

Unit

1

﴿ وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴾

(Wa Yakhluqu Mā Lā Ta`lamūna)

"And He creates that which you know not"



Unit Contents:

Lesson	Focus	Scope
1 In the Presence of Allah, His Prophet and the Ruler	The Holy Qur'an	Divine Revelation
2 The Seven Grave Sins	Hadiths	Divine Revelation
3 (Al Ghafour) The Forgiving, (Al 'Adl) The Just, Glorified be He	Creed of Believers	Creed
4 (Tanasuh) Exchanging Advice in Islam	The Values of Islam	The Values and Morals of Islam
5 (Zakat) Alms-giving in Islam	Acts of Devotion	The rulings of Islam and their objectives

Lesson 1

In the Presence of Allah, His Prophet and the Ruler



This lesson teaches me to:-

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

• Explain the meaning of Qur'anic words.

Al Hassan Al-Basri -may Allah have mercy on him- said that some people slaughtered their sheep before the prayer ended on Eid Al-Adha (The Sacrifice Feast); this occasioned the revelation of verse

﴿يٰٓاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَقْدِمُوْا بَيْنَ يَدَيِّ اللّٰهِ وَرَسُوْلِهِۦ﴾

[Yaa ayyuhal lazeena amanoo la tuqaddimoo baina yada yil laahi wa Rasoolihee] "O you who believe, be not forward in the presence of Allah and his Messenger." The Messenger, peace be upon him, ordered them to re-slaughter sacrifices.

I identify:

It means giving his opinion in a matter without fulfilling it.

the difference between expressing an opinion and taking a decision.

I specify preference:

It means giving an idea and fulfilling it.

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

A Proposal.



I recite and learn by rote.

سورة الحجرات

﴿يَتَأْتِيَ الَّذِينَ ءَامَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾ يَتَأْتِيَ الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا
 أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ، بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالِكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾
 إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ
 عَظِيمٌ ﴿٣﴾ إِنَّ الَّذِينَ يُنَادُونَكَ مِن وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ
 إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٥﴾ يَتَأْتِيَ الَّذِينَ ءَامَنُوا إِذَا جَاءَهُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا
 بِمَهْلِكَةٍ فَذُكِّرُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾ وَاعْلَمُوا أَن فِيكُمْ رَسُولٌ ۗ اللَّهُ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِيمٌ ۗ وَلَٰكِن
 اللَّهُ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ۗ أُولَٰئِكَ هُمُ الرَّشِيدُونَ ﴿٧﴾
 فَضَلَّآ مِن اللَّهِ وَنِعْمَ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾ وَإِن طَافَيْتَانِ مِنَ الْمُؤْمِنِينَ أَفْتَلَتَا أَوْ فَتَلَا أَوْ فَاصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ
 إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقْتَلُوا الَّتِي تَبَغَىٰ حَتَّى تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنَّ فَاءَ تَ فَاصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۚ إِنَّ اللَّهَ
 يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۗ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾﴾

Bismillaahir Rahmaanir Raheem

Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Tuqaddimū Bayna Yadayi Allāhi Wa Rasūlihi ۗ Wa Attaqu
 Allaha 'Innā Allāha Samī'un `Alīmun

2. Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Tarfa`ū 'Aṣwātakum Fawqa Ṣawti An-Nabiyyi Wa Lā Tajharū
 Lahu Bil-Qawli Kajahri Ba`ḍikum Liba`ḍin 'An Tahbaṭa 'A`mālukum Wa 'Antum Lā Tash`urūna

3. 'Inna Al-Ladhīna Yaghuḍḍūna 'Aṣwātahum `Inda Rasūli Allāhi 'Ulā'ika Al-Ladhīna Amtāhana
 Allāhu Qulūbahum Lilttaqwā Lahum Maghfiratun Wa 'Ajrun `Aẓīmun

4. 'Inna Al-Ladhīna Yunādūnaka Min Warā'i Al-Ḥujurāti 'Aktharuhum Lā Ya`qilūna

5. Wa Law 'Annahum Ṣabarū Ḥattā Takhruja 'Ilayhim Lakāna Khayrāan Lahum Wa `Allāhu Ghāfirun
 Raḥīmun

6. Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'In Jā'akum Fāsiqun Binaba'iin Fatabayyanū 'An Tuṣībū
 Qawmāan Bijahālatin Fatuṣbiḥū `Alā Mā Fa`altum Nādimīna

7. Wa A`lamū 'Anna Fikum Rasūla Allāhi Law Yuṣṭ`ukum Fī Kathīrin Mina Al-'Amri La`anittum
 Wa Lakinna Allāha Ḥabbaba 'Ilaykumu Al-'Imāna Wa Zayyanahu Fī Qulūbikum Wa Karraha
 'Ilaykumu Al-Kufra Wa Al-Fusūqa Wa Al-'Iṣyāna `Ulā'ika Humu Ar-Rāshidūna

8. Fadlāan Mina Allāhi Wa Ni`matan Wa Allāhu `Alīmun Ḥakīmun

9. Wa 'In Ṭā'ifatāni Mina Al-Mu'uminīna Aqtatalū Fa'aṣliḥū Baynahumā Fa'in Baghat 'Ihdāhumā
 `Alā Al-'Ukhra Faqātilū Allatī Tabghī Ḥattā Taft'a 'Ilā 'Amri Allāhi Fa'in Fā'at Fa'aṣliḥū Baynahumā
 Bil-'Adli Wa 'Aqsiṭū 'Inna Allāha Yuḥibbu Al-Muqsiṭīna

10. 'Innamā Al-Mu'uminūna 'Ikhwatun Fa'aṣliḥū Bayna 'Akhawaykum Wa Attaqu Allaha
 La'allakum Turḥamūna

(SURAH AL-Ḥujurāt: 49)

O you who believe! Do not put (yourselves) forward before Allah and His Messenger (SAW), and fear Allah. Verily! Allah is All-Hearing, All-Knowing(1). O you who believe, raise not your voices above the Prophet's voice, nor speak loudly to him as you speak loudly one to another, lest your deeds become null, while you perceive not(2). Surely those who lower their voices before Allah's Messenger are they whose hearts Allah has proved for dutifulness(3). For them is forgiveness and a great reward. Those who call out to thee from behind the private apartments, most of them have no sense (4). And if they had patience till thou come out to them, it would be better for them. And Allah is Forgiving, Merciful(5). O you who believe, if an unrighteous man brings you news, look carefully into it, lest you harm a people in ignorance, then be sorry for what you did(6). And know that among you is Allah's Messenger. Were he to obey you in many a matter, you would surely fall into distress; but Allah has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you disbelief and transgression and disobedience. Such are those who are rightly guided(7). (This is) a Grace from Allah and His Favour. And Allah is All-Knowing, All-Wise(8). And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allah; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are equitable(9). Believers are each other's brothers. Restore peace among your brothers. Have fear of God so that perhaps you will receive mercy (10). (The Private Chambers)

Explain the Qur'anic words:

- | | | | |
|-----------------------------|---|---|---|
| (Lā Tuqaddimū) | : | raise not your voices above the Prophet's voice: do not anticipate the Prophet in speech or deeds. | <p>My notes</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> |
| (Wa Lā Tajharū) | : | nor speak loudly to him: do not call the Prophet by name | |
| (Tahbata) | : | lest your deeds become null:null here means become corrupt, degenerate | |
| (Yaghuddūna) | : | those who lower their voices: address the Prophet softly, in low voices. | |
| (Imtahana Allāhu Qulūbahum) | : | they whose hearts Allah has proved for dutifulness: Allah has purified their hearts(made them wholly dutiful) | |
| (Fāsiqun) | : | unrighteous man: disobedient | |
| (La'anittum) | : | fall into distress: live in misery and hardship | |
| (Ar-Rāshidūna) | : | those who are rightly guided: those who firmly support the truth | |
| (Baghat) | : | rebels against the other: commits acts of aggression | |
| (Taff'a) | : | complies with the Command of Allah: withdraws | |
| (Wa 'Aqsitū) | : | be equitable: be fair and just | |

I understand the significance of the verses:-

Our role model is Allah's Messenger, peace be upon him:

The Chapter (SURAH) opens by a call, which indicates the magnitude of the matter to be discussed. The object of the call is the believers (al mu'minoon) and this alerts them to avoid a very serious misbehavior - that of performing acts of worship untimely, like those who offered their sacrifices before Eid

Al-Adha prayer. This act of worship on their part was rejected because they gave their opinion a higher status than the order of Allah, glory be to Him, and that of his Messenger, peace be upon him. This situation is similar to that of 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. A Muslim has to follow the order of Allah, glory be to Him, and that of His Messenger; the Messenger rules according to divine injunctions and he is our role model.

The Prophet, peace be upon him, is the guardian and leader of Muslims; he is the Ruler, peace be upon him, and therefore no one is supposed to give his opinion a higher status than that of the guardian as this involves many risks including

1. Stirring divisiveness and disorder in society.
2. Undermining the prestige of the state and its respectability in the international scene.
3. Loss of public interests.

I make a Judgment:

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

Case	Ruling
Someone wanted to give Zakat Al Fitr after Eid prayer	Illegal - Unlawful
Someone wants to go on Pilgrimage in Ramadan	Illegal - Unlawful

Revering Allah's Messenger, peace be upon him,

To extol Allah's Messenger, peace be upon him, and preserve the prestige and reverence due to him, Allah has warned the Companions- may Allah be pleased with them- against raising their voices in the presence of the Messenger or to address him in a manner similar to the way they address one another. Instead, they had to address him quietly and solemnly in a manner suitable to him as Allah, glory be to Him, addressed him in the Qur'an by (Yā 'Ayyuhā An-Nabīyu) "O Prophet!" And (Yā 'Ayyuhā Ar-Rasūlu) "O Messenger!" His status, peace be upon him, dead is equal to his status alive; visitors to his mosque should

I gather knowledge to learn:

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

adhere to solemnity and reverence and not raise their voices. This cautioning is meant as a protection against corrupting their deeds unknowingly. When this verse was revealed the Companions- may Allah be pleased with them- used to lower their voices when speaking to the Prophet; Allah, Glorified and Exalted be He, said of them and of those who follow their example,

﴿أُولَئِكَ الَّذِينَ أَمَّاٰنَ ٱللَّهُ قُلُوبُهُم ٱلنَّقَوَىٰ لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ﴾

[Ula'ika Al-Ladhina Amtahana Allahu Qulubahum Liittaqwa wa Lahum Maghfiratun Wa 'Ajrun `Azimun) "they whose hearts Allah has proved for dutifulness. For them is forgiveness and a great reward", i.e. Allah, glory be to Him, has made their hearts wholly dutiful and bestowed on them forgiveness and great rewards.

Abu Hurairah, may Allah be pleased with him, narrated that after the revelation of (laa tarfa'ooo aswaatakum) "raise not your voices", Abu Bakr said "By the One who has revealed the Book to you, Allah's Messenger, I will never speak to you except as I speak to my confidante until I die." (Al Hakim)

I express the way to

- Revere the Prophet, peace be upon him, in our day-to-day lives..

Follow his Sunna - not raise our voice near to his

- Show respect to our Guardian (the Ruler) *grave - love him more than myself.*

Respect and Follow their orders

I make judgments on

Someone who enters ahead of his (father into an assembly (majlis	<i>wrong</i> He has to respect his Father and make him enter first
Someone who interrupts the speech of the Principal of his school without asking for permission	<i>wrong</i> listen to him till he finishes his speech.
Someone who asks the teacher not to explain lessons	Respect his teacher

wrong

Certainty is the Path to Righteousness

The Messenger, peace be upon him, sent Al-Walid bin 'Uqba to Bani Al-Mustalaq to collect Zakat. Animosity had existed between Al-Walid and Bani Al-Mustalaq from Jahiliyyah (pre-Islamic times). Bani Al-Mustalaq went to the outskirts of their dwellings to welcome Al-Walid out of reverence to Allah and His messenger. Al-Walid was awe-stricken and returned to Allah's Messenger, peace be upon him, and said to him, "Bani Al-Mustalaq refused to pay alms and wanted to kill me." The Messenger, peace be upon him, was furious and Bani Al-Mustalaq learned that Al-Walid had turned back. They went to see the Messenger, peace be upon him, and said, "We learned of your emissary and went out to welcome and honor him and pay him the alms 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. Allah, glory be to Him, revealed:

(Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'In Jā'akum Fāsiqun Binaba'iin Fatabayyanū) "O you who believe, if an unrighteous man brings you news, look carefully into it". This injunction is addressed to the Believers to make sure of the validity of the information they receive before acting without knowing the truth thus incurring disasters on themselves or on others and regretting this when it is too late. The Messenger of Allah, peace be upon him, says, "Patient deliberation is from Allah and haste is from Satan" (Al-Haithmi).

Had the Messenger of Allah, peace be upon him, listened to all that people say to him as in the case of A-Walid bin 'Uqba, people would have been immersed in hardship and misfortune and led to wage an unjustifiable war. Allah, glory be to Him, does not want his servants to experience discomfiture and hardship. He has filled their hearts with faith and made them loathe infidelity and transgressing Allah's dictates and disobeying his orders in order to spread good, happiness, security and safety far and wide. This is the path of steadfast believers, who are solidly rooted in righteousness and committed to it. This address to the Believers stimulates their resolve to cling to faith and avoid being swayed by propagators of sedition (fitna) and delusion who are driven by narrow-minded individual interests. The verses draw people's attention to the fact that Allah knows what they say and do and that His wisdom canonized religion; this is also a measure of His generosity and bounties because their happiness and tranquility lie in this religion.

I correct:

Having known what Al-Walid bin 'Uqba did, in cooperation with my group, I identify the things he should have done:

Investigate and make sure of the news

I expect:

As learned from the story above, I expect three hazards to ensue from hasty judgments.

1. Fighting
2. Injustice
3. Spreading of hatred

Muslims and the Imperative of Stopping Sedition (fitna):

False news and rumors constitute one of the causes of sedition (fitna) in the ranks of people; so too are gossip, greed and envy. Islam has forbidden all these and other similar tendencies that lead to hostility among people. However, sometimes hostility between two camps of Believers deteriorates and things degenerate into war between these two camps. At such junctions, those who have the power to 'bind and to loosen' among the Believers must reconcile the warring camps, stop shedding of blood and give people their rights to erase venom and malice from the hearts of the two camps. The United Arab Emirates has highly laudable intervention missions to stop conflict between Muslim countries and erase hostility between them. If the two parties to a conflict adhere to reconciliation, peace will follow. But if one of these two parties resumes assaulting the other, this amounts to grave hostility on souls, honor and wealth, and the rulers of Muslims are obliged to fight against the aggressors and stop them by force to show obedience to Allah and fulfill the duty of fighting of (Jihad) in the cause of Allah. Because of his vainglory, the aggressor exposes the nation (Muslims) to woes and threatens its existence. Therefore, he must be deterred and his arrogance must be reined in until he submits to what is right and subordinates himself to it. Only then do those who possess favor and wisdom attempt reconciling the two parties in a just manner and according to norms and common interest because Allah, glory be to Him, loves justice and equity and because the Believers are brothers. If one party concedes or gives something, he does so to his brother, and this restores amity between Muslims and re-establishes unity, security and stability; all this should be seen in the light of the mercy of Allah.

I conclude:

Allah, glory be to Him, says:

﴿أُولَٰئِكَ هُمُ الرَّٰشِدُونَ﴾

('Ula'ika Humu Ar-Rashiduna) "Such are those who are rightly guided". Employing the meaning of 'rightly guided' and working with my group, I infer the meaning of rationing consumption and expenditures.

Consumption rationing	Steps which are Follow ^{ed} From People to access the rightest use.
Expenditure rationing	moderate spending

I expect and answer:

The Messenger of Allah, peace be upon him, says: "Support your brother whether he is oppressor or oppressed" (Al Bukhari).

◎ Answer the following as in the table:

How do you support your brother if he usurps the rights of others?	Prevent him and show him right thing.
I browse the Internet, complete the hadith and check the correctness of my answer.	Distrains or Prevent him, is

I apply the principles that I have learned and act accordingly:

☉ I saw two classmates fighting:

I act	...make Peace between them...
I criticize some negative conducts	...hasten in Fighting the aggressor...

•I organize my concepts:

In the Presence of Allah, His Messenger and the Guardian		
Etiquette of Addressing the Prophet, peace be upon him,	During his life	Address him quietly and solemnly...
	After his death	Adhere solemnity and not raise voices... when visit his mosque.
Etiquette of Addressing the ruler		...Respect... appreciation...
Rumors and lies	Their danger	one of the causes of sedition...
	The attitude of a Muslim towards them	Make sure of the truthness of the news.
Animosity	Methods of ending hostility	Adhere to reconciliation...
	Conditions of reconciliation	Justice...



Student Activity

I answer by myself:

Firstly, I explain:

- ◇ slaughtering of the sacrifice (udhiya) before the Feast (Eid) prayer

Because it's unlawful.

- ◇ Obligation to fight against the rebellious group

Saving People's life and rights.

Secondly, what is the significance of:

- ◇ His words, glory be to Him,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾

- ◇ (Yaa ayyuhal lazeena amanoo) "O you who believe!" at the beginning of the address?

Addressing people with their good characteristics raises

- ◇ His words, glory be to Him, their endeavor and encourage them.

﴿فَأَصْلِحُوا بَيْنَ أَخْوَيْكُمْ﴾

- ◇ (fa aslihoo baina akhawaykum) "Restore peace among your brothers"?

The importance of adhering reconciliation.

- ◇ Thirdly, I identify the repercussions of revering the ruler on individuals and society at large

The stability and safety of the society.

Thirdly, I identify the repercussions of revering the ruler on individuals and society at

large

Avoid seditions.

Harmony and happiness.

Fourthly, I explain His words, glory be to Him,
(ulaaa'ikal lazeenam tah anal laahu quloobahum littaqwaa)

أُولَئِكَ الَّذِينَ أَمْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلنَّقْوَىٰ ۚ

“are they whose hearts Allah has proved for dutifulness”.

1. Allah (s.w) tested afflicted these hearts
2. and the result was a clean and virtuous
3. hearts. They were patients.

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

make sure of it. stop it if it is wrong.

I enrich my experience:

I look for a situation similar to the one in which the Companions, may Allah be pleased with them, demonstrate their politeness with the Prophet, peace be upon him.

I put 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 holy verses			
2	I respect the Sunnah (usual practice) of the Messenger, peace be upon him,			
3	I loathe rumors and do not participate in circulating them.			
4	I am keen on adhering to the rulings of the holy verses.			
5	I apply the rules and ethics of recitation.			

