



# **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;

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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;

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

Shukran Jazīla! May Allāh's ﷻ 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.

“*Iqra*’.” 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 Allāhﷻ! 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

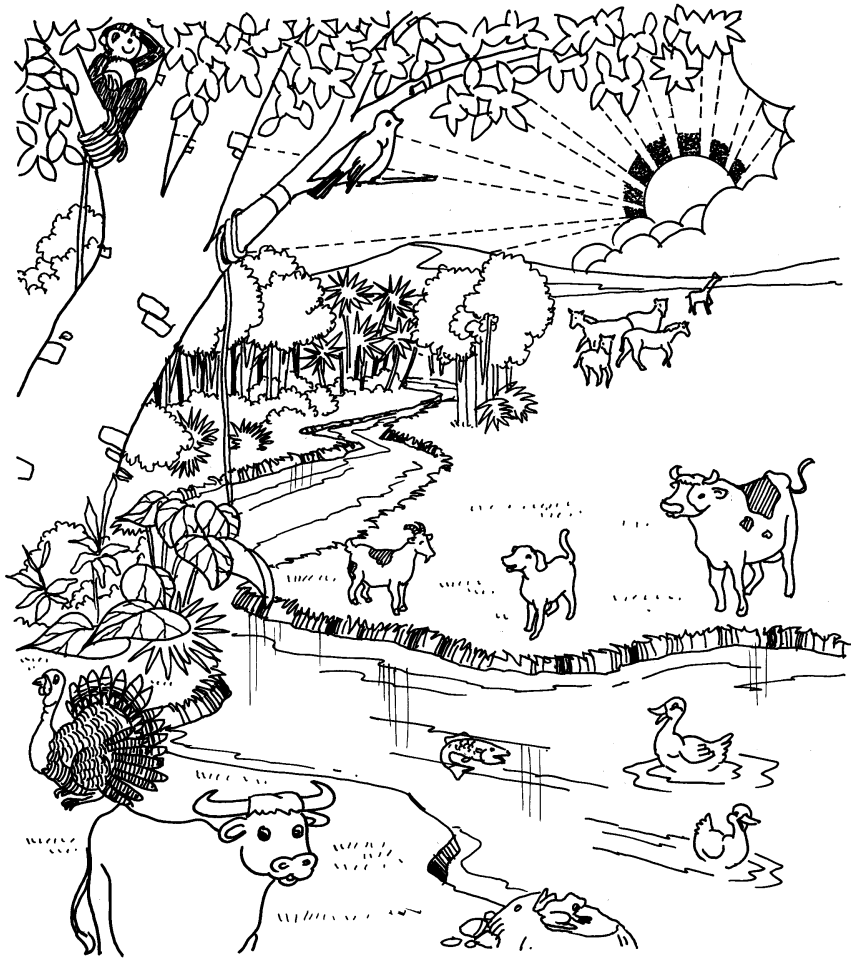
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Unit 1

Allāh's ﷻ Wonderful Creations As Gifts







## Protect and Enjoy Allāh's سُبْحَانَكَ اللَّهُمَّ رَبِّ الْعَالَمِينَ Creations



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 Fadhīlah. 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 Faḥd when he helped his father at the farm.

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

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## **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, Faḥmiyyah and Fadhīlah joined their Father and brother at the farm. They were very excited about going there. Their mother also came with them.

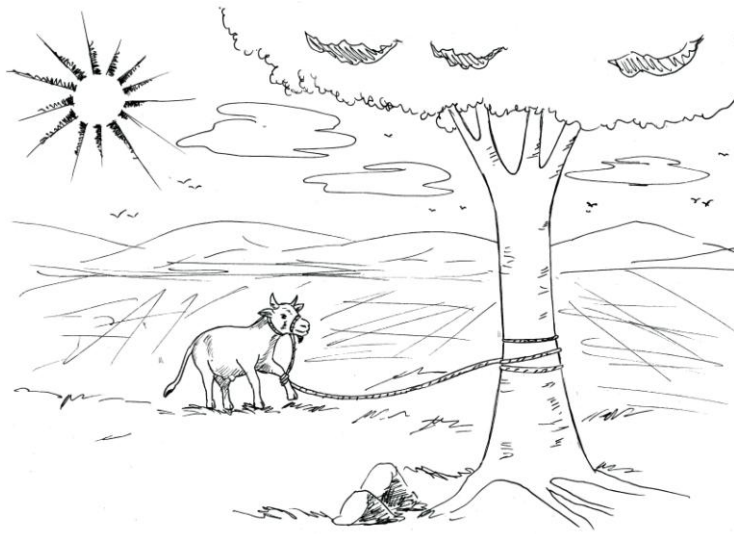
“Māshā Allāh, Mother! Look! How beautiful the fields are!” cried Fahmiyyah and Fadhīlah. “Mother, can we go with you and Father to the fields every day?” they asked.

“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.

Fahmiyyah replied, “Yes, my Mother. I can remember some. Allāh ﷻ created the earth and the heavenly bodies. All that we see and feel were created by Him.”

Mother replied, “Alhamdulillah, 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 Faḥd. “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. Fadhilāh, 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 ﷻ when you helped that poor goat. Allāh ﷻ 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 ﷻ creations.

Later that night, while the family was having dinner, Father told his children about the Hadīth of the Prophet ﷺ. It was about a man whose acts were appreciated and whose sins were forgiven by Allāh ﷻ. 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 hosiery with water from the well and gave it to the poor dog. He ﷺ said, when asked about rewards for kindness to animals, “There is recompense for kindness to every living thing.”

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





Answer the following questions.

1. What happened to the goat at the farm?

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2. How did the children help the goat?

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

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

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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 Ābdulwahhāb 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 Khadījah, his son Halīm, and his daughter Hanīfaḥ all went to the meeting. Halīm, Hassan's four-year old son has a limp and is using a crutch. Hanīfaḥ 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 Ābdulwahhāb called the meeting because they need to prepare for the ʿīd al Adh'hā which will be on Sunday. It is the 10<sup>th</sup> day of Dul Hijjaḥ, 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 ʔbādaḥ and a support to community development.



The meeting started and the people discussed what each family could contribute for the ʔīd al Adh'ḥā.

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 ʔīd al Adh'ḥā celebration. They planned to slaughter the two goats as a šadaqaḥ of Halīm and Hanīfaḥ during the ʔīd al Adh'ḥā. 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.

Imām Ābdulwaḥḥāb 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 ʔīd al Adh'ḥā.

Imām Ābdulwaḥḥāb reminded them that they should not result to borrowing big money for the occasion. The ʿīd al Adh’ḥā 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 ʿīd ul Adh’ḥā.

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 ʿīd al Adh’ḥā 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 ʿīd al Adh’ḥā.

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 ʿīd ul Adh’ḥā. 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?

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2. What was the occasion to be celebrated?

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

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

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

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### **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, Faḥmuddīn led his family in going to their farm. Faḥmuddīn and Faḥd rode on the back of their carabao while Fawziyyah and Faḥmiyyah sat inside the cart with the basket containing their food.

On their way to the farm, Faḥd and Faḥmiyyah sang the Arabic songs of the 12 months of the Ḥijrah Calendar while enjoying the beautiful creations of Allāh ﷻ.

Faḥmiyyah: 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!

Fawziyyah: 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'an like the cows, cattle, ants, bees, and spiders.

While Fahmuddin was plowing the furrow and Fawziyyah was planting the corn, Fahmiyyah enjoyed playing with the butterflies fluttering from one flower to another. While pasturing the goat near the big tree, Fahd 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. Fahmuddin 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. Fawziyyah put some grass in the big cart for their goat and carabao, while Fahd kept their plates inside the basket. They headed home to prepare themselves for the Waqtu Dhuhr prayer.

When night came, Fahd 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 ﷻ creations, or maybe they thought it was fun, or they did not have other things to do at home.

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

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

Fahmuddin 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 ﷺ, 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 ﷻ appreciated his act and forgave his sins.

Faḥmuddīn also told his children that even in slaughtering an animal for food, the Prophet ﷺ said, it should be done in a way that is kind, comfortable, quick, and painless for the animal. The name of Allāh ﷻ 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: *Allāḥumma 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.



Answer the following questions.

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

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

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

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

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

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

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

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

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**Remember**

Allāh ﷻ ordained man to act as caretakers and Khalīfaḥ (vicegerent). Indeed, protecting the rights of animals is integral to the trust placed upon man as Khalīfaḥ or vicegerent. As Khalīfaḥ, 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 ﷻ 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 ʿṣhā', 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 Ālaykum, my children, what is the name of this month?

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

Hajji Rasūl: Alhamdullilāḥ! 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 عليه السلام was tested by Allāh ﷻ on his obedience and fear of Allāh ﷻ. He commanded Prophet Ibrāhīm عليه السلام to bring his only son, Ismāʿīl, to Mt. Minā. Allāh ﷻ told him to slaughter

Ismāʿīl as a sacrifice in His Name. An obedient believer of Allāh ﷻ, Prophet Ibrāhīm عليه السلام did as he was told and brought Ismāʿīl to Mt. Minā.

On his way to Mount Minā, three attempts were made by Satan (Shayṭān) to persuade him not to kill his only son. These Shayṭān told him that Ismāʿīl was his one and only son. If Prophet Ibrāhīm عليه السلام would kill his only son, nobody would take care of them in their old age. However, every time these Shayṭān approached Prophet Ibrāhīm عليه السلام, 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 Shayṭān form part of the obligatory rituals during hajj.

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

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

When Prophet Ibrāhīm عليه السلام was about to slaughter Ismāʿīl, Allāh ﷻ ordered Jabrael (Jibrīl) to replace Ismāʿīl with a sheep. Prophet Ibrāhīm عليه السلام thanked Allāh ﷻ 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 10<sup>th</sup> day of Dul Hijaḥ. The meat of the slaughtered animals in Mt. Minā is distributed to the poor and needy people in Makkaḥ 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: “*Bismillāḥ, Wallāḥu Akbar, Allāḥumma Minka wa ilayka,*” before slaughtering the animal, whether as a sacrifice or as food. Come, let us pray Waqtu ʿshā’ so that you can rest and be ready for your school tomorrow, *inshā Allāh.*



Answer the following questions.

1. What was the order of Allāh ﷻ to Prophet Ibrāhīm عليه السلام؟

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2. How did Prophet Ibrāhīm عليه السلام show his submission to Allāh's ﷻ will?

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3. What was Satan trying to do with Prophet Ibrāhīm عليه السلام؟

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4. Was Satan successful? What did Prophet Ibrāhīm عليه السلام do?

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5. How did Prophet Ibrāhīm عليه السلام prepare Ismā'īl for the sacrifice?

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6. Was Ismā'īl sacrificed? What did Allāh ﷻ order Jibrīl to do?

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

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## **Remember**

*Allāh ﷻ 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 ﷻ 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 ʻashāʻ, Ummu Āminah sat on the chair in their living room. She was holding an open Qurʻān. Her children, Ābirrahmān, Ābirrahīm and Āāishah sat beside her. She usually told them stories from the Qurʻān before going to bed.

Ābirrahmān: Mother, could you please tell us again some stories from the Qurʻān?

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

Ummu Āminah: Very good, my children. Since it is Saturday today, you can stay up late. You don't need to wake up early tomorrow.

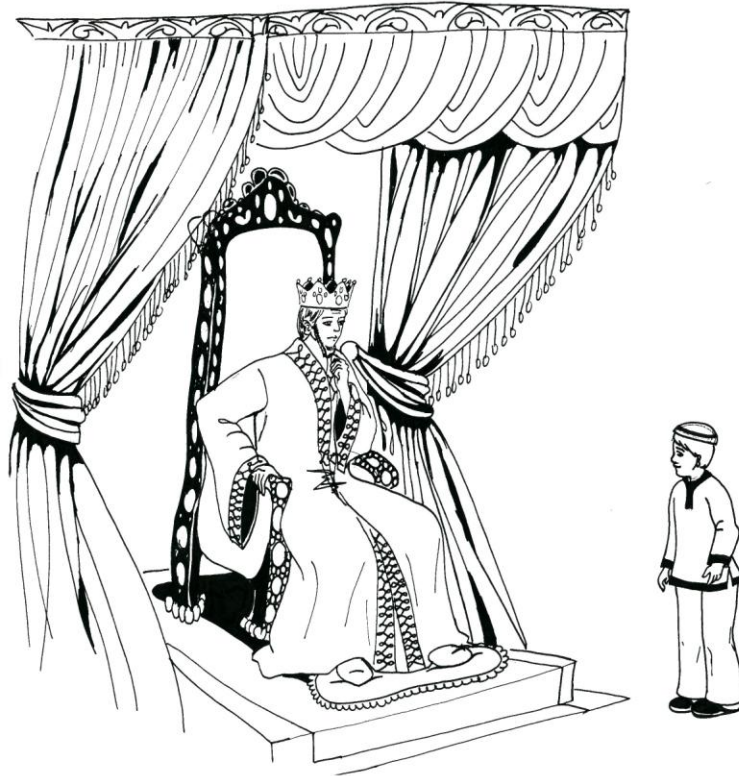
Ābdurrahīm: Mother, I will listen carefully so that I can boast it to my cousins.

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

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

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

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

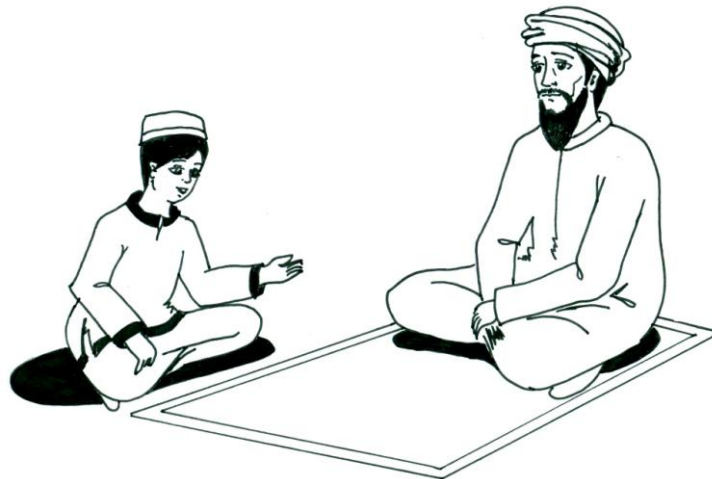


There was once a very powerful and tyrant king who has an old sorcerer. The old sorcerer told the king to give him a boy so that he can teach him sorcery. The king sent a boy to the old sorcerer to be taught.

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 to 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 ﷻ! 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 ﷻ will and guidance. Among the sick he treated was the courtier of the king, whom he told to believe and invoke Allāh's ﷻ will. The courtier invoked Allāh ﷻ into his heart and he was cured.

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 ﷻ guidance and protection every time the tyrant king tormented him. Allāh ﷻ 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 ﷻ. Only Allāh ﷻ 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! 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 Āminah:

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'āā' first before you sleep to drive away evils (Shayātīn).



Answer the following questions.

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

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

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

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4. Why did the king want the boy killed?

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

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6. How did the boy die?

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

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8. What did the king do to the believers?

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

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10. What lesson can we learn from the story?

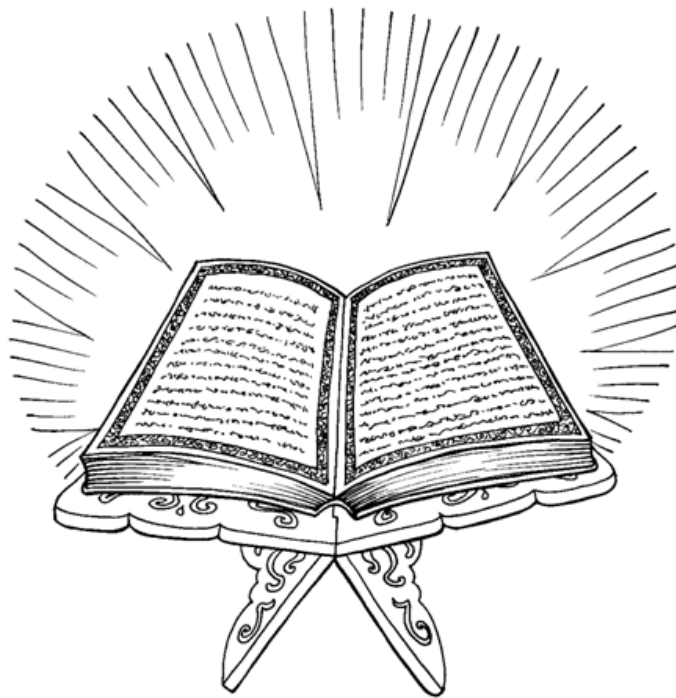
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### **Remember**

*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 jīhad because he spoke of the truth before the tyrant king.*



## The Suwar of the Holy Qur'ān







## Sūrah al Burūj (The Big Stars)



Sūrah al Burūj was revealed in Makkaḥ (Makkan Sūrah). It is the 85<sup>th</sup> sūrah of the Qur'ān. It is composed of 22 verses.

It mentioned Allāh's ﷻ 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 ﷻ blesses, guides, and protects young people doing righteous deeds in the name of Allāh ﷻ. 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 ﷻ is Oft-Forgiving and All-Knower.

This sūrah revealed that the unbelievers who tormented and burned the believers and did not ask Allāh's ﷻ forgiveness will be punished by the hell fire. The punishment for the disbelievers is severe and painful.

## سُورَةُ الْبُرُوجِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ﴿١﴾ وَالْيَوْمِ الْمَوْعُودِ ﴿٢﴾ وَشَاهِدٍ وَمَشْهُودٍ ﴿٣﴾ قَتَلَ أَصْحَابَ  
الْأَخْدُودِ ﴿٤﴾ النَّارِ ذَاتِ الْوَقُودِ ﴿٥﴾ إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٦﴾ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ  
بِالْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ﴿٨﴾  
الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٩﴾ إِنَّ الَّذِينَ  
فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ  
﴿١٠﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ  
الْفَوْزُ الْكَبِيرُ ﴿١١﴾ إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾ إِنَّهُ هُوَ يُبْدِي وَيُعِيدُ ﴿١٣﴾ وَهُوَ  
الْغَفُورُ الْوَدُودُ ﴿١٤﴾ ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾ فَعَالٌ لِّمَا يُرِيدُ ﴿١٦﴾ هَلْ أَتَاكَ حَدِيثُ  
الْجُنُودِ ﴿١٧﴾ فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾ بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾ وَاللَّهُ مِنْ وَرَائِهِمْ  
مُحِيطٌ ﴿٢٠﴾ بَلْ هُوَ قُرْءَانٌ مَجِيدٌ ﴿٢١﴾ فِي لَوْحٍ مَحْفُوظٍ ﴿٢٢﴾



Answer the following questions.

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

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

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

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### **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 Inshiqāq (The Splitting Asunder)

Sūrah al Inshiqāq was revealed in Makkaḥ (Makkan Sūrah). It is the 84<sup>th</sup> 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 الْاِنْشِقَاقِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

إِذَا السَّمَاءُ اَنْشَقَّتْ ۝۱ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۝۲ وَإِذَا الْاَرْضُ مُدَّتْ ۝۳ وَأَلْقَتْ

مَا فِيهَا وَتَخَلَّتْ ۝۴ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۝۵ يَتَأْتِيهَا الْاِنْسُنُ اِنْكَ كَادِحٌ اِلَى رَبِّكَ

كَدْحًا فَمُلْقِيهِ ۝۶ فَاَمَّا مَنْ اُوْتِيَ كِتٰبَهُ بِيَمِينِهٖ ۝۷ فَسَوْفَ يُحٰسِبُ حِسَابًا

يَسِيرًا ﴿٨﴾ وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٩﴾ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾  
فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١١﴾ وَيَصْلِي سَعِيرًا ﴿١٢﴾ إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿١٣﴾ إِنَّهُ  
ظَنَّ أَنْ لَنْ يَخُورَ ﴿١٤﴾ بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ﴿١٥﴾ فَلَا أُقْسِمُ بِالشَّفَقِ ﴿١٦﴾  
وَاللَّيْلِ وَمَا وَسَقَ ﴿١٧﴾ وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٨﴾ لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾ فَمَا لَهُمْ لَا  
يُؤْمِنُونَ ﴿٢٠﴾ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿٢١﴾ بَلِ الَّذِينَ كَفَرُوا  
يَكْذِبُونَ ﴿٢٢﴾ وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾ إِلَّا  
الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾



Answer the following questions.

1. Where was Sūrah al Inshiqāq revealed?

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

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3. List three topics that the Sūrah discussed.

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

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5. How will the disbelievers receive their records? Where will they be sent?

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## Sūrah al Mutaffifīn (Those Who Deal in Fraud)

Sūrah al Mutaffifīn was revealed in Makkaḥ (Makkan Sūrah). It is the 83<sup>rd</sup> Sūrah of the Qurʻān. It is composed of 36 verses.

The Sūrah discusses the behavior of traders who deal with fraud in their transactions with other people. The summary of the Sūrah 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 ʔliyyīn (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.



## سُورَةُ الْمُطَفِّفِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمْ أَوْ  
وَزَنُوهُمْ تَحْسِرُونَ ﴿٣﴾ أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾ لِيَوْمٍ عَظِيمٍ ﴿٥﴾ يَوْمَ  
يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾ كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينٍ ﴿٧﴾ وَمَا أَدْرَاكَ  
مَا سِجِّينٌ ﴿٨﴾ كِتَابٌ مَّرْقُومٌ ﴿٩﴾ وَيَلُّ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾ الَّذِينَ يُكَذِّبُونَ بِيَوْمِ  
الَّذِينَ ﴿١١﴾ وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ  
أَسْطِيرُ الْأُولِينَ ﴿١٣﴾ كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٤﴾ كَلَّا إِنَّهُمْ عَنْ  
رَبِّهِمْ يَوْمَئِذٍ لَّحَجُوبُونَ ﴿١٥﴾ ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾ ثُمَّ يُقَالُ هَذَا الَّذِي  
كُنْتُمْ بِهِ تَكْذِبُونَ ﴿١٧﴾ كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلِيَيْنَ ﴿١٨﴾ وَمَا أَدْرَاكَ مَا  
عَلِيُونَ ﴿١٩﴾ كِتَابٌ مَّرْقُومٌ ﴿٢٠﴾ يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾ عَلَى  
الْأَرَآئِكِ يَنْظُرُونَ ﴿٢٣﴾ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِنْ رَحِيقٍ  
مَّخْتُومٍ ﴿٢٥﴾ خِتْمُهُ مِسْكٌَ ﴿٢٦﴾ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿٢٧﴾ وَمِرَاجُهُ مِنَ



تَسْنِمٍ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾ إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ

ءَامَنُوا يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ

انْقَلَبُوا فَيَكْهِنُونَ ﴿٣١﴾ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾ وَمَا أُرْسِلُوا عَلَيْهِمْ

حَافِظِينَ ﴿٣٣﴾ فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾ عَلَىٰ الْأَرَائِكِ

يَنْظُرُونَ ﴿٣٥﴾ هَلْ ثُوبَ الْكُفَّارِ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾



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?

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3. List three topics that the Sūrah discussed.

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

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

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## Sūrah al Infitār (The Cleaving)

Sūrah al Infitār was revealed in Makkaḥ (Makkan Sūrah). It is the 82<sup>nd</sup> Sūrah of the Qurʾān. 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 ﷻ alone.

## سُورَةُ الْاِنْفِطَارِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اِذَا السَّمَاۤءُ اَنْفَطَرَتْ ﴿١﴾ وَاِذَا الْكُوَاكِبُ اَنْتَثَرَتْ ﴿٢﴾ وَاِذَا الْبِحَارُ فُجِرَتْ ﴿٣﴾ وَاِذَا  
الْقُبُوْرُ بُعِثِرَتْ ﴿٤﴾ عَلِمْتَ نَفْسٌ مَّا قَدَّمَتْ وَاَخَّرَتْ ﴿٥﴾ يَتَّيْمًا الْاِنْسَانُ مَّا غَرَّكَ  
بِرَبِّكَ الْكَرِيْمِ ﴿٦﴾ الَّذِي خَلَقَكَ فَسَوَّنَكَ فَعَدَلَكَ ﴿٧﴾ فِيْ اَيِّ صُوْرَةٍ مَّا شَاءَ  
رَكَّبَكَ ﴿٨﴾ كَلَّا بَلْ تُكْذِبُوْنَ بِالْاٰدِيْنَ ﴿٩﴾ وَاِنَّ عَلَیْكُمْ لِحٰفِظِيْنَ ﴿١٠﴾ كِرٰمًا كَتِيْبِيْنَ  
﴿١١﴾ يَعْاْمُوْنَ مَّا تَفْعَلُوْنَ ﴿١٢﴾ اِنَّ الْاَبْرَارَ لَفِيْ نَعِيْمٍ ﴿١٣﴾ وَاِنَّ الْفٰجِرَ لَفِيْ حٰجِيْمٍ ﴿١٤﴾  
يَصْلُوْنَهَا يَوْمَ الْاٰدِيْنَ ﴿١٥﴾ وَمَا هُمْ عَنْهَا بِغٰیْبِيْنَ ﴿١٦﴾ وَمَا اَدْرٰنَكَ مَا يَوْمَ الْاٰدِيْنَ ﴿١٧﴾  
ثُمَّ مَّا اَدْرٰنَكَ مَا يَوْمَ الْاٰدِيْنَ ﴿١٨﴾ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا ۗ وَالْاَمْرُ

يَوْمَئِذٍ لِلّٰهِ ﴿١٩﴾



Answer the following questions.

A. Where was the Sūrah al Infitār revealed?

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

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

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

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

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Unit 3

Man's Reverence to Allāh ﷻ :  
Doing Righteous Deeds





## Great Welcome for Ramadhān al Karīm



### **Ahlan Wa Sahlan, 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 waqtu Āshr, Barangay Captain Ālim Ābdulqahhār 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 Ālim Ābdulqahhār 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 (if̄ār) 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 if̄ār.



Barangay Captain Âālim Âbdulqah̄h̄ār was informed that the moon was sighted at around 5:42pm.

Immediately, he requested the asātidz and āālim 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 Saḥlan, Ramadhān al Karīm, Aḥlan wa Saḥlan, Ramadhān al Karīm.”





Answer the following questions.

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

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

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3. What would signal the start of the Ramadhān?

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

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5. Are you excited for the Ramadhān?

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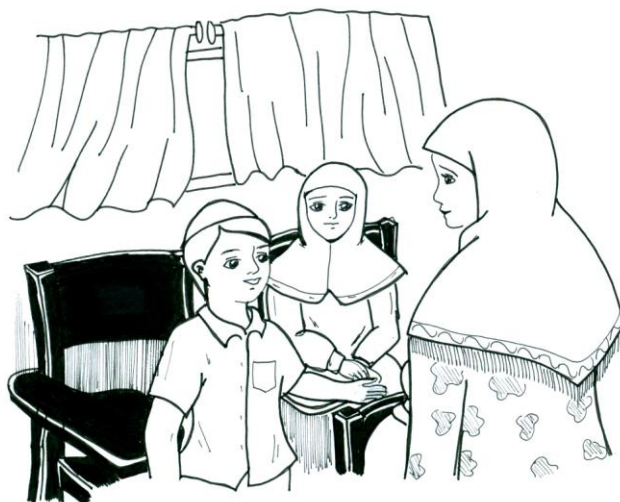
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## **Remember**

*Ramadhān is the ninth month in the ḥijrah 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 ṣawm (fasting). Irrespective of age, rank and status in the community, all Muslims/faithful servants of Allāh ﷺ fast in this month. As cited in the hadīth of the Prophet ﷺ, when Ramadhān 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: Âbdulhādī, what is this month in the hījrah calendar?

Âbdulhādī: Teacher, it is Ramadhān.

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

Âbdulgafūr: 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 Muhādharah 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 Muhādharah 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 Muhādharah, 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.



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?

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

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

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### **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 Ramadhān. Before the Friday congregation prayer, Āālim Jalāluddīn talked about the importance and benefits of Ramadhān. Fasting in Ramadhān provides physical and spiritual cleansing of man's body and soul. He cited Allāh's ﷻ words in the Qur'ān al Karīm:

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

### Ramadhān: Its importance and benefits

Ramadhān, the ninth month in the ḥijrah calendar, is the month of blessings marked by prayer, fasting, and charity. The virtue of Ramadhān is the revelation of the Qur'ān al Karīm 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 Ramadhān is the time for inner reflection, devotion to Allāh 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 (tarāwih). 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 (Laylah al-Qadr).

Âalim Jalāluddīn further shared that fasting is also an integral part of all major religions. Even Prophet Jesus عليه السلام fasted for 40 days before he was called to prophethood (Matthew 4:2). Prophet Moses عليه السلام 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 saḥūr (pre-fast meal) before dawn and ifṭār (post-fast meal) after sunset. During daylight hours, Muslims totally abstain from food, drink, smoking, and sexual relations.

Allāh ﷻ 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 ﷻ desireth for you ease; He desireth not hardship for you; and (He desireth) that ye should complete the period, and that ye should magnify Allāh ﷻ for having guided you, and that peradventure ye may be thankful.” (Sūrah 2:185)*

Âālim Jalāluddīn ended his short lecture encouraging everyone, particularly the youth, to practice ihsān and ʿbādāh 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.

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2. Describe the Night of Decree.

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

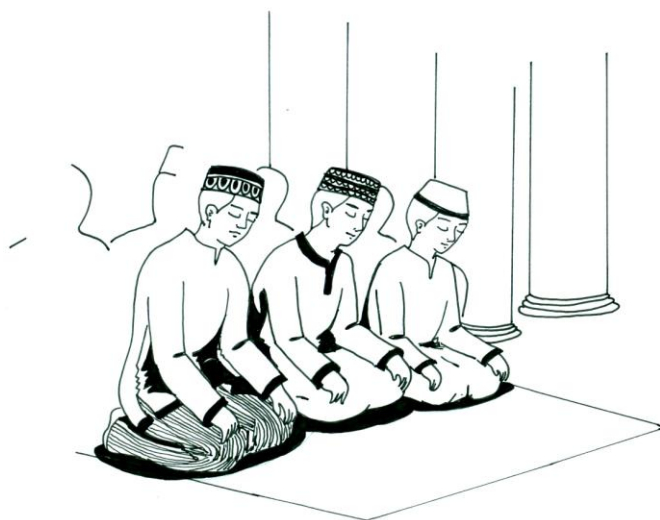
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## Basic Requisites in Observing Ramadhān



### Basic Pre-requisite of Ramadhān

Since the *hijrah* 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 29<sup>th</sup> day in Sha'ban. The basic prerequisite in fasting is the sincere intention (*niyyah*) in worshipping Allāh ﷻ. Muslims all over the world prepare themselves physically and spiritually before fasting during Ramadhān. The very significant prerequisite is the *niyyah* to *ṣawm* (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 ﷻ, Allāh ﷻ sees what is in their hearts, tongues, and limbs. Allāh ﷻ, the All-Knower and Overseer, knows and sees everything even inside the hearts and minds of His creatures.

## Sincere Intentions - Its Du'ââ'

The person who wants to fast in Ramadhān 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'ââ' when he/she breaks his/her fast by saying: "Allāhūmma innī laka šumtu wa bika āmantu (wa ilyaka tawakkaltu) wa 'alā rizqika aftartu." (O Allāh ﷻ ! 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 ﷺ revealed by Ā'ishah 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 saḥūr (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 ﷻ 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

Ramadhān 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 ʿbādaḥ. Fasting in Ramadhān 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 ﷻ. Allāh ﷻ

knows and rewards the person the fruits of jannaḥ because this month is for Him.

Prophet Muhammad ﷺ said every good deed is rewarded from ten to seven hundred times over. But Allāh ﷻ 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 Ramadhān, we offer our love, gratitude and thanksgiving to Allāh ﷻ. The major worships during Ramadhān includes: abstention of all kinds of foods; the reading of the Qur’ān, because Ramadhān is the month of the Qur’ān; offering of night prayer (tarāwīḥ); reading of Islamic Books; giving services to the poor and giving charity to the needy; and strengthening relationships with relatives.

### **Persons Required to Fast**

Allāh ﷻ ordained all physically and mentally capable Muslims to fast in the whole month of Ramadhān. 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 Ramadhān. A Muslim is ordained to obey and follow the five (5) Pillars of Islam and the six (6) Articles of Faith (īmān).

### **Five Pillars of Islam**

1. Shaḥādatayn – Witnessing and believing in the Oneness of Allāh ﷻ and Prophet Muhammad ﷺ is His Messenger
2. Ṣalāḥ – Praying five times a day
3. Zakāḥ – Giving alms to the poor and needy
4. Ṣawm – Fasting in Ramadhān for self-regulation and self-purification
5. Hajj – Pilgrimage to Makkaḥ for those who are capable physically and financially.

### **Conditions for exemption**

Allāh ﷻ 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. (Sūrah 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 “ نَعَم ” 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’ān was revealed during the month of Ramadhān.

\_\_\_\_\_

\_\_\_\_\_2. The Qur’ān 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.

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\_\_\_\_\_ 8. The Prophet ﷺ has visited sick Christian neighbors.

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### **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 3<sup>rd</sup> 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 Qudsī, Ramadhān is for Him.*



## Fasting in Ramadhān: A Devotion



### **I Fast in Ramadhān, It's my Obligation**

For Hassanor and Alhudharī, 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 (ihsān and ʿbādaḥ) 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 Qurʾān.

As stated in the Qurʾān, the first verses of the Qurʾān were revealed to the Prophet ﷺ on the 27<sup>th</sup> 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 Laylaḥ al-Qadr.

With the support of their parents, Alhudharī spent the last ten days and nights of Ramadhān in prayer. Since the Qurʾān was revealed during Ramadhān, Hassanor also devoted himself to reading the Qurʾān 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 aforesaid 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.

Column A

- \_\_\_ 1. Qur'ān
- \_\_\_ 2. Revelation
- \_\_\_ 3. Cleanses body and soul
- \_\_\_ 4. Justice
- \_\_\_ 5. 27<sup>th</sup> day of Ramadhān

Column B

- a. clear signs
- b. Laylaḥ al Qadr
- c. Ramadhān
- d. stand forth
- e. balance of right and wrong
- f. Book

**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 ʿĪbādah



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 saḥūr (early dawn) and iftār (after sunset) food. Trained in school and at home, she loves to fast in Ramadhān and other sunnah fasting. Now, it's summer time again and she looks forward to joining her cousins in Qur'ān reading at Madrasah ʿĀzīziyyah 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 (iftār) 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 (tarāwih).

Zayton: We join the Qur'ān recital from 11:30 A.M. to 1:30 P.M. after Duḥr and Friday prayers.

Teacher: Alhamdulillah, Ahsantum! Do you know your answers are good signs of ihsān and ʿbādaḥ to Allāh ﷻ?

Learners: Teacher, what are ihsān and ʿbādaḥ?

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! ʿbādaḥ is to do what Allāh ﷻ has commanded and to avoid what He has prohibited.

Learners: Does disobedience to parents violate ʿbādaḥ?

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 ʿbādaḥ?

Teacher: Yes, children! ʿbādaḥ 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 ʿbādaḥ. 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 “ نَعْم ” in the blank space if the statement is correct.

Write “ لَيْس ” 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 ʻbādaḥ.
- \_\_\_\_\_ 4. Ihsān means sincerity in worshipping Allāh ﷻ.
- \_\_\_\_\_ 5. In ihsān, 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 ihsān and ʻbādaḥ.

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## **Remember**

*The Holy Qur'ān reminds us to do things which Allāh ﷻ approves of. We should also avoid things which He forbids. Ihsān constitutes the highest form of worship (ʿbādaḥ) 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 ﷻ.*

*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)*

Unit 4

Allāh ﷻ Loves and Blesses  
the Virtuous





## Working for Man's Welfare and Glory of Allāh ﷻ

### 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 Sumayyaḥ 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 Luṭfi was listening to the radio and they heard the news. He immediately consulted his wife Laṭifaḥ and his daughters Fadhīlaḥ and Fazīlaḥ, and his sons Firdaws and Faydhullāḥ. They need to help the victims of the fire in their time of need.

Laṭifaḥ 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 Luṭfi 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 ﷻ has given them. This is one way of ḡbādaḥ. 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 ḡbādaḥ. Āālim Luṭfi thanked his children for being kindhearted and compassionate at a time of crisis.

Laṭifaḥ led her children in packing the goods they would share with the fire victims. After packing the goods, they went to Bgy. Ihsān to distribute the 130 big plastic bags filled with various goods. The residents thanked the family of Āālim Luṭfi for their help. Āālim Luṭfi 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 Luṭfi's children told their parents they were happy because they had done good deeds for the day. Laṭifaḥ thanked them and said Allāh ﷻ blessed them for the ḡbādaḥ done for the sake of Allāh ﷻ.



Answer the following questions.

1. How did the Âālim Luṭfi and his family show ębādaĥ?

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2. What form of ębādaĥ was shown by Âālim Luṭfi and his family?

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3. What was the contribution of the principal?

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4-5. If you were in the situation as Âālim Luṭfi's children, would you do you the same? Explain your answer.

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## Together Let's Work for Others



### Eīd 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 Āminah 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, Fātimah, arranged the potted plants to provide space for the chairs and tables. The eldest son, Ābdullāh, 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 ūlamā' went to the area where the ten goats are to be slaughtered.

Ummu Āminah 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 Fitr celebration.

Ummu Āminah, 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 Fitr. They were even welcome to bring their children with them.

Ummu Āminah’s six-year old son, Ābdusshakūr, went to his father and observed what they were doing. He asked his father what he is doing with the goats and why some ūlamā’ 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.



Āālim Mukhtār 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 Allāh 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 Allāh ﷻ can give and take away the life of His living creatures. Hence, we must say, “*Bismillāhi Allāhu Akbar* (In the name of Allāh ﷻ, God is Great) before slaughtering the animal.”

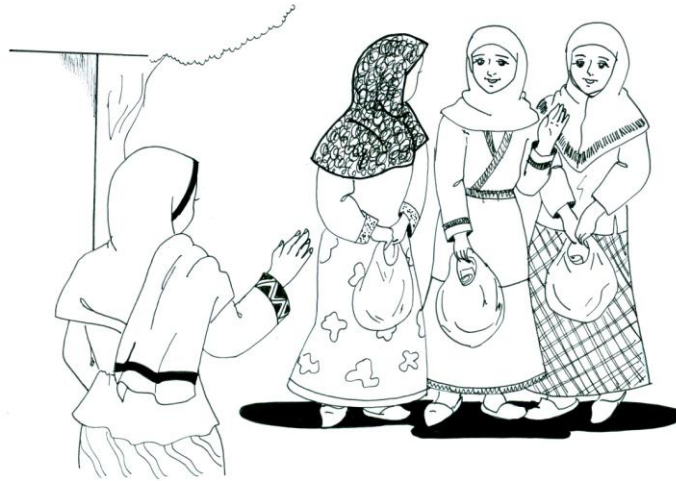
Ābdusshakūr promised his father that he would be kind to the chickens that were destroying his mother’s plants. He would not stone the chickens because they are creations of Allāh ﷻ. He promised to be kind to the chickens and the cats in their house. He would give them food to eat.

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 Ābdusshakūr to follow the teachings of Prophet Muhammad ﷺ and the Islamic faith as he grows older wherever he may be.

Āālim Mukhtār told his son to keep quiet while watching them. They need to slaughter the ten goats for the celebration of the ʿīd al Fitr. When his father and the other ūlamā’ gently touched the neck of the goats facing Qiblaḥ, he saw that the goats were laid down. Quickly, comfortably, and painlessly, they slaughtered the goats. Ābdusshakūr 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. Āālim Mukhtār led the male guests, neighbors, and friends to the garden. Ummu Āminah 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 Āminah’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 Eīd ul Fiīr 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 Āālim Mukhtār's family show values of equality?

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

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3. How did the children show their environmental consciousness in the Eīd al Fiīr preparations?

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4. How did Fāīmaĥ contribute to the success of the Eīd al Fiīr celebrations?

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

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6. What Du'āā' should be mentioned before slaughtering the animal for food?

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7. What is the proper way of slaughtering an animal for food?

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**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)*





## All Deeds: Recorded and Rewarded



School vacation has just ended. Mr. Ashraf is happy and excited again to meet his pupils in the *Âqīdah* subject. He is the Grade 5 *Âqīdah* teacher of Mamdūh 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 Inshiqāq. Mr. Ashraf stressed that Allāh ﷻ 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 Inshiqāq 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 Allāh ﷻ 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 Allāh ﷻ. During this day, all men will appear before Allāh ﷻ 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 ﷻ 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 ﷻ to render accounts of their deeds. Allāh ﷻ 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 sūrah. Altogether the pupils said, "*Subhānallāh* (Glory be to Allāh ﷻ), *Allāhu Akbar* (Allāh ﷻ 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 Shahādatayn, 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.

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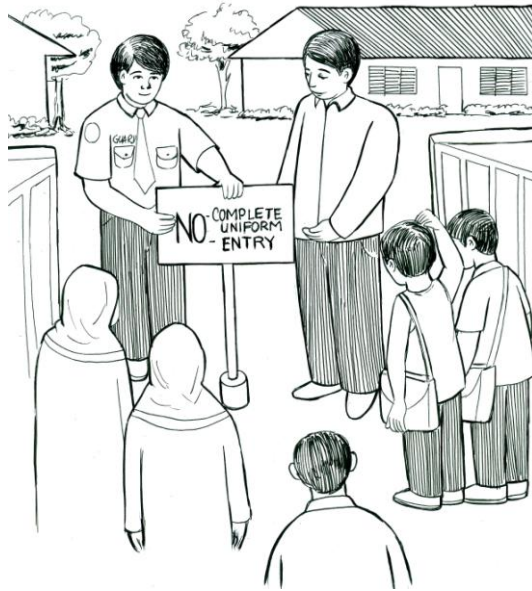
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## **Remember**

*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 (ihsān) and do good things (ḡbādaḡ) 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, Âbdulmuhaymin saw his uncle Âbdullāh attempting to cut down the Ipil-IPil tree near their house. He asked him why he was cutting the tree. Uncle Âbdullāh 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.

Âbdulmuhaymin 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. Âbdullāh 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 P5,000 and three months imprisonment. Âbdullāh 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 Sīrah and Hadīth subjects. He told his uncle that even the Prophet ﷺ was an environmentalist and did not take away the life of living creations of Allāh ﷻ, specially if these were of use to many. His uncle Âbdullāh 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 ʻġbādaḥ and demonstrated ihsān.

When Âbdullāh 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 P5,000. 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, Âbdullāh saw his son, Âbdulqādir, lying on the floor instead of sitting by the study table. When asked why he was not seated properly, Âbdulqādir answered that he was engrossed in reading their lessons in their Sīrah 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'āa and its proper pronunciation.

When Monday morning came, Âbdullāh, 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 ʻġbādaḥ, Principal Âbdulmālik saw to it that he was the very first person to arrive and the last to leave the school.

Âbdullāh 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. Âbduġlāġ called their attention to the signboard posted and held them inside the guard house. Principal Âbduġmāġik saw what was happening at the gate and called the pupils to report to his office.



Mr. Âbduġmāġik 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 ębādaġ 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.

p	i	e	t	y	c	r	H	i	s
i	h	s	a	n	h	h	O	n	i
l	a	p	a	e	a	o	U	i	s
l	a	i	l	d	r	t	R	p	s
a	n	t	a	o	i	a	S	i	t
r	b	a	t	e	t	i	O	e	a
s	b	n	a	m	y	l	L	s	r
i	s	u	n	a	h	e	E	a	s

- B. Answer the following questions.

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

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2. What is ʿbādaḥ to you?

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## Second Journey to as-Shām: Signs of Good Fortune



After the waqtu ʿashāʾ, 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 Khadījah, who hired men to do business with her outside the country on a profit-sharing basis. Khadījah already knew about the Prophet ﷺ and about his being trustworthy (*al-amīn*), and truthful (*as-Siddīq*). So when the Prophet ﷺ was introduced to Khadījah, 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 ﷺ accepted the offer and together with Maysarah they went off to Syria. Maysarah told the Prophet ﷺ all about Khadijah while they were traveling. The Prophet ﷺ was just smiling while listening to his stories. The Prophet ﷺ was known for his ready smiles.

On their way to Syria, the Prophet ﷺ stopped and rested under the tree near the cell of the monk whose name is Nustra. 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 ﷺ that had ever sat under that tree. The monk asked the Prophet ﷺ many questions which the latter answered politely and delightfully. The monk remarked that Muhammad ﷺ was the expected Prophet ﷺ.

The Prophet ﷺ sold the goods and bought what he wanted to buy and returned to Makkah. 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 Makkah, Khadijah sold the goods the Prophet ﷺ 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 ﷺ praising him for his exceptional characteristics. She wanted Muhammad ﷺ to be her husband and revealed her feelings to her close friend, Nafisah bint Maniyyah, to convey it to Muhammad ﷺ, which she did. Muhammad ﷺ accepted Khadijah's feelings and wanted her to be his wife.

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

The Prophet ﷺ 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*, *Faimah*, 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 Āminah 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.

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

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

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