

قال تعالى:

﴿الْعَزِيزُ
لِقَوْمِهِ يُرِيهِمْ
آيَاتِهِ لِقَوْمٍ يُذَكِّرُ﴾

sikuhunna

holds them
[Al-Nahl: 79]

UNIT TWO

﴿وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

(He is, of all things, Knowing.)

Unit Contents:

Lesson	Subject	Field
1 The Absolute Creator, the All-Knowing	Qur'ān	Divine Revelation
2 Repentance is the Opportunity of a Lifetime	Hadīth	Divine Revelation
3 The Reliever, the Forbearing, glory be to Him	Faith	Faith
4 Ritual purificatory bath (Ghusl)	Acts of Worship	Rules of Islam and their Purposes
5 Dry ablution (<i>tayammum</i>) and wiping (<i>maḥṣa</i>) over footwear	Acts of Worship	Rules of Islam and their Purposes
6 Battle of the Confederates (<i>Ghazwat al-Aḥzāb</i>)	Biography of the Prophet	Biography of the Prophet and Personalities

Lesson

1

The Absolute Creator, the All-Knowing

This Lesson teaches me to:

- Recite the verses while observing the rules of recitation.
- Explain the meanings of Qur'ānic vocabulary.
- Explain the overall meaning of the verses.
- Explain the manifestations of Allah's knowledge and justice.

I take the initiative to learn:

Biologists have cloned some animals.

If a man is cloned, will the cloned creature be a human being? Who is his father? Who is his mother? Will he have a family? How will his life be? Support your point of view.

What do you know about the first man created by Allah, عَدْنَمُ?



Highlights

Umm Hisham bint Haritha, may Allah be pleased with her, said: I learned "Qāf. By the honored Qur'ān" directly from the Messenger of Allah, ﷺ, as he used to read it every Friday on the minbar when he delivered the sermon before the people. [narrated by Muslim]

I use my skills to learn

I recite and memorize:

﴿وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَعَلَّمَهُ مَا تَوَسَّوَسُ بِهِ نَفْسُهُ، وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾ إِذْ يَنْتَقِي الْمَتَلَقِيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾ وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ﴿١٩﴾ وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمَ الْوَعِيدِ ﴿٢٠﴾ وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ ﴿٢١﴾ لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴿٢٢﴾ وَقَالَ قَرِينُهُ هَذَا مَا لَدَى عَتِيدٍ ﴿٢٣﴾ أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾ مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ مُرِيبٍ ﴿٢٥﴾ الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ ﴿٢٦﴾ ﴿ قَالَ قَرِينُهُ رَبَّنَا مَا أَطْعَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ ﴿٢٧﴾ قَالَ لَا تَخْصِمُوا لَدَى وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ﴿٢٨﴾ مَا يُبَدِّلُ الْقَوْلَ لَدَى وَمَا أَنَا بِظَالِمٍ لِلْعَبِيدِ ﴿٢٩﴾ يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَنَقُولُ هَلْ مِنْ مَزِيدٍ ﴿٣٠﴾ ﴾ [سورة ق]

Bi-smi llāhi r-raḥmāni r-raḥīmi

" wa-la-qad khalaqnā l-'insāna wa-na'lamu mā tuwaswisu bihī nafsuhū wa-naḥnu 'aqrabu 'ilayhi min ḥabli l-warīdi (16) 'idh yatalaqqā l-mutalaqqiyāni 'ani l-yamīni wa-'ani sh-shimāli qa'īdun (17) mā yalfīzu min qawlin 'illā ladayhi raqībun 'atīdun (18) wa-jā'at sakratu l-mawti bi-l-ḥaqqi dhālika mā kunta minhu taḥīdu (19) wa-nufikha fī ṣ-ṣūri dhālika yawmu l-wa'īdi (20) wa-jā'at kullu nafsin ma'ahā sā'iqun wa-shahīdun (21) la-qad kunta fī ghaflatin min hādhā fa-kashafnā 'anka ghitā'aka fa-baṣaruka l-yawma ḥadīdun (22) wa-qāla qarīnuhū hādhā mā ladayya 'atīdun (23) 'alqiyā fī jahannama kulla kaffārin 'anīdin (24) mannā'in li-l-khayri mu'tadin murībin-I (25) alladhī ja'ala ma'a llāhi 'ilāhan 'ākhara fa-'alqiyāhu fī l-'adhābi sh-shadīdi (26) qāla qarīnuhū rabbanā mā 'atḡhaytuhū wa-lākin kāna fī ḍalālin ba'īdin (27) qāla lā takhtaṣimū ladayya wa-qad qaddamtu 'ilaykum bi-l-wa'īdi (28) mā yubaddalu l-qawlu ladayya wa-mā 'ana bi-ḡallāmin li-l-'abīdi (29) yawma naqūlu li-jahannama hali mtalāti wa-taqūlu hal min mazīdin (30) "

In the Name of Allah, the Most Compassionate, the Most Loving-Kind

And We have already created man and know what his soul whispers to him, and We are closer to him than his jugular vein (16) When the two receivers receive, seated on the right and on the left. (17) Man does not utter any word except that with him is an observer prepared to record. (18) And the intoxication of death will bring the truth; that is what you were trying to avoid. (19) And the Horn will be blown. That is the Day of carrying out the threat. (20) And every soul will come, with it a driver and a witness. (21) It will be said, "You were certainly in unmindfulness of this, and We have removed from you your cover, so your sight, this Day, is sharp." (22) And his companion, the angel, will say, "This record is what is with me, prepared." (23) Allah will say, "Throw into Hell every obstinate disbeliever, (24) Preventer of good, aggressor, and doubter, (25) Who made as equal with Allah another deity; then throw him into the severe punishment." (26) His devil companion will say, "Our Lord, I did not make him transgress, but he himself was in extreme error." (27) Allah will say, "Do not dispute before Me, while I had already presented to you the warning. (28) The word will not be changed with Me, and never will I be unjust to the servants." (29) On the Day We will say to Hell, "Have you been filled?" and it will say, "Are there some more," (30) (Sūrat Qāf)

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I explain Qur'ānic vocabulary:

حَبْلِ الْوَرِيدِ [habli l-warīdi]	:	A vein in the neck.
الْمُتَلَقِّيَانِ [al-mutalaqqiyāni]	:	The two angels who are assigned with the task of recording the deeds of man.
قَاعِدٌ [qa'īdun]	:	Sitting.
رَقِيبٌ [raqībun]	:	Someone who watches or notices something.
سَكْرَةُ الْمَوْتِ [sakratu l-mawti]	:	The final moments of life.
تَحِيدٌ [tahīdu]	:	Trying to escape.
سَائِقٌ وَشَهِيدٌ [sā'iqun wa-shahīdun]	:	Two angels, one to guide man and the other to testify to his deeds.
حَدِيدٌ [hadīdun]	:	Clear and capable of seeing what you were denying.
قَارِئُهُ [qarīnuhū]	:	An angel or a devil accompanying man.
أَعْيَدٌ [a'īdun]	:	Ready.
مُرِيبٌ [murībin]	:	Suspecting.

I understand the significance of the verses:

Absolute knowledge and justice:

The above verses provide evidence to the greatness of Allah, ﷻ, and His power of creation and resurrection. So, what Muhammad, ﷺ, told his people was true, which proves that the Prophet Muhammad, ﷺ, is the Messenger of Allah to all of mankind.

Then, the verses go on to present the facts clearly to people in the hope that they are guided to the right path. Allah, ﷻ, created man and knows everything about him; even if man says something to himself without uttering it, He knows it. Allah, ﷻ, with His knowledge and power is closer to man than his jugular vein. Despite His knowledge of everything, Allah, ﷻ, assigned two angels to observe and record everything man says or does so that his sheet is shown to him on the day when the witnesses stand before the Lord of the worlds.

Everything man utters or does throughout his life, whether good or bad, is written down by the two angels according to the order they received from Allah, ﷻ; they do what they are ordered to.

I discover:

Whispering of the ego is limited to one's wrong doing and does not go elsewhere.

Based on this, I discover that whispering of the devil is



I make a judgment:

Regarding the situations in the table below by putting a tick in the appropriate column:

Situation	He is rewarded	It is counted as a sin	He will not be called to account
He thought of destroying his classmate's pen.			
He helps his neighbors.			
He pushed his classmate while getting down from the bus.			
His soul whispered for him to break fasting during Ramadan.			
He wanted to donate to the UAE Red Crescent, but he discovered that he had forgotten his money.			

I investigate and specify:

In cooperation with my classmate, I investigate the kinds of angels and specify their duties through the Qur'ānic verses.

Type of angels assigned with duties related to man	The duty of each of them
.....
.....
.....

Every beginning has an end:

The beginning and end of our lives are governed by destiny. Allah, ﷻ, says:

﴿وَجَاءَت سَكْرَةُ الْمَوْتِ بِالْحَقِّ﴾

“*wa-jā'at sakratu l-mawti bi-l-ḥaqqi*” (And the intoxication of death will bring the truth). This is the moment which man dreads and the truth which he tries to escape. When it comes, the screens of heedlessness fall down, the truth gets uncovered, and the unbelievers realize that what they denied was the truth.

The verses go on narrating some of the events of the Day of Judgment. Isrāfīl, ﷻ, blows the Horn for the second time and people rise up from the graves. It is the Day of carrying out the threat; the Day with which Allah threatened the unbelievers. This is the Day which they denied in the world, and it has come. On this Day, people are driven to the gathering place, each accompanied by one angel to guide him and one angel to testify to his deeds, whether good or bad.

I cooperate:

With my group to find the difference between: “promise” and “threat”.

Promise	Threat
.....

I clarify:

The believer’s view to death.

An end that is every reasonable person remains wary of:

Then the Qur’ānic verses tell us about another stage:

﴿الْقِيَامَ فِي جَهَنَّمَ كُلَّ كَفَّارٍ عِنْدِي﴾

“*alqiyā fi jahannama kulla kaffārin ‘anīdin*” (Allah will say, “Throw into Hell every obstinate disbeliever). At this stage, the punishment of the criminals is seen. After the judgment is made, Allah, orders the angels to throw in hell all those who disbelieved in Allah’s favors, denied the truth, prevented good things from reaching people, violated the rights, associated others with Allah, doubted His religion and made others in doubt. The descriptions here indicate the enormity of the situation. At that moment, the devil companion of the unbeliever disassociates himself from him to escape any responsibility by saying: “O our Lord! I did not make him transgress, but found him transgressing by himself”. Then the dispute is resolved by the saying of Allah, :

﴿قَالَ لَا تَخْصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ﴾ (٢٨) ﴿مَا يَبْدُلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَمٍ لِّلْعَبِيدِ﴾ (٢٩)

“*qāla lā takhtasimū ladayya wa-qad qaddamtū ilaykum bi-l-wa īdi (28) mā yubaddalu l-qawlu ladayya wa-mā ‘ana bi-zallāmin li-l- abīdi (29)*” (Allah will say, “Do not dispute before Me, while I had already presented to you the warning. (28) The word will not be changed with me, and never will I be unjust to the servants.”)

apply:

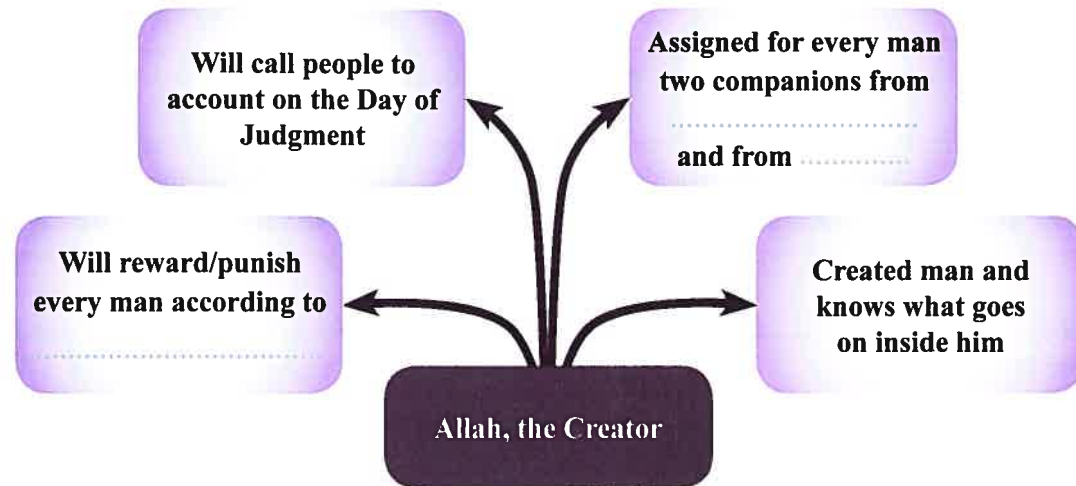
I recite the verses (24-26) of Sūrat Qāf, and then fill the following table:

Find	Fa ālun فَعَّالٌ	Fa īl فَعِيلٌ
Words in the verses which have a similar sound to:
Meaning of these Qur’ānic words.
Significance of these words.

Think of the word “قَعِيدٌ” “Qa īd” and apply to it what you have learned in this activity

The Angels write one good deed as ten, but write one bad deed as one. They write down the good deed when you merely think of doing it, but do not write the bad deed until it is actually done.

I organize my ideas:



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Student's Activities

I answer by myself:

First: Explain the following

1. Allah, ﷻ, says: ﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ﴾
 “wa laqad khalaqnā l' al-insāna” (And We have certainly created man)

2. Allah, ﷻ, says: ﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عِنْدٌ﴾ “mā yalfizu min qawlin illā ladayhi raqībun ‘atīdun” (Man does not utter any word except that with him is an observer prepared to record.)

3. Allah, ﷻ, says: ﴿قَالَ لَا تَخْتَصِمُوا لَدَيَّ﴾ “qāla lā takhtaṣimū ladayy” (Allah will say, “Do not dispute before Me,)

Second: I write the number of the Qur'ānic vocabulary in column A next to the corresponding meaning in column B:

Column A		Column B
1	Jugular vein (<i>al-warīd</i>)	An angel to testify to one's deeds
2	Observer (<i>raqīb</i>)	Clear and capable of seeing what you were denying
3	Self (<i>nafs</i>)	A vein in the neck.
4	Sharp (<i>ḥadīd</i>)	Man
5	Trying to avoid (<i>tahīd</i>)	The final moments of life
6	Witness (<i>shahīd</i>)	Someone who watches or notices something.
7	Intoxication of death (<i>sakratu l-mawti</i>)	Bring into existence
8	Created (<i>khalqnā</i>)	Trying to escape

Third: Contrast the underlined words as indicated in the table:

Aspect of contrast	And his <u>companion</u> , the angel, will say, "This record is what is with me, prepared."	His devil <u>companion</u> will say, "Our Lord, I did not make him transgress, but he himself was in extreme error."
Kind		
Origin from which he was created		
His function in the world		
His attitude on the Day of Judgment		

I assess myself:

S	Learning aspect	Level achieved		
		Average	Good	Excellent
1	Reciting the Qur'ānic verses.			
2	Memorizing the Qur'ānic verses.			
3	Meanings of vocabulary.			
4	Overall meaning.			
5	Rules included in the verses.			
6	Lessons to be learned from the verses.			

I leave my Imprint:

I feel ashamed to disobey Allah, سبحانه وتعالى, because He is Knowing of that within the hearts.

I love my country:

I do good deeds for myself, my family and my country.

Lesson

2

Repentance is the Opportunity of a Lifetime

This Lesson teaches me to:

- Recite the noble hadīth by heart properly.
- Infer the conditions of sincere repentance.
- Explain things that help one repent.
- Criticize wrong practices under repentance.

I take the initiative to learn:

I reflect and discover:

The Messenger of Allah, ﷺ, is reported to have said: “Every son of Adam sins, but the best of the sinners are those who repent” [narrated by Al-Tirmidhi as good hadīth]

- Weakness of man.
- Way of dealing with this weakness.
- Manifestation of the mercy of Allah, ﷻ, towards man.

I use my skills to learn

I read and memorize:

According to Abu Musa Al-Ash'ari, رضي الله عنه, the Messenger of Allah, ﷺ, said: [Narrated by Muslim]
“Allah stretches out His Hand during the night so that people may repent for the sins committed during the day and He stretches out His Hand during the day so that people may repent for the sins committed during the night. He would accept repentance until the sun rises in the west.”

I understand the significance of the noble hadīth:

In this hadīth, the Messenger of Allah, ﷺ, explains that Allah, ﷻ, is merciful toward His creatures; He opened the door of repentance for all sinners. It is a manifestation of the generosity of Allah, ﷻ, to accept repentance even if it was delayed. If someone commits a sin during the day and then repents during the night, Allah, ﷻ, accepts their repentance; and if someone commits a sin during the night and repents during the day, Allah, ﷻ, accepts their repentance.

Repentance means feeling sorrow for and detestation of sin.

This hadīth shows that repentance must occur while one still has an option; i.e. before the sun rises from the west, which is one of the major signs of the Day of Judgment. Repentance must also take place before the moment of death.

قال تعالى:



Allah, ﷻ, says:

"*yā- 'ayyuhā lladhīna 'āmanū tūbū 'ilā llāhi tawbatan naṣūḥan*" (O you who have believed, repent to Allah with genuine repentance.) [Al- Taḥrīm:8]

Conditions of sincere repentance:

- Sincerity to Allah, ﷻ, when repenting.
- Feeling regret for past sins.
- Quitting the sin.
- Determining not to commit the sin again.
- Returning the rights of other people that relate to the sin.

I think and infer:

I infer the meaning of "genuine" in the verse, then look it up, and compare the result with my answer:

.....

I discuss and assess:

I make a judgment, along with explanation, in the following table:

Situation	Sincere repentance	Not repentance	Explanation
He quitted drinking wine because the doctor warned him against drinking it.			
He refrained from destroying public property because he feared the financial penalty.			
He stopped stealing because he remembered the punishment of those who steal on the Day of Judgment.			
He refrained from viewing immoral websites because they keep him away from studying.			

The Prophet, ﷺ, said:

“O Mankind turn in repentance to Allah and ask forgiveness of Him. For I turn to Him in repentance a hundred times each day”. [narrated by Muslim]

What is the significance of the fact that the Prophet, ﷺ, used to turn to Allah in repentance and beg forgiveness of Him one hundred times a day?

I contrast and infer:

I read the following verses and contrast the attitudes of Adam, ﷺ, and Satan after each of them committed a sin, and explain the result of that attitude.

◎ Allah, ﷻ, says: about Adam and Eve:

﴿قَالَ رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ۝٢٣﴾

“qālā rabbanā zalamnā 'anfusānā wa-'in lam taghfir lanā wa-tarḥamnā la-nakūnanna mina l-khāsiri-na” (They said, “Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.”) [al-A'raf: 23]

◎ Allah, ﷻ, says:

﴿قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ۝٧٥﴾ قَالَ أَنَا خَيْرٌ مِّمَّنْ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ۝٧٦﴾ قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ۝٧٧﴾ وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ۝٧٨﴾

"qāla yā- 'iblisu mā mana'aka 'an tasjuda li-mā khalaqtu bi-yadayya 'a-stakbarta 'am kunta mina l- 'ālīna (75) qāla 'ana khayrun minhu khalaqtanī min nārin wa-khalaqtahū min ṭīnin (76) qāla fakhruj minhā fa- 'innaka rajīmun (77) wa- 'inna 'alayka la'natī 'ilā yawmi d-dīni" (Allah said, "O Iblees, what prevented you from prostrating to that which I created with My hands? Were you arrogant then, or were you already among the haughty?" (75) He said, "I am better than him. You created me from fire and created him from clay." (76) Allah said, "Then get out of Paradise, for indeed, you are expelled. (77) And indeed, upon you is my curse until the Day of Recompense." (78)) [Ṣād: 75-78]

Aspect contrasted	Adam, عليه السلام	Satan
Attitude after committing the sin
Result

I read and explain:

Returning the rights of other people:

The Messenger of Allah, ﷺ, said: "Whoever has wronged his brother, should ask for his pardon before his death, as in the Hereafter there will be neither a Dinar nor a Dirham. He should secure pardon in this life before some of his good deeds are taken and paid to his brother, or, if he has done no good deeds, some of the bad deeds of his brother are taken to be loaded on him in the Hereafter." [Sahih Al-Bukhārī]

If a Muslim has wronged his brother or done him an injustice, he must rectify this by returning the rights to their holders or requesting forgiveness. This is possible only in this world. As for the Hereafter, the good deeds will be taken from the oppressor and given to the oppressed, and once such good deeds are finished, bad deeds will be taken from the oppressed and loaded on the oppressor.

Explain why a Muslim, upon repentance, is keen on returning the rights owed by him to their holders?

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Suggest a solution:

I cooperate with my classmates to find suitable solutions for the following problems:

◇ He backbited his classmate at a gathering, and wants to repent.

◇ He stole a pen from a stationery shop one year ago, and wants to return it, but the shop has closed.

◇ He repented and wants to clear himself from cheating in the school examination.

◇ He hacked his classmate's email and wants to repent.

Things that help one repent:

Here are some of the things that help the Muslim repent:

1. **Knowledge:** because it lights the way; it guides man to good deeds and keeps him away from evil. If the Muslim knows the consequence of sins and the benefit of repentance, this will help him repent.
2. **Keeping company with good people and avoiding bad ones:** because keeping company with good people helps a Muslim to be obedient to Allah, ﷻ. That is why the Prophet, ﷺ, told the story of a man who killed ninety-nine people, and when he came to the learned man and asked him whether there was any chance for his repentance to be accepted. He said: Yes; what stands between you and the repentance? You better go to such and such land; there are people devoted to prayer and worship and you should worship along with them and do not come to the land of yours since it was an evil land. [narrated by Muslim]
3. **Supplication:** one of the key things to ask for is to ask Allah for repentance: man would supplicate to his Lord to grant him sincere repentance no matter what situation he is in. Our Prophet Muhammad, ﷺ, used to say: "O Allah forgive me and accept my repentance, for you are the Acceptor of repentance, the Most Merciful." [narrated by Ahmad].

Add other things that help one repent:

-
-

I organize my ideas:

I criticize the following situation in line with the rules of Islam on repentance

◇ He postpones repentance using the excuse that he is still young.

.....

◇ He wants to repent, but does not do it, because he fears that he will sin again.

.....

◇ His classmates ridiculed him because he quitted smoking.

.....

◇ He commits many sins, and when somebody gives him advice, he says: Allah is Oft Forgiving and Merciful.

.....

I organize my ideas:

I complete in the same way

Performing all prayers at the mosque indicates a strong faith in Allah,

سبحانه وتعالى .

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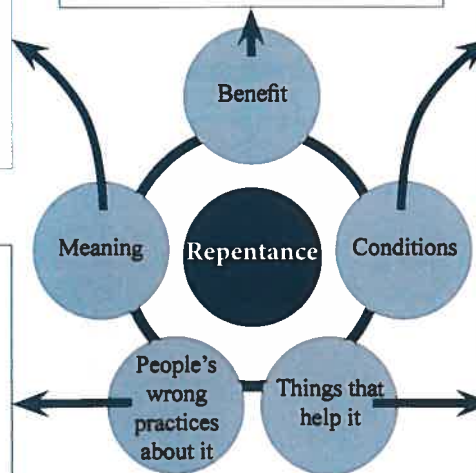
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Student's Activities

I answer by myself:

First: I complete in the same way:

1. He repented not praying because he was ashamed of the teacher.
- Repentance is not acceptable, because it was not sincere for Allah.
2. He repented harming his neighbors, but he still boasts harming them.

.....
3. He repented backbiting his classmate, but he continues to backbite him.

.....
4. He repented his theft by only saying, "I ask Allah for forgiveness".

Second: State two conditions of sincere repentance.

1.
2.

Third: Your classmate asks you to specify the two most important things that help one repent.

1.
2.

I enrich my experience:

Allah, سبحانه وتعالى, says: ﴿إِنَّ اللَّهَ يُحِبُّ الْمُتَوَدِّينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾ " *inna llāha yuḥibbu t-tawwābīna wa-yuḥibbu l-mutaṭahhirīna* " (Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.) [Al-Baqarah: 222]

1. Search in Qur'ān commentary books for the connection between those who are constantly repentant and those who purify themselves, and write it down.
2. Write a research about the benefits of repentance and gather in it the hadīth that indicate those benefits.
3. Prepare a presentation or a video footage showing the importance of repentance in the life of the Muslim.

I assess myself:

Extent of my application of what I have learned from the lesson.

S	Aspect	Level		
		Average	Good	Excellent
1	I am keen on asking Allah, سبحانه وتعالى, for forgiveness after each prayer and every day.			
2	I take the initiative to repent if I commit a sin.			
3	If I see a sinner, I supplicate to Allah to guide him to the right path rather than looking down at him or swearing at him.			
4	I observe sincerity and honesty towards Allah in all my deeds.			
5	If I wrong any person, I apologize and rectify my mistakes.			

I leave my Imprint:

I complete in the same way:



This hadīth taught me:

If I commit a mistake, my duty is to rectify such a mistake.

If other people commit a mistake, my duty is to

.....

Lesson

3

The Reliever, the Forbearing, glory be to Him

This Lesson teaches me to:

- Explain the concept of the Reliever, the Forbearing, glory be to Him.
- Mention some manifestations of divine forbearance in life.

- Demonstrate my adoption of forbearance in dealing with people.

I take the initiative to learn:



By his human nature, man tends to help and assist people. Islam came to strengthen this inherent tendency and ordered Muslims to relieve those in dire need. The Prophet, ﷺ, was the perfect example of doing this before and after Islam. He said: "I was sent to perfect good character". That is why when he was in pain after the revelation descended upon him, his wife Khadija, may Allah be pleased with her, told him: "Never by Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones".

One of the best names of Allah is the Reliever. **Allah**, **سُبْحٰنَهُ وَيَعَالَى**, says:

﴿وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ، وَهُوَ الْوَلِيُّ الْحَمِيدُ﴾

"*wa-huwa lladhī yunazzilu l-ghaytha min ba'di mā qana'ū wa-yanshuru rahmatahū wa-huwa l-waliyy l-ḥamīdu*" (And it is He who sends down the rain after they had despaired and spreads His mercy. And He is the Protector, the Praiseworthy.) [Al-Shūrā: 28]

Allah has names which He gave to Himself, and He has attributes that describe Him. One of His names, **سُبْحٰنَهُ وَيَعَالَى**, is the Forbearing. The Prophet, ﷺ, used to say at the time of difficulty: "There is no god but Allah, the Great, the Forbearing. There is no god but Allah, the Lord of the Heavens and Earth. There is no god but Allah, the Lord of the Honorable Throne," [narrated by Al-Bukhārī and Muslim].

- Write as many names and attributes of Allah, **سُبْحٰنَهُ وَيَعَالَى**, as you can (in two minutes):

First: The Reliever, glory be to Him

I read and answer:

The Reliever (al-mughhith): the One who removes difficulties and alleviates distress. Allah, ﷻ, relieves His servants during difficult times and responds to the desperate. He alone is the Able, and in His hand is the realm of the heavens and the earth. Allah, ﷻ, says:

﴿قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَئِنْ أَنْجَانَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ﴾ (13)

“qul man yunajjikum min zulumāti l-barri wa-l-baḥri tad'ūnahū taḍarru'an wa-khufyatan la- 'anjānā min hādhihī la-nakūnanna mina sh-shākirīna” (Say, "Who rescues you from the darkneses of the land and sea [when] you call upon Him imploring [aloud] and privately, 'If He should save us from this [crisis], we will surely be among the thankful.'") [Al-An'ām : 63].

He is the Reliever of all His creatures and thus He responds to the call of those desperate for relief.

The attribute of “Relief” (al-ghawth) is one of the attributes of Allah, ﷻ, that are established by Qur'ānic verses and noble hadīth. For Allah, ﷻ, says: ﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ﴾ “*idh tastaghīthūna rabbakum fa-stajāba lakum*” (Remember when you asked help of your Lord, and He answered you) [Al-'Anfāl: 9], and: ﴿وَهُمَا يَسْتَغِيثَانِ اللَّهَ وَيْلَكَ آمِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ﴾ “*wa-humā yastaghīthāni llāha waylaka āmin 'inna wa'da llāhi ḥaqqun*” (while they call to Allah for help, and to their son, “Woe to you! Believe! Indeed, the promise of Allah is truth.”) [Al-Aḥqāf: 17]. In Sunnah, Anas bin Malik, رضى الله عنه, reported that a person entered the mosque at the time of the Friday prayer and the messenger of Allah, ﷺ, was delivering the sermon while standing. He came and stood in front of the Messenger of Allah, ﷺ, and said: “O Messenger of Allah, our wealth has been destroyed and the paths to travel have been cut off; so please supplicate to Allah to send down rain upon us. The Messenger of Allah, ﷺ, raised his hands and then said: “O Allah, send down rain upon us; O Allah, send down rain upon us; O Allah, send down rain upon us.” [narrated by Al-Bukhārī]



The Name of Allah, ﷻ,
“the Reliever” (al-Mughhith) means:

In cooperation with my classmates, I contrast “calling for relief” and “calling for assistance”:

The Relief provided by Allah, ﷻ, of His servants:

Allah, ﷻ, says:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾ (١٨٦)

“*wa- 'idhā saalaka 'ibādī 'annī fa- innī qarībun 'ujību da'wata d-dā'i 'idhā da'āni fa-l-yastajībū lī wa- l-yu' minū bī la' allahum yarshudūna*” (And when My servants ask you, O Muhammad, concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond

to Me by obedience and believe in Me that they may be rightly guided.) [Al-Baqarah: 186]. Allah, سبحانه, tries his servants with calamities and distresses to test their faith; and once they supplicate Him, He helps them and alleviates their distress. Allah, سبحانه, says: **﴿مَنْ يُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ﴾** " *am-man yujību l-muḍṭarra 'idhā da'āhu wa-yakshifu s-sū'a* " (Is He not best who responds to the desperate one when he calls upon Him and removes evil) [Al-Naml: 62].

I notice and express:

Ways through which Allah, سبحانه, relieves people include the following:



He sent the Messengers to guide people and bring them out of the darkness to the light.



I investigate:

In cooperation with my group, we enumerate the benefits of trial by Allah, سبحانه, of his servants with calamities:

Allah, ﷻ, He helps
man yujību
ne when he

I cooperate and apply:

The following are examples of relief by Allah, ﷻ, of his servants:

- ◇ When Yunus, عيسى, called upon Allah, ﷻ, for relief, He saved him from inside the whale.
- ◇ Allah relieved the Muslims in the Battle of the Confederates (*Ghazwat al-Ahzāb*) by sending strong winds that disturbed the polytheists and spread fear amongst them until they withdrew without achieving their goal.
- ◇ People suffered drought in the Year of the Famine (*'Ām al-Ramādah*) during the reign of 'Umar bin al-Khattab رضى الله عنه, may Allah be pleased with him; crops were damaged and animals died. So the people called upon Allah, ﷻ, for relief, and He ﷻ responded to them and alleviated their distress.

ness to the

In cooperation with my group, I write about a real-life incident in which Allah, ﷻ, relieved people.

I utilize my knowledge about the name of Allah, ﷻ, “the Reliever” in dealing with other people and do the following:

Calling Allah, ﷻ, for relief is part of worship

Allah, ﷻ, is the Reliever. He responds to the call of the desperate and removes the evil/difficulty afflicting them. When Allah, ﷻ, referred to those who call upon Him, they were praised and Allah was pleased with them. Allah, ﷻ, says: ﴿فَأَسْتَجِبْنَا لَهُ وَنَجِّنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ﴾ “*fa-stajabnā lahū wa-najjaynāhu mina l-ghammi wa-ka-dhālika nunjī l-mu'minīna*” (So We responded to him and saved him from the distress. And thus do We save the believers.) [Al-Anbiyā': 88].

ants with

I infer and link:

I hold a discussion with my classmates to infer the relationship between calling Allah, ﷻ, for relief and worshipping Him.



Relieving the desperate is part of the Islamic ethics for which the UAE is well known.

Second: The Forbearing (*al-Halīm*), glory be to Him

I read and infer:

The Forbearing (*al-Halīm*): the One who keeps giving His creation apparent and hidden gifts despite their disobedience and many sins; He gives them time to repent. Allah, ﷻ, says: ﴿وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ﴾ (155) "wa-la-qad 'afā llāhu 'anhum 'inna llāha ghafūrun ḥalīmun" (But Allah has already forgiven them. Indeed, Allah is Forgiving and Forbearing.) [Āl - Imrān: 155].

He is the Forbearing for he does not punish His servant immediately to give him a chance to repent of his disobedience.

The name "the Forbearing" (*al-Halīm*) is one of the greatest of the names of Allah that were included in the hadīth of Abu Huraira, رضى الله عنه, when he reported that the Prophet, ﷺ, said: "Allah has ninety-nine names, i.e. one-hundred minus one, and whoever knows them will go to Paradise." [narrated by Al-Bukhārī and Muslim]. It was mentioned eleven times in the Qur'ān. Allah, ﷻ, says: ﴿وَأَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ﴾ (235) "wa-'lamū 'anna llāha ghafūrun ḥalīmun" (And know that Allah is Forgiving and Forbearing.) [Al-Baqarah: 235].

The Prophet, ﷺ, was very forbearing. Anas bin Malik, رضى الله عنه, said: "While I was going along with the Prophet, ﷺ, who was wearing a Najrani cloak with a thick border, a bedouin overtook him and pulled his cloak forcibly. I looked at the side of the shoulder of the Prophet, ﷺ, and noticed that the edge of the cloak had left a mark on it because of the violence of that pull. The bedouin said, "O Muhammad! Give me some of Allah's property which you have." The Prophet, ﷺ, turned towards him, smiled and ordered that he be given something." [narrated by Al-Bukhārī and Muslim].

I suggest:

In cooperation with my group, I suggest three ways for restraining anger and exhibiting forbearance in the case of anger:

1.

2.

3.

I apply:

According to Abu Huraira, رضى الله عنه, the Prophet, ﷺ, is reported to have said: "Indeed knowledge comes through learning, and forbearance comes by cultivating forbearance. Whoever aims for good will receive it and whoever seeks to evade evil will be protected from it." [narrated by Al-Dār Qatani, Al-Ṭabarānī and Al-Bayhaqī]

Imagine that extreme anger is one of your attributes. How can you be forbearing when faced with the following situations?



I link

I read the following two noble hadīth carefully and then clarify the relationship between them on the one hand and the name of Allah, ﷻ, “the Forbearing” (al-Ḥalīm) on the other.

◇ Abdullah bin Mas‘ūd, رضى الله عنه, said: “I can still remember very clearly when the Messenger of Allah, ﷺ, told the story of one of the Prophets whose people scourged him and shed his blood, while he wiped blood from his face, he said: “O Allah! Forgive my people, because they certainly do not know.” [narrated by Al-Bukhārī and Muslim]

◇ The Prophet, ﷺ, said: “Do you think that this lady can throw her son in the fire?” We replied, “No, not with her own will” The Prophet, ﷺ, then said, “Allah is more merciful to His servants than this lady is to her son.” [narrated by Al-Bukhārī and Muslim]

I organize my ideas:

The concept of the name of Allah “the Reliever” (al-Ḥalīm)	
Relief by Allah, ﷻ, of His servants	
The concept of the name of Allah, ﷻ, “the Forbearing”	
The practical application of forbearance	

Student's Activities

I answer by myself:

First: I explain the meaning of the attribute of Allah, ﷻ, "the Reliever" (*al-Ḥalīm*):

.....

Second: I complete the following table as appropriate:

Examples of the relief by Allah, ﷻ, of His servants	Examples of the forbearance of Allah, ﷻ, toward His servants
.....
.....
.....

Third: How would you reply to the following claims:

◇ He claims that he gets angry quickly and cannot control his behavior towards others?

.....

◇ He refuses to help people in distress under the pretext that Allah, ﷻ, is the Reliever (*al-Ḥalīm*) who helps them and alleviates their distress?

.....

I enrich my experience:

First: The Prophet, ﷺ, forbade anger and ordered Muslims to exhibit patience and forbearance. He ﷺ said: "The strong man is not the one who is good at wrestling, but the strong man is the one who controls himself in a fit of rage." [narrated by Al-Bukhārī and Muslim]. According to Abu Huraira, رضي الله عنه, a man said to the Prophet, ﷺ: "Advise me". The Prophet, ﷺ, said: "Do not get angry." The man repeated that several times and the Prophet, ﷺ, replied each time, "Do not get angry." [narrated by Al-Bukhārī and Muslim].

.....

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.....

Second: In cooperation with your classmates, prepare a poster or presentation showing how a student can exhibit the attribute of relief and forbearance.

I assess myself:

I assess how my faith in the attribute and Name of Allah, **سبحانه**, “the Reliever” (al-Ḥalīm) and His name “the Forbearing” is reflected in my behavior and worship:

S	Aspect	Level		
		Average	Good	Excellent
1	In my prayer, I supplicate Allah, سبحانه , to relieve the needy people and those who are in distress.			
2	I avoid words that hurt others no matter how angry I get.			
3	I exhibit the attribute of forbearance and forgive others for their mistakes.			
4	I help my classmates with studying by lending them my notes and copybooks.			
5	I cooperate with my teacher and supplicate to Allah, سبحانه , for him in my heart.			

I leave my Imprint:

I complete the lines below along the same patterns of what I learned from the lesson:



I learned from this lesson the attribute of forbearance and helping others. So, I do the following:

◇ If I find someone in distress and in need of help, I move quickly to help him/her.

◇

◇

Lesson

4

Full Ablution /Purificatory Bath (Ghusl)

This Lesson teaches me to:

- Apply the rules of full abluion correctly.
- Define the acts of full abluion and their rules.

I take the initiative to learn:

قَالَ اللَّهُ تَعَالَى: ﴿يَتَىٰهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِن كُنْتُمْ جُنُبًا فَاطَّهَّرُوا﴾ [المائدة: 6]

Allah, ﷻ, says: "yā- 'ayyuhā lladhīna 'āmanū idhā quntum 'ilā s-salāti fa-ghsilū wujūhakum wa- 'aydiyakum 'ilā l-marāfiqi wa-mshū bi-ru 'ūsikum wa- 'arjulakum 'ilā l-ka bayni wa- in kuntum junuban fa-ttāhharū" (O you who have believed, when you rise to perform prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of major ritual impurity, then purify yourselves) [Al-Mā'idah: 6]

I notice and infer:

The verse referred to two kinds of purification using water:

1. Removing minor ritual impurity, which is achieved through
2. Removing major ritual impurity, which is achieved through

I use my skills to learn

I infer:

Full abluion (ghusl) is washing all the body with pure water while having the intention to do so.
I infer from this definition that the necessary pillars of full abluion are:

I explain:

I explain why full ablution is invalid in the following cases:

1. She painted her nails with nail polish and then performed full ablution:

.....

2. He swam in the sea only to cool off:

.....

Description of full ablution:

Full ablution is performed as follows:

- ⊙ Having the intention.
- ⊙ Washing the two hands three times.
- ⊙ Washing the area of impurity.
- ⊙ Saying “In the name of Allah, the Most Gracious, the Most Merciful” and performing partial ablution (*wuḍūʾ*).
- ⊙ Pouring water on the head and ensuring it reaches the scalp three times.
- ⊙ Pouring water on all parts of the body starting with the right side and then the left side.

If the Muslim suffices himself with the intention and washes all his body with water, his full ablution will be valid and both his minor and major ritual impurities will be removed.

I think and infer:

The Prophet, ﷺ, used to postpone washing his feet until he finishes the full ablution; then he would move aside and wash his feet.

Today, with washing water being drained immediately, is it acceptable to postpone washing one's feet?

Manners of performing full ablution:

I read and infer:

I read the following noble hadīth and infer from them the manners of performing the full ablution.

- ◇ Anas, رضي الله عنه, said: “The Prophet, ﷺ, used only one Mudd of water for partial ablution and one Sa’ to five Mudds of water for full ablution”¹ [narrated by Al-Bukhārī and Muslim]

.....

.....

¹ Sa and Mudd are traditional units for measuring quantity. One Mudd of water fills two cupped hands whereas a Sa is equal to four Mudds.

◇ According to Abu Huraira, رضي الله عنه, the Prophet, ﷺ, said: “Do not take a bath in stagnant water when you are in a state of major ritual impurity”² [narrated by Muslim]

◇ Umm Hani bint Abu Talib, رضي الله عنها, said: “I went to the Messenger of Allah, ﷺ, on the day of the conquest of Mecca and found him taking a bath, while his daughter Fatimah was holding a curtain around him. [narrated by Al-Bukhārī and Muslim]

Types of full ablution:

Full ablution is of two kinds:

1. Obligatory full ablution.
2. Desirable full ablution.

a. Performing full ablution is obligatory for the Muslim in the following cases:

- ◇ Having a wet dream.
- ◇ End of menstruation and postpartum bleeding (bleeding after birth, typically 4-6 weeks)..
- ◇ Death.

b. Performing full ablution is desirable in the following cases, among others:

- ◇ Performing full ablution on Fridays, which is a confirmed Sunnah.
- ◇ Performing full ablution on Eid day.
- ◇ Performing full ablution when assuming the state of Ihṛām for pilgrimage or Umrah.
- ◇ Performing full ablution after washing a dead person.

Rules governing the person who must perform obligatory full ablution:

A person who is in a state of major ritual impurity is forbidden from performing certain worship acts before performing full ablution. These worship acts include: prayer, Ṭawāf (circumambulation) around the Ka'bah, , and

² Major ritual impurity results from several causes, one of which is having a wet dream. .

I make a judgment

Give the Sharī'ah rule in the following cases and explain the reason:

◇ She dyed her hair and then performed full ablution.

.....

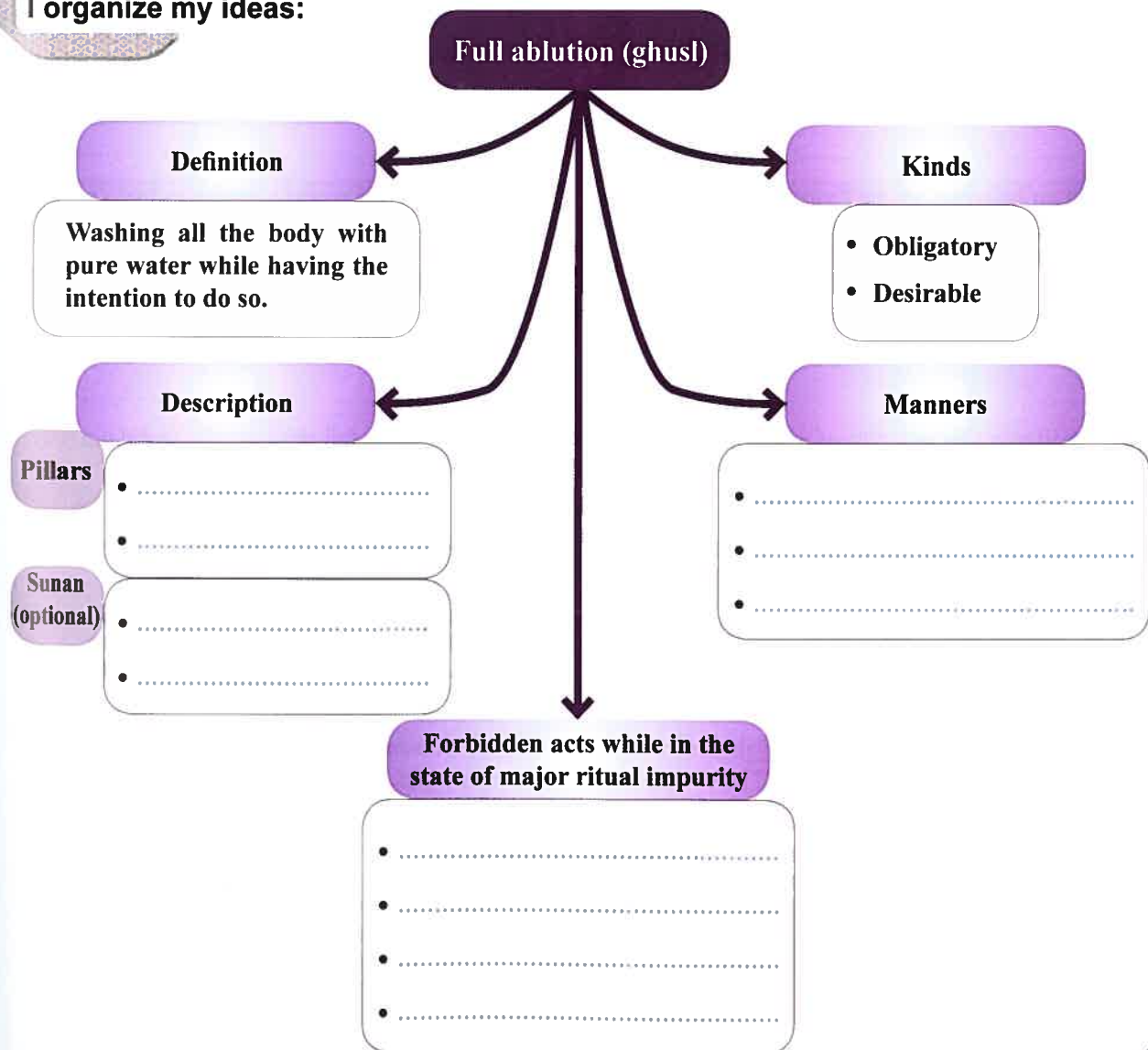
◇ She performed full ablution after the end of postpartum bleeding without undoing her hair, but she only ensured that water reached the scalp.

.....

◇ He assumed the status of Iḥrām without performing full ablution.

.....

I organize my ideas:



Student's Activities

I answer by myself:

First: Define full ablution:

.....
.....

Second: Discover the mistake in the following statements and write the correct versions under each:

1. A woman converted to Islam but did not perform full ablution.

.....

2. When he woke up, he found his underwear wet with semen. He performed partial ablution (*wuḍū'*) and prayed.

.....

3. After the end of her menstrual bleeding, she prayed and then performed full ablution.

.....

4. An ill man was in a state of major ritual impurity and could not perform full ablution. So, he did not pray.

.....

I enrich my experience:

1. Refer to one of the books on jurisprudence and list the cases in which it is desirable to perform full ablution, giving supporting evidence.
2. In cooperation with your classmates, design a poster or presentation on full ablution, including Shar'īah - derived evidence and relevant pictures about this topic.

I assess myself:

To what extent do I apply what I have learned from the lesson?

S	Aspect	Level		
		Average	Good	Excellent
1	I am keen on applying the rules concerning full ablution.			
2	I am keen on ensuring my personal hygiene and cleanliness of my clothes at all times.			
3	I do not overconsume water when using it for performing partial and full ablution.			
4	I ensure I am pure when reading from the Qur'ān.			
5	I perform full ablution on Fridays before Friday prayer.			

I leave my Imprint:

One of the greatest gifts given by Allah to man is clean pure water, which I must preserve through the following:



.....

.....

.....

Dry Ablution (tayammum) and Wiping over Footwear

aches me to:

- of dry abluion (tayammum) and wiping over footwear.
- nd wiping over footwear correctly.
- st dry abluion and wiping over footwear.

e to learn:

قَالَ اللَّهُ تَعَالَى: ﴿مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ بِكُمْ فَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ [المائدة: 6]

“*Ma yuridu Allahu li-jacal ‘alaykum min harajin wa-lākin yuridu li-yuṭahhirakum wa-li-yutimma bi-kum matahūn wa-shkurūna*” (Allah does not intend to make difficulty for you, but He intends to complete His favor upon you that you may be grateful.) [Al- Mā'idah: 6]

Allah, ﷻ, said: “Indeed religion (of Islam) is easy” [narrated by Al-Bukhārī]

of Allah, ﷻ, toward His servants is that Shar'īah rules and obligations are based on making things easy for them. For example, an ill man who cannot stand up can perform prayer on his own.

that show easiness of Islam in relation to the Muslim's purity.

First: Dry Ablution

Definition of dry ablution (tayammum): wiping the face and hands with clean earth in a specific manner while having the intention to do so.

Dry ablution is a special permission given by Allah, سبحان الله, to His servants; it represents the easiness of Islam. Allah, سبحان الله, says: ﴿ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ﴾ “fa-lam tajidū mā’ an fa-tayammamū ṣa’idān ṭayyiban fa-mṣahū bi-wujūhikum wa-’aydikum minhu” (and do not find water, then seek clean earth and wipe over your faces and hands with it.) [Al-Mā’idah : 6]

Specify from the Qur’ānic verse two conditions for the validity of dry ablution:

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Highlights

Dry ablution can be performed using soil, sand, stone, rocks, gravel and everything that falls under the term “earth”.

The situations in which dry ablution is permissible:

A person who is in a state of minor or major ritual impurity may perform dry ablution whether he is travelling or not in any of the following situations:

1. If water is not available, or is available but not enough to perform ablution.
2. If he is ill and fears that the use of water could aggravate his situation or delay recovery.
3. If the water is so cold that its use could harm him.

I apply:

I make judgments regarding the situations in the following table:

Situation	Permissible	Impermissible	Reason
His physician forbade him from using water after the surgery. So, he performed dry ablution.		
He performed dry ablution because the weather was cold, although warm water was available.		
He performed dry ablution because water was far away from him and he could not reach it.		
He had a headache. Therefore, he performed dry ablution instead of partial ablution.		
He performed dry ablution because water was cold and he thought that it would harm him.		

Description of dry ablution:

If a Muslim wants to perform dry ablution, he must start by striking the ground once with his hands, then blow off dust and wipe his face and hands up to the wrist.

I notice and infer:

I notice the way of performing dry ablution through the pictures:

'Ammār bin Yasir رضي الله عنه narrates to 'Umar bin Al-Khaṭṭāb, رضي الله عنه, in describing the way the Messenger, صلى الله عليه وسلم, performed dry ablution: "The Prophet, صلى الله عليه وسلم, stroke lightly the earth with his hands and then blew off the dust and wiped his face and hands."



1

- He pronounces the intention to perform dry ablution, says "In the Name of Allah, the Most Gracious, the Most Merciful", and then strikes pure earth once with his hands.



2

- He blows off dust.



3

- He wipes his face as he does when performing partial ablution.



4

- He wipes his right and left hands to the wrist as he does when performing partial ablution.

I think and deduce:

I note the mistakes in performing dry ablution, and then deduce things that nullify dry ablution.

Situation	Mistake
He performed dry ablution then slept. Immediately after waking up, he prayed.	
He performed dry ablution. Before praying, he found water. Despite this, he prayed while in the state of dry ablution.	

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wrist as
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I deduce things that nullify dry ablution:

1. Everything that nullifies partial ablution will nullify dry ablution, such as a) b) c)
2.
3.

Rules of dry ablution:

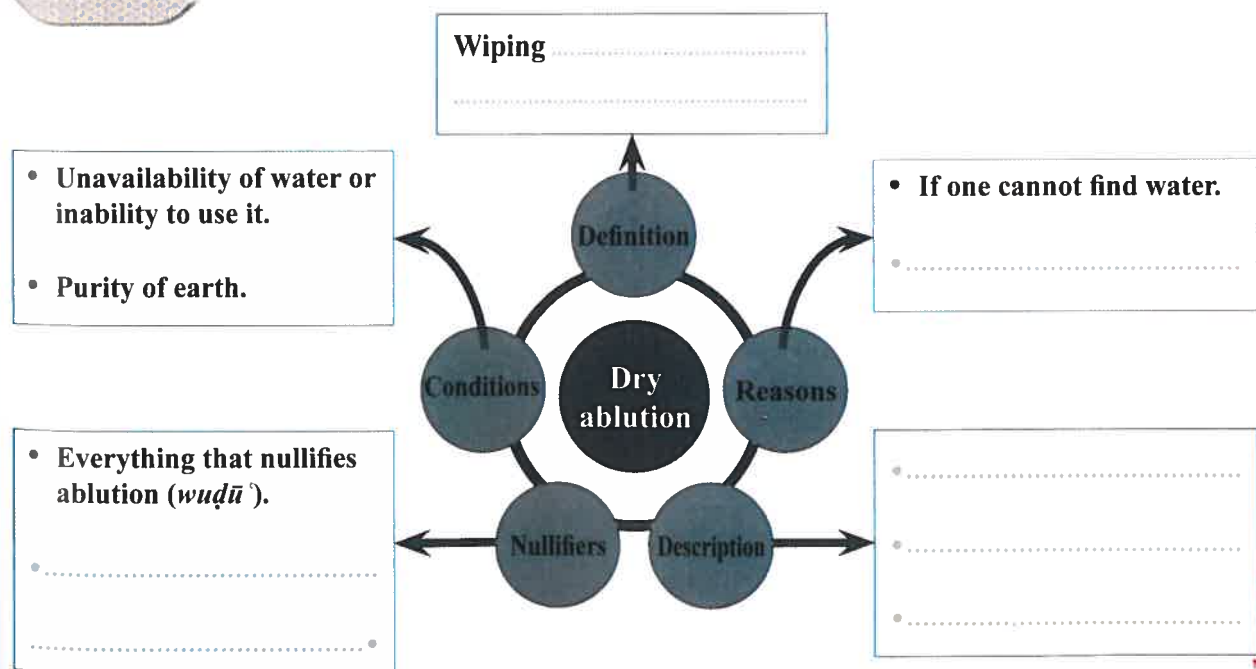
1. If a Muslim performs dry ablution and then finds water after he perform prayer, he should not re-perform his prayer because it is valid.
2. If a person cannot perform partial ablution or dry ablution, he must pray according to his condition, and need not re-perform his prayer. This is because Allah, سبحانه, says: ﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾ "fa-ttaqū llāha mā stata'tum" (So fear Allah as much as you are able). [Al-Taghābun: 16]

I cooperate and deduce:

In cooperation with your classmates, write as many answers as you can to the following two questions:

1. What do you expect would have happened if Allah, سبحانه, had not permitted us to perform dry ablution?
2. What are the aspects of easiness in the permissibility of dry ablution?

I organize my ideas:



Second: Wiping over Footwear

Footwear: everything worn on the feet, whether made of leather, wool or otherwise.



Wiping the footwear: to pass a wet hand over the footwear instead of washing the feet when performing partial ablution under certain conditions.



Conditions of wiping over footwear:

I read and infer:

I read the following noble hadīths and infer from them the conditions of wiping over footwear.

◇ Al-Mughīrah bin Sha'bah, رضي الله عنه, said: "I was with the Messenger of Allah, ﷺ in a journey. I stretched out my hand to take off his Khuff (leather socks), but he ﷺ said, "Leave them. I put them on after performing partial ablution," and he passed his wet hands over them." [narrated by Al-Bukhārī and Muslim].

◇ Ali bin Abu Talib, رضي الله عنه, said: "The Messenger of Allah, ﷺ, fixed the period of wiping over footwear at three days and nights for a traveler and one day and a night for the resident person in a town." [narrated by Muslim].

Description of wiping over footwear:

A person who has performed partial ablution and then worn footwear may wipe over it instead of washing his feet when performing partial ablution again. He would wipe the upper part of the footwear, starting with the right foot and then the left foot.

I apply practically:

I apply wiping over footwear practically before my classmates.

Things that nullify wiping over footwear:

1. End of the period during which wiping over footwear is permitted.
2. Being in a state of major ritual impurity.
3. Removing the footwear that was wiped over.

I think and deduce:

I note the mistakes in wiping over footwear and then deduce things that nullify it:

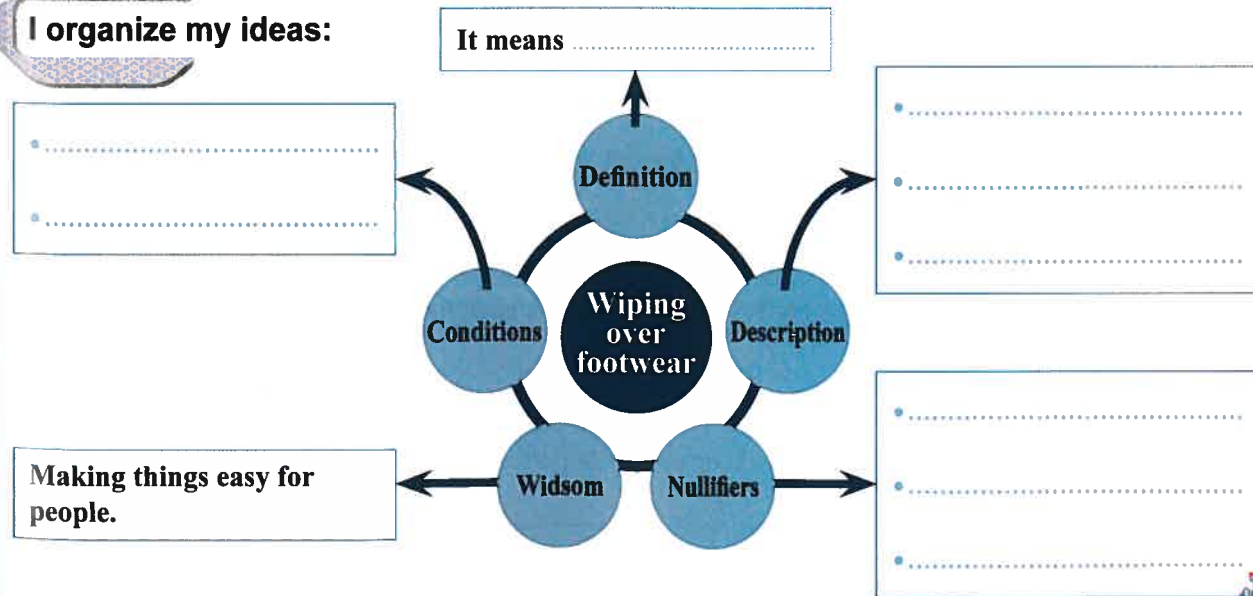
Situation	Mistake
He performed full ablution after having a wet dream, but did not remove his footwear; instead, he wiped over it.
He removed his footwear and then put it on again and wiped over it.
He continued wiping his footwear for two days while staying in town.

I think and talk:

The wisdom of wiping over footwear is to make things easy for people who face difficulties with removing footwear and washing the feet, especially when it is very cold in winter or during travel.

Give other examples which demonstrate that Shar'iah rules are based on considering the conditions of people and making things easy for them.

I organize my ideas:



Student's Activities

I answer by myself:

First: Compare and contrast dry ablution and wiping over footwear according to the following table:

Aspect	Dry ablution	Wiping over footwear
Definition		
Conditions		
Nullifiers		

Second: Explain the Shar'iah rule with justification for each of the following:

◇ The physician forbade her from using water. So, she performed dry ablution to pray. After recovery, she re-performed the prayers which she had performed with dry ablution.

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◇ It was obligatory for him to perform full ablution, but he could not find water. So, he rolled over in earth instead of performing full ablution.

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◇ He woke up in the morning and then put on his footwear. When he performed partial ablution, he wiped over his footwear.

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◇ She wanted to perform dry ablution. So, she stroke her hand on the mattress, because she was disabled and could not move.

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◇ He did not perform noon prayer because he could not perform partial or dry ablution.

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I enrich my experience:

First: Cooperate with your group to prepare a presentation about how the Shar'iah makes things easy and removes difficulty.

Second: Cooperate with a hospital to innovate a healthy way that helps disabled patients who cannot move be able to perform dry ablution.

Third: Research the difference between leather socks, shoes and slippers.

I assess myself:

To what extent do I apply what I have learned from the lesson?

S	Aspect	Level		
		Average	Good	Excellent
1	I am keen on using <i>Shar'iah</i> dispensation and do not make things difficult for myself.			
2	I follow the Sunnah of the Prophet, ﷺ, in my worship.			
3	I avoid fundamentalism and extremism in religion.			
4	I always thank Allah for the gift of Islam, because it is a religion that takes into consideration the different conditions of people.			
5	I always perform prayers on time even if I was ill.			

I leave my Imprint:

I complete the following as appropriate:



Allah, ﷻ, is merciful toward his servants; He made acts of worship easy for them and does not require them to do things beyond their abilities. Accordingly, it is the duty of the Muslim in his dealings with people to treat them:

.....
.....

Lesson

6

Battle of the Confederates (Ghazwat al-AHhzāb)

This Lesson teaches me to:

- Explain the events of the Battle of the Confederates.
- Analyze the results of the Battle of the Confederates.
- Deduce lessons from the Battle of the Confederates.

I take the initiative to learn:

I read and summarize:

After the Prophet, ﷺ, expelled Banū Naḍīr from Madinah to Khaybar because of their betrayal, they were resolved to take revenge and sought to take advantage of Quraysh's thrill of victory following the Battle of Uḥud and their intention to conquer the Muslims. So, their leaders went to Quraysh and agreed with its leaders on fighting Muslims. Then they went to the Tribe of Ghatafan to encourage it to join them and Quraysh, promising them that they will receive the fruits of Khaybar date palms for that year in the case of victory. Then they visited Arab tribes, soliciting them to participate in conquering the Muslims. The polytheists gathered a huge army comprising ten thousand fighters and were led by Abu Sufyān bin Ḥarb. It marched out in Shawwal in the fifth year after the Emigration. (Ḥijrah).

Summarize the cause of the Battle of the Confederates.

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First: Planning and Making Necessary Efforts



I think and infer:

When the Prophet, ﷺ, heard about the Confederates' gathering and marching out, he gathered his companions and consulted them, as was his habit. Salmān al-Farsī, رضى الله عنه, advised that a deep trench be dug to the north of Madinah, since the other sides of the city were naturally protected by hills in the east and west and trees and bushes in the south. The Prophet, ﷺ, liked the advice of Salmān and applied it.

Imagine that you were among the companions who were consulted by the Prophet, ﷺ. What idea would you have proposed to confront the Confederates?

Second: Digging the Trench

After the Muslims set their defense plan, they started implementing it. The first step was to start digging the trench. The Prophet, ﷺ, organized work and divided the distance between his companions: every ten men would cover a distance of forty cubits. He worked with them. The Muslims' army consisted of 3,000 men, and it took them almost 15 days to dig the trench. The Messenger, ﷺ, was keen on encouraging his companions, رضى الله عنهم, to work harder. Al-Bara bin Ahzāb, رضى الله عنه, said: "When it was the day of the Confederates and the Messenger of Allah, ﷺ, dug the trench, I saw him carrying earth out of the trench till dust made the skin of his abdomen out of my sight. He was relatively full-haired. I heard him reciting the poetic verses composed by Ibn Rawāḥa while he was carrying the earth:

**O Allah! Without You we would not have been guided,
nor would we have given in charity, nor would we have prayed.
So, O Allah, please send calmness upon us
and make our feet firm if we meet the enemy.
For they have rebelled against us,
and if they intend to frighten us, then we will confront them.**

The Prophet, ﷺ, would then prolong his voice with the last words. [narrated by Al-Bukhārī and Muslim]

◇ Why was the Battle of the Confederates given this name?

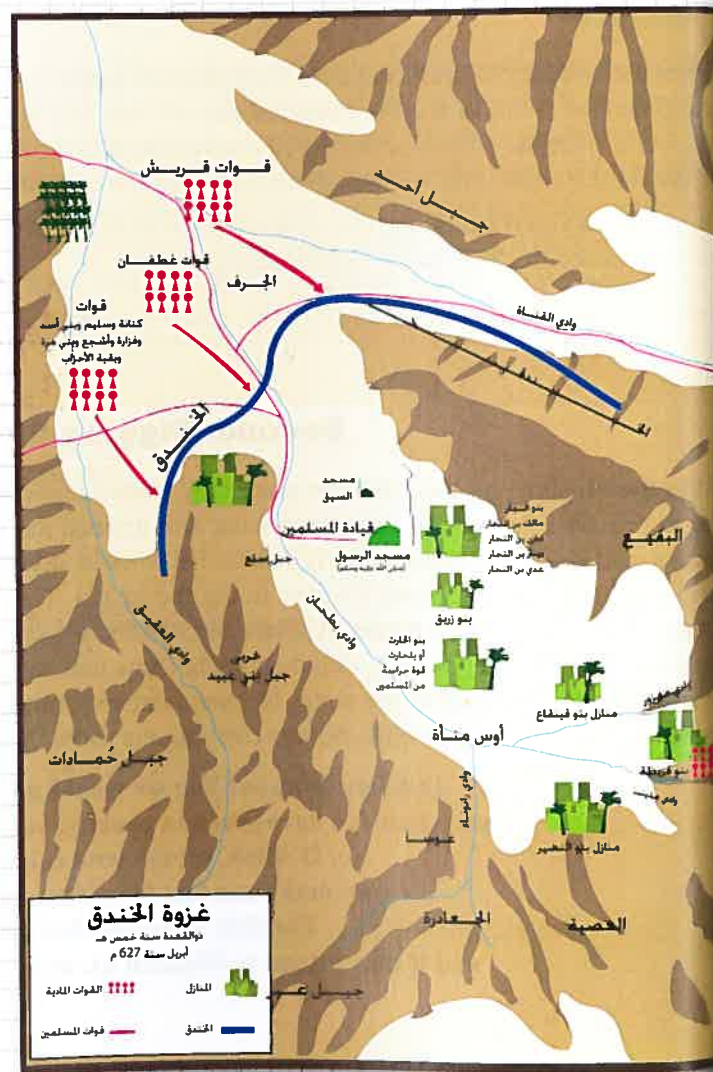
◇ Infer the leadership qualities of the Prophet, ﷺ that were demonstrated during the digging of the trench.

◇ Search in the lesson for another name for this battle.

Third: Surprising the Confederates

I reflect and analyze:

The armies of the Confederates approached Madinah from the north, thinking that they would eliminate the Muslims within one or two days; their numbers were big, so they must emerge victorious. However, they were surprised to find a deep trench that stopped them, destroyed their hopes and disrupted their plans. They camped and waited days and nights, facing the Muslims without moving or fighting, except for an exchange of arrows. They would go along the trench day and night looking for a way to cross it, but the Muslims would confront them whenever they approached the trench, forcing them to go back without achieving their goal. They continued this way for almost one month, or little less. Some polytheist horsemen managed to cross the trench at one of its narrow points, but a group of Muslims led by Ali bin Abu Talib, رضي الله عنه, confronted them, killed their leader and forced them to withdraw.



- Discuss this statement and formulate an opinion about it: “digging the trench changed the balance of the battle”.

of the trench.

Fourth: Violation of the Pact

I reflect and describe:

Huyayy bin Akhtab sneaked to Banu Qurayza and convinced them to violate the pact with the Muslims. When the Messenger of Allah, ﷺ, learned about this, he sent a delegation to confirm this news. The delegation came back confirming the violation of the pact. So, Banu Qurayza joined the Confederates, and the Muslims became surrounded from all sides; the polytheists from the north and Banu Qurayza from the south. Distress increased, but the Muslims did not lose faith in the mercy of Allah, ﷻ, and were sure that He will support them.

Allah, ﷻ, says:

﴿ إِذْ جَاءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا ﴿١٠﴾ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ﴿١١﴾ ﴾
 “idh jā’ukum min fawqikum wa-min ‘asfala minkum wa-’idh zāghati l-’absāru wa-balaghati l-qulūbu l-ḥanājira wa-tazunnūna bi-llāhi z-zunūna (10) hunālika btuliya l-mu’minūna wa-zulzilū zilzālan shadīdan (11)” (Remember when they came at you from above you and from below you, and when eyes shifted in fear, and hearts reached the throats and you assumed about Allah various assumptions. (10) There the believers were tested and shaken with a severe shaking. (11)) [Al-Aḥzāb: 10-11]

- I describe in front of my classmates the condition of Muslims when they learned that Banu Qurayza violated the pact.

Fifth: Moral Support to the Believers

I reflect and feel:

Allah, ﷻ, always supports true believers by sending down miracles through Prophets, ﷺ, to enhance their firm position and strengthen their belief in Allah. In this battle, Allah, ﷻ, sent down several miracles to the Prophet, ﷺ, including the following:

First Miracle: Increasing the Food of Jābir bin Abdullah, may Allah be pleased with him.

Jābir, رضى الله عنه, saw how the Prophet, ﷺ, was hungry and tired. So, he wanted to honor him and invited him to his house where he prepared food for two people. However, the Prophet, ﷺ, came with all the men who were working in the trench. They were almost one thousand. They all ate and there remained enough food for the family of Jābir, may Allah be pleased with him. [narrated by Al-Bukhārī and Muslim]

- Express your opinion about what Jābir, رضي الله عنه, did when he saw that the Prophet, صلى الله عليه وسلم, was hungry.
- How would you have behaved if you were in the place of Jābir, رضي الله عنه, and saw the Prophet, صلى الله عليه وسلم, coming with a thousand of his companions to eat at your place while you have food for only two people?

Second Miracle: Breaking the Rock

While digging, the companions, رضي الله عنهم, came across one big rock which they were unable to break. The Prophet, صلى الله عليه وسلم, took an axe and struck it three times and it was broken. This involved two miracles: first, breaking the rock which the companions were unable to remove; second, the Prophet, صلى الله عليه وسلم, was given the glad tidings regarding the conquest of the Levant, Persia and Yemen. This conquest occurred during the time of the companions, may Allah be pleased with them.

- “Miracles represent support from Allah, جل جلاله, to the Prophet, صلى الله عليه وسلم, and raise the spirit of the believers”. Give evidence of this through the Battle of the Confederates.

Sixth: Consequence of Staying Firm (The Divine Victory)

I reflect and cooperate:

After the Muslims stayed firm through this distress and trial, the signs of divine victory started to appear. Naeem bin Masood Al-Ghatafani came to the Messenger of Allah, صلى الله عليه وسلم, and told him that he had converted to Islam but his people did not know that. The Prophet, صلى الله عليه وسلم, said: “With us, you are only one man. But you can discourage them from fighting us. War is deception.” So, Naeem bin Masood, رضي الله عنه, went to Banu Qurayza and convinced them not to get involved in fighting with Quraysh until they take hostages from their ranks. Then, he went to Quraysh and told them that Banu Qurayza had regretted violating the pact, and had agreed secretly with the Messenger of Allah, صلى الله عليه وسلم, to kidnap a number of leaders from Quraysh and Ghatafan and hand them over to him to kill them as proof of their honesty and regret for violating the pact. Through this, he created doubts between the two sides, and they both retreated, accusing each other of betrayal. So, the bonds of the polytheists’ army loosened, and trust between the tribes vanished.

Then, Allah, جل جلاله, sent a strong wind against the Confederates on a very cold night, tearing out their tents, turning their pots upside down, turning off their fire and letting their horses and camels escape. **Allah, جل جلاله, says:**

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿١٠﴾﴾

“yā-’ayyuhā lladhīna ‘āmanū dhkurū ni’ mata llāhi ‘alaykum ‘idh jā’ atkum junūdun fa-’arsalnā ‘alayhim rīhan wa-junūdan lam tarawhā wa-kāna llāhu bi-mā ta malūna baṣīran” (O you who have believed.

remember the favor of Allah upon you when armies came to attack you and We sent upon them a wind and armies of angels you did not see. And ever is Allah, of what you do, Seeing.) [Al-Ahzāb: 9]

So, their hearts were filled with fear and panic and they escaped to Makkah. **Allah**, ﷻ, says:

﴿وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا﴾

“*wa-radda llāhu lladhīna kafarū bi-ghayzihim lam yanālū khayran wa-kafā llāhu l-mu'minīna l-qitāla wa-kāna llāhu qawīyyan 'azīzan*” (And Allah repelled those who disbelieved, in their rage, not having obtained any good. And sufficient was Allah for the believers in battle, and ever is Allah Powerful and Exalted in Might.) [Al-Ahzāb: 25] So, Allah was sufficient for the believers in battle, and the polytheists returned to their homes after their plans failed.



Explain the following: “the Battle of the Confederates was a distinguishing mark between two major stages for the Muslims: before and after the battle.”

- In cooperation with your classmates, complete the following table:

The condition of the Muslims before the Battle of the Confederates	The condition of the Muslims after the Battle of the Confederates
<ul style="list-style-type: none"> • The conditions of the Muslims were not stable. • • • 	<ul style="list-style-type: none"> • The conditions of the Muslims became stable in Madinah. • • •

- How would you explain the conversion of Naeem bin Masood Al-Ghatafani, ﷺ, to Islam at the time when the Muslims were caught between the clamping jaws of the pliers?

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Seventh: The Attitude of the Hypocrites

The hypocrites tried to spread panic among Muslims. They exaggerated the news about the army of the polytheists and said there was no hope of defending Madinah, since all Arab tribes agreed to eliminate Islam. They would sneak away from work without asking for the permission of the Prophet, ﷺ, or would seek his permission using weak excuses. **Allah, ﷻ, says:**

﴿ وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَسْتَبَدْنَ فَرِيقٌ مِّنْهُمُ الَّذِينَ يَقُولُونَ إِنَّا بِنُورِنَا عَاوِدُ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾ ﴾

"wa- idh qalat ta'ifatun minhum ya- 'ahla yathriba la muqama lakum fa-rji' u wa-yastadhinu fariqun minhumu n-nabiyya yaquluna 'inna buyutanā 'awratun wa-mā hiya bi- 'awratin 'in yurīdūna 'illā firāran "
 (And when a faction of them said, "O people of Yathrib, there is no stability for you here, so return home." And a group of them asked permission of the Prophet, saying, "Indeed, our houses are unprotected," while they were not exposed. They did not intend except to flee.) [Al-Ahzāb: 13]

- Hypocrites have existed and spread false rumors since the time of the Prophet, ﷺ, until now. Give your classmates three suggestions for avoiding the evils of the hypocrites.

I organize my ideas:

1. Distress	
2. Theoretical collective thinking	
3. Innovation in ideas	
4. Practical application	
5. Staying firm in the face of trial	
6. Victory is the consequence of staying firm	

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now. Give



Student's Activities

I answer by myself:

First:



Cause of the battle:

Date:

Number of the Muslims' army:

Number of the polytheists' army: ...

Results of the battle:

Attitude of the hypocrites:

Second: I write the causes that led to the victory of Muslims in the Battle of the Confederates in the table below:

Causes that have to do with the Muslims	Causes that have to do with the Confederates
•	•
•	•
•	•
•	•

I enrich my experience:

In the Battle of the Confederates, Allah, ﷻ, made several miracles occur through the hands of the Prophet, ﷺ, to support him and help the Muslims stay firm. In consultation with your teacher, search in the books on the biography of the Prophet, ﷺ, and on the internet for the most important miracles that took place in this battle.

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I assess myself:

I assess the effect of the events of the Battle of the Confederates on my behavior and worship:

S	Aspect	Level		
		Average	Good	Excellent
1	(In my prayers) I supplicate Allah, ﷻ, to protect Muslims from sedition, whether apparent or hidden.			
2	(In my words) I do not spread rumors that contribute to creating conflict between Muslims.			
3	(In my dealings) I cooperate with my classmates because we are all equal.			
4	(In my studies) I work hard and tirelessly.			
5	(Regarding my homeland) I defend it and sacrifice everything I can for it.			

I leave my Imprint:

I learn from this lesson to have faith in Allah and hold to the unity of Muslims through the following:

- If there are rumors that cause conflict in society, I resist and reject them.

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﴿ فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيُذَكَّرَ فِيهَا أَسْمُهُ، يُسَبِّحُ لَهُ، فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾
 رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ
 الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾ [سورة النور: 36 - 37]

Allah, ﷻ, says:

“fī buyūtin ‘adhina llāhu ‘an turfa‘a wa-yudhkara fihā smuhū yusabbiḥu lahū fihā bi-l-ghuduwwi wa-l-‘āṣālī (36) rijālun lā tulhīhim tijāratun wa-lā bay‘un ‘an dhikri llāhi wa-‘iqāmi ṣ-ṣalāti wa-‘itā‘i z-zakāti yakhāfūna yawman tataqallabu fihī l-qulūbu wa-l-‘abṣāru (37) ”

(Such niches are in mosques which Allah has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings (36) Are men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakat. They fear a Day in which the hearts and eyes will fearfully turn about (37)) [Al-Nūr: 36-37]

