Islamic Values
Education 6
Learner’s Book
for Grade Six

Department of Education
Acknowledgments

All praises be to Allāh 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;

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

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

Shukran Jazîla! May Allah’s blessings be upon you all!
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Preface

We give glory to Allāh , the Creator. His peace and blessings be unto Muhammad , 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 . We trust that you will treasure this teaching as the Prophet has. Through this one simple step, may Allāh guide you to be good Muslims of this country and the world.

Team of Authors
A Message to the Pupil

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

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

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

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

Dr. Manaros B. Boransing
Undersecretary for Muslim Affairs
Department of Education
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Reverence to Allāh the Creator

Allāh said in the Holy Qur’ān:

(It is He Who made the sun a shining thing and the moon as a light and measured out for its stages that you might know the numbers of the years and the reckoning. Allāh did not create this but in truth. He explains the proof in detail for people who have knowledge).

(Sūrah Yūnus 5)
Ustād Šāliḥ is a teacher in al Falāh Institute. His elder son, Wahīd is a Grade Six pupil in Madrasaḥ al Khawārizmī. After they offered Magrib prayer in the mosque near their house, Wahīd approached his father and asked him, “Father, please tell me about the bounties of Allāh to mankind. We will be discussing it in our lesson in the Madrasaḥ.”

His father gladly agreed to discuss the topic with his son but he told him, “I will tell you all about the bounties of Allāh to mankind as soon as we get home. I want your sister, Shaymaḥ to be part of our discussion because she will be in Grade Six next year. It would help her to learn about this topic.”

Wahīd nodded and said, “Abī, that is a good idea. Shaymaḥ will have knowledge of the topics that will be discussed when she moves up to Grade Six next year.

When they got home, Wahīd called his sister Shaymaḥ to join them in their guest room to discuss the bounties of Allāh to mankind. Shaymaḥ was so happy that she was invited to participate in the discussion.
She brought her pen and notebook so she could write down the important things her father would talk about.

Ustād Ūlūḥ said, “My children, our Merciful Allāh ﷺ created everything for the benefit of mankind. Allāh ﷺ created the planet Earth and prepared it as our dwelling place even before we were created.”

“Then Merciful Allāh ﷺ told the Angels that He will create man to be a vicegerent on earth. The Angels said that man’s nature is to do mischief on earth and kill his fellow men. Allāh ﷺ told the Angels that He knows whatever they do not know.”

“To justify the right of man to be a vicegerent on earth, Allāh ﷺ taught our grandfather Ādam to learn the nature of everything on earth.”

“Then He commanded the Angels to name the nature of things on earth. The Angels apologized to their Lord and said, “We only know whatever you taught us.” Allāh ﷺ commanded Ādam to tell the Angels the nature of everything on earth, and he did. After that, Allāh ﷺ commanded the Angels to bow to Ādam as a symbol of respect. The Iblīs, though not an angel, also received this command because at that time the Iblīs and the angels were together before Allāh ﷺ. They all bowed except for the Iblīs who refused to bow claiming that he was better than Ādam, because he was created from fire and Ādam was created from clay. Because he did not obey, the Iblīs became a disbeliever and was expelled from the mercy of Allāh ﷺ.”
“Our earth is created by our Merciful Allāh ﷺ for us to live in. It is our beloved dwelling place. There is no other home for mankind except the earth, because Allāh ﷺ created it just for us, as He told us in the Qur’ān:

(From it (the earth) we created you, and into it (the earth) We shall return you, and from it (the earth) We shall bring you out once again (for your reckoning of your deeds).) (Sūrah Ṭā Ḥā’ 55)”

“My children, because of that, we have a big responsibility to protect the earth, our home. Protecting our planet is a Divine Trust that our Merciful Allāh ﷺ gave us.”

Wahīd said, “Abī, how do we protect the earth?”

His father said, “My beloved children, there are a lot of things we can do to protect the earth. Here are some of them:

1. We can protect our earth by not cutting down trees on the hills and mountains because they are created by Allāh ﷺ to protect our rivers and lakes from drying up.

2. We can help maintain balance in the ecosystem. If there is drought, our crops and plants will die because of lack of water, and this will affect our food supply.

3. We have to protect the animals and birds because they are also creations of Allāh ﷺ.

4. We have to protect our rivers, lakes and oceans because they are the habitats of all kinds of fishes and marine creatures which are part of our food supply.

5. We should not pollute the air because pollution will destroy the ozone layer and will result in global warming.”

“My children, all of these things around us are bounties of Allāh ﷺ to mankind, as He said:

If you would count the favors of Allāh ﷺ, never could you be able to count them. Truly! Allāh ﷺ is oft-Forgiving, most Merciful. (an Nahl 18)”
Wahīd said, “Abī, from now on I understand what I hear, read, and see on the newspapers and TV about the global warming, a concern that big countries of the world always hold conferences about.”

“Yes my son. Even here in the Philippines, our country has hosted many conferences on ecology, global warming, and protection of the ozone layer.

“My son all the environmental problems of the world today, were caused by the acts of man. Allāh ﷻ said in the Holy Qur’ān:

(‘Evil (sins and disobedience to Allāh ﷻ) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allāh ﷻ) may make them taste a part of that which they have done, in order that they may return (by repenting to Allāh, and begging His pardon).’ (ar Rūm 41)

Wahīd and Shaymaĥ learned a lot from the discussion and they thanked their father for teaching them about the bounties of Allāh ﷻ.
Underline the correct answer from the options given below.

1. Which school does Wahîd go to?
   a. Madrasaĥ Ibn Khaldûn
   b. Madrasaĥ al Khawârizmî
   c. Madrasaĥ Iqrâ’

2. Who joined Wâhid and his father in their discussion?
   a. Mother of Wahid
   b. Friend of Wahid
   c. Shaymaĥ

3. Why did Allâh ﷻ create everything?
   a. He created everything for the benefit of humankind.
   b. He created everything for the benefit of the Angels.
   c. He created everything for the benefit of animals.

4. What did Allâh ﷻ command the angels to do?
   a. To give provision to Ādam
   b. To bow to Ādam
   c. To blame Ādam

5. Why did Allâh ﷻ command the angels to bow to Ādam?
   a. Because Ādam named the nature of things on earth
   b. Because Ādam did not answer the question
   c. Because Ādam did not recognize the Angels

6. Why did Allâh ﷻ create Ādam?
   a. Allâh ﷻ created Ādam to rule the Angels.
   b. Allâh ﷻ created Ādam to be a vicegerent on earth.
   c. Allâh ﷻ created Ādam to stay in Paradise.
7. Who did not bow to Ādam?
   a. Angels
   b. Iblīs
   c. Mankind

8. How can we protect our earth?
   a. We can protect our earth by not cutting down trees.
   b. We can protect our earth by polluting the air.
   c. We can protect our earth by throwing garbage into the rivers.

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Value in focus

God-fearing  Kindness  Perseverance  Hardworking  Submission  Obedience  Love of nature  Faithfulness  Love of mankind
The Wisdom of Allāh in His Creation in Pairs

During the month of Ramadhān, a seminar is held in the Golden Mosque in Quiapo after Āṣr prayer. Ustād Ālī is one of the lecturers in that seminar and his son, Fāhim attends this event regularly. On this seminar, his topic is “The wisdom of Allāh in His creation in pairs”

Here is the text of Ustād Ali’s lecture:

The attributes of Allāh are His oneness in His Lordship, and creation, His oneness in Worship, and His oneness in His names and attributes. He alone is the source of everything.

By His divine will He created things in pairs—man and woman, big and small, heavy and light, black and white, day and night, happiness and sorrow, hot and cold, near and far, life and death, good and bad.
The wisdom of Allāh in making His creations in pairs is to declare that the Lordship is due to Him alone, because He is one and only in His existence and all creations except for Him, are in pairs.

To have continuation of life on earth there must be pairs, because the number of creatures would not have multiplied and survived unless there are pairs of male and female in the kingdom of plants and animals.

Allāh said:

“And We have created you in pairs (male and female, tall and short, good and bad, etc.)” (an Naba’ 8)

Allāh’s creations were made each with its own nature, and only He knows of it. It is because of His mercy to mankind that He created all things for man to use. He gave man intellect so that he may gain knowledge of the nature of things through discovery. By virtue of that intellect, man conducted experiments since the dawn of humanity, and continues to do so up to the present time. Man is curious by nature and he wants to know everything about what he sees, and because of this, he discovers many things.

If man reflects on the nature of these creatures on earth, he is sure to realize that Allāh alone is the creator of these things. Every time he
discovers the nature of these creations, he finds that Allāh is one and only, and the other creatures are in pairs.

Allāh created man and woman because life on earth cannot achieve its goals unless there is a man and a woman who will cooperate with each other in fulfilling their duties and responsibilities towards their Lord Creator, and to fulfill the divine trust in securing this planet.

The male never achieves his full tranquility (sakīnah) unless he finds it in the female, and vice versa.

An Arab poet once said:

*We are the sons of the earth, and they are its daughters*  
*The existence of the sons depends on the union with the daughters*

Вних будь твої доньі і вони доньі тебе  
Вони зблизяться з тебе в їх утримання

Allāh said in the Qur’ān:

> (And Allāh has made for you wives of your own kind, and has made for you, from your wives sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the favor of Allāh).  
> (An Nahl 72)

After the lecture, the audience shook hands with Ustād Ālī and thanked him for sharing his knowledge. After that, Ālī took his son to a bookstore to buy an Islamic book. Fāhim told his father, “Abī, your lecture was really educational! The audience liked it very much.”
“My son, knowledge is a gift that Allâh ﷻ entrusts to those He chooses, and the one who receives this gift has a mission to share it with his people. Holding seminars and giving lectures are just some of the ways one can share his knowledge with others.”

Fâhîm thanked his father for he had learned a lot from the lecture.
Write T on the blank if the statement is correct; write F if it is not.

___ 1. During the month of Shawwāl, a seminar is held in the Golden Mosque in Quiapo after Âšr prayer.

___ 2. Ustād Álî is one of the lecturers in that seminar.

___ 3. The attributes of Allāh ﷻ are His oneness in His Lordship and Creation, and His oneness in Worship.

___ 4. By His divine will, Allāh ﷻ created things in pairs–man and woman, big and small, heavy and light, black and white, day and night.

___ 5. The wisdom of Allāh ﷻ in His creation in pairs is to declare that the Lordship is due to Him alone, because He is the only one in His existence, and all creations except Him are in pairs.

___ 6. If man reflects on the nature of these creatures on earth, he is sure to realize that Allāh ﷻ alone is the creator of these things.

___ 7. The male never achieves his full tranquility (sakīnah) even without the female, and vice versa.

___ 8. Knowledge is a gift of Allāh ﷻ and the one who receives this gift must keep it only to himself and not share with others.

Values in Focus

God-fearing Submission Faithfulness Kindness
Obedience Love of nature
Love of mankind
The Hajj as a Pillar of Islam

It was the month of Ḍū al Qa’dah, and Úmar's family is in their living room discussing about going to Makkah for Hajj. Mālik, a boy in Grade Six asked his father, Úmar, “Abī, what is Hajj and why do we need to go to Makkah for it?”

His father replied, “My son, the Hajj is the fifth pillar of Islam. Allāh said in the Qur’ān:

“And Hajj to the House (Baytullāh) is duty that mankind owes to Allāh, those who can afford the expenses for it.” (Sūrah al Baqara 97)”

“It is an obligatory worship that every able Muslim who reached the age of puberty must perform at least once in his lifetime. Most Muslims nurture the desire to fulfill this obligation because of its big rewards from Allāh.”
Mālik said, “Abī, can you teach us the rituals of the Hajj? So that when we reach Makkah, we won’t need to ask you to teach us again and we can perform them correctly.”

“Sure my son, I will explain to you everything you need to know about Hajj.”

“As I have said earlier, Hajj is an obligatory worship but before a person can fulfill it, he or she must meet these six conditions (shurūt):”

1. He or she must be a Muslim

2. He or she must be sane

3. He or she must have reached the age of puberty

4. He or she must have the ability and resources to perform Hajj (such as money to cover expenses of the journey)

5. He or she must be free from slavery

6. If the pilgrim is a woman, she should be accompanied by a Mahram (a man who is a close relative, someone who cannot marry her because of consanguinity)

“My son, Hajj has four pillars (arkān), namely:”

1. al Ihram (wearing of Ihram with intention (niyyah) in the al Miqāt)
2. Ėtawāf Ifādjah (circumambulating around the al Ka'bah seven times)

3. As Sa'ī (going back and forth seven times) between al Šafā and al Marwah, begins from as Šafā and ends at al Marwah). Going to al Marwah is counted as one sa'ī, and returning to as Šafā is also counted as one sa'ī, and so on.

4. al Wuqūf (staying in Árafah from Žuhr prayer up to sunset)
“My son, aside from its conditions and pillars, Hajj also has seven obligatory (wājib) activities. These are:

1. The Intention (niyyah) to perform Hajj and the wearing of Ihrām cloth (two pieces of white unsowed cloth for men) in the al Mīqāt (place where you put on Ihrām before coming to Makka).

2. al Wuqūf in Ārafāt (staying in Ārafāt) from noon until sunset on the ninth day of ‪Dul Hijjah‬.
3. al Mabīt (staying at night) at Muzdalifah after sunset until midnight.

4. Staying in Minā two or three days during at Tashriq days (11th, 12th, 13th day of Ḍul Hijjah).
5. Stoning of three al Jamarāt with seven stones each.

6. Slaughtering of either a camel, cow or goat (al Hadyī).

7. Shaving or cutting of the hair on the head (for men) and cutting only for woman.
8. Ṭawāf al wadāʾ (Farewell Ṭawāf).

There are also prohibited acts in Ihrām. If a pilgrim does any one of it, he or she is obliged to give ransom (fidyah) of fasting for three days, or feeding of six poor Muslims. Some of these prohibited acts are:

1. Shaving of hair on any part of the body.
2. Cutting of nails.
3. Covering of head, and covering of face (for women) except in the presence of foreign men.
4. Wearing of sewn cloth, like shirt and pants (for men only).
5. Using perfume.
6. Hunting wild animal.
7. Solemnizing marriage (for himself or for others).
9. Touching one’s wife or any woman with lust or desire.
“These are the rituals of Hajj, my son. I hope that you memorize it and perform it when we reach the sacred places in Makkaĥ.” his father said.

Mālik asked his father again, “Abī, if I perform this ritual in my age, do I fulfill the obligation of Hajj?”

His father replied, “My son, because you have not reached the age of puberty yet, your performing of Hajj is only a sunnah (not obligatory). When you reach the age of puberty you will have to perform it again to fulfill the obligation of Hajj.”

Mālik answered, “Thank you, father. I believe I can memorize the rituals of Hajj and perform it properly, Inshā Allāh.”
Answer the questions by filling in the blanks with the correct answer.

1. What month was it when Úmar’s family talked about going to Makkaĥ for Hajj?
   
   ______________________

2. What is the fifth pillar of Islam?
   
   ______________________

3. Why do most Muslims nurture the desire to observe this obligation?
   
   ______________________

4. List three conditions of Hajj.
   
   ______________________
   ______________________
   ______________________

5. What are the four pillars of Hajj?
   
   ______________________
   ______________________
   ______________________
   ______________________


7. List three prohibited acts in Ihrām?


Values in Focus

- God-fearing
- Submission
- Faithfulness
- Kindness
- Perseverance
- Patience
- Charity
- Obedience
- Love of mankind
The Benefits and Virtues of Hajj

It is the second day of preparation for Ûmar’s family and Mālik asked his father curiously saying, “Abī, what are the benefits and virtues of Hajj?”

His father said, “My son, the benefits and virtues of Hajj are numerous. Let me tell you about some of them.”

The first benefit of Hajj is the fulfillment of our obligation towards Allāh ﷻ. As I have mentioned before, Hajj is the fifth pillar of Islam. If we perform it faithfully, the reward for it is the forgiveness of all our sins. Our Prophet Muhammād ﷺ said (as narrated by Abū Hurayrah):

The Prophet ﷺ said, "Whoever performs Hajj for Allāh’s ﷻ pleasure and does not have sexual relations with his wife, and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew.”

“Hajj is a ritual which requires a certain amount of wealth. It is stated that it must be performed in Makkağ, so we cannot offer it just anytime or anywhere. Because of this, we need to have the means to make the journey to Makkağ to fulfill this obligation.”

“In order for us to perform Hajj, we have to work hard to gain halāl wealth for the required expenses. Islam teaches us to work hard because if we do not, we will not be able to perform Hajj or give of zakāh (alms). These two are very important obligations of each and every Muslim. Zakāh is also an obligatory worship that requires wealth. It is the third pillar of Islam.”

“My son, here are some of the virtues of Hajj:
Perseverance and patience

Hajj requires Muslims to travel to Makkaḥ. Traveling is hard work, even if one is travelling in comfort, as our Prophet Muhammad ﷺ said: “Journey is a part of torture.”

In the olden days, going to Makkaḥ for Hajj was very difficult because the only means of travel were by riding animals or by foot. Today, because of technology, we have air, sea, and land transportations that make travelling very fast and comfortable.

Cooperation

When pilgrims converge into the sacred places in Makkaḥ, the places will be filled with so many people, crowding one another. This kind of situation requires cooperation, tolerance, and kindness; otherwise people will end up quarrelling with each other. By cooperating with one another as brothers and sisters in faith, Muslims feel the spirit of Hajj in their hearts. Hajj teaches Muslims to be cooperative.
Unity

Every pilgrim performs his ritual with his fellow Muslims and through this, they are united. Some of our worships are done in a congregation to teach us the wisdom of unity, making us strong and solid. In Hajj all pilgrims – regardless of their power, race, tribe, and position – wear white cloth performing one ritual, facing one direction, reciting one supplication, the *Talbiyah*, and worshiping one God.

Brotherhood

A pilgrim must be a brother to his fellow pilgrim especially in doing rituals of Hajj. During Hajj, millions of Muslims converge in a narrow place in Makkah, and this sometimes makes people selfish, because each Muslim competes for space for his own benefit. If there is no spirit of brotherhood in that kind of situation, pilgrims will quarrel with one another.

Our Merciful Allāh ﷻ forbids us to get into any quarrel during Hajj as He said:

« The Hajj (pilgrimage) is (in) the well-known (lunar year) month. So whosoever intends to perform Hajj therein (by assuming ihram) then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. » (Sūrah al Baqarah 197)
Sacrifice

Sacrifice is the biggest virtue of Hajj, because a pilgrim sacrifices his life, his wealth, and even leaves his family during Hajj. His sacrifice to perform the rituals of Hajj in Makkaḥ, such as slaughtering an animal in the Feast of Adh'ha (10th day of Ḏul Hijjaḥ) is a big sacrifice. All these sacrifices he bears are for the pleasure of his Lord Allāh ﷻ.
Obedience

Performing the rituals of Hajj teaches Muslims obedience to the commandments of Allāh صلی اللہ علیہ وسلم. Hajj has many restrictions and those who do not follow will be punished. The punishments are slaughtering of an animal, feeding the poor, or fasting for a certain number of days.

“My beloved son, learning the virtues of Hajj is important, because they are the basis of good values that you live by as a good Muslim. These values will guide you in dealing with other people in your community.”

“Performing worship shapes our lives and our relationship with other creations around us, especially with our fellow human beings, and even with the animals and all other creations in our planet.

Mālik said, “Thank you very much, father. Inshā Allāh, I will do my very best to perform whatever you explained to me.”

His father said, “May Allāh صلی اللہ علیہ وسلم blesses you, my son.”
Answer the following questions. Use the spaces provided.

1. What did Mālik ask his father during their second day of preparation?

2. Is the offering of Hajj a fulfillment of our obligation towards Allāh ﷻ? Explain your answer.

3. What are the benefits of Hajj, as mentioned in the hadīth of the Prophet?

4. Does performing Hajj require money? Why?

5. Why are perseverance and patience among the virtues of Hajj?

7. Is it only during Hajj that we need to live by these virtues? Why or why not?

Values in Focus

God-fearing  Submission  Faithfulness  Kindness
Perseverance  Hardworking  Obedience
Love of nature  Love of mankind
The Categories (Marātib) of Islam
(Islam, Īmān, and Ihsān)

Beloved learner, equip yourself with valuable knowledge of Islam. The religion of Islam as a complete way of life has three categories, namely: al Islam, al Īmān, and al Ihsān.

Al Islam is the first category which is the aspect of action in Islam. The five pillars of Islam are:

1. To testify that there is no God but Allāh ﷻ and Muhammad ﷺ is the Messenger of Allāh ﷻ
2. To perform prayers
3. To give the az Zakāḥ
4. To fast in the month of Ramadhān
5. To perform Hajj for those who can afford it

This category is called Good Deeds (âmal ŝāliĥ), its place in the body of the Muslim is in his limbs (al Jawārih) as Allāh ﷻ calls his servants saying:

*Verily, those who believe and do righteous good deeds, they are the best of creatures.* (al Bayyinaĥ 7)

All good deeds that man does fall under this category, but the doer will only gain rewards in Hereafter if he or she is a Muslim. We Muslims are obliged to do all kinds of good deeds after we have fulfilled the five pillars of Islam. Otherwise, we have not done anything for our religion.
The second aspect of Islam is in the category of Īmān. It is the spiritual aspect and the fundamental basis of Islam. Īmān has six pillars, namely:

1. To believe in Allāh ﷻ
2. To believe in His Angels
3. To believe in His Books
4. To believe in His Messengers
5. To believe in the Hereafter
6. To believe in the Predestination – that everything that happens is the will of Allāh ﷻ.

The spiritual aspect of Islam is very important. It is the basis of our belief, and its place is in the heart of the Muslim, as our Prophet Muhammad ﷺ said:

*The place of belief (Īmān) is here, he pointed his bosom (heart) by his palm, three times.*

The third category of Islam is *al Ihsān*. Our Prophet Muhammad ﷺ said:

*The al Ihsān means to worship Allāh ﷻ as if you are seeing Him; because if you did not see Him, He sees you (He sees your appearance as He sees your secret).*

Al Ihsān is the highest category of Islam because a Muslim sees his Lord as his guard who watches over his welfare.
Answer these questions.

1. What are the three categories of Islam?

__________________________________________________________

__________________________________________________________

__________________________________________________________

2. What are the five pillars of Islam?

__________________________________________________________

__________________________________________________________

__________________________________________________________

__________________________________________________________

__________________________________________________________

3. How can good deeds gain rewards in the Hereafter?

__________________________________________________________

4. Where is the place of good deeds in the body of a Muslim?

__________________________________________________________

5. Which category is the fundamental basis of Islam?

__________________________________________________________
6. What are the six pillars of Īmān?

__________________________________________  ______________________

__________________________________________  ______________________

__________________________________________  ______________________

7. What is the third category of Islam?

__________________________________________

8. What is the highest category of Islam and why?

__________________________________________

__________________________________________

__________________________________________

Values in Focus

God-fearing  Submission  Faithfulness  Kindness  Perseverance  Hardworking  Gratefulness  Obedience
Reverence to Allāh  by Reciting the Sūrah of the Qur‘ān

Allāh  said in the Holy Qur‘ān:

(Verily, this Qur‘ān guides to that which is most just and right and gives glad tidings to the believers in the oneness of Allāh  and His Messenger Muhammad  who works deeds of righteousness, that they shall have the great rewards (Paradise)).

(Sūrah al Isrā’ 9)
The Phenomenon of Divine Ability

Sūrah at Takwīr

سُورَةُ التَّكْوِيرِ

Lesson 1
About the Sūraḥ

Sūraḥ at Takwīr is composed of twenty nine verses (āyaḥ). It is the 81st Sūraḥ of the Qur'ān, and it was revealed in Makkah.

It was revealed to mankind to inform us about the natural phenomenon that will occur in the end of this physical world.

The sun will lose its light; the stars will fade and lose their luster and will scatter; the mountains will be uprooted and will vanish; the people will no longer be concerned of their possessions and wealth; the beast of the jungle will be struck and they will gather together; and the ocean will boil.

Word Meaning

<table>
<thead>
<tr>
<th>Number</th>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>When the sun was folded</td>
<td>إذا الشَّمْس كُوَّرَتْ</td>
</tr>
<tr>
<td>2</td>
<td>And when the stars fall</td>
<td>وَإِذَا النُّجُومُ انْكَدَرَتْ</td>
</tr>
<tr>
<td>3</td>
<td>And when the mountains are vanished</td>
<td>وَإِذَا الْجِبَالُ سَيِّرَتْ</td>
</tr>
<tr>
<td>4</td>
<td>And when the pregnant she-camels are neglected</td>
<td>وَإِذَا الْعِشَارُ عُطِلَتْ</td>
</tr>
<tr>
<td>5</td>
<td>And when the wild beast are herded together</td>
<td>وَإِذَا الْوُحُوشُ خُشِّرُتْ</td>
</tr>
<tr>
<td>6</td>
<td>And when the ocean boiled and swell</td>
<td>وَإِذَا الْبِحَارُ سُجِّرَتْ</td>
</tr>
<tr>
<td>7</td>
<td>And when the souls are joined with their bodies</td>
<td>وَإِذَا النُّفُوس زُوِّجَتْ</td>
</tr>
</tbody>
</table>
| (8) And when the female (infant) buried alive (as the pagan Arab used to do) is questioned | \(\text{وَإِذَا الْمَوْءُودَةُ سُئِلَتْ} \)  
| --- | --- |
| (9) For what sin was she killed? | \(\text{بِأَي ذَنْبٍ قُتِلَتْ} \)  
| (10) And when the (written) pages (of Deeds: good and bad) are laid open | \(\text{وَإِذَا الصُّحُفُ نُشِرَتْ} \)  
| (11) And when the heaven is stripped off and taken away from its place | \(\text{وَإِذَا السَّمَاءُ كُشِطَتْ} \)  
| (12) And when Hell-fire is set ablaze | \(\text{وَإِذَا الْجَحِيمُ سُعِرَتْ} \)  
| (13) And when Paradise is brought near | \(\text{وَإِذَا الْجَنَّةُ أُزْلِفَتْ} \)  
| (14) (Then) every person will know what He has brought (of good and evil) | \(\text{عَلِمَتْ نَفْسٌ مَا أَحْضَرَتْ} \)
Underline the correct statement from the following:

1. Sūraḥ at Takwīr discusses the condition of the earth when the final hours come.

2. Sūraḥ at Takwīr is the 81\textsuperscript{st} sūrah of the Qur'ān.

3. Sūraḥ at Takwīr is the 85 sūraḥ of the Qur'ān.

4. Sūraḥ at Takwīr was revealed in Makkaḥ.

5. Sūraḥ at Takwīr was revealed in Madīnah.

6. It was revealed to mankind to inform us about the natural phenomenon that will occur in the end of this physical world.

7. It was revealed to mankind to inform us about the condition of this earth when it was created.

8. The verse "And when the stars fall" is not one of the verses of the sūraḥ at Takwīr.

\begin{center}
\textbf{Values in Focus}
\end{center}

\begin{center}
\begin{tabular}{ll}
God-fearing & Submission \\
Faithfulness & Kindness \\
Perseverance & Hardworking \\
& Obedience
\end{tabular}
\end{center}
Lesson 2

The Divine Preference of Believers in Allâh

Sûrah Âbasa

شُورَةُ عَبَسَ
About the Sūraḥ

Sūraḥ Ābasa is composed of forty-two verses (āyāt). It is the eightieth Sūraḥ of the Qur'ān, and it was revealed in Makkah.

It was revealed to Prophet Muhammad ﷺ when the Prophet turned away his blind companion for a reason. Muhammad ﷺ was busy attending to some guests who were polytheists. He was busy preaching Islam to this particular group when his blind companion came asking him about the religion. Muhammad ﷺ must have lost focus that he turned away the blind man, the āyaĥ reminded the Prophet ﷺ that what he did was not desirable.

Word Meaning

| (1) The Prophet ﷺ frowned and turned way | عَبَسَ وَتَوَلَّى |
| (2) Because there came to him a blind man (Abdullāh bin Ummi Maktūm) | أَنْ جَآءَهُ اْأَعْمَى |
| (3) And how can you know that he might become pure (from sins) | وَمَا يُذْرِيكَ لَعَلَّهُ يُزَكَّى |

<table>
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<td>The Prophet ﷺ frowned and turned way</td>
<td>عَبَسَ وَتَوَلَّى</td>
</tr>
<tr>
<td>Because there came to him a blind man (Abdullāh bin Ummi Maktūm)</td>
<td>أَنْ جَآءَهُ اْأَعْمَى</td>
</tr>
<tr>
<td>And how can you know that he might become pure (from sins)</td>
<td>وَمَا يُذْرِيكَ لَعَلَّهُ يُزَكَّى</td>
</tr>
</tbody>
</table>
(4) Or he might receive admonition, and the admonition might profit him?

(5) As for him who thinks himself self-sufficient

(6) To him you attend

(7) What does it matter to you if he will not become pure (from disbelief)

(8) But as to him who came to you running

(9) And is afraid (of Allāh and His punishment)

(10) Of him you are neglectful and divert your attention to another

(11) Nay, (do not do like this) indeed. It (this Qur‘ān) is an admonition

(12) So, whatever wills, let him pay attention to it
Complete the statements below by filling in the blanks with the correct answers.

1. Sūrah Ābasa is composed of ________ verses.

2. Sūrah Ābasa was revealed in ________.

3. Sūrah Ābasa is the ________ sūrah of the Qur'ān.

4. Sūrah Ābasa was revealed to Muhammad ﷺ because of the ________________ who came to him asking questions.

5. The words "Ābasā” means ________.

---

**Values in Focus**

- God-fearing
- Submission
- Faithfulness
- Kindness
- Perseverance
- Obedience
- Love of mankind
The Divine Ability to Create the Unseen

Sūrah an Nāziʿāt

شَوْرَةُ النَّازِعَاتِ

وَالَّذِينَ عَرَضُوا غَرَقًا وَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا دِينَا وَالَّذِينَ سَبِيعًا فَأَلْسَمُّوا D
Sūraḥ an-Nazi‘āt is composed of forty-six verses. It is the seventy-ninth (79th) Sūraḥ of the Qur'ān, and it was revealed in Makkaḥ.

This Sūraḥ affirms the certainty of resurrection and life after death. In this sūraḥ, Allāh also warns His servants to prepare for the consequences of not believing in His Messenger. But for those who believe, He assures them there is nothing to be afraid of.

The Sūraḥ opens with oaths sworn by angels who are tasked to take the soul of the people who die, and to carry out Allāh's commands. The Angels conduct their duties and the affairs of the universe according to the Divine Will.

But Allāh is a God of great mercy. He gives people, especially the non-believers, enough time for them to prepare for the resurrection on the Day of Judgment and the life in the Hereafter.
| (1) By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence | وللنازعون غلٍّ |
| (2) By those (angels) who gently take out (the souls of the believers) | والناشطات نشطاً |
| (3) And by those that swim along (i.e. angels or planet in their orbits) | والسابحات سباحاً |
| (4) And by those that press forward as in a race (i.e. the angels or stars or the horses) | فالسابقات سبقًا |
| (5) And by those angels who arrange to do the Commands of their Lord (so verily, you disbelievers will be called to account) | فالمدبرات أمرًا |
| (6) On the day (when the first blowing of the Trumpet is blown), the earth and mountains will shake violently (and everybody will die) | يوم ترجف الزجاج |
| (7) The second blowing of the Trumpet follows it (and everybody will be resurrected) | تبعها الزيارة |
| (8) (Some) hearts that Day will shake with fear and anxiety | قلوب يمتدوّرة واجفًا |
| (9) Their eyes will be downcast | أبصارها خاشعة |
| (10) They say: shall we indeed be returned to (our) former state of life? | يقولون أيتانا لمزدودون في الحافرة |
| (11) Even after we are crumbled bones | أعدا كتا عظامًا نجرة |
Write T in the blank if the statement is correct; write F if it is False.

___ 1. Sūraḥ an Nāzi'āt was revealed in Makkaḥ.

___ 2. Sūraḥ an Nāzi'āt is composed of 41 verses.

___ 3. Sūraḥ an Nāzi'āt is the 71st sūraḥ of the Qurān.

___ 4. Sūraḥ an Nāzi'āt discusses about the angels.

___ 5. Sūraḥ an Nāzi'āt is a story about the angel who violently takes out the souls of the disbelievers.

___ 6. Sūraḥ an Nāzi'āt is a story about the angel who peacefully takes out the souls of the believers.

Values in Focus

God-fearing    Submission
Faithfulness    Kindness
Perseverance    Hardworking
Obedience
The Divine Information

Sūrah an Naba’

سُورَةُ النَّبَا
About the Sūraḥ

Sūraḥ an Naba’ is composed of forty verses. It is the seventy-eighth (78th) sūraḥ of the Qurʾān, and it was revealed in Makkah.

This Sūraḥ contains Allāh’s affirmation of the resurrection and the Hereafter. In this Sūraḥ, Allāh reminded mankind of the Great News, which was the revelation of the Qurʾān, and the Resurrection and the Hereafter.

Allāh revealed Himself through creations to mankind so they would appreciate Him. He wanted mankind to reflect on the beauty of the vast lands, the mountains, the night and day, the heavens, the sun, the rain, the plants and animals, and all the other things that He created.
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) عَمَّ يَتَسَاءَلُونَ</td>
<td>What are they asking (One another) about?</td>
</tr>
<tr>
<td>(2) عَنِ النَّبَأِ الْعَظِيمِ</td>
<td>About the great news (the Qur′ān which Prophet Muhammad ﷺ brought and the Day of Resurrection)</td>
</tr>
<tr>
<td>(3) الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ</td>
<td>About which they are in disagreement</td>
</tr>
<tr>
<td>(4) كَلاَّ سَيُعْلَمُونَ</td>
<td>Nay they will come to know!</td>
</tr>
<tr>
<td>(5) ثُمَّ كَلاَّ سَيُعْلَمُونَ</td>
<td>Nay, again they will come to know!</td>
</tr>
<tr>
<td>(6) أَلَمْ نَجْعَلِ الأَرْضَ مِهَادًا</td>
<td>Have we not made the earth as a bed?</td>
</tr>
<tr>
<td>(7) وَالْجِبَالَ أَوْتَادًا</td>
<td>And the mountains as pegs?</td>
</tr>
<tr>
<td>(8) وَخَلَقْنَاكُمْ أَزْوَاجًا</td>
<td>And we have created you in pairs (male and female, tall and short, good and bad)</td>
</tr>
<tr>
<td>(9) وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا</td>
<td>And we have made your sleep as a thing for rest.</td>
</tr>
<tr>
<td>(10) وَجَعَلْنَا اللَّيْلَ لِبَاسًا</td>
<td>And we have made the night as a covering (through its darkness)</td>
</tr>
<tr>
<td>(11) وَجَعَلْنَا النَّهَارَ مَعَاشًا</td>
<td>And we have made the day for livelihood</td>
</tr>
<tr>
<td>(12) وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا</td>
<td>And we have built above you seven strong (heavens)</td>
</tr>
<tr>
<td>(13) وَجَعَلْنَا سِرَاجًا وَهَّاجًا</td>
<td>And we have made (therein) shining lamp (sun)</td>
</tr>
</tbody>
</table>
Complete the statements by underlining the correct answer from the options given.

1. Sūrah an Naba' is composed of
   a. 55 verses
   b. 40 verses
   c. 35 verses

2. Sūrah an Naba' was revealed in
   a. PreferredSize
   b. Madīnah
   c. Makkañ

3. Sūrah an Naba' discusses about
   a. the creation of jinn
   b. the angels
   c. the revelation of the Qur'ān and the day of resurrection

4. Allāh ﷺ created the earth like a
   a. bed
   b. canopy
   c. cloud

5. Allāh ﷺ created the mountains like
   a. posts
   b. sticks
   c. pegs
6. Allāh created humankind in

   a. pairs
   b. female only
   c. male only

Values in Focus

<table>
<thead>
<tr>
<th>God-fearing</th>
<th>Submission</th>
</tr>
</thead>
<tbody>
<tr>
<td>Faithfulness</td>
<td>Kindness</td>
</tr>
<tr>
<td>Perseverance</td>
<td>Obedience</td>
</tr>
<tr>
<td>Love of nature</td>
<td>Love of mankind</td>
</tr>
</tbody>
</table>
Acts That Nullify Islamic Belief

Allāh ﷻ said in the Holy Qur'ān:

«And indeed it has been revealed to you (O Muhammad ﷺ, as it was to those Allāh’s messengers before you): If you join others in worship with Allāh, (then) surely, (all) your deeds will be in vain, and you will certainly be among the losers.»

(Az Zumar 65)
The Disbelief (al Kufr)

Beloved learner, always remember that to be a true Muslim, you have to know about acts that nullify your belief.

One of these acts is al Kufr. The Arabic word *kufr* means cover. The Kāfir is someone who covers and conceals the truth after realizing it. The word disbelief (*kufr*) is derived from it. Kufr is the most rebellious act that man can commit. Kufr has two kinds:

A. *Kufr* that expels person from the religion of Islam. It is of five kinds:

1. Kufr (disbelief) by attributing Allāh ⏅ as a liar.

Allāh ⏅ said:

*And who does more wrong than he who invents a lie against Allāh ⏅ or denies the truth (Muhammad and the Qur’ān) when it comes to him.* (Sūrah al Ânkabūt 68)

2. Kufr (disbelief) by refusal and arrogance (istikbār).

Allāh ⏅ said:

*And remember when we said to the angels: Prostrate yourself before Ādam. And they prostrated except Iblīs (Satan) he refused and was proud and was one of the disbelievers (disobedient to Allāh ⏅).* (al Baqaraḥ 34)

Allāh ﷻ said:

“And he went to his garden (while in a state of pride and disbelief), unjust to himself. He said, “I think not that this will ever perish * And I think not the Hour will ever come and if indeed I am brought to back to my Lord, (on the day of resurrection) I surely shall find better than this when I return to Him).” (al Kaĥf 35, 36)

4. Kufr (disbelief) by I’rādh (turning away from Allāh ﷻ).

Allāh ﷻ said:

“We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve turn away from that whereof they are warned”. (al Ahqāf 3)

5. Kufr (disbelief) by hypocrisy.

Allāh ﷻ said:

“That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not”. (al Munāfiqūn 3)

B. Kufr an Ni’mah. Kufr that does not expel a person from the religion of Islam. This is the disbelief by not appreciating the bounty of Allāh ﷻ.

Allāh ﷻ said:

“And Allāh ﷻ puts forward the example of township (Makkaĥ), that dwelt secure and well-content: its provision coming to it in abundance from every place, but it (its people) denied the Favors of Allāh (with ungratefulness). So Allāh ﷻ made it taste extreme of hunger (famine) and fear, because of that which they used to do (denying Prophet Muhammad ﷺ).” (an Nahl 112)
Complete the statements by underlining the correct answer from the options given.

1. The Arabic word *Kufr* means
   a. commit
   b. cover
   c. truth

2. There are two kinds of *Kufr*. One is *Kufr* that expels a person from the religion of Islam, and the other is
   a. *Kufr* that puts a person between belief and disbelief
   b. *Kufr* that results when a person refuses the bounties of Allāh
   c. *Kufr* that does not expel a person from the religion of Islam

3. A Kāfir (disbeliever) is someone who
   a. Attributes Allāh as a Creator
   b. Attributes Allāh as a liar
   c. Attributes Allāh as Merciful

4. A person who attributes Allāh as a liar is a
   a. Kāfir (disbeliever) who will be expelled from Islam
   b. Kāfir (disbeliever) who will not be expelled from Islam
   c. Kāfir (disbeliever) who refuses the bounties of Allāh

5. A person who commits *Kufr* by refusal and arrogance is a
   a. Kāfir (disbeliever) who will be expelled from Islam
   b. Kāfir (disbeliever) who will not be expelled from Islam
   c. Kāfir (disbeliever) who refuses the bounties of Allāh

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6. A person who commits *Kufr* by doubt is a
   a. Kāfir (disbeliever) who refuses the bounties of Allāh
   b. Kāfir (disbeliever) who will not be expelled from Islam
   c. Kāfir (disbeliever) who will be expelled from Islam

7. A person who commits *Kufr* by hypocrisy is a
   a. Kāfir (disbeliever) who will not be expelled from Islam
   b. Kāfir (disbeliever) who will be expelled from Islam
   c. Kāfir (disbeliever) who refuses the bounties of Allāh

8. *Kufr* that does not expel a person from the religion of Islam is the
   a. disbelief by not appreciating the bounty of Allāh
   b. disbelief by turning away from Allāh
   c. disbelief by refusal and arrogance

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**Values in Focus**

- God-fearing
- Submission
- Faithfulness
- Kindness
- Perseverance
- Obedience
- Love of nature
- Love of mankind
The Association of Allāh  with Other Deities (as Shirk)

Beloved learner, be careful of Shirk because it is a big sin in the sight of Allāh ﷻ. Shirk is an Arabic term which means association of Allāh ﷻ with other deities in worship.

Allāh ﷻ said:

(Verily, Allāh ﷻ forgives not (the sin of setting up partners (in worship with Him), but He forgives whom He wills sins other than that, and who ever sets up partners in worship with Allāh ﷻ, has indeed strayed far away). (an Nisā’ 116)

Allāh ﷻ said:

(Verily, whosoever sets up partners (in worship with Allāh ﷻ), then Allāh ﷻ has forbidden Paradise to him, and the Fire will be his abode). (al Māidaĥ 72)

Shirk has three kinds:

A. **Shirk Akbar** (Big Shirk) which is to offer any kind of worship to any deities other than Allāh ﷻ. Shirk Akbar has four kinds:

1. Shirk ad Da’wah (shirk of supplication)
Allāh ﷻ said:

“And when they embark on a ship, they invoke Allāh ﷻ, making their faith pure for Him only; but when He brings them safely to land, behold, they give share of their worship to others”. (al-Ânkalbūt 65)

2. Shirk an Niyyaĥ (Shirk of Intentions)

Allāh ﷻ said:

“They are those for whom there is nothing in the hereafter but Fire, and vain are the deeds they did therein. And of no effects is that which they used to do”. (Sūraĥ Hūd 16)

3. Shirk at Tā’âĥ (Shirk of Obedience)

Allāh ﷻ said:

“They took their rabbis and monks to be their lords besides Allāh ﷻ (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allāh ﷻ)”. (at Tawbah 31)

4. Shirk al Mahabbaĥ (Shirk of Love)

Allāh ﷻ said:

“And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh ﷻ). They love them as they love Allāh ﷻ. But those who believe love Allāh ﷻ (more than anything else)”. (al Baqaraĥ 165)

B. Shirk Aşgar (Minor Shirk): The minor shirk is the act of worship done to gain praise or fame rather than to please Allāh ﷻ.

Allāh ﷻ said:
(So whoever hopes for the meeting of his Lord let him work righteousness and associate none as partner in the worship of his Lord). (Sūrah al-Kahf 110)

C. Shirk Khafi (Secret Shirk):

Prophet Muhammad ﷺ said:

“The shirk in this ummaḥ is very secret than the crawling of a black ant on the black stone in the darkness of the night...”
Answer the following questions.

1. What is a big sin in the sight of Allāh ﷻ?

2. What does Shirk means?

3. What are the three kinds of Shirk?

4. What are the four kinds of Shirk Akbar?

5. What is Shirk Ašghar (Minor Shirk)?
6. Write down the hadith of the Prophet regarding the Shirk Khafi (Secret Shirk).
Beloved learner, avoid all kinds of hypocrisy because it can nullify your faith.

An Nifāq (hypocrisy) means making an outward display of Islam while inwardly concealing Kufr (disbelief).

Nifāq started in the community of Muslims in Madīnah after migration (Hijrah), when wealth was introduced to Muslims by way of plunder from battles. Muslims in Makka never experienced hypocrisy because anyone who embraced Islam did not gain any wealth. Instead, they faced torture from the Quraysh. All believers in Makka were true believers in Allāh ﷻ.

The Nifāq is of two kinds: Nifāq in Belief (Nifāq I’tiqādī) and Nifāq in Action (Nifāq Âmalī):

There are six kinds of Nifāq in Belief. These are:

1. To make the Prophet Muhammad ﷺ liar.
2. To belie some of things that Muhammad ﷺ brought forth.
3. To be angry with Prophet Muhammad ﷺ.
4. To be angry with some of the things that Muhammad ﷺ brought forth.
5. To rejoice when the religion of Prophet Muhammad ﷺ is in decreasing position.
6. To hate the victory of the religion of Prophet Muhammad ﷺ.

There are five kinds of Nifāq in Action:

1. al Kaḏib (telling a lie)
2. al Ikhlāf (not fulfilling a promise)
3. al Khiyānaḥ (not fulfilling something that was entrusted to him/her)
4. al Fujūr (work of a traitor)
5. al Gadr (betrayal of trust or contract)

آية المُنافقينَ ثَلاَثَةٌ: إِذَا حَدَّثَ كَذِبَ، وَإِذَا وَعَدَ أَخَلَفَ، وَإِذَا أُوْتَيْنَ خَانَ.

وَفِي رِوَايَةٍ: وَإِذَا خَاصَمَ فَجَرَ، وَإِذَا عَاهَدَ غَدَرَ.

The Messenger of Allāh ﷺ said:

“A hypocrite has three distinguishing signs; first when he speaks, he tells a lie; second when he makes a promise, he breaks it; and third when something is entrusted to him, he misappropriates it.” (al Bukhārī and Muslim)

Note: A hypocrite is a person who claims to be a Muslim, but does not follow the teachings of Islam.
Let's do this

Answer the following questions.

1. What is the meaning of *Nifāq* (hypocrisy)?

2. Why did *Nifāq* start in the Muslim community in Madīnah?

3. Did *Nifāq* happen in Makkaḥ? Why or why not?

4. Mention the two kinds of *Nifāq*.

5. How many kinds of *Nifāq* in Belief are there? List down three.

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6. How many kinds of *Nifāq* in Action are there? List down three.

_________________________________________________

_________________________________________________

_________________________________________________
Beloved learner, remember always that life has an end.

Our life has different stages. It begins from the embryonic life, when a person is in the womb of his mother. After he is born, he moves on to the second stage, the life in this world. After that, he passes on to the life in the grave (barzakh). Then finally, he reaches the life in the Hereafter which is forever and has no end.

The belief in life after death is part of the belief (īmān) in the Hereafter which is one of the pillars of Islam.

We Muslims believe that there is life after death. It begins after we are buried in our grave until the final judgment comes.

This belief guides a Muslim to lead his/her life and work in accordance with the tenets of Islam. It causes him/her to fear the punishment in the Hereafter as a result of bad deeds done in this life.
Fear of Allāh by believing in life after death teaches us values such as submission, humility, sincerity, obedience, and faithfulness during our life in this world.

Those who don’t believe in life after death have no values to guide them and prevent them from doing bad deeds. They see their life as an opportunity to do bad deeds and satisfy their desires until the end.

Beloved learner, do your activities in school, inside or outside your house in accordance with the teachings of Islam. You will be a successful person in this world and in the Hereafter.

After we are born, the one thing we wait in our life is death. We Muslims must fill this life between birth and death with doing all good deeds and avoiding bad ones.

That is our mission in life: to worship Allāh alone by doing all kinds of good deeds, and avoiding all bad deeds.

All the endeavors of man in his life such as schooling, trading, employment, farming, fishing, and offering services to others, are for securing wealth that makes a man’s life comfortable. All of these will be in vain if done outside the guidance of Islam.
Color the smiling face ☺ green if the statement is correct; color the sad face ☹ blue if the statement is false.

1. Our life in this world has no an end.
2. Our life in this world passes stages from embryonic life up to life in the Hereafter.
3. One of the stages of life is the life in the grave (barzakh).
4. The belief in life after death is not part of the belief in the Hereafter.
5. Belief in the Hereafter is one of the pillars of Īmān.
6. Muslims believe that there is life after death.
7. Fearing of Allāh ☪ by believing in life after death gives us values of submission, humiliation, sincerity, obedience, and faithfulness.
8. After we are born the only thing we wait in our life is death.

Values in Focus

God-fearing  Submission
Faithfulness  Kindness
Perseverance  Hardworking
Obedience
Allāh ﷻ said in the Holy Qur’ān:

(And verily, you (O Muhammad ﷺ) are on an exalted (standard) of character).

(al Qalām 4)
The Roles and Traits of Angels in our Daily Lives

Samīhaĥ is a Grade Six pupil and her mother, Fāīmah, is the principal in an Islamic Institute in Cavite. One day, Samīhaĥ asked her mother to tell her about the works of the angels in the life of humans.

Fāīmah, being a graduate in Islamic Theology in an Islamic University in Middle East, was delighted by her daughter’s question because she would be able to give her an in-depth knowledge on the topic of the Angels.

Here’s what Fāīmah told her daughter, Samīhaĥ:

My beloved daughter, the Angels have specific duties in all aspect of our lives. Our Merciful Allāh ﷻ chose them to perform these duties. When we were still in the wombs of our mothers, the Angel was commanded by Allāh ﷻ to write down our predestination such as our age, our provision, our final destiny, be it in paradise or in hell. Allāh ﷻ knows everything we do
in our life until our death. This knowledge of Allāh about us was written by the Angel, and it will never be altered.

Samīhaḥ said, “Allāh is great, Ummī. Our Almighty Allāh decreed everything in this world including the affairs of mankind.”

“Ummī, what about after we were born? What do the Angels do for us?” Her mother said, “My daughter, after we were born, our Merciful God assigned two angels: one on our right who writes our good deeds, and one on our left side who records our bad deeds.”

“After our death, our Almighty Allāh will call those two Angels to produce the Records of our good deeds and bad deeds. Each human being has his/her own Records of Deeds.”

“Those who did good deeds in his/her life will receive the mercy of Allāh in the Hereafter, and he/she will receive his/her Record by his/her right hand. Then he/she will enter Paradise.”

“Those who committed bad deeds in this life will not receive the mercy of Allāh in the hereafter, and he/she will receive his/her record by his/her left hand. Then he/she will enter the Hell-Fire.”

“That is for our life, my daughter. When we leave this life and pass on to another world, the Angel of Death (Malak al Mawt) will come to us and take our souls. Whether we like it or not, death is inevitable.”

“My daughter, when we return to our Merciful Allāh in the Hereafter, whether we are in Paradise or in Hell-fire, the Angels of Allāh will never stop servicing or torturing us by the command of our Merciful Allāh.”
Samīḥah said, “All praise be to Allāh ﷻ who created us and assigned to us angels who are unseen, watching all our movements and recording it.”

“Ummī, if in our life, we do all good deeds and never do bad deeds, then when we return to our Creator we are sure that our records are full of good deeds.”

“That is right, my daughter. The main purpose of learning about Angels and their connection to our lives is to believe that Allāh ﷻ assigned them to us to be a witness against us in the day of reckoning, when man denies his bad records.”

“My daughter, if a person believes that there are Angels assigned to him/her day and night, his/her deeds will be guided in accordance with the injunctions of Allāh ﷻ and our Prophet Muhammad ﷺ.”

“Likewise, if he/she does not believe in the existence of Angels who records his/her good and bad deeds, he/she will not hesitate to fulfill his/her desires even if it is against his/her religion Islam.”
“My daughter, there are so many angels of Allāh assigned to different tasks in this world and in the Hereafter, Paradise or Hell-fire. Allāh alone knows their numbers and places of assignments.”

“My beloved daughter, belief in the Angels as creations of Allāh is the second pillar of Islamic belief (Īmān), after the belief in Allāh.”

Samīhaḥ was grateful for the things she learned about Angels. She said to her mother, “I have learned a lot about Angels today. Thank you, Ummi, for sharing to me your knowledge about the Angels.”
1. What did Samīhaḥ ask her Mother?

________________________________________________________________________

2. What was her mother’s reaction? Did she accept Samīhaḥ’s request?

________________________________________________________________________

3. When we were still in our mother’s womb, what do angels do for us?

________________________________________________________________________

4. How many angels do we have? What are their tasks?

________________________________________________________________________

5. What are the benefits of believing in the existence of angels?

________________________________________________________________________

**Values in Focus**

- God-fearing
- Submission
- Kindness
- Faithfulness
- Perseverance
- Hardworking
- Obedience
The Spirit of the Night Journey and Ascension (Laylah al Isrā’ wa al Mi’rāj)

As the 27th of month of Rajab approaches, Ahmad asked his father, “Abī, can you tell me about the al Isrā’ wa al Mi’rāj of our beloved Prophet Muhammad ﷺ? I heard my classmates discussing it yesterday.”

His father, Sālim, an Imām of a mosque in Metro Manila, replied, “My son, I will gladly tell you about it, especially because we are now in the month of Rajab, which is the month of al Isrā’ wa al Mi’rāj. Call your little brother, Khālid, to join us.”

“My sons, the word al Isrā’ means journey at night, which is the journey of our Prophet Muhammad ﷺ riding on al Burāq (an animal from Paradise resembling a horse) from Makkaḥ to Iliyā’ (Bayt al Maqdis) in Filistīn. The word al Mi’rāj means the ascension of the Prophet ﷺ from the al Aqsā Mosque in Palestine to the Sidrān al Muntahā (a tree in the place under the throne (ārsh) of Allāh ﷺ in the upper heaven).”
“My beloved sons, it happened in the night of 27th of the month of Rajab in the opinion of some Muslim scholars (Ulamā’), before the migration of the Prophet Muhammad ﷺ to Madīnāh. The word al Isrā’, is named in one chapter (sūraḥ of the Qurʾān) which is the Sūrah al Isrā’, the 17th sūraḥ of the Qurʾān.

“My beloved sons, this is the story as narrated by our Prophet Muhammad ﷺ.

When I came to al Masjid al Aqsā in Palestine (Jerusalem), I left the al Burāq outside the mosque and entered the Mosque and offered two rakʿāh prayer, then I went outside and Jibrīl offered me a cup of wine and a cup of milk, I chose the milk, Jibrīl told me, “You choose the nature.”
“My sons, after that they ascended to heaven.”

Jibrīl asked permission to enter, he was told, who are you? He said, I am Jibrīl, it was said, who is your companion? He said, Muhammad ﷺ. It was said, did he was called to come? He said, yes he was called to come, so they opened the door of first heaven. I meet there Nabī Ādam, he welcomed me and prayed for me.

Then we were ascended to the second heaven. I met there Nabī Yahyā and Nabī Ẹīsā, son of Maryam, they welcomed me and prayed for me.

Then we were ascended to the third heaven. There, I meet Nabī Yūsuf, he was a handsome man, he welcomed me and prayed for me.

Then we were ascended to the fourth heaven. There, I met Nabī Idrīs, he welcomed me and prayed for me.

Then we were ascended to the fifth heaven. There I met Nabī Hārūn, he welcomed me and prayed for me.

Then we were ascended to the sixth heaven. There I met Mūsā, he welcomed me and prayed for me.

Then we were ascended to the seventh heaven. There, I met Nabī Ibrāhīm reclining his back on the wall of al Bayt al Ma’mūr (the Built House). Seventy thousand angels enter in it every day and they never come back to it again.

After that I was brought forth into the Sidraḥ al Muntaḥā (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass),
its leaves like that of the elephant’s ears. Then Allāh revealed to me whatever He wanted.

My Lord ordered me fifty prayers every day and night. Then I descended to Mūsā and he asked me, what is the obligation given to your ummah from your Lord? I said fifty prayers every day and night. He said go back to your Lord and beg him to decrease His commandment. I went back to Him requesting to decrease the fifty prayers and He decreased five prayers. I returned to Mūsā and told him that He decreased it by five prayers, Mūsā told me to go back again to my Lord and beg for a decrease. He said your ummah cannot afford to do that, as I tried to Banī Isrā’il before, but they could not afford to do so.

Then I returned to my Lord requesting decrease and He decreased it by five prayers and I came back to Mūsā, then Mūsā told me to return and request for a decrease again, and I followed his advice until my Lord told me, O Muhammad they are five prayers in a day and night, every one prayer is equivalent to ten prayers that is all fifty prayers.

When I returned to Mūsā, he advised me to go back and request for a decrease again, but I said, I am really embarrassed to beg for a decrease from my Lord again.

Then I returned to Makkah before dawn.

“My beloved sons, this is the story about the laylah al Isrā’ wa al Mi’rāj of our Prophet Muhammad ﷺ. It is a big blessing of Allāh ﷻ for mankind that He decreased the fifty prayers to only five prayers every day.”

Ahmad said, “Allāhu Akbar, it is hard to imagine if the obligatory prayer is fifty every day! How would we carry it out?”

Father said, “That is why we Muslims must offer these five prayers every day perfectly, because Allāh ﷻ gave us five prayers equivalent to fifty prayers every day. How kind Allāh ﷻ is to us!”

Ahmad and his small brother Khālid thanked their father for his good story.
Write the correct answer in the blanks.

1. What did Ahmad ask from his Father?

_________________________________________________________

2. What does al Isrā’ and al Mi’rāj mean?

_________________________________________________________

_________________________________________________________

3. Where did Muhammad go in the night of al Isrā’?

_________________________________________________________

4. What is the name of animal that Muhammad rode to Palestine?

_____________________

5. Name the prophets whom Muhammad met in the first, third, fifth and seventh heavens.

_____________________      ______________________

_____________________     ______________________

6. What was the obligatory worship given to Muhammad in Sidraḥ al Muntahā?

_____________________________________________________

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7. Why did Prophet Muhammad return to his Lord many times?

8. Who advised him to come back to his Lord?

9. Why didn’t the Prophet return for the last time?

10. Why should Muslims perform the five daily prayers perfectly?

Values in Focus

God-fearing        Submission
Faithfulness        Kindness
Perseverance        Hardworking
Obedience
Lesson 3

The Effects of Lawful (Halāl) and Unlawful (Harām) in Our Daily Lives

Beloved learner, do all halāl and avoid all harām. You will become a person whose supplications are always heard by the Almighty Allāh ﷻ.

We Muslims believe that our Almighty Allāh ﷻ alone has the authority to declare a thing halāl (permissible) and harām (non-permissible). Because He is the Creator of everything and He knows what is good for His creations, which is halāl and He also knows what is harmful to it, which is harām.

The word halāl means lawful and harām means unlawful. Our Merciful Allāh ﷻ created us to worship Him alone, and He gave us everything in this universe to use it to serve His Will. When Allāh ﷻ forbids us to do something, this means doing it is harmful to us, even if we think that it is beneficial for us. This is because our knowledge is limited. Also, if He orders us to do something, this means doing it is beneficial to us even when we think it is harmful to us.
This is the criterion we apply to our daily life as Muslims. Al Harām is a rule comprising some aspects of our life spiritually or physically. The aspect of halāl in our life is very broad and comprehensive. This way it differs from al harām, which is specific.

We cannot declare a thing as harām unless there is a clear proof of a verse from the Qur'ān and the Sunnah, or the Ijmā' and analogy declaring that thing as harām.

If something is not declared harām because of the absence of any mentioned proofs (i.e. Qur'ān, Sunnah, Ijmā' and Qiyās), that thing is considered halāl because the original state of things is halāl unless there is proof that makes it harām. Because of this, the scope of halāl is broader than the scope of harām in the lives of the Muslims.

We Muslims are obliged to know halāl and harām, because the success of our life on this earth and in the Hereafter depends on those two rules of Allāh ﷻ. Doing halāl is a kind of worship that has rewards. Doing harām is a kind of sin that has punishments.

A Muslim is obliged to do halāl, and is also warned to avoid harām. Halāl and harām have tremendous and crucial effects in our lives as Muslims.

Doing good deeds is halāl and desirable in the sight of Allāh ﷻ and He gives rewards for it. Doing bad deeds is harām and abominable in the sight of Allāh ﷻ and warns us of punishment for it.

You, as students in Grade Six, need to have knowledge of these two concepts in our religion.

Doing halāl purifies your heart until it becomes like a brilliant glass reflecting light to others. But doing harām blackens your heart until it becomes like a stone that never accepts any good advice, and Satan will dwell in it.

If you ask for the purification of heart after doing harām, it is by remembering Allāh ﷻ anytime and anywhere.
Answer the following questions.

1. Who alone has the power to declare a thing halāl or harām?
   __________________________________________________________

2. What does halāl and harām mean?
   __________________________________________________________

3. Why is knowledge of halāl and harām very important to us?
   __________________________________________________________

4. Why are we warned in doing harām?
   __________________________________________________________

5. Why are we commanded to do halāl?
   __________________________________________________________

6. Can we declare a thing halāl or harām? Why or why not?
   __________________________________________________________

7. Which has a broader scope in our lives, halāl or harām? Explain your answer.
   __________________________________________________________
   __________________________________________________________
8. Why can’t mankind declare a thing as halāl or harām based on his desire?

Values in Focus

God-fearing Submission Faithfulness Kindness
Perseverance Hardworking Obedience
Love of nature
The Sincerity in Doing Activities

One day, a father gave an advice to his three children, “My children, now, I am approaching old age. This is a sign that death is near, so before I leave this world, I wish to give you an advice that will guide your life after I’m gone.”

His children replied, “O Father, your advice is more precious than gold and diamonds. Please give us advice so it will guide us in our life.”

Father said, “My children, be sincere in your work and be faithful to your Merciful Allāh. Anyone who is sincere in his/her work and faithful to his/her Creator is loved by his/her Creator.”

“Our Prophet Muhammad ﷺ provided guidance about it when he said:

‘Verily Allāh ﷺ loves a servant if he does a work he does it in utmost sincerity.’”

“Any type of work, my children, whether it is a work of worship like prayer, fasting, and hajj, or ordinary work like sweeping the floor or clearing the path is a subject of sincerity in our religion, Islam.”
“Our symbol as Muslims is sincerity and faithfulness in our activities as our Prophet Muhammad ﷺ taught us. If you deal with your neighbor, whether Muslim or non-Muslim, treat him/her by goodness. Show him/her the tolerance of Islam that makes him/her close to you like your brother in blood.”

“Our neighbor is our second brother as Prophet Muhammad ﷺ said:

‘Jibrīl always advises me to treat my neighbor mercifully, until I thought that some day he will make him my heir.’”

“My sons, sincerity is key to success and a way to secure the pleasure of Allāh ﷻ.”

“Be sincere in your work, and faithful to your Lord, and be kind to your neighbors. You will be successful in this world and in the Hereafter.”

“Our Muslim brothers in olden times, after Prophet Muhammad ﷺ showed this world that faith and sincerity and devotion for their endeavor, respected and tolerated their neighbors and lived in peace with them despite their being less in number than the non-Muslims.”

“My sons, make yourselves brilliant students in your school. Participate in any work inside your school, and support the out-of-school activities to help your community.”

“Schooling helps you hone your skills by providing you with the necessary technical and philosophical knowledge, and after graduation, you will share your skills and be useful to your community.”
“People will receive your sincere services gladly. Render your services freely and for the pleasure of your Almighty Allah ﷻ.”

“My sons, someday you will witness that your community will progress and develop and you will help make this happen. May Allah ﷻ guide your path and provide you grace always.”
Answer the following questions.

1. What do our parents give us that is more precious than gold and diamonds?

_______________________________________________________

2. Is it important to follow your parent’s advice? Why?

_______________________________________________________

_______________________________________________________

3. List three of the father’s advice to his children.

_______________________________________________________

_______________________________________________________

_______________________________________________________

4. According to Prophet Muhammad ﷺ, what is our symbol as Muslims?

_______________________________________________________

_______________________________________________________

5. How should we treat our neighbors?

_______________________________________________________
6. What is the key to success in this world and in the Hereafter?

________________________________________________________________________

________________________________________________________________________

7. What is the father’s advice to his sons about their schooling?

________________________________________________________________________

________________________________________________________________________

8. How can you help in the progress and development of your community?

________________________________________________________________________

________________________________________________________________________

Values in Focus

- God-fearing
- Submission
- Kindness
- Faithfulness
- Perseverance
- Hardworking
- Obedience
- Love of mankind
The Human Dignity and Equality

One day, Rafi’ bin Ibrāĥīm, a student in Grade Six, switched on their television in their house. He likes to watch the al Jazīraĥ Channel which gives authentic information about the world’s affairs. The channel is based in the State of Qatar.

He watched a Muslim scholar giving a lecture on human dignity and equality. He was very happy because the topic is part of their lessons in school, so he listened attentively.

Here is the text of the lecture:

“My beloved listeners all over the world, as Salāmu Ālaykum. We begin our lecture by reading the verses of the Qur’ān as our bases and proof.”

Our Almighty Allāh ﷺ said:
(O children of Ādam! We have bestowed you raiment upon you to cover your parts and as an adornment; and the raiment of righteousness that is better). (al A’rāf 26)

He also said:

(And indeed We have honored the children of Ādam, and We have carried them on land and sea, and have provided them with at Tayyibāt (lawful things), and have preferred them to many of those whom We have created with a marked preferment). (al Isrā’ 70)

In our previous lecture, you have learned that Allāh created mankind as the best mould of creation to believe in Him, and do good deeds. Allāh created everything on earth for the benefit of man, as He stated in Sūrah al Baqarah.

Man is different from other creations because Allāh gave him intellect to aid him in differentiating good deeds from bad deeds. Almighty Allāh supported this intellect with revelations so man will not deviate from the right path.

Mankind received Allāh’s revelations through His messengers over the course of time.

Allāh created mankind and gave him dignity. Aside from this, Allāh made everyone in the family of nations, regardless of race, tribe, color, language, and other affiliations, equal in humanity.

Although all humans are equals, they are different in the sight of Allāh in term of piousness, as He said:
O mankind! We have created you from male and a female. And made you into nations and tribes, that you may know one another. Verily the most honorable of you with Allāh is the most pious. Verily, Allāh is All-Knowing, Well-Acquainted (with all things). (al Hujurāt 13)

Islam was revealed for the guidance and salvation of the entire human race, not just for selected individuals, tribes, races, or nations. That is the reason the Almighty Allāh sent His last Prophet Muhammad, as a mercy for the worlds.

Islam educates the desires of human being, and guides him/her to the right way and in accordance with his/her nature, without being curtailed, restrained, or crushed. This is why Islam legalized marriage as a way of satisfying the desires of both male and female.

As Muslims, our mission on earth is to guide humanity into the right path, which is the path of Islam. We must always treat our brethren in humanity with respect, dignity, goodness, tolerance, mercy and benevolence.

We must sacrifice our knowledge, our wealth, and give our services to help make this world a prosperous and harmonious place to live in.
Complete the statements below by underlining the correct answer from the options given.

1. **Allāh** created humankind in a best mould of creation to
   a. believe in Him
   b. do whatever he wants
   c. kill another creation as he wants

2. Man is different from all other creations because of his
   a. courage
   b. of intellect
   c. of his beauty

3. Man’s intellect is not enough unless supported by
   a. wisdom
   b. revelation
   c. knowledge

4. The reason of sending prophets is to
   a. deliver His message to the people
   b. save the people from death
   c. cure the illness of the people

5. Although all humans are equal, they differ in the sight of Allāh in terms of
   a. race
   b. tribe
   c. piousness
6. Islam was revealed to
   a. guide humanity to the right path
   b. educate people how to read and write
   c. make people healthy and wealthy

7. The mission of Muslims on earth is to
   a. accumulate wealth
   b. guide people into right path – the path of Islam
   c. do charitable work

8. We sacrifice our knowledge and wealth to
   a. support politics
   b. deliver assistance to foreigners
   c. make this world a prosperous and harmonious place to live in

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**Values in Focus**

God-fearing      Submission      Faithfulness      Kindness
Perseverance      Obedience      Love of nature
Charity          Love of mankind
Our Life as a Valuable Gift of Allāh ﷻ

Zaynab is a Grade Six pupil and her mother, Raydaĥ, is a teacher in Madrasaĥ Munīraĥ as Shāmilaĥ. One day, Zaynab went to her mother and asked about the importance of life as a gift of Allāh ﷻ to mankind.

Raydaĥ explained to her daughter, “My daughter, the most important thing that Allāh ﷻ the Creator has given us is the gift of life. In the beginning, there was nothing that existed except Allāh ﷻ. By His Will, He created everything, including mankind.”

“My dear, Allāh ﷻ the Creator Said.”

HAS THERE NOT BEEN A MAN OVER A PERIOD OF TIME, WHEN HE WAS NOT A THING WORTH MENTIONING (Sūraĥ al Insān 1)

“The wisdom of our creation was stated in revelations of Allāh ﷻ through different books sent to mankind from Ādam’s time up to the coming of Muhammad ﷻ as last Messenger of Allāh ﷻ.”

“All philosophies that man came up during the centuries are answers to the questions of life in this world.”
“My dear, Allāh ﷻ created us and gave us life, our life is our debt to our Creator. Being indebted to our Creator, it is our obligation to repay Him for His mercy on us.”

Zaynab asked her mother, “Ummī, what will be our payment to our Lord for this life?”

Her mother said, “Our payment for our debt to Allāh ﷻ is not measurable in terms of money or any type of wealth. We cannot pay our debt to Allāh ﷻ with His property, because we know that everything belongs to Him. So we have to find another way that will be acceptable to Him as payment for our divine debt.”

“My dear, the suitable payment for that is our sincere belief from our heart, which manifests through performing worship like prayer, fasting, giving of zakāĥ, performing hajj, and doing other good deeds, as well as by avoiding bad deeds.”

“If we are good Muslims, we only do good deeds and avoid bad deeds. When we do that, our debt from our Merciful God is being paid. Although fully repaying Him is impossible because life is priceless, and even the entire world would never be sufficient as payment.”

“That is the reason why the life of a single believer is dearer to Allāh ﷻ than the entire universe. With our piety, we are the most valuable creation of our Merciful Allāh ﷻ. If we have no faith, our life is worth nothing in His sight.”

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“My dear, our values such as fear of God, submission, and humility must show in our daily life so that our fellowmen would feel the effects of that faith. Other creatures will also benefit from it.”

“Our values, which are based on our religion, would make us different from other people in terms of behavior, traits, and relationships with other people in our community.”

Zaynab told her mother, “Ummî, I learned a lot from your explanation and I wish to learn more from you.”

The mother said, “My dear, I will always be here to guide you and teach you everything I know.”
Answer the following questions.

1. How valuable is our life?

2. How can we pay our debt of life to Allāh ﷺ?

3. Is there any wealth which our life can be equivalent to? Why or Why not?

4. Why should we manifest our values such as fear of God, submission, and humility in our daily life? How would it affect our fellowmen and other creations of Allāh ﷺ?
5. As Grade Six pupils, how can you share the value of life with your neighbors? Give some examples.

__________________________________________________________

__________________________________________________________

__________________________________________________________

Values in Focus

God-fearing   Submission   Faithfulness
Kindness      Perseverance  Hardworking
Obedience     Love of mankind
Fāizaḥ is a talented girl in Grade Six. She likes reading Islamic stories especially the story about the women in Islam in the time of the Prophet Muhammad ﷺ.

One day she asked her mother, Hijāraḥ, to narrate a story regarding obedience to parents and elders.

Her mother accepted the request and said, “My dear Fāizaḥ, I would be happy to tell you a story about this topic, but you must promise to memorize it and tell it to your little sister, Sağīdah.”

“Yes Ummī, I promise,” Fāizaḥ said.

Hijāraḥ began, “My dear Fāizaḥ, Islam teaches mankind to honor and respect parents and elders. This is a very important aspect of good moral character. Respect for parents is the second obligation after offering the worship for Allāh ﷻ. In this regard, Allāh ﷻ said in the Qur’ān:
“(And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor). (al Isrā’ 23)”

“Our Prophet Muhammad ﷺ said:”

Abū Huraira reported that a person came to Allâh’s Messenger ﷺ and said: Who among the people is most deserving of a fine treatment from my hand? He said: Your mother. He again said: Then who (is the next one)? He said: Again it is your mother (who deserves the best treatment from you). He said: Then who (is the next one)? He (the Holy Prophet ﷺ) said: Again, it is your mother. He (again) said: Then who? Thereupon he said: Then it is your father.

He ﷺ also said:

Abū Hurayraḥ reported that a person said: Allâh’s Messenger, who amongst the people is most deserving of my good treatment? He said: Your mother, again your mother, again your mother, then your father, then your nearest relatives according to the order (of nearness).

“A mother is a person who holds a high position over her children as decreed by the Holy Qur’ān and the Hadîth of Prophet Muhammad ﷺ.”
“There are so many verses in the Holy Qur’ān and in the tradition of our Prophet Muhammad ﷺ stating the mother as having a higher position more than the father, in a child’s life. The share of the father is only one fourth.”

“Abū al A'lā al Maudûdî, a Muslim scholar in Pakistan, explained in his commentary of the cited verse that this verse means that besides Allâh’s right, the greatest of all human rights is the rights of parents. Therefore, the children should obey, serve, and respect their parents.”

“The collective morality of society should make it incumbent on children to be grateful and respectful to their parents, as they have been nursed and brought up by them. Above all, he continued, the above verse is not merely a moral recommendation but is the bases of the rights and powers of parents.”

“Your elders are those people who preceded you in age whether they are our relatives by blood or not. Their share in respect is great and secured by the sayings of our beloved Prophet ﷺ.”

“He is not of us who has no compassion for our little ones, and who does not honor our old ones.”(at Tirmidî)

“My dear, Islam ordained us to treat our elders and those little children with respect and honor. The hadîth of the Prophet ﷺ stated that if we have no compassion and mercy to them we are not members of the community of Muhammad ﷺ.”

“My dear, I hope you learned a lot from our discussion. Don’t forget to tell it to your little sister because like you, she would like to hear this story.”

Fāizaĥ kissed her mother and thanked her for the beautiful story.
Answer the following questions.

1. What did Faizaĥ request from her mother?

2. What is the name of Faizaĥ’s sister?

3. Did Hijrāĥ accept her daughter’s request? What was the condition given before her mother would tell her the story?

4. What is the second obligation after offering worship to Allāh?

5. Based on the teachings of Islam, who else deserves our respect?

6. Cite instances where respect for parents can be shown.

Values in Focus

God-fearing Submission Faithfulness Kindness
Respect Hardworking Obedience
Love of mankind
Respect for Women and Children

Beloved learner, our religion Islam teaches us to give priority and to care for the women and children.

Women and children have rights and these rights should be respected at all times. Our Prophet Muhammad ﷺ advised Muslims to respect women and children.

Our children are our source of delight, they are extensions of ourselves and we protect them and care for them with all our might.
Our merciful Prophet ﷺ taught us to take care of children when he said:

“Whoever properly brings up two daughters until they reach maturity that man and myself (the Prophet ﷺ) will be so close in Paradise as two adjacent fingers.” (Narrated by Muslim)

Educating and treating our children with utmost care and love are part of our big responsibility towards Allāh ﷻ. It is also our way to our Paradise and takes us nearer to the place of our Prophet ﷺ in the Hereafter.

So, who does not want to be a neighbor of the Prophet ﷺ in Paradise?

These are among the virtues of Islam which teaches a Muslim everything that is beneficial to him/her. If all Muslims live by the teachings of Islam towards our family, children, relatives, friends, and other human beings, our attainment of peace, tranquility, prosperity, and security in our life will be guaranteed.

In this life, we need to be united in feelings and thoughts and work towards one goal. We teach these things to our children in order for them to understand that life is about sharing, love, cooperation and amity of all mankind.
The farewell sermon of the Prophet Muhammad ﷺ in Minā during his last Hajj informed the entire Muslims of the world that Islam respects women and their human rights.

The woman is equal to man as created by Allāh ﷻ, but they are not the same. There is a difference between equality and similarity in Islam.

Allāh ﷻ created man with a nature of his own. Allāh ﷻ also created the woman with a nature of her own. They were not created the same physically and physiologically, but they are equal in humanity.

A woman has menstruation every month and conceives a child, while man does not. That’s why women must be given preference and regulation suited to them. In the workplace, certain laws were enacted to protect the rights of women. As Muslims we abide by these laws to protect the rights of women.

Respect for women means to give her rights suited to her nature, not contradictory to it. Any life or condition of a woman against her nature is harmful to her, in accordance with Islam and the wisdom of human beings.
Answer the following questions.

1. Why does Islam give priority and care for the women and children?
   ______________________________________________________________
   ______________________________________________________________

2. How do we feel towards our children?
   ______________________________________________________________
   ______________________________________________________________

3. What is the biggest responsibility of parents towards their children?
   ______________________________________________________________
   ______________________________________________________________

4. How do we guarantee a safe and peaceful place to live in?
   ______________________________________________________________

   **Values in Focus**

   God-fearing   Respect   Submission
   Kindness     Love of Peace     Love of mankind
How to Protect Nature

Allāh ﷺ said in the Holy Qur’ān:

«And when he turns away (from you O Muhammad ﷺ, his effort in the land is to make mischief therein and to destroy crops and the cattle, and Allāh ﷺ likes not mischief».

(al Baqaraḥ 205)
How to Conserve our Natural Resources

Ismāċīl is a young forester who works for the Department of Natural Resources (DENR) in Iligan City. His youngest brother, Āqīl, is a talented boy in Grade Six at Baloi Elementary School. Āqīl loves nature and wishes to work as a forester like his brother someday.

Āqīl asked his brother to bring him some magazine explaining how to conserve the natural resources of the Philippines. His brother agreed and also volunteered to give him a short lecture about the topic.
“Brother, our merciful God created this world for mankind to care and develop. Our Almighty Allāh ﷻ created our planet hundreds of thousands of years before He created man. After the creation of earth, He created the plant kingdom, then the animal kingdom. Then, after thousands of years, He created Ādam and Hawwā’.”

“Our Merciful God gave us this earth as our place of rest and entrusted us with its protection and development in accordance with His Will. So our existence on earth has a purpose, that is, to fulfill our duties and responsibilities towards our Creator. When we return to Him, He will ask us about it.”

“Those people who do mischief on earth will be the enemies of Allāh ﷻ . In the Hereafter, they will enter the Hell-fire as our Almighty Allāh ﷻ warned them in the Holy Qur’ān.”

“All our sustenance and provisions are given to us by our Creator through nature, by the will of Allāh ﷻ. That is why Muslims are prohibited to say that his/her provision is a gift of nature. Rather, he/she should say that his/her provision and the nature itself are gifts of Allāh ﷻ to mankind. Nature never creates by itself, only Allāh ﷻ can create everything.”

“One of our missions is to protect the earth from destruction and conserve our natural resources, because our provision and sustenance depend on the condition of our natural resources as created by Allāh ﷻ.”

“If we neglect our responsibility to protect our natural resources, our lives will be very difficult. Food will be scarce and clean water for drinking
would be very hard to find. It will be difficult, or maybe even impossible, to survive on this earth.”

“This is why all countries of the world and their governments try to find ways to conserve the natural resources for the security and continuation of human life on earth.”

“Our religion Islam ordains us to do whatever we can to keep our natural resources intact and secure.”

“We have to prevent or at least minimize air pollution caused by factories, vehicles, and other things that produce smoke and gas that destroy the ozone layer.”

“We are now experiencing global warming caused by the air pollution, and its effects are very dangerous to life on this planet.”

“Your role as students is to participate and cooperate in out-of-school activities that aim to protect our natural resources like tree planting. We plant fruit-bearing trees and non-fruit-bearing trees for our food and for timber.”

“We have to preserve our marine and forest wealth because they are the sources of our provision. Our mines on water and on land are also very important because they are the sources of our wealth and help the economy.”
Āqīl said, “It is our responsibility to protect our planet from destruction. I hope all the people in this world will cooperate in saving our planet, because the earth is like a ship. If we do not protect it or we make a hole in it, it will sink and will cause us, its passengers, to die.”

His brother smiled and said, “My brother, you are a very mature boy. You will make a good forester someday.”
Answer the following questions.

1. What was the request of Āqīl from his elder brother?

2. Why did Allāh ﷻ create the earth first before creating mankind?

3. What were the first creations of Allāh ﷻ before Ādam and Hawwāʾ?

4. Why do we need to protect the earth and all its resources?

5. What will happen if we neglect our natural resources?

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**Values in Focus**

Gratefulness  Faithfulness   Kindness   Obedience
Conservation of natural resources
Care for the environment
Love of nature    Love of mankind
The Process of Recycling Materials

Yūsuf is a diligent Grade Six pupil who loves to help his father, Engr. Mūsā, a chemical engineer. He helps his father in their farm in Montalban, Rizal, during weekends and holidays.

One day, they passed by the big garbage dumpsite in Payatas, Quezon City. They saw maybe a hundred boys like ants from afar, on top of the mountain of garbage collecting junk.

Yūsuf wondered about what he saw and asked his father. His father explained to him that the big mountain was not a real mountain made of soil and rocks. It was a mountain of garbage of the people of Metro Manila.

Yūsuf asked his father saying, “Abī, are there places in all our cities and provinces full of garbage like that?” Father replied, “Yes my son, in every community there is a mountain of garbage, its size would depend on the population of the place.”

Yūsuf asked again, “Abī, how can we get rid of this mountain of garbage?”
His father said, “One way of solving this problem is by recycling some of the materials collected from that garbage.”

“Recycling is a good way of reducing garbage. It is important to learn about the proper technology and process of recycling garbage so that it can be transformed into sources of wealth, like what they are doing in Japan.”

“We can make organic fertilizers from our garbage. There are also a lot of recyclable materials that get thrown out because people lack awareness. If everyone recycles, we can save our natural resources, and generate money or income at the same time.”

“The government plays a big role in implementing recycling projects. Our people, including our students in schools, can help in promoting technology for recycling if they are trained on the proper ways of recycling.”

“Technology already enabled man to go to the moon. Who knows, maybe tomorrow, man would be able to roam on planet Mars? The richer and more advanced nations are already working towards this.”
“Our country is still a developing country, and most of our resources have already been depleted. We have to save our country’s resources so that we can continue to enjoy its benefits. We have to save it from any natural or man-made calamities or destructions.”

Yūsuf said, “Abī, we have a big responsibility to solve our garbage problem. If people knew how to manage their garbage, we would not be in this situation. I hope from now on, our teachers in school will teach their pupils how to manage their own garbage and how to recycle.”

His father said, “That is right Yūsuf. Be a model in your school by making sure that the garbage is put in its proper place.”

Yūsuf said, “Yes Abī. I will do my best. Inshā Allāh.”
Answer the following questions.

1. What did Yusuf and his father see when they passed by a big garbage dumpsite?

2. Where did the mountain of garbage come from?

3. How would recycling help solve our garbage problem?

4. What are the other benefits of recycling?

5. As Grade Six pupils, what can you do to help reduce garbage?

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Values in Focus

Love of nature  Care for the environment
Love of mankind  Obedience to laws
The Importance of Planting Trees

One evening after ćshā' prayer, Yūsuf asked his father about the importance of planting trees.

His father, an engineer, appreciated Yūsuf’s interest in the environment. He said, “My son, our earth is composed of lands and waters. On land, there are forest, agricultural fields, and deserts. The main source of our food is the agricultural fields and the different bodies of water such as the seas and rivers.”

“My son, Our Prophet Muhammad ﷺ taught us the importance of planting trees, as he said:

As Narrated by Anas bin Mālik: Allāh's Apostle said, "There is none amongst the Muslims who plants a tree or sous seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him."
He said also:

As Narrated by Abū Hurayrah: The Anšār said to the Prophet, "Distribute the date palm trees between us and our emigrant brothers." He replied, "No." The Anšār said (to the emigrants), "Look after the trees (water and watch them) and share the fruits with us." The emigrants said, "We listen and obey."

“Planting a tree is the best way to conserve our natural resources. Also, cultivating agricultural lands will secure our foods like rice, corn, cassava, and other crops such as vegetables and fruits.”

“Our Prophet Muhammad commanded his companion to cultivate the agricultural land of Madīnah by planting fruit-bearing plants like palm trees, which is the plant that can withstand the extreme warm climate of the desert in Arabia, and produce dates, a type of food.”

“Our Prophet Muhammad said to his companions who have idle lands to give these idle lands to their brethren who can farm it with rental or without rental. He forbade them to leave their agricultural land idle.”

“Here in the Philippines, we have agriculture as the main source of our economy because we are an agricultural country. If we want to free ourselves from the bind of poverty, we have to cultivate our land using the latest technology in farming.”
“As a student, you need to prepare yourself by studying agricultural technology to help our country prosper in the agricultural sector, and free our people from poverty and hunger.”

Yūsuf said, “Abī, I really want to be a chemical engineer like you so I can assist you in modernizing our technology in recycling garbage in the future. I hope our Merciful God helps me in my wish.”

Father said, “Thank you my son. May Allāh help you achieve your dream.”
Answer the following questions.

1. Why did Prophet Muhammad urge Muslims to plant fruit-bearing trees?
   ____________________________________________________________

2. What was the advice of the Prophet to his companions who have idle lands?
   ____________________________________________________________

3. How can we secure our food supply?
   ____________________________________________________________

4. What is the main source of economy in the Philippines?
   ____________________________________________________________

5. How can we improve our agricultural sector?
   ____________________________________________________________

Values in Focus

Gratefulness  Faithfulness  Love of country
Love of environment  Love of nature
Love of mankind
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