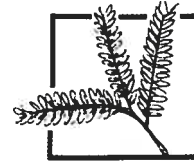




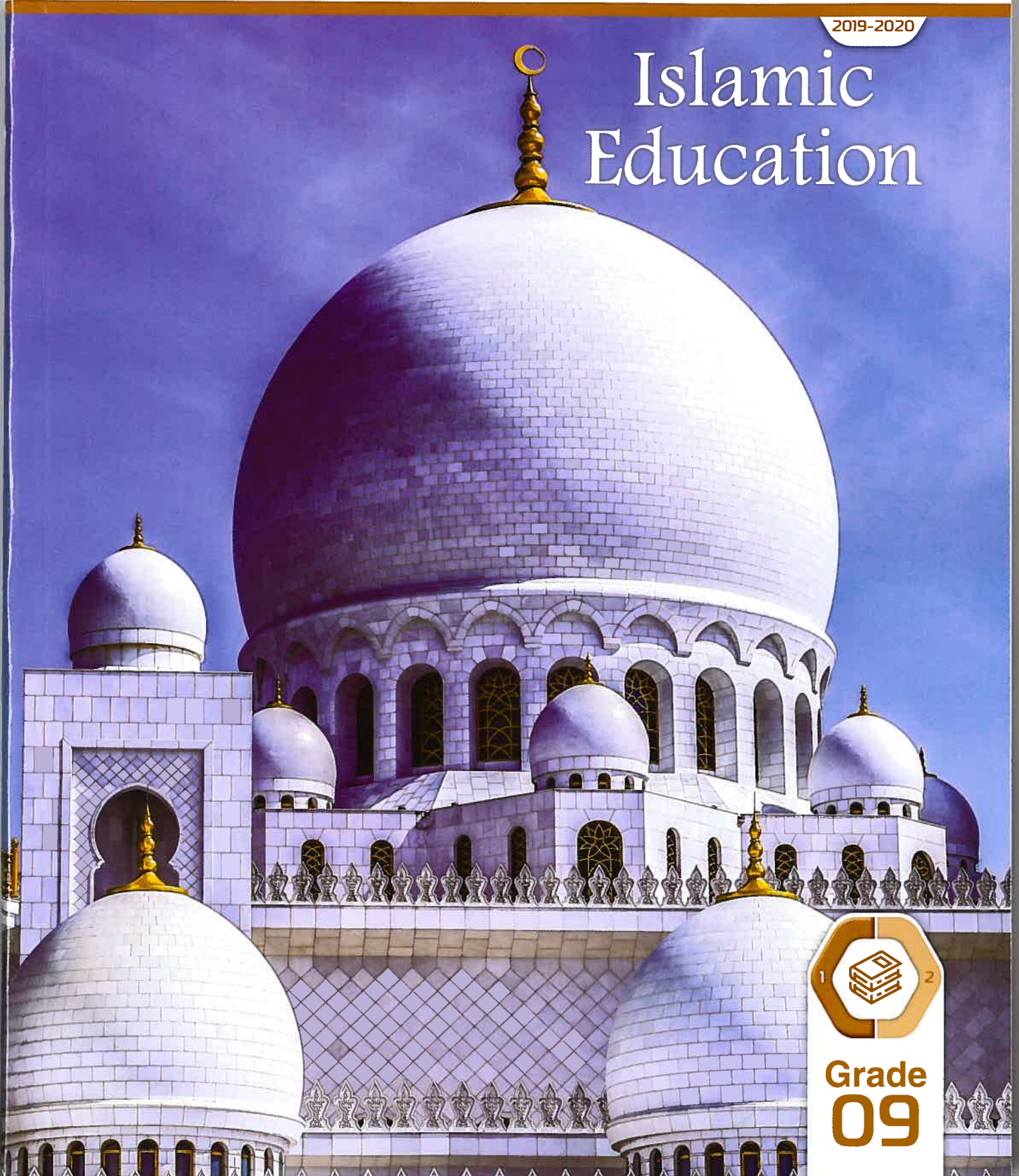
UNITED ARAB EMIRATES  
MINISTRY OF EDUCATION



YEAR OF TOLERANCE

2019-2020

# Islamic Education



Grade  
**09**

# Islamic Education

Student book  
Grade 9

Volume 1

1440-1441 A.H. / 2019-2020 A.D.



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

President of the United Arab Emirates

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

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



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# Introduction

“Praise be to Allah, Who taught illiterate man (by the pen), taught man that which he knew not (writing) and may the blessings and peace of Allah be our master Muhammad ﷺ and upon all his family and companions”.

The Curriculum Design Team of the Islamic Education Series is pleased to present to our dear students this new edition of the Islamic Education textbook. We pray to Allah ﷻ that it will help increase their knowledge, expand their intellectual horizons, and elevate and refine their moral character; for Allah is the One who always hears and responds whenever called upon.

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

- Divine Revelation (Wahy),
- Islamic Creed (‘Aqīdah),
- Values and Manners of Islam (Qiyam wa Ādāb),
- Islamic Rulings and their Higher Purposes (Aḥkām wa Maqāṣid),
- Life of the Prophet (Sīrah) and Prominent Muslim Personalities (Shakhṣiyyāt), and
- National Identity and Contemporary Issues (Huwīyyah wa Qaḍāyā).

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

Each lesson consists of:

- an introduction entitled: ‘I take initiative to learn’,
- a presentation entitled: ‘I use my skills to learn’, and
- a conclusion entitled: ‘I organize my ideas’.

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



- general activities for all students entitled: 'I answer by myself',
- enrichment activities for outstanding students entitled: 'I enrich my experience, and
- applied activities entitled: "I assess myself".

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

The textbook aims to:

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

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

Furthermore, the learning activities are both numerous and diverse so as to contribute towards developing critical thinking in learners, for critical thinking today constitutes an indispensable tool in contemporary life wherewith students fortify themselves against aberrant ideas and reckless blind imitation. The book also aims to enable its students to develop creative and innovative thought, in accordance with the broader UAE Vision 2021 entitled "United in Ambition and Determination" en route to making the UAE one of the best countries in the world. In addition, it seeks to develop life-skills that aid problem-solving and timely and sound decision-making. Similarly, it contributes towards honing the abilities of the students and heightens their awareness of the need to invest in material and human resources

as well as preserving and developing the nation's wealth.

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

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

And Allah alone grants success.

**Curriculum Design Team of the Islamic Education Series**



# Table of Contents

<b>Unit 1:</b>	"He creates that which you know not" <b>14</b>
	<b>Lesson One:</b> In the Presence of Allah, His Messenger and the Ruler 15
	<b>Lesson Two:</b> The Seven Destructive Sins 26
	<b>Lesson Three:</b> The Forgiving (al Ghafūr), and The Just (al 'Adl). 37
	<b>Lesson Four:</b> Exchanging advice in Islam (Tanāsuḥ) 47
	<b>Lesson Five:</b> Alms-giving (Zakāt) in Islam 56
<b>Unit 2:</b>	"Proclaim unto mankind the Pilgrimage." <b>69</b>
	<b>Lesson One:</b> The safety of Society and the unity of its Members 70
	<b>Lesson Two:</b> The Permissible (Halāl) is Self-evident 81
	<b>Lesson Three:</b> The Essence of Religion is sincere advice (nasīḥa) 89
	<b>Lesson Four:</b> The Pilgrimage (Al-Hajj) 98
	<b>Lesson Five:</b> The Farewell Pilgrimage (Hajjat al Wadā'i) and Death of the Prophet ﷺ 111
<b>Unit 3:</b>	"Allah loves those who act justly " <b>120</b>
	<b>Lesson One:</b> Faith is a Blessing from Allah ﷻ 122
	<b>Lesson Two:</b> Society consists of both Men and Women 131
	<b>Lesson Three:</b> Justice in Islam 139
	<b>Lesson Four:</b> Permissible (Halal) and Forbidden (Haram) Foods and Drinks 147
	<b>Lesson Five:</b> Imam Muslim رحمه الله 160
	<b>Lesson Six:</b> Safety and Security 168





## Lesson Title

## Learning Outcomes/ Performance Indicators

### In the Presence of Allah, His Messenger and the Ruler

1. 1. I Recite the holy verses paying attention to the rules of correct recitation.
2. 2. I explain the meaning of the Qur'ānic vocabulary.
3. 3. I infer some of the significance of the Qur'ānic verses.
4. 4. I explain the situations indicated in the Qur'ānic verses.
5. 5. I apply the ethics embedded in the Qur'ānic verses.

### The Seven Destructive Sins

6. 1. I recite the hadīth with correct articulation.
7. 2. I explain the vocabulary of the hadīth
8. 3. I clarify the significance of the hadīth
9. 4. I explain the reasons for calling these sins deadly.

### A Forgiving (al- Ghafūr) Lord

10. 1. I clarify the understanding behind the Name of Allah "The Forgiving" (al-Ghafūr) and the Name of Allah "The Just" (al 'Adl).
11. 2. I explain the characteristics of the forgiveness of Allah سبحانه وتعالى .
12. 3. I identify the scope of Divine Justness.

### Exchanging advice in Islam (Tanāsuh)

13. 1. I explain the importance of giving sincere advice as an Islamic duty.
14. 2. I infer the meaning of 'giving sincere advice'.
15. 3. I identify the ethics of giving sincere advice.
16. 4. I explain the advantages of giving sincere advice and its effects on individuals and society.

### Zakāt (alms-giving) in Islam

17. 1. I explain the concept of Zakāt linguistically and idiomatically.
18. 2. I infer the benefits and advantages of Zakāt for individuals and society.
19. 3. I calculate the niṣāb (the amount of wealth a Muslim must have before being obliged to pay Zakāt) Qur' ān.
20. 4. I identify the categories of Zakāt recipients.
21. 5. I show keenness on solidarity in society.

### The safety of Society and the unity of its Members

22. 1. I recite the verses of the Qur' ān observing the rules of correct recitation.
23. 2. I interpret the meaning of the Qur' ānic terms.
24. 3. I infer some of the significance of the Qur' ānic verses.
25. 4. I explain the relationship between security and peace.
26. 5. I apply the values and principles embedded in the Qur' ānic verses.

## Lesson Title

## Learning Outcomes/ Performance Indicators

### The Permissible (Halal) is Self-evident

27. 1. I recite the ḥadīth in sound language.
28. 2. I clarify the guidance mentioned in the ḥadīth.
29. 3. I discover the importance of avoiding suspicion.
30. 4. I guard the soundness of my heart against suspicion.

### The Essence of Religion is Sincerity (naṣīḥa)

31. 1. I recite the ḥadīth with correct articulation.
32. 2. I infer the enlightening advice mentioned in the ḥadīth.
33. 3. I explain the importance of sincere advice (naṣīḥa)
34. 4. I infer the domain of giving sincere advice
35. 5. I clarify the traces of sincere advice on individuals and society
36. 6. I am keen to imbibe love for the welfare of others.

### Al-Hajj (The Pilgrimage)

37. 1. I explain the meaning and rulings of Hajj.
38. 2. I identify types of Hajj and their associated rituals.
39. 3. I identify the pillars of Hajj, its obligatory duties and sunnah practices.
40. 4. I infer the virtues of Hajj.
41. 5. I design an advertisement explaining the rituals of Hajj.

### the farewell Pilgrimage and the Death of the Prophet ﷺ

42. 1. I explain the most important episodes of the Farewell Pilgrimage.
43. 2. I infer the lessons learned from the Farewell Pilgrimage.
44. 3. I identify the significances of the attitudes of the Companions رضى الله عنهم when hearing of the death of the Prophet ﷺ.
45. 4. I am keen on emulating the Prophet ﷺ.

### Faith is a blessing bestowed by Allah, Glorified and Exalted be He.

46. 1. I recite the Qur'anic verses that I have learned by the heart paying particular attention to the rules of correct recitation.
47. 2. I explain the meaning of Qur'anic vocabulary.
48. 3. I infer the significances of some Qur'anic verses.
49. 4. I explain some of the situations referred to in these Qur'anic verses.
50. 5. I apply the values incorporated in the Qur'anic verses.

Lesson Title	Learning Outcomes/ Performance Indicators
Society consists of both Men and Women	51. 1. I recite the ḥadīth in correct language. 52. 2. I explain the meaning of the words in the ḥadīth. 53. 3. I explain the overall significance of the ḥadīth. 54. 4. I determine the manifestations of acting like the opposite gender. 55. 5. I infer the risks associated with acting like the opposite gender.
Justice in Islam	56. 1. I explain the concept of justice. 57. 2. I identify the spheres of justice. 58. 3. I identify the benefits of justice. 59. 4. I make sure of respecting the rights of others.
Permissible (Halal) and Forbidden (Haram) Foods and Drinks	60. 1. I give examples of types of food that Allah ﷻ, has permitted us to eat. 61. 2. I explain the preconditions of game hunting. 62. 3. I identify the types of forbidden animals in game hunting. 63. 4. I infer the rules of permitting or forbidding foods and drinks. 64. 5. I analyze the reasons for forbidding some foods and drinks.
Imām Muslim <small>رحمته الله</small>	65. 1. I point out the lineage of Imām Muslim. 66. 2. I infer the most important characteristics of Imām Muslim. 67. 3. I explain the contribution of Imām Muslim to the service of the Prophet's ḥadīth. 68. 4. I infer lessons from the life of Imām Muslim. 69. 5. I make sure that I emulate Imām Muslim.
Security and Safety	70. 1. I explain the concept of security in Islam. 71. 2. I explain the importance of security in the lives of individuals and community. 72. 3. I identify the domain of security. 73. 4. I infer the means of achieving security 74. 5. I work on reinforcing security and safety in my homeland.

In the Presence of Allah  
His Prophet and the Miller



# Unit

## 1

﴿وَيَخْلُقُ مَا لَا تَعْلَمُونَ﴾

(wa yakhluqu mā lā ta‘lamūna)

"He creates that which you know not"



### Unit Contents:

Lesson	Subject	Field
1 In the Presence of Allah, His Messenger and the Ruler	The Qur'ān	Divine Revelation
2 The Seven Deadly Sins	Ḥadīth	Divine Revelation
3 "The Forgiving" (al-Ghafūr) and "The Just" (al 'Adl).	Creed of Believers	Creed
4 Exchanging advice in Islam (Tanāshuḥ)	The Ethics of Islam	The Values and Morals of Islam
5 Alms-giving (Zakāt) in Islam Zakāt	Acts of Devotion	The Rulings of Islam and their objectives

## In the Presence of Allah, His Prophet and the Ruler

This lesson teaches me to:-

- Recite Qur'ānic verses correctly whilst paying attention to the rules of correct recitation (tilāwah).
- Explain the meaning of Qur'ānic words.
- Infer some of the significances of the Qur'ānic verses.
- Explain the situations mentioned in the Qur'ānic verses.
- Apply the values embedded in the Qur'ānic verses.

• Explain the meaning of Qur'ānic words.

Al Hasan al-Baṣrī رحمته الله said that some people slaughtered their sheep before the prayer ended on Eid al-Aḍḥā, this occasioned the revelation of the verse

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ﴾

[yā-'ayyuhā lladhīna 'āmanū lā tuqaddimū bayna yadayi llāhi wa-rasūlihī ] "O you who have believed, do not put [yourselves] before Allah and His Messenger but fear Allah".

The Messenger ﷺ then ordered them to re-slaughter their sacrifices.

I identify:

The difference between expressing an opinion and taking a decision.

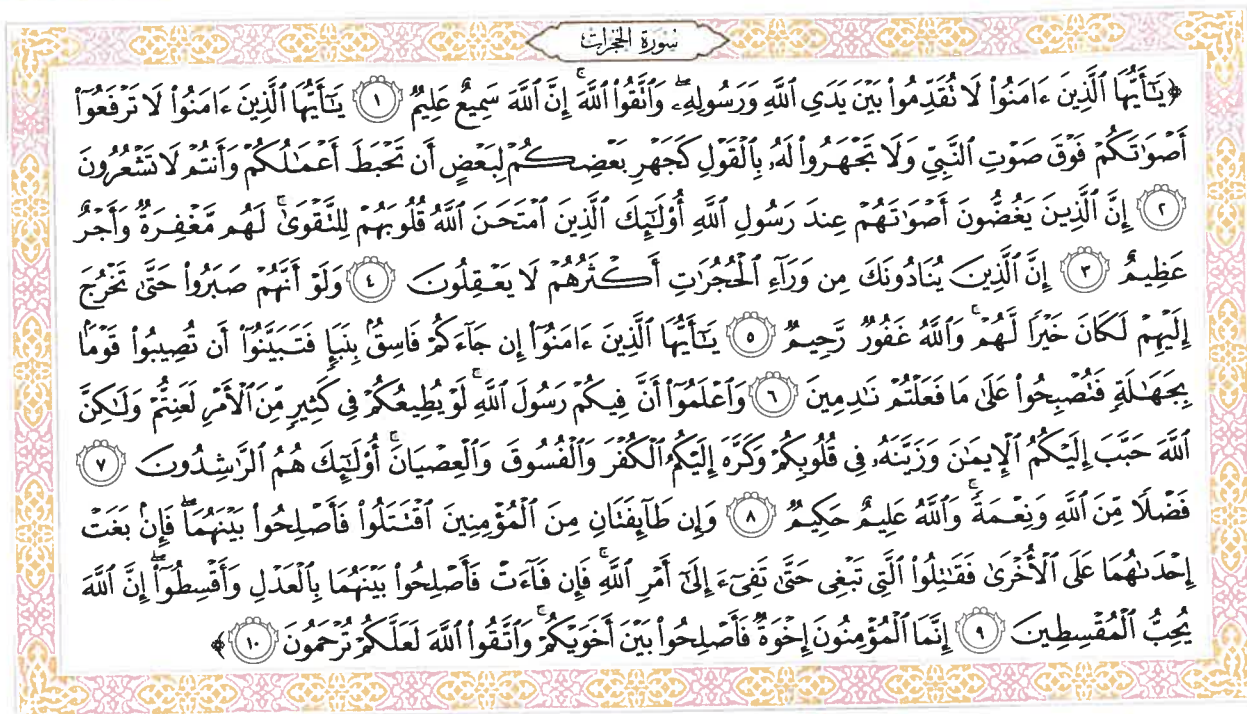
I specify preference:

Which would you prefer to submit to the Principal of your school: a proposal or a decision?



## I use my skills to learn

I recite and memorize.



Bi-smi llāhi r-rahmāni r-rahīmi

Yā- 'ayyuhā lladhīna 'āmanū lā tuqaddimū bayna yadayi llāhi wa-rasūlihī wa-ttaqū llāha 'inna llāha samī'un 'alīmun (1) yā- 'ayyuhā lladhīna 'āmanū lā tarfa'ū 'aṣwātakum fawqa ṣawti n-nabiyyi wa-lā tajharū lahū bi-l-qawli ka-jahri ba'ḍikum li-ba'ḍin 'an taḥbaṭa 'a mālukum wa- 'ayyuhā lladhīna 'āmanū lā tuqaddimū bayna ḍḍūna 'aṣwātahum 'inda rasūli llāhi 'ulā'ika lladhīna mtaḥana llāhu qulūbahum li-t-taqwā lahum maghfiratun wa- 'ajrun 'aẓīmun (3) 'inna lladhīna yunādūnaka min warā' i l-ḥujurātī aktharuhum lā ya'qilūna (4) wa-law 'annahum ṣabarū ḥattā takhruja 'ilayhim la-kāna khayran lahum wa-llāhu ghaḥfūrun raḥīmun (5) yā- 'ayyuhā lladhīna 'āmanū 'in jā'akum fāsiqun bi-nabā'in fa-tabayyanū 'an tuṣībū qawman bi-jahālatin fa-tuṣbiḥū 'alā mā fa'altum nādīmīna (6) wa- 'lamū 'anna fikum rasūla llāhi law yuṭī'ukum fī kathīrin mina l- 'amri la- 'anittum wa-lākinna llāha ḥabbaba 'ilaykumu l- 'īmāna wa-zayyanahū fī qulūbikum wa-karraha 'ilaykumu l-kufra wa-l-fusūqa wa-l- 'iṣyāna 'ulā'ika humu r-rāshidūna (7) faḍlan mina llāhi wa-ni' matan wa- llāhu 'alīmun ḥakīmun (8) wa- 'in ṭā'ifatāni mina l-mu' minīna qtatalū fa- 'aṣliḥū baynahumā fa- 'in baghat 'iḥdāhumā 'alā l- 'ukhrā fa-qātīlū llatī tabghī ḥattā tafī' a 'ilā 'amri llāhi fa- 'in fā'at fa- 'aṣliḥū baynahumā bi-l- 'adli wa- 'aqsiṭū 'inna llāha yuḥibbu l-muqsiṭīna (9) 'innamā l-mu' minūna 'ikhwatun fa- 'aṣliḥū bayna 'akhawaykum wa-ttaqū llāha la- 'allakum turḥamūna (10)

[Sūrat al-Ḥujurāt: 49: 110-]

O you who have believed, do not put [yourselves] before Allah and His Messenger but fear Allah. Indeed, Allah is Hearing and Knowing. O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not. Indeed,

those who lower their voices before the Messenger of Allah - they are the ones whose hearts Allah has tested for righteousness. For them is forgiveness and great reward. Indeed, those who call you, [O Muhammad], from behind the chambers - most of them do not use reason. And if they had been patient until you [could] come out to them, it would have been better for them. But Allah is Forgiving and Merciful. O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful. And know that among you is the Messenger of Allah . If he were to obey you in much of the matter, you would be in difficulty, but Allah has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance and disobedience. Those are the [rightly] guided. [It is] as bounty from Allah and favor. And Allah is Knowing and Wise. And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah . And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly. The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.

[Surāt al-Ḥujurāt: 49:1 - 10]

### I explain the Qur'ānic vocabulary:

lā tuqaddimū	:	Do not precede the Prophet ﷺ in action or words.
wa-lā tajharū	:	do not call the Prophet ﷺ by his name.
taḥbaṭa	:	lest your deeds become null or corrupt and degenerate.
yaghuḍḍūna	:	those who lower their voices: (in the presence of the Prophet ﷺ).
imtaḥana llāhu qulūbahum	:	Allah has purified their hearts (made them sincere).
fāsiqun	:	an unrighteous and disobedient person.
la-'anittum	:	fall into distress and hardship.
al- rāshidūna	:	those who are rightly guided.
baghat	:	to rebel and commit acts of aggression.
tafi'a	:	returns (to the command of Allah).
wa-'aqsitū	:	be equitable, fair and just.

My notes



I understand the significance of the verses:-

Our example is the Messenger of Allah ﷺ :

The Chapter opens with a summons, indicating the magnitude of the matter to be discussed. Those being summoned are the believers (al mu'minūn) and are being called in order that they avoid a very serious wrong - namely the performing of acts of worship before their time, such as those who offer their sacrifices before the Eid ul-Aḍha prayer. This act of worship on their part was rejected because they gave their opinion a higher rank than the command of Allah ﷻ and that of his Messenger ﷺ. This situation is similar to one who prays the noon prayer before its time comes, it is not going to be accepted of him, and he will still be required to perform it again. Our religion is one of submission, and casting aside our desires for what Allah wants. A Muslim thus has to follow the command of Allah ﷻ and that of His Messenger ﷺ, for he ﷺ ruled according to the commands of Allah and he ﷺ serves as our role model.

The Prophet ﷺ is the ultimate guardian and leader of all of the Muslims. He ﷺ is also the legislator of this religion and therefore no one should give their opinion a higher status than him. In similar manner, he ﷺ instructed us to be obedient to the ruling government and its leaders for to oppose them would expose society to much hardship and risks including:

1. Stirring divisiveness and disorder in society.
2. Undermining the prestige of the state and its honor in the international arena .
3. Loss of public good.

Hence Allah ﷻ stresses and alerts Muslims to these risks. He ﷻ informs us *﴿وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾* (wa-ttaqū llāha inna Allāh samī'un 'alīmun) "and fear Allah. Indeed Allah is All-Hearing, All-Knowing", i.e. follow the commands of Allah and avoid doing things He has forbidden you to do as Allah ﷻ hears what you say and knows of your deeds and what you intend to do and He holds you account according to this.

I make a Judgment:

- ◎ I study the following cases carefully and explain their rulings:

Case	Ruling
Someone wanted to give Zakāt al Fiṭr after Eid prayer	.....
Someone wants to go on Pilgrimage in Ramadan	.....

**I gather knowledge to learn:**

- When speech opens by a 'call', this means something momentous is about to happen.
- Addressing a person using his good characteristics stimulates a person, raises his morale and deters him/her from erring.

## Honoring the Messenger of Allah ﷺ

To honor the Messenger of Allah ﷺ and preserve the prestige and reverence due to him ﷺ, Allah سبحانه وتعالى has warned the Companions رضي الله عنهم against raising their voices in his presence or addressing him in a manner similar to the way they would address one another. Instead, they were tasked to address him politely and solemnly in a manner that accords with his rank just as Allah سبحانه وتعالى addressed him in the Qur'ān by stating ) "O Prophet! (yā-'ayyuhā al-nabiyyu)" and "O Messenger! (yā-'ayyuhā al-rasūl)". This command to address him respectfully was for all believers, for all times as his status ﷺ remains the same, whether in life or death. Hence visitors to his mosque should adhere to reverence and not raise their voices therein, lest they corrupt their deeds unknowingly. So after these verses were revealed, the Companions رضي الله عنهم

whenever speaking to the Prophet ﷺ used to lower their voices and Allah سبحانه وتعالى says of them and of those who follow their example:

﴿أُولَٰئِكَ الَّذِينَ أَمْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ﴾

[ulā'ika lladhīna imtahana llāhu qulūbahum li-t-taqwā lahum maghfiratun wa-'ajrun 'aẓīmun] "they are the ones whose hearts Allah has tested for righteousness. For them is forgiveness and great reward". In other words, Allah سبحانه وتعالى made their hearts wholly sincere, so they kept to His command, and accordingly He سبحانه وتعالى bestowed on them forgiveness and great reward.

Because of this high standard of manners, it was indeed strange when a delegation from Bani Tamīm visited the Prophet ﷺ and finding him in his house called, "O, Muhammad, come out to us". They were met with the displeasure of the Messenger of Allah ﷺ, for this group was unaware of the proper etiquette they should have maintained, which required of them to wait and be patient until the Prophet ﷺ came out of his house to listen to what they had to say. Despite this, the Prophet ﷺ still hastened to meet their demands, lest their lack of manners incur the anger of Allah سبحانه وتعالى for nothing in creation would withstand His retribution! The Prophet ﷺ would always look for mercy, and likewise Allah سبحانه وتعالى in order to imbue the hearts of the Believers with hope in Him, concluded these verses of admonition with words of Mercy, stating that He forgives those who err and repent and that He سبحانه وتعالى is always compassionate towards His servants.

I express the way to

☉ Revere the Prophet ﷺ, in our day-to-day lives.

- Abu Hurairah رضي الله عنه, narrates that after the revelation of (lā tarfa'ū 'aṣwātakum) "raise not your voices", Abu Bakr رضي الله عنه said "[I swear] By the One who has revealed the Book to you, O Messenger of Allah, I will never speak to you except as I speak to my confidante until I die." (Al Hakīm)

- Show respect to the State or the government entrusted with authority over you.

I make judgments on

Someone who enters ahead of his (father into an assembly (majlis	.....
Someone who interrupts the speech of the Principal of his school without asking for permission	.....
Someone who asks the teacher not to explain lessons	.....

Certainty is the Path to Righteousness

The Messenger ﷺ sent Walīd bin 'Uqba to Bani al-Mustalaq to collect Zakāt. Animosity had existed between Walīd and Bani al-Mustalaq from the times of Jahiliyyah (pre-Islamic times). Despite this, Bani al-Mustalaq went to the outskirts of their dwellings to welcome Walīd out of reverence towards Allah and His Messenger ﷺ and to let go of the past. Walīd however on seeing them was stricken with fear and instead of collecting the Zakāt returned back to Allah's Messenger ﷺ and falsely said to him, "Bani al-Mustalaq refused to pay Zakāt and wanted to kill me" causing the Messenger of Allah ﷺ to become angry. When Bani al-Mustalaq learned about this and what Walīd had said about them, they went to see the Messenger ﷺ and said, "We learned of your emissary and went out to welcome and honor him and pay him the Zakāt that we have agreed to pay for Allah but he preferred to return. We feared that this was because he had received a message from you explaining that you are angry with us. We seek refuge in Allah from His wrath and that of His Messenger".

Upon this, Allah ﷻ revealed the verse: ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا ﴾ (yā-'ayyuhā lladhīna 'āmanū 'in jā'akum fāsiqun bi-nabāin fa-tabayyanū ) "O you who have believed, if there comes to you a disobedient one with information, investigate [it]". Although this verse was occasioned by a specific instance, this injunction is valid for all times and is addressed to all of the Believers, asking them to make sure of the validity of the information they receive before acting without knowledge of the truth. To do otherwise would risk incurring calamity on themselves or on others and a cause for regret when it is too late. The Messenger of Allah ﷺ thus said , "Patient deliberation is from Allah and haste is from Satan" (al-Haythamī).

Had the Messenger of Allah ﷺ listened to all that was said to him without verifying it, as in the case of Walīd bin 'Uqba, then people would have been immersed in hardship and this would have led to injustice. As Allah ﷻ does not want his servants to experience injustice and hardship He has filled their hearts with faith and made them loathe dishonesty and transgressing Allah's command. Instead in order to spread peace, well-being, safety and security far and wide, He has put a love of truth and justice in the hearts of those who

truly believe in Him. This is the path of the steadfast believers, who are solidly rooted in righteousness and committed to it. Hence this address to the Believers stimulates their resolve to adhere to faith and to avoid being swayed by propagators of sedition (fitnah) and delusion who are driven by narrow-minded individual interests. The verses also draws attention to the fact that Allah سبحانه وتعالى knows what one says and does and that His wisdom encompasses all things, wherein His injunctions are actually for our benefit, revealed as a blessing, for in it lies the source of all happiness and well-being.

**I correct:**

Having known what Walīd bin ‘Uqba did, in cooperation with my group, I identify the things he should have done instead:

.....

**I expect:**

As learned from the story above, I anticipate three difficulties that can ensue from hasty judgments.

1. ....
2. ....
3. ....

**Muslims and the necessity of stopping Sedition (fitnah):**

False news and rumors constitute one of the major causes of sedition (fitnah) in the ranks of people alongside gossip, greed and envy. For this reason Islam has forbidden all of these and other similar tendencies that lead to hostility amongst people and society. However, sometimes hostility between two groups of Believers can occur and things can even degenerate into open aggression between them. On such occasions those who have the authority to resolve disputes amongst the Believers should reconcile them, stopping potential violence and facilitating justice by giving people their rights, removing malice from their hearts and being peacemakers. In order to serve as a laudable example of such a peacemaker in the modern world, the United Arab Emirates has sent highly praised intervention missions to stop conflict across the globe, and especially in the Muslim world, seeking to erase hostility and facilitate between people. Generally speaking, there usually is a requirement for two parties in a conflict to both adhere to reconciliation for peace to ensue, for even if one of the two parties were to resume hostility against the other, then this would result in the hostility continuing. It is to prevent such hostility against people, and their honor and wealth, that Muslim governments are sometimes obliged to fight, purely as a deterrent, to primarily stop those who believe in nothing but violence and aggression. This use of force to prevent greater violence and oppression, is actually a demonstration of piety towards Allah, as it is waged with the intention to defend the weak and protect the rights of others, fulfilling the true meaning of struggling (Jihād) in the way of Allah. This is because aggressors left unchecked would often expose an entire nation

to woes that can threaten its very existence as a place of safety and security. Therefore such aggressors must be deterred and their arrogance must be reined in until they abide by what is right and submit themselves to it. Only then can those who possess wisdom effectively attempt to reconcile disputing parties in a just manner according to the norms and common good between them, for Allah ﷻ loves justice and equity to be carried out and because all of humanity is ultimately linked in a common brotherhood descending from mutual ancestors. Hence if one party were to concede or give up something of their right, they ultimately do so to their own brother, helping restore greater amity between humanity and re-establishing solidarity, security and stability: facilitating the mercy of Allah amongst mankind.

I conclude:

Allah ﷻ, says:

﴿أُولَئِكَ هُمُ الرّٰشِدُونَ﴾

(ulā'ika humu r-rāshidūna) “Such are those who are rightly guided”. Employing the meaning of ‘rightly guided’ and working with my group, I infer the significance of rationing one's consumption and expenditure.

Rationing consumption .....

Rationing expenditure .....

I expect and answer:

The Messenger of Allah ﷺ, says: “Support your brother whether he is oppressor or oppressed” (Al Bukhārī).

● Answer the following in the table below:

How do you support your brother if he usurps the rights of others?	.....
I browse the Internet, complete the hadīth and check the correctness of my answer.	.....

I apply and act accordingly:

● I saw two classmates fighting:

I act	.....
I criticize some negative behaviour	.....

Therefore they abide by the norms of their relationship with Allah

•I organize my ideas:

In the Presence of Allah, His Messenger and the Ruler		
Etiquette of Addressing the Prophet ﷺ,	During his life	.....
	After his death	.....
Etiquette of Addressing the Ruler		.....
Rumors and lies	Their danger	.....
	The attitude of a Muslim should have towards them	.....
Animosity	Methods of ending hostility	.....
	Conditions of reconciliation	.....

أَوْلِيَّكَ هُمْ  
meaning of consumption

oppressed”

## Student's Activities

I answer by myself:

Firstly, I explain:

- ◇ The prohibition of slaughtering the sacrifice (uḍḥiyah) before the Eid prayer

- ◇ The obligation to oppose any rebellious group

Secondly, what is the significance of:

- ◇ His words *وَسُبْحَانَ رَبِّيَ عَالِي*

﴿رَبَّنَا أَيُّهَا الَّذِينَ آمَنُوا﴾

- ◇ (yā- 'ayyuhā lladhīna 'āmanū) “O you who believe!” at the beginning of the address?

- ◇ His words *وَسُبْحَانَ رَبِّيَ عَالِي*

﴿فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ﴾

- ◇ (fa- 'aṣliḥū baynahumā) “Restore peace among your brothers”?

Thirdly, I identify the outcome of honoring the ruler on individuals and society at large.

Fourthly, I explain His words سُبْحَانَ رَبِّيَ عَلى

( 'ulā' ika lladhīna imtaḥana llāhu qulūbahum li-t-taqwā )

﴿أُولَئِكَ الَّذِينَ أَمْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى﴾

“they are the ones whose hearts Allah has tested for righteousness”.

1. ....
2. ....
3. ....

Fifthly, I explain the duty of a Muslim when he hears a rumour.

I enrich my experience:

I look for a situation similar to the one in which the Companions رضي الله عنهم, demonstrate their reverence with the Prophet ﷺ.

I leave my imprint

I reject rumors and do not participate in circulating them.

I assess myself:

SN	Learning Aspect	Degree of realization		
		Average	Good	Distinguished
1	I make sure I memorize the verses			
2	I respect the Sunnah (the practice) of the Messenger <u>ﷺ</u> ,			
3	I loathe rumors and do not participate in circulating them.			
4	I am keen on adhering to the rulings of the verses.			
5	I apply the rules and ethics of recitation.			



# Lesson 2



## The Seven Destructive Sins

This lesson teaches me to:-

- Recite the ḥadīth in correct language.
- Explain the vocabulary of the ḥadīth.
- Explain the significance of the ḥadīth.
- Explain the reason of calling these wrong-doings deadly sins.

•I take the initiative to learn:

This ḥadīth is one of the main sources of the principles of Shar'īah. It is essential for realizing the purpose of the Islamic Shar'īah, such as preserving the five essentials of healthy individuals and societies (being the safeguarding of their religion, life, intellect, progeny and wealth), preserving the stability of nations and spreading safety and security amongst mankind. Avoiding these seven cardinal sins and proscribing them has its essential foundation in the upholding of these principles.

I identify:

In cooperation with my group, I identify the causes of committing sins and wrongdoing.

I identify:

I use my skills to learn

I read and memorize:

Abu Huraira رضي الله عنه narrated:

The Prophet ﷺ said, "Avoid the seven great destructive sins." The people then asked, "O Allah's Messenger! What are they?" He said, "To join others in worship alongside Allah, to practice sorcery, to take a life which Allah has forbidden except in a just cause, to consume Ribā (usury), to consume an orphan's property, to flee from the battlefield, and to wrongfully accuse chaste believing pious women (of committing adultery)..” [Al Bukhārī and Muslim]

I search for:

Under the supervision of the teacher, I browse the Internet in class to find the meaning of the term 'Agreed upon'.

### I identify the meaning of the vocabulary in the Ḥadīth:

Ijtanibū'	:	Avoid, do not go close to
Al-Mūbiqāt	:	Deeds that destroy one
Al-Siḥr	:	Making things look unlike their reality
Qatalu 'l-nafsi	:	To kill an innocent person
Ribā	:	An (oppressive) increase
Al-Yafīm	:	Someone whose father dies before he/she reaches puberty
Al-tawallī yawma	:	To run away from the battle field
'l-qitāl		
Qadhafu 'l-	:	To accuse chaste women of committing adultery
Muḥṣināt		

My notes

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### I understand the significance of the Ḥadīth

#### 1. 'To join others in worship alongside Allah (Shirk)

What is meant thereby is the essence of disbelief itself, as to think anything else is worthy of worship other than Allah is to denying the absoluteness of His existence, His lordship, and that He alone is the benefactor of everything. This is why it is the gravest of the cardinal sins because it is a denial of reality itself, a denial of the fact that humans have been given the unrepayable favor of their own existence by Allah سُبْحَانَهُ وَرَعَالِي. For it was He سُبْحَانَهُ وَرَعَالِي who brought you and me into being after us having been nothing, where were we and what did we do to deserve this immense favor? In the ḥadīth the word Shirk is used because it was the common word used at the time of the Prophet ﷺ to denote a partnership. Here the word Shirk is intended to indicate the ascribing of more than one alongside Allah in partnership, i.e. to indicate others who are like God, and deserving of worship along with Him سُبْحَانَهُ وَرَعَالِي. It is the ultimate blasphemy because it is a rejection of the essential fabric of all of existence – as every single thing is dependent on His giving it existence and the nation of Muhammad ﷺ has been by and large protected by Allah سُبْحَانَهُ وَرَعَالِي from engaging in such Shirk. The Prophet ﷺ is reported to have said: "By Allah! I am not afraid that you will worship others along with Allah after my death, but I am afraid that you will [unjustly] compete with one another for worldly things." [Sahih al-Bukhārī]

### I explain

Why did the Prophet ﷺ, mention Shirk as the first of the Seven Deadly Sins to avoid ?

.....

## 2. Sorcery (Siḥr)

This is the practice of charlatans and magicians who use words, actions and special charms that seem to result in extraordinary events that go against the norms of the natural world. To deliberate practise sorcery in the sense of "black magic" or dark arts, is one of the cardinal sins and is unanimously forbidden to learn amongst Muslim Scholars, because it involves compromising on one's religion, corrupts the heart and leads to strife and discord in both worldly and religious affairs. Actual sorcery is rare and instead much of it simply involves trickery, but those who do actually engage in sorcery, often call upon evil spirits through doing terrible deeds and engaging in perversion as the evil spirits are attracted to that which is repulsive like themselves. The sorcerers who do this seek to harm and control other bewitched persons by driving them to love, hate, malaise, or to be afflicted by insanity or elliptic fits, thus rendering them incapable of acting wisely and functioning in society. All of this arises out of a desire to control and abuse others, for a sorcerer rejects trust in Allah and His decree, and instead seeks the aid of the most evil of spirits who themselves are devils that are enlisted in the dark arts of sorcery. In contrast, sincere Muslims are those who are utterly convinced that neither sorcery nor sorcerers can harm them unless this is preordained by Allah سُبْحَانَ رَبِّيَ says:

﴿وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ﴾

(wa-mā hum bi- Him, ined by Allah sorcery nor sorcerers ) "But they could not thus harm anyone except by Allah's permission" [The Cow: 102]. Amongst the means of protection against the symptoms of sorcery and its deception is living a righteous life, abstaining from sins and reciting the Qur'ān much, especially the last two Sūrahs of Sūrat al Falaq (The Dawn) and Sūrat al-Nās (The Mankind).

### I analyze:

- Some unofficial media channels broadcast commercials for charlatans. In collaboration with my group, we analyze the goals of these channels and commercials.

Goals of these media channels	.....
Goals of these commercials	.....

### I criticize and find a solution

A charlatan claims that he can multiply many times a sum of money by reading over special talismans.

- To take a life which Allah has forbidden except in just retribution (Qatlu'l-nafsi): Allah سُبْحَانَ رَبِّيَ has protected innocent lives and souls by investing them with a sanctity and forbidding their destruction or inflicting injury upon them. Allah سُبْحَانَ رَبِّيَ informs us that to deliberately harm a human being irrespective of religion, color or race is an offence against

all of Mankind as a whole:

﴿مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا﴾ (المائدة: 32).

man qatala nafsān bi-ghayri nafsīn 'aw fasādin fī l-'arḍi fa-ka- 'annamā qatala n-nāsa jamī 'an [al-Mā'idah: 32]

“whoever kills a soul unless for a soul or for corruption [done] in the land it is as if he had slain mankind entirely.” [al-Mā'idah: 32]

Taking someone's life is from the gravest of sins, the ultimate punishment of which, if one does not repent beforehand, is the fire of perdition and the wrath of Allah. Hence, we should guard ourselves and our anger from ever exceeding its bound. Accordingly, it is not permissible for someone to carry a dangerous weapon such as a gun (unless officially required to such as the police) as in a moment of rashness, it could be used as a means for harming and killing others. This is also why Islam prohibits people from even playfully drawing harmful weapons against each other, such as using a sword, knife or even an iron rod in jest, this is because there is always the danger that this could provide a pretext for aggression and may result in innocent blood being spilt. Thus the right to dispense retributive justice amongst people is the sole prerogative of the Ruler who supervises the Judiciary and oversees its legislation. This is in order to establish justice and enforce penalties that aid societal peace and stability, for if anyone else were allowed to take justice in their own hands, then this would result in anarchy and the whole fabric of societal stability would collapse.

I compare and contrast:

- The penalty for premeditated murder with the penalty for manslaughter

Penalty for manslaughter	Penalty for premeditated murder
.....	.....

4. Consuming Interest/Usury (Ribā)

If a person engages in a transaction of Ribā, whether it be to accept or give Ribā and this is from the gravest of sins. Ribā is usury, better known as interest and is an amount of money or monetary charge that is asked to be repaid on a debt or financial loan in against a time for repayment. This is what is called time value for money in modern finance, and Islam denies this, for it does not consider money in and of itself to be a commodity that can be traded. To allow for money to be charged on money itself, is a way robbing the poor people of their money and makes the rich get richer, whereas the poor get poorer. Such Ribā has led to a world of economic injustice and exploitation, brought about environmental destruction and contributed to a world where more than one billion children are living in poverty. Islam holds that just as human life has a sanctity, the wealth that they possess has too and should be protected from extortion and financial manipulation. The Qur'ān has thus sanctified people's wealth by forbidding interest/usury and directs them instead to genuine trade where risk is shared. About this, Allah سبحانه وتعالى says:

﴿وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾ (البقرة 275)،

"wa- 'ahalla llāhu l-bay' a wa-ḥarrama r-ribā" [Al-Baqarah: 2:275].

"...whereas Allah has permitted trade and forbidden Ribā (usury)" (The Cow: 2:275 ).

Ribā is a system of exploitation. It preys on the need of people and alongside global poverty it has also caused inflation of prices of every day items, striving on creating a system of debt that effectively enslaves a vast proportion of humanity to the usurious monetary system. This is why Allah has contrasted Ribā with the spirit of charity, because whereas Ribā destroys bonds of cooperation and encourages selfishness, charity does the opposite. In a spiritual sense, Ribā also robs human beings of a state of blessedness (barakah). For these reasons and more, Ribā has been unanimously forbidden by all scholars of Islam. Allah سبحانه وتعالى says:

﴿يَمْحَقُ اللَّهُ الرِّبَا وَيُرِي الضَّحَاةَ﴾ (البقرة 276)،

"yamḥaqu llāhu r-ribā wa-yurbī ṣ-ṣadaqāti" [Al-Baqarah:276]

"Allah destroys interest (Ribā) and gives increase for charity (Ṣadaqāt)" [The Cow : 276].

**I find a solution:**

A businessman borrowed a large amount of money from a bank. His debts mounted upon him and he defaulted in repaying. Find a solution to this problem in successive steps.

- Find a solution to this problem in steps.

I identify the problem	I identify the causes	I identify priorities	Solution
.....	.....	.....	.....
.....	.....	.....	.....

**I compare:**

- Together with my classmates, I distinguish between Ribā and genuine trade in terms of meaning and Islamic ruling:

Aspect of comparison	Ribā	Trading
Meaning	.....	.....
Islamic ruling	.....	.....

5. Usurping an orphan's property ('aklu mā l-yatīm):

From an Islamic perspective, an orphan is someone whose father dies before he/she has reached puberty. It is not permissible to use the property of such an orphan except in the case of serving that orphan's interest. Any trustee of an orphan's wealth is tasked to increase and preserve it and to always act in the best manner for the orphan. If the trustee himself is poor, he is allowed to take from this wealth in a just manner in compensation for the efforts he exerts in looking after the orphan and managing his wealth. However, if the trustee is rich, Islam has urged him to refrain from using any of the orphan's wealth for

himself. Because of the vulnerable position orphans are in society, Islam has emphasized the enormity of the sin and punishment for those who infringe on an orphan's wealth. Allah ﷻ says:

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا﴾ (النساء: 10)

'inna lladhīna yākulūna 'amwāla l-yatāmā ḡulman 'innamā yākulūna fī buṭūnihim nāran wa-sa-yaṣlawna sa'īran (An-Nisā':10).

"Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze." (The Women: 10)

Accordingly, the United Arab Emirates has established a specialist foundation to look after orphans and minors. The foundation looks after all matters concerning orphans and minors and preserves their interests and wealth.

I express:

The attention that the United Arab Emirates accords to orphans, their properties and the process of looking after them.

6. Fleeing from the battlefield (Al-tawallī yawma 'l-zaḡf):

What is meant here is the act of a combatant fleeing out of fear when confronted with the enemy and leaving others exposed. The reason this is blameworthy, is because defending and protecting one's people is a Shar'īah duty that calls on steadfastness and firmness in the face of fear of one's enemies. To flee from the battlefield is treason against one's comrades because it weakens morale, compromises the collective group, and actively empowers one's enemies seeking to destroy the people one is trying to defend.

Accordingly protecting one's nation and fending off any dangers threatening it is a form of Jihād in the cause of Allah. The fundamentals of such a Jihād are honesty, sincerity and devout obedience to the commands of Allah. The one who engages in this kind of Jihād is rewarded by one of the two virtues: either victory or martyrdom. Hence, to partake in such a Jihād is a great reward and one of honor, whereas fleeing from the battlefield is synonymous with cowardice, shame and is the path to perdition in this life and in the Hereafter. Such cowardice and 'fleeing' need not be literal, for an example would be disobeying the commands issued by the State or those deputized therein during a time of crisis, as well as abandoning one's people during a time of confrontation, when one knows that they would have no way of defending themselves otherwise.

I identify:

The institutions authorized by the Ruler to protect the nation and its citizens.

7. To accuse chaste women of committing adultery (Qadhafu 'l-Muḡṣināt):

What is meant here is to accuse a chaste woman of committing adultery. This is a grave charge and a heinous slander, which leads to all sorts of evils such as insulting the honor of people, damaging families and spreading lewdness in society and enmity amongst

them. For any stable society, it is vital that the honor of families be protected and it is hence impermissible to undermine this. A common example of such 'accusation' which a person may not pay heed to, is when a person insults another by saying 'Son of an adulteress' or something similar.

The fact that accusing chaste women of adultery and slandering men's honor is regarded as a cardinal sin demonstrates the keen-ness of Islam to preserve the stability and safety of society. This is revealed in the way Islam lays bare the abhorrence of this act and its gravity. Therefore, there are two punishments for this act: a Shar'iah punishment as well as a penalty imposed by state law.

**I explain:**

The fact that Allah ﷻ describes the one who accuses women of committing adultery as a lewd person.

.....

**I give a view:**

In cooperation with my group, we give a view by discussing the following case below and finding a solution to the problem inherent in it.

⊙ A person uses social media to accuse others in a way that undermines their honor and casts shadows of doubt on their integrity.

.....

•I organize my ideas:

### The Seven Destructive Sins

The seven destructive sins are:

1. ....
2. ....
3. ....
4. ....
5. ....
6. ....
7. ....

An orphan is

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

The sins are:

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

The message of the ḥadīth is:

1. The outcome of those who commit these cardinal sins
2. ....
3. ....
4. ....



## Student's Activities

I answer by myself:

◇ Firstly, explain: Shirk is a grave injustice.

◇ Secondly, explain the significance of the Prophet ﷺ, saying, "Avoid the seven great destructive sins"

◇ Thirdly, demonstrate how Ribā (usury) contributes to increasing poverty.

◇ Fourthly, what are the risks of accusing chaste women of committing adultery?

◇ Fifthly, infer the wisdom associated with looking after an orphan.

◇ Sixthly, I choose the word nearest to the meaning of each of the ḥadīth vocabulary below by underlining it.

SN	Vocabulary	Meaning
1	Ribā (usury)	Stinginess – increase - loss
2	Al-mūbiqāt (destructive sins)	Misfortune – saviors - destroyers
3	ijtanibū' (avoid)	Refrain from – approach – delay yourselves

I enrich my experience:

- I conduct research on the Shar'īah and the penal code punishment for accusing chaste women of committing adultery.
- The word sihr (magic) was mentioned in the story of the Prophet of Allah, Moses عليه السلام. Refer to the interpretation of Ibn Kathir and write a brief summary of the story.

I leave my imprint

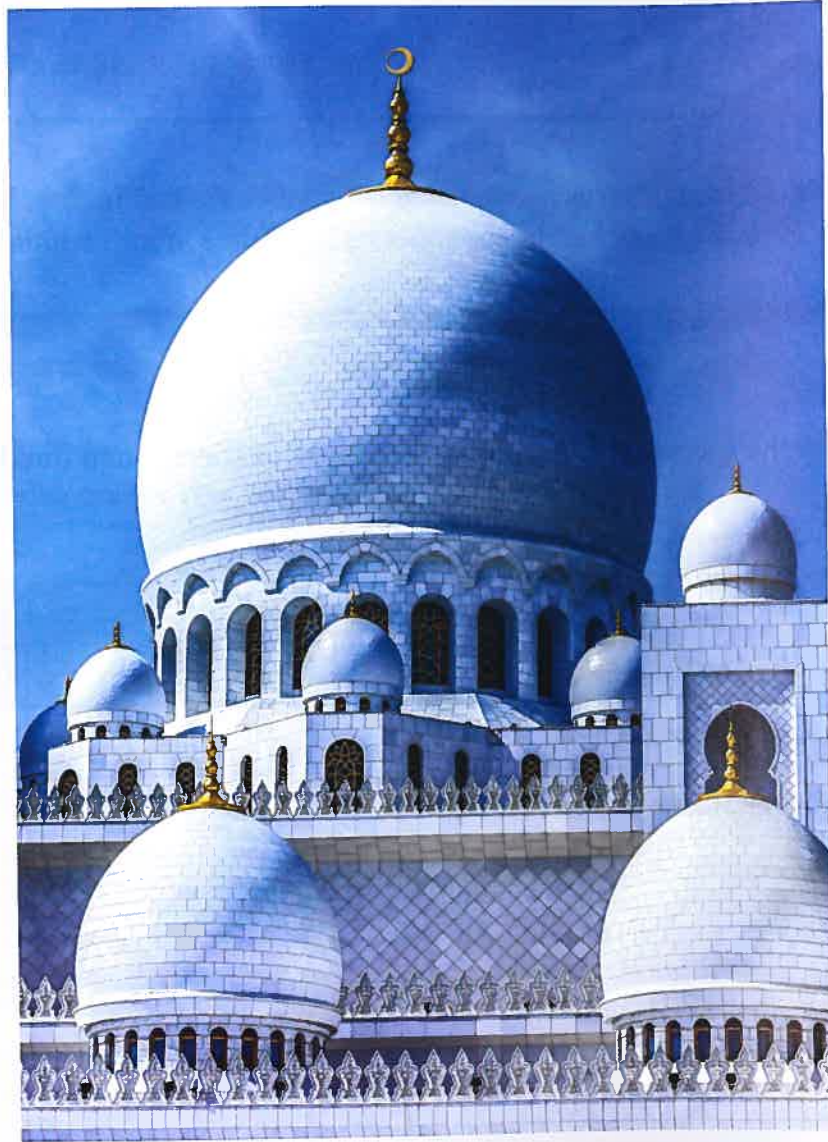
I design a chart showing the risks associated with one of the cardinal sins and present it to the students in the school under the supervision of the school's administration.

I love my country:

I cooperate with the specialized authorities to expose charlatans and fraudsters.

I assess myself:

SN	Learning Aspect	Degree of realization		
		Average	Good	Distinguished
1	Reading the Ḥadīth correctly			
2	Memorizing the Ḥadīth			
3	Meaning of vocabulary			
4	Overall meaning			
5	The guidelines of the Ḥadīth			



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## The Forgiving (Al-Ghafūr), The Just (Al-'Adl)

This lesson teaches me to:

- Explain the concept behind the name of Allah being called “The Forgiving” (Al-Ghafūr), and the name of Allah “The Just” (Al-'Adl).
- Explain the characteristics of the

forgiveness of Allah سُبْحَانَ رَبِّيَ

- Identify the spheres of Divine Justice.

I take the initiative to learn:

◇ Allah سُبْحَانَ رَبِّيَ, says:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾ (الأعراف 180)

"wa-li-llāhi l-'asmā' u l-ḥusnā fa-d 'ūhu bihā " [Al-A'raf: 180]

“And to Allah belong the most beautiful of names, so invoke Him by them.” (The Heights: 180)

◇ (Abu Huraira رضي الله عنه reported: The Messenger of Allah ﷺ said: “Allah has ninety nine names - one hundred minus one, and whoever names them (by understanding their meaning) will enter Paradise.” (Al-Bukhārī and Muslim)

I reflect deeply and infer:

◎ The reason for referring to all the names of Allah سُبْحَانَ رَبِّيَ as being the ‘most beautiful’.

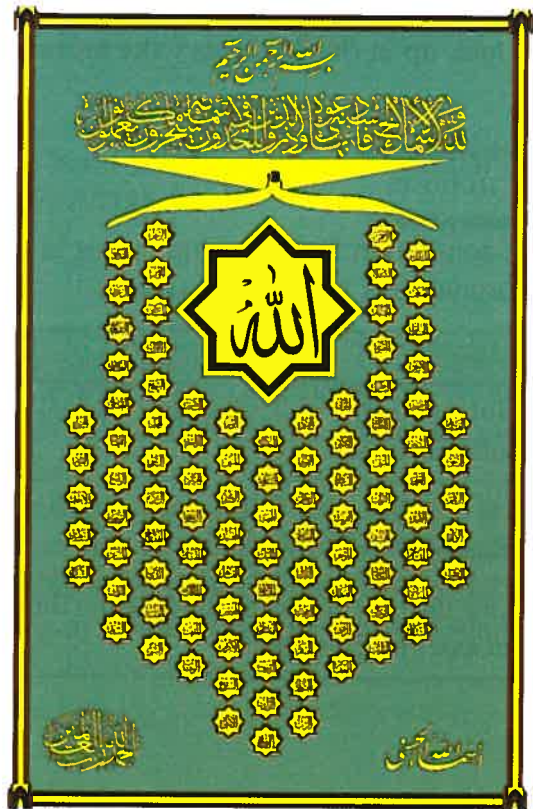
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.....

◎ What is meant by “whoever names them” in the above ḥadīth?

.....

.....





## I use my skills to learn

### Firstly: The Forgiving (Al-Ghafūr)

The meaning of Al-Ghafūr:

Al-Ghafūr: Means the One who is oft-forgiving as He covers up the sins of His servants and wipes them away. This is one of the most beautiful names of Allah for it reminds believers of the need to regularly ask for forgiveness and to continuously return to the ways of Allah ﷻ by showing sincere repentance. Allah ﷻ has called Himself this name, to indicate His capacity to constantly forgive those who invoke Him. The Messenger of Allah ﷺ said, "All of the children of Adam sin, but the best of sinners are those who repent." (at-Tirmidhī).

Demonstrating His capacity to forgive, Allah tells us in the story of the Prophet Moses عليه السلام about how He سبحانه و تعالی forgives those who call upon Him, saying:

﴿ قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴾ (القصص).

"qāla rabbi 'innī ḡalamtu nafs-ī fa-ḡfir l-ī fa-ḡfara la-hū 'inna-hū huwa l-ḡafūru r-rahīmu "

[Al-Qaṣaṣ:16]

"He said, "My Lord, indeed I have wronged myself, so forgive me," and He forgave him. Indeed, He is the Forgiving, the Merciful." [The Stories: 16]

I look up in the dictionary the meaning of the word Al-Ghafūr

I propose:

A solution in the following cases is that the person in each case can attain the forgiveness from Allah سبحانه و تعالی:

Case	Way out (solution)
Someone who ridicules his classmate whenever the latter speaks.	.....
He pushed his classmate accidentally and his classmate fell down and broke his watch.	.....
One throws rubbish outside the bin forcing the cleaner to exert much effort.	.....

## The Characteristics of Forgiveness:

### First characteristic: The Boundless Forgiveness of Allah ﷻ:

An aspect of the perfection of Allah ﷻ is that His forgiveness is so boundless that no one should ever despair of attaining to it. Allah ﷻ says:

﴿إِنَّ رَبَّكَ وَسِعَ الْمَغْفِرَةَ﴾ (النجم 32).

"inna rabbaka wāsi' u l-maghfirati " [Al-Najm:32]

"Indeed, your Lord is vast in forgiveness." [The Star: 32]

### Second characteristic: Comprehensiveness

The forgiveness of Allah ﷻ, encompasses the various sins of His worshippers. The more they ask His forgiveness, the more He forgives them and pardons their follies. Allah ﷻ, says,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا﴾ (النساء).

"inna llāha lā yaġfiru 'an yušhraka bi-hī wa-yaġfiru mā dūna dhālika li-man yashā' u wa-man yushrik bi-llāhi fa-qadi ftarā 'iṭhman 'aẓīman" [Al-Nisā':48]

"Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin." [The Women: 48]

### Third characteristic: Perfect Grace and Beneficence

Allah, ﷻ, is capable of forgiving whomever He wills out of grace and beneficence. The will of Allah ﷻ, is absolute and His acts are unrestricted by anything. Allah ﷻ, says,

﴿إِنْ تَعَذَّبْتَهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾ (المائدة).

"in tu 'addibhum fa-'innahum 'ibāduka wa-'in taġfir lahum fa-'innaka 'anta l-'azīzu l-ḥakīmu"

[Al-Mā'idah: 118]

"If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise." [The Table Spread: 118].

Allah's forgiveness is boundless for those who deserve it.

#### I search:

I look in the commentary of Al-Qurtubī to learn about the wisdom of concluding the verse by "Indeed You are Exalted in Power, the Wise" although at first sight it might occur to one that the conclusion is 'You are the Forgiving, the Merciful'.

#### I analyze and answer:

Someone borrowed an amount of money from his colleague and then he denied the debt and did not repay his colleague. Following this, he began to ask forgiveness from Allah without repaying his debt.

⊙ Will Allah ﷻ, forgive him this debt?

⊙ I explain why.

**I investigate:**

The risks of letting a criminal go without punishment (in cooperation with my group).

.....

.....

**I recite and infer:**

Allah سبحانه و تعالیٰ, says,

﴿رَبِّنَا أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾﴾ (الحجر).

" nabbi' 'ibādī 'annī 'ana l-ghafūru r-raḥīmu (49) wa-'anna 'adhābī huwa l-'adhābu l-'alīmu (50) [Al-Ḥijr: 49 - 50]

“[O Muhammad], inform My servants that it is I who am the Forgiving, the Merciful. And that it is My punishment which is the painful punishment.” [The Rocky Tract: 49 - 50]

◎ I reflect upon the significance of Allah's mentioning His being “Oft-forgiving, Most Merciful” before describing His punishment as being a “painful”, why the reminder of His being Merciful first?

.....

.....

**Behavior and deeds:**

Some people think they can deliberately commit sins and then continue upon such sinful behaviour, justifying their pattern of behavior by the fact that Allah is ghafūr (forgiving) and raḥīm (merciful). Whilst Allah's being merciful is true, He is also just, and a true believer should strive to be sincere and to ready himself to receive Allah's mercy and forgiveness, by having an open and sincere heart that wants nothing other than Allah. Hence the believer is the one who diligently strives towards earning Allah's pardon and favor by sincerely repenting and correcting his course of action whenever he does any wrong. It is a sign of ignorance that a person claims to hope for Allah's forgiveness whilst not doing anything to rectify his behaviour. True repentance means one has remorse and the resolve to never do the same thing again, and falsity is when one supposedly "repents" but actually instead intends to persist in the sin. The reason why this is a sign of ignorance, is because such a person has not grasped that Allah knows whatever is in our hearts, and that no person can trick Allah, hiding behind the fact that Allah is ghafūr (forgiving) and raḥīm (merciful) whilst having no desire of repenting and sincerely asking for Allah's forgiveness.

So we have learned that Allah سبحانه و تعالیٰ is boundless in forgiving and pardoning His servants. Thus, the hope of every sincere believer and the hope of anyone who has erred, of which we all have to some degree, is to return to righteousness and to be embraced in Allah's forgiveness. In this regard, our Lord has given us the constant opportunity and blessing to devote our life to being one full of thankfulness (shukr) and praise (ḥamd). For this reason,

a Muslim is tasked to emulate the qualities of mercy in his own life and demonstrate forgiveness and tolerance towards others, allowing for all human beings to reach their potential without being judged. Allah ﷻ says:

﴿وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ (النور: 22).

"wa-l-ya'fū wa-l-yaṣfaḥū 'a-lā tuḥibbūna 'an yaghfira llāhu lakum wa-llāhu ghafūrun raḥīmun " [Al-Nūr:22]

“and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.” [The Light: 22]

Hence to demonstrate compassion and tolerance is a form of piety and worship to Allah, the Lord of all the Worlds.

### Secondly : The Just (Al-'Adl)

#### The meaning of Al-'Adl:

What is meant by 'Adl (Justice) here is a reference to Allah's being the source of all justice wherein the Just is the one who restores matters to their correct proportion and balance.

#### I reflect deeply and infer:

Allah ﷻ says,

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ. ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ. ﴿٨﴾﴾ (الزلزلة).

"fa-man ya'mal mithqāla dharratin khayran yarahū (7) wa-man ya'mal mithqāla dharratin sharran yarahū (8) " [Al-Zalzalah]

“So whoever does an atom's weight of good will see it, And whoever does an atom's weight of evil will see it.” [The Earthquake: 7 - 8]

Abu Hurairah reports that the Messenger of Allah ﷺ said, “All creatures will settle the scores between them, even the hornless animal with the horned one” [Muslim].

#### I search:

I search for some of the meaning of justice (under the supervision of the teacher):

.....	.....	.....	.....
-------	-------	-------	-------

#### Spheres of Divine Justice:

##### The Justness of Allah's ﷻ, towards His creatures:

Alla ﷻ, has created everything and and endowed every creature with its attributes and capabilities which are indispensable to that creature's life. Allah ﷻ, has also conditioned every creature to perform the function it was created to perform. Allah ﷻ, says:

﴿قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى﴾ (طه).

"qāla rabbunā lladhī 'a'ṭā kulla shay'in khalqahū thumma hadā" [Ṭā Hā:50].

“He said, "Our Lord is He who gave each thing its form and then guided [it]. ” [Ṭā Hā : 50]

This is the scheme of Divine Justice. For example, Allah ﷻ has endowed even weak plants



with the ability to transform sunlight together with carbon dioxide and water into nutrition and energy that supports the entire food chain of life. Likewise we find that grazing animals have lesser capacity with regards to benefiting from the energy of light and therefore they feed on plants and grass to obtain this energy, which in turn is stored in their meat. Thus later even the carnivorous animals that only feed on this meat to obtain their energy, are indebted to the origins of the energy originally obtained from plants. Man has thus been entrusted to grow both plants and to raise animals, preserving both to obtain food and energy, for the entire world is maintained in an intricate balance, with everything being interconnected and interdependent.

### I expect:

What do you think would happen if man were able to see microscopic germs by his naked eye?

.....

### Allah ﷻ, is always Just in His Command:

He has placed upon each creature a responsibility that they can perform. For Allah ﷻ is the all-knowing with regards to the capacity of each creature in creation, and His justice entails that each creature is not given a task beyond their capacity, as that would run counter to the idea of justice.

An example of the flexibility Allah ﷻ has given His servants, is in the task of prayer, which consists of different positions: standing, bowing and prostrating. However, if a Muslim is unable to stand, he can sit down and pray and if he is unable to bow and prostrate, then he may lower his body as much as he can. Even if he were to be completely paralyzed, he can then indicate the positions of bowing and prostrating through his eyes, which would allow for him to get the same reward as if he prayed the positions fully.

### I apply:

The justice of Allah ﷻ in making fasting obligatory.

.....

### I explain:

◎ Why has Allah ﷻ set upon man and not animals the task of populating the earth?

.....

### The Justice of Allah ﷻ in His Acts:

Allah ﷻ has made injustice forbidden upon Himself and made it forbidden amongst human beings. In a sacred (Qudsi) ḥadīth we are told, "O My servants, I have made injustice unlawful for Me and unlawful for you, so do not commit injustice against one another" (Sahīh Muslim).

Allah ﷻ holds human beings accountable according to their deeds; He does not decrease the reward of those who do good by an atom's weight and does not increase

the punishment of those who do wrong by an atom's weight in His scheme of justice. It is possible that the punishment may be brought forward in the worldly life or may be delayed to the Day of Judgment, all according to the wisdom of Allah. Allah ﷻ says:

﴿لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾ (الأنبياء).

"lā yus'alu 'ammā yaf'alu wa-hum yus'alūna" [Al-Anbiyā':23].

"He is not questioned about what He does, but they will be questioned." (The Prophets: 23)

**I discuss:**

In cooperation with my group, I discuss the areas of applying the verses of Allah ﷻ:

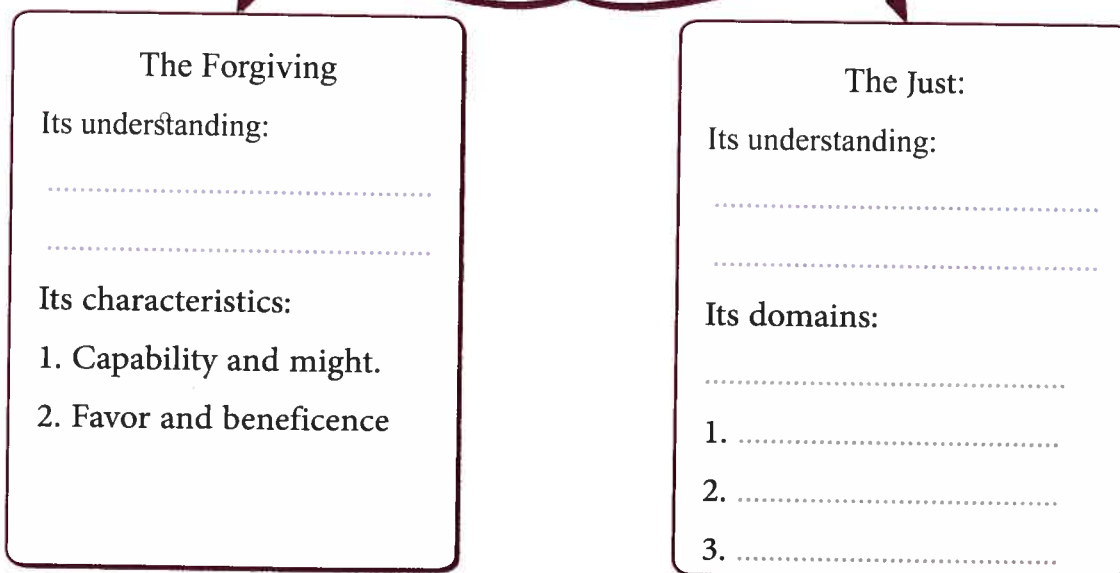
﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى﴾ (الأنعام 164).

"wa-lā taziru wāziratun wizra 'ukhrā" [Al-An'ām: 64]

"and no bearer of burdens will bear the burden of another." [The Cattle: 164].

**I organize my ideas:**

The Forgiving (al-Ghafūr), The Just (al-'Adl)





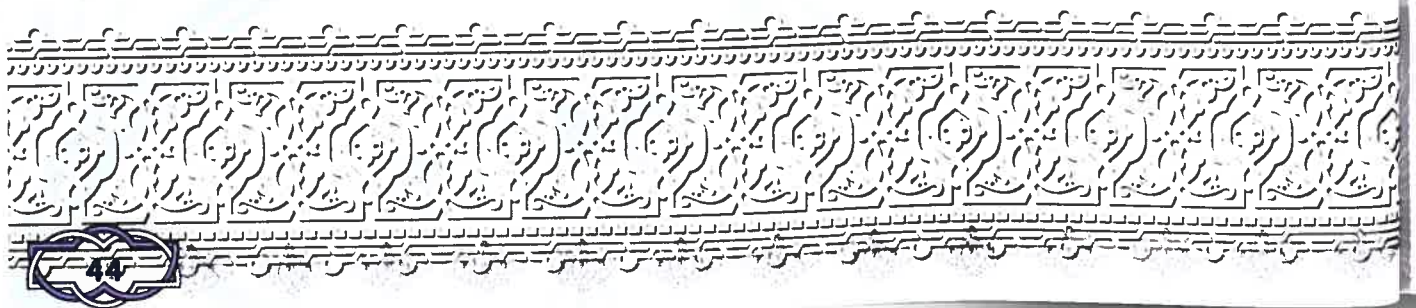
yā- 'ayyuhā lladhīna 'āmanū kūnū qawwāmīna li-llāhi shuhadā'a bi-l-qisṭi wa-lā yağrimanna-kum šan'ānu qawmin 'alā 'allā ta'dilū 'dilū huwa 'aqrabu li-t-taqwā wa-ttaqū llāha 'inna llāha khabīrun bi-mā ta'malūna

[Al- Mā'idah: 8]

“O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do.”

[The Table Spread: 8]

Certainly, Allah ﷻ has spoken the Truth.



## Student's Activities

I answer by myself:

Firstly, explain the significance of Allah سُبْحَانَهُ وَتَعَالَى being called by the following names:

◇ The Forgiving (al-Ghafūr): .....

◇ The Just (al-'Adl): .....

◇ "Avoid the seven great destructive sins"

Secondly, compare the significance of Justice in His actions to that of Justice in His command:

The Just in actions	The Just in command

Thirdly, explain why Allah سُبْحَانَهُ وَتَعَالَى, has instructed Muslims to ask for forgiveness as much as possible.

Fourthly, state your opinion on the following cases:

◇ Someone commits a sin and says "Tomorrow I will ask for the forgiveness of Allah سُبْحَانَهُ وَتَعَالَى".

◇ Someone agrees with an employer upon a particular salary; but he then slows down his work productivity saying that his salary is low.

◇ Someone wrongs his neighbor and apologizes to him; but his neighbor does not accept his apology

### I enrich my experience:

I look for some of the famous litanies (adhkār) of the Prophet ﷺ for seeking forgiveness (istighfār) from Allah.

.....

### I leave my imprint

In my everyday life I embody the names of Allah ﷻ as being 'The Forgiving' (al-Ghafūr) and 'The Just' (al-'Adl) and I try and emulate their representation in my life and how I deal with people.

### I assess myself:

SN	Aspect of Application	Degree of application		
		Always	Sometimes	Rarely
1	I do not like to be unjust to anyone.			
2	If I commit a sin, I hurriedly repent out of fear from Allah ﷻ.			
3	I preserve the rights of others.			
4	I always ask forgiveness of Allah ﷻ for myself, my parents and all Muslims.			
5	Explaining the ideas in the lesson.			

## Exchanging Sincere Advice in Islam

This lesson teaches me to:-

- Demonstrate the importance of exchanging sincere advice as an Islamic duty
- Infer the meaning of 'sincere advice' (naṣīḥa).
- Identify the ethics of exchanging sincere advice
- Explain the fruits of exchanging sincere advice and its effects on individuals and society

I take the initiative to learn:

Giving sincere advice to people is a social duty and obligation. It helps channel the energies of society towards nation-building, felicity and prosperity. For no matter how much Man may think he knows, his knowledge is limited, wherein what he remains ignorant of is greater than that which he can lay claim to knowing. The reality is that even with regards to what we think we know, the possibility exists of us being right or wrong, therefore no-one is not in need of advice, especially when it comes to making critical decisions. In-fact it is often in the art of taking and giving sincere advice that people who excel are assisted in making the right choices in their lives. For the wise person is one who saves himself much time and effort through learning from the wisdom of others and avoiding the kind of mistakes that inevitably lead to regret, by learning from the mistakes of others. How many a person was saved from grave mistakes and calamities that would have befallen him, only because he was wise and knew whom to consult and where to seek sincere advice before doing something (naṣīḥa).

The sincerity, serenity and purity of a believer's heart is the foundation through which he is able to give and take sincere advice in accordance with the encouragement of the Prophet ﷺ who is reported to have said: "Religion is sincere advice (naṣīḥa)." For this reason, every Muslim has a right to take and receive sincere advice (naṣīḥa) from his brothers in Islam. One could even say that the methodology of the Prophets ﷺ in calling others to the path to Allah ﷻ was nothing other than the sharing of sincere advice.

I reflect deeply and determine:

Who t should I seek advice from in my studies?

Enlightining world



Abu Bakr Al-Siddīq رضي الله عنه is reported to have said, "Obey me so long as I obey Allah and His Messenger. And if I disobey Allah and His Messenger, then I have no right to your obedience."



## I use my skills to learn



### I read and reflect deeply

Before entering the Examinations Hall, Rashid saw his fellow student Hamīd hiding paper cuttings in his pocket and looking around to ensure no one had seen him. Rashid went over to Hamīd, took him aside and said to him, "My beloved brother I feel that I must give you sincere advice (naṣīḥa) which you are free to accept or not. Allah ﷻ has bestowed on you the blessings of faith in Allah and His Messenger as well as having a sound mind and good character. As a student it is unbecoming of you to cheat in an exam, as cheating is the way of liars and deception and ultimately will only lead to your destruction for it incurs the wrath of Allah ﷻ. Do not forget that the Messenger of Allah ﷺ forbade cheating, saying that someone who cheats is not from us, for cheating is of the tricks used by Satan who plays on our sense of fear. Do you not see that in this case he is using your fear of failure in this exam to cause an even greater failure in the ultimate exam of our lives. This is because the one who cheats always loses, he will lose the grace and mercy of His lord in this life and the next, unless he repents. There is no benefit in your cheating, for starters, you might get caught in which case it would lead to automatic failure in the exam and stain your reputation from that point onwards, would that be worth the risk? That said, even if you think you can get away with it, unless you repent, the act of cheating will cause you to be stripped of other blessings in your life and will result in humiliation and punishment of some sort. You don't want to be from the people who may face punishment in the next life because they did not repent from the wrong they did. So stop this cheating now, and trust in Allah ﷻ - He ﷻ will never let you down."

Hamīd felt ashamed and thanked his fellow student Rashid for his honest advice. He took out the paper cuttings and tore them up. He then heard the bells toll for the beginning of the exam and entered the Examinations Hall full of tranquility and peace of heart.

### I share my view:

- ⦿ What do you think of the manner Rashid used to advise his fellow student Hamīd? What would you call what he has done?

.....

.....

### The Idea of Exchanging Sincere Advice:

The meaning of exchanging sincere advice (naṣīḥa) is the exchange of counsel between two parties, based on sincerely wanting good for the other, sharing the best of wisdom and showing good will towards the person receiving sincere advice.

### I apply:

- ⦿ Put forward sincere advice (naṣīḥa) in order to preserve the quality of education in the

classroom:

### Giving Sincere Advice is the Method of Prophets ﷺ in Preaching (Da'wāh):

The Qur'ān explained the methodology of the Prophets ﷺ in delivering sincere advice (naṣīḥa) to their followers, showing them the path to true happiness and the way of salvation, saving them from perdition. The Qur'ān tells us of this through narratives of the Prophets ﷺ, such as:

1. The Messenger of Allah ﷺ, Noah عليه السلام, advised his folk saying:

﴿أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ﴾ (الأعراف: ٦٢)

" 'uballīghukum risālāti rabbī wa-'anṣaḥu lakum wa-'a'lamu mina llāhi mā lā ta'lamūna "

[Al-A'rāf: 62]

"I convey to you the messages of my Lord and advise you; and I know from Allah what you do not know." [The Heights: 62]

2. The Prophet of Allah Salih عليه السلام, advised his folk saying:

﴿وَقَالَ يَنْقُورٍ لَقَدْ أَبْلَغْتُكُمْ رَسُولَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّاصِحِينَ﴾ (الأعراف: 79)

"wa-qāla yā-qawmi la-qad 'ablaghtukum risālata rabbī wa-naṣaḥtu lakum wa-lākin lā tuḥibbūna n-nāṣiḥīna" [Al-A'rāf: 79]

"And he turned away from them and said: "O my people, I had certainly conveyed to you the message of my Lord and advised you, but you do not like advisors." [The Heights: 79]

3. The Prophet of Allah Shu'aib عليه السلام, advised his folk saying:

﴿وَقَالَ يَنْقُورٍ لَقَدْ أَبْلَغْتُكُمْ رَسُولَ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَأُ عَلَى قَوْمٍ كَافِرِينَ﴾ (الأعراف: 93)

"wa-qāla yā-qawmi la-qad 'ablaghtukum risālāti rabbī wa-naṣaḥtu lakum fa-kayfa 'āsā 'alā qawmin kāfirīna " [Al-A'rāf: 93]

"And he turned away from them and said: "O my people, I had certainly conveyed to you the messages of my Lord and advised you, so how could I grieve for a disbelieving people?"

[The Heights: 93].

**I explain:**

The implication of the sincere advice (naṣīḥa) of the Prophets ﷺ to their people:

**I infer:**

In cooperation with my group I infer the aim of sincere advice (naṣīḥa):

**I give examples:**

I mention an example in the Prophet's Biography (Sirāh) in which our Master Muhammad ﷺ advised his followers.



**The Requirements and Ethics of Sincere Advice:**

Giving sincere advice is a duty amongst Muslims. Thus it is a right that Muslims owe to one another and is not seen as a favor from the one giving it to the one receiving it. That said, sincere advice (naṣīḥa) has prerequisites and ethics in order to serve its ultimate purpose. The following table shows some of these.

Requirements of Sincere Advice	The Ethical Manners of Sincere Advice
1. Sincerity: It should be far from showing off, hypocrisy, libel, mockery and having a bad opinion of others. 2. It should address a clear, uncontroversial issue, wherein no difference of opinion lies. 3. The person giving sincere advice should be a knowledgeable person in the matter he is giving sincere advice on and should be qualified to do so.	1. The person giving sincere advice must apply the advice to himself. 2. The person should choose the appropriate place, time and conditions to give sincere advice (naṣīḥa). 3. Showing respect to the privacy and honor of the person receiving naṣīḥa, so naṣīḥa should not be given in the presence of others. 4. Showing softness, gentleness and compassion in choosing the best of words.

**I reflect deeply and critique:**

◇ Someone posts a family problem through the means of social media and says: "I want a solution", asking for a sincere advice:

My view: .....	Reasons: .....
----------------	----------------

◇ Someone gives naṣīḥa to his friend by the means of social media.

My view: .....	Reasons: .....
----------------	----------------

◇ A website is set up called "naṣīḥa Website"

My view: .....	Reasons: .....
----------------	----------------

◇ Someone says he is a rational thinking adult who has his own experiences and does not need advice from anyone else.

My view: .....	Reasons: .....
----------------	----------------

**Receiving Sincere Advice:**

Relatives, friends and colleagues often exchange sincere advice amongst themselves. This is a sign of closeness and happens in social groups that truly care for one another. It is for this reason that this has been made a duty upon all Muslims for it reflects the degree of solidarity and cohesion a society has. People vary in the way they accept sincere advice, some reject it whilst others accept it and see it as the gesture of goodness it is. Allah سبحانه وتعالى says:

﴿الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَى اللَّهُ وَأُولَئِكَ هُمُ الْآلِفُونَ﴾ (الزمر)

"alladhīna yastami'ūna l-qawla fa-yattabi'ūna 'ahsanahū 'ulā'ika lladhīna hadāhumu llāhu wa-'ulā'ika hum 'ulū l-'albābi " [Al-Zumar: 18]

“Who listen to speech and follow the best of it. Those are the ones Allah has guided, and those are people of understanding.” [The Troops: 18]

Some people perceive naṣīḥa as belittling and refuse to accept it.

**I discuss and identify:**

☉ Under the supervision of the teacher and following a discussion with my classmates, we write down the ethics of receiving sincere advice.

1. ....
2. ....
3. ....

**I compare:**

☉ In cooperation with my group, we identify the difference between the items in the table below:

Proposal	View	Advice
.....	.....	.....
.....	.....	.....
.....	.....	.....

**The Benefits of Exchanging Sincere Advice:**

1. It is rewarded by the pleasure of Allah سبحانه وتعالى and it manifests as obedience to him.
2. It spreads affinity and love between individuals in society.
3. It releases one's energies in the realm of productive thinking.
4. It invests society with righteousness, spreads virtue and good and precludes evil and corruption.
5. ....
6. ....

I infer:

The Effects of Sincere Advice on the Individual:

- .....
- .....
- .....

• I organize my Ideas:

Sincere Advice

Meaning	A speech from one person to another whose intent is the good of the person receiving sincere advice
Scope	
Addressee (person spoken to)	
Goal	
Effect on the Individual	



## Student's Activities

I answer by myself:

Firstly: What is the importance of good advice as an Islamic duty?

.....

Secondly: Explain what is meant by the idea of exchanging sincere advice. Just: .....

.....

Thirdly:

.....

Secondly, compare the signification of the just in deeds to that of the just in instructions:

1. I infer: Read the following verses to discover the ethics of sincere advice.

Thirdly, explain why Allah ﷻ, has instructed Muslims to ask for forgiveness as much as possible.

﴿ أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿١٣﴾ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿١٤﴾ ﴾ (طه)

"idhhabā 'ilā fir'awna 'innahū ṭaghā (43) fa-qūlā lahū qawlan layyinan la'allahū yatadhakkaru 'aw yakhshā (44)" [Ṭā Ḥā: 43 - 44]

“Go, both of you, to Pharaoh. Indeed, he has transgressed.

And speak to him with gentle speech that perhaps he may be reminded or fear [ Allah ]." [Ṭā Ḥā: 43 - 44]

.....

﴿ ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَحَدِّ لَهُم بِالَّتِي هِيَ أَحْسَنُ ﴿١٢٥﴾ ﴾ (النحل 125)

"ud'u 'ilā sabīli rabbika bi-l-ḥikmati wa-l-maw'izati l-ḥasanati wa-ḡādil-hum bi-llatī hiya 'aḥsanu "[al-Naḥl :125]

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best.”. [The Bee: 125]

.....

Imām Shāfī رحمته الله is reported to have said:

“ Give advice to me when we are alone and do not advise me when we are in the presence of others ”

1. I explain: In a truly Islamic society, good and righteousness should always prevail.

Fourthly, the benefits of sincere advice include:

Fifthly, choose the best answer by ticking (✓) in the box:

1. Sincere advice is restricted to :

- Religious affairs only     Worldly affairs only  
 All things that are in the good of religion and worldly life

2. If you notice that your classmate neglects praying, you

- Don't care     Tell people about this     Remind him of this

3. Your classmate bought an expired juice:

- You let him learn from his experience     You draw his attention to this  
 You make fun of him because of this

I enrich my experience

Write a news bulletin spreading general advice in order to broadcast it through the school radio to the students of your school.

I leave my imprint:

I participate in, and promote, the program of exchanging sincere advice amongst students under the supervision of the school administration.

I assess myself:

SN	Aspect of learning	Degree of application		
		Average	Good	Distinguished
1	I explain the importance of sincere advice as an Islamic duty.			
2	I explain the meaning of sincere advice and its goals.			
3	I show the effect of sincere advice on both the individual and society.			
4	I point out the benefits and advantages of sincere advice.			

# Lesson 5



## Necessary Charity (Zakāt) in Islam

This lesson teaches me to:-

- Explain the concept of Zakāt linguistically and technically.
- Infer the benefits and advantages of Zakāt for individuals and society.
- Clarify what is meant by niṣāb (the amount of wealth a Muslim must have before being obliged to pay Zakāt)
- Identify the categories of Zakāt recipients
- Demonstrate keenness on mutual solidarity (takāful) in society

•I take the initiative to learn:



Allah سبحانه و تعالی, says:

"mathalu lladhīna yunfiqūna 'amwālahum fī sabīli llāhi ka-mathali ḥabbatin 'anbatat sab' a sanābila fī kullī sunbulatin mi'atu ḥabbatin wa-llāhu yuḍā'ifu li-man yashā'u wa-llāhu wāsi'un 'alīmun-i " [Al Baqarah: 261]

"The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing." [The Cow: 261]

I debate:

- ◇ The matter that Muslims have been ordered to do in the verse above ?
- ◇ What are the different ways of spending in the way of Allah سبحانه و تعالی ?
- ◇ How many times is the reward multiplied for those spending in the way of Allah سبحانه و تعالی ?

## I use my skills to learn

### The Position of Zakāt in Islam:

Zakāt is a form of worship that a Muslim performs to draw nearer to Allah سبحانه وتعالى. It is an obligation that has been imposed on Muslims in the same way that prayer has been imposed on them. It has been referred to in connection with prayer in more than twenty-five verses in the Qur'ān. This signals its great status in Islam. It is the third pillar of Islam, being one of the pillars by which solidarity and mutual cooperation in Islam is achieved. When used effectively, its outcome is the cohesion of society, joining its members in a fabric of oneness, whose constituents strengthen one another.

The hallmark of its importance is attested to by the fact that the Prophet ﷺ used to collect it by himself in his capacity as the Guardian (the Ruler). It is not permissible to show complacency or negligence in collecting it and distributing it among those who deserve it. Zakāt is thus itself a gift from the most generous of gifts as a form of worship, being a bountiful blessing from His blessings.

The linguistic definition of Zakāt:

Growth, increase and blessedness. It also means purity and cleanliness.

The technical definition of Zakāt:

A financial right sanctioned by the Sharī'ah that applies to a specific amount of wealth and is intended for particular categories of recipients.

### The Benefits of Zakāt for the Individual and Society:

I study the following verses and infer the benefits and effects of Zakāt and then complete the table:

Shari'ah Text	Effects
<p>قَالَ تَعَالَى: ﴿۲۴﴾ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ ﴿۲۵﴾ لِّلسَّائِلِ وَالْمَحْرُورِ ﴿۲۶﴾ (المعارج)</p> <p>"wa-lladhīna fī 'amwālihīm ḥaqqun ma'lūmun li-s-sā'ilī wa-l-maḥrūmī"</p> <p>[Al- Ma'ārij: 24 - 25]</p> <p>"And those within whose wealth is a known right. For the petitioner and the deprived ". [The Ways of Ascent: 24 - 25]</p>	<p>Satisfying the need of the poor and realizing happiness.</p>
<p>قَالَ تَعَالَى: ﴿۱۰۳﴾ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا ﴿۱۰۴﴾ (التوبة 103)</p> <p>"khudh min 'amwālihīm ṣadaqatan tuṭahhiruhum wa-tuzakkīhim bihā"</p> <p>[Al-Tawbah: 103]</p> <p>Allah سبحانه وتعالى says: "Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [ Allah 's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing."</p> <p>[Repentance: 103]</p>	<p>Purifying the souls of the rich from .....</p> <p>Purifying the soul of the poor from .....</p>



Sharī'ah Text	Effects
<p>قَالَ تَعَالَى: ﴿وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾ (التوبة 71)</p> <p>"wa-yuqīmūn aṣ-ṣalāta wa-yu'tūna z-zakāta wa-yuṭī'ūna llāha wa-rasūlahū 'ulā'ika sa-yarḥamuhumu llāhu 'inna llāha 'azīzun ḥakīmun" [Al-Tawbah: 71]</p> <p>Allah ﷻ says: "And establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise." [Repentance: 71]</p>	
<p>قَالَ تَعَالَى: ﴿وَأُولَئِكَ هُمُ الْوَارِثُونَ﴾ (١٠) ﴿الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ﴾ (١١) (المؤمنون)</p> <p>" 'ulā'ika humu l-wāriṭhūna alladīna yariḥtūna l-firdawsa hum fihā khālidūna "</p> <p>[Al- Mu'minūn: 10 - 11]</p> <p>Allah ﷻ, says: "Those are the inheritors. Who will inherit al-Firdaus (the highest of levels in Paradise). They will abide therein eternally." [The Believers: 10-11]</p>	
<p>The Messenger of Allah ﷺ, said: "Charity does not decrease wealth, ..."</p> <p>(Narrated by Muslim)</p>	

◇ Allah ﷻ, says:

﴿يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ﴾ (البقرة 276).

"yamḥaqu llāhu r-ribā wa-yurbī ṣ-ṣadaqāti " [Al Baqarah: 276]

"Allah destroys interest and gives increase for charities." [The Cow: 276]

The verse above emphasizes the great effect of Zakāt in facilitating equitable economic growth and development for all segments of society. This is a very important development goal of poverty eradication that countries all over the world aspire to achieve today.

◎ I explain the effects of the paying Zakāt on economic development in the following cases:

1. After the poor and the needy have received Zakāt:

2. After the rich have paid Zakāt on their wealth:

## The Risks of Not Paying Zakāt on Individuals and Society:

I read and find infer:

Allah ﷻ, says:

﴿ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا ينفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴾ (التوبة 34).

" wa-lladhīna yaknizūna dh-dhahaba wa-l-fiddata wa-lā yunfiqūnahā fī sabīli llāhi fa-bashshirhum bi-'adhābin 'alīmin " [Al-Tawbah : 34]

“And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment.” [Repentance 9:34]

- ⊙ What is the penalty of those who avoid and prevent the paying of Zakāt as is understood from the holy verse?

- ⊙ The Messenger of Allah ﷺ, said, “Any people who refuse to pay Zakāt will be plagued by Allah ﷻ with years of hardship.”


- ⊙ What are the consequences of avoiding and preventing payment of Zakāt as is understood from the ḥadīth?

**Niṣāb of the wealth on which Zakāt must be paid:**

Allah ﷻ has specified the Niṣāb of the wealth on which Zakāt must be paid. The Niṣāb is an amount of money specified according to Sharī'ah wherein the requirement of possessing Niṣāb must be satisfied in order to pay Zakāt. Anyone who possesses this amount must pay Zakāt.

The value of Niṣāb differs according to the types and categories of wealth. The different categories of wealth upon which Zakāt must be paid include :

 **1. Financial resources**

 **3. Grains and fruits**

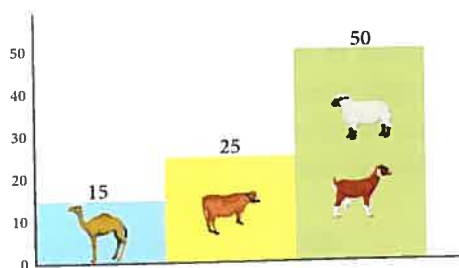
 **2. Livestock**

 **4. Merchandise**

The table below gives Niṣāb of Zakāt and its amount in these categories: of wealth

Wealth	Niṣāb	Amount of Zakāt
Gold and banknotes	85 grams or their equivalent in cash	2.5%
Silver	595 grams	2.5%
Camels	5 camels that graze	a camel
Cows	30 cows that graze	a calf
Sheep	40 goats that graze	A sheep
Grains and fruits that are irrigated naturally	653 kilograms	10%
Grains and fruits that are irrigated artificially at a cost	653 kilograms	5%

The graph below shows the amount of livestock owned by Sa'īd. A year has passed during which this livestock was in Sa'īd's possession.



⊙ Which livestock owned by Sa'īd are subject to have Zakāt paid on them?

⊙ What is the amount of Sa'īd's Zakāt in sheep?

- a) One sheep      b) Four sheep      c) Three sheep      d) A calf

**Zakāt Conditions:**

1. The person paying Zakāt must be a Muslim.
2. Wealth must be equivalent to the Sharī'ah Nişāb.
3. A year should pass on the wealth (i.e. A lunar Hijri year as of when the Nişāb is reached).
4. If the wealth consists of grains and fruits then Zakāt must be paid directly after harvest.

**I find a solution:**

I think deeply of the following cases and find a solution to paying Zakāt in each case:

- ⊙ A young orphan (whose father dies) inherits from his father diverse wealth which is subject to Zakāt. A Judge appoints his mother as a trustee to look after his wealth and well-being.
- .....
- ⊙ A man has wealth on which Zakāt has to be paid. He falls ill and loses his mind and a Judge appoints his brother as trustee over his wealth.
- .....

**Categories of Zakāt Recipients:**

Allah ﷻ has specified eight categories of Zakāt recipients. If charity is paid to categories other than these eight, it is no longer considered to be Zakāt and is construed as voluntary (şadaqah) charity, with the obligation of Zakāt remaining. About these categories, Allah ﷻ says:

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَةَ فَلُوهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾ (التوبة).

" innamā ş-şadaqātu li-l-fuqarā' i wa-l-masākīni wa-l- 'āmilīna 'alayhā wa-l-mu'allafati qulūbuhum wa-fī r-riqābi wa-l-ghārimīna wa-fī sabīli llāhi wa-bni s-sabīli farīḍatan mina llāhi wa-llāhu 'alīmun ḥakīmun " [Al-Tawbah: 60]

"Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah . And Allah is Knowing and Wise." [Repentance: 60]

I look up vocabulary used in the lesson:

⊙ What is meant by the concepts in the table:

Category of recipients	Concept
The poor (al-fuqarā')	.....
The needy (al-masākīn)	.....
Those employed to collect zakāt ('Āmilīn 'alayhā)	.....
Those whose hearts have been (recently) reconciled (al-mu'allafati qulūbuhum)	.....
Those in bondage (wa fī l'-riqāb)	.....
Those in debt (al-ghārimīn)	.....
In the cause of Allah (fī sabīl 'llah)	.....
The wayfarer (ibn al-sabīl)	.....

Some of the topics that can be searched on the website include:

**Vision:** Leadership and excellence in the service of Zakāt.

- On the Fund:
- On Zakat E-Services
- On our Categories of Recipients
- Accessible Data
- Our Partners
- Partnership
- Other Services
- Fund News
- News Center
- They said of the Fund Press Interviews 21 March, 2016
- Zayed House for Islamic Culture honors Zakāt Fund through 'Thank You' Festival
- Zakāt Fatwa



- Calculate your Zakāt
- Pay your Zakāt
- Our bank accounts

Those who want to calculate and pay their Zakāt on any kind of wealth can visit the website of the Zakāt Fund. The Zakāt Fund was established by a Federal Law on 15th November 2003 by an order issued by the late Sheikh Zayed bin Sultan Al Nahyan رحمه الله. Its directive is to specialize in the service of Zakāt, to raise awareness of it, collect its funds and distribute them according to the categories of Zakāt recipients. The distribution of Zakāt through the fund thus follows patterns of service based on honesty and diligence in contributing to building a cohesive society and preserving its moral identity.

### I infer:

From the following verses the rulings relating to Zakāt:

- Allah سبحانه وتعالى, says:

﴿ وَمَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ ﴾ (الروم 39).

" wa-mā 'ātaytum min zakātin turīdūna wajha llāhi fa-'ulā'ika humu l-muḍ'ifūna " [Al-Rūm: 39].  
 "But what you give in zakah, desiring the countenance of Allah - those are the multipliers." [The Romans: 30: 39]

- Allah سبحانه وتعالى, says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ ﴾ (البقرة 267).

" yā- 'ayyuhā lladhīna 'āmanū 'anfiqū min ṭayyibāti mā kasabtum " [Al Baqarah: 267]  
 "O you who have believed, spend from the good things which you have earned ." [The Cow: 267]

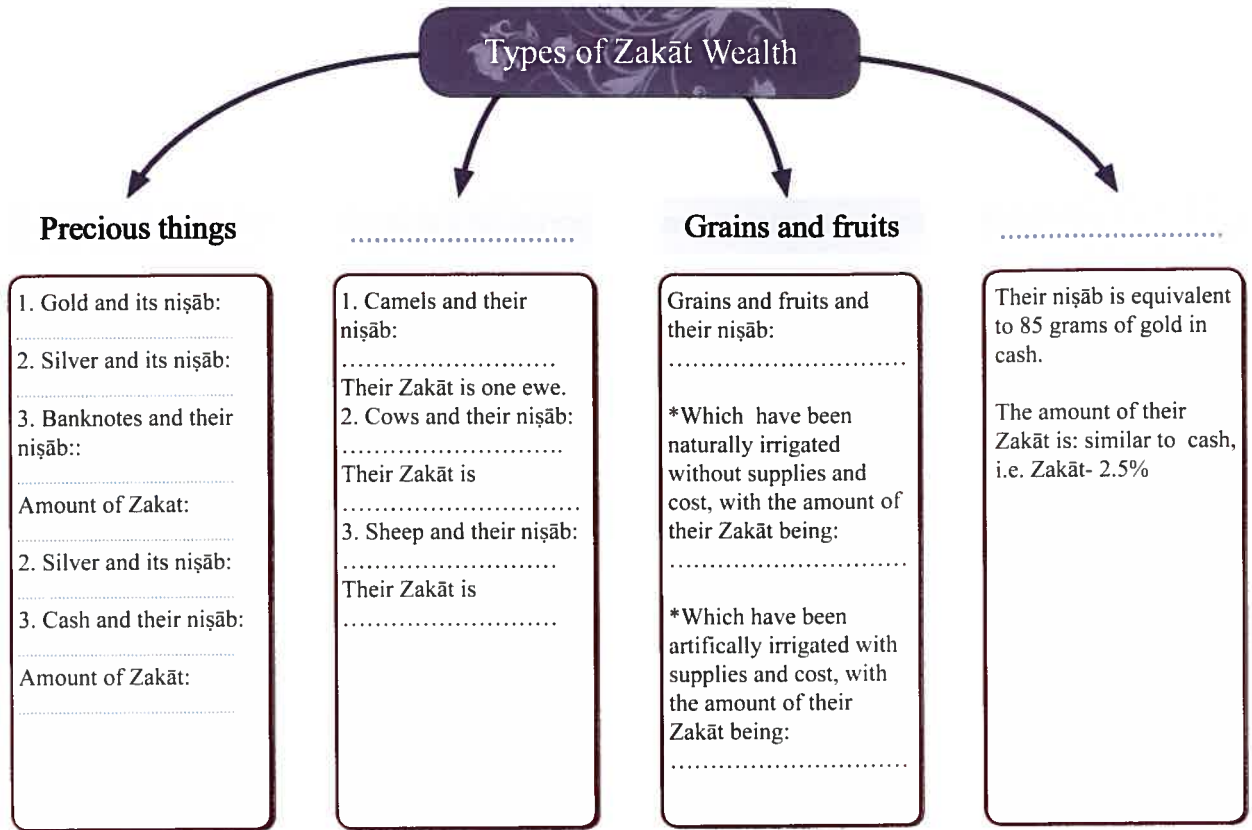
- Allah سبحانه وتعالى, says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى ﴾ (البقرة 264).

" lā tubṭilū ṣadaqātikum bi-l-manni wa-l-'adhā " [Al Baqarah:264]  
 "O you who have believed, do not invalidate your charities with reminders or injury " [The Cow 2: 264]



I organize my ideas:



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of its

Thir

## Student's Activities

I answer by myself:

Firstly: classify the following:

House furniture, cash, fish, dates, commercial and investment shares, property, factory assets, cattle

Wealth which Zakāt must be paid on	Wealth which is not subject to Zakāt
.....	.....
.....	.....
.....	.....
.....	.....

Secondly: submit four proposals to the Zakāt Fund that will contribute to the realization of its role in building a cohesive society that aids in preserving its national identity:

- |         |         |
|---------|---------|
| 1. .... | 3. .... |
| 2. .... | 4. .... |

Thirdly: Log onto the Zakāt Fund website and complete the following table:

Fortune	Amount of Zakāt
1971 gram of 24-karat gold	.....
2020 grams of silver	.....
2030 kilograms of dates irrigated without cost	.....
AED 10,000,000	.....
83,600 kilograms of corn irrigated, with supplies and cost	.....
40 cows	.....



Fortune	Amount of Zakāt
99 sheep	.....
17 camels	.....

I enrich my experience:

- ◇ I visit the Zakāt Fund and write a report on the visit.
- ◇ I write a report on the outward aspects in society that help facilitate the rulings of Zakāt.

I leave my imprint

I participate in voluntary work to serve my country.

I assess myself:

SN	Aspect of learning	Degree of application		
		Average	Good	Distinguished
1	I explain the concept of Zakāt linguistically and technically.			
2	I infer the benefits and advantages of Zakāt for individuals and society.			
3	I explain what the niṣāb of Zakāt is.			
4	I specify the categories of Zakāt recipients.			
5	I pay Zakāt to those who deserve it.			

## Vocabulary in the Lesson

Term	Definition
Wayfarer (ibn sabīl)	A stranded traveller who does not have the means to go back home
Precious things or Financial resources (athmān)	Gold, silver and cash
Livestock (an'ām)	Camels, cows and sheep
Calf (tabī'u)	A one-year old cows – male or female
A year passes on wealth (al-ḥawl)	One Hijri year passes after possession of wealth
Zakāt in its technical use	A right in specific wealth for specific parties sanctioned by Sharī'ah
Zakāt in its linguistic understanding	Growth, increase and blessedness; it also means purification
Grazing livestock (sā'imah)	Cattles that go out to natural pastures most days of the year; their opposite is fodder animals that require feed,
Those employed to administer Zakāt ('āmilūn alayhā)	Those who collect Zakāt funds
Merchandise ('urūd al-tijārah)	What is intended for sale and is purchased to obtain profit
Those in debt (al-ghārimūn)	Those who cannot afford day-to-day subsistence
The poor (al-fuqarā')	Those who cannot afford day-to-day subsistence
In bondage (fī l'-riqāb)	Freeing slaves including paying ransoms to release Muslims' prisoners of war
In the cause of Allah (fī sabīl 'llah)	This includes several acts whose goal is sincerely to please Allah; perhaps being the most open category of Zakāt recipients
Those whose hearts have been recently reconciled to Truth (al-mu'allafati qulūbuhum)	Those who have embraced Islam recently in order to win their hearts
The needy (al-masākīn)	The needy is someone who has some money to not qualify as poor but his money is not sufficient
Categories of Zakāt recipients (maṣārīf al-zakāt)	The eight categories of Zakāt recipients; Zakāt is only paid to these.
The niṣāb of Zakāt	A specific amount of money wherein those who possess this amount must pay Zakāt while those who do not possess it are not obliged to pay Zakāt.

