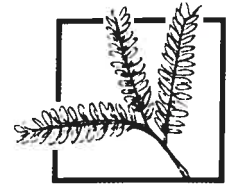




UNITED ARAB EMIRATES  
MINISTRY OF EDUCATION



YEAR OF TOLERANCE

2019-2020

# Islamic Education

Student book



Grade  
**10**

# Islamic Education

**Student book**  
Grade 10

Volume 1

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**H.H. Shaikh Khalifa Bin Zayed Al Nahyan**  
President of the United Arab Emirates

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“Extensive knowledge and modern science must be acquired. The educational process we see today is an ongoing escalating challenge which requires hard work. We succeeded in entering the third millennium, while we are more confident in ourselves.”

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**Quotes from H.H. Shaikh Khalifa Bin Zayed Al Nahyan**



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# Introduction

Praise be to Allah, the Most Powerful, the Most Bountiful, Who taught by the pen; taught man that which he knew not. Blessings and peace be upon the most honored of messengers, our master Muḥammad ﷺ, who was sent as a mercy to all nations, and upon his family and companions.

The Curriculum Design Team of the Islamic Education Series is pleased to present to our dear students this new edition of Islamic Education textbook, praying to Allah ﷻ that it will help them increase their knowledge, expand their intellectual horizons, and elevate and refine their moral character; for Allah ﷻ is the All-Hearing, Always Ready to Answer.

In terms of structure, this book has adopted a unit-based approach with each unit comprising diverse topics that collectively represent the domains and core themes of the curriculum in an integrated and holistic manner such as:

Divine Revelation (Waḥy), Islamic Creed (‘Aqīdah)

Values and Manners of Islam (Qiyam wa Ādāb)

Islamic Rulings and their Higher Purposes (Aḥkām wa Maqāṣid)

Life of the Prophet (Sīrah) and Prominent Muslim Personalities (Shakhṣiyyāt)

National Identity and Contemporary Issues (Huwīyyah wa Qaḍāyā).

This new textbook has sought to translate the curriculum standards into comprehensive tables of contents and stipulate the learning outcomes at the beginning of each lesson under the heading: ‘I learn from this lesson.’

Each lesson consists of an introduction entitled: ‘I take initiative to learn’; a presentation entitled: ‘I use my skills to learn’; and a conclusion entitled: ‘I organize my concepts.’

This is followed by student activities which focus on three specific types:

general activities for all students entitled: ‘I answer by myself’;

enrichment activities for outstanding students entitled: ‘I enrich my experience; and applied activities entitled: ‘I assess myself’.

The book strikes a balance between religious knowledge and educational activities by providing students with the necessary Islamic knowledge and concepts while at the same time affording them the opportunity to enrich and broaden their knowledge through classroom activities.

The textbook aims to:

realize the defining traits of Emirati students, strengthen their loyalty and sense of belonging to their country, protect and fortify them against the ideas of extremism and terrorism, develop 21st century skills and thinking skills, and meet the pressing needs and demands of sustainable development.

The textbook focuses on the religious knowledge and ideas that students are required to have. It furthermore connects this religious knowledge and ideas to their contemporary life in accordance with the lenient teachings of Islam which are characterized by moderation, balance, tolerance, love, peace, cohesion, harmony, respect for human dignity, rejection of violence and hatred, reinforcing positivity, and a sense of individual and communal responsibility. Moreover, the book attaches importance to developing performance skills that are specific to Islamic education and places special emphasis on Islamic values in order to build conscientious personalities who are committed their religion, take pride in their heritage, contribute to nation building and open up new horizons of cooperation and collaboration for promoting common human values.

Moreover, the learning activities are both numerous and diverse so as to contribute towards developing critical thinking in learners. Critical thinking constitutes today a necessary and indispensable tool of contemporary life to fortify students against aberrant and deviant ideas and imprudent and rash imitation. Moreover, the book aims to develop creative and innovative thinking, which the UAE endeavors to achieve by 2021 through its vision entitled “United in Ambition and Determination”, en route to becoming one of the best countries in the world. In addition, it seeks to develop the skills for solving problems in life and for making sound and timely decisions. Similarly, it contributes towards the honing of students’ skills and fine-tuning their competencies and raising their awareness of investing material and human capabilities and preserving and developing the nation’s wealth.

We hope that this way of presenting the topics and subject matter will aid our students in utilizing their learning competencies such as observation, thinking, experimentation, application, self-learning, research, inquiry, and inferring and extrapolating evidence-based results.

As we present this book to our students, we pray to Allah *سبحانه وتعالى* that the planned and intended benefits be realized, by bringing into effect the learning standards of Islamic Pedagogy and by developing thinking and performance skills with a view to building a generation with the ability to create and innovate, face the challenges of their time and raise their country in honor and dignity.

*Allah Alone grants success*

Curriculum Design Team of the Islamic Education Series

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3	Islamic Creed ('Aqīdah)	Faith-Based Reasoning	Reason and Intellect in Islam
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# Unit One



1





# Unit Contents



No.	Domain	Theme	Lesson
1	Divine Revelation (Waḥy)	The Holy Qur'ān and its Sciences	Sūrat al-Kahf: 1-8
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Sūrat al-Kahf: 1- 8

I learn from this lesson to:

1. recite the holy Qurʾānic verses observing the rules of tajwīd .
2. explain the meanings of the words contained in the relevant Qurʾānic verses.
3. explain the causes behind the revelation of Sūrat al-Kahf.
4. analyze some of the significations and implications of the holy verses.
5. read the hloy verses from memory.



I take the initiative to learn

Sūrat al-Kahf was revealed in Makkah after Quraysh had dispatched al-Naḍr ibn al-Hārith and 'Uqbah ibn Abī Mu'ayyṭo Madīnah. Quraysh said to them: "Ask the Rabbis (Jewish Scholars) in Madīnah about Muhammad his qualities and character and tell them about what it is he is saying for they are the People of the Scripture and they possess knowledge of the kind we don't possess."

The delegation of Quraysh set out to Madinah. There they asked the Jewish Rabbis about the Prophet, to which they responded: "Ask him about three matters; if he answers you correctly concerning them, then he is a prophet who has been sent (by Allah), and if he does not, then he is a deceiver who is saying things that are not true. Ask him about some young men who have gone before in an earlier era- what was their story for theirs is a strange and wondrous tale. Ask him about a man who was a prolific traveler and reached the eastern and the western parts of the earth. What was his story? Ask him about the soul (rūḥ)- what is it?"

The delegation of Quraysh returned to Makkah, and upon reaching Makkah, they said: "O people of Quraysh, we have come to you with a decisive solution which will put an end to the problem between you and Muhammad. Then they came to the Messenger of Allah ﷺ and asked him (about the three matters), and so Sūrat al-Kahf was revealed which answered their questions. Allah / has made Sūrat al-Kahf a guiding light for the believer. The Messenger of Allah ﷺ says: "Whoever recites Sūrat al-Kahf on Friday, it will illuminate him with light from one Friday to the next." (Narrated by al-Suyūṭī in al-Jāmi' al-Ṣaḡhīr).

Illuminations

The Messenger ﷺ said: "Whoever memorizes ten verses from the beginning of Sūrat al-Kahf will be protected from al-Dajjāl (the False Messiah)."

(Narrated by Muslim)

I analyze: I discuss the underlying causes behind Quraysh's attitude taking into account the outcomes resulting from that.



I use my skills to learn:

- I recite and memorize:

سورة الكهف

قَالَ تَعَالَى: ﴿الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۝١ قِيمًا يَشِيرُ بِأَسَا شَدِيدًا مِنَ الْمُؤْمِنِينَ الَّذِينَ يَحْمَلُونَ  
 الصَّلَاةَ أَنْ لَهُمْ أَجْرًا حَسَنًا ۝٢ مَنكِبِينَ فِيهِ أَبَدًا ۝٣ وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۝٤ مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ  
 كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا ۝٥ فَلَمَّا بَلَغَ مِنْهُمْ أَشْرَهُمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ۝٦  
 إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ۝٧ وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرًّا ۝٨﴾

## Sūrat al-Kahf

Allah, **سُبْحَانَ رَبِّيَ**, says:

1. al-ḥamdu li-llāhi lladhī 'anzala 'alā 'abdihi l-kitāba wa-lam yaj' al lahū 'iwajā
2. qayyiman li-yundhira bāsan shadīdan min ladunhu wa-yubashshira l-mu' minīna lladhīna ya'malūna ṣ-ṣāliḥāti 'anna lahum 'ajran ḥasanan
3. mākihīna fīhi 'abadan
4. wa-yundhira lladhīna qālū ttakhadha llāhu waladan
5. mā lahum bihī min 'ilmin wa-lā li-'ābā'ihim kaburat kalimatan takhruju min 'afwāhihim 'in yaqūlūna 'illā kadhīban
6. fa-la'allaka bākhi'un nafsaka 'alā 'āthārihim 'in lam yu'minū bi-hādihā l-ḥadīthi 'asafan
7. 'innā ja'alnā mā 'alā l-'arḍi zīnatan lahā li-nabluwahum 'ayyuhum 'aḥsanu 'amalan
8. wa-'innā la-jā'ilūna mā 'alayhā ṣa'īdan juruzan

Praise be to Allah Who has revealed the Scripture unto His slave, and has not placed therein any crookedness,

2. (But has made it) straight, to give warning of stern punishment from Him, and to bring unto the believers who do good works the news that theirs will be a fair reward.

3. Wherein they will abide for ever;

4. And to warn those who say: Allah has chosen a son,

5. (A thing) whereof they have no knowledge, nor (had) you fathers. Dreadful is the word that comes out of their mouths. They speak nothing but a lie.

6. Yet it may be, if they believe not in this statement, that you (Muhammad) will torment your soul with grief over their footsteps.

7. Lo! We have placed all that is in the earth as an ornament thereof that we may try them: which of them is best in conduct.

8. And lo! We shall make all that is therein a barren mound

I study the interpretation of the Qur'ānic vocabulary:

Word	Meaning
عَوَجًا 'iwajā (crookedness)	deviating from Truth to Falsehood
قَيِّمًا qayyiman (straight and upright)	straight and moderate
بَاخِعٍ (bākhi'un (torment to death)	ruine and destroy
أَسْفًا asafan (out of grief)	with anguish and agony
لِنَبْلُوهُمْ li-nabluwahum (that we may test them)	that we may try and test them
صَعِيدًا ṣa'īdan (mound)	Dust or dry soil
جُرُزًا juruzan (barren)	arid and bare with no herbage



I grasp the significations and implications of the verses

### An All-Great Lord and an All-Holy Qur'ān

The holy sūrah begins by praising Allah سُبْحَانَ رَبِّكَ رَبِّكَ الْعَظِيمِ in order to teach people how to thank and praise their Lord and Cherisher, Allah سُبْحَانَ رَبِّكَ رَبِّكَ الْعَظِيمِ, in a way that befits His Majesty. Celebrating the praises of Allah سُبْحَانَ رَبِّكَ رَبِّكَ الْعَظِيمِ (ḥamd) is in lieu of every blessing and bounty coming from Allah سُبْحَانَ رَبِّكَ رَبِّكَ الْعَظِيمِ. Showing thanks and gratitude to Allah (shukr) is in lieu of a blessing and bounty relating specifically to the person expressing his thanks and gratitude to Allah. The blessings and bounties of Allah سُبْحَانَ رَبِّكَ رَبِّكَ الْعَظِيمِ are countless and therefore praising Him is an obligatory duty (wājib) on every one of His creatures at every moment. Among the greatest of His Blessings is the blessing of having sent our Master Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as a mercy unto the worlds and the blessing of having revealed the Holy Qur'ān. For indeed, Allah سُبْحَانَ رَبِّكَ رَبِّكَ الْعَظِيمِ has revealed the Qur'an in the form of a Book that is absolutely free from any crookedness, contradiction or incongruency, which points to the fact that the Qur'ān is perfect and complete in and of itself. Moreover, He has sent It as a Book that is straight (qayyiman), that is, upright and true in its details, such that It completes and fulfills all else and is a cause for guiding and directing the creation to its Creator, the Real and True Allah سُبْحَانَ رَبِّكَ رَبِّكَ الْعَظِيمِ begins by first negating the quality of imperfection and deficiency (from the Qur'ān) saying: وَلَمْ يَجْعَلْ لَكُمْ عَوَجًا (wa-lam yaj'al lahū 'iwajā) "and has not placed therein any crookedness" in order to negate the initial thought that comes to the mind which is that the Qur'ān belongs to the category of speech produced by humans, or that it is magic, or that it is poetry. Allah سُبْحَانَ رَبِّكَ رَبِّكَ الْعَظِيمِ then follows up this negation with an affirmation that the true essence of the Qur'ān is that it is قَيِّمًا – (qayyiman) (straight)", moderate and a straight path that distinguishes Truth from Falsehood and that it brings people out from the darkness of misguidance, fanaticism and extremism into the light of moderation, temperance and happiness. Hence, it is on this basis that people are duty-bound to praise and thank Allah سُبْحَانَ رَبِّكَ رَبِّكَ الْعَظِيمِ, since the Holy Qur'ān, even though it was sent down upon our Master Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the form of revelation, it was nevertheless sent to all of humanity.

I cooperate with my classmates: in collaboration with the members of my group I discuss the following statement:

Arabs have a saying that goes as follows: (فِي رَأْيِهِ عَوَجٌ وَفِي عَصَاهُ عَوَجٌ) (fī rāyihī 'iwajun wa fī 'aṣāhu 'awajun) 'his opinion contains an 'iwaj (crookedness in the abstract sense) and his walking stick an 'awaj (crookedness in the concrete sense).

We deduce a rule that justifies and validates the use of the word عَوَجًا with the letter 'ayn vowelled with a kasrah in the first verse.

I explain: I provide a logical justification for the following:

The aforementioned verses mention the Qur'ānic attribute of قَيِّمًا (qayyiman) meaning 'straight' after first mentioning وَلَمْ يَجْعَلْ لَكُمْ عَوَجًا (wa-lam yaj'al lahū 'iwajā) "and has not placed therein any crookedness".

## A General Message:

Allah ﷻ sent a messenger to every community (ummah) but sent our Master Muhammad ﷺ as a messenger to the whole of humanity. Thus, Allah ﷻ made him the final of all prophets and his mission the final of all missions which clarified to people the rights and entitlements owed to them and the duties and obligations they (in turn) owe to others: ﴿لِيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ﴾ (li-yundhira bāsan shadīdan min ladunhu wa-yubashshira l-mu'minīna) "... to warn of a severe punishment from Him, and to give good news to the believers ...". The verse, furthermore, indicates the various attitudes people had towards the message; they basically formed two parties: a party that believed in the message and the another party that disbelieved in it, and hence the warning of a severe punishment from Allah ﷻ to those who disbelieve in the message so that maybe they will return to Allah's Guidance after it has become clear to them what the final outcome will be, thus save themselves from that final ending, become of those who believe in the Message of Allah's Messenger ﷺ and thus receive the blessed tidings of everlasting bliss and eternal life in Gardens of Paradise wherein there is neither toil nor struggle. Here we find that Allah ﷻ has given precedence to warning people of a punishment (over giving them glad tidings of a reward) in this verse so as to make it clear to us that saving humanity is the priority and not punishing them. Allah ﷻ says:

﴿مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَءَامَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا﴾

147. mā yaf'alu llāhu bi-'adhābikum 'in shakartum wa-'āmantum wa-kāna llāhu shākiran 'alīman

"Why should Allah punish you if you give thanks and be faithful? And Allah is All-Appreciative (Ever-Rewarding), All-Knowing." (Sūrat al-Nisā': 147)

In spite of this, Allah ﷻ has left it to man to choose his own path such that no one is to force another to make a particular choice. Allah ﷻ says:

﴿وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ﴾

99. wa-law shā'a rabbuka la-'āmana man fī l-'arḍi kulluhum jamī'an 'a-fa-'anta tukrihu n-nāsa ḥattā yakūnū mu'minīna

And had your Lord willed, all who are in the earth would have believed together. Would you (Muhammad) compel men until they are believers? (Sūrat Yūnus: 99)

**I compare:**

On the basis of the above, I complete the comparison according to the table below:

Aspect of comparison	وَيُبَشِّرُ - wa yubashshira (and to give good news)	وَيُنشِرُ - wa yubashshira (and to give good news)
Meaning		
Outcome		

**I deduce:**

I reflect on the statement of Allah ﷻ: **الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ** - al-mu'minīna lladhīna ya'malūna ṣ-ṣāliḥāti) "...the believers who do good works ..." and extrapolate from it one of the values of Islam.

**A false argument:**

Allah, ﷻ says: **وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا** (wa-yundhira lladhīna qālū ttakhadha llāhu waladan) "and to warn those who say, 'Allah has taken a son.'" After the warning was first came in a general sense, it now comes a second time but in a more specific and detailed sense. This is because the polytheists used to say "we worship angels, and the angels are the daughters of Allah, so the warning and the response came together both to them (the polytheists) and to those who say similar things to what they say, whether it be they themselves or their forefathers before them. This is because they adopted this belief on the basis of blind imitation and not out of conviction, without knowledge, rational argument or proof. This constitutes falsehood in its very essence because the existence of a son means to satisfy a psychological need like fatherhood or motherhood, or a material need such as ancestral connection or extending a helping hand to one's parents; and a need is an imperfection and deficiency (naqṣ) on the part of the one in need, and Allah ﷻ is absolutely above imperfection and deficiency. Allah ﷻ says: **لَمْ يَكُنْ لَكُمْ يُولَدٌ** 3. lam yalid wa-lam yūlad He begets not nor was begotten (Sūrat al-'Iklāṣ: 3)

The warning is repeated in the verse to demonstrate the enormity of what they are saying and claiming and the gravity of what they have chosen for themselves.

**I reflect and find a link:**

In the first warning Allah ﷻ explains what it is that He is warning of. Mention what it is that He is warning them of in the second instance.

Allah ﷻ says: **كَبُرَتْ كَلِمَةً** (kaburat kalimatan) "...Monstrous is the utterance...", that is to say, grievous is the utterance, being the ultimate in disbelief, and as such deserves severe punishment.

State what this utterance is and where it occurs in another sūrah of the Holy Qur'ān

### The Prophet of Mercy:

Allah, سُبْحَانَهُ وَرَعَالِيهِ, says: **﴿فَلَعَلَّكَ بَدِيعٌ نَفْسِكَ عَلَىٰ آثَرِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا﴾**

fa-la'allaka bākhi'un nafsaka 'alā 'āthārihim 'in lam yu'minū bi-hādihā l-ḥadīthi 'asafan

"It may be that you (Muhammad) will torment your soul to death for their sake, should they not believe this (Heavenly) Discourse, out of grief"

Allah سُبْحَانَهُ وَرَعَالِيهِ addresses His Messenger ﷺ saying "It is almost as if you, Muhammad, are

killing yourself because your people are not believing in your da'wah". Allah سُبْحَانَهُ وَرَعَالِيهِ has compared His Prophet, who has brought the good of both this world and the Next to all of humanity, and then his people reject and shun him, with someone whose loved ones have left him, and is consumed by extreme sadness on account of them being far away and fear that they might perish. This is all because he loves them and loves for them what he loves for himself. Never would he rush to inflict

harm on them but instead he would continue to beseech Allah سُبْحَانَهُ وَرَعَالِيهِ pleading to him and hoping that to bring forth their progeny predisposed those who the declare the Divine Unity (tawḥīd) Allah. This was in fact the state of the Messenger ﷺ throughout his twenty-three years of preaching Islam and his instruction to his Companions and his ummah (community) until the Day of Judgment with respect to all people.

These verses here point to the importance of the psychological dimension of the human being such that one should not allow his grief, anger, or despair to completely dominate him in order not to bring destruction upon himself whether by way of death or a bad and negative reaction.

I find a solution

a person experienced a huge loss and became stricken with severe grief and dispairsch that he lost his appetite, and says that his life is over. I find a structured solution to this problem in a series of sequential steps

I identify the problem	I identify the causes	I identify the priorities	I specify the solutions

I infer:

instantiations of the Prophet's love for people.

**The Worldly Life is an Abode of Trials and Tribulations**

Allah, سبحانه و تعالیٰ, says: ﴿ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴾

7. 'innā ja 'alnā mā 'alā l-'arḍi zīnatan lahā li-nabluwahum 'ayyuhum 'aḥsanu 'amalan  
 "Indeed We have made whatever is on the earth an adornment for it that We may test them [to see] which of them is best in conduct."

Allah سبحانه و تعالیٰ makes it clear that the worldly life is an abode of testing and that He created the earth and what is on earth of animals, plants, water and air as adornment for it, such that people can enjoy its beauty and everything on it that serves a means towards their subsistence and earthly habitation

without it distracting them from the purpose for which they have been created- Allah سبحانه و تعالیٰ says:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾ 56. wa-mā khalaqtu l-jinna wa-l-'insa 'illā li-ya'budūni

I did not create jinn and humans except that they worship Me (Sūrat al-Dhāriyāt: 56). Hence, being tried and tested (ibtilā') reveals who of them is the best in putting their trust in Allah سبحانه و تعالیٰ and showing obedience towards Him with respect to what Allah سبحانه و تعالیٰ has created for them in this world. Thus, he benefits from it in the manner Allah سبحانه و تعالیٰ has prescribed by not being wasteful and extravagant and in obedience to Allah سبحانه و تعالیٰ and he inhabits the earth developing and cultivating as an act of worship (ibādah) to Allah سبحانه و تعالیٰ. Everything on earth Allah سبحانه و تعالیٰ has created and made subservient for the benefit of humanity and on the Day of Resurrection the earth He will transform all of it into dust, such that the earth will be smooth and even with no life on it. This, then, is a submission to the fact that Allah

سبحانه و تعالیٰ is the Creator (الخالق - al-Khāliq), provider (الرازق - al-Rāziq), Giver of Life (المُحيي - al-Muhyī), Taker of Life (المميت - al-Mumīt) and to Him belong the keys to everything.

**I investigate:**

The word زينة (zīnah - 'adornment') is occurs in the statement of Allah سبحانه و تعالیٰ: ﴿ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا ﴾ ('innā ja 'alnā mā 'alā l-'arḍi zīnatan lahā) "Indeed We have made whatever is on the earth an adornment for it ...",

in cooperation with my classmates and under the supervision of the teacher, I state the various meanings of the word زينة (zīnah - 'adornment') and their respective significations and implications

Meaning	Significations and Implications



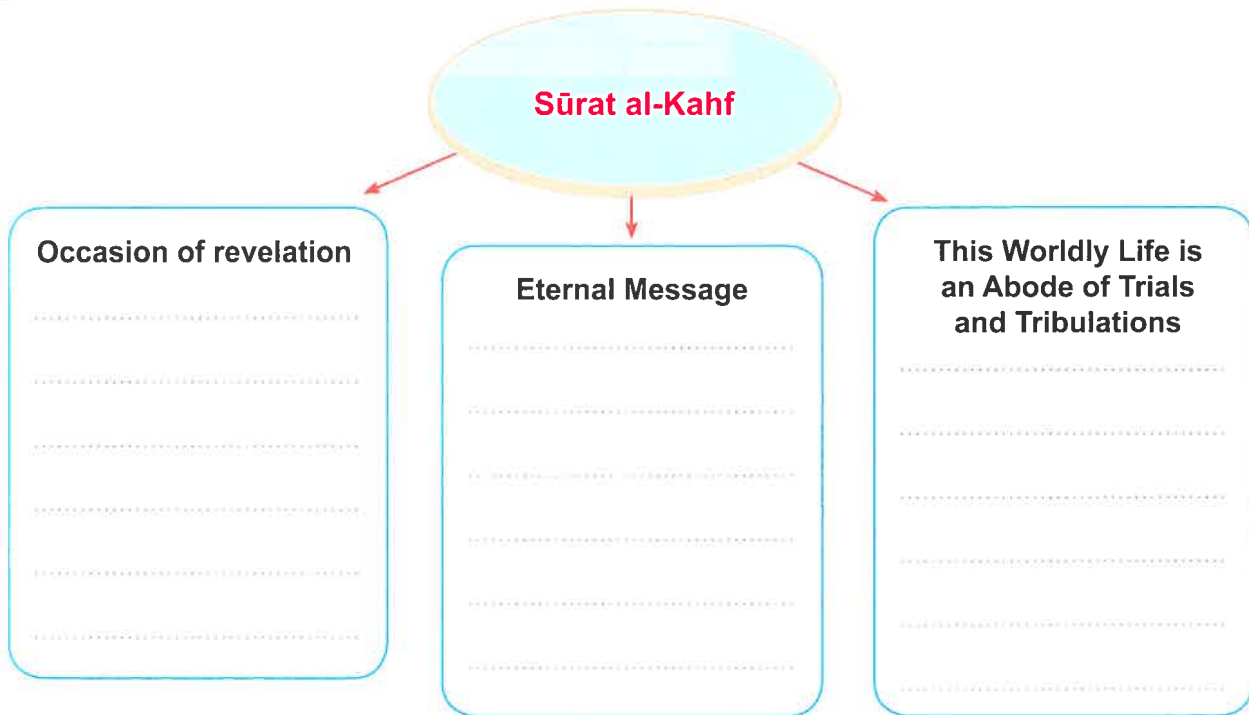
**I reflect:**

Which of these significations and implications apply to the holy verse?

**I express myself:**

in front of my fellow students, describing the aspects of beauty in one of the elements in nature explaining how the Magnificence of the Creator is manifested in the particular element that I have chosen.

**I organize my concepts**



Student Activities

I answer by myself:

- ◆ **First:** I summarize the cause of descension of Sūrat al-Kahf.
- ◆ **Second:** I state what is meant by the statement of Allah ﷻ: سنجده، و تعالى (lahā li-nabluwahum 'ayyuhum 'aḥsanu 'amalan) "...that We may test them [to see] which of them is best in conduct."
- ◆ **Third:** I choose the expression closest in meaning to the Qur'ānic words from the list of expressions by underlining it:

	Word	Meaning
1	الْكِتَابِ - al-kitāba (Scripture)	The Holy Qur'ān, the Torah, the Bible
2	وَيُبَشِّرُ - wa yubashshira (bring the news)	To warn, to tempt, to announce good tidings
3	الصَّالِحَاتِ - Aṣ-Ṣāliḥāti (righteous deeds)	Good things, good works, refraining from sins
4	أَبَدًا - 'abadan (for ever)	without interruption (uninterruptedly, without rest, without end (endlessly)
5	قَيِّمًا qayyiman (straight and upright)	قَيِّمًا qayyiman (straight and upright)

- ◆ **Fourth:** I explain the meaning of the words of Allah, ﷻ:

كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا  
 kaburat kalimatan takhruju min 'afwāihim 'in yaqūlūna 'illā kadhībān

"...Monstrous is the utterance that comes out of their mouths, and they say nothing but a lie."

- ◆ **Fifth:** I extrapolate from in the first and second verse the following rules of Qur'ānic recitation:

إِخْفَاء حَقِيقَتِي (ikhfā' haqīqī) Actual concealment	
إِظْهَار شَفَوِي (iẓhār shafawī) Labial manifestation and accentuation	
إِدْغَام بَغْنَةً (idghām bighunnah) Assimilation with nasalization	
إِدْغَام بَغَيْرِ غَنَةٍ (idghām bighayri ghunnah) Assimilation without nasalization	



I enrich my experience

There are those who say that every prophet who was sent with the language of his people was specifically sent to them. They have been refuted by the following counter argument: 'what if he was sent with a language other than the language of his people, would his people have understood him? The answer is obviously 'No'. Hence, they would never believe in him. Thus, if his people don't believe in him, then other people also will not believe in him. Hence, it is not necessarily the case that a prophet was sent specifically to his people



I assess myself

SN	Learning Area	Level of Achievement		
		Average	Good	Excellent
1	Reciting the relevant Qur'ānic verses with proper tajwīd			
2	Memorizing the relevant Qur'ānic verses			
3	Meaning of the relevant Qur'ānic vocabulary			
4	Overall meaning.			
5	Legal rulings mentioned in the verses			



I make my mark

I memorize Sūrat al-Kahf and recite it always, especially on Fridays

Makkan and Madinan Qur'an

I learn from this lesson to:

1. explain the wisdom behind the revelation of the Qur'an piecemeal (munajjaman).
2. define what is meant by the Makkan and Madinan Qur'an.
3. explain the distinctive features of the Makkan and Madinan Qur'an.
4. summarize the benefits of knowing the Makkan and Madinan Revelation.



I take the initiative to learn

The Holy Qur'an was revealed to our Prophet Muhammad ﷺ in stages over a period of approximately twenty-three years. This means that it was revealed in Makkah al-Mukarramah and al-Madīnah al-Munawwarah (the radiant city) in accordance with the movement of the Prophet ﷺ. As such, space had its impact on the sūrahs of the Qur'an, whether in terms of their classification, characteristics or the various sciences that developed around them subsequently as evidenced in the studious efforts of the Muslim scholars.

The fact that the Qur'an was revealed in piecemeal form prompted some people to ask at the time - why was not the Holy Qur'an sent to the Prophet ﷺ all at once in a single book. The Holy Qur'an answered this question instantly; Allah, سبحانه وتعالى, says:

﴿ وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ۝ ٣٢ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ۝ ٣٣ ﴾

32. wa-qāla lladhīna kafarū law-lā nuzzila 'alayhi l-qur'ānu jumlatan wāhidatan ka-dhālika li-nuthabbita bihī fu'ādaka wa-rattalnāhu tartīlan

33. wa-lā yātūnaka bi-mathalin 'illā ji' nāka bi-l-ḥaqqi wa-'aḥsana tafsīran

32. And those who disbelieve say: , 'Why has not the Qur'an been sent down to him all at once?' So it is, that We may strengthen your heart with it, and We have recited it [to you] in a measured tone..

33. And they do not bring you any similitude but that We bring you the Truth (in response to it), and better (than their similitude) as an exposition (Sūrat al-Furqān)

I cooperate with my classmates and extrapolate:

In collaboration with the members of my group, I determine the wisdom behind revealing the Qur'an piecemeal with reference to the two previous verses.

I imagine and determine:

the geography of the places in which the Holy Qur'an was revealed in terms of location and nature.



I use my skills to learn:

## Introduction to the Makkan and Madinan Qur'ānic Revelations

Scholars agree that the Holy Qur'ān is divided into Makkan and Madinan revelations:

**Makkan Revelations:** constitute what was revealed before the Migration of the Prophet ﷺ (Hijrah) even if it was not revealed in Makkah.

**Madinan Revelations:** constitute what was revealed after the Migration, even if it was revealed in Makkah (and not Madinah).

## Characteristics of Makkan and Madinan Revelations:

Interest in the Makkan and Madinan sūrahs of the Holy Qur'ān of Muslim scholars began during the time of the al-Tābi'ūn (the Successors i.e. the generation of Muslims that succeeded the Prophet's Companions). This was due to the importance that this science held for the rest of the sciences of the Qur'ān, such as al-nāsikh wa l-mansūkh (the abrogating and abrogated verses) (المنسوخ والمنسوخ), asbāb al-nuzūl (causes and occasions of descension) and the various 'ulūm al-tafsīr (sciences of Qur'ānic Interpretation and exegesis). The tireless efforts of scholars in this field of inquiry continued unabated until it reached the status of an independent science having its own sources and prominent luminaries. Among those who contributed to this science were al-Ḍahāk ibn Muzāḥim (الضحاک بن مزاحم) - and Ibn Shihāb al-Zuhrī (ابن شهاب الزهري) - in his book Tanzīl al-Qur'ān (The Revelation of the Qur'ān).

The resolute efforts of scholars in this science have continued until the present day. Scholarly dissertations and academic theses have been conducted on the topic of Makkan and Madinan revelations such as Masters and Doctoral dissertations on the distinctive characteristics of Makkan and Madinan revelations.

It should not occur to one's mind that there is a difference between Makkan and Madinan revelations as regards the obligation of acting according to their respective rulings or their proven authenticity and status as Qur'ān. Both types of revelation constitute the Speech of Allah سبحانه وتعالى revealed to the Prophet Muhammad ﷺ, narrated by a continuous chain of large multitudes of transmitters, recited as an act of worship, and inscribed between the two covers of the compilation of written pages called a muṣḥaf (codex = a collection of sheets in book form). However, every stage of the Prophetic da'wah mission had its own character and unique circumstances and, consequently, its own topics and methods.

These research studies and academic investigations have identified the characteristic features of the Makkan and Madinan revelations in the following manner:

### Makkan verses

1. focus on the following matters:
  - calling to Tawḥīd and worshipping Allah, mentioning the Day of Judgement, Paradise and Hell Fire, arguing with polytheists and calling to adhering to moral virtues.
2. relating numerous stories of the prophets and how they were rejected by their communities for the purpose of deriving lessons, rebuffing (the disbelievers) and comforting the Messenger ﷺ.
3. short end-of-verse breaks (fawāsil) highly eloquent and pithy expressions, concise wording and highly elegant style.
4. The form of address in them is mostly **يَا أَيُّهَا النَّاسُ** (yā-ayyuhā n-nāsu) "O mankind!"; while at the same time not containing **يَا أَيُّهَا الَّذِينَ آمَنُوا** (yā-ayyuhā lladhīna āmanū) "O you who believe!"
5. They include all the verses in which the word **كَلَّا** (Kallā) "Nay" is mentioned.
6. They include all the verses containing a 'sajdah' (سجدة) 'prostration'.

### Madinan verses

1. focus on explaining the following matters:
  - practical legislations and detailed rulings concerning acts of devotion, transactions, Sharī'ah penalties, jihad, peace, war, the family institution, rules of governance and methods of legislation.
2. addressing the Ahl al-Kitāb (People of the Book) and inviting them to Islam.
3. lengthy portions and verses in a style that firmly establishes the rules and objectives of Islamic legislation
4. the form of address in them is mostly **يَا أَيُّهَا الَّذِينَ آمَنُوا** (yā-ayyuhā lladhīna āmanū) "O you who believe!"
5. Uncovering the behavior of the hypocrites and explaining the danger they represent to Islam.

**I cooperate and apply:**

- In cooperation with the members of my group, I distinguish between Makkan and Madinan revelations giving reasons:

Qur'ānic verses	Type of Revelation	Reason
<p><b>Allah, سبحانه وتعالى, says:</b>                      ﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ﴾ (البقرة: 278)                      278. yā- ayyuhā lladhīna 'āmanū ttaqū llāha wa-dharū mā baqiya mina r-ribā 'in kuntum mu'minīna                      "O you who believe! Be afraid of Allāh and give up what remains (due to you) from Ribā (usury) (from now onward), if you are (really) believers" (Sūrat al-Baqarah: 278).</p>		
<p><b>Allah, سبحانه وتعالى, says:</b>                      ﴿وَإِذ قَال لَقْمَنُن لَأَنبِيَهُ وَهُوَ بَعِظُهُ يَبْنِي لَأَشْرِكَ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ (لقمان: 13)                      13. wa- 'idh qāla luqmānu li-bnihī wa-huwa ya'izuhū yā-bunayya lā tushrik bi-llāhī 'inna sh-shirka la-ẓulmun 'aẓīmun                      "And (remember) when Luqmān said to his son when he was advising him: "O my son! Join not in worship others with Allāh. Verily! Joining others in worship with Allāh is a great ẓulm (wrong) indeed" (Sūrat Luqmān: 13).</p>		
<p><b>Allah, سبحانه وتعالى, says:</b>                      ﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ (البقرة: 183)                      183. yā- ayyuhā lladhīna 'āmanū kutiba 'alaykumu ṣ-ṣiyāmu kamā kutiba 'alā lladhīna min qablikum la' allakum tattaqūna                      "O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqūn (the pious)" ( Sūrat al-Baqarah: 183)</p>		
<p><b>Allah, سبحانه وتعالى, says:</b>                      ﴿كَلَّا إِنَّهَا لَأَذْكُرَةٌ ﴿١١﴾ مِن شَأْنِ ذِكْرِهِ﴾ (عبس: 11-12)                      11. kallā 'innahā tadhkiratun                      12. fa-man shā'a dhakarahu                      11. Nay, (do not do like this), indeed it (these Verses of this Qur'an) are an admonition,                      12. So whoever wills, let him pay attention to it (Sūrat 'Abasa)</p>		

**I analyze:**

In cooperation with the members of my group, I explain the causes and reasons that led to the topics of discourse in the Holy Qur'an changing after the Migration to Madinah.

.....

.....

.....

**I express a view:**

In collaboration with another group, we determine the topics of discourse that are appropriate to the era we live in today.



### Benefits of Knowing the Makkan and Madinan Revelations: Knowledge of the Makkan and Madinan revelations has many benefits such as:

1. It helps to follow the life of the Messenger ﷺ and trace the salient events in his life through the Qur'ānic verses. The revelation of the Qur'ān spanned twenty-three years coinciding with the events that the Prophet ﷺ was experiencing and living through. Hence, understanding the Makkan and Madinan revelations became ancillary and complementary to the scientific inquiry of the Life of the Prophet.
2. The various methods and approaches of the Qur'ān are known through a consideration of the state and condition of the addressee which can also be beneficial for the method of calling and inviting (da'wah) to Allah سبحانه وتعالى through wisdom and beautiful preaching. رُوِيَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَوْلُهَا: إِنَّمَا نَزَلَ أَوَّلُ مَا نَزَلَ سُورَةٌ مِنَ الْمُفَصَّلِ فِيهَا ذِكْرُ الْجَنَّةِ وَالنَّارِ، حَتَّى إِذَا تَابَ النَّاسُ لِلْإِسْلَامِ نَزَلَ الْحَلَالُ وَالْحَرَامُ، وَلَوْ نَزَلَ أَوَّلُ شَيْءٍ لَا تَشْرَبُوا الْخَمْرَ. لَقَالُوا: لَا نَدْعُ الْخَمْرَ أَبَدًا. وَلَوْ نَزَلَ أَوَّلُ شَيْءٍ: لَا تَزْنُوا. لَقَالُوا لَا نَدْعُ الزَّنا أَبَدًا. It was reported that 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا said: "In fact, the first verses to be revealed were in a chapter from the al-Mufaṣṣal (i.e. the group sūrahs from Qāf or al-Ḥujurāt to the end of the Qur'ān), in which is mentioned Paradise and Hellfire in detail. When the people embraced Islam, the verses regarding the lawful and unlawful were revealed. If the first verse to be revealed was not to drink wine, they would have said: we will not stop drinking. And if it had been revealed not to commit adultery, they would have said: we will never stop committing adultery" (Narrated by al-Bukhārī)
3. It aids in knowing the history of Islamic legislation and identifying the wisdom of Allah سبحانه وتعالى behind His legislation (and the way He legislates) through first laying the intellectual and psychological foundations and thereafter constructing upon them the rulings, commands and prohibitions which had a huge impact on people embracing Islam and complying with its teachings.
4. It assists in knowing and understanding the period of time during which the Qur'ān was revealed.

**I do research and add:**

other benefits that knowledge of the Makkan and Madinan revelations holds with the aid of any of the available learning resources:

» .....

» .....

**I express my duty towards the Holy Qur'ān**

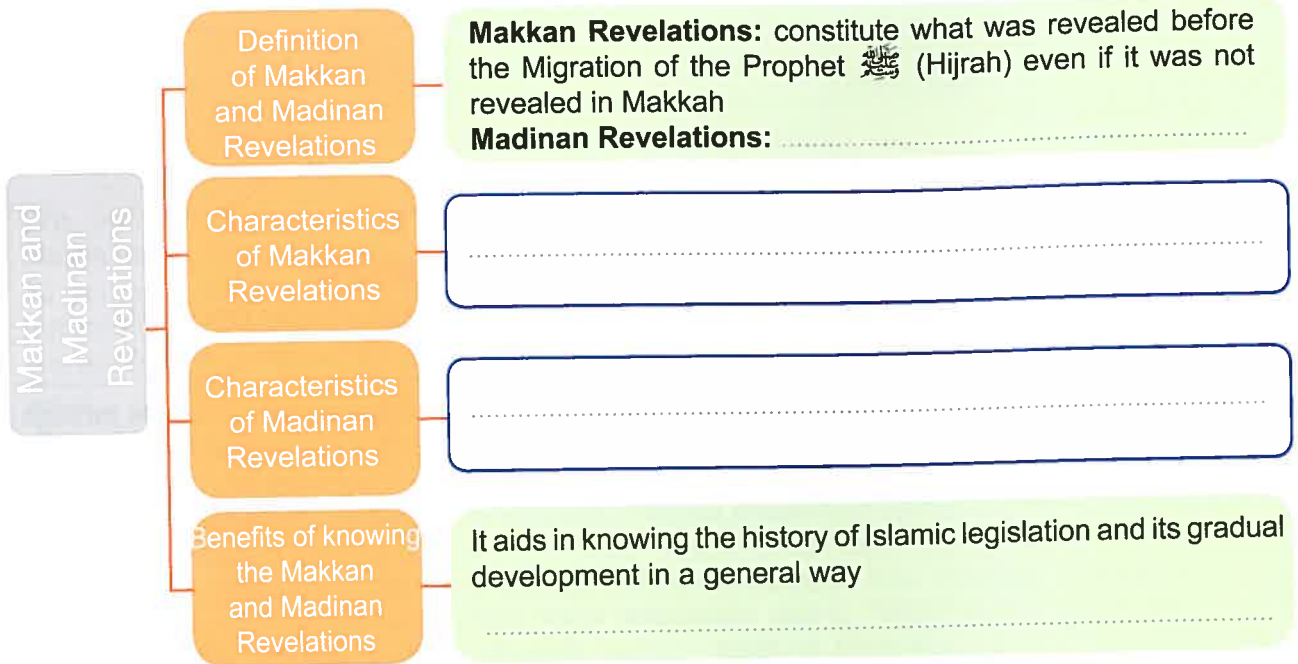
» .....

» .....



I organize my concepts

I complete the following conceptual diagram:



Student Activities

First: I answer by myself:

1) I explain the following:

- why the Makkan verses focus on matters of Islamic creed.

2) I compare the Makkan to Madinan verses in terms of the themes and topics that each of the two types addresses explaining the wisdom behind the difference in theme and topic between the Makkan and Madinan revelations:

Themes and topics addressed by Makkan verses	Themes and topics addressed by Madinan verses
<p>.....</p>	<p>.....</p>
<p>Wisdom behind the difference between Makkan and Madinan surahs as regards the themes and topics that they respectively cover:</p> <p>.....</p>	





**Second: I enrich my experience:**

1. The longest verse in the Qur'ān is verse number: ..... in Sūrat .....
  - \* its type: ..... because: ..... , ..... and .....
  2. I search in the Muṣḥaf (Qur'ān) for a Makkan verse revealed in Madinah stating the verse number and the name of the sūrah in which it occurs.
- » .....
- » .....

**I assess myself**

I state the level to which I have achieved the learning outcomes in this lesson:

SN	Learning Area	Level of Achievement		
		Average	Good	Excellent
1	I explain the wisdom behind the revelation of the Holy Qur'ān in piecemeal form.			
2	I define the notion of Makkan and Madinan revelations			
3	I identify the Makkan and Madinan verses when reciting the Holy Qur'ān.			
4	I compare between the Makkan and Madinan revelations as regards their respective characteristics			
5	I summarize the benefits gained from knowing the Makkan and Madinan revelations			

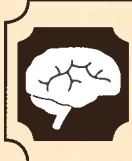
**I make my mark**

- I read the following statement and make a similar statement.

I specify a time on a daily basis to artistically appreciate the style of the Holy Qur'ān in order to enrich my vocabulary and become an eloquent speaker and an intelligent conversationalist, who represents his country as a journalist, writer or orator

« .....

## The Mind in Islam



I learn from  
this lesson  
to:

1. extrapolate instantiations of how the mind is venerated in Islam.
2. explain that there exists no contradiction between the Sharī'ah and the mind.
3. infer the effect of reading on the development of the mind.



I take the initiative to learn

Scientists estimate that if ten pieces of information were saved every second in the memory of a human being throughout his life, only half this memory might be filled up. So, what is the size of this memory? What is science going to discover of the secrets of this part of the human body? Is the brain the same as the mind?

Some use the word mind to refer to the brain. The truth of the matter is that the mind is one thing and the brain is another. Scientists maintain that the mind is a form of consciousness that emanates from the brain. The brain is the tool of the mind and mental intellection whereas the mind (mental intellection) involves understanding, perceiving and knowing the qualities and properties of things in terms of beauty, ugliness and perfection.

I compare:

I find other differences between the mind and the brain.



I use my skills to learn:

A Great Blessing for a Great Purpose. Allah ﷻ has distinguished man from the rest of creation with possessing mind; He has singled him out for this great blessing. Many great things result from this distinctive quality such as free will, computation and calculation, etc.. No doubt there is a great wisdom behind this, which becomes evident when determining the purpose for which man

has been created Allah, ﷻ, says: [الذاريات: 56] ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي﴾

56. wa-mā khalaqtu l-jinna wa-l-'insa 'illā li-ya 'budūni

I did not create jinn and humans except that they worship and serve Me (Sūrat al-Dhāriyāt: 56)

The actualization of servitude ('ubūdiyyah) to Allah ﷻ requires the actualization of vicegerency (khilāfah) on earth and building and developing the earth (i' mār al-arḍ).

Allah, ﷻ, says: ﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾

30. wa-'idh qāla rabbuka li-l-malā'ikati 'innī jā'ilun fī l-'arḍi khalīfatan

And (remember) when your Lord said to the angels: "Verily, I am going to place on earth a vicegerent" (Sūrat al-Baqarah: 30). his requires deliberation, calculation, deep thinking, knowledge and consciousness. Thus, Allah ﷻ endowed man with the blessing of the mind so that he would become capable of carrying out his mission in life, and should he fail in that, the cause would be negligence, laxity, recklessness or irresponsibility.

I investigate:

In cooperation with the members of my group, we determine the factors that help a person to carry out his mission in life.....



### I research and deduce:

I consult the al-Mu'jam al-Mufahris li Alfāz al-Qur'ān (المعجم المفهرس لألفاظ القرآن الكريم) (Qur'ānic Concordance or Indexed Dictionary of the Vocabulary of the Holy Qur'ān) or a digital Qur'ān program and determine the frequency with which the Qur'ānic words in the table below occur.

Qur'ānic word	Frequency of Occurrence in the Qur'ān
تتفكروا tatafakkarū (you think, plural)	
تتفكرون tatafakkarūn (you think, plural)	
يتفكروا yatafakkarū (they think, plural)	
يتفكرون yatafakkarūn (they think, plural)	
تعقلون ta'qilūn (you understand, plural)	
يفقهون yafqahūn (they understand, plural)	

### I discover:

the significance of the frequency of occurrence of the Qur'ānic words in the table above.



### Instantiations of the way in which Islam venerates the mind:

Islam venerates the mind, and this veneration of mind has several expressions and manifestations such as:

#### First: the mind (intellect) is the locus of legal obligation (manāṭ al-taklīf):

Islam links a person's legal obligation to discharge Sharī'ah rulings to the mind (reasoning), such that if he is sane he is legally obligated and if he is insane he is not legally obligated.. A sane person is legally obligated to discharge the rulings of Islam and responsible and accountable for his conduct because he is capable of understanding these rulings and adhering to them. However, if he loses his sanity for a reason outside his control, he is exempted from any legal obligation by Islamic law, and hence will not be held accountable for what he does or does not do, intentionally or unintentionally. A person who loses his sanity becomes entitled to protection and care. His responsibilities (like standing guarantee and the power to act on his own behalf) are transferred to others; he becomes unaccountable. The Messenger ﷺ said: "The Pen is lifted from three person (i.e., their deeds are not recorded): the one who is asleep until he wakes up; the child until he reaches puberty; and the insane person until he regains his sanity." (Narrated by al-Nasā'ī)

The mind is a great blessing, and when this blessing disappears or made to disappear life becomes chaotic without a order or stability

## Second: those who possess intellect and reason are the highest in status

Islam has conferred on those who possess intellect and reason a great rank, which they earn through their pursuit of learning and knowledge, through their continuous endeavor to attain the truth and through devoting their knowledge and effort to serve humanity and bring about their happiness.

**Allah** سبحانه وتعالى **says:** [المجادلة: 11] ﴿يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

11. ... yarfa' i llāhu lladhīna 'āmanū minkum wa-lladhīna 'utū l-'ilma darajātin wa-llāhu bi-mā ta'malūna khabīrun

"...Allāh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do..." (Sūrat al-Mujādilah: 11)

In order for the intellect to attain the truth, the intellect must adhere to the experimental method, which is based on analysis, testing and interpreting the results, not on blind imitation. **Allah**, سبحانه وتعالى, **says:**

[الإسراء: 36] ﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا﴾

36. wa-lā taqfu mā laysa laka bihī 'ilmun 'inna s-sam'a wa-l-baṣara wa-l-fu'āda kullu 'ulā'ika kāna 'anhu mas'ūlan

"And follow not (i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard). Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allāh)" (Sūrat Al-Isrā': 36)

People of intellect do not rely on rumors whether it pertains to their own knowledge or their passing judgment on things. For this reason, we find that the Islamic guidance and instruction as regards maintaining social security, when something occurs or an urgent matter arises, is that people verify the truth of the matter from authentic and authorized sources **Allah**, سبحانه وتعالى, **says:**

[النساء: 83] ﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَّعَوْا بِهٖ وَلَوْرَدُوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ﴾

83. wa-'idhā jā'ahum 'amrun mina l-'amni 'awi l-khawfi 'adhā'ū bihī wa-law raddūhu 'ilā r-rasūli wa-'ilā 'ulī l-'amri minhum la-'alimahu lladhīna yastanbiṭūnahū minhum wa-law-lā faḍlu llāhi 'alaykum wa-rahmatuhū la-ttaba'tumu sh-shayṭāna 'illā qalīlan

"When there comes to them some matter touching (public) safety or fear, they divulge it. If they had only referred it to the Apostle, or to those charged with authority among them, the truth of the matter would have come to the knowledge of those of them who are able to investigate ..." (Sūrat al-Nisā': 83)

Those of them who are able to investigate are the people of intellect, wisdom and sound judgment.

### I criticize:

In collaboration with the members of my group, I reflect on the following statement, analyze it and form an informed opinion about it:

"The value of knowledge is judged by the benefits it yields for the person possessing that knowledge only."

## Third: Islam made the mind the basis of accepting Islamic call (da'wah)

**Allah**, سبحانه وتعالى, **says:**

[آل عمران: 190] ﴿إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيٰتٍ لِّاُولِي الْاَلْبَابِ﴾

190. 'inna fī khalqi s-samāwāti wa-l-'arḍi wa-khtilāfi l-layli wa-n-nahāri la-'āyātin li-'ulī l-'albābi

"Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding" (Sūrat 'Āl 'Imrān: 190)

This is an invitation for those endowed with reason and intellect to contemplate and reflect on creation in order to adduce evidence and furnish proof for the Greatness and Oneness of the Creator.

Science ('ilm) and faith (īmān) are not disconnected and separate from one another. On the contrary, faith (īmān) requires of man to approach religion with an open mind, to become insightful, discerning and clear-minded through the truths contained in it and cognizant of its deep and profound meanings,

and is thus transformed into a firmly grounded unshakeable faith (īmān) **Allah**, سبحانه وتعالى, **says:**

﴿وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا﴾ [الفرقان: 73]

73. wa-lladhīna 'idhā dhukkirū bi-'āyāti rabbihim lam yakhirū 'alayhā ṣumman wa-'umyānan  
 "And those who, when they are reminded of the revelations of their Lord, fall not deaf and blind thereat" (Sūrat al-Furqān: 73)

That is to say, they receive 'the revelations of their Lord' with open and receptive hearts and gazing upon them with the profound insights of divine guidance; this is the case with the learned scholars in particular and the Muslim believers in general.

Allah, سبحانه وتعالى, **says:**

﴿يَتَأْتِيهَا النَّاسُ ضُرْبٌ مِّثْلُ مَا سَمِعُوا لَهٗ إِذْكَ الْأَذْيَانُ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ

اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ﴾ [الحج: 73]

73. yā-'ayyuhā n-nāsu ḍuriba mathalun fa-stami'ū lahū 'inna lladhīna tad'ūna min dūni llāhi lan yakhluqū dhubāban wa-lawi j'tama'ū lahū wa-'in yaslubhumu dh-dhubābu shay'an lā yastanqidhūhu minhu ḍa'ufa ṭ-ṭālibu wa-l-maṭlūbu  
 O people, here is a parable set forth to you, so listen to it carefully: Verily, those whom you invoke besides Allah cannot create (even) a fly, even though they all join together for the purpose. And if the fly snatched something away a thing from them, they would have no power to release it from its possession. (Equally) weak are (both) the seeker and the sought.

Sūrat al-Ḥajj: 73)

I reflect and infer

- I ponder over the holy verse and infer the following from it

The issue it discusses

The rational argument in support of this issue

I think and reconcile:

Allah, سبحانه وتعالى, **says:**

﴿وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْلَوْا كَاتِبًا وَهُمْ لَا يَعْقِلُونَ﴾ [البقرة: 170]

170. wa-'idhā qīla lahumu ttabi'ū mā 'anzala llāhu qālū bal nattabi'u mā 'alfaynā 'alayhi 'ābā anā 'a-wa-law kāna 'ābā'uhum lā ya'qilūna shay'an wa-lā yahtadūna

"When it is said to them: "Follow what Allah has revealed." They say: "Nay! we shall follow the ways of our fathers." What (they would they do that) even though their fathers had no understanding at all, nor were they rightly guided?" (Sūrat al-Baqarah: 170).

How do I reconcile adherence to the indigenous customs and traditions of the United Arab Emirates with the fact that Islam prohibits blind imitation?

#### Fourth: the respect Islam accords to the role of the intellect:

Islam values the role of the intellect in understanding the laws and mysteries of the universe in order to benefit from what Allah ﷻ has created and made subservient to people, all of this for the comfort and happiness of humankind. Islam also calls people to respect the findings they have arrived at by themselves, as well as those arrived at by others. Allah, ﷻ, says:

﴿وَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ قِنَاعًا عَذَابِ النَّارِ﴾ [آل عمران: 191]

191. ... wa-yatafakkarūna fī khalqī s-samāwāti wa-l-'arḍi rabbanā mā khalaqta hādihā bāṭilan subhānaka fa-qinā 'adhāba n-nāri

"... and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire..." (Sūrat 'Āli 'Imrān: 191)

It is for this reason that Muslim Scholars and Scientists respected the sciences and knowledge of past nations, built on them and further developed them.

Islam has prescribed (commanded) everything that keeps the mind in peak condition and functioning at its fullest capability and proscribed (prohibited) everything that weakens the mind and renders its functioning null and void. As such, Islam has declared unlawful attacking and infringing upon the mind in such a way so as to render it incapable of performing its function, such as drinking alcohol or consuming anything that causes intoxication or languidness and loss of vigor, Allah, ﷻ, says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَأَجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾ [المائدة: 90]

90. yā-'ayyuhā lladhīna 'āmanū 'innamā l-khamru wa-l-maysiru wa-l-'anṣābu wa-l-'azlāmu rijsun min 'amali sh-shayṭāni fa-jtanibūhu la'allakum tufliḥūna

O you who believe! Wine, gambling, altars and divining arrows are filth, of Satan's handwork. Therefore, refrain from it, so that you may be successful. (Sūrat al-Mā'idah: 90).

Hence, drug abuse is a heinous crime committed against the mind even if it be at the hands of the victim himself by doing it to his own mind.

Also, Islam prohibited disabling and intoxicating the mind by succumbing and giving in to fanaticism, extremism and dangerous and destructive ideas or looking at things in a negative way such as pessimism, believing magicians and sorcerers, believing and promoting rumors without verifying or questioning them; all this serves to belittle and denigrate the mind and to render it futile and non-existent

#### I find out:

the legal position on drugs according to UAE Law.

I discuss  
and  
demonstrate

I demonstrate via logical and rational argument that the United Arab Emirates do indeed love Islam and the Muslims and that they stand up in support of them.

#### The Conflict between Reason ('Aql) and Revelation (Naql):

The predominance of intellect in man is amongst the signs that point to perfection except that there are limits to this predominance beyond which it cannot go. If the intellect were capable of perceiving and comprehending everything required by people, they would dispense with the need for revelation and prophets. Allah / says in Āyat al-Kursī (the Throne Verse) in Sūrat al-Baqarah:

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ﴾ [البقرة: 255]

255. ... ya 'lamu mā bayna 'aydīhim wa-mā khalfahum wa-lā yuḥīṭūna bi-shay' in min 'ilmihī 'illā bi-mā shā'a

"He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills." (Sūrat al-Baqarah: 255).

Therefore, the intellect in Islam is regarded as one of the sources for knowing and determining the Islamic rulings and laws and their higher purposes, however, it does not constitute an independent source but requires the Sharī'ah to instigate, direct and guide it. Therefore, Sharī'ah and the intellect are mutually supportive and complement one another; thus, clear and explicit texts from the Qur'ān and authentic Sunnah are not contradicted by clear and explicit rational judgments; on the contrary, the rational mind attests to their validity and authenticity.

### Reading nourishes the mind and nurtures the faculties:

The first verse that was revealed of the Holy Qur'ān is the statement of **Allah**, سُبْحَانَ رَبِّيَ عَالِي:

﴿أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ [العلق: 1]

1. iqrā bi-smi rabbika lladhī khalaqa

Read in the Name of your Lord Who created (Sūrat al-'Alaq: 1)

This signifies the paramount importance of reading, for it is considered to be one of the most important channels for developing the mind. Reading enables us to interact and be in contact with the experience and expertise of other nations and communities and to access and engage with the work of scientists and researchers in a wide array of areas. Reading develops the mind by expanding the reader's imagination, generating new ideas and improving the memory due to the effect reading has on stimulating the brain. This makes the reader less liable to contracting Alzheimer's Disease and Dementia.

"Countries are built on the minds of their people not on the wealth and resources they possess."

Quotes of H.H. Sheikh Muhammad bin Zayed, may Allah protect him

Allah, سُبْحَانَ رَبِّيَ عَالِي, says:

﴿أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ ١ ﴿خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ﴾ ٢ ﴿أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ﴾ ٣ ﴿الَّذِي عَلَّمَ بِالْقَلَمِ﴾ ٤ ﴿عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمُ﴾ ٥ [العلق]

### I distinguish

1. iqrā bi-smi rabbika lladhī khalaqa
  2. khalaqa l- 'insāna min 'alaqin
  3. iqrā wa-rabbuka l- 'akramu
  4. alladhī 'allama bi-l-qalami
  5. 'allama l- 'insāna mā lam ya 'lam
1. Read! In the Name of your Lord, Who created (all that exists),
  2. Created man from a clot of congealed blood
  3. Read! And your Lord is the Most Generous
  4. Who taught (man) the use of the pen
  5. (Who) taught man that which he knew not (Sūrat al-'Alaq).

I give the meaning of 'reading' (qirā'ah) in the first and third verses.

.....

.....

.....



I organize my concepts

**Instances of Islam's veneration of the intellect**

The intellect is with the locus of legal responsibility and obligation (taklif)

The high rank of those who possess intellect and reason

.....

.....

.....

**Benefits of reading to the intellect**

One of the most important means of developing the intellect

.....

.....

.....

Student Activities

I answer by myself:

1. I summarize, in my own words, Islam's veneration of the intellect.

.....

.....

2. I advance evidence showing the concordance between Shari'ah and the intellect.

.....

.....

3. I identify certain areas of reading that strengthen the intellect.

.....

.....

I enrich my experience

I choose from the following:

1. I design an awareness-raising e-bulletin showing that Islam strongly forbids attacking the intellect and undermining its benefits in any shape or form.
2. I design a PowerPoint presentation on the importance and benefits of reading in building the personality and character of a Muslim.
3. I search for a good and beneficial book. I read it and then summarize it according to the table below:





Title of the Book	
Author	
Overall Topic	
Main Ideas	
My Opinion of the Book	

### I assess myself

SN	Area of Application	Level of Achievement		
		Average	Good	Excellent
1	I avoid everything that nullifies the benefits of the intellect and is harmful to it			
2	In my discussions with others, I am very keen to use rational and logical arguments and proofs.			
3	I accept everything mentioned in the Holy Qur'ān and Authentic Sunnah and do not object to it intellectually.			
4	I pay thoughtful attention to what is transmitted via social media and verify its authenticity.			
5	I make sure of reading good and beneficial books because they nourish the intellect.			

Islamic Juristic (Fiqhī) Schools (Madāris Fiqhiyyah)

I learn from this lesson to:

1. explain the concept of Islamic juristic schools (madāris fiqhiyyah).
2. analyze the causes behind the emergence of the Islamic juristic schools.
3. compare between the various juristic schools.



I take initiative to learn:

عن ابن عمر قال رسول الله ﷺ يوم الأحزاب: "لا يُصَلِّينَ أَحَدٌ الْعَصْرَ إِلَّا فِي بَنِي قُرَيْظَةَ". فأدرك بعضهم العصر في الطريق فقال بعضهم لا نُصَلِّي حَتَّى نَأْتِيَهَا، وقال بعضهم بل نُصَلِّي، لم يردْ مَنَّا ذَلِكَ. فذكر للنبي ﷺ فلم يُعَنَفْ واحداً مِنْهُمْ" [رواه البخاري]

Abdullāh ibn 'Umar reported: "On the day of (the Battle of) al-Aḥzāb (Confederates) Allah's Messenger ﷺ said, 'None of you Muslims should offer the 'Asr prayer but at Banū Qurayzah's place.' The 'Asr prayer became due for some of them on the way. Some of those said, 'We will not offer it till we reach the place of Banu Quraiza,' while some others said, 'No, we will pray at this spot, for the Prophet did not mean that for us.' Later on, it was mentioned to the Prophet and he did not berate any of the two groups." (Narrated by al-Bukhārī)

Abdullāh ibn 'Umar reported: "On the day of (the Battle of) al-Aḥzāb (Confederates) Allah's Messenger ﷺ said, "None should offer the 'Aṣr prayer except at Banū Qurayzah." Some of them got f 'Aṣr prayer on the way. So, some of them said: 'We do not offer prayer until we get to Banū Qurayzah,' and some of them said: No, we will offer prayer (here and now) instead. That is not what was desired of us. So this incident was told to the Prophet ﷺ and he did not reprimand anyone of them. (Narrated by al-Bukhārī)

I analyze and infer:

In cooperation with the members of my group, I analyze the respective ijtihād (independent reasoning) of the Companions ! in this situation as per the table below:

Explaining the problem	The Prophet ﷺ ordered them to perform 'Aṣr prayer at Banū Qurayzah; however, on their way there the time of the prayer became due. If they pray on the way, they would go contrary to the apparent and literal interpretation of the command of the Prophet ﷺ and if they delayed the prayer until they reached Banū Qurayzah, the time of the prayer would lapse.	
Respective Ijtihad (independent reasoning) of the Companions	Position (1)	Position (2)
	they performed 'Aṣr prayer inside its prescribed time such that they offered it on the way (rather than at Banū Qurayzah).	they delayed 'Aṣr prayer until after its prescribed time such that they offered it at Banū Qurayzah (rather than on the way).
Proof of each party	(2)	(1)
Cause of disagreement between the two parties	.....	.....
Cause of disagreement between the two parties	.....	
Point of similarity between the two parties	.....	

Outcome	- .....
How can I benefit from this situation?	- .....



I use my skills to learn:

The Ijtihād (Independent Reasoning) of the Companions and their Dispersal to Various Cities

The Prophet ﷺ did not leave this world only after the Sharī'ah had been completed and perfected. Allah, سبحانه وتعالى, says:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْتَصِرٍ غَيْرِ مُتَجَانِفٍ لِإِثْمِهِ فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ﴾ [المائدة: 3].  
 3. ... al-yawma 'akmaltu lakum dīnakum wa- 'atmamtu 'alaykum ni' matī wa-raḍītu lakumu l- 'islāma dīnan fa-mani ḍṭurra fī makhmaṣatin ghayra mutajānifin li- 'ithmin fa- inna llāha ghafūrun raḥīmun  
 "This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above-mentioned meats), then surely, Allāh is OffForgiving, Most Merciful" (Sūrat al-Mā'idah: 3).

There did not exist in the time of the Prophet ﷺ a written and recorded body of fiqh (jurisprudence). Instead, the Companions set themselves the task of spreading and teaching this religion as they understood it from Allah's Messenger ﷺ as he was their source of reference and authoritative guide to whom they would have recourse in every matter whether small or big. The Companions would not decide and deliberate on a matter without knowing the truth about it from the Prophet ﷺ. After the demise of the Prophet ﷺ the Companions set out calling and inviting people to Islam, and spread across the Islamic World. Each Companion would set out with the (particular) knowledge of Sharī'ah proofs he carried with him and the (particular) competencies and capabilities he possessed for independent reasoning, and they would mix with the people and begin disseminating their knowledge.

With the passage of time the increasing numbers of people and the ever expanding lands and territories of the Muslims, new issues began to emerge and unprecedented incidents started to appear - incidents that were not prevalent during the time of the Prophet ﷺ. Hence, there arose the need to know the Islamic ruling on these issues and to find solutions to them. It was the scholars from among the Prophet's Companions, their Successors ! and those who came after them who rose to this task.

Moreover, it was in these new circumstances, that what is known as al-ijtihād bi al-rāy (independent reasoning based on personal opinion) emerged and became one of the sources of Sharī'ah legislation. By al-rāy (personal opinion) is meant what the intellect opines after reflection and consideration and searching for the truth in the new issue at hand. Scholars later on agreed by way of convention to give (الرأي) opinion the technical designation of 'Qiyās' (analogical reasoning analogy), 'Istiḥsān' (juristic preference) 'al-Maṣāliḥ al-Mursalah' (public interests considered neither valid nor invalid by the Sharī'ah) and Sadd al-Dharā'i' (blocking the means to evil).

Some of the jurists among the Companions made maximal use of rāy (personal opinion) like 'Alī bin Abī Ṭālib and 'Abdullāh ibn Mas'ūd, while others made minimal use of rāy like 'Abdullāh ibn 'Umar, 'Abdullāh ibn 'Amr ibn al-Āṣ and al-Zubayr ibn al-'Awwām !.

The Successors (al-Tābi'ūn) followed the method and approach of the Companions in determining the legal rulings (aḥkām) and completed the process through sessions of knowledge and circles of learning (majālis al-'ilm) which spread to the eastern and western corners of the Islamic World. The people of every city would take and receive knowledge from their respective teachers and be influenced by their legal opinions. This is how disagreement in legal opinion (rāy) began and subsequently spread. After this there emerged what is known as the two schools of Madinah and Iraq.

**I think and infer:**

The reason for the spread of juristic disagreement after the era of the Companions.

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**The emergence of juristic schools (madāris fiqhiyyah):**

By juristic school (madrasah fiqhiyyah) is meant a method or approach which a particular Muslim jurist (faqīh) follows and which others adopt from him and follow him in it until they eventually become known by it. The most prominent among these juristic schools were:

**First: the Madinah School:**

This was the first juristic school as Madinah was the capital city of Islam and the abode in which the Prophet ﷺ and his Companions lived and dwell. 'Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ used to prohibit the senior Companions from leaving Madinah so that he could seek their legal advice and consult with them on issues and matters of exigency.

The most prominent among the fuqahā' (jurists) of this school were 'Umar ibn al-Khaṭṭāb, Zayd ibn Thābit, 'Abdullāh ibn 'Umar and the Mother of Believers, 'Ā'ishah bint al-Ṣiddīq !. Among the Successors (al-tābi'ūn) there are seven jurists (fuqahā') who became renowned; they are grouped by a poet in the following couplets:

إذا قيل من في العلم سبعة أبحر      روايتهم للعلم ليست خارجه  
فقل هم عبيد الله عروة قاسم      سعيد أبو بكر سليمان خارجه

Translation:

If it is said: who, in knowledge, are (like) the seven oceans; whose transmission exceeds not (authentic) knowledge,

Then say: they are 'Ubaydullāh, 'Urwah, Qāsim, Sa'īd, Abū Bakr, Sulaymān and Khārijah

[وكان المفتون بالمدينة من التابعين: سعيد بن المسيب، وعروة بن الزبير، والقاسم بن محمد، وخارجه بن زيد، وسالم بن عبد الله بن عمر بن الخطاب، وأبان بن عثمان، وأبو سلمة بن عبد الرحمن بن عوف، وأبا بكر بن عبد الرحمن بن حارث بن هشام، وسليمان بن يسار، وعبيد الله بن عبد الله بن عتبة بن مسعود، وهؤلاء هم الفقهاء السبعة.]

**I search and arrange:**

I search on the Internet for the names of the Seven Jurists (al-Fuqahā' al-Sab'ah) and arrange their names in order of year of death.

SN	Name of Faqīh (Jurist)	Year of death
1		
2		
3		
4		
5		
6		
7		

The Madinah School was characterized by its large-scale reliance on Prophetic Ḥadīth and a paucity of rationally derived legal deductions (tafrī'āt) and personal opinion in comparison to the Iraqi School for the following reasons:

Abundance of established Prophetic practices (sunan) and traditions (āthār), and that being so in the City of Madinah where most of the Companions stayed particularly the senior Companions ! and what they knew of the Prophetic Sunnah;

Paucity of new events faced by them compared to the new events and developments that appeared in Iraq because of its relationship and co-existence with ancient civilizations;

the fact that Madinah was free and protected from the ideas and philosophies which the Iraqi School was exposed to.

In addition, the Madinah School was the first to record and write down the Prophetic Sunnah; they gathered and collected the ḥadīths, wrote them down and rid them from defects and blemishes. Likewise, they compiled the recorded statements and sayings of the fuqahā' (jurists) of every city from amongst the Companions and Successors and formulated the rules of the science of Ḥadīth and Personality Criticism as regards attesting to the unreliability (الجرح) or reliability (التعديل) of ḥadīth transmitters.

## Second: the Iraqi School:

This school was established due to the migration of a number of Companions to Iraq more than to any of the other Islamic territories where more than three hundred Companions settled in Iraq in addition to the fact that the Caliphate moved there after Madinah and al-Sham (the Levante).

The most prominent among the fuqahā' (jurists) of this school were 'Alī ibn Abī Ṭālib, 'Abdullāh ibn Mas'ūd and Anas ibn Mālik !. The Successors who attained prominence comprised Masrūq ibn al-Ajda' al-Hamadānī, al-Aswad ibn Yazīd al-Nakha'ī, Shurayḥ ibn al-Hārith al-Qādī and Imām Abū Hanīfah. The Iraqi School was characterized by its reliance on personal opinion (rāy), analogical deduction (qiyās) and hypothetical fiqh (fiqh iftirāḍī) for the following reasons:

The paucity of established Prophetic practices (sunan) and traditions (ḥadīths) as a result of the small number of Companions in comparison to Madinah;

Large scale occurrence of new events and developments because Iraq was mixed and culturally diverse society and much more complex than the society of Madinah;

Numerous acts of unrest (fitan) and the emergence of factions and sects (firaq); some of which resorted to the fabrication of ḥadīth (waḍ' al-ḥadīth). This required, on the part of the scholars, the utmost degree of verification and authentication in the acceptance of ḥadīth while at the same time adhering to sound and authentic ḥadīths and giving them precedence over personal opinion (ray).

The Iraqi School stood out for delving deep into the meanings of Sharī'ah texts, expanding the scope of their semantic signification and extracting the rational and effective causes ('ilal) behind the rulings and deducing (a legal judgment) by drawing an analogy from one case (on which the Sharī'ah has pronounced a judgment) to another case that is similar (but on which the Sharī'ah is silent). Similarly is the case with laying the basis for what is known as hypothetical fiqh (fiqh iftirāḍī), which is indicative of a fiqh that is far-sighted and future oriented in its outlook. Modern scholars have benefited greatly from hypothetical fiqh in the determination of legal rulings pertaining to some cotemporary developments and emerging issues.

## I reflect and anticipate:

1. the causes behind the extensive and elaborate use of qiyās (deductive analogy) and ijtihād (independent reasoning) by the Iraqi School to the extent that it earned itself the title of "the school of personal opinion" (madrasat rāy).
2. The causes behind the fabrication of ḥadīth (waḍ' al-ḥadīth).
3. The hazards of circulating lies and rumors.

## Mutual Love and Respect between the Adherents of the Two Schools

When we speak about the differences between the juristic schools, it should not immediately be thought that these controversies between them are due to private ulterior goals, narrow personal interests or the pursuit of name and fame. Not at all, for Imām Abū Ḥanīfah was offered the position of a judge, and he declined, and the Caliph proposed to Imām Mālik to unify the people on the basis of his madhhab (juristic school), and he

rejected the idea.

From this we find that public interest (al-maṣlaḥah al-'āmmah) is the foundation and that the desire for truth and what is good for the country and its people is the essential basis that no one transgresses aside from the fact that these disagreements were not in the realm of al-uṣūl (the primary principles and foundations – "roots") but rather in the realm of al-furū' (the secondary rulings and laws – "branches"). This reflects the flexibility and leniency of this religion. Consequently, the disagreement was of a scholarly and intellectual nature based on evidence and logic in an arena where dialogue and discussion prevailed.

Despite the disagreement between the Iraqi and Madinah Schools, they continued to respect each others's views and heap praise on . When they disagreed among themselves, they would do so with the ethical character traits of scholars such as tolerance (samāḥah), having a good opinion of the other person (ḥusn al-ẓann), refraining from backbiting (ijtināb al-ghībah), from breaking-off relations (ijtināb al-qaṭī'ah) and from hurling accusations at the other person (ijtināb ittihām al-ākhar). Imām al Shāfi'ī - used to say: "People are (all) dependent with regard to fiqh on Abū Ḥanīfah". Shu'bah, one the Scholars of Ḥadīth, said at the time of Abū Ḥanīfah's death "Gone with him is the (entire) fiqh of Kūfah, may Allah have mercy on us and on him".

Imām Aḥmad ibn Ḥanbal would say (of Ishāq ibn Rāhawayh): "There is none who has crossed the bridge to Khurāsān like Ishāq. Even if he disagreed with us on some matters, it is in the nature of people to differ with one another" [Siyar A'lām al-Nubalā' (Biographies of Noble Personalities)].

**I investigate and suggest:**

I identify the most notable negative scenes that occur among football fans and propose suitable solutions to them.

Negative Scene	Proposed solution

**I criticize:**

I analyze the following statement and form an opinion:

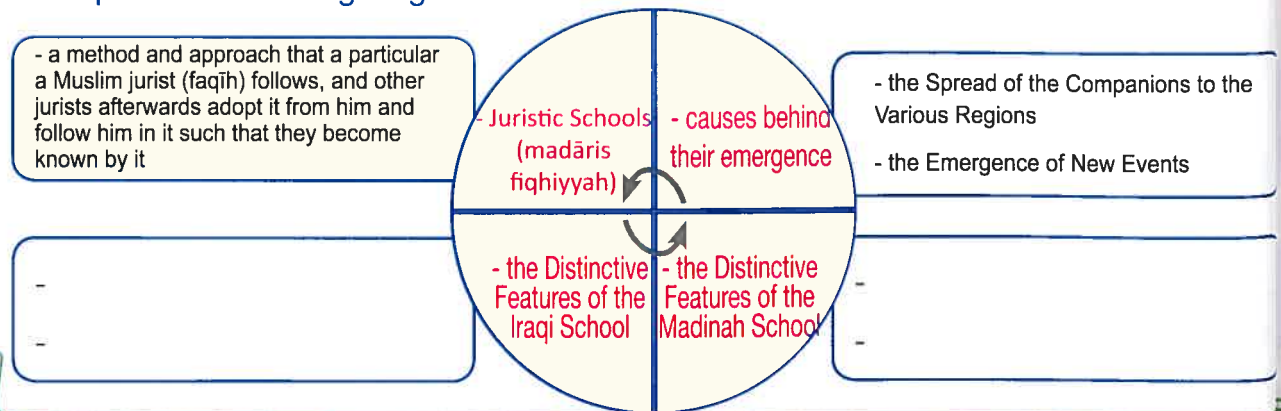
"there can be no ijtihād (independent reasoning) alongside the existence of an explicit text (naṣṣ)".

.....

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**I organize my concepts**

◆ I complete the following diagram:



## Student Activities

### I answer by myself:

- the Distinctive Features of the Madinah School

Aspects of comparison	The Madinah School	The Iraqi School
Causes for Their Development		
Distinctive Features		
Methodology		

### I enrich my experience

1. I choose one of the personalities mentioned in the lesson and write a brief report on him.
2. I look up some fiqhī (juristic) issues on which the Companions differed and write them up in a report.

### I assess myself

SN	Area of Application	Level of Achievement		
		Average	Good	Excellent
1	I respect the other's opinion when disagreeing.			
2	I make sure that I know the evidence and arguments of the various viewpoints when there is disagreement.			
3	I respect all the Muslim scholars when there is disagreement.			
4	I follow the position based on logical argument and evidence even if it conflicts with my personal whim and fancy.			
5	I ascertain the validity and authenticity of ḥadīths by asking specialized scholars			

## Sakīnah bint al-Ḥusayn - رضي الله عنها

I learn from  
this lesson  
to:

1. explain the lineage of Sakīnah bint al-Ḥusayn رضي الله عنها .
2. deduce the impact of religious upbringing in the life of Sayyida Sakīnah bint al-Ḥusayn رضي الله عنها .
3. summarize the ethical character traits in the personality of Sayyida Sakīnah bint al-Ḥusayn رضي الله عنها .



I take the initiative to learn

I answer by myself

Throughout Islamic history there have emerged pioneering examples of women who have performed an active role – alongside men – in the advancement of Islamic civilization, and hence contributed in a large way to shaping the events in the Muslim world and positively influencing its civilizational trajectory motivated by their strong sense of responsibility towards building society. Leading these exemplary models were personalities who were in the forefront of taking initiative and hard work in the cause of raising and uplifting Islam. The Mother of Believers Khadījah " assumed the lead pioneering role followed by 'Ā'ishah, Umm Salamah, Fāṭimah and Ṣafīyah and many others#. From the successors of this blessed household another pioneering woman came to prominence- the Blessed Sayyida Sakīnah bint al-Ḥusayn, the devout worshipper and memorizer of the Qur'ān (al-'ābidah al-ḥāfiẓah).

- I mention some of the roles through which women can contribute to building society.



I use my skills

Lineage:

She was Āminah, daughter of al-Ḥusayn ibn 'Alī !. She was born in the fourth decade from the time of the Prophet's migration. Her mother was al-Rabāb, from the Banū Kalb tribe. She was named after her grandmother Āminah bint Wahb, the mother of the Prophet r. However, her mother nicknamed her Sakīnah (which means 'tranquility' in English) when she realized that people experienced tranquility and affinity in her presence because of her kind and generous soul and her cheerful and light-hearted nature..



### I think and find a link:

- How the nickname 'Sakīnah' reflects on her moral character traits رضي الله عنها ?

### Her upbringing:

Sayyidah Sakīnah رضي الله عنها grew up in the spaciousness of the Prophetic home, the home of the Prophet's grandson, al-Ḥusayn ibn 'Alī I. She was very close to her father, who found tranquility and peace of mind in her company, such that she would clear and rid his mind from worries and make him feel at peace. Sayyidah Sakīnah was blessed with a unique personality shaped and formed by having been raised in a house filled with sacred knowledge and virtuous deeds. Her father would not settle down in an area except people would throng around him to drink from the fountain of his knowledge and hear from him the hadīths of the Messenger of Allah ﷺ. When she reached womanhood, she became one of the respectable ladies of the Quraysh society and earned a high reputation owing to her outstanding qualities such as graciousness, knowledge and good character. Moreover, she was one of the female Successors (tābi' iyyāt) who had memorized and narrated the hadīth of Allah's Messenger ﷺ.

### I think and infer:

the effect that upbringing has on a person's personality and give an example of this from the contemporary world.

### Her marriage:

Sayyidah Sakīnah رضي الله عنها married Muṣ'ab ibn al-Zubayr ibn al-'Awwām -, and what a good wife she was to her husband and what a good mother she was to her children. She performed her house chores and reared her children in accordance with the Prophetic guidance, which she had inherited from her father. After her marriage to Muṣ'ab ibn al-Zubayr, her star shone even more brilliantly in the universe of virtuous women and earned widespread fame in the Islamic territories for her knowledge, gracious morals and the kind of care she accorded her children and husband.

### I think and infer:

I infer the outcome that follows from the fact that Sayyidah Sakīnah رضي الله عنها joined between sacred knowledge on the one hand and the responsibility of fulfilling the rights owed to her husband and children on the other hand.

**I identify:**

the role of a Muslim woman in family building.

**Her attributes and knowledge:**

Sayyidah Sakīnah رضي الله عنها was blessed with a sharp intellect, enlightened mind, and a broad perspective. She was also a person of profound insight who memorized the Qur'an and acted according to its dictates. She would devote herself wholly to Allah سبحانه وتعالى body, mind and soul, and humble and subdue herself to Him through worship. She devoted her mind to sacred knowledge through learning and teaching. Students of knowledge would seek her out in order to narrate from her (Prophetic ḥadīth and sacred knowledge).

Sayyida Sakīnah رضي الله عنها was awe-inspiring, strong in character, steadfast and patient in facing crises, never giving in to despair. She was renowned for her poetic taste and literary appreciation as she was one of the eloquent women of Quraysh and Banū Hāshim. She inherited her flair for poetry from her father D. Her mother, al-Rabāb bint Imri' al-Qays al-Kalbiyyah, was regarded as one of the eloquent women and Arab poetesses. Sakīnah رضي الله عنها was fluent, eloquent and well-spoken, mentally alert and she used words appropriately and in their proper contexts. Sakīnah رضي الله عنها was renowned for the respect that she showed towards the scholars of her time and for her veneration of the Companions! acknowledging their right and status in conformity with the statement of Allah سبحانه وتعالى:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ [الحشر: 10]

10. wa-lladhīna jā'ū min ba'dihim yaqūlūna rabbanā ghfir lanā wa-li-ikhwāninā lladhīna sabaqūnā ...  
" And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us ..." (Sūrat al-Ḥashr:10).

Because of her veneration of the Companions, she named one of her sons 'Uthmān

**I reflect and investigate:**

Based on the biography of Sayyidah Sakīnah رضي الله عنها I mention the qualities that are necessary for the type of personality that a female leader must possess

**Her death:**

Sayyidah Sakīnah رضي الله عنها was approaching eighty – having reached a level of knowledge and excellence that set her apart from women of her time – when she passed away in the City (Madīnah) of the Messenger of Allah ﷺ on a Thursday in year 117 A.H. Her funeral prayer was attended by a large number of Muslims may Allah have mercy on her and on her forefathers



**I form an opinion:**

I mention the aspects in which Sayyidah Sakīnah is deemed an exemplary leader explaining my viewpoint

.....

.....

**I organize my concepts**

I mention the aspects in which Sayyidah Sakīnah is deemed an exemplary leader explaining my viewpoint

Lineage	Upbringing	Marriage
<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>
Attributes	knowledge	death
<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>

Student Activities

I answer by myself:

1. I enumerate three causes that influenced the personality of Sayyidah Sakīnah E explaining the influence of each cause on her life.

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2. I write down what I know of the way Sayyidah Sakīnah رضى الله عنها revered scholarship and scholars.

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3. I explain the scholarly rank of Sayyidah Sakīnah رضى الله عنها.

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## I enrich my experience

In collaboration with the members of my group, we design a practical project for emulating the example of Sayyidah Sakīnah E clarifying in it:-  
the most important aspects in which she must be emulated, manner of emulation, things aid in the application of these aspects, potential obstacles during application, and how to overcome these obstacles according to the table below:

Aspects to be emulated	Manner of emulation	Things assisting in application	Potential obstacles	Proposed solutions



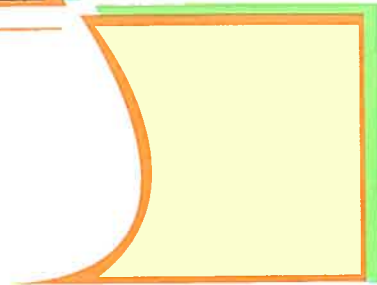
## I assess myself

I assess the impact of the lesson on Sakīnah bint al-Ḥusayn رضي الله عنها on my conduct and worship.

SN	Area of Application	Level of Achievement		
		Average	Good	Excellent
1	I am keen on acquiring knowledge and applying what I have learnt.			
2	I revere my teacher, respect him and recognize his prestigious status.			
3	I always strive to serve the Qur'ān.			
4	I emulate Sayyidah Sakīnah رضي الله عنها in her attributes and character traits.			
5	I recognize the prestigious status of the Companions of Allah's Messenger, and therefore I show respect to them and pray for them.			



# Unit Two



# Unit Contents

No.	Domain	Theme	Lesson
1	Divine Revelation (Wahy)	The Holy Qur'ān and Its Sciences	The Companions of the Cave"
2	Divine Revelation (Wahy)	The Holy Qur'ān and Its Sciences	Stages of the Collection of the Qur'ān
3	Islamic Creed ('Aqīdah)	Faith-Based Intellect	The Methodology of Thinking in Islam
4	Islamic Values and Manners (Qiyam wa Ādāb)	Islamic Values (Qiyam)	Endowments: Giving and Growth
5	Contemporary Issues and Identity (Qaḍāyā wa Huwīyyah)	Contemporary Issues (Qaḍāyā)	Human Development in Islam

## The Companions of the Cave

I learn from this lesson to:

1. recite the Qur'ānic verses observing the rules of tajwīd.
2. explain the meanings of the words contained in the relevant Qur'ānic verses.
3. summarize the story of the Companions of the Cave.
4. analyze some of the scenarios in the story.



I take the initiative to learn

The delegation of Quraysh had returned from Madinah and they were posing questions to the Messenger of Allah ﷺ as the Jewish Rabbis had told them to. The Messenger of Allah ﷺ said to them: "Tomorrow I will answer your questions". All of Makkah was waiting in anticipation for Muḥammad's response. What answer will Muhammad give? What if he does not give an answer? What will happen if he does give an answer? Conflicting emotions filled the houses of Makkah. These were matters that Makkah had not heard of before. What would Muhammad ﷺ say about the youths who have gone by in earlier times - what was their affair?

In this tense atmosphere Sūrat al-Kahf was revealed, and the answer to the first question came, namely, that they were the Companions of the Cave. Allah's Messenger ﷺ recited what was revealed to him and the entire of Quraysh was silent. Why was Quraysh silent and why did they not argue with Muhammad ﷺ ?

## Illuminations

"The Messenger ﷺ said: "Whoever memorizes ten verses from the beginning of Sūrat al-Kahf will be protected from al-Dajjāl (the Anti-Christ and False Messiah)." (Narrated by Muslim).



I use my skills to learn- I recite and memorize:

## سورة الكهف

قَالَ تَعَالَى: ﴿۱﴾ أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿۱﴾ إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا إِنَّا مِنْ لَدُنْكَ رَحِمَةٌ وَهِيَئَ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿۱۰﴾ فَضَرْبَنَا عَلَيْهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿۱۱﴾ ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا ﴿۱۲﴾ نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُمْ بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَرَدَدْنَاهُمْ هُدًى ﴿۱۳﴾ وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبَّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُوكَ مِنْ دُونِهِ إِلَّا هَذَا لَقَدْ قُلْنَا إِذَا شَطَطًا ﴿۱۴﴾ هَذَا لَوْ لَأَقْرَبْنَا قَوْمَنَا لَنَنخُذُوا مِنْ دُونِهِ إِلهَةً لَوْلَا يَأْتُونَ عَلَيْهِم بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا ﴿۱۵﴾ وَإِذْ اعْتَزَلْتُمُوهُمْ وَمَا يُعْبُدُونَ إِلَّا اللَّهَ فَأَوْأَىٰ إِلَى الْكَهْفِ يَنْشُرُ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيَهَيِّئُ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا ﴿۱۶﴾ وَتَرَى السَّمْسَ إِذَا طَلَعَتْ تَزْوُورُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبُ مِنْ ذَاتِ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مِنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ﴿۱۷﴾ وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقِلْتُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعَتْ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمْلَمْتَ مِنْهُمْ رُعبًا ﴿۱۸﴾



### Sūrat al-Kahf

9. am ḥasibta 'anna 'aṣḥāba l-kahfi wa-r-raḥīmi kānū min 'āyātīnā 'am ḥasal-Kahf
  10. 'idh 'awā l-fityatu 'ilā l-kahfi fa-qālū rabbanā 'ātinā min ladunka raḥmatan wa-hayyi' lanā min 'amrinā rashadanal-Kahf
  11. fa-ḍarabnā 'alā 'adhānihim fī l-kahfi sinīna 'adadanal-Kahf
  12. thumma ba'athnāhum li-na'lama 'ayyu l-ḥizbayni 'aḥṣā li-mā labithū 'amadan
  13. naḥnu naquṣṣu 'alayka nabā'ahum bi-l-ḥaqqi 'innahum fityatun 'āmanū bi-rabbihim wa-zidnāhum hudan
  14. wa-rabaṭnā 'alā qulūbihim 'idh qāmū fa-qālū rabbunā rabbu s-samāwāti wa-l-'arḍi lan nad'uwa min dūnihī 'ilāhan la-qad qulnā 'idhan shaṭaṭan
  15. hā 'ulā'ī qawmunā ttakhadhū min dūnihī 'ālihatan law-lā yātūna 'alayhim bi-sulṭānin bayyinin fa-man 'azlamu mimmani ftarā 'alā llāhi kadhīban
  16. wa-'idhī 'tazaltumūhum wa-mā ya'budūna 'illā llāha fa-'wū 'ilā l-kahfi yanshur lakum rabbukum min raḥmatihī wa-yuhayyi' lakum min 'amrikum mirfaḥanal-Kahf
  17. wa-tarā sh-shamsa 'idhā ṭala'at tazāwaru 'an kahfihim dhāta l-yamīni wa-'idhā gharabat taqrīduhum dhāta sh-shimāli wa-hum fī fajwatin minhu dhālika min 'āyāti llāhi man yahdi llāhu fa-huwa l-muhtadi wa-man yuḍlil fa-lan tajida lahū waliyyan murshidan
  18. wa-taḥsabuhum 'ayqāzan wa-hum ruqūdun wa-nuqallibuhum dhāta l-yamīni wa-dhāta sh-shimāli wa-kalbihum bāsiṭun dhirā'ayhi bi-l-waṣṭi lawi ṭṭala'ta 'alayhim la-wallayta minhum firāran wa-la-mulī'ta minhum ru'ban
9. Or deem you that the Companions of the Cave and the Inscription are a wonder among Our portents?
10. When the young men fled for refuge to the Cave and said: Our Lord! Give us mercy from Your presence and shape for us right conduct in our plight
11. Then We sealed up their hearing in the Cave for a number of years.
12. And afterward We raised them up that We might see (i.e. witness or reveal Our knowledge) which of the two parties would best calculate the time that they had tarried.
13. We narrate unto you their story with truth. Lo! they were young men who believed in their Lord, and We increased them in guidance.
14. And We made firm their hearts when they stood forth and said: Our Lord is the Lord of the heavens and the earth. We cry unto no god beside Him, for then should we utter an enormity.
15. These, our people, have chosen (other) gods beside Him though they bring no clear warrant (vouchsafed) to them. And who does greater wrong than he who invents a lie concerning Allah?
16. And when you withdraw from them and that which they worship except Allah, then seek refuge in the Cave; your Lord will spread for you of His mercy and will prepare for you a pillow in your plight.
17. And you might have seen the sun when it rose move away from their cave to the right, and when it set go past them on the left, and they were in the cleft thereof. That was (one) of the portents of Allah. He whom Allah guides, he indeed is led aright, and he whom He sends astray, for him you will not find a guiding friend.
18. And you would have deemed them awake though they were asleep, and we caused them to turn over to the right and the left, and their dog stretching out his forelegs on the threshold. If you had observed them closely you had assuredly turned away from them in flight, and had been filled with awe of them.

I learn the interpretation of the Qur'ānic terms:

Qur'ānic Term	Interpretation
الرَّقِيمِ (ar-raqīmi)- Inscription	The name of a valley
أَمَدًا ('amadan)- time	duration
وَرَبَطْنَا (wa rabaṭnā) - We made firm	Strengthened their hearts
آلِهَةً ('ālihatan) - gods	object of worship
شَطَطًا (shaṭaṭan) - enormity	guessing
تَزَاوَرُ (tazāwaru) - move away	Incline towards
تَقْرِضُهُمْ (taqriḍuhum) - go past them	Become horizontal
بِالْوَصِيدِ (bil-waṣīdi) – threshold	door

 I grasp the significations and implications of the verses

**The mercy of Allah is close to us:**

Allah سبحانه وتعالى addresses Muhammad saying: “Do not think what happened to the Companions of the Cave is something marvelous when conceived of in terms of the Power of Allah سبحانه وتعالى. His Power is boundless and infinite. In fact, everything around you as regards the signs (āyāt) of Allah سبحانه وتعالى, and the manifestations of His Power- such as the creation of the heavens and earth, subjugation of the sun and moon, the creation of people themselves is more marvelous and magnificent than what you have been asked of. All the signs of Allah are marvelous and wonderful

These youths lived in a city whose inhabitants worshipped idols and made offerings and sacrifice to them. These youths found that what their people were doing was devoid of any intellect and logic. Their hearts opened up to faith and belief and they stood up and said: “Our Lord is the Creator of the heavens and earth, the Lord and the King of everything and we shall never worship anyone other than Him nor will we ask help from anyone other than Him”. As for the idols which the inhabitants of the city worshipped and which they made with their own hands and then turned into gods which they would worship without any rational argument or proof, all of this is no more than total excessiveness, blatant falsehood fabricated against Allah سبحانه وتعالى, complete deactivation of the intellect and gross injustice against one's own self.

These youths dedicated themselves sincerely to Allah سبحانه وتعالى and thus Allah increased them in guidance and certainty, strengthened their hearts and granted them enduring patience. When their affair became known and news of them spread, they feared for their lives and escaped from the city in haste without taking with them any food and water supplies while invoking Allah's Help and calling upon Allah to take care of them and guide them to the path of rectitude. When night fell, they found themselves next to a cave. They said: “Let us enter this cave so that Allah سبحانه وتعالى may provide us with a means of subsistence and plenty of resources”. They slept in the cave with the idea of working out the following day what it is that they were going to do.

**I cooperate:**

One of the indicators of true reliance on Allah is taking the necessary causal measures (al-akhdh bil-asbāb). With the help of my group, I identify the causal measures that the youths have taken in relation to the events that have occurred up to this point in the sūrah.

.....

.....

**I analyze:**

the events in the story to identify the motives that drove the youths to take refuge in the cave.

.....

.....

**Confidence and Trust in Allah** سَجَانَةُ وَقَعَالِي (al-thiqaḥ bil-lāh)

The youths slept with their last words being: ﴿يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مِرفَقًا﴾ (yanshur lakum rabbukum min raḥmatihī wa-yuhayyi lakum min amrikum mirfaqa) "...Your Lord will unfold His mercy for you, and He will help you on to ease in your affair ...". They resigned their affair to Allah and did not know that Allah سَجَانَةُ وَقَعَالِي had preordained that they sleep for three hundred and nine years during which Allah protected them from hearing any sounds at all so that they the sounds did not disturb them cutting their sleep short and waking them up. Allah سَجَانَةُ وَقَعَالِي subjected the sun to them twice everyday day providing them with sunlight - when it rose it would turn away from the cave inclining towards the right before its heat became intense in order that its rays not burn them and when it set it would be vertically opposite to them such that the amount of sunlight that they needed would reach them all the while they were sleeping in the open space of the cave and their dog lying in front of the cave entrance. Anyone who saw them would think that they were awake as their eyes were open. Allah سَجَانَةُ وَقَعَالِي would turn them over to the right and to the left so that their clothes do not get spoiled and their bodies do not develop sores due to prolonged contact with the earth. Allah سَجَانَةُ وَقَعَالِي also made their appearance look frightening such that if an observer were to look at them he would be utterly horrified such that he would not dare return to that place again or speak to others not even himself about what he saw. They were in a desolate place that no human would contemplate going to nor any beast would pass through. Thus, Allah kept away from them every danger that had the potential to threaten their wellbeing or disclose their secret, for He has power over everything.

**I anticipate:**

if a person were to sleep for a whole year, the many changes will happen to him.

.....

.....

**I analyze:**

the events that took place in the story and explain their significations and implications as per the table below:

Power	.....
Greatness	.....
Mercy	.....
Preservation and protection	.....

## I find the difference:

We say: 'Ghār Hīrā' (the Cave of Hira) and 'Aṣḥāb al-Kahf' ('the Companions of the Cave'); I explain the difference in Arabic between (غار) 'ghār' and (كهف) 'kahf'.

## سورة الكهف

قَالَ تَعَالَى: ﴿وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١١﴾ إِنَّهُمْ إِن يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدًا ﴿٢٠﴾ وَكَذَلِكَ أَعْرَضْنَا عَنْهُمْ لِيَعْلَمُوا أَنَّهُ وَعد الله حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا ﴿٢١﴾﴾

## Sūrat al-Kahf

19. wa-ka-dhālika ba'athnāhum li-yatasā'alū baynahum qāla qā'ilun minhum kam labithtum qālabithnā yawman 'aw ba'ḍa yawmin qālū rabbukum 'a lamu bi-mā labithtum fa-b'athū 'aḥadakur bi-wariqikum hādhihī 'ilā l-madīnati fa-l-yanzur 'ayyuhā 'azkā ṭa'āman fa-l-yatikum bi-rizqin minh wa-l-yatalaṭṭaf wa-lā yush'iranna bikum 'aḥadan
20. 'innahum 'in yaẓharū 'alaykum yarjumūkum 'aw yu'idūkum fī millatihim wa-lan tufliḥū 'idha 'abadan
21. wa-ka-dhālika 'a tharnā 'alayhim li-ya'lamū 'anna wa da llāhi ḥaqqun wa-'anna s-sā'ata lā rayb fihā 'idh yatanāza'ūna baynahum 'amrahum fa-qālū bnū 'alayhim bunyānan rabbuhum 'a lam bihim qāla lladhīna ghalabū 'alā 'amrihim la-nattakhidhanna 'alayhim masjidan

19. And in like manner We awakened them that they might question one another. A speaker from among them said : How long have you tarried? They said: We have tarried a day or some part of day, (Others) said: Your Lord best knows what you have tarried. Now send one of you with this your silver coin unto the city, and let him see what food is purest there and bring you a supply thereof. Let him be courteous and let no man know of you.
20. For they, if they should come to know of you, will stone you or turn you back to their faith; then you will never prosper.
21. And in like manner We disclosed them (to the people of the city) that they might know that the promise of Allah is true, and that, as for the Hour, there is no doubt concerning it. When (the people of the city) disputed of their case among themselves, they said: Build over them a building; the Lord knows best concerning them. Those who won their point said: We verily shall build a place of worship over them

I learn the interpretation of the Qur'ānic terms:

Vocabulary item	Interpretation
بِوَرِقِكُمْ (Biwariqikum) - silver coins	Silver dirhams
يَظْهَرُوا (yazharū) - know of you	Know where you are
مِلَّتِهِمْ (millatihim) - their faith	Their religion

Three centuries:

Allah سبحانه و تعالی woke them up just as He had put them to sleep; they did not lose any weight; nor did their features change. This attests to the Power of Allah سبحانه و تعالی and His Ability to resurrect the dead and bring about the Day of Judgment.

When they woke up, one of them asked: 'How long did we sleep?' Some of them said: a day; others said: part of a day. Then they realized that the matter was not as they had thought. One of them said: " رَبُّكُمْ أَعْلَمُ بِمَا لَبِيتُمْ (rabbukum 'a lamu bi-mā labiitum) 'Your Lord best knows what you have tarried', so

leave this matter to Allah سبحانه و تعالی and take care of yourselves and you affairs and preoccupy yourselves with what will benefit and improve your lives". They said: "Well, send one of you to the city to bring food and let him look for the best ḥalāl (lawful) food and let him be kind and gentle in his interaction with the people as that would be more conducive so as not to attract any attention to himself. If he fails to do so, they will discover who we are, and then either kill us or force us back to their way of worshipping which is worshipping idols and all our deeds will be futile and in vain".

However, there is absolutely nothing that can avert Allah's command and decree. When their messenger entered the market-place, people looked at him in a strange way because of the silver dirhams which he had with him and which were used as the currency over three centuries ago. So, they took him to the ruler, who was a pious believer.

He asked the man what his story was and learned that he was one of the youths who fled persecution due to their faith during the reign of a previous king. Thus did Allah disclose their matter to the people in order that they may know that it is true that the Final Hour will come to pass. Then the man showed them the location of the cave and the king and the people of the city all set out to see the youths. When they entered upon them, Allah caused them to die a true death. The people of the city wanted to build a mere structure over them; but the majority of them said: "Rather we should build over them a mosque in which to pray and which is in agreement with this great sign".

Sūrat al-Kahf is the center of the Holy Qur'ān. The word وَيَتَلَطَّفْ (wa-l-yatalaṭṭaf) 'be courteous' is the center most word of the Holy Qur'ān. The letter 'ت' (t) in this word is the center most letter of the Holy Qur'ān

I explain why:

'the Companions of the Cave' woke up from their sleep	.....
their secret was revealed to the people of their time	.....
their story is narrated in the Holy Qur'ān	.....

## I explain logically:

the features of the youths did not change after three hundred years.

## I discuss:

Allah's Messenger ﷺ said: "Be keen on what is beneficial to you and do not be weak and give up" (Narrated by Ibn Mājah). In light of the dialogue that occurred between the Companions of the Cave, I discuss the ḥadīth providing practical examples from my own life.

- I recite and memorize:

## سورة الكهف

قَالَ تَعَالَى: ﴿ سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُل رَّبِّي أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٢﴾ وَلَا تَقُولَنَّ لِشَايٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا ﴿٢٣﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا ﴿٢٤﴾ وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿٢٥﴾ قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٦﴾ وَأَنْتَ مَا أَوْحَى إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٧﴾

## Sūrat al-Kahf

22. sa-yaqūlūna thalāthatun rābi'uhum kalbuhum wa-yaqūlūna khamsatun sādīsum kalbuhum rajman bil-ghaybi wa-yaqūlūna sab'atun wa-thāminuhum kalbuhum qul rabbī 'a'lamu bi-iddatihim mā ya lamuhum 'illā qalīlun fa-lā tumāri fīhim 'illā mirā'an zāhiran wa-lā tastafti fīhim minhum 'aḥadan
23. wa-lā taqūlanna li-shay'in 'innī fā'ilun dhālika ghadan
24. 'illā 'an yashā'a llāhu wa-dhkur rabbaka 'idhā nasīta wa-qul 'asā'an yahdiyani rabbī li-aqraba min hādhā rashadan
25. wa-labithū fī kahfihim thalātha mi'atin sinīna wa-zdādū tis'an
26. quli llāhu 'a'lamu bi-mā labithū lahū ghaybu s-samāwāti wa-l-'arḍi 'abshir bihī wa-'asmi' mā lahum min dūnihī min waliyyin wa-lā yushriku fī ḥukmihī 'aḥadan
27. wa-tlu mā 'ūhiya 'ilayka min kitābi rabbika lā mubaddila li-kalimātihī wa-lan tajida min dūnihī multaḥadan

22. (Some) say they were three, the fourth among them being their dog; (others) say they were five, the sixth being their dog, making idle conjectures at the unseen; (yet others) say they were seven, the eighth being their dog. Say: "My Lord knows best their number; It is but few that know their (real case)." Dispute not concerning them, except on a matter that is clear, nor consult any of them about (the affair of) the Sleepers. (Some) will say: They were three, their dog the fourth, and (some) say: Five, their dog the sixth, making idle conjectures at the unseen; and (some) say: Seven, and their dog the eighth. Say (O Muhammad): My Lord is best aware of their number. None knows them save a few. So contend not concerning them except with an outward contending, and ask not any of them to pronounce concerning them.

23. And say not of anything: Lo! I shall do that tomorrow,
24. Except if Allah will. And remember your Lord when you forget, and say: It may be that my Lord guides me unto a nearer way of truth than this.
25. And (it is said) they tarried in their Cave three hundred years and add nine.
26. Say: Allah is best aware how long they tarried. His is the Invisible of the heavens and the earth. How clear of sight is He and keen of hearing! They have no protecting friend beside Him, and He makes none to share in His government.
27. And recite that which has been revealed unto you of the scripture of your Lord. There is none who can change His words, and you will find no refuge beside Him.

### Interpret the Qur'ānic vocabulary:

Vocabulary item	Interpretation
رَجْمًا (rajman) - making idle conjectures	engaging in sheer speculation and guesswork
تُمَارٍ (tumāri) - dispute	argue
وَلِيٍّ (waliyyin) - protecting friend	who takes care of their affairs
كِتَابِ رَبِّكَ (kitābi rabbika) - the Book of your Lord	The Holy Qur'ān
مُلْتَحَدًا (multahadan) - refuge	Safe haven

### What Allah wills will be:

The noble verses inform us of the disagreement amongst people with respect to the number of the youths. Some people maintained that they were three and the fourth one their dog. Others maintained that they were four and the fifth one their dog. There were still others who maintained that they were five and the sixth one their dog." All this was sheer speculation and guesswork and not based on any definitive knowledge or evidence. There were even others who maintained that they were seven and their dog the eighth". Allah ﷻ then orders His Prophet to refer the matter to Allah ﷻ as He is the One Who knows best their number, and a few of those whom Allah has endowed with knowledge. He then orders His Prophet not to argue about them with anyone, nor ask anyone concerning them except telling people what Allah has made clear to him about their affair and nothing more. Ibn 'Abbās would say: "I am of the few who know them; they were seven and their dog the eighth". The Prophet ﷺ when Quraysh asked him, would say: "Tomorrow I will tell you". The revelation delayed and people started to talk about it. Then the revelation came with the answer. Allah ﷻ says instructing His Messenger ﷺ and as a way of teaching the people: 'Do not say I shall do something in the future without saying inshā' Allāh ('If Allah wills) because no one knows what one is going to earn tomorrow; so remember Allah and mention His Name and ask Him for guidance and direction.

Allah ﷻ said that the 'People of the Cave' slept in the cave for three hundred and nine years. Yet Allah ﷻ addresses His Prophet ﷺ saying: "Tell them that no one knows the duration that they slept for except Allah ﷻ and those of His creation whom He has given access to this knowledge. He knows the unseen in the heavens and on earth. **Then Allah ﷻ says:** ﴿أَبْصِرْ بِهِ وَأَسْمِعْ﴾ ('absir bihī wa-'asmi') "How perfectly and completely He sees and hears". This is a form for expressing wonderment and amazement (ta'ajjub) used to magnify Allah's praise and glorification of Himself, that is to say, "How perfectly and completely He sees and hears everything that exists, and created beings have none but Allah to take care of them and to manage and take charge of their affairs. He has no partner who shares in His Divine Essence, Attributes and Actions. So, recite the Holy Qur'ān and what it has made clear to people as regards the matter of the 'Companions of the Cave', as there is absolutely no change in the Divine Word of Allah ﷻ because it is the Truth, and you will not need a refuge wherein to find safe haven in because Allah ﷻ is your Guardian Protector and He is Sufficient for you and for all the believers.

I reflect:

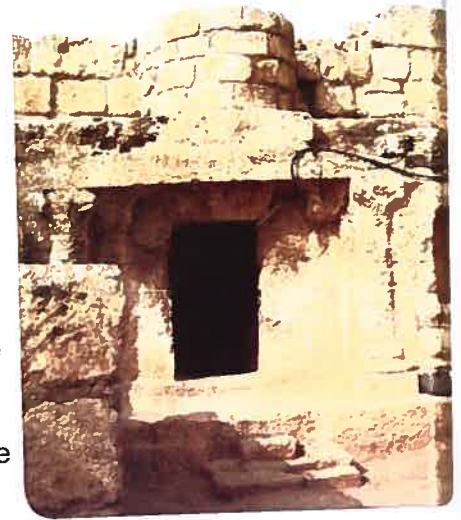
On the words of Allah, سبحانه وتعالى:

سَيَقُولُونَ ثَلَاثَةٌ رَأَيْتُمْ كَلْبَهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسْتُهُمْ كَلْبُهُمْ رَجْمًا  
 بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ

sa-yaqūlūna thalāthatun rābi'uhum kalbuhum wa-yaqūlūna  
 khamsatun sādisuhum kalbuhum rajman bi-l-ghaybi wa-yaqūlūna  
 sab'atun wa-thāminuhum kalbuhum

"...(Some) say they were three, the fourth among them being  
 their dog; (others) say they were five, the sixth being their dog,  
 making idle conjectures at the unseen; (yet others) say they were  
 seven, the eighth being their dog...."

- I collaborate with the members of my group on the following:
- we infer from the holy verse the effect of companionship on the individual.



- we deduce evidence from the holy in support of the viewpoint of Ibn 'Abbās: "They were seven, the eighth being their dog".

I work out the possible scenarios:

A person says: "I shall go on pilgrimage (hajj) next year".

In collaboration with the members of my group, I work out the possible scenarios which this person may encounter.

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On the basis of the possible scenarios we arrived at, we accentuate the importance of saying شاء الله "If Allah wills".

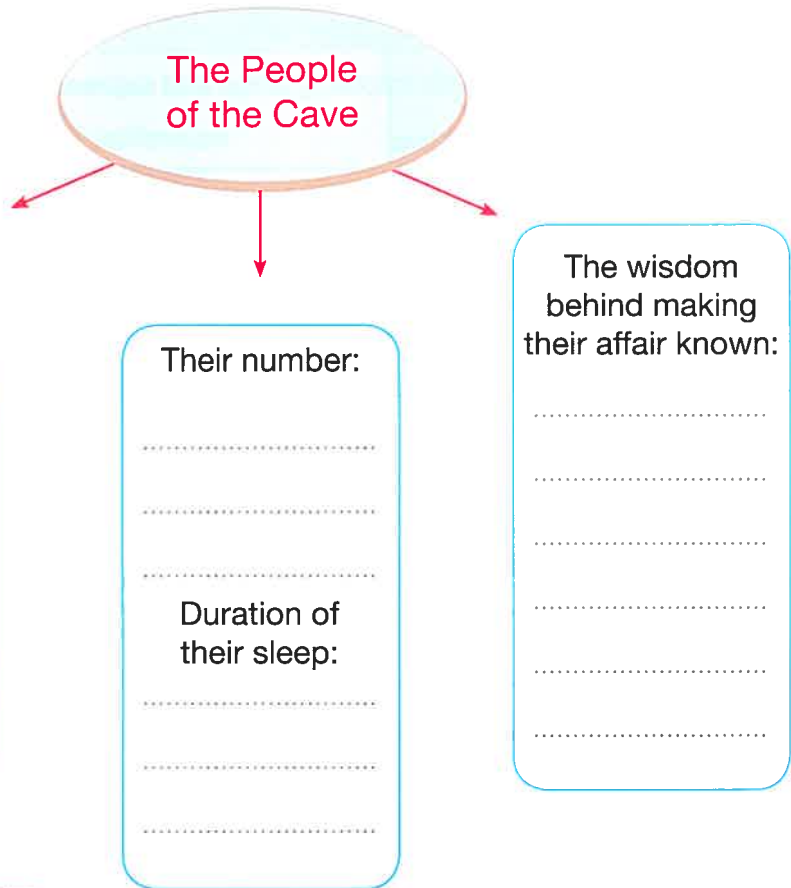
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Organizing my information



Student Activities

I answer by myself:

- ◆ First: I explain what is meant by the words of Allah, *سُبْحَانَ رَبِّيَ*:  
 ﴿وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَن نَّدْعُوهُ مِن دُونِهِ إِنَّهَا لَقَدْ قُلْنَا إِذَا شَطَطْنَا ﴿wa-rabaṭnā 'alā qulūbihim 'idh qāmū fa-qālū rabbunā rabbu s-samāwāti wa-l-'arḍi lan nad'uwa min dūnihī 'ilāhan la-qaḍ qulnā 'idhan shaṭaṭan  
 "We gave strength to their hearts: Behold, they stood up and said: "Our Lord is the Lord of the heavens and of the earth: never shall we call upon any god other than Him: if we did, we should indeed have uttered an enormity!"
- ◆ Second: I mention the reason behind the delay in revelation to the Prophet ﷺ after he had said to Quraysh: "Tomorrow I shall tell you".

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.....

◆ Third: I adduce evidence from this event that demonstrates the truthfulness of Allah's Messenger ﷺ.

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◆ Fourth: I explain the meaning of the following terms and expressions:

SN	Word	Meaning
1	فَضَرَبْنَا عَلَى آذَانِهِمْ (fa-ḍarabnā 'alā 'adhānihim) We sealed up their hearing	.....
2	أَمَدًا ('amadan) time	.....
3	وَرَبَطْنَا عَلَى قُلُوبِهِمْ (wa-rabaṭnā 'alā qulūbihim) We strengthened their hearts	.....
4	شَطَطًا (shaṭaṭan)	.....
5	رَجْمًا بِالْغَيْبِ (rajman bi-l-ghaybi)	.....
6	اِفْتَرَى عَلَى اللَّهِ كَذِبًا ('iftarā 'alā llāhi kadhiban) invents a lie concerning Allah	.....
7	لَا مَبْدُلَ لِكَلِمَاتِهِ (lā mubaddila li-kalimātihī) none can change His words	.....



Ibn 'Abbās narrated: "We were with Mu'āwiyah D in the Baḥr al-Rūm (Sea of Byzantium). We arrived at the cave in the 'Companions of the Cave' were. Mu'āwiyah said: 'I would like to enter and look at them. I said to him: 'Allah has prevented one who is better than you from doing so.' Allah

سَجَدَ وَعَالِي says: لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمَلَمْتَ مِنْهُمْ رُجْبًا  
lawi ṭṭala'ta 'alayhim la-wallayta minhum firāran wa-la-muli'ta minhum ru'ban

"...if you had come up on to them, you would have certainly turned back from them in flight, and would certainly have been filled with terror of them". lawi ṭṭala'ta 'alayhim la-wallayta minhum firāran wa-la-muli'ta minhum ru'ban

"...if you had come up on to them, you would have certainly turned back from them in flight, and would certainly have been filled with terror of them".



I assess myself

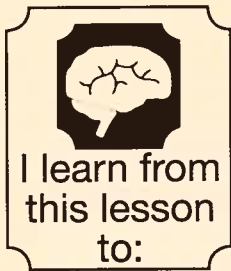
SN	Area of Application	Level of Achievement		
		Average	Good	Excellent
1	I make special effort to recite the Qur'ān according to the rules of tajwīd.			
2	I memorize the relevant Qur'ānic verses and constantly revise what I have memorized.			
3	I express in my own words the meaning of the Qur'ānic terms and use them in my day-to-day living and interaction with others.			
4	I understand the overall meaning and apply the lessons contained in it			
5	I make special effort to observe the (legal) rulings contained in the verses			



I make my mark

I make sure of saying **إِنْ شَاءَ اللهُ** 'If Allah wills' whenever I intend doing something in the future.

Stages of the Gathering and Compilation (Jam') of the Holy Qur'an



1. explain the stages of the gathering and compilation (jam') of the Holy Qur'an
2. compare between the efforts of Abū Bakr al-Ṣiddīq رضي الله عنه and those of 'Uthmān ibn 'Affān رضي الله عنه in the service of the Holy Qur'an.
3. explain the roles of Abū Bakr رضي الله عنه and 'Uthmān ibn 'Affān رضي الله عنه in serving the Holy Qur'an.



I take an initiative to learn



I read and answer:

Throughout history, humankind has never known a book that has received so much attention, interest and concern for its preservation like what the Holy Qur'an has. Notwithstanding the fact that Allah سبحانه وتعالى Himself has guaranteed its preservation and protection against distortion and corruption for Allah, سبحانه وتعالى, says:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾ [الحجر: 9]

9. 'innā naḥnu nazzalnā dh-dhikra wa- innā laḥū la-ḥāfiḏūna

"Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption)" (Sūrat al-Hijr: 9).

we still find the Messenger ﷺ and the Companions! receiving and transmitting it with the care and consideration. In fact, the Companions! competed with one another in learning and teaching it and in putting it into practice. In addition to this utmost care and consideration for the Holy Qur'an on the part of the Messenger ﷺ and the Companions! the Archangel Jibrīl (Gabriel) عليه السلام would go over it with the Messenger ﷺ every year in the Month of Ramaḏān. After the death of the Messenger ﷺ Muslims gave themselves over wholeheartedly to the service of the Holy Qur'an by memorizing it, writing it down and applying it in their daily lives.

- I suggest to my classmates a method that will enable us to memorize the Holy Qur'an.

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- I mention three reasons that motivated the Companions to memorize the Holy Qur'an.

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## I use my skills to learn

First: : Jam' (gathering and compiling) the Holy Qur'ān in the time of the Prophet ﷺ.

### The Meaning of Jam' (Gathering and Compiling the Qur'ān) in the Prophetic Era:

Jam' (gathering and compiling the Qur'ān) in the time of the Prophet ﷺ has two senses in which it is used:

The first of the two senses: jam' meaning memorization (ḥifẓ), that is to say learning the Qur'ān by heart; Allah, سبحانه وتعالى, says: [القيامة: 17] ﴿إِن عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ﴾

17. 'inna 'alaynā jam' ahū wa-qur'ānahū

"It is for Us to gather and collect it (i.e. the Qur'ān)" (Sūrat al-Qiyāmah: 17).

that is, to gather and collect it in the heart of the Prophet ﷺ and the hearts of the Companions !.

The second of the two senses: jam' meaning written compilation (kitābah). The Prophet ﷺ used to order some Companions ! to write down the revelation and compile it (in the form of a book or

scripture). Allah سبحانه وتعالى says: [البينة: ٢] ﴿رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً﴾

2. rasūlun mina llāhi yatlū ṣuḥufan muṭahharatan

3. fihā kutubun qayyimatun

2. A Messenger from God, rehearsing purified pages

3. in which there are scriptures (compiled writings) true and right (Sūrat al-Bayyinah).

'Abdullāh ibn 'Umar said: "Allah's Messenger ﷺ prohibited travelling with the Qur'ān to the land of the enemy" (Narrated by al-Bukhārī). The prohibition here relates to travelling to the land of the enemy with the Qur'ān in written form not the Qur'ān memorized (in the bosoms of men).

### I reflect and argue:

- I formulate my answer in response to someone who claims that the jam' of the Qur'ān in the Prophetic era was restricted to memorization only and did not include writing.

### Permission to write down the Holy Qur'ān:

The Prophet ﷺ permitted all the Companions to write down the Holy Qur'ān as mentioned in the ḥadīth of Abū Sa'īd al-Khudrī: "Do not write anything from me; whoever has written anything from me other than the Qur'ān let him erase it" (Narrated by Muslim). However, the Prophet ﷺ did not rely on the writings of the Companions; rather, he appointed special scribes to write down the revelation; they would write down the Qur'ān as soon as it was revealed. It has been reported on the authority of al-Barā' ibn 'Āzib that he said: "When the verse [النساء: 95] ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ﴾ (lā yastawī l-qā'idūna mina l-mu'minīna ... )" "Not equal are those of the believers who sit (at home)" (Sūrat al-Nisā': 95) was revealed, the Prophet called Zayd and had it written down. Then Ibn Umm Maktūm came and complained about his handicap, and Allah ﷻ revealed [النساء: 95] ﴿عِزُّ أُولِي الضَّرَرِ﴾ (izzu 'awli al-ṣarri) "except those who are handicapped" (Sūrat al-Nisā': 95)" (Narrated by al-Bukhārī). The entire the Qur'ān was written down in the presence of the Prophet ﷺ and by order from him and under his supervision since the beginning of the revelation and until the very last verse of the Holy Qur'ān was revealed.

**I think and prove:**

- That the Prophet permitted the Companions to write down the Qur'ān notwithstanding the fact that he had prohibited them from writing down anything taken from him when he said: "Do not write anything from me...".
- 
- If I had been among the Companions ! and heard the Prophet ﷺ permit the writing down of Divine Revelation. I state what I would have done to serve the Holy Qur'ān.

**The Qur'ān was not compiled into a single volume (Muṣḥaf) in the Prophetic era**

Divine revelation continued to descend in successive fashion upon the Prophet such that some of verses of a sūrah would descend, and then stop with the descension of other verses before or after that sūrah, after which revelation resumes with the verses of the first sūrah, and it continued in this way until the revelation reached completion just before the death of the Prophet ﷺ. This made it difficult for the Qur'ān to be compiled into a single codex (muṣḥaf). Nevertheless, the Holy Qur'ān was completely written down in the presence of the Prophet ﷺ; but it was not compiled and placed between the two covers of a single codex (muṣḥaf) nor was it arranged in written in the same order as it was arranged in the hearts of those who have memorized it.

**I infer:**

I give three reasons why the Qur'ān was not compiled into a single volume (muṣḥaf) during the time of the Prophet ﷺ.

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**Second: Jam' (gathering and compiling) the Qur'ān during the reign of Abū Bakr رضي الله عنه**

In the Battle of Yamama, many Companions were martyred; among them were seventy of the Holy Qur'an hafizes (Companions who memorized the Qur'an). One of them was Salim Mawla (non-Arab Muslim) Abu Hudhayfa, who was one of those to take the Qur'an from according to the order of the Prophet, peace be upon him. Owing to this Umar, may Allah be pleased with him, hurried to Abu Bakr aṣ-Ṣiddīq and advised him to collect the Qur'an and write it in one book (Mus-haf).

**I reflect and ponder:**

the possible scenarios and outcomes had Abū Bakr al-Ṣiddīq not taken the advice of 'Umar ibn al-Khaṭṭāb presenting my own viewpoint on the matter.

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.....

**The method of compiling the Holy Qur'ān during the reign of Abū Bakr al-Ṣiddīq رضي الله عنه:**

When Abū Bakr al-Ṣiddīq رضي الله عنه made the decision to compile the Holy Qur'ān, he charged 'Umar ibn al-Khaṭṭāb رضي الله عنه and Zayd ibn Thābit رضي الله عنه with this great task. One of the most important reasons for choosing Zayd ibn Thābit رضي الله عنه was that he had witnessed the final reading or review (by Jibrīl) of the Qur'ān (al-'arḍah al-akhīrah) in addition to the credentials mentioned in Abū Bakr's commendation of him when he

said to him: "You are a young and intelligent man, we know nothing to your discredit, and you used to record the revelations for the Messenger of Allah ﷺ, so go out in pursuit of the Qur'an and compile it (into a single book)"

Umar ibn al-Khaṭṭāb and Zayd ibn Thābit, may Allah be pleased with them, followed a definitive methodology by relying on two sources:

1. What was written in the presence of the Prophet ﷺ and under his supervision;
2. What was preserved in the memories of people (who knew it by heart).

Zayd ibn Thābit said: "So I went out in pursuit of the Qur'an compiling and collecting it from parchments, scapula, leaf-stalks of date palms and from the memories of men (who knew it by heart)". The compilation of the Qur'an took fifteen months and it was completed before the death of Abū Bakr al-Ṣiddīq and it was called 'al-Muṣḥaf' (Qur'ānic Codex).

### I infer and decide:

- I mention the decision that I would have taken if I were in the position of Zayd ibn Thābit رضي الله عنه and give reasons for my decision.

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- I mention what I conclude from the fact that it took Zayd ibn Thābit رضي الله عنه one year and three months to compile the Holy Qur'an.

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### The main features characterizing the compilation of the Holy Qur'an during the reign of Abū Bakr al-Ṣiddīq رضي الله عنه

The compilation of the Holy Qur'an during the reign of Abū Bakr al-Ṣiddīq رضي الله عنه it was characterised by several features, the most important of which were:

It was compiled in a single codex (muṣḥaf) with the verses and chapters arranged in order.

It conformed to what was confirmed in the final reading or review (al-'arḍah al-akhīrah) of the Holy Qur'an with Jibrīl'.

It included the Seven Modes (al-Aḥruf al-Sab'ah) which were confirmed in the final review.

Its validity and accuracy were unanimously agreed on by the Companions (ijmā' al-ṣahābah).

### I think and infer:

- I give four reasons that led to the Companions ! agreeing unanimously to on the validity and accuracy of the muṣḥaf which was compiled during the reign of Abū Bakr al-Ṣiddīq رضي الله عنه.

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Third: Copying (naskh) the Holy Qur'ān during the reign of 'Uthmān ibn 'Affān رضي الله عنه

### Reason for copying the Qur'ān

The Islamic conquests expanded during the reign of 'Uthmān ibn 'Affān رضي الله عنه and the Companions were scattered in the new territories. The inhabitants of each territory took the recitation of the Qur'ān from those of the Companions who travelled to and settle in their territory. This was so because each Companion taught the particular ḥarf (mode) which he had received from the al-Aḥruf al-Sab'ah (Seven Modes) revealed to the Messenger ﷺ. Therefore, there were differences in the modes (ḥurūf) of Qur'ānic rendition and ways of Qur'ānic recitation between the various Muslim territories. People began to differ in the way they recited the Qur'ān until it led to a situation where they would reject one another's recitation

### I read and summarize:

- In my own style, I summarize the reason that had prompted 'Uthmān ibn 'Affān رضي الله عنه to copy the Holy Qur'ān.

### Methodology of copying

Caliph 'Uthmān ibn 'Affān رضي الله عنه specified the steps to be taken in compiling the Holy Qur'ān, namely:

1. Appointing the committee that will compile the Qur'ān headed by Zayd ibn Thābit رضي الله عنه because he was the one whom Abū Bakr al-Ṣiddīq D had charged previously with the task of compiling the Holy Qur'ān.
2. Taking the codex (ṣuḥuf) which Zayd ibn Thābit رضي الله عنه compiled during the reign of Abū Bakr al-Ṣiddīq D as the basis for making the official copies of the Qur'ān (Muṣḥafs).
3. Direct supervision of the compilation and copying process by 'Uthmān ibn 'Affān رضي الله عنه.
4. The Qur'ānic script be written in a form that incorporates that which has been authentically established of the al-Sab'ah al-Aḥruf (Seven Modes) in the final revision (al-'ardah al-akhīrah).
5. That the committee refer to Caliph 'Uthmān ibn 'Affān before writing down anything that requires checking.
6. When the committee members differed on how to write down a particular word they would write it down according the Ḥarf (Mode) of Quraysh.

### I analyze and anticipate:

- What, in my view, would have changed in the methodology of copying the Holy Qur'ān during the reign of 'Uthmān ibn 'Affān رضي الله عنه if modern technology was available to him?