

Unit  
2

﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ﴾

" wa 'adhin fi al-nās bi bi-l-ḥajji"

"And proclaim the Pilgrimage amongst the  
People"



Unit Contents:

Lesson	Subject	Field
1 The safety of society and the unity of its members	The Qur'ān	Divine Revelation
2 The permissible (Halāl) is self- evident	The Ḥadīth	Divine Revelation
3 Religion is sincere advice	The Ḥadīth	Divine Revelation
4 The (Hajj) Pilgrimage	The Rulings of Islam	The Rulings of Islam and Their Purposes
5 The Farewell Pilgrimage and the Death of the Prophet ﷺ	The Prophetic Biography (Sīrah)	The Prophetic Biography and famous personalities

# Lesson

## 1



### The Safety of Society and the Unity of Its Members

This lesson teaches me to:-

- Recite the verses of the Qur'ān, taking into consideration the rules of correct recital
- Interpret the meaning of Qur'ānic terms
- Infer some of the significances of the Qur'ānic verses
- Explain the connection of reconciliation with security and peace
- Apply the values and principles embedded in the Qur'ānic verses

**I take the initiative to learn:**

A man passed by the Messenger of Allah ﷺ and the Prophet ﷺ asked the companions: "What do you say about this person ?" They replied, "He is worthy if he asks for a lady's hand, of being given her in marriage. If he intercedes (for someone), his intercession is accepted and if he speaks, he is listened to." The Messenger of Allah ﷺ kept silent and then a man from among the poor Muslims passed by, and the Prophet ﷺ then asked them: "What do you say about this person ?" They replied, "If he asks for a lady's hand in marriage he does not get married, and if he intercedes (for someone), his intercession is not accepted; and if he speaks, he is not listened to.' The Messenger of Allah ﷺ then said, "This poor man is better than the whole earth full of the likes of the first." (al-Bukhārī)

**I anticipate and discuss:**

- The reason for preferring the first man to the second one:

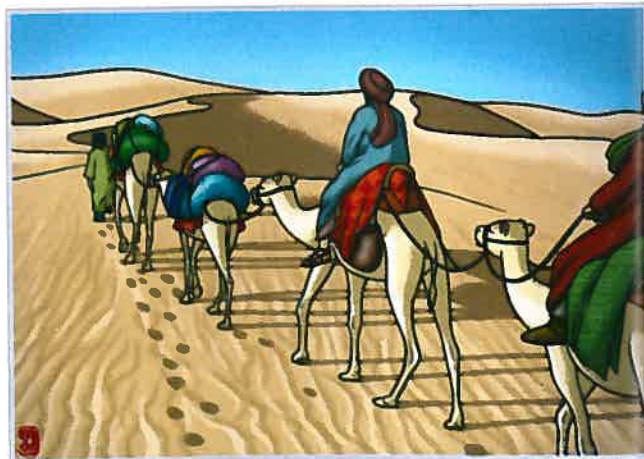
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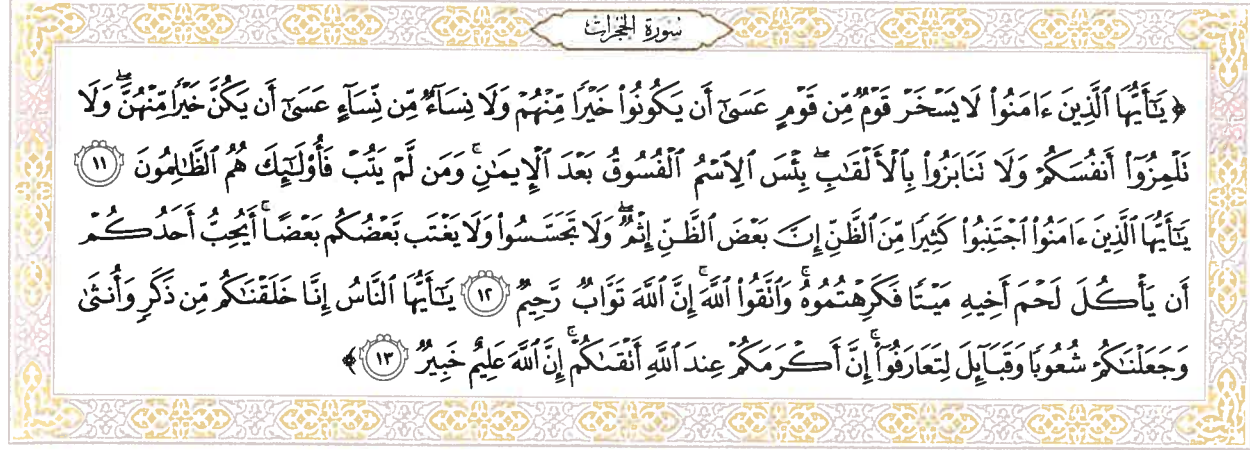
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## I use my skills to learn

I recite and memorize:



### Sūrat al-Hujurāt (The Private Chambers)

11. yā-'ayyuhā lladhīna 'āmanū lā yaskhar qawmun min qawmin 'asā 'an yakūnū khayran minhum wa-lā nisā'un min nisā'in 'asā 'an yakunna khayran minhunna wa-lā talmizū 'anfusakum wa-lā tanābazū bi-l-'alqābi bi'sa l-'ismu l-fusūqu ba'da l-'īmāni wa-man lam yatub fa-'ulā'ika humu z-zālimūna

12. yā-'ayyuhā lladhīna 'āmanū jtanibū kathīran mina z-zanni 'inna ba'ḍa z-zanni 'ithmun wa-lā tajassasū wa-lā yaghtab ba'ḍukum ba'ḍan 'a-yuḥibbu 'aḥadukum 'an yākula laḥma 'akhīhi maytan fa-karihtumūhu wa-ttaqū llāha 'inna llāha tawwābun raḥīmun

13. yā-'ayyuhā n-nāsu 'innā khalaqnākum min dhakarīn wa-'unthā wa-ja'alnākum shu'ūban wa-qabā'ila li-ta'ārafū 'inna 'akramakum 'inda llāhi 'atqākum 'inna llāha 'alīmun khabīrun

[Al-Hujurāt: 1113-]

### Sūrat al-Hujurāt (11 - 13)

"O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers. O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah ; indeed, Allah is Accepting of repentance and Merciful. O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted".

[Al-Hujurāt: 11 - 13]

### I interpret the Qur'ānic terminology:

yaskhar	:	To mock
talmizū	:	Do not disgrace others
wa lā tanābazū	:	Do not call each other by insulting nicknames
al-fusūq	:	Wickedness that makes one divert from the right path

My notes

### I understand the significance of the Qur'ānic verses:

#### Human Dignity:

On this occasion Allah سبحانه وتعالى who is also known by the name "Al Haqq" (The Real) because He is the One who is the ultimately abiding and giving existence to creation, summons His believing servants to be receptive to His command for it is always in their favor. He commands them in this verse to respect one another as they would expect themselves to be respected and not to insult one another. This is because is is He سبحانه وتعالى who knows their realities, it is He who has created them and provided for them, it is He who is the One who has bestowed intrinsic dignity upon all human beings and enabled for them to gain true love in their hearts if they honor Allah and His Messenger. If He سبحانه وتعالى has forbidden believers to mock and despise others it is for their own interests, for such mockery based on supercificial apperances, such as if someone appears shabby, disabled or uncouth stirs enmity and antipathy and weakens society, families and individuals. It also leads to arrogance which deprives a person from the blessings of Allah in this life and the next. Such a person is ignorant, because he cannot grasp the wisdom of Allah in creating everything, and perhaps the person being mocked is closer and purer in the eyes of Allah than the person mocking him. What possible benefit can come from a person mocking another person? Most people who do this suffer from a weak sense of their own self-worth, so intend to impress others, thinking they can join the others in mockery and make themselves feel better in the process. They are sadly mistaken, for whoever participates in making fun of others shares a portion of the wrongdoing, and unless they repent will be taken to account by Allah for any pain they have caused. So take yourself to account, before you are taken to account and note that it is not permissible in Islam for men and women to mock or despise one another.

Examples of such impermissible mockery that are unfortunately prevalent in society include laughing at someone who has some disability such as stammering, or at the vocation of a person, or even at his "ugly" looks (Allah has created all of us in the best of forms). Such mockery may involve sarcasm, subtle gestures, copying others; in all cases this is not permissible especially if it is known that the person being mimicked dislikes this. The Messenger of Allah ﷺ never tolerated mockery and insults from his own companions, so when he heard Abu Dhar رضي الله عنه had commented negatively on the appearance of Bilal رضي الله عنه, he ﷺ said: "I have been informed that you addressed him (Bilal رضي الله عنه) as the son of a black woman. You are a person who still retains [some of] the traits of the [pre-Islamic] days of ignorance (jāhiliyyah)." The imperative behind the ḥadīth of the Prophet ﷺ is clear, if his Saḥāba wanted to be from his companions, they had to remove such traits from their lives – and so it is with us.

## I give my view:

- Why did the Prophet ﷺ say what he did to Abu Dhar رضي الله عنه ? Do you know the event about which Allah سبحانه وتعالى revealed the verse : wa-lā talmizū 'anfusakum (And do not insult one another) [Qur'ān: 49:11]

Another type of behaviour that is not suitable to a Muslim is defaming himself- how does one defame oneself ?

- When a Muslim defames others he gives them the right to defame him..
- If he does this deliberately, he allows others to defame him

## I investigate:

Other forms of defaming oneself.

Yes, a person who does this abuses himself and invites others to say about him things that he does not like. People should respect themselves and treat others in the way they like others to treat them.

Allah سبحانه وتعالى then says:

﴿وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ﴾

"wa-lā tanābazū bi-l-'alqābi bi'sa l-'ismu l-fusūqu ba'da l-'īmāni " . [Al-Hujurāt: 11]

"and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith." [The Apartments: 11]

Thus He سبحانه وتعالى has forbidden Muslims to call others by offensive nicknames, or to address them by names that make them angry. To do so would be wickedness because it contradicts the instruction of Allah سبحانه وتعالى. People on whom Allah سبحانه وتعالى has bestowed faith should thus exhibit only gracious manners and nobility. Those who do not stop engaging in sarcasm, defaming and calling others by offensive nicknames commit much wrong and sins, ultimately wronging themselves thereby. As for giving good nicknames to others, there is nothing against using them if the people being referred to appreciate them, because they strengthen ties and increase intimacy between people. In this regard the Prophet ﷺ referred to Abu Bakr رضي الله عنه as Al-Şiddīq (The Truthful), called 'Umar رضي الله عنه by the title Al-Farūq (The One who discriminates right from wrong) and nicknamed Abu 'Ubaydah رضي الله عنه as Amīn al-Ummah (The Custodian of the Muslim Nation). It is also permissible to mention a honorific title or nickname after the name of a person, in order to introduce or distinguish the person concerned, such as saying Abu Ḥatim Al-Aṣṣam which means "the deaf one"; this was not meant as ridicule for he was a great scholar. As ever, actions go back to intentions and we need to be careful about how we use nicknames.

**I make a judgment:**

On the following situations and give a reason for my opinion in each case:

Situation	Judgment	Reason
One calls his classmate 'a liar'	.....	.....
One draws the attention of students to the fact that the clothes of their fellow-student are cheap	.....	.....
One participates in the needy students fund	.....	.....
One nicknames a student in the class 'the genius'	.....	.....

**I identify:**

- In cooperation with my group, we identify other behaviors that may spread enmity and antipathy amongst people.

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

**Suspicion is amongst the worst of False Tales:**

The Qur'ānic verses continue calling the believers to beware grave matters that expose those who indulge in them to grave consequences; matters that divide people and spread doubts and hatred, weakening society thereby- namely: mistrust, spying on one another and backbiting.

**I give examples:**

One example for each column in the following table:

Mistrust	Spying	Backbiting
.....	.....	.....

Allah سبحانه وتعالى forbids his servants from mistrusting people and orders them to avoid suspicion as a precautionary measure against committing a sin, which is mistrusting others and judging them without having any evidence. If someone suspects that a person is a thief and says this to people without ascertaining this, he is going to smear the reputation of this person and the reputation of his family too. Hence, whoever does so will be committing a cardinal sin. On the other hand, trust is a laudable attribute, for it comprises having a good opinion in Allah سبحانه وتعالى as well as having a good opinion of the creation of Allah manifested in one's life, such as one's relatives, neighbors and friends. This means that we should always try and interpret speech and actions of others in the best possible manner, for this reinforces cohesiveness in society and spreads intimacy amongst people. The general rule is as you sow you shall reap: be nice with people and you'll find people being nice to you.

This is also why Allah ﷻ has prohibited searching for the flaws of people and their private affairs they desire to hide from others. Indeed the Prophet ﷺ said some suspicion is a sin, for it reflects having a bad opinion of the slaves of Allah and may even be seen as a form of spying on them, especially when it is unwarranted. On the other hand, in contrast, the State authorities are not only allowed but sometimes required to follow-up on people's affairs, as this is primarily in order to provide them with their needs and to preserve their security and that of society against corrupt and dangerous elements. Hence, there is the duty on all members of society to help facilitate the State in this.

Backbiting (ghībah) has been defined as saying something that would otherwise be true of someone, but if shared would be something that is disliked. Allah ﷻ has prohibited backbiting and has likened it to something that would disgust all sound people - namely, eating the flesh of one's dead brother. The analogy is apt, for just as a cannibal tears up and cuts flesh, a backbiter does something similar to the honor of the person he is backbiting. Hence people with hearts that are alive should avoid backbiting anyone the way one would avoid eating the flesh of a dead person. Moreover, people should avoid gatherings in which backbiting occurs, for to willingly listen to backbiting is the same as the one performing it. Even worse than backbiting (ghībah) is what is called slander (namīmah), for it consists of lying or saying things that a person never did in addition to their disliking such things being said.

However, if someone asks about a person for a specific permissible purpose and is told of things that this person is known for in that regard, then this is not backbiting as the Prophet ﷺ said "The person consulted is given a trust (to convey truthfully)". Allah ﷻ repeatedly tells us to have taqwa (consciousness of Him) in regard to things He ﷻ has ordered us to do and things He has forbidden us from doing. In these matters we are tasked to observe His instructions and fear Him for "Allah is Oft-Returning (Tawwāb), Most Merciful (Raḥīm)." With regard to these Names, Allah ﷻ is 'Oft-Returning' (Tawwāb) because He ﷻ turns in forgiveness to those who turn in repentance to Him, and He ﷻ is always 'Merciful' (Raḥīm) to those who return to His path by repenting in this manner. By informing us of these Names, Allah ﷻ is telling us that if we have made mistakes such as backbiting, spying and slander, then the way we can reform ourselves from such sins is only possible through sincere repentance and avoiding recommitting them by taking recourse through His Mercy.

### I give a view

Case	View
One suspected that a group is cheating people and informed the authority concerned.	.....
One eavesdrops on his neighbors to know what goes on in their family	.....
One asks his acquaintances of a person who wants to rent his house	.....

piety to Allah سُبْحَانَ رَبِّعَالِي.

aying, "O people, your Lord is for the creator of everything ended from Adam '. Hence all Allah سُبْحَانَ رَبِّعَالِي has made them Allah سُبْحَانَ رَبِّعَالِي has elucidated:

﴿ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَا لَكُمْ مِنْهَا نَفْسًا وَمِنْهَا نَفْسًا مَلَكًا وَنَارًا ﴾  
hā wa-ja'alnākum shu'ūban wa-

and a female, and made you into [two] kinds: 13]

one another. For women have They all need one another and the role of a woman, nor does a signature with which Allah سُبْحَانَ رَبِّعَالِي to say that the night is opposed , one's lineage, gender, ethnic ks and honor amongst human and piety towards Allah سُبْحَانَ رَبِّعَالِي, Arab, rich or poor.

ghter of the Messenger of Allah! f the need of Allah in any way ying, ( إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ) ( 'inna llāha سُبْحَانَ رَبِّعَالِي (with all things)". Allah سُبْحَانَ رَبِّعَالِي ure what suits their function and

who believe!" whereas in the third group, we find the reasons for this.



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From the Qur'ānic verses the Holy Names of Allah (Asmā-ul Ḥusnā).

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I discuss and give my view:

- On the following query: Is marriage to a foreigner: a problem or a solution to a problem?

.....

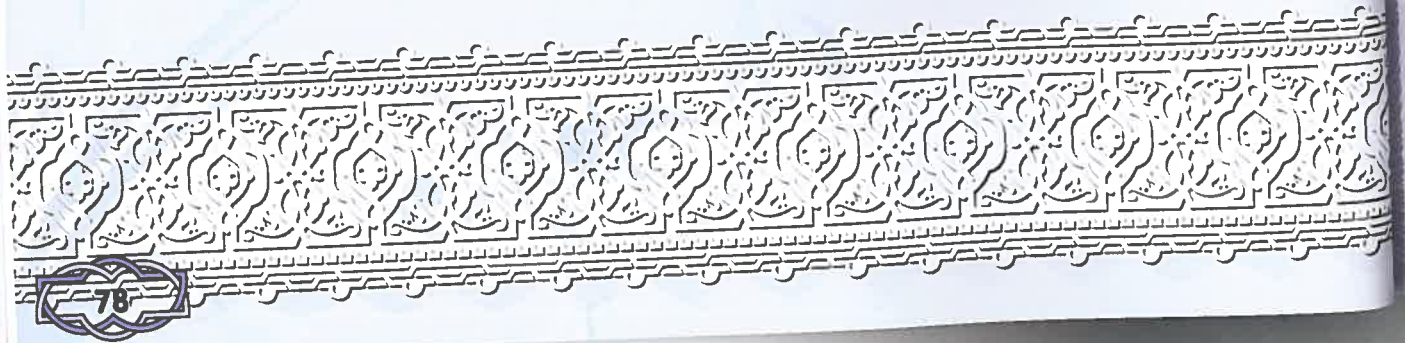
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I organize my ideas:

The Safety of Society and the Unity of Its Members

Behavior that threatens the safety of society	Risks
Mockery	.....
Scandal-mongering Calling each other by offensive nicknames	.....
Mistrust	.....
Backbiting	.....
Spying on others	.....

The origin of differentiation between people	Its meaning: .....
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## Student's Activities

I answer by myself:

Firstly, I account for:

◇ Forbidding the inclination to mock others

◇ Allah سبحانه وتعالى, has made people into nations and tribes.

Secondly, what is the significance of Allah's سبحانه وتعالى, words:

﴿وَمَنْ لَّمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾؟

(wa-man lam yatub fa-'ulā'ika humu z-zālimūna) "And whoever does not repent - then it is those who are the wrongdoers."

﴿إِنَّ بَعْضَ الظَّنِّ إِثْمٌ﴾؟

(inna ba'ḍa z-zanni 'ithmun) "Indeed, some suspicion is a sin"

﴿وَلَا تَلْمِزُوا أَنفُسَكُمْ﴾؟

(wa-lā talmizū 'anfusakum) "And do not insult one another"

Thirdly, I infer the outcome of a State in which society is free of mistrust and mockery.

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

Fourthly, explain the words of Allah ﷻ:

﴿وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمَاءُ الْفُسُوقُ بَعْدَ الْإِيمَانِ﴾

(wa-lā tanābazū bi-l-'alqābi bi'sa l-'ismu l-fusūqu ba'da l-'īmāni) "and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith."

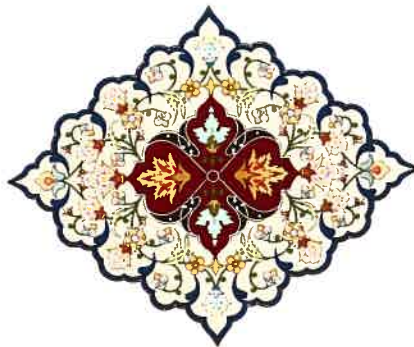
Fifthly, explain the duty of a Muslim when he hears backbiting.

Inenrich my experience:

I write a brief report on the law on 'combating discrimination and hatred'.

I assess myself:

SN	Aspect of learning	Degree of application		
		Average	Good	Distinguished
1	I make sure that I memorize the Qur'ānic verses			
2	I show respect to the Sunnah of the Messenger of Allah ﷺ			
3	I dislike mockery, calling people by offensive nicknames and finding faults with people			
4	I make sure that I adhere to the rulings of the Qur'ānic verses			
5	I apply the rules and ethics of reciting			



# Lesson 2

## The Permissible (Halāl) is Clear



This lesson teaches me to:-

- Recite the hadīth in correct language
- Find out the importance of avoiding suspicion
- Point out the types of guidance mentioned in the hadīth
- Protect my heart by avoiding suspicion of others

• I take the initiative to learn:

Allah ﷻ said in describing His Prophet ﷺ:

﴿وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ﴾ (الأعراف: 157).

"wa-yuḥillu lahumu ṭ-ṭayyibāti wa-yuḥarrimu 'alayhimu l-khabā'itha " [ Al-A'rāf: 157]

"and makes lawful for them the good things and prohibits for them the evil ." [The Heights : 157]

◇ Write down as many good and impure things you can in a minute.

Things made lawful by  
Allah ﷻ

Things prohibited by Allah ﷻ

- ◇ You travel to a country and find a restaurant that sells strange food, unknown to you. The restaurant owner tells you the food is composed of meat and herbs peculiar to that country. How would you classify this food? Is it lawful or prohibited?



## I use my skills to learn

### I read and memorize:

Al-Nu'man bin Bashier رضي الله عنه said: I heard the Messenger ﷺ say: "The permissible (halal) is clear and the forbidden (haram) is clear and between them are matters that are doubtful, not known to most people. So whoever is wary of these doubtful matters has absolved his religion and honor. And whoever indulges in them has indulged in the haram. His example is like a shepherd who herds his sheep too close to a sanctuary; for they will eventually graze in it. Indeed every King has a sanctuary and indeed the sanctuary of Allah is what He has made forbidden. Indeed there lies within the body a piece of flesh. If it is sound the whole body is sound and if it is corrupted, then the whole body is corrupted. Indeed this is the heart". [Narrated by Muslim]

### I learn the meaning of new words in the hadīth:

<b>Halal</b>	:	What Allah <small>سبحانه وتعالى</small> has permitted
<b>Clear (bayyan)</b>	:	Well known
<b>Haram</b>	:	What the Sharī'ah has forbidden; whoever does it is punished and whoever abstains from it is rewarded
<b>Doubtful (mushtabihāt)</b>	:	A borderline case that can go either way: permitted or forbidden
<b>Absolve his religion and his honor (istabrā lidīnihi)</b>	:	Seeks the safety of his religion
<b>Eventually graze (yarta')</b>	:	Allow his sheep to graze in the sanctuary
<b>Every king has a sanctuary (li kulli malakin ḥimā)</b>	:	A protected territory where common people are not allowed to enter
<b>Piece of flesh (muḍghatun)</b>	:	A morsel

My notes

### I comprehend the significance of the hadīth:

In this ḥadīth the Messenger of Allah ﷺ demonstrates that the Sharī'ah rulings are of three types: (i) Halal - what is permissible and known to people; (ii) Haram - what is impermissible that people are obliged to abstain from; (iii) Mushtabihāt – doubtful, borderline

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matters which Muslims are required to abstain from out of piety. A true Muslim is the one who abstains from doubtful matters so that he never falls in indulging in forbidden matters (haram). Whoever does so seeks to absolve himself from sins and preserves his honor.

### I make a judgment

in the table as to whether the following acts are permissible, forbidden or unclear:

SN	Act	(halal) permissible	(haram) forbidden	(mushtabihāt) Unclear
1	Eating fruits and drinking natural juices			
2	Eating fish in a country whose citizens eat forbidden meat			
3	Circulating gossip amongst people			
4	Someone found a cup of juice on a table in the school and drank it			

### The Danger of Doubtful Matters:

The Prophet ﷺ warns us against unclear matters because they are dangerous to both the individual and society; as it is easy for those who indulge in unclear matters to get enmeshed in (haram) forbidden things. Also, those who form the habit of indulging in unclear matters expose themselves to backbiting and gossip and loses the confidence of people thereby. Moreover, the spread of doubtful matters is conducive to the spread of lewdness in society.

### I identify:

One who seeks to absolve his religion and honor in each of the following cases, and give the reason:

Case	What do you think of this conduct?	Is it a case of absolving one's religion and honor?
Khaldoun keeps bad company although he does not involve himself in what his friends do.	..... .....	
Someone found a pen that does not belong to him in his bag and kept it for himself.	..... .....	
Aishah changed her place in the classroom because her classmates decided to cheat in the examination.	..... .....	

Case	What do you think of this conduct?	Is it a case of absolving one's religion and honor?
One of his colleagues told him that a kind of bread is kneaded by forbidden grease and he abstained from eating it.		
Without telling them, Khalaf searches in the bags of his friends for something he has lost.		

I choose a solution and state a reason for my choice.

1. Hamad bought a piece of sweets in a foreign country. He doubted that the contents of the sweets may be forbidden. What must Hamad do? Choose the appropriate solution in your view and explain the reason for choosing this solution.

1. He must read the contents information.
2. He has to ask the owner of the sweet shop of the contents.
3. He must not buy this product to safeguard his religion and honor.

### The Importance of the Heart (Conscience):

The saying of the Prophet ﷺ tells us about the importance of the heart. A Muslim must be keen on preserving the righteousness of his heart and clear it of (shirk) polytheism, hypocrisy, venom and other types of diseases related to the heart (conscience). This is because the heart (conscience) is the foundation for the righteousness of all the other organs of the body. Deeds pertinent to good and charity emanate from a heart filled with good and love for other people. This reflects on one in the form of leniency in dealing with others, capacity to cooperate and give and keenness on preserving one's religion, society and country.

I verbally express:

I give a verbal portrayal of the picture depicted in the hadīth, which demonstrates the state of one who shows leniency in tackling unclear matters.

I think deeply of these cases and make a decision:

- ◇ The Municipality called on people to stop buying a particular product until the conclusion of official laboratory analysis to decide on the validity or otherwise of this product.
- ◇ Social media promote some kinds of food and drinks which contains (lard) pig fat or intoxicants.
- ◇ Some shops sell an encoded card to watch the World Cup for a very low price compared to the official price specified by the TV channel that has bought the rights for broadcasting.

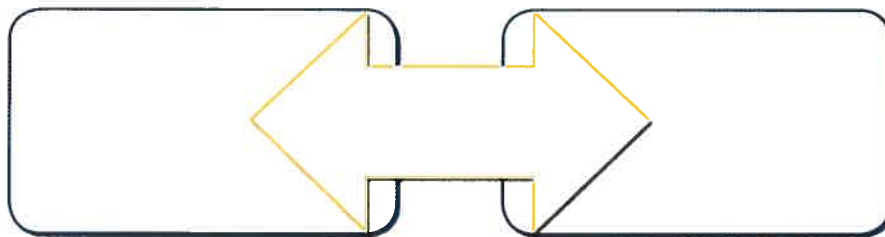


1. I cooperate with my classmates:

1. We explain the relationship between this hadīth and the other one by the Messenger ﷺ which says: "Leave what makes you doubt for what does not make you doubt" (Narrated by at-Tirmidhi)

2. Referring to the saying of the Prophet ﷺ "There lies within the body a piece of flesh. If it is sound, the whole body is sound; and if it is corrupted, the whole body is corrupted", we explain the relationship between bodily organs and the righteousness of the heart.

I make a pictorial representation of the hadīth in the following diagram:



I conclude:

..... is quite sufficient to make us avoid indulging in forbidden and unclear matters.

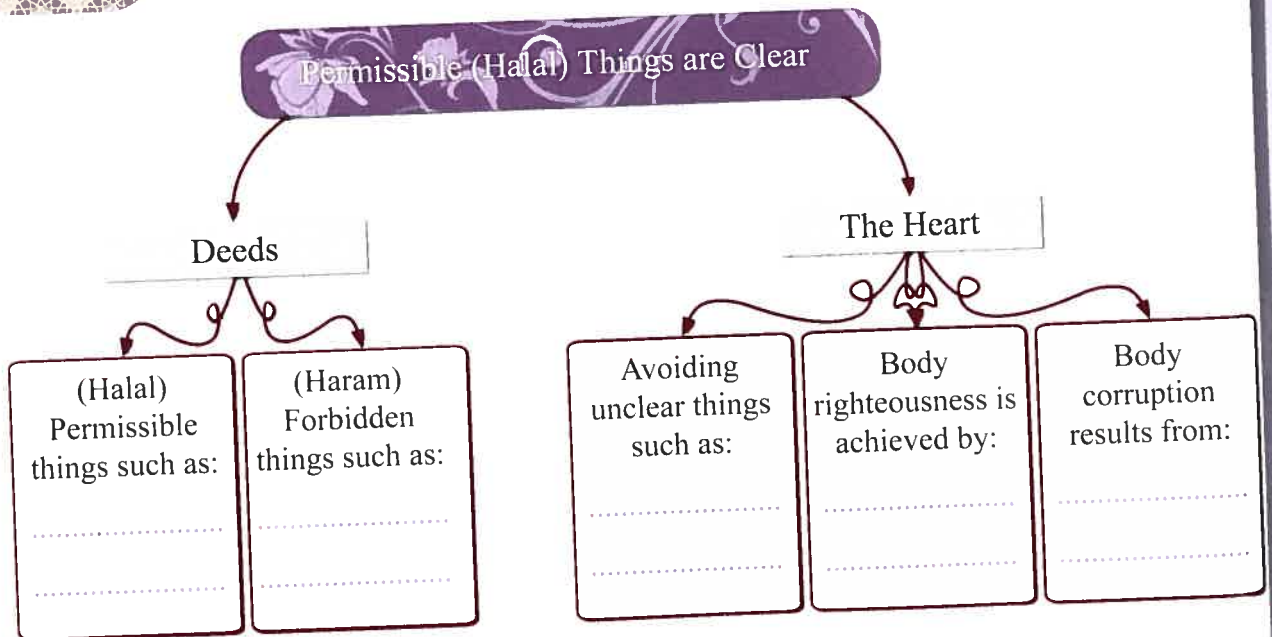
I mention an unclear (borderline) act that I have decided not to do to absolve my religion and honor.

**I love my country.**

Because I love my country I will perform my duty to contribute to its progress. My duty comprises tasks such as:

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

I organize my ideas:



## Student's Activities

I answer by myself:

Firstly, I explain the words:

◇ (haram) forbidden: .....

◇ unclear: .....

◇ sanctuary: .....

Secondly, what are the consequences of not avoiding indulgence in doubtful (borderline) matters?

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

Thirdly, what are the means that assist in achieving the righteousness of the heart?

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

Fourthly, write 'correct' in the brackets preceding the right statement and 'incorrect' in the brackets preceding the wrong statement.

- ◇ (.....) Deeds in Islam are either permissible or forbidden only.
- ◇ (.....) There is a relationship between the righteousness of organs and purity of the heart.
- ◇ (.....) A Muslim ensures protecting his heart against polytheism, hypocrisy, envy and other heart (conscience) diseases.
- ◇ (.....) A Muslim does not care about his reputation among people and does whatever he likes.

Fifthly, what benefits does a Muslim get from not indulging in unclear matters? .

1. ....
2. ....

I enrich my experience:

I refer to the chapter on forbidding paying Zakāt to the Messenger ﷺ in (Kitāb al-Zakāt) 'The Book of Zakāt' in Saḥīḥ Muslim and find evidence of how the Messenger ﷺ used to avoid indulging in unclear matters and present the proof to my fellow-students.

I assess myself:

1. I put a (√) in the square that shows the extent to which I adhere to the specific behavioral pattern:

SN	Behavioral pattern	Always	Occasionally	Never
1	I make sure of distancing myself from unclear matters.			
2	I make sure of maintaining the righteousness of my heart.			

2. I put a (√) in the square that shows the degree of my proficiency in the learning process:

SN	Learning	Always	Occasionally	Never
1	Reading hadīth in an expressive manner			
2	Memorizing the hadīth			
3	My ability to find the guidance of the statements in the hadīth			

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## Religion is Sincerity (naṣīḥa)

This lesson teaches me to:-

- Recite the hadīth in correct language
- Infer the enlightening advice mentioned in the hadīth
- Explain the importance of sincerity (naṣīḥa)
- Infer the effects of giving naṣīḥa
- Explain the effect of naṣīḥa on individuals and societ
- Maintain my love to having good bestowed on others

• I take the initiative to learn:

I recite the Qur'ānic verse, interpret it and then answer the questions:

• Allah ﷻ, says:

﴿أَبْلَغْتُكُمْ رَسُولَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ﴾ (٦٢)

"uballighukum risālāti rabbī wa-'anṣaḥu lakum wa-'alamu mina llāhi mā lā ta'lamūn a" "I convey to you the messages of my Lord and advise you; and I know from Allah what you do not know." [Verse 62]

﴿وَقَالَ يَنْقُورٍ لَقَدْ أَبْلَغْتُكُمْ رَسُولَةَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّاصِحِينَ﴾ (٧٨)

"wa-qāla yā-qawmi la-qad 'ablaghtukum risālata rabbī wa-naṣaḥtu lakum wa-lākin lā tuḥibbūna n-nāṣiḥīna"

"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." [Verse 79]

﴿وَقَالَ يَنْقُورٍ لَقَدْ أَبْلَغْتُكُمْ رَسُولَاتِ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ﴾ (١١٣)

"wa-qāla yā-qawmi la-qad 'ablaghtukum risālāti rabbī wa-naṣaḥtu lakum fa-kayfa 'āsā 'alā qawmin kāfirīna"

"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?" [Verse

93]

- ◇ Refer to the Qur'ān and find out in which Chapter are the above three verses.
- ◇ Who are the three Messengers ﷺ mentioned in the verses?
- ◇ What is the common act between these Messengers ﷺ ?
- ◇ What does this indicate?

## I use my skills to learn

I read and memorize:

According to Tamim Al-Darī the Prophet ﷺ said, “The religion is naṣīḥa .” We said, “To whom?” He ﷺ said, “To Allah, His Book, His Messenger; and to the leaders of the Muslims and their common folk.” [Narrated by Muslim]

I learn the meaning of the words in the ḥadīth:

naṣīḥa	:	Advice with good intent given sincerely to the person receiving it
ʾaimatu	:	Their leaders and rulers
lʾmuslimīn	:	Common Muslims apart from the rulers
ʾāmatuhum	:	Common Muslims apart from the rulers

I understand the significance of the ḥadīth:

In this ḥadīth the Messenger ﷺ explains to us the care Islam accords to implanting love and good will in people as attested to by the way it instructs and guides them to believe in Allah سبحانه و تعالی , to obey Him and to avoid disobeying Him. Also, Islam instructs them to glorify the Holy Book, to recite its verses, interpret its meaning and act according to the ethics and rules. The ḥadīth instructs Muslims to make the Messenger ﷺ their example to preserve his sīrah (biography) and act according to his ﷺ guidance. The ḥadīth also instructs people to obey the state (the rulers, its judiciary, etc.), revere its leadership and provide them with every assistance and support, as well as enable them to perform their mission in the best possible way. The various forms of sincerity mentioned in the ḥadīth shows the broader meaning of naṣīḥa which is more inclusive than sincerity, for it involves the believer always seeking to do that which is good with respect to another, whether that be with regards to Allah, His Book, His Messenger, the leaders and the common person. In this regard, Naṣīḥa plays a central role in guiding people to what is good for them and enabling them to avoid what is damaging to them in order to erect the pillars of societal cohesion and communal solidarity.

## I explain:

How naṣīḥa is realized in the different categories as in the table below:

SN	Type of sincere advice	The way it is given
1	To Allah	.....
2	To Allah's Book	By reciting it in a solemn manner, understanding its rulings and applying what it orders us to do
3	To the Messenger ﷺ	.....
4	To the leaders of Muslims	.....
5	To the common folk of Muslims	.....

## I identify the area of sincerity:

Case	Area
Regularly attending circles of learning the Qur'ān in the mosque	.....
Praying and reciting adhkār (supplications) in the morning and evening	.....
Someone wrote an article describing the ethics of Prophet Muhammad ﷺ	.....
One who abides by the Traffic Laws and the speed limit	.....
A girl asked her classmate to perform prayers at their prescribed times	.....

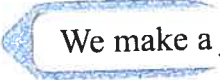
## I cooperate with my classmates:

☉ We express our view and take a decision:

Our view	Our decision
.....	.....
.....	.....

**Sincerity is a form of Protection:**

The Prophet ﷺ is reported to have said: "Religion is naṣīḥa (sincere advice)". This demonstrates the importance of sincerity. It is a form of beneficence that helps people to avoid doing wrong things and spreads a spirit of cooperation and tolerance amongst people and imbues their life with love, and all of this contributes to the progress and prosperity of society. Scholars thus defined naṣīḥa as good will towards the person advice is given to; always being based on love of welfare for the other.



We make a judgment and draw a conclusion:

- Complete the table below appropriately and infer the ethics of sincere advice:

Details of situation requiring sincerity	Support/ disapprove?	Reason
Jassim advised his friend vehemently and in a loud voice		.....
Muhammad advised his friend away from people.		.....
Salma woke up her sister at midnight to advise her about the importance of studying.		.....
Khaldūn raised his voice whilst he was advising his friends about praying so that the teacher might hear him.		.....
Rāshid advised his friend to shorten the evening prayer to two rak'āt because his friend was going to travel.		.....
'Alā got angry with his cousin because he did not respond to his advice.		.....

- From the table above we infer the ethics of naṣīḥa are:



**I cooperate with my classmate to compare our answers and infer the benefits of sincerity for individuals and society.**

☉ In the spaces provided in the table, I comment on each case with appropriate words:

	A society imbued with sincerity	A society that lacks sincerity
The nature of relationships between individuals	.....	.....
The spread of security and safety	.....	.....
Outcome	.....	

☉ We mention two other benefits of sincerity to the individual apart from the ones mentioned previously.

**I express myself verbally:**

My position if someone advised me. What is my duty towards him?

**I anticipate:**

What will happen if everyone in society does what he/she likes without being advised by others?

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

**I love my country:**

- ⦿ I write a letter to the Ruler of the State may Allah protect him, expressing my commitment to serve him and the Nation:

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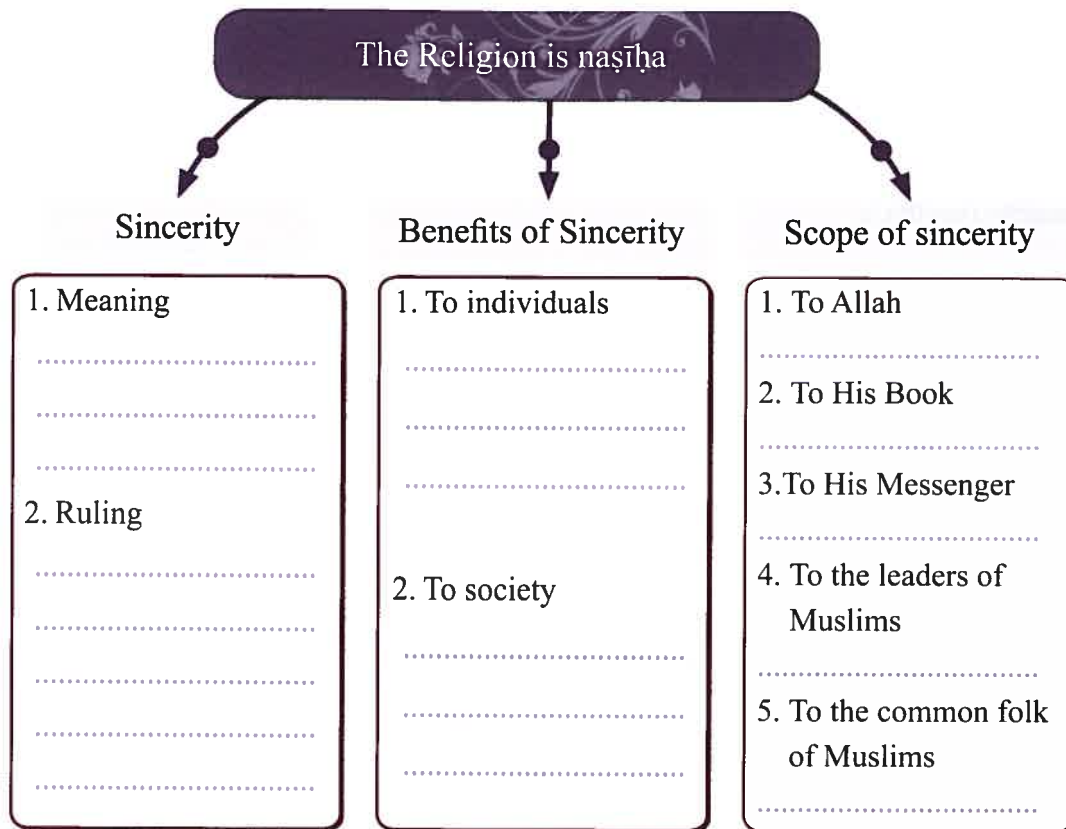
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**We cooperate to invent:**

We design attractive paintings (in collaboration with the teacher of Visual Arts Education) and distribute them across school facilities advising our fellow-students on matters that realize belonging to the homeland and wise leadership.

•I organize my ideas:



## Student's Activities

Firstly, I explain the words:

◇ Sincerity (naṣīḥa): .....

◇ Leaders of Muslims: .....

◇ Common folk of Muslims: .....

Secondly, how is sincerity realized?

◇ To Allah: .....

◇ To His Messenger: .....

◇ To the Leaders of Muslims: .....

Thirdly, compare sincerity to interference in the affairs of others:

	Sincerity	Interference in others' affairs
Meaning	.....	.....
Outcome	.....	.....

Fourthly, put (√) against correct statements and (x) against incorrect statements:

◇ (.....) Sincerity is an important part of religion because it is a duty.

◇ (.....) Abiding by laws is a form of sincerity to the ruler.

◇ (.....) One of the attributes of a sincere person is leniency.

◇ (.....) It is the duty of a person receiving sincere advice to thank the person giving sincere advice and to accept his advice.

◇ (.....) Sincerity has benefits to both individuals and society .

Fifthly, I explain:

◇ A requirement of the person giving sincere advice is maintaining meekness and patience.

◇ A requirement of the person giving sincere advice is to be knowledgeable about the subject he is giving advice on.

◇ A requirement of the person receiving advice is to take it from a sane person.

I enrich my experience:

---

The Messenger ﷺ, embodied the greatest of examples of abiding by the ethics of sincerity with those who erred among his companions, may Allah be pleased with them.

- ◇ Refer to the Chapter on 'Mosques and the Place of Worship' and the Chapter on 'Forbiddance of talking in prayer' in Sahīh Muslim and extract a story that signifies the leniency of the Messenger ﷺ and present it to your classmates.

I leave my imprint:

---

I am responsible for my behavior: I will give my schoolmates three pieces of advice, which I think are important to them.

I assess myself:

---

1. I tick (✓) the box that shows the extent of my abiding by the specific behavior:

SN	Behavior	Always	Occasionally	Never
1	I make sure of giving advice			
2	I make sure of abiding by the ethics of giving advice			

2. I tick (✓) the box that shows the degree of my proficiency in learning:

SN	Learning	Always	occasionally	Never
1	My reading of the hadīth is soulful.			
2	I memorize the hadīth.			
3	I have the ability to infer guidance from the hadīth.			

# Lesson 4

## (Hajj) Pilgrimage

This lesson teaches me to:-

- Explain the meaning and ruling of Hajj
- Identify types and rites of Hajj
- Explain the pillars of Hajj, its duties and sunnah practices
- Infer the virtues of Hajj
- Design a commercial advert illustrating the rituals of Hajj

• I take the initiative to learn:

Allah ﷻ says:



"wa-'adhdhin fi n-nāsi bi-l-ḥajji yātuka rijālan wa-'alā kulli ḍāmīrin yātīna min kulli fajjin 'amīqin"  
[Al-Ḥajj: 27]

"And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass." [The Pilgrimage: 27]

I find out and discuss:

- ◇ Why has Allah ﷻ chosen Makkah rather than any other city for Hajj?
- ◇ Who was the first to proclaim Hajj to people?
- ◇ Did the Arabs use to go on pilgrimage before Islam?

I use my skills to learn

**Description of the Hajj (Pilgrimage) of Allah's Messenger ﷺ**

Jabir bin Abdullah رضي الله عنه narrated a ḥadīth on the (Hajj) pilgrimage of Allah's Messenger ﷺ that said, "The Messenger of Allah ﷺ stayed in —[Madinah] for nine years but did not perform Hajj, then he made a public announcement in the tenth year to the effect that Allah's Messenger was about to perform the Hajj. A large number of people came

to Madinah and all of them were anxious to follow the Messenger of Allah ﷺ and act according to his actions. We set out with him until we reached Dhul-Hulayfah. The Messenger ﷺ then prayed in the mosque. He pronounced the call of Tawhīd (Oneness of Allah) saying: "Here I am (Labbayk), O Allah, Here I am (Labbayk) , Here I am (Labbayk) . You have no partner, all praise, grace and Sovereignty is Yours . You have no partner." [Ṣaḥīḥ Muslim]

**I reflect deeply and discover:**

- ◇ What does a Muslim do before going on pilgrimage?
  1. Material preparation: .....
  2. Moral preparation: .....
- ◇ Is wearing Iḥrām clothes enough to achieve the state of Iḥrām? .....
- ◇ What does Iḥrām mean? .....
- ◇ The Prophet ﷺ assumed Iḥrām from Dhul-Hulayfah ; what does this place symbolize? .....
- ◇ What is meant by Miqāt? .....

**Definition of (pilgrimage) Hajj**

Hajj linguistically means: To go out heading towards a great aim.

Hajj technically means: Going to Makkah to perform special rituals in a particular time.



**◇ Spatial Times**

The places of Miqāt (places to enter Iḥrām):  
What are the miqāt at which people from each of these places enter into iḥrām?

Madinah: .....  
today it is called Abār 'Alī

United Arab Emirates: .....  
today it is called (Al-Sayl al-Kabīr)

Syria: .....

Iraq: .....

Yemen: .....

The sunnah practices of Iḥrām that Muslims apply before they begin the Hajj rituals include ritual bath and purification, cutting hair and nails and then wearing the cloths of Iḥrām (two white sheets: riḍā and izār) and applying perfuming (for men). Women wear clothes that cover the body except the face and hands.

Things forbidden after assuming Ihram

1	Wearing sewn clothing
2	Cutting hair and nails and perfuming
3	Hunting and cutting trees
4	Sexual intercourse
5	Covering hair with something that touches it

Ihram is of three types:

- Ifrād:** Assuming Ihram just for performing Hajj alone. The pilgrim in this state says: labbayka Allāhumma Hajjā [Here I am O Allah, intending Hajj].
- Qirān:** Assuming Ihram with intent to combine the Hajj and 'umrah without a break in between. Apilgrim ) performing Qirān invokes the invocation saying: labbayka Allāhumma Hajjā wa l' 'umratan ma'ā [Here I am, O Allah, intending to perform Hajj and Umrah together].
- Tamattu'** Assuming Ihram with intent for 'umrah during the months of Hajj. A pilgrim performing Tamattu' invokes the invocation saying: labbayka Allāhumma 'umratan [Here I am, O Allah, intending to perform 'umrah], he then performs it and exits his Ihram upon which he assumes Ihram for Hajj on the day of Tarwiyah (the 8th day of Dhu'l-Hijjah) and says: labbayka Allāhumma Hajjā [Here I am O Allah, intending Hajj].

I analyze:

قال تعالى: ﴿ الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ﴾ (البقرة 197).

197. al-ḥajju 'ashhurun ma'lūmātun fa-man farada fihinna l-ḥajja fa-lā rafatha wa-lā fusūqa wa-lā jidāla fī l-ḥajji [Al Baqarah:197]

Allah سبحانه وتعالى says: Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of Ihram] there is [to be for him] no sexual relations and [no disobedience and no disputing during Hajj. [The Cow: 2: 197]

◇ What are the well-known months of Hajj?

◇ What has the Qur'ānic verse forbidden?

◇ What wisdom is behind this?

◇ Pilgrims invoke the talbiyah (expression of faith) repeatedly during the days of Hajj and then in the blessed days of Eid al-Aḍḥā (the Sacrifice Feast). What is the reason for this?



We continue the Hajj journey with our noble Prophet ﷺ. Jabir bin Abdullah رضي الله عنه said: "We came with him to the House; there he greeted the Black Stone and (made seven circuits) running three of them and walking four. Then he went to the Station of Ibrahim عليه السلام and recited: ﴿وَأَتَّخِذُوا مِن مَّقَامِي إِبْرَاهِيمَ مُصَلًّى﴾ wa-ttakhidhū min maqāmi 'ibrāhīma muṣallan "And take, [O believers], from the standing place of Abraham a place of prayer." This Station was between him and the House. He then prayed two units of prayer reciting (Qul huwa Allāh aḥad)[Surat al-Ikhlās] and Qul yā ayuha 'l-kafirūn [Surat al-Kāfirūn] therein. He then greeted the Black Stone and then he went out of the gate to Ṣafā' and as he drew near it he recited:

﴿إِنَّ الصَّفَاَ وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ﴾ (البقرة)،

"Indeed, as-Ṣafā' and al-Marwah are among the symbols of Allah. So whoever makes Hajj to the House or performs 'umrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allah is appreciative and Knowing." [The Cow : 158] Then he said: I begin with what Allah has begun with. He thus first began with Ṣafā' and ascended it until he saw the blessed House, and facing the Qibla he declared the Oneness of Allah and glorified Him saying: "There is no god but Allah, the One, having no partner alongside Him. To Him belongs all Sovereignty and to Him all praise is due. For He is over all things, Omnipotent.. There is no God but Allah alone. Who fulfilled His promise. Who helped His servant and Who alone conquered the tribes." He then made supplication in the course of repeating these words. He then descended and walked towards Marwah and when his feet arrived in the bottom of the valley, he hastened (walking briskly), until when he began to ascend again he returned to walking till he reached Marwah. There he repeated what he had done at Ṣafā'. When it was his last circuit on Marwah- i.e. the end of the seventh round of circuits- all the people cut their hair and exited the state of Iḥrām apart from the Prophet and those who had sacrificial animals with them.



## Hajj Ruling

Hajj is one of the pillars of Islam. It is an individual duty (farḍ 'ayn) for any adult, sane Mūslim who is able to do so, once in a lifetime. Allah سبحانه وتعالى says: And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. (wa-li-llāhi 'alā n-nāsi ḥijju l-bayti mani staṭā 'a 'ilayhi sabīlan) [Family of Imran 3: 97]. Contingent on Ability: (affording the journey): which includes physical health, possessing enough expenses for the Hajj as well as providing everyday living expenses of those dependent on the person going to Hajj during his absence.



Invocation (Du'ā'): The Prophet ﷺ circled (carried out ṭawāf) the House, and whenever he came near the Black Stone he pointed at it, and said "Allahu Akbar", then between the Yemeni Corner (al-Rukn al-Yamāni) and the Black Stone he said, "O Allah! Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire". [Narrated by al-Bukhārī]

## I explain:

◇ Kissing the Black Stone.

.....

◇ The Prophet ﷺ ordered his companions to exit the Iḥrām after performing 'umrah.

.....

## I find a solution:

◎ I want to pray behind (the Station of Ibrahim) and it is crowded. What should I do?

.....

## I deduce:

◎ What was the type of the Prophet's Iḥrām for Hajj?

.....

◎ The Prophet hastened during his circuits between Ṣafā' and Marwah in the bottom of the valley-between the two green markers now - who was the first to do this?

.....

We continue the Hajj journey with our Prophet ﷺ. Jābir bin Abdullah رضى الله عنه says : When it was the day of Tarwiyah (the 8th day of Dhu'l-Hijjah) they went to Mina and put on the Iḥrām for Hajj and the Messenger of Allah ﷺ rode and led the noon, afternoon, sunset, 'Ishā' and dawn prayers. He then waited there a little time till the sun rose. When he came to 'Arafah he addressed the people. Adhān was then pronounced and then he led the noon prayer. After this, he led the afternoon prayer having observed no other prayer between the two. He then faced the Qiblah and kept standing there till the sun set. He used to say to the people gesturing with his right hand: "O people, [have] tranquility, [have] tranquility" [Narrated by Ibn Habbān]

He reached al-Muzdalifah. There he led the evening and 'Ishā' prayers with one Adhān and two Iqāmah and did not glorify Allah in between them (i.e. he joined them). The Messenger of Allah ﷺ then lay down till dawn and offered the dawn prayer with an Adhān and Iqāmah when the morning light was clear. He again mounted his camel, al-Qaṣwa, and when he came to the Sacred Precinct (al-Mash'ar al-Ḥarām) and then faced towards the Qiblah, supplicating Allah سبحانه وتعالى and pronouncing His Unicity (La ilāha il Allah) and Oneness, and kept standing till the daylight appeared. He then went to the jamarat (stone pillars) and on arriving at the al-jamrah al-kubrā (the largest stone pillar), he threw seven small pebbles towards it, saying "Allah-u -Akbar" (God is greater!) whilst throwing every one of them. He then went to the place of sacrifice and sacrificed the animal for that purpose. The Messenger of Allah ﷺ then rode again and came to the Holy House, and



offered the noon (Zuhr) prayer at Makkah.

The Prophet ﷺ is reported to have said; “The Hajj is Arafah ” indicating its central importance. About the virtues of 'Arafah, the Prophet ﷺ said , “There is no day on which Allah frees more people from the Fire than on the day of 'Arafah ” [Narrated by Muslim]. The Prophet ﷺ is also reported to have said: “Verily Allah is proud of His servants at 'Arafah and He says: Look at My servants, they have come from far and near, with hair disheveled and faces covered with dust, to seek my Mercy. Bear witness I have forgiven them” [Ibn Khuzaymah]. In his supplication on the Day of 'Arafah, the Prophet ﷺ said , “The most excellent supplication is the supplication on the Day of 'Arafah , and the best of what I and the prophets before me have said is "lā ilaha illa Allah waḥdahu lā sharīka lahu, lahu al-mulku wa lahu al-ḥamdu yuḥyī wa yumīt wa huwa 'alā kulli shay'in qadīr" (Nothing deserves to be worshiped other than Allah, He is One and has no partner, to Him belongs the dominion and to Him belongs all praise, and He is over all things Omnipotent” [Narrated by Tirmidhī].

The Prophet ﷺ spent the night of the tenth of Dhu'l-Hijjah in Muzdalifah and stayed there until before sunrise on the day of sacrifice (Yawm al-Naḥr) and permitted women and the elderly to leave Muzdalifah to go to Mina after midnight.

### I specify:

Allah سبحانه وتعالى says,

قَالَ تَعَالَى: هُمْ فَإِذَا أَفْضَيْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿البقرة 198﴾

"fa-'idhā 'afaḍtum min 'arafātin fa-dhkurū llāha 'inda l-mash'ari l-ḥarāmi wa-dhkurūhu ka-mā hadākum wa-'in kuntum min qabliḥi la-mīna ḍ-ḍāllīna "

“There is no blame upon you for seeking bounty from your Lord [during Hajj]. But when you depart from 'Arafat, remember Allah at al- Mash'ar al-haram. And remember Him, as He has guided you, for indeed, you were before that among those astray.” [al Baqarah: 198]

Where is the Sacred Precinct (al-Mash'ar al-Ḥarām)?

### I infer:

◇ The significance of what the Prophet ﷺ said to the pilgrims when they moved in their crowds from 'Arafah to Muzdalifah: “Tranquility, tranquility”.

◇ The significance of the Prophet's ﷺ statement, "Do it and there is no harm".

◇ If partial release from Iḥrām (al-taḥallul al-aṣḡhar) renders permissible all the things that were made unlawful by Iḥrām, with the exception of conjugal relations, then what about the al-taḥallul al-akbar (full release from Iḥrām)?

I deduce:

◇ Allah سبحانه وتعالى says,

قَالَ تَعَالَى: ﴿فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا﴾ (البقرة: 200)

"fa-'idhā qaḍaytum manāsikakum fa-dhkurū llāha ka-dhikrikum 'ābā'akum 'aw 'ashadda dhikran"  
[Al Baqarah: 200]

"And when you have completed your rites, remember Allah like your [previous] remembrance of your fathers or with [much] greater remembrance." [Al Baqarah: 200]

When are the holy rites of Hajj accomplished?

◇ What is the last practice a pilgrim performs before leaving Holy Makkah?

◇ Two rites of Hajj a pilgrim practices to follow the example of our Master Ibrahim عليه السلام what are they?

1. ....: this is a declaration of enmity against Satan, his haunting whispers and his deception.

1. ....: this shows the favors of Allah as He relieves Muslims, the poor and the needy.

From the following Sharī'ah texts I infer:

• Allah سبحانه وتعالى says,

• قَالَ تَعَالَى: ﴿لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ﴾ (الحج 28)

"li-yashhadū manāfi'a lahum wa-yadhkurū sma llāhi fī 'ayyāmin ma'lūmātin"

"That they may witness benefits for themselves and mention the name of Allah on known days"  
[Al-Hajj: 28]

• Abu Huraira narrated: "The Messenger ﷺ said, 'Whoever performs pilgrimage and does not utter any obscenity or commit sin will return as (on the day) his mother

bore him (i.e. free of sins)" [Al-Bukhārī and Muslim].

- The Messenger of Allah ﷺ said: "The performance of 'umrah is an expiation for the sins committed between it and the previous 'umrah and the reward of Hajj Mabrūr (i.e. a righteous Hajj ) is nothing but Jannah (paradise)". [Narrated by Al- Bukhārī ]

The religious virtues and benefits of Hajj:

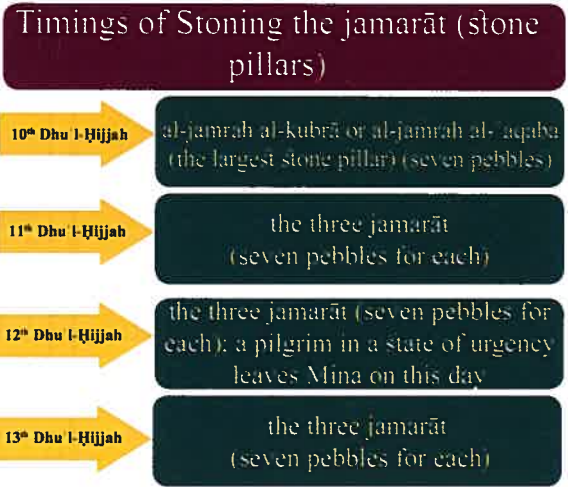
- .....
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2. The worldly virtues and benefits of Hajj:

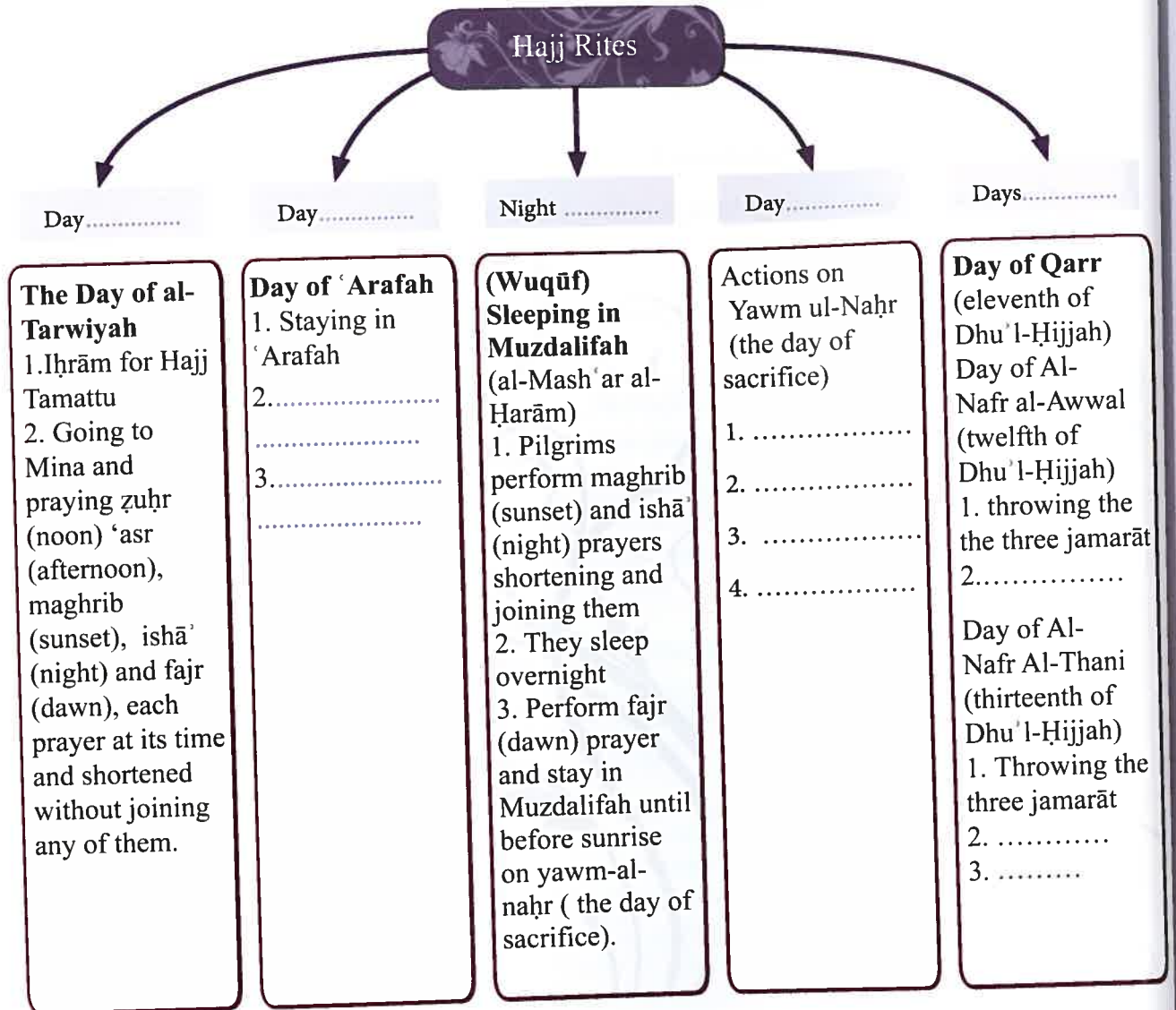
- the economic side: trading through selling and buying.
- the social side: .....

Table of the pillars, duties and sunnah practices of Hajj:

Pillars of Hajj	Obligations of Hajj	Sunnah practices
Ihrām for Hajj	Ihrām from miqāt	Ghusl (ritual bath) applying perfume before assuming Ihram
Staying in 'Arafah by night	Ṭawāf al-quḍūm (arrival)	Ṭawāf Al-wadā'
Ṭawaf al-ifadah	Staying in 'Arafah until sunset	Two units of Ṭawaf
Circuits between Ṣafā' and Marwah	Spending the night in Muzdalifah	Talbiyah (invocation) and supplication
	Sleeping in Mina the nights of tashreeq	Shortening the five paryers in Mina
	Throwing pebbles	Takbīr when throwing pebbles
	Cutting or shortening hair	Takbīr after zuhr (noon) of yawm-al-naḥr ( the day of sacrifice). From 11th of Dhu'l-Hijjah to zuhr (noon) of 13 <sup>th</sup> Dhu'l-Hijjah.



I organize my ideas:



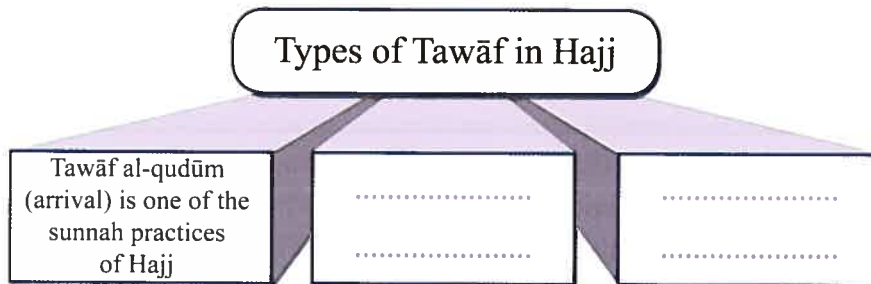
## Student's Activities

I answer by myself:

Firstly, compare the three types of Iḥrām for Hajj:

Aspect of Comparison	Tamattu‘	Qirān	Ifrād
Iḥrām	Twice: the first one for ‘umrah and the second one for Hajj	.....	.....
The invocation of the talbiyah uttered when assuming Iḥrām	labbayka Allāhumma ‘umratan ‘umrah and then saying labbayka Allāhumma hajjā	.....	.....
The circuits between Ṣafā’ and Marwah	Two circuits	.....	.....
Slaughtering a sacrificial animal	Obligatory action	.....	.....

Secondly, I complete the following diagram:




Thirdly, what is the ruling for one who has performed Hajj and dropped:

A pillar of Hajj .....

An obligatory practice of Hajj: .....

Fourthly: classify the pictures below by writing 'restricted' below each picture depicting one of the things restricted in Iḥrām or 'not restricted' if the picture does not do so:

		
(.....)	(.....)	(.....)

Fifthly, put (√) against a correct statement and (X) against an incorrect statement:

- ◇ Purity is a requirement in ṭawāf and in the circuits between Ṣafā' and Marwah (.....)
- ◇ Considering that a circuit is back and forth between Ṣafā' and Marwah then there are 14 circuits between Ṣafā' and Marwah (.....)
- ◇ When coming out of the state of Iḥrām a man shaves or shortens his hair and a woman shortens her hair by a fingertip (.....)
- ◇ The supplication of Ibn Abbas when drinking from Zamzam was: "O Allah, I ask you for beneficial knowledge, bounteous sustenance and a cure from all ailments (.....)"
- ◇ A pilgrim who is not in a state of urgency leaves Mina on the twelfth of Dhu'l-Hijjah (.....)

I enrich my experience:

- ◇ I access the website of the General Authority of Islamic Affairs and Endowments and write a report on the instructions, guidelines and official procedure adhered to in Hajj and the role of the Authority in organizing, facilitating and following up the affairs of UAE pilgrims.
- ◇ I write a report on aspects of the facility of Hajj rulings
- ◇ I propose solutions to the problems of cleanliness and crowding when performing Hajj rites.



I assess myself:

SN	Aspect of learning	Degree of application		
		Average	Good	Distinguished
1	Concept of Hajj			
2	Ruling of Hajj			
3	Types of Ihram			
4	Ihram restrictions			
5	Hajj rites			
	Hajj virtues			

## Lexicon of the Lesson

Term	Meaning
Hajj linguistically	To aim and proceed towards something great
Hajj technically	Proceeding to Holy Makkah to perform particular rituals at a particular time
Ihrām	Intention to perform Hajj or 'umrah or both
Idṭiba'	Uncovering the right shoulder while leaving the robe on the left shoulder in ṭawāf al-quḍūm (arrival)
Ihrām restrictions	What a pilgrim abstains from while assuming Ihram
Miqāt of Time	The Hajj months: Shawwal, Dhu'l-Qadah and the first ten days of Dhu'l-Hijjah
Miqāt of Place	Appointed places that a pilgrim should not pass unless he has assumed Ihram
Ifrād	Assuming Ihram for Hajj alone
Qirān	Assuming Ihram for Hajj and U'umrah together
Tamattu'	Assuming Ihram for 'umrah first then assuming Ihram for Hajj on the day of tarwiyah
al-tahallul al-aṣghar (Partial release from Ihram)	Permits all restricted matters apart from sexual intercourse after performing the two of the actions of yawm-al-naḥr (the day of sacrifice)
al-tahallul al-akbar (full release from Ihram)	Permits all restricted matters after performing all actions of yawm-al-naḥr (the day of sacrifice)
The Days of Tashrīq	Three days: 11 <sup>th</sup> , 12 <sup>th</sup> and 13 <sup>th</sup> Dhu'l-Hijjah
The Days of Tarwiyah	The 8 <sup>th</sup> of Dhu'l-Hijjah
Day of 'Arafah	The 9 <sup>th</sup> of Dhu'l-Hijjah
Yawm-al-Naḥr ( the day of sacrifice)	The 10 <sup>th</sup> of Dhu'l-Hijjah (The Great Day of Hajj)
al-taḍallu'	Being Saturated with Zamzam water
al-raml	Walking quickly in the first three rounds of ṭawāf al-quḍūm
Al-Talbiyah	The invocation of the pilgrim which means: Here I am (labbayk), O Allah, Here I am (labbayk), Here I am (labbayk). You have no partner, all Praise, Grace and Sovereignty is Yours. There is no other alongside You.
Hajj mabrūr	A righteous Hajj without committing a sin
Istiṭā'ah (Ability)	Possessing body health, Hajj expenses and providing sustenance to those who depend on the pilgrim in his absence.

This l

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# Lesson 5

## The Farewell Hajj and the Death of the Prophet ﷺ

This lesson teaches me to:-

- Explain the most important points of the 'Farewell Hajj'.
- Infer the lessons and guidance of the 'Farewell Hajj'.
- Identify the positions of the Companions upon hearing the news of the death of the Prophet ﷺ.
- Make sure I follow the example of the Prophet ﷺ.

• I take the initiative to learn:

In Dhu'l-Qādah of the tenth year of Hijrah, the Messenger ﷺ appointed Abu Dujānah as-Sā'idī al-Anṣārī رضى الله عنه as the Wali (Governor) of Madīnah and then announced that he ﷺ was heading towards the Holy Mosque in Makkah to perform pilgrimage, the fifth pillar of Islam.

As a result almost all the Muslims who were capable started to make preparations to go on Hajj with the Prophet ﷺ for they had prayed, fasted and paid their Zakāt with him ﷺ but this was the first time the Prophet ﷺ would go on the Hajj and others could accompany him ﷺ therein. This was a great opportunity and eventually more than one hundred thousand Muslims accompanied the Prophet ﷺ on that momentous journey. So when the Prophet ﷺ assumed the Iḥrām, they assumed it with him, and when he invoked talbiyah invocation, they invoked with him saying: "Labbayka Allahumma labbayk, labbayka lā sharīka laka labbayk. Inna 'l-ḥamd wa 'l-ni mata laka wa 'l-mulk, lā sharīka lak (Here I am, O Allah, here I am. Here I am, there is no other alongside you, here I am. Indeed all praise, blessings and sovereignty are Yours, there is no other alongside You)". [Al Bukhārī]

The Messenger ﷺ kept on invoking the talbiyah until he entered Makkah, where he called for 'umrah and stayed in Makkah until the morning of eighth of Dhu l-Hijjah.



**I reflect and discuss:**

- Hajj was made obligatory in the ninth year of Hijrah and the Prophet ﷺ sent Abu Bakr رضي الله عنه to lead people in Hajj that year. Thereafter, the Messenger ﷺ went on Hajj the following year. What is the significance of this?

**I cooperate with my classmates and explain:**

- The fact that huge numbers of Muslims went on Hajj with the Prophet ﷺ.


**I use my skills to learn**

**I read to learn:**

With the Prophet ﷺ for the first time:

Everything the Prophet ﷺ did until the eighth of Dhu'l-Hijjah he had done previously on the 'umrah al-qaḍā' and Muslims had learnt it from him. This was the first time Muslims started the rites of Hajj with the Messenger ﷺ. On that day the Messenger ﷺ set out to Mina in the company of people. He slept there and on the following day, the ninth of Dhu'l-Hijjah, he headed to 'Arafah. When the sun had passed the meridian and before combining his prayers of zuhr and 'asr, he delivered the Farewell Sermon (khuṭbatu 'l-widā' i) to the people saying, "O People, lend me an attentive ear, for I know not whether, after this year, I shall ever be amongst you again". Some Muslims wept when they heard this because they understood that the death of the Prophet ﷺ was approaching.

**I explain:**

The significance of the words of the Prophet ﷺ: "O People, Lend me an attentive ear"-

**I infer:**

From above, the reason why the "Farewell Pilgrimage" (Hajjatu 'l-wadā' i) was given its name.

**I explain:**

The significances of the Prophet's ﷺ words: "for I know not whether after this year, I shall ever be amongst you again".

**The Teacher of Humanity ﷺ:**

The Messenger ﷺ used to teach and remind people: "Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds and I have conveyed Allah's message to you. Return the goods entrusted to you to their rightful owners. All interest obligations (usury) shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity. Allah has judged that there shall be no interest and all the interest due to 'Abbās ibn 'Abd al-Muṭṭalib (the Prophet's uncle) shall henceforth be waived. The blood-revenge of the Days of Ignorance are abolished. The first claim of ours on blood-revenge of the Days of Ignorance which I abolish is that of Rabi'a bin al-Hārith bin 'Abd al-Muṭṭalib. O people: the Devil has despaired of ever being worshipped in this land of yours, though he is content to be obeyed in other works of yours that you deem to be of little importance. Beware of him for the safety of your religion".

**I express:**

The importance of trust (amānah) in two sentences.

.....

**I summarize:**

◇ The effect of (riba) usury on the relations between people.

.....

◇ The danger of the spread of the custom of taking revenge.

.....

**I classify:**

What is mentioned in the paragraph above from the Farewell Sermon according to the following table:

Noble manners	A forbidden financial transaction	A Jahiliyya (ignorance) custom	Alerting people	A warning to people	The manner of calling
.....	.....	.....	.....	.....	.....

**Lessons from the Farewell Sermon:**

**1. A stable, civilized society:** The Messenger ﷺ said: "Verily your blood, your property are as sacred and inviolable as the sacredness of this day of yours, in this month of yours, in this town of yours." This affirms the foundations of security and tranquility among members of society; no one is to assault the life or property of another.

**2. Promoting compassion, love and cooperation between people:** The Messenger ﷺ said:

“O people! Indeed, your Lord is one and your father is one” to erase superiority and fanaticism and replace them by cooperation and mutual compassion.

**3. Respect for women and appreciation of the services they provide:** The Messenger ﷺ said “take care of the women in a good manner...” to preserve the status of women - as mothers, sisters, wives and daughters and enable them to contribute to building their societies without underrating the services they provide. Women in the United Arab Emirates have received support and have been given opportunities that their counterparts in many countries in the world can only wish for.

**4. Moderation and avoidance of extremism:** Abdullah bin Umar رضي الله عنه said, “To every question addressed to him on that day he only responded by saying, ‘Do it, there is no harm’” [Sahih Muslim] in order to make things easy for people and to lift hardship.

**5. Warning of divisiveness and conflict: the Messenger ﷺ said:** “...the Devil has despaired of ever being worshipped in this land of yours, though he is content to be obeyed in other works...”, i.e. in stirring antagonism and propagating divisiveness between people to the extent of fighting and shedding blood.

I give examples:

- ⊙ I give an example of how religion relieves people in Hajj.

I think deeply and explain:

- ⊙ The significance of the words of the Messenger ﷺ “Oh Allah I have not conveyed the message be my witness”.

### The Death of the Prophet ﷺ:

The Messenger ﷺ fell ill in the last days of Şafar of year 11 Hijri. He spent the time during which he was ill in the house of his wife Maymuna. When his illness worsened he asked permission from his wives to be nursed in 'Ā'ishah's house. He went out slowly supported by 'Abbās ibn 'Abd al-Muṭṭalib رضي الله عنه and 'Alī bin Abī Ṭalib رضي الله عنه until he entered 'Ā'ishah's house. He was having a fever and his condition worsened. When he could not go out to prayers he said “Order Abu Bakr to lead people in prayer” (al-Tirmidhī). Abu Bakr رضي الله عنه led people in prayer seventeen times: the first was 'Ishaa (night) prayer on a Friday and the last was the Fajr (morning) prayer on a Monday.

Whilst the Muslims were performing Fajr (dawn) prayer on Monday led by Abu Bakr رضي الله عنه, they were surprised by Allah's Messenger ﷺ as he removed the curtain of 'Ā'ishah's room. He looked at them in the lines of prayer and smiled. Abu Bakr رضي الله عنه took a step backwards to be in the line (of worshippers) as he رضي الله عنه thought Allah's Messenger ﷺ wanted to come out to the prayer. Muslims were on the verge to abandoning their prayer

out of rejoicing at the presence of Allah's Messenger. However he ﷺ pointed his hand at them indicating that they should finish their prayer and then entered the room and dropped the curtain [Al Bukhārī]. He ﷺ died on that day and his companions gathered round him weeping. 'Ā'ishah narrates, "The Messenger of Allah died in my house between my chest and neck", i.e. on her lap.

### The Reactions of people when the Prophet ﷺ died: :

The news was shattering to the companions, some of them broke out weeping. When 'Umar bin al-Khaṭṭāb رضي الله عنه heard this he did not believe the news and said: "By God the Messenger of Allah ﷺ has not died". Abu Bakr رضي الله عنه came from his house in "Sunh"; he entered the mosque and did not talk to anyone until he entered 'Ā'ishah's abode. He headed towards Allah's Messenger ﷺ, who was covered by a cotton mantle and uncovered his face. He رضي الله عنه then bowed, kissed him ﷺ and wept. He رضي الله عنه then said, "I sacrifice my father and mother for your sake. Verily Allah will not cause you to die twice. You have just experienced the death that Allah had ordained". Then he went out and found Umar رضي الله عنه talking to people. He رضي الله عنه said: "...he who worships Muhammad then know that Muhammad ﷺ is dead. But whomsoever worships Allah, then indeed He is the Ever-Living and never dies. Allah سبحانه وتعالى says:

قَالَ اللَّهُ تَعَالَى: هَمْ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإَيْنَ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَصُرَ اللَّهُ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾ (آل عمران).

"wa-mā muḥammadun 'illā rasūlun qad khalat min qablihi r-rusulu 'a-fa-'in māta 'aw qutila nqalabtum 'alā 'a-qābikum wa-man yanqalib 'alā 'aqibayhi fa-lan yaḍurra llāha shay'an wa-sa-yajzī llāhu sh-shākīrīna " [Āl 'Imrān: 144]

"Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful." [The Family of Imrān: 144]

People wept bitterly and all of them realized that Allah's Messenger ﷺ had died. They recalled that he ﷺ had said: "I do not know whether I shall ever meet you again in this place after this year".

I critique whilst giving evidence:

The following statement: "The Prophet ﷺ has not died but he is alive in the presence of Allah like Jesus, may Allah be pleased with him.

I express:

◎ How would I be loyal to Allah's Messenger ﷺ.

**Taking a last look:**

On Tuesday, they washed Allah's Messenger ﷺ without fully exposing his body. He was washed by 'Abbās, 'Alī, al-Faḍl and Qutham, the sons of 'Abbās and Shuqrān, the Prophet's freed slave as well as Usāmah ibn Zayd رضى الله عنه. The Prophet's ﷺ body was wrapped in three shrouds made from Sahul (a village in Yemen) without a shirt or a turban. The shrouds were then pulled on him. A grave was dug by Abu Talhah under his bed. People entered the room in tens to send their blessings upon Allah's Messenger ﷺ without being led by an imam. His relatives prayed first followed by the emigrants (Muhājirūn), then Madinan helpers (Anṣār), then women, then boys.

**I compare**

The reaction of 'Umar bin al-Khaṭṭab رضى الله عنه to that of Abu Bakr رضى الله عنه on hearing the news of the death of Allah's Messenger ﷺ:

The Reaction of Abu Bakr as-Siddīq رضى الله عنه (The Truthful)	The Reaction of 'Umar bin al-Khaṭṭab رضى الله عنه
<p>.....</p> <p>.....</p>	<p>.....</p> <p>.....</p>

**I anticipate and analyze:**

The relation between the fact that the Prophet ﷺ had chosen as-Siddīq رضى الله عنه to lead the people in prayer and his wise reaction after the death of the Prophet ﷺ.

.....





I organize my ideas:

The Farewell Pilgrimage and the Death of the Prophet ﷺ		
The Farewell Pilgrimage	Year	.....
	Number of Pilgrims	.....
	Positions	..... .....
The Death of the Prophet, ﷺ	His illness	.....
	The Year he died	.....

## Student's Activities

I answer by myself:

Firstly: Proof that Allah's Messenger ﷺ foretold his death in the Farewell Sermon.

Secondly: Explain the decision of the Messenger ﷺ to appoint Abu Dujānah as-Sā' idī رضي الله عنه as the Wali (Governor) of Madinah.

Thirdly:

◇ What is the significance of the Prophet's ﷺ statement: "Do it, there is no harm"?

◇ Selecting as-Siddīq رضي الله عنه to lead people in prayer?

◇ The pronouncement of the Messenger ﷺ: "O Allah be my witness".

Fourthly: Why did the positions of the Companions differ after the death of the Prophet ﷺ?

Fifthly: Mention the most important topic emphasized in the Farewell Sermon?

I enrich my experience:

Go to the school library, choose a reference on the Prophet's biography (Sīrah) and design a leaflet on the Farewell Pilgrimage.

I assess myself:

SN	Aspect of learning	Degree of application		
		Average	Good	Distinguished
1	Reading the biography of the Messenger ﷺ			
2	Applying the Sunnah (practices) of the Messenger ﷺ			
3	I make sure of adhering to tolerance			
4	Respecting the feelings of others			
5	The extent of your love for the Messenger ﷺ			
	Hajj virtues			

