

Unit Two



2

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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 وَهِيَ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿۱۰﴾ فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿۱۱﴾ ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا ﴿۱۲﴾ نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُمْ بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴿۱۳﴾ وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا ﴿۱۴﴾ هَتُولا قَوْمَنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا ﴿۱۵﴾ وَإِذْ أَعْرَضْنَا عَنْهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوَّاى إِلَى الْكَهْفِ يَنْشُرُ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيَهَيِّئُ لَكُمْ مِنْ أَمْرِكُمْ مِرْفَقًا ﴿۱۶﴾ وَتَرَى السَّمْسَ إِذَا طَلَعَتْ تَزَّوَّرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبُ مِنْهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ لِيَهْدِيَ اللَّهُ لِمَنْ يَشَاءُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿۱۷﴾ وَتَحْسَبُهُمْ آيَةً أَنْ يَنْكُطَ وَهُمْ رُقُودٌ وَنُقِلْتُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَسِيطٌ ذِرَاعِيهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمَلِئْتَ مِنْهُمْ رُعبًا ﴿۱۸﴾

Sūrat al-Kahf

9. 'am ḥasibta 'anna 'aṣḥāba l-kahfi wa-r-raqīmi kānū min 'āyātina '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 nabāahum 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 'i qawmunā ttakhadhū min dūnihī 'ālihatan law-lā yātūna 'alayhim bi-sultānin bayyinin fa-man 'azlamu mimmani ftarā 'alā llāhi kadhīban
16. wa-'idhi 'tazaltumūhum wa-mā ya' budūna 'illā llāha fa-'wū 'ilā l-kahfi yanshur lakum rabbukum min raḥmatihī wa-yuhayyi' lakum min 'amrikum mirfaḡanal-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 yuḍllil fa-lan tajida lahū waliyyan murshīdan
18. wa-taḥsabuhum 'ayqāzan wa-hum ruqūdun wa-nuqallibuhum dhāta l-yamīni wa-dhāta sh-shimāli wa-kalbuhum bāsiṭun dhirā' ayhi bi-l-waṣīdi lawi ṭṭala'at '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 |
|---|---------------------------|
| الرَّقِيم (ar-raqīmi)- Inscription | The name of a valley |
| أَمَدًا ('amadan)- time | duration |
| وَرَبَطْنَا (wa rabaṭnā) - We made firm | Strengthened their hearts |
| الِهَةَ ('ālihatan) - gods | object of worship |
| شَطَطًا (shaṭaṭan) - enormity | guessing |
| تَزَاوَرُوا (tazāwaru) - move away | Incline towards |
| تَقَرَّبُوا (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 Companion 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 the 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 سِحَانِ وَيَعَالِي (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 mirfaḥan) "...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 سِحَانِ وَيَعَالِي 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 سِحَانِ وَيَعَالِي 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 سِحَانِ وَيَعَالِي 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 سِحَانِ وَيَعَالِي 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: 'Aṣḥāb al-Kahf' (the Companions of the Cave); 'Ghār Ḥirā' (the Cave of Hira) and 'ghār' (غار) and 'kahf' (كهف). 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 إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدًا ﴿٢٠﴾ وَكَذَلِكَ أَعْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَن وَعَدَ اللَّهُ حَقًّا وَإِنَّ السَّاعَةَ لَأَرْبَبٌ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا ﴿١١﴾﴾

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 'alamu bi-mā labithtum fa-b'athū aḥadakum bi-wariqikum hādhihī ilā l-madīnati fa-l-yanzur 'ayyuhā 'azkā ṭa'āman fa-l-yātikum bi-rizqin minnha wa-l-yatalaṭṭaf wa-lā yush'iranna bikum 'ahadan
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 fīhā 'idh yatanāza'ūna baynahum 'amrahum fa-qālū bnū 'alayhim bunyānan rabbuhum 'alam 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 a 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 لَبِثْتُمْ " (rabbukum 'a'lamu bi-mā labithtum) '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 مِرَّةً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٢﴾ وَلَا تَقُولَنَّ لِشَايٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِي رَّبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشْدًا ﴿٢٤﴾ وَلَيْسُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿٢٥﴾ قُلِ اللَّهُ أَعْلَمُ بِمَا لَيْسُوا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ لِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٦﴾ وَأَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ يَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٧﴾

Sūrat al-Kahf

22. sa-yaqūlūna thalāthatun rābi' uhum kalbuhum wa-yaqūlūna khamsatun sādīshum kalbuhum rajman bi-ghaybi wa-yaqūlūna sab' atun wa-thāminuhum kalbuhum qul rabbī 'a lamu bi-'iddatihim mā ya lamuhum 'illā qalīlun fa-lā tumāri fihim 'illā mirā'an zāhiran wa-lā tastafti fihim 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 'abṣir bihī wa-'asmi' mā lahum min dūnihī min waliyyin wa-lā yushriku fī ḥukmihī 'aḥadan
27. wa-tlu mā 'uḥiya '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 سبحانه وتعالى then orders His Prophet to refer the matter to Allah سبحانه وتعالى 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 سبحانه وتعالى 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 سبحانه وتعالى said that the 'People of the Cave' slept in the cave for three hundred and nine years. Yet Allah سبحانه وتعالى addresses His Prophet ﷺ saying: "Tell them that no one knows the duration that they slept for except Allah سبحانه وتعالى 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 سبحانه وتعالى says: ﴿أَبْصِرْ بِهِ وَأَسْمِعْ﴾ ('abṣir 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 سبحانه وتعالى because it is the Truth, and you will not need a refuge wherein to find safe haven in because Allah سبحانه وتعالى is your Guardian Protector and He is Sufficient for you and for all the believers.

I reflect:

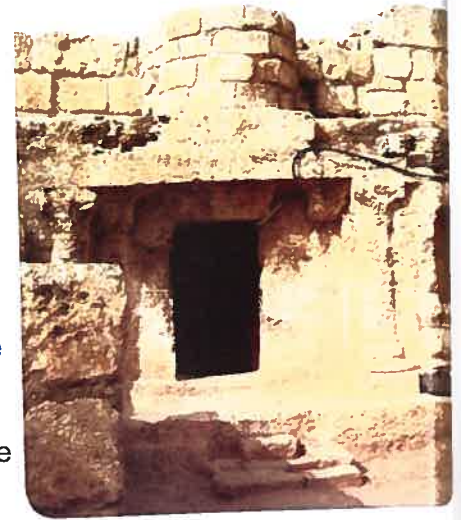
On the words of Allah, سبحانه وتعالى:

سَيَقُولُونَ ثَلَاثَةً رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةً سَادِسُهُمْ كَلْبُهُمْ رَجْمًا
بِالْغَيْبِ وَيَقُولُونَ سَبْعَةً 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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◆ **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 عَلَىٰ آذَانِهِمْ (fa-ḍarabnā 'alā 'adhānihim) We sealed up their hearing | ..... |
| 2 | أَمَدًا ('amadan) time | ..... |
| 3 | وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ (wa-rabaṭnā 'alā qulūbihim) We strengthened their hearts | ..... |
| 4 | شَطَطًا (shaṭaṭan) | ..... |
| 5 | رَجْمًا بِالْغَيْبِ (rajman bi-l-ghaybi) | ..... |
| 6 | أَفْتَرَىٰ عَلَىٰ اللَّهِ كَذِبًا ('iftarā 'alā llāhi kadhiban) invents a lie concerning Allah | ..... |
| 7 | لَا مُبَدِّلَ 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

سَيَجَانِدُ وَيَعَالِي says: ﴿لَوْ أَطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمَلَيْتَ مِنْهُمْ رُجْمًا﴾
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

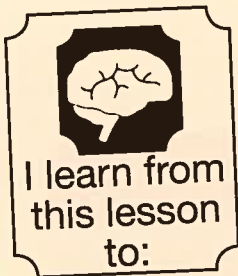
| SN | Area of Application | Level of Achievement | | |
|----|---|----------------------|------|-----------|
| | | Average | Good | Excellent |
| 1 | I make special effort to recite the Qur'ān according to the rules of tajwīd. | | | |
| 2 | I memorize the relevant Qur'ānic verses and constantly revise 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 اللَّهُ** '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 و تعالي Himself has guaranteed its preservation and protection against distortion and corruption for Allah, سبحانه و تعالي, says:

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

9. "innā nahnu nazzalnā dh-dhikra wa-'innā lahū 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'an in the time of the Prophet ﷺ.

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

Jam' (gathering and compiling the Qur'an) 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'an 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'an)" (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: 2] ﴿رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً﴾

2. rasūlun mina llāhi yatlu ṣuḥufan muṭahharatan

3. fihā kutubun qayyimatan

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'an 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'an in written form not the Qur'an 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'an in the Prophetic era was restricted to memorization only and did not include writing.

Permission to write down the Holy Qur'an:

The Prophet ﷺ permitted all the Companions to write down the Holy Qur'an 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'an 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'an 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] ﴿غَيْرِ أُولِي الضَّرَرِ﴾ "except those who are handicapped" (Sūrat al-Nisā': 95)" (Narrated by al-Bukhārī). The entire the Qur'an 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'an 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 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.

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.

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'ān 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'ān 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'ān 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'ān.

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

The compilation of the Holy Qur'ān 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'ān 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 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'an during the reign of 'Uthmān ibn 'Affān رضى الله عنه

Reason for copying the Qur'an

The Islamic conquests expanded during the reign of 'Uthmān ibn 'Affān رضى الله عنه and the Companions were scattered in the new territories. The inhabitants of each territory took the recitation of the Qur'an from those of the Companions! who travelled to and settle in their territory. This was so because each Companion taught the particular harf (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'an 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 رضى الله عنه to copy the Holy Qur'an.

Methodology of copying

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

1. Appointing the committee that will compile the Qur'an headed by Zayd ibn Thābit رضى الله عنه because he was the one whom Abū Bakr al-Ṣiddīq D had charged previously with the task of compiling the Holy Qur'an.
2. Taking the codex (ṣuḥuf) which Zayd ibn Thābit رضى الله عنه compiled during the reign of Abū Bakr al-Ṣiddīq D as the basis for making the official copies of the Qur'an (Muṣḥafs).
3. Direct supervision of the compilation and copying process by 'Uthmān ibn 'Affān رضى 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'an during the reign of 'Uthmān ibn 'Affān رضى الله عنه if modern technology was available to him?

Dispatching the Muṣḥafs to the various Muslim cities:

'Uthmān ibn 'Affān رضي الله عنه ordered that the Muṣḥafs be dispatched to the various Muslim cities to put an end to the conflict and controversies in reading the Holy Qur'an. He sent a Muṣḥaf to every city, ordered all other copies to be burned and kept one copy with himself, which came to be known as the al-Muṣḥaf al-Imām (the Master Copy Muṣḥaf). The Muslim Ummah took great care of these 'Uthmānī Muṣḥafs and took them as master copies for writing and preparing duplicate Muṣḥafs generation after generation. Allah سبحانه وتعالى says:

[فصلت: 42] لَا يَأْتِيهِ الْبُطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ

42. Lā Ya'tīhi Al-Bāṭilu Min Bayni Yadayhi Wa Lā MinKhalfihi Tanzīlun Min Ḥakīmin Ḥamīdin
 "Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allāh)" (Sūrat Fuṣṣilat: 42).

I prove:

- that 'Uthmān ibn 'Affān's copying of the Holy Qur'an into Muṣḥafs prevented conflict and strife from occurring among the Muslims

- In cooperation with the members of my group I complete, the following table of comparison:

| Aspect of comparison | Compilation of the Qur'an during the reign of Abū Bakr al-Ṣiddīq <small>رضي الله عنه</small> | Copying of the Qur'an during the reign of 'Uthmān ibn 'Affān <small>رضي الله عنه</small> |
|----------------------|--|--|
| Cause | | |
| Resultant Outcome | | |

I organize my concepts

| Compilation of the Qur'ān during the Prophetic Era | Compilation of the Qur'ān during the Caliphate of Abū Bakr al-Ṣiddīq <small>رضي الله عنه</small> | Copying of the Qur'ān during the Caliphate of Dhū al-Nūrayn ("the Possessor of the Two Lights"), 'Uthmān <small>رضي الله عنه</small> |
|--|--|--|
| Meaning of compilation (jam') in this context: | Meaning of compilation (jam') in this context: | Meaning of copying (naskh) in this context: |
| Method of writing (kitābah): | Reason for compilation (jam'): | Reason for copying (naskh): |

Student Activities

I answer by myself:

- The compilation of the Holy Qur'ān during the Prophetic reign assumed two forms. I specify these two forms explaining the importance of how they mutually complement one another.

- I compare between the respective efforts of Abū Bakr al-Ṣiddīq 'Uthmān ibn 'Affān in terms of the service to the Holy Qur'ān as per the table below:

| During the reign of Abū Bakr al-Ṣiddīq <small>رضي الله عنه</small> | During the reign of 'Uthmān ibn 'Affān <small>رضي الله عنه</small> |
|--|--|
| | |

3. I mention the reason for the order issued by 'Uthmān ibn 'Affān رضي الله عنه to burn all the Muṣḥafs and endorse only the Muṣḥaf which he had sent to the Muslim territories despite the fact that the other Muṣḥafs were sound and authentic and free from distortion and corruption.

I enrich my experience

4. One of the merits of the al-Muṣḥaf al-Imām (Master Copy of the Qur'ān) endorsed by 'Uthmān ibn 'Affān رضي الله عنه was that it incorporated the Seven Modes (al-Aḥruf al-Sab'ah) in which the Holy Qur'ān was revealed. I look up the meaning of the al-Aḥruf al-Sab'ah and the difference between them and the Ten Qirā'āt (Canonical Readings).

I assess myself

I assess the effect that the lesson "Stages of Compiling the Holy Qur'ān" has had on my conduct and acts of worship:

| SN | Aspect of Application | Level of achievement | | |
|----|--|----------------------|------|-----------|
| | | Average | Good | Excellent |
| 1 | I recite my 'wird' (fixed portion) of the Holy Qur'ān daily and regularly. | | | |
| 2 | I make sure that I don not utter except what pleases Allah <small>سبحانه وتعالى</small> . | | | |
| 3 | I always seek to serve the Holy Qur'ān according to specific and well-planned ideas. | | | |
| 4 | I emulate Zayd ibn Thābit D in the determination and resoluteness (himmah) he showed in preserving the Book of Allah <small>سبحانه وتعالى</small> and raise my own determination and resoluteness as regards my studies. | | | |
| 5 | I take my teacher as my role model, show him respect and acknowledge his worth. | | | |

The Methodology of Thinking in Islam

I learn from this lesson to:

1. explain the concept of 'the methodology of thinking'.
2. identify the characteristics of methodological thinking in Islam.
3. infer the effect of methodological thinking on the individual and society.



I take the initiative to learn

Every day scientists are discovering more and more secrets of the human mind. The mind has massive potential and every human being has huge mental capacities that emerge whenever he believes in their potential, stimulates them properly and puts them to good and positive use. These capabilities may disappear and fade away due to neglect and preoccupation with trivial matters. Scientists say that memory related problems stem from misuse.

The importance of the mind is evidenced in the functions it is meant to perform in our lives, such as distinguishing between right and wrong, repelling harm, securing benefit, acquiring knowledge and science, and many other functions. Hence, we find that Islam has accorded the mind a suitable and worthy status; such that in many Qur'anic verses it addresses itself directly to those who endowed with minds and intellects.

Allah سبحانه وتعالى says: ﴿إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ﴾ [النحل: 12]

12. 'inna fī dhālika la- 'āyātin li-qawmin ya' qilūna

"...Surely, in this are proofs for people who use their intellects..." (Sūrat al-Nahl: 12)

drawing attention to the role that people endowed with minds and intellects should assume and calls upon us to respect the strides made by the intellect and appreciate the knowledge, expertise and the conclusions reached by people of sound mind and intellect..

Moreover, Islam granted the intellect freedom of thought by calling people to engage in contemplation and reflection for the purpose of benefitting from all that Allah has made subservient in the universe and to enable man to perform his role in life and achieve that will cause him to realize his happiness. In view of this sublime end, it is necessary to avoid things that weaken the intellect or waste its energies because the man's welfare is linked to the intellect being in the best of conditions. Therefore, Islam has laid out a methodology for thinking, which regulates its course, ensures that it reaches findings with which the mind is satisfied and in which people have confidence.

I express myself:

Under the teacher's supervision, I speak about the difference between the mind ('aql), brain (الماغ dimāgh) and cerebrum (mukhkh).



I use my skills to learn:

The methodology of thinking in Islam:

It comprises intellectual and systematic, steps encompassed by Divine direction to ensure that thinking reaches sound and valid conclusions. These steps begin as soon as the mind is exposed to a stimulus that excites it into action which starts with sense perception and conceptual awareness.

This step consists in gathering information and grasping the problem while at the same time respecting

the feelings, privacy and dignity of others . The Prophet ﷺ would not explicitly name someone who held a particular standpoint; rather, he would say using non-explicit language: "What is wrong with an employee who ... , or he would say "What is wrong with folks who ...".

This is followed by the second step, which consists in finding possible solutions, in other words, stating hypotheses. This is effectively a desire to engage in positive participation and proceed to the best course of action. This is followed by the third step, which is ensuring the viability of the solutions and singling out the best solution based on complete rationality and objectivity. We may call this stage 'hypothesis verification' (i.e. verifying the validity of hypotheses). It is here that we find that methodological thinking in Islam is thinking that is scientific and intellectual and is concerned with the means as it is with the end results because noble ends require noble means as well.



I compare:

between methodological thinking and random thinking in the table below:

| Aspect of comparison | Methodological thinking | Random thinking |
|----------------------------------|-------------------------|-----------------|
| the aim of this kind of thinking | | |
| Clarity of methodology | | |
| its end results | | |

Characteristics of methodological thinking in Islam:

Methodological thinking In Islam has its own special characteristics; when Muslims abide by them, they achieve excellence in various fields, and great scientists in different fields appear from their midst. The contemporary world continues to be indebted to them appreciate and value their efforts. The most significant of these special characteristics are:

1) Thinking is a form of worship in the general sense:

Allah سبحانه و تعالی has commanded us to think and contemplate in many verses. Allah سبحانه و تعالی says: ﴿وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ قَوْلًا عِدًّا ۗ وَالَّذِينَ يَرْجُونَ عَذَابَ النَّارِ﴾ [Al 'Imrān: 191]

191. ... wa-yatafakkarūna fī khalqī s-samāwāti wa-l-'arḍi rabbanā mā khalaqta hādhā baṭīlan subḥānaka fa-qinā 'adhāba n-nāri

"...and they 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 'Āl 'Imrān: 191)

A Muslim when he is engaged in thinking he is engaged in worshipping Allah ﷻ and as such he will be rewarded for it. It is not possible for a Muslim to worship Allah and earn his reward except through that which Allah

loves and through that which is good and beneficial to people. It is for this reason that thinking in the Islamic spirit is regarded as one of the ways that lead to knowing Allah ﷻ

and fearing Him. Allah ﷻ says:

﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ﴾ [فاطر: 28] 28. ... 'innamā yakhshā llāha min 'ibādihi l-'ulamā'u ...

“... Only those of His servants who are knowledgeable truly fear Allah...” (Sūrat Fāṭir: 28).

The thought of a Muslim stems from his belief in Allah, ﷻ, and his belief in the mission of Allah's Messenger, ﷺ. Hence, a Muslim controls himself in thinking by adhering to a framework within the whole Divine Sharia.

A Muslim's thinking stems from his belief in Allah ﷻ and his belief in the mission and message of Allah's Messenger ﷺ, thus controlling and regulating himself in his thinking through a framework governed by the complete and holistic Divine Sharī'ah.

The Messenger ﷺ says: in a ḥadīth in which narrates from His Lord (this is called ḥadīth qudsī): "قال الله عز وجل إذا هم عبدي بحسنة ولم يعملها كتبت لها حسنة فإن عملها كتبت لها عشر حسنات إلى سبعمئة ضعف وإذا هم بسينة ولم يعملها لم أكتبها عليه فإن عملها كتبت لها سينة واحدة"

“Allah ﷻ says ‘Whenever My servant intends to do a good deed, but does not actually do it, I record it for him as a single good deed. And if he actually does it, I record it as ten good deeds up to seven hundred fold (in his account). If My servant intends to do a bad deed, but does not actually do it, I do not record it against him. And if he actually does it, I record it as a single bad deed’ (Narrated by al-Bukhārī and Muslim).



I reflect and infer:

I reflect on the ḥadīth qudsī (divine ḥadīth) above and infer the extent to which Islam values positive thinking.

2) Thinking is governed by morals:

Morals in Islam are constant because they derive from a firmly established creed and not from narrow or temporary and transient interests. Thinking in Islam respects the knowledge of others, appreciates their efforts and builds on them. Moreover thinking in Islam is based on dialogue and respect for other. As such it is flexible and complies with scientific integrity and intellectual honesty. Thus, no one is to ascribe to himself what is not his. Allah ﷻ says:

﴿ لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبْنَهُمْ بِمَقَارِفٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴾ [آل عمران: 188] 188. lā taḥsabanna lladhīna yafraḥūna bi-mā 'ataw wa-yuḥibbūna 'an yuḥmadū bi-mā lam yaf'alu fa-lā taḥsabannahum bi-mafāzatin mina l-'adhābi wa-lahum 'adhābun 'alīmun

“Do not think that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done, - do not think them secure from chastisement; for they await a painful chastisement” (Sūrat 'Āl 'Imrān: 188).

Morals regulate the course of thinking such that it does not cause harm to others, deprive them their rights or forfeit their wellbeing and interests. Hence, it is a thinking that is moral and ethical in nature.

I think and apply:

Allah's Messenger ﷺ said:

"لَقَدْ هَمَمْتُ أَنْ أَنْهَى عَنِ الْغَيْلَةِ فَنظَرْتُ فِي الرُّومِ وَفَارِسَ فَإِذَا هُمْ يُغَيِّلُونَ أَوْلَادَهُمْ فَلَا يَضُرُّ أَوْلَادَهُمْ ذَلِكَ شَيْئًا"
 "I intended to prohibit sexual intercourse with a suckling woman (ghīlah), but then looked into what the Romans and the Persians were doing, and found that they engaged in sexual intercourse with women suckling their children and that did not cause any harm to their children" (Narrated by Muslim).

I analyze the noble ḥadīth in terms of the characteristic expressed in the precept: "Thinking in Islam is governed by morals" identifying the following:

- the thinking of Prophet r as regards the welfare of the Muslim community (ummah).

- the respect showed by the Prophet r for the experience and expertise of others

- accepting the findings and thinking of others

3) Thinking in Islam is objective in that it observes accuracy and pursues truth:

Islam commands us to take wisdom and make it one's own no matter where it is to be found because wisdom is the lost property (dāllah) of the believer. Part of the objectivity of a believer when passing judgment on issues is to avoid falling under the sway and influence of his desires and emotions because they may cause one's

thinking to derail and veer off course like someone who clings fanatically to his opinion. Allah سبحانه وتعالى says:

[الجناتية: 23] ﴿أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ﴾

23. 'a-fa-rāayta mani ttakhadha 'ilāhahū hawāhu wa-'aḍallahu llāhu 'alā 'ilmin ...

"Have you seen him who has taken his desires as his god, and Allah has let him go astray, despite having knowledge, ..." (Sūrat al-Jāthiyah: 23).

Therefore, Islam warns against delusive conjecture and speculation because this does not lead to truth;

instead it orders us to rely on evidence and demonstrative proofs. Allah سبحانه وتعالى says:

[يونس: 36] ﴿وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا﴾

36. wa-mā yattabi'u 'aktharuhum 'illā ḡannan 'inna ḡ-ḡanna lā yughnī miṇa l-ḡaqqi shay'an ...

"Most of them follow nothing but conjecture. Assuredly conjecture avails naught against truth" (Sūrat Yūnus:36).

I discuss and form an opinion:

A person says to his friend, "What is right remains right even if it infuriates us; and what is wrong remains wrong even if it pleases us". His friend belittled his opinion.

In cooperation with the members of my group, we reflect on the above scenario and form an opinion that is well-justified.

4) Thinking in Islam is positive:

Islam assigned every individual in society a role to perform and to work towards realizing it, which represents his goal and purpose in life. By doing so he becomes a productive element in society being a benefit to himself and to others. For this reason, it is necessary that the one abandon negative thinking and avoid the obstacles and impediments to sound thinking and hence no toleration for despair, frustration and dependency.

Allah سبحانه وتعالى says:

[الزمر: 53] ﴿قُلْ يَعْبادِ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ﴾

53. qul yā-'ibādiya lladhīna 'asrafū 'alā 'anfusihiḡm lā taqnaḡū min raḡmati llāhi 'inna llāha yaḡfiru dh-dhunūba jamī'an 'innahū huwa l-ḡhafūru r-raḡīmu

"Say: "O My servants who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allāh, verily Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful" (Sūrat al-Zumar: 53)

Likewise, one must also distance oneself from jealousy as a type of negative behavior that stirs animosity and destroys the energies and capabilities of society

Allah's Messenger ﷺ said:

"دَبَّ إِلَيْكُمْ دَاءُ الْأُمَمِ قَبْلَكُمْ؛ الْحَسَدُ وَالْبَغْضَاءُ هِيَ الْحَالِقَةُ، لَا أَقُولُ تَخْلُقُ الشَّعْرَ وَلَكِنْ تَخْلُقُ الدِّينَ وَالَّذِي نَفْسِي بِيَدِهِ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا أَقْلًا أَنْبَيْتُمْ بِمَا يُبَيِّنُ ذَاكُمْ لَكُمْ أَفَسُوا السَّلَامَ بَيْنَكُمْ"

"There has come to you the disease of the nations before you, jealousy and hatred. This is the 'shaver' (destroyer); I do not say that it shaves hair, but that it shaves (destroys) faith. By the One in Whose Hand is my soul, you will not enter paradise until you believe, and you will not believe until you love one another. Shall I not tell you of that which will strengthen love between you? Spread (the greeting of) salam amongst yourselves" (Narrated by al-Tirmidhī).

The Prophet ﷺ even changed the names of some people in order to keep them away from all that is negative and transfer them to all that is positive. Thus, he changed the name of a woman from Āṣiyah (disobedient) to Jamīlah (beautiful). In like fashion, Islam calls towards optimism, hope and having a good opinion of Allah

سبحانه وتعالى. When a man came to the Prophet ﷺ asking him for help, the Prophet ﷺ ordered him to sell some of his possessions, divide half of the sale proceeds between the members of his family and buy an axe with the other half. The man did so. Some days later, the man came with money enough to avail him from having to beg from people. In this incident, the Prophet ﷺ transferred this man from a state of negativity, dependency and despair to a state of positivity, productivity, hope and optimism. This example is representative of the methodology of thinking in Islam.

5) Thinking is holistic and balanced:

This means that thinking encompasses all aspects of material and spiritual life, such that no one aspect dominates over another. As we need thinking in Sharī'ah sciences, we also need it in physical sciences so that the progress becomes balanced and all aspects of life flourish at the same time. Salman رضي الله عنه said to Abū al-Dardā',

"إِنَّ نَفْسَكَ عَلَيْكَ حَقًّا، وَلِرَبِّكَ عَلَيْكَ حَقًّا، وَلِضَيْفِكَ عَلَيْكَ حَقًّا، وَإِنَّ لَأَهْلَكَ عَلَيْكَ حَقًّا، فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ"

'Your soul has a right over you, your Lord has a right over you, your guest has a right over you and your family has a right over you; so give each right holder its right'. Later, the two of them visited the Prophet ﷺ and mentioned that to him. The Prophet ﷺ said, "صدق سلمان"

"Salman has spoken the truth" (Narrated by al-Bukhārī). Just as Islam encourages worship, it also encourages work and production, so much so that it elevated work to the level of worship. All this frees a Muslim's inner capacities and unleashes his latent energies for thinking, working and producing.

I analyze and identify:

There are many notable natural reserves in the United Arab Emirates, including terrestrial and marine natural reserves. These projects all have their respective plans and goals.

In collaboration with another group, we analyze the idea and then specify aspects of how comprehensive and well-balanced these projects are.

The effect that methodological thinking in Islam has on society:

There are many positive effects that methodological thinking has on society. These effects include:

- 1) the unity and protection of society by unifying its vision and efforts. Every member in society has a role to perform. This in turn requires a high degree of awareness of the members' respective responsibilities and the goals that their society aspires towards. Moreover, it requires a high level of systemization in thinking based on the characteristic properties of Islamic methodological thinking.
- 2) the progress of society in all walks of life such that it occupies its place among nations and preserves its national identity and unique character without isolating itself from others.
- 3) disseminating a culture of dialogue and building bridges of communication between nations.
- 4) embracing the other and respecting his opinion, and this serves to create a climate of cooperation and coexistence between nations and communities.
- 5) thinking that is global and universal in nature, such that (scientific) findings become a joint right shared by all and serve all of humanity and not the sole right of any particular society at the exclusion of all other societies.

I anticipate:

In collaboration with my group, we anticipate other effects that systematic and methodological thinking generate

.....

.....

I organize my concepts

Methodological thinking in Islam

| Definition | Characteristics | Effect |
|---|---|--|
| <p>It comprises intellectual and systematic, steps encompassed by Divine direction to ensure that thinking reaches sound and valid conclusions.</p> | <p>- it is a form of worship in the broader sense.</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> | <p>- unity of society and preservation of its security.</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> |

Student Activities

I answer by myself:

1. I summarize in my own words the characteristics of methodological thinking in Islam.

.....

.....

.....

.....

.....

2. I criticize the following positions:

- Someone helps his fellow student in the examination because he regards this as an act of mutual assistance and cooperation.

.....

- Someone disagrees with the viewpoint of his fellow student and accuses him of ignorance and lack of knowledge.

.....

- Someone resends everything that he receives from his fellow student on social media before verifying its authenticity.

.....

I enrich my experience

1. I write an article on "Critical Thinking in the Holy Qur'ān".

2. I design a PowerPoint presentation on Positive Thinking in Islam.



I assess myself

| SN | Area of Application | Level of Achievement | | |
|----|---|----------------------|------|-----------|
| | | Average | Good | Excellent |
| 1 | The clarity of the concept of methodological thinking in Islam. | | | |
| 2 | Summarizing the characteristics of methodological thinking in Islam. | | | |
| 3 | I make wisdom my own no matter where it's found and benefit from it even if it comes from my enemy. | | | |
| 4 | I make sure that my thinking is always positive and avoid being negative. | | | |
| 5 | Exploring the effect of methodological thinking on the individual and society. | | | |

Waqf (Establishing an Endowment) is Giving and Growth

I learn from this lesson to:

1. explain the concept of waqf (establishing an endowment).
2. illustrate the virtue of waqf.
3. distinguish between the various types of waqf.
4. explain the role waqf plays in serving the community.



I take the initiative to learn

The General Authority of Islamic Affairs & Endowments (Awqaf) in the United Arab Emirates launched an endowment project under the motto of 'Mafhas al Qatah' (مفحص القطاة) ('sandgrouse nest' referred to in a Prophetic ḥadīth). The Awqaf set the value of one 'mafhas' (nest) at two hundred dirhams with the aim of investing the amount paid (for every mafhas), and using the proceeds to build and maintain mosques in all of the emirates comprising the UAE.



The General Authority of Islamic Affairs & Endowments

I think:

In collaboration with one of my fellow students, I identify the goals that the Awqaf endeavors to achieve by launching the endowments project under the motto 'Mafhas al Qatah'.



I use my skills to learn:

Islam is committed to spreading a spirit of solidarity among the members of society, and in order to achieve this, it has legislated and instituted many channels of charitable giving, such as: Zakāh (obligatory annual tax), Ṣadaqah (voluntary charity), Hibah (gift giving) and Waqf (endowment).

Definition of waqf (endowment):

Waqf literally means 'restricting and 'preventing'. Thus, the Arabic sentence وَقَفْتُ كَذَا (waqaftu kadhā) means 'I restricted such and such'; what is meant by waqf is for a person dedicate something which he owns for the benefit of people, such that he does not sell it, give it away as a gift to anyone or let it be inherited after his death. The benefit is reaped either from the endowed item or property itself or from the proceeds and returns generated by it, of which some is spent in charitable and benevolent causes.

Enumerate:

within three minutes, as much as possible of the types of items and property established as waqf nowadays

Waqf is a means of drawing near to Allah ﷻ:

Allah ﷻ legislated for us the institution of waqf, urged people to practice it and made it one of the many types of voluntary charity (ṣadaqāt) through which a Muslim draws near to Allah ﷻ. Allah's Messenger ﷺ says:

"إذا مات الإنسان انقطع عنه عمله إلا من ثلاثة: من صدقة جارية، أو علم ينتفع به أو ولد صالح يدعو له"

When a man dies, his deeds come to an end except for three things: ṣadaqah jāriyah (ongoing charity); knowledge which is beneficial; or a virtuous child who prays for him (the deceased)." (Narrated by Muslim). He also says:

"إن مما يلحق المؤمن من عمله وحسناته بعد موته علما علمه ونشره، وولدا صالحا تركه، ومصحفا ورثه، أو مسجدا بناه، أو بيتا لابن السبيل بناه، أو نهرا أجره، أو صدقة أخرجها من ماله في صحته وحياته يلحقه من بعد موته"

Verily, among the good and virtuous deeds that will join a believer after his death are: knowledge which he taught and spread, a righteous child he left behind, a copy of the Quran he left for inheritance, a mosque that he built, a house that he built for travelers, a river he caused to flow, and charity that he gave from his wealth while he was healthy and alive. These deeds will join him after his death" (Narrated by Ibn Mājah).

Cooperate and compare:

In collaboration with the members of my group, I explain the similarities and differences between ṣadaqah (giving voluntary charity) and waqf (establishing an endowment).

| Aspect of Comparison | Ṣadaqah (Giving Voluntary Charity) | Waqf (Establishing an Endowment) |
|-------------------------|------------------------------------|----------------------------------|
| Points of Dissimilarity | - | - |
| Points of Similarity | - | - |

Waqf of the Early Muslims:

The Companions ! competed amongst one another in dedicating a lot of their wealth to waqf and devoting it to various charitable and benevolent causes, so that the benefit of this wealth could encompass all members of society, so much so that Jābir رضي الله عنه said: "I do not know of anyone from the Muhājirīn (Emigrants) and the Anṣār (Helpers) but has endowed some of his wealth as a perpetual and neverending (inalienable) ṣadaqah, which is never to be bought, given as a gift or inherited". Here are some examples of this practice:

Umar ibn al-Khaṭṭāb رضي الله عنه dedicated a piece of land which he owned in Khaibar to waqf. Ibn 'Umar رضي الله عنه relates to us: "Umar acquired a piece of land in Khaibar. "He came to Allah's Messenger ﷺ and sought his advice in regard to it, saying: O Messenger of Allah, I have acquired a piece of land in Khaibar. I have never acquired any wealth more valuable in my estimation than this, so what do you instruct me to do with it?" Thereupon Allah's Messenger ﷺ said: "إن شئت حبست أصلها وتصدققت بها"

If you wish, you may dedicate the original property as inalienable endowment, and give it (i.e. the proceeds and produce coming from it) as ṣadaqah (charity). So 'Umar gave it as a (permanent and inalienable) ṣadaqah declaring that the property must not be sold, given away as gift, or inherited : Ibn 'Umar said, he gave it (i.e. the proceeds and produce coming from it) as ṣadaqah to the poor, next of kin, for the emancipation of slaves, in the cause of Allah, to wayfarers and guests. There is no sin on the one who administers it if he eats something from it in a reasonable manner, ... (Narrated by al-Bukhārī and Muslim, and the wording is that of Muslim).

I identify the integrals (arkān) of waqf in the waqf established by 'Umar ibn al-Khaṭṭāb رضي الله عنه:

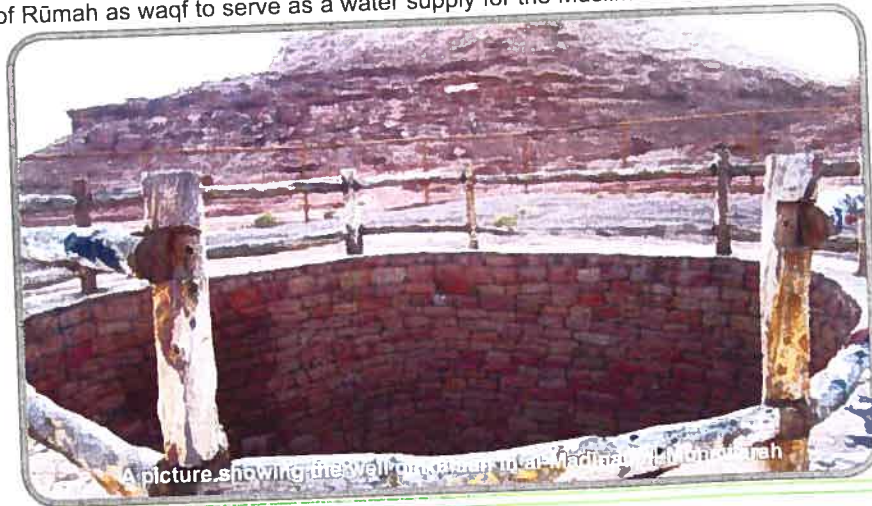
- Endower or Founder of the Waqf (Wāqif)
- Endowed Object or Property (Mawqūf)
- Beneficiary of the Endowment (Mawqūf 'alayh)
- Declaration (Verbal/Written) (Sīghah)

'Uthmān ibn 'Affān D bought the well of Rūmah with the aim of endowing it for charitable causes. As such, endowments were not restricted to the building of mosques. Thus, the Companions ! would engage in various types of waqf for the purpose of earning reward and satisfying the needs of society.

عن ثمامة بن حزن القشيري، قال شهدت الدار حين أشرف عليهم عثمان فقال أنشدكم بالله وبالإسلام هل تعلمون أن رسول الله ﷺ قدم المدينة وليس بها ماء يستعذب غير بئر زومة فقال " من يشتري بئر زومة فيجعل فيها دلو مع دلاء المسلمين بخير له منها في الجنة؟". فاشتريتها من صلب مالي فجعلت دلو فيها مع دلاء المسلمين"

It was narrated on the authority of Thumamah ibn Hazn al-Qushayrī said: "I was present at the house when 'Uthmān looked out over them and said: 'I adjure you by Allah and by Islam, are you aware that when the Messenger of Allah came to Madīnah, and it had no water that was considered sweet (suitable for drinking) except the well of Rūmah, he said: "Who will buy the well of Rūmah and dip his bucket in it alongside the buckets of the Muslims, in return for a better one in Paradise?" and I bought it with my capital and dipped my bucket into it alongside the buckets of the Muslims" (Narrated by al-Nasā'ī). The original version was narrated by al-Bukhārī without the full chain of narrators (he only mentions 'Uthmān) in the Book of Drinking and Watering Crops: The Chapter on Drinking and 'he who regards it permissible to give water as charity, a gift or a bequest

'Uthmān ibn 'Affān called on the Prophet ﷺ and the Companions to witness his endowment when declared that he dedicates the well of Rūmah as waqf to serve as a water supply for the Muslims.



A picture showing the well of Rūmah in Madīnah, which 'Uthmān

I issue a ruling: in collaboration with one of my fellow students, I explain the ruling on the following providing rational justification:

- the endower or founder benefits from a portion of the endowment proceeds
- recording in writing and having witnesses for endowments nowadays

Women contributed immensely and played a huge role in the flourishing of endowments and their utilization in the service of the community under Islam. The Mother of Believers, Umm Ḥabībah Ramlah bint Abī Sufyān " donated a piece of land which she owned to her mawālī (non-Arab Muslims under her patronage) and relatives. Likewise, Ḥafṣah bint 'Umar " bought jewelry and endowed it to the House (Family) of al-Khaṭṭāb.

I search:

for other examples of endowments established by women in Islamic civilization, in the fields of education, care and patronage, with the help of the Internet or library, and then I read my findings to my classmates.

The Conditions of Establishing a Waqf:

Islam systematized the institution of waqf and stipulated for it conditions such that ensure the sustainability of both the endowed object and the utility (that it yields) in order that the benefit be widespread so as to encompass all members of society. These conditions include:

- that the wāqif (endower and founder) be capable of handling financial matters, i.e. he must be an adult, sound of mind, acting freely out of his own accord and not under compulsion and must own the property that he intends to establish as an endowment,
- that the mawqūf (property established as a waqf) be property that is (a) valued, i.e. it has value from the perspective of the Sharī'ah, (b) known, such that it is defined and specific, so as to prevent any discord and dissension among people, and (c) perpetual in yielding benefit and extracting usufruct,
- that the mawqūf 'alayh (beneficiary) be a good and benevolent cause (jihāt birr) and not an evil and malevolent cause (jihāt sharr), and that it be cause that does not cease i.e. it does not terminate,
- for the ṣighah (declaration) it is stipulated that it be decisive and mandatory (in its formulation), such that the establishment of a waqf cannot be concluded via a promise nor is it valid that it be made to hinge on a condition.

I discuss and provide rational justification for:

the ruling as regards endowments in the form of electronic books and websites, such as as the online Waqfeya Library that makes available books in the form of electronic (digital) copies.

Types of endowment:

There are several types of endowment according to the party benefiting from the endowment; on the basis of this, endowment is divided into three types, which are:

Family (Ahli) endowment: here benefit is initially for the relatives of the endower or particular individuals; it is also called waqf 'dharri' (family) or private waqf (endowment).

Charitable endowment: it is called public endowment; this is where benefit is intended for one or more perpetual charity foundations, whether these are particularly described, such as the poor, or public charity institutions.

Joint Endowment: this type combines charitable endowment and family endowment; the endower (al waqif) specifies a portion of the benefits of the endowment for his family and leaves the other portion to charitable deeds. An instance of this is when an endower makes his house a trust to different beneficiaries such as his family and the poor.

I clarify:

the type of waqf in the following:

| waqf | Type |
|--|------|
| 'Umar ibn al-Khaṭṭāb dedicating a piece of land in Khaibar as waqf for the poor, the next of kin, and the emancipation of slaves | |
| 'Uthmān ibn 'Affān رضي الله عنه bought the well of Rūmah and dipped his bucket into it along with the buckets of the Muslims. | |
| Ḥafṣah bint 'Umar " bought jewelry and dedicated it as waqf for the House (Family) of al-Khaṭṭāb. | |

Waqf is a service to the community:

Since the time of the Prophet ﷺ and through the ages, Muslims have become increasingly sophisticated in innovating diverse aims and areas for establishing waqf. Thus, awqāf (endowments) witnessed growth and diversity as Muslims have not left a single domain of charity without founding a waqf in it to guarantee its perpetuity and the continuity of its benefit in the quest for realizing social solidarity among the members of society. Examples of waqf include:

The awqāf relating to mosques, their utilities and their supplies where Muslims embarked upon the construction of mosques, illuminating them, supplying them with muṣḥafs and digging wells for these mosques so that people can take ablution;

The awqāf relating to schools and school facilities such as dorms for foreign students, study and reading rooms, research and writing rooms and health utilities;

The awqāf relating to academic and cultural libraries;

The awqāf relating to health services such as hospitals, clinics, nursing homes and agencies spending on behalf of patients and doctors;

The awqāf relating to social services for taking care of the poor, children, women, servants and the unemployed;

The awqāf relating to the environment such as maintaining water channels, aqueducts and rivers

The awqāf relating to birds and cats.

The institution of Waqf, throughout the passage of time, adequately covered the higher purposes of the Shari'ah through the diversity of its categories and variety of its domains.

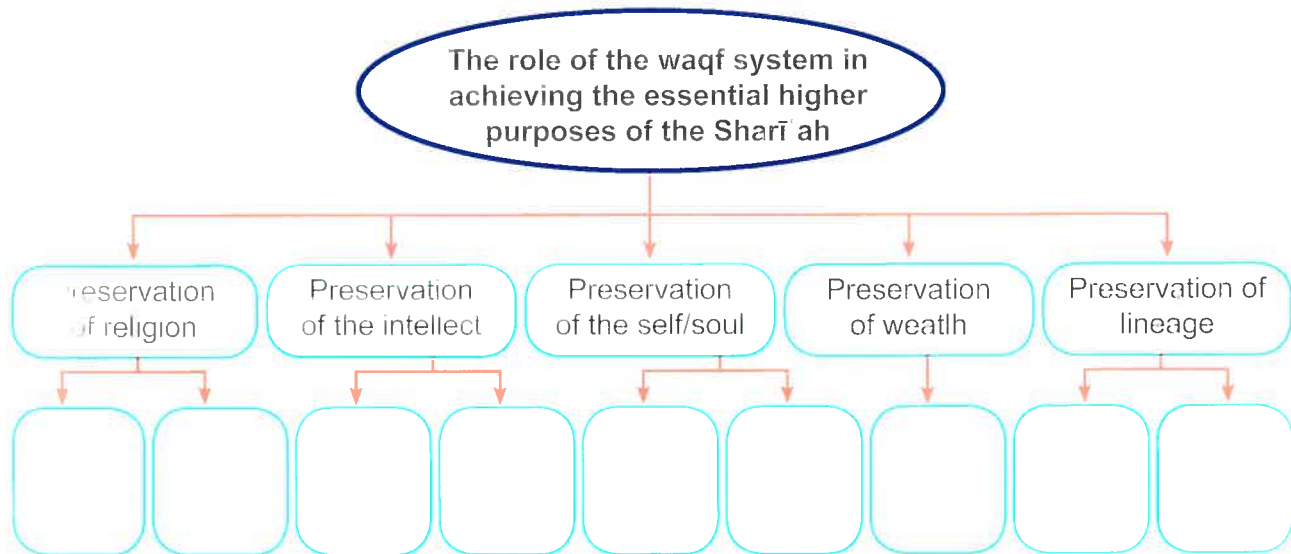
collaborate and infer

A the positive effects that the institution of Waqf has on close relatives or on benevolent causes

Positive effects on close relatives

Positive effects on benevolent causes

B The role of the Islamic waqf system in achieving the essential higher purposes of the Sharī ah as per the diagram below.



The UAE and Waqf:

Our wise leadership fully understand the value and virtue of waqf and its role in developing society in all walks of life. Our father and leader, the founder of the United Arab Emirates, the late Sheikh Zayed bin Sultan Al Nahyan - was well ahead of time through his prescient, proactive and forward-looking approach to waqf. He founded many awqāf (endowments) in diverse charitable and benevolent causes both inside and outside the UAE so as to encompass all members of society regardless of religion or material and financial standing; in fact, his charitable work extended beyond human beings to include plants and birds. Rulers and merchants followed in his footsteps, and even more than that, ordinary individuals hurried to make contributions to a collective waqf whose operational processes and procedures are facilitated by widespread waqf foundations which serve to organize, develop and take care of the awqāf in different parts of the country.

I search and express:

I search for various examples of awqāf in the UAE and express what my duty is towards the awqāf that are spread throughout the different parts of my country.

Examples of awqāf in the UAE:

.....

.....

.....

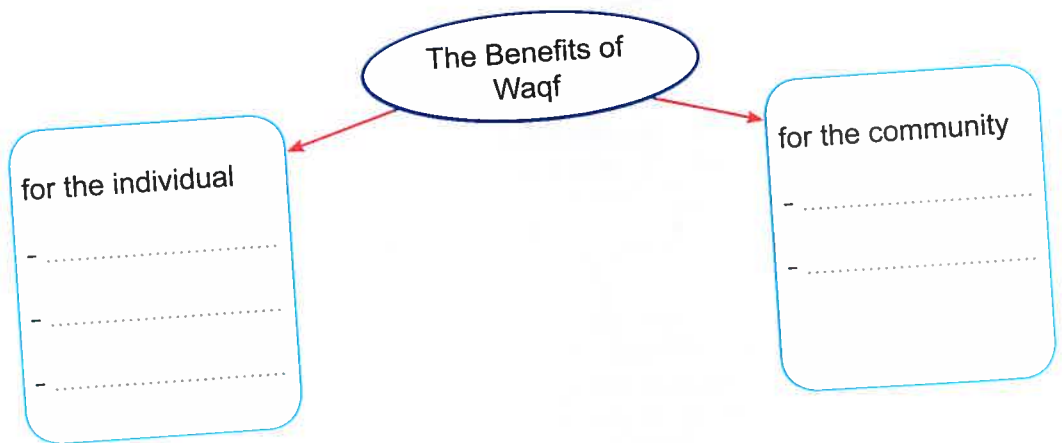
.....

I express what my duty is towards awqāf that are spread throughout various parts of the Emirates

.....

.....

.....



Student Activities

First: I answer by myself:

1) How do you respond to someone who alleges that waqf involves freezing the endowed property (mawqūf) and taking it out of the circle of beneficial property?

.....

.....

2) I explain the concept of waqf.

- I explain the value and excellence of waqf.

.....

- I distinguish between the various types of waqf.

.....

- I clarify the role of waqf in serving society.

.....

Second: I enrich my experience

1. I visit the Zayed Bin Sultan Al Nahyan Charitable and Humanitarian Foundation and then write a report on the efforts of Sheikh Zayed bin Sultan Al Nahyan, the founding father of the United Arab Emirates - in founding and supporting waqf projects inside and outside the country.
2. In cooperation with my classmates, I draw up a program for a project on the role of Waqf in serving society under the motto "Emirates Endowment" and then present it to my teacher.



I assess myself

◆ To what extent have I achieved the learning outcomes in this lesson?

| SN | Learning Area | Level of Achievement | | |
|----|--|----------------------|------|-----------|
| | | Average | Good | Excellent |
| 1 | I explain the concept of waqf. | | | |
| 2 | I explain the value and excellence of waqf. | | | |
| 3 | I distinguish between the various types of waqf. | | | |
| 4 | I clarify the role of waqf in serving society. | | | |



I make my mark

I read the following statement and fill the blank lines according to the pattern in the statement:

- I am very keen to make members of my community aware of the role of waqf in developing the the country

.....

.....

Human Development in Islam

I learn from
this lesson
to:

1. explain the concept of human development.
2. analyze the relationship between development and the vicegerency (khilāfah) of man on earth.
3. infer the characteristics of human development in Islam.
4. explain the goals of human development.
5. summarize some experiments in human development.



I take the initiative to learn

Human resource development is considered a basic pillar of all other areas of development; As such, it is not possible for development in any field to occur without recourse to the human element. For this reason, the focus on human resource development began in order to achieve the inclusive development of society. The concept of human development centers around the releasing a human being's energies and capabilities in order to realize his needs and attain to a higher level. It is totally in concordance with the concept of development in general, which is the transition of society from a lower to a higher level, from a traditional mode of living to another, more advanced mode of living.

The discourse on development began in the latter half of the twentieth century in light of the new and emerging needs of man, specialization of the various areas of science and the increase in population numbers. Is this really the beginning of human development?

Illuminations

The Messenger ﷺ says:

إِنْ قَامَتِ السَّاعَةُ وَفِي يَدِ أَحَدِكُمْ فَسِيلَةٌ
فَلْيَعْرِسْهَا

"If the Hour starts to happen and in the hand of one of you is a palm shoot or seedling, let him plant it". (Majma' al-Zawā'id).



I use my skills to learn:

Human development is a form of worship:

Allah سبحانه وتعالى revealed the Holy Qur'ān to His Messenger, Muhammad ﷺ, as a seal serving as the first of Divine Books and as a confirmation of their truth. The person who ponders over the Holy Qur'ān will find the

its subject-matter is the human being and that everything in it is directed and addressed to him. Allah سبحانه وتعالى has made the Qur'ān a light and guidance for humankind to bring them out from the darkness of ignorance into

the light of knowledge, from confusion and deviance to guidance and success. Allah سبحانه وتعالى says:

يَهْدِي بِإِذْنِ اللَّهِ مِنَ اتَّبَعِ رِضْوَانَكَ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ [المائدة: 16]

16. yahdī bihi llāhu mani ttaba a riḍwānahū subula s-salāmi wa-yukhrijuhum mina z-zulumāti 'ilā n-nūr 'idhnihi wa-yahdihim 'ilā ṣirāṭin mustaqīmīn
Wherewith Allāh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to a Straight Path (Islāmic Monotheism) (Sūrat al-Mā'idah)

16). The first word in the Qur'ān is: [العلق: 1] ﴿أَقْرَأْ﴾ (Aqra') "Read!" "Read!" (Sūrat al-'Alaq: 1), in order that the development of man be started from the very first moment, and that it becomes obligatory on him to develop his capacities and capabilities it is has become man's duty to develop his energies and capabilities, constantly and continuously so as to be transformed from a traditional mode of living to another, quantitatively and qualitatively more advanced mode of living.

From here we find that the Holy Qur'ān had laid down the foundation of human development, which is science and knowledge, and determined for it its goals in numerous holy verses centuries ago. Thus, the Muslim's integration into human development is an Islamic duty and Sharī'ah obligation. This is in order that he ascend to higher ranks in religious devotion, worship and self-realization, be able to keep abreast of the spirit of the age, safeguard his his wellbeing, the wellbeing of his community and the wellbeing of all people, and realize the true meaning

of vicegerency (khalīfah) on earth. Allah سبحانه وتعالى says:

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جٰٓئِلٌ فِى الْاَرْضِ خَلِيْفَةً﴾ [البقرة: 30]

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 (khalīfah)" (Sūrat al-Baqarah: 30).



I analyze:

In collaboration with the members of my group, we analyze the relationship between the vicegerency of the human being on earth and the concept of human development.

| Elements | Elaboration | |
|---|----------------|-------------------|
| The wisdom behind the creatiin of man | | |
| The goal of man's vicegerency | | |
| The goal of realizing man's vicegerency | | Duration |
| Goal of human development | | Duration |
| Hence the relationship between human development and vicegerency on earth | | |

The characteristics of human development in Islam:

First: universal and comprehensive (shumūl):

Islam's view of development is universal and comprehensive, that is to say, it encompasses man, the universe and life and explains the nature of the relationship of each one with the other. Allah سبحانه وتعالى says:

29. **هُوَ الَّذِي خَلَقَ لَكُمْ مِمَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ** [البقرة: 29] *huwa lladhī khalaqa lakum mā fī l-'arḍi jamī'an thumma stawā 'ilā s-samā' i fa-sawwāhunna sab'a samāwātin wa-huwa bi-kulli shay'in 'alīmun*
 He it is Who created for you all that is on earth, then He turned to the heavens and made them into seven heavens, and of all things He has perfect knowledge." (Sūrat al-Baqarah: 29)

The Universe, together with everything in it, is subjected to the service of man; man in turn is tasked with investing, developing, maintaining and sustaining its natural resources. Allah سبحانه وتعالى says: **أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوا لَهُمْ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ** [هود: 61] *'u'budū llāha mā lakum min 'ilāhin ghayruhū huwa 'anshāakum mina l-'arḍi wa-sta'marakum fīhā fa-staghfirūhu thumma tūbū 'ilayhi 'inna rabbī qarībun mujībun*

"Worship Allāh, you have no other deity but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Ever-Near, Responding [to the call of whoever calls unto Him]" (Sūrat Hūd: 61).

In doing so, man will maintain the continuity of life in all its forms. However, this will not be achieved unless man develops himself intellectually and behaviorally in order to be capable of developing other fields- social, economic, environmental, financial and cultural - and realizing his spiritual needs in a balanced and moderate way without giving one field preference over the other.

I anticipate:

- In collaboration with my classmates and under the supervision of the teacher, we determine the expected outcomes in each of the cases below.

| | |
|--|--|
| a person eats voraciously arguing that he wants to enjoy himself. | |
| A person devotes himself totally to worship and gives up work permanently. | |

I assess critically:

- In conversation with the members of my group, we discuss the following statement and pass a judgment on it (correct or incorrect):

| | |
|-----------|-----------------------------|
| Statement | The end justifies the means |
| Judgment | |
| Reason | |

Second: divine (rabbāniyyah):

As explained before, the Holy Qur'ān was revealed to bring about man's happiness in both this life and the Afterlife, guide him and help him manage his affairs in the best way possible. This is the highest level of human development. Allah سبحانه وتعالى says:

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ﴾ [الأعراف: 96]

96. wa-law 'anna 'ahla l-qurā 'āmanū wa-ttaqaw la-fataḥnā 'alayhim barakātin mina s-samā 'i wa-l-'arḍi

"And if the people of the towns believed and feared Allah, We would have opened for them blessings from the heavens and the earth ..." (Sūrat al-'A'rāf: 96).

This is a promise of Allah, Who created all creatures and knows what is good and wholesome for them and what is bad and harmful for them; hence, the outcome of this is sound and guaranteed.

On the other hand, the knowledge that humanity has arrived at is subject to testing, continuous modification and improvement, fine-tuning in the quest for truth. In the course of this, man might pay a dear price for possible errors. Yet there is nothing to prevent the carrying out of research, or the mutual exchange of expertise, experience and benefit, or collaboration among all of humanity in order to realize common human interests. Allah سبحانه وتعالى says: [المائدة: 2]

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ [المائدة: 2]

3. wa-ta'āwanū 'alā l-birri wa-t-taqwā wa-lā ta'āwanū 'alā l-'ithmi wa-l-'udwāni wa-ttaqū llāha 'inna llāha shadīdu l-'iqābi

"...Help each other in righteousness and piety, and do not help each other in sin and aggression. And fear Allāh. Verily, Allāh is Severe in punishment" (Sūrat al-Mā'idah: 2)

Third: humanitarian (insāniyyah):

Allah سبحانه وتعالى says: [الإسراء: 70]

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ﴾ [الإسراء: 70]

70. wa-la-qad karramnā banī 'ādama ...

"And indeed We have honoured the Children of Ādam..." (Sūrat al-'Isrā': 70)

Honoring here is general, to all "the children of Adam"; it is not restricted to place and time. The bestowal of honor here is general and all-encompassing, to include all of "the children of Ādam"; it is not limited to time and place. This means that man, in general, is the center of human development in the Holy Qur'ān. As such, he has to look after this bestowal of honor (from Allah) and raise his rank

with respect to it. Allah سبحانه وتعالى says: [المجادلة: 11]

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

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

"...Allāh will raise in rank 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)

By having his rank raised, man realizes his role in life and lives a dignified and happy life filled with virtuous deeds, motivated by the desire for sincerity, knowledge and perfection.

I apply:

I reflect on the following noble ḥadīth and then answer:

The Messenger of Allah ﷺ said:

"مَنْ كَتَمَ عِلْمًا أَلْجَمَهُ اللَّهُ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِّنْ نَّارٍ"

"Whoever holds back knowledge and hides it from others, then Allah will tie around his mouth on the Day of Resurrection a bridle made of fire" (Narrated by Ibn Ḥibbān).

- I link the ḥadīth to what is suitable from the aforementioned characteristics.

I design:

- I sketch a plan for human development as per the table below:

| Name of plan | I develop myself | Expected Difficulty |
|--------------|------------------|--|
| My goal | | Method of solving difficulty: |
| Duration | | |
| Procedure | | Expected Outcome: |

Goals of human development:

Based on the concept of human development, we elucidate its goals in the following way:

- 1-Advancing man intellectually and behaviorally.
- 2-Releasing the energies and capabilities of man and utilizing them in the best way.
- 3-Self-reliance and making man productive, active and effective in society and capable of fulfilling and satisfying his needs.
- 4-Transition of individuals and society to a better standard and affording both the individual and society a dignified life.
- 5-Realizing both public and private interests while giving priority to public interest.
- 6-Making man capable of continuous self-development without limits

I form an opinion:

Through discussion with my group, we form a certain idea of the following cases as per the table:

| Case | My opinion | Reason |
|--|------------|--------|
| a person says: I have developed myself; but I do not want to work. | | |
| a person says: I have developed myself; but the jobs I have been offered are not in accordance with my level. | | |
| a person likes the textile industry and purchases a weaving machine but knows absolutely nothing about it and how to operate it. | | |

Experiences in human development:

Some scholars started their quest for knowledge when they were advanced in age; however, age did not deter them from pursuing knowledge. As a result, they acquired prestige and stature among scholars and their status among people became elevated. One such scholar was al-'Izz ibn 'Abd al-Salām -. He started his quest for knowledge after he surpassed fifty years of age. He showed diligence in his pursuit for knowledge until he became one of the most renowned scholars of his age. He taught people language (lughah), grammar (naḥw), jurisprudence (fiqh) and Qur'ānic exegesis (tafsīr). He also wrote books. His books can still be found in university libraries, and students of knowledge continue to quench their thirst for sacred knowledge from these books and this will continue for as long as Allah سبحانه وتعالى wills



I discuss:

Reports on human development indicate that one of the results of human development is a marked decrease in the rates of infection of certain diseases.

- In a discussion session with my classmates, we identify two reasons for this.

I search:

for a story of one of the scholars who pursued knowledge while at an advanced age and summarize it for the students in the class.

Student Activities

I answer by myself:

First: I explain the ruling on human development in Islam and give an evidence in support of it.

Second: I explain what is meant by the characteristic of universality and comprehensiveness (shumūl) in human development.

Third: I identify the relationship between human development and natural resource development.

Fourth: I enumerate the goals of human development.

I enrich my information

قَالَ تَعَالَى: ﴿فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾ وَيُمِدِّدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٢﴾﴾ [نوح]

Allah, سُبْحَانَهُ وَتَعَالَى, says:

10. fa-qultu staghfirū rabbakum 'innahū kāna ghaffāran

11. yursili s-samā'a 'alaykum midrāran

12. wa-yumdidkum bi-'amwālin wa-banīna wa-yaj'al lakum jannātin wa-yaj'al lakum 'anhāran

10. "So I said, 'Ask forgiveness from your Lord; for He is Oft-Forgiving;

11. "'He will send rain to you in abundance;

12. "'Give you increase in wealth and sons; and bestow on you gardens and bestow on you rivers (of flowing water). (Sūrat Nūḥ)

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا

fa-qultu staghfirū rabbakum 'innahū kāna

"So I said, 'Ask forgiveness from your Lord; for He is Oft-Forgiving

Repenting and reverting from what is wrong to what is right, and this constitutes human development.

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا

yursili s-samā'a 'alaykum midrāran

"He will send rain to you in abundance

Here there is a reference to the cause of life and the predominant favors of Allah سُبْحَانَهُ وَتَعَالَى, and this secures for them comfort, relief and peace of mind

وَيُمِدِّدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا

wa-yumdidkum bi-'amwālin wa-banīna wa-yaj'al lakum

jannātin wa-yaj'al lakum 'anhāran

'Give you increase in wealth and sons; and bestow on you gardens and bestow on you rivers (of flowing water)

Here there is a reference to natural resources and children which in turn is a reference to the rights of future generations.

I assess myself

| SN | Learning Area | Level of Achievement | | |
|----|---|----------------------|------|-----------|
| | | Average | Good | Excellent |
| 1 | The concept of human development | | | |
| 2 | The Concept of development | | | |
| 3 | Islamic Ruling on human development | | | |
| 4 | Characteristics of human development | | | |
| 5 | Significations and implications of the characteristics of human development | | | |
| 6 | Goals of human development | | | |



I make my mark

I have confidence in myself and my capabilities. I develop myself. I am productive and take part in the national development plans and advance the interest and welfare of my country.

◆ I conduct a research:

- I write a report on human development in the United Arab Emirates.

Large empty box with horizontal dotted lines for writing a report.