا مُّقْرِنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿١٣﴾ لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا ﴿١٤﴾ قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا ﴿١٥﴾ لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ كَانَتْ عَلَى رَبِّكَ وَعْدًا مَّسْئُورًا ﴿١٦﴾ وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ فَيَقُولُ ءَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَٰؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ﴿١٧﴾ قَالُوا سُبْحَنَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِن دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِن مَّتَّعْتَهُمْ وَءَابَاءَهُمْ حَتَّى نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا ﴿١٨﴾ فَقَدْ كَذَّبُوكُمْ بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا وَمَنْ يَظْلِم مِّنكُمْ نُدِقْهُ عَذَابًا كَبِيرًا ﴿١٩﴾ وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾ ﴿٢١﴾ وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلَكُكَةُ أَوْ نَرَىٰ رَبَّنَا لَقَدْ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا ﴿٢٢﴾ يَوْمَ يَرَوْنَ الْمَلَكُكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَّحْجُورًا ﴿٢٣﴾ وَقَدْ مَنَّآ إِلَىٰ مَا عَمِلُوا مِن عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا ﴿٢٤﴾ أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٥﴾ وَيَوْمَ تَشَقُّقُ السَّمَاءُ بِالْغَمَمِ يَنْزِلُ الْمَلَكُكَةُ تَنْزِيلًا ﴿٢٦﴾ الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ﴿٢٧﴾ وَيَوْمَ يَعْصُرُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلَيْتَنِي أَخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٨﴾ يَتَوَلَّىٰ لَيْتَنِي لَمْ أَخَذْ فَلَانَا خَلِيلًا ﴿٢٩﴾ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٣٠﴾ وَقَالَ الرَّسُولُ يَرْبِّ إِنَّ قَوْمِي اتَّخَذُوا هَٰذَا الْقُرْآنَ مَهْجُورًا ﴿٣١﴾ وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٣٢﴾ وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَٰلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٣﴾ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٤﴾ الَّذِينَ يَحْشُرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ سَرُّ مَكَانًا وَأَضَلُّ سَبِيلًا ﴿٣٥﴾



- (1) Blessed is He who sent down the criterion to His servant, that it may be a warning to all mankind.
- (2) It is He to whom belongs the dominion of the heavens and the earth. He did not have a son, nor has He a partner in His dominion. It is He who created all things, and ordered them in due measure.
- (3) Yet they have taken, besides him, gods that can create nothing but are themselves created; that have no control of hurt nor good to themselves; nor can they control death, nor life, nor resurrection.
- (4) But the disbelievers say, "This is nothing but a lie which he has forged, and others have helped him at it." Indeed, it is they who have committed injustice and fabricated a lie.
- (5) And they say, "Fables of the ancient, which he has written down and they are dictated to him morning and evening."
- (6) Say, (to them, Muhammad), "He who knows the secret of the heavens and the earth revealed it. He is All-Forgiving, Giver of Mercy."
- (7) And they say, "What sort of a messenger is this, who eats food, and walks through the streets? Why has not an angel been sent down to him to give admonition with him?"
- (8) Or (why) has not a treasure thrown down to him, or why does he not have a garden from which to eat?" And the wrongdoers say, "You are following only a man who is bewitched."
- (9) See what kinds of comparisons they make for you. But they have gone astray, and they will never find the straight pathway.
- (10) Blessed is He who, if He had willed, could give you better (things) than those: gardens beneath which rivers flow; and He could give you palaces.
- (11) But they denied the Hour (of Judgment). Indeed, We have prepared a blazing Fire for those who deny the Hour.
- (12) When it sees them from a place afar, they will hear its fury and its roaring.
- (13) And when they are thrown, bound together, into a narrow place therein they will pray thereupon for death.
- (14) (They will be told) "This day, do not pray for death once; but pray for death many times (as it will not happen anyway).
- (15) Say, "Is that (doom) better or the Garden of Immortality which is promised to those who remain conscious of God? It will be their reward and their final destination.
- (16) In it they will have whatever they wish for. They will dwell (there) forever. This is a promise binding upon your Lord; and of Him to be requested."
- (17) And on the day when He will gather them and that which they worship apart from God and will say, "Was it you who misled my slaves or did they (themselves) go astray from the path?"



(18) They will say, "Glory to You, we should not have taken protectors beside You. But You did bestow, on them and their fathers, good things (in life), until they forgot the message and became lost people."

(19) Thus they will give you the lie regarding what you say, then you can neither avert (the doom) nor obtain help. And whoso among you does wrong, We shall make him taste great torment.

(20) And the messengers whom We sent before you were all (men) who ate food and walked through the streets. We have made some of you as a trial for others. Will you have patience? God is All-Seeing.

(21) And those who do not look forward for Our meeting, say, "Why have not angels been sent down upon us, or (why) do we not see our Lord?" They indeed have become too arrogant within themselves and they have become excessively defiant.

(22) On the day when they will see the angels, on that day there will be no good tidings for the guilty; and they shall say, "It is a forbidden thing totally prohibited."

(23) And We shall turn to whatever deeds they did (in this life), and We shall make it a scattered dust.

(24) The companions of the Garden will be well, that day, in their abode; and they will have the fairest of places for rest.

(25) And on the day when the heaven shall be split asunder with the clouds; and the angels shall be sent down descending (in ranks).

(26) The Sovereignty on that day will be the True (Sovereignty) belonging to the Lord of Mercy, and it will be a hard day for the disbelievers.

(27) On the day when the wrongdoer shall bite his hands, he will say, "I wish I had chosen a way together with the messenger (of God).

(28) Alas for me, I wish I had never taken that one for a friend.

(29) He verily led me astray from the reminder after it had reached me. Satan was ever man's deserter in the hour of need."

(30) Then the Messenger will say, "My Lord, My people took this Quran as a forsaken thing."

(31) Thus, have We made for every prophet an enemy among the guilty but God suffices as a Guide and a Helper.

(32) And those who disbelieve say, "Why is the Quran not revealed to him all at once?" (It is revealed) so that We may strengthen your heart therewith; and We have arranged it in the right order.

(33) And they do not bring you a similitude but We bring you the truth, and a better argument.

(34) Those who will be gathered on their faces to Hell; they are worse in place and further away from the right path.



## The Calligraphy of the Quran

The small letters ( ١ و ٤ ن ) substitute the unwritten but pronounced letters in old Arabic calligraphy like:

﴿ ذَٰلِكَ الْكِتَٰبُ ﴾ ﴿ دَاوُدَ ﴾  
 ﴿ يَلُوقُنَ أَلْسِنَتَهُمُ ﴾ ﴿ يُخَيِّبُ وَيُمِيتُ ﴾ ﴿ إِنَّ رَبَّهُ كَانَ بِكُلِّ صِرَاطٍ ﴾ ﴿ إِيَّاهُمْ ﴾  
 ﴿ وَكَذَٰلِكَ نُنْجِي الْمُؤْمِنِينَ ﴾ .



### Preparation

"Thus, have We made for every prophet an enemy among the guilty but God suffices as a Guide and a Helper." (25: 31)  
 Allah provides support and help for the believers against their enemies.

﴿ وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴾



### I test my performance!

Read the above verses in front of the teacher.

قال الله تعالى: ﴿ وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَٰذَا إِلَّا إِفْكُ افْتَرِيهِ وَأَعَانَهُ عَلَيْهِ قَوْمٌ ءَاخِرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا ﴾ .  
 قال الله تعالى: ﴿ وَقَالُوا مَا لَ هَٰذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أُنْزِلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا ﴾ .  
 قال الله تعالى: ﴿ وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴾ .  
 قال الله تعالى: ﴿ وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ فَيَقُولُ ءَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَٰؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ﴾ .  
 قال الله تعالى: ﴿ وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلَكُ أَوْ نَرَىٰ رَبَّنَا لَقَدْ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا ﴾ .  
 قال الله تعالى: ﴿ وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمِيمِ وَنُزِلًا لِّلْمَلَائِكَةِ تَنْزِيلًا ﴾ .  
 قال الله تعالى: ﴿ وَيَوْمَ يَعْصُ الظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَنْتَلِيَنِي أَخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴾ .  
 قال الله تعالى: ﴿ وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴾ .  
 قال الله تعالى: ﴿ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴾ .



## 1-3

## Memorization of Surat al-al-Muzzammil

قال تعالى: ﴿يَا أَيُّهَا الْمَزْمِلُ ﴿١﴾ قُمْ إِلَىٰ اللَّيْلِ إِلَّا قَلِيلًا ﴿٢﴾﴾ [المزمل : ١-٢]

Allah said, "You, the one wrapped up in your garments. (1) Stay up for the entire night in worship, reflection, and prayer, and sleep only for a little of it. (2) (73: 1-2)

## Learning Objectives

- To memorize Surat al-al- Muzzammil.
- To explain the difficult words in the Sura.



## Preparation



Which one of these students will be able to memorize the Qur'an correctly, a student who is memorizing the Qur'an on his own or one who has a mentor who helps him recite and memorize correctly?



## The Main objective of the Sura

Surat Al-Muzzammil explains what the believer needs in terms of his relationship with Allah. The fact the Muslim needs his prayer like he needs his sleep. Spirituality is the key to successfully being able to carry the mission of Islam.

### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿يَا أَيُّهَا الْمَزْمِلُ ۖ (١) قُمْ أَيْلًا إِلَّا قَلِيلًا (٢) نِصْفَهُ ۖ أَوْ أَنْقِصْ مِنْهُ قَلِيلًا (٣) أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا (٤) إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا (٥) إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا (٦) إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا (٧) وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا (٨) رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا (٩) وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا (١٠) وَذَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا (١١)﴾

- (1) You, the one wrapped up in your garments.
- (2) Stay up for the entire night in worship, reflection, and prayer, and sleep only for a little of it,
- (3) Or do that for half of it, or a little less.
- (4) Or a little more; and recite the Quran in slow, measured rhythmic tones, with reflection and deep thought.
- (5) We shall send down to you a heavy Message.
- (6) Indeed, the vigil of the night is (a time) when impression is keener and speech more certain.
- (7) Surely you have during the day a long occupation.
- (8) So remember the name of your Lord and devote yourself with a complete devotion.
- (9) (He is) Lord of the east and the west; there is no god but He. Take Him therefore as your Guardian.
- (10) And have patience with what they say, and ignore them graciously.
- (11) And leave Me (alone to deal with) the deniers, lords of ease and comfort (in this life); and give them a brief respite.



إِنَّ لَدَيْنَا أَنْكَالًا وَحِمِيمًا ﴿١٢﴾ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾ يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَهِيلًا ﴿١٤﴾ إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِيدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾ فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخَذًا وَبِيلًا ﴿١٦﴾ فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَنَ شِيبًا ﴿١٧﴾ السَّمَاءُ مُنْفَطِرٌ بِهِ ۚ كَانَ وَعْدُهُ مَفْعُولًا ﴿١٨﴾ إِنَّ هَذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿١٩﴾ ۚ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَافُةً ۖ مِنَ الَّذِينَ مَعَكَ ۖ وَاللَّهُ يَقْدِرُ اللَّيْلَ وَالنَّهَارَ ۚ يَعْلَمُ أَنْ لَنْ يُخْصِوهَ فَنَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۚ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضًىٰ ۖ وَأَآخِرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ ۖ وَآخَرُونَ يَقْنَلُونَ فِي سَبِيلِ اللَّهِ ۖ فَأَقْرَأُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۖ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٠﴾

- (12) With Us are shackles, and a burning fire,  
 (13) And a food that chokes, and a painful torment;  
 (14) On the day when the earth and the mountains will shake, and the mountains become  
 heaps of sand.  
 (15) We have sent to you a messenger as a witness against you, as We sent to Pharaoh a  
 Messenger.  
 (16) Pharaoh disobeyed the Messenger; so We seized him with a ruinous seizure.  
 (17) Then how shall you, if you disbelieve, guard yourselves against a Day that will make  
 children turn grey,  
 (18) The heaven shall rend asunder thereby; His promise is ever brought to fulfillment.  
 (19) Indeed, this is a reminder. Let him who wills, then, choose a way to his Lord.  
 (20) Your Lord knows that you keep vigil sometimes nearly two-thirds of the night, or  
 (sometimes) half or a third thereof, as do a party of those with you. Allah determines the  
 extent of the night and the day. He knows that you do not count, and turns to you in mercy.  
 Recite, then, of the Quran that which is easy for you. He knows that there are sick people  
 among you, while others travel in the land in search of God's bounty, and others are fighting  
 for the cause of Allah. So recite of it that which is easy (for you), and establish prayers and  
 pay the poor-dues, and lend God a goodly loan. Whatsoever good you send before you for  
 your souls, you will find it with Allah, better and greater in the recompense. And seek  
 forgiveness of God. Allah is All-Forgiving, Giver of Mercy.



## Reflection

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

### Remember:

The Qur'an has 114 Suras, of these 87 are Meccan (revealed during the first 13 years of the Prophet's prophecy in Mecca) and 27 are Madinian (revealed in the last 10 years of his prophecy during his time in Madinah). The number of the verses of the Qur'an are 6236 verse.



### I test my performance!

Fill in the spaces.

أنت حفظي

يَتَأْتِيهَا الْمُرْمَلُ ① قُرْ..... إِلَّا قَلِيلًا ② نِصْفَهُ أَوْ..... مِنْهُ قَلِيلًا ③ أَوْزِدَ عَلَيْهِ..... الْقُرْآنَ تَرْتِيلًا ④ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا..... ⑤ إِنَّ..... أَلَيْلَ هِيَ أَشَدُّ وَطْأً..... قِيلًا ⑥ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا..... ⑦ وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ..... ⑧ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ..... وَكَيْلًا ⑨ وَأَصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ..... جَمِيلًا ⑩ وَذَرْنِي وَالْمُكَذِّبِينَ..... النِّعَمَ وَمَهْلَهُمْ قَلِيلًا ⑪ إِنَّ لَدَيْنَا..... وَحَجِيمًا ⑫ وَطَعَامًا ذَا..... وَعَذَابًا أَلِيمًا ⑬ يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ..... مَهِيلًا ⑭ إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَى..... رَسُولًا ⑮ فَعَصَى فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ..... وَيَلًا ⑯ فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ..... شَيْبًا ⑰ السَّمَاءُ..... بِهِءَ كَانَ وَعْدُهُ مَفْعُولًا ⑱ إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ..... إِلَى رَبِّهِ سَبِيلًا ⑲ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ..... مِنْ ثُلَاثِي اللَّيْلِ وَنِصْفَهُ وَثُلَاثَهُ وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ وَاللَّهُ..... اللَّيْلُ وَالنَّهَارُ عَلِمَ أَنْ لَنْ تُخْصَوْهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنْ..... عِلْمٍ أَنْ سِكُونُكُمْ مِنْكُمْ مَرْضًى وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَلْتَمِعُونَ مِنْ فَضْلِ اللَّهِ وَآخَرُونَ يَقْنَلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا..... مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاقْرِضُوا اللَّهَ حَسَنًا وَمَا نُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ نَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ..... أَجْرًا وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ⑳



1-4

The Characteristics of the Believers  
Surat Al-Muminun (The Believers) Verses 1 to 11

قال الله تعالى: ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾﴾

[المؤمنون: ١-٢]

Allah said, "Successful indeed are the believers. Those who are focused and sincere in their prayers;" (23: 1-2)

### Learning Objectives

- To explain the meanings of the different words and expressions.
- To recall the general meaning of the verses.
- To recall the guiding principles that can be gleaned from the verses.



## Preparation



One of the basic tools which helps one understand the Qur'an is to understand the main objectives of the verses. One recites the Qur'an seeking to fulfill five objectives. These are



## The Main objective of the Sura

Surat Al-Muminun talks about the characteristics, beliefs, behaviors, and ethics of the believers.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝١ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ۝٢ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ۝٣ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ۝٤ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ۝٥ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۝٦ فَمَنْ أَتَبَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ۝٧ وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ ذُرْعُونَ ۝٨ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ۝٩ أُولَٰئِكَ هُمُ الْوَارِثُونَ ۝١٠ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ۝١١﴾ [سورة المؤمنون: ١-١١]

1. Successful indeed are the believers.
2. Those who are focused and sincere in their prayers;
3. And who refuse vain talk;
4. Who are active in deeds of charity;
5. And who guard their modesty;
6. Except with their wives (whether they are free or slaves), for indeed they will not be blamed,
7. But those whose desires exceed these limits are transgressors;
8. And those who faithfully observe their trusts and their covenants;
9. And who (strictly) guard their prayers;
10. These will be the heirs,
11. Who will inherit Paradise; they will dwell therein (forever).



## General Meaning


This is a promise that God made to the believers. It is not only a true promise, but it is also a guarantee of the success of the believers. Allah does not go back on His promises and no one can change His decree. The promised success is a success in this life as well as in the Hereafter. It is a comprehensive success in all aspects of the life of the believer. It includes the success that people know and that which is beyond their imagination.

But what are the characteristics of the believers to whom this promise was made? Those believers are focused and sincere in their prayers, they refuse vain talk, they are active in deeds of charity, they guard their modesty, they faithfully observe their trusts and their covenants, and they strictly guard their prayers. What is the meaning of these characteristics? These characteristics define the Muslim character as practiced by the highest example, the example of Prophet Muhammad (pbuh). Prophet Muhammad (pbuh) was raised and trained by the will of Allah who described him in His Book by the words, "And indeed, you are of a great moral character." (68: 4). When A'isha (RA) was asked about the Prophet's character, she said, "His character was the Quran." She then recited the first eleven verses of this Sura.

Those who are focused and sincere in their prayers are awed by their Lord. While in prayer their senses submit to God and their souls are overwhelmed by His presence. Their thoughts are focused on meeting and speaking to Allah. There is no place in their minds for other worldly thoughts. The experience purifies their souls of all sins.

The believers shun vain talk. Vain talk usually leads to vain thoughts, vain feelings, and vain deeds. Vain thoughts distract the believers from the remembrance of Allah and from the practice of the true teachings of Islam. When the believers shun vain talk, deeds, and thoughts; their spirits are freed so that they can engage in the remembrance of God and reflect on His signs. Practicing the teachings of Islam motivates the believers to purify their thoughts, practice fairness in their dealings, persevere in resisting the temptation of corruption, observe the duty of enjoining good and forbidding evil, and contribute to the welfare of the community and its defense. These are never ending duties for the believers; it could be either individual or communal duties depending on the situation. This does not mean that the believers are deprived of any right to enjoy innocent entertainment. Innocent entertainment is different from finding enjoyment in vain talk and vain deeds.






The believers fulfill the financial obligations in terms of giving the poor-dues. The poor-dues purify the soul and the wealth of a believer. Ridding the soul of the bad trait of being stingy and inviting the blessings of God are direct consequences of paying the poor-dues which purifies the soul and the wealth. The poor-dues are a safeguard for the community members from ever becoming deprived.

Observing modesty purifies the soul, the family, and the community of the ills of indecency and illegitimate relationships. Communities whose members indulge in indecent and illegitimate sexual acts are open for corruption. These acts deprive the family of security, peace, and fidelity. The family is the fundamental building block of the community. When the family loses security, the community will eventually lose security as well. Human civilizations are a product of their values. The ability of human beings to exercise control over their desires and lusts is one of these values. This value distinguishes human beings from animals.

The verse specifies the pure places where a Muslim express sexuality, "their spouses (whether they are free or slaves)." Having sexual relationship with spouses is the normal way for joy and procreation. Any other expression of sexuality is forbidden and is considered Zina (fornication) or steps that lead to it. Muslims need to have clarity regarding gender-relationships and the different forms of sexual expression. The issue of marriage to a slave or what is called in the Quran "و ما ملكت أيمانكم", which is translated literally in English to "what your right hand possesses", is related to the universal system of slavery that existed in the world at the time. Islam rid the Muslim world of slavery through a number of rulings that lead eventually to the its disappearance. Muslims could marry slaves using similar contracts to the ones that were used when marrying a free person with certain differences that were the result of their status as slaves.

The believers, "faithfully observe their trusts and their covenants;" This verse applies to individuals as well as communities. The first trust that a believer should observe is the trust that is embedded in the initial natural disposition of the human being, the sound disposition that God implanted in humankind to be able to live in harmony with the universe. This is the disposition that leads humankind to the belief in the oneness of the Creator. This is also the first covenant that a believer should fulfill; the covenant of the belief in one God. This covenant is the fundamental base upon which all other covenants are established because this covenant makes Allah a witness over all covenants that a believer subscribes to.





A Muslim community is required to fulfill all trusts and covenants that it subscribes to. The terminology indicates that the verse covers all aspects of trust and covenants. Fulfillment of trusts and covenants by the community as a whole is the only way to guarantee a secure and safe environment for people living in this community.

The believers, "strictly guard their prayers." They are neither lazy nor negligent when it comes to performing their prayer. They perform it in the best way they can. They consider the prayer a link that connects them to God, so they guard it as they guard the most precious thing they have. It is interesting to note that the verses that described the believers started and ended by characters related to establishing and guarding the prayers. This shows the important role that the prayers play in building the character of the believer.

The characters described in the previous verses define the characteristics of the believers both at the individual and community levels. These characteristics define the identity of Muslims and the style of life in the Muslim community. These characteristics enable the believers to lead an honorable and righteous life, the life that God wanted humankind to lead. However, life in the world can never be perfect; therefore, Allah wanted the believers who followed His way to continue on their way for the perfect life in the Hereafter, the eternal life. They will become, "the heirs, who will inherit Paradise; they will dwell therein (forever)." This is the ultimate success which Allah promised to bestow on the believers.

### **What are the Lessons Gained from this Sura?**

1. The Muslim should acquire the characteristics of the believers.
2. Righteous deeds contribute to the welfare of the society.
3. Allah commands Muslims to observe His rights as well as people's rights. God's rights include acts of worship while people's rights include fulfillment of promises.
4. The believers do good deeds because they seek Allah's reward.
5. The believers are the heirs of paradise.





## Activity

What is the difference between being focused and sincere in the prayer and guarding one's prayer?

## Thought

‘Umar ibn al-Khattab (RA) narrated that the Prophet (PBUH) said that whoever acquires the characteristics mentioned in the first eleven verses of Surat al-Muminun, will enter paradise.

## Scholars of Exegesis

These are the scholars who authored interpretations of the Qur'an. One of them is ‘Abd Allah ibn ‘Abass (RA), the Prophet's (PBUH) cousin. He said, "The Prophet (PBUH) rested his hand on my shoulder and prayed, 'O' Allah, make him understand your religion and teach him the exegesis of the Qur'an."





## Review

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

The meaning	The verse
	﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ ١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾
	﴿وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾
	﴿وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ٥﴾ إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾
	﴿وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ٨﴾ وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ ﴿٩﴾
	﴿أُولَٰئِكَ هُمُ الْوَارِثُونَ ١٠﴾ الَّذِينَ يَرِثُونَ الْفَرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾



## 1-5

## The Virtues of Praying in Congregation

عن ابن مسعود رضي الله عنه قال: مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ غَدًا مُسْلِمًا، فَلْيُحَافِظْ عَلَى هَؤُلَاءِ الصَّلَوَاتِ  
حَيْثُ يُنَادَى بِهِنَّ؛ فَإِنَّ اللَّهَ تَعَالَى شَرَعَ لِنَبِيِّكُمْ سُنَنَ الْهَدَى، وَأَنْهَنَ مِنْ سُنَنِ الْهَدَى.

The Prophet (PBUH) said, "Man's prayer in congregation is twenty-some levels higher than prayer in his house or in the marketplace."

## Learning Objectives

- To memorize the hadith.
- To recall the name of the narrator and his biography.
- To explain the meaning of the hadith.
- To recognize the importance and virtue of praying in congregation.



## Preparation



Fill in the space, using one of these words:

(The houses - Paradise - The Mosques)

The Prophet (PBUH) said, "Give good news to those who walk in the dark to ..... that they will have perfect light on the Day of Resurrection."

قال رسول الله ﷺ: «بَشِّرِ الْمَشَّائِينَ فِي الظُّلُمِ إِلَى ..... بِالنُّورِ التَّامِّ يَوْمَ الْقِيَامَةِ»  
[رواه الترمذي]

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:  
«صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَصَلَاتِهِ فِي سُوقِهِ  
بِضْعًا وَعِشْرِينَ دَرَجَةً» [رواه مسلم] <sup>(1)</sup>

## MEMORIZE AND EXPLAIN

The Prophet (PBUH) said,  
"Man's prayer in congregation is twenty-some levels higher  
than his prayer in his house or in the marketplace."



## The Hadith's Narrator

This hadith was narrated by a Companion of the Prophet (PBUH) known by the name of Abu Hurriarah. His actual name was, 'Abdel Rahman ibn Sakhr al-Dousi. He became a Muslim while he was in Yemen. Then, he migrated to Medina in the year 7 H.

During the time he was in Medina, he devoted himself to the companionship of the Prophet (PBUH). This is why he was able to narrate many more hadiths than any of the Companions.

He became a governor of Bahrain during the reign of 'Umar ibn al-Khattab (RA) and a governor of Medina during the reign of Mu'awiyah (RA). He died in the year 59 H.

### Concept

A congregation is a group of people. The minimum number of people in a congregation is two, a person who leads the prayer and another one who follows him.

## Lessons from the Hadith

1. Praying in a congregation is much better than praying alone.
2. The reward for praying in a congregation is multiple the reward for praying alone.
3. The hadith urges Muslims to pray in congregation.
4. Praying in congregation strengthens the Muslim society.

## The Benefits of Praying in Congregation

1. It strengthens the unity of Muslims.
2. It provides means for enhancing the brotherhood of Muslims.
3. It brings all Muslims together which removes the barriers between different parts of the society.
4. It increases the feeling of humility to Allah.





## Review

Explain the importance of the hadith and its effect on the Muslim society.

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من خلال ما تعلمتُ في هذا الدرس أبادر بالعمل التالي:

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## 1-6

## The Belief in the Oneness of Allah

قال تعالى: ﴿وَاللَّهُمَّ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾ [البقرة: ١٦٣]

Allah said, "And your God is the One True God. There is no deity but He, the Lord of Mercy, the Giver of Mercy." (2: 163)

## Learning Objectives

- To explain the concept of the belief in the Oneness of Allah.
- To identify the components of the belief in the Oneness of Allah.
- To recognize the importance of the belief in the Oneness of Allah.
- To recall the evidence that Allah is the One True God.



## Preparation



What is the sentence which Muslim call the “word of the belief in the Oneness of Allah”?

We repeat this sentence many times every day. A person who accepts Islam should say it.

## Concept

The belief in the Oneness of Allah means that we believe that Allah is the One True God. He is the One True Lord and His names and attributes are unique to Him.

## The Components of the Belief in the Oneness of Allah

1. The belief in the Oneness of Allah as He is the One who creates, He is the Majesty, and he is the One who manages the universe. There is no creator except Allah. There is no Majesty except Allah, and there is no manager of the universe except Allah.
2. The belief in the Oneness of Allah He is the Only One who deserves to be worshipped.
3. The belief in the uniqueness of Allah We can describe Allah using only the attributes and names that Allah adopted for Himself. These names and attributes are unique in their meaning. We accept the attributes and names that Allah confirmed for Himself and we negate the attributes and names that Allah negated for Himself. Allah is the All-Hearing. Thus, we confirm that Allah hears.



## The Importance of the Belief in the Oneness of Allah

1. The belief in the Oneness of Allah is the cornerstone of Islam. A person cannot be a Muslim unless he/she believes in the Oneness of Allah.
2. It is a condition for the integrity and acceptance of the rituals which one performs. Allah says, "And they have been commanded only to worship Allah, devoting their faith to Him alone (98: 5)
3. It is the reason for which the human and the jinn were created. Allah says, "And I did not create the jinn and humankind except to worship Me." (51: 56)
4. The belief in the Oneness of Allah is the source of security and guidance in this life and in the Hereafter. Allah says, "Those who believe and do not obscure their faith with iniquity, those who shall have the security and they are the rightly guided." (6: 82) The word iniquity in this verse refers to associating partners with Allah.

## Evidence for the belief in the Oneness of Allah as the Lord

The Initial Natural Disposition (Fitra). Allah created humankind with an initial natural disposition which realizes that there is only One Creator. The initial natural disposition of the human being leads him/her to the belief in the Oneness of God.

Allah says, *"So, as a person of pure faith, stand firm and true in your devotion to the religion. This is the initial natural disposition which God instilled in people."* (30: 30)

The Prophet (PBUH) said, *"Everyone is born with an initial natural disposition."*

The Cosmic Signs. There are many cosmic signs in the universe which lead one to believe in the Oneness of the Creator. The oneness of the laws that govern everything in the universe from the atom to the galaxies points us in the direction that there is one creator. The more we look at the world around us, the evolution of life, and the events of history, the more we understand the oneness of Allah and what he created.

Rational Reasoning. Critical thinking and the scientific method tells us that everything in the observed universe is subject to the laws of causality. If something "is" but "was not" before, that means something else brought it forward to existence. We think that way about everything until the question becomes 'what caused the first creation to exist?'. The answer is that there is a being who is beyond the laws of causality that did it, which is Allah (God).





## Story for Reflection

A group of atheists came to debate the existence of God with Imam Abu Haneefa. They asked him, "What evidence do you have which supports your belief in God?" He said, "I do not have time to discuss this with you right now because I am busy with something strange that has happened." They asked, "What can that possibly be?" He said, "I was told that there is a large ship laden with commodities floating on the river Digla." They asked, "What is strange about this?" He said, "The strange thing is that the ship is sailing on its own, there are no crew, nor a captain. The cargo is loaded and unloaded on its own and the ship sails by itself." They said, "You must be insane. There is no ship that can sail without a captain and a crew to load and unload the cargo." He said, "Why do you think that this impossible?" They said, "These are actions which defy reason." He then said, "How can you find it reasonable, then, to believe that there is no God when the universe has many specific and strict laws and rules that govern it, and within it intelligent life exists?"



## Review

Explain the meaning of the concept of the belief in the Oneness of God.

Oneness of  
God

What are the components of the belief in the Oneness of God?

components of the belief in the  
Oneness of God

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What is the importance of the belief in the Oneness of God?

the importance of the belief in  
the Oneness of God

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من خلال ما تعلمت في هذا الدرس أبادر بالعمل التالي:

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## 1-7

## Wiping over the Slippers (الخفين) or the Socks

قال الإمام أحمد رحمه الله: ليس في قلبي من المسح على الخفين شيء، فيه أربعون حديثاً عن النبي ﷺ.

Imam Ahmed said, "I do not have the slightest doubt in my heart regarding the admissibility of wiping over the slippers (instead of washing the feet). There forty hadiths quoting the Prophet (PBUH) allowing it."

## Learning Objectives

- To explain the concept of wiping over the slippers.
- To explain the difference between slippers and socks.
- To explain the Fiqh ruling regarding wiping over the slippers.
- To explain the rationale behind its admissibility.
- To explain the mechanics of wiping over the slippers and socks.

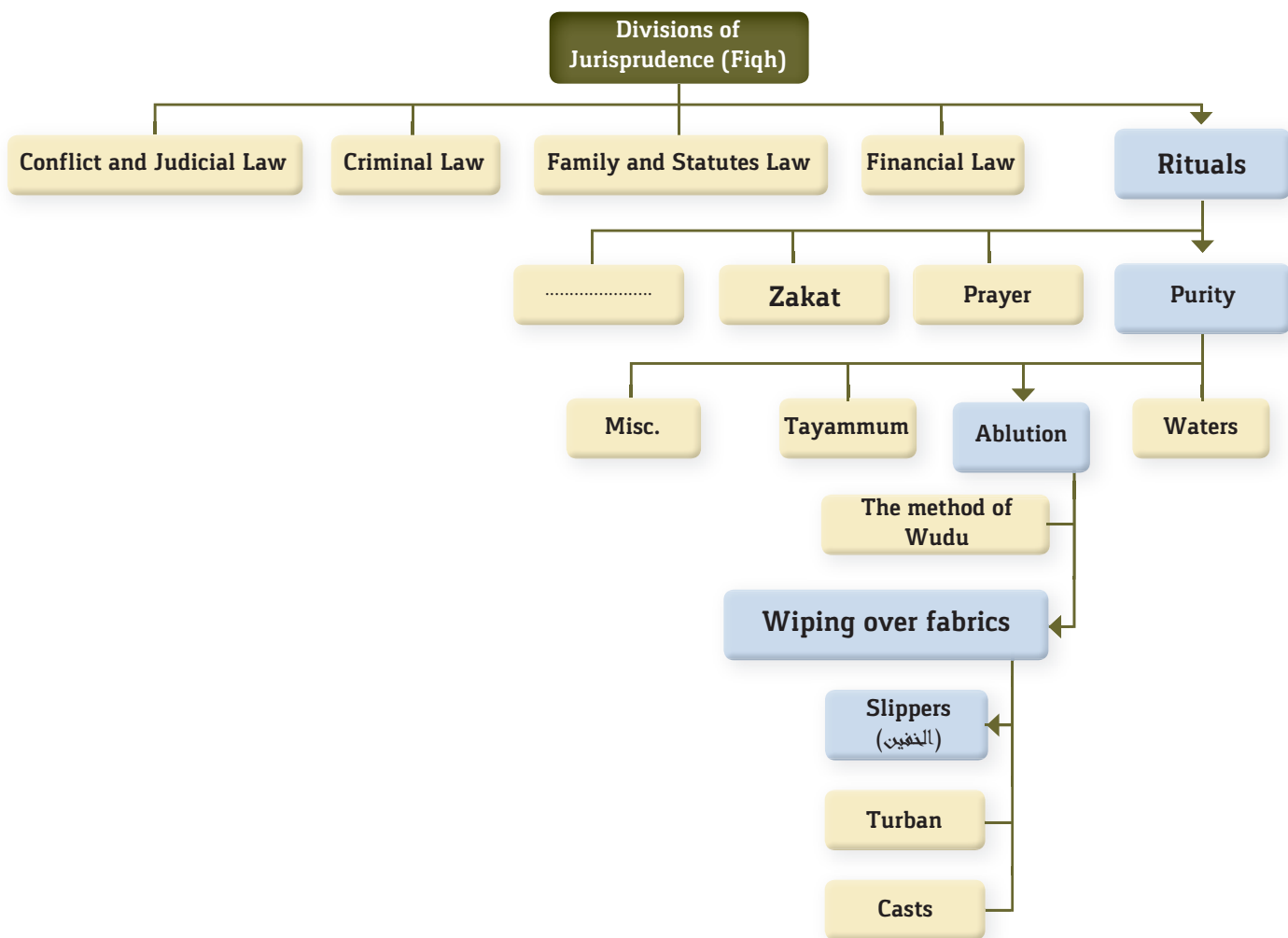


## Preparation



Ahmed puts on socks in the winter because it is cold. Does he have to take them off, every time he wants to perform ablution?

Does Fiqh allow an easier way for Ahmed to perform ablution (Wudu) without taking off his socks?





## Concept

### The Concept of Wiping over the Slippers and the Socks

This consists of using one's own wet hand to wipe over the sock or the slippers.

#### What can be considered slippers or socks?

Slippers are like a light pair of shoes made of thin leather. They cover the whole foot.



Socks are similar to the slippers but they are not made of leather.



#### Evidence of the Admissibility of wiping over the Slippers or the Socks

Al- Mughiera ibn Shu'ba (RA) said, "I was travelling with the Prophet (PBUH), (he wanted to make ablution), I wanted to remove his slippers, but he said, 'leave them, I made ablution before putting them on.' He then wiped over the slippers."

فقال: «دَعُهُمَا، فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ، فَمَسَحَ عَلَيْهِمَا» [متفق عليه].

#### The Rationale behind the Admissibility of Wiping over the Slippers

Allah wants to make things easy for people.

#### The Length of the Period one can continue to wipe over the Slippers for

A person who is travelling can continue to wipe over the slippers/socks for a period of three days (seventy-two hours), as long as he/she does not take them off.

A person who is not travelling is allowed to continue to wipe over the slippers/socks for a period of one day (twenty-four hours).

The beginning of the period is reckoned from the time of the first wipe.





## Activity

<p>Hassan made ablution at 4:00 AM to pray Fajr.</p>	<p>He then put on his slippers.</p>	<p>At 8:00 AM, he had to go to the washroom. He then made ablution and wiped over the slippers.</p>	<p>At 12:00 noon, he made ablution, and again he wiped over the slippers.</p>

When would Hassan no longer be able to wipe over his slippers when he makes ablution?

## Conditions for being Able to Wipe over the Slippers:

<p>One should put on the slippers/socks while his/her Wudu is valid.</p>	<p>One can only wipe over the slippers/socks when the wudu has been violated by a minor ritual impurity.</p>	<p>The slippers/socks have to be clean.</p>	<p>The slippers/socks should cover the whole foot.</p>



## Reflection

How can we reckon the period during which one can wipe over the slippers/socks?

## What violates the validity of the Wudu which has included wiping over the slipper/socks?

1. The expiry of the allowable period, one day for the non-traveler and three days for the traveler.
2. Removing one or both slippers/socks.
3. The occurrence of a major ritual impurity. This requires the person to wash up the whole body.

## The Mechanics of Wiping over the slipper/socks

1. Wet the hands.
2. Wipe over the upper part of the right foot, starting from the toes and going towards the leg, one time.
3. Repeat the same thing for the left foot.

## Wiping over socks

In the Hanbali school of thought, wiping over socks is like wiping over slippers as long as they are thick, and contains no holes in them. This is an acceptable opinion in Fiqh and you can follow it if you like.





## Review

Explain the concept of wiping over the slippers.

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Explain the difference between slippers and socks.

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Explain the Fiqh ruling regarding wiping over the slippers.

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Explain the rationale behind its admissibility.

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Explain the mechanics of wiping over the slippers and socks.

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من خلال ما تعلمتُ في هذا الدرس أبادر بالعمل التالي:

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## 1-8

## The Purificatory Wash (Ghusl)

قال تعالى: ﴿وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا﴾ [المائدة: ٦]

Allah said, "If you are in a state of major ritual impurity wash your whole body." (2: 163)

## Learning Objectives

- To identify the different types of ritual impurities.
- To recognize the importance of purificatory wash.
- To explain the rules regarding purificatory wash.
- To explain how to perform purificatory wash.
- To explain the concept of puberty.
- To explain some of the fiqh rules regarding females.



## Preparation



Why do we take a bath? Is taking a bath the same as performing purificatory wash?

## Introduction

Islam regards physical cleanliness very highly. Purificatory wash is part of Islam's strategy to keep our bodies clean. Purificatory wash reflects the connection between physical hygiene and spiritual hygiene.

## Types of Ritual Impurity?

There are two types of ritual impurity, minor and major.

The purification from the minor ritual impurity is achieved by performing ablution, while the purification from a major ritual impurity is achieved by performing a purificatory wash. In the absence of water, purification is done by performing dry ablution (Tayammum) for both impurities.

### Minor ritual impurity is caused by one of the following actions:

1. Urinating or defecating.
2. Passing wind.
3. Sleep.
4. Passing out.

### Major ritual impurity is caused by one of the following actions:

1. The emission of sperm from a male or sexual fluid from the female.
2. The menstrual period or the postnatal bleeding for a female.
3. Death.

A person who is in a state of minor ritual impurity cannot pray.



**A person who is in a state of major ritual impurity cannot perform the following actions:**

1. Praying.
2. Reciting Qur'an.
3. Touching the Qur'an.
4. Circumambulating around the Ka'ba.
5. Fasting for a female who is menstruating or during the postnatal bleeding period.

How to purify:

Wudu

The Purificatory Wash

## Importance of Purificatory Wash

The purificatory wash is an act of obedience and it is an act of physical hygiene. Purificatory wash reflects the connection between the spiritual and physical hygiene.

## How to Perform Purificatory Wash?

Purificatory wash has two basic components. The first is to make the intention that you are performing the wash with the purpose of removing the cause for the major ritual impurity. The second is to wash the whole body with water.

It is recommended to perform the following steps:

1. Saying Bism Allah
2. Washing the hands three times
3. Removing traces of impurity.
4. Performing ablution, however, delay washing the feet till the end.
5. Pouring water over the head, three times.
6. Washing the right part of the body first, then the left part.
7. Washing the feet.
8. Making sure that water has gone through the hair, whether the head or the beard.



## The Fiqh Rule Regarding Purificatory Wash

It is obligatory after the occurrence of a major ritual impurity. It is recommended on Fridays, on the Day of Eid, before embarking on Ihram, and whenever one enters Mecca.

## Reaching Puberty

Reaching puberty signals the time when a boy or a girl reaches the age of legal responsibility. This is the age at which a person must perform all obligatory religious duties.

## Signs of Reaching Puberty

1. Emitting sperm while sleeping.
2. Appearance of hair on certain parts of the body.
3. The beginning of menstruation for females.

## Certain Rules Regarding Females

1. Menstruation. Menstruation is a monthly process during which the female discharges blood from the lining of the uterus. Normally, the process continues for six or seven days. However, in some case it may be as short as one day, or as long as fifteen days.
2. Postnatal Bleeding. This is a period after delivery during which a female discharges blood from the vagina. Its maximum duration is forty days.
3. Chronic Vaginal Discharge. When a female continues to menstruate for more than fifteen days or to have postnatal bleeding for more than forty days, then this is considered a chronic vaginal discharge. A woman who has this condition can pray, fast, enter the Mosque, recite Qur'an, and circumambulate around the Ka'ba.



## Review

Discuss and explain the rules regarding purificatory wash.

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من خلال ما تعلمتُ في هذا الدرس أبادر بالعمل التالي:

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## 1-9

## The Battle of Al-Ahzab/ The Trench (The 5th. Year Hijri)

قال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا﴾ [الأحزاب: ٩]

Allah said, "Believers, remember the grace of God, (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 God is All-Seeing of what you do" (33: 9)

## Learning Objectives

- To recall the details of the disbelievers' plan to attack Medina.
- To recall the details of the Prophet's (PBUH) plan to defend Medina.
- To highlight some of the major events and lessons that can be gleaned from this battle.



## Preparation



A summary of the battles of the Prophet (PBUH)

Hijri Date	1st. Year	2nd. Year	3rd. Year	4th. Year	5th. Year
<b>Battle</b>	No Battles	Badr and 'Banu Qaynuqa	Uhud	Banu al-Nadir	Banu al-Mustalaq and al-Ahzab





## Disbelievers' Plan to Attack Medina

1. Both the Jewish tribe, Banu al-Nadir, and the Pagans of Mecca had grudges against the Muslims in Medina. They came together to plan an attack against the Muslims. They wanted to punish the Muslims for evacuating Bani al-Nadir from Medina and for obstructing the trade route between Mecca and Syria.

A delegation headed by Huyyay ibn Akhtab went around garnering support from the different non-Muslim tribes around Medina. They formed an army which the Qur'an calls, "al-Ahzab" which means the parties, because the army was formed from different groups belonging to different tribes. They all wanted to destroy the burgeoning Muslims state which posed a threat to the pagan way of life.

2. The army of the parties, led by Abu Sufian ibn Harb, started to move towards Medina in the month of Shawwal of the 5th year (H). The army consisted of 10 thousand fighters from the following tribes:
  - a) Quraysh
  - b) Kinanah
  - c) Banu Selim, Ghatfan, and Banu Asad.

## The Prophet's (PBUH) Plan to Defend Medina

- The Prophet (PBUH) held a consultation session with his companions. Salman al-Farisi (RA) suggested digging a trench around the vulnerable area of Medina. This was a tactic that Salman learnt from the Persians. The Arabs were not familiar with this idea.
- All Muslims together with the Prophet (PBUH) started digging the trench. It was hard work and the Prophet (PBUH) encouraged the companions to perform the task. He used to chant, "O', Allah, Indeed the real life is the life of the Hereafter, so have mercy on the supporters (Ansar) and the migrants (Muhajeereen)". The trench was completed in 10 days. Hence, the name the battle of the Trench.



- When the army of the Parties arrived at the outskirts of Medina, they were shocked when they saw the trench. They were not able to advance to attack Medina. So, they camped around Medina.
  - a) The trench provided a natural barrier between the two armies. Any fighter from the army of the Parties tried to cross the Trench was an easy prey for the Muslim archers.
  - b) The siege around Medina continued for days. During this time, the Muslims were on alert for fear of any of the enemy fighters being able to cross the trench. In spite of this, some fighters tried to cross the trench but the Muslims were able to stop them.
- The Prophet (PBUH) devised a plan for the defense of the rest of Medina. The Prophet (PBUH) appointed 'Abd Allah ibn Um-Maktoom (RA) to manage the affairs of the city while the prophet (PBUH) was engaged in the battle.

## Major Events

The Tribe of Banu Quraizah Breaks the Treaty with the Prophet (PBUH). One of the things that Huyyay ibn Akhtab did after convincing the tribes around Medina to join the army of the Parties, was to try to convince the chiefs of the tribe of Banu Quraizah to break the treaty that they signed with the Prophet (PBUH) when he first came to Medina. K'ab ibn Asad, the chief of Banu Quraizah, was reluctant in the beginning, but Huyyay was very persuasive in convincing him that the Muslims have no chance to defend Medina against an army of ten thousand fighters. Thus, finally, K'ab agreed to break the treaty with the Prophet (PBUH) and join the Parties.

The rumor that Banu Quraizah broke the treaty spread in Medina. The Prophet's (PBUH) aunt Safiyyah (RA) saw a man from Banu Quraizah scaling the house she was staying in with other Muslim women and children. She was worried that he was a spy, she went out and hit the man with a heavy stick. The man died. This sent a strong message that the Muslim quarters in Medina were strongly fortified. No one dared approach any of the houses again, she bought the Muslims a few hours.




A group of hypocrites took advantage of the situation and started spreading rumors about the strength of the army of the Parties and the vulnerability of the Muslims. They urged people to abandon the Muslim army. Their actions were described in the Qur'an, *"And when the hypocrites, and those in whose hearts is a disease, were saying, 'God and His messenger promised us nothing but a delusion.' 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."* (33: 12-13)

فقال تعالى: ﴿وَلِذَٰلِكَ يَقُولُ الْمَنَّافُونَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا﴾ (١٢) وَلِذَٰلِكَ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾ [الأحزاب: ١٢ - ١٣].

The believers were steadfast in their perseverance with the Prophet (PBUH) at the time of adversity. Their perseverance was described in the Qur'an, *"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. Of the believers are men who have been true to their covenant with God. 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."* (33: 22-23)

قال تعالى: ﴿وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَٰذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ، وَصَدَقَ اللَّهُ وَرَسُولُهُ، وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا﴾ (٢٢) مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ، وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٢٣﴾ [الأحزاب: ٢٢ - ٢٣]





One of the tricks that contributed to the defeat of the army of the Parties, is a trick conducted by a man who newly embraced Islam. A man from the tribe of Ghatfan, by the name Nu'aim ibn Mass'oud (RA), came to the Prophet (PBUH) and announced that he embraced Islam. This was not known to his tribesmen. The Prophet (PBUH) asked him to use this fact to trick the Parties. Nu'aim (RA) went to the chiefs of Banu Quraizah and told them not to trust the tribes of Quraysh and Ghatfan unless they give them a tangible assurance that they will fight with them to the end. He suggested that one such assurance is for Quraysh to entrust them with seventy of their men to stay with them until the battle ends. Then he quickly went to the chiefs of Quraysh and Ghatfan and told them that Banu Quraizah regretted breaking the treaty with the Prophet (PBUH), and they want to make it up to the Prophet (PBUH) by giving him a number of Quraish's men. Nu'aim (RA) was able to sow the seeds of doubt and mistrust in the hearts of the chiefs of the tribes of Quraysh and Ghatfan.

The chiefs of the tribes Quraysh and Ghatfan wanted to test the intention of Banu Quraizah in honoring its alliance with the Parties. They sent a delegation to the tribe of Banu Quraizah asking them to join the fight with the Parties. The chiefs of the tribe of Banu Quraizah refused to join the fight citing the excuse that they cannot fight on Saturday. In return, the chiefs of the tribe of Banu Quraizah requested that the tribes of Quraysh and Ghatfan would entrust them with seventy of their chiefs to stay with them till the end of the fighting. The doubts that were sowed in the hearts of the chiefs of the tribes of Quraysh and Ghatfan were strengthened. And the schism between the tribes of Banu Quraizah, Quraysh, and Ghatfan grew wider.

The Prophet (PBUH) continued to hold the trench with the army and prayed to Allah to save the Muslims. Allah sent a severe wind storm which uprooted the tents of the Parties. Their provisions were scattered and their tents, kettles, and pots were overturned. Abu Sufyan realized that the army can no longer withstand these adverse conditions, so he gave his orders to the army to retreat and go back to Mecca. Thus, the Muslims won the battle without having to fight.



## Reflection

The strength of their faith in Allah was always the best support for the believers in times of adversity.



### Enrichment

One of the miracles of the Prophet (PBUH) happened in the process of digging the trench.

A Companion of the Prophet (PBUH) by the name of al-Baraa (RA) said, "While we were digging the trench, we came across a big strong rock. No one of us was able to break it. The Prophet (PBUH) came and lift his axe, saying Bism Allah, he hit the rock, three times. The rock was completely destroyed.

### Lessons Learnt

- 1) The Prophet (PBUH) taught the believers important lessons in good leadership. The Prophet (PBUH) sought advice and followed the advice of Salman (RA). The Prophet (PBUH) participated in digging the trench just like anyone else.
- 2) One should think outside the box. The trench was a technique unknown to Arabs but it proved useful in the protection of Medina.
- 3) We should trust in Allah; He will fulfil His promise that He will support the believers.



## Review

Write down ten pieces of information about the Battle of the Trench.

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من خلال ما تعلمتُ في هذا الدرس أبادر بالعمل التالي:

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## 1-10

## The Father of the Human Race, Adam (PBUH)

قال تعالى: ﴿وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ﴾ [الأعراف: ١١]

Allah said, "And certainly We created you, then gave you purpose, then told the angels, "Fall you prostrate before Adam." And they fell in prostrate, except Iblis who was not of those who prostrated." (2: 163)

## Learning Objectives

- To recall the story of the creation of Adam and Eve.
- To explain the reason for the eternal animosity between Satan and humans.



## Preparation



Adam's (PBUH) name was mentioned 25 times in the Qur'an. The Suras in which Adam (PBUH) was mentioned are: Al-Baqarah (2), Al-'Imran (3), Al-Maida (5), Al-A'raf (7), Al-Isra (17), Maryam (19), Ta Ha (20), Al-Kahf (18), Ya seen (36).

## Creation of Adam and Eve

The Qur'an says, *"And when your Lord said to the angels, 'I will create a vicegerent on earth.' They said, 'Will You place therein one who will make mischief and shed blood? While we do celebrate Your praise and glorify Your Holy (name)?' He said, 'I know what you know not.' And He taught Adam the names of all things; then He placed them before the angels, and said, 'Tell me the names of these if you are truthful.' They said, 'Glory is to You. We have no knowledge, except that which You have taught us. Verily, You are the Omniscient, the Wise.' He said, 'Adam, tell them their names.' When he had told them, God said, 'Did I not tell you that I know the unseen in the heavens and earth, and I know what you reveal and what you conceal?' When, We said to the angels, 'Bow down before Adam,' and they bowed down, all save Iblis: he refused and was haughty. He was one of those who rejected faith. We said, 'Adam, dwell you and your spouse in the Garden; and eat of the bountiful things therein as you will; but approach not this tree lest you become wrongdoers.' But Satan made them slip from the (garden), and got them out of the state (of felicity) in which they had been. We said, 'Get out, all of you, with enmity between yourselves. On earth you will have a dwelling-place and means of livelihood - for a time.' Then Adam received from his Lord's words of inspiration, and his Lord relented towards him; for He is Ever- Relenting, the Giver of Mercy. We said, 'Get out all of you; but when guidance comes from Me, as it certainly will, whosoever follows My guidance, on them shall be no fear, nor shall they grieve. But those who reject faith and deny Our revelations, they shall be companions of the fire; they shall abide therein.'" (2:30-39)*

*"Adam, dwell you and your wife in the Garden and eat from wherever you desire, but come not near this tree lest you become wrongdoers.' Then Satan whispered to them that he might manifest to them that which was hidden from them of their shame, and he said, 'Your Lord forbade you from this tree, lest you should become angels or become of the immortals.' And he swore to them both, that he was their sincere adviser. Thus, did he lead them on with guile. And when they tasted of the tree their shame became*



*manifest to them and they began to heap on themselves some of the leaves of the Garden. And their Lord called them, (saying), 'Did I not forbid you from that tree and tell you that Satan is your open enemy?' They said, 'Our Lord, we have wronged ourselves. If You do not forgive us and have mercy on us, we will certainly be lost.'"* (7: 19-23).

The above two sets of verses tell the story of the creation of Adam (PBUH) and Eve. The verses indicate clearly, that the human race was created to live on earth. However, they needed to learn a lesson that would enable them to fulfill their intended function on earth. The short episode of Adam and Eve in paradise was meant to teach them and their descendants the lesson of life. The lesson is obedience to Allah guarantees happiness in this life and in the Hereafter. God created Adam and Eve to live on earth to fulfil a certain objective, to be God's vicegerents on earth. This objective can only be realized by being obedient to Allah.

God created Adam and Eve out of mud but then, breathed in each of them of His spirit. Humans are a unique creation. Like all other living things on earth, they have bodies made out of the soil of the earth. However, they were given a soul from the spirit of God. The mud brings them down to earth and the soul raises them high in the sky. A body and a spirit. Lowly desires and lofty aspirations.

The other unique feature of the human beings is that they were given an intellect. They can learn and they can teach. This raised their status above that of the angels. To show their respect for the new creation, God commanded the angels to bow to Adam, the representative of the human race.

Iblis refused to obey Allah's command. His arrogance prevented him from bowing to a creature created from mud. He was then cursed by Allah. Iblis asked Allah to give him respite till the Day of Judgment. He vowed that he will try to tempt human beings to disobey Allah. But Allah told him that he has no power over people. He cannot force them to disobey Allah.

Only those who choose to follow Iblis will disobey Allah.

Adam and Eve both fell in the trap laid out by Satan, they both disobeyed God, they both ate from the tree, they both repented and asked for forgiveness, and both of them received God's pardon.



The verses indicate that Satan is the avowed enemy of the human beings, he will try to seduce them whenever and however he can. But he has no control over them. It is clearly stated in the Quran that Satan's schemes are weak, he has no control over the believers. He will try to tempt them but their faith protects them from falling in temptation. When we forget God's warning about the danger that Satan poses, like Adam did, we can fall prey to Satan's attempts.

Adam's main problem was his weakness, while Satan's problem is his arrogance. Weakness led Adam to sin, however, he recovered and repented. Arrogance led Satan to disobeying God, knowing full well that this constitutes an act of rejecting faith.

## Lessons Learnt

- 1) Adam was created as the Khalifa of Allah on earth (the one responsible for earth and the wellbeing of everything on it).
- 2) Allah endowed humans with the ability to learn, the ability to teach, and the ability to choose the right path.
- 3) Humans are honored by Allah.
- 4) We should be on the alert from the attack and tricks of Iblis.



### Enrichment

Allah honored humans with three things:

- 1) Allah fashioned them in the best form that allows them to fulfill their purpose.
- 2) Allah breathed in them of His spirit.
- 3) Allah commanded the angels to bow to Adam (PBUH), the father of the human race.



## Review

Summarize the lesson.

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من خلال ما تعلمتُ في هذا الدرس أبادر بالعمل التالي:

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## 1-11

## The Etiquette of Handling and Reciting the Qur'an

عن أبي أمامة الباهلي رضي الله عنه أن رسول الله ﷺ قال: «اقرأوا القرآن؛ فإنه يأتي يوم القيامة شفيعاً لأصحابه» [رواه مسلم].

The Prophet (PBUH) said, "Read the Qur'an, because it will come on the Day of Judgment as an intercessor on behalf of those who used to recite it."

## Learning Objectives

- To recognize the virtue of reciting the Qur'an.
- To explain the etiquette of handling and reciting the Qur'an.
- To recognize the importance of understanding the Qur'an.
- To recall the tools for reflecting on the verses of the Qur'an.



## Preparation



The Messenger of Allah (PBUH) said,

*"The believer who recites the Qur'an is like a ..... whose fragrance is sweet and whose taste is delicious. A believer who does not recite the Qur'an is like a ..... which has no fragrance but has a sweet taste. The hypocrite who recites the Qur'an is like ..... whose fragrance is so sweet, but its taste is bitter. The hypocrite who does not recite the Qur'an is like a ..... which has no fragrance and its taste is bitter."*

Fill in the spaces with one of the following words: date-fruit, colocynth, citron, basil.

## The Virtues of Reciting the Qur'an

The Qur'an is the word of God. True believers recite the Qur'an, reflect on its meaning, and follow its commands. When we recite the Qur'an we become closer to Allah. The Qur'an will intercede on our behalf on the Day of Judgment.



## The Etiquette of Reciting the Qur'an

We start our recitation by seeking refuge in Allah from the cursed Satan. The Qur'an says, *"And when you recite the Quran, seek refuge in God from Satan, the outcast."* (16: 98) Then we should recite the Qur'an following the proper rules of Tajweed. During the recitation, we should reflect on the meanings of the verses.

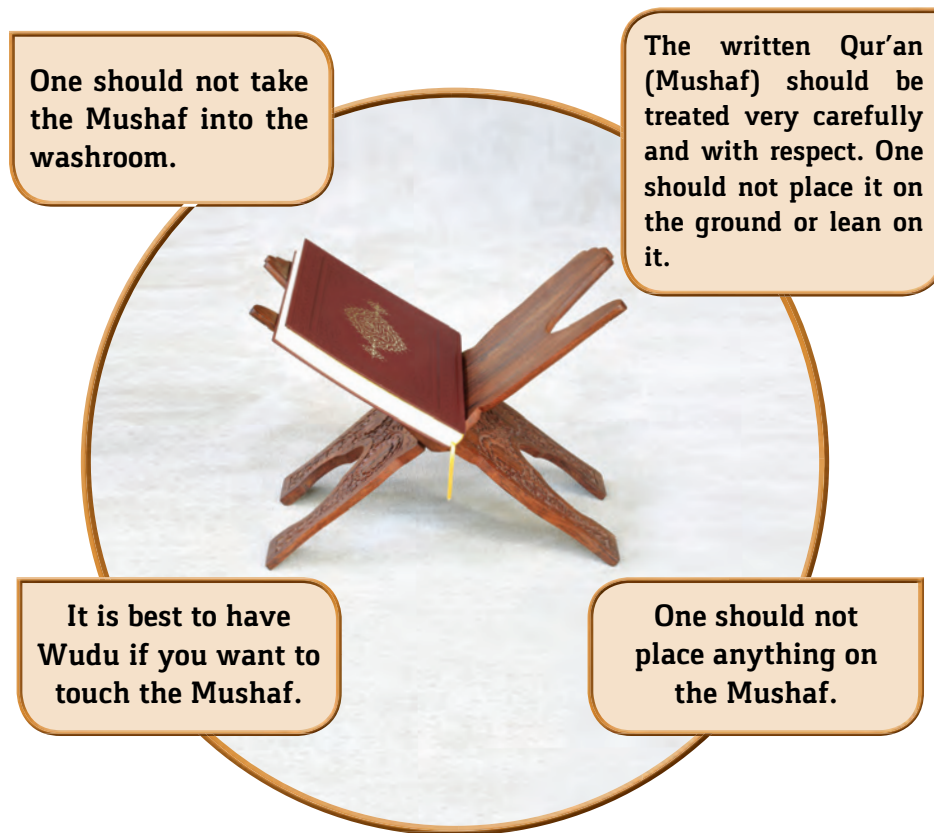
## The Etiquette of Listening to the Qur'an

Those who are listening to the Qur'an being recited should listen attentively and reflect on the verses being recited.

We should show respect to people who have studied the Qur'an and who teach the Qur'an.



## The Etiquette of Handling the Qur'an



## The Importance of Understanding the Meaning of the Verses of the Qur'an

Everyone should read the Qur'an and try to understand the meaning of the verses of the Qur'an. There are books of the Quran's interpretation which can help people understand the meanings of the verses of the Qur'an. One should reflect on these meanings and try to apply them in his/her own life.

**The etiquette of reciting and listening to the Qur'an are:**

- 1) .....
- 2) .....
- 3) .....
- 4) .....



## Review

Summarize in your own words the previous lesson.

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من خلال ما تعلمت في هذا الدرس أبادر بالعمل التالي:

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## Section Two





2-1

Rules for Tajweed: Rules for Noon and Meem Having Shaddah

Learning Objectives

- To define the Noon and Meem having Shaddah.
- To recall the rule for the Noon and Meem having Shaddah.



## Preparation



Pronounce the following words and notice how you shape your lips during the pronunciation of each word.

( النُّور - النِّساء - النَّمْل - النَّار )

## Definition

A letter having Shaddah is actually the combination of two letters joined together. The first letter is Sakin while the second letter has a movement (Fatha, Kasrah, or Dammah). Thus, Noon having Shaddah is actually two letters joined together; the first is a Noon Sakinah and the second letter is a Noon having a movement.

## The Rule

The Noon or the Meem should be pronounced with a Ghonna.

## Examples

The After Idgham	The After Idgham	The Rule
أُمَّتِكُمْ	أُمَّتِكُمْ	The two Meems are joined together in one letter with Shaddah
إِنْتُمْ	إِنْتُمْ	The two Noons are joined together in one letter with Shaddah



The two Noons and the two Meems could be in the middle of the word or at the end of the word

Examples:

وقال: ﴿رَبَّنَا نَقْبَلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾ [البقرة: ١٢٧].

﴿وَمِنْ ذُرِّيَّتِنَا أُمَّةٌ مُسْلِمَةٌ لَكَ﴾ [البقرة: ١٢٨].

﴿وَلَكِنَّ اللَّهَ﴾ [الحجرات: ٧].

﴿فِي الْيَمِّ وَلَا تَخَافُ﴾ [القصص: ٧].



## Activity

قال الله تعالى: ﴿وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا﴾ (٧) وَأَنَا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا (٨) وَأَنَا كُنَّا نَقْعُدُ مِنْهَا مَقْعَدًا لِّلسَّمْعِ فَمَن يَسْمَعُ الْآنَ يَجِدْ لَهُ شُهَابًا رَّصَدًا (٩)﴾ [الجن: ٧-٩]

Identify the positions of the following:

الحكم	الموضع	السبب
Idgham with Ghunna		
True Ikhfaa		
Oral Izhar		
Noon with Shaddah		
Idgham without Ghunna		
Izhar		



## I test my performance!

Identify the Noon and Meem with Shaddah in the following verses:

قال الله تعالى: ﴿فَقُلْنَا أَذْهَبَ إِلَى الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا فَدَمْزَلْنَاهُمْ تَدْمِيرًا﴾ (٣٦) وَقَوْمَ نُوحٍ لَمَّا كَذَبُوا الرُّسُلَ أَعْرَفْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا﴾ (٣٧)﴾ [الفرقان: ٣٦-٣٧].

قال الله تعالى: ﴿وَأَنَا لَمَّا سَمِعْنَا الْمَدَىٰءَ آمَنَّا بِهِ فَمَن يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا﴾ (١٣) وَأَنَا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَن أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا﴾ (١٤) وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا﴾ (١٥)﴾ [الجن: ١٣-١٥].



## 2-2

## Recitation of Surat Al-Furqan Verses (35-77)

قال الله تعالى: ﴿بَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾

[الفرقان: ١]

Blessed is He who sent down the criterion to His servant, that it" may be an admonition to all peoples."

## Learning Objectives

- To recite correctly Surat Al-Furqan, verses 35 to 77.
- To explain the meaning of the difficult words.



## Preparation



Khabab ibn al-Arrat (RA) said, "Come closer to Allah as much as you can. Nothing will bring you closer to Allah other than reciting His words."

### أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا ﴿٣٥﴾ فَقُلْنَا اذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا فَدَمَرْنَهُمْ نَدْمِيرًا ﴿٣٦﴾ وَقَوْمُ نُوحٍ لَمَّا كَذَبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾ وَعَادًا وَثَمُودًا وَأَصْحَابَ الرِّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا ﴿٣٨﴾ وَكُلًّا ضَرَبْنَاهُ الْأَمْثَلِ وَكُلًّا تَبَرْنَا تَبِيرًا ﴿٣٩﴾ وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا مَطَرًا سَوَاءً أَفَكُم يَكُونُوا يَكُونُهَا بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا ﴿٤٠﴾ وَإِذَا رَأَوْكَ إِذَا يَخْذُونَكَ إِلَّا هُزُوا هَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ﴿٤١﴾ إِنْ كَادَ لَيُضِلَّنَا عَنْ إِلَهِنَا لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حَيْثُ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿٤٢﴾ أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٣﴾ أَمْ تَحْسَبُ أَنْ أَكْثَرُهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾ أَلَمْ تَر إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسُ عَلَيْهِ دَلِيلًا ﴿٤٥﴾ ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾ وَهُوَ الَّذِي جَعَلَ لَكُمْ الَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ﴿٤٧﴾ وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٤٨﴾ لِنُخْرِجَ بِهِ بَلَدًا مَيِّتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِيَّ كَثِيرًا ﴿٤٩﴾ وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٥٠﴾



(35) We verily gave Moses the Scripture and appointed with him his brother Aaron as an assistant (He was also a prophet).

(36) Then We said, "Go together to the folk who have denied Our revelations. Then We destroyed them utterly.

(37) And the people of Noah, when they rejected the messengers, We drowned them; We made them a sign for humankind; and We have prepared for the wrongdoers a grievous punishment.

(38) And (We destroyed the tribes of) A'ad and Thamud, and the dwellers of Ar-Rass, and many generations in between.

(39) Each (of them) We warned by examples, and each (of them) We brought to utter ruin.

(40) And indeed they have passed by the town which was showered with an evil rain. Can it be that they have not seen it? No, but they do not expect resurrection.

(41) And when they see you (Muhammad) they treat you only as a jest (saying), "Is this he whom God has sent as a messenger?

(42) He almost would have led us far away from our gods had we not been steadfast in worshipping them." But they will know, when they see the torment, who has strayed farther away from the path.

(43) Have you seen him who takes his low desires as his god? Will you then be a guardian over him?

(44) Or do you think that most of them listen or understand? They are only like cattle. No, they are farther astray.

(45) Have you not seen how your Lord has spread the shade - and had He willed, He could have made it stationary; then We have made the sun its indicator.

(46) Then We withdrew it to Us, a gradual withdrawal?

(47) And it is He who made the night as a covering for you, and the sleep a rest; and made the day a resurrection.

(48) And it is He who sends the winds, glad tidings heralding His mercy, and We send down purifying water from the sky;

(49) That We may give life thereby to a dead land, and We give it as a drink, to Our numerous creatures: livestock and people.

(50) And verily We have repeated it among them that they may take heed, but most of humankind are ungrateful.

(51) Had it been Our Will, We could have sent a warner to every town.

(52) Therefore, do not listen to the disbelievers, but strive against them with it (the Quran) strenuously.

(53) It is He who has made the two seas to flow freely. One is fresh and sweet, and the other is salty and bitter; and He placed between the two a barrier and inviolable partition.

(54) It is He who has created humankind from water; then He established for him blood relationships and marriage relationships. Your Lord is All-Powerful.

(55) And they worship, besides God, things that can neither profit them nor harm them; and the disbeliever is a helper (of Evil), against his own Lord.

(56) But We only sent you to give glad tidings and admonition.



وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا ﴿٥١﴾ فَلَا تَطِيعُ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ، جِهَادًا كَبِيرًا ﴿٥٢﴾  
 ﴿٥٣﴾ وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَحْجُورًا ﴿٥٤﴾ وَهُوَ الَّذِي  
 خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٥﴾ وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ  
 وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيرًا ﴿٥٦﴾ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٧﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ  
 شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٥٨﴾ وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَىٰ بِهِ بِذُنُوبِ عِبَادِهِ  
 خَبِيرًا ﴿٥٩﴾ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ فَسُئِلَ بِهِ  
 خَبِيرًا ﴿٦٠﴾ وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنْسَجِدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦١﴾ نَبَارَكُ الَّذِي  
 جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ﴿٦٢﴾ وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ  
 يَذْكُرَ أَوْ أَرَادَ شُكُورًا ﴿٦٣﴾ وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا  
 سَلَامًا ﴿٦٤﴾ وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٦٥﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ  
 إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٦﴾ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٧﴾ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا  
 وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٨﴾ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا  
 بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٩﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٧٠﴾  
 إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧١﴾  
 وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٧٢﴾ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا  
 كِرَامًا ﴿٧٣﴾ وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٤﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا  
 هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْ لَنَا لِمُنْفِقِينَ إِمَامًا ﴿٧٥﴾ أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ  
 بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ﴿٧٦﴾ خَلَائِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٧﴾ قُلْ مَا يَعْبَأُ  
 بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٨﴾



- (57) Say, "I ask no reward of you for this, except that whoso wills may take a way to his Lord."
- (58) And put your trust in Him who lives and never dies; and celebrate his praise. He suffices as the Totally-Aware of the sins of His servants.
- (59) It is He who created the heavens and the earth and all that in between, in six days, and firmly established Himself on the Throne (of Authority). He is God, the Lord of Mercy. Ask you, then, about Him one who is well informed.
- (60) When it is said to them, "Prostrate to the Lord of Mercy," they say, "And what is the Lord of Mercy? Shall we prostrate to that which you command us?" And it increases their aversion (to the Truth).
- (61) Blessed is He Who made constellations in the skies, and placed therein a lamp and a moon giving light;
- (62) And it is He who made the night and the day to follow each other, for him who desires to remember, or desires to be thankful.
- (63) And the servants of the Lord of Mercy are those who walk on earth in humility, and when the ignorant address them, they say, "Peace;"
- (64) Those who spend the night before their Lord, prostrating and standing;
- (65) Those who say, "Our Lord, avert from us the torment of Hell, for its torment is indeed a grievous affliction;
- (66) Evil indeed it is as an abode, and as a place to rest in."
- (67) Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between these (extremes);
- (68) Those who do not invoke with God, any other deity, nor take the life which God has made sacred except in (course of) justice, nor commit adultery; and he who does this shall pay the penalty.
- (69) On the Day of Judgment, he will receive double the torment, and he will dwell therein in ignominy;
- (70) Except for those who repent, believe, and do righteous deeds, God will change the evil of such persons into good, and God is All-Forgiving, Giver of Mercy.
- (71) And whosoever repents and does good he will certainly repent toward God with true repentance.
- (72) Those who do not offer false testimony, and if they pass by vain speech, they pass by it with dignity;
- (73) And those who, when they are reminded of the revelations of their Lord, do not fall upon them deaf and blind.
- (74) And those who say, "Our Lord, grant us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the pious."
- (75) Those are the ones who will be rewarded with the highest place in heaven, because of their patient constancy. They shall be met therein with salutations and peace,
- (76) Dwelling therein forever; how beautiful an abode and a place of rest.
- (77) Say (to the disbelievers), "My Lord would not concern Himself about you except for your prayer (supplication). But now you have denied (the Truth), therefore the inevitable will happen (which is punishment)."



## The Objective of the Sura

The main theme of the Sura is the illustration of the high status of the Prophet (PBUH) and God's support for him.

## Prostration During the Recitation (Sujud Tilawah)

At the end of verse 60, there is a sign so the reciter would prostrate himself/her. This is called Sujud Tilawah. There are fifteen places in the Qur'an where this happens. Whether one is reciting or listening one should make a prostration at these places.

There are fifteen places in the Qur'an where one should prostrate. They are found in fourteen Suras. These are

Al-A'raf (206), Al-Ra'd (15), Al-Nahl (49), Al-Isra (107), Maryam (58), Al-Hajj (18), Al-Hajj (77), Al-Furqan (60), Al-Naml (25), Al-Sajda (15), Sad (24), Fussilat (37), Al-Najm (62), Al-Inshiqaq (21), Al-'Alaq (19).

## Reflection

Verse 63, labels the believers as the servants of the Lord of mercy, "And the servants of the Lord of Mercy are those who walk on earth in humility, and when the ignorant address them, they say, 'Peace;'" Such label is an honor for the believers.



### I test my performance!

Recite the following verses:

- قال الله تعالى: ﴿وَعَادَا وَثمودَا وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا﴾.
- قال الله تعالى: ﴿وَلَقَدْ أَنزَلْنَا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا مَطَرًا السَّوَاءَ أَفَلَمْ يَكُونُوا يَرَوْنَهَا بَلْ كَانُوا لَا يَتَّخِذُونَ حُسُورًا﴾.
- قال الله تعالى: ﴿لَنُجِئَنَّ بِهِ بَلَدَهُ مَيِّتًا وَنُشْفِيَهُ مِمَّا خَلَقْنَا أَنْعَمًا وَنَاسِيًا كَثِيرًا﴾.
- قال الله تعالى: ﴿وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَحْجُورًا﴾.
- قال الله تعالى: ﴿وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا﴾.
- قال الله تعالى: ﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا﴾.
- قال الله تعالى: ﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فَرَةً أَعْيَبَ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا﴾.
- قال الله تعالى: ﴿أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا﴾.
- قال الله تعالى: ﴿قُلْ مَا يَعْجَبُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا﴾.



## 2-3

## Memorization of Surat Al-Jinn (The Jinn)

قال الله تعالى: ﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا﴾

[الجن: ١]

Allah said, "Say, "It has been revealed to me that a company of jinn listened in. They said, 'We have really heard a wonderful Quran.'" (72: 1)

## Learning Objectives

- To memorize Surat al-Jinn.
- To explain the overall meaning of the Sura.



## Preparation



One of the tools that can help one to memorize the Qur'an is to make a plan to memorize a certain number of verses every day.

Decide how many verses you want to memorize every day

Half a page



A full page



A page and a half



Two pages



## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ۝١ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَن نُّشْرِكَ بِرَبِّنَا أَحَدًا ۝٢ وَأَنَّهُ تَعَلَّى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ۝٣ وَأَنَّهُ كَانَ يَتَقُولُ سَفِيهًا عَلَى اللَّهِ شَطَطًا ۝٤ وَأَنَا ظَنَنَّا أَن لَّن نَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ۝٥ وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ۝٦ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا ۝٧ وَأَنَا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهَبًا ۝٨ وَأَنَا كُنَّا نَقْعُدُ مِنْهَا مَقْعَدًا لِّلسَّمِيعِ فَمَن يَسْمَعُ آلَان يَحْدِلْهُ شِهَابًا رَّصَدًا ۝٩ وَأَنَا لَا نَدْرِي أَشَرٌّ أُرِيدُ بِمَن فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ۝١٠ وَأَنَا مِنَّا الصَّالِحُونَ وَمِمَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قِدْدًا ۝١١ وَأَنَا ظَنَنَّا أَن لَّن نَعِجَزَ اللَّهَ فِي الْأَرْضِ وَلَن نُّعْجِزَهُ هَرَبًا ۝١٢ وَأَنَا لَمَّا سَمِعْنَا الْهُدَى ءَامَنَّا بِهِ ۝ فَمَن يُؤْمِنُ بِرَبِّهِ ۝ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ۝١٣ وَأَنَا مِنَّا الْمُسْلِمُونَ وَمِمَّا الْقَاسِطُونَ فَمَن أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا رَشَدًا ۝١٤ وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ۝١٥ وَأَلْوِ اسْتَقَمُّوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَّاءً عَذَقًا ۝١٦ لَنَفْنِنَهُمْ فِيهِ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ۝١٧ وَأَن الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ۝١٨ وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ۝١٩ قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أَشْرِكُ بِهِ أَحَدًا ۝٢٠ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ۝٢١ قُلْ إِنِّي لَن يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَن أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ۝٢٢ إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَةً ۝ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ۝٢٣ حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضَعُفٌ نَّاصِرًا وَأَقَلُّ عَدَدًا ۝٢٤ قُلْ إِن أَدْرِي مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا ۝٢٥ عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ۝٢٦ إِلَّا مَن آرَضَىٰ مِّن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ۝٢٧ لَيَعْلَمَنَّ أَن قَدْ أَبْلَغُوا رِسَالَتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا ۝٢٨﴾



1. Say, "It has been revealed to me that a company of jinn listened in. They said, 'We have really heard a wonderful Quran.
2. It guides to righteousness, so we believed in it and we will never associate anyone with our Lord.
3. And exalted is the glory of our Lord. He has taken neither a wife nor a son.
4. There were some foolish ones among us, who used to utter extravagant lies against God.
5. But we had thought that humankind and jinn would not speak a lie against God.
6. And indeed some of humankind used to invoke the protection of individuals of the jinn, so that they increased them in wrongdoing.
7. And indeed they thought, even as you thought, that God would not resurrect anyone.
8. And we probed the heaven but had found it filled with strong guards and meteors.
9. We used, indeed, to sit there in (hidden) stations, to (steal) a hearing; but any who listens now will find a flame waiting for him.
10. And we do not know whether ill is intended to those on earth, or whether their Lord intends guidance for them.
11. And among us there are righteous ones and among us there are far from that. We are sects having different ways.
12. But we think that we cannot escape from God in the earth, nor can we escape by flight.
13. And as for us, since we have listened to the guidance, we have accepted it; and any who believes in his Lord should neither fear loss nor oppression.
14. And there are among us some who have submitted (to God) and there are among us some who are wrongdoers. And whoso has submitted (to God), such have taken the right path purposefully.
15. And as for the unjust, they are firewood for Hell."
16. If they had remained straight on the path, We would have given them to drink of water in abundance.
17. That We may test them thereby, and whoso turns away from the remembrance of his Lord; He will thrust him into ever-growing torment.
18. And the places of worship are only for God, so do not call upon anyone along with God.
19. And when the slave of God stood up in prayer to Him, they crowded on him, almost stifling him.
20. Say (unto them, Muhammad), "I pray to God only, and I do not associate partners with Him."
21. Say, "It is not in my power to cause you harm, nor to benefit you."
22. Say, "No one can protect me from God, nor can I find any refuge except with Him.
23. I only deliver (what I receive) from God and His messages;" and whoever disobeys God and His Messenger surely he shall have the fire of Hell to abide therein forever.
24. Till (the day) when they shall see that which they were promised; then they will know (for certain) who is weaker in allies and fewer in number.
25. Say (Muhammad, to the disbelievers), "I do not know whether that which you are promised is near, or if my Lord has set a distant term for it.
26. He (alone) knows the unseen, He does not make any one acquainted with His secret,
27. Except a messenger whom He has chosen; and then He makes a watching guard to go before him and behind him.
28. That He may know that they have (truly) brought and delivered the Messages of their Lord; and He encompasses what is with them and He records the number of all things.





### Illumination

Only Allah can harm and benefit anyone; no one else can harm or benefit people.



### I review my memorization

Fill in the spaces.

قُلْ أُوْحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ ..... مِنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ① يَهْدِي إِلَى ..... فَآمَنَّا بِهِ ②  
 وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا ③ وَأَنَّهُ تَعَالَى ..... رَبَّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ④ وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ  
 ..... وَأَنَا ..... أَنْ لَنْ نَقُولَ الْإِنْسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ⑤ وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنْسِ ..... رِجَالٍ مِنْ  
 الْجِنِّ فَرَادُوهُمْ رَهَقًا ⑥ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَنْ لَنْ ..... اللَّهُ أَحَدًا ⑦ وَأَنَا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلْتَثَّتٍ  
 شَدِيدًا وَشُهَبًا ⑧ وَأَنَا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدَ اللَّسْمَعِ فَمَنْ يَسْمَعُ الْآنَ يَجِدْ لَهُ شُهَابًا ⑨ وَأَنَا  
 لَا نَدْرِي أَشَرُّ أَرِيدَ يَمْنُ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ ..... وَأَنَا مَنَا الصَّالِحُونَ وَمِنَادُونَ ذَلِكَ كُنَّا ..... قَدَا  
 ⑪ وَأَنَا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَنْ نُعْجِزَهُ ..... وَأَنَا لَمَّا سَمِعْنَا الْهُدَى ءَامَنَّا بِهِ ⑫ فَمَنْ يُؤْمِنُ  
 بِرَبِّهِ فَلَا يَخَافُ ..... وَلَا رَهَقًا ⑬ وَأَنَا مِنَ الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَئِكَ .....  
 رَشَدًا ⑭ وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ ..... وَأَلَوْ اسْتَقَمُوا عَلَى ..... لَأَسْقَيْنَهُمْ مَاءً عَذَقًا ⑮  
 لِنَفْنِيَهُمْ فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا ..... وَأَنْ ⑯ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ⑰  
 وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ ..... قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا ..... بِهِ أَحَدًا ⑲ قُلْ إِنِّي  
 لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا ..... قُلْ إِنِّي لَنْ ..... مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ⑳ إِلَّا  
 مِنَ اللَّهِ وَرِسَالَاتِهِ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ㉑ حَتَّى إِذَا ..... مَا يُوعَدُونَ  
 فَسَيَعْلَمُونَ مَنْ أَضَعُفٌ نَاصِرًا وَأَقْلُ عَدَدًا ㉒ قُلْ إِنْ أَدْرَيْتُ أَقْرَبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي .....  
 ㉓ عَلِيمُ الْغَيْبِ فَلَا ..... عَلَى غَيْبِهِ أَحَدًا ㉔ إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ ..... مِنْ بَيْنِ يَدَيْهِ  
 وَمِنْ خَلْفِهِ رَصَدًا ㉕ لِيَعْلَمَ أَنْ قَدْ ..... رِسَالَتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا ㉖



## 2-4

Interpretation of Surat al-Mu'minun (The Believers)  
Verses 12-22

قال الله تعالى: ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾﴾

[المؤمنون: ١-٢]

The Qur'an Says, "Successful indeed are the believers. Those who are focused and sincere in their prayers." (23: 1-2)

## Learning Objectives

- To explain the general meaning of the verses.
- To extract the lessons which can be gleaned from the verses.



## Preparation



'Ali Ibn Abi Taleb (RA) said, "O' people who memorized the Qur'an, put his commands into action. A person will not be a scholar of the Qur'an unless he acts according to the commands of the Qur'an. The knowledge that a person has should be reflected on his actions. There will come a time when people will act differently from what they know to be the truth. They will say that which they do not believe in. They will have halaqah just to show off their knowledge. They will be angry when someone will leave their halaqah to attend others halaqah. Allah will not accept the deeds of these people."

**Extract a rule from this saying which can help you to reflect better on the Qur'an.**

### أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

﴿ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ۝١٢ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ۝١٣ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أُنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ۝١٤ ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ۝١٥ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ تُبْعَثُونَ ۝١٦ وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَفِيلِينَ ۝١٧ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَتْهُ فِي الْأَرْضِ وَإِنَّا عَلَى ذَهَابٍ بِهِ لَقَادِرُونَ ۝١٨ فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِنْ تَحْتِهَا وَأَعْنَبَ لَكُمْ فِيهَا فَاوَكَّةً كَثِيرَةً وَمِنْهَا تَأْكُلُونَ ۝١٩ وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ وَصَبِغٍ لَلَّاءٍ كَلِيلٍ ۝٢٠ وَإِنْ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةٌ لِيُفَكِّرُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ۝٢١ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ۝٢٢ ﴾ [سورة المؤمنون: ١٢-٢٢]

1. Verily, We created humankind from a product of wet earth;
2. Then We placed him as (a drop of) sperm in a safe lodging;
3. Then We made the sperm into a clot of congealed blood; then We fashioned the clot into a little lump; then We fashioned the little lump into bones; then We clothed the bones with flesh, and then produced it as another creation. So blessed be God, the best of creators.
4. Then after that you will surely die.
5. Then on the Day of Resurrection you will be raised (again).
6. And We have made, above you, seven layered heavens; and We are never unmindful of (Our) creation.
7. And We send down water from the sky according to a (due) measure, and We give it lodging in the earth, and We are able to take it away.
8. With it We grow for you gardens of date-palms and vines, in them you have abundant fruits, and of them you eat (and have enjoyment);
9. And (We brought forth) a tree springing from Mount Sinai that produces oil and relish for the eaters.
10. And in the cattle there is verily a lesson for you. We give you to drink of that which is in their bellies, and many uses you have in them, and of them you eat;
11. And on them and on the ships you are carried.



## The General Meaning of the Sura

These verses deal with phenomena that lead to the belief in God. The verses describe the beginning of humankind, *“Verily We created man from a product of wet earth; then We placed him as (a drop of) sperm in a safe lodging; then We made the sperm into a clot of congealed blood; then We fashioned the clot into a little lump; then We fashioned the little lump into bones; then We clothed the bones with flesh, and then produced it as another creation. So blessed be God, the best of creators. Then after that you will surely die. Then on the Day of Resurrection you will be raised (again).”* The development of human life is a tribute to the existence of the Creator who planned the process and controls its progress. The process unfolds into deliberate stages. The articulation of the process of creation and the elaborate description of the stages through which human life is developed is an indication that only those who have acquired the characteristics of the believers can reach the perfect life which God had intended for humankind.

The verse refers to the stages of the creation of humankind but does not specify how that happened. The stages of the creation started with a product of wet earth and ended up with a human being. God decreed that after the creation of the first couple, the human race should propagate through a process in which the female is fertilized by a drop from the sperm of the male. It is astounding that the verses describe a process that was only discovered recently. One should also note that the verse talks about the different times at which the skeleton and the flesh are formed. Anatomical studies confirm the stages of fetus development described in the Quran. This is the creation of the absolute best of the creators.

The stages that every human being goes through after birth until death have been also decreed by God. Similar to the process of creation, the process of growth and decay and eventual death of the human being has never changed since the creation of the first human being. The resurrection is another stage of the development of humankind.

*“And We have made, above you, seven layered heavens; and We are never unmindful of (Our) creation.”* It is not known exactly what is meant by the seven layered heavens. It could mean seven astronomical paths or seven constellations. At any rate, it is many cosmic installations that are high above the earth. God created these installations with wisdom and controls it according to a divine law; all the laws that govern the universe which science continues to reveal to us.

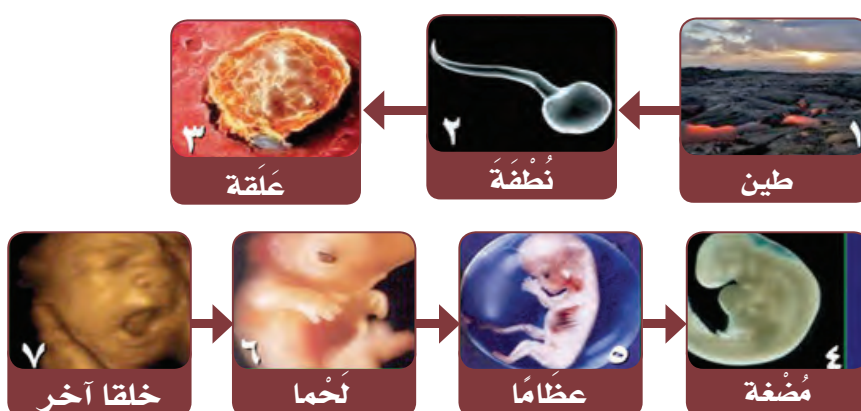


God also sent water from the sky, *"And We send down water from the sky according to (due) measure, and We give it lodging in the earth, and We are able to take it away."* The discovery that ground water has been formed from rain coming down from the sky is a fairly recent one. God decreed that rain water should come down according to an accurate measure; a moderate amount that is beneficial but harmless and only comes at the appropriate time. Rain water seeps into the ground until it reaches a secure place where it will be stored. God is capable to take it away any time He wills. Life springs out from water, *"With it We grow for you gardens of date-palms and vines, in them you have abundant fruits, and of them you eat (and have enjoyment);"* date-palms and vines are two examples of life that is generated by water. A third example is the olive tree, *"And (We brought forth) a tree springing from Mount Sinai that produces oil and relish for the eaters."* The olive tree provides many benefits. People can eat its fruits and use its oil and wood. It grows in the Holy valley near the Mount of Sinai feeding on ground water.

*"And in the cattle there is verily a lesson for you. We give you to drink of that which is in their bellies, and many uses you have in them, and of them do you eat; and on them and on the ships you are carried."* God subjected the animals to serve people. There are many lessons to be learnt from their creation. They use the food they graze on to produce the milk we drink. In addition, animals help people to move around and their meat is edible. God made it lawful to people to eat the meat of camels, cows, sheep, and goats; but it is forbidden to torture these animals. Using their meat contributes to the welfare of the human race but torture is an act of cruelty that is useless. God has created the water, ships and air to allow ships to float and travel over water. These three elements have been created in perfect harmony with each other.

## Reflection

Reflect on the development of the human being:



## Spirit of the verses

The purpose of learning about the origin of the human being and how he was created, is to acknowledge the blessing of Allah, believe in Him, plan life according to His will, and aspire to pleasing Allah.



## Lessons from the Sura

1. The verses guide us to reflect on the process of creation.
2. The verses show how helpless human beings are and their need for Allah.
3. The verses indicate Allah's mercy which He bestows on His creation.
4. Allah has subjected the whole universe to help the human being to achieve his goal on earth.



### I test my recollection of the meaning of the verses

Explain in your words the meaning of the verses.

Explanation	The verse
	﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ﴿١٣﴾ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾﴾
	﴿ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ تُبْعَثُونَ ﴿١٦﴾﴾
	﴿وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقٍ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ ﴿١٧﴾ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ وَإِنَّا عَلَى ذَهَابٍ بِهِمْ لَقَادِرُونَ ﴿١٨﴾ فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِنْ نَحِيلٍ وَأَعْنَبْ لَكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾﴾
	﴿وَشَجَرَةً تَخْرُجُ مِنْ طُورٍ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ وَصَبِغٍ لِلَّالِ كَلِينَ ﴿٢٠﴾ وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً لَتُسْفِيكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾ وَعَلَيْهَا وَعَلَى الْفَالِكِ لَكُمْ مَوْنٌ ﴿٢٢﴾﴾



2-5

## Maintaining the Bond of Kinship

### Learning Objectives

- To memorize the hadith.
- To recognize the name of the narrator and his biography.
- To explain the general meaning of the hadith.
- To summarize the lessons from the hadith.



## Preparation



Allah said, "No blame is there upon the blind nor any blame upon the lame nor any blame upon the sick nor on yourselves if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your fathers' brothers, or the houses of your fathers' sisters, or the houses of your mothers' brothers, or the houses of your mothers' sisters." (24: 61)

Who are the kin that the verse mentions?

قال الله تعالى ﴿لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ﴾ [النور: ٦١]

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

«مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَأَنْ يُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ»

متفق عليه<sup>(١)</sup>

## MEMORIZE AND EXPLAIN

The Prophet (PBUH) said,

**"Whoever would be pleased that he would have more provision and longer life, he should maintain the bond of his kinship."**



## The General Meaning of the Hadith

The hadith highlights the importance of maintaining the bond of one's kin. The literal term in Arabic is translated, "the relationship of the womb," indicating people who are related to each other through blood.

The word womb in Arabic, "Rahim," is derived from the name of Allah, "Al-Rahman", which comes from the concept of mercy. This highlights its importance.

Maintaining the bond of kinship includes

Visiting them, helping them, being kind to them, taking care of them, providing financial support to those who are needy among them, caring about them, and sharing their sad and happy moments with them.

## Tools for Maintaining the Bond of Kinship

Visits, financial help, and providing whatever service they need.

In addition, one can use the phone, texting, and emails to show kindness and care.

## The Fiqh Rule Regarding Those Who Sever Bond of Kinship

This is a major sin that has grave consequence for the person who commits it.

The Prophet said, *"The bond of kinship is attached to the Throne, it says, 'Whoever maintains me, Allah will maintain a connection with him; and who severs me, Allah will sever His connection to him.'"*

Allah says, *"Would you then, if you were given the command, to spread mischief in the land and sever your ties of kinship, do such things? Those are whom God has cursed so He has made them deaf and blinded their eyes."* (47: 22-23)

فعن عائشة رضي الله عنها

قالت: قال رسول الله ﷺ: «الرحم معلقة بالعرش تقول: مَنْ وصلني وصله الله،

وَمَنْ قطعني قطعه الله» [رواه مسلم].





## Activity

**Read the following two hadiths, and determine the best way to maintain the bond of kinship.**

A man said to the Prophet (PBUH), *“I have relatives with whom I try to maintain the bond of kinship, but they sever their bond with me. Whenever, I treat them kindly, they treat me badly. I speak to them nicely, and they speak harshly to me.”* The Prophet (PBUH) said, *“If what you are saying is true, then it is as if your feeding them hot ashes. Allah will support you against them as long as you continue dealing with them the way you used to do.”*

The Prophet (PBUH) said, *“The person who maintains the bond of kinship is not the one who does it because he is returning a favor; but it is he who, when his relatives sever their bond with him, maintains the bond of kinship with them.”*

## Lessons Gained from the Hadith

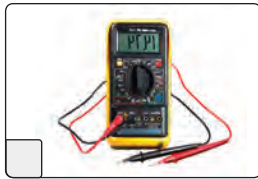
1. Islam regards maintaining the bond of kinship as an extremely important matter.
2. Maintaining the bond of kinship is a reason for abundant provision and longer life.
3. Maintaining the bond of kinship guarantees the mercy of Allah.
4. Those who sever the bond of kinship are cursed by Allah.





## Activity

Mark the picture which indicates a method for maintaining the bond of kinship.





## Review

Summarize what you gained from this hadith.

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من خلال ما تعلمتُ في هذا الدرس أبادر بالعمل التالي:

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## 2-6

## Do not Get Angry

سَبَّ رَجُلٌ ابْنَ عَبَّاسٍ رضي الله عنهما، فَلَمَّا فَرَغَ قَالَ: يَا عَكْرَمَةَ، هَلْ لِلرَّجُلِ حَاجَةٌ  
فَنَقْضُيْهَا؟ فَكَسَّ الرَّجُلُ رَأْسَهُ وَاسْتَحَى.

A man came to Ibn Abbas (RA). He continued to speak harshly to Ibn Abbas (RA) and called him names. Ibn Abbas (RA) did not respond, but turned to his servant 'Ekrimah and asked him to ask the man, if they could help him in any way. The man felt ashamed and left.

## Learning Objectives

- To memorize the hadith.
- To identify the narrator and his biography.
- To explain the meaning of the hadith.
- To explain the concept of anger in Islam.
- To state the lessons that one can learn from the hadith



## Preparation



Explain the behavior of the person in the picture.



عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْصِنِي. قَالَ: «لَا تَغْضَبْ».  
فَرَدَّدَ مَرَارًا، قَالَ: «لَا تَغْضَبْ» [رواه البخاري]<sup>(١)</sup>

### MEMORIZE AND EXPLAIN

Abu Hurairah (RA) narrated that a man came to the Prophet (PBUH). The man asked for advice from the Prophet (PBUH). The Prophet said,

***"Do not act when angry."***

The man repeated his request two more time and in each time the response of the Prophet (PBUH) was the same.



## The General Meaning

The man came to the Prophet (PBUH) asking him for comprehensive advice which leads to paradise. The Prophet's (PBUH) advice to the man, which he repeated three times, "*Do not act when angry.*" This shows that getting angry is a grave sin in Islam, it could lead to many other grievous sins. One should train oneself not to get angry.

## Reasons for Anger

There are many reasons that can make one become angry. Of these we can mention

1. Being stubborn about one's opinion.
2. Speaking foul language.

## Types of Anger

There are two types of anger, one is bad and one is good.

The bad anger described in the above-mentioned hadith is when a person gets angry for a personal matter or because one is supporting a false claim.

On the other hand, when a person sees an evil being committed, and knows that this evil is against the command of Allah, then one should get angry.

## Consequences of Anger

- 1) Anger could result in severing relationships.
- 2) Anger may cause the person to commit other sins, e.g. calling someone names, or uttering bad words.
- 3) Anger may cause adverse health effects on the person who gets angry.

## Dealing with Anger

- 1) One should seek refuge with Allah from the cursed Satan.
- 2) One should change the state which he is in. If he was sitting, he should stand up and vice versa.
- 3) One should have ablution.
- 4) One should keep silent.





## Review

Summarize the lesson.

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من خلال ما تعلمتُ في هذا الدرس أبادر بالعمل التالي:

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## 2-7

The Characteristics of the Believers  
Surat Al-Muminun (The Believers) Verses 1 to 11

قال الله تعالى: ﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أَجُورَكُمْ يَوْمَ الْقِيَمَةِ﴾

[آل عمران: ١٨٥]

Allah said, "Every soul shall have a taste of death. And only on the Day of Judgment shall you be paid your full recompense" (3: 185)

### Learning Objectives

- To define death.
- To explain the concept of the belief in death.
- To contrast between the conditions of the believer and the disbeliever at the time of death.
- To explain the concepts of good and bad endings and their signs.
- To recall the consequences of the remembrance of death



## Preparation



At the time of Belal's (RA) death, his wife said, "How sad, I am." He said, "Do not say this, say 'How happy, I am' tomorrow, I am going to meet Muhammad and his companions."

Why did Belal (RA) ask his wife to celebrate his death?

## Introduction

Allah created death to be the natural end of all living beings. This is a sign of the mercy of Allah. Death is a truth that cannot be denied.

## Definition of Death

A person dies when his soul departs his body. The angel of death has been appointed to collect the souls at the times of death of its owners. The time of death has been decreed by Allah. Scientifically it is defined as being brain dead, which is the irreversible loss of all functions of the brain, including the brainstem.

## Belief in Death

- 1) One has to believe that death is inevitable; everyone will eventually die.
- 2) The time of death has been decreed by Allah and nothing will change it.
- 3) One should be prepared for death by always doing good deeds.



## The Contrast between the conditions of a believer and a disbeliever at the time of Death

The Qur'an describes the condition of a believer at the time of death, *"Those whom the angels cause to die (when they are) good, they (the angels) say, "Peace be upon you. Enter the Garden for what you used to do." (16: 32) and, "Those who say, "Our Lord is God," and continue on the straight path, the angels descend upon them, saying, "Fear not nor grieve, but hear good tidings of the paradise which you were promised." (41: 30)*

The Prophet (PBUH) said, *"At the time of death of a believer, the angels of mercy will bring a white cloth of silk to take the soul. They will say to the soul, "Come out pleased, and Allah is pleased with you; you are destined to the mercy of Allah, fragrance, and a Lord that is not angry." The soul will come out having the fragrance of the best Musk. They will handle it one after the other until it reaches the gates of heaven. It will be said, "How nice is the fragrance that came to you from the earth. The soul will then join the souls of other believers. Souls will be very happy to welcome this coming soul."*

On the other hand, the condition of a disbeliever is described as, *"And if you could see the wrongdoers in the agonies of death, as the angels spread forth their hands and say, 'Give up your souls; today you will be recompensed with an ignominious punishment because you spoke against God other than the truth and (because) you showed pride against His revelations.'" (6: 93)*

The Prophet (PBUH) said, *"At the time of death of a disbeliever, the angels of torment come to him with a rag; they say to the soul, 'Come out displeased with the displeasure of Allah. You are destined to the punishment of Allah.' The soul comes out with a bad smell. When it reaches the door of earth, it will be said, 'What is this bad smell?' and it will join the souls of the disbelievers."*



### Activity

Describe briefly the conditions of the believer and disbeliever at the time of death.

believer	disbeliever





## Good and Bad Ending

A good ending is the condition of an obedient person at the time of death. He/she accepts death looking forward to meeting his/her Lord.

A bad ending is the ending of a disobedient person at the time of death.

Signs of a Good Ending include being able to pronounce the testimony of faith at the time of death, dying after doing a good deed, or being a martyr.

Signs of a Bad Ending include being unable to pronounce the testimony of faith, dying after having done a bad deed, and being attached to sins.

## Consequences of the Remembrance of Death

Remembering death provides an incentive for the human being to strive to do good deeds, avoid committing sins, and being less attached to the material gains of this life.



## Review

Summarize the lesson.

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من خلال ما تعلمتُ في هذا الدرس أبادر بالعمل التالي:

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## 2-8

## The Rules for Eid Prayer

عن أبي سعيد الخدري رضي الله عنه، قال: «كان النبي ﷺ يخرج يوم الفطر والأضحى إلى المصلّى، فأول شيء يبدأ به الصلّاة» [رواه البخاري].

Abu Said al-Khodri (RA) said, "The Prophet (PBUH) used to go out to the place of prayer on the day of Eid; the first thing he would do is pray."

## Learning Objectives

- To explain the Fiqh ruling regarding Eid prayer.
- To explain when to perform Eid prayer.
- To recall the things we are recommended to do.
- To explain how to perform Eid prayer.
- To explain where to perform Eid prayer.
- To explain the Khutba of Eid prayer.



## Preparation



Muslims happily expect the days of Eid. They prepare for these days.  
Explain what do you do with your family in anticipation for the Eid.

## Introduction

When the Prophet (PBUH) migrated to Medina, he found people celebrating two days. These were the days people used to celebrate before Islam. The Prophet (PBUH) said, *"Allah have given two new days for celebration better than these old days. These are the days if Eidul Fitr and Eidul adha."*

Muslims prayed Eid prayer since the first Hisjri year.  
Eid days are times of happiness and celebrations for Muslims.

## Fiqh Ruling Regarding Eid Prayer

Eid prayer is a communal obligation. A communal obligation is an obligation that will be fulfilled if a group of people from the community perform it. Not everyone has to do it. It is recommended for men, women, children, and elderly to attend eid prayers.

## The Time for Eid prayer

Eid prayer can be performed in the period that starts about 15 minutes after Sun rise and ends before noon time.

## Where to Perform Eid Prayer?

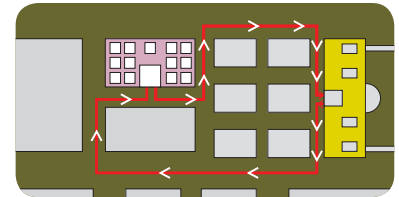
It is recommended that the prayer would be performed in an open place. Everyone can attend the prayer, including children and women.

It is permissible to perform the prayers in the Mosque.



## Recommended Actions

1. Washing up and putting perfume.
2. Eating few dates before going to prayer (Eidul Fitr)
3. Raising our voice with Takbeer. Takbeer's time on Eidul Fitr is from the time we walk to the prayer until the start of the Khutba. On Eidul adha, Takbeer continues from the Fajr time on the Day of 'Arafa till the end of the third day of Eid.
4. Greeting each other.
5. Wearing nice clothes.
6. Going to the prayer place and coming back using different roads.



## How to Perform Eid Prayer?

Eid prayer consists of two rak'as. The prayer is not preceded by neither Adhan nor Iqama.

The prayer is conducted as follows:

- 1) The Prayer starts with the Takbeerat Al-Ihram.
- 2) Reciting the invocation for the beginning of the prayer.
- 3) Making 7 Takbeerat, raising the hands with each Takbeera.
- 4) Reciting al-Fateha and a Sura.
- 5) Making Ruku' and Sujud as in ordinary prayers.
- 6) Standing up with takbeer.
- 7) Making 5 Takbeerat, raising the hands with each Takbeera.
- 8) Reciting al-Fateeha and a Sura.
- 9) Making Ruku' and Sujud as in ordinary prayers.
- 10) Reciting Tashahud and making Tasleem.

The Takbeerat are Sunnah.

## Eid Khutba

The prayer is followed by a khutba similar to the khutba on Friday.



## Review

Summarize the lesson.

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من خلال ما تعلمتُ في هذا الدرس أبادر بالعمل التالي:

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## 2-9

## The Battle of Bani Quraizah (5th. Year H)

قال الله تعالى: ﴿وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا﴾  
[الأحزاب: ٢٦]

Allah said, "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 slew and you made captive some." (33: 26)

## Learning Objectives

- To explain the reason for the battle.
- To recall the story of the siege of Bani Quraizah fort.
- To recall the judgment made by Sa'd ibn Moadh (RA) and its execution.
- To recognize the lessons learnt.

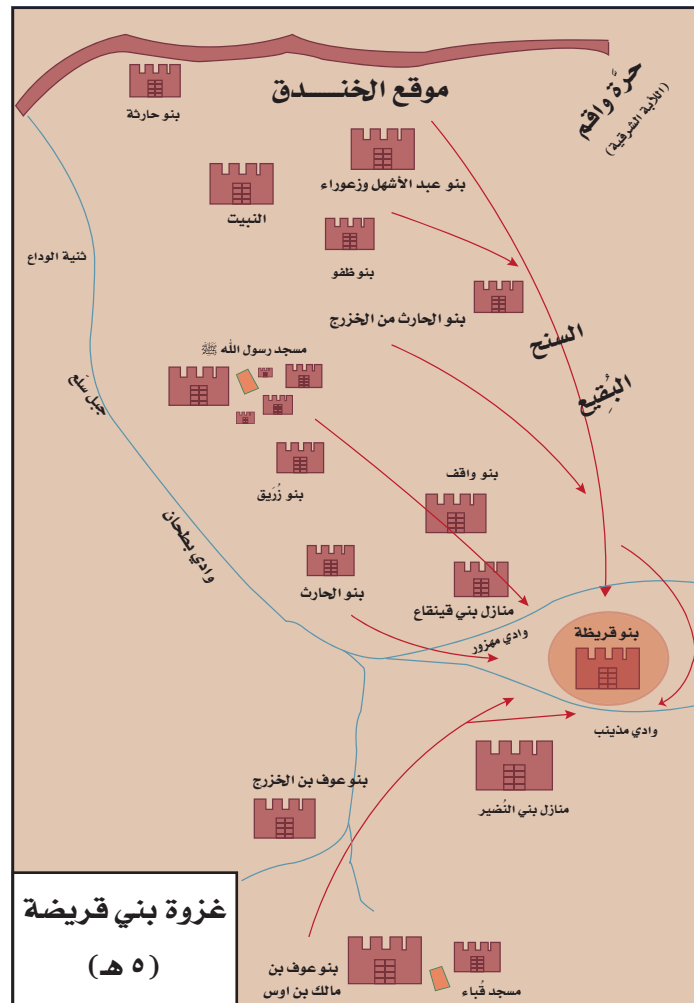


## Preparation



A summary of the battles of the Prophet (PBUH)

Hijri Date	1st. Year	2nd. Year	3rd. Year	4th. Year	5th. Year
<b>Battle</b>	No Battles	Badr and 'Banu Qaynuqa	Uhud	Banu al-Nadir	Banu al-Mustalaq and al-Ahzab





## The Reason for the Battle

When the prophet (PBUH) returned home after the battle of the Trench had ended, he washed up. Jabriel (PBUH) came to him with the command to go settle the issue of Bani Quraizah's treason, as they betrayed their agreement with the Prophet (PBUH) and allied themselves to the tribe of Quraysh in the battle of the Trench.

## The March of Muslims

The Prophet (PBUH) organized an army of three thousand fighters and thirty-six horse men. The Prophet's (PBUH) command was given to the army to march towards the fort of the tribe of Bani Quraizah, to pray Asr at the fort. The army marched forward and 'Ali Ibn Abi Taleb carried the army's banner.

Some companions were afraid that time for Asr would elapse, so they prayed on the way; others waited until they reached the fort and prayed there. The Prophet (PBUH) accepted both actions.

## The Siege of the Fort of the Tribe of bani Quraizah

The Muslim army laid siege around the fort of the tribe of bani Quraizah for twenty-five days. The people of the tribe surrendered at the end of the period of siege. They agreed to surrender only if the Prophet (PBUH) allowed Sa'd ibn Moadh (RA) to be the judge of what would happen to them. Sa'd was there ally before Islam and during Islam. Sa'd was brought carried on a stretcher because he was injured in the battle of the Trench.

## The judgment made by Sa'd ibn Moadh (RA) and its execution

Sa'd gave his judgment that all men involved in the act of treason some would be executed and others held captive, women and children would be moved out of Medina, and their wealth to be considered a war booty.

The Prophet (PBUH) agreed and the judgment was executed.

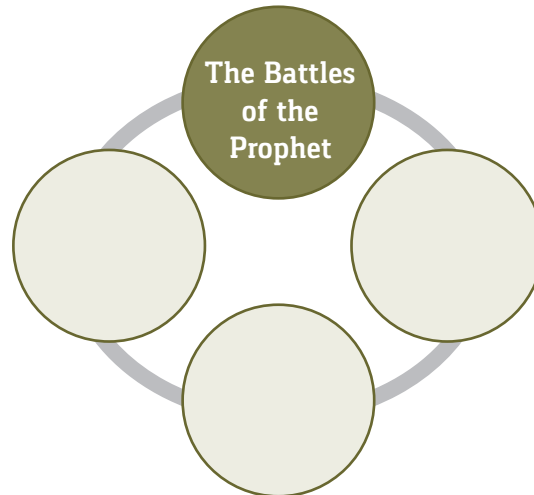


## Lessons Learnt

- 1) Treason and betrayal are capital crimes.
- 2) One should always keep his/her promise.



Summarize the battles of the Prophet (PBUH)





## Review

Summarize the events of the Battle of Bani Quraizah.

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## 2-10

## Courage

قال رسول الله ﷺ: «المؤمنُ القويُّ خيرٌ وأحبُّ إلى الله من المؤمن الضعيف، وفي كلٍّ خير» [رواه مسلم].

The Prophet (PBUH) said, "The strong believer is dearer to Allah than the weak believer; however, both are good."

## Learning Objectives

- To explain the concept of courage.
- To recall events which show the courage of Prophet Muhammad (PBUH).
- To discuss the difference between courage and recklessness.

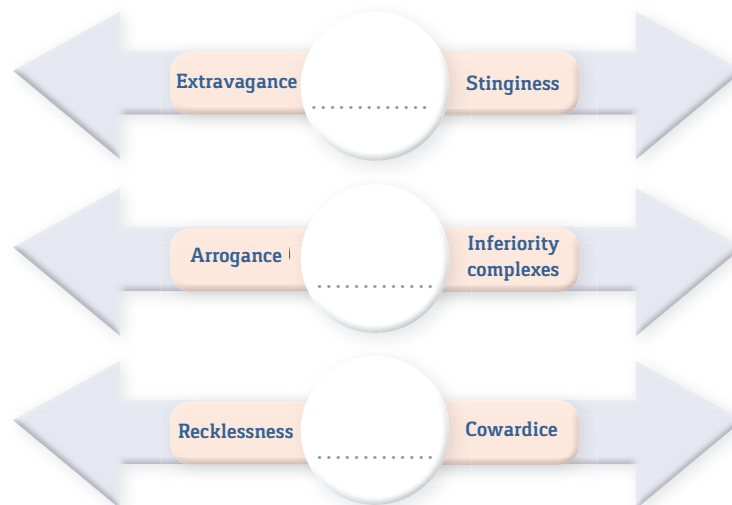


## Preparation



Ibn al-Qayyim said, “Each good trait is surrounded by two bad traits.”

Find the good trait between each of the two extreme traits in this table.



## Concept

**Courage is the strength that enables the person to face difficulty, pain, or danger. The belief in Allah and that He is the One Who can harm or benefit the human being provides the person with courage.**

## The Prophet's (PBUH) Courage

The Prophet (PBUH) was one of the most courageous people among his companions. 'Ali ibn Abi Taleb (RA) said, “Whenever the fight became severe, we would seek protection behind the Prophet (PBUH).”



## The Courage of the Companions

The companions of the Prophet (PBUH) showed great deal of courage in facing the pagans of Mecca.

## How to Gain Courage

- 1) Belief in destiny
- 2) Putting one's trust in Allah
- 3) Remembering the example of the Prophet (PBUH)
- 4) Perseverance
- 5) Being sincere to Allah

## Difference between Courage and Recklessness

Courage is a trait between recklessness and cowardice. What separates courage from recklessness, is that courage is controlled by the intellect which recklessness is out of control. Courage requires wisdom.



## Review

Summarize the lesson.

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## التصويبات

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