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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

Contents

First Section

The First Area: Noble Qur'an and its Sciences

Chapter 1: Tajweed: The Rules for Raa	6
Chapter 2: Recitation of Surat Al-Kahf	11
Chapter 3: Memorization of Surat al- Haqqah	17
Chapter 4: The Islamic Etiquette in the Presence of Allah and His Messenger (PBUH) Surat Al-Hujurat (The Rooms)	23

The Second Area: Hadith

Chapter 1: The Etiquette of Dealing with Muslims	29
--	----

The Third Area: Islamic 'Aqeeda (Doctrine)

Chapter 1: The Beautiful Names of Allah and His Great Attributes	34
--	----

The Fourth Area: Islamic Fiqh (Understanding Islamic Law)

Chapter 1: Wiping over a Cast	38
Chapter 2: The Etiquette of Physical Hygiene	43
Chapter 3: Friday Prayer	46

The Fifth Area: Seerah (The Tradition of the Prophet (PBUH))

Chapter 1: The Battle of Khaybar (The 7th. Year Hijri)	50
Chapter 2: The Story of Prophet Shu'aib (PBUH)	54

The Sixth Area: Islamic Manners and Etiquette

Chapter 1: Islamic Character: Loyalty	58
---------------------------------------	----

Second Section

The First Area: Noble Qur'an and its Sciences

Chapter 1: Rules for Tajweed: Rules for Lam	64
Chapter 2: Recitation of Surat Al-Kahf	67
Chapter 3: Memorization of Surat Al-Qalam (The Pen)	71
Chapter 4: Avoiding Suspicion Surat al-Hujurat (The Private Apartments)	77

The Second Area: Hadith

Chapter 1: The Acceptance of Supplication (Dou'aa)	82
Chapter 2: The Etiquette of the Road: The Rights of the Passers By	88

The Third Area: Islamic 'Aqeeda (Doctrine)

Chapter 1: The Noble Qur'an	92
Chapter 2: The Belief in Prophet Muhammad (PBUH)	96

The Fourth Area: Islamic Fiqh (Understanding Islamic Law)

Chapter 1: The Rules for Supererogatory Prayers	100
Chapter 2: Drought Prayer (Asking for rain)	104

The Fifth Area: Seerah (The Tradition of the Prophet (PBUH))

Chapter 1: The Battle of Mo'tah (8th. Year H)	108
Chapter 2: The Story of the Young Men of the Cave	113

The Sixth Area: Islamic Manners and Etiquette

Chapter 1: Lowering the Gaze	121
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Keys



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



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



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



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



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



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



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



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



Evaluation: Evaluation of the attainment of the student.



Section One



The Rules for Raa

1-1

Learning Objectives

- To recognize the rules for the letter Raa.
- To recognize the cases for Tafkheem (thickening) the Raa.
- To recognize the cases for Tarqiq (softening) the Raa.
- To recognize the cases when the Raa could be pronounced either way.

Preparation



Listen to the pronunciation of the following words:

١ - أُنْذِرْ - رِيح - فِرْعَوْن - خَيْرٌ. ٢ - رَمَضَانَ - بُرُوجَ - مَرْيَمَ - خُسْرُ

What do you notice about the way the letter Raa is pronounced in each one of the two groups?

.....

.....

.....

The Rules for the Raa

Tafkheem
(thickening)

Tarqiq
(softening)

Either Tafkheem
or Tarqiq

The First Rule: Tafkheem

The sound of the Raa is full and thick. This happens in the following cases:

- When the movement (harakah) of the letter Raa is fat-ha. The letter Raa can appear in the beginning, the middle, or the end of the word. If it appears at the end of the word, then the word has to be joined with the following word.

Examples: ﴿رَبَّنَا﴾ ﴿فَمَنْ فَرَضَ﴾ ﴿لَيْسَ إِلَهٌ﴾

- When the movement (harkah) of the letter Raa is dhammah. The letter Raa can appear in the beginning, the middle, or the end of the word. If it appears at the end of the word, then the word has to be joined with the following word.

Examples: ﴿رُزِقُوا﴾ ﴿يُبْصِرُونَ﴾ ﴿هُوَ الْأَوَّلُ وَالْآخِرُ﴾

- When the Raa is sakinah

- a) If the Raa is preceded by a letter with a fatha.

Examples: ﴿وَكَمْ مِنْ قَرِيَةٍ﴾

- b) If the Raa is preceded by a letter with a dammah.

Examples: ﴿إِلَّا مَنْ أَعْتَرَفَ غُرْفَةً﴾

- c) If the Raa is preceded with a letter with a temporary kasrah.

Examples: ﴿أَمِ ارْتَابُوا﴾

- d) If the Raa is preceded with a letter having a true kasra and followed by a letter of isti'laa.

Examples: ﴿وَلَوْ نَزَّلْنَاهُ عَلَيْكَ كِتَابًا فِي قُرْطَاسٍ﴾



Activity

Recite the following words showing Tafkheem of Raa:

غَيْرَ الْأَرْضِ

الَّذِينَ كَفَرُوا

الطَّيْرُ مِنْهُ

The Second Rule: Tarqiq

The sound of Raa is soft and thin. This occurs in the following cases:

- When the movement (harakah) of the letter Raa is kasrah. The letter Raa can appear in the beginning, the middle, or the end of the word; then the word has to be joined with the following word.

Examples: ﴿رَجَالٌ﴾ ﴿وَالْغَرَمِينَ﴾ ﴿وَلِلْآخِرَةِ خَيْرٌ﴾

- When the Raa has no movement (sakinah), it occurs in the middle of the word, is preceded with a letter that has kasrah, and is not followed by a letter of Isti'laa.

Examples: ﴿شَرَعَةً﴾، ﴿الْفِرْدَوْسَ﴾

- When the Raa has no movement (sakinah), it occurs at the end of the word, is preceded with a letter that has kasrah.

Examples: ﴿قَالُوا لَا ضَيْرَ﴾، ﴿ذَلِكَ خَيْرٌ﴾

- When the Raa has no movement (sakinah) because of stopping (transient sukoon), and is preceded by a letter who has a kasrah.

Examples:

- When the Raa has no movement (sakinah) because of stopping (transient sukoon), and is preceded by a letter who has a kasrah.

Examples:

- When the Raa has no movement (sakinah) because of stopping (transient sukoon), and is preceded by a letter that has no movement on it (Sakinah) and is preceded by a letter which has kasrah.

Examples:

- When the Raa has no movement (sakinah) because of stopping (transient sukoon), and is preceded by a long yaa or soft yaa.

Examples:



Activity

Listen to your colleague recite the following words and observe the tarqiq of the Raa:

مَرْفَقًا

مِنْ خَيْرٍ

الْمُجْرِمِينَ

The Third Rule: Either Tafkheem or Tarqiq

- When the Raa is sakinah, preceded by a letter with kasrah, and followed by a letter of Isti'laa which has a kasrah it can be thickened or softened.

Examples:

- When the Raa is sakinah, preceded by a letter of Isti'laa saken which is preceded by a letter which has a kasrah it can be thickened or softened.

Examples: ﴿فَرَقٍ﴾ ﴿الْقَطْرِ﴾



I test my performance!

قال الله تعالى: ﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّكَ مَا لَمْ يَكُنْ عَلَيْهِ قَوْلٌ مِّنَّا وَلَئِن نُّعَذِّبْهُ لَبَشِيرٌ مِّنَّا ۚ فَلَمْ يَكُنْ لَهُ مِثْلُ مَا يُوعَدُ ۚ﴾ ﴿٧٧﴾ أَطْلَعَ الْغَيْبَ أَمْ أَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٨﴾ كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٩﴾ وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾ وَأَتَّخِذُوا مِن دُونِ اللَّهِ ءَالِهَةً لِّيَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾ [مريم ٧٧-٨٢]

قال الله تعالى: ﴿وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ ۖ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ﴾ ﴿٤٧﴾ وَكَأَنِّن مِّن قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَى الْمَصِيرِ ﴿٤٨﴾ قُلْ يَتَّبِعُنِي أَنَا وَمَنِ اتَّبَعَنِي يُغْنِنِي اللَّهُ فَهُوَ الْغَنِيُّ ﴿٤٩﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ أُولِي بُرْهَانٍ ﴿٥٠﴾ [الحج ٤٧-٥٠]

1-2

Recitation of Surat Al-Kahf

Verses (1-26)

قال الله تعالى: ﴿أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيِّمَ كَانُوا مِنْ آيَاتِنَا عَجَبًا﴾

[الكهف: ٩]

"Or did you think that the Companions of the Cave and of the Inscription were unique and unrepeated amongst our signs?" (18: 9)

Learning Objectives

- To recite the first twenty-six verses of Surat Al-Kahf, correctly according to the rules of Tajweed.
- To explain what the words and sentences mean.

Preparation



'Abd Allah ibn Mass'oud (RA) said, "If you are seeking knowledge, then you should read the Qur'an. It contains all of the knowledge of the early and later ages."

What does this quote mean?

The Main objective of the Sura

The main theme of the surah is understanding the elements that are needed to build a civilization and productive society

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۝١ قِيمًا لِيُنذِرَ بَأْسًا شَدِيدًا مِمَّنْ لَدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ۝٢ مَكِينٍ فِيهِ أَبَدٌ ۝٣ وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۝٤ مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنَّ يَقُولُونَ إِلَّا كَذِبًا ۝٥ فَلَعَلَّكَ بِخَيْغِ نَفْسِكَ عَلَىٰ آثَرِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ۝٦ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ۝٧ وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ۝٨ أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ۝٩ إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ۝١٠ فَضَرْبَنَا عَلَىٰ أَذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ۝١١ ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِئُوا أَمَدًا ۝١٢ نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ۝١٣﴾

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَن نَدْعُوهُ إِلَّا هِيَ أَفَلَا تَعْقِلُونَ ۝١٤
هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا ۝١٥
وَإِذْ أَعَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْرَأَ إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ
مَرْفَقًا ۝١٦ وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَّوُّرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي
فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مِنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ۝١٧ وَتَحْسَبُهُمْ
أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقِلْتُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكُتِبَتْ لَهُمْ بَسِطٌ ذِرَاعَاهُ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ
لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعبًا ۝١٨ وَكَذَلِكَ بَعَثْنَاهُمْ لَيَسَاءَ لَوْا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ كَمْ
لَبِئْتُمْ قَالُوا لَيْسَ بِيَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِئْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى
الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ۝١٩
إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبْكَدَا ۝٢٠ وَكَذَلِكَ
أَعَزَّنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرُهُمْ فَقَالُوا ابْنُوا
عَلَيْهِمْ بُيُوتًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَى أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا ۝٢١ سَيَقُولُونَ ثَلَاثَةٌ
رَابِعُهُمْ كُتِبَ عَلَيْهِمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كُتِبَ عَلَيْهِمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كُتِبَ لَهُمْ
قُلُوبُهُمْ أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ۝٢٢ وَلَا
تَقُولَنَّ لِسَانِي إِيَّايَ فَاعِلٌ ذَلِكَ غَدًا ۝٢٣ إِلَّا أَنْ يَشَاءَ اللَّهُ وَذِكْرُ رَبِّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِّي رَبِّي
لَأَقْرَبَ مِنْ هَذَا رَشَدًا ۝٢٤ وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ۝٢٥ قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ
غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصَرَ بِهِ، وَأَسْمَعُ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ۝٢٦

- (1) Praise be to Allah who sent down the Book upon His servant, and did not place any crookedness in it.
- (2) (He has made it) Straight (and clear) in order that He may warn (the godless) of a terrible punishment from Him, and that He may give glad tidings to the believers who do good deeds, that they shall have a goodly reward,
- (3) In which they shall remain forever.
- (4) And to warn those who say, "God has taken a son."
- (5) They have no knowledge of such a thing, nor had their fathers. Grave is the word that comes out of their mouths. They speak nothing but a lie.
- (6) Perchance you would fret yourself to death, in grief, over them if they do not believe in this message.
- (7) We have made whatever is on the earth an embellishment for it, so that We may try them (as to) which of them is best in deeds.
- (8) Verily, We shall make what is on earth a barren ground.
- (9) Or did you think that the Companions of the Cave and of the Inscription were unique and unrepeated amongst our signs?
- (10) When the young men retreated to the cave seeking refuge and said, "Our Lord, grant us mercy from Your presence, and provide for us a right course in our affair
- (11) Then We sealed up their hearing in the Cave for a number of years.
- (12) Then We roused them, in order to test which of the two parties was best at calculating the time they had remained.
- (13) We narrate to you their story with truth. They were young men who believed in their Lord, and We increased them in guidance.
- (14) We strengthened their hearts when they took a stand and said, "Our Lord is the Lord of the heavens and the earth. We call upon no god beside Him, for then we would be uttering a transgression.
- (15) These, our people, have taken gods other than Him though they bring no clear proof. Who is in greater wrong than he who invents a lie against Allah?
- (16) And when you abandon them and that which they worship except Allah, then seek refuge in the cave; your Lord will spread for you of His mercy and will prepare for you an easy way out from your ordeal."
- (17) And (had you been present) you would have seen the sun, when it rose, declining to the right from their cave, and when it set, turning away from them to the left, while they lay in the open space in the midst of the cave. Such are among the signs of God. He whom Allah guides is rightly guided; but he whom Allah leaves to stray, for him you will not find a patron to guide him.

(18) (Had you seen them) You would have thought they were awake, while they were asleep, and We turned them on their right sides and on their left sides, their dog stretching his two fore-legs on the threshold. Had you seen them, you would have certainly turned back from them in flight, and would certainly have been filled with terror of them.

(19) And thus We awakened them that they might question one another. A speaker from among them said, "How long have you remained?" They said, "We remained a day or some part of a day." (Others) said, "Your Lord knows best how long you remained. Now send one of you with this silver coin of yours to the city, and let him see what food is purest there and bring you a supply thereof. Let him be courteous and let no one be aware of you.

(20) For if they should come upon you, they would stone you or force you to return to their cult, and in that case you would never succeed."

(21) Thus did We make their case known to the people, that they might know that the promise of Allah is true, and that there can be no doubt about the Hour of Judgment. They disputed among themselves as to their affair. (Some) said, "Construct a building over them," Their Lord knows best about them. Those who prevailed over their affair said, "Let us surely build a place of worship over them."

(22) (Some) will say they were three, the dog being the fourth among them; and (some) say they were five, the dog being the sixth, doubtfully guessing at the unknown; (yet others) say they were seven, the dog being the eighth. Say, "My Lord knows best their number." It is but few who know their (real case). Enter not, therefore, into controversies concerning them, except on a matter that is clear, nor consult any of them about (the affair of) them (the sleepers).

(23) And never say of anything, "Indeed I shall do that tomorrow,"

(24) Except if you measure it with Allah's will. And remember your Lord when you forget, and say, "It may be that my Lord guides me to a nearer way of truth than the one I have found."

(25) And (it is said) they remained in their cave three hundred years plus nine.

(26) Say, "God knows best how long they stayed." With Him is (the knowledge of) the secrets of the heavens and the earth. How clearly He sees, how finely He hears (everything.) They have no patron other than Him; nor does He share His command with any person whatsoever.

Reflection

"And stay patiently with those who call on their Lord morning and evening, seeking the reward of seeing His face; and let not your eyes pass beyond them, seeking the pomp and glitter of this Life; nor obey any whose heart We have made heedless of Our remembrance, who follows his own whim and whose affair is ever in neglect." (18: 28)

Reflect on the lessons learned from this verse.



I test my performance!

Read the above verses in front of the teacher.

- قال الله تعالى: ﴿فَيَمَّا لَيِّنَدَرٌ بَأْسًا شَدِيدًا مِّن لَّدُنَّهِ﴾.
- قال الله تعالى: ﴿كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِن يَقُولُونَ إِلَّا كَذِبًا﴾.
- قال الله تعالى: ﴿فَلَعَلَّكَ بَنِيعٌ نَّفْسِكَ عَلَىٰ عَٰثِرِهِمْ﴾.
- قال الله تعالى: ﴿وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا﴾.
- قال الله تعالى: ﴿فَأَوْرَأُ إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِ وَيَهَيِّئْ لَكُمْ مِّنْ أَمْرِكُمْ مَرْفَقًا﴾.
- قال الله تعالى: ﴿وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزْوُورُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِّنْهُ﴾.
- قال الله تعالى: ﴿وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ﴾.
- قال الله تعالى: ﴿فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ﴾.
- قال الله تعالى: ﴿فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا﴾.

1-3

Memorization of Surat al- Haqqah

قال تعالى: ﴿ الْحَاقَّةُ ۝١ مَا الْحَاقَّةُ ۝٢ وَمَا أَذْرَبَكُمْ مَا الْحَاقَّةُ ۝٣ ﴾

[الحاقة : ١-٣]

Allah said, "The Inevitable Reality. What is the Inevitable Reality? And what will make you realize what the Inevitable Reality is?" (69: 1-3)

Learning Objectives

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

Preparation



There is a rule for memorization and recitation of the Quran that guarantees anyone who follows it a great reward. This rule is in these verses:

"So worship God with sincere devotion. Unquestionably, God only accepts the sincere religion."

What is the rule?

The Main objective of the Sura

The theme of the surah is the different reminders of reward, punishment, accountability, and resurrection that a Muslim needs to stay conscious of Allah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿الْحَاقَّةُ ۝١ مَا الْحَاقَّةُ ۝٢ وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ۝٣ كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ۝٤ فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ ۝٥ وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ۝٦ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعِجَازٌ ۝٧ نَحْلٍ خَاوِيَةٍ ۝٨ فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ ۝٩ وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَةُ ۝١٠ بِالْخَاطِئَةِ ۝١١ فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخَذَةً رَابِيَةً ۝١٢ إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ۝١٣ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ ۝١٤ فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ۝١٥﴾

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّنَا ذَكَّةً وَحِدَةً ۖ ﴿١٤﴾ فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ۖ ﴿١٥﴾ وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ۖ ﴿١٦﴾
وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَةٌ ۖ ﴿١٧﴾ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ۖ ﴿١٨﴾
فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ۖ فَيَقُولُ هَؤُلَاءِ أَقْرَبُ وَأَكْنَبُ ۖ ﴿١٩﴾ إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَّةٍ ۖ ﴿٢٠﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ۖ ﴿٢١﴾ فِي جَنَّةٍ عَالِيَةٍ ۖ ﴿٢٢﴾ قُطُوفُهَا دَانِيَةٌ ۖ ﴿٢٣﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ۖ ﴿٢٤﴾
وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ ۖ فَيَقُولُ يَلَيِّنَنِي لِمَ أُوتِيَ كِتَابِي ۖ ﴿٢٥﴾ وَلَمْ أَدرِ مَا حِسَابِي ۖ ﴿٢٦﴾ يَلَيِّنَهَا كَأَنَّ الْقَاضِيَةَ ۖ ﴿٢٧﴾ مَا
أَغْنَى عَنِّي مَالِي ۖ ﴿٢٨﴾ هَلْكَ عَنِّي سُلْطَانِيَّةٌ ۖ ﴿٢٩﴾ خَذُوهُ فَعُوهُ ۖ ﴿٣٠﴾ ثُمَّ الْحَجِيمَ صَلُّوهُ ۖ ﴿٣١﴾ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ
ذِرَاعًا فَاسْلُكُوهُ ۖ ﴿٣٢﴾ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ۖ ﴿٣٣﴾ وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ ۖ ﴿٣٤﴾ فَلَيْسَ لَهُ الْيَوْمَ هُنَا حَمِيمٌ ۖ ﴿٣٥﴾
وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ۖ ﴿٣٦﴾ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ۖ ﴿٣٧﴾ فَلَا أَقْسِمُ بِمَا تُبْصَرُونَ ۖ ﴿٣٨﴾ وَمَا لَا تُبْصَرُونَ ۖ ﴿٣٩﴾ إِنَّهُ لَقَوْلُ رَسُولٍ
كَرِيمٍ ۖ ﴿٤٠﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ۖ ﴿٤١﴾ وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذْكُرُونَ ۖ ﴿٤٢﴾ نَزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ۖ ﴿٤٣﴾ وَلَوْ نَقُولُ
عَلَيْنَا بَعْضُ الْأَقْوِيلِ ۖ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ۖ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ۖ ﴿٤٦﴾ فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ ۖ ﴿٤٧﴾ وَإِنَّهُ
لَنَذِكْرٌ لِّلْمُتَّقِينَ ۖ ﴿٤٨﴾ وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ ۖ ﴿٤٩﴾ وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ۖ ﴿٥٠﴾ وَإِنَّهُ لَحَقُّ الْيَقِينِ ۖ ﴿٥١﴾ فَسَبِّحْ بِاسْمِ
رَبِّكَ الْعَظِيمِ ۖ ﴿٥٢﴾

- (1) The Inevitable Reality.
(2) What is the Inevitable Reality?
(3) And what will make you realize what the Inevitable Reality is?
(4) (The tribes of) Thamud and A'ad denied the striking calamity.
(5) As for Thamud, they were destroyed by overwhelming blast.
(6) And as for 'Ad, they were destroyed by a fierce roaring wind;
(7) He made it rage against them seven nights and eight days in succession; so that you could see the people lying dead as if they were hollow trunks of palm-trees.
(8) Do you see any remnant of them?
(9) And Pharaoh, and those before him, and the Overturned Cities, committed habitual sin.
(10) And they disobeyed the messenger of their Lord, therefore He seized them with a tightening grip.
(11) When the waters rose, We carried you on the ship;
(12) That We might make it a reminder for you, and that attentive ears may take heed.
(13) And when the trumpet is blown with a single blast;
(14) And the earth with the mountains shall be lifted up and crushed with a single blow,
(15) On that day the Event will befall.
(16) And the sky will be rent asunder, for it will -that Day- be flimsy,
(17) And the angels will be on its sides, and eight will, that Day, bear the Throne of your Lord above them.
(18) On that day you will be exposed; not a secret of you will be hidden.
(19) Then, as for him who is given his record in his right hand, he will say, "Here, read my book.
(20) Surely I knew that I should have to meet my reckoning."
(21) And he will be in a life of bliss,
(22) In a high garden,
(23) The fruits of which are near at hand.
(24) (And it will be said), "Eat and drink at ease for what you did beforehand in the days gone by."
(25) But as for him who is given his record in his left hand, he will say, "I wish I had not been given my book.
(26) And never knew what my account was.
(27) If only it was the end.
(28) My wealth availed me nothing.

(29) My power has vanished from me.”
(30) (It will be said), “Take him and put a chain on him,
(31) And burn him in the Hell-fire.
(32) Further, make him march in a chain, the length of which is seventy cubits.
(33) He used not to believe in God, the Great;
(34) Nor did he advocate feeding of the poor.
(35) Therefore, today he has no true friend here
(36) Nor any food except scum,
(37) Which none but sinners eat.
(38) Indeed, I swear by what you see,
(39) And what you do not see,
(40) That this is verily the speech of a noble messenger;
(41) And it is not the speech of a poet - little it is you believe;
(42) Nor it is the speech of a soothsayer - little it is you take heed.
(43) It is a revelation from the Lord of the worlds.
(44) And if he had fabricated against Us some sayings,
(45) We assuredly would have taken him by the right hand,
(46) And then severed his life-artery.
(47) And not one of you could have restrained Us from him.
(48) But verily this is a Message for the God conscious.
(49) And We certainly know that there are among you those who reject (it).
(50) And it surely a source of grieve for the disbelievers.
(51) But verily it is the truth of assured certainty;
(52) So glorify the name of your Lord, the Great.

Some Facts about the Qur'an

The Qur'an consists of thirty parts (Juz). Each part has two components (Hizb). Each component is divided into four quarters. Thus the Qur'an has 240 quarters. Each quarter is between two to three pages.

Reflection

"On that day you will be exposed; not a secret of you will be hidden"

On the Day of Judgment, nothing will be hidden. Everything will be exposed: bodies, souls, consciences, and deeds. This is a reminder for the human being to follow the commands of Allah.



I test my performance!

﴿ الْحَاقَّةُ ١ ﴾ مَا الْحَاقَّةُ ٢ وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ٣ كَذَبَتْ ٤ وَعَادُ بِالْقَارِعَةِ ٥ فَأَمَّا تُمُودُ فَأُهْلِكُوا ٦
 ٥ وَأَمَّا عَادُ فَأُهْلِكُوا بِرِيحٍ عَاتِيَةٍ ٦ سَخَّرَهَا عَلَيْهِمْ ٧ لَيَالٍ وَثَمَنِيَةً أَيَّامٍ ٨ فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ ٩ نَخْلٌ خَاوِيَةٌ ١٠ فَهَلْ تَرَى لَهُمْ مِنْ ١١ وَجَاءَ ١٢
 وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكْتُ بِالْخَطِئَةِ ١٣ فَعَصُوا رَسُولَ رَبِّهِمْ ١٤ أَخَذَ رَبِّيَ ١٥ إِنَّا لَمَّا طَغَا الْمَاءُ ١٦
 حَمَلْنَاكُمْ فِي ١٧ لَنَجْعَلَهَا لَكُمْ تَذْكِرَةً ١٨ أُذُنٌ وَعِيَةٌ ١٩ فَإِذَا نُفِخَ فِي ٢٠ نَفْخَةٍ وَاحِدَةٍ ٢١ وَحُمِلَتِ ٢٢
 الْأَرْضُ وَالْجِبَالُ ٢٣ دَكَّةً وَاحِدَةً ٢٤ فَيَوْمَئِذٍ ٢٥ الْوَاقِعَةُ ٢٦ السَّمَاءُ فِيهِ يَوْمَئِذٍ وَاهِيَةٌ ٢٧
 وَالْمَلِكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ ٢٨ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَةً ٢٩ يَوْمَئِذٍ ٣٠ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ٣١
 فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ ٣٢ فَيَقُولُ هَؤُلَاءِ أَقْرَبُوا كِتَابِي ٣٣ إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ ٣٤ فَهُوَ فِي ٣٥
 رَاضِيَةٍ ٣٦ فِي ٣٧ عَالِيَةٍ ٣٨ قُطُوفُهَا ٣٩ كَلُوا وَاشْرَبُوا هَنِيئًا بِمَا ٤٠ فِي الْأَيَّامِ الْخَالِيَةِ ٤١
 ٢٤ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ ٢٥ فَيَقُولُ يَلَيِّنَنِي لِمَ أُوتِيَ كِتَابِي ٢٦ وَلَمْ ٢٧ مَاحِسِيَةٍ ٢٨ يَلَيِّنَهَا كَأَنَّ ٢٩
 ٢٧ مَا ٢٨ عَنِ مَالِهِ ٢٩ عَنِ سُلْطَانِيَةٍ ٣٠ خَذُوهُ ٣١ ثُمَّ الْجَحِيمَ ٣٢ ثُمَّ فِي ٣٣
 سِلْسِلَةٍ ٣٤ سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ٣٥ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ ٣٦ وَلَا يُحْضِرُ عَلَى ٣٧ الْمُسَكِّينَ ٣٨
 ٣٤ فَلَيْسَ لَهُ الْيَوْمَ هُنَا ٣٥ وَلَا طَعَامٌ إِلَّا مِنْ ٣٦ لَا ٣٧ إِلَّا الْخَطِئُونَ ٣٨ فَلَا ٣٩ بِمَا ٤٠
 بُصِّرُونَ ٤١ وَمَا لَا ٤٢ إِنَّهُ لَقَوْلُ رَسُولٍ ٤٣ وَمَا هُوَ بِقَوْلٍ ٤٤ قَلِيلًا مَّا تُؤْمِنُونَ ٤٥ وَلَا يَقُولُ ٤٦
 قَلِيلًا مَّا تَذْكُرُونَ ٤٧ مِنْ رَبِّ الْعَالَمِينَ ٤٨ وَلَوْ نَقُولُ عَلَيْنَا بَعْضُ ٤٩ لَأَخَذْنَا مِنْهُ ٥٠
 ٤٥ ثُمَّ لَقَطَعْنَا مِنْهُ ٤٦ فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ ٤٧ وَإِنَّهُ لَتَذْكُرٌ ٤٨ وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ ٤٩
 ٤٩ وَإِنَّهُ ٥٠ عَلَى الْكَافِرِينَ ٥١ وَإِنَّهُ ٥٢ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ٥٣ ﴾

1-4

The Islamic Etiquette in the Presence of Allah and His Messenger (PBUH)

Surat Al-Hujurat (The Rooms) Verses 1 to 5

قَالَ اللَّهُ تَعَالَى: ﴿إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ﴾ [الحجرات: ٤]

"Indeed, those who call out to you from behind the private apartments - most of them lack understanding of etiquette and manners." (49: 4)

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 learned from the verses.

Preparation



Since loving and respecting the Quran helps us understand it more, how can we increase our love for the Quran?

The Objective of the Sura

The main feature of this Sura is that it lays down the ethical rules and etiquette that enable the Muslim society to get closer to God.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ ۚ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾ إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلنَّقَاةِ ۚ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾ إِنَّ الَّذِينَ يُنَادُونَكَ مِن وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٥﴾﴾

[الحجرات: ١-٥]

- 1) Believers, do not put yourselves, your desires, or your will forward before the will of God and His Messenger; but be conscious of God; God is All-Hearing, Omniscient.
- 2) Believers, do not raise your voices above the voice of the Prophet, nor speak aloud to him, as you may speak aloud to one another, lest your deeds be rendered fruitless while you do not perceive.
- 3) Those who lower their voices in the presence of the Messenger of God- God has tested their hearts for piety. Theirs will be forgiveness and immense reward.
- 4) Indeed, those who call out to you from behind the private apartments - most of them lack understanding of etiquette and manners.
- 5) And if they had been patient till you (could) come out to them, it would have been better for them; Allah is All-Forgiving, Giver of Mercy

General Meaning

These verses highlight the etiquette of addressing Allah and His Messenger (PBUH). The Sura starts with an endearing call to the believers, *"Believers, do not put yourselves, your desires, or your will forward before the will of God and His Messenger; but be conscious of God; Allah is All-Hearing, Omniscient."* Qatadah (RA) mentioned that some believers used to suggest topics which they thought the Qur'an should address. Ibn Abbas (RA) said that this verse admonished the believers not to disagree with the Qur'an or the prophetic tradition. This verse then outlined the etiquette for speaking to God and His Messenger (PBUH). It outlined and established the rules of receiving admonitions from God and His Messenger (PBUH). The adherence to this etiquette reflected the degree of God consciousness that a believer had. The believers were told not to suggest what should be revealed but accept the Qur'an as it is revealed.

The second rule of the etiquette of speaking to the Prophet (PBUH) was the given, *"Believers, do not raise your voices above the voice of the Prophet, nor speak aloud to him, as you may speak aloud to one another, lest your deeds be rendered fruitless while you do not perceive."* The verse commanded the believers to address the Prophet (PBUH) respectfully. Speaking to the Prophet (PBUH) disrespectfully may cause their deeds to become worthless. The believers were quick to abide by these rules. It has been narrated that Thabet ibn Qais (RA) was known for his loud voice. When he heard this verse he thought he was doomed because he used to talk loudly in the presence of the Messenger of Allah (PBUH). He was so stressed and dismayed; he stayed home and refused to go to the Mosque. When the Messenger (PBUH) missed him, he asked the other companions about the whereabouts of Thabet (RA). They went to see Thabet (RA) and enquired about his absence, he told them that he was afraid he was destined to Hell fire because he used to speak loudly in the presence of the Messenger (PBUH). When the companions went back to tell the Messenger of Allah (PBUH), he told them to go back and reassure Thabet (RA) that this verse was not about him and that he has been destined to paradise.

The verses continued to praise those who speak softly in the presence of the Messenger of Allah (PBUH), *"Those who lower their voices in the presence of the Messenger of God- God has tested their hearts for piety. Theirs will be forgiveness and immense reward."* God consciousness is a great gift from Allah. Allah bestows this gift on those whom are deemed well deserving. The reward for showing respect to the Prophet (PBUH) will be rewarded with forgiveness from Allah and will abide in paradise.

The following verse narrates an event that occurred on the ninth year of Hijra, when a delegation from the tribe of Tameem came to announce their acceptance of Islam. They stood outside the Messenger's private apartments and started calling him, asking that he should come out to meet them. This bothered the Messenger (PBUH), *"Indeed, those who call out to you from behind the private apartments - most of them lack understanding."* The verse accused them of being lacking in understanding. Then they were admonished to be more patient, *"And if they had been patient till you (could) come out to them, it would have been better for them."* It would have been better for them to have had patience. However, they were given the opportunity to repent and ask for forgiveness, *"God is All-Forgiving, Giver of Mercy."*



Activity

What is our responsibility towards the Prophet (PBUH) in his life and after his death?

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What are the Lessons Gained from this Sura?

- 1) One should lower his voice while speaking to the Prophet.
- 2) One should respect the Prophet (PBUH) after his death by following his teachings.
- 3) The respect that one shows the Prophet (PBUH) is a measure of one's strength of faith.
- 4) Patience is a great trait.

Thought

It is narrated that Imam Malek ibn Anas used to prepare himself for the hadith halaqah which he used to give. He would wash up, dress nicely, and wear perfume before he would start the halaqah. This showed how much respect he had for the hadith of the Prophet (PBUH). During the halaqah, he would admonish the attendees not to raise their voices. He told them that raising their voices during the study of the Prophet's (PBUH) hadith is just like raising one's voice in the presence of the Prophet (PBUH).

Scholars of the Exegesis (Tafseer) of Qur'an

Sa'eed ibn Jubayer ibn Hesham al-Asadi al-Kufi was an exegete. An exegete is a scholar of the interpretation of the Qur'an (exegesis). In addition to being an exegete, he was a scholar of Jurisprudence (fiqh), and Hadith. It is not known exactly when he was born but he died in the year 95 of Hijra during the reign of al-Hajjaj ibn Yosouf al-Thaqafi.



Review

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

The Meaning	The Verse
	﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ اللَّهِ وَرَسُولِهِ ۖ وَأَنفُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾﴾
	﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ﴾
	﴿وَلَا تَجْهَرُوا لَهُ ۚ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾﴾
	﴿إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِندَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلنَّقَاةِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾﴾
	﴿إِنَّ الَّذِينَ يُنَادُونَكَ مِن وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾﴾
	﴿وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٥﴾﴾

1-5

The Etiquette of Dealing with Muslims

قال رسول الله ﷺ «لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه» [متفق عليه].

Anas (RA) narrated that the Prophet (PBUH) said, "No one of you becomes a true believer until he loves for his brother what he loves for himself."

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 feeding people and greeting everyone.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ : أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ:
«تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ»

[رواه الشيخان]^(١)

MEMORIZE AND EXPLAIN

A person asked the Prophet (PBUH), "What are the best deeds that a Muslim should do?"

The Prophet (PBUH) said,

"To feed people, and to greet all people (those whom you know and those whom you do not know)."

The Hadith's Narrator

This hadith was narrated by a Companion of the Prophet (PBUH) known by the name of 'Abd Allah ibn 'Amr ibn al-'As. His name was al-'As, this literally means "the disobedient." The Prophet (PBUH) changed his name to 'Abd Allah. He became a Muslim and migrated to Medina in the year 7H. This was before his father, 'Amr ibn al-'As (RA), adopted Islam.

He was a modest man, he fasted and prayed by night very often. He narrated more than seven hundred hadith, of these thirty-five are quoted by al-Bukhari and Muslim. He died in Egypt in the year 65H.

General Meaning of the Hadith

The Companions of the Prophet (PBUH) were keen on doing the good deeds which please Allah. They used to ask the Prophet (PBUH) which of the deeds are most loved by Allah. This hadith reflects the efforts of the Companions (RA) in seeking the pleasure of Allah. The response of the Prophet (PBUH) summarized the good deeds that are best loved by Allah: feeding the needy and greeting everyone. The first is a good deed achieved by an action, while the second is a good deed achieved by speech.

Benefits of Feeding People

Feeding people, whether in the form of a charity for the poor and the needy or inviting friends and relatives to a meal, has great effect on strengthening the sense of brotherhood in the community. It creates an environment of love and compassion in the society. In addition, it shows the commitment of Muslims to helping one another in securing basic life requirements and needs.

Benefits of Greeting Everyone

Greeting people is a way of spreading security and safety in society. It is an indication of the good will and intention of the person who is offering the greeting. It also creates an environment of love and peace in the community.

Concept

The expression used by Muslims in their greetings, "Al-Salamu Alaikum," is a form of Douaa. It expresses the wish of the person offering the greeting for the person who is receiving it to enjoy a life of peace in the shade of Allah's mercy and blessings. It is also a covenant and promise that no harm will come from the greeter to the one being greeted.

Lessons from the Hadith

1. The hadith lists two of the good traits that a Muslim should have.
2. The hadith outlines the rights that a Muslim owes his/her fellow Muslim.
3. It highlights the benefits of feeding and greeting people.
4. It indicates that this etiquette should be used in dealing with all Muslims.



Enrichment

- Which is more appropriate: to use a common greeting then to say, "al-Salamu alaikum" or to reverse the sequence?
- Would I gain a reward from Allah if I feed a needy person who happens to be non-Muslim?

Etiquette

When a person makes a phone call, it is appropriate that the person who is calling starts by greeting the recipient and introduces him/herself. She/he should finish the call by the greeting.

Review

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

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Knowledge and Action

Based on what I have learned, I will take the following initiative

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1-6

The Beautiful Names of Allah And His Great Attributes

قال تعالى: ﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾ [الأعراف: ١٨٠]

Allah said, "The most beautiful names belong to God." (7: 180)

Learning Objectives

- To explain the concept of "belief in the Beautiful Names and Great Attributes of Allah".
- To recognize the importance of belief in the Beautiful Names and Great Attributes of Allah.
- To recall the rules regarding the belief in the Great Attributes of Allah.

Preparation



Fatima reads, "Ayat al-Kursi," after she finishes the prayer. Help Fatima to identify the Beautiful Names of Allah that have been listed in this Ayah.



Concepts

The belief in the Beautiful Names and Great Attributes of Allah is to confirm the Beautiful Names and Great Attributes of Allah which He attributed to Himself in His Book and in the teachings of the Prophet (PBUH). These names and attributes have their unique meaning when they are attributed to Allah. This meaning is not shared with any of His creatures.

The Importance of the Belief in the Beautiful Names and Great Attributes of Allah

The belief in the Beautiful Names and Great Attributes of Allah enhances the faith of the believer. Recognizing the unique attributes of Allah brings us closer to Him and strengthens our faith.

Memorizing and calling Allah by these names opens a door to paradise for Muslims. The Prophet (PBUH) said, "Allah has ninety-nine Names, one hundred less one, whoever memorizes them will enter paradise."

Memorizing The Beautiful Names of Allah

In addition to knowing them by heart, memorizing the Beautiful Names of Allah implies the following actions:

1. One should use the Names in worshipping Allah.
2. One should understand the meanings of the Names.
3. One should perform the qualities indicated by the Names.

Rules Regarding the Belief in the Great Attributes of Allah

- 1) The attributes of Allah are all attributes of perfection. They are not tainted by any shadow of imperfection.
- 2) The attributes of Allah are limitless.
- 3) The attributes are two types: attributes which Allah confirmed for Himself, and attributes which Allah disavowed for Himself.
- 4) The attributes which Allah confirmed for Himself are attributes of perfection e.g. He is Omniscient, He is the All-Hearing, and His power is limitless.
- 5) The attributes which Allah disavowed for Himself are attributes of imperfection e.g. Allah does not sleep ever, He does not get tired ever, and He does not die ever.

The attributes of Allah are unique to Him, they are not shared with any of His creatures. We may understand the common meaning of these attributes but when applied to Allah they have their own special and unique meaning.



Activity

Mention two attributes for Allah, one which He confirmed for Himself and another which He disavowed for Himself.

Attributes for Allah

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Review

Explain the concept of “belief in the Names and Attributes of Allah”.

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Explain the importance of the belief in the Names and Attributes of Allah.

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Explain the meaning of “memorizing” the Names of Allah.

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What are the rules regarding the belief in the Names and Attributes of Allah.

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Knowledge and Action

Based on what I have learned, I will take the following initiative

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1-7

Wiping over a Cast

قال تعالى: ﴿ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴾ [المائدة: ٦]

Allah said, "Allah does not wish to place any burden on you, He only wishes to cleanse you and perfect His blessings on you, so that you may be thankful." (5: 6)

Learning Objectives

- To explain the concept of a cast.
- To explain the ruling regarding wiping over a cast.
- To explain the details of how to wipe on a cast.
- To compare between wiping over the slippers or socks and the wiping over a cast.

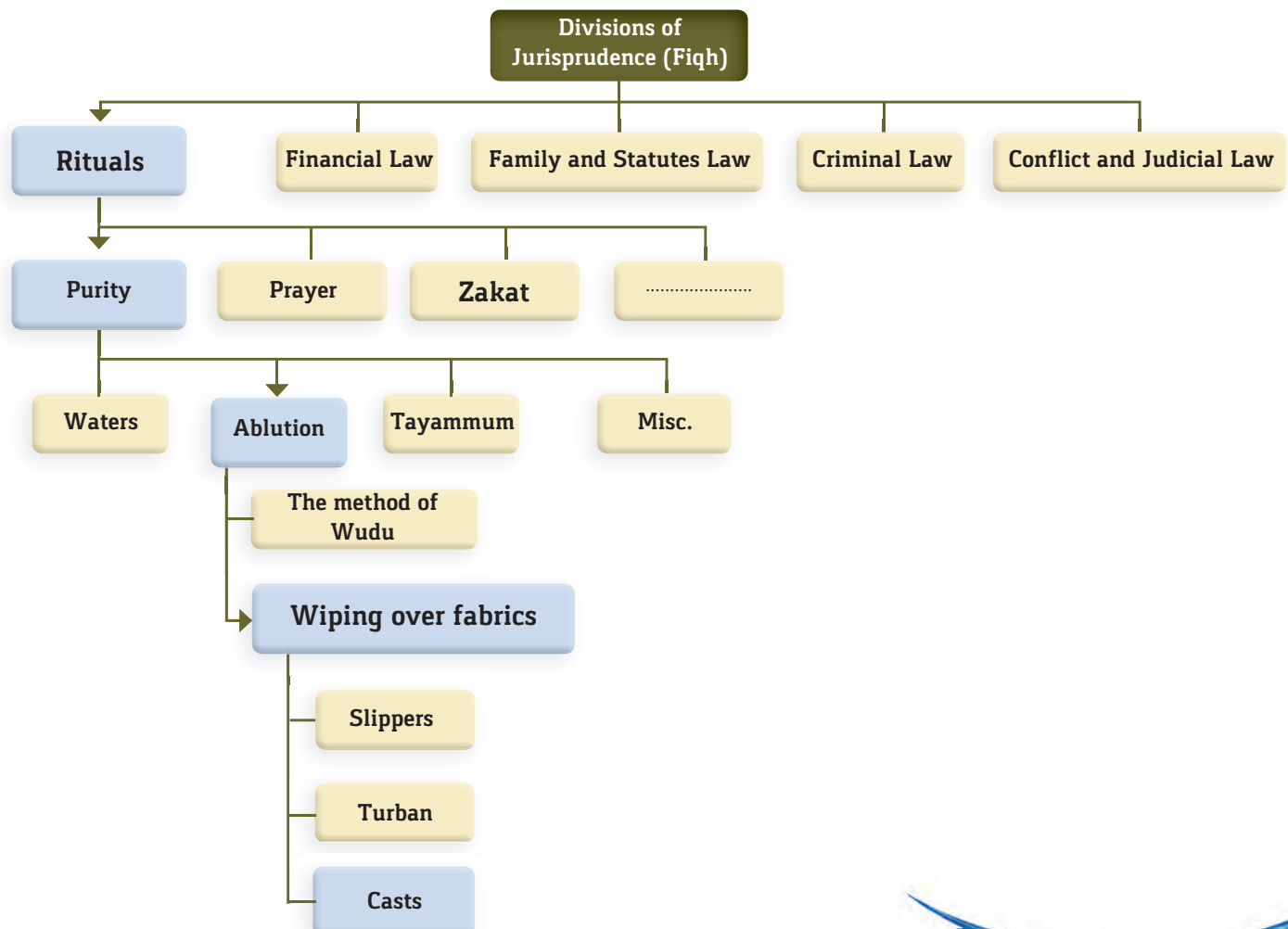
Preparation



Review the images below and answer the following questions:



- What is your feeling towards wounded people in the pictures?
- Do you think a broken arm warrants exemption of some obligatory cleansing requirements for its owner?
- Do you think a broken leg warrants an exemption from attending a sports class?
- What is the exemption that each one of the people shown in the picture should be allowed to have?



What is a Cast

A cast is a bandage that is wrapped around the broken body parts to allow it to heal properly.



The Ruling Regarding Wiping over a Cast

It is allowable to wipe over a cast during performing Wudu, if it is difficult to remove the cast to wipe the broken members. Also, if removing the cast will pose a health hazard to the person, one is allowed to wipe over it.

How to Wipe over a Cast

- It is only allowable to wipe over the body part that is covered by the cast.
- Wiping should include the whole cast, not only the upper part as in the case of slippers or socks.

Comparison between Wiping over a Cast and Wiping over socks

Wiping over a cast is similar to wiping over slippers in two aspects;

1. Each of them is a replacement for washing a body part.
2. Each of them is performed over a barrier between the water and the body part.

However, there are differences which can be seen from the following Table:

	The slippers/socks	The cast
The state of the body part before putting the cast or the slippers on it	One should have Wudu at the time of putting on the slippers/socks	The state of Wudu is not required at the time of putting on the cast
The duration for the validity of the Wudu after the wiping	One can continue to wipe over the slippers/socks for a period of three days for the traveler and one day for the person who is not travelling	There is no time limit for the permissibility of wiping over the cast
The Purification act intended	Wiping over the slipper/socks can be done only in case of performing Wudu.	It is permissible to wipe over the cast when performing Wudu and purificatory wash (Ghusl)
The way the wiping is done	Wiping is done only over the upper part of the slippers/socks	Wiping is done over the whole cast



Activity

Reflect on how difficult it would be if we were not awarded the exemption of wiping over the cast.



Activity

Consider the following cases and suggest an appropriate answer:

1. A person whose arm was broken in an accident. The doctor wrapped a cast around his arm. How can he perform a Purificatory Wash?

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2. A person who was hurt in a fire. His body sustained extensive burns. How can he perform Wudu and Purificatory Wash?

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3. A person was wounded in an accident, however, the wound was not bandaged. How can he perform Wudu?

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Review

Explain the concept of wiping over a cast.

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Explain the difference between slippers/socks and a cast.

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Explain the Fiqh ruling regarding wiping over a cast.

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Explain the mechanics of wiping over a cast.

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Knowledge and Action

Based on what I have learned, I will take the following initiative

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The Etiquette of Physical Hygiene

1-8

قال تعالى: ﴿فَطَرَتِ اللَّهُ الْأَتَى فَطَرَ النَّاسَ عَلَيْهَا﴾ [الروم: ٣٠]

Allah said, "This is the initial natural disposition which Allah instilled in people." (30: 30)

Learning Objectives

- To recognize some traditions regarding rules of body care.
- To explain the concept of body care.

Preparation



- What do you think of the people in the images?
- Do you think that the people in the pictures are keen on their physical hygiene?



Introduction

Islam is a religion which is aligned to the initial natural disposition of the human being. Many of the Islamic rules support and nurture the initial natural disposition of the human being. Islam urges Muslims to maintain high levels of both physical and spiritual hygiene.

The Prophet (PBUH) taught us how to maintain a high level of body care. Abu Hurairah (RA) narrated that the Prophet (PBUH) said, *"Body care dictated by the initial natural disposition involves five things. These are circumcision, removing the body hair around the private parts, removing the underarms hair, clipping the moustache, and trimming fingernails and toenails."*

Some Habits to Maintain Body Care

1. Brushing Teeth
2. Trimming the fingernails and the toenails.
3. Clipping the moustache.
4. Removing the underarms hair.
5. Circumcision.
6. Removing the hair around the private parts



Activity

Explain the concept of the maintaining a high level of body care as dictated by Islam.

Review

Discuss and explain the rules regarding maintaining a high level of body care.

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Knowledge and Action

Based on what I have learned, I will take the following initiative

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1-9

Friday Prayer

عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: «الصلاة الخمس والجمعة إلى الجمعة كفارة لما بينهن ما لم تغش الكبائر» [رواه مسلم]

Abu Hurairah (RA) narrated that the Prophet (PBUH) said, "The five prayers and Friday prayers atone for minor sins committed in between, providing that no major sin has been committed."

Learning Objectives

- To explain the Fiqh Rulings regarding Friday prayer
- To explain the rationale behind performing Friday prayer
- To identify the conditions of the validity of Friday prayer
- To explain the recommended rituals associated with Friday prayer

Preparation



- What day of the week do these pictures remind you of?
- What is the significance of this day?

Introduction

Each of the monotheistic religions has a Holy day. The Christians celebrate their Holy day on Sunday, while the Jews celebrate their day on Saturday.

Friday is the Holy day for Muslims. The Prophet (PBUH) said, *"The best day on which sun arises is Friday. Adam (PBUH) was created on a Friday; he was admitted to Paradise on a Friday; and he was driven out of Paradise on a Friday. The Day of Resurrection will be on a Friday."*

According to the hadith, each Friday, there is a time during which Allah will accept the Douaa of Muslims.

Fiqh Ruling Regarding Friday Prayer

Friday prayer is an obligatory duty for each and every adult, free, male Muslim, who is not travelling and is in his full mental capacity.

The Rationale Behind Performing Friday Prayer

Friday prayer is a ritual which reflects the absolute submission and total obedience of Muslims to Allah. Listening to Khutba provides learning experience for Muslims. It is a show of the unity of the community. It provides leadership and direction for the Muslim community.

Conditions for the Validity of Friday Prayer

1. It should be done within the specific time frame dedicated for the prayer.
2. It should be done for a congregation of people on whom it is considered an obligatory duty.
3. The congregation should at least consist of three people. (There are other opinions that require higher numbers)
4. The prayer should be preceded by two Khutbas.

Recommended Rituals Associated with Friday Prayer

It is recommended to perform the following rituals on Fridays:

1. Reciting Surat al-Kahf.
2. Sending peace and greetings on the Prophet (PBUH) many times.
3. Having a Purificatory Wash (Ghusl) and performing the duties of body care.
4. Wearing nice clothes and perfume.
5. Going to the Mosque early.

The Khutba

The Khutba should include the following elements:

1. Praising Allah (al-Hamdullilah)
2. Sending peace and greetings on the Prophet (PBUH) (allahum sally 'ala Muhammad)
3. Reciting at least one verse from the Qur'an.
4. Delivering a beneficial sermon.

It is recommended that Muslims go early to the Mosque on Fridays. The Prophet (PBUH) said that Allah's reward will commensurate with how early their arrival at the Mosque will be.

It is also prohibited to speak or to be distracted away from listening to the Khutba. Even saying to your friend, "listen," is not permitted.

Review

Explain the Fiqh Ruling regarding Friday prayer

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Identify the conditions of the validity of Friday prayer

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Explain the recommended rituals associated with Friday prayer

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Recall the elements of the Khutba.

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Knowledge and Action

Based on what I have learned, I will take the following initiative

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1-10

The Story of Prophet Shu'aib (PBUH)

قال الله تعالى: ﴿وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَتَقَوَّمِرْ أَعْبُدُوا اللَّهَ
وَأَرْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعَثُّوا فِي الْأَرْضِ مُفْسِدِينَ﴾
[العنكبوت: ٣٦]

Allah said, "To the people of Madyan (We sent) their brother Shu'aib. He said, "My people, serve God, and look forward to the Last Day, and do not spread corruption in the land." (29: 36)

Learning Objectives

- To recall the basic features of the transgression of the People of Madyan.
- To recall the outline of the Message of Shu'aib (PBUH).
- To recall the story of the destruction of the People of Madyan.

Preparation



Prophet Shu'aib (PBUH) was mentioned eleven times in the Qur'an.

Find out how many times Prophet Shu'aib (PBUH) was mentioned in each of the following Suras:

Al-'Araf

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Hud

.....

Al-Shu'raa

.....

Al-'Ankabut

.....

The Rationale Behind Performing Friday Prayer

Allah sent three Prophets to different Arabic tribes, Hud, Saleh, and Shu'aib (PBUH). Prophet Shu'aib (PBUH) was sent to the people of Madyan. Madyan is bounded from the south by the tip of the Gulf of 'Aqaba and from the north by the south of Palestine.

They did not believe in Allah. They used to worship a Thicket (a dense group of trees).

The Basic Features of the Transgression of the People of Madyan

1. They were aggressive in declaring their disbelief.
2. They were practicing high way robbery and terrorizing people.
3. They had unfair business practices. They would cheat in their buying and selling.

The Message of Shu'aib (PBUH)

Allah sent Shu'aib (PBUH) to convince the people of Madyan to abandon their disbelief and transgression. Shu'aib (PBUH) said to them, *"My people, serve God. You have no other deity but Him. Now has come to you a clear sign from your Lord. Give just measure and weight and do not withhold from people the things that are their due; and do no mischief in the land after it has been set in order. That will be best for you, if you are believers. Do not lurk on every road to threaten (wayfarers), and to turn away from God's path him who believes in Him, seeking to make it crooked."* (8: 85-86)

The message had three components. First, he asked them to abandon their idolatry and worship Allah alone. Second, they should maintain fair business practices. Third, they should not spread corruption in the land by robbing people and terrorizing them.

Although, Shu'aib (PBUH) was an eloquent speaker and he argued with his people in a logical and convincing ways, only few followed him and accepted his Message.

The Story of the Destruction of the People of Madyan

When it became clear that no more people from Madyan would accept Shu'aib's (PBUH) message, Allah sent a blast over them which destroyed them completely.

The Qur'an describes the story briefly, *"The companions of the thicket rejected the messengers. When, Shu'aib said to them, 'Will you not be conscious of God? I am a faithful messenger sent to you. So be conscious of God and obey me. I do not ask you for a reward. My reward is only from the Lord of the Worlds. Give just measure, and do not be of those who cause loss. And weigh using just scales. Do not deprive people of what is theirs. And do not spread mischief in the land. And fear Him who created you and (who created) the generations before (you).'*" They said, "You are only one of those bewitched. You are no more than a mortal like us, and indeed we think you are a liar. Let a piece of the sky to fall on us, if you are truthful." He said, "My Lord knows best what you do." But they rejected him. Then the torment of the Day of the Shadow seized them, and that was the torment of a grievous day. Verily in that is a sign, but most of them do not believe. And verily your Lord is the Eminent, the Giver of Mercy." (26: 176 - 191)

A Lesson

One of the lessons that we learn from this story is the gravity of. There are grievous consequences of cheating. Some of these consequences are

1. People who are cheated feel that they treated unjustly.
2. Allah will deprive the cheater of His blessings.
3. The cheater will be punished in the Hereafter.

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 Battle of Khaybar (The 7th. Year Hijri)

قال تعالى: ﴿وَأَثَبَهُمْ فَتْحًا قَرِيبًا﴾ [الفتح: ١٨]

Allah said, "God was well pleased with the believers when they swore allegiance to you under the tree, and He knew what was in their hearts, and He sent down tranquility on them, and has rewarded them with an imminent victory." (48: 18)

Learning Objectives

- To explain the reasons for the battle.
- To recall the details of the battle.
- To recall the details of the agreement between the Muslims and the Jews.
- To highlight some of the major events and lessons that can be learned from this battle.

Preparation



A summary of the battles of the Prophet (PBUH)

Hijri Date	2nd. Year	3rd. Year	4th. Year	5th. Year	6th. Year	7th. Year
Battle	The Battle of Badr The Battle of Banu Qaynuqa'	The Battle of Uhud	The Battle of Banu al-Nadir	The Battle of Banu al-Mustalaq The Battle of al-Ahzab	The Agreement of Hdaybiyyah	The Battle of Khaybar


The Reasons for the Battle

Banu al-Nadir conspired with Quraish to launch the attack of al-Ahzab (The Confederates) against the Muslims of Medina in the 5th year of Hijra. They worked very hard to convince the tribe of Banu Quraizah to break their agreement with the Muslims of Medina and to ally themselves with Quraish and the Confederates. They continued to conspire with other tribes against the Muslims. Their presence in Khaybar posed a continuous threat to the Muslims in Medina.

After concluding the agreement of Hdaybiyyah in the 6th year of Hijra, the Prophet (PBUH) decided that it was the time to stop the threat coming from Khyabar.

The Battle

When the Muslim army reached the outskirts of Khyabar, they set camp in a valley called the Valley of al-Ragie'. This was a strategic location because it cut the supply route between Khyabar and their allies, the tribe of Ghatfan. The Prophet (PBUH) made supplication to Allah and in the morning, the Muslims prayed Fajr.



When the Jews of Khaybar came out of their forts to go to their farmland, they discovered the presence of the Muslim army. The following day, the Prophet (PBUH) decided to start the attack on the forts of Khaybar. He gave 'Ali ibn Abi Taleb (RA) the banner of the army and appointed him on the army. The Prophet (PBUH) commanded 'Ali (RA) not to attack the forts if the Jews of Khaybar chose to enter into the fold of Islam or enter into a covenant with the Muslims that would guarantee their loyalty.

The Muslims started the attack on the most fortified fort of Khaybar, a fort called "Na'im." The Muslims were able to conquer the fort. The other forts fell one by one in the hands of the Muslims. Saffiyah bint Hayy bin Akhtab (RA) was one of the women who were captured. The Prophet (PBUH) freed Saffiyah (RA) and married her, as a result of this marriage all those who were captured were freed.

The Peace Agreement between the Muslims and the Jews of Khaybar

The people of Khaybar requested that they would be allowed to stay in their land to plant it. They proposed that they would share the produce with the Muslims. The Prophet (PBUH) agreed to allowing them to stay.

The Consequences of the Battle of Khaybar

1. When the Jewish tribes in Fadak and Taymai saw how the Muslims conquered Khyabar, they came to the conclusion that it was wise to have a peace agreement with the Muslims. The peace agreements gave the Jews the right to live in peace but they had to pay the Muslims tax for protection and loyalty.
2. The Conquest of Khaybar was a lesson for the hypocrites and the Pagans of Mecca. They realized that the Muslims became a major power in the Arabian Peninsula.

Review

Write down ten sentences about the Battle of Khaybar

The Battle of Khaybar

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|---------|----------|
| 1 | 6 |
| 2 | 7 |
| 3 | 8 |
| 4 | 9 |
| 5 | 10 |

Knowledge and Action

Based on what I have learned, I will take the following initiative

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1-12

Islamic Character: Loyalty

قال تعالى: ﴿بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾

[آل عمران: ٧٦]

Allah said, "Nay, whoever fulfills his promise and is conscious of God, then surely God loves those who are conscious of Him." (3: 76)

Learning Objectives

- To recognize the concept and virtue of loyalty.
- To recognize the means to acquire the character of loyalty.
- To recognize the importance of loyalty.

Preparation



Islam has urged Muslims to strengthen the ties of love and compassion among the members of the community. Two of the characters which help Muslims in this regard are:

The Concept and Virtues of Loyalty

Loyalty is a strong feeling of support or allegiance to a person or a principle. Loyalty is the character which drives human beings to fulfil their obligations and promises, and to honor their commitments. Muslims have obligations towards Allah and obligations towards people.

Loyalty is one of the characters that Allah praises in the Qur'an and urges Muslims to acquire. Allah commanded Muslims to fulfil their obligations, promises, and to respect their commitments. He promised great reward for those who fulfil His commands.

The Means to Acquire the Character of Loyalty:

1. Honoring commitments requires a strong will.
2. Good companionship reminds the Muslim of his/her obligations and the necessity to fulfil them.
3. One should continuously remember the promises he/she made.
4. One should remember that being disloyal is a trait of the hypocrites.

An Example from the Prophet (PBUH)

The Prophet (PBUH) married Khadija (RA) before becoming a prophet. She loved him, was the first woman to believe in him; and she supported him in his mission. After her death, the prophet (PBUH) remained loyal to her memory. He used to treat her friends and family nicely and he used to remember the good deeds she did. He stayed in love with her until the day he died 13 years later.

An Example from the Companions (RA)

'Awf ibn Malek (RA) narrated that he was in a group with the Prophet (PBUH). The Prophet (PBUH) asked them to pledge their allegiance to him. The Prophet (PBUH) said, *"Give me your oath of allegiance that you worship Allah only and do not associate anyone with Him, you pray five times every day, and you listen and obey."* He then said, *"And do not ask people for help."* They pledged their allegiance as requested. 'Awf (RA) said, *"I have watched these people fulfil their commitment to the extent that if any one of them accidentally drops his whip while riding his camel, he would rather dismount to pick up his whip rather than asking anyone to pick it up for him."*

One of the best examples of honoring the commitment was given by the Companions from the Ansar, who fulfilled their commitment to the Prophet (PBUH) and to Islam throughout their lives.



Activity

Cite an example of loyalty.

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Importance of Loyalty

1. Loyalty breeds God consciousness. The Qur'an says, *"And remember when We took your covenant and We caused the mount to tower above you, (Saying), 'Hold fast to what We have given you and remember that which is therein so that you become conscious of God.'"* (2: 63)
2. Allah promised those who honor their commitments a great reward, *"Whosoever keeps his covenant with God, God will bestow on him immense reward."* (48: 10)
3. Allah promised that He will fulfill His commitment to those who fulfill their commitments. Allah's commitment is to admit them to Paradise, *"Children of Israel, remember the (special) favor which I bestowed upon you, and fulfill your covenant with Me as I fulfill My Covenant with you, and fear none but Me."* (2: 40)
4. A culture which promotes fulfilment of obligations creates an environment of trust and honor in the society. It will strengthen the ties between people in the society.

Disloyalty promotes hatred and hypocrisy in the society. The Prophet (PBUH) warned us from hypocrisy. The hypocrites are destined to the lowest rank in hellfire.



Activity

The Prophet (PBUH) said, *"There are three signs for a hypocrite: He speaks lies; he breaks the promise; and he betrays the trust."*
Write down the traits which a Muslim should endeavor to have.

قال رسول الله ﷺ: «آية المنافق ثلاث: إذا حدث كذب، وإذا وعد أخلف، وإذا أؤتمن خان» [رواه البخاري].

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Review

Summarize the lesson.

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Knowledge and Action

Based on what I have learned, I will take the following initiative

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Section Two



2-1

Rules for Tajweed: Rules for Lam

Learning Objectives

- To recall the rules for the soft Lam.
- To recall the rules for pronunciation of the Lam in the word, "Allah."

Preparation



Pronounce the following words and notice how the word, “Allah” is pronounced.

١ - (نَصْرُ اللَّهِ) (وَعَدَ اللَّهُ) . ٢ - (آيَاتِ اللَّهِ) (يَهْدِ اللَّهُ) .

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The Rule for the Soft Lam

The rule that a Lam with a movement is always pronounced soft. The movement can be fatha, kassrah, or dummah.

Examples: (أَمْوَالُهُمْ) (ذَلِكَ) (لَكُمْ)

The Rules for the Pronunciation of the Lam in the Word, “Allah”

1. The Lam is pronounced soft if the word Allah is preceded by a letter having kassrah.
2. The Lam is pronounced full if the word Allah is preceded by a letter having fatha or dammah.



Activity

Show the rule for pronouncing the lam in the word Allah in the following cases:

Why?	The Rule	The Word
		(قُلِ اللَّهُ)
		(هُوَ اللَّهُ)
		(فَإِنَّ اللَّهَ)
		(يَعْلَمُهُ اللَّهُ)



I test my performance!

قال الله تعالى : ﴿وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ۚ﴾ (١٩) قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ﴿٢٠﴾ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾ قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٢﴾ إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ ۚ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴿٢٣﴾﴾ [الجن ١٩-٢٣]

قال الله تعالى : ﴿يَتَأْتِيَهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْنِعُنِي مَرْضَاتَ أَرْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ (١) قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢﴾ وَإِذْ أَسْرَأَ النَّبِيُّ إِلَى بَعْضِ أَرْوَاجِهِ حَدِيثًا فَلَمَّا نَبَأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُ ۖ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَأَهَا بِهِ ۖ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَأَنِيَ الْعَلِيمُ الْخَبِيرُ ﴿٣﴾ إِنَّ نُبُوءًا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ ﴿٤﴾﴾ [التحریم ٤-٤]

Recitation of Surat Al-Kahf

Verses (27 - 44)

2-2

قال الله تعالى: ﴿أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا﴾

[الكهف: ٩]

"Or did you think that the Companions of the Cave and of the Inscription were unique and unrepeated amongst our signs?" (18: 9)

Learning Objectives

- To recite correctly Surat Al-Kahf, verses 27 to 44.
- To explain the meaning of the difficult words.

The Objective of the story

Wealth and money are means to fulfil our purposes of worshiping Allah on this earth. They shouldn't be used as reasons for becoming arrogant and selfish. Wealth, also, should not cause us to question our relationship with Allah.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

﴿وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا﴾ (٢٧) وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرْطًا﴾ (٢٨) وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفِرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا﴾ (٢٩) إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا﴾ (٣٠) أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ يُجْلُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَّكِينَ فِيهَا عَلَى الْأَرَائِكِ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا﴾ (٣١) ﴿وَأَضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَبٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا﴾ (٣٢) ﴿كِلْتَا الْجَنَّتَيْنِ ءَانَتْ أَكْثَاهَا وَلَمْ تَطْلِمِ مِنْهُ شَيْئًا وَفَجَرْنَا خِلَالَهُمَا نَهْرًا﴾ (٣٣) ﴿وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا﴾ (٣٤) ﴿وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا﴾ (٣٥) ﴿وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدْتُ إِلَى رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا﴾ (٣٦) ﴿قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا﴾ (٣٧) ﴿لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا﴾ (٣٨) ﴿وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنْ تَرَىٰ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا﴾ (٣٩) ﴿فَعَسَىٰ رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَنُصْبِحَ صَعِيدًا زَلَقًا﴾ (٤٠) ﴿أَوْ يُصْبِحَ مَاؤُهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا﴾ (٤١) ﴿وَأُحِيطَ بِشَمْرِهِ فَاصْبَحَ يَقُلُّ كَفَيْهِ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَلَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا﴾ (٤٢) ﴿وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْصَرًّا﴾ (٤٣) ﴿هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا﴾ (٤٤)

(27) And recite that which has been revealed to you of the Book of your Lord. None can change His words, and you will not a refuge other than Him.

(28) And stay patiently with those who call on their Lord morning and evening, seeking His Face; and let not your eyes pass beyond them, seeking the pomp and glitter of this Life; nor obey any whose heart We have made heedless of Our remembrance, who follows his own whim and whose affair is ever in neglect.

(29) And Say, "The truth is from your Lord." Then whosoever will, let him believe, and whosoever will, let him disbelieve. We have prepared for the disbelievers Fire. Its tent encloses them. If they ask for showers, they will be showered with water like molten lead which burns the faces, evil the drink and ill the resting-place

(30) As to those who believe and do good deeds, verily We shall not waste the reward of any who does a good deed.

(31) For them will be Gardens of Eden; beneath them rivers will flow; they will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy brocade. They will recline therein on raised thrones. Excellent is the recompense and good is the resting place.

(32) Set forth to them the parable of two men. For one of them We provided two gardens of grape-vines and surrounded them with date palms; in between the two We placed corn-fields.

(33) Each of those gardens brought forth its produce, and failed not in the least therein. In the midst of them We caused a river to flow.

(34) (Abundant) was the produce this man had. He said to his companion, in the course of a mutual argument, "I have more wealth, honour, and power than you."

(35) And he went into his garden, while he (thus) wronged himself. He said, "I think not that all this will ever perish."

(36) I do not think that the Hour will ever come, and if indeed I am brought back to my Lord I will most certainly find better than this as a resort.

(37) His companion said to him, in the course of the argument with him, "Did you reject Him who created you out of dust, then out of a sperm-drop, then fashioned you into a man?

(38) But He is God, my Lord, and I do not associate anyone with my Lord.

(39) If only, when you entered your garden, you had said, "That which God wills (will come to pass.) There is no strength save that given by God. Though you see me as less than you in wealth and children,

(40) Yet it may be that my Lord will give me better than your garden, and will send on it a bolt from the sky, and some morning it will be a smooth ground without plants;

(41) Or the water of the garden will run off underground so that you will never be able to find it."

(42) So his fruits were destroyed, and he remained twisting and turning his hands over what he had spent on his property, which had (now) tumbled to pieces to its very foundations, and he could only say, "I wish I had not associated partners with my Lord."

(43) And he had no one to help him against God, nor could he save himself.

(44) The only protection comes from the True God, He provides the best reward, and guarantees the best outcome.



I test my performance!

– أتلو ما يأتي عند معلمي:

قال الله تعالى: ﴿وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا نَضْعَ مِنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا﴾.

قال الله تعالى: ﴿إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا﴾.

قال الله تعالى: ﴿أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُندُسٍ وَإِسْتَبْرَقٍ﴾.

قال الله تعالى: ﴿وَحَفَفَتْ لَهُمْ بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا﴾.

قال الله تعالى: ﴿كَلِمَاتُ الْجَنَّةِ إِنَّا أَنْتَ أَكْلَاهَا وَلَمْ تَطْلَمْ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلَالَهَا نَهْرًا﴾.

قال الله تعالى: ﴿قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا﴾.

قال الله تعالى: ﴿وَلَمَّا رُودَتْ إِلَى رَبِّهِ لِأَجْدَنَ خَيْرًا مِنْهَا مُنْقَلَبًا﴾.

قال الله تعالى: ﴿وَأُحِيطَ بِشَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا﴾.

قال الله تعالى: ﴿هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا﴾.

Memorization of Surat Al-Qalam (The Pen)**2-3**

قال تعالى: ﴿ت وَالْقَلَمِ وَمَا يَسْطُرُونَ﴾ [القلم: ١]

Allah said, "Noon. By the pen and that which they write and document." (68: 1)

Learning Objectives

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

Preparation



After having memorized a number of verses from the Qur'an, which one of the following should we do to strengthen our memorization?

- ☐ Write down the verses.
- ☐ Keep repeating the verses in recitation.
- ☐ Listen to the verses being recited.
- ☐ Understand the meaning of the verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ت وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾ مَا أَنْتَ بِمَجْنُونٍ ﴿٢﴾ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾ وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ﴿٤﴾ فَسَتُبْصِرُ وَيُبْصِرُونَ ﴿٥﴾ بِأَيِّكُمْ الْمَفْتُونُ ﴿٦﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٧﴾ فَلَا تَطْعُ الْمُكْذِبِينَ ﴿٨﴾ وَدُّوا لَوْ يُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾ وَلَا تَطْعُ كُلَّ حَلَّافٍ مَّهِينٍ ﴿١٠﴾ هَمَّازٍ مَشَاءٍ بِنَمِيمٍ ﴿١١﴾ مَنَاجٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ عَتَلَ بَعْدَ ذَلِكَ رَنِيمٍ ﴿١٣﴾ أَنْ كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾ إِذَا تُتْلَى عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٥﴾

سَنَسِمُهُ عَلَى الْخُرُوطِ (١٦) إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرُنَّهَا مُصْبِحِينَ (١٧) وَلَا يَسْتَنْوُونَ (١٨) فَطَافَ
 عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِبُونَ (١٩) فَأَصْبَحَتِ كَالصَّرِيمِ (٢٠) فَنَادُوا مُصْبِحِينَ (٢١) أَنِ اغْدُوا عَلَى حَرْثِكُمْ إِن كُنْتُمْ صَادِقِينَ
 (٢٢) فَانْطَلَقُوا وَهُمْ يَخْفَتُونَ (٢٣) أَن لَّا يَدْخُلْنَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ (٢٤) وَغَدُوا عَلَى حَرْدٍ قَدِيرِينَ (٢٥) فَلَمَّا رَأَوْهَا قَالُوا إِنَّا
 لَضَالُونَ (٢٦) بَلْ نَحْنُ مَحْرُومُونَ (٢٧) قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَّكُمْ لَوْلَا تُسَبِّحُونَ (٢٨) قَالُوا سُبْحَنَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ (٢٩)
 فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَوْمُونَ (٣٠) قَالُوا يَا بُولَلَاءَ إِنَّا كُنَّا ظَالِمِينَ (٣١) عَسَى رَبُّنَا أَن يُبَدِّلَنَا خَيْرًا مِّنْهَا إِنَّا إِلَى رَبِّنَا رَاغِبُونَ
 (٣٢) كَذَلِكَ الْعَذَابُ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ (٣٣) إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ (٣٤) أَفَنَجْعَلُ الْمُسْلِمِينَ
 كَالْمُجْرِمِينَ (٣٥) مَا لَكُمْ كَيْفَ تَحْكُمُونَ (٣٦) أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ (٣٧) إِن لَّكُمْ فِيهِ لَمَّا تَخِيرُونَ (٣٨) أَمْ لَكُمْ أَيْمَنٌ
 عَلَيْنَا بَلِغَةٌ إِلَى يَوْمِ الْقِيَمَةِ إِنَّ لَكُمْ لَمَّا تَحْكُمُونَ (٣٩) سَلِّمُوا إِلَيْهِمْ بِذَلِكَ زَعِيمٌ (٤٠) أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ
 إِن كَانُوا صَادِقِينَ (٤١) يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ (٤٢) خَشِيعَةً أَبْصَرُهُمْ تَرَهِفُهُمْ ذَلَّةٌ
 وَقَدْ كَانُوا يَدْعُونَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ (٤٣) فَذَرْنِي وَمَن يُكَذِّبُ بِهَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ
 (٤٤) وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ (٤٥) أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِّن مَّغْرَمٍ مُّثْقَلُونَ (٤٦) أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ (٤٧)
 فَأَصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ الْحُوتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ (٤٨) لَوْلَا أَن تَدَارَكُهُ نِعْمَةٌ مِّن رَّبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ
 مَذْمُومٌ (٤٩) فَاجْنِبْهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ (٥٠) وَإِن يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَرِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ
 إِنَّهُ لَمَجْنُونٌ (٥١) وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ (٥٢)

- (1) Nun. By the pen and that which they write.
- (2) By the grace of your Lord you are not mad.
- (3) And most surely you will have a never-ending reward.
- (4) And you are of a great moral character.
- (5) And you will see and they will see
- (6) Which of you is afflicted with madness.
- (7) Indeed, your Lord knows best who has strayed from His path; and He knows best those who are guided.
- (8) Therefore, do not be like the ones who reject what they know to be the truth.
- (9) They wish that you would compromise, that they may compromise.
- (10) Do not follow any contemptible swearer,
- (11) A slanderer, going about with calumnies,
- (12) Hinderer of good, transgressor, and sinful;
- (13) Cruel above all of this, an imposter;
- (14) Because he is a possessor of wealth and children.
- (15) When Our revelations are recited to him, he says, "Mere fables of old ages."
- (16) We shall brand him on the nose.
- (17) Indeed, We have tried them as We tried the people of the garden, when they vowed that they would harvest its fruits the next morning,
- (18) And made no allowance (for the will of God);
- (19) Then there came on the (garden) a visitation from your Lord, (which swept away) all around, while they were asleep.
- (20) So the (garden) became, by the morning, like a dark and desolate spot, (whose fruits had been gathered).
- (21) As the morning broke they called out, one to another,
- (22) Saying, "Go early to your field if you are you going to harvest (the fruits)."
- (23) So they went off, saying one to another in low tones,
- (24) "No needy man shall enter it today."
- (25) And in the morning they went, bent on their purpose.
- (26) But when they saw the (garden), they said, "We have surely lost our way.
- (27) No, indeed we have been deprived."
- (28) The best among them said, "I said to you, 'Why you do not glorify (God)?'"
- (29) They said, "Glory to our Lord. Verily we have been wrongdoers."
- (30) Then they turned, one against another, in reproach.
- (31) They said, "Alas for us, we have indeed transgressed.
- (32) It may be that our Lord will give us in exchange a better (garden) than this; for we do turn to Him (in repentance)."
- (33) Such was the punishment. And verily the punishment of the Hereafter is greater if they did but know.

- (34) Verily, for those who remain conscious of God are Gardens of bliss with their Lord.
- (35) Shall We then treat those who submit as the guilty?
- (36) What is the matter with you? How do you judge?
- (37) Or do you have a Scripture, from which you learn,
- (38) That you shall indeed have all that you choose?
- (39) Or do you have a covenant on oath from Us, reaching to the Day of Judgment, that you shall have whatever you shall demand?
- (40) Ask them, which of them will vouch for that?
- (41) Or do they have other gods? Then let them bring their other gods if they are truthful.
- (42) On the day when the shin will be exposed, and they will be invited to prostrate, but they will be unable.
- (43) Their eyes will be downcast; ignominy will cover them. And they used to be invited to prostration while they were sound.
- (44) Leave Me (to deal) with those who reject this statement. We shall lead them on by steps from where they do not know.
- (45) I will grant them respite, truly My plan is firm.
- (46) Or do you ask them for a reward, so that they are burdened with debt?
- (47) Or do they have (knowledge) of the unseen, so they can write it down?
- (48) So wait with patience for the command of your Lord, and be not like the companion of the fish, when he cried out in agony.
- (49) Had not the grace from his Lord reached him, he would indeed have been cast off on the naked shore, in disgrace.
- (50) But his Lord chose him and placed him among the righteous.
- (51) And indeed, those who disbelieve would almost smite you with their eyes when they hear the reminder, and they say, "Most surely he is mad."
- (52) But it is only a reminder to the worlds.



Illumination

This Sura emphasizes good character. It speaks of the ethical code in Islam and the moral compass we should live by.



I test my performance!

﴿ت وَالْقَلَمِ وَمَا يَسْطُرُونَ﴾ ١) مَا أَنْتَ رَبِّكَ بِمَجْنُونٍ ٢) وَإِنَّ لَكَ لَأَجْرًا غَيْرَ ٣) وَإِنَّكَ لَعَلَى
عَظِيمٍ ٤) فَسَبِّحْهُ وَابْصُرْ ٥) بِأَيِّكُمْ ٦) إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ
بِالْمُهْتَدِينَ ٧) فَلَا تَطْعُمُ الْمُكْذِبِينَ ٨) وَدُّوا لَوْ ٩) فَيَذَرُوهُنَّ كُلَّ حَلَالٍ ١٠) هَمَّازٍ
بِنَمِيمٍ ١١) مَنَاعٍ لِلْخَيْرِ مُعْتَدٍ ١٢) عَتَلٌ بَعْدَ ذَلِكَ ١٣) أَنْ كَانَ ذَا مَالٍ ١٤)
إِذَا تُتْلَى عَلَيْهِ آيَاتُنَا قَالَ ١٥) سَنَسِفُهُ عَلَى ١٦) إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ
أَقْسَمُوا مُصْبِحِينَ ١٧) وَلَا يَسْتَنْوُونَ ١٨) فَطَافَ عَلَيْهَا طَائِفٌ مِنْ رَبِّكَ وَهُمْ ١٩) فَأَصْبَحَتْ ٢٠) فَتَنَادُوا
مُصْبِحِينَ ٢١) أَنْ أَغْدُوا عَلَى ٢٢) إِنْ كُنْتُمْ صَادِقِينَ ٢٣) أَنْ لَا يَدْخُلَهَا الْيَوْمَ عَلَيْكُمْ
٢٤) وَعَدُوا عَلَى قَدِيرِينَ ٢٥) فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَصَالُونَ ٢٦) بَلْ نَحْنُ مَحْرُومُونَ ٢٧) قَالَ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ
٢٨) قَالُوا سُبْحَنَ رَبِّنَا إِنَّا كُنَّا ٢٩) فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ ٣٠) قَالُوا يَوَيْلَنَا إِنَّا كُنَّا طَائِفِينَ ٣١) عَسَى رَبَّنَا
أَنْ خَيْرًا مِنْهَا إِنَّا إِلَى رَبِّنَا رَاغِبُونَ ٣٢) كَذَلِكَ الْعَذَابُ وَالْعَذَابُ الْآخِرُ أَكْبَرُ لَوْ كَانُوا ٣٣) إِنْ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ
النَّعِيمُ ٣٤) أَفَنَجْعَلُ كَالْمُجْرِمِينَ ٣٥) مَا لَكُمْ كَيْفَ تَحْكُمُونَ ٣٦) أَمْ لَكُمْ كِتَابٌ فِيهِ ٣٧) إِنْ لَكُمْ فِيهِ لَمَّا
..... ٣٨) أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا إِلَى يَوْمِ الْقِيَمَةِ إِنْ لَكُمْ لَمَّا تَحْكُمُونَ ٣٩) سَلِّمُوا عَلَيْهِمْ ٤٠) زَعِيمٌ أَمْ
لَهُمْ شُرَكَاءُ بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ ٤١) يَوْمَ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ٤٢) خَشِيعَةً
أَبْصَرُهُمْ نَزَّهَتْهُمْ وَقَدْ كَانُوا يَدْعُونَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ ٤٣) فَذَرْنِي وَمَنْ يُكَذِّبُ بِهَذَا سَنَسْتَدْرِجُهُمْ مِنْ
حَيْثُ لَا يَعْلَمُونَ ٤٤) وَأَمْلَى لَهُمْ إِنَّ مَتِينٌ ٤٥) أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مُثْقَلُونَ ٤٦) أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ
يَكْتُمُونَ ٤٧) فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبٍ إِذْ نَادَى وَهُوَ مَكْظُومٌ ٤٨) لَوْلَا أَنْ تَدْرَكَهُ نِعْمَةٌ مِنْ رَبِّهِ
بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ٤٩) فَاجْنِبْهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ٥٠) وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا بِأَبْصَرِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ
إِنَّهُ ٥١) وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ٥٢) ﴿

2-4

Avoiding Suspicion

Surat Al-Hujurat (The Rooms) Verses 6-10

قال الله تعالى: ﴿إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ﴾ [الحجرات: ٤]

"Indeed, those who call out to you from behind the private apartments - most of them lack understanding of etiquette and manners." (49: 4)

Learning Objectives

- To explain the general meaning of the verses.
- To extract the lessons that can be learned from the verses.

Preparation



Ibn Qudamah Said, "When you recite the Qur'an, you should know that it is not the word of a human being, one should feel the presence and the greatness of Allah and reflect on His words. You should know that the main objective behind the recitation is to reflect."

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

The Objective of the Sura

One can learn two main features from reading this Sura. The first feature is that it lays down the ethical rules that enable a society that strives to get closer to God and deserves to belong to God, to be established. This is a society whose members enjoy the purity of hearts, the cleanliness of feelings, and the chastity of senses. The second feature of the Sura is that it exhibits the unrelenting effort of the Quran to establish and train a community of believers which represents such a society.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾
وَأَعْلَمُوا أَن فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ
إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ ﴿٧﴾ فَضَلَّأَ مِنَ اللَّهِ وَنِعْمَةً ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾
وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ
أَمْرِ اللَّهِ فَإِن فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا
بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾﴾ [الحجرات: ٦-١٠]

(6) Believers, if a transgressing person comes to you with any news, ascertain the truth, lest you harm people unwittingly, and you would become regretful for what you have done.

(7) And know that among you is God's Messenger. If he were to obey you in much of the matters, you would certainly be in trouble; but God has endeared the faith to you and has beautified it in your hearts, and has made disbelief and lewdness and rebellion hateful to you. Such are they who are the rightly guided.


(8) (It is) a bounty and a grace from God; and God is Omniscient, Wise.

(9) And if two parties among the believers fall into a fight, make peace between them; but if one of them transgresses beyond bounds against the other, then fight you (all) against the one that transgresses until it complies with the command of God. And if it complies, then make peace between them with justice, and be fair. God loves those who are fair (and just).

(10) The believers are but a single brotherhood. So make peace and reconciliation between your two (contending) brothers; and be conscious of God, that you may receive mercy.

General Meaning

"Believers, if a transgressing person comes to you with any news, ascertain the truth, lest you harm people unwittingly, and you would become regretful for what you have done." One should ascertain the veracity of news before acting upon it. This verse refers to an incident, when the Messenger of God (PBUH) sent Al-Waleed ibn U'qbah (RA) to collect the poor-due from the tribe of Bani Al-Mustalq. When Al-Waleed approached their town he saw a gathering on the outskirts of the town. He thought that they were waiting to ambush him, so he escaped back to the Messenger (PBUH) to tell him of what he thought was the treason of Bani Al-Mustalaq. The Messenger (PBUH) sent Khaled ibn Al-Waleed (RA) to ascertain and verify the news that Al-Waleed brought. The Messenger (PBUH) advised Khaled to be careful in assessing the situation, and not to enter the town by night but to wait till the morning. That way if he heard the Fajr athan he would know that AL-Waleed made a mistake. Khaled came back with the good news that Al-Waleed was mistaken in assessing the situation. However, the verse establishes a fundamental principle in ascertaining facts before reacting to any given situation in a way that may cause regret later.



The believers were then reminded that the Messenger of God (PBUH) always acted according to God's revelation. They should not harass him to follow their opinions, *"And know that among you is God's Messenger. If he were to obey you in much of the matters, you would certainly be in trouble; but God has endeared the faith to you and has beautified it in your hearts, and has made disbelief and lewdness and rebellion hateful to you. Such are they who are the rightly guided. (It is) a bounty and a grace from God; and God is Omniscient, Wise"* The verse reminded them of the blessings that God has bestowed on them. They should then submit to God and be satisfied with His decrees and accept His verdicts.

Another fundamental principle that the sura established deals with how to settle disputes between two contending Muslim groups, *"And if two parties among the believers fall into a fight, make peace between them; but if one of them transgresses beyond bounds against the other, then fight you (all) against the one that transgresses until it complies with the command of God. And if it complies, then make peace between them with justice, and be fair. God loves those who are fair (and just). The believers are but a single brotherhood. So make peace and reconciliation between your two (contending) brothers; and be conscious of God, that you may receive mercy."* This verse may have been revealed to deal with a specific event but it establishes a general principle. It stipulates that a disagreement may arise between two Muslim groups as a result of an injustice inflicted by one group on another. This disagreement may develop into conflict between the two groups. Muslims are obliged to mediate between the two groups to stop the conflict and establish peace. If one of the groups refuses to come to peaceful terms and continue its transgression against the other group, then the other Muslims are obliged to fight the transgressors until they listen to the voice of reason and accept God's rules. The verse establishes the principle that in settling these disputes, Muslims should refer to God's law and should practice equity and objectivity. During any conflict, Muslims should remember that they share a single bond of brotherhood. They should always remain conscious of God. This is the way to gain God's mercy.

Lessons from the Sura

1. One should ascertain the veracity of anything being said before taking action.
2. One should endeavor to strengthen brotherhood among Muslims.
3. One should try to mend the affairs between people if a conflict arises.
4. One should follow the rules and injunctions of Islam in forming an opinion.

Reflection

Verse 7 indicates that whenever Allah loves a human being, He will make him love faith.

Scholars of Exegesis

Al-Hassan Al-Basri

Al-Hassan al-Basri was a prominent Imam in the city of Basrah in Iraq. He memorized the Qur'an when he was twelve years old. He studied the exegesis of the Qur'an and was taught by a number of the Companions (RA) among them 'Othman ibn 'Affan (RA). He died in year 110 H.



Review

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

The Meaning	The Verse
	﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا ءِذَا جَاءَهُمْ فَاسِقٌ بَنِيًا فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَلَةٍ فَتُصْحِرُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾﴾
	﴿وَأَعْلَمُوا أَن فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ ﴿٧﴾ فَضَلَّأَ مِّنَ اللَّهِ وَنِعْمَهُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾﴾
	﴿وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَفْتِنَلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِن فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾﴾
	﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾﴾

The Acceptance of Supplication (Dou'aa)

2-5

قال تعالى: ﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾ [البقرة: ١٨٦]

Allah said, "When My servants ask you concerning Me, I am indeed close (to them). I respond to the call of him who calls, whenever he calls on Me." (7: 180)

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 to be learned from the hadith.

Preparation



Do you know what people are in most need of? It is something that is the refuge for the weak and oppressed; the means for acquiring the blessings of Allah; the protection from Allah's punishment. It is the most beneficial medicine and it is the enemy of adversity.

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «أَيُّهَا النَّاسُ، إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ: (يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ). وَقَالَ: (يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ). ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبِرَ يَمْدُ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبُّ يَا رَبُّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لِذَلِكَ؟» [رواه مسلم والترمذي]^(١)

MEMORIZE AND EXPLAIN

The Messenger of Allah (PBUH) said

"Indeed, Allah the Almighty is All-Pure and accepts only that which is good and pure. And verily Allah has commanded the believers to do that which He has commanded the Messengers. So the Almighty has said, 'O (you) Messengers! Eat of the good and lawful food, and perform righteous deeds.' [23:51] and the Almighty has said, 'O you who believe! Eat of the lawful things that We have provided for you.' [2:172]" Then he (PBUH) mentioned [the case] of a man who, having journeyed far, is disheveled and dusty, and who spreads out his hands to the sky saying "O Lord! O Lord!" while his food is unlawful, his drink is unlawful, his clothing is unlawful, and he has been nourished with unlawful food, so how can [his supplication] be answered?

Supplication

To ask Allah humbly for something.

The General Meaning of the Hadith

The hadith highlights the things one should do to ensure that Allah will listen to his/her supplication. The hadith outlines the requisites for uttering a supplication that Allah would accept. The hadith indicates that there are two requisites for an accepted supplication. The first is to ensure that the person eats only which is deemed lawful by Allah. The second requisite is to do righteous deeds.

Saying Allah is pure, implies that Allah is perfect. His speech is perfect and his actions are perfect. He is the only One who deserves to be worshipped.

He accepts from His servants all things, whether deeds or speech, which are lawful.

The hadith then gives the essence of the requisites of an acceptable supplication in a realistic example of the person who does everything wrong and still expects his supplication to be accepted by Allah.

The Etiquette of Making Supplications

1. One should feel that he/she is in the presence of Allah. He should be fully focused on his/her supplication.
2. One should be sincere in making the supplication.
3. It is recommended that one faces the Qibla while making supplication.
4. One should start the supplication by praising Allah and sending greetings to the Prophet (PBUH).
5. It is recommended to raise one's hands.

Acceptable Supplication

- 1) One should be conscious of Allah in what he/she does.
- 2) One should seek only lawful food.
- 3) One should believe in his heart that Allah will accept the supplication and should keep repeating the supplication.
- 4) Allah acceptance of supplication comes in different forms:
 - A) Giving what you asked for when you ask for it.
 - B) Giving you something better than what you asked for (sometimes you won't know it).
 - C) Giving you what you asked for at a different time in your life.
 - D) Forgiving your sins instead.
 - E) Giving you reward in Jannah in return.

Why Supplications Are Not Accepted

Things which render our supplication unacceptable are:

- 1) Committing sins.
- 2) Being lazy in performing the obligatory rituals.
- 3) Unlawful earnings.
- 4) Eating unlawful food.
- 5) Making illegal supplication, e.g. the supplication for a sinful deed.

Lessons Learnt

- 1) One should be sincere to Allah in his/her actions.
- 2) One should earn his/her living using lawful means.
- 3) Allah's commands apply to the Messengers of Allah as well as to people, unless it is specifically mentioned that the command applies to the Messengers only.
- 4) Allah is perfect in His nature, His deeds, His attributes, His names, and His rules.
- 5) Allah is independent. He will only accept what is good and pure from people.



What are the best times for making supplication?



Review

Summarize the lesson in your own words.

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Knowledge and Action

Based on what I have learned, I will take the following initiative

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The Etiquette of the Road: The Rights of the passersby

2-6

Learning Objectives

- To memorize the hadith.
- To identify the narrator and his biography.
- To explain the meaning of the hadith.
- To explain the rationale for forbidding people to hang around on public roads.
- To state the lessons that one can glean from the hadith.

Preparation



The Prophet (PBUH) said, *"Faith has seventy something (or sixty something) component. The best of the components is to say, 'There is no deity except Allah,' and the least of the components is to remove the harm from the road. Shyness (modesty) is one of the components of faith."*

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِيَّاكُمْ وَالْجُلُوسَ عَلَى الطَّرِيقَاتِ». فَقَالُوا: مَا لَنَا بِدُّ، إِنَّمَا هِيَ مَجَالِسُنَا نَتَحَدَّثُ فِيهَا. قَالَ: «فَإِذَا أَبَيْتُمْ إِلَّا الْمَجَالِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهَا». قَالُوا: وَمَا حَقُّ الطَّرِيقِ؟ قَالَ: «غَضُّ الْبَصَرِ، وَكَفُّ الْأَذَى، وَرَدُّ السَّلَامِ، وَأَمْرٌ بِالْمَعْرُوفِ، وَنَهْيٌ عَنِ الْمُنْكَرِ» [رواه البخاري]^(١)

MEMORIZE AND EXPLAIN

Abu Sa'eed al-Khudry (RA) narrated that the Prophet (PBUH) said,

"Avoid sitting by the road side." The Companions (RA) said, "These are our meeting places, in which we entertain each other." He said, "If you must, then you should observe the etiquette of the road." They asked, "What is the etiquette?" He said, "To lower your gaze, to avoid hurting people passing by, to return the greetings, and to command what is good and forbid what is evil."

The Narrator

His name is S'ad ibn Malek ibn Sinan al-Khudry al-Kahzraji al-Ansari. He wanted to join the Muslim army going to the battle of Uhud, but the Prophet (PBUH) refused because he was too young. He fought with the Prophet (PBUH) in twelve battles. He was one of the narrators of hadith; he narrated a hundred and eleven hadith. He died in Medina in the year 74 H.

The General Meaning

One of the major objectives of Islam is to train people to become well-mannered and highly disciplined. This enriches life in the society and creates an environment of peace, love, and compassion.

This is one of the many hadiths that establish the rules for dealing with each other and respecting the right of everyone. At that time, there were no clubs or cafes for people to hang out in. They used to sit on the side of the road and socialize. The hadith urges people to avoid hanging around the side of the road. However, if this is the only option, then people should observe the etiquette of the road.

The hadith explains that public roads belong to everyone; the rights of people should be respected. The hadith describes the etiquette that one should follow.

1. Lowering the gaze.
2. Not embarrassing or harassing passersby.
3. Returning the greetings.
4. Commanding what is good and forbidding what is evil.

The Consequences of Following the Etiquette of the Road

1. Earning a reward from Allah.
2. Spreading peace, security, and love among people in the society.

Lessons Learnt

One should observe the etiquette of the road. These include:

1. Lowering the gaze.
2. Avoiding causing embarrassment or harassment of passersby.
3. Returning the greetings of those who greet you.
4. Commanding what is good and forbidding what is evil.



Review

Summarize the lesson in your own words.

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Knowledge and Action

Based on what I have learned, I will take the following initiative

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The Noble Qur'an

2-7

قال تعالى: ﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا﴾ [الإسراء: ٩]

Allah said, "Verily this Quran does guide to that which is most upright, and gives the glad tidings to the believers who do good deeds, that they shall have a magnificent reward." (7: 180)

Learning Objectives

- To define what the Qur'an is.
- To identify the names of the Qur'an
- To illustrate some of the characteristics of the Qur'an.
- To explain the message of the Qur'an

Preparation



How did we get the Qur'an?

What would have happened if parts of the Qur'an were lost?

Definition of the Qur'an

The Qur'an is the miraculous word of Allah. It has been revealed to the Prophet Muhammad (PBUH) in Arabic. Reciting the Qur'an is an act of worship.

The Names of the Qur'an

Allah gave several names to the Qur'an. These names are mentioned in verses of the Qur'an itself. Among these:

1. Al-Kitab (The Book), *"We have revealed to you a Book in which there is a reminder for you. Have you then no understanding?"* (21: 10)
2. Al-Furqan (The Criterion), *"Blessed is He who sent down the criterion to His servant, that it may be an admonition to all peoples."* (25: 1)
3. Al-Thikr (The Remembrance), *"We have, without doubt, sent down the Message for remembrance; and We will assuredly be its guardian."* (15: 9)
4. Al-Tanzeel (The Revelation), *"Verily this is a revelation from the Lord of the Worlds."* (26: 192)

The Inimitability of the Qur'an

The Qur'an is a miraculous book. It could not and cannot be imitated by human beings. The Qur'an challenged the Arabs who were proud of their fluency in their language to compose a similar book, ten Suras, or even one Sura. The Arabs were not able to meet the challenge. This challenge is still on for anybody who wants to try.

There are different aspects for the inimitability of the Qur'an. These include

1. The Linguistic Inimitability
2. The perfect guidance and teachings that it offers societies and individuals.
3. The financial, social, and spiritual way of life that it teaches.

Characteristics of the Qur'an

Allah sent His Messengers and gave them revelations. The Torah was revealed to Prophet Moses (PBUH), the Bible was revealed to Prophet Jesus (PBUH), and the Qur'an was revealed to Prophet Muhammad (PBUH). Some of the unique characteristics of the Qur'an are:

1. The Qur'an was documented and committed to writing in its entirety during its revelation and before the death of Prophet Muhammad (PBUH).
2. The different parts of the Qur'an were collected together in the form of a book within two years of the death of the Prophet (PBUH). This, in addition to the fact that many Companions (RA) of the Prophet committed the whole Qur'an to memory ensured that the Qur'an we have in our hands now is exactly the same Qur'an that was revealed to the Prophet (PBUH). Modern Radio Carbon Tests attest to this fact.
3. The Qur'an confirms the fact that Prophets Moses and Jesus (PBUT) received revelations from Allah.
4. The Qur'an provides a comprehensive plan for the way of life for both individuals and societies which leads to happiness in this life and in the Hereafter.
5. The Qur'an provides the final Message that Allah sent to the whole humanity.
6. The Qur'an displays different aspects of inimitability (Miraculousness). These include rhetoric, numeric, scientific, and linguistic aspects.

The Message of the Qur'an

1. The fundamental message that the Qur'an conveys is the belief in the Oneness of the Creator. There is no deity worthy of worship except Allah.
2. The Qur'an embodies rules and commands which would ensure a pure life for people in this life as well as in the Hereafter.
3. It urges people to reflect on their lives, the universe, and creation.



Review

Summarize the lesson in your own words.

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Knowledge and Action

Based on what I have learned, I will take the following initiative

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The Belief in Prophet Muhammad (PBUH)

2-8

قال تعالى: ﴿قُلْ يَتَايَهُهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا
الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَتَمِنُوا
بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ
لَعَلَّكُمْ تَهْتَدُونَ﴾ [الأعراف: ١٥٨]

Allah said, "Say (Muhammad), 'People, I am sent to you all, as the Messenger of God, to whom belongs the dominion of the heavens and the earth; there is no deity but He; it is He who gives both life and death.' So believe in God and His Messenger, the unlettered Prophet, who believes in God and His words; and follow him so that you may be guided." (5: 6)

Learning Objectives

- To recall the lineage of the Prophet (PBUH).
- To recognize the scope of the belief in the Prophet (PBUH).
- To recognize the signs of his prophet hood.
- To recognize why we have to believe in and love the Prophet (PBUH).
- To recognize the signs for loving the Prophet (PBUH).

The Lineage of the Prophet (PBUH)

His name is Muhammad (PBUH), he is the son of 'Abd Allah, the son of 'Abd al-Muttalib. Prophet Muhammad (PBUH) is a descendant of the Prophets Ismael and Ibrahim (PBUT).

The Scope of the Belief in the Prophet (PBUH)

To have full belief in the Prophet (PBUH), one should:

1. Obey all the commands of the Prophet (PBUH).
2. Believe that the Prophet (PBUH) was truthful in everything he said.
3. Emulate the way of life of the Prophet (PBUH).

In short, we must take the Prophet (PBUH) as a role model in this life.

The Signs of his Prophet hood

The Qur'an is the only miracle which proves that Prophet Muhammad has been sent as Allah's Messenger to guide the whole of humanity to the straight path. It changed the concept of what miracles are. All through history, prophets were given extraordinary phenomena to convince their people of faith. The Qura'n, however, brought guidance to people so they could become and create miracles themselves. The Qur'an taught people to think, observe, reflect, study, read, and contemplate to discover the wonders of the world and improve life for themselves in ways that were considered miraculous a long time before.

The Prophet (PBUH) performed physical miracles, but these miracles are only convincing to those who witnessed them, and they are not considered as actual miracles.

Why Do We Have to Believe in and Love the Prophet (PBUH)?

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

The Prophet (PBUH) said, *"None of you will have perfect faith until he loves me more than his father, his son, and all people in the world."*

The Signs for Loving the Prophet (PBUH)

Obedying the commands of the Prophet (PBUH) and following his example in all we do.

Remembering the Prophet (PBUH) often.

One of the signs of our love for the Prophet (PBUH) is to send peace and greetings to him by saying, "اللهم صل وسلم وبارك على نبينا وحبيبنا محمد وعلى آله وصحبه أجمعين"

It is recommended to say this:

1. Whenever the name of the Prophet (PBUH) is mentioned.
2. After hearing the Athan.
3. On Fridays.
4. In the beginning and end of supplications.

Review

Summarize the lesson in your own words.

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Knowledge and Action

Based on what I have learned, I will take the following initiative

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The Rules for Recommended (Voluntary) Prayers

2-9

عن أبي هريرة رضي الله عنه، قال: قال رسول الله ﷺ: «**قَالَ اللَّهُ ﷻ: وَمَا يَزَالُ الْعَبْدُ يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ**» [رواه البخاري].

Abu Hurraira (RA) narrated that the Prophet said, "Allah said, 'My servant continues to keep coming closer to me by performing recommended rituals, until I love him.'"

Learning Objectives

- To recognize the difference between obligatory and recommended prayers.
- To recognize the different categories of the recommended prayers.
- To recognize the importance of recommended prayers.

Preparation



A Bedouin asked the Prophet (PBUH), *"How many prayers am I obliged to do?"* The Prophet (PBUH) said, *"Allah has made obligatory five daily prayers."* The man asked, *"Am I obliged to do anymore?"* The Prophet (PBUH), *"No, but if you like you could do recommended prayers."*

Can you deduce the two categories of prayers mentioned in this hadith?

Introduction

Allah has made for each obligatory duty a similar voluntary ritual. There are obligatory and recommended prayers, obligatory and recommended fast, and obligatory zakat and voluntary sadaqah. The voluntary rituals bring us closer to Allah and make up for any imperfections that may have tainted our obligatory duties.

The Difference between Obligatory and recommended Prayers

Obligatory rituals are the rituals that each and every one must do. Those who perform obligatory rituals will be rewarded but those who fail to perform them will be subject to the punishment.

Voluntary rituals are rituals which we are urged to do. Those who perform recommended rituals are promised a reward from Allah, however, those who do not perform them will not be subject to punishment.

Categories of the Voluntary Prayers

There are two categories for the voluntary prayers: designated and undesignated.

The designated prayers are prayers which are done in a specific occasion, specific time, or in a specific form.

The undesignated prayers are prayers that can be done at any time.

Designated Recommended Prayers

These include:

1. Doha Prayer. Doha prayer can be done during the period of time between sunrise and Zuhr prayer time. The least number of rak'a one can do is two ra'kas. However, one can do more. The Prophet (PBUH) has recommended that we do Doha prayer. Abu Huraira (RA) narrated that the Prophet (PBUH) advised him to perform three rituals: to fast three days every month, to pray two rak'a at the time of Doha, and to pray the witr prayer before going to bed.
2. Witr Prayer. The witr prayer is a recommended prayer which is performed during the period of time between 'Isha prayer and Fajr prayer. It consists of one or more rak'as. However, the number of rak'as should be odd. This is the literal meaning of the Arabic word witr.
 - a. Witr prayer is a confirmed Sunnah of the Prophet (PBUH), he used to do it every night.
3. Night Prayers. Night prayer can be performed before witr prayer. Usually, people would pray night prayers first and finish by praying the witr at the end. Night prayer is usually done in a multiple of two rak'as.
4. Taraweeh Prayers. "Taraweeh prayers" is the name for the night prayers during the month of Ramadan. It is performed in congregation and it consists of an even number of rak'as (eight or twenty in general) performed two at a time. One rak'a of witr prayer is performed after these prayers.

Undesignated Voluntary Prayers

Istikharah Prayer. This is a prayer that a person does when he wants to seek the help of Allah to guide the him/her to make the right decision regarding a specific endeavor. Suppose you are embarking on a new venture; you need to ask Allah to help you make the right decision.

The prayer consists of two rak'as. After you finish the prayer you ask Allah His guidance and blessing, saying, *"O' Allah, if You know that this venture is good for me in this life and in the Hereafter, then make it easy for me. But, if You know that it is not good for me in this life or in the Hereafter, then stop me from embarking on it."*

This is done after all the pros and cons have been weighed out properly regarding the endeavor and still the individual or group can't make a choice because there is no clear right or wrong decision. There is no specific way to determine what Allah chooses for you when you make this prayer. This prayer is performed, and then the person makes a decision and moves forward knowing that he did his part regarding seeking the blessings and acceptance of Allah for his/her endeavor.



Review

Summarize the lesson in your own words.

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Knowledge and Action

Based on what I have learned, I will take the following initiative

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Drought Prayer (Asking for rain)

1-12

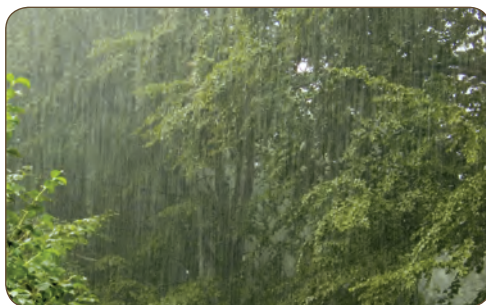
قال تعالى: ﴿وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ
وَهُوَ الْوَلِيُّ الْحَمِيدُ﴾ [الشورى: ٢٨]

Allah said, "It is He who sends down rain after people have given up all hope, and spreads His Mercy. And He is the Patron, the Praised." (3: 76)

Learning Objectives

- To define the Drought Prayer
- To explain the way to perform Drought Prayer
- To recognize the importance of the Drought Prayer

Preparation



- Write a description of the picture you see.

Introduction

When the land becomes dry and barren because of the lack of rain, then people should pray to Allah.

The Drought Prayer

This is a prayer whose objective is to ask Allah to send down rain so that the barren land could be cultivated again. It should be done during the period of time between sunrise and Zuhr prayer. This is a confirmed Sunnah that the Prophet (PBUH) used to do.

The Way to Perform Drought Prayer

The prayer is performed in a similar way to Eid prayer: Two rak'as with takbeerat in each rak'a, then the prayer is followed with a khutba like in Eid prayer. The Khutba should include a great deal of asking for Allah's forgiveness.

After the prayer, each one should make supplication to Allah asking for His forgiveness.



The Importance of the Drought Prayer

Performing Drought Prayer is a manifestation of the total submission Muslims show their Lord. Muslims recognize and believe that everything in this universe is controlled by Allah.

One should also learn the specific supplications that the Prophet (PBUH) used to say in this occasion.

Review

Summarize the lesson in your own words.

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Knowledge and Action

Based on what I have learned, I will take the following initiative

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The Battle of Mo'tah (8th. Year H)

2-11

قال تعالى: ﴿مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا﴾ [الأحزاب: ٢٣]

Allah said, "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: 23)

Learning Objectives

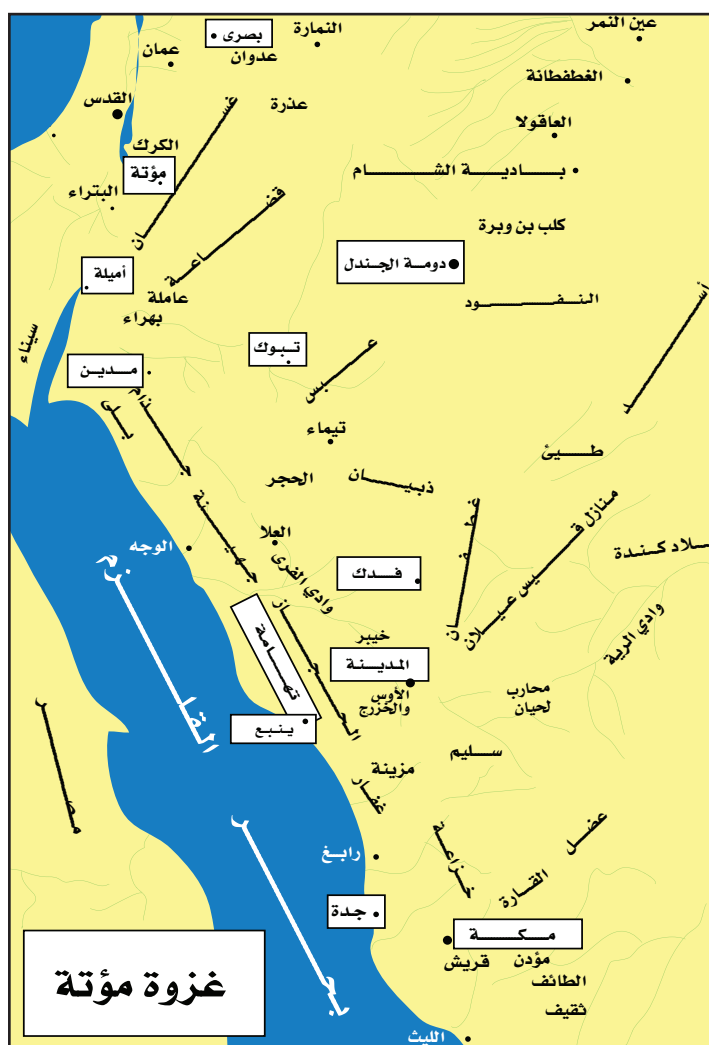
- To explain the reason for the battle.
- To recall the preparation for the battle.
- To recall the events of the battle.
- To recognize the lessons learnt.

Preparation



A summary of the battles of the Prophet (PBUH)

Hijri Date	2nd. Year	3rd. Year	4th. Year	5th. Year	6th. Year	7th. Year	8th. Year
Battle	The Battle of Badr The Battle of Banu Qaynuqa'	The Battle of Uhud	The Battle of Banu al- Nadir	The Battle of Banu al-Mustalaq The Battle of al- Ahzab	The Agreement of Hudaybiyyah	The Battle of Khaybar	Mo'tah



The Reason for the Battle

The killing of the Prophet's (PBUH) ambassador Al-Hareth ibn 'Umayr al-Azdi by the governor of Balqaa, represented a declaration of war by the people of Ghassan in the north of the Arabian Peninsula. The Prophet (PBUH) decided to send an army to fight them in response for their declaration.

The Preparation for the Battle

The Prophet (PBUH) appointed Zayd ibn Harthah (RA) to be the Commander of the army. The command should be assumed by Ja'far ibn Abi Taleb (RA) in the case that Zayd (RA) was killed. In the event that J'afar (RA) was killed, then 'Abd Allah ibn Rawaha (RA) should assume the command. The Prophet (PBUH) commanded Zayd (RA) to offer the Ghassanites to sign a peace agreement (either to adopt Islam or swear alliance). If they refuse, then he should fight them.

Events of the Battle

A Muslim army of about three thousand fighters marched towards Mo'tah in the month of Jumada al-Oula, in the 8th year of Hijra under the command of Zayd (RA). The army reached a place called Ma'an and set camp. In the meantime, the Romans joined the Ghassanites and marched towards the Balqaa with an army composed of a hundred thousand fighters.

Another army from the Arab tribes joined the Romans. The total number was over 200,000 fighters.

The Muslims were overwhelmed by the news of these huge armies moving to fight them. However, after deliberations they decided to go on with their mission as was issued by the Prophet (PBUH).

The Muslims chose to meet the Roman army at the town of Mo'tah because of its strategic advantage; it was surrounded by mountains and very small and narrow. This forced the roman army to face the Muslims with smaller numbers and not benefit from their numeral advantage. During the first encounter the three commanders who were appointed by the Prophet (PBUH) were killed.

The Muslims chose Khaled ibn Al-Waleed (RA) to lead the army. Khaled (RA) took advantage of the nightfall and rearranged the army and formed a genius plan.

Khaled's (RA) plan was to trick the Romans that additional fighters were joining the ranks of the Muslims, and to retreat gradually. The Romans were fooled by the plan and did not follow the retreating Muslim army thinking it was an ambush. By the time they figured out the trick, the Muslims were already half way to Medina. The Muslims only lost twelve fighters in the battle, the Romans lost around four thousand.

Lessons Learnt

1. The three leaders of the army who lost their lives in this battle gave the best example of courageous leadership. This kind of leadership was one of the reasons that Muslims won their battles.
2. It was wise of Khaled (RA) to retreat and save the army from being slaughtered by the enemy. The Romans commanded an army of two hundred thousand people while the Muslims were only three thousand.
3. The Battle of Mo'tah paved the way for the conquest of Syria.



Activity

Summarize the battles of the Prophet (PBUH)

Review

Summarize the events of the Battle of Mo'tah.

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Knowledge and Action

Based on what I have learned, I will take the following initiative

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2-12

The Story of the Young Men of the Cave

قال تعالى: ﴿أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا﴾

[الكهف: ٩]

Allah said, "Or did you think that the Companions of the Cave and of the Inscription were a unique and unrepeated sign of Ours?" (18: 9)

Learning Objectives

- To recognize the concept of seeking refuge in Allah.
- To recall the events of the story of the young people of the cave.
- To recall the lessons learnt from this story.

Preparation



- What Sura are we recommended to recite on Fridays?
- This Sura narrated a number of stories, what are these stories?

Introduction


The Chiefs of the tribe of Quraysh sent two of their people to ask the Jewish Rabbis of Medina about Prophet Muhammad (PBUH). The Rabbis gave Quraysh's delegates three questions to ask the Prophet (PBUH). They told them that if Muhammad is a true messenger of Allah, then he should know the proper answer to these questions.

The questions were:

- What is the story of the young sleepers?
- What is the story of the man who was able to roam the earth from east to west?
- What is the nature of the soul?

The Chiefs of Quraysh asked the Prophet (PBUH) these questions. The Prophet (PBUH) said, *"Tomorrow, I will give you the answers"*. However, Gabriel (PBUH) did not show up for about two weeks. Rumors started to circulate in Mecca that Muhammad (PBUH) was unable to provide the answers. The Prophet (PBUH) was saddened by this. Then Gabriel (PBUH) came and delivered answers to him in Surat al-Kahf.

The Qur'an says, *"And never say of anything, 'Indeed I shall do that tomorrow,'"* Everything we do should be measured to the will of Allah. If you want to make a decision you should always ask yourself 'Is this what Allah wants? Is this a part of Allah's will?' All major and minor choices and plans we make in our lives should start by saying "in sha' Allah" (by the will of Allah) because it shows that we have considered His will and satisfaction before proceeding with our decisions. *"Except if God wills. And remember your Lord when you forget, and say, 'It may be that my Lord guides me to a nearer way of truth than this.'"* (18: 23-24). If you forget to consider the will of Allah before making a plan or a choice, remind yourself, and ask Him to guide you to the way that is closer to success than the way you chose. Our plans and choices can always be improved, and we should seek Allah's guidance for that all the time.




The Question about the amazing story of the young people of the cave was also addressed in Surat al-Kahf. The Qur'an tells us a story of young teenagers who did not accept the wrong way of life that was practiced during their time, and decided to work together to spread righteousness and goodness in their community. The verses present a summary of the story first then it delves into the details of the story.

"Or did you think that the Companions of the Cave and of the Inscription were a unique and unrepeated sign of Ours? When the young men retreated to the cave to reassess and said, 'Our Lord, grant us mercy from Your presence, and provide for us a right course in our affair.' Then We sealed up their hearing in the Cave for a number of years. Then We woke them, in order to test which of the two parties was best at calculating the time they had remained." This is a summary of the story from which we know that the people of the cave were a group of young people who were believers and retreated into a cave. God put them to sleep for a number of years then He woke them after their long sleep. Allah tells us right at the beginning of the story that what He did for these young people is not unique to them. He will do it for others, not the sleeping and waking-up part, but the support, guidance, and willing to change the laws of the universe for those who serve Him. The young people of the cave never thought they would have much impact, but Allah tells us the story of how He pleasantly and majestically proved them wrong. This was the summary, now we come to the details, *"We narrate to you their story with truth. They were young men who believed in their Lord, and We increased them in guidance. We strengthened their hearts when they took a stand and said, 'Our Lord is the Lord of the heavens and the earth. We call upon no god beside Him, for then we would be uttering a transgression. These, our people, have taken gods other than Him though they bring no clear proof. Who is in greater wrong than he who invents a lie against God?'"* This is the first scene in the story. A group of young individuals who were like-minded in their sincerity towards Allah and willingness to serve Him and spread the message of goodness and righteousness, came together and formed a plan and list of fundamental principles that they stood for.

This included religious, social, and financial goals they wanted to serve the community with. They had clarity in what they wanted to do for their community and they began executing their plan, spreading goodness amongst people, and serving them. They took a stand against polytheism and falsehood. This required bravery and commitment. They stood against practices of, oppression, injustice, and persecution in their community. They spoke to their people -while serving them- with logic, love, genuine care for their best interest, and strength. *"And when you abandon them and that which they worship except God, then retreat to the cave; your Lord will spread for you of His mercy and will prepare for you an easy way out from your ordeal."* Once their influence grew in their community, the king decided it was time to get rid of them as he felt they were a threat to him. When the young people heard of this, they retreated to a cave so they could come up with a new plan. It is always important to change your methods when reality changes around you. It is foolish to continue doing the same thing even when the circumstances are not the same any more. These young teenagers had the wisdom to recognize that a new plan was needed in the light of the change of events that occurred, so they retreated to a nearby hidden cave to think, discuss, and plan. They did not run away. However, Allah had different plans for them.

"And (had you been present) you would have seen the sun, when it rose, declining to the right from their cave, and when it set, turning away from them to the left, while they lay in the open space in the midst of the cave. Such are among the signs of God. He whom God, guides is rightly guided; but he whom God leaves to stray, for him you will not find a protector to guide him. Had you seen them) You would have thought they were awake, while they were asleep, and We turned them on their right and on their left sides, their dog stretching his two fore-legs on the threshold. Had you seen them, you would have certainly turned back from them in flight, and would certainly have been filled with terror of them."

The verses paint a dynamic scene as if it were a movie showing how the young men slept and how the sun moved away from the cave so that it would not disturb their sleep. These are signs of God. They stayed alive all this time. God's guidance is controlled by His law. There are means for seeking and receiving guidance. Those who seek guidance and use the means that God has decreed will be guided by God.



Those who reject guidance will never find anyone to guide them. The depiction of the scene continues. God moved them around in their sleep and the dog was sitting at the entrance of the cave as if it was providing protection. Had anyone seen them, they would have run away in fear. Allah will change the norms of the universe and bend the laws of physics for those who take a stand and do their jobs; fulfilling their purpose of spreading the message and righteousness in their communities.

Then they woke up, *"And thus We awakened them that they might question one another. A speaker from among them said, 'How long have you remained?' They said, 'We remained a day or some part of a day.' (Others) said, 'Your Lord knows best how long you remained. Now send one of you with this silver coin of yours to the city, and let him see what food is purest there and bring you a supply thereof. Let him be courteous and let no one know of you. For if they should come upon you, they would stone you or force you to return to their cult, and in that case you would never succeed.'"* The verses describe the scene when they woke up. They did not know how long they had slept. Since they had no way of knowing how long they had slept, they continued to discuss how they were going to get food from the town without being detected. They were afraid that if they were detected they would be captured and tortured or executed; and if they were forced to abandon their faith then this would be the greatest loss. Observe how they cared about the purity of the food they were going to eat, this shows true commitment. We understand from the narrative that while the young men were sleeping in the cave the people of the town had become believers. The reason people now were believers was the legacy they left behind. When they disappeared 300 years earlier, people missed their positive influence in their lives and accused the king of killing them. People then found the inscription they had written their principles and values on. When people read what they stood for and remembered their teachings and good deeds, they became very angry with the king and a revolution started to avenge them. A few years later, they overthrew the king and enforced justice and equality in the kingdom, based on the principles the young teenagers had established through their belief in Allah. They were seen as martyrs and their memory served as fuel for people to be good and spread righteousness.

The people of the town celebrated the return of the young sleepers. One can imagine the enormity of the surprise these teenagers must have experienced when they realized the length of the period they spent sleeping. Their return was a miracle and people treated them as celebrities. However, the people they knew and cared for were all long gone. It was the mercy of God that now they would actually die. We can imagine all these intermediate scenes, but the Quran moves directly to the scene when they died. People were arguing how they should celebrate their story to keep their memory alive, *"Thus did We make their case known to the people, that they might know that the promise of God is true, and that there can be no doubt about the Hour of Judgment. They disputed among themselves as to their affair. (Some) said, 'Construct a building over them,' their Lord knows best about them. Those who prevailed over their affair said, 'Let us surely build a place of worship over them.'"* The main lesson to be learned here is that the impact and influence of taking a stand for righteousness should never be underestimated. Allah brought the young sleepers back for a day so they could witness the size of change their stand -three hundred and some years ago- had made. Do your part, and Allah is in charge of everything else. Just do your part, and take a stand for what is right. There were several stories about the number of these young people, *"(Some) will say they were three, the dog being the fourth among them; and (some) say they were five, the dog being the sixth, doubtfully guessing at the unknown; (yet others) say they were seven, the dog being the eighth. Say, 'My Lord knows best their number.' It is but few that know their (real case). Enter not, therefore, into controversies concerning them, except on a matter that is clear, nor consult any of them about (the affair of) them (the sleepers)."* It is really not important to know how many they were. God knows their exact count. The objective of the story has been achieved whether they were many or few. So the Quran commands the Prophet (PBUH) not to get into an argument with anyone about their number. We should be people of substance and essence, and not superficial thinkers who dwell on insignificant issues.

Lessons Learnt

- 1) We should look for like-minded people who want to serve Allah and His nation the way we do and work with them.
- 2) We should come up with plans to serve our communities and meet their needs.
- 3) We should take stands for righteousness and not be scared to stand strong against falsehood and evil.
- 4) We should never underestimate the impact we can have. Sometimes we won't see the actual size of our influence in our lifetime, but the ripple effect is real and Allah will bend the laws of the universe for us if we are sincere and active.
- 5) We should always plan properly, know what we stand for, write it down and reflect on it if necessary, and revise our plans when reality changes. Retreats are often needed and beneficial.
- 6) Remember that they were teenagers, only three to seven people, and yet they changed the destiny and status of a complete kingdom. Never underestimate yourself; you are truly capable of greatness beyond your wildest dreams, and Allah is with you.

Review

Write ten sentences about the young people of the cave

The young people of the cave

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| 2 | 7 |
| 3 | 8 |
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Knowledge and Action

Based on what I have learned, I will take the following initiative

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2-13

Lowering the Gaze

قال عبد الله بن مسعود رضي الله عنه : « حفظ البصر أشد من حفظ اللسان »

[أخرجه ابن أبي الدنيا في كتابه الورع].

'Abd Allah ibn Mas'oud (RA) said, "Control of your sight is more difficult than the control of the tongue."

Learning Objectives

- To explain the concept of lowering the gaze.
- To recognize the virtue and importance of lowering the gaze.
- To discuss the benefits of lowering the gaze.
- To identify the means which help in lowering the gaze.

The Concept of Lowering the Gaze

Lowering the gaze means that one should not look at the things that Allah has deemed unlawful for us to look at.

This involves never breaching the privacy of people. One, also, is commanded not to aspire to material belongings that people have.

The Virtue and Importance of Lowering the Gaze

Lowering the gaze is important to achieve purity of conduct which guarantees happiness in this life and in the Hereafter. The Qur'an says, *"Tell the believing men to lower their gaze and be modest. That is purer for them. God is aware of what they do. And tell the believing women lower their gaze and be modest."* (24: 30-31) Men and women should lower their gaze and be modest. This provides a framework for the behavior of men and women in places where they meet. The framework aims to minimize the chances of temptation that may open the door to sin. Lowering the gaze and being modest require a degree of self-discipline. This self-discipline is motivated by the fact that Allah is telling us that it is purer for us to do so.

Lowering the gaze saves the believers from the temptation of Satan. It strengthens the heart and allows the believer to come closer to Allah.

Muslims do not stare at the figures and body attractions of others. It is fine for opposite genders or individuals who can be attracted to each other to work together as long as they obey the rules of professionalism which include lowering the gaze when interacting. This rule applies for both men and women who become of age.

The Means Which Help in Lowering the Gaze

- 1) Having self-discipline.
- 2) Remembering Allah.
- 3) Remembering the angels who record our deeds.
- 4) Remembering the virtue and importance of lowering the gaze.
- 5) Remembering the Hereafter.

Review

Discuss the topic of lowering the gaze.

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Knowledge and Action

Based on what I have learned, I will take the following initiative

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