Islamic Values
Education 5

Learner’s Book
for Grade Five

Department of Education
Acknowledgments

All praises be to Allāh ﷻ for He has permitted the refinement of this book, an instrument to impart knowledge to our Muslim children. The refinement process was launched by the Department of Education (DepEd) to enhance the existing materials in our schools to better provide our children with the education that is responsive to their needs.

During this entire process, we were guided by one very important statement which is the vision of a Madrasah learner. In this endeavor, we, the writers, together with all the Filipino Muslims, express our deep gratitude to everyone who has shown their genuine concern for the education of our children.

To Her Excellency President Gloria Macapagal-Arroyo for issuing Executive Order No. 368 which transferred the functions of the Madrasah Development Coordinating Committee to the Department of Education and her steadfast support to the Madrasah Education Program;

To the late Dr. Mahid Mutilan, former Regional Secretary for Education and Vice Regional Governor – Autonomous Region in Muslim Mindanao who envisioned a Madrasah education in the country;

To former DepEd Secretary Jesli A. Lapus, who has given unwavering support to the programs and projects of Madrasah Education especially in the refinement of the Madrasah curriculum framework and learning materials;
To Dr. Manaros B. Boransing, Department of Education Undersecretary for Muslim Affairs, for his vision, leadership, and commitment to upgrade the quality of education of our Muslim brethren;

To the members of the Project Steering Committee for their guidance in the many undertakings of the Project;

To SEAMEO INNOTECH for taking on the challenging task of managing the Project on the Refinement of the Madrasah Curriculum Framework for the Elementary Level and its Learning Materials and the Development of the Learning Guides;

To the Muslim experts who have shared their knowledge and expertise during the refinement process.

Shukran Jazīla! May Allāh’s ✨ blessings be upon you all!
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Preface

We give glory to Allāh ﷻ, the Creator. His peace and blessings be unto Muhammad ﷺ, His Prophet then until forever.

Our efforts have been directed by a vision of you, dear pupil- a Muslim child who is maka-Diyos, makabayan, makatao, makakalikasan, knowledgeable in Arabic, and lives the Islamic way of life.

This Second Edition of the book is intended to make your learning easier and more suited to your needs. We hope that you will enjoy reading the stories and discovering new ideas found in this book. May you find the Islamic values you will learn through this material to be the first among the many that will guide you in your journey through life.

“İqra’.” This was the first revelation given to the Prophet ﷺ. We trust that you will treasure this teaching as the Prophet ﷺ has. Through this one simple step, may Allāh ﷻ guide you to be good Muslims of this country and the world.

Team of Authors
A Message to the Pupil

We give praises to Allāh! With His help and consent, the Madrasah Education Program is being implemented by public schools and private madaris across the country.

The Department of Education (DepEd) started this program with the end in view of achieving peace and providing quality basic education to all Muslim learners. For this, a curriculum that is Islamic-friendly was developed and learning materials were provided.

This book was especially written for you, dear pupil. We hope that you will appreciate the Islamic teachings you will find inside. Islam teaches so many beautiful things like peace, love, responsibility, and valuing knowledge among others.

May you imbibe these Islamic values and live up to them in your life. May these guide you to be proud and peace-loving Muslim citizens of this country!

Dr. Manaros B. Boransing
Undersecretary for Muslim Affairs
Department of Education
# Table of Contents

## Unit 1  
**Allāh’s ﷺ Wonderful Creations as Gifts**  ........................................ 1

<table>
<thead>
<tr>
<th>Lesson</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Protect and Enjoy Allāh’s ﷺ Creations</td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td>Kindness to All Allāh’s ﷺ Creations</td>
<td>7</td>
</tr>
<tr>
<td>3</td>
<td>In Unity There is Strength</td>
<td>12</td>
</tr>
<tr>
<td>4</td>
<td>Kindness to Animals: An Islamic Virtue</td>
<td>16</td>
</tr>
<tr>
<td>5</td>
<td>Kindness in Slaughtering Animals</td>
<td>22</td>
</tr>
<tr>
<td>6</td>
<td>The Religious Boy and the Tyrant King</td>
<td>26</td>
</tr>
</tbody>
</table>

## Unit 2  
**The Sūwar of the Holy Qur’an**  ........................................ 33

<table>
<thead>
<tr>
<th>Lesson</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Sūrah al Burūj (The Big Stars)</td>
<td>34</td>
</tr>
<tr>
<td>2</td>
<td>Sūrah al Inshiqāq (The Splitting Asunder)</td>
<td>37</td>
</tr>
<tr>
<td>3</td>
<td>Sūrah al Muiaffīfīn (Those Who Deal in Fraud)</td>
<td>40</td>
</tr>
<tr>
<td>4</td>
<td>Sūrah al Infiār (The Cleaving)</td>
<td>44</td>
</tr>
</tbody>
</table>

## Unit 3  
**Man’s Reverence to Allāh ﷺ: Doing Righteous Deeds**  ........................................ 47

<table>
<thead>
<tr>
<th>Lesson</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Great Welcome for Ramadhān al Karīm</td>
<td>48</td>
</tr>
<tr>
<td>2</td>
<td>Ramadhān: Develops Good School Community-Relationship</td>
<td>52</td>
</tr>
<tr>
<td>3</td>
<td>Fasting: Physical and Spiritual Cleansing</td>
<td>55</td>
</tr>
<tr>
<td>4</td>
<td>Basic Requisites in Observing Ramadhān</td>
<td>59</td>
</tr>
<tr>
<td>5</td>
<td>Fasting in Ramadhān: A Devotion</td>
<td>65</td>
</tr>
<tr>
<td>6</td>
<td>Ramadhān: Working for Ihsān and Ḣādāh</td>
<td>68</td>
</tr>
</tbody>
</table>

## Unit 4  
**Allāh ﷺ Loves and Blesses the Virtuous**  ........................................ 72

<table>
<thead>
<tr>
<th>Lesson</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Working for Man’s Welfare and Glory of Allāh ﷺ</td>
<td>73</td>
</tr>
<tr>
<td>2</td>
<td>Together Let’s Work for Others</td>
<td>76</td>
</tr>
<tr>
<td>3</td>
<td>All Deeds: Recorded and Rewarded</td>
<td>82</td>
</tr>
<tr>
<td>4</td>
<td>Obedience to Laws: A Moral and Constitutional Obligation</td>
<td>87</td>
</tr>
<tr>
<td>5</td>
<td>Second Journey to as-Shām: Signs of Good Fortune</td>
<td>91</td>
</tr>
</tbody>
</table>
Unit 1

Allāh’s Wonderful Creations As Gifts
One Saturday morning, Faḥmuddīn and his son, Faḥd, went to their farm to work in their rice fields.

Faḥd, a Grade 5 pupil, was so excited to go to the farm and help his father. While his father was plowing their field, Faḥd led their farm animals to graze. While the animals were grazing, Faḥd enjoyed his beautiful surroundings—the majestic mountains, the fresh air, and the fresh fragrance of the flowers and plants. “Mashā Allāh,” he said. Noontime came, and Faḥd and his father rested under the tree.

While resting, they ate the snacks prepared by Faḥd’s mother, Fawziyyah. Then, Faḥd and his father talked.
Father: As Salāmu Ālaykum, how are you, my son?
Faḥd: Wa Ālaykumus Salām, Father, Alhamdullilāh, I am fine.

Father: How’s your schooling? Are you able to cope with your lessons and projects?
Faḥd: Alhamdullilāh! My teachers told me I am doing fine in all my subjects, and I have passed all my projects. I am looking forward to summer vacation. Inshā Allāh, I want to help you in the farm. I want to help mother in the household chores, too.

Father: Alhamdullilāh, thank you, son.
Faḥd: Māshā Allāh! Father! Look at the birds and the butterflies. How beautiful they are as they dance over the flowers. They look happy hopping from one flower to another. How great and kind Allāh ﷻ is! The mountains serve as fences to protect the fields. The air is so refreshing and fragrant.

Father: Yes, son. Allāh ﷻ is so kind. He created all things on earth and in the heavens. We should be thankful to Him in giving us this earth as our shelter. We should also thank Him for the plants, fishes, and animals as our sources of food. We should love, protect, and take care of all His creations. We should not kill the birds, the insects, and the flowers. We should love, care, and protect the animals, birds, trees, and plants.

Faḥd: Yes, Abī. What a wonderful and enjoyable experience I had today. When I go back to school on Monday, I will tell my teachers and classmates about the beauty of Allāh’s ﷻ creations that I saw today. Shukran, Father, for allowing me to help in the farm.
It was almost sunset when Faḥmuddīn and Faḥd made their way home. Faḥd was so excited when they got home. He wanted to relate his experiences to his mother, Fawziyyah and his sisters, Faḥmiyyah and Fadhilaḥ. It was a wonderful experience for Faḥd. He had a story to relate to his classmates and friends in school.

Faḥd told his mother and sisters what he saw while he was at the farm and how he helped his father in pasturing the goats.

His sisters told him that they will also join him and their father during Saturdays and Sundays after their Qurʾān reading lessons in the masjid. Faḥmuddīn and Fawziyyah were happy to hear Faḥd’s stories. The two sisters were very eager to share Faḥd’s wonderful experience at the farm.
Answer the following questions.

1. Describe the feelings/experiences of Fahd when he helped his father at the farm.

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

2. In your own words, explain how you can show your appreciation for Allah’s creations based on the pictures shown below.

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________


Remember

Allāh ﷻ gave us this earth to live in and the heavenly bodies. Let us show our appreciation and gratitude to Him by preserving, caring, showing kindness, and protecting His wonderful creations. (Cited in Sūrah 2, 22-29)

The Prophet ﷺ said that “Allāh ﷻ shows mercy upon the merciful people, so show mercy upon the earthly creatures so that One who is in Heaven should show mercy on you.” (Abū Dāūd)
Kindness to All Allāh’s Creations

It was a Saturday morning and after finishing the lessons in Qur‘ān, Fahmiyyah and Fadhila joined their Father and brother at the farm. They were very excited about going there. Their mother also came with them.

“Māshā Allāh, Mother! Look! How beautiful the fields are!” cried Fahmiyyah and Fadhila. “Mother, can we go with you and Father to the fields every day?” they asked.

“Yes, my daughters,” replied their mother. “Allāh is so great and kind to us. He loves those who believe in His Oneness and Holiness. Do you still remember the story your elder brother Faḥd told you last week?” “Yes, Mother!” The two girls answered excitedly.

“Can you say something about Allāh’s creations?” Their mother asked them.
Faḥmiyyah replied, “Yes, my Mother. I can remember some. Allāh created the earth and the heavenly bodies. All that we see and feel were created by Him.”

Mother replied, “Alhamdullilāh, very good. Yes, He gave us the earth and the things found in it to love, protect, and care for. We should not destroy His wonderful creations. Always remember as you grow older, you should love, care for, and protect those living things which are beneficial to all mankind.”

“Father! Allāhu Akbar!” shouted Fadh. “Subhānallāh! The rope that ties the goat to the tree got tangled! It needs help!”

Father ordered them. “Son, help him. Loosen the rope on his neck and give him some water to drink. Fahmiyyah, give him some grass to eat. Fadhīlah, rub its head.”

The children answered, “Yes, Father. We will do our best to help him, so he will feel that he is being cared for and protected.”

Mother told her children, “My dear children, you must not only love and respect us, your parents. You should also love, care for, and respect the elderly, the orphans, and the needy. You must be kind to animals and other creations, too. Shukran, my dear children, you made the goat happy. He has been freed from the pain.”
Father said, “Yes, dear children, you did well today. You showed gratitude to Allāh when you helped that poor goat. Allāh will reward and love children like you who are kind to other creatures.”

The family went home happily after a day’s work at the farm. They had done a good deed for the day. Helping and caring for the goat showed their kindness and love for Allāh’s creations.

Later that night, while the family was having dinner, Father told his children about the Hadīth of the Prophet. It was about a man whose acts were appreciated and whose sins were forgiven by Allāh. The man gave a thirsty dog some water to drink, because he himself felt how it was to be very thirsty. He filled his leather hosier with water from the well and gave it to the poor dog. He said, when asked about rewards for kindness to animals, “There is recompense for kindness to every living thing.”

Father told his children that Allāh is pleased with what they have done today and they should continue loving, caring for, and protecting Allāh’s creations.
Answer the following questions.

1. What happened to the goat at the farm?

__________________________________________________________________________

2. How did the children help the goat?

__________________________________________________________________________

3. If you were in their place, would you have acted the same way? Explain your answer.

__________________________________________________________________________

4. Why do we have to love and protect Allāh’s creations?

__________________________________________________________________________

5. Aside from our parents, brothers and sisters, who else should we respect, love, care for, and show kindness to? Give at least three answers.

__________________________________________________________________________

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__________________________________________________________________________
Remember

Every day in our lives, we must show gratitude to Allāh ﷻ. Prophet Muhammad ﷺ said that it is better to give than to receive. Allāh ﷻ will reward any simple good deed done for the day a thousand-fold. This was indicated in Sūrah al-Baqarah, Āyah 25 and 83.

The Prophet ﷺ said: “Allāh ﷻ shows mercy upon the merciful people. So show mercy upon the earthly creatures so that One who is in Heaven should show mercy on you.” (Abū Dāūd)
In Unity There is Strength

Proper Planning for a Festivity

One Monday morning, Barangay Captain Imām Ābdulwaḥḥāb of Bgy. Ihsān called the elders for a meeting at the barangay hall. The elders went to the barangay hall to find out what the meeting was about. Hassan, his wife Khadijaḥ, his son Halim, and his daughter Hanīfah all went to the meeting. Halim, Hassan’s four-year old son has a limp and is using a crutch. Hanīfah is only two years old. Both children are still very young to be left at home without someone to look after them. So, Hassan brought their children to the meeting.

Imām Ābdulwaḥḥāb called the meeting because they need to prepare for the ġīd al Adh’hā which will be on Sunday. It is the 10th day of Dul Hijjah, the month of sacrifice. He wanted to get the opinion of his constituents on how to welcome and celebrate this big festivity. He also wanted to consult everyone on how each of them can help in making the event a successful one.
The elders were surprised when they saw that Hassan brought his whole family to a simple meeting. Hassan explained to them that nobody would attend to the children if they were left at home. As good citizens, he and his wife also wanted to attend the meeting. Obedience to the barangay rules and regulations is an _FLAG_ and a support to community development.

The meeting started and the people discussed what each family could contribute for the _FLAG_.

Hassan informed the group that he has three big goats. The goats are two years old and good enough to be slaughtered. Hassan and his wife raised the goats in preparation for the _FLAG_ celebration. They planned to slaughter the two goats as a _FLAG_ of Halim and Hanifa during the _FLAG_. This is the sacred occasion when he can slaughter, as sacrifice, his two goats. Since they have three goats, he is donating the other goat for the occasion.

Imam Abdulwahhab thanked Hassan and appreciated his gesture. All the other members of the barangay present in the meeting also offered their sacrifice and volunteered to share whatever they can to ensure the success of the _FLAG_.

13
Imām Ābdulwaḥḥāb reminded them that they should not result to borrowing big money for the occasion. The ǧīd al Adh’hā should not be lavishly celebrated. One can read the Qur’ān or give a simple lecture for the youth as offering. He said that what is important is for everybody to participate and enjoy the blessings of ǧīd ul Adh’hā.

It was agreed at the meeting that the women will take charge of cooking the food while some of the men will prepare the masjid and its surroundings. It was also agreed that they will celebrate the ǧīd al Adh’hā at the Barangay Hall. This will give all the residents in the barangay a chance to participate and enjoy the festivity.

It was also agreed that the teachers and asatidz will prepare a simple program after the prayer. Simple games and competitions will be held for children from five to ten years old. These are hitting the pot, Imlā’ or spelling, and short verse Qur’ān reading contest. These are important activities which can be done during ǧīd al Adh’hā.

Imām Ābdulwaḥḥāb was so happy with the results of the meeting. He thanked those who attended for their sincere cooperation and active participation. He thanked Hassan specially for bringing his whole family just to attend the meeting. He also thanked Hassan for donating his goat.

Everybody showed willingness and unity. They looked forward to the celebration of ǧīd ul Adh’hā. They knew that the festivity will be a success because Imām Ābdulwaḥḥāb said, “In unity there is strength, specially for an activity done in the name of Allāh ﷻ.”
Answer the following questions.

1. Why did Imām Ābdulwahhāb call the meeting?

____________________________

2. What was the occasion to be celebrated?

____________________________

3. How did Hassan’s family show their obedience to authority?

____________________________

4. Did the Imām appreciate what Hassan did in the meeting? Why?

____________________________

5. In your own opinion, would the festivity be successful? Why or Why not?

____________________________

Remember

_In unity there is strength. Islam teaches man to obey/follow orders and respect persons of authority. It also teaches kindness to people, specially the orphans, the needy (masākīn), and the physically disabled. Islam emphasizes collaborative and cooperative deeds in the name of Allāh ﷻ. No matter how heavy and difficult problems are, they will become lighter and easier if everybody works together._
Kindness to Animals: An Islamic Virtue

Life Is Sacred

One Sunday morning after breakfast, Fakhmuddin led his family in going to their farm. Fakhmuddin and Fahd rode on the back of their carabao while Fawziyyah and Fakhmiyyah sat inside the cart with the basket containing their food.

On their way to the farm, Fahd and Fakhmiyyah sang the Arabic songs of the 12 months of the Hijrah Calendar while enjoying the beautiful creations of Allah ﷻ.

Fakhmiyyah: Māshā Allāh! Ummī, look at the butterflies! They are flying over the beautiful flowers. The air is so refreshing and the heat of the sun gives us warmth. The insects are fun to play with!
Fawziyyaḥ: Yes, my children, but be sure not to hurt them. Do you know these creatures are communities within a community? They also live and enjoy our company, that’s why some insects and butterflies approach us. Some of them are even mentioned in the Qur’ān like the cows, cattle, ants, bees, and spiders.

While Faḥmuddin was plowing the furrow and Fawziyyaḥ was planting the corn, Fahmiyyaḥ enjoyed playing with the butterflies fluttering from one flower to another. While pasturing the goat near the big tree, Faḥd saw some boys hitting the birds on the tree’s branches with their slingshots. He called his father and told him what the boys were doing to the birds. Faḥmuddin approached the boys and advised them not to hurt the birds because they are living creatures, too. He also told them if their situations have been reversed, like the birds were the human beings and the boys were the birds, would they want the same thing done to them? He told the boys that instead of killing the helpless birds it is better for them to just help their parents at home.

After this incident, the family rested under a tree and had lunch while enjoying the musical humming of the birds, the fragrance of the flowers, and freshness of the wind. After lunch, they rested some more then prepared for home for the Waqtu Dhuhr. Fawziyyaḥ put some grass in the big cart for their goat and carabao, while Faḥd kept their plates inside the basket. They headed home to prepare themselves for the Waqtu Dhuhr prayer.

When night came, Faḥd asked his father why the boys tried to kill the birds on the tree. His father replied that maybe those boys did not really know how to appreciate Allāh’s creations, or maybe they thought it was fun, or they did not have other things to do at home.

Faḥmuddin: Son, do you know that Allāh commands us to be kind to animals? Even in slaughtering of animals for food, tenderness and kindness to animals are emphasized in the Qur’ān and some Ahādīth of the Prophet.

Faḥmuddin: Children, I will tell you a story of a person who was condemned to Hell because that person confined a cat to a cage.

Faḥmuddin told his children how people can go to either Paradise or hell because of their treatment of animals. He explained the two Ahādīth of Prophet Muhammad, which was narrated by al Bukhārī and Muslim. He
first narrated the scene on how a person entered hell. The person was punished because of a cat which that person confined and starved to death. The cat was not given food and water while it was inside the cage. The cat was not allowed out of the cage so it can feed itself outside. As a result of that evilness, that person was condemned to Hell.

On the other hand, there was a person who entered Paradise because of kindness to animals. There was a person who was very thirsty walking along a path. When that person reached a well, he descended into it and drank to his full satisfaction. When he came out of the well, he saw a dog with its tongue hanging out, and it was licking up the mud to quench its thirst. The man saw that the dog was experiencing the same thirst he felt awhile ago, so he again descended to the well, filled his leather hosier with water and came up holding it with his teeth and gave the dog some water to drink. Because the man had relieved the dog from its thirst, Allāh appreciated his act and forgave his sins.

Faḥmuddīn also told his children that even in slaughtering an animal for food, the Prophet said, it should be done in a way that is kind, comfortable, quick, and painless for the animal. The name of Allāh must be mentioned and His forgiveness and acceptance should be asked during the slaughtering of the animal.

Faḥmuddīn reminded his children to continue showing their kindness to insects, plants, and animals, but they should also be careful not to play with animals that are harmful and may cause death such as snakes, crocodiles, scorpions, and others.
After his father’s story, Faḥd made his way towards the comfort room. When his father saw him, he asked his son what he should say upon entering and leaving the comfort room.

Faḥd answered him, “I will say: *Allāhumma innī a’ūdhubika minal khubthi wal khabā’ith*, when I enter the toilet, and *Gufrānak*, when I leave the toilet.”

His father thanked him for not forgetting what they have learned at home and in school. He then reminded his son of their prayer before sleeping.
Let's do this

Answer the following questions.

1. In the story about the person with a cat, why was that person sent to the hell fire?

____________________________________

____________________________________

2. Why did Allāh ﷻ forgive the sins of another person who gave water to a thirsty dog?

____________________________________

____________________________________

3. When the Prophet ﷺ was asked by his companions about the rewards for being kind to animals, what did the Prophet ﷺ say?

____________________________________

____________________________________

4. Are children allowed to play with all kinds of creatures? Why or Why not?

____________________________________

____________________________________

5. What is the Islamic way in slaughtering animals for food?

____________________________________
6. What do you have to say before entering the toilet?

____________________________________

7. What do you have to say after leaving the toilet?

____________________________________

8-10. Share a story in class about how you take care of your pets.

____________________________________

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Remember

Allāh ordained man to act as caretakers and Khalīfah (vicegerent). Indeed, protecting the rights of animals is integral to the trust placed upon man as Khalīfah or vicegerent. As Khalīfah, man has a responsibility towards the whole of creation, including the entire ecosystem and all the flora and fauna on this planet. Fulfilling this responsibility (am-anah) is the essence of man’s mission on earth.

Allāh mentioned in the Qur’ān the kindness to animals, the dominion or control of man over animals, and the sharing of man and animals the natural resources on earth (the bees, ants, cows, cattle, and spiders).
Kindness in Slaughtering Animals

One Friday night after dinner, Hadji Rasūl invited his children to the living room. Before going to bed and while waiting for Waqtu ʿshāʾ, he and his wife would usually tell stories to the children. The stories they would tell are often related to the lessons learned by their children in school. They wanted to ensure that their children would not only learn the lessons but they would internalize and demonstrate these values in their daily life.

Hajji Rasūl: As Salāmu ʿAlaykum, my children, what is the name of this month?

Children: Wa ʿAlaykumus Salām, Father, it is Dul Hijjaḥ, the month for pilgrimage and sacrifice.

Hajji Rasūl: Alhamdullilāh! You know it very well, my children. I will tell you a short story about Dul Hijjaḥ. Why it is called the month of sacrifice?

This happened when Prophet Ibrāhīm ʿa.s. was tested by Allāh  ﷽ on his obedience and fear of Allāh  ﷽. He commanded Prophet Ibrāhīm ʿa.s. to bring his only son, Ismāʿīl, to Mt. Minā. Allāh  ﷽ told him to slaughter
Ismā‘īl as a sacrifice in His Name. An obedient believer of Allāh ﷻ, Prophet Ibrāhīm ﷺ did as he was told and brought Ismā‘īl to Mt. Minā.

On his way to Mount Minā, three attempts were made by Satan (Shayātīn) to persuade him not to kill his only son. These Shayātīn told him that Ismā‘īl was his one and only son. If Prophet Ibrāhīm ﷺ would kill his only son, nobody would take care of them in their old age. However, every time these Shayātīn approached Prophet Ibrāhīm ﷺ, he would throw pebbles. He was not tempted to disobey Allāh ﷻ. This is why the throwing of stones at Mt. Minā for the three attempts of Shayātīn form part of the obligatory rituals during hajj.

When Ismā‘īl learned about Allāh’s ﷺ command, he told his father to obey Allāh ﷺ. He asked his father to slightly turn his face to the right side when his father will slaughter him. Prophet Ibrāhīm ﷺ placed Ismā‘īl comfortably. He gently and lovingly held the neck of Ismā‘īl. Before slaughtering Ismā‘īl, he invoked the name of Allāh ﷺ and asked Allāh’s ﷺ forgiveness and acceptance.

Allāh ﷺ saw in the heart of Prophet Ibrāhīm ﷺ his submission to His will. Prophet Ibrāhīm ﷺ was willing to sacrifice his only son, his life and wealth in Allāh’s ﷺ name.

When Prophet Ibrāhīm ﷺ was about to slaughter Ismā‘īl, Allāh ﷺ ordered Jabrael (Jibrīl) to replace Ismā‘īl with a sheep. Prophet Ibrāhīm ﷺ thanked Allāh ﷺ for His kindness to him and his family.

Hajji Rasūl: Children, this was the beginning of slaughtering a cow, camel, sheep, or goat as a sacrifice during the 10th day of Dul Hijja. The meat of the slaughtered animals in Mt. Minā is distributed to the poor and needy people in Makkah and other poor countries.

Hajji Rasūl: Yes, children, Islam teaches us to be kind to animals when we slaughter them, in the most comfortable, quickest, and most painless manner for the animal.

Hajji Rasūl: An imam should say: “Bismillāh, Wallāhu Akbar, Allāhumma Minka wa ilayka,” before slaughtering the animal, whether as a sacrifice or as food. Come, let us pray Waqtu Ȁshā’ so that you can rest and be ready for your school tomorrow, inshā Allāh.
Let's do this

Answer the following questions.

1. What was the order of Allāh ﷺ to Prophet Ibrāĥīm  עֲלֵימֶּוּ?  

____________________________________

2. How did Prophet Ibrāĥīm  עֲלֵימֶּוּ show his submission to Allāh’s ﷺ will?

____________________________________

3. What was Satan trying to do with Prophet Ibrāĥīm  עֲלֵימֶּוּ?

____________________________________

4. Was Satan successful? What did Prophet Ibrāĥīm  עֲלֵימֶּוּ do?

____________________________________

5. How did Prophet Ibrāĥīm  עֲלֵימֶּוּ prepare Ismāقيل for the sacrifice?

____________________________________

6. Was Ismāقيل sacrificed? What did Allāh ﷺ order Jibrīl to do?

____________________________________

7-10. In the story, what lessons have you learned?

____________________________________

____________________________________

____________________________________

____________________________________
Remember

Allāh ﷺ has ordained man to be kind to animals even in slaughtering it. In slaughtering, treat the animal comfortably, and slaughter it in the quickest, painless way facing the Qiblāh, and away from the eyes of other animals. Invoke first the name of Allāh ﷺ and ask His forgiveness in taking away the life of the animal and His acceptance. (Sūrah 2:172 and 16:114)
The Religious Boy and the Tyrant King

One Saturday evening after waqtu ṣhā’, Ummu Āminaḥ sat on the chair in their living room. She was holding an open Qur’ān. Her children, Ābdurrahmān, Ābdurrahīm and Āāishaḥ sat beside her. She usually told them stories from the Qur’ān before going to bed.

Ābdurrahmān: Mother, could you please tell us again some stories from the Qur’ān?

Āāishaḥ: Yes, please, Mother. Please tell us some stories, so I can tell them to our cousins when they visit us again.

Ummu Āminaḥ: Very good, my children. Since it is Saturday today, you can stay up late. You don’t need to wake up early tomorrow.
Âbdurrahîm: Mother, I will listen carefully so that I can boast it to my cousins.

Ummu Āminaḥ: My son, humble yourself before others even if you know something. Allāh ﷺ loves and blesses those humble but faithful children.

Âbdurrahîm: I am sorry, Mother. I will not think about boasting my knowledge to others again.

Ummu Āminaḥ: Thank you, my son, Allāh ﷺ has forgiven you already. You have not offended me.

Ummu Āminaḥ: Children, I will tell you about the story in Sūraḥ al-Burūj. This is about a religious boy and a tyrant king.

There was once a very powerful and tyrant king who has an old sorcerer. The old sorcerer told the king to give him a boy so that he can teach him sorcery. The king sent a boy to the old sorcerer to be taught.
Whenever the boy went to the sorcerer, he would chat with a monk afterwards. He would listen to the monk’s stories which he admired very much.

One time, when the boy visited the sorcerer, he threw the boy out. The boy was afraid to go to the sorcerer and later complained to the monk. The monk gave him this advice: do not go the sorcerer anymore. Whenever you would be asked why you are not with the sorcerer, tell them the people kept the sorcerer busy; or that the sorcerer gave you some errands to be busy about. For some time, this was what the boy would tell when asked why he is not with the sorcerer for his training.

One day, a big animal came to the road. The people were unable to pass by. The boy said: “Today I will know whether the sorcerer is better than the monk.” The boy picked up a stone and said: “Oh, Allāh! If the deeds and actions of the monk are liked by you better than those of the sorcerer, then kill this animal so that the people can cross the road.” The big animal was killed and the people crossed the road.

The boy related the incident to the monk. The monk told the boy he is now better than the monk. The boy achieved what the monk sowed. He told the boy he will be put through trials. The boy must not mention the monk’s name when he was put through trials.

The boy was able to treat people suffering from blindness since birth, leprosy, leukemia, and other diseases. He would always invoke Allāh’s will and guidance. Among the sick he treated was the courtier of the king, whom he told to believe and invoke Allāh’s will. The courtier invoked Allāh into his heart and he was cured.

28
News of these things reached the tyrant king. He tormented and killed the courtier and the monk when they refused to surrender their religion. The king ordered his soldiers to bring the boy. He told the boy to leave his religion but the little boy refused so the king tormented and punished him. The boy invoked Allāh’s guidance and protection every time the tyrant king tormented him. Allāh saved him from death. All the soldiers died in the mountain and drowned at the sea. The king was surprised upon seeing that the boy was still alive.

The boy told the king he was saved by Allāh. Only Allāh can give and take away the life of His living creations. He told the king he cannot kill him until he follows the boy’s command. The king must gather his people in a high place, tie the boy to a tree and aim an arrow to his temple. But before he shoots the arrow, the king should say: In the name of Allāh, the Lord of the boy. The king followed the instructions of the boy. He hit the temple of the boy with the arrow saying: “In the name of Allāh, the Lord of the boy.” The boy died. The people repeatedly shouted: “We now believe in the Lord of the boy! We now believe in the Lord of the boy!”
After this, more people were converted to believing in Allāh ﷻ, which the King did not like. He ordered his soldiers to dig a deep ditch and put fire in it. Then he gathered all those believers and ordered them to renounce their belief in Allāh ﷻ. Those who refused to abandon their faith were thrown alive into the ditch of fire.

There was a woman carrying a small child in her arms who almost retreated back from the ditch. The child told her mother to be patient and not to be afraid for she was on the truth. The mother then threw herself with the small child in the ditch to be with the martyrs in Paradise.

Ummu Āminaḥ: Allāh ﷻ protects the believers from torment, trials, and punishments. Hell fire and severe punishments await the unbelievers who torment the servants of Allāh ﷻ if they do not ask Allāh’s ﷻ forgiveness for their wrongdoings. Children, don’t forget to offer du’ā’ first before you sleep to drive away evils (Shayātīn).
Let’s do this

Answer the following questions.

1. What was the title of the story that Ummu Âminaḥ told her children? From what sūraḥ was it taken?

__________________________________________

__________________________________________

2. Did the boy enjoy learning from the sorcerer? Who was he learning from most of the time?

__________________________________________

3. Relate the incident that made the boy realize that the monk was better than the sorcerer.

__________________________________________

__________________________________________

4. Why did the king want the boy killed?

__________________________________________

5. Was the king successful in his attempts? Why or why not?

__________________________________________

6. How did the boy die?

__________________________________________
7. What was the effect of the boy’s death to the people?

8. What did the king do to the believers?

9. What made the mother and her child jump into the ditch of fire?

10. What lesson can we learn from the story?

Remember

In everything that we do in this material world, there is a corresponding consequence or reward. Allāh ﷻ sees things even inside the hearts and minds of His living creations. Allāh ﷻ knows what is seen and unseen. Let us fear the day of reckoning or judgment. The work/deed which the little boy had done was also a jihad because he spoke of the truth before the tyrant king.
Unit 2

The Suwar of the Holy Qur’ān
Sūrah al Burūj (The Big Stars)

Sūrah al Burūj was revealed in Makka (Makkan Sūrah). It is the 85th sūrah of the Qur’ān. It is composed of 22 verses.

It mentioned Allāh’s statement on the three purposes of the creation of the stars which are: first, as decorations of the heaven; second, as missiles to hit the devils; and third, as signs to guide the travelers.

Allāh blesses, guides, and protects young people doing righteous deeds in the name of Allāh. He protects the strong believers against trials and punishments.

It also stated that the believers in His Oneness and Omnipotence will be rewarded with the gardens and abundance of Paradise, beneath which rivers flow. Allāh is Oft-Forgiving and All-Knower.
This sūraḥ revealed that the unbelievers who tormented and burned the believers and did not ask Allāh’s forgiveness will be punished by the hell fire. The punishment for the disbelievers is severe and painful.
Answer the following questions.

1. What are the purposes for which the stars were created by Allāh ﷻ?

   ______________________________________
   ______________________________________
   ______________________________________

2. What punishments await those who torture and torment the believers and have not asked forgiveness from Allāh ﷻ?

   ______________________________________

3. What reward awaits the believers who do good deeds?

   ______________________________________

Remember

In every deed/action done, whether good or bad, there is a corresponding consequence. Allāh ﷻ rewards the righteous deeds of His faithful servants with the abundance of jannah. In Hell-fire, severe and painful punishments await the unbelievers who torment, punish, and burn the believers of Allāh ﷻ, the All-Knowing and Oft-Forgiving.
Sūrah al Inshiqaq
(The Splitting Asunder)

Sūrah al Inshiqaq was revealed in Makkaḥ (Makkan Sūrah). It is the 84th sūrah of the Qur’ān. It is composed of 25 verses.

The Sūrah discusses the events that will happen in the Hereafter as follows:

1. The heaven that we used to see will be cleft asunder like carded wool.
2. The earth will be stretched forth.
3. The earth will cast out all that is in it and become empty.

Man will receive their records. The believers will receive their record by their right hands and be given the mercy of Allāh ﷻ. The unbelievers will receive their records behind their backs and be thrown to the Hell-fire.

سُورَةُ الْإِنْشِقَاقِ

إِذَا أَلَسْنَا أَنْشَقْتُ وَأَذَنَّت لَهَُا وَحَقَّتْ وَإِذَا الْأَرْضُ مُدَثَّ وَأَلَقَّ مَا فِيهَا وَحَلَّتْ وَأَذَنَّت لَهَُا وَحَقَّتْ بِتَأْيِذِهَا إِنَّ ذَٰلِكَ كَأُدْجُّ إِلَيْهِ رُبَّ َكَ كَذَٰلِكَ فَمُلِّقِيهِ فَأَمَّا مَنْ أُوْلِيَ كَتِبَهُ بِتَمَيْيَزْهُ فَسُوَّفَ مَحْسَابَ حَسَابًا
يُسِيرُ وينقلِب إلي أهلِه مَسْرُورًا وأما من أوثُن كتبه وَرَأَ ظَهْرٍ
فَسَوَفُ يَدْعُوا ثُورًا وَيُصَلِّ سَعِيرًا إِنَّه كان في أهلِه مَسْرُورًا إِنَّه
ظَنَّ أَلاَّ لَن يَحْكُرُ بَلِي إن رَيْهُ كَانَ بِهِ بَصِيرًا فَلاَ أَقِمْ بِالشَّفَقِ
وَالْيَلِ وَمَا وَسَقَ وَالْقَمِ إِذَا أَقَسَ لَتَرْكِين طَبَقًا عَن طِبَقٍ فَمَا هُم لَا يُؤْمِنُون وَإِذَا قَرِى عَلَيْهِمْ الْقَرَءٌ لَا يُسْجُدُون بَلِ الَّذِين كَفَرُوا يُكَذِّبُون وَأَلَّهُ أَعْلَمُ بِمَا يُوعُوٓئِبُ فَيُبْشِروهُ بِعَزَّادْ أَلِيمٍ إِلَّا الَّذِين كَفَرُوا وَعَمِلُوا الصُّلُح فِيمُ أَجْر غَيْرِ مِمْتَنُونٍ
Let’s do this

Answer the following questions.

1. Where was Sūrah al Inshiqaq revealed?

2. How many verses does the Sūrah have? What is its number in the Qur’ān?

3. List three topics that the Sūrah discussed.

4. How will the believers receive their records? Where will they be sent?

5. How will the disbelievers receive their records? Where will they be sent?
Sūraḥ al Muṭaffifīn
(Those Who Deal in Fraud)

Sūraḥ al Muṭaffifīn was revealed in Makkaḥ (Makkan Sūraḥ). It is the 83rd Sūraḥ of the Qur’ān. It is composed of 36 verses.

The Sūraḥ discusses the behavior of traders who deal with fraud in their transactions with other people. The summary of the Sūraḥ is as follows:

1. The severe punishment is due to those who deal with fraud in their business transactions.
2. Allāh ﷻ will judge His servants in the Hereafter after their resurrection from their graves.
3. The record of the sinner is in the sijjīn (the lowest of the lowest place), and the owner of that record will be the fuel of the fire in hellfire.
4. The record of the pious believer is in the ẕliyyīn (the highest of the highest place), and the owner of that record will be a dweller of Paradise.
5. In the Hereafter, the believer will laugh at the disbeliever. The disbeliever used to laugh at the believer when they were in this world. In the Hereafter, the criterion of man will be changed. The justice on that day is in the hands of Allāh ﷻ.
شُرْةُ الْمُطَفِّفِين

وَبِلِّ الْمُطَفِّفِينَ الَّذِينَ إِذَا أَكَثَّرُوا عَلَى الْكَانِسِ دَهْنُونَةً وَإِذَا كَلَّوُهمُ أو
وُزَنُوهُما تَحْسِبُونَ أَلاَّ يُطْرِقُنَّ أَوْلَى الْمَكَّةِ أَنْ أَمَامُهُمُ الْكِتَابُ يَفْقَهُونَ الْيَوْمُ
يَقْطَوْنَ الْكَانِسَ لِبَلْ الْعَدْبِينَ كَلَّاهُمْ إِذَا كَتَبَ الْمَجَارُ بَلْ يِسْجُنُونَ وَمَا أَذَنَّا
مَا سَيِّئٌ كَتَبَ مَرْفُونَ وَبِلِّ يَوْمِ نُبُوتٍ لِّلْمُكَّطِفِينَ الَّذِينَ يَكْبِدُونَ بَيْنَهُمُ الْأَذىَ
وَمَا يَكْذِبُونَ بِهِ إِلَّا كُلُّ مَعْتَدٍ أَشْيَأٍ إِذَا تَتَّلَى عَلَيْهِمْ ذَٰلِكَ أَنْ أَسْطَيْرُ الأَوَّلِينَ كَلَّا بَلْ رَأَيْنَ عَلَى قُلُوبِهِمْ مَا كَانَ أَكْسِبُونَ كَلَّا إِنَّهُمْ عَن
تَمِينِ يَوْمِ نُبُوتٍ تَحْجِبُونَ لَمْ يِنْهُمْ لِصَالَا لَجْحُمْ لَمْ يُبَايِعُ هَذَا الْأَذى
كَتَبَ بِهِ كَتَبُونَ كَلَّاهُمْ إِذَا كَتَبَ الْمَجَارُ بَلْ يِسْجُنُونَ وَمَا أَذَنَّا مَا
كَتَبَ مَرْفُونَ يُشْهِدُهُ الْقُرْآنُ إِنَّ الْأَبْرَارَ لَيْفَ عَلِيمُ إِذَا أَذَانُ مَا
عَلِيمُ إِذَا أَذَانُ بَيْنَ الْأَرْضِينَ تَعْرَفُ فِي وُجُوهِهِمْ نَضْرَةً الْكِتَابِ يَسْقَونَ مِنْ رَحْمَة
مَخْتُومَةً جَنْتِهِ مِثْلَهُ وَفِي ذَلِكَ فَلْيُنَافِسَ الْمُتَنَافِسُونَ وَمَرَاحِقُ مِن

41
تمثيلهم
عيناً يشرب بها المقربون
إن الدبربر أحمرما كانوا من الديناء
ءامنوا يضحكون
وإذا مروا بهم يتغامرون
وإذا انقلبوا إلى أهليهم
انقلبوا فكيهن
وإذا زاروهما قلوا إن هنالك لضالون
وما أرسلوا عليهم
حتفظين
قالوهما الذينءامنوا من الكفار يضحكون
على الأراضي
ينظرون
هل نُوب الكفار ما كانوا يفعلون
Answer the questions.

1. Where was the Sūrah al-Muṭaffifīn revealed?

2. How many verses does the Sūrah have? What is its number in the Qur’ān?

3. List three topics that the Sūrah discussed.

   ______________________________________

   ______________________________________

   ______________________________________

4. Where is the record of the sinner placed? What would happen to the owner of such record?

   ______________________________________

   ______________________________________

5. Where is the record of the pious believer placed? What would happen to the owner of such record?

   ______________________________________

   ______________________________________
Sūrah al Infiṭār (The Cleaving)

Sūrah al Infiṭār was revealed in Makkaḥ (Makkan Sūrah). It is the 82nd Sūrah of the Qur'ān. It is composed of 19 verses.

The Sūrah discusses the changes in nature that will happen when the Hereafter comes. These are:

1. The heaven will be cleft asunder.
2. The stars have fallen and scattered.
3. The seas are burst forth.
4. The graves turn upside down and bring out their contents.
5. The man who rejected his Lord will be questioned.
6. The Sūrah mentioned that man will either be in Paradise or in Hell-fire.
7. The Sūrah mentioned that the Hereafter is the day of recompense, that day the sole Power and Authority will be in the hands of Allāh alone.
سورة الأنفطار

إذا أرسلت أنفطرت وإذا أكلوا كوابك أنتشنت وإذا سحر فجرت وإذا
القُوْرُ يُنَبِّأُهُمْ أَنْ هُمْ كَانُونُ ۗ عَلِمْتُمْ نَفَسَّ مَا قَدَّمْتُ وأُخْرِجْتُ بِنَبِئِيِّ اَلْإِنسِ أَن يُعْرِكَ يَرُونَكَ الْقُرْآنَ الْكَرِيمَ الَّذِى خَلَقَهُ فَسُوْيَّنَهُ فَعَدَّلَهُ فِي أَيْ صُورَةٍ مَا شَاءَ رَكَبَهُ كَأَلْحَٰلٍ كَيْلَ بِنْ تَكْذِبُونَ بِالْأَلَٰمِ ۚ وَإِنَّ عَلِيَّكَ خَتَنُّكُنَّ ۗ كُلَّا مَا كَتَبْنَا فِيهِ ۗ وَكَلَّا يُعَاوَنُنَّ مَا تَفْعَلُونَ ۗ إِنَّ الْأَبْىَارَ لِئَلَّا تَعْبَرُو ۗ إِنَّ الفُجَرَ لِئَلَّا يُحْمِيْ ۗ يُصَلِّبَهُ بِيَوْمِ الْآَبَىَّاتِ ۗ وَمَا هُمْ عَنْهَا يَقِيِّبُونَ ۗ وَمَا أَذَرْنَا مَا يَوْمُ الْآَبَىَّاتِ ۗ ثُمَّ مَا أَذَرْنَا مَا يَوْمُ الْآَبَيْبِ ۗ يُوْمَ لا تَمَالِكُ نَفْسٍ شَيْئَةٍ وَالأُمُّ يَوْمُ مَعِينٍ لِللهِ
Answer the following questions.

A. Where was the Sūrah al Infiṭār revealed?

____________________________________

B. How many verses does the Sūrah have? What is its number in the Qur’ān?

____________________________________

C. List four changes in nature when the Hereafter comes.

_____________________
_____________________
_____________________
_____________________

D. According to the Sūrah, what are the two places where man will either be in?

____________________________________

E. Who will be the sole possessor of Power and Authority when the Hereafter comes?

____________________________________
Man’s Reverence to Allāh ﷻ: Doing Righteous Deeds
Great Welcome for Ramadhān al Karīm

Aḥlan Wa Saḥlan, Ramadhān al Karīm!

In Barangay Kalimudan, in the town of Dimatun, all the residents were very excited and united to welcome their most awaited Ramadhān al Karīm. After waqṭu Āṣr, Barangay Captain Āalīm Ābdulqāḥār led the elders in looking at the moon. He requested Councilors Ālinor, Ābdulmohaymin, and Alhudharī to go up the tower of the masjid to see the moon. The other elders went to the sea to view the new moon, and Āalīm Ābdulqāḥār instructed them to tell him the result by the fastest means, so that the people will be informed.
“Giving good information in the name of Allāh ﷻ is a righteous deed for every person,” he said. The women, specially, should be informed immediately since they are in charge of the kitchen. The women of each household prepare for the news of the moon sighting. They need to prepare complete and nutritious food for their early pre-dawn meal (sahūr).

The youth grouped themselves for the great month-long affair. One group will be responsible for the daily cleaning of the masjid, and for the daily evening prayers (tarāwīh). Another group will prepare the festive lights outside the masjid and outside the houses. The lights will illuminate the surroundings and the paths leading to the masjid. Others will help in the preparation and distribution of food for the evening meal (ifār) in the masjid. Some of the teenage girls will arrange the participation of the children in the Qur‘ān readings during the Friday congregation prayers and before ifār.

Barangay Captain Āalīm Ābdulqāhānār was informed that the moon was sighted at around 5:42pm.

Immediately, he requested the asātidz and āalīm in the masjid to takbīr. The residents need to be informed of the sighting of the new moon through the takbīr. With the advent of high technology, all the barangay people were informed. The elders went to the mosque to join the takbīr, the warm welcoming of the month of discipline, sharing food, equality, and contemplation. Everyone—old men and women, young boys and girls, and even children—rejoice while singing: “Aḥlan wa Sāḥlan, Ramadhān al Karīm, Aḥlan wa Sāḥlan, Ramadhān al Karīm.”
Let’s do this

Answer the following questions.

1. Why were the people in Barangay Kalimudan very excited and happy?

____________________________________

2. What preparations were being done by the people? Enumerate at least three.

____________________________________
____________________________________
____________________________________

3. What would signal the start of the Ramadhān?

____________________________________

4. Why is there a need that correct information is relayed immediately to the people?

____________________________________
____________________________________

5. Are you excited for the Ramadhān?

____________________________________
Remember

Ramadhān is the ninth month in the ḥijraḥ calendar. It is the month of self-regulation and self-training. It gives peace and tranquility; performance of the blessed night and midnight prayers. It is the month of giving foods to neighbors, equality in all nations, performing šawm (fasting). Irrespective of age, rank and status in the community, all Muslims/faithful servants of Allāh Аллах fast in this month. As cited in the hadīth of the Prophet ﷺ, when Ramadkhān comes the gates of Paradise are opened, while the gates of hell fire are closed and devils are locked.
Ramadhān: Develops Good School-Community Relationship

Teacher: Ābdulhādī, what is this month in the ĥijraĥ calendar?

Ābdulhādī: Teacher, it is Ramadhān.

Teacher: Ahsantum, good. How about you, Ābdulgafūr, what can you say about Ramadhān?

Ābdulgafūr: Teacher, it is the month of abstinence from eating, drinking, smoking, saying and doing bad deeds. All works are in the name of Allāh ﷻ.

Teacher: Very good. Ahsantum. Congratulations! Really you are learning and studying ahead of our lesson. You are now ready for our new lesson. I will tell you a story about a school celebration of Ramadhān, leading to a good school-community relationship.

Pupils: Please, Teacher, tell us all about the story.
Ramadhān – Fosters Good School-Community Relationship

One day, the school principal of Camp Amai Pakpak Elementary School called the teachers for a meeting in her office. She needed to inform the teachers and staff about her plans. A big event was fast approaching. The school should plan different activities for this big event. Different activities and committees were formed. They agreed to have a ten-minute Muhādharaḥ every Monday to Thursday after the flag ceremony, and reading of a short verse every Friday after the flag ceremony.

Each class advisers were selected to do the 10-minute Muhādharaḥ and Qur‘ān reading. Parents were invited every morning to see their children in their performance. On the last Friday of the month, competitions such as a 20-minute Muhādharaḥ, literary quiz bee, and Qur‘ān reading will highlight the event. A competition in each section per grade level will be conducted. The champions in the class sections will compete in a grade level selection. Everybody was excited for the coming big event. This was the month-long celebration of Ramadhān al Karīm.

The school conducted the agreed activities. The parents showed support to the school and their respective children. They attended the Monday-Thursday morning activities at school. They have realized they are part of the school in its vision of building a good future for their children. The parents felt their responsibilities in the moral, spiritual, and intellectual development of their children. It is not the sole responsibility of the school, the pupils’ second home, to guide them. This is a good school-community relationship.
Let’s do this

Answer the following questions in your own words:

1. What big event did the principal want their school to prepare for?
   ________________________________________________________

2. What activities were lined up for the whole month?
   ________________________________________________________

3. How did the parents show their support?
   ________________________________________________________

4. Was the school successful in celebrating the big event?
   ________________________________________________________

5. If you are to participate in such an event, what would you do?
   ________________________________________________________

Remember

The success of any activity needs careful planning. It requires the cooperation of everybody. The total development of the pupils is a joint responsibility of the school, the parents, and the pupils themselves.
Fasting: Physical and Spiritual Cleansing

It is Friday, the first day of Ramadhân. Before the Friday congregation prayer, Āâlim Jalâluddîn talked about the importance and benefits of Ramadhân. Fasting in Ramadhân provides physical and spiritual cleansing of man’s body and soul. He cited Allâh’s words in the Qur’ân al Karîm:

“Oh you who believe! Observing as –Šawm (the fast) is prescribed for you as it was prescribed for those before you, that you may become al-Muttaqûn (the pious).” Sûrah 2:183

Ramadhân: Its importance and benefits

Ramadhân, the ninth month in the ājraḥ calendar, is the month of blessings marked by prayer, fasting, and charity. The virtue of Ramadhân is the revelation of the Qur’ân al Karîm to Prophet Muhammad ﷺ. As one of the five pillars of Islam, it is the month of self-regulation and self-training. The best benefit of Ramadhân is the time for inner reflection, devotion to Allâh ﷻ, and self-control.
Physical and Spiritual Cleansing

Fasting in Ramadhān could be used for medical reasons, such as weight management. It also rests the digestive tract and lowers lipids. Abstinence from water in Ramadhān allows concentration of all fluids within the body producing slight dehydration. It provides a break in the cycle of rigid habit or overindulgence.

Self-Regulation/Discipline

Prophet Muhammad ﷺ advised “If anyone slanders or aggresses you, say I am fasting, I am fasting.” By fasting he/she controls his/her anger, lowers his/her temperament, and he/she becomes patient, forgiving, and persevering.

Ramadhān is a time of intensive worship in the late evening (tarāwīh). Many Muslims spend the entire night praying in the masjid and doing Qur’ān recital. The night on which the first verses of the Qur’ān were revealed to the Prophet ﷺ is known as the Night of Decree (Laylāt al-Qadr).

Âālim Jalāluddīn further shared that fasting is also an integral part of all major religions. Even Prophet Jesus ﷺ fasted for 40 days before he was called to prophethood (Matthew 4:2). Prophet Moses ﷺ fasted for 40 days and 40 nights before he was given the law (Exodus 24:18).

Basic Requirements in Fasting during Ramadhān

The daily period of fasting starts in the early dawn and ends in sunset or nightfall. The usual practice is to eat sahūr (pre-fast meal) before dawn and iṣfār (post-fast meal) after sunset. During daylight hours, Muslims totally abstain from food, drink, smoking, and sexual relations.

Allāh ﷺ stated in the Qur’ān in Sūrah al-Baqarah: 184:

“(Fast) a certain number of days; and (for) him who is sick among you, or on a journey, (the same) number of other days; and for those who can afford it there is a ransom: the feeding of a man in need – but whoso doeth good of his own accord, it is better for him: and that ye fast is better for you if ye did but know.”
“The month of Ramadhān in which was revealed the Qur‘ān, a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong). And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allāh desiresheth for you ease; He desireth not hardship for you; and (He desireth) that ye should complete the period, and that ye should magnify Allāh for having guided you, and that peradventure ye may be thankful.” (Sūrah 2:185)

Āālim Jalāluddīn ended his short lecture encouraging everyone, particularly the youth, to practice ihsān and ḍbādāh at all times. The iqāmah was called as a sign for the start of the Friday congregational prayer.
Answer the following questions.

1. Enumerate three importance and benefits of the practice of fasting.

   ____________________________________________________________

   ____________________________________________________________

   ____________________________________________________________

2. Describe the Night of Decree.

   ____________________________________________________________

   ____________________________________________________________

   ____________________________________________________________

3-5. What are the basic requirements in fasting during Ramadhān?

   ____________________________________________________________

   ____________________________________________________________

   ____________________________________________________________
Basic Requisites in Observing Ramadhān

Basic Pre-requisite of Ramadhān

Since the ḥijraḥ calendar is short of 11 days compared with the Gregorian calendar, the first day of Ramadhān is not fixed every year. It depends on the lunar sighting of the moon on the 29th day in Sha’ban. The basic prerequisite in fasting is the sincere intention (niyyah) in worshipping Allāh ℄. Muslims all over the world prepare themselves physically and spiritually before fasting during Ramadhān. The very significant prerequisite is the niyyah to šawm (sincere intentions to fast) during the first day. This is done through sincere manifestation of doing good things and avoiding ill-natured activities during and even beyond Ramadhān. Although Muslims cannot see Allāh ℄, Allāh ℄ sees what is in their hearts, tongues, and limbs. Allāh ℄, the All-Knower and Overseer, knows and sees everything even inside the hearts and minds of His creatures.
Sincere Intentions - Its Du’ā’

The person who wants to fast in Ramadhan must do his/her intention to fast before dawn before he/she starts fasting. The intention must not be pronounced loudly. If he/she wants to fast masnūn fasting, which is not obligatory, he/she is not enjoined to make intention before dawn, but he/she can fast after he/she wakes up in the morning without eating anything and make his/her intention to fast. That is in the non-obligatory fasting.

He/She recites the du’ā’ when he/she breaks his/her fast by saying: “Allāhumma innī laka šumtu wa bika āmantu (wa ilayka tawakkaltu) wa ālā rizqika aftartu.” (O Allāh ! I fasted for You and I believe in You [and I put my trust in You] and I break my fast with Your sustenance).

The practice of the Prophet Muhammad (ﷺ) revealed by Āāisha (ﷺ) and narrated by al Bukhārī and Muslim during iftar is to eat first the date and drink a glass of milk and pray the waqtu magrib.

Physical Requirement

The daily period of fasting starts in early dawn and ends in sunset or nightfall. The usual practice is to eat sahūr (pre-fast meal) before dawn and iftar (post-fast meal) after sunset. During daylight hours, Muslims totally abstain from food, drink, smoking and sexual relations.

Allāh said in the Qur’ān 2:187

“One may eat and drink at any time during the night until you can plainly distinguish a white thread from a black thread by the daylight: then keep the fast until night.”

Spiritual Requirement

Ramadhan does not only nourish the body but the soul in particular. It prescribes to all Muslims the ihsān (sincere worship) and to be in the state of ṭabādaḥ. Fasting in Ramadhan is transformed into an institution. It elevates the soul of man to a unique moral and spiritual level. With his/her continuous reading of the Qur’ān, praying five daily prayers, the late and midnight prayers, and waiting for and praying on the Night of Decree (Laylah al Qadr), he/she establishes a closer relationship with Allāh. Allāh
knows and rewards the person the fruits of jannah because this month is for Him.

Prophet Muhammad ﷺ said every good deed is rewarded from ten to seven hundred times over. But Allâh ﷺ says, “Fasting is the exception; it is for Me, and my servant forgoes his eating and drinking for my sake, so I myself will reward my servant for it.”

When we fast in Ramadhân, we offer our love, gratitude and thanksgiving to Allâh ﷺ. The major worships during Ramadhân includes: abstention of all kinds of foods; the reading of the Qur’ân, because Ramadhân is the month of the Qur’ân; offering of night prayer (tarâwîh); reading of Islamic Books; giving services to the poor and giving charity to the needy; and strengthening relationships with relatives.

**Persons Required to Fast**

Allâh ﷺ ordained all physically and mentally capable Muslims to fast in the whole month of Ramadhân. A parent orders a child who has already reached the age of puberty to fast. A parent can motivate or encourage the ten-year old child to fast during Ramadhân. A Muslim is ordained to obey and follow the five (5) Pillars of Islam and the six (6) Articles of Faith (îmân).

**Five Pillars of Islam**

1. Shahâdatayn – Witnessing and believing in the Oneness of Allâh ﷺ and Prophet Muhammad ﷺ is His Messenger
2. Šalâ – Praying five times a day
3. Zakâ – Giving alms to the poor and needy
4. Šawm – Fasting in Ramadhân for self-regulation and self-purification
5. Hajj – Pilgrimage to Makkaâ for those who are capable physically and financially.

**Conditions for exemption**

Allâh ﷺ is so kind that He intends to ease His servants’ sufferings. The following are exempted but may fast in other days: the sick people, travelers, and women who are in their menstrual cycle. However, when they are capable, they should fast the equivalent days of what they missed. An old person who cannot fast can give a poor person, two kilos of rice as a ransom for all the days he/she did not fast. (Sûrah 2:184-185)
The rewards that are acquired through fasting in Ramadhān can be lessened by the following acts:

1. telling a lie
2. slandering
3. backbiting/gossiping
4. making a false oath

Although the above are considered offensive at all times, they are most offensive during fasting in Ramadhān. A true believer and a faithful servant of Allāh ﷻ fasts during the 30 days of Ramadhān not only in eating, drinking, smoking, and conjugal relationship, but in everything which are prohibited by Allāh ﷻ, whether in the heart, in the mind, and in the limbs.
Write the word “نعم” in the blank space if the statement is correct. If it is wrong, encircle the word which makes it wrong and write the correct sentence answer in the blank space provided.

1. The Qur'an was revealed during the month of Ramadhān.

2. The Qur'an was revealed to Angel Gabriel (Jibrīl) as guidance for him to read.

3. Children are exempted from fasting until they reach 20 years of age.

4. Ihsān is the sincere worship of Allāh ﷻ that He sees us though we do not see Him.

5. A physically capable and rich person is exempted from fasting if he/she can pay someone who will fast for him/her.

6. Fasting in Ramadhān is for Allāh ﷻ as stated in the ahādīth.
7. Fasting in Ramadhān can be nullified by doing good things and backbiting.

8. The Prophet ﷺ has visited sick Christian neighbors.

Remember

Fasting in Ramadhān gives equality to Muslims all over the world. Irrespective of their social and financial status in the community, physically and mentally capable Muslims are ordained to fast the whole month of Ramadhān. Whether poor or rich, pauper or king, old and young who are physically and mentally capable are ordained to fast in Ramadhān. This is the 3rd pillar of Islam. This is the month for charity, visiting relatives, friends, sick and needy (both Muslim and non-Muslim) neighbors. Even a child, who reached the ten-year old age requirement, is obliged to fast in Ramadhān. Fasting in Ramadhān does not only cleanse the body but spiritually cleanses and nourishes the soul. Allāh ﷻ said in the Hadīth Qudsi, Ramadhān is for Him.
Fasting in Ramadhān: A Devotion

I Fast in Ramadhān, It’s my Obligation

For Hassanor and Alhudhari, both Grade 5 pupils of Madrasah Āyn al-Sabā al-Islāmī, fasting in Ramadhān is an enjoyable obligation. Allāh ﷻ ordained them to fulfill their moral and spiritual destiny in this material world and the hereafter. Fasting in Ramadhān is their special kind of worship to the Almighty Allāh ﷻ. It designs their ability to work on self-restraint, self-regulation and sincere worship to Allāh ﷻ, and remembering Him always through reading the Qur’ān every night and during vacant hours of the day. It also gives them time to share their savings with the needy, the orphans, old relatives, and neighbors (both Muslims and non-Muslims).
Fasting gives Hassanor and Alhudharī the power to check their desires and tendencies to do things which are forbidden. Ramadhān prevents them from greed, revenge, anger, fighting, fear, and committing various sins.

**Complete Submission and Devotion**

Hassanor and Alhudharī promised to completely devote and submit themselves (iḥsān and qibādaḥ) to Allāh ﷻ. They joined in the different charitable and community activities of their parents and elder sisters. Alhudharī saw to it that he had completed the late evening and midnight prayers with his parents and sisters, and read several chapters of the Qur’ān.

As stated in the Qur’ān, the first verses of the Qur’ān were revealed to the Prophet ﷺ on the 27th night of Ramadhān. The Night of Decree is better than a thousand months. Hence, he joined the many elders spending the entire night in prayer at the masjid waiting for the Laylāḥ al-Qadr.

With the support of their parents, Alhudharī spent the last ten days and nights of Ramadhān in prayer. Since the Qur’ān was revealed during Ramadhān, Hassanor also devoted himself to reading the Qur’ān at home and in the masjid. In doing so, he gave himself utmost time to show gratitude to Allāh ﷻ for the blessings he received. It gave him time to reflect on the feelings of the poor, the needy who miss their meals for the day.

During ifṭār, both Hassanor and Alhudharī together with other teenage boys and girls helped in the distribution of ifṭār food for the people inside the masjid. They believed that fasting in Ramadhān, as an obligation and devotion, gave them courage, peace of mind, and complete strength to promote beauty, harmony, goodness, kindness, peace, compassion, and justice.

"We sent aforetime Our messengers with clear signs and sent down with them the Book and the balance (of right and wrong), that men may stand forth in justice." (Sūrah 57:25)
Match Column A with Column B by writing the letters of the correct answers in the space provided.

<table>
<thead>
<tr>
<th>Column A</th>
<th>Column B</th>
</tr>
</thead>
<tbody>
<tr>
<td>___1. Qur’ān</td>
<td>a. clear signs</td>
</tr>
<tr>
<td>___2. Revelation</td>
<td>b. Laylāḥ al Qadr</td>
</tr>
<tr>
<td>___3. Cleanses body and soul</td>
<td>c. Ramadhān</td>
</tr>
<tr>
<td>___4. Justice</td>
<td>d. stand forth</td>
</tr>
<tr>
<td>___5. 27th day of Ramadhān</td>
<td>e. balance of right and wrong</td>
</tr>
<tr>
<td></td>
<td>f. Book</td>
</tr>
</tbody>
</table>

**Remember**

The fasting in Ramadhān is to abstain from food and drink and all things that cause to invalidate the fast (mufīrāt). Fasting gives us a chance to experience how the poor and the hungry feel, thus, social responsibility is injected into man’s consciousness as a religious practice; this is the first benefit of fasting in Ramadhān. The second is self-discipline and self-regulation as aspects of individual consciousness and morality in the Islamic teachings. It is a time of intensive worship, reading of the Qur’ān, giving charity, purifying one’s behavior, and doing good deeds. It is beneficial to health and provides a break in the cycle of rigid habits or overindulgence.
Ramadhān: Working for Ihsān and Ṣbādaḥ

Ainilhayah, an eleven-year old Grade 5 pupil of Lilod Elementary School rejoices for the coming of Ramadhān. This is a blessed period of evening prayers in the masjid with her brothers and parents. Also, she can join her mother in preparing their sahūr (early dawn) and ifṭār (after sunset) food. Trained in school and at home, she loves to fast in Ramadhān and other sunnāḥ fasting. Now, it’s summer time again and she looks forward to joining her cousins in Qur’ān reading at Madrasah Āzīziyyah al Islāmiyyah. She can also join the charitable activities of her parents.

Teacher: Class, what do you do during Ramadhān?

Ainilhayah: My sister Zunayrah and I join our parents in giving food (ifṭār) in the masjid. We also bring food to the Yathrib Orphanage at Barangay Šafwān.

Zunayrah: Aside from the five daily prayers, we also join the late evening prayer (tarāwīh).

Zayton: We join the Qur’ān recital from 11:30 A.M. to 1:30 P.M. after Ūdhr and Friday prayers.
Teacher: Alhamdulillāh, Ahsantum! Do you know your answers are good signs of ihsān and ṣbādah to Allāh ﷻ?

Learners: Teacher, what are ihsān and ṣbādah?

Teacher: Ihsān is an Arabic term which means obtaining “perfection” or “excellence” in worship. We worship Allāh ﷻ as if we see Him, although we cannot see Him, Allāh ﷻ sees us. It is also taking one’s inner faith (īmān) and showing it in both deed and action.

Teacher: Ahsantum! ṣbādah is to do what Allāh ﷻ has commanded and to avoid what He has prohibited.

Learners: Does disobedience to parents violate ṣbādah?

Teacher: Yes, very much! Allāh ﷻ commanded us to love, obey, and respect our parents. Prophet Muhammad ﷺ said in his hadīth that, “Slandering one’s parents is a major sin, if he slanders another person’s father, the latter would in retaliation slander his father; if he slanders another person’s mother, the latter will slander his mother.” (al Bukhārī and Muslim)

Ainilhayah: Teacher, does saying bad words also violate ṣbādah?

Teacher: Yes, children! ṣbādah are actions that Allāh ﷻ loves and approves of whether they are actions of the heart, the tongue, or the limbs.

Teacher: Children, piety (taqwā) is the fruit of doing the actions of ṣbādah. If one does what Allāh ﷻ has commanded him/her to do and abstains from that which He has forbidden, he/she will achieve taqwā. This is inscribed in the Holy Qur’ān.

Teacher: Allāh ﷻ, commanded that fasting is for Him. Continue doing the good things for the sake of Allāh ﷻ even after Ramadhān. Avoid doing things which Allāh ﷻ has forbidden.
A. Write “نعم” in the blank space if the statement is correct. Write “ليس” if the statement is wrong, and underline the word or words which make the statement wrong.

______  1. Laylaḥ al Qadr is the Night of Decree.

______  2. Reading of the Qur’ān during daytime only in Ramadhān is a sign.

______  3. Taqwā designs ḡbādaḥ.

______  4. Iḥsān means sincerity in worshipping Allāh ﷻ.

______  5. In iḥsān, we think of praying to Allāh ﷻ as if He sees us, because though we do not see Him, He sees us.

B. Explain in your own words the difference between iḥsān and ḡbādaḥ.

__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________
Remember

The Holy Qur’ān reminds us to do things which Allāh approves of. We should also avoid things which He forbids. Ihsān constitutes the highest form of worship (ṣbādaḥ) which includes sincerity during Muslim prayers and being grateful to one’s parents, family, and to God. Fasting is not only abstaining from eating food but it includes abstaining from all forms of acts which are harmful to others and forbidden by Allāh.

The Qur’ān clearly states that a man cannot attain salvation unless he learns to restrain himself from lowly desires.

“And as for him who fears to stand before his Lord and restrains himself from low desires, Paradise is surely the abode.” (Sūrah 79: 40-41)
Allāh Loves and Blesses the Virtuous
Working for Man’s Welfare
and Glory of Allāh ﷺ

Share Your Excess

At 6:00 A.M., it was broadcasted on a radio station that 20 houses were burned at Barangay Ihsān leaving 130 families homeless. The incident happened at around midnight. All the residents were sound asleep. They only woke up when a neighbor shouted for help. Since all the houses were made of light materials, the houses burned quickly and the residents were not able to save any valuable things. They were only able to take the clothes on their back when they ran for their lives. They had no money to buy for food and other necessities. More importantly, they have no money to pay for a place to live or to reconstruct their houses.

The victims were crying and asking for help from those with kind hearts and have excess things. They were particularly worried about the small children. They do not know where to get money to start their lives anew. The mothers were worried about how their children would be able to continue going to school. One child was crying and holding on to what remains of her school bag and shoes. She was worried about her studies, because all her school supplies, clothes, and shoes for school were burned. The radio announcer continuously asked for any donations to help the poor victims.
Upon hearing the news, the barangay officials rushed to the area. They must give immediate help to the victims. They brought biscuits and bread as immediate morning sustenance of the victims.

Mr. Mamdūh, principal of Sumayyyah Elementary School rushed to the scene to see how he could help. Since it is summer, he said the victims can stay temporarily at the school. The victims can use the classrooms and covered court while the barangay officials are working to assist them.

The family of Āālim Luṭfī was listening to the radio and they heard the news. He immediately consulted his wife Lalīfaḥ and his daughters Fadhīlaḥ and Fazīlaḥ, and his sons Firdaws and Faydullāḥ. They need to help the victims of the fire in their time of need.

Lalīfaḥ asked her children what they have that they can share with the victims. The children said they had saved some of the money she gave them. They still have school’s supplies which they can give, and old clothes which were too small for them. The clothes could still be worn for a year. Their accumulated old clothes were good for 30 children, and they had 33 pairs of old shoes and slippers. Even though they were not sure that the shoes and slippers would fit the victims, the important thing was to give protection to their feet.

Although they live in another town, Āālim Luṭfī and his family still did their best to help the victims of the fire. He told his children that they must help other people and share whatever extra blessings Allāh has given them. This is one way of ṣbādaḥ. As Muslims and law-abiding citizens, it is their moral and constitutional responsibility and obligation to help the needy, the poor, the old, and the helpless. Sharing their old clothes, bags, school supplies, and shoes is one way of ṣbādaḥ. Āālim Luṭfī thanked his children for being kindhearted and compassionate at a time of crisis.

Lalīfaḥ led her children in packing the goods they would share with the fire victims. After packing the goods, they went to Bgy. Iḥsān to distribute the 130 big plastic bags filled with various goods. The residents thanked the family of Āālim Luṭfī for their help. Āālim Luṭfī told the victims this was what they can share for the moment. The school needs of the children must be given attention. Their bright future should be continued.

Āālim Luṭfī’s children told their parents they were happy because they had done good deeds for the day. Lalīfaḥ thanked them and said Allāh blessed them for the ṣbādaḥ done for the sake of Allāh.
Let’s do this

Answer the following questions.

1. How did the Āālim Luīfī and his family show ḡbādaḥ?
   __________________________________________
   __________________________________________

2. What form of ḡbādaḥ was shown by Āālim Luīfī and his family?
   __________________________________________
   __________________________________________

3. What was the contribution of the principal?
   __________________________________________
   __________________________________________

4-5. If you were in the situation as Āālim Luīfī’s children, would you do you the same? Explain your answer.
   __________________________________________
   __________________________________________
Together Let’s Work for Others

Eid al Fīr Festive Celebration

The entire community was busy preparing for the grand festive celebration – Eīd al Fīr. However, others felt lonely because Ramadhān is leaving. They missed their regular community immersion during Ramadhān. Others were sad for they cannot continue their charitable activities during the late evening and midnight prayers.

Ummu Āminaḥ prepared their house for the grand festivity. Her children decorated the garden where people will eat after the Salātul Eīd al Fīr. Her eldest daughter, Fālīmaḥ, arranged the potted plants to provide space for the chairs and tables. The eldest son, Ābdullāḥ, cut the dried leaves of the trees in the veranda to give more space for people coming in. Her husband, Āālim Mukhtār, together with the other ālamā’ went to the area where the ten goats are to be slaughtered.

Ummu Āminaḥ called the women in their neighborhood (Muslims and Christians) to come to their house and help in the preparation. Their non-
Muslim neighbors, especially the mothers, answered that they are not comfortable with the situation because they cannot contribute to the Eid al-Fiir celebration.

Ummu Āminaḥ, a kind-hearted and compassionate woman, still encouraged them to join. They should not feel uncomfortable because they are all neighbors. She explained that material contributions are of least importance. She said, “Prophet Muhammad ﷺ said that a little work one can contribute is worth a hundred money not sincerely given.” She cited the hadīth of the Prophet ﷺ.

“Every part of a person’s body must perform a charity every day the sun comes up; act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting his belongings onto it is a charity; a good word is a charity; every step you take to prayers is a charity; and removing a harmful thing from the road is a charity.”

With a smiling face she said to the mothers, “Do you know that the Prophet ﷺ said: do not consider even the smallest good deed as insignificant; even meeting your brother with a cheerful face is a good deed.”

She insisted that the mothers come with them to the house and join in the celebration of Eid al-Fiir. They were even welcome to bring their children with them.

Ummu Āminaḥ’s six-year old son, Âbdusshakūr, went to his father and observed what they were doing. He asked his father what he is doing with the goats and why some ālāma’ are sharpening the knives. He also asked why he needed to wipe gently the neck of the goat he is to slaughter. Why not just tie the goats’ feet and put the knife on the neck? He asked his father all these questions.
Àâlîm Mukhtâr embraced and held his son’s head and said: “My dear son, the goat is a living creature. He was pasturing awhile ago. Here I am, and in a minute I will take away his life. My son, even in slaughtering or killing an animal for food, we need to be kind and compassionate. We must slaughter the goat in the gentlest, most comfortable, quickest, and most painless manner. Before we slaughter the animal, we need to say the name of Allâh ﷻ and ask forgiveness in taking away the life of the goat. We ask His acceptance that it will nourish our body and soul. Only Allâh ﷻ can give and take away the life of His living creatures. Hence, we must say, “Bismillâhi Allâhu Akbar (In the name of Allâh ﷻ, God is Great) before slaughtering the animal.”

Àbdusshakûr promised his father that he would be kind to the chickens that were destroying his mother’s plants. He would not stone the chickens because they are creations of Allâh ﷻ. He promised to be kind to the chickens and the cats in their house. He would give them food to eat.

His father thanked him for his good deeds to the animals. He said that Prophet Muhammad ﷺ is the model of Muslims all over the world. He reminded Àbdusshakûr to follow the teachings of Prophet Muhammad ﷺ and the Islamic faith as he grows older wherever he may be.

Àâlîm Mukhtâr told his son to keep quiet while watching them. They need to slaughter the ten goats for the celebration of the ġid al Fîr. When his father and the other ulamâ’ gently touched the neck of the goats facing Qiblah, he saw that the goats were laid down. Quickly, comfortably, and painlessly, they slaughtered the goats. Àbdusshakûr saw that the goats looked like they were sound asleep with no traces of pain and suffering.

The preparation continued with some of the men cleaning the goats while the women were preparing the utensils and other food to be cooked. The food was brought to the properly arranged and decorated garden. Àâlîm Mukhtâr led the male guests, neighbors, and friends to the garden. Ummu Àminaĥ joined the women in the living room where they enjoyed the delicious food. Some small children joined their mothers while others played in the veranda.

Ummu Àminaĥ’s children joined the other children in eating, and then organized some games after they finished their food. Then they got the gifts they prepared from their respective bedrooms. As a surprise to their mother, they gave each child school supplies that they can use.
The Christian neighbors who were invited were happy and satisfied. It was their first time to witness how Eid ul Fitr is celebrated and observed how each one showed kindness to another. They were even surprised when they were given food to take home to their families left at home, and school supplies for their children. They had many happy stories to tell to their families.
Answer the following questions.

1. How did Âălim Mukhtar’s family show values of equality?
   ______________________________________
   ______________________________________

2. What did Âabdusshakur learn from his father in treating animals?
   ______________________________________
   ______________________________________

3. How did the children show their environmental consciousness in the Eid al Fiir preparations?
   ______________________________________
   ______________________________________

4. How did Faiima contribute to the success of the Eid al Fiir celebrations?
   ______________________________________
   ______________________________________

5. How did Ummu Amina treat their non-Muslim neighbors?
   ______________________________________

6. What Du’aa’ should be mentioned before slaughtering the animal for food?
   ______________________________________
7. What is the proper way of slaughtering an animal for food?

Remember

Love begets love and respect begets respect, as the saying goes. Obedience to the law is best done when it is not by force, but when it is carried out because one likes and loves to do it. To Muslims, Prophet Muhammad ﷺ is the best role model of charity, generosity, justice, honesty, truthfulness, trustworthiness, patience, and tolerance. They adhere to the sayings in the Holy Qur’an as yardsticks of moral and spiritual guidance, and preference in the daily undertakings. Removing harmful objects from the road and giving a smile to a brother are already forms of charity. In a nutshell, charity does not only require money or material things, but even giving smiles or saving one from harm are already charitable acts which should be done at all times. Every good deed is charity. (al Bukhārī and Muslim)
School vacation has just ended. Mr. Ashraf is happy and excited again to meet his pupils in the Åqīdaḥ subject. He is the Grade 5 Åqīdaḥ teacher of Mamdūḥ Elementary School. He has received citations as the most punctual and committed teacher of their school. He looks forward to meet his pupils on Monday.

When Monday morning came, he was fifteen minutes earlier than his usual 6:30 A.M. in reporting to school. He wanted to be there ahead of his pupils. He would like to know how they spent their summer vacation. His pupils, upon seeing him, happily rushed to him and embraced him.

The bell rang signaling the start of the first period. After the usual checking of attendance, he asked his pupils how and where they spent their summer break. They answered that they spent their summer enjoyably with their family in the provinces. He was happy that all his pupils enjoyed their vacation.
He asked the pupils if they have experienced breaking a glass in a canteen or any breakable antique materials at home or elsewhere. What did they notice when the glass or antique item was broken? What were their feelings and reactions during that moment? The pupils said they noticed that the glass or valuable item shattered into pieces and the liquid inside spread onto the floor. Some said they were shocked, afraid, felt nervous, and guilty. Others said they just shrugged their shoulders because nobody saw it or they just paid for the broken glass.

Mr. Ashraf thanked them for their active participation and honesty in answering. He said that their answers are related to their lesson in Sūrah al-Ínshiqāq. Mr. Ashraf stressed that Allah assigns angels to record the deeds of all human beings 24 hours a day. He said, “Class, these angels are assigned to the right and left side of our body to record what we do for the whole day.” He continued that on the Day of Judgment, all the recorded actions will be weighed and measured.

He linked the crushing of the glass into pieces and the spreading of water onto the floor with the Day of Reckoning. He explained that the theme and subject matter in Sūrah al-Ínshiqāq is Resurrection and Hereafter.

On the Day of Judgment, the heavens will split and the earth will spread out plain and smooth. The earth will be completely emptied. It will throw out whatever lies inside it (dead bodies of men) including all evidences of what men did on earth. This will be the Command of Allah to the earth and the heavens. Since both the earth and the heavens are His creations, they will not dare disobey His Command. Even for the earth and the heavens, the only right and proper course is to obey the Command of Allah. During this day, all men will appear before Allah and they will be divided into two groups.
The first group will be of men whose records will be given in their right hands, Allāh ﷺ will forgive them without any severe reckoning. Second are those men whose records will be given to them behind their backs. These men who belong to the second group will wish they would die, but they will not; instead they will be cast into Hell. They will meet this fate because they remained lost in misunderstanding that they will never appear before Allāh ﷺ to render accounts of their deeds. Allāh ﷺ knows whatever they did and there was no reason why they should escape the accountability of their wrongdoings.

Mr. Ashraf ended his explanation by asking Allāh’s forgiveness for whatever mistakes he has committed in explaining the sūra. Altogether the pupils said, “Subhānallāh (Glory be to Allāh ﷺ), Allāhu Akbar (Allāh ﷺ is Great).”
A. Write TRUE if the statement is true and FALSE if the statement is false. Use the spaces provided for your answers.

______ 1. On the Day of Judgment, everybody will stand before Allāh ﷻ.

______ 2. Allāh ﷻ sees, watches, and knows all acts whether seen or unseen.

______ 3. In the Ṣahādatayn, Allāh ﷻ is free from and above all associations.

______ 4. Angels are assigned to record only the good deeds of man.

______ 5. Severe punishments await those disbelievers who do not ask Allāh’s ﷻ forgiveness for the misdeeds done.

B. Explain in your simple words your understanding of what will happen during the Day of Judgment.

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________
Remember

Whatever things we do in this material world we live in, whether good or bad, are recorded by the angels assigned by Allāh ﷻ. We should remind ourselves to worship Allāh ﷻ sincerely (iḥsān) and do good things (ṣūdāḥ) in His name. We should prepare ourselves for the Hereafter, of which, our fate could not be determined by scientific explanations. On the Day of Judgment, Allāh ﷻ will give limitless rewards to the believers and the righteous. Severe punishments await those who do not believe in the Qur’ān as revealed to the Prophet ﷺ as a messenger of Allāh ﷻ.
Obedience to Laws: A Moral and Constitutional Obligation

One Saturday morning, Abdulmuhaymin saw his uncle Abdullâh attempting to cut down the Ipil-Ipil tree near their house. He asked him why he was cutting the tree. Uncle Abdullâh told him his Aunt Lina was complaining that the cooking gas will only last for two days more. They would get their paycheck in four days and she would need extra fuel for her small carinderia. He was cutting the tree to dry it for two days to be used as fuel when the cooking gas will run out. His uncle also said that his Ate Gina was already tired of sweeping the falling leaves and rotten twigs from the Ipil-Ipil tree every day. To solve the problem, he would make the tree useful to them.

Abdulmuhaymin told his uncle to pity the birds resting and using the tree as their home. There might be eggs and small birds on the nests and the chickens were also sleeping on the branches of the tree. Abdullâh said the birds can fly and look for other trees to stay and rest. Besides, the birds were very noisy early in the morning. He was also tired of scolding the children
every time they stone the birds. He had a cage already prepared for the chicken.

Âbdulmuhaymin also informed his uncle of the city mayor’s office and the DENR (Department of Environment and Natural Resources) ordinances in cutting trees. The ordinances prohibit the cutting down of trees, and the penalty for an offender was ₱5,000 and three months imprisonment. âbdullâh told him he was not aware of such ordinances, and besides, these agencies would not supply them their daily needs.

Instead of arguing with his uncle, Âbdulmuhaymin told him what he learned in the Sîrah and Hadîth subjects. He told his uncle that even the Prophet was an environmentalist and did not take away the life of living creations of Allâh, specially if these were of use to many. His uncle Âbdullâh thanked him for his professing humility and empathy to small and weak creatures. He also asked forgiveness for disagreeing with him, and despite his age, he had professed ēbâdaĥ and demonstrated ihsân.

When Âbdullâh went home he told his wife about what happened and she accepted it wholeheartedly. He thanked his nephew, Âbdulmuhaymin for informing him about the City Mayor’s permit and DENR ordinances that prohibit the cutting of trees. If it were not for him, he might have landed in jail and fined ₱5,000. He even narrated how his nephew told him that the cause of the flash floods in many parts of the country is due to the cutting of trees in the mountains, of which typhoon Ondoy was an example.

Later that day, Âbdullâh saw his son, Abdulqâdir, lying on the floor instead of sitting by the study table. When asked why he was not seated properly, Abdulqâdir answered that he was engrossed in reading their lessons in their Sîrah subject on the different supplications. He had to submit an assignment regarding the supplication before going to bed. He asked his father to teach him the du’âā and its proper pronunciation.

When Monday morning came, Âbdullâh, a security guard of the Markaz National High School, reported for work at 6:15 A.M. He should be at the gate before 7:00 A.M. to check that the pupils and teachers were in their complete and proper uniforms. He got the keys at the office of the principal who was already in his office by 6:00 A.M. As a matter of policy and ēbâdaĥ, Principal Âbdulmâlik saw to it that he was the very first person to arrive and the last to leave the school.

Âbdullâh saw some pupils who were not in complete uniform mixed themselves with the pupils in complete uniform. His fellow guard on post
denied their request to be admitted and did not allow them to enter the gate. Ṭabdullāḥ called their attention to the signboard posted and held them inside the guard house. Principal Ṭabdūmlālīk saw what was happening at the gate and called the pupils to report to his office.

Mr. Ṭabdūmlālīk asked them if they were not aware of the school’s policies and standards written in their signed student’s handbook. The pupils asked forgiveness for the mistakes they committed. They explained they just came from home and did not have time to change shirts but instead proceeded to the school to avoid being marked absent. The principal advised them that obedience to laws and policies is a sign of ḡbādaḥ and self-discipline is expected from them as future leaders. They promised the principal this will not happen again and signed the slip for the first offense committed.
A. Form as many words as you can identify inside the box. Use lines to connect the letters which could form a word.

```
piety, cry, His
ihsan, ho
lap, a, o, is
silent
rattle, Oea
name, yll
is, unaheas
```

B. Answer the following questions.

1. As a pupil, how does obedience to law and following orders become an ṣbādaḥ?
   ___________________________________________________
   ___________________________________________________

2. What is ṣbādaḥ to you?
   ___________________________________________________
   ___________________________________________________
Second Journey to as-Shām: Signs of Good Fortune

After the waqtu ʿeshʿā', the children of Ummu Amīnah eagerly listened to the following story which their mother told them, while their father watched them smiling.

One day Abū Tālib asked the Prophet ﷺ to lead the caravan journey to as-Shām. He was already old and too weak to lead the caravan in their business trading in as-Shām. He told the Prophet ﷺ of the wealthy woman Khadijah, who hired men to do business with her outside the country on a profit-sharing basis. Khadijah already knew about the Prophet ﷺ and about his being trustworthy (al-amīn), and truthful (as-Ṣiddīq). So when the Prophet ﷺ was introduced to Khadijah, she offered him a proposal to take and barter her merchandise to Syria. She would pay him more than what she paid the others and he could bring along with him her slave, Maysarah, in the journey.
The Prophet accepted the offer and together with Maysarah they went off to Syria. Maysarah told the Prophet all about Khadijah while they were traveling. The Prophet was just smiling while listening to his stories. The Prophet was known for his ready smiles.

On their way to Syria, the Prophet stopped and rested under the tree near the cell of the monk whose name is Nusta. The monk came out and asked Maysarah who the man was sitting under the tree. Maysarah replied he was a man from Quraysh, from the people of the Inviolable House. The monk replied that he was the only Prophet that had ever sat under that tree. The monk asked the Prophet many questions which the latter answered politely and delightfully. The monk remarked that Muhammad was the expected Prophet.

The Prophet sold the goods and bought what he wanted to buy and returned to Makka. During the trip back when the sun was intensely hot, Maysarah saw a cloud shading them from the sun wherever they went.

When they arrived in Makka, Khadijah sold the goods the Prophet gave her and doubled the profit. Maysarah told Khadijah about the cloud which shaded them from the heat of the sun, and the words of the monk. Khadijah sent a word to the Prophet praising him for his exceptional characteristics. She wanted Muhammad to be her husband and revealed her feelings to her close friend, Nafisa bint Maniyah, to convey it to Muhammad, which she did. Muhammad accepted Khadijah’s feelings and wanted her to be his wife.

When the Prophet returned home, he told his uncles about the marriage proposal. They felt delighted and honored about the proposal. Hamza, the Prophet’s uncle, went with him to Khuwaylid, the father of Khadijah to ask for her hand. Then, they were married.

The Prophet was 25 years old and Khadijah, a widow from her first marriage, was 40 years of age at the time of their marriage. Khadijah became the mother of his six children namely, al Qasim, Zainab, Ruqayyah, Ummu Kulthum, Fahima, and Abdullah, whose nicknames were at Tib and at Tahir. Their two sons died before Islam while their four daughters lived and embraced Islam and migrated with him to Madinah.
Having ended her story, Ummu Āminaḥ told her children to sleep early as they would have classes in the morning. She reminded them to do their routines before sleeping. She bid *Wa as Salām* to her children who went to their respective rooms.
Answer the following questions.

1. Enumerate the names of the children of the Prophet ﷺ with Khadijah.

______________________________________________________________________

2. Who among the children of the Prophet ﷺ embraced Islam?

______________________________________________________________________

3. Who was the woman who conveyed Khadijah’s feelings to Muhammad ﷺ?

______________________________________________________________________