



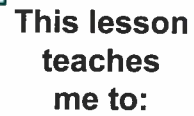
Unit Three

Unit Contents

SN	Domain	Theme	Lesson
1	Divine Revelation	The Holy Qur'ān and its Sciences	Emulating the Example of Allah's Messenger ﷺ
2	Divine Revelation	The Hadīth and its Sciences	Mutawātir (Mass Transmitted) Hadith & Aḥad Hadīth (a hadīth narrated by only one narrator)
3	The Rulings of Islam and their Purposes	Transactions	The Methodology of Islam in family buidling
4	The Prophet's Sīrah and Personalities	Personalities	Umm Salamah, may Allah be pleased with her

Lesson One

Emulating Allah's Messenger, peace be upon him - Sūrat Al-Aḥzāb: 21-27


This lesson teaches me to:

1. Recite the verses from memory observing the rules of recitation
2. Interpret the meaning of the verses
3. Infer the fields in which we can emulate the Messenger ﷺ
4. Explain the significance of the holy verses
5. I make sure of adhering to the values incorporated in the holy verses


I take the initiative to learn

After having described the state of the hypocrites in the fight, Allah ﷻ refers to luminous image of faith that reflect the steadfastness of the believers under the leadership of the Messenger ﷺ. For the Messenger ﷺ was selected by Allah ﷻ from of all mankind to be an example to the people; he was thus responsive to the feelings of people, aware of their capabilities and appreciative of their needs.

Expect:

What could have happened if the Messenger, ﷺ, was an angel?

.....



I use my skills to learn

I recite and memorize:

سورة الأحزاب

Allah ﷻ says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۖ وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ، وَصَدَقَ اللَّهُ وَرَسُولُهُ، وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ۚ (٢١) مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَن قَضَىٰ نَجْبَهُ وَمِنْهُمْ مَن يَنْتَظِرُ وَمَا بَدَّلُوا بَدِيلًا ۚ (٢٢) لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِن شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنْ اللَّهُ كَانَ عَافُوًّا رَحِيمًا ۚ (٢٣) وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيمًا ۚ (٢٤) وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ۚ (٢٥) وَأَوْرَثَكُم أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَّمْ تَطْعَمُوهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ۚ (٢٦)

21. Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah.

22. When the Believers saw the Confederate forces, they said: "This is what Allah and his Messenger had promised us, and Allah and His Messenger told us what was true." And it only added to their faith and their zeal in obedience.

23. Among the Believers are men who have been true to their covenant with Allah. of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least:

24. That Allah may reward the men of Truth for their Truth, and punish the Hypocrites if that be His Will, or turn to them in Mercy: for Allah is Oft-Forgiving, Most Merciful.

25. And Allah turned back the Unbelievers for (all) their fury: no advantage did they gain; and enough is Allah for the believers in their fight. And Allah is full of Strength, able to enforce His Will.

26. And those of the People of the Book who aided them - Allah did take them down from their strongholds and cast terror into their hearts. (So that) some ye slew, and some ye made prisoners.

27. And He made you heirs of their lands, their houses, and their goods, and of a land which ye had not frequented (before). And Allah has power over all things.

[Sūrat Al-Aḥzāb]

I learn the explanation of the Qur'ānic vocabulary:

Vocabulary item	Meaning	My Notes
قَضَى – Qaḍā (completed)	honored	
نَحْبَهُ - Naḥbahu (vow)	Pledge	
ظَاهَرُوهُمْ - Zāharūhum (aided them)	Supported them	
صَيَاصِيهِمْ – Ṣayāṣīhim (strongholds)	Fortresses	

The Excellent Role Model:

The holy verses call upon believers to follow the good example of the Prophet ﷺ adopt his morals and emulate his Sunnah in life in their quest to get reward. Believers are certain of seeing Allah ﷻ and receiving His rewards. They constantly remember the name of Allah and voice this out or harbor it in their hearts. Dhikr (ذِكْر - remembrance) is a great act of devotion; it is easy, affordable and does not require exerting physical effort. Allah ﷻ says:

﴿ الَّذِينَ يَذْكُرُونَ اللَّهَ وِجْمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ رَبَّنَا مَا خَلَقْتَ هٰذَا بَطِلًا سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ۝۱۹۱﴾ (آل عمران)

191. Al-Ladhīna Yadhkurūna Allāha Qiyāmāan Wa Qu`ūdāan Wa `Alā Junūbihim Wa Yatafakkarūna Fī Khalqī As-Samāwāti Wa Al-'Arḍi Rabbanā Mā Khalaqta Hādhā Bāṭilāan Subḥānaka Faqīnā `Adhāba An-Nāri

"Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire" [Sūrat 'Āl- 'Imrān : 191].

Then the verses refer to the way Allah ﷻ commends the patient, true believers who remember Allah ﷻ upon being tested and inflicted with outward misfortune. However, inwardly, this affliction of misfortune only increased their belief and their submission to the will of Allah ﷻ. So the verses in fact demonstrate the graciousness of these believers.

Some of these believers remained faithful to the vow they had made to Allah ﷻ and died as martyrs in the pursuit of spreading the word of Allah ﷻ. Others survived and remained firm in their belief, loyal and obedient to their Lord. They did not break their promise. Allah ﷻ bore witness to this as they had proved this in action in the Battle of Al-Aḥzāb (The Battle of the Confederates). They did not flee, make excuses for themselves, complain or abandon their religion and their leader, Allah's Messenger, ﷺ. This came as a sharp contrast to the hypocrites who promised not to flee then changed their positions and escaped as soon as the going got tough.

I reflect and deduce:

In cooperation with my group, we reflect on the following texts and then infer aspects of emulating Allah's Messenger, ﷺ.

✦ 'Āishah, the Mother of the Believers, رضي الله عنها, reported: "Whenever the Allah's Messenger, ﷺ, was given the choice of one of two matters; he would choose the easier of the two as long as it was not sinful to do so." [Sahih Al-Bukharī]

✦ In another Hadīth, 'Āishah, the Mother of the Believers, رضي الله عنها, reported: "Allah's Messenger, ﷺ, never took revenge upon anybody for his own sake" [Sahih Al-Bukharī].

✦ Abu Hurayrah, رضي الله عنه, narrated: Allah's Messenger, ﷺ, would pray until his feet were swollen. The Companions said, "Why do you do this when Allah has forgiven your past and future sins?" The Prophet said, "Shall I not be a grateful servant?" [Sahīḥ ibn Khuzaymah]

✦ The Messenger of Allah ﷺ said: "The best of you are those who are the best to their wives, and I am the best of you to my wives." [Ibn Hayān]

I infer:

From the above the effect of good example on the individual and society.

I specify:

The characteristics of the leader which I want to emulate.

Assessing the outcomes

The verses mentioned the rewards of each party. The verses confirmed that the believers will be rewarded and their end is going to be a happy one. As for those who promised and broke their promise and revoked the pledge that had made to Allah, their punishment is in the hands of Allah, Exalted and Sublime be He; He does whatever He wills. This is a form of referring matters to the authority concerned. Their destiny is left to Allah, Glorified and Exalted be He. This preserves the unity and stability of society. No one is to be given a free hand in leveling the charge of apostasy against another, accusing him of calumny or making a judgment on him. This is a great act of mercy, the mercy of the Lord of the Worlds, Exalted and Sublime be He, which envelops all; even the hypocrites in spite of their detestable hypocrisy and obstinacy.

Then the holy verses told of the end of the battle and the consequences on both the believers and the polytheists and the Jews of Banu Quraitha. Allah, ﷻ, saved them from fighting and made them emerge triumphant owing to their efforts, patience, steadfastness and confidence in their Lord. On the other hand, the designs of polytheists failed, their plotting did not work and their ranks disintegrated; they returned embittered without achieving anything.

The Jews of Banu Quraitha, who colluded with the polytheists and revoked their pledge to Allah's Messenger, ﷺ, were humiliated by Allah, Exalted and Sublime be He; Allah filled their hearts with terror and drove them out of their fortresses. They surrendered and were served a just punishment.

I arrange and classify::

The four most important consequences of the Al-Aḥzāb Battle:

1.
2.
3.
4.

I identify:

The importance of abiding by international conventions and laws to world peace.

I explain :

the importance of reaching findings in the actions I perform.

Sincerity in conduct and deeds:

Sincerity is a great value and one of the characteristics of a believer; it is actualized by sincere intention and conformance of words to deeds. Allah ﷻ commended those who adhere to trueness and gave them a higher rank. Allah ﷻ Says:

﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّن قَضَىٰ نَجْبَهُ وَمِنْهُمْ مَّن يَنْتَظِرُ وَمَا بَدَّلُوا بَدِيلًا ۗ﴾

"Among the believers are men true to what they promised Allah . Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration " [Qur'ān 33:23].

Allah ﷻ described the companions of the Prophet ﷺ as possessing chivalry, sincerity and faithfulness. Then Allah ﷻ explained that He would reward them for their sincerity of belief for Allah ﷻ never breaks a promise. A parallel on the ground of present-day reality would be the sons of the United Arab Emirates who are giving remarkable examples of faith and martyrdom in defending the rights of the oppressed in Yemen.

Who should one be true to?:

- ★ The first onus of sincerity is being true to Allah ﷻ ; this is actualized by, first, maintaining confidence in, and certainty of Allah ﷻ as well as obeying Him ﷻ and observing His commands and prohibitions. Moreover, one must be faithful to one's pledge to Allah ﷻ by obeying those whom Allah has commanded us to obey- such as the Messenger of Allah ﷺ and those placed in authority over one, such as the State.
- ★ Being true to oneself: This is actualized through doing good things, avoiding evil matters, being keen on acquiring knowledge by pursuing learning and distancing oneself from futile actions. Allah's Messenger ﷺ said: "Be keen with what is beneficial to you, and seek help from Allah – do not be reckless". [Saḥīḥ Muslim]
- ★ Being true to people: This is actualized by the kind of transactions that are governed by morals, honesty, faithfulness and respecting others, as well as participating in combating corrupt deeds and realizing interests.

I explain:

The effect of sincerity on the following matters:

✧✧ Trade:

** Common social relations:

.....

.....

I deduce:

From the holy verses as many values as possible.

.....

.....

I form a view:

I reflect on the following case, express a view and explain the reasons and consequences:
Some people use false names and accounts in the social media- the name of a girl, a historical personality, a public personality etc.

.....

.....



I organize my concepts

**Allah's Messenger, ﷺ,
is our example**

Good example	Meaning	
	Fields	
Consequences of Ghazwah al-Khandaq (The Battle of the Trench		
Trueness to	Allah ﷻ	
	One's self	
	People	



Student Activity

Answer by myself:

◆ **First:** First: Explain the words of Allah ﷻ:

﴿وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ، وَصَدَقَ اللَّهُ وَرَسُولُهُ. وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا﴾

Wa Lammā Ra'á Al-Mu'uminūnā Al-'Aĥzāba Qālū Hādhā Mā Wa`adanā Al-Lahu Wa Rasūluhu Wa Ṣadaqa Allāhu Wa Rasūluhu Wa Mā Zādahum 'Illā 'Īmānāan Wa Taslīmāan

"When the Believers saw the Confederate forces, they said: "This is what Allah and his Messenger had promised us, and Allah and His Messenger told us what was true." And it only added to their faith and their zeal in obedience." [Qur'ān 33:22].

◆ **Second:** What is the significance of the words of Allah ﷻ :

1. ﴿لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ﴾ Liman Kāna Yarjū Allaha Wa Al-Yawma Al-'Ākhira

"...for any one whose hope is in Allah and the Final Day..."

2. ﴿وَذَكَرَ اللَّهَ كَثِيرًا﴾ Wa Dhakara Allāha Kathirāan

"...and who engages much in the Praise of Allah."

3. ﴿وَيُعَذِّبُ الْمُنَافِقِينَ إِن شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنْ اللَّهُ كَانَ غَفُورًا رَحِيمًا﴾ "...And punish the Hypocrites if that be His Will, or turn to them in Mercy: for Allah is Oft-Forgiving, Most Merciful."

◆ **Third:** Third: Explain the importance of emulating Allah's Messenger, ﷺ, in his manner or calling (da'wah) to Allah, Exalted and Sublime be He.

◆ **Fourth:** What is the difference between 'emulation', 'obedience' and 'following'?



I investigate the assignment of each of Na'īm bin Mas'ūd and Hudhayfah ibn al-Yaman in the Ghazwah al-Aḥzāb (the Battle of the Confederates) and explain the importance of using intelligence in serving the homeland and society.

I assess myself

S	Aspect of learning	Degree of achievement		
		Average	Good	Excellent
1	I make sure of memorizing the holy verses.			
2	Emulating Allah's Messenger ﷺ in my daily life.			
3	I can infer the significances of the holy verses.			
4	I adhere to trueness with my Lord, self and others.			
5	I make sure of abiding by the rulings of the holy verses.			
6	I apply the rules and manners of recitation.			

Lesson Two

The Mutawātir (Mass Transmitted) and the Aḥād (Isolated)

This lesson teaches me to:

1. Differentiate between a Mutawātir (Mass Transmitted) and Aḥād ḥadīth (a ḥadīth narrated by only one narrator).
2. Deduce the conditions of a Mutawātir (Mass Transmitted) ḥadīth.
3. Differentiate between types of Aḥād (isolated) ḥadīth.
4. Appreciate the diligence of ḥadīth scholars in studying Isnād (chain of narrators).
5. I authenticate news and reject rumors



I take the initiative to learn

News spread in the school about postponing the end of semester examinations. The table below shows the characteristics of those who spread the news and confirmed that it was true. Another group of students rejected the news and asked not to circulate it. Study the table showing the characteristics of each group and answer the questions that follow.

Aspect of comparison	First group	Second group
Number	3	Thirty students, ten from each class
Characteristics	Always playful, kidding	Known for sincerity , seriousness and discipline
Classes	From one class level	From different class level
Source of the news circulated	The students themselves	Heard the administration disclaim the news

◆ In your opinion and on the basis of these facts, which of the two groups ought we to believe?

.....

◆ What are the reasons that make you take this decision?

1.
2.
3.

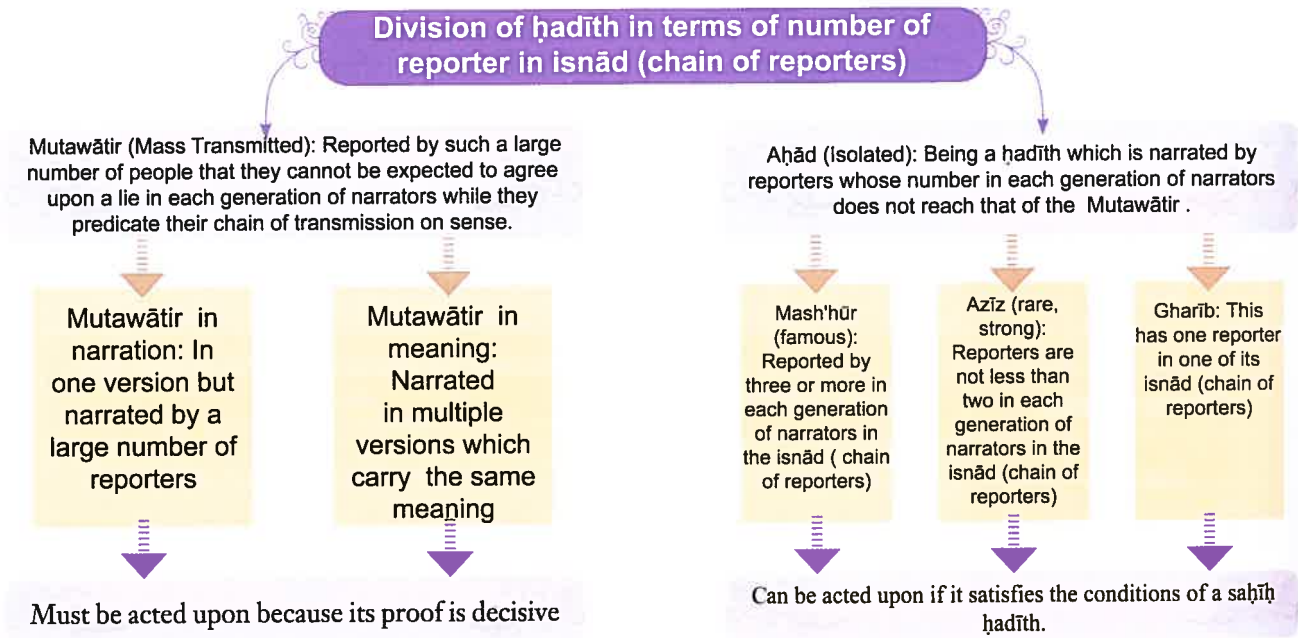


I use my skills to learn:

Concepts and terms

Ḥadīth scholars authenticated the truth of the Messenger's ḥadīth reported to them. They studied these ḥadīth from two perspectives: the matn (text) and sanād (chain of reporters), according to specific controls, which enables the scholar to classify ḥadīth and determine its place in a hierarchy. They classified the ḥadīth of Allah's Messenger ﷺ on the basis of the findings of their research and study. They studied sanad of hadith from several angles such as the number of narrators and multiplicity of reporters. On the basis of the state of isnād (chain of reporters), they divided ḥadīth into: mutawātir (Mass Transmitted) and aḥād (isolated).

Look carefully at the following diagram:



I cooperate:

We study the diagram and deduce the condition of Mutawātir ḥadīth .

1.
2.
3.
4.

Generation of narrators means a time period in the isnād (chain of reporter) and the number of narrators in a specific period is taken into consideration: We say the generation of the Companions, the generation of the successors and the generation of the successors of the successors. The number of the narrators of the same ḥadīth of the successors equals the number of the narrators of the second generation and so on....

Importance of classifying ḥadīth in terms of sanad (chain of reporters):

Classification and arrangement of ḥadīth helped advance studies a great deal in various branches of the sciences and facilitated the process of research saving time and effort. It also facilitated the process of examining and comparing evidence taken from the Prophet's Sunnah and enabled the scholars to employ methodology of giving priority to evidence on the basis of sanad (chain of reporters) wherein – the Mutawātir (Mass Transmitted) is given priority over the Aḥād (isolated). Moreover, if an narration has more narrators than the former is given priority and is considered 'stronger'. This happens when the two ḥadīth in question are contradictory and it is difficult to combine them. Classification also contributed to preserving the Prophet's Sunnah against fraud. So whoever tries to introduce a purified Sunnah an element alien to it will be easily discovered for many reasons. The most important of these is the sanad (chain of reporters), classification and the efforts exerted by scholars in this field.

Working in cooperation with my group:
 Scholars did not agree on the required number in each generation of narrators in order for a ḥadīth to be classified Mutawātir (Mass Transmitted).

Requiring that the one transmitting ḥadīth must rely on immediate senses, such as when the narrator says 'I heard or I saw'.

Rate and compare:

Below, we compare the Mutawātir ḥadīth to the Qur'ān and infer the ruling relating to taking action according to the Mutawātir.

Point of comparison	The Qur'ān	Mutawātir ḥadīth
Number of narrators in each generation		
Locations of narrators in each generation		
Consistency of the rulings		
Resulting ruling of action according to it	Must take action according to its rulings	



After having studied the above diagram on Aḥād ḥadīth

I explain:

I explain the difference between Mutawātir and Aḥād ḥadīth in terms of taking action on the basis of each.

I cooperate and apply::

With my group what we have learned from the above diagram to fill in the table below appropriately.

Text (ḥadīth)	Description of chain of reporter	Type of ḥadīth
"Verily, Allah does not withhold knowledge by snatching it away from his servants, but rather he withholds knowledge by withholding scholars, until no scholar remains and people follow ignorant leaders. They are asked and they issue judgments without knowledge. Thus, they are astray and lead others astray." [Al-Bukharī and Muslim]	Narrated by three and more but it is less than tawātir in all generations of reporters.	
"None of you becomes a believer until I am dearer to him than his parents, his children and all mankind" [Al-Bukharī and Muslim]		Ḥadīth Azīz (rare)
Whoever tells a lie intentionally then let him occupy his seat in Hell-fire [Al-Bukharī and Muslim]	Narrated by 70 Companions in the same wording.	
Verily, deeds are only with intentions" [Al-Bukharī and Muslim]	Narrated only by 'Umar, <small>رضي الله عنه</small> , quoting the Messenger, <small>صلى الله عليه وسلم</small> .	
Ḥadīth on raising one's hands during supplication.	Narrated in nearly 100 ḥadīth in different wording.	

I infer:

The significance of the fact that scholars studied the ḥadīth of the Messenger, صلى الله عليه وسلم, with such diligence.

differentiate:

Between the Mutawātir and Aḥād ḥadīth according to the table below:

Aspect of comparison	Mutawātir ḥadīth	Aḥād ḥadīth
Similarities		
Differences		
Findings		

design to innovate:

I design a board to be displayed in Grade 11 classroom to explain Mutawātir ḥadīth or Aḥād ḥadīth and show:

1. Its divisions
2. Its rulings
3. The meaning of the term
4. Its relation to other types of ḥadīth .

plan:

With my friends to organize a debate on the negative effect of not authenticating the source of news and verifying its validity.



I organize my concepts

Divisions of ḥadīth

1.
2.
3.

Types of aḥād ḥadīth

1.
2.

**Mutawātir and
Aḥād ḥadīth**

Argument

Aḥād :

Mutawātir :

**Importance of classifying
ḥadīth**

1.
2.

Student Activity

Answer by myself::

◆ **First:** Write the appropriate term against each of the following statements:

- ★ (.....): There are two narrators at least in each generation of narrators so the number does not rise to the limit of tawatur- تواتر (consecutive mass transmission).
- ★ (.....) A ḥadīth reported by such a large number of people that they cannot be expected to collude (agree) lie.
- ★ (.....) A ḥadīth whose narrators are less than the number required for tawatur- تواتر (consecutive mass transmission).

◆ **Second:** Explain the two types of Mutawātir ḥadīth .

- ◆ ◆

◆ **Third:** Explain the importance of classifying ḥadīth in terms of sanad (chain of transmitters) in four points.

1.
2.
3.

◆ **Fourth:** Write 'Correct' against the correct statement and 'Incorrect' against the incorrect one in the following:

- ★ (.....) A mash'hūr (famous) ḥadīth is one there one or more in its generation of narrators.
- ★ (.....) A Mutawātir ḥadīth is the strongest type of ḥadīth .
- ★ (.....) A Muslim must authenticate what is publicized about the Messenger, ﷺ.

- ★ (.....) It is certain that a Mutawātir ḥadīth is a saḥīḥ (authentic) ḥadīth .
- ★ (.....) Every aḥād ḥadīth is a saḥīḥ (authentic) ḥadīth .

◆ **Fifth:** Encircle the number of the correct answer:

✦ A great number is a condition to authenticate a Mutawātir ḥadīth is free of:

- 1. lies
- 2. Mistakes
- 3. lies and mistakes
- 4. Lies or mistakes

★ The relationship between aḥād ḥadīth and mash'hūr ḥadīth :

- 1. Every aḥād ḥadīth is mash'hūr ḥadīth
- 2. Every mash'hūr ḥadīth is an aḥād ḥadīth
- 3. Aḥād ḥadīth are of the mash'hūr type of ḥadīth
- 4. Mash'hūr ḥadīth and aḥād ḥadīth have the same conditions

★ The ruling of acting upon Mutawātir ḥadīth

- 1. To be acted upon if it is authentic
- 2. Not to act upon
- 3. To be acted upon always
- 4. There is a choice to act upon it or reject it

◆ **Sixth:** Compare a Mutawātir ḥadīth to rumor using the table below:

Aspect of comparison	Mutawātir ḥadīth	Rumor
Source of information		
Characteristics of the person transmitting the information		
Consequences of circulating the information		
My decision		



(Choose one of the two activities)

- I search for a Mutawātir ḥadīth and display it on the class noticeboard.
- Of ḥadīth concerning the Mutawātir ḥadīth in meaning, I search for a ḥadīth on acts of intercession by the Messenger ﷺ in the Day of Resurrection and present them to my fellow students.



I assess myself

1. In the appropriate cell in the table below I put a tick (✓) against the statement that tells of the extent to which I abide by the specific mode of conduct.

SN	Mode of conduct	Always	occasionally	Rarely
1	I make sure of emulating the Prophet, ﷺ.			
2	I appreciate the meticulousness shown by scholars in studying the sanad (chain of reporters) of ḥadīth and the number of its narrators.			
3	I make sure of authenticating the news that comes to me.			

2. I put a tick (✓) in the cell indicating the extent to which I have learned the lesson.

SN	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I can differentiate between Mutawātir and aḥād ḥadīth .			
2	I can deduce the conditions of tawatur (consecutive mass transmission) in ḥadīth .			
3	I can differentiate between the three types of as o ḥadīth .			

Lesson Vocabulary

Term	Meaning
The five conditions	Five conditions which have to be met if a ḥadīth is to be considered ṣaḥīḥ (authentic)
Conditions of ṣaḥīḥ (authentic) ḥadīth	al-'Adl (العدل), al-Ḍabṭ (الضبط), al-Ittiṣāl (الاتصال) (continuity), free of Illah (defect), free of shudhūdh ((عدم الشذوذ) (irregularity)
al-'Adl (العدل) (just)	A narrator must be just, i.e. fair in his religiosity, not a wicked person
al-Ḍabṭ (الضبط) (precision)	A ḥadīth should be absolutely precise so as not to make a mistake in learning or performance
al-Ittiṣāl (الاتصال) (continuity)	The sanad (chain of reporters) must be continuous, narrated by a disciple directly on the authority of his teacher.
free of 'illah (defect)	Free of defect undermining its sanad or matn (text)
Not Shādh (عدم الشذوذ) (irregular))	A trustworthy narrator should not differ with those who are more trustworthy than him

Lesson Three

The Methodology of Islam in Family Building

This lesson teaches me to:

1. Explain the importance of the family in Islam
2. Explain the aspects of care for the family in Islam
3. Identify the functions of the family in Islam
4. Infer the foundations of family building in Islam
5. Maintain the coherence of the family and society.



I take the initiative to learn

The Messenger, peace be upon him, said: "The best of you are those who are the best to their wives, and I am the best of you to my wives." [Ibn Hayān]

The family system in Islam is a comprehensive and integrated system. It builds a stable family characterized by continuity and capable of performing its function and achieving its goals. Islam provides such a family with positive inclinations within itself and towards its social milieu and protects it against dissolution and obliteration.

The family system in Islam accorded attention to the psycho-physical needs of man; consequently, its precepts conform to human nature and the energies and capabilities of the individual; similarly, it satisfies the needs of society and preserves its safety and health.

In this lesson, we study all this in detail.

Highlights

'Aishah , may Allah be pleased with her, reported: "Allah's Messenger ﷺ said to me 'come on, let us have a race'. We ran and I remained much ahead of him. We had a race again after I had grown heavy and loose bodied. Then the Prophet again asked me to have a race with him. This time the Prophet defeated me and I lagged behind. Now the Prophet laughed and said, 'This is in response to that previous defeat.'"

I identify:

The most important things that must very clear in the process of family building in Islam.

.....

.....

.....

I investigate:

To specify the greatest possible number of official foundations that are concerned with family protection in the United Arab Emirates.

.....



I use my skills to learn:

The family is the foundation of society:

Allah ﷻ preordained that the first relationship between the sons of Adam was to be a marital relationship. The first union between mankind was a union between man and woman (Adam and Ḥawwā', peace be upon them both); this union was the beginning of the family and society and of humanity's multiplication, which weaved the texture of human society. Allah, ﷻ, says:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَجِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾﴾ . (النساء: 1)

“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.” [Al-Nisā': 1]

Allah's Messenger, ﷺ forbade man to knock upon the door of their wife at night [like an unexpected visitor], to betray her, or to look for her faults. [Narrated by Muslim]

As the family is the first building block of society, its propriety means the propriety of the whole society. Therefore, Islam accords much attention to the family. In this regard, Islam enacted laws and laid down foundations to ensure the safety of the family and save it from the hazards that weaken its structure or ruin it. The ultimate goal of Islam is that the family remains natural homage to children, values, morals, customs and tradition in order to channel into society balanced and prodigal generations of believers.

I identify:

* * The first family in history of mankind:

* * The effect of the family on building a healthy society:

An aspect of the attention Islam accords to the family:

1. Islam urges people to marry and stirs in them a wish to do so as it regards marriage as being half of religion. The Messenger ﷺ said: “When Allah’s servant marries he has completed one half of the Religion. Thereafter let him fear Allah regarding the remaining half.” [al-Jāmi' al-Ṣaghīr].

2. Islam warns those who abstain from marriage if they can afford its cost. The Prophet, ﷺ, regarded marriage as an integral part of his Sunnah and then said: “Whoever turns away from my Sunnah is not from me”, meaning he is not my follower” [Narrated by Muslim]. Moreover, abstaining from marriage conflicts with sound natural inclination. Allah ﷻ says:

﴿وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾﴾ سورة الذاريات

“And of every thing We have created pairs: That ye may receive instruction” [Al-Dhāriyāt: 49].

I investigate:

The hazards of abstinence from marriage:

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-
-
-

3. Islam has explaining the rulings governing the family, the rights and duties of its members and the relations between them in the stages a family passes through. This facilitates dealing inside and outside the family, ensures the moral and material rights of its members thus strengthening family ties and preserving the solidarity of society.
4. Islam has conferred on marital bond a prestigious status when it referred to it as a "solemn covenant". Allah ﷻ says:

﴿وَأَخَذَ مِنْكُمْ مِيثَاقًا غَلِيظًا﴾ (النساء 21).

21. and they have Taken from you a solemn covenant?" [Al-Nisā': 21]

This associates the relationship with reverence in the mind of a Muslim; it conforms to the way Allah, Exalted and Sublime be He, refers to the pledge made by the Prophets, peace be upon them, in the words of Allah ﷻ:

﴿وَأَخَذَ مِنْكُمْ مِيثَاقًا غَلِيظًا﴾ (النساء 21).
 "...We took from them a solemn covenant" (Sūrat Al-'Aḥzāb: 7)

Once during a journey Safiyya, the wife of Allah's Messenger, ﷺ, was crying because she had to ride on a slow camel. The Messenger received her as she, ﷺ, was crying and saying you made me ride a slow camel. Allah's Messenger, ﷺ, wiped her tears with his hands and comforted her. (Narrated [by al-Nisā']

I explain:

The significance of describing the marriage contract as a solemn covenant.

5. Islam urges Muslims to facilitate marriage by reducing its costs and removing obstacles in the way of those planning to get married. The Messenger ﷺ said: "The blessing of a woman is in making her engagement easy and in making her dowry affordable." [al-Jāmi' al-Ṣaghīr]. This does not apply to the dowry only, but to the total cost of marriage. Occasionally exaggerated dowries form an insurmountable obstacle in the way of young men planning to marry. The United Arab Emirates has been a pioneer state in surmounting this obstacle through the 'Marriage Fund', the 'Housing Fund' building halls for marriage celebrations and other similar projects in order to preserve the stability of the family and realize its happiness either before it is formed in the first instance and then in the period subsequent to the foundation of a family.

I propose:

Three solutions to make marriage affordable to young men.

-
-
-

I find evidence:

In the Qur'ān and Sunnah of the way Islam organizes the relations below.

** The relationship between a father and his sons:

.....

** The relationship between husband and wife:

.....

The functions of the family::

a. Preserving human species:

The family is the only institution in Islam entrusted with preserving the human race through marriage, procreation and protecting lineage in order to clearly identify relations and arranging rights and duties on the basis of these relations such as kinship and inheritance.

b. Satisfying the instinctual needs of man:

This includes:

- ★ Satisfying human desires in a legitimate way and viewing this as worship , by conforming to Shari'ah controls and sincerely dedicating this whole matter to Allah, glory be to Him. Allah's Messenger ﷺ said: "In man's sexual intercourse (with his wife) there is a Sadaqah." They (the Companions) said: "O Messenger of Allah, is there reward for him who satisfies his sexual need among us?" He said, "You see, if he were to satisfy it with something forbidden, would it not be a sin on his part? Similarly, if he were to satisfy it a permissible manner , he should be rewarded."
- ★ Satisfying the innate inclination to have progeny; Allah ﷻ says:

﴿الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا﴾ (الكهف 46)

Wealth and sons are allurements of the life..." [Sūrat Al-Kahf: 46]

The family is the natural, legitimate form to satisfy the wish to have progeny.

- ★ *Satisfying psycho-spiritual needs, which are embodied in affection, mercy, stability and safety among the family members and give these family members love and self-confidence.

erving society:

protecting it against the causes of corrupt deeds, and deviation, as well as against crime and the of diseases and epidemics. .

ing and educating a generation:

family is, as it were, a natural incubator where an individual is reared in preparation to make balanced , good person, equipped with the required values and morals in order to perform his n life - worshipping Allah ﷻ and cultivation of the earth (I' mār al arḍ).

ion between forming of sound, stable families and preventing the spread of crime.

and explain:

eration with my group the consequences of satisfying the instinctual inclination to have children eny.

asons of building a family:

ity of origin and creation : The husband and wife are created of a single human origin; Allah

says:

﴿وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ﴾ . (الأنعام 98)

He Who hath produced you from a single person..." [Sūrat Al-' An'ām: 98]

ights and duties: Constitute a solid foundation for spouses; for Allah ﷻ says:

﴿وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ﴾ (البقرة 228)،

And women shall have rights similar to the rights against them, according to what is equitable...

[Sūrat Al-Baqarah: 228]

actively anything a wife performs for her husband, she has equal right that he does the same her or something equal in worth to. For the husband and wife are complementary to one other in terms of rights and tasks. So even if it is worth mentioning they shall have feelings emotions and are liable to feelings of love, hate, joy and grief; being human after all, they supposed to maintain mutual consideration for each other.

tion and mercifulness : This constitutes the backbone of family ties; providing the fountainhead psychological security; and yielding the atmosphere in which family relationships blossom.

ﷻ tells us:



Grade

11

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ﴾ (الروم)،

21. Wa Min 'Āyātihi~ 'An Khalaqa Lakum Min 'Anfusikum'Azwājāan Litaskunū 'Ilayhā Wa Ja`ala BaynakumMawaddatan Wa Raḥmatan 'Inna Ft Dhālika La'āyātinLiqaawmin Yatafakkarūna

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

In this atmosphere love, tolerance, cooperation and all noble values flourish.

4. Social solidarity (takaful or تكافل): This is achieved through cooperation among members of society- as individuals and in groups- to achieve common good and ward off forms of injustice in

various material and moral aspects. Allah ﷻ says : ﴿(الأحقاف 15) (وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا)﴾

"We have enjoined on man kindness to his parents..." [Sūrat Al- 'Aḥqāf: 15]

Allah ﷻ also says: ﴿(الإسراء 26) (وَأَتِ ذَا الْقُرْبَىٰ حَقَّهُ)﴾

"And render to the kindred their due rights..." [Sūrat Al- 'Isrā' : 26])

I study and infer:

The foundation of family building referred to by each evidence in the following:

- * Allah's Messenger ﷺ said: "He is not a believer whose stomach is filled while the neighbor to his side goes hungry" [Narrated by Al-Bukhārī].

* Allah, ﷻ, says : ﴿(النساء 19) (وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ)﴾

"...and live with them [your spouses] on a footing of kindness and equity..." [Sūrat An-Nisā' : 19]

- * Abu Hurairah (May Allah be pleased with him) reported: The Prophet ﷺ kissed his grandson Al-Hasan bin 'Alī, رضى الله عنه, in the presence of Al-Aqra' bin Habis. Thereupon he remarked: "I have ten children and I have never kissed any one of them." The Messenger of Allah ﷺ looked at him and said, "He who does not show mercy to others will not be shown mercy". [Narrated by Al-Bukhārī]

Things that assist in the stability and happiness of the family:

5. Good choice: Islam gives each of the will-be spouses the right to choose his/her life partner and urges them to make good choices based on religion and morals. The Messenger of Allah ﷺ said: "If there comes to you one with whose character and religious commitment you are pleased, then give (your daughter or female relative under your care) to him in marriage" (Narrated by al-Tirmidhī). The Messenger ﷺ also said: "Seek the one who is religiously-committed, may your

hands be rubbed with dust." [Narrated by Al-Bukhārī]

6. Both parties to marriage have the right to see each other: this evidenced by al-Mughīrah ibn Shu'bah who said: "I proposed marriage to a woman, and the Messenger of Allah ﷺ said: 'Have you seen her?' I said, 'No.' He said, 'Look at her, because it is more fitting that love and compatibility be established between you.'" [Narrated by Ibn Majah]
7. Cooperation and understanding: This applies to matters in life within the confines of home and outside. Since Islam has commanded us to assist a servant if the load of work is more than what the servant can bear, it is imperative that spouses should assist each other in performing household chores, rearing children and the like.
8. Patience: Allah ﷻ says: (الزمر 10) ﴿إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾

'Innamā Yuwaffá Aş-Şābirūna 'Ajarahum Bighayri Ĥisābin
 "...those who patiently persevere will truly receive a reward without measure!"
 (SūratAz-Zumar: 10)

The patience shown by spouses is the most important mode of patience and it is best exemplified by the patience they maintain towards each other and exercise in rearing children.

A husband, who felt he was not that good looking, said [in good natured humour] to his beautiful wife: "You and I will be in paradise by Allah's will. Allah has given me a woman of your beauty and I thanked Allah. He gave you a man like me and you endured your lot patiently. People who are thankful and those who exercise patience will go to paradise."

I analyze :

The following causes of family disintegration with the help of group.:

- ✳ Some young men establish their concept of marriage on the basis of the films they see and the novels they read..

❖ Some people confuse customs with Sharī'ah rulings.

.....

.....

❖ Social media websites.

.....

.....

I anticipate :

Various other causes of family disintegration.

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-
-
-

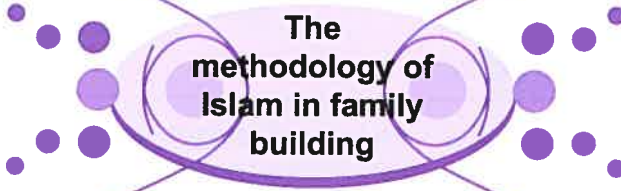
 I organize my concepts

The family is the foundation of society

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.....
.....

Islam's concern with the family

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.....
.....



Foundations of family building

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.....
.....

Family functions

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.....
.....

Student Activity

I answer by myself:

◆ **First:** Explain the following: 'the family system in Islam conforms to innate capacities'.

.....

◆ **Second:** Explain the following:

1. Establishing a pious family is an act of obedience in Islam.

.....

2. Islam's concern with the family.

.....

◆ **Third:** Give an account of the functions of the family in Islam?

.....

.....

◆ **Fourth:** Fill in the spaces in the diagram below:

Islam's concern with the family is manifest in two aspects

First: Calling and urging for establishing families

Encouraging marriage

Giving family a high status



Second: Laying the foundations of family building





The United Arab Emirates accomplished remarkable national projects in the field of reinforcing and protecting the family and its members. Write a summary of these projects.



I assess myself

No.	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	I respect my family members, appreciate what they do and make sure of maintaining strong ties with them.			
2	I cooperate in bearing some household responsibilities.			
3	I contribute to developing the achievements of the United Arab Emirates in protecting the family.			
4	I summarize the importance of the family in Islam.			
5	I identify the foundations of family building in Islam.			

Lesson Four

Umm Salamahh, رَضِيَ اللهُ عَنْهَا

This lesson teaches me to:

1. Deduce the virtues of Umm Salamahh, رَضِيَ اللهُ عَنْهَا, from the positions she had taken as related in her biography.
2. Appreciate the status of women in Islam.
3. Make sure of emulating Umm Salamahh



I take the initiative to learn

- Allah عزوجل says:

﴿وَأَزْوَاجَهُمْ أُمَّهَاتُهُمْ﴾ (الأحزاب: 6)

- * "...and his wives are their mothers..." [Sūrat al-Aḥzāb: 6]

﴿وَمَنْ يَفْعَلْ مِنْكُمْ لِيٍّ وَرَسُولِهِ، وَتَعْمَلْ صَالِحًا نُؤْتِيهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾ يٰۤاَيُّهَا الَّذِي لَسْتَنْ كَأَحَدٍ مِنَ النِّسَاءِ إِنْ اتَّقَيْتِنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا ﴿٣٢﴾﴾ (الأحزاب).

- * "O wives of the Prophet, you are not like anyone among women. If you fear Allah, then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech. " ..." [Sūrat al-Aḥzāb: 32]

◆ Which women are meant in the above three verses?

.....

◆ How do the Mothers of the Believers differ from other women as mentioned in the holy verses?

.....

.....

.....

I use my skills to learn

Read and answer:

Salamah is Hind bint Abi Umayyah, رضي الله عنها. Her father Zad ar-Rakib, also known as Abu Umayya Al-Ahshi, was one of the most generous Arabs of his time. Abu Salamah (her husband) and Umm Salamah are part of the history of Islam as they were among the earliest to embrace Islam. They migrated to Abyssinia, where their son Salamah was born. They returned to Makkah after the parchment of the Constitution was torn when the Quraysh persecution of Muslims was at its peak. When Allah's Messenger, Muhammad, gave Muslims permission to migrate to Al Madinah Al Munawwarah, Abu Salamah decided to migrate to Al Madinah with his family.

Umm Salamah described the incident of their departure saying: "When the Banū Makhzūm men saw me they came to him [Abu Salamah] and said: 'You are free to do what you like with yourself; but you know this is our daughter. Why should we allow you to take her away from us?' They snatched the reins from his hand and took me away from him. This enraged Banu 'Abd al-Asad who caught me with Umm Salamah, may Allah be pleased with her, and said: 'No! By Allah', 'We shall not leave the girl with you [Umm Salamah] if you take her away from our kinsman.' They pounced at them and snatched the boy from their hands, whose arm was dislocated in this act. So Banu 'Abd al-Asad, the clan of Umm Salamah, took my son away, whereas I was locked in by Banu al-Mughirah and my husband Abu Salamah continued his journey alone until he reached Madinah. Thus, in one instant, I was separated from my husband and my son.

Umm Salamah, رضي الله عنها, said after that painful incident she used to go out every day in the early morning to the place called Al-Abṭah (الأبطح) and weep till sunset for nearly a year. One day one of her cousins from Banu al-Mughirah passed by and saw her in that condition. Being moved by her state, he went back to Banu al-Mughirah and said to them: "Won't you let this poor woman go her way? You have separated her from her husband and son." So they allowed me to go and join my husband, whereupon Banu 'Abd al-Asad followed suit and returned my son to me.

Write a title for the above passage:Write the significance of the following situations:

The participation of Umm Salamah, رضي الله عنها, and her husband in the process of converting to Islam, their migration and the intimate relationship and intellectual harmony between them.

The fact that Umm Salamah left her comfortable life and chose migration and hardships associated with it.

I arrange matters according to my point of view:

The hardships faced by Umm Salamah, رضي الله عنها (I begin by the most trying)

1.
2.
3.

I express my feelings:

Towards Umm Salamah, رضي الله عنها, because of what she faced when she wanted to migrate to **Al Madinah Al Munawarah (Give three statements).**

1.
2.
3.

Chastity and generosity:

Umm Salamah, رضي الله عنها, continues her story and said: "So I promptly got my camel ready, placed my son on my lap and left in the direction of Madinah to join my husband. I was alone; not a soul was in sight. I said I would ask any one on the road until I reach my husband. I had just about reached at-Tan'im when I met Uthmān ibn Talhah of Banū 'Abd ad-Dār. 'Where are you going, bint Abi Umayya?' he asked. I said, 'I am going to my husband in Madinah.' He said 'And there isn't anyone with you?' I said, 'No by Allah, except Allah and my little boy here.' 'By Allah, I shall never abandon you until you reach Madinah', he vowed. He then took the reins of my camel and led us on. By Allah, I had, never met an Arab more generous and noble than he. When we reached a resting place, he would make my camel kneel down, wait until I dismounted, lead the camel to a tree and tether it. He would then go to the shade of another tree and lie under it. When we had rested he would get the camel ready, make it kneel down, draw back and say 'Ride'. When I had ridden and settled on the back of the camel, he would take the reins and lead us on until we reach another resting place. This he did every day until we reached Madinah. When we got to a village near Quba belonging to Banu Amr ibn Awf, he said, 'Your husband is in this village; Abu Salamah has settled here. Enter it with the blessings of Allah.' He turned back and headed for Makkah." She used to say "By Allah I do not know of a family in Islam who suffered an affliction more than that suffered by the family of Abu Salamah and I never saw a companion more generous than Uthmān ibn Talhah.

I analyze the story and find:

Characters mentioned in the narrative pointing out the quality you have liked in each:

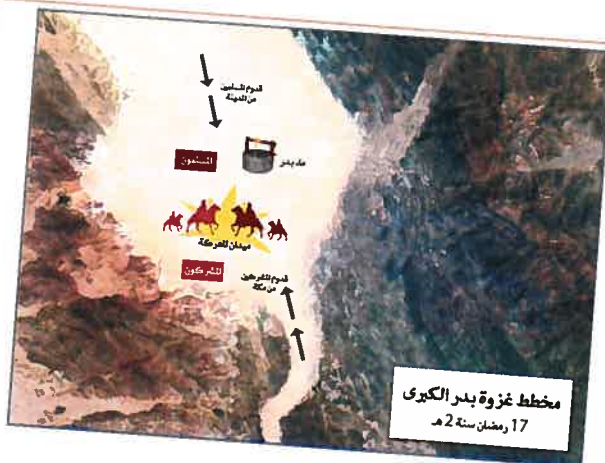
Character	The qualities I liked in the character
.....
.....
.....

We read the text and cooperate:

Umm Salamah was reunited with her husband and son after a long separation. Days passed by and her husband fought in the Battle of Badr (غزوة بدر) and was enraptured by the victory Allah gave to the believers. He took the initiative to engage in Jihad with Allah's Messenger ﷺ in the Battle of Uhud in which he sustained a gaping wound, He kept on treating it until it appeared to have healed. However, the wound was actually festering and he later died a martyr because of this wound. Umm Salamah was patient and said 'O Lord, with you I leave my plight for consideration. O Lord give me something good from it. But in her heart she would say 'Who could be better than Abu Salamah?'

Abu Salamah died a martyr and left behind a wife and four children with no one to support them. The people of Madinah sympathized with her and called her Ayyim' (أييم) al-Arab. When she had completed the 'Iddah (the waiting period of three months and ten days), the Messenger of Allah ﷺ made an approach to engage her. But she apologized and said "I am a woman who is extremely jealous and I am afraid that you will see in me something that will anger you. Also, I am a woman who is already advanced in age and who has a young family."

The Messenger of Allah ﷺ replied, "Regarding the jealousy you mention, I pray to Allah, Exalted and Sublime be He, to let it go away from you. Regarding the question of age you have mentioned, I am afflicted with the same problem as you. Regarding the dependent family you have mentioned, your family is my family." She consented, they married and she became one of the Mother of the Believers.



I explain:

The significance of Umm Salamah's apology to the Messenger, ﷺ, when he proposed to her.

I infer:

- An aspect of social solidarity mentioned in the narrative.
- One factors of the factors behind the stability of a Muslim family.

We search:

In a dictionary, we look up the meaning of 'ayyim'

We compare:

Benign jealousy to malicious jealous according to the table below:

Aspect of comparison	Benign jealousy	malicious jealousy
Similar in		
Different in		
findings		

We find a link:

Between what is related in the passage above and the fact that before dying Abu Salamah, رَضِيَ اللهُ عَنْهُ, taught his wife Umm Salamah, رَضِيَ اللهُ عَنْهَا, the ḥadīth of Allah's Messenger, ﷺ: "When a person suffers from a calamity and utters 'O Allah! Compensate me in my affliction, recompense my loss and give me something better in exchange for it' then Allah surely compensates him with reward and better substitute" [Narrated by Ahmed].

I analyze the text and find evidence of:

- 🔍 How Islam respects a woman's right to express consent [or refusal] when proposed to.
- 🔍 The importance of clarity and candidness between engaged couples in order to establish a coherent family.

Suspicion and refutation:

The marriages of the Messenger of Allah ﷺ were not based on personal interests as alleged by some of those with malicious intent. Rather, there are several wise reasons, in accordance with Divine instruction, in support of the fact that Allah's Messenger, ﷺ, had multiple marriages for the better fulfillment of his message.

- Give examples of this using the table below:

The Mother of the Believers, may Allah be pleased with her	The specific goal of marrying her
Zaynab bint Jahsh	To prohibited the practice of changing the parental identity of adopted persons
.....
.....
.....

Intelligence and wisdom:

After the Messenger of Allah ﷺ agreed to the conditions attached to the Treaty of Hdaybiyyah (صلح الحديبية) , , the Companions were dumbfounded. They could not realize the good in this treaty for Muslims. When the Messenger of Allah ﷺ called them to return to Madinah, shave their hair and slaughter their sacrifices [without visiting the Ka'bah and performing the sacred rites], telling them that they will return the following year for assuming the 'Umrah; he felt tardiness in their response to his call. This was mostly because they were psychologically and physically prepared for performing 'Umrah that year and struggled to believe

Illuminating remarks on the marriages of the Messenger of Allah, ﷺ

1. The first marriage of the Messenger of Allah, peace be upon him, was to Khadijah, may Allah be pleased with her. The Prophet's ﷺ age was then 25 years whereas the Khadijah's age was 40 years.
2. All the Messenger's wives were ex-wives, having been previously married, apart from 'Aishah.
3. The Messenger of Allah ﷺ had certain characteristics that set him apart from his followers. So whilst part of this uniqueness was that our Master Muhammad, peace be upon him, had multiple wives; at the same time he also had certain particular tasks and devotions that were obligatory on him at the expense of others, such as 'qiyām al-layl'- night prayers (being voluntary for others). Thus, the exclusive permission from Allah عزوجل he had to marry more than 4 wives makes perfect sense in the context of the uniqueness of his mission and task.
4. Careful contemplation reveals that there were several religious and pertinent social reasons that support wisdom in the Messenger, ﷺ, marrying the specific wives he did.

otherwise.

The Messenger of Allah ﷺ, entered his tent anxious to find a solution to the reaction of his Companions. Had they persisted in their apparent lack of compliance with the Prophet ﷺ, they would expose themselves to the wrath of Allah. Thereupon, the Mother of the Believers, Umm Salamah advised him with incredible wisdom saying: "O Messenger of Allah, go out. Do not utter a single word to anyone of them until you have slaughtered your camel and call your companion [acting as a barber] to cut your hair". She, being immensely wise, realized that the tardiness on the Companions part was caused by the fact that the Prophet ﷺ had not done so in front of them. Truly, as soon as the Messenger of Allah, ﷺ, acted according to her advice, the Companions slaughtered their sacrifices.

I explain:

The significance of the response of the Messenger of Allah, ﷺ, when he slaughtered his sacrifice.

I refute:

Referring to Umm Salamah's role at this crucial moment in the Treaty of Hudaibiyyah, respond to those who advocate the view that Islam denies women the right to participate in different aspects of life.

.....

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I give examples:

Of the role of the Mother of the Emirates, Sheikha Faṭimah bint Mubarak, رَضِيَ اللهُ عَنْهَا, in the renaissance and the development of Emirati society.

.....

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.....

I read and infer:

What do the following statements indicate of the characteristics and status of Umm Salamah, رضي الله عنها.

م	Statement	Characteristic
1	The Mothers of the Believers, <small>رضي الله عنهن</small> , used to adjudicate Umm Salamah, <small>رضي الله عنها</small>
2	Zanab, the daughter of Umm Salamah, was of the most learned women in fiqh (jurisprudence).
3	When having finished the 'Asr prayer, the Prophet, <small>ﷺ</small> , used to visit his wives beginning by Umm Salamah, <small>رضي الله عنها</small>
4	Umm Salamah, <small>رضي الله عنها</small> , narrated the different styles of reciting Sūrat Al Fatiha.

I summarize:

The way society views marrying a widow giving my personal view.

Society's view	My personal view
.....

I plan and innovate:

I plan to organize a debate on 'The wisdom behind the multiple marriages of the Messenger of Allah, ﷺ.

 I organize my concepts

Umm Salamah is:
She migrated twice:	1) Abyssinia 2)
Her husband dies as a martyr after:	The Battle of (Ghazwah)
The reason behind the Messenger's, ﷺ, marriage to her:
She was characterized by:	1) Strong belief 2) 3) 4)

Student Activity

Answer by myself:

Task 1: I find evidence in the biography of Umm Salamah, رضي الله عنها, supporting the following values:

1. Patience and strong belief.

.....

2. Building the spousal relationship on clarity, sincerity and candidness

.....

3. Wisdom and sound action.

.....

4. According attention to orphans and taking care of them.

.....

Task 2: Umm Salamah was nicknamed 'Ayyim Al Arab'

.....

Task 3: Umm Salamah is regarded as a role model for Muslim women through the ages. Mention three characteristics of Umm Salamah's, رضي الله عنها, that you advise contemporary Muslim women to emulate.

.....

.....

.....



I search for the reason of revealing the following verse and present it to my fellow students:

﴿وَلَا تَنَّمَنُوا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَىٰ لِبَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ وَسَأَلُوا اللَّهَ مِن فَضْلِهِ إِنَّ اللَّهَ كَانَ يُكَلِّمُ شَوْءٍ عَلَيْهِمًا ﴿٣٢﴾﴾ (النساء)

"And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of his bounty. Indeed Allah is ever, of all things, Knowing." [Sūrat Al-Nisā': 32]

I assess myself

I put a tick (✓) in the cell that describes my abiding by the specific mode of conduct.

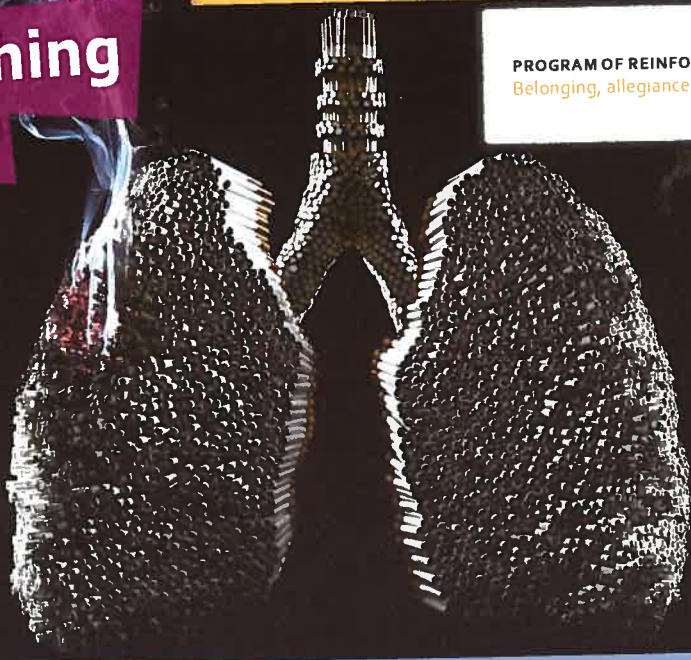
SN	Mode of conduct	Always	Occasionally	Rarely
1	I resort to patience in the hardships I face in life.			
2	I strive my utmost to emulate Umm Salamah, رَضِيَ اللهُ عَنْهَا			

2. I put a tick (✓) in the cell that describes the extent to which I have learned this lesson.

م	Aspect of Learning	Degree of achievement		
		Average	Good	Excellent
1	Identifying the lineage of Umm Salamah, رَضِيَ اللهُ عَنْهَا.			
2	Inferring the most important characteristics that had made Umm Salamah of the most excellent character, رَضِيَ اللهُ عَنْهَا.			
3	Demonstrating the status of women in Islam.			
4	Deducing lessons and commendable examples from the biography of Umm Salamah, رَضِيَ اللهُ عَنْهَا.			

Enriching Activities

PROGRAM OF REINFORCING NATIONAL IDENTITY
Belonging, allegiance, public safety, volunteering



Smoking leads to death, according to the World Health Organization that the deaths caused by smoking more than deaths from any other epidemic. It leads to lung cancer and chronic lung inflammation.



Smoked lung



Healthy lung

Mention some effects on result of smoking

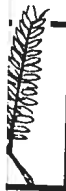
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ERANCE

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Student Notes



ERANCE

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Student Notes

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