The World is a Place of Action

Sūrat Al-Kahf: 45-59

We read and explore

- recite the holy verses observing the rules of recitation.
- explain the vocabulary used in the holy verses.
- explain the significance of the holy verses.
- analyze the example mentioned in the holy verses.
- infer the meaning of Allah's honoring of man.
- apply the rules of constructive dialogue.

I take the initiative to learn

The greatest obstacle between man and faith is the illusive nature of worldly life and the way man indulges in worldly pursuits to the exclusion of reflecting on the proofs of monotheism and resurrection. This led the 'Owner of the two Gardens' to deny the 'Hour' when he thought that his 'two gardens' were enduring beyond the reach of annihilation saying:

﴿ وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً ﴾

(Wa Mā 'Ažunnu As-Sā`ata Qā'imatan) "I think not that the Hour will ever come."

Allah, glorified be He, commanded His Prophet, peace be upon himPeace be upon him, to give people an example of how finite life is similar to rainwater, which irrigates land and plants spring up as a result of this and become entwined upon one another. This phenomenon is expressed in terms of a mixture to indicate abundance and fertility. Then the plants dry up and decompose into particles blown away in all directions by the winds. Every beginning has an end and this draws a miniature image of worldly life, whether being long or short. Then Allah, glorified be He, says:

﴿وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا﴾

(Wa KānaAllāhu `Alá Kulli Shay'in Muqtadirān) "...it is (only) Allah who prevails over all things".This is a parenthetical sentence intended as a reminder of Allah's ability to create things and their opposites making beginnings the passage to endings. This is the perfection of ability.

I discuss

the following statement and infer its significance to worldly life:

"A sufficient amount of water is beneficial; but if the amount surpasses satiation, it becomeshurtful and fatal."

I use my skills to learn

I recite and memorize:

سورةُ الكهفِ

قالَ تعالى: ﴿ وَٱضۡرِبۡ لَهُم مَّثَلَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا كَمَآءٍ أَنزَلۡنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخۡتَلَطَ بِهِۦ نَبَاتُ
ٱلۡأَرۡضِ فَأَصۡبَحَ هَشِيمٗا تَذۡرُوهُ ٱلرِّيَٰحُۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ مُّقۡتَدِرًا ﴿٤٥﴾ ٱلۡمَالُ وَٱلۡبَنُونَ زِينَةُ ٱلۡحَيَوٰةِ
ٱلدُّنۡيَاۖ وَٱلۡبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيۡرٌ عِندَ رَبِّكَ ثَوَابٗا وَخَيۡرٌ أَمَلٗا ﴿٤٦﴾ وَيَوۡمَ نُسَيِّرُ ٱلۡجِبَالَ وَتَرَى ٱلۡأَرۡضَ
بَارِزَةٗ وَحَشَرۡنَٰهُمۡ فَلَمۡ نُغَادِرۡ مِنۡهُمۡ أَحَدٗا ﴿٤٧﴾ وَعُرِضُواْ عَلَىٰ رَبِّكَ صَفّٗا لَّقَدۡ جِئۡتُمُونَا كَمَا خَلَقۡنَٰكُمۡ أَوَّلَ
مَرَّةِۭۚ بَلۡ زَعَمۡتُمۡ أَلَّن نَّجۡعَلَ لَكُم مَّوۡعِدٗا ﴿٤٨﴾ وَوُضِعَ ٱلۡكِتَٰبُ فَتَرَى ٱلۡمُجۡرِمِينَ مُشۡفِقِينَ مِمَّا فِيهِ
وَيَقُولُونَ يَٰوَيۡلَتَنَا مَالِ هَٰذَا ٱلۡكِتَٰبِ لَا يُغَادِرُ صَغِيرَةٗ وَلَا كَبِيرَةً إِلَّآ أَحۡصَىٰهَاۚ وَوَجَدُواْ مَا عَمِلُواْ
حَاضِرٗاۗ وَلَا يَظۡلِمُ رَبُّكَ أَحَدٗا ﴿٤٩﴾ ﴾.

45. Wa Aḍrib Lahum Mathala Al-Ĥayāati Ad-Dunyā Kamā'in 'Anzalnāhu Mina As-Samā'i Fākhtalaṭa Bihi Nabātu Al-'Arḍi Fa'aṣbaĥa Hashīmāan Tadhrūhu Ar-Riyāĥu Wa KānaAllāhu `Alá Kulli Shay'in Muqtadirāan.

46. Al-Mālu Wa Al-Banūna Zīnatu Al-Ĥayāati Ad-Dunyā WaAl-Bāqiyātu Aṣ-Ṣāliĥātu Khayrun `Inda RabbikaThawābāan Wa Khayrun 'Amalāan.

47. Wa Yawma Nusayyiru Al-Jibāla Wa Tará Al-'Arḍa Bārizatan Wa Ĥasharnāhum Falam Nughādir Minhum'Aĥadāan.

48. Wa `Uriḍū `Alá Rabbika Ṣaffāan Laqad Ji'tumūnā KamāKhalaqnākum 'Awwala Marratin Bal Za`amtum 'AllanNaj`ala Lakum Maw`idāan.

49. Wa Wuḍi`a Al-Kitābu Fatará Al-Mujrimīna Mushfiqīna Mimmā Fīhi Wa Yaqūlūna Yā Waylatanā Māli Hādhā Al-Kitābi Lā Yughādiru Ṣaghīratan Wa Lā Kabīratan 'Illā'Aĥṣāhā Wa Wajadū Mā `Amilū Ĥāḍirāan Wa Lā YažlimuRabbuka 'Aĥadāan.

45. Set forth to them the similitude of the life of this world : .It is like the rain which we send down from the skies: the earth's vegetation absorbs it, but soon it becomes dry stubble, which the winds do scatter : .iIt is (only) Allah who prevails over all things.

46. Wealth and sons are allurements of the life of this world: But the things that endure, good deeds, are best in the sight of your Lord, as rewards, and best as (the foundation for) hopes.

47. One Day We shall remove the mountains, and you wilt see the earth as a level stretch, and We shall gather them, all together, nor shall We leave out any one of them.

48. And they will be marshalled before your Lord in ranks, (with the announcement), "Now have you come to Us (bare) as We created you first: aye, you thought We shall not fulfil the appointment made to you to meet (Us)!":

49. And the Book (of Deeds) will be placed (before you); and you will see the sinful in great terror because of what is (recorded) therein; they will say, "Ah! woe to us! what a Book is this! It leaves out nothing small or great, but takes account thereof!" They will find all that they did, placed before them: And not one will your Lord treat with injustice.

I study the explanation of the Qur'anic vocabulary

Evidence	Favors of charity
هَشِيمًا (Hashīmāan) stubble	destroyed, broken
الْبَاقِيَات (Al-Bāqiyātu) things that endure	Things that remain and their rewards continue
الْكِتَابُ (Al-Kitābu) the Book	a record of a man's deeds
مُشْفِقِينَ (Mushfiqīna)in great terror	afraid of something still in the shaping

I understand the significance of the Qur'anic verses

Allurements of the life of this world

The narration about worldly life continues; Allah, glorified be He, created adornments to worldly life- wealth and sons. Wealth is given precedence because it is coveted by all- children and grown-ups, youth and old men alike. Wealth is faster in occurring to one's mind, adornment has a transient, temporal presence before vanishing just like finite worldly life. Therefore, Allah, glorified be he, alerts us to engage in increasing good deeds because their reward is forever. Hence Allah, glorified be He, has attached good deeds to a better hope than that attached to wealth and sons. Wealth and sons may or may not materialize; but the reward of good deeds is beyond doubt because it is a promise from Allah, glorified be He. The Messenger, Peace be upon him, said: "Perform the enduring good deeds (al-baqiat al-salihat) more frequently." They asked, "What are these enduring good deeds?" He said: "Takbir (Allah Akbar), Tahlil (la ilaha illallah, Tasbih (subhan Allah) alhamdu lillah and la hawla wa la quwwata illa billah. (Narrated by ibn Hayyan). The 'things that endure (al-baqiat)' are mentioned before 'good deeds (al-salihat)'to emphasize that what precedes them (allurements of the life) is not enduring and this is brevity, a tool of eloquence.

The holy verses then remind us of what lies beyond worldly life and portray the state of things on the Day of Resurrection, the scene when mankind is marshaled before the Lord of the Worlds. This reminder is given so that obstinate people may repent and regret their disbelief and try to regain rationality before it is too late. Otherwise, they will be left without an excuse or argument on that day when mountains will move from their locations and disintegrate for a reason that only Allah, glorified be He,

wills. The surface of earth comes forth in full to the beholder without being hidden by mountains, trees or animals. All people will be assembled by the command of their Lord, without exception.This is expressed in the past tense 'assembled' while denoting a future action to confirm its occurrence. People will be presented to the Lord of the Worlds in queues; no one hiding another. They have no choice in this as they listen to the Truth saying:

﴿لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ﴾

"(Laqad Ji'tumūnā KamāKhalaqnākum 'Awwala Marratin)

"…Now have you come to Us (bare) as We created you first…".

You have come from dust. Allah, glorified and sublime be He, has resurrected you and made you alive after having become dust. You thought there would be no reckoning after death. This is intended as rebuke for having denied resurrection when they were involved in worldly life where they persisted in their obstinacy and arrogance and continued in their sins and aggression. All is written in the records of their deeds, whichare laid bare in front of them. These records contained all minor and major wrongs with proofs and numbers. When they see these records, they will scream 'woe on us'. This is a call issuing from agony, pain and regret when repentance is a foregone plea. Allah, glorified and sublime be He, is fair to all, neither decreasing the reward of an obedient servant, nor increasing the punishment of a disobedient servant; He is most merciful. The Messenger, Peace be upon him, said: "Allah is more merciful to his servants than this lady to her son" (Narrated by Al-Bukhari).

I expect

how mountains are going to disappear on the Day of Resurrection ?

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I reflect and infer

Allah, glorified be He, says:

﴿ وَعُرِضُواْ عَلَىٰ رَبِّكَ ﴾

(Wa `Uriđū `Alá Rabbika) "And they will be marshalled before your Lord…". He did not say "And they will be marshalled before us". I infer the significance of this in cooperation with my group.

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I find a link

between the weather and climate of the earth and the subject of the holy verses .

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I find a link

between the weather and climate of the earth and the subject of the holy verses .

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I investigate

some of the descriptions of the mountains on the Day of Resurrection in the Holy Qur'an .

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سورةُ الكهفِ

قالَ تعالى: ﴿ وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ كَانَ مِنَ ٱلْجِنِّ فَفَسَقَ عَنْ أَمْرِ
رَبِّهِۦٓ ۗ أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌّۢ ۚ بِئْسَ لِلظَّٰلِمِينَ بَدَلًا ﴿٥٠﴾
مَّآ أَشْهَدتُّهُمْ خَلْقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَا خَلْقَ أَنفُسِهِمْ وَمَا كُنتُ مُتَّخِذَ ٱلْمُضِلِّينَ عَضُدًا ﴿٥١﴾
وَيَوْمَ يَقُولُ نَادُوا۟ شُرَكَآءِىَ ٱلَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟ لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ﴿٥٢﴾
وَرَءَا ٱلْمُجْرِمُونَ ٱلنَّارَ فَظَنُّوٓا۟ أَنَّهُم مُّوَٰقِعُوهَا وَلَمْ يَجِدُوا۟ عَنْهَا مَصْرِفًا ﴿٥٣﴾ وَلَقَدْ صَرَّفْنَا فِى هَٰذَا
ٱلْقُرْءَانِ لِلنَّاسِ مِن كُلِّ مَثَلٍ ۚ وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَىْءٍ جَدَلًا ﴿٥٤﴾ وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓا۟
إِذْ جَآءَهُمُ ٱلْهُدَىٰ وَيَسْتَغْفِرُوا۟ رَبَّهُمْ إِلَّآ أَن تَأْتِيَهُمْ سُنَّةُ ٱلْأَوَّلِينَ أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ قُبُلًا ﴿٥٥﴾
وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ وَيُجَٰدِلُ ٱلَّذِينَ كَفَرُوا۟ بِٱلْبَٰطِلِ لِيُدْحِضُوا۟ بِهِ ٱلْحَقَّ ۖ
وَٱتَّخَذُوٓا۟ ءَايَٰتِى وَمَآ أُنذِرُوا۟ هُزُوًا ﴿٥٦﴾ وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ فَأَعْرَضَ عَنْهَا وَنَسِىَ مَا قَدَّمَتْ
يَدَاهُ ۚ إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۖ وَإِن تَدْعُهُمْ إِلَى ٱلْهُدَىٰ فَلَن
يَهْتَدُوٓا۟ إِذًا أَبَدًا ﴿٥٧﴾ وَرَبُّكَ ٱلْغَفُورُ ذُو ٱلرَّحْمَةِ ۖ لَوْ يُؤَاخِذُهُم بِمَا كَسَبُوا۟ لَعَجَّلَ لَهُمُ ٱلْعَذَابَ ۚ
بَل لَّهُم مَّوْعِدٌ لَّن يَجِدُوا۟ مِن دُونِهِۦ مَوْئِلًا ﴿٥٨﴾ وَتِلْكَ ٱلْقُرَىٰٓ أَهْلَكْنَٰهُمْ لَمَّا ظَلَمُوا۟ وَجَعَلْنَا
لِمَهْلِكِهِم مَّوْعِدًا ﴿٥٩﴾ ﴾.

50. Wa ‘Idh Qulnā Lilmalā’ikati Asjudū Li’dama Fasajadū ‘Illā’Iblīsa Kāna Mina Al-Jinni Fafasaqa `An ‘Amri Rabbihi~’Afatattakhidhūnahu Wa Dhurrīyatahu~ ‘Awliyā’a MinDūnī Wa Hum Lakum `Adūwun Bi’sa Lilžžālimīna Badalāan.

51. Mā ‘Ash/hadtuhum Khalqa As-Samāwāti Wa Al-’Arđi Wa Lā Khalqa ‘Anfusihim Wa Mā Kuntu Muttakhidha Al-Muđillīna `Ađudāan.

52. Wa Yawma Yaqūlu Nādū Shurakā’iya Al-Ladhīna Za`amtum Fada`awhum Falam Yastajībū Lahum Wa Ja`alnā Baynahum Mawbiqāan

53.Wa Ra’á Al-Mujrimūna An-Nāra Fažannū ‘AnnahumMuwāqi`ūhā Wa Lam Yajidū `Anhā Maşrifāan.

54. Wa Laqad Şarrafnā Fī Hādhā Al-Qur’āni Lilnnāsi MinKulli Mathalin Wa Kāna Al-’Insānu ‘Akthara Shay’inJadalāan.

55. Wa Mā Mana`a An-Nāsa ‘An Yu’uminū ‘Idh Jā’ahumu Al-Hudá Wa Yastaghfirū Rabbahum ‘Illā ‘An Ta’tiyahumSunnatu Al-’Awwalīna ‘Aw Ya’tiyahumu Al-`AdhābuQubulāan.

56. Wa Mā Nursilu Al-Mursalīna ‘Illā Mubashshirīna Wa Mundhirīna Wa Yujādilu Al-Ladhīna Kafarū Bil-Bāţili Liyudĥiđū Bihi Al-Ĥaqqa Wa Attakhadhū ‘Āyātī Wa Mā’Undhirū Huzūan.

57. Wa Man ‘Ažlamu Mimman Dhukkira Bi’āyāti RabbihiFa’a`rađa `Anhā Wa Nasiya Mā Qaddamat Yadāhu ‘Innā Ja`alnā `Alá Qulūbihim ‘Akinnatan ‘An Yafqahūhu Wa Fī’Ādhānihim Waqrāan Wa ‘In Tad`uhum ‘Ilá Al-Hudá FalanYahtadū ‘Idhāan ‘Abadāan.

58. Wa Rabbuka Al-Ghafūru Dhū Ar-Raĥmati Law Yu’uākhidhuhum Bimā Kasabū La`ajjala Lahumu Al-`Adhāba Bal Lahum Maw`idun Lan Yajidū Min DūnihiMaw’ilāan.

59. Wa Tilka Al-Qurá ‘Ahlaknāhum Lammā Žalamū Wa Ja`alnā Limahlikihim Maw`idāan.

50. And (remember) when We said unto the angels: Fall prostrate before Adam, and they fell prostrate, all save Iblis. He was of the Jinn, so he rebelled against his Lord's command. Will you choose him and his seed for your protecting friends instead of Me, when they are an enemy unto you? Calamitous is the exchange for evil doers!

51. I made them not to witness the creation of the heavens and the earth, nor their own creation; nor choose I misleaders for (My) helpers.

52. And (be mindful of) the Day when He will say: Call those partners of Mine whom you pretended. Then they will cry unto them, but they will not hear their prayer, and We shall set a gulf of doom between them.

53. And the guilty behold the Fire and know that they are about to fall therein, and they find no way of escape thence:

54. And verily We have displayed for mankind in this Quran all manners of similitudes, but man is more than anything contentious.

55. And nothing hinders mankind from believing when the guidance comes unto them, and from asking for forgiveness of their Lord, unless (it be that they wish) that the judgment of the men of old should come upon them or (that) they should be confronted with the Doom.

56. We send not the messengers save as bearers of good news and warners. Those who disbelieve contend with falsehood in order to refute the Truth thereby. And they take Our revelations and that wherewith they are threatened as a jest

57. And who does greater wrong than he who has been reminded of the revelations of his Lord, yet turns away from them and forgets what his hands send forward (to the Judgment)? Lo! on their hearts We have placed coverings so that they understand not, and in their ears a deafness. And though you call them to the guidance, in that case they can never be led aright.

58. Your Lord is the Most Forgiving, Full of Mercy. If He took them to task (now) for what they earn, He would hasten on the doom for them; but their is an appointed term from which they will find no escape .

59. And (all) those townships! We destroyed them when they did wrong, and We appointed a fixed time for their destruction.

I study the explanation of the Qur'anic vocabulary

Vocabulary item	Meaning
أَوْلِيَاءَ ('Awliyā'a) protectors	allies
عَضُدًا (Ađudāan) helpers	assistants
مَّوْبِقًا (Mawbiqāan) perdition	place of perishing
سُنَّةُ (Sunnatu) ways	custom
لِيُدْحِضُوا بِهِ (Liyudĥiđū Bihi) therewith to weaken	to nullify truth
فَأَعْرَضَعَنْهَا (Fa'a`rađa `Anhā) turns away from them	Ignore
أَكِنَّةً (Akinnatan) veils	cover
وَقْرًا (Waqrāan) deafness	Moral deafness

Honoring Adam,Peace be upon him

We know that when Allah, glorified be He, announced that Adam and his progeny will be sovereigns on earth, He commanded the angels to prostrate for Adam, peace be upon himPeace be upon him, to honor him and execute the command of Allah, glorified be He. But Iblis (the Devil) disobeyed his Lord and did not prostrate with the angels;he declared his enmity to Adam and his progeny-

﴿أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوۡلِيَآءَ مِن دُونِي وَهُمۡ لَكُمۡ عَدُوّۢ﴾

('Afa tattakhidhūnahu Wa Dhurrīyatahu~ 'Awliyā'a Min Dūnī Wa Hum Lakum `Adūwun)

"Will you choose him and his seed for your protecting friends instead of Me, when they are an enemy unto you?" Is it conceivable that man forsakes his Creator, Who has honored him and bestowed blessings on him, and befriends a creature who harbors enmity towards him and wants him to be miserable? Hence, we have a query in the form of disapproval and rebuke to those who opt for this choice.

A justification is given for prohibiting showing loyaltyto these people in the words:

﴿وَهُمۡ لَكُمۡ عَدُوّۢ﴾

(Wa Hum Lakum `Adūwun)

"And they are enemies to you!"

Those whom you have turned into partners to Allah, glorified be He, did not attend the creation of heavens and earth, nor even the creation of themselves, as it is impossible for a creature to witness its creation. Therefore, it is impossible for them to be Gods. Allah has not enlisted their help because theyare the origin of misguidance. So how can they be Gods?

Then the verses move from nullifying the godhead of Iblis and the jinn to nullifying the godhead of every worshipped deity except Allah:

﴿ وَيَوْمَ يَقُولُ نَادُوا۟ شُرَكَآءِىَ ٱلَّذِينَ زَعَمْتُمْ ﴾

(Wa Yawma Yaqūlu Nādū Shurakā'iya Al-Ladhīna Za`amtum)

"One Day He will say, "Call on those whom you thought to be My partners…".

For further rebuke and reprimanding, Allah, glorified be He, commands them to call the idols that they worshipped and made partners to Allah. The idols do not respond to the call; and that is when they reach the edge of despair and there stand between them and the abode of their idols tongues of Hellfire as a prologue to what is coming next. The criminals see Hellfire and become convinced that they will fall into it; they are not going to escape it and they have no other refuge-perdition is there and there is no way out.

I expect

Through discussion with my group, I expect the reasons for Iblis's disobedience to Allah, glory to Him.

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I reflect and explain

Allah, glory be to HimGlory be to Him, says:

﴿بِئۡسَ لِلظَّٰلِمِينَ بَدَلٗا﴾

(Bi'sa Lilžžālimīna Badalāan)

"Evil would be the exchange for the wrong-doers!"

'Evil' is generally associated with vilification. Who is being vilified here?

.....

.....

This is the Qur'an

The Book of Allah demonstrates to people truth, good and beauty; it gives examples to draw attention to things that might be hidden from people. This is intended to guide them, to stop them from erring so that they should return to Allah's way. However, man is argumentative and has a propensity towards controversy. Controversy is two types :

- Bad controversy: this is subject to waywardness and fanaticism as regards proving a point that might be totally wrong. We have been forbidden to engage in this type.

- Good controversy: this is built on knowledge, evidence and searching for the truth. This is constructive controversy and Allah has commanded us to engage in this. Allah,Glory be to Him, says:

﴿وَجَٰدِلۡهُم بِٱلَّتِي هِيَ أَحۡسَنُ﴾

(سورة النحل: ١٢٥)

(Wa Jādilhum Bi-Atī Hiya ʻAĥsanu)

"…and argue with them in ways that are best and most gracious…" (Sūrat An-Naĥl: 125).

However, obstinate, arrogant people chose the first type; this stopped them from following the truth and asking forgiveness of Allah. They went further and did not believe. As a matter of fact, they will not believe until utter destruction falls on them just as bygone nations were destroyed, or until they see torture with their own eyes. What is more, they anticipated this torture. Speaking for the infidels of Quraysh, Allah,Glory be to Him, says:

﴿وَإِذۡ قَالُواْ ٱللَّهُمَّ إِن كَانَ هَٰذَا هُوَ ٱلۡحَقَّ مِنۡ عِندِكَ فَأَمۡطِرۡ عَلَيۡنَا حِجَارَةٗ مِّنَ ٱلسَّمَآءِ أَوِ ٱئۡتِنَا بِعَذَابٍ أَلِيمٖ﴾

(سورة الأنفال: ٣٢)

32. wa-ʾiḏ Qālū Allahumma ʻIn Kāna Hādhā Huwa Al-Ĥaqqa Min `Indika Fa'amţir `Alaynā Ĥijāratan Mina As-Samā'i ʻAw A'tinā Bi`adhābin ʻAlīmin.

"…they said: "O Allah if this is indeed the Truth from You, rain down on us a shower of stones form the sky, or send us a grievous penalty." (Sūrat Al-ʻAnfāl: 32)

However, this is not the mission of Allah's Messengers; on the contrary, their mission consists in mercy as they have been sent to save people and not to cause their annihilation, to secure the success of humanity not its failure.

In spite of this, polytheists insisted on being sarcastic and offensive to wipe the truth off the surface of earth. Allah has blocked their hearts from responding to the truth and made them deaf to hearing this truth. Hence, they do not act according to the Book of Allah, and they will not believe in the truth. This is their choice and it is doing injustice to themselves. Itis an evil choice to deny and ignore the signs of Allah. However, this is not weird as they have already committed the kind of sins that necessitates perishing. However, Allah is all-forgiving; He shows clemency, protection and forgiveness. Allah does not inflict instant punishment on guilt; but rather postpones it without neglect as He has ordained a date of reckoning for every deed. There is no avoiding or escaping this date because He has destroyed erring nations in times bygone and has given each nation a definite time of reckoning. Allah, Glory be to Him, says:

﴿ وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴾

(سورة الأعراف: ٣٤)

34. Wa Likulli 'Ummatin 'Ajalun Fa'idhā Jā'a 'Ajaluhum Lā Yasta'khirūna Sā`atan Wa Lā Yastaqdimūna

"To every people is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation)" (Sūrat Al-'A`rāf: 34)

Will man learn a lesson from what has happened to bygone nations?

I conduct a search

According to the table below, I write down samples of the examples given in the Holy Qur'an using e-search under the supervision of my teacher.

Example	Surah
Two men, worldly life	Sūrat Al-Kahf
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....

I analyze and assess

In cooperation with my classmates, we assess controversies and discussions in the social media and complete the table below:

Objectives	.....
Outcomes	.....
Assessment	.....
Methods of control	.....

I reflect and summarize

On the basis of the above, I summarize methods of arriving at the truth.

.....

.....

.....

I organize my concepts

The World is a Place of Action

.....	.....	.....
.....	.....	.....

I organize my concepts

I answer by myself

First: What is meant by the words of Allah, Glory be to Him

﴿فَٱخۡتَلَطَ بِهِۦ نَبَاتُ ٱلۡأَرۡضِ فَأَصۡبَحَ هَشِيمٗا تَذۡرُوهُ ٱلرِّيَٰحُ﴾

45. Fākhtalaţa Bihi Nabātu Al-'Arđi Fa'aşbaĥa Hashīmāan Tadhrūhu Ar-Riyāĥu

"… the earth's vegetation absorbs it, but soon it becomes dry stubble, which the winds do scatter…"

.....

.....

.....

Second: What is the significance of the words of Allah, Glory be to Him:

﴿وَوَجَدُواْ مَا عَمِلُواْ حَاضِرٗاۗ وَلَا يَظۡلِمُ رَبُّكَ أَحَدٗا﴾

49. Wa Wajadū Mā `Amilū Ĥāđirāan Wa Lā YažlimuRabbuka 'Aĥadāan

"…They will find all that they did, placed before them: And not one will your Lord treat with injustice"

.....

.....

.....

Third: What is the correct, justifiable ruling in the following case?

Someone conducts searches and enters into controversies and discussions to prove the invalidity of a scientific theory.

.....

.....

.....

Fourth: What is the wisdom behind postponing punishment and giving it a specific date?

.....

.....

Fifth: compare goodtobad controversies.

.....

.....

Enriching my experience

The holy verses referred to in the lesson mention a number of natural phenomena:

- What are these phenomena?

.....

- What is the aim of mentioning each one of them?

.....

- What is the relationship between each of these phenomena and man's life?

.....

- I express in my own words the beauty of the phenomenon closest to my soul?

.....

I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I make sure of memorizing and reciting the Qur'anic verses, observing the rules of recitation.			
2	I reflect on the purposes of the holy verses.			
3	I explain the meaning of vocabulary items.			
4	I study the meanings of the verses.			
5	I apply the rulings, values and morals mentioned in the verses.			

Recording Sunnah

We read and explore

- explain what is meant by 'recording Sunnah'.
- Show the phases of recording Sunnah.
- distinguish between the types of hadith volumes.
- express my appreciation of the efforts exerted by scholars in recording Sunnah.

I take the initiative to learn

Sunnah is what is ascribed to the Prophet, Peace be upon him; this includes his sayings (hadiths), his deeds, and the matters he approved and did not deny. It is the second source of Islamic legislation. Some Companions used to write what they heard from the Messenger, Peace be upon him, for fear of forgetting it.

This developed when Omar bin Abdul Aziz sent a message to the people of Madinah and asked them to write the hadiths of Allah's Messenger, Peace be upon him, justifying this by: "I fear the disappearance of knowledge and the demise of its bearers" (Narrated by Al-Bukhari). The 'disappearance of knowledge' in its Arabic context means its loss.

I discuss and infer

- the benefit of recording sciences in general, and the hadiths of the Prophet, Peace be upon him, in particular.

.....

.....

- Recording Sunnah means:

.....

.....

I use my skills to learn

Prohibition to write anything apart from the Qur'an

The Prophet ﷺ , Peace be upon him, chose a group of the Companions and set them the task of writing down the Holy Qur'an. In the early days of his reign, he forbade the Companions to write anything except the Qur'an. In Sahih Muslim on the authority of Abu Sa'id Al-Khudri رضي الله عنه, May Allah be pleased with him, Allah's Messenger, Peace be upon him, said: "Do not write anything from me except the Qur'an. Anyone who wrote anything other than the Quran shall erase it." This was intended to prevent confusing Qur'anic verses with the Prophet's hadiths.

I think and discuss

The fact that scholars have written down sciences although the Prophet, Peace be upon him, prohibited writing down anything except the Holy Qur'an.

.....

.....

Permission to record hadith

Allah's Messenger, Peace be upon him, permitted some Companions to record Sunnah when he felt that it was not going to be confused with the Qur'an. A man came from Yemen and heard one of the Prophet's sermons, Peace be upon him. He requested that the sermon be written for him. The Prophet, Peace be upon him, said: "Write that for Abu Shah." (Narrated by Al-Bukahri and Muslim)

I summarize and infer

Two benefits of writing and recording knowledge:

.....

.....

The Messenger, Peace be upon him, says nothing but the truth

Prophets, peace be upon them, were infallible with respect to the message they delivered from Allah, Glorified and Exalted be He; they did not commit a mistake in this whether when they were contented or when they were angry. They also hid nothing of what Allah, Glory be to Him, had commanded them to convey.

In this regard, Abdullah ibn Amr ibn al-'As, may Allah be pleased with them, said to Allah's Messenger, Peace be upon him: "O' Allah's Messenger, I hear from you things, shall I write them down?" Allah's Messenger, Peace be upon him, said: "Yes." Abdullah asked: "In states of anger and contentment?" Allah's Messenger, Peace be upon him, said: "Yes, for I speak nothing but the truth." (Musnad Ahmed)

I comprehend and explain

The fact that Abdullah ibn Amr asked the Prophet's permission, Peace be upon him, to write down things he heard from him.

.....

.....

Development of recording

Amir al-Mu'minin (Leader of the Faithful) Omar ibn Abdul Aziz ordered the recording and collection of the Prophet's hadiths. They were written in classification form and arranged into books and chapters. The first scholar to do this was Muhammad ibn Muslim, famously known as ibn Shihab al-Zuhri, who was born in 50 Hijri, and was one of the first generation of scholars after the Prophet's Companions.

I complete:

- the phases of recording Sunnah:

1. Prohibiting writing in the early phase of the Prophet's reign.

2. Permission to write down.....

3. Recording .....

- I think and compare:

private to public writing on the basis of the above text.

.....

.....

Types of compilation

Books on hadith are numerous; we will limit our discussion to six of them:

- **Type one: Sahih Books**

  are books that mention only 'sahih' (authentic) hadiths such as 'Sahih Al-Bukhari' and 'Sahih Muslim'.

Type two: Sunan

these books collect hadiths on rulings referred to the Prophet, Peace be upon him, arranged in terms of fiqh chapters such as 'Sunan Abi Dawud', 'Sunan at-Tirmidhi'and 'Sunan an-Nasa'i'.

Type three: Compilations

these are books containing hadiths ascribed to the Prophet, Peace be upon him, and strictly narrated by a Companion or a Tabi'ee (a scholar of the first generation after the Prophet's Companions), such as'Musannaf 'Abd al-Razzaq ibn Hammam Al San'ani' and 'Musannaf Abi Bakr ibn Abi Shaybah'.

Type four: Masanid

in this classification, hadiths are arrangedaccording to the names of the Companions and in terms of the Arabic alphabet, or in another way; an example is 'Musnad Imam Ahmed ibn Hanbal'.

Type five: Ma'ajim

in this type,hadiths are arranged according to the Sheikhs of the author such as Al-Tabarani's 'Mu'jam al-Kabir'.

Type six: Ajzaa,

these are small books in which the author collects certain hadiths or the sayings of a Sheikh, such as Imam Al-Bukhari's 'Juz' fi Raf' al-Yadayn ' (Section of Raising the Hands) and Imam Al-Bayhaqi's 'Reading after the Imam'.

Book	Subject
Musnad Al Shafie	.....
Sunan ibn Majah	.....
Mu'jam Al-Tabarani al-Kabir	.....
Sahih Ibn Khuzaima	.....

I organize my concepts

I answer by myself

- Who was the first scholar to compile the Prophet's hadiths? Who instructed him to do that?

.....

- Mention the most important two books to compile authentic hadiths.

.....

- If a scholar compiles hadiths on the benefit of jama'a (congregational) prayer in a special book, will his book be called a 'ma'ajim' or 'sunana' or 'juz'?

.....

Enriching my experience

- What is the name of Imam Al-Bukhari and what is the name of his book? How many hadiths does the book contain?

.....

- The author of 'Sahih Muslim' is Imam Muslim ibn al-Ḥajjāj. I briefly introduce him and mention the most prominent hadith narrators from whom he learned the Noble Hadith.

.....

.....

I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	Memorizing hadiths.			
2	Understandingthe meanings understood from hadiths.			
3	Behaving in conformance with the rulings and instructions in the hadiths.			
4	Investigating the validity of hadith before adopting its content.			

LESSON 3

Chastity

We read and explore

- explain the concept of chastity.
- identify the kinds of chastity.
- explain methods of maintaining chastity.
- analyze the effects of chastity on society.

I take the initiative to learn

Three men went out walking when rain began to fall on them. They entered a cave in a mountain, and then a rock fell and blocked the entrance to the cave. They said to one another, "Pray to Allah by virtue of the best deeds that you have done to remove the rock." One of them said: "O Allah, once I employed a worker for a share of rice. After he finished his work he asked me to give him his wage. I offered him what was due to him but he refused to take it. I sowed it and from its yield I bought cows, along with their shepherd. After some time, that man came and demanded his pay saying: 'Fear Allah, do not be unjust and give me what is due to me'. I said, 'Go to these cows and shepherd and take them for they are yours.' He asked me whether I was joking with him. I told him that I was not joking with him and that the cows and the shepherd belonged to him. He took them and went away. 'O Allah! If You regard that I did it sincerely for your sake, then please remove the rock. So, the rock was removed completely from the mouth of the cave. (Narrated by Al Bukhari)

I reflect and discuss

- Without knowing this, the money of a wageworker accumulated in the hands of his employer; does he deserve this money?

.....

- Was it possible for the employer to give the wageworker only the agreed pay?

.....

- What is the most important characteristic of this man in your view?

.....

I use my skills to learn

Chastity is a refined Islamic ethical attribute, which brings together morals of the highest value. People whose moral conduct is steeped in chastity never tell lies and adhere to honesty. Similarly, people who do not betray are trustworthy and honest and those who shun obscenities elevate themselves to honorable statuses. As a Muslim commits himself to gracious morals, his chastity increases becausechastity in essence is to distance oneself from inappropriate conduct and things that undermine one's magnanimity. Magnanimity may be summed up in the gracious morals, which the Messenger, Peace be upon him, was sent to perfect. In this regard, the Messenger, Peace be upon him, said: "I have only been sent to perfect good moral character." (Al Muwatta)

I explain and assess

the following statement and complete the table below:

"Denying oneself lovable things for fear of punishment"

Meaning of the statement	.....
An example of lovable things	.....
How is fear realized in your example	.....
The relation between the statement and the concept of chastity	.....
I support my view with evidence	

Kinds of chastity

People conceive of chastity as preserving honor and maintaining marital fidelity. However, chastity is more inclusive than this as it extends to all words and deeds. Scholars have divided it into two kinds: chastity as regards forbidden things and chastity as regards sins. Chastity as regards forbidden things includes not having sex outside marriage and restraining oneself from uttering obscene words. Chastity as regards sins includes refraining from speaking publicly of one's faults and from infidelity.

I complete:

Kinds of chastity			
Chastity with regard to		Chastity with regard to	
Preserving	Preserving	Refraining from	Refraining from .....

Guarding one's modesty is purity and refinement

The meaning of 'guarding one's modesty

Allah, Glory be to Him, says:

﴿قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ﴾

(سورة النور: ٣٠)

30. "Qul Lilmu'uminīna Yaghuḍḍū Min 'Abşārihim Wa Yaĥfažū Furūjahum Dhālika 'Azká Lahum…".

"Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them:…" (Sūrat An-Nūr: 30).

This is a command from Allah, Glory be to Him, to men and women alike, regarding lowering their gaze and guarding their modesty, whether they are adults or children. This is conducive to the purity of the soul and body, to purity of lineage and first and last to the pleasure of Allah, Glory be to Him.Allah's Messenger, Peace be upon him, said: "He whom Allah saves from the evil of that which is between his jaws and the evil of that which is between his legs will enter Paradise" (Narrated by at-Tirmidhi).

How to guard one's modesty

Guarding one's modesty is achieved by restraining oneself from adultery and avoiding its predisposing factors such as gazing at forbidden things- a man's gaze at a woman and a woman's gaze at a man. Instances of this include looking at photographs, watching films or talking about forbidden

things. Similar instances include talking over the telephone or via social media, writing on walls or reading, because these things stir imagination and excite instincts resulting in profound effects on the brain and casuing psycho-somatic disorders. Distancing oneself from these things augments chastity in general and the chastity of one's modesty in particular. This also applies to refraining from excessive makeup and blind imitation in appearance and conduct. Guarding one's modesty is augmented by good company, acts of devotion, attending awareness-raising lectures, correct upbringing, candidness with family members and relatives and familial and social ties.

In no way does guarding modesty mean suppressing innate inclinations or hating the other sex because the man-woman relationship is the cause of man's survival on earth. Guarding modesty simply means controlling the instinctual relationship within the bounds of Allah's Sharia and in amanner that suits the nature of man and sets him apart from other creatures. The Messenger, Peace be upon him, said:"Marry the friendly, the loving, the child-bearing for I shall outstrip the other nations with your numbers" (Narrated by Abu Daoud).

I reflect and explain

Allah's Messenger, Peace be upon him, said: "O young men, whoever among you can afford to get married, let him do so, and whoever cannot afford it, let him fast, for that will be a shield for him."

- In cooperation with my group, we reflect on the hadith and explain the relation between worshipping and chastity.

.....

.....

The chastity of Jawarih (sense organs and limbs)

As conceived of in Islam, Jawarih (sense organs and limbs) are the tools of man's action; they include eyes, ears, tongue, hands and legs. Each of these consummates chastity by relegating the self to a status above things forbidden by Allah, Glory be to Him, and avoiding doing thingsthat undermine one's reputation. By observing this, man's actions ascend to graciousness as he avoids meanness and villainy. Each one of the jawarih has a particular kind of chastity attached to it; but they integrate in constituting a gracious, chaste personality. For instance:

- The eyes attain chastity by not violating the privacy of others through gazing, tracking the wrong-doings of others and not looking at things forbidden by Allah.
- The ears attain chastity if one does not listen to chatter, backbiting and gossip.
- The tongue attains chastity by avoiding smearing the honor of others, circulating rumors and not using obscene language in serious matters as well as in humor. Allah, Glory be to Him, says:

﴿وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا﴾

(سورة الفرقان: ٧٢)

72. wa-ʾiḏā marrū bi-l-laġwi marrū kirāman

72. And those who will not witness vanity, but when they pass near senseless play, pass by with dignity.

I assess and find a solution

Someone casts long gazes at women in markets and argues that the Prophet, Peace be upon him, said: "Do not follow a glance with another, for you will be forgiven for the first, but not for the second."	.....
Someone tries to convince her colleague at work to record fake overtime hours because her colleague's salary does not cover her needs.	.....
A girl called someone by mistake and wanted the call to continue.	.....
Someone noticed an opening in the door of his neighbors that enables him to see what is inside.	.....

Chastity as regards sins

The deeds of man result from his jawarih; if the chastity of jawarih is consummate, the chastity of deeds will be attainable. However, there are certain innate dispositions that undermine chastity such as selfishness, dependency, envy, greed, avarice, hiding the truth and others. These are unbecoming for a Muslim and he must protect himself against them and get rid of them if there is a trace of anyone of them in his moral make-up.

Just as a family rears its children according to the dictates of chastity, a person cultivates refined dispositions. The Messenger, Peace be upon him, said: "Knowledge only comes by learning and forbearance only comes by cultivating forbearance. Whoever aims for good will receive goodness and whoever seeks to evade evil will be protected from it" (Al Jami' al-Saghir).

Some means of augmenting chastity

- Preserving the self via work and lawful gain; Allah, Glory be to Him, says:

﴿هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ ذَلُولًا فَٱمْشُوا۟ فِى مَنَاكِبِهَا وَكُلُوا۟ مِن رِّزْقِهِۦ ۖ وَإِلَيْهِ ٱلنُّشُورُ﴾

(سورة الملك: ١٥)

15. Huwa Al-Ladhī Ja`ala Lakumu Al-'Arḍa DhalūlāanFāmshū Fī Manākibihā Wa Kulū Min Rizqihi wa-ʾilay-hi n-nušūru

"It is He Who has made the earth manageable for you, so traverse ye through its tracts and enjoy of the Sustenance which He furnishes…" (Sūrat Al-Mulk: 67)

- Instigating inoneself benevolent inclinations and solid resolve; Allah, Glory be to Him, says:

﴿وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ ٱلْأُمُورِ﴾

(سورة الشورى: ٤٣)

43. Wa Laman Şabara Wa Ghafara 'Inna Dhālika Lamin `AzmiAl-'Umūri

"But indeed if any showed patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs" (Sūrat Ash-Shūrá: 43).

- Avoiding unfairness, betrayal and perfidy; Allah, Glory be to Him, says:

﴿إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْخَآئِنِينَ﴾

(سورة الأنفال: ٥٨)

58. Inna Allāha Lā Yuĥibbu Al-Khā'inīna

"…for Allah loves not the treacherous" (Sūrat Al-'Anfāl: 58).

- Avoiding suspicion; Allah, Glory be to Him, says

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ﴾

(سورة الحجرات: ١٢)

12. Yā 'Ayyuhā Al-Ladhīna 'Āmanū Ajtanibū Kathīrāan Mina Až-Žanni 'Inna Ba`đa Až-Žanni 'Ithmun

"O you who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin…" (Sūrat Al-Ĥujurāt: 12)

I deduce

The Messenger, Peace be upon him, said: "A perfect Muslim is one from whose tongue and hands mankind is safe, and a true emigrant [muhajir] is one who flees from what Allah has forbidden" (Narrated by Al-Bukhari). From the hadith, I find evidence of:

Chastity with respect to jawarih: .....

.....

Chastity with respect to forbidden things: .....

.....

Gains and losses

Benevolent morals yield great outcomes; however, terrible hazards are consequential on loss of these morals, not only to the individual, but the society as a whole.

I complete the following table and learn the importance of chastity.

Gains	Losses
.....	Misguidance and loss of human dignity
.....	Loss of security and lack of confidence between people
.....	Spread of enmity and hatred and the emergence of crime
.....	Spread of lewdness, diseases and epidemics
.....	Psychological disorders owing to anxiety and suspicion

Models of chastity

Umm Salama said, "So I promptly got my camel ready, placed my son on my lap and left in the direction of Madinah to join my husband. I was alone; not a soul was in sight. I said I would ask any one on the road until I reach my husband. I had just about reached at-Tan'im when I met Uthmaan ibn Talhah of Banū 'Abd ad-Dār. 'Where are you going, bint Abi Umayya?' he asked. I said, 'I am going to my husband in Madinah.' He said, 'And there isn't anyone with you?' I said, 'No by Allah, except Allah and my little boy here.' 'By Allah, I shall never abandon you until you reach Madinah', he vowed. He then took the reins of my camel and led us on. By Allah, I had never met an Arab more generous and noble than him. When we reached a resting place, he would make my camel kneel down, wait until I dismounted, lead the camel to a tree and tether it. He would then go to the shade of another tree and lie under it.

When we had rested he would get the camel ready, make it kneel down, draw back and say, 'Ride'. When I had ridden and settled on the back of the camel, he would take the reins and lead us on until we reach another resting place. This he did every day until we reached Madinah. When we got to a village near Quba belonging to Banu Amr ibn Awf, he said, 'Your husband is in this village - Abu Salamah has settled here - Enter it with the blessings of Allah.' He turned back and headed for Makkah." He said she used to say "By Allah, I do not know of a family in Islam who suffered an affliction more than that suffered by the family of Abu Salamah and I never saw a companion more generous than Uthmaan ibn Talhah. (Sirat Ibn Hisham)

reflect and explain

Allah, Glory be to Him, says:

﴿وَرَٰوَدَتۡهُ ٱلَّتِي هُوَ فِي بَيۡتِهَا عَن نَّفۡسِهِۦ وَغَلَّقَتِ ٱلۡأَبۡوَٰبَ وَقَالَتۡ هَيۡتَ لَكَۚ
قَالَ مَعَاذَ ٱللَّهِۖ إِنَّهُۥ رَبِّيٓ أَحۡسَنَ مَثۡوَايَۖ إِنَّهُۥ لَا يُفۡلِحُ ٱلظَّٰلِمُونَ﴾

(سورة يوسف: ٢٣)

23. Wa Rāwadat/hu Allatī Huwa Fī Baytihā `An Nafsihi WaGhallaqati Al-'Abwāba Wa Qālat Hayta Laka Qāla Ma`ādha Allāhi 'Innahu Rabbī 'Aĥsana Mathwāya 'InnahuLā Yufliĥu Až-Žālimūna

"But she in whose house he was, sought to seduce him from his (true) self: she fastened the doors, and said: "Now come, you (dear one)!" He said: "(Allah) forbid! truly (your husband) is my lord! He made my sojourn agreeable! Truly to no good come those who do wrong!" (Sūrat Yūsuf: 23)

Characters in the story	.....
An aspect of chastity in the story	.....
Kind of chastity in the story	.....
Means augmenting chastity in the story	.....
What is meant by the words of Allah, Glory be to Him: إِنَّهُ رَبِّي ('Innahu Rabbī) "(Yourhusband) is my lord)	.....

I cooperate and analyze

In cooperation with my group, we analyze the following text and identify the aspect of chastity in it and its sphere.

When Allah's Messenger, Peace be upon him, established brotherhood between Muhajirun(emigrants) and Ansar (the Helpers), Sa`ad ibn ar-Rabī` said to Abdul Rahman bin Awf: "Ansar know that I am the richest among them; we divide my wealth between the two of us". Abdul Rahman bin Awf said: "May Allah bless you, your family and your wealth. Just show me the way to the market."

Analysis:

Aspect: .....

Sphere: .....

I take the initiative and express myself

I verbally describe a society where chastity prevails in three sentences and in the fourth, I express my view of this society.

.....

.....

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Chastity

Concept:

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.....

Kinds:

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Means of augmenting it:

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.....

Benefits:

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Hazards of losing chastity:

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Student Activities

I answer by myself

First: explain the concept of chastity.

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Second: mention chastity kinds.

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Third: show the devil's ways of destroying the chastity of aMuslim.

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Fourth: mention some methods that help a Muslim maintain chastity.

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Fifth- explain the following: "Through chastity all morals integrate".

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Enriching my experience

Ibn Abbas says about the following words of Allah, Glory be to Him:

﴿ يَعۡلَمُ خَآئِنَةَ ٱلۡأَعۡيُنِ وَمَا تُخۡفِي ٱلصُّدُورُ ﴾

(سورة غافر: ١٩)

Ya`lamu Khā'inata Al-'A`yuni Wa Mā Tukhfī Aṣ-Ṣudūru

"Allāh knows the fraud of the eyes, and all that the breasts conceal." (Sūrat Ghāfir: 19)

This is about when a manenters a family's house and among the family is a beautiful woman, or a beautiful woman passes past him or past them. The man gazes at her if the members of the family are not paying attentionand he lowers his gaze if they look at him. Again, if they are not paying attention, he gazes at the woman and lowers his gaze when they look at him.

I conduct a search

On measures taken to preserve modesty in the United Arab Emirates.

I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I apply the concept of chastity in my life and do not do indecent things.			
2	I make sure of not exposing myself to backbiting.			
3	I avoid things that undermine chastity.			
4	I make sure of adhering to things that augment chastity.			

Rulings on Marriage

We read and explore

- explain the wisdom of legislating marriage.
- explain the basics of choosing a husband and wife.
- mention the conditions of a marriage contract.
- infer the rights of the husband and wife.
- know of new marriage contracts.

I take the initiative to learn

Allah, Glory be to Him, says:

﴿ سُبْحَٰنَ ٱلَّذِى خَلَقَ ٱلْأَزْوَٰجَ كُلَّهَا مِمَّا تُنۢبِتُ ٱلْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴾

(سورة يس: ٣٦)

36. Subĥāna Al-Ladhī Khalaqa Al-'Azwāja Kullahā Mimmā Tunbitu Al-'Arḍu Wa Min 'Anfusihim Wa Mimmā Lā Ya`lamūna

"Glory to Allah, Who created in pairs all things that the earth produces, as well as their own (human) kind and (other) things of which they have no knowledge" (Sūrat Yā –Sīn: 36)

Allah, Glory be to Him, created man and legislated marriage between males and females in order to achieve integration, affinity, harmony and population of the earth. Allah, Glory be to Him, created duality and opposition between all creatures- from the smallest to the biggest-a universal law and a sign of His ability. Allah, Glory be to Him, says:

﴿ وَمِن كُلِّ شَىْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴾

(سورة الذاريات: ٤٩)

49. Wa Min Kulli Shay'in Khalaqnā Zawjayni La`allakumTadhakkarūna

"And of every thing We have created pairs: That you may receive instruction" (Sūrat Adh-Dhāriyāt: 49)

I reflect and find a link

- Water consists of negative oxygen atoms and positive hydrogen atoms.

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I use my skills to learn

The wisdom behind legislating marriage:

Islam legislated marriage for several wisdoms whose benefits return to individuals and society as a whole. These wisdoms comprise:

Society building

Marriage is the only means to form a family on sound foundations. The family is the main building block in building society; hence, Islam has urged Muslims to marry and made marriage desirous to them. The Messenger, Peace be upon him, said:

> *"O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one's chastity" (Narrated by al-Bukhari).*

I think and correct

- If one is not committed to marital life, this will allow one a greater measure of freedom in terms of time and room to think, thus enabling one to create and innovate.

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Protecting society

Through marriage, a Muslim achieves chastity, stability and distancing himself from forbidden things. Allah, Glory be to Him, says:

﴿ وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴾

(سورة الروم: ٢١)

21. Wa Min ʻĀyātihi~ ʻAn Khalaqa Lakum Min ʻAnfusikum'Azwājāan Litaskunū ʻIlayhā Wa Ja`ala BaynakumMawaddatan Wa Rahmatan ʻInna Fī Dhālika La'āyātinLiqawmin Yatafakkarūna

"And among His Signs is this, that He created for you mates from among yourselves, that you may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect" (Sūrat Ar-Rūm: 21)

Whenever man preserves chastity and restrains himself from committing forbidden acts, he in fact protects himself against contagious diseases and prohibits himself from committing wrong-doings, thus ultimately achieving the protection of society as a whole.

On the other hand, marriage fortifies society against disintegration because marriage strengthens relations and ties between families and tribes leading to acquaintances and close contacts. Allah, Glory be to Him, says:

﴿وَهُوَ ٱلَّذِى خَلَقَ مِنَ ٱلْمَآءِ بَشَرًا فَجَعَلَهُۥ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا﴾

(سورة الفرقان: ٥٤)

54. Wa Huwa Al-Ladhī Khalaqa Mina Al-Mā'i BasharāanFaja`alahu Nasabāan Wa Şihrāan Wa Kāna Rabbuka Qadīrāan

"It is He Who has created man from water: then has He established relationships of lineage and marriage: for your Lord has power (over all things)" (Sūrat Al-Furqān: 54)

I compare

the effect of marriage on ties between families in a Muslim society and to its effect on ties between families in a non-Muslim society.

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Progeny

The Messenger, Peace be upon him, said:

"Marry the friendly, the loving, the child-bearing for I shall outstrip the other nations with your numbers" (Narrated by an-Nasa'i).

Progeny is a desired end-result in Sharia and marriage is the right path to achieve this goal and sustain the continuity of life. Allah, Glory be to Him, says:

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

(سورة النساء: ١)

1. Yā 'Ayyuhā An-Nāsu Attaqū Rabbakumu Al-LadhīKhalaqakum Min Nafsin Wāĥidatin Wa Khalaqa Minhā Zawjahā Wa Baththa Minhumā Rijālāan Kathīrāan Wa Nisā'an Wa Attaqū Allaha Al-Ladhī Tasā'alūna Bihi WaAl-'Arĥāma 'Inna Allāha Kāna `Alaykum Raqībāan

"1. O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain has spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom you claim (your rights) of one another, and toward the wombs (that bare you). Lo! Allah has been a Watcher over you." (Sūrat An-Nisā': 1)

I express my viewpoint

One aspect of modernism is birth control and avoiding over-multiplication.

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.....

Attaining human sublimity

Marriage has a magical effect in refining the human soul and changing its structure. As soon as man- male andfemale- begins a project of establishing a family, his concepts begin to change and his interests shift because the family has two poles; each one is responsible for preserving the honor of the other. Instinctual desires become organized and the emotions of fatherhood and motherhood begin to grow and establish an enduring presence. Once childbirth begins sacrifices come to the forefront as rearing children and fulfilling the demands of the family take the upper hand. Thus, spouses move from pre-marital life to a life of mutual responsibility and begin to attain human sublimity in its finest meaning.

I reflect and explain

One aspect of modernism is birth control and avoiding over-multiplication.

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I explain

the difference in viewing life between a married person and an unmarried one.

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The basics of choosing a husband and wife

Religion and good morals:

A woman's commitment to her religion is a purpose and a goal in itself,whichafiancé looks for in his fiancée. This derives from a basic fact: a woman who is firmly attached to her religion assists her husband in obeying Allah, Glory be to Him, and in distancing himself from forbidden things. She stands by his side in the process of establishing a faithful, good family. The Messenger, Peace be upon him, said,

"A woman may be married for four things: her wealth, her lineage, her beauty and her religious commitment. Seek the one who is religiously-committed, may you prosper."

This requirement- commitment to religion- is on demand in the case of man exactly as it is in demand in the case of woman. The Messenger, Peace be upon him, said,

"If there comes to you one whose religious commitment and attitude pleases you, then marry [your female relative who is under your care] to him, for if you do not do that, there will be tribulation on earth and much corruption" (Narrated by at-Tirmidhi).

Compatiblity between spouses

The Messenger, Peace be upon him, said:

"Choose the best for your sperm, and marry compatible women and propose marriage to them" (Narrated by ibn Majah).

The purpose of this hadith is to establish compatibility between spouses such as similarity in educational level and age. This kind of similarity is desirable because it increases the chances of achieving harmony and affinity, as well as the continuity of co-existence and family preservation.

I deduce

One aspect of modernism is birth control and avoiding over-multiplication.

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Conditions of a marriage contract

A valid marriage contract has several conditions without which it is not a religiously valid Islamic marriage contract:

First:mutual acceptance

Acceptance by each spouse of the other is a condition that must be fulfilled as the goal of marriage cannot be fulfilled if one of the spouses is

forced to live with a person s/he loathes. In this case, the spouse forced into the marriage will not be able to perform marital duties in the desired manner; hence, in the marriage contract, Islam conditioned that the man should accept to marry the woman and the woman should accept to marry the man. The Messenger, Peace be upon him, said:

"A woman without a husband (divorcee or widow) must not be married until she is consulted, and a virgin must not be married until her permission is sought. They asked, 'Allah's Messenger, how can a virgin's consent be solicited?' He said, 'That she keeps silent" (Narrated by Al-Buhkari).

I find a solution

Customs and traditions in some countries dictate that the first paternal cousin has the right to marry his paternal niece even if the fiancée is not consenting.

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Second: the waliy (guardian)

The second condition for a valid marriage contract is the presence and acceptance of the woman's waliy. A waliy is a sane, adult, fair and wise Muslim, i.e. the father. If the father is absent for any reason, his substitute is the grandfather, brother or uncle, and so on consecutively. The origin of the condition for the presence of the waliy is the saying of the Prophet, Peace be upon him:

"Any woman who gets married without the permission of her waliy, her marriage is invalid, her marriage is invalid, her marriage is invalid" (Narrated by Ahmed).

Allah, Glory be to Him, says:

﴿وَأَنكِحُواْ ٱلۡأَيَـٰمَىٰ مِنكُمۡ﴾

(سورة النور: ٣٢)

29. Wa ʻAnkiĥū Al-'Ayāmá Minkum

"Marry those among you who are single…" (Sūrat An-Nūr: 32)

The address in the holy verse is to the 'waliys' (guardians). The Messenger, Peace be upon him, said:

"There is no (valid) marriage without a waliy" (Narrated by Ahmed).

I explain

the hazards of a woman personally performing the act of marrying herself to a man without the presence of a waliy.

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Third: the presence of two witnesses

The Messenger, Peace be upon him, said:

> *"There is no marriage except with a guardian and two witnesses" (Narrated by Al-Tabarani).*

A marriage contract is not valid without witnesses to confirm the marriage and preserve rights, especially in the case of a conflict. The lack of witnesses to the marriage contract leads tomanipulating marriage contracts or forgetfulness and the loss of rights.

I expect

the negative effects of the absence of witnesses to the marriage contract.

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Fourth: religious suitability

Religious suitability means the equality of spouses in religion; it is not permissible for a Muslim woman to marry a non-Muslim. Likewise, a Muslim is not permitted to marry a polytheist, who does not believe in an Abrahamic (revealed) religion.

Allah, Glory be to Him, says:

﴿ وَٱلۡمُؤۡمِنُونَ وَٱلۡمُؤۡمِنَٰتُ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٖ ﴾

(سورة التوبة: ٧١)

71. Wa Al-Mu'uminūna Wa Al-Mu'uminātu Ba`ḋuhum' Awliyā'u baᶜḍin.

"The Believers, men and women, are protectors one of another…" (Sūrat At-Tawbah: 71)

Allah, Glory be to Him, also says:

﴿وَلَا تَنكِحُوا۟ ٱلْمُشْرِكَٰتِ حَتَّىٰ يُؤْمِنَّ ۚ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۗ وَلَا تُنكِحُوا۟ ٱلْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا۟ ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّن مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ﴾

(سورة البقرة: ٢٢١)

221. Wa Lā Tankiĥū Al-Mushrikāti Ĥattá Yu'uminna Wa La'amatun Mu'uminatun Khayrun Min Mushrikatin Wa Law 'A`jabatkum Wa Lā Tunkiĥū Al-Mushrikīna Ĥattá Yu'uminū Wa La`abdun Mu'uminun Khayrun MinMushrikin Wa Law 'A`jabakum

"Do not marry unbelieving women (idolaters), until they believe: A slave woman who is a believeris better than an unbelieving woman, even though she allures you. Nor marry (your girls) to unbelievers until they believe: A man slave who believes is better than an unbeliever, even though he allures you..." (Sūrat Al-Baqarah: 221).

Allah, Glory be to Him, excluded the marriage of a Muslim to a woman from Ahl al-Kitāb (People of the Book): a Jewish or Christian woman. Allah, Glory be to Him, says:

(سورة المائدة: ٥)

5. Al-Yawma ‘Uĥilla Lakumu Aţ-Ţayyibātu Wa Ţa`āmu Al-Ladhīna ‘Ūtū Al-Kitāba Ĥillun Lakum Wa Ţa`āmukumĤillun Lahum Wa Al-Muĥşanātu Mina Al-Mu’umināti WaAl-Muĥşanātu Mina Al-Ladhīna ‘Ūtū Al-Kitāba MinQablikum

“This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the People of the Book, revealed before your time…” (Sūrat Al-Mā’idah: 5).

I infer

the effects of a Muslim woman marrying a non-Muslim man.

- On the children: .....
- On the wife: .....
- On society: .....

Contemporary (modern) marriages

Allah, Glory be to Him, called the marriage contract a'solemn covenant' (مِّيثَاقًا غَلِيظًا Mīthāqāan Ghalīžāan) in His words:

﴿وَكَيْفَ تَأْخُذُونَهُۥ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنكُم مِّيثَٰقًا غَلِيظًا﴾
(سورة النساء: ٢١)

21. Wa Kayfa Ta'khudhūnahu Wa Qad 'Afdá Ba`đukum 'Ilá Ba`đin Wa 'Akhadhna Minkum Mīthāqāan Ghalīžāan

"And how could you take it when you have gone in unto each other, and they have Taken from you a solemn covenant?" (Sūrat An-Nisā': 21)

The wisdom behind this great Qur'anic description is to demonstrate the greatness and importance of this bond; that it is not a game and pastime; but bearing responsibility, building a family and contributing to the progress and civilization of society.

The wise legislator has given special attention to the marriage contract to keep it within the correct course. The original end of marriage is procreation to have children and progeny. This comprises psycho-spiritual homage and the role it plays in the process of procreation and rearing children. Allah, Glory be to Him, says:

﴿هُوَ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا﴾
(سورة الأعراف: ١٨٩)

189. Huwa Al-Ladhī Khalaqakum Min Nafsin Wāĥidatin Wa Ja`ala Minhā Zawjahā Liyaskuna 'Ilayhā

"It is He Who created you from a single person, and made his mate of like nature, in order that he might dwell with her (in love)" (Sūrat Al-'A`rāf: 189).

In recent years, novel types of marriage became popular. Religious scholars addressed this phenomenon and explained rulings as to the validity and fallacy with respect to them. These novel types of marriage include:

Type of marriage in Arabic	Pronunciation	Definition
الزواج العُرفيّ	Az-Zawaj Al-Urfi	Customary marriage; common law marriage
الزواج الصّوري	Az-Zawaj As-Suri	Nominal or sham marriage
زواج المسيار	Zawaj Al-Misyar	traveller's marriage: The husband and wife thus joined renounce several marital rights such as living together, the wife's rights to housing and maintenance money (nafaqa), and the husband's right to homekeeping and access.
الزواج بنيّة الطلاق	Az-Zawaj biniyyat At-Talaq	Marriage with the intention of divorce
الزواج عبر الإنترنت	Az-Zawaj Abral Internet	Marriage via the internet (marriage websites)

Each type of these marriages has its own fatwa because each type has different details; but the general framework of these contracts is that the marriage contract must have a valid contract with the intention of continuity, estimated mahr (dowry) [in Arabic: مهر], two witnesses, waliy (guardian) [in Arabic: وليّ] of the woman, publicizing the marriage among people by an invitation or a banquet and iḥṣan (إحصان chastity)- this means a husband should not accept marrying except a 'chaste' woman and, similariy, a woman should not marry except a man known for his being 'chaste'. If marriage conforms to this, then it is permissible; if it does not, then it is contrary to Sharia and invalid.

I expect

the reason for the spread of contemporary marriage contracts among youth in some countries.

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.....

.....

I make a proposal

that raises awareness among youth about the hazards of contemporary marriage contracts that run counter to Sharia..

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Marital rights:

As soon as the marriage contract is concluded, the rights of the husband and wife with regard to each other will follow. These rights are divided into three kinds: the rights of the husband, the rights of the wife and common rights to both.

First: the rights of the husband

The wife must observe the following:

1. Obeying her husband in all things that do not involve disobeying Allah, Glory be to Him.
2. Staying at her husband's house; Allah, Glory be to Him, says:

﴿وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ﴾

(سورة الأحزاب: ٣٣)

33. Wa Qarna Fī Buyūtikunna Wa Lā Tabarrajna Tabarruja Al-Jāhilīyati Al-'Ūlá

" And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance…" (Sūrat Al-'Aĥzāb: 33).

3. A wife shall not allow one whose husband dislikes to enter his house.
4. A wife shall preserve her husband's honor, wealth, children and household. The Messenger, Peace be upon him, said: ""… the woman is a guardian and is responsible for her husband's house and his offspring…" (Narrated by Al-Bukhari).

Second: the rights of the wife

The husband is obligated to observe:

1. Spending on his wife; this includes providing means of sustenance, clothing and accommodation.
2. Good companionship; this includes preserving her secrests and avoiding embarrassing and humiliating her.
3. Preserving her honor and status as wife, as well as showing her appreciation and protecting her.

Third: common rights

1. Good companionship imbued with benevolence, tolerance, mutual respect, cooperation and making each other happy.
2. Each one of them is permitted to enjoy the other in the way prescribed by Sharia.
3. Prohibition of marriage to relatives of the other spouse: the wife is prohibited to marry any one of the husband's parental next of kin and their off-spring. Likewise, a husband is prohibited to marry any one of the wife's parental next of kin as soon as he contracts her in marriage and to her offspring after he consummates his marriage to her.
4. Confirmation of the lineage of children.
5. Confirmation of the right to inherit from each other.

I think and explain

The Prophet, Peace be upon him, had established the principle of respecting the wife and appreciating her view although many women were not educated.

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I find a link

between the disputes that appear between spouses at Sharia courts and the knowledge of Sharia rights of each spouse.

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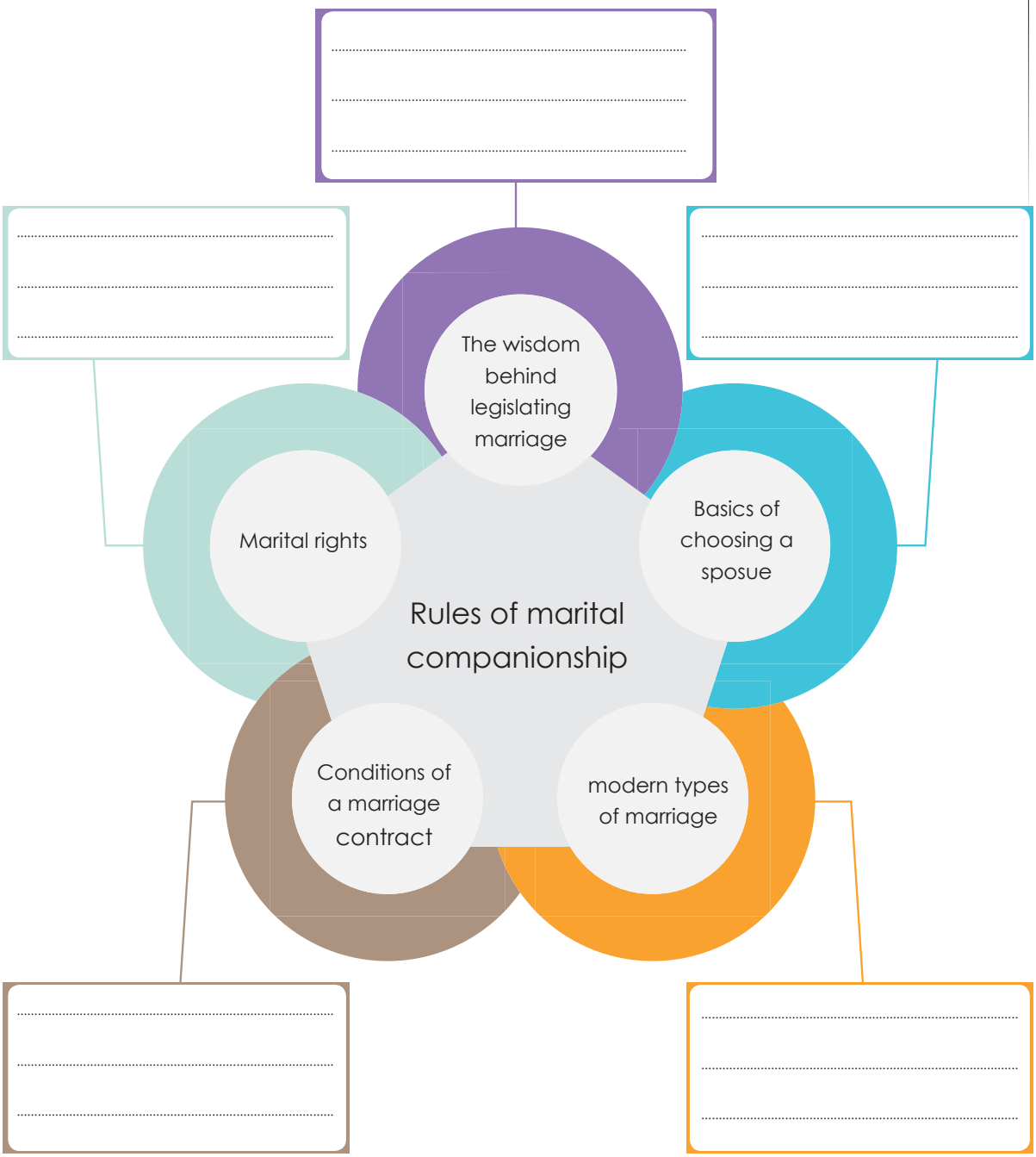
I organize my concepts



Student Activities

I answer by myself

1. Explain the wisdom of legislating marriage in Islam.

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2. What are the basics that must be observed when choosing a husband or wife?

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3. Explain the importance of the waliy (guardian) to a marriage contract.

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4. Mention three of the common marital righ

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Enriching my experience

Search for one of the modern marriage contracts and explain the official view of the UAE Ifta' Official Center on this contract and its proof of this, and then present this to your classmates.

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I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I make sure of knowing my rights and the rights of others and commit myself to this.			
2	I enrich my information by reading about developments in my field of study.			
3	I take note of contemporary novel ideas and warn people of them.			

My Imprint

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LESSON 5

The Prophet's Method in Taking Care of His Family

We read and explore

- infer the constituents of the Messenger's, Peace be upon him, marital life.
- explain how the Messenger, Peace be upon him, took care of his family.
- highlight aspects of love and mercifulness in the way the Messenger, Peace be upon him, treated his wives.

I take the initiative to learn

If one studies closely the life of the Prophet, Peace be upon him, one will find that he accorded his wives great attention and treated them in a special way. He gave his wives rights denied to them in the pre-Islamic era and, consequently, made Muslims change the pattern of their lives regarding treatment of wives. Abu Hurairah, May Allah be pleased with him, reported that the Prophet, Peace be upon him, said:

"Among Muslims, the most perfect, concerning his faith, is the one whose character is excellent, and the best among you are those who treat their wives well" (Narrated by at-Tirmidhi).

Perfect faith is subject to good morals and the truest embodiment of good morals is the way one treats one's wife. The Messenger, Peace be upon him, said:

"The best of you is he who is best to his family, and I am the best among you to my family" (Narrated by ibn Hibban).

Altruism is reflected in the positions one takes and the way one acts. Thus, we find that the Prophet, Peace be upon him, was the first one to console his wives when they experienced grief, wiping their tears, respecting their views and listening attentively to their complaints. The Messenger, Peace be upon him, was a husband, father, brother and friend to his wives, peace and blessings be upon him.

I reflect and find a link

between perfect faith and good treatment of women.

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I use my skills to learn

The Messenger's, Peace be upon him, treatment of his family

The Prophet, Peace be upon him, lived for a period of his life as a husband to one woman, and then continued the rest of his life as a husband to a number of women. During both periods he gave the best example to all husbands in how to treat their families. The Messenger, Peace be upon him, lived in his house like all men as related by Sayyidah Aisha, may Allah be pleased with her, when asked of what the Prophet, Peace be upon him, used to do in his house. She said,"He kept himself busy serving his family" (Narrated by Al-Bukhari). She elaborated saying, "He fed draft animals, swept the house, secured the camel, ate and ground the flour with thehousemaid, carried supplies from the market to the house, sewed his garments, mended his sandals and did what men used to do in their houses".

The Prophet, Peace be upon him, was renowned for being keen on entertaining his wives. He used to take them with him on his travels, race them and permit them to watch amusing activities. Umm Al MumineenAisha, may Allah be pleased with her, said: "One day I saw the Messenger of Allah, Peace be upon him, at the door of my room and the Ethiopian boys were playing in the mosque. The Messenger of Allah, Peace be upon him, screened me with his garment while I was watching them" (Narrated by Al-Bukhari).

I respond by a logical argument to the allegation below

If a man assists his wife in household chores, this will undermine his manliness.

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I read and deduce

I identify the most important secrets of successful family relationships.

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I explain

the prophet's, Peace be upon him, participation in household chores although he was a prophet and a man of very high-esteem among his people.

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Structuring the building block

From the Prophet's perspective, society is a big house for all Muslims. This house must be tightly built; therefore, the Prophet, Peace be upon him, paid great attention to structuring the basic building block of society- the family. The Prophet's, Peace be upon him, concern with establishing his honorable family was clearly reflected in several constituents:

Teaching his family religious matters

The Prophet, Peace be upon him, made sure of teaching 'Ummahat Al-Mu'minin(the Mothers of the Believers) matters pertaining to their religion. He used to teach them the Qur'an, give them sermons and lead them in the night prayers. He used to give lessons to women, and his wives were the first to attend those lessons. This came to notice after the death of the Prophet, Peace be upon him, as many Sharia rulings were taken from 'Ummahat Al-Mu'minin, may Allah be pleased with them. Aisha, may Allah be pleased with her, was one of the senior memorizers of the Prophet's Hadith after Abu Hurairah, Ibn Omar, Anas ibn Malik and Ibn Abbas, may Allah be pleased with all of them.

I infer and explain

the contribution of the Qur'an Memorization Centers for females in building Muslim families.

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I find a solution

Someone wants to teach his wife matters pertinent to her religion; but he is illiterate.

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Mutual Respect

The Prophet, Peace be upon him, laid down the foundations of the principle of treatment based on mutual respect among family members- the spouses, children and servants. The Messenger, Peace be upon him, never beat, scolded or raised his voice in the face of one of his family. Umm Al MumineenAisha, may Allah be pleased with her, said,"The Messenger of Allah, Peace be upon him, never hit anything with his hand neither a servant nor a woman." The Messenger, Peace be upon him, used to listen to his wives, show them respect and appreciate their advice. If given the right advice, he would act upon it. He acted upon the advice of Umm Al Mumineen Umm Salama, may Allah be pleased with her, when she advised him with respect to the Treaty of Hudaybiyyahwhen Muslims did not accept returning to Madinah without performing Umrah. Therefore, Muslims slowed down their return hoping that the Prophet, Peace be upon him, would not accept the condition regarding not performing Umrah that year and returning to perform it in the following year. Umm Salama advised the Prophet, Peace be upon him, to go out and not to speak to anyone of the Muslims, cut his hair and slaughter his sacrifice.When Muslims saw him,they hastened to obey him and follow his act; they slaughtered their sacrifices and each one of them cut his hair (Sirat ibn Hisham). Anas bin Malik said,"I served the Prophet, Peace be upon him, for ten years. By Allah, he never even said to me, 'Uff!' He never said harshly for anything, 'Why did you do that?' or, 'Why did you not do that?"(Narratedby at-Tirmidhi). The Messenger, Peace be upon him, treated others according to the kind of guidance and directives based on mutual respect and kindness.

I think and explain

the fact that theProphet, Peace be upon him, established the principle of respecting wives and appreciating their views although many women were not educated.

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I expect

the positive effects on the family resulting from mutual respect between the spouses.

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The wisdom behind managing marital differences

Marital life is never free of the kind of differences that end and disappear if managed with wisdom and rationality, or increase and grow if wisdom is absent on the part of the husband when managing them. The Prophet, Peace be upon him, gave remarkable examples of managing family problems with utter wisdom and the Companions knew of this. The Messenger, Peace be upon him, ordered his Companions to have patience with their wives and to bear with them irrespective of their temperaments. The Messenger, Peace be upon him, said: "A believing man should not hate a believing woman. If he dislikes something in her character, he

should be pleased with some other trait of hers" (Narrated by Muslim).Also, Al-Bukhari reported: "The Prophet, Peace be upon him, was with one of his wives, when one of the Mothers of the Believers sent a bowl in which there was some food. The one in whose house the Prophet, Peace be upon him, was struck the hand of the servant, and the bowl fell and broke. The Prophet,Peace be upon him, picked up the pieces of the bowl, then he began to collect the food that was in it, and said, "Your mother got jealous." Then he made the servant wait until a bowl belonging to the one in whose house he was, was brought. He gave the intact bowl to the one whose bowl had been broken, and he kept the broken bowl in the house of the one who had broken it."

I expect

between the wisdom behind managing marital differences and the fact that Allah, Glory be to Him, has given the right of 'guardianship' of wives to men.

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I find a link

a young man who is about to get married and he does not have any experience in dealing with marital differences.

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'Established love and mercy between you'

Our master Muhammad, Peace be upon him, is the prophet of mercy, which is given as a present from Allah, Glory be to Him, to all people. The Prophet, Glory be to Him, built his relationships with his wives and his family on love and mercy. Anas bin Malik related an incident reflecting this mercy which occurred with Umm Al Mumineen Safia, may Allah be pleased with her. He said, "I saw Allah's Messenger, Peace be upon him, folding a cloak round the hump of the camel so as to make a wide space for Safiya (to sit on behind him). He sat beside his camel letting his knees for Safiya to put her feet on so as to mount the camel" (Narrated by Al-Bukhari). The Messenger, Peace be upon him, used to advise Sa'ad ibn Abi Waqqassaying, "You will be rewarded for whatever you spend for Allah's sake even if it were a morsel which you put in your wife's mouth" (Narrated by Al-Bukhari). Also, an-Nasa'i narrated that Umm al-Mu'mininSafiyah, may Allah be pleased with her, was traveling with the Allah's Messenger, Peace be upon him. She was too slow to keep up with them. Allah's Messenger, Peace be upon him, received her while she was crying and saying,'You gave me a slow camel'. Seeing that, Allah's Messenger, Peace be upon him, wiped her eyes with his hands and consoled her; but she went on crying.

I make a proposal

to contribute to spreading mercy and love between spouses.

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I expect

the reason behind the lack of love between souses in some families.

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The Prophet's Method in Taking Care of His Family

Constituents of the building of a family	Love and mercy between spouses	The Messenger's treatment of his family
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Student Activities

1. The Messenger, Peace be upon him, said: "The best of you is he who is best to his family, and I am the best among you to my family." From what you learned in the lesson, find evidence of the altruism of the Prophet, Peace be upon him, towards his family, may Allah be pleased with them.

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2. What are the constituents of building a family?

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3. Explain the fact that the Prophet, Peace be upon him, was keen on building the Muslim family in a correct way.

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Enriching my experience

Under the supervision of my teacher, I search for one of the attitudes taken by the Prophet, Peace be upon him, towards his wives, and write an analysis of this attitude and its implications on the wives and family of the Prophet, Peace be upon him.

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I assess myself

I assess how knowledge of the marital life of the Prophet, Peace be upon him, reflects on my conduct and acts of devotion.

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I make sure of spreading amity and love between all members of the school community.			
2	I show my teacher how much I respect him and appreciate his knowledge and work.			
3	I resort to wisdom when differences spring up between students in the school.			

My imprint

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LESSON 1

Allah's Prophet Moses, Peace be upon him

Sūrat Al-Kahf: 60-82

We read and explore

- recite the holy verses observing the rules of recitation.
- explain the vocabulary of the holy verses.
- explain the significance of the holy verses.
- analyze the situations mentioned in the story.
- make sure of reciting the holy verses.

I take the initiative to learn

In his Sahih, Al-Bukahri, may Allah have mercy on him, narrated, on the authority of Ubbay ibn Ka'ab that he heard Allah's Messenger, Peace be upon him, say: "Musa stood up to address the Children of Israel, and he was asked: 'Which of the people is most knowledgeable?' He said: 'I am'. Allah rebuked him because he did not attribute knowledge to Him. So Allah revealed to him: 'There is a slave of Mine at the junction of the two seas who is more knowledgeable than you.' Musa asked: 'O Lord, how can I find him?' He said: 'Take with you a fish and put it in a basket, then where you lose the fish, he will be there."So he took a fish and put it in a basket, then he set out, and his servant-boy Joshua son of Nun-set out with him.

I expect

Through discussion within my group, we try to know the motives of this journey.

سورة الكهف

﴿ وَإِذْ قَالَ مُوسَىٰ لِفَتَىٰهُ لَآ أَبْرَحُ حَتَّىٰٓ أَبْلُغَ مَجْمَعَ ٱلْبَحْرَيْنِ أَوْ أَمْضِىَ
حُقُبًا ﴿٦٠﴾ فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ سَرَبًا ﴿٦١﴾
فَلَمَّا جَاوَزَا قَالَ لِفَتَىٰهُ ءَاتِنَا غَدَآءَنَا لَقَدْ لَقِينَا مِن سَفَرِنَا هَٰذَا نَصَبًا ﴿٦٢﴾ قَالَ
أَرَءَيْتَ إِذْ أَوَيْنَآ إِلَى ٱلصَّخْرَةِ فَإِنِّى نَسِيتُ ٱلْحُوتَ وَمَآ أَنسَىٰنِيهُ إِلَّا ٱلشَّيْطَٰنُ أَنْ أَذْكُرَهُۥ
وَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ عَجَبًا ﴿٦٣﴾ قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ فَٱرْتَدَّا عَلَىٰٓ ءَاثَارِهِمَا قَصَصًا
﴿٦٤﴾ فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَآ ءَاتَيْنَٰهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَٰهُ مِن لَّدُنَّا عِلْمًا ﴿٦٥﴾
قَالَ لَهُۥ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰٓ أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٦﴾ قَالَ إِنَّكَ لَن تَسْتَطِيعَ
مَعِىَ صَبْرًا ﴿٦٧﴾ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِۦ خُبْرًا ﴿٦٨﴾ قَالَ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ
صَابِرًا وَلَآ أَعْصِى لَكَ أَمْرًا ﴿٦٩﴾ قَالَ فَإِنِ ٱتَّبَعْتَنِى فَلَا تَسْـَٔلْنِى عَن شَىْءٍ حَتَّىٰٓ أُحْدِثَ
لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾ ﴾.

60. Wa 'Idh Qāla Mūsá Lifatāhu Lā 'Abraĥu Ĥattá 'Ablugha Majma`a Al-Baĥrayni 'Aw 'Amdiya Ĥuqubāan.

61. Falammā Balaghā Majma`a Baynihimā Nasiyā Ĥūtahumā Fa Attakhadha Sabīlahu Fī Al-Baĥri Sarabāan.

62. Falammā Jāwazā Qāla Lifatāhu 'Ātinā Ghadā'anā LaqadLaqīnā Min Safarinā Hādhā Naşabāan.

63. Qāla 'Ara'ayta 'Idh 'Awaynā 'Ilá Aş-Şakhrati Fa'innī NasītuAl-Ĥūta Wa Mā 'Ansānīhu 'Illā Ash-Shayţānu 'An 'Adhkurahu Wa Attakhadha Sabīlahu Fī Al-Baĥri `Ajabāan

64. Qāla Dhālika Mā Kunnā Nabghi Fārtaddā `Alá'Āthārihimā Qaşaşāan

65. Fawajadā `Abdāan Min `Ibādinā 'Ātaynāhu Raĥmatan Min `Indinā Wa `Allamnāhu Min Ladunnā `Ilmāan

66. Qāla Lahu Mūsá Hal 'Attabi`uka `Alá 'An Tu`allimani Mimmā `Ullimta Rushdāan

67. Qāla 'Innaka Lan Tastaţī`a Ma`iya Şabrāan

68. Wa Kayfa Taşbiru `Alá Mā Lam Tuĥiţ Bihi Khubrāan

69. Qāla Satajidunī 'In Shā'a Allāhu Şābirāan Wa Lā 'A`şī Laka 'Amrāan

70. Qāla Fa'ini Attaba`tanī Falā Tas'alnī `An Shay'in Ĥattá'Uĥditha Laka Minhu Dhikrāan

60. And when Moses said unto his servant: I will not give up until I reach the point where the two seas meet, though I march on for ages.

61. And when they reached the point where the two met, they forgot their fish, and it took its way into the waters, being free.

62. And when they had gone further, he said unto his servant: Bring us our breakfast. Verily we have found fatigue in this our journey.

63. He said: Did you see, when we took refuge on the rock? Verily, I forgot the fish and none but Satan caused me to forget to mention it, it took its way into the waters by a marvel.

64. He said: This is that which we have been seeking they retraced their steps again.

65. Then found they one of Our slaves, unto whom We had given mercy from Us, and had taught him knowledge from Our presence.

66. Moses said unto him: May I follow you, to the end that you may teach me right conduct of that which you have been taught?

67. He said: Lo! you can not bear with me.

68. How can you bear with that whereof you can not compass any knowledge?

69. He said: Allah willing, you, shalt find me patient and I shall not in anything gainsay you:

70. He said: Well, if you go with me, ask me not concerning anything till I myself make mention of it unto you.

I learn the explanation of the Qur'anic vocabulary

Evidence	Favors of charity
لَا أَبْرَحُ (Lā 'Abraĥu)I will not give up	Despair
حُقُبًا (Ĥuqubāan)for ages	Epochs
نَصَبًا (Naşabāan)fatigue	Tiredness and weakness
فَارْتَدَّا (Fārtaddā)they retraced their steps	Returned
رُشْدًا (Rushdāan)right conduct	Something correct to guide me
مَا لَمْ تُحِطْ بِهِ خُبْرًا (Lam Tuĥiṭ Bihi Khubrāan)that whereof you can not compass any knowledge	Your knowledge of it is incomplete
ذِكْرًا (Dhikrāan)mention of it	news

I understand the significance of the Qur'anic verses

The First Journey

Moses knew the place to head for, identified his goal and prepared himself materially and psychologically. He also prepared his servant-boy. He said to Joshua son of Nun, "We are heading forthe junction of the two seas; we are not coming back whether it be a short or long journey: أَوْ أَمْضِيَ حُقُبًا'...though I march on for ages.' I will continue on this journey until I reach the place I am heading for even if I travel for a very long time". This psychological preparation assists in bearing the hardships of travel and its continuation and adds to the resolve of man.

The holy verses focused on the major events and did not address the hardships of travel until

they explained that they had arrived at their destination. This implies that the suffering borne by those who pursue great goals does not deserve to be mentioned when juxtaposed with the returns attendant on those goals. Therefore, the holy verses expressed that suffering through one word: (نَصَبًا) (Naşabāan) "fatigue". The question to be asked here is "Why is this story mentioned here, though it is not related to the three questions- about the youths, the man whose travels reached the eastern and the western horizons of the earth, and the soul?"

This story has been narrated as an answer to the claim made by the Rabbis, who regarded the answers to their questions as proof of the prophethood of Muhammad, Peace be upon him. That this is not true is evidenced by the fact that Moses, Peace be upon him,whowas Allah's Messenger, did not know everything, and there was a man in his time who knew more than him. This did not undermine his rank, or stir suspicion in his prophethood. The messengers of Allah, peace be upon all of them, were not sent to explain particular cases or events. Rather, they were

sent to deliver Allah's messages and guide people to the straight path (aṣ-Ṣirāṭ al-mustaqīm); they were the most knowledgeable people about their proselytism (Da'wah).

Moses, Peace be upon him, and his servant-boy reached a rock on the beach. They sat down to take some rest and they were overcome by sleepiness and fatigue; so they fell asleep. Then Joshua son of Nun woke up and found that the fish which they carried with them had jumped from the basket into the water and swam out to sea. Its track on sea water was clear; it was not covered by waves. This was the sign that Moses, Peace be upon him, had waited for. The servant-boy said to himself that he would tell him when he had woken up; but he forgot and they continued their travel through the rest of the day and night until they felt tired the following day after having travelled farther than their destination. Moses, Peace be upon him, asked Joshua to bring them the food. Joshua remembered what had happened and said, "I have forgotten to tell you that the fish jumped into the water at the rock and the way it swam out to sea was very queer." He justified his forgetting to tell Moses by an act from the devil as if he feared the wrath of Allah's prophet, Moses, Peace be upon him.

However, what happened was contrary to this. The response of Moses, Peace be upon him, was: "قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ"(Qāla Dhālika Mā Kunnā Nabghi) "He said: This is that which we have been seeking ". They returned tracking their footsteps on the way back to the rock. They found a man covered up in his clothes. Prophet Muhammad, Peace be upon him, said:

> *"Moses greeted him saying 'as-salāmu ʿalaykum' (peace be upon you).* al-Khiḍr*said to him: 'Is there salam (peace) in your country?'. He said, 'I am Moses.' Al-Khidir said, 'The Moses of Banu Israel?' Moses said, 'Yes'. Moses added, 'You have some of the knowledge of Allah which He has taught you and which I do not know, while I have some knowledge which Allah has taught me which you do not know."*

From here the second journey begins- the journey of Moses and al-Khiḍr, peace be upon them.

I imagine

with the groupthe circumstances surrounding the story and find the considerations overlooked by Allah's prophet, Moses,Peace be upon him, in his quest for knowledge.

I explain

Al-Khiḍr, Peace be upon him, knew Moses while Moses did not know al-Khiḍr.

I identify and decide

Allah, Glory be to Him, says:

﴿ فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا ﴾

(Falammā Balaghā Majma`a Baynihimā)

"And when they reached the point where the two met".

What does the phrase 'the point where the two met' refer to?

Decision	Justification of the decision
The place where Moses and al-Khiḍr, peace be upon them, met.	
The point where the two seas converge.	

I apply

I apply the above example to His words, Glory be to Him: بَلَغَا (Balaghā) "... they reached". Who is meant by 'they'?

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I recite and memorize

سورة الكهف

﴿ فَٱنطَلَقَا حَتَّىٰٓ إِذَا رَكِبَا فِى ٱلسَّفِينَةِ خَرَقَهَا ۖ قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ
شَيْـًٔا إِمْرًا ﴿٧١﴾ قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ﴿٧٢﴾ قَالَ لَا تُؤَاخِذْنِى بِمَا
نَسِيتُ وَلَا تُرْهِقْنِى مِنْ أَمْرِى عُسْرًا ﴿٧٣﴾ فَٱنطَلَقَا حَتَّىٰٓ إِذَا لَقِيَا غُلَٰمًا فَقَتَلَهُۥ قَالَ أَقَتَلْتَ
نَفْسًا زَكِيَّةًۢ بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْـًٔا نُّكْرًا ﴿٧٤﴾ ۞ قَالَ أَلَمْ أَقُل لَّكَ إِنَّكَ لَن تَسْتَطِيعَ
مَعِىَ صَبْرًا ﴿٧٥﴾ قَالَ إِن سَأَلْتُكَ عَن شَىْءٍۭ بَعْدَهَا فَلَا تُصَٰحِبْنِىْ ۖ قَدْ بَلَغْتَ مِن لَّدُنِّى عُذْرًا
﴿٧٦﴾ فَٱنطَلَقَا حَتَّىٰٓ إِذَآ أَتَيَآ أَهْلَ قَرْيَةٍ ٱسْتَطْعَمَآ أَهْلَهَا فَأَبَوْا۟ أَن يُضَيِّفُوهُمَا فَوَجَدَا
فِيهَا جِدَارًا يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُۥ ۖ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾ قَالَ هَٰذَا
فِرَاقُ بَيْنِى وَبَيْنِكَ ۚ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْرًا ﴿٧٨﴾ أَمَّا ٱلسَّفِينَةُ فَكَانَتْ
لِمَسَٰكِينَ يَعْمَلُونَ فِى ٱلْبَحْرِ فَأَرَدتُّ أَنْ أَعِيبَهَا وَكَانَ وَرَآءَهُم مَّلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا
﴿٧٩﴾ وَأَمَّا ٱلْغُلَٰمُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَآ أَن يُرْهِقَهُمَا طُغْيَٰنًا وَكُفْرًا ﴿٨٠﴾
فَأَرَدْنَآ أَن يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَوٰةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾ وَأَمَّا ٱلْجِدَارُ فَكَانَ لِغُلَٰمَيْنِ
يَتِيمَيْنِ فِى ٱلْمَدِينَةِ وَكَانَ تَحْتَهُۥ كَنزٌ لَّهُمَا وَكَانَ أَبُوهُمَا صَٰلِحًا فَأَرَادَ رَبُّكَ أَن يَبْلُغَآ
أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنزَهُمَا رَحْمَةً مِّن رَّبِّكَ ۚ وَمَا فَعَلْتُهُۥ عَنْ أَمْرِى ۚ ذَٰلِكَ تَأْوِيلُ مَا لَمْ
تَسْطِع عَّلَيْهِ صَبْرًا ﴿٨٢﴾ ﴾.

71. Fānţalaqā Ĥattá 'Idhā Rakibā Fī As-Safīnati Kharaqah Qāla 'Akharaqtahā Litughriqa 'Ahlahā Laqad Ji'ta Shay'āan 'Imrāan.

72. Qāla 'Alam 'Aqul 'Innaka Lan Tastaţī`a Ma`iya Şabrāan

73. Qāla Lā Tu'uākhidhnī Bimā Nasītu Wa Lā Turhiqnī Min 'Amrī `Usrāan.

74. Fānţalaqā Ĥattá 'Idhā Laqiyā Ghulāmāan Faqatalahu Qāla 'Aqatalta Nafsāan Zakīyatan Bighayri Nafsin Laqad Ji'taShay'āan Nukrāan.

75. Qāla 'Alam 'Aqul Laka 'Innaka Lan Tastaţī`a Ma`iyaŞabrāan

76. Qāla 'In Sa'altuka `An Shay'in Ba`dahā Falā Tuşāĥibnī Qad Balaghta Min Ladunnī `Udhrāan.

77. Fānţalaqā Ĥattá 'Idhā 'Atayā 'Ahla Qaryatin Astaţ`amā'Ahlahā Fa'abaw 'An Yudayyifūhumā Fawajadā Fīhā Jidārāan Yurīdu 'An Yanqadda Fa'aqāmahu Qāla LawShi'ta Lāttakhadhta `Alayhi 'Ajrāan.

78. Qāla Hādhā Firāqu Baynī Wa Baynika Sa'unabbi'uka Bita'wīli Mā Lam Tastaţi` `Alayhi Şabrāan.

79. 'Ammā As-Safīnatu Fakānat Limasākīna Ya`malūna Fī Al-Baĥri Fa'aradtu 'An 'A`ībahā Wa Kāna Warā'ahum MalikunYa'khudhu Kulla Safīnatin Ghaşbāan.

80. Wa 'Ammā Al-Ghulāmu Fakāna 'Abawāhu Mu'uminayni Fakhashīnā 'An Yurhiqahumā Ţughyānāan Wa Kufrāan

81. Fa'aradnā 'An Yubdilahumā Rabbuhumā Khayrāan Minhu Zakāatan Wa 'Aqraba Ruĥmāan.

82. Wa 'Ammā Al-Jidāru Fakāna Lighulāmayni Yatīmayni FīAl-Madīnati Wa Kāna Taĥtahu Kanzun Lahumā Wa Kāna 'Abūhumā Şāliĥāan Fa'arāda Rabbuka 'An Yablughā'Ashuddahumā Wa Yastakhrijā Kanzahumā Raĥmatan MinRabbika Wa Mā Fa`altuhu `An 'Amrī Dhālika Ta'wīlu Mā Lam Tasţi` `Alayhi Şabrāan.

"71. So they both proceeded: until, when they were in the boat, he scuttled it. Said Moses: "Haveyou scuttled it in order to drown those in it? Truly a strange thing haveyou done!"

72. He answered: "Did I not tell you that you can have no patience with me?"

73. Moses said: "Rebuke me not for forgetting, nor grieve me by raising difficulties in my case."

74. Then they proceeded: until, when they met a young boy, he slew him. Moses said: "Have you slain an innocent person who had slain none? Truly a foul (unheard of) thing have you done!"

75. He answered: "Did I not tell you that you can have no patience with me?"

76. (Moses) said: "If ever I ask you about anything after this, keep me not in your company: then would you have received (full) excuse from my side."

77. Then they proceeded: until, when they came to the inhabitants of a town, they asked them for food, but they refused them hospitality. They found there a wall on the point of falling down, but he set it up straight. (Moses) said: "If you had wished, surely you could have exacted some recompense for it!"

78. He answered: "This is the parting between me and you: now will I tell you the interpretation of (those things) over which you were unable to hold patience.

79. "As for the boat, it belonged to certain men in dire want: they plied on the water: I but wished to render it unserviceable, for there was after them a certain king who seized on every boat by force.

80. "As for the youth, his parents were people of Faith, and we feared that he would grieve them by obstinate rebellion and ingratitude (to Allah and man).

81. "So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection.

82. *"As for the wall, it belonged to two youths, orphans, in the Town; there was, beneath it, a buried treasure, to which they were entitled: their father had been a righteous man: So your Lord desired that they should attain their age of full strength and get out their treasure - a mercy (and favour) from your Lord. I did it not of my own accord. Such is the interpretation of (those things) over which you wast unable to hold patience."*

I learn the explanation of the Qur'anic vocabulary

Evidence	Favors of charity
إِمْرًا ('Imrāan)"strange"	calamitous
عُسْرًا (`Usrāan) "difficulties"	Hardships
زَكِيَّةً (Zakīyatan) "innocent"	Without sins
بِتَأْوِيلِ (Bita'wīli) "interpretation"	Explanation
طُغْيَانًا (Ṭughyānāan) "rebellion"	Going over the limit

The second journey

Moses asked al-Khiḍr permission to accompany him in order to learn from him things which Allah, Glory be to Him, had taught al-Khiḍr. al-Khiḍr said, feeling sympathy for Moses because of the extremity of the events he was going to witness and their queer nature:

﴿إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا﴾

('Innaka Lan Tastaṭī`a Ma`iya Şabrāan)

"…you can have no patience with me…".

How can you be patient with things behind which you do not know

the underlying intent even if they were performed by someone recommended by the Lord? This was a measure of the mercifulness which Allah has bestowed on the heart of al-Khiḍr:

﴿ءَاتَيْنَٰهُ رَحْمَةً مِّنْ عِندِنَا﴾

('Ātaynāhu Rahmatan Min `Indinā)

"…on whom We had bestowed Mercy from Ourselves…"

Moses said, "I will patient if Allah wills and I will not disobey your orders". Moses made an exception by saying, 'if Allah wills', so as not to err. Al-Khiḍr said, "Now that you have been informed I have a condition, which is that you do not ask me of anything that I do unless I tell you myself". Moses accepted this condition as evidenced by the fact that he boarded with al-Khiḍr a ship that had passed by them to cross the sea.

al-Khiḍr deliberately broke one of the planks of the ship. When Moses saw this, he said,

﴿أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا﴾

('Akharaqtahā Litughriqa 'Ahlahā)

'…Haveyou scuttled it in order to drown those in it…';

you have done a terrible thing". Al-Khiḍr nicely said,

﴿أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا﴾

('Alam Aqul Laka 'Innaka Lan Tastaţī`a Ma`iyaŞabrāan)

'…Did I not tell you that you can have no patience with me',

reminding Allah's prophet of the condition that he had made. Moses said,"Do not mind what I say this time; do not add to the cruelty that I see and treat me with leniency and forgiveness. Do not hold me accountable for having forgotten the vow I have made to you."

The journey continues and al-Khiḍr finds a boy and kills him. Moses says, "Do you kill an innocent person who has not committed a sin? This is an abominable act which is prohibited by all canons and norms among ordinary people. In the Law (Sharia) of Moses only a deliberate, premeditated murder is punishable by death, and the authority to execute this punishment is the ruler or one deputizing for ruler. To this al-Khiḍr says:

﴿أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا﴾

('Alam Aqul Laka 'Innaka Lan Tastaţī`a Ma`iyaŞabrāan)

'…Did I not tell you that you can have no patience with me'.

Recurrence of words is usually meant to condense the meaning; thus Moses knew that he had overburdened al-Khiḍr when he breached the agreement a second time. Therefore, he said,

﴿ قَالَ إِن سَأَلْتُكَ عَن شَيْءٍ بَعْدَهَا فَلَا تُصَٰحِبْنِي ﴾

(Qāla 'In Sa'altuka `An Shay'in Ba`dahā Falā Tuṣāĥibnī)

'(Moses) said: "If ever I ask you about anything after this, keep me not in your company…";

i.e. you have accepted my excuse until now; so far as I am concerned you are not to blame if you decide that I shall not accompany you. This is so because believers stick to conditions and the condition is very clear here.

The journey continues and they come to a village. They need food but the villagers refuse to host them and offer them food while showing generosity to guests is an obligation both in Sharia and customs. When they are about to leave the village, al-Khiḍr sees a wall on the verge of collapsing and repairs it. To this Moses says, "If you wish, you can take your genuinely deserved wage". Here the journey comes to its end. Prophet Muhammad, Peace be upon him, said: "May Allah bestow His Mercy on Moses! If he had remained patient, we would have been told further about their case" (Narrated by Al-Bukhari).

I discuss and explain

In cooperation with my group, we discuss and explain what is meant by the concept of exception (by saying: if Allah wills)and its ruling.

I study

the statement below and form a logical view of it.

Whether the ship sinks by al-Khiḍr's act or is usurped by the king, the outcome is the same.

.....

.....

I infer

one lesson to be learned from the story of Moses and al-Khiḍr, peace be upon them.

.....

.....

The conclusion of the journey

Al-Khiḍr said to Moses, peace be upon them, this is what I said to you

﴿فِرَاقُ بَيْنِي وَبَيْنِكَ﴾

(Firāqu Baynī Wa Baynika)

"…parting between me and you…"

and I would tell you of the purposes of what happened in front of you and you could not be patient enough to watch it.

Theship belonged to people who lived on working in the sea and they could not protect it. A king was behind them seizing every ship by force without compensating its owners. I made it defective to protect it and its owners from the designs of the king.

As for the boy, his parents were believers and I knew from Allah, Glory be to Him, he would rebel, oppress them and force them to disbelieve. His death was meant to rescue them from this fate and to save him from punishment. I wanted Allah to give them a righteous son who would be merciful to them and assist them in maintaining their belief. No one is permitted to do something like this because it is exclusive to al-Khiḍr.

As for the wall, it belonged to two orphan boys in the town whose father was a righteous man. He hid under the wall a treasure for the two boys. Therefore, I repaired the wall to preserve the treasure of the two orphan boys. Allah wanted them to reach adulthood and find their treasure so Allah, Glorified and Sublime be He, preserved them and preserved their treasure because of the righteousness of their father.

So, all that you have seen and heard was commanded by Allah, glorified be Him. Thus al-Khiḍr, Peace be upon him, referred knowledge to Allah, Glorified and Exalted be He: "I have some of the knowledge of Allah which Allah has taught me and which you do not know".

Hoarding money

Islam does not permit hoarding money because it counteracts its cycle, deprives society of development and flourishing and reduces job opportunities. On the other hand, investing money adds to the strength of the economy, individuals, society and the state and raises the rank of the state among nations. As for the act of the father of the two orphan boys, it was permissible in the law at that time.

I summarize

- the difference between the knowledge of Moses and that of al-Khiḍr, peace be upon them.
- the morals of searching for knowledge as they figure in the story.

I organize my concepts

The journey of Moses and al-Kidr, peace be upon them

.....	.....	.....
.....	.....	.....

I answer by myself

First: what is meant by the words of Allah, glory to Him:

﴿لَآ أَبۡرَحُ حَتَّىٰٓ أَبۡلُغَ مَجۡمَعَ ٱلۡبَحۡرَيۡنِ أَوۡ أَمۡضِيَ حُقُبٗا﴾

(Lā ʻAbraĥu Ĥattá ʻAblugha Majma`a Al-Baĥrayni ʻAw ʻAmđiya Ĥuqubāan)

"I will not give up until I reach the point where the two seas meet, though I march on for ages."?

.....

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.....

Second: what is the significance of the following words of Allah, Glory be to Him:

﴿وَكَانَ أَبُوهُمَا صَٰلِحٗا﴾

(Wa Kāna ʻAbūhumā Ṣāliĥāan)

"their father had been a righteous man"?

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.....

Third: Is it right to judge people on mere suspicion? Why?

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.....

.....

Fourth: I find evidence in the situations mentioned in the holy verses of the principle of showing tolerance towards others.

.....

.....

.....

Enriching my experience

I refer to 'Tafsir Ibn Kathir' to check the explanationof one of the situations in the story.

.....

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.....

I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I make sure of memorizing and reciting the holy verses, observing the rules of recitation.			
2	I reflect on the purposes of the holy verses.			
3	I explain the meaning of the vocabulary items.			
4	I explain the overall meaning.			
5	I seek knowledge.			
6	I apply the rules, values and morals mentioned in the verses.			

LESSON 2

The Scholars' Efforts in Preserving Sunnah

We read and explore

- explain the favor of preserving the Prophet's hadiths and conveying them to people.
- distinguish between 'isnad'- chain of narrators (الإسناد) and 'matn'- text (المتن).
- explain the scholars' efforts in recording Sunnah.
- identify the scholars' efforts in serving hadiths' isnad and matn.
- express my appreciation of the scholars' efforts in serving hadith

I take the initiative to learn

Allah, Glory be to Him, says:

﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمۡ عَنۡهُ فَٱنتَهُواْ﴾

(سورة الحشر: ٧)

7. Wa Mā 'Ātākumu Ar-Rasūlu Fakhudhūhu Wa Mā Nahākum `Anhu Fāntahū

"…So take what the Messenger assigns to you, and deny yourselves that which he withholds from you…" (Sūrat Al-Ĥashr: 7)

The Prophet's Sunnah is a Sharia source; it is divided into two parts

First: origins, i.e. that part which is not found in the Qur'an; but has been proven. Origins remain applicable if the contrary is not attested to by the Qur'an. This part comprises many of the Prophet's hadiths. Sharia rulings that are not mentioned or explained in the Qur'an have been proven such as the number of rakaʿātin prayers, times of prayers, the niṣābof Zakat and other matters.

Second: that part which has been proven in Sunnah and has origins in the Qur'an; in this case the Prophet's Sunnah is an interpretation of the Qur'an, or an explanation of its overall meaning. In this case we are obliged to interpret the Qur'an according to what has been proven in the Sunnah of Allah's Messenger, Peace be upon him.

I express a view

of this statement: "We have to be content with the Qur'an; it explains everything".

The way the Prophet, Peace be upon him, urges us to preserve his Sunnah

Abdullah ibn Masood, May Allah be pleased with him, reported: I heard the Prophet, Peace be upon him, say "May Allah bless whoever hears my speech, and conveys it then as he heard it. The propagator might be more conscious than the hearer" (Sunan at-Tirmidhi).

In this hadith the Prophet makes a du'a (supplication) that Allah blessesa Muslim who bears the trust of preserving and reporting his Sunnah as he hears it

I think and propose

an effective method of preserving the Prophet's hadiths and conveying them to people via modern electronic communication methods.

The Companions' keenness on preserving and delivering hadiths

The Companions, may Allah be pleased with them, were so keen on listening to the hadiths of Allah's Messenger, Peace be upon him, that they took turns in doing so. Omar bin al-Khattab, May Allah be pleased with him, said that together with one of his Ansar neighbors used to take

turn in attending the Prophet' majlis, each going every other day. If he went, he would come back and tell his neighbor of the revelations and other teachings on that day. Likewise, his neighbor would do the same on the day he attended the majlis.

On the other hand, some Companions devoted all their time to memorize the Prophet's hadiths such as Abu Hurairah, who accompanied Allah's Messenger, Peace be upon him, on all his travels and regularly attended his majlis. He was not distracted from listening to Allah's Messenger by anything. Also, it has been reported that Jabir ibn Abdullah, may Allah be pleased with them, travelled a whole month to Abdullah ibn Unais, May Allah be pleased with him, to hear from him just onehadith of the Prophet, Peace be upon him.

I cooperate and search

for persons who had a significant role in preserving the hadiths of Allah's Messenger, Peace be upon him, and describe the roles they played.

Enriching my experience

Isnad means a chain of hadith transmitters that goes back to Allah's Messenger, Peace be upon him. Muslim scholars began as of the first century AH to investigate the reliability of hadith reporters and transmitters and exerted great efforts in this task. These efforts can be summarized in the following:

- instituting a methodology of studying isnad and regarding it as a standard of accepting hadiths or refuting them; this science has been given the term "Mustalah Al Hadith"; i.e. 'Hadith Terminology'.

- examining the method of reporting hadith, controlling the chain of transmitters and the connotationsof utterances used in reporting hadith. If the transmitters use one form such as 'on the authority of so and so', hadiths coming in this form are called 'chains'; many books have been written on this subject;
- distinguishing hadiths and classifying them into Marfoo`a (مَرْفُوْع ,i.e. attributed specifically to the Prophet), maqtu`a (مَقْطُوْع, i.e. attributed to a successor of one of the Prophet's Companions) and Mawquf (مَوْقُوْف, i.e.attributed to a Companion);
- knowledgeof the narrators, this includes their biographies, characteristics and status as to confidence and fairness.

I discuss and search for

the benefit of isnad.

.....

.....

Responses to suspicions raised about hadiths: "Ahad (narrated by only one reporter) hadith is not reliableevidence".

.....

.....

Scholars' efforts in examining 'matn' (text)

'Matn' is the text of the Prophet's hadith; interests of scholars in matn have varied in the following ways:

- setting methodological rules for studying matn and making a judgment as to acceptance or rejection.
- distinguishing between 'al-nāsikh wal-mansūkh' (the abrogating and abrogated) in hadiths.
- working on studying the matn to deduce Sharia rulings and Islamic morals.
- clarifying problematical hadiths which common people find difficult to understand; books have been written on the exotic utterances of hadiths and the problems associated with them.

I cooperate and explain

the necessity of knowing 'al-nāsikh wal-mansūkh' in hadiths.

.....

.....

Scholars' efforts in recording

Scholars' efforts to record hadith started at the beginning of the second century AH when a number of scholars recorded hadith. Among the earliest scholars in this discipline were Imam Abdul Malik bin Abdul Aziz Ibn Jurayj, Imam Abdul Rahman al-Awza'i, Shu'ba bin al-Ḥajjāj , Hammad ibn Salamahand many others. Then at the beggining of the third century AH, famous Sunnah books appeared such as 'al-Musannaf'by Imam AbdulRazzaq bin Humam as-San'ani, who died in 211 AH, and 'al-Musannaf'by Imam Abu Bakr Ibn Abi Shaybah, who died in 235 AH.

Some Imams dedicated special books for authentic (sahih) hadiths; the most important of these are 'Ṣaḥīḥ al-Bukhārī ', which was written by Imam Muhammad ibn Ismail al- Bukhārī, who was born in 194 AH, and 'Ṣaḥīḥ Muslim', which was written by Imam Muslim ibn al-Ḥajjāj al-Qushayrī an-Naysābūrī, who was born in 204 AH. In the third century sunan appeared such 'Jami` at-Tirmidhi', 'Sunan Abu Dawud', 'Sunan an-Nasa'i' and 'Sunan ibn Majah'.

Classification	Explanation
Ṣaḥīḥ al-Bukhārī	
Ṣaḥīḥ Muslim	
Sunan ibn Majah	
Sunan at-Tirmidhi	
Sunan Abu Dawud	
Sunan an-Nasa'i	

Scholars' Efforts

- The way the Prophet, Peace be upon him, urges us to preserve his Sunnah
- The Companions' role in preserving hadith
- Scholars' efforts in investigating isnad
- Scholars' efforts in revising matn
- Scholars' efforts in revising matn

Student Activities

I answer by myself

Explain the virtue of preserving the Prophet's Sunnah.

.....

Mention in points the scholars' efforts in criticizing the matn of hadith.

.....

.....

Compare sanad to matn in terms of meaning.

Sanad: .....

Matn: .....

Book	match	Author
Riyad As Salihin		Nur al-Dinal-Haythami
Majma' al-Zawa'idwa Manba' al-Fawa'id		Yahya bin Sharaf al-Nawawi
Shu`ab al-Iman		Ahmed bin Hussein al-Bayhaqi

I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	Preserving hadiths.			
2	Publicizing hadiths via modern methods.			
3	Understanding hadiths in their authentic sources.			
4	Appreciation of scholars' efforts and emulating their example.			

My imprint

I publicize at school the Prophet's, Peace be upon him, hadiths on loving one's homeland.

Faith in the Unseen

(gha'ib - غيب)

We read and explore

- explain the concept of the 'unseen'.
- demonstrate the importance of faith in the unseen.
- find evidence of the expansive omnisience of Allah, Glory be to Him.
- show the benefits of faith in the unseen.

I take the initiative to learn

Allah, Glory be to Him, says:

﴿وَٱللَّهُ أَخْرَجَكُم مِّنۢ بُطُونِ أُمَّهَٰتِكُمْ لَا تَعْلَمُونَ شَيْـًٔا وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۙ لَعَلَّكُمْ تَشْكُرُونَ﴾

(سورة النحل: ٧٨)

78. Wa Allāhu ʻAkhrajakum Min Buṭūni ʻUmmahātikum Lā Ta`lamūna Shay'āan Wa Ja`ala Lakumu As-Sam`a Wa Al-'Abṣāra Wa Al-'Af'idata La`allakum Tashkurūna

"It is He Who brought you forth from the wombs of your mothers when you knew nothing; and He gave you hearing and sight and intelligence and affections: that you may give thanks (to Allah)" (Sūrat An-Naĥl: 78).

I reflect and identify

- the tools of knowledge which Allah, Glory be to Him, has bestowed on man.

.....

.....

- things that man can know of through the tools of knowledge that Allah, Glory be to Him, has provided man with.

.....

.....

I use my skills to learn

The concept of the unseen

Allah, Glory be to Him, created the universe and populated it with uncountable creatures and things; some of these we can perceive through our five senses, whereas others are beyond our conception even if we enlist the help of all available media and tools, irrespective of the degree to which science has developed. This realm which lies beyond our perception is the realm of the unseen. The unseen is, therefore, something concealed, unveiled; the unseen is something absent so far as the ken of man is concerned and not in terms of the ability of Allah, Glory be to Him. Allah, Exalted be He, encompasses everything; nothing is beyond His ken. The unseen we are required to believe in is everything that lies beyond the sensory reach of man and is only known through divine revelation.

The unseen is divided into two parts:

First: an unseen part that Allah, Glory be to Him, has reserved for Himself only and man cannot perceive even if man uses the most developed technological methods, such as knowledge of the Hour (the Day of Resurrection). Allah, Glory be to Him, says:

﴿قُل لَّا يَعۡلَمُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ ٱلۡغَيۡبَ إِلَّا ٱللَّهُۚ وَمَا يَشۡعُرُونَ أَيَّانَ يُبۡعَثُونَ﴾

(سورة النمل: ٦٥)

65. Qul Lā Ya`lamu Man Fī As-Samāwāti Wa Al-'Ardi Al-Ghayba 'Illā Al-Lahu Wa Mā Yash`urūna 'Ayyāna Yub`athūna

"Say: None in the heavens or on earth, except Allah, knows what is hidden: nor can they perceive when they shall be raised up (for Judgment)" (Sūrat An-Naml: 65)

Second: an unseen part which Allah haswholly or partly revealed to man through divine revelation. Allah, glorified be He, says:

﴿عَٰلِمُ ٱلۡغَيۡبِ فَلَا يُظۡهِرُ عَلَىٰ غَيۡبِهِۦٓ أَحَدًا ٢٦ إِلَّا مَنِ ٱرۡتَضَىٰ مِن رَّسُولٖ فَإِنَّهُۥ يَسۡلُكُ مِنۢ بَيۡنِ يَدَيۡهِ وَمِنۡ خَلۡفِهِۦ رَصَدٗا ٢٧﴾

(سورة الجن)

26. `Ālimu Al-Ghaybi Falā Yužhiru `Alá Ghaybihi~ 'Aĥadāan

27. 'Illā Mani Artaďá Min Rasūlin Fa'innahu Yasluku MinBayni Yadayhi Wa Min Khalfihi Raşadāan

26. "He (alone) knows the Unseen, nor does He make any one acquainted with His Mysteries,"-27. "Except an apostle whom He has chosen: and then He makes a band of watchers march before him and behind him" (Sūrat Al-Jinn)

Allah, Glory be to Him, revealed to His Prophet some secrets of the unseen that neither he nor his people had known of in the past; Allah, Glory be to Him, told the Prophet, Peace be upon him, the stories of past messengers, He says:

﴿ذَٰلِكَ مِنۡ أَنۢبَآءِ ٱلۡغَيۡبِ نُوحِيهِ إِلَيۡكَۚ وَمَا كُنتَ لَدَيۡهِمۡ إِذۡ يُلۡقُونَ أَقۡلَٰمَهُمۡ أَيُّهُمۡ يَكۡفُلُ مَرۡيَمَ وَمَا كُنتَ لَدَيۡهِمۡ إِذۡ يَخۡتَصِمُونَ﴾

(سورة آل عمران: ٤٤)

44. Dhālika Min ʻNbā'i Al-Ghaybi Nūĥīhi ʻIlayka Wa Mā Kunta Ladayhim ʻIdh Yulqūna ʻAqlāmahum ʻAyyuhumYakfulu Maryama Wa Mā Kunta Ladayhim ʻIdhYakhtaşimūna

"This is part of the tidings of the things unseen, which We reveal unto you (O Messenger) by inspiration: You were not with them when they cast lots with arrows, as to which of them should be charged with the care of Mary: Nor were you with them when they disputed (the point)" (Sūrat ʻĀli `Imrān: 44).

The Holy Qur'an mentions some unknowns such as scenes from the Day of Resurrection and its attendant terrors and troubles; Allah, Glory be to Him, says:

﴿ فَإِذَا جَآءَتِ ٱلصَّآخَّةُ ﴿٣٣﴾ يَوۡمَ يَفِرُّ ٱلۡمَرۡءُ مِنۡ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِۦ وَأَبِيهِ ﴿٣٥﴾ وَصَٰحِبَتِهِۦ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ ٱمۡرِيٕٖ مِّنۡهُمۡ يَوۡمَئِذٖ شَأۡنٞ يُغۡنِيهِ ﴿٣٧﴾ ﴾

(سورة عبس)

33. Fa'idhā Jā'ati Aş-Şākhkhatu

34. Yawma Yafirru Al-Mar'u Min ʻAkhīhi

35. Wa ʻUmmihi Wa ʻAbīhi

36. Wa Şāĥibatihi Wa Banīhi

37. Likulli Amri'in Minhum Yawma'idhin Sha'nun Yughnīhi

"33. Then, when there comes As-Sakhkhah (the Day of Resurrection's second blowing of Trumpet),

34. That Day shall a man flee from his brother,

35. And from his mother and his father,

36. And from his wife and his children.

37. Everyman, that Day, will have enough to make him careless of others" (Sūrat `Abasa)

I reflect and deduce

the reason why the Holy Qur'an mentions the stories of messengers and their people.

Allah, Glory be to Him, says:

﴿ وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ ٱلرُّسُلِ مَا نُثَبِّتُ بِهِۦ فُؤَادَكَ ۚ وَجَآءَكَ فِى هَٰذِهِ ٱلْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴾

(سورة هود: ١٢٠)

120. Wa Kullāan Naquşşu `Alayka Min 'Anbā'i Ar-Rusuli Mā Nuthabbitu Bihi Fu'uādaka Wa Jā'aka Fī Hadhihi Al-Ĥaqqu Wa Maw`iżatun Wa Dhikrá Lilmu'uminīna

"All that we relate to you of the stories of the apostles,- with it We make firm your heart: in them there comes to you the Truth, as well as an exhortation and a message of remembrance to those who believe" (Sūrat Hūd: 120)

I explain

the fact that the Holy Qur'an portrays the terrors and events of the Day of Resurrection.

.....

The Importance of 'faith in the unseen'

Faith in the unseen is firm belief in all unseen matters disclosed by revelation without any kind of hesitation or suspicion. A true believer does not burden himself with investigating the unseen because he knows that he is incapable of perceiving the unseen. Alternatively, he concerns himself with pleasing Allah, Glory be to Him. Islam regards faith in the unseen as one of the fundamentals of religion; it is a distinguishing feature of pious people. Allah, Glory be to Him, says:

﴿ٱلَّذِينَ يُؤۡمِنُونَ بِٱلۡغَيۡبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ ٣﴾ (سورة البقرة)

3. Al-Ladhīna Yu'uminūna Bil-Ghaybi Wa Yuqīmūna Aṣ-Ṣalāata Wa Mimmā Razaqnāhum Yunfiqūna

"Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them" (Sūrat Al-Baqarah: 3).

The necessity of having faith in the unseen relates to the fact that Islam has ordered us to believe in many unknown things which man has no means of knowing of except through confirmed revelation in the Qur'an and Sunnah such as talking about Allah, Glory be to Him, and His attributes and acts, of the seven heavens and what they consist of, of

angels, prophets, Paradise, Hell-fire, devils and jinn. We are not permitted to rejectany of the unseen matters

which are confirmed in the Qur'an and Sunnah just because it involves negating the mind. Minds fall short of conceiving of matters pertinent to the unseen. Unseen matters involve ones which we have witnessed, i.e. manifested as related in news such as acts of tribulations and great battles which occurred exactly as hadiths had told about them. Others we do not know of; but they are destined to occur, such as the signs of the coming of the Hour (Day of Judgment), circumstances in the Day of Resurrection, and the like.

Faith in the unseen liberates man from preoccupying himself with issues that transcend his capabilities and means. In contrast to this, man liberated from such concerns channels all his intellectual energies into studying the universal laws of Allah, Glory be to Him, and benefiting from them in developing himself and his society in all fields.

I reflect and explain

the relationship between belief in the unseen and the six articles of faith.

.....

.....

I cooperate and search

in Sūrat Al-Kahf for an unseen matter which only Allah knows and has only revealed it to someone He chooses.

.....

.....

Only Allah, Glory be to Him, knows the unseen

Allah, Glory be to Him, has created the universe with all its entitiesand worlds and His knowledge encompasses all these and nothing on earth or in the skies even if only of an atom's weights escapes His ken. He discloses the unseen to none except as He wills,since knowledge of the unseen is of His one of His own attributes alone. He knows about things that have happened and of things that are going to happen; His knowledge encompasses all living things in detail- big things and minute things, unlike anyone else apart from Him. Allah, Glory be to Him, says:

﴿قُل لَّا يَعۡلَمُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ ٱلۡغَيۡبَ إِلَّا ٱللَّهُۚ وَمَا يَشۡعُرُونَ أَيَّانَ يُبۡعَثُونَ﴾

(سورة النمل: ٦٥)

65. Qul Lā Ya`lamu Man Fī As-Samāwāti Wa Al-'Arḍi Al-Ghayba 'Illā Al-Lahu Wa Mā Yash`urūna 'Ayyāna Yub`athūna

"Say: None in the heavens or on earth, except Allah, knows what is hidden: nor can they perceive when they shall be raised up (for Judgment)" (Sūrat An-Naml: 65).

Creatures irrespective of their ranks and the means they possess remain incapable of perceiving the unseen. Our Messenger, Peace be upon him, has been given a very high rank by Allah, Glory be to Him; but still he, Peace be upon him, knows nothing of the unseen except what he has been taught by Allah through revelation to be amiracle for him and a benefit for mankind. Allah, Glory be to Him, says:

﴿عَٰلِمُ ٱلۡغَيۡبِ فَلَا يُظۡهِرُ عَلَىٰ غَيۡبِهِۦٓ أَحَدًا ٢٦ إِلَّا مَنِ ٱرۡتَضَىٰ مِن رَّسُولٖ﴾

(سورة الجن: ٢٦-٢٧)

26. `Ālimu Al-Ghaybi Falā Yužhiru `Alá Ghaybihi~ 'Aĥadāan

27. 'Illā Mani Artadá Min Rasūlin

"26. He (alone) knows the Unseen, nor does He make any one acquainted with His Mysteries

27. Except an apostle whom He has chosen." (Sūrat Al-Jinn)

Allah, Exalted be He, tells of His Prophet Muhammad, Peace be upon him, to say:

﴿وَلَوۡ كُنتُ أَعۡلَمُ ٱلۡغَيۡبَ لَٱسۡتَكۡثَرۡتُ مِنَ ٱلۡخَيۡرِ وَمَا مَسَّنِيَ ٱلسُّوٓءُ﴾

(سورة الأعراف: ١٨٨)

56. Wa Law Kuntu 'A`lamu Al-Ghayba Lāstakthartu Mina Al-Khayri Wa Mā Massaniya As-Sū'u

"If I had knowledge of the unseen, I should have multiplied all good, and no evil should have touched me…" (Sūrat Al-'A`rāf: 188).

Jinn know nothing of the unseen; they only listen stealthilyto the commands given to the angels. Aisha, may Allah be pleased with her, reported:

"Some people asked the Messenger of Allah about soothsayers. The Messenger of Allah, Peace be upon him, said, 'They are nothing.'They said: 'O Messenger of Allah, they say something and it comes true'. The Prophet,

Peace be upon him, said:

'That is a word of truth which the jinni snatches and cackles into the ear of his familiar like the cackling of a hen, and they mix more than one hundred lies with it." (Narrated by Al-Bukhari).

I expect

the negative effects on those who go to fortunetellers and ask them via modern means of communication of what is going to happen to them in the future. The Messenger, Peace be upon him, said:

"Whoever goes to a fortuneteller and asks him about something, his prayer will not be accepted for forty days" (Narrated by Muslim).

.....

.....

.....

.....

I make a judgment

on one who argues and asks about the truth of the soul in the light of my understanding of the words of Allah, Glory be to Him:

﴿ وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴾

(سورة الإسراء: ٨٥)

85. Wa Yas'alūnaka `Ani Ar-Rūĥi Quli Ar-Rūĥu Min 'AmriRabbī Wa Mā 'Ūtītum Mina Al-`Ilmi 'Illā Qalīlāan

"They ask you concerning the Spirit (of inspiration). Say: "The Spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men!) (Sūrat Al-'Isrā': 85)

Mafatih (Keys to) the unseen

Allah, Glory be to Him, restricted knowledge of the unseen to Himself alone; only Allah, Glory be to Him, knows mafatih of the unseen. In Arabic, the word 'mafatih' is the plural of 'muftah', which is what is used to open. The keys to the unseen is used here as a simile. Unknown matters to people are likened to precious things which are kept in lockers and safes with locks; only those who have the keys know what is inside. Allah, Exalted be He, says:

﴿وَعِندَهُۥ مَفَاتِحُ ٱلۡغَيۡبِ لَا يَعۡلَمُهَآ إِلَّا هُوَ﴾

(سورة الأنعام: ٥٩)

59. Wa `Indahu Mafātiĥu Al-Ghaybi Lā Ya`lamuhā 'Illā Huwa

"With Him are the keys of the unseen, the treasures that none knowes but He…" (Sūrat Al-'An`ām: 59)

Ibn Umar, may Allah be pleased with them, reported:

The Prophet, Peace be upon him, said, "The keys of the unseen are five, and none knows them but Allah: no one knows what is in the womb but Allah, no one knows what will happen tomorrow but Allah, no one knows when it will rain but Allah, no one knows where he will die but Allah, and no one knows when the Hour take place but Allah" (Narrated by Al-Bukahri).

In another narration by Ibn Omar also: The keys of the unseen are five. Then he recited:

﴿ إِنَّ ٱللَّهَ عِندَهُۥ عِلۡمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلۡغَيۡثَ وَيَعۡلَمُ مَا فِي ٱلۡأَرۡحَامِۖ وَمَا تَدۡرِي نَفۡسٞ مَّاذَا تَكۡسِبُ غَدٗاۖ وَمَا تَدۡرِي نَفۡسُۢ بِأَيِّ أَرۡضٖ تَمُوتُۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرُۢ ﴾

(سورة لقمان: ٣٤)

34. 'Inna Allāha `Indahu `Ilmu As-Sā`ati Wa Yunazzilu Al-Ghaytha Wa Ya`lamu Mā Fī Al-'Arĥāmi Wa Mā Tadrī Nafsun Mādhā Taksibu Ghadāan Wa Mā Tadrī NafsunBi'ayyi 'Arđin Tamūtu 'Inna Allāha `Alīmun Khabīrun

"Verily the knowledge of the Hour is with Allah (alone). It is He Who sends down rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: Nor does anyone know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things)" (Sūrat Luqmān: 34)

(Narrated by Al-Bukhari)

Matters pertinent to the unseen are not restricted to these five; they are particularly mentioned because they are closely related to man's life and destiny. These are:

1. **The time of the Day of Resurrection:** knowledge of the time of the Day of Resurrection is specific to Allah; no one knows when this time is going to come. When Gabriel, Peace be upon him, asked the Prophet, Peace be upon him, to tell him about the hour, he said:

"The answerer does not know more than the questioner" (Narrated by Al-Bukhari).

In other words, you and I are equally ignorant of the time when the Hour will occur.

2. **Knowledge of sending down rain:** again, this knowledge is Allah's knowledge alone; only Allah knows when and where rain is going to fall. Experts might know about this when there are signs and causes; however, even this is approximate, overall knowledge colored by some guessing, and still this might not turn out to be true. What weather and meteorology experts tell us relies on guessing and not affirmation. Those who tell of rainfall on the basis of projection must predicate this on Allah's will by saying "We expect rain tomorrow 'inshaAllah' (if Allah wills)".

3. **Knowledge of embryos in the womb:** this is knowledge in detail in terms of development, or lack of it, from egg to embryo, growth into fetus and completion of cycle until delivery or miscarriage of a live or dead fetus, as well as its safety and what the fetus might contract of malformations. Allah's knowledge of this is not obtained from others or by relying on causes and experiences; rather, He knows what is going to materialize before the fetus forms and before causes come to recognition. He Who preordains and creates causes has a knowledge that never falls short and is never different from reality. Humans may know something of the circumstances of what goes on inside the womb in terms of masculinity and femininity, safety and health, proximity of delivery or projection of miscarriage before completion of the pregnancy. However, this is achieved by the way Allah facilitates means of examination, such as radiology, not because of powers innate in the person who does this and in absence of means to do so. This may happen after Allah, Glory be to Him, commands the angel to shape the fetus; and even with this not all the circumstances in

the womb are wholly pictured. The picture is an overall one with the possibility of making mistakes sometimes.

4. **Knowledge of whatone is going to earntomorrow:** no one knows what one is going to earn tomorrow or what others are going to earn in the future in terms of knowledge, work and wealth. The detailed knowledge of this is restricted to Allah, too. People may expect overall gain or loss resulting in daring to endeavor or fear and restraint on the basis of the surrounding signs and circumstances; however, all these do not qualify as knowledge.

5. **Knowledge of the time and place of one's death:** no one knows the time and place of one's death or that of other people's deaths. No one knows where one is going to die: on land, on sea, in one's country or in another country. Allah alone knows this in detail; He, Exalted, has perfect knowledge that encompasses everything- manifest and hidden. This is a matter that Allah has reserved to Himself and concealed from all His creatures.

I analyze

the five unknowns are the key to the unseen as regards the life of man since he was an embryo until Allah,Glory be to Him, makes him die and resurrects him.

.....

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.....

I explain

- the fact that Allah, Glory be to Him, has hidden the time of the Day of Resurrection from people.

.....

.....

I discuss and find evidence

of the falsity of the claim that mankind has been able to know the unseen in the following statements:

- People are capable now of knowing when rain is going to fall with the possibility of making rain fall artificially in this age of technological progress.

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.....

.....

- Modern science has reached a stage in which it is capable of knowing the sex of the fetus, taking an X-ray picture of it and following up its development during pregnancy.

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.....

Benefits of faith in the unseen

Faith in the unseen has many benefits to the individual and society, including:

1. Fearing Allah, Glory be to Him, in private and public domains, and thus a believer maintains acts of obedience and devotion.

2. Sincerity in deeds to please Allah, Glory be to Him, and get His great rewards; Allah, Glory be to Him, says:

﴿إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ لَا نُرِيدُ مِنكُمْ جَزَآءً وَلَا شُكُورًا﴾

(سورة الإنسان: ٩)

9. 'Innamā Nuţ`imukum Liwajhi Allāhi Lā Nurīdu MinkumJazā'an Wa Lā Shukūrāan

"We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks" (Sūrat Al-'Insān: 9)

3. Establishing man's conviction of the fact that what Allah has preordained to man is good, whether or not he knows the wisdom behin d this; Allah, Glory be to Him, says:

﴿وَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن تُحِبُّوا۟ شَيْـًٔا وَهُوَ شَرٌّ لَّكُمْ﴾

(سورة البقرة: ٢١٦)

216. Wa `Asá 'An Takrahū Shay'āan Wa Huwa Khayrun Lakum Wa `Asá 'An Tuĥibbū Shay'āan Wa Huwa Sharrun Lakum

"But it is possible that you dislike a thing which is good for you, and that you love a thing which is bad for you…" (Sūrat Al-Baqarah: 216).

4. Going to Paradise.

5. The happiness and tranquility of the individual and society; Allah, Glory be to Him, says:

﴿ ٱلَّذِينَ ءَامَنُواْ وَتَطۡمَئِنُّ قُلُوبُهُم بِذِكۡرِ ٱللَّهِۗ أَلَا بِذِكۡرِ ٱللَّهِ تَطۡمَئِنُّ ٱلۡقُلُوبُ ﴾
(سورة الرعد: ٢٨)

28. Al-Ladhīna ʻĀmanū Wa Taṭma'innu Qulūbuhum Bidhikri Allāhi ʻAlā Bidhikri Allāhi Taṭma'innu Al-Qulūbu

"28. Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest!"(Sūrat Ar-Ra`d: 28).

I think and add

other benefits of faith in the unseen.

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.....

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.....

I reflect and identify

the effect of faith in the unseen on a believer if a calamity befalls him. Allah, Glory be to Him, says:

﴿مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ إِلَّا فِى كِتَٰبٍ مِّن قَبْلِ أَن
نَّبْرَأَهَآ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٢٢﴾ لِّكَيْلَا تَأْسَوْا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا۟
بِمَآ ءَاتَىٰكُمْ ۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾﴾ (سورة الحديد)

22. Mā ʻAşāba Min Muşībatin Fī Al-'Arḍi Wa Lā Fī'Anfusikum ʻIllā Fī Kitābin Min Qabli ʻAn Nabra'ahā ʻInnaDhālika `Alá Allāhi Yasīrun

23. Likaylā Ta'saw `Alá Mā Fātakum Wa Lā Tafraĥū Bimā'Ātākum Wa Allāhu Lā Yuĥibbu Kulla MukhtālinFakhūrin

22. No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: That is truly easy for Allah.

23. In order that you may not despair over matters that pass you by, nor exult over favours bestowed upon you. For Allah loves not any vainglorious boaster." (Sūrat Al-Ĥadīd)

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.....

I think and identify

how a believer plans and prepares for the Day of Resurrection.

.....

.....

.....

.....

I organize my concepts

Faith in the Unseen

Concept of the unseen	Divisions of the unseen are:	Importance of faith in the unseen:	Keys to the unseen are five:	Benefits of faith in the unseen:
.....	.....	.....	.....	.....
.....	.....	.....	.....	.....
.....	.....	.....	.....	.....
.....	.....	.....	.....	.....

Student Activities

I answer by myself

1. Mention some unknowns which Allah, Glory be to Him, has reserved knowing about them to Himself.

....

2. Allah, Glory be to Him, says:

﴿ قُل لَّآ أَقُولُ لَكُمۡ عِندِي خَزَآئِنُ ٱللَّهِ وَلَآ أَعۡلَمُ ٱلۡغَيۡبَ وَلَآ أَقُولُ لَكُمۡ إِنِّي مَلَكٌۖ إِنۡ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَيَّ ﴾ (سورة الأنعام: ٥٠)

50. Qul Lā ʻAqūlu Lakum `Indī Khazā'inu Allāhi Wa Lā'A`lamu Al-Ghayba Wa Lā ʻAqūlu Lakum ʻInnī Malakun 'In ʻAttabi`u ʻIllā Mā Yūĥá ʻIlayya

"Say: "I tell you not that with me are the treasures of Allah, nor do I know what is hidden, nor do I tell you I am an angel. I but follow what is revealed to me…" (Sūrat Al-'An`ām: 50).

Say how you respond to someone who says that the Messenger, Peace be upon him, knows the unseen.

.....

.....

3. Say what are Sharia rulings on the following and explain why:

- asking fortunetellers and rabbis about the future.

.....

.....

- the ruling on the way meteorological centers follow up the weather and earthquakes.

.....

.....

Enriching my experience

1. Write a short report on the miraclesassociatedwith the unseen in the Holy Qur'an specifying the definition of the unseen and giving examples of the divisions of the unseen which are dealt with in the Holy Qur'an.

.....

.....

.....

.....

2. In collaboration with your fellow students design a da'wah card on faith in the unseen and its benefits.

I assess myself

To what extent do I apply the values mentioned in the lesson?

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I express my belief in the articles of faith in words and deeds.			
2	I focus on my studies and devote myself to them to please Allah, Glory be to Him.			
3	I hurry to perform prayers on time.			
4	I feel that Allah is watching all my actions.			
5	I express my feeling of contentment with what Allah, Glory be to Him, has preordained for me whether it is good or bad.			
6	I organize my time to invest it in what pleases Allah, Glory be to Him.			
7	I take refuge in Allah by supplication in all cases.			

Obedience of the Ruler

We read and explore

- identify the concept of obedience to the ruler.
- explain the importance of obeying the ruler.
- infer the negative effects of rebelling against the ruler on the individual and society.
- find a link between obeying the ruler and civilized, refined conduct in society.

I take the initiative to learn

Allah, Glory be to Him, has enacted for His servants rules that realize their interests and happiness in both worldly life and the Hereafter. It is a measure of the divine designs of Allah and His mercy that He has commanded the ruler should be selected to set policies, organize people's affairs and keep vigil to realize their temporal and religious interests. The ruler plays a major role in preserving security and stability as he leads his people to good and makes them avoid evil.

I reflect and mention

the obligations of the general public towards the ruler to enable him to perform his role.

.....

.....

I use my skills to learn

The Ruling on obeying the ruler

Islamic Sharia has accorded attention to organizing relations between people; this comprises obeying the ruler. Obeying the ruler is one of the most important rights, which are due to the ruler by his people. This is so because obeying the ruler realizes security and stability in the country. Allah, Glory be to Him, says:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡ ﴾

(سورة النساء: ٥٩)

59. Yā ʻAyyuhā Al-Ladhīna ʻĀmanū ʻAṭī`ū Allaha Wa ʻAṭī`ūAr-Rasūla Wa ʻŪlī Al-'Amri Minkum

"O you who believe! Obey Allah, and obey the Messenger, and those charged with authority among you…" (Sūrat An-Nisā': 59).

The ruler is the leader of Muslims; he enjoys public authority and is responsible for preserving rights and performing duties with respect to his subjects or people and those who come under his rule and jurisprudence. He is viewed as an attorneyconcerning observing Sharia and religious duties, realizing justice and establishing equity. He is the apex of the pyramid of authority and is generally regarded as the head of the state's body, as it were.

Scholars have a consensus on the fact that the existence of a ruler is a religious duty and a social necessity to realize all matters pertinent to religion and worldly interests. That the existence of a ruler is a religious

duty relates to the fact that Allah, Glorified and Sublime be He, has commanded us to obey the ruler. This obedience to the ruler achieves unity among the ranks of people as well as unity of goals. On the other hand, the fact that the existence of the ruler is a social necessity relates to another fact- namely, a society cannot do without a ruler because he is customarily set the task of drawing policies for his people as well as protecting their interests and organizingtheir affairsin general. Without the ruler, rights will be lost, interests annulled and disorder will prevail. Allah's Messenger, Peace be upon him, said:

"The Imam is a shield, behind whom you fight and protect yourself" (Narrated by Al-Bukhari).

Allah, Glory be to Him, has commanded obedience to the ruler even when he orders his subjects to do something of no apparent benefit to them, because the experience of the ruler and his ability to envision the future qualify him to make correct decision whose good will eventually spread to all people and across the whole country. In carrying out the orders of the ruler, the subjects usually obey Allah and His Messenger and will be rewarded on this in the Afterlife. The Messenger, Peace be upon him, said:

"Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me" (Narrated by Al-Bukhari).

....

I prove by a logical argument

the obligation to obey rulers.

.....

.....

Situation	Criticism	Justification
Someone does not observe the speed limit on the road.	....	....
Someone abuses whoever disagrees with him in opinion and belief by cursing and foul words.	....	....

The ideal relationship between the ruler and the ruled

The relationship between the ruler and the ruled is based on complementariness, cooperation and love. From the Islamic perspective, the ruler and the ruled are not opposite or conflicting poles; rather, they are overlapping and complementary. The Messenger, Peace be upon him, said:

"The best of your rulers are those whom you love and who love you, who invoke Allah's blessings upon you and you invoke His blessings upon them" (Narrated by Muslim).

It is inconceivable to have a ruler without a nation to rule, and likewise you cannot have a nation without a ruler to lead it and look after its interests. Hence the relationship between the ruler and the ruled must be part and parcel of the totality of Sharia and humanitarian relationships,

which are built on love, mercy, patience, cooperation and mutual compassion. Not only this, but they are built on all the gracious Islamic morals which have been dictated on us by Islam. Both the ruler and the ruled are burdened by duties that they have to honor towards each other. A Muslim ruler has obligations towards his people involving preserving religion, establishing justice, executing rulings, drawing policies for people and preserving their rights.

On the other hand, the people owe certain rights to the ruler. These rights comprise the right to listen to him, obey him in matters that do not involve committing prohibited acts, in addition to honoring him, respecting him,advising him gently and kindly in whatever he needs, and calling on Allah to make him righteous and successful. This is evidenced by Allah's Messenger, Peace be upon him, who said:

"Listen to them and obey them. They are responsible for their obligations and you are accountable for yours" (Narrated by Muslim). The Prophet, Peace be upon him, also said: "It is obligatory for you to listen to the ruler and obey him in adversity and prosperity, in pleasure and displeasure, and even when another person is given (rather undue) preference over you" (Narrated by Muslim).

I think and explain

- the fact that the order to obey the ruler is linked to a command to listen in several occasions in the Prophet's Sunnah.

.....

.....

I describe

- the relationship between the citizens and our wise leadership in the United Arab Emirates.

.....

.....

- aspects of the love the leaders of the Emirates have for the country and the people.

.....

.....

I decide and explain

How I act in the following cases?

- The General Headquarters of the Armed Forces began registering the age-group I belong to for the National Service.

.....

.....

- Detractors posted via social media messages attempting to undermine my country and its leaders.

.....

.....

- You received messages from unknown quarters inviting you to join them.

.....

.....

The necessity of obligatory obedience to the ruler

The purposes (maqasid- مقاصد) of Islam comprise preserving religion, the intellect, life and wealth. These purposes cannot be achieved without a ruler who diligently works on realizing them; and this is unachievable in the absence of a good, stable relationship between the ruler and the ruled, which is built on love and obedience. Hence Islam commanded obedience to the ruler and prohibited rebelling against him to guarantee the unity of society and ward off tribulations and corrupt practices. In his 'Sahih', Imam Muslim, in the book on sticking to the jamâ'ah (united body) of the Muslims in times of fitna (tribulations) and in all times, prohibiting disobedience to the ruler and parting company with the jamâ'ah, reported: on the authority ofAbu Hurairah, the Prophet, Peace be upon him, said,

"Whoever rejects obedience to the ruler and divides the community and dies will have died upon non-Islamic ignorance. Whoever fights under the banner of one who is blind, raging for the sake of tribalism, or calling to tribalism, or supporting tribalism, and is killed will have died upon non-Islamic ignorance. Whoever rebels against my nation, striking the righteous and wicked alike and sparing not even the believers and does not fulfill the pledge of security, then he has nothing to do with me and I have nothing to do with him" (Narrated by Muslim).

Ibn Abbas reported: Allah's Messenger, Peace be upon him, said: "One who finds something he dislikes with his ruler should be patient; for one who separates oneself from the majority of Muslims even by a hand-span and then dies will have died upon non-Islamic ignorance" (Narrated by Muslim).

Therefore, unity, as well as efforts to reinforce the importance of unity, is a duty as dictated by the words of Allah, Glory be to Him:

﴿ وَٱعۡتَصِمُواْ بِحَبۡلِ ٱللَّهِ جَمِيعٗا وَلَا تَفَرَّقُواْ ﴾

(سورة آل عمران: ١٠٣)

103. Wa A`taşimū Biĥabli Allāhi Jamī`āan Wa Lā Tafarraqū

"And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves…" (Sūrat 'Āli `Imrān: 103).

It is necessary to isolate those who want tocause separation and differences by forming parties and factions.. In doing this, we will be following the adviceof Sheikh Zayed, may Allah have mercy on him, who warned of those outcasts who want to sink the union's ship when he told us: "If in this state we are aboard one ship, the union's ship, we all have to work on ensuring its safety to continue its journey and take us ashore to safety. We should not allow any negligence to frustrate this march because the safety of this march is our safety. Assuming that there are people who want to sabotage this ship, shall we keep silent? Of course not, because if it sinks no one will guarantee our safety".

I discuss the following statement

- "No religion spreads without a group of people, and no group of people is formed without a head to the group."

.....

I cooperate and demonstrate

- the effect of commitment to obeying the ruler on realizing the necessary purposes of Islamic Sharia as in the following diagram:

.....

.....

The effect of commitment to obeying the ruler on achieving the necessary purposes of Islamic Sharia

Preserving religion progeny (and future generations)	Preserving the mind	Preserving the self	Preserving wealth	Protection of
.....	.....	.....	.....	.....
.....	.....	.....	.....	.....

Obedience to the ruler is the foundation of civilizational refinement

Obedience to the rulers is an essential factor in creating solidarity between the leader and his people. As the wisdom and fairness of the leadership increase out of keenness on providing its people with the means of dignified living, the relationship between the leadership and the people gets stronger; security and tranquility in society prevail and the means of progress and prosperity become available to the members of this society. Many achievements have been realized in the United Arab Emirates under the reign of its wise and ambitious current leadership, which envisions the future and plans for the prosperity of society. The rank of the federation has been established among nations, wealth has been invested in nation building and providing the people with dignified living, and all matters pertinent to the citizens' affairs have been given priority. Moreover, all expatriates have been honored. Under the wise leadership, the sons of the Emirates have become one of the happiest nations, as the United Arab Emirates has topped the Arab countries rankings in terms of happiness and well-being. This has been evidenced by the first United Nations report on happiness and well-being among nations. Among Arab nations, the United Arab occupied the first place and the seventeenth world-wide. Achieving the happiness of people was the main pursuit of the founding fathers and currently it informs the vision of all governmental sectors and authorities.

I think and identify the following

The wise leadership in the United Arab Emirates is viewed as a divine blessing that we have to be thankful for. The manifestations of this blessing come to prominence in the great achievements realized by this wise leadership.

1. The great achievements realized for us by the wise leadership of our beloved country.

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.....

2. The way to thank the rulers in my beloved country.

.....

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.....

Benefits of obeying the ruler

Obedience to the ruler has several benefits to the individual and society, including:

1. Compliance with the command of Allah, Glorified and Sublime be He. He who obeys the ruler in good deeds, obeys Allah, Glory be to Him, and His Messenger, Peace be upon him.
2. Achieving comfort and psychological, mental and intellectual happiness, since obeying the ruler results in protecting individuals and society against turmoil and extremist streams of thought.
3. Solidarity and cohesiveness of society and reinforcing the link between the leader and his people, on the one hand, and between individuals in society, on the other.
4. Conferring order on state affairs and conditions.
5. Spreading security and stability in the country.
6. Progress and prosperity of the state.

I think and infer

- other benefits to obeying the ruler.

.....

.....

.....

I organize my concepts

I complete the following conceptual diagram:

Obedience to the ruler

Ruling on obeying the ruler	Importance of obeying the ruler	Benefits of obeying the ruler
.....	.....	.....
.....	.....	.....

Student Activities

I answer by myself

1. Who are the guardians?

.....

.....

2. What is the significance of combining obedience to Allah, Glory be to Him, and His Messenger, Peace be upon him, with obedience to the ruler?

.....

.....

3. Explain the order given by Islam to obey the ruler and to avoid rebelling against him.

.....

.....

4. Show the responsibility of each of the ruler and the ruled according to the diagram below:

The right subjects owe to the ruler	The right the ruler owes to subjects
.....	.....
.....	.....
.....	.....
.....	.....

Enriching my experience

1. In duties of subjects to the ruler titled 'A Message of loyalty and gratitude to the President of the State' and present it to your classmates.

I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I express my obedience and loyalty to the President of the State and the Vice-President in words and deeds.			
2	I commit myself to the by-law of student conduct in my school.			
3	I make sure of observing traffic laws in the streets.			
4	I authenticate the news I receive before spreading itto others.			
5	I follow the safety rules when using social media.			
6	I refrain from abusing people who differ with me in opinion and faith.			
7	I refrain from exchanging messages that underrate people in charge of authority in my country			

My imprint

I read the statement below and complete:

I express my love and faithfulness to the people in charge of authority in my country.

.....

.....

.....

Dhul-Qarnayn, the Good Man

Surat Al-Kahf 83-110

We read and explore

- recitethe holy verses observing the rules of recitation.
- explain the meaning of the vocabulary used in the holy verses.
- analyze some of the denotations of the holy verses.
- explain the situations mentioned in the holy verses.
- apply the values expressed in the holy verses.

I take the initiative to learn

The Rabbis advised the delegation of Quraysh to ask Allah's Messenger, Peace be upon him, of a traveller whose travels took him all over the world. The man was Dhul-Qarnayn- the 'Two-Horned One'. He was given this nickname because he had two curly locks of hair. He was a good man whom Allah, Glory be to Him, had given power on earth so much so that he was able to perform marvelous tasks. Allah, Glory be to Him, also gave him knowledge and might and all the means that enabled him to do everything. He employed the necessary means and worked diligently and persistently placing his trust in Allah's plan and showing sincerity in His service.

I draw a comparison

between 'tawakul توكل' (reliance on Allah) and 'tawaakul تواكل'(passive dependency).

.....

I summarize

the means of success in cooperation with my group

.....

I use my skills to learn

I recite and memorize

سورةُ الكهفِ

﴿ وَيَسْـَٔلُونَكَ عَن ذِى ٱلْقَرْنَيْنِ ۖ قُلْ سَأَتْلُوا۟ عَلَيْكُم مِّنْهُ ذِكْرًا ﴿٨٣﴾ إِنَّا مَكَّنَّا لَهُۥ فِى
ٱلْأَرْضِ وَءَاتَيْنَٰهُ مِن كُلِّ شَىْءٍ سَبَبًا ﴿٨٤﴾ فَأَتْبَعَ سَبَبًا ﴿٨٥﴾ حَتَّىٰٓ إِذَا بَلَغَ مَغْرِبَ ٱلشَّمْسِ وَجَدَهَا
تَغْرُبُ فِى عَيْنٍ حَمِئَةٍ وَوَجَدَ عِندَهَا قَوْمًا ۗ قُلْنَا يَٰذَا ٱلْقَرْنَيْنِ إِمَّآ أَن تُعَذِّبَ وَإِمَّآ أَن تَتَّخِذَ فِيهِمْ
حُسْنًا ﴿٨٦﴾ قَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُۥ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِۦ فَيُعَذِّبُهُۥ عَذَابًا نُّكْرًا ﴿٨٧﴾ وَأَمَّا مَنْ
ءَامَنَ وَعَمِلَ صَٰلِحًا فَلَهُۥ جَزَآءً ٱلْحُسْنَىٰ ۖ وَسَنَقُولُ لَهُۥ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾ ثُمَّ أَتْبَعَ سَبَبًا ﴿٨٩﴾ حَتَّىٰٓ
إِذَا بَلَغَ مَطْلِعَ ٱلشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَل لَّهُم مِّن دُونِهَا سِتْرًا ﴿٩٠﴾ كَذَٰلِكَ وَقَدْ
أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾ ثُمَّ أَتْبَعَ سَبَبًا ﴿٩٢﴾ حَتَّىٰٓ إِذَا بَلَغَ بَيْنَ ٱلسَّدَّيْنِ وَجَدَ مِن دُونِهِمَا
قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾ قَالُوا۟ يَٰذَا ٱلْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِى ٱلْأَرْضِ
فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰٓ أَن تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾ قَالَ مَا مَكَّنِّى فِيهِ رَبِّى خَيْرٌ فَأَعِينُونِى
بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾ ءَاتُونِى زُبَرَ ٱلْحَدِيدِ ۖ حَتَّىٰٓ إِذَا سَاوَىٰ بَيْنَ ٱلصَّدَفَيْنِ قَالَ ٱنفُخُوا۟ ۖ
حَتَّىٰٓ إِذَا جَعَلَهُۥ نَارًا قَالَ ءَاتُونِىٓ أُفْرِغْ عَلَيْهِ قِطْرًا ﴿٩٦﴾ فَمَا ٱسْطَٰعُوٓا۟ أَن يَظْهَرُوهُ وَمَا
ٱسْتَطَٰعُوا۟ لَهُۥ نَقْبًا ﴿٩٧﴾ قَالَ هَٰذَا رَحْمَةٌ مِّن رَّبِّى ۖ فَإِذَا جَآءَ وَعْدُ رَبِّى جَعَلَهُۥ دَكَّآءَ ۖ وَكَانَ وَعْدُ رَبِّى
حَقًّا ﴿٩٨﴾ ﴾.

83. *Wa Yas'alūnaka `An Dhī Al-Qarnayni Qul Sa'atlū `Alaykum Minhu Dhikrāan.*

84. *'Innā Makkannā Lahu Fī Al-'Arđi Wa 'Ātaynāhu Min KulliShay'in Sababāan.*

85. *Fa'atba`a Sababāan.*

86. *Ĥattá 'Idhā Balagha Maghriba Ash-Shamsi Wajadahā Taghrubu Fī `Aynin Ĥami'atin Wa Wajada `Indahā Qawmāan Qulnā Yā Dhā Al-Qarnayni 'Immā 'AnTu`adhdhiba Wa 'Immā 'An Tattakhidha Fīhim Ĥusnāan.*

87. *Qāla 'Ammā Man Žalama Fasawfa Nu`adhdhibuhuThumma Yuraddu 'Ilá Rabbihi Fayu`adhdhibuhu`Adhābāan Nukrāan.*

88. *Wa 'Ammā Man 'Āmana Wa `Amila Şāliĥāan FalahuJazā'an Al-Ĥusná Wa Sanaqūlu Lahu Min 'Amrinā Yusrāan.*

89. *Thumma 'Atba`a Sababāan.*

90. *Ĥattá 'Idhā Balagha Maţli`a Ash-Shamsi Wajadahā Taţlu`u `Alá Qawmin Lam Naj`al Lahum Min Dūnihā Sitrāan.*

91. *Kadhālika Wa Qad 'Aĥaţnā Bimā Ladayhi Khubrāan.*

92. *Thumma 'Atba`a Sababāan.*

93. *Ĥattá 'Idhā Balagha Bayna As-Saddayni Wajada MinDūnihimā Qawmāan Lā Yakādūna Yafqahūna Qawlāan.*

94. *Qālū Yā Dhā Al-Qarnayni 'Inna Ya'jūja Wa Ma'jūja Mufsidūna Fī Al-'Arđi Fahal Naj`alu Laka Kharjāan `Alá'An Taj`ala Baynanā Wa Baynahum Saddāan.*

95. *Qāla Mā Makkananī Fīhi Rabbī Khayrun Fa'a`īnūnī Biqūwatin 'Aj`al Baynakum Wa Baynahum Radmāan.*

96. *'Ātūnī Zubara Al-Ĥadīdi Ĥattá 'Idhā Sāwá Bayna Aş-Şadafayni Qāla Anfukhū Ĥattá 'Idhā Ja`alahu Nārāan Qāla 'Ātūnī 'Ufrigh `Alayhi Qiţrāan.*

97. Famā Asṭā`ū ʻAn Yažharūhu Wa Mā Astaṭā`ū LahuNaqbāan.

98. Qāla Hādhā Raĥmatun Min Rabbī Fa'idhā Jā'a Wa`duRabbī Ja`alahu Dakkā'a Wa Kāna Wa`du Rabbī Ĥaqqāan.

83. They ask you concerning Dhul-Qarnain. Say, "I will rehearse to you something of his story."

84. Verily We established his power on earth, and We gave him the ways and the means to all ends.

85. One (such) way he followed,

86. Until, when he reached the setting of the sun, he found it set in a spring of murky water: Near it he found a People: We said: "O Dhul-Qarnain! (you have authority,) either to punish them, or to treat them with kindness."

87. He said: "Whoever does wrong, him shall we punish; then shall he be sent back to his Lord; and He will punish him with a punishment unheard-of (before).

88. "But whoever believes, and works righteousness,- he shall have a goodly reward, and easy will be his task as We order it by our Command."

89. Then followed he (another) way,

90. Until, when he came to the rising of the sun, he found it rising on a people for whom We had provided no covering protection against the sun.

91. (He left them) as they were: We completely understood what was before him.

92. Then followed he (another) way,

93. Until, when he reached (a tract) between two mountains, he found, beneath them, a people who scarcely understood a word.

94. They said: "O Dhul-Qarnain! the Gog and Magog (People) do great mischief on earth: shall we then render you tribute in order that you might erect a barrier between us and them?

95. He said: "(The power) in which my Lord has established me is better (than tribute): Help me therefore with strength (and labour): I will erect a strong barrier between you and them:

96. "Bring me blocks of iron." At length, when he had filled up the space between the two steep mountain-sides, He said, "Blow (with your bellows)" Then, when he had made it (red) as fire, he said: "Bring me, that I may pour over it, molten copper."

97. Thus were they made powerless to scale it or to dig through it.

98. He said: "This is a mercy from my Lord: But when the promise of my Lord comes to pass, He will make it into dust; and the promise of my Lord is true.

Vocabulary item	Explanation
ذِكْرًا (Dhikrāan) story	News with a lesson to be learned
سَبَبًا (Sababāan) means	A method (knowledge of a technique)
حَمِئَةٍ (Ĥami'atin)murky water	Containing clay
السَّدَّيْنِ (As-Saddayni)two mountains	Two mountains
خُبْرًا (Khubrāan) understood	Comprehensive knowledge
خَرْجًا (Kharjāan)tribute	Wage
رَدْمًا (Radmāan)strong barrier	With many layers
زُبَرَ (Zubara)blocks	Pieces
الصَّدَفَيْنِ (Aş-Şadafayni)two steep mountain-sides	Two mountain-peaks
قِطْرًا (Qiṭrāan)molten copper	Liquified copper
يَظْهَرُوهُ (Yažharūhu)scale	Pass over
نَقْبًا (Naqbāan)dig through	Penetrate
دَكَّاءَ (Dakkā'a)dust	Leveled with the ground

I understand the significance of the Qur'anic verses

From west to east:

Allah, Glory be to Him, says:

﴿ وَيَسْـَٔلُونَكَ عَن ذِى ٱلْقَرْنَيْنِ ۖ قُلْ سَأَتْلُوا۟ عَلَيْكُم مِّنْهُ ذِكْرًا ﴾

(Wa Yas'alūnaka `An Dhī Al-Qarnayni Qul Sa'atlū `Alaykum Minhu Dhikrāan)

They ask thee concerning Dhul-Qarnain.Say, "I will rehearse to you something of his story". Then Allah, Glory be to Him, explains that what follows is only a part of his story.

This is so because it is quite sufficient to a person who wants to learn

a lesson as there are many stories about him. Allah, Glory be to Him, commands His Messenger, Peace be upon him, to relate to them the Qur'an, which people recite in their acts of devotion.

Dhul-Qarnayn was a traveller who journeyed across the world until he reached the place on the ocean where the sun sets; no land is seen beyond that place. A viewer might imagine that the sun sets in the ocean where water reflects the clour of twilight and it appears that water is mixed with clay. There,Dhul-Qarnayn found people who were unbelievers. Allah, Glory be to Him, gave Dhul-Qarnayn a choice; either Dhul-Qarnayn punishes them or forgives them and increase benevolence to them; this signifies the fact that guiding people to faith is the essence of creation and not punishment. Dhul-Qarnayn choose to be just to them and inflict punishment on those who continute doing injustice to themselves according the Sharia of Allah;

asfor reckoning and deserved punishment on the Day of Resurrection, they will all return to His Lord, who is:

﴿وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ﴾

(سورة الأنعام: ١٨)

18. Al-Qāhiru Fawqa `Ibādihi

"He is the irresistible, (watching) from above over His worshippers…" (Sūrat Al-'An`ām: 18).

On the other hand, those who believe and perform good acts, Dhul-Qarnayn will reward their benevolence with better things and on the Day of Resurrection, they return to their Lord and Paradise will be their reward.

Dhul-Qarnayn then journeyed eastward until he reached the place where the sun rises. He found that the sun rises on people in the east whose condition was on the extreme of harshness. Nothing protected them from the sun's rays and heat- no mountains, no trees, and no buildings. The context indicates that he erected things that change their condition to the better. The case of these people was an easy task to Dhul-Qarnayn because the holy verses do not mention in detail what happened. Allah, Glory be to Him, says:

﴿كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا﴾

(Kadhālika Wa Qad 'Aĥaţnā Bimā Ladayhi Khubrāan)

"…We completely understood what was before him".

Allah, Exalted be He, knows the good and great means possessed by Dhul-Qarnayn, as well as the fact that he was dedicated to doing good.

In the third part of Dhul-Qarnayn's journeying, he reaches two mountain ranges blocking what lied behind them as if they were two gigantic dams. There he found some people who understood onlytheir vernacular because they did not communicate with, and reach out to, others. Perhaps this related to the remoteness of their land, or its ruggedness. Some scholars maintain that they were in a desolate part of the Turks' land towards Armenia in the north.

Illumination

Some historians said that Dhul-Qarnayn is Alexander III of Macedon i. Others maintain that he was Sa'abu ibn Wail Ibn Ḥimyar of Yemen. Still others said he was Fereydun. There is no Sharia or scienctific evidence to support any of these and there is no benefit or lesson to be learned from mentioning his true name.

It is more authentic that the location of the two mountain ranges is northward. It has also been maintained that they are two mountains between Armenia and Azerbaijan. Still another group maintains that this location is in a desolate place in the Turks' land. In his history book Tarikh al-Tabari, Muḥammad ibn Jarīr al-Ṭabarī narrated that the Ruler of Azerbaijan in the days of its conquest sent an envoy from the Khazarsto this place. The envoy saw the place and described it as high building behind a fortified, deep trench. In Kitāb al-Masālik w'al- Mamālik, ibn Khordadhbeh mentioned that in his sleep Al-Wathiqu Billah had a dream in which he looked like penetrating through this barrier. He sent some servants to view it. They went out of Bāb al-Abwāb until they reached the barrier and viewed it. They described it as a building of clay strengthened with iron blocks tied together by molten brass and it had a locked door. When the servants tried to go out, their guide took them out to plains parallel to Samerqand. Abu Al Rihan said: "The conclusion is that this place is in the north-western quarter of earth and Allah knows better the truth of this".

Mafatih al-Ghayb Commentary

By Fakhr al-Razi

These people said- calling out for help- "O Dhul-Qarnayn, Gog and Magog (Ya'jooj and Ma'jooj)are wreaking havoc in the land (havoc potentially means aggression on others, theft, pillage and killing)". Then they said to Dhul-Qarnayn:

﴿فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰٓ أَن تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا﴾

(Fahal Naj`alu Laka Kharjāan `Alá'An Taj`ala Baynanā Wa Baynahum Saddāan) …

shall we then render you tribute in order that you might erect a barrier between us and them?

They wanted him to close the pass between the two mountain ranges through which Gog and Mogag attack in return for a wage. To this offer he said the wealth and strength that my Lord had given him were far much better than their offer; but he asked them to help him with laborers and tools to build a strong, multi-layered dam-

﴿رَدْمًا﴾

(Radman)

…strong barrier.

He said, "Bring me blocks of iron". He put these blocks one on top of the other until they were level with the peaks of the two mountain ranges. He then blew fire on the iron blocks until they became red and poured molten brass on them. The iron and brass stuck together and Gog Magog were never able to pass through these blocks. When Dhul-Qarnayn saw that his work had achieved its goal, he said:

﴿قَالَ هَٰذَا رَحْمَةٌ مِّن رَّبِّي﴾

(Qāla Hādhā Rahmatun Min Rabbī)

He said: "This is a mercy from my Lord…".

He thus referred mercy to the Lord of the Worlds and

﴿فَإِذَا جَآءَ وَعۡدُ رَبِّي﴾

(Fa'idhā Jā'a Wa`duRabbī)…

"But when the promise of my Lord comes to pass…"

which is the arrival of the Hour,

﴿جَعَلَهُۥ دَكَّآءَ﴾

(Ja`alahu Dakkā'a)…

"He will make it into dust…"

, i.e. destroyed and leveled with the ground

﴿وَكَانَ وَعۡدُ رَبِّي حَقّٗا﴾

(Wa Kāna Wa`du Rabbī Ĥaqqāan)

and the promise of my Lord is true

it is going to come inevitably.

The letting loose of Gog and Magog is one of the major signs of the Hour (as-Saa'ah- time of reckoning). Some scholars (traditionalists and modernists) said that they are the Tartars and Moguls. Others said that they are the inhabitants of China. A third view is that they are the outcome of cloning and genetic modification and manipulation of orgnaisms' genomes. All these have no Sharia or scientific support and are immaterial. This also holds true of the location of the barrier.

I reflect and explain

At the two mountain ranges, Dhul-Qarnayn found some people-

﴿لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا﴾

(Lā Yakādūna Yafqahūna Qawlāan)…

"who scarcely understood a word".

However, he knew what they wanted and helped them. I explain this.

.....

I expect

the effect of openness and communication between nations on the life of people.

.....

I recognize the difference

between 'Asim'srecitation 'فَهَلْ نَجْعَلُ لَكَ خَرْجًا (Kharjāan)…"shall we then render you tribute…" and the recitation of ibn Kathir "فَهَلْ نَجْعَلُ لَكَ خَرْاجًا (Khrāajan)… "shall we then render you tribute". I find the difference in meaning.

خَرْجًا Kharjāan (tribute):	خَرْاجًا Khrāajan:

I recite and memorize

سورةُ الكهفِ

﴿وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ ۖ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ﴿٩٩﴾ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ
لِّلْكَافِرِينَ عَرْضًا ﴿١٠٠﴾ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا
﴿١٠١﴾ أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَتَّخِذُوا عِبَادِي مِن دُونِي أَوْلِيَاءَ ۚ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا
﴿١٠٢﴾ قُلْ هَلْ نُنَبِّئُكُم بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ
يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ
يَوْمَ الْقِيَامَةِ وَزْنًا ﴿١٠٥﴾ ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ﴿١٠٦﴾ إِنَّ الَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾ خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا
﴿١٠٨﴾ قُل لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا
﴿١٠٩﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ فَمَن كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ
عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾﴾.

99. Wa Taraknā Ba`đahum Yawma›idhin Yamūju Fī Ba`đin Wa Nufikha Fī Aş-Şūri Fajama`nāhum Jam`āan

100. Wa `Arađnā Jahannama Yawma›idhin Lilkāfirīna `Arđāan

101. Al-Ladhīna Kānat ‹A`yunuhum Fī Ghiţā›in `An Dhikrī Wa Kānū Lā Yastaţī`ūna Sam`āan

102. Afaĥasiba Al-Ladhīna Kafarū ‹An Yattakhidhū `Ibādī MinDūnī ‹Awliyā›a ‹Innā ‹A`tadnā Jahannama Lilkāfirīna Nuzulāan

103. Qul Hal Nunabbi›ukum Bil-›Akhsarīna ‹A`mālāan

104. Al-Ladhīna Ðalla Sa`yuhum Fī Al-Ĥayāati Ad-Dunyā Wa Hum Yaĥsabūna ‹Annahum Yuĥsinūna Şun`āan

105. ‹Ūla›ika Al-Ladhīna Kafarū Bi›āyāti Rabbihim Wa Liqā›ihiFaĥabiţat ‹A`māluhum Falā Nuqīmu Lahum Yawma Al-Qiyāmati Waznāan

106. Dhālika Jazā›uuhum Jahannamu Bimā Kafarū WaAttakhadhū ‹Āyātī Wa Rusulī Huzūan

107. ‹Inna Al-Ladhīna ‹Āmanū Wa `Amilū Aş-Şāliĥāti Kānat Lahum Jannātu Al-Firdawsi Nuzulāan

108. Khālidīna Fīhā Lā Yabghūna `Anhā Ĥiwalāan

109. Qul Law Kāna Al-Baĥru Midādāan Likalimāti Rabbī Lanafida Al-Baĥru Qabla ‹An Tanfada Kalimātu Rabbī Wa Law Ji›nā Bimithlihi Madadāan

110. Qul ‹Innamā ‹Anā Basharun Mithlukum Yūĥá ‹Ilayya ‹Annamā ‹Ilahukum ‹Ilahun Wāĥidun Faman Kāna Yarjū Liqā›a Rabbihi Falya`mal `Amalāan Şāliĥāan Wa Lā Yushrik Bi`ibādati Rabbihi~ ‹Aĥadāan

99. On that day We shall leave them to surge like waves on one another: the trumpet will be blown, and We shall collect them all together.

100. And We shall present Hell that day for Unbelievers to see, all spread out,-

101. (Unbelievers) whose eyes had been under a veil from remembrance of Me, and who had been unable even to hear.

102. Do the Unbelievers think that they can take My servants as protectors besides Me? Verily We have prepared Hell for the Unbelievers for (their) entertainment.

103. Say: «Shall we tell you of those who lose most in respect of their deeds?-

104. «Those whose efforts have been wasted in this life, while they thought that they were acquiring good by their works?»

105. They are those who deny the Signs of their Lord and the fact of their having to meet Him (in the Hereafter): vain will be their works, nor shall We, on the Day of Judgment, give them any weight.

106. That is their reward, Hell, because they rejected Faith, and took My Signs and My Messengers by way of jest.

107. As to those who believe and work righteous deeds, they have, for their entertainment, the Gardens of Paradise,

108. Wherein they shall dwell (forever): no change will they wish for from them.

109. Say: «If the ocean were ink (wherewith to write out) the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid.»

110. Say: «I am but a man like yourselves, (but) the inspiration has come to me, that your Allah is one Allah. whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner.

Vocabulary item	Transilteration	Meaning
الصّور	(Aş-Şūri) the trumpet	Horn
أولياءَ	(Awliyā'a) protectors	guardians
ضلَّ	(Ðalla) wasted	Lost the right path
فحبطتْ	(Faĥabiṭat) vain will	Will fail
حِوَلا	(Ĥiwalāan) change	An alternative
مِدادًا	(Madadāan) ink	Ink

Allah's promise is true

Allah's promise is inexorably coming; it is the Last Day and the disappearance of the barrier built by Dhul-Qarnayn is one of its signs. It is known by the letting loose of Gog and Magog when the barrier will be demolished and leveled with the ground on the command of Allah, Glory be to Him. They will come rushing from behind the barrier like tidal waves one atop the other and devour everything on earth because of their great numbers. The appearance of Gog and Magog is one of the signs of the Hour (Time of Reckoning). Then the trumpet will be blown and Allah, Glory be to Him, gathers all creations and shows Hellfire to the infidels with its terrors. The infidels view Hellfire in compulsion and not out of their own choice; this is a part of their punishment. They have gone

against their innate inclination out of obstinancy and shut their eyes, their ears and insisted on their infidelity. They refused to remember Alllah and felt apathy for doing so; theywantonly preferred to worship their idols. Did theythink that that the creatures of Allahthey had worshipped would be of benefit and protect them from punishment?

The answer is no. Hellfire (Jahannam) is lying in wait for them:

﴿قُلْ هَلْ نُنَبِّئُكُم بِالْأَخْسَرِينَ أَعْمَالًا﴾

(Qul Hal Nunabbi›ukum Bil-›Akhsarīna ‹A`mālāan)

"Say: «Shall we tell you of those who lose most in respect of their deeds?"

They are those who think that they deserve rewards and think that they are worshipping Allah while they are disobeying him in fact. They are those who disbelieved the messengers, abandoned the messengers' laws and disregarded them by following their own caprices and desires. Their efforts were wasted; only their sins have remained. They have no value or moral rank and their only destiny is punishment in Hell-fire. Efforts are wasted owing to two factors: corruptin of faith and hypocrisy.

As for those who have believed and done righteous acts, their reward is Paradise with its everlasting bliss, where they will dwell and want no change, existing there for eternity. As the Surah begins with thanking Allah, Glory be to Him, and mentioning the blessing of the Holy Qur'an with its guidance and great illumination, Allah, Glory be to Him, explicates that his guidance and words are infinite. Had scribes written the words of Allah with ink that was double the waters in the all the seas of the world in quantity, the ink would run out before all the words of Allah, Glory be to Him, were written down. The words of Allah, Exalted be He, are infinite.

When Allah, Glorified and Sublime be He, deomonstrated the perfection of His words, he commanded His Prophet to be modest:

﴿ قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَيَّ ﴾

(Qul ‹Innamā ‹Anā Basharun Mithlukum Yūĥá ‹Ilayya)

Say: «I am but a man like yourselves, (but) the inspiration has come to me".

I am not distinguished from you; only Allah, Glory be to Him, has revealed to me that 'there is no God but Allah; the One, the One and only One (as-Samad-the Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks).This is the most important mission of the Messenger, Peace be upon him; unification of Allah and the quest for salvation when people meet Him, Exalted be He. Those who aspire to see Allah- and aspiration consists in hope and a lingering suspicion of the good deeds conducive to seeing Him- have to ponder two facts: firstly, unification of Allah and distancing oneself from polytheism; secondly, preoccupying oneself with good deeds.

For deeds to attain goodness, there are two conditions: that it is wholly devoted to Allah and that it is perfected. With faith and good deeds man achieves the mission for which he has been created- worshipping Allah andconstruction of earth (emarat al ard عمارة الأرض).

I find evidence

In the situations related in the story, I find evidence of the fact that voluntary work is approvrd by Sharia.

I summarize

the effect of voluntary work on the life in societies.

.....

.....

.....

.....

Dhul-Qarnayn

His Acts	His Goals
.....	.....
.....	.....
.....	.....
.....	.....

Student Activities

I answer by myself

First

1. What is the significance of the words of Allah, Glory be to Him:

﴿وَءَاتَيْنَٰهُ مِن كُلِّ شَيْءٍ سَبَبًا﴾

(Wa ʻĀtaynāhu Min KulliShay'in Sababāan)…

"We gave him the ways and the means to all ends".

.....

.....

2.What is the significance of the words of Allah, Glory be to Him:

﴿إِمَّآ أَن تُعَذِّبَ وَإِمَّآ أَن تَتَّخِذَ فِيهِمْ حُسْنًا﴾

(ʻImmā ʻAnTu`adhdhiba Wa ʻImmā ʻAn Tattakhidha Fīhim Ĥusnāan)…

"either to punish them, or to treat them with kindness".

.....

.....

3. What is the significance of the words of Allah, Glory be to Him

﴿قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ﴾

(Qul 'Innamā 'Anā Basharun Mithlukum)…

I am but a man like yourselves…

.....

.....

Second: mention the conditions of a good act.

.....

.....

.....

Third: mention the basis of hope in Allah, Glory be to Him.

.....

.....

.....

Fourth: explain the fact that Allah has made the prophets, peace be upon them, men.

.....

.....

.....

Enriching my experience

I conduct a search and prepare a PowerPoint presentation on the role of voluntary work in preserving the environment

I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I make sure of memorizing the holy verses.			
2	I participate in formal voluntary work.			
3	I can employ the meaning of the verses in a dialogue.			
4	I am sure to communicate with people.			
5	I apply the rules of recitation			

Tolerance

We read and explore

- explain the concept of tolerance.
- find evidence of tolerance in situtations in the life of Allah's Messenger, Peace be upon him, and his Companions, may Allah be pleased with them.
- show aspects of tolerance between people in life.
- infer the importance of tolerance to individuals and society.
- support positions of tolerance and oppose positions of intransigence.

I take the initiative to learn

Allah's Messenger, Peace be upon him, said:

"May Allah's mercy be on him who is lenient in his buying, selling, and in demanding back his money" (Narrated by ibn Majah).

I reflect and infer

1. the moral value which the Messenger, Peace be upon him, invites us to adhere to in the market.

.....

.....

.....

2. the effect of adhering to the advice of the Messenger, Peace be upon him, on the economy of the state.

.....

.....

.....

I use my skills to learn

The concept of Tolerance in Islam

Islam urges Muslims to exercise tolerance of people in all spheres of life in order to found a cohesive, connected society. Although the Holy Qur'an does not spell out the word'tolerance'specifically, it voices out related utterances and translates them in a desired Islamic reality. These utterances include:

- Mercy: Allah, Glory be to Him, says:

﴿ فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ﴾

(آل عمران: ١٥٩)

159. Fabimā Raĥmatin Mina Allāhi Linta Lahum Wa Law Kunta Fažžāan Ghalīža Al-Qalbi Lānfaḍḍū Min Ĥawlika

"It is part of the Mercy of Allah that you do deal gently with them;had you been severe or harsh-hearted, they would have broken away from about you…" (Sūrat 'Āli `Imrān: 159).

- Forgiveness: Allah, Glory be to Him, says:

﴿ خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴾

(سورة الأعراف: ١٩٩)

199. Khudhi Al-`Afwa Wa 'Mur Bil-`Urfi Wa 'A`riḍ `Ani Al-Jāhilīna

"Hold to forgiveness; command what is right; But turn away from the ignorant" (Sūrat Al-'A`rāf: 199)

- Kind dialogue and disputation: Allah, Glory be to Him, says:

﴿وَلَا تُجَٰدِلُوٓاْ أَهۡلَ ٱلۡكِتَٰبِ إِلَّا بِٱلَّتِي هِيَ أَحۡسَنُ﴾

(سورة العنكبوت: ٤٦)

46. Wa Lā Tujādilū ʻAhla Al-Kitābi ʻIllā Bi-Atī Hiya ʻAĥsanu

"And dispute ye not with the People of the Book, except with means better (than mere disputation)" (Sūrat Al-`Ankabūt: 46)

- Doing good to others: Allah, Glory be to Him, says:

﴿وَأَحۡسِن كَمَآ أَحۡسَنَ ٱللَّهُ إِلَيۡكَ﴾

(سورة القصص: ٧٧)

77. Wa ʻAĥsin Kamā'Aĥsana Allāhu ʻIlayka

"…but do good, as Allah has been good to you…" (Sūrat Al-Qaşaş: 77)

Hence we find that tolerance is not limited to the social domain; but transcends it to envelop all fields of life: economic, political and intellectual as well. Tolerance in the general concept is, therefore, lieniency, peace and mercy. It also means rejecting violence, showing kindness in dealing with others, accepting the way they differ from us and not compelling them to do something. Our true religion announced from the very beginning of its descent that tolerance is one of the fundamental principles that it relied on in conveying its message to people. The missionof the Prophet, Peace be upon him, involved mercy and peace to the world. Allah, Glory be to Him, says:

﴿وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ﴾

(سورة الأنبياء: ١٠٧)

107. Wa Mā ‘Arsalnāka ‘Illā Raĥmatan Lil`ālamīna

“We sent thee not, but as a Mercy for all creatures” (Sūrat Al-’Anbyā’: 107).

I reflect and deduce

How the following verses can be used to infer tolerance?

1. Allah, Glory be to Him, says:

﴿ٱدۡعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلۡحِكۡمَةِ وَٱلۡمَوۡعِظَةِ ٱلۡحَسَنَةِۖ وَجَٰدِلۡهُم بِٱلَّتِي هِيَ أَحۡسَنُ﴾

(سورة النحل: ١٢٥)

125. Ad`u ‘Ilá Sabīli Rabbika Bil-Ĥikmati Wa Al-Maw`iżati Al-Ĥasanati Wa Jādilhum Bi-Atī Hiya ‘Aĥsanu

“Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious…” (Sūrat An-Naĥl: 125)

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2. Allah, Glory be to Him, says:

﴿لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓا۟ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ﴾

(سورة الممتحنة: ٨)

8. Lā Yanhākumu Allāhu `Ani Al-Ladhīna Lam YuqātilūkumFī Ad-Dīni Wa Lam Yukhrijūkum Min Diyārikum ‹AnTabarrūhum Wa Tuqsiţū ‹Ilayhim ‹Inna Allāha YuĥibbuAl-Muqsiţīna

" Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loves those who are just" (Sūrat Al-Mumtaĥanah: 8).

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The Prophet, Peace be upon him, is our example in tolerance

Wa ‹Innaka La`alá Khuluqin `Ažīmin

"And you (stand) on an exalted standard of character

Our Prophet, Peace be upon him, is our highest ideal in showing tolerane towards others. The Messenger, Peace be upon him, was tolerant with Muslims and non-Muslims alike. When asked about his morals, Sayyidah Aisha, may Allah be pleased with her, said: "He was not indecent, he was not obscene, he would not shout in the markets, and he would not respond to an evil deed with an evil deed, but rather he would pardon and overlook" (Narrated by at-Tirmidhi).

One of his first actions when he migrated from Makkahto Al Madinah Al Munawarah was to write the the 'Charter of Madinah' to organize the relations between the emigrants (Muhajirin)and the residents of Madinah of Ansar and non-Muslims. This charter was the first constitution in history. It succeeded in protecting individual rights and laying the foundations of the principles of tolerance and justice for all the inhabitants of Madinah. This charter has remained a remarkable exemplification of the greatness of Islam as to spreading the values of tolerance among individuals.

Our gracious Messenger, Peace be upon him, treated the prisoners of the Battle of Badr in a generous way. He ordered his Companions, may Allah be pleased with them, to be good to the prisoners. The

Companions gave the prisoners priority over themselves in rationing food. When he consulted his Companions, may Allah be pleased with them, on what to do to the prisoners, some of them advised killing them as the infidels had done to Muslims in Makkah.Others suggested taking fidya (an amount of money a captive pays for setting him free- ransom in modern day terminology) on them. The Messenger, Peace be upon him, chose fidya; however, he made the fidya of those who were literate to teach ten of the children of Muslims reading and writing. What kind of forgiveness is this?! What kind of tolerance?!

I reflect and discover

A funeral passed by the Prophet, Peace be upon him, and he stood up. It was said to him, "It is the funeral of a Jew." The Prophet said, "Is he not a soul?"(Narrated by Al-Bukhari).

1. The values we learn from the above hadith.

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2. The role of each one of us towards followers of other religions.

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I explain

The Charter of Madinah comprised nearly fifty-two articles; twenty-seven articles relate to the relationship between Muslims and followers of other religions.

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I cooperate and conduct a search

In cooperation with my fellow students, I search on the Internet for the story of the Messenger, Peace be upon him, and the man who used to throw garbage in the Messsenger's way and the values I learn from this story.

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Iullstrative examples of the tolerance of our forefathers;

Over the ages, tolerance has played a major role in the progress of Muslims in various fields since the days of the Messenger, Peace be upon him, and up to today. Frequently the gracious Messenger, peac be upon him, ordered his Companions, may Allah be pleased with them, to treat people of different races, colors and religions with kindness and mercy and to avoid harshness and violence. In doing so, they gave remarkable

examples in tolerance towards the people of the countries where they spread Islam. Insantces of this include:

When Jerusalem was conquered during the reign of Omar Ibn Al-Khattab and the Caliph went to receive the keys of the city, he assured the inhabitants of Jerusalem ofsecurity and safety forthemselves, their properties and their churches. He gave an order that the churches should not be destroyed and nothing should be taken from them. He also assured the inhabitants of Jerusalem that they would not be forcibly converted to Islam. Therefore, the Patriarch and priests received him with great hospitality and asked him to visit the church and have a meeting with them.

Amr ibn Al As, May Allah be pleased with him, conquered Egypt during the reign of Omar Ibn Al-Khattab, May Allah be pleased with him, and assured its people of security and safety for themselves and their churches. He did not forcibly convert anyone to Islam. The Copts welcomed the Islamic conquest of Egypt because they found in Islam tolerance, forgiveness and mercy.

I respond with a logical argument

to those who level the charge of being a religion of violence and inflexibiity against Islam.

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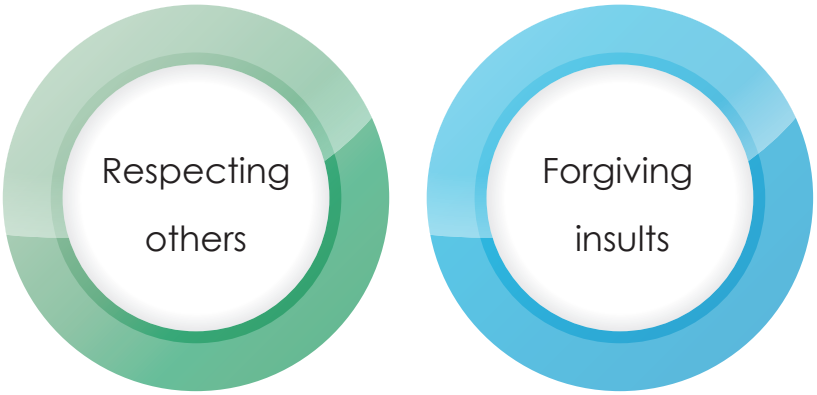
Values of tolerance in our life

There are certain values to which all of us should be commited to in order to be tolerant of others in our lives. These are



First: respecting others

One aspect of respecting others and observing their rights in full irresepective of differences relating to colour, religion or race is exercising tolerance in our life. Allah, Glory be to Him, says:

﴿وَلَا تَسُبُّوا۟ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ فَيَسُبُّوا۟ ٱللَّهَ عَدْوًۢا بِغَيْرِ عِلْمٍ﴾

(سورة الأنعام: ١٠٨)

108. Wa Lā Tasubbū Al-Ladhīna Yad`ūna Min Dūni Allāhi Fayasubbū Allaha `Adwan Bighayri `Ilmin

"Revile not you those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance…" (Sūrat Al-'An`ām: 108).

Of all Muslims and non-Mulims the Messenger, Peace be upon him, was the one most respectful of others. He addressed the leader of the Romans in a letter saying,"From Muhammad, the Messenger of Allah, to Hercules, the Leader of the Romans". He did not insult or address him in a manner unbecoming to him; rather, he gave him the rank he deserved although he was of a different religion. He also received the delegation of the Christians of Najran with hospitality and hosted them in the best place on earth to Muslims- the mosque. He personally stood on serving and hosting them.

Second: forgiving insults

Forgiveness is the most important aspect of tolerance among mankindin their daily transactions. Allah, Glory be to Him, has continuously advised us to forgive peope; Allah, Glory be to Him, says:

﴿ خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴾

(سورة الأعراف: ١٩٩)

199. Khudhi Al-`Afwa Wa 'Mur Bil-`Urfi Wa 'A`rid `Ani Al-Jāhilīna

"Hold to forgiveness; command what is right; But turn away from the ignorant" (Sūrat Al-'A`rāf: 199)

He, Glory be to Him, aslo says:

﴿فَٱعْفُوا۟ وَٱصْفَحُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦٓ ﴾

(سورة البقرة: ١٠٩)

109 fa-ᶜfū wa-ṣfaḥū ḥattā yaᵓtiya llāhu bi-ᵓamri-hī

"Forgive and be indulgent (toward them) until Allah give command." (Sūrat Al-Baqarah: 109)

We have an example to emulate in the Messenger, Peace be upon him, as regards forgiveness. One of the situations which were full of clemency and kindness occurred when conquering Makkah. The Messenger, Peace be upon him, said to those who had hurt him and driven him out of his hometown: "O Quraysh! What do you think I will do to you?" They said: "You are a generous and good brother. You are a generous and good nephew. We think you will do good things about us." He said: "I say to you the same words as Yūsuf spoke to his brothers:

﴿ قَالَ لَا تَثْرِيبَ عَلَيْكُمُ ٱلْيَوْمَ ۖ يَغْفِرُ ٱللَّهُ لَكُمْ ﴾

(سورة يوسف: ٩٢)

92. Lā Tathrība `Alaykumu Al-Yawma Yaghfiru Allāhu Lakum

"This day let no reproach be (cast) on you: Allah will forgive you…" (Sūrat Yūsuf: 92)

He added: "You can leave; you are free". Thus, he declared before all people that Islam had never and would never be a religion of violence and terrorism. Rather, it is a religion of tolerance and mercy towards all people irrespective of their races, colors and religions.

I cooperate and apply

In cooperation with my group, I explain how I assumethe ethics of tolerance towards the following persons:

My teacher:	My non-Muslim neighbor: .....
My father:	A non-Muslim cleaner: .....

I criticize and justify

1. Someone who always believes that his opinion is the best and does not accept others' opinions.

.....

2. I distinguishbetween the meaning of:

Forgiveness:	Pardon: .....

I find evidence of

The United Arab Emirates is committed to the the principle of tolerance and rejection of all forms of violence in its domestic practices and its foreign relations with the countries of the world.

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The importance of tolerance in our life

Tolerance is one the causes of going to Paradise; Allah, Glory be to Him, says:

﴿وَٱلۡكَٰظِمِينَ ٱلۡغَيۡظَ وَٱلۡعَافِينَ عَنِ ٱلنَّاسِۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ﴾

(سورة آل عمران: ١٣٤)

134. Wa Al-Kāžimīna Al-Ghayža Wa Al-`Āfīna `Ani An-Nāsi Wa Allāhu Yuĥibbu Al-Muĥsinīna

…who restrain anger, and pardon (all) men;- for Allah loves those who do good" (Sūrat 'Āli `Imrān :134)

It is also the path to eminence and attaining to a high rank as far as Allah's rewards are concerned. The Messenger, Peace be upon him, said: "Charity does not decrease wealth, and Allah will surely grant more honor to him who forgives." (Narrated by Muslim). Moreover, through forgiveness a servant attains Allah's contentment and forgiveness on the Day of Resurrection. Allah, Glory be to Him, says:

﴿وَإِن تَعۡفُواْ وَتَصۡفَحُواْ وَتَغۡفِرُواْ فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ﴾

(سورة التغابن: ١٤)

14. Wa 'In Ta`fū Wa Taşfaĥū Wa Taghfirū Fa'inna Allāha GhafūrunRaĥīmun

"But if you forgive and overlook, and cover up (their faults), verily Allah is Oft-Forgiving, Most Merciful" (Sūrat At-Taghābun :14).

Tolerance purifies the human soul of hatred and envy and combines the hearts of people in love. A tolerant person is loved by peope; they feel affinity towards him and, consequently, solidarity among members of society is achieved and security and peace spread in communities. We in the United Arab Emirates are looked upon as one of the happiest nations in the world because we live under a wise leadership, which commits itself to tolerance in all spheres of life inside and outside the state.

I expect

The positive outcomes to the individual and society of maintaining tolerance between:

- colleagues: .....
- father and son: .....

- teacher and students: .....
- a Muslim and his non-Muslim neighbor: .....

.....

I cooperate and infer

- the negative effects of being violent towards others on the individual and society.

The effect of violence on the individual	The effect of violence on society
.....	.....
.....	.....
.....	.....

"The greatest advice I give to my sons is to avoid arrogance. I personally believe that a great man is never compromised or weakened by modesty and respecting others more than they respect him."

Zayed bin Sultan Al Nahyan, may Allah have mercy on him.

Some tolerance-enhancing methods

1. Combating evil-inspiring inclinations by avoiding rashness and suppressing fury.

2. Keeping good company; Allah, Glory be to Him, says:

﴿ ٱلْأَخِلَّآءُ يَوْمَئِذٍۭ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا ٱلْمُتَّقِينَ ﴾

(سورة الزخرف: ٦٧)

67. Al-'Akhillā'u Yawma'idhin Ba`duhum Liba`din `Adūwun 'Illā Al-Muttaqīna

"Friends on that day will be foes, one to another,- except the Righteous" (Sūrat Az-Zukhruf : 67).

3. Reminding oneself of the proverbial wisdom "As you sow, so shall you reap". Allah, Glory be to Him, says:

﴿ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُۥ عَلَى ٱللَّهِ ﴾

(سورة الشورى: ٤٠)

101. Faman `Afā Wa 'Aşlaĥa Fa'ajruhu `Alá Allāhi

"...But if a person forgives and makes reconciliation, his reward is due from Allah..." (Sūrat Ash-Shūrá : 40).

4. Consistency in obeying Allah, Glory be to Him, inspires tolerance towards all peope.

5. A person shall think of the origin of his creation and that he has been created from dust and he shall eventually return to dust to be held accountable for his actions by Allah, Glory be to Him. Allah, Glory be to Him, says:

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّ وَعۡدَ ٱللَّهِ حَقّٞۖ فَلَا تَغُرَّنَّكُمُ ٱلۡحَيَوٰةُ ٱلدُّنۡيَاۖ وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلۡغَرُورُ ﴾

(سورة فاطر: ٥)

5. Yā ʻAyyuhā An-Nāsu ʻInna Wa`da Allāhi Ĥaqqun Falā Taghurrannakumu Al-Ĥayā Atu Ad-Dunyā Wa Lā Yaghurrannakum Billāhi Al-Gharūru

"O men! Certainly the promise of Allah is true. Let not then this present life deceive you, nor let the Chief Deceiver deceive you about Allah" (Sūrat Fāţir: 5)

6. Man should study the biography of the Messenger, Peace be upon him, the master of tolerant people, his Companions, may Allah be pleased with them, and good, righteous men who were renowned for their tolerance.

I cooperate and mention

other tolerance-enhancing methods.

.....

.....

.....

.....

Student Activities

First

I answer by myself

1. How would you act in the following situations?

- Your friend committed a mistake towardsyou.

.....

- One of your non-Muslim fellow students asked you to help him in his studies.

.....

2. What do you expect if every one of us showed tolerance towards everyone else?

.....

3. What are the values that each one of the following verses urges us to have?

- Allah, Glory be to Him, says:

﴿لَآ إِكۡرَاهَ فِي ٱلدِّينِ﴾

(سورة االبقرة: ٢٥٦)

256. Lā ʻIkrāha Fī Ad-Dīni

"Let there be no compulsion in religion…" (Sūrat Al-Baqarah : 256)

.....

.....

Allah, Glory be to Him, says:

﴿وَلَا تُجَٰدِلُوٓاْ أَهۡلَ ٱلۡكِتَٰبِ إِلَّا بِٱلَّتِي هِيَ أَحۡسَنُ﴾

(سورة العنكبوت: ٤٦)

46. Wa Lā Tujādilū ʻAhla Al-Kitābi ʻIllā Bi-Atī Hiya ʻAĥsanu

"And dispute you not with the People of the Book, except with means better (than mere disputation)" (Sūrat Al-`Ankabūt: 46).

.....

.....

Second:

Enriching my experience

1. Write a dialogue for a playtitled "Forgive those who abuse you" and then present it to your fellow students.
2. In collaboration with your fellow students, prepare a bullentinboard on aspects of tolerance in Islam.

Third

I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I say 'assalamu alaikum' (peace to you) to all the people I pass by even if I do not know them.			
2	I respect the religion of my non-Muslim fellow students and avoid behaving badly towards them.			
3	I forgive people who abuse me and pardon them.			
4	I ask about the conditions of my fellow students and my Muslim and non-Muslim neighbors.			
5	I apologize to the people I have wronged.			
6	I show a true wish to help my fellow students and relatives.			
7	I treat people who wrong me in a good and kind way.			

My imprint

I read the statement below and complete according to the pattern used in the figure.

I exercise tolerane with all even if we differ in religion and opinion in order to maintain the cohesiveness and strength of my society.

.....

.....

.....

Jihad in the Cause of Allah (1)

We read and explore

- explain the concept of Jihad.
- identify types of Jihad.
- analyze the purposes of types of Jihad.
- explain the tools of each type.

I take the initiative to learn

The Prophet, peacebe upon him, passed by a man and the Companions noticed the diligence and virility of the man. They said,

"O Allah's Messenger if his diligence and virility were in the cause of Allah (meaning Jihad)". Allah's Messenger, Peace be upon him, said,"If he has gone out to work to support his little ones, it is in the cause of Allah. If he has gone out to work in order to support his old parents, it is in the cause of Allah. If he has gone out to work in order to save himself from asking help from others, it is in the cause of Allah. If he has gone out to work to boast of his work, it is in the cause of the devil".

I assess

on the basis of the significance of the hadith and conversation and discussion with my group the following case:

- a student goes to school in search for knowledge, to save himself from ignorance, serve himself and his society and contribute to the prosperity of his homeland.

.....

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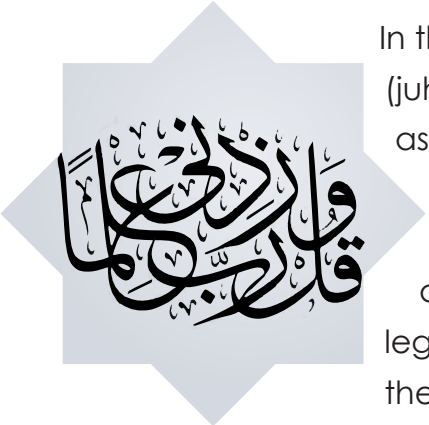
Illumination

Jahimah al-Sulamiy, May Allah be pleased with him, said: I came to the Messenger of Allah, Peace be upon him, and said: "O Messenger of Allah, I want to go for jihad with you, seeking thereby the Face of Allah and the Hereafter." He said, "Woe to you! Is your mother still alive?" I said, Yes. He said, "Go back and honor her, for thereis Paradise" (Narrated by Ibn Majah).

I use my skills to learn

The concept of Jihad in the cause of Allah



In the Arabic langaue, Jihad means exerting effort (juhd جُهد), in the sense of releasing as much energy as tolerable to accomplish something. Idiomatically, Jihad has a general meaning and a special one. The general meaning is exerting effort to release as much energy as tolerable in good deeds and legitimate fields. The special meaning is 'fighting' in the cause of Allah under the banner of the ruler.

Wa QulRabbi Zidnī `Ilmāan

'.. but say, "O my Lord! advance me in knowledge."'

I explain

the concept of the 'guardian' (waliy al-amr- ولي الأمر) in the present time.

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.....

Types of Jihad in general

Jihad against the soul and the devil

The devil's means of tempting man is desire and lust, and both lie in the recesses of the human soul. The devil stirs innate desires in man and man responds to a pressing need and falls into the snare of lusts. Thus,Jihad against the soul and Jihad against the devil are almost inseparable:

﴿ قَالَ رَبِّ بِمَآ أَغۡوَيۡتَنِي لَأُزَيِّنَنَّ لَهُمۡ فِي ٱلۡأَرۡضِ وَلَأُغۡوِيَنَّهُمۡ أَجۡمَعِينَ ﴾

(سورة: الحجر: ٣٩)

39. Qāla Rabbi Bimā 'Aghwaytanī La'uzayyinanna Lahum FīAl-'Ardi Wa La'ughwiyannahum 'Ajma`īna

"(Iblis) said: "O my Lord! BecauseYou have put me in the wrong, I will make (wrong) fair-seeming to them on the earth, and I will put them all in the wrong" (Sūrat Al-Ĥijr : 39).

What does the devil tempt people with? Allah, Glory be to Him, says:

﴿ زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ ﴾

(سورة آل عمران: ١٤)

14. Zuyyina Lilnnāsi Ĥubbu Ash-Shahawāti

"Fair in the eyes of men is the love of things they covet…" (Sūrat 'Āl `Imrān: 14)

This means that lustful things have become 'fair' in men's eyes. If the soul hankers after something, man will persistently seek to satisfy his hankerings whenever a chance presents itself. He can hardly think of something else until he has sastisfied these hankerings just like an addict. The picture becomes darker if we remember that if man tries to silence the whispering of the devil by mentioning the name of Allah, Glory be to Him, the devil when turn to another temptation. The soul might underrate the sins consequent on giving in to temptation; this is the evil-inspiring soul. On the one hand, it suggests repentance and forgiveness of Allah, Glory be to Him; on the other, it promises sufficient longevity to ask forgiveness and engage in doing good, and makes one entertain the thought that what one commits is lesser in evil when compared to the deeds of others.

Confronted by all these temptations, man requires a firm-footed resolve and a sustainable effort to refrain from committing sins. This is the responsibility of every individual alone; but it transcends this and becomes the individual's responsibility towards himself and towards those of whom he is responsible before Allah, Glory be to Him. Allah, Glory be to Him, says:

﴿وَجَٰهِدُواْ فِي ٱللَّهِ حَقَّ جِهَادِهِۦ﴾

(سورة الحج: ٧٨)

78. Wa Jāhidū Fī Al-Lahi Ĥaqqa Jihādihi

"And strive in His cause as you ought to strive…" (Sūrat Al-Ĥaj: 78)

Ibn Al-Mubarak, may Allah have mercy on him, said that this kind of Jihad (striving) is Jihad against the soul and fancies and it is the truest Jihad.

I analyze

I reflect on the following statement and then complete the table below.

- No sin is too big to ask for forgiveness and no sin is minor if abetted by persistence.

The meaning of 'big sin'	.....
The significance of 'asking for forgiveness'	.....
The effect of this statement on Jihad against the soul and the devil	.....

The devil's snares

The devil uses many snares to hunt humankind and misguide them out of sheer envy and a desire to have his revenge on Adam, Peace be upon him, and his progeny. These include:

- Whispering evil; Allah, Glory be to Him, says

﴿ فَوَسْوَسَ إِلَيْهِ ٱلشَّيْطَٰنُ قَالَ يَٰٓـَٔادَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ ٱلْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ ﴾

(سورة طه: ١٢٠)

120. Fawaswasa 'Ilayhi Ash-Shayţānu Qāla Yā 'Ādamu Hal 'Adulluka `Alá Shajarati Al-Khuldi Wa Mulkin Lā Yablá

"But Satan whispered evil to him: he said, "O Adam! ShallI lead you to the Tree of Eternity and to a kingdom that never decays?" (Sūrat Ţāhā: 120).

- Spreading enimity and hatred; Allah, Glory be to Him, says:

﴿إِنَّمَا يُرِيدُ ٱلشَّيۡطَٰنُ أَن يُوقِعَ بَيۡنَكُمُ ٱلۡعَدَٰوَةَ وَٱلۡبَغۡضَآءَ فِي ٱلۡخَمۡرِ وَٱلۡمَيۡسِرِ﴾

(سورة المائدة: ٩١)

91. 'Innamā Yurīdu Ash-Shayţānu 'An Yūqi`a Baynakumu Al-`Adāwata Wa Al-Baghdā'a Fī Al-Khamri Wa Al-Maysiri

"Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling…" (Sūrat Al-Mā'idah : 91).

- Hindering people from embracing religion; Allah, Glory be to Him, says:

﴿وَيَصُدَّكُمۡ عَن ذِكۡرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ﴾

(سورة المائدة: ٩١)

91. Wa Yaşuddakum `An Dhikri Allāhi Wa `Ani Aş-Şalāati

"… and hinder you from the remembrance of Allah, and from prayer…"…" (Sūrat Al-Mā'idah : 91).

- Self-destruction; Allah, Glory be to Him, says:

﴿ وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ ٱلْمُشْرِكِينَ قَتْلَ أَوْلَٰدِهِمْ شُرَكَآؤُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا۟ عَلَيْهِمْ دِينَهُمْ ﴾ (سورة الأنعام: ١٣٧)

137. Wa Kadhalika Zayyana Likathīrin Mina Al-MushrikīnaQatla ʻAwlādihim Shurakā'uuhum Liyurdūhum Wa Liyalbisū `Alayhim Dīnahum

"Even so, in the eyes of most of the pagans, their "partners" made alluring the slaughter of their children, in order to lead them to their own destruction, and cause confusion in their religion…" (Sūrat Al-'An`ām : 137)

- Destruction morality; Allah, Glory be to Him, says

﴿ ٱلشَّيْطَٰنُ يَعِدُكُمُ ٱلْفَقْرَ وَيَأْمُرُكُم بِٱلْفَحْشَآءِ ۖ وَٱللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴾ (سورة البقرة: ٢٦٨)

268. Ash-Shayţānu Ya`idukumu Al-Faqra Wa Ya'murukum Bil-Faĥshā'i Wa Allāhu Ya`idukum Maghfiratan Minhu Wa Faḍlāan Wa Allāhu Wāsi`un `Alīmun

"The Evil one threatens you with poverty and bids you to conduct unseemly. Allah promises you His forgiveness and bounties. And Allah cares for all and He knows all things" (Sūrat Al-Baqarah :268)"

The meaning of Jihad against the soul and the devil:

Jihad against the soul aims at taking the right path and committing oneself firmly to the truth. It does not mean self-destrcution and sinking down to the level of dejection and isolating oneself from other people. It does not mean constantly inflating one's self with hatred and spite. These are means of emptying the soul of good and rendering it incapable of reaching out to others,for You cannot give what you lack and 'aman can do no more than he can'. The goal of this Jihad is to achieve happiness in this life and the Hereafter by injecting positive attitudes in one's soul to make it capable of achieving the thing it has been created to achieve. This is embodied in loving and doing good, refraining from hurting others and abhorring things that the devil stealthily incites people to endulge in. The means of achieving this is piety ad obedience to the Messenger, Peace be upon him, who never hated or loathed any one. The Messenger, Peace be upon him,

said to the Angle of the mountains: "I hope that Allah will bring forth from their loins those who will worship Allah alone and not associate anything with Him" (Narrated by Al-Bukahri).'Their' in the hadith refers to those polytheists who hurt and treated him withenmity; he wanted them to live, to have offspring and multiply and not to die. The Angel of the mountains, Peace be upon him, had said to him: "If you wish, I will crush them between the two mountains of Makkah" (Narrated by Al-Bukahri). They would have perished instantly; but the Messenger, Peace be upon him, has been sent as mercy to the world, full of contentment and satisfaction:

﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾ (سورة التوبة: ١٢٨)

128. Laqad Jā'akum Rasūlun Min 'Anfusikum `Azīzun `Alayhi Mā `Anittum Ĥarīşun `Alaykum Bil-Mu'uminīna Ra'ūfunRaĥīmun

"Now has come unto you a Messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty: ardently anxious is he over you: to the Believers is he most kind and merciful" (Sūrat At-Tawbah: 128).

Methods of Jihad against the soul and the devil

- Turning acts of devotioninto a ceasless task; Allah, Glory be to Him, says:

﴿ٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِنَ ٱلْكِتَٰبِ وَأَقِمِ ٱلصَّلَوٰةَ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ﴾ (سورة العنكبوت: ٤٥)

45. Atlu Mā 'Ūĥiya 'Ilayka Mina Al-Kitābi Wa 'Aqimu Aş-Şalāata 'Inna Aş-Şalāata Tanhá `Ani Al-Faĥshā'i Wa Al-Munkari Wa Ladhikru Allāhi 'Akbaru Wa Allāhu Ya`lamu Mā Taşna`ūna

"Recite what is sent of the Book by inspiration to you, and establish regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that you do" (Sūrat Al-`Ankabūt: 45)

- Seeking refuge; Allah, Glory be to Him, says:

﴿ وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيۡطَٰنِ نَزۡغٞ فَٱسۡتَعِذۡ بِٱللَّهِۚ إِنَّهُۥ سَمِيعٌ عَلِيمٌ ﴾

(سورة الأعراف: ٢٠٠)

200. Wa 'Immā Yanzaghannaka Mina Ash-Shayṭāni NazghunFāsta`idh Billāhi~ 'Innahu Samī`un `Alīmun

"If a suggestion from Satan assailsyour (mind), seek refuge with Allah, for He hears and knoweth (all things)" (Sūrat Al-'A`rāf: 200).

- Patience and supplication; Allah, Glory be to Him, says:

﴿ رَبَّنَا لَا تُزِغۡ قُلُوبَنَا بَعۡدَ إِذۡ هَدَيۡتَنَا وَهَبۡ لَنَا مِن لَّدُنكَ رَحۡمَةًۚ إِنَّكَ أَنتَ ٱلۡوَهَّابُ ﴾

(سورة آل عمران: ٨)

8. Rabbanā Lā Tuzigh Qulūbanā Ba`da 'Idh Hadaytanā Wa Hab Lanā Min Ladunka Rahmatan 'Innaka 'Anta Al-Wahhābu

""Our Lord!" (they say), "Let not our hearts deviate now after You have guided us, but grant us mercy from Your own Presence; for You are the Grantor of bounties without measure" (Sūrat 'Āli `Imrān: 8).

I explain

- another method of Jihad against the soul and the devil.

.....

.....

Jihad against the hypocrites and infidels

What is meant here is the general meaning of Jihad, i.e. Jihad by word. This Jihad is based on dialogue employing evidence, the ability to convince others, informing others of da'wa and answering questions put by people. Allah, Glory be to Him, says:

﴿وَجَٰهِدۡهُم بِهِۦ جِهَادٗا كَبِيرٗا﴾

(سورة الفرقان: ٥٢)

52. Wa Jāhid/hum Bihi JihādāanKabīrāan

"but strive against them with the utmost strenuousness, with the (Qur'an)" (Sūrat Al-Furqān: 52).

This means Jihad through the agency of the Qur'an and this is a great task usually performed by men of knowledge and capability through civilized dialogue, avoidance of coercion and fanaticism. If this is observed, the dialogue will not lead to conflict or animosity among people. This is the essence from Muslims' standpoint and it has always been their characteristic, for the Prophet of Allah Ibrahim, Peace be upon him, ends his dialogue with his son by saying:

﴿قَالَ سَلَٰمٌ عَلَيۡكَۖ سَأَسۡتَغۡفِرُ لَكَ رَبِّيٓۖ إِنَّهُۥ كَانَ بِي حَفِيّٗا﴾

(سورة مريم: ٤٧)

47. Qāla Salāmun `Alayka Sa'astaghfiru Laka Rabbī 'InnahuKāna Bī Ĥafīyāan

"Abraham said: "Peace be on you: I will pray to my Lord for your forgiveness: for He is to me Most Gracious" (Sūrat Maryam: 47).

Allah's prophet, Noah, Peace be upon him, continued to call on his son to come with him to safety until the very last moment, saying to him:

﴿يَٰبُنَيَّ ٱرۡكَب مَّعَنَا﴾

(سورة هود: ٤٢)

42. Yā Bunayya Arkab Ma`anā

"…O my son! embark with us…" (Sūrat Hūd: 42).

The seal of prophets (Khatam an-Nabiyyin - خاتم النبيين), Muhammad, Peace be upon him, continued to call upon his uncle Abu Talib to the very last moment and kept in touch withhim; while the Pharoah tried to liquidate Moses at the end of their dialogue and this is an abnormal way to end a dialogue.

infer

- I reflect on the holy verse and infer the technique of conducting a dialogue with others.

Allah, Glory be to Him, says:

﴿ٱدۡعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلۡحِكۡمَةِ وَٱلۡمَوۡعِظَةِ ٱلۡحَسَنَةِۖ وَجَٰدِلۡهُم بِٱلَّتِي هِيَ أَحۡسَنُ﴾

(سورة النحل: ١٢٥)

125. Ad`u 'Ilá Sabīli Rabbika Bil-Ĥikmati Wa Al-Maw`iżati Al-Ĥasanati Wa Jādilhum Bi-Atī Hiya 'Aĥsanu

"Invite (all) to the Way of your Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious…" (Sūrat An-Naĥl: 125)

.....

.....

.....

.....

The meaning of Jihad against hypocrites and infidels (the general meaning)

Allah, Glory be to Him, says:

﴿وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ﴾

(سورة الأنبياء: ١٠٧)

107. Wa Mā 'Arsalnāka 'Illā Raĥmatan Lil`ālamīna

"We sent you not, but as a Mercy for all creatures" (Sūrat Al-'Anbyā': 107)

Ibn Abbas said: "Whoever follows him, i.e. the Messenger, Peace be upon him, will have mercy in worldly life and the Hereafter, and whoever does not follow him has been spared the calamities that used to be inflicted on all nations such as burial under ground, monstorities and being thrown off into a bottomless abyss, into nihility. He has been sent to transfer people from the position of being under the dissatisfaction of Allah, Exalted be He, to a position where they are subject to His contentment, from Hellfire to Paradise. Hence, he has come as as a harbinger of life not an omen of death. He called upon people to embrace Islam, conducted dialogue with them, sent messages in his quest to save mankind and realize its happiness in worldly life and the Hereafter. He often forgave, pardoned and treated kindly those who had hurt him. He did not respond in kind or avenge himself.

Today we find that the forefathers of the largest countries in terms of the number of Muslims in the population had embraced Islam owing to da'wa, good treatment and gracious morals. The Messenger, Peace be upon him, swore saying:

"By Allah, if a single person is guided by Allah through you, it will be better for you than a whole lot of red camels" (Narrated by Al-Bukahri).

This invites us to reflect on the grandeur of this religion and the

magnanimity of the Messenger, Peace be upon him, who delivered the message of this religion.

The hypocrites lived in Madinah and the Prophet, Peace be upon him, did not kill a single one of them. He even did not mention their names in public; but disclosed them to the keeper of hissecrets,Hudhayfah ibn al-Yaman, May Allah be pleased with him. Hudhayfah did not tell any one about this even after the death of our Master Muhammad, Peace be upon him, to preserve social peace and public interest. The Messenger, Peace be upon him, gave prirority to saving lives and guiding people to success, and this is goodness in its purest form, which is more lovable to Allah, Glory be to Him, and deserves the best reward.

I investigate

Abdullah conducted a dialogue with his friend employing knowledge and logic; his friend was convinced and embraced Islam.

- Write down the greatest number of kinds of reward won by Abdullah.

.....

.....

.....

.....

The Prophet, Peace be upon him, said:

"Whoever guides someone to goodness will have a similar reward"

Methods of Jihad against infidels and hypocrites (Jihad in the general meaning)

- dialogue employing scientific and logical proofs.
- responding to suspicions and demonstrating their falsity via decisive arguments.
- explaining the truth of Islam, and gleaning ambiguities surrounding this truth to negate misunderstanding on the part of researchers, students and the like.
- revealing the falsity of allegations intended to spoil the image of Islam and demonstrating the hazards of these negations to Muslims.

I propose

modern methods of demonstrating the truth about Islam.

.....

.....

.....

.....

.....

I understand in order to learn and apply

Some people start talking by saying that one is falling short of doing what is required of one; that one is the least in term of learnedness and knowledge among those present and that one often makes mistakes. One does so thinking that modesty dictates this and that this will draw attention to one. However, the truth is that by doing so one levels charges against oneself as one is actually saying do not believe me and do not trust my words because they are words without deeds. It will be more becoming to introduce oneself in the best possible way and to give an image that earns one the respect of one's listeners. Our Master Muhammad, Peace be upon him, used to say:

"Verily Iam only a mercy gift" (Narrated by al- Bayhaqi). Also, the Messenger, Peace be upon him, said: "I am the Prophet, without a lie; I am the son of `Abdul Muttalib" (Narrated by Al-Bukhari).

I express myself

Introduce yourself to your fellow students in three sentences:

Your speaker is .....

I am .....

I am .....

I reflect and decide

I complete the table below:

Case	Decision	Solution
Someone exaggerates pouring water on wuḍū' (ritual purification) thinking that this is perfecting wuḍū'.	....	....
Someone thinks that showing good intention gives him license to do whatever he likes.	....	....
Someone thinks of giving up praying because he cannot maintain submissiveness during prayers.	....	....
Someone does not socialize for fear of committing a sin.	....	....

I discuss, criticize and explain

in cooperation with my classmates the following idea according to the table below:

Allah, Glory be to Him, has not obligated us to strip ourselves of fantasies; but to rein fantasies and keep them in check.

I understand from the statement:

.....

How much does the statement relate to reality?

.....

Justification/reason

.....

Back up your view with evidence.

.....

I organize my concepts

Jihad in the Cause of Allah, Glory be to Him

Its Concept

Its Methods

Its Types

The Devil's Snares

Student Activities

I answer by myself

First

- Define Jihad in the general meaning.

.....

.....

Second

- Mention methods of Jihad against the soul and the devil.

.....

.....

.....

.....

Third

- Explain the devil's means of misguiding the progeny of Adam, Peace be upon him.

.....

.....

.....

Fourth

- Mention the methods of Jihad against infidels according to the general meaning of Jihad.

.....

.....

.....

Enriching my experience

I explain: the fact that the Prophet was keen on communicating with all people.

.....

.....

.....

.....

.....

I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I apply the concept of Jihad in searching for knowledge.			
2	I strive against myself by avoinding forbidden things.			
3	I make sure of adhering to the rules of dialogue.			
4	I have to be cautious towards the devil's snares.			
5	I use methods of getting rid of evil whispers.			

My imprint

I read the statement below and complete the figure according to the pattern.

- I help whoever needs help in his studies so that we succeed together.

.....

.....

.....

.....

.....

Jihad in the Cause of Allah (2)

We read and explore

- explain the purposes of Jihad.
- explain the responsibility for Jihad.
- analyze the rulings of Jihad.
- explain the merits of those who uphold jihad.

I take the initiative to learn

"When Abū Bakr aṣ-Ṣiddīq, May Allah be pleased with him, sent armies to Syria (Sham) to confront the aggressors, he walked out with one of the army's Emirs. He said to him:'You will find people who have alleged that they have confined themselves to worship Allah, leave them to what they have allegedly confined themselves for. I tell you to heed ten things: do not kill a woman, a boy, or an old, infirm man; do not cut down fruit-bearing trees; do not destory aninhabited place; do not slaughter sheep or camels except for food; do not burn or swampt palm trees; do not seek revenge disproportionately and do not be cowardly".

I assess

Throguh a dialogue and discussion with my group, we assess the following statement on the basis of the above:

"Islam is the religion of coexistence and dignified life."

Illumination

A very dear group of our sons were martyred on this gracious day. They have won their homeland and families medals of pride and honor. The martyrs of duty are luminous role models in our history.

His Highness

Sheikh Muhammad bin Zayed Crown Prince of Abu Dhabi and Deputy Supreme Commander of the UAE Armed Forces

I use my skills to learn

The concept of Jihad in the cause of Allah

In the previous lesson we have learned the meaning of Jihad linguistically and idiomatically. We have learned that Jihad has a general meaning, which has been explained in the last lesson. There is a special meaning which is the subject of this lesson.

In its special meaning, Jihad means fighting in the cause of Allah, Glory be to Him, under the banner the ruler; this Jihad involves sacrificing both the soul and wealth.

I discuss

It is possible to combine the general and special meaning of Jihad in 'Jihad by the word' and itsaspects in:

General meaning .....

Special meaning .....

The purposes of Jihad in Islam

Every Sharia ruling has been enacted to realize a benefit or to ward off a corrupt act, or to do both. No Sharia ruling lies outside these three purposes. Jihad in the cause of Allah must realize these three conditions collectively or singularly. One of the most important purposes of Jihad is to preserve the five necessities, which Islam is so keen on: religion, the soul, the intellect, honor and wealth and everything that realizes these five necessities such as the homeland, security, order and obedience

and things which they incorporate such as purity of lineage, public and private interest, morality and justice. This is predicated on the imperative that everythingthat is indispencible to completion of duty is duty in itself.

The purposes of fighting in the cause of Allah are founded on providing security, protecting interests, establishing rights and erdicating injustice. Allah, Glory be to Him, says:

﴿وَمَا لَكُمْ لَا تُقَٰتِلُونَ فِي سَبِيلِ ٱللَّهِ وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ ٱلَّذِينَ يَقُولُونَ رَبَّنَآ أَخْرِجْنَا مِنْ هَٰذِهِ ٱلْقَرْيَةِ ٱلظَّالِمِ أَهْلُهَا﴾

(سورة النساء: ٧٥)

75. Wa Mā Lakum Lā Tuqātilūna Fī Sabīli Allāhi Wa Al-Mustad`afīna Mina Ar-Rijāli Wa An-Nisā' Wa Al-WildāniAl-Ladhīna Yaqūlūna Rabbanā 'Akhrijnā Min Hadhihi Al-Qaryati Až-Žālimi 'Ahluhā

t"And why should you not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)? Men, women, and children, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors…" (Sūrat An-Nisā': 75).

I summarize

On the basis of the above, together with my group we summarize the purposes of fighting in the cause of Allah:

.....

.....

.....

.....

Jihad is the responsibility of the Ruler

Islam set the ruler (guardian) the task of Jihad and left the decision on this in his hands because this is a matter relating to the destiny of Allah's servants and the interests of the nation. The ruler is the person responsible for estimating, developing and protecting both these things against any internal or external danger. The subjects are obliged to obey the ruler and help him in this respect by executing whatever he orders and committing themselves to this because differences undermine interests and lead to destruction. Allah's Messenger, Peace be upon him, said:

"Do not differ, for verily, the nations before you were destroyed due to their differences" (Narrated by Ahmed).

Organizing Jihad is important and requires accurate balances between interests and corrupting practices as well as prioritiziation without involving emotions, narrow interests and clumsy acts

of uncalculated adventures. Therefore, Islam left decisions relating to Jihad to the ruler (guardian) because he is the only one who has the right to make vital decisions and is the most capaple of comprehending the end-results of such decisions. No one has the right to think or act independently on this matter unless one is authorized to do so by the ruler. The Messenger, Peace be upon him, said:

"Whoever rejects obedience and parts company with the nation and dies will have died upon non-Islamic ignorance. Whoever fights under the banner of one who is blind, raging for the sake of tribalism, or calling to tribalism, or supporting tribalism, and is killed will have died upon non-Islamic ignorance" (Narrated by Muslim).

Rejecting obedience ushers the country in turmoil,in which unlawful acts are committed and corruption spreads:

﴿وَٱللَّهُ لَا يُحِبُّ ٱلْفَسَادَ﴾

(سورة البقرة: ٢٠٥)

205. Wa Allāhu Lā YuĥibbuAl-Fasāda

"…But Allah loves not mischief" (Sūrat Al-Baqarah: 205).

I infer

In cooperation with my group, we identify the benefits of organizing Jihad by order of the ruler.

Situation	
.....	.....
.....	.....
.....	.....
.....	.....

Objectives of fighting in the cause of Allah

- Pleasing Allah, Glory be to Him, and elevating His word; this is achieved by the methods, conditions and manner legislated by Allah, Glorified Exalted be He,
- Retaliation and deterring aggression to keep at bay greedy and envious parties,
- Securing the freedom of belief and worshipping to avoid repression, coercion and loss of religion,
- Punishing treacherous people and those who violate treaties so that they do not repeat this or encourage others to do the same thus undermining sincerity, trust and credibility,and radicating injustice, protecting weak people and prohibiting corruption.
- In this connection, the United Arab Emirates has given bright examples in helping the weak and deterring oppressors; and in doing so it sacrificed dear things as its original principles and firm beliefs dictate.

I criticize and assess

In cooperation with my group, we criticize the following statement and make a judgment on its basis:

"There is no difference between the objectives of fighting in Islam and fighting for colonial purpoese".

.....

.....

.....

The rules of fighting in the cause of Allah

Fighting in the cause of Allah is divided into two sections:

1. Individual duty (farḍ al-'ayn - فرض العين): Jihad is an individual duty on every capable Muslim in the following cases:

a. keeping at bay an enemy suddenly attacking Muslims at their very home. In this case, fighting is an individual duty on the people of the land being attacked or occupied because this is fighting out of sheer necessity. If the people of this land fail to fight, they shall be helped by their close neighbors.

b.general call for Jihad (mobilization) on an order issued by the ruler. The Messenger, Peace be upon him, said:

"When you are called for Jihad, you must immediately respond to the call."

Jihad takes two forms:

First: the ruler calls the public to Jihad and in this case every capable person must respond to the call for Jihad.

Second: the ruler calls to Jihad a particular group of people, and in this case every one in this group, as a special group, must answer the call. Instances include when the ruler calls doctorsor a particular age-group. This is well exemplified by the National Service. Everyone addressed by such a call must respond to the call. If the call is instant, the response must come instantly. Allah, Glory be to Him, has warned us of not responding to this call:

﴿ٱنفِرُواْ خِفَافًا وَثِقَالًا وَجَٰهِدُواْ بِأَمۡوَٰلِكُمۡ وَأَنفُسِكُمۡ فِي سَبِيلِ ٱللَّهِ﴾

(سورة التوبة: ٤١)

41. Anfirū Khifāfāan Wa Thiqālāan Wa Jāhidū Bi'amwālikumWa 'Anfusikum Fī Sabīli Allāhi

"Go you forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the cause of Allah…" (Sūrat At-Tawbah: 41).

c. When engaging in the battle and when fighting climaxes, every soldier in the battlefield must hold firm and fight with every possible means; Allah, Glory be to Him, says:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا لَقِيتُمۡ فِئَةً فَٱثۡبُتُواْ ﴾

(سورة الأنفال: ٤٥)

45. Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'Idhā Laqītum Fi'atanFāthbutū

"O you who believe! When you meet a force, be firm…" (Sūrat Al-'Anfāl: 45).

2.Communal obligation (Fard al-Kifayah): this the duty of the group assigned by the rulerto perform this duty and it does not obligate others. An instance of this is Jihad to protect borders and ports. Communal Jihad is only valid when ordered by the ruler and the responsibility of managing the war and organizing its action is the ruler's alone. The ruler is the one to estimate the interests involved in the war in terms of number of soldiers, size of forces, supplies and the required support according to needs. The ruler (guardian) has the right to appoint a deputy as he sees fit to carry out this task. The armed forces represent the suitable and modern form of the body assigned to perform this duty. The wise leadership is keen on providing the armed forces with everything to make it attain the zenith of power and preparedness. Likewise, people provide the armed forces with everything they possess and anyone who does not support and assist the armed forces betrays Allah, the Messenger and the nation.

I reflect and expect

- what will happen if the call for Jihad is left to any one?

.....

- the consequences of recruiting boys to fight on the allegation of Jihad.

.....

- the hazards of the proliferation of arms in society.

.....

The rank of those who fall martyrs in the cause of Allah

Allah, Glory be to Him, says:

﴿ وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴾

(سورة آل عمران: ١٦٩)

169. Wa Lā Taĥsabanna Al-Ladhīna Qutilū Fī Sabīli Allāhi ʻAmwātāan Bal ʻAĥyā'un `Inda Rabbihim Yurzaqūna

"Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord" (Sūrat ʻĀli `Imrān: 169).

Mujahideen (fighters in the cause of Allah), in conformance to Sharia controls, have been reserved a great rank by Allah, Glory be to Him. Those who fall martyrs of them will have a life particularly promisd to them by their Lord, Exalted be He; prophets are only one rank higher than them. They have obeyed the command of their Lord given in the words of Allah, Glory be to Him:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡ ﴾

(سورة النساء: ٥٩)

59. Yā ʻAyyuhā Al-Ladhīna ʻĀmanū ʻAṭī`ū Allaha Wa ʻAṭī`ūAr-Rasūla Wa ʻŪlī Al-'Amri Minkum

"O you who believe! Obey Allah, and obey the Messenger, and those charged with authority among you…" (Sūrat An-Nisā': 59).

Allah's messenger, Peace be upon him, has explained to us who is the guardian, saying:"The best of your rulers are those whom you love and who love you, who invoke Allah's blessings upon you and you invoke His blessings upon them" (Narrated by Muslim).

The martyrs give their lives in the cause of Allah, in defending the nation, preserving rights and deterring aggression and oppression, and consequently earn an amount of favors that only He knows; they are:

﴿ٱلَّذِينَ أَنۡعَمَ ٱللَّهُ عَلَيۡهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ ﴾

(سورة النساء: ٦٩)

69. Al-Ladhīna ʻAn`ama Allāhu `Alayhim Mina An-Nabīyīna WaAş-Şiddīqīna Wa Ash-Shuhadā'i Wa Aş-Şāliĥīna

"69. Whoso obeys Allah and the messenger, they are with those unto whom Allah has shown favor, of the Prophets and the saints and the martyrs and the righteous." (Sūrat An-Nisā': 69).

This is in the Afterlife; in this world they symbolize giving and sacrifice and are enternized in the conscience of the nation, which boasts of their loyalty to the vow they have taken upon themselves. In recognition of this, the United Arab Emirates has specified a day for the martyrs to proudly celebrate the service of our gracious martyrs, may Allah have mercy on them.

The rank of the fighters in the cause of Allah

Allah's Messenger, Peace be upon him, said:"A morning or evening spent in the path of Allah is better than whatever the sun rises and sets over"(Narrated by Al-Bukhari). He alsosaid, "Standing for an hour in the ranks of battle is better than standing in prayer for sixty years". Al-Bazzar's 'Musnad al-Kabir' . This is for him who fights in the cause of Allah; but does not attain martyrdom and returns with triumph and great reward- the reward of one hour spent in Jihad is better than the reward of sixty years spent in true acts of devotion; the possession of the world as a whole is less than the reward earned by fighters in the cause of Allah when they gather before Him, the utter source of generosity.

I deduce

I reflect on the hadith below and infer the rank of martyrs:

Allah's Messenger, Peace be upon him, said: "The souls of martyrs are alive in the bodies of green birds who have their nests in chandeliers hanging from the Throne of the Almighty. They eat the fruits of Paradise from wherever they wish and they nestle among these chandeliers", (Narrated by Muslim)

.....

I conduct a search

1. In cooperation with my fellow students and under the supervision of the teacher, we search the Internet for six characteristics of martyrs mentioned by Allah's Messenger, Peace be upon him, in a hadith.

Hadith: .....

.....

.....

1: ..... 2: .....

3: ..... 4: .....

5: ..... 6: .....

2. A position taken by the wise leadership towards the Armed Forces, the martyrs and their families.

I learn and follow the example

It has been proven that "the Prophet has prohibited the believers from looting and plundering" (Narrated by al-Bukhari). The Prophet, Peace be upon him, prohibited looting and mutilation even if the enemy goes to extremes, for Allah, Glory be to Him, commanded patience and pardoning; He, Glory be to Him, says:

﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا۟ بِمِثْلِ مَا عُوقِبْتُم بِهِۦ ۖ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّٰبِرِينَ﴾

(سورة النحل: ١٢٦)

126. Wa 'In `Āqabtum Fa`āqibū Bimithli Mā `Ūqibtum Bihi Wa La'in Şabartum Lahuwa Khayrun Lilşşābirīna

"126. If you punish, then punish with the like of that wherewith you were afflicted. But if you endure patiently, verily it is better for the patient." (Sūrat An-Naĥl: 126).

This was a reaction to what infidels had done to the Prophet's uncle Hamza, May Allah be pleased with him. Allah, Glory be to Him, promised patient Muslims great rewards from Him, Exalted be He. The advice to Muslim armies was not to kill an old or hurt a small child or woman, nor kill an animal or cut down fruit-bearing trees or destroy an inhabited place, which reflects the ethics of Islam.

Muslims, especially young Muslims, must adhere to the ethics of heroes and be gracious in words and deeds, capable of controlling their emotional outbursts, actions and avoid vengeance, preoccupation with trivialities and obscene deeds.

I reflect and complete

The controls on Jihad in Islam include:

Sincerity and dedication to the true objectives of Jihad

Not violating .....

Preservation of .....

Religious tolerance: .....

I discuss and make a judgment

On the basis of my understanding of the above, I discuss the following statement and judge it:

'The end justifies the means'.

.....

.....

.....

Elements of victory

1. unity of word and goal,
2. sincerity and obedience,
3. steadfastness and patience,
4. preparedness and provision of arms, and
5. supplication and mentioning the name of Allah, Glory be to Him.

I find evidence

I write down evidence from the Holy Qur'an or hadith of the obligation to prepare the armed forces of the state.

.....

I organize my concepts

Jihad in the cause of Allah (2)

Purposes

.....

.....

.....

Jihad is a responsibility

.....

.....

.....

Rules of Jihad

.....

.....

.....

Favor of Jihad

.....

.....

.....

Morals of Jihad

.....

.....

.....

Student Activities

I answer by myself

First: define the special meaning of Jihad.

.....

.....

Second: explain the purposes of Jihad in the cause of Allah.

.....

.....

.....

.....

Third: mention two cases in which Jihad becomes an individual duty (farḍ al-'ayn - فرض العين).

.....

.....

.....

Fourth: mention some of the conditions of communal Jihad (Fard al-Kifayah).

.....

.....

.....

Fifth: explain:

- Jihad is the responsibility of the ruler (guardian).

.....

.....

- Prohibiting fighting with groups mutineering against the ruler (guardian).

.....

.....

I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I apply the concept of Jihad on the unity of the word.			
2	I make sure of obeying the ruler.			
3	I make sure of doing the National Service.			
4	I adopt the morals of fighting heroes.			

My imprint

I warn of suspicious da'wahs and their danger to Islam and Muslims

LESSON 5

Sheikh
Ahmed bin Abdul Aziz Al Mubarak
(1326-1409 AH)

We read and explore

- identify the features of Ahmed bin Abdul Aziz Al Mubarak's character.
- infer the achievements of Sheikh Ahmed Abdul Aziz Al Mubarak.
- explain the importance of the role an example plays in building the character of an individual.
- appreciate the role of scholars in the progress of society.

I take the initiative to learn

The Prophet, Peace be upon him, said:

"Only these two people should be envied: One is the person who spends all the wealth Allah gave him on the path of righteousness, and the other is the person who judges with the knowledge Allah gave him and teaches it to others." (Narrated by Al-Bukhari).

I think and determine

- The hadith points to two important factors in building civilizations. I explain the relationship between them.

.....

- Wisdom plays a role in directing society towards progress and prosperity. Mention scientific personalites that have contributed to the prosperity of their socities.

.....

I use my skills to learn

The rank of scholars

Scholars occupy a great rank in society which has been reserved to them by the wise Sharia. They are the heirs of prophets in guiding people and directing them towards good, right and virtue. They teach people the authentic content of their religion which calls for love, tolerance and moderation. They firmly instill in people love for the homeland and a determination to protect its civilizational gains and adhere to its authenticity and identity. They also ingrain in people loyalty to the homeland and dedication to defend it with thought and power. They are the spirit of life, the pillars of civilizations and a means of the prpgress of individuals and society. The right we owe to them is respect, appreciation and veneration, as well as benefiting from their sciences and knowledge.

I cooperate and draw a comparison

- between the role of prophets and the role of scholars in instilling values in individuals and contributing to the prosperity of societies.

Aspect	Prophets	Scholars
Source of knowledge	.....	.....
Goals	.....	.....
Means	.....	.....

The upbringing of Sheikh Ahmed Abdul Aziz Al Mubarak

Sheikh Ahmed bin Abdul Aziz bin Hamad Abdul Latif descended from the family of Al Mubarak of Banu Tamim. He was born in 1910 and grew up in Al Mubarak family, which was known for its love and dissemination of knowledge.
He started his education at the age of seven by learning the fundamentals of writing and reading. He memorized a part of the Qur'an and then moved to Dubai, where he continued his education at Al Ahmadiya School, which was founded in 1912. It was the first educational institution in Dubai and one of the oldest educational edifices in the Gulf region. There, he continued his learning of the essentials of the Arabic Langage and Islamic Studies.

I discuss

- the effect of integration between the roles of the family and the educational institution in the making of generations.

Teaching people goodness

Teaching people the essential matters of their religion and life is one of the best and most benefiial deeds. Education refines morals, causes societies to rise, eradicates ignorance and develops culture and life. The Messenger, Peace be upon him, said,

"Allah, His angels, the dwellers of the heaven and the earth, and even the ant in its hole and the fish (in water), supplicate in favour of those who teach people knowledge" (Narrated by at-Tirmidhi).

At an early stage of his life, Sheikh Ahmed bin Abdul Aziz Al Mubarak became aware of this fact and he devoted all his time to teaching. He used to receive students, who hurriedly came to his house to receive tuition in all disciplines. He gave sermons and led prayers as Imam in the Grand Mosque of Abu Dhabi. In performing these tasks, he used to exhort people and direct them to true religion, which is imbued with moderate thinking and righteous behavior.

The mission of a scholar

Sheikh Zayed, may Allah have mercy on him, said, "Duty obliges scholars, whom we regard as role models and feel proud of them for the expansive science, knowledge and faith bestowed on them by Allah, Glorified and Sublime be He, to agree on the directives and advice they give to people in order to realize what is correct and right".

I think and explain

- the negative effects of difference and variation among scholars on directing people.

.....

.....

Serving the homeland with sincerity and loyalty

Sheikh Ahmed bin Abdul Aziz Al Mubarak provided the United Arab Emirates with great services. He was known for his activeness and vitality. Besides holding the office of Shari'a Advisor to Sheikh Zayed, may Allah have mercy on him, hewas Chairman of the Shari'a Judicial Department. He also participated in Islmic conferences representing the United Arab Emirates.

The activities of Sheikh Ahmed bin Abdul Aziz Al Mubarak were not restricted to oratorical and verbal contributions in intellectual symposia, exhortational lessons and lectures and commentaries in the media. They extended to writing and publication and so he left behind voluminous scholarly writings, which the next generation ought to study and benefit from.

I think and classify

the intellectual work of Sheikh Ahmed bin Abdul Aziz Al Mubarak according to the following issues: women education, Islam and Muslims, pulpit sermons, the Judiciary in Islam, the mission of the mosque, the Islamic foundations of education curricula, the path to Allah, stages of recording Sunnah and fiqh fatwas.

Social issues	Legal issues	Religious issues	Educational issues
.....	.....	.....	.....
.....	.....	.....	.....
.....	.....	.....	.....

Allah, Glorified and Exalted be He, says:

﴿مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَـٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا﴾

(سورة الأحزاب: ٢٣)

23. Mina Al-Mu'uminīna Rijālun Şadaqū Mā `Āhadū Allaha `Alayhi Faminhum Man Qadá Nahbahu Wa Minhum ManYantažiru Wa Mā Baddalū Tabdīlāan

"Among the Believers are men who have been true to their covenant with Allah: of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least" (Sūrat Al-'Ahzāb: 23).

Islam asserts the necessity of communication across generations and their interconnectedness and cohesion to protect society against disintegration. A new generation does not forget the glory of its predecessors, nor does it forget their struggles to build and elevate the homeland. It does not ignore the achievements of the forefathers as a good example inspires admiration and love, drives others towards benign competition and reinforces incentives attached to innovation and excellence.

I analyze

- the personality of Sheikh Ahmed Al Mubarak and his characteristics that I liked in the field of knowledge, and those aspects of his character which I will emulate.

Personality	Characteristics	Method of emulation
.....	.....	.....

I organize my concepts

Sheikh Ahmed bin Mubarak

- Upbringing
  .....
- Achievements
  .....
- Rank
  .....
- Effect on my character
  .....

Student Activities

I answer by myself

1. In life,many factors contribute to ingenuity. Mention a factor that had contributed to building the scientific personality of Sheikh Ahmed bin Mubarak.

.....

.....

2. Sheikh Zayed, may Allah have mercy on him, chose Sheikh Ahmed bin Al Mubarak his Shari'a Advisor.

Name .....

Family .....

Religious institution .....

Key positions he occupied .....

Intellectual works .....

Enriching my experience

I conduct a search to know the oldest educational institution in the state and write a note on it.

.....

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.....

.....

.....

I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I feel proud of my grandfathers and appreciate their efforts in building the homeland.			
2	I venerate my teachers and scholars because they provide me with support in my quest for learning and knowledge.			
3	I appreciate the efforts of my family in bringing me up and building my personality.			
4	I preserve the right of all those who have contributed to building the state.			
5	I do my best to know the iconic characters of my country.			

My imprint

I work diligently in my scientific and knowledge-oriented studies to become a symbol to be emulated.