

Unit

5

(HE IS THE MOST GRACIOUS, THE
MOST MERCIFUL)



Unit Contents:

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5	The Clear Conquest	Biography of the Prophet	Biography of the Prophet and Personalities



This Lesson teaches me to:

- ✦ recite the verses while observing the rules of recitation.
- ✦ explain the meanings of Qur'anic vocabulary.
- ✦ explain the overall meaning of the verses.
- ✦ infer the implication of stating the consequence of belief and dis-belief.
- ✦ determine the path for winning in life.



I take the initiative to learn:



The previous verses of Surat Ar-Rahman mentioned some gifts granted by Allah (ﷻ) to people. Allah (تعالى) gave man the ability to use and enjoy these gifts and provided him with what will enable him to do that. He (عَلَّمَهُ الْبَيَانَ) “*Allamahu Al-Bayān*” (taught him eloquence) to express what he wants, realize the greatness of the Creator and Provider (ﷻ) and recognize the countless gifts which Allah (تعالى) granted him. Allah (تعالى) said:

(وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ﴿١٨﴾)
 “*Wa ‘In Ta`uddū Ni`mata Allāhi Lā Tuḥṣūhā ‘Inna Allāha Laghafūrun Raḥīm*” (And if you should count the favors of Allah, you could not enumerate them. Indeed, Allah is Forgiving and Merciful.) [An-Naḥl: 18].

Highlights

Al-Sha’bi (رضي الله عنه) said: If you read “كُلُّ مَنْ عَلَيْهَا فَانٍ” “*Kullu Man ‘Alayhā Fān*” (Everyone upon the earth will perish) do not stop until you read

(وَبَقِيَ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ)

“*Wa Yabqá Wajhu Rabbika Dhū Al-Jalāli Wa Al-‘Ikrām*” (And there will remain the Face of your Lord, Owner of Majesty and Honor).

Allah (ﷻ) made these gifts the way of believers to the perpetual pleasure of Paradise; they follow this way through thanking and worshipping Allah and using these gifts for good purposes. Allah (ﷻ) also opened the door of repentance for those who got far away from the truth so that they return to their Lord; if they insist on their disobedience and obstinacy, the gift becomes a curse against its holder, because this world will end and only Allah, the Owner and the Possessor (ﷻ) will remain and will gather the people for a day about which there is no doubt to bring them to account for their deeds through his justice and mercy as He (ﷻ) wills. However, a wise man will buy perpetual pleasure for that which will definitely come to an end.

I discuss:

“Noble ends must have noble means”

What are the criteria for determining noble ends and means?



I use my skills to learn



I recite and memorize:

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَى وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾ يَسْأَلُهُ مَنْ فِي
السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾ سَنَفِرُ لَكُمْ أَيُّهَ الثَّقَلَانِ ﴿٣١﴾ فَبِأَيِّ
آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾ يَمْعَشَرِ الْجِنَّ وَالْإِنْسِ إِنْ أَسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا
لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾ يُرْسِلُ عَلَيْكُمْ شَوَاطِئَ مِنْ نَارٍ وَغُحَّاسٍ فَلَا تَنْصِرَانِ
﴿٣٥﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾ فِإِذَا أَنْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾ فَبِأَيِّ آلَاءِ
رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾ فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾
يَعْرِفُ الْمُجْرِمُونَ بِسِمْتِهِمْ فَيُؤْخَذُ بِالتَّوَصِي وَالْأَقْدَامِ ﴿٤١﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾ هَذِهِ جَهَنَّمُ الَّتِي
يُكَذِّبُ بِهَا الْمُجْرِمُونَ ﴿٤٣﴾ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيرٍ ؎ ﴿٤٤﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾ وَلِمَنْ خَافَ مَقَامَ رَبِّهِ
جَنَنَانٍ ﴿٤٦﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾ ذَوَاتَا أَفْنَانٍ ﴿٤٨﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾ فِيهِمَا عَيْنَانِ جَرَّيَانِ ﴿٥٠﴾
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾ فِيهِمَا مِنْ كُلِّ فَنَكْهَةٍ زَوْجَانِ ﴿٥٢﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾

Bismi Allāhi Ar-Raḥmāni Ar-Raḥīm

Kullu Man `Alayhā Fān (26) Wa Yabqá Wajhu Rabbika Dhū Al-Jalāli Wa Al-'Ikrām (27) Fabi'ayyi `Ālā'i Rabbikumā Tukadhdhibān (28) Yas'aluhu Man Fī As-Samāwāti Wa Al-'Arđi Kulla Yawmin Huwa Fī Sha'n (29) Fabi'ayyi `Ālā'i Rabbikumā Tukadhdhibān (30) Sanafrugħu Lakum 'Ayyuhā Ath-Thaqalān(31) Fabi'ayyi `Ālā'i Rabbikumā Tukadhdhibān (32) Yā Ma `shara Al-Jinni Wa Al-'Insi 'Ini Astaṭa' tum 'An Tanfudhū Min 'Aqtāri As-Samāwāti Wa Al-'Arđi Fānfudhū Lā Tanfudhūna 'Illā Bisulṭān (33) Fabi'ayyi `Ālā'i Rabbikumā Tukadhdhibān (34) Yursalu `Alaykumā Shuwāḥun Min Nārin Wa Nuḥāsun Falā Tantaṣīrān (35) Fabi'ayyi `Ālā'i Rabbikumā Tukadhdhibān (36) Fa'idhā Anshaqqati As-Samā'u Fakānat Wardatan Kālddihān (37) Fabi'ayyi `Ālā'i Rabbikumā Tukadhdhibān (38) Fayawma'idhin Lā Yus'alu `An Dhanbihi~ 'Insun Wa Lā Jānn (39) Fabi'ayyi `Ālā'i Rabbikumā Tukadhdhibān

(40) Yu`rafu Al-Mujrimūna Bisīmāhum Fayu`ukhadhu Bin-Nawāṣī Wa Al-'Aqdām (41) Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibān (42) Hadhihi Jahannamu Allatī Yukadhdhibu Bihā Al-Mujrimūn (43) Yaṭūfūna Baynahā Wa Bayna Ĥamīmin 'Ān (44) Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibān (45) Wa Liman Khāfa Maqāma Rabbihi Jannatān (46) Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibān (47) Dhawātā 'Afnān (48) Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibān (49) Fīhimā `Aynāni Tajriyān (50) Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibān (51) Fīhimā Min Kulli Fākihatin Zawjān (52) Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibān (53) [Surat Ar-Rahman]

In the Name of Allah, the Most Gracious, the Most Merciful

Everyone upon the earth will perish, (26) And there will remain the Face of your Lord, Owner of Majesty and Honor. (27) So which of the favors of your Lord would you deny? (28) Whoever is within the heavens and earth asks Him; every day He is bringing about a matter. (29) So which of the favors of your Lord would you deny? (30) We will attend to you, O prominent beings. (31) So which of the favors of your Lord would you deny? (32) O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority from Allah. (33) So which of the favors of your Lord would you deny? (34) There will be sent upon you a flame of fire and smoke, and you will not defend yourselves. (35) So which of the favors of your Lord would you deny? (36) And when the heaven is split open and becomes rose-colored like oil - (37) So which of the favors of your Lord would you deny? - (38) Then on that Day none will be asked about his sin among men or jinn. (39) So which of the favors of your Lord would you deny? (40) The criminals will be known by their marks, and they will be seized by the forelocks and the feet. (41) So which of the favors of your Lord would you deny? (42) This is Hell, which the criminals deny. (43) They will go around between it and scalding water, heated to the utmost degree. (44) So which of the favors of your Lord would you deny? (45) But for he who has feared the position before his Lord are two gardens - (46) So which of the favors of your Lord would you deny? - (47) Having spreading branches. (48) So which of the favors of your Lord would you deny? (49) In both of them are two springs, flowing. (50) So which of the favors of your Lord would you deny? (51) In both of them are of every fruit, two kinds. (52) So which of the favors of your Lord would you deny? (53) [Surat Ar-Rahman]

I explain Qur'anic vocabulary:

سَنَفِرُ لَكُمْ /Sanafughu Lakum	We will bring you to account.	وَنُحَاسٌ /Wa Nuḥāsun	Smoke
الْثَّقَالِينِ /Ath-Thaqalān	Mankind and jinn.	بِسِيمَتِهِمْ /Biṣīmāhum	Through their signs.
أَقْطَارٍ /Aqṭāri	Areas and sides.	بِالنَّوَاصِي /Bin-Nawāṣī	Forelocks, the front part of the head.
بِسُلْطَانٍ /Bisulṭān	With authority.	حَمِيمٍ /Ĥamīmin	Hot boiling water.
شَوَاطِئِ /Shuwāṣun	Flames.	أَنْ /Ān'	Ready.

I understand the significance of the verses:

In Allah's hand is all good

Allah (تعالى) is the Self-Sufficient and the Generous who has in His hand all the needs of the creatures; they ask Him for their needs every day and every second, and He (ﷻ) runs the affairs of the creatures as He wills. The Prophet (ﷺ) was asked about the saying of Allah (تعالى):

(كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ) “Kulla Yawmin Huwa Fī Sha'n” (every day He is bringing about a matter), and he answered:

“His affairs include forgiving sins, relieving distress, raising some people and bringing others low.” [Narrated by Ibn Majah].

That is why the Prophet (ﷺ) taught us:

“If you beg, beg of Allah alone; and if you need assistance, supplicate to Allah alone for help.” [Narrated by Ahmad],

as He is the Able and Gifter (ﷻ) and these are some of His gifts. So, which gift or favor would the creatures deny while all these gifts prove that Allah is the Lord of the worlds?

Since Allah (ﷻ) bestowed his gifts upon the creatures and clarified to them His orders and prohibitions, He will bring them all, including mankind and jinn, to account on the Day of Judgment; those who obeyed His orders and avoided His prohibitions will be rewarded with eternal pleasure, and those who ignored and disobeyed these orders and did not repent in this world will receive their deserved punishment; Allah (ﷻ) does injustice to no one.

I expect the results of the following:

- ✦ If the law does not punish the criminal for his crime:

- ✦ If the law does not hold the negligent employee accountable:

I imagine and describe:

- ✦ The feeling of Saeed upon receiving Khalifa Award for Education.

Science and the secrets of the universe:

Allah (تعالى) addresses mankind and the jinn, asking them to research and learn as much as they can, whether on earth or in heaven; there are vast fields of knowledge which are open to people, especially religious knowledge through which the believer will learn the orders and prohibitions of Allah, and life sciences through which man achieves happiness, progress, security and stability and discovers some of the secrets of the universe. As a result of this knowledge, man recognizes the greatness of the Creator (ﷻ) and realizes that no matter how strong and knowledgeable man becomes, his abilities remain limited, and that Allah, the Able and the All-Knowing is the one who gave him his mind and strength.

In order for man not to be deceived by his strength or deluded by his achievements, the verses tell us that if Allah (تعالى) wants something, the creatures cannot prevent it or disregard what Allah (تعالى) wants. True, man has made many great achievements, but can he prevent the occurrence of earthquakes? Were people able to prevent a tornado from moving in a certain direction? Wise people are those who use their life in this world for the benefit of their life in the Hereafter by obeying their Lord (ﷻ) to win Paradise and be saved on the Day of Judgment. On that day, the heaven will open by the order of its Lord and become like a red rose, creatures will respond to the order of Allah, and people will move towards the gathering place to be brought to account. People will have marks on their faces indicating their deeds; criminals who disbelieved their Lord, seized the properties of others or assaulted their lives and honors, or did injustice to themselves and to others will be easily recognized by the angels, who will not ask them about their sins. This is a warning for them in this world so that they return to truth, good and justice before it is too late.

I prove:

- ✦ Man's knowledge is limited.
-
-

I analyze:

Allah (تعالى) said: **(يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ)** "Yas'aluhi Man Fi As-Samāwāti Wa Al-'Ardi" (Whoever is within the heavens and earth asks Him).

✦ I reflect on the above verse and then complete the following table:

The ones who are on earth are:
The ones who are in heaven are:
The ones who are on earth ask for:
The ones who are in heaven ask for:

I give my opinion:

Who is better: the scientist who invented the computer or the owner of the factory which manufactures it?

.....

I find the difference:

Allah (تعالى) said: **(يَسْأَلُهُ)** (asks Him), rather than **"يَطْلُبُ إِلَيْهِ!"** "requests Him".

What is the difference?

Ask	Request
.....
.....

Mercy and justice:

One of the gifts of Allah (ﷻ) is that He indicated the results of belief and disbelief so that the believer holds to belief, does good deeds, respects others and maintains public interest, and the disbeliever is discouraged from continuing disbelief, doing injustice to others and corrupting life.

The Qur'anic verses clarified that angels would drag criminals from their heads and feet to Hell, where they would be told "This is Hell which you disbelieved in the world". On the day of Judgment, they will be tortured in Hell at times, and drink boiling water at other times.

Justice entails that the criminal is punished for his crime, and the one who has done a good deed is rewarded for that deed.

For those who observed the rights of their Lord and of people and avoided evils in obedience of the Lord of the worlds, Allah (تعالى) prepared two beautiful gardens in Paradise with a lot of trees, springs of pure water, various fruits and everything that the believers wish for and enjoy tirelessly. Allah (تعالى) said:

(وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ)

“Wa Lasawfa Yu`ṭika Rabbuka Fatardá” (And your Lord is going to give you, and you will be satisfied.) [Ad-Duḥáá: 5].

The Prophet (ﷺ) said:

“He who is afraid of the pillage of the enemy sets out in the early part of the night; and he who sets out early reaches his destination. Be on your guard that the commodity of Allah is precious. Verily the commodity of Allah is Paradise”. [Narrated by Al-Tirmithi].

Reaches his destination: achieves his goal.

Commodity of Allah: His reward and mercy.

We discuss and explain:

Allah (تعالى) said: (وَلِمَن خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ) *“Wa Liman Khāfa Maqāma Rabbihi Jannatān”*
(But for he who has feared the position before his Lord are two gardens).

(مَقَامَ رَبِّهِ) *“Maqāma Rabbihi”* (the position before his Lord) means:

His stance before his Lord, His Lord’s knowledge of him, The feeling of shame before Allah

In cooperation with my group, we specify the meaning which we think is most accurate and explain our choice.

Some meanings of “position”:

- ✦ Degree
- ✦ Rank
- ✦ Situation
- ✦ Stance
- ✦ Stand
- ✦ Status
- ✦ Spot
- ✦ Site

Choice:

Explaining the meaning:

Justifications:

I think and expect:

Allah (تعالى) said: (وَلِمَن خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ) “*Wa Liman Khāfa Maqāma Rabbihi Jannatān*”
(But for he who has feared the position before his Lord are two gardens).

- ✦ Why did Allah prepare two gardens for those who feared the position before Him? I expect as follows:

It was said: one in the garden of Paradise and one in the garden of pleasure.

It was said: one to live in and the other to have a picnic in.

I would say:

**I organize my concepts:**

Knowledge is the right path towards belief and achieving happiness and peacefulness in life.

All good is in the hand of Allah (تعالى), and man needs not be concerned about his provision and life.

Thanking Allah (تعالى) for His gifts in this world is the path towards His Paradise in the Hereafter.

Bringing people to account prevents continuation of crimes, and making this clear to people is a merciful act so that they return to the truth.

The pleasure of life



Student's Activities



I answer by myself:

First: What is the significance of the saying of Allah (تعالى):

(كُلُّ مَنْ عَلَيْهَا فَانٍ) “Kullu Man `Alayhā Fān” (Everyone upon the earth will perish).

Second: Explain the saying of Allah (تعالى):

(سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ) “Sanafrughu Lakum `Ayyuhā Ath-Thaqalān” (We will attend to you, O prominent beings).

Third: Give evidence from the Qur'anic verses and their meanings to Islam's appreciation of knowledge.

Fourth: Explain: criminal laws define in detail crimes and their punishments.

Fifth: Extract from the Qur'anic verses what matches the meanings in the table below:

	First Column	Second Column
1		Mankind and jinn
2		Very hot water
3		Greatness and pride
4		Dense smoke



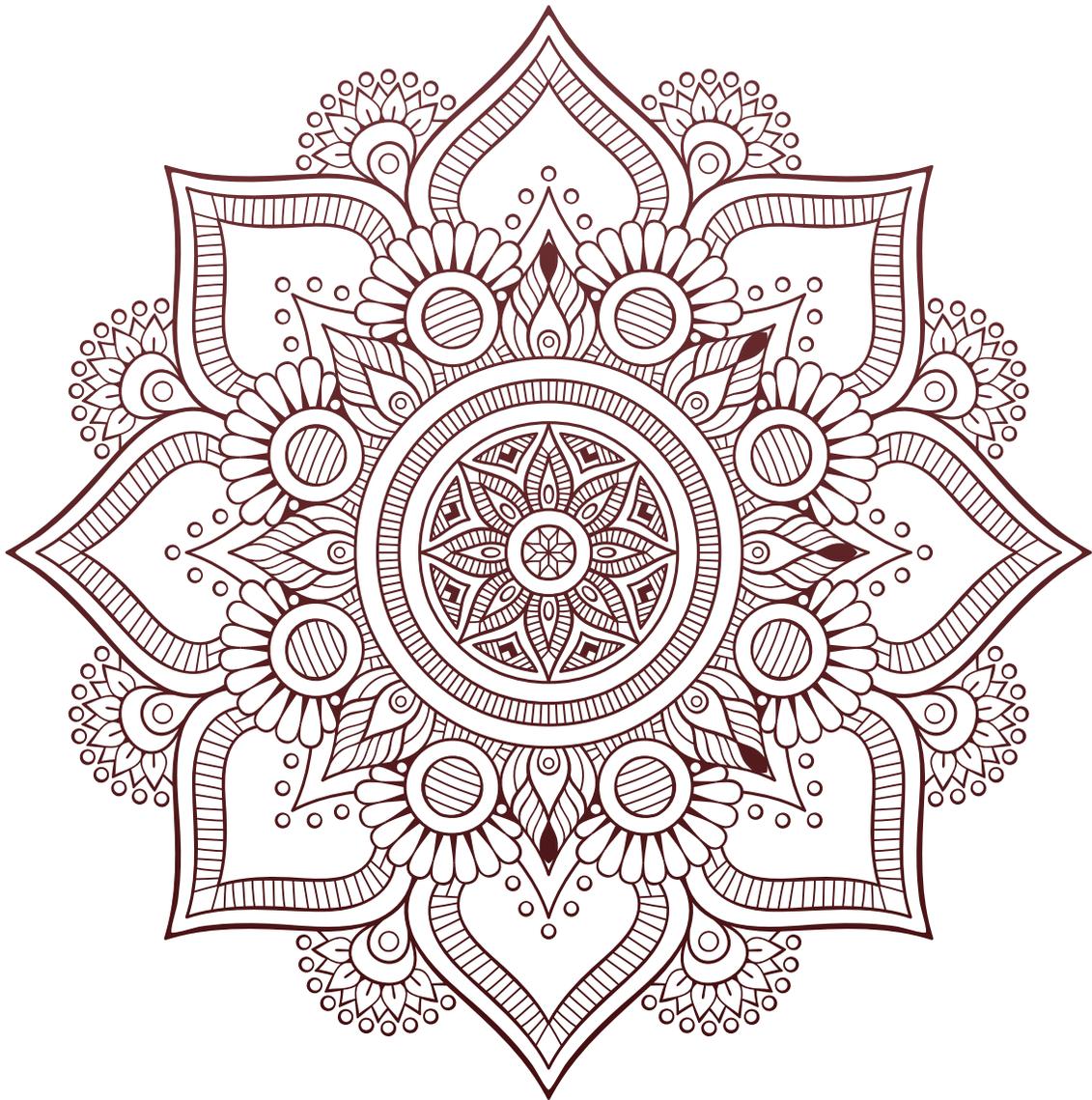
I assess myself:

S	Learning aspect	Level achieved		
		Average	Good	Excellent
1	Reciting the Qur'anic verses.			
2	Memorizing the Qur'anic verses.			
3	Understanding meanings of vocabulary.			
4	Getting the overall meaning.			
5	Applying the rules and values included in the verses.			



My imprint:

I prepare, direct and present a school radio show about "how to fear the position before our Lord in relation to education".



Lesson Two

Taking Care of Orphans

2

This Lesson teaches me to:

- ✦ read the noble hadith by heart properly.
- ✦ explain the meaning of vocabulary of the noble hadith.
- ✦ explain the concept of taking care of orphans in Islam.
- ✦ explain the reward of Allah to those who take care of orphans.
- ✦ infer the effect of taking care of orphans on the life of orphans and on society.



I take the initiative to learn:



Allah (تعالى) said:

(وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩﴾)

“Wa Yuṭ`imūna Aṭ-Ṭa`āma `Alá Ḥubbihi Miskīnāan Wa Yatīmāan Wa `Asīrā (8) ‘Innamā Nuṭ`imukum Liwajhi Allāhi Lā Nurīdu Minkum Jazā’an Wa Lā Shukūrā (9)” (And they give food in spite of love for it to the needy, the orphan, and the captive, (8) Saying, “We feed you only for the countenance of Allah. We wish not from you reward or gratitude. (9)) [Al-’Insān: 8-9]

I think and extract:

- ✦ The above verse directs us to do good deeds towards certain kinds of people. Extract them.

- ✦ The relation between the needy, the orphan and the captive.



I use my skills to learn



I read and memorize:

Sahl bin Saad (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said:

«أنا وكافل اليتيم في الجنة هكذا»، وأشار بالسبابة والوسطى، وفرج بينهما شيئاً.

“I will be like this in Paradise with the person who takes care of an orphan”. And the Messenger of Allah (ﷺ) raised his index finger and middle finger by way of illustration.”

[Narrated by Al-Bukhari]

I explain the vocabulary in the hadith:

كافل	:	A person who takes care of an orphan, spends money on him and raises him.
اليتيم	:	A young child who lost his father.
السَّبَابَةُ	:	The index finger.
الْوَسْطَى	:	The middle finger.



I understand the significance of the noble hadith:

The Prophet (ﷺ) encourages the believers to take care of orphans and their affairs, which constitutes one aspect of society's solidarity and cooperation to achieve good ends.

Taking care of orphans compensates them for the love of their lost parent. The Prophet (ﷺ) indicated the high status of those who take care of orphans and that they have a place close to the place of the Messenger of Allah (ﷺ) in Paradise, using his fingers to illustrate this.

The Messenger of Allah (ﷺ) said:

"I will be like this in Paradise with the person who takes care of an orphan." And he raised his index finger and middle finger by way of illustration.



I imagine and mention:

- ✦ I mention one way for taking care of orphans.

Maintaining the money of orphans:

- ✦ Allah (تعالى) said:

(وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبُرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ)

“Wa Abtalū Al-Yatāmá Ḥattá ‘Idhā Balaghū An-Nikāḥa Fa’in ‘Ānastum Minhum Rushdāan Fādfa`ū ‘Ilayhim ‘Amwālahum Wa Lā Ta’kulūhā ‘Isrāfāan Wa Bidārāan ‘An Yakbarū Wa Man Kāna Ghanīyāan Falyasta`fif” (And test the orphans in their abilities until they reach marriageable age. Then if you perceive in them sound judgement, release their property to them. And do not consume it excessively and quickly, anticipating that they will grow up. And whoever, when acting as guardian, is self-sufficient should refrain from taking a fee.) [An-Nisā’: 6].

This verse encourages the guardian to preserve and maintain the orphan's property. It prohibits any infringement on the property of the orphan, unjustly taking any part of it, or overspending from it, and orders the guardian to test the orphan when they reach marriageable age and if he finds that the orphan has sound judgment, then he should release their property to them. Allah (تعالى) ordered the guardian not to take any fee from the property of the orphan if he is rich. However, if the guardian is poor, he may take from the orphan's property a small fee to cover only his food and clothing.

I discuss:

The poor guardian bought expensive items for himself.

Doing good to the orphan softens the heart:

Doing good to the orphan helps the heart get rid of its hardness. A man complained to the Prophet (ﷺ) about his hard heart. The Prophet (ﷺ) said: “If you want your heart to become soft, feed the poor and wipe the head of the orphan.” [Ahmad's Musnad].

Feeling mercy and compassion for the orphan helps soften the heart, and having a soft heart is a requirement for the believer; the Prophet (ﷺ) sought refuge in Allah (تعالى) from a heart that does not feel humble.

Hard hearts were also censured in the Holy Qur'an; Allah (تعالى) said:

(فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ)

“*Fawaylun Lilqāsiyati Qulūbuhum Min Dhikri Allāhi ‘Ulā-ika Fī Ḍalālin Mubīn*” (Then woe to those whose hearts are hardened against the remembrance of Allah. Those are in manifest error.) [Az-Zumar: 22].

I read and deduce:

- ✦ Based on the above, mention another act that helps soften the heart other than wiping the head of the orphan.

Allah's instruction concerning the orphan:

Our Master Mohammad (ﷺ) was raised as an orphan; Allah (تعالى) said:

(أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ (٦))

“*‘Alam Yajidka Yatīmāan Fa’āwá*” (Did He not find you an orphan and give you refuge?) [Ad-Duḥāá: 6]; i.e. you were an orphan and He sent you your uncle Abu Talib to take care of you.

Then, Allah (تعالى) instructed the Prophet (ﷺ) to take care of orphans by saying:

(فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ (٩)) “*Fa’ammā Al-Yatīma Falā Taqḥar*” (So as for the orphan, do not oppress

him.) [Ad-Ḍuḥāá: 9], because orphans are weak and need to be taken care of.

Furthermore, Allah (تعالى) prohibited abusing orphans; Allah (ﷺ) said:

(أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ ﴿١﴾ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ﴿٢﴾)

“Ara’ayta Al-Ladhī Yukadhdhibu Bid-Dīn (1) Fadhālika Al-Ladhī Yadu`u Al-Yatīm (2)”
(Have you seen the one who denies the Recompense? (1) For that is the one who drives away the orphan (2)) [Al-Mā`ūn: 1-2].

Why did Allah instruct that orphans be taken care of?

Effect of taking care of orphans:

When we take care of an orphan, teach him and raise him, he becomes a good member of the community and he grows up while he loves the people around him because he feels their compassion, kindness and charity, and that is good for the orphan and for society and a reason for showing Allah's mercy upon people. Our Master Mohammad (ﷺ) said:

“The merciful are shown mercy by the Most Merciful. Be merciful on the earth, and you will be shown mercy from Him who is above the heavens.” [Narrated by Al-Tirmithi].

The UAE has taken care of orphans in the country and abroad and established institutions, centers and schools to provide them with a decent and stable life.

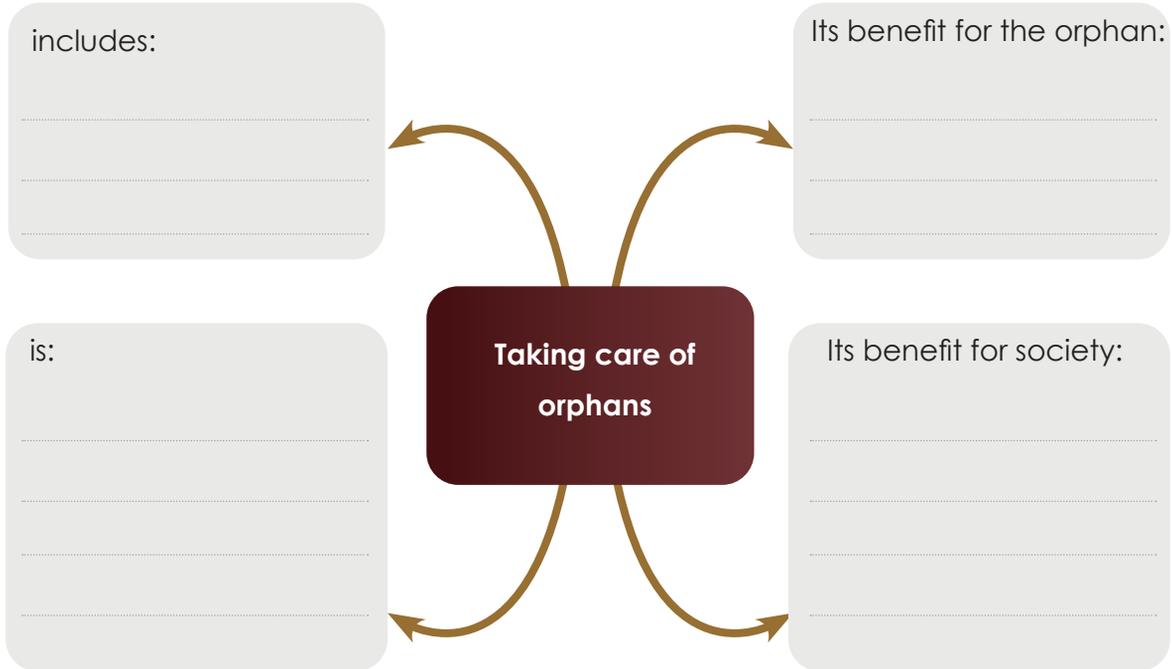
I infer and explore:

The benefits of taking care of orphans for society.

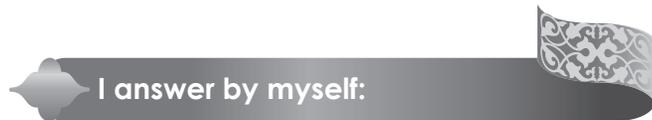
Institutions that take care of orphans in the United Arab Emirates.



I organize my concepts:



Student's Activities



I answer by myself:

First: The Prophet (ﷺ) explained the merits of taking care of orphans through words and deeds. What are these words? And what are these deeds?

.....

.....

Second: Who is an orphan?

.....

Third: What is the benefit of taking care of orphans?

I enrich my experience:

I search in commentaries of the Holy Qur'an for the meaning of the saying of Allah (تعالى):

(وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ) “*Wa Lā Taqrabū Māla Al-Yatīmi ‘Illā Bi-Atī Hiya Aḥsanu Ḥattā Yablughā ‘Ashuddah*” (And do not approach the orphan’s property except in a way that is best until he reaches maturity.) [Al-‘An`ām: 152]

I assess myself:

To what extent do I take care of orphans?

S	Application aspect	Level achieved		
		Average	Good	Excellent
1	I am keen on visiting orphanages.			
2	I treat any orphan gently.			
3	I memorize the noble hadith.			
4	I apply the instructions of the noble hadith by helping orphans.			

My imprint:



I tell my classmates about our duty towards orphans and the merits of taking care of them through the following:

.....

.....

Lesson Three

Humbleness

3

This Lesson teaches me to:

- ✦ explain the concept of humbleness.
- ✦ infer areas of showing humbleness.
- ✦ deduce the benefits of humbleness for the individual and for society.
- ✦ explain means that help show humbleness.
- ✦ support positions that show humbleness and oppose positions that show arrogance.





I take the initiative to learn:

Omar bin Al-Khattab (رضي الله عنه) had no problem serving and helping other people, and used to do so whenever he had time; he even used to race with our master Abu Bakr Al-Siddiq (رضي الله عنه) to serve a blind old woman, preparing food for her and sweeping her house.

I reflect and infer:

- ✦ The reasons which made our master Omar bin Al-Khattab (رضي الله عنه) race with our master Abu Bakr Al-Siddiq (رضي الله عنه) to serve the woman despite their high status.

- ✦ The value that is demonstrated in the position of our master Omar bin Al-Khattab (رضي الله عنه) towards the woman, and the position of His Highness Sheikh Mohammed bin Zayed, may Allah protect him, in the above picture.



I use my skills to learn

The concept of humbleness:

Islam encourages Muslim to show humbleness in all situations and with all people, whether Muslims or non-Muslims.

Humbleness is the opposite of arrogance; it means:

not being arrogant with people or boasting one's wealth or social or academic status before them, and dealing and cooperating with them respectfully despite being of a higher social or academic status

Some manifestations of humbleness:

Being moderate in one's pace, lowering one's voice while speaking, talking to people without arrogance, greeting others, sitting with the poor, answering invitations to banquets, smiling to others and not boasting one's personal abilities or financial wealth. Allah (تعالى) said:

(وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾)

“Wa `Ibādu Ar-Rahmāni Al-Ladhīna Yamshūna `Alá Al-'Arđi Hawnān Wa `Idhā Khāṭabahumu Al-Jāhilūna Qālū Salāmān” (And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them harshly, they say words of peace,) [Al-Furqān: 63].

I search and contrast:

In cooperation with my group and using the internet, I contrast between “الهون” (ease) and “الهون” (humiliation) in the table below:

Aspect	الهون (ease)	الهون (humiliation)
Meaning
Position of Islam towards it

I reflect and discover:

Allah (تعالى) said: (وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِيْهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا) “Wa Man Yastankif `An `Ibādatihi Wa Yastakbir Fasayahshuruhum `Ilayhi Jamī`āan” (And whoever disdains His worship and is arrogant - He will gather them to Himself all together.) [An-Nisā’: 172].

Allah (تعالى) said: (يٰۤأَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنَّهُ وَأَنْتُمْ تَسْمَعُونَ ﴿٢٠﴾) “Yā `Ayyuhā Al-Ladhīna `Āmanū `Aṭī`ū Allaha Wa Rasūlahu Wa Lā Tawallaw `Anhu Wa `Antum Tasma`ūn” (O you who have believed, obey Allah and His Messenger and do

not turn from him while you hear his order.) [Al-'Anfāl: 20].

❖ How can the Muslim achieve humbleness towards Allah (تعالى) and His Messenger (ﷺ) as you understand from the above two verses:

❖ Humbleness towards Allah (تعالى) is achieved by:

❖ Humbleness towards the Messenger (ﷺ) is achieved by:

The Messenger of Allah (ﷺ) is our role model in terms of humbleness:

Our Prophet Mohammad (ﷺ) was a man of honor and high status and was the focus of attention of his Companions (رضي الله عنهم). Nevertheless, he was one of the humblest people in dealing with others. He did not distinguish himself from others in terms of food, drinks, clothes or place of sitting; he sat on the ground, ate dates and barley bread, and sat with the poor and the needy.

Abu Saeed Al-Khudri said:

“I was sitting in the company of the poor members of the emigrants. Some of them were sitting together because of lack of clothing. The Messenger of Allah (ﷺ) came and sat among us so as to be like one of us.

The Prophet (ﷺ) also used to greet boys when he passes by them. Anas (رضي الله عنه) is reported to have passed by boys and greeted them, and he said:

“The Prophet (ﷺ) used to do like this” [Narrated by Al-Bukhari and Muslim].

Furthermore, the Prophet (ﷺ) participated with his Companions (رضي الله عنهم) in many works, such as his participation in building the Prophet's Mosque.

Another example of the humbleness of the Prophet (ﷺ) is that he participated in serving his family at home. Aysa (رضي الله عنها) was asked: what did the Prophet (ﷺ) use to do at home. She replied.

“He used to keep himself busy serving his family, and when it was time for the prayer, he would go out for prayer.” [Narrated by Al-Bukhari].

I read and summarize:

- ✦ Examples of humbleness which were clearly manifested in the life of the Prophet (ﷺ).

His humbleness in his food	His humbleness in	His humbleness in	His humbleness in	His humbleness in	His humbleness in	His humbleness in

I cooperate and apply:

In cooperation with my group, I explain how to demonstrate humbleness with each of the following:

My teacher:.....	My father:.....
My little brother:.....	The janitor:
My neighbor:.....	My classmates:.....

Humbleness of early Muslims:

The humbleness of our Prophet Mohammad (ﷺ) had a great influence in forming the personalities of his Companions (رضي الله عنهم) and other righteous followers; they were keen on doing the same easy beneficial deeds that the Prophet (ﷺ) used to do regardless of their status, thereby presenting great examples of humbleness. In one such example, Abu Bakr (رضي الله عنه) used to milk the sheep of his neighbors before he became caliph. When he became caliph, a girl from the neighbors said: he will not milk the sheep now. He said: I will do it, and I hope my new position will not change me.

! comment:

on the following acts, explaining the reason:

- ✦ An employee refused to attend a training course in her field of specialty because she holds a post-graduate degree.

- ✦ A student boasts among his classmates the fact that he buys expensive clothes.

Benefits of humbleness:

Humbleness is a reason for entering Paradise. Allah (تعالى) said:

(تِلْكَ الدَّارُ الْآخِرَةُ نَجْعُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾)

“*Tilka Ad-Dāru Al-’Ākhiratu Naj`aluhā Lilladhīna Lā Yurīdūna `Ulūwāan Fī Al-`Arđi Wa Lā Fasādāan Wa Al-`Āqibatu Lilmuttaqīn*” (That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the best outcome is for the righteous.) [Al-Qaṣaṣ: 83].

It is also the path towards a higher status with Allah (تعالى). The Prophet (ﷺ) said:

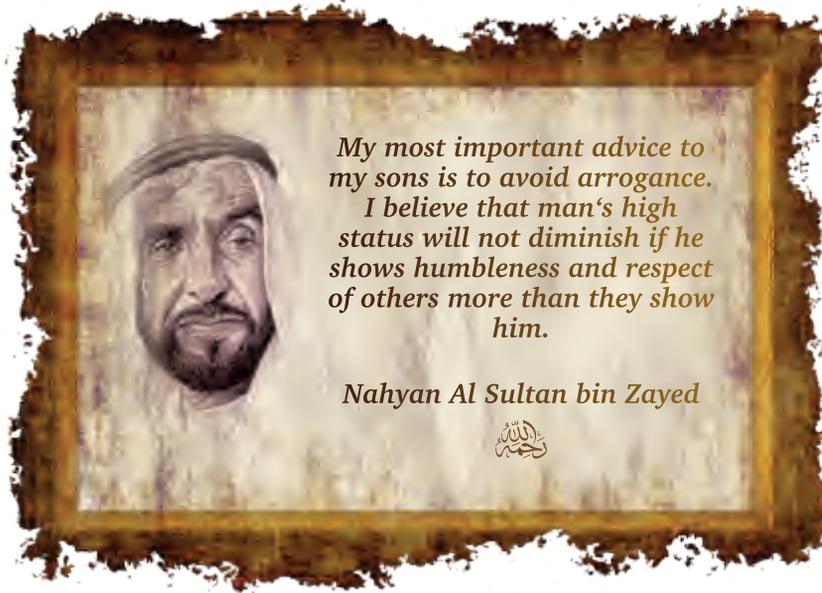
“*Anyone who displays humbleness towards another seeking the pleasure of Allah, Allah exalts him in ranks.*” [Narrated by Muslim].

Humbleness purifies human soul of hatred and envy and creates harmony among hearts. The humble person will be loved and trusted by people. This achieves cohesion between members of society.

The Prophet (ﷺ) said:

“*Allah has revealed to me that you should show humbleness to one another. One should neither hold himself above another nor transgress against another.*” [Narrated by Muslim].

In the United Arab Emirates, we are considered one of the happiest people in the world, because we live under a wise leadership that demonstrates humbleness in all fields of life and with all people.



I expect:

The positive effects on the individual and society resulting from the humbleness of:

- ✦ A classmate towards his classmate:

- ✦ The father towards his son:

- ✦ The teacher towards his students:

I cooperate and infer:

- ✦ The negative effects of arrogance on the individual and society:

Effect of arrogance on the individual	Effect of arrogance on society

Means that help one demonstrate humbleness include the following:

1. Believing that pride is an attribute of Allah (تعالى) alone. The Messenger of Allah (ﷺ) said: "Allah (ﷻ) said: pride is my cloak and greatness is my robe, and he who competes with me in respect of either of them I shall cast into Hell." [Narrated by Abu Dawood].
2. Fearing Allah (تعالى) triggers humbleness towards Allah (تعالى), His Messenger (ﷺ) and all people.
3. Remembering that we are created from dust and will return to Allah (تعالى) who will bring us to account for our deeds.
4. Reminding oneself always that one's wealth or knowledge is a gift from Allah (تعالى) who must be thanked for it if it is to last.
5. Studying the biography of the Messenger of Allah (ﷺ), who is the master of humble people, his Companions (رضي الله عنهم) and the righteous people.
6. Being keen on socializing with people and respecting them.

I cooperate and add:

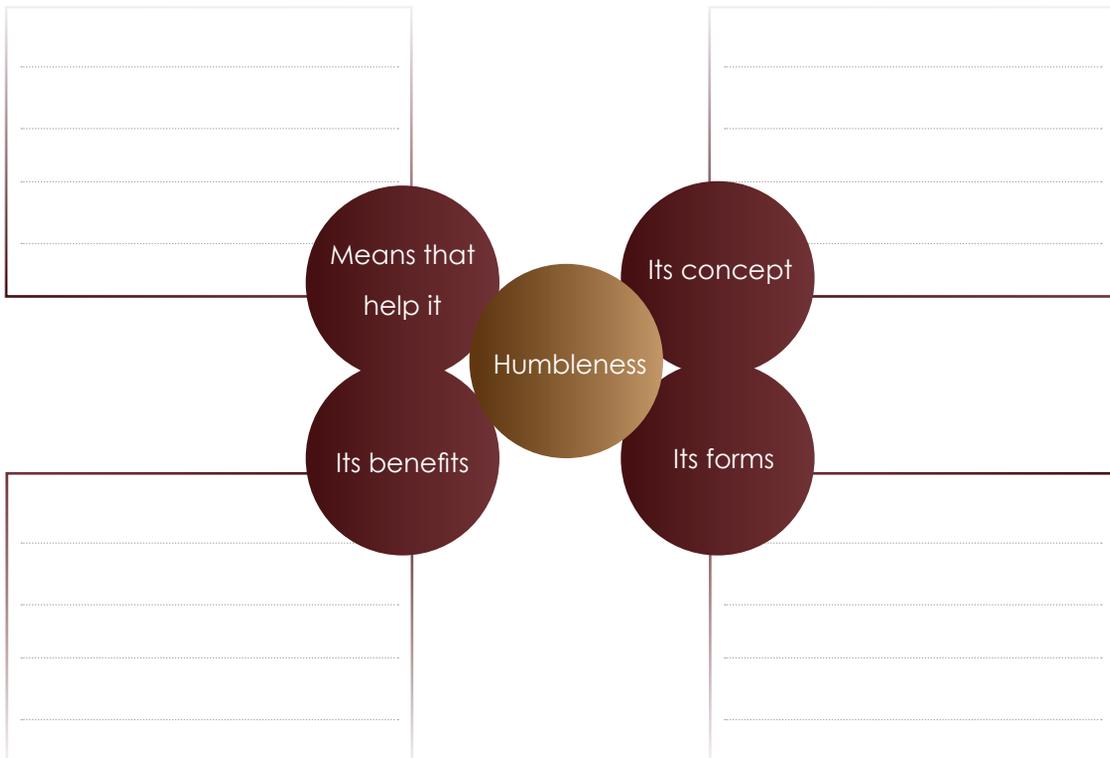
In cooperation with my group and using the internet, I add other means that help one demonstrate humbleness:

1.
2.
3.

I organize my concepts:



conceptual chart:





Student's Activities



I answer by myself:

First: Specify the humble behavior in the following by ticking (✓) in front of it:

- ✿ () He enters his workplace and shakes hands with everybody.
- ✿ () He eats with the workers at one table.
- ✿ () He refuses to beautify his clothes and appearance.
- ✿ () He boasts among his friends that he drives the newest and most expensive cars.

Second: The Messenger of Allah (ﷺ) said: "If I am invited to a meal consisting of a sheep's foot or shoulder, I would respond, and I would accept as a gift a shoulder or a foot of a sheep." [Narrated by Al-Bukhari].

How would you demonstrate humbleness following the example of the Messenger of Allah (ﷺ) in light of your understanding of this hadith?

Third: Explain the concept of humbleness.

I enrich my experience:

First: prepare a radio show titled “Allah exalts those who show humbleness”, and then present it before your schoolmates.

Second: in cooperation with your classmates, prepare a poster about humbleness and its role in the development of society.

I assess myself:

To what extent do I apply the value of humbleness in my practical life?

S	Aspect of application	Level of application		
		Average	Good	Excellent
1	I greet people whom I meet.			
2	I beautify my dress and appearance without extravagance or boasting.			
3	I have compassion towards my little siblings.			
4	I respect my grandfather and grandmother.			
5	I accept advice from others.			
6	I participate in every useful group work.			
7	I tidy my bed and things myself.			



My imprint:



I read the following statement and complete in the same pattern:



I show humbleness to all people no matter how low their rank might be to contribute to maintaining the cohesion and strength of my society.

Lesson Four

Voluntary Prayers (Duha and Night)

4

This Lesson teaches me to:

- ✦ distinguish between types of voluntary prayers.
- ✦ explain the merits of Duha and Night prayers.
- ✦ explain the rules concerning the Duha and Night prayers.





I take the initiative to learn:

Allah (تعالى) made for every kind of obligatory worship acts voluntary worship acts that complement and supplement them.

Zakat is obligatory, and has a similar voluntary worship act, namely giving alms to the poor, the needy, the indebted, students and others who are in need.

Fasting is obligatory in Ramadan, and there is similar voluntary fasting, such as fasting on Mondays and Thursdays and fasting three days every month.

Pilgrimage is an obligatory worship act, and it has a similar voluntary worship act, which is Umrah.

As for prayers, Allah (تعالى) set complementary voluntary prayers, such as stressed voluntary prayers, Duha prayer, Night prayer, Witr prayer and others, and established great reward for these, which man will receive on the Day of Judgment.

I infer:

- ✦ The meaning of voluntary prayer:

.....

I expect:

- ✦ If there have not been voluntary worship acts in Islam other than the obligatory ones:

.....

I reflect and explain:

The merits of voluntary prayers through the following two noble hadiths:

- ✦ The Prophet (ﷺ) said to Thawban (رضي الله عنه):

“Perform prostration for Allah as much as you can. For every prostration that you perform for Allah, He will raise your position one degree and eliminate one of your sins.” [Narrated by Muslim].

- ✦ Rabi'a bin Kaab asked the Prophet (ﷺ) to be his companion in Paradise. The Prophet (ﷺ) said: “Then help me to achieve this for you by devoting yourself often to prostration.”



I use my skills to learn



First: Duha prayer

Its merits:

Allah (تعالى) assigned Duha prayer great merits and big reward. The Prophet (ﷺ) said:

“Only one who keeps returning back to Allah will keep performing it.” [Narrated by Ibn Khuzaimah].

The Prophet (ﷺ) also said:

“When you get up in the morning, charity is due from every one of your joints. There is charity in every ascription of glory to Allah; there is charity in every declaration of His Greatness; there is charity in every utterance of praise of Him; there is charity in every declaration that He is the only true God; there is charity in enjoining good; there is charity in forbidding evil. Two Rak'ah of Duha are equal to all of this in reward” [Narrated by Muslim].

The Prophet (ﷺ) also said:

“It is the prayer of the ones who keep returning back to Allah.” [Narrated by Al-Hakem].

I think and infer:

✦ The merits of Duha prayer:

1.
2.

I search and extract:

In cooperation with my group, look up in the dictionary the meanings of “ضحى” as per the table:

Word	Meaning	Reference
دُحَى (Duha)		
دَحَى (Dahha)		
دَحِيَّ (Dahia)		

I search and explain:

In cooperation with my group, we search the internet for the reason why the Duha prayer is called the prayer of Awwabeen (the ones who keep returning back to Allah):

.....

Its time and number of its rak'ahs:

The time of Duha prayer starts when the sun has risen to the height of a spear, which is almost fifteen minutes after sunrise, until just before the sun passes its zenith at noon time. The best time to perform it is when the sunshine has become bright. It ranges from 2 rak'ahs (minimum) to 12 rak'ahs (maximum). So, a Muslim may perform it as 2, 4, 6, 8, 10 or 12 rak'ahs, but the best number is 8 rak'ahs.

I apply:

- ✦ I explain to my classmate in writing how to perform Duha prayer at the best time and with best number of rak'ahs.

I decide:

- ✦ I state through the following cases what is permitted and what is not permitted as far as Duha prayer is concerned, explaining the reason:

Case	Rule		Explanation
	Permitted	Not permitted	
He performed 4 rak'ahs for the Duha prayer.			
He performed 5 rak'ahs for the Duha prayer.			
He performed the Duha prayer after noon time.			
He performed the Duha prayer with a group.			

Second: the Night prayer**Its merits:**

The Prophet (ﷺ) was keen on performing the Night prayer and ordered his Companions to perform it. He (ﷺ) said: "Hold fast to the Night prayer, for it is the practice of the righteous before you, and it is indeed a means for getting closer to Allah, a means for preventing sins, and an expiation for bad deeds." [Narrated by Al-Tirmithi and Al-Hakem].

Allah (تعالى) mentioned that the attributes of the servants of the Most Gracious include performing the Night prayer. Allah (تعالى) said:

(وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا) (٦٤)

"Wa Al-Ladhīna Yabītūna Lirabbihim Sujjadāan Wa Qiyāmāan" (And those who spend part

of the night to their Lord prostrating and standing in prayer.) [Al-Furqān: 64].

Allah (تعالى) also described those who fear him by saying:

(كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾ وَإِلَاسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾)

“Kānū Qalilāan Mina Al-Layli Mā Yahja`ūn (17) Wa Bil-'Ashhāri Hum Yastaghfirūn (18)”
(They used to sleep but little of the night, (17) And in the hours before dawn they would ask forgiveness (18)) [Adh-Dhāriyāt: 17-18].

Furthermore, the Prophet (ﷺ) said:

“The best month for fasting next after Ramadan is the month of Allah, Muharram, and the best prayer next after the obligatory prayers is the Night prayer” [narrated by Muslim].

I think and explain:

- ✦ The Prophet (ﷺ), the righteous men, the servants of the Most Gracious, and the ones who fear Allah all share the attribute of performing the Night prayer.

I explain:

- ✦ The effect of the Night prayer in purifying one's soul.

Its time and how it is performed:

The time of the Night prayer starts after Isha and ends at the adhan of Fajr. It has no specific number of rak'ahs, and a Muslim may perform as much rak'ahs as he can, two by two.

A man asked the Prophet (ﷺ) about how to perform the Night prayer, and the Prophet (ﷺ) said:

“Perform the Night prayer two by two, and if you fear that dawn will come, then perform one as Witr.” [Narrated by Al-Bukhari].

I investigate and explain:

✦ The difference between kinds of Night prayer in the table below:

Kind	Concept
Tahajjud	
Taraweeh	
Witr	

I enumerate:

✦ Three benefits of the Night prayer:

1.
2.
3.

I find a solution:

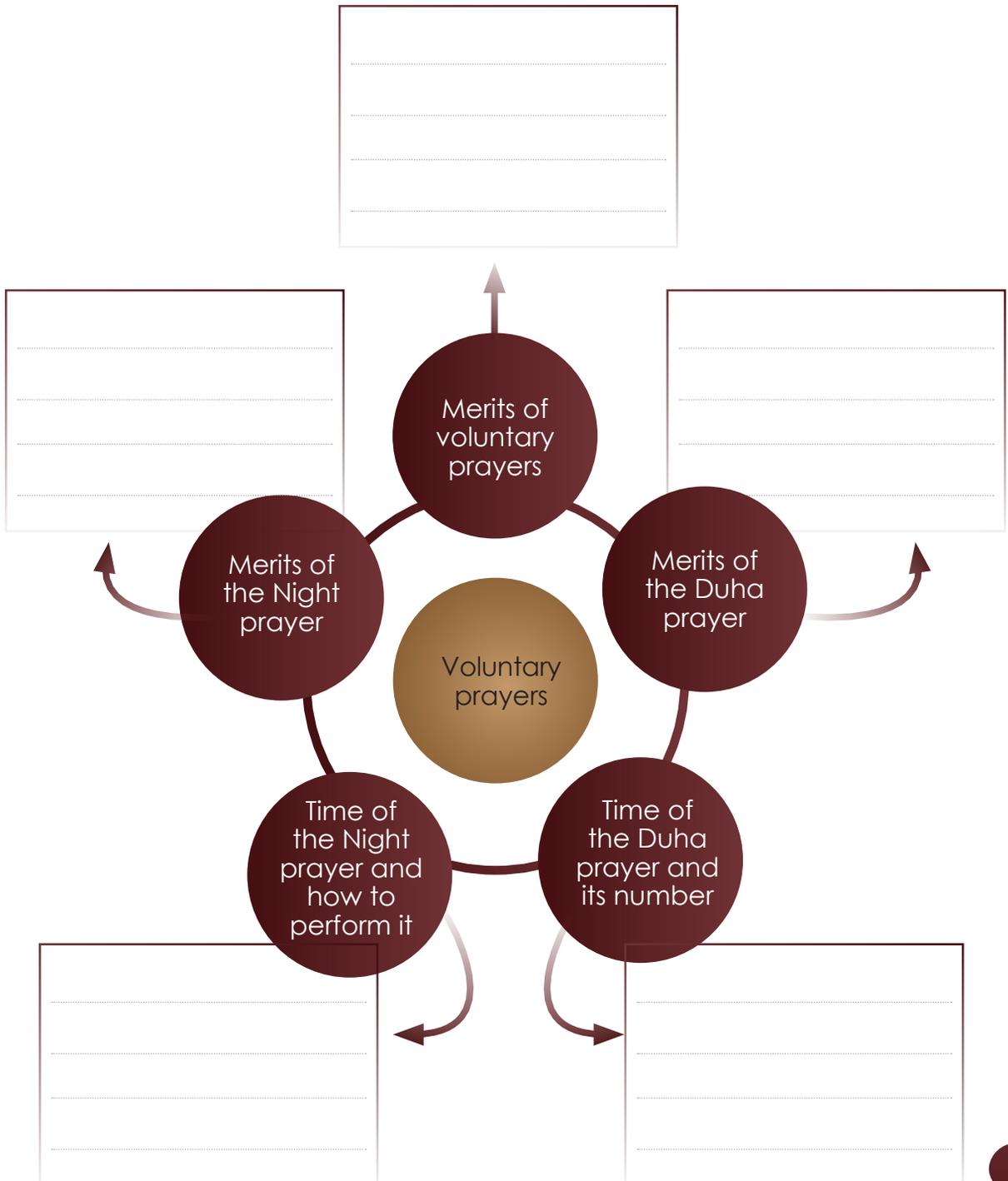
Although he likes it so much, Ahmad does not perform the Tahajjud prayer for fear of missing the Fajr prayer and getting tired at school due to lack of sleep.

✦ I help Ahmad organizing his sleep time and performing the Tahajjud prayer through the following table:

Time	What to do
One hour after Isha prayer	Go to bed



I organize my concepts:





Student's Activities



I answer by myself:

First: Compare between the Duha prayer and the Night prayer in the following table:

Comparison	Duha prayer	Night prayer
Merits		
Time		
Number of rak'ahs		
Best time		
Best number of rak'ahs		
Benefits		

Second: Explain the effect of adhering to voluntary prayers on society.

I enrich my experience:

Search for "Ishraq prayer" under the supervision of your teacher, and then present before your classmates the information you collected.


I assess myself:

I assess the effect of my adherence to voluntary prayers on my behavior and worship acts:

S	Aspect of application	Level achieved		
		Average	Good	Excellent
1	I study hard and know that seeking knowledge is part of worshipping.			
2	I am keen on performing the Duha prayer to be, with the will of Allah, one of those who keep returning to Allah (تعالى).			
3	I train myself on performing the Night prayer, even by doing two rak'ahs before going to bed.			


My imprint:


I explain to my schoolmates the great reward by Allah (تعالى) for those who adhere to performing voluntary prayers.

1.
2.





Lesson Five

The Clear Conquest

5

This Lesson teaches me to:

- ✦ explain why the Muslims went to Makkah.
- ✦ discuss the terms of Al-Hudaibiya Treaty.
- ✦ classify the results of Al-Hudaibiya Treaty.



I take the initiative to learn:

The Prophet (ﷺ) and his Companions emigrated from Makkah to Madinah. Days and years passed by and the Prophet (ﷺ) and his Companions (رضي الله عنهم) yearned to see Makkah, their town which they were forced to leave, and to visit the Holy Ka'bah. Al-Ansar (رضي الله عنهم) were similarly deprived of visiting the holy town because they believed in the Prophet (ﷺ). One day, the Prophet (ﷺ) had a divine vision; he saw that he and his Companions were performing Tawaf (circumambulation) around the Holy Ka'bah; he was holding the key of the Holy Mosque; they had performed Umrah, and some of them had shaved their heads while others had shortened their hair. When the Prophet (ﷺ) told his Companions about this vision, they became happy and expected good tidings.

Allah (تعالى) said: (لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ) *“Laqad Ṣadaqa Allāhu Rasūlahu Ar-Ru’uyā Bil-Ĥaqq”* (Certainly has Allah showed to His Messenger the vision in truth.) [Al-Faḥ: 27].

I reflect and answer:

- ✦ How did the Companions (رضي الله عنهم) interpret the vision of the Prophet (ﷺ)?



I use my skills to learn



Going out to Makkah:

The Prophet (ﷺ) told his Companions of his intention to go to Makkah to perform Umrah in realization of the vision shown to him by Allah (تعالى), and ordered them to prepare to move. The Companions (رضي الله عنهم) raced to give the good tidings to each other. Then, the Prophet (ﷺ) ordered that desert tribes and Bedouins be invited to go with him to perform Umrah, so that the news is spread among tribes that the Prophet (ﷺ) was not going out to fight, but rather to perform Umrah.

The Muslims started out on a Monday in Dhul-Qidah in the sixth year after Hijra (Emigration). They headed to Makkah, taking with them sacrificial animals. They carried only weapons that were usually carried by travelers, and continued their way until they reached Dhul-Hulaifa, where they assumed Ihram, prepared to go to Makkah, and waited for the order of the Prophet (ﷺ).

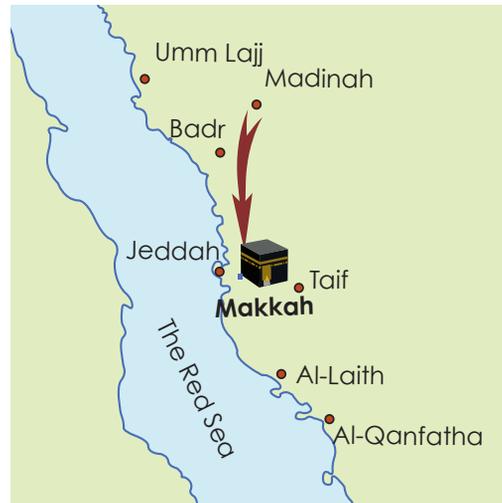
I comment and expect:

- ❖ The Muslims went out to perform Umrah carrying only weapons that were usually carried by travelers despite their knowledge that the people of Quraysh will meet them with a fully equipped army.

- ❖ The difficulties and dangers that the Muslims will face on their way to Makkah to perform Umrah.

Prevention of bloodshed:

The people of Quraysh learned that the Prophet (ﷺ) and the Muslims went out. So, they prepared an army led by Khalid bin Al-Waleed to prevent them from entering Makkah. They wore tiger skins and prepared for war. When the Prophet (ﷺ) learned about their preparations, he felt sad because the confrontation would result in bloodshed. He (ﷺ) consulted with his Companions (رضي الله عنهم) – as was his habit. Abu Bakr Al-Siddiq (رضي الله عنه) advised him to avoid war because the Muslims went out to perform Umrah, not to fight a war.



The Prophet (ﷺ) adopted the opinion of Al-Siddiq (رضي الله عنه), and the Muslims took a rough mountain path to avoid meeting the polytheists until they reached Al-Hudaibiya near Makkah. When Khalid bin Al-Waleed learned about this, he returned quickly to Makkah to protect it.

I provide evidence and expect:

- ✦ Islam calls for the prevention of bloodshed and the preservation of lives and properties:

- ✦ The losses which would have occurred had the Muslims not taken another way:

Emissaries between the Messenger (ﷺ) and Quraysh:

The Prophet (ﷺ) camped at Al-Hudaibiya in preparation for entering Makkah to perform Umrah. Quraysh immediately sent its emissaries one after the other to negotiate with the Prophet (ﷺ) and try to dissuade him from performing Umrah and persuade him to return to Madinah, making it clear that Quraysh will not allow them to enter Makkah at any cost lest people say that Mohammad entered Makkah by force. Then, the Prophet (ﷺ) sent them Othman bin Affan (رضي الله عنه), but Quraysh delayed him three days until there were rumors that he was killed. It was not a habit of the Arabs to kill emissaries. Therefore, the Prophet (ﷺ) became very sad and called the Companions (رضي الله عنهم) to pledge allegiance under the tree. This pledge of allegiance was called (Bai'at Al-Ridwan), and approximately fourteen hundred Companions participated in it.

Allah (تعالى) revealed his saying:

(لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا) (١٨)

“Laqad Radiya Allāhu `Ani Al-Mu`uminīna `Idh Yubāyi`ūnaka Tahta Ash-Shajarati Fa`alima Mā Fī Qulūbihim Fa`anzala As-Sakīnata `Alayhim Wa `Athābahum Fathāan Qarībā” (Certainly was Allah pleased with the believers when they pledged allegiance to you, O Mohammad, under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest) [Al-Fatḥ: 18]. And the Prophet (ﷺ) said:

“You are the best people on earth.” [Narrated by Al-Bukhari].

I think and plan:**In cooperation with my group:**

- ✦ We differentiate between news and rumors in the following table:

News	Rumors
.....
.....
.....

- ✦ We specify the dangers of rumors:

.....

- ✦ We explain the rule concerning the spreading of rumors:

.....

- ✦ We set a plan to counter rumors:

.....

A plan for countering rumors
1.
2.
3.

Entering into the treaty:

Quraysh learned about the pledge of allegiance taken by the Prophet (ﷺ) from the believers, and immediately sought a truce, sending Suhail bin Amr, a wise man from Quraysh, to negotiate and enter into a treaty with the Prophet (ﷺ). The two parties agreed on the Treaty of Al-Hudaibiya and wrote its conditions as follows:

Then, the Messenger of Allah (ﷺ) called Ali bin Abu Talib (ؓ) and said:

“Write: In the Name of Allah, the Most Gracious, the Most Merciful.”

Suhail said: “I do not recognize this. Write instead: In your name, O God. The Messenger of Allah (ﷺ) said:

“Write: In your name, O God”, and he wrote it. Then he said: write:

“This is the treaty of peace between Mohammad, the Messenger of Allah, and Suhail bin Amr.”

Suhail said: if I acknowledge that you are the Messenger of Allah, I would not have fought against you. Write instead your name and the name of your father. The Messenger of Allah (ﷺ) said:

“Write: this is the treaty of peace between Mohammad bin Abdullah and Suhail bin Amr. They have agreed to allow their arms to rest for ten years. During this time each party shall be secure, and neither shall injure the other; no secret damage shall be inflicted, but honesty and honor shall prevail between them. Whoever in Arabia wishes to enter into a treaty or covenant with Mohammad can do so, and whoever wishes to enter into a treaty or covenant with Quraysh can do so. And if a Qurayshite comes without the permission of his guardian to Mohammad, he shall be delivered up to Quraysh; but if, on the other hand, one of Mohammad’s people comes to Quraysh, he shall not be delivered up to Mohammad.”

Immediately, the tribe of Khuza'a said they wanted to enter into a treaty and covenant with Mohammad, and the tribe of Banu Bakr said they wanted to enter into a treaty and covenant with Quraysh. This year, Mohammad, with his Companions, must withdraw from Makkah, but next year, he may come to Makkah and remain for three days, yet without their weapons except those of a traveler, the swords remaining in their sheaths.

I investigate and extract:

In cooperation with my group, we extract the conditions of the treaty of Al-Hudaibiya:

1.
2.
3.
4.
5.

The good tidings of *Surat Al-Fath*

The Muslims ended their Ihram for Umrah and headed away from Makkah, to which they were denied entry, in the direction of Madinah with their hearts full of sorrow. Then, Allah (تعالى) revealed *Surat Al-Fath*, giving them good tidings of a near conquest and great victory. So, they rejoiced upon learning that they will come back to Makkah as victorious conquerors. Allah (تعالى) said:

(إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا ﴿٢﴾)

‘Innā Fatahnā Laka Fathāan Mubīnā (1) Liyaghfira Laka Allāhu Mā Taqaddama Min Dhanbika Wa Mā Ta’akhhara Wa Yutimma Ni`matahu `Alayka Wa Yahdiyaka Şirāṭāan Mustaqīmā (2)’ (Indeed, We have given you, O Mohammad, a clear conquest (1) That Allah may forgive for you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path (2)) [Al-Fath: 1-2].

I discuss and comment:

- ❖ Allah (تعالى) described the Treaty of Al-Hudaibiya as a clear conquest despite the fact that the Muslims had not entered Makkah and performed Umrah.

Results of the Treaty of Al-Hudaibiya:

The results of the Treaty of Al-Hudaibiya started becoming clear for the Companions (رضي الله عنهم) after they calmed down and rejoiced with the promise of Allah (تعالى) concerning the clear conquest. When the Treaty of Al-Hudaibiya was made, they were only thinking of entering Makkah and performing Umrah, and none of them saw the great results which the Muslims would get from this treaty, including most prominently the following:

1. Quraysh's recognition of the Muslims and that they have an independent entity.
2. The polytheists and the hypocrites became fearful of the Muslims.
3. The truce created a new opportunity for calling tribes to convert to Islam, and many people converted to Islam.

4. The Muslims became secure against attacks by Quraysh and were able to focus on organizing their internal affairs in Madinah.
5. The Treaty of Al-Hudaibiya was a prelude to the conquest of Makkah.

I classify:

In cooperation with my classmate, I classify the results of the Treaty of Al-Hudaibiya in the following table:

Social results	Economic results	Political results

I organize my concepts:

The Treaty of Al-Hudaibiya

The reason of going out to Makkah

The reason of Bai'at Al-Ridwan

The conditions of the treaty

1.
2.
3.
4.

The results of the treaty

1.
2.
3.
4.
5.



Student's Activities



I answer by myself:

First: Explain why the Prophet (ﷺ) agreed to negotiate with Quraysh.

Second: Specify aspects that indicate obedience of the Companions (رضي الله عنهم) to the Prophet (ﷺ) as a leader through the events mentioned in the lesson.

Third: Why did the Muslims rejoice with the revelation of *Surat Al-Fath*?

I enrich my experience:

Search Google Maps for the place where the Treaty of Al-Hudaibiya was made and the places which the Prophet (ﷺ) passed by, and bring photos of them to present them to your classmates in the classroom.


I assess myself:

I assess the effect of my belief in the support of Allah (تعالى) to Muslims on my behavior and worship acts:

S	Aspect of application	Level achieved		
		Average	Good	Excellent
1	I study hard and have trust in Allah (تعالى) in all circumstances.			
2	I respect my teacher and follow his instructions even if they conflicted with my wishes.			
3	I do not believe rumors and deal with them carefully.			


My imprint:
I complete in line with the Lesson:

I do not spread false rumors and do my best to stop them.

.....

.....

