Our Guide on the Path to Paradise

THE PROPHET MUHAMMAD'S ﷺ SAYINGS

Handan Yalvaç ARICI
Esma BUDAK

ERKAM PUBLICATIONS

بسم الله الرحمن الرحيم

SECONDARY SCHOOL TEXTBOOK

Istanbul - 2018

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Original Title: Cennet Yolunun Rehberi
Peygamberimin ﷺ Hadisleri

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Printed by : Erkam Printhouse

ISBN : 978-605-302-119-3

Address : Ikitelli Organize Sanayi Bölgesi Mah.
Atatürk Bulvarı, Haseyad 1. Kısım
No: 60/3-C Başakşehir, Istanbul, Turkey

Tel : (90-212) 671-0700 pbx

Fax : (90-212) 671-0748

E-mail : info@islamicpublishing.org

Web site : www.islamicpublishing.org

Language : English

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CHAPTER 1

The Sayings of Our Prophet (pbuh) are Important and Valuable

What is what?

Subject	The Importance and Necessity of the Sayings and the Sunnah of our beloved Prophet (pbuh)
Name of the Activity	The corner of "what is what" **Time** 20 Min.
Type of the Activity	Concept Definition
Goals, Outcomes	1. The students understand the necessity of Sunnah and hadiths to achieve a prosperous life 2. The students comprehend the importance and necessity of the authenticity of the Sunnah and hadiths. 3. The student learns about the first transmitters of hadiths and the early authentic sources of hadiths. 4. The student learns terms such as Sunnah, hadith, and rawi.
Instructions	1. The students are asked to discuss the questions, "Why do you think the Sunnah and the hadiths are important? Do we have to implement the hadiths in our lives? Would it not be enough for us to read the Qur'an"? 2. The students are requested to read the text after the discussion. 3. After reading the text, the students are asked about their views on the subject. 4. The students are invited to find verses from the Qur'an regarding the obedience of the Muslims to the Prophet and the requisite of following him. Subsequently, they are asked to share their findings with their fellow students.

The existence of a world in which all people live happily together, where all prisons are empty, and there are no ill people that need to go to doctors… Such a world might seem an imagination, but there was a period in history just like this. That period is called the Age of Bliss or Asr el-Sa'ada, the age of our beloved Prophet (pbuh).

With the arrival of Islam, people began to live as the Qur'an instructed to them and the way that our Prophet (pbuh) lived. In this way, they managed to overcome all difficulties and achieved happiness. A complete unity, harmony, solidarity, righteousness, justice, and doing beneficial deeds dominated the whole of the Muslim society. Muslims reached the climax in various aspect of life such as administration, politics, economics, knowledge, science, military, justice, etc. After the passing of our Prophet (pbuh), this age of happiness started to disappear gradually.

The Companions, i.e. the Muslims who lived at the time of the Prophet (pbuh) and saw him, did not want to lose those happy days. Fortunately, they had listened to the Prophet's discourses attentively without moving an inch. It was as if they had small birds perching on their heads and they did not want to scare them away. In this fashion, they carefully followed the instructions of our Prophet (pbuh) regarding every aspect of their life from manners of eating to how to go to the bathroom, and from making trade to how to deal with people socially. The Companions did their best not to forget the instructions left behind by the Prophet (pbuh).

In the early days of Islam, our Prophet (pbuh) did not allow people to write down his words. He instead first had his Companions memorize the Qur'an and even advised them

to take notes about the verses. The verses of the Qur'an had to be protected well. Allah's Messenger (pbuh) did not want people to confuse the verses of the Qur'an with hadiths, in other words his own words with the words of Allah Almighty.

He (pbuh) drew our attention to the sensitivity and importance of this matter by saying,

«مَنْ كَذَبَ عَلَيَّ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

"Whoever tells a lie against me (intentionally) then (surely) let him occupy, his seat in Hellfire." (al-Bukhari, 'Ilm, 38; Muslim, Muqaddimah, 2).

After the Companions memorized the Qur'an well, they gradually commenced to focus on the sayings of Allah's Messenger (pbuh). The first person who started to write our Prophet's sayings was the young Companion Abdullah b. 'Amr (r.a.). The one who narrated most hadiths from the Prophet was Abu Hurayra (r.a) meaning "the father of kittens" which was a nickname personally given him by our beloved Prophet. The one who narrated most hadiths from the Prophet among the women Companions was our Prophet's wife A'isha (r. anha).

After Asr al-Sa'adah ended with the passing of the Prophet (pbuh), people wanted to remember our Prophet's Sunnah and his hadiths and reflect about them in their individual lives. Hence, they searched for, transmitted and compiled the hadiths in book forms. The requirements of the rawis, i.e. those who transmitted the hadiths, were their ability to be trustworthiness, possess strong memory, and have a moral soundness. Moreover, only if a saying was narrated by at least three people was it recorded in the hadith books. In this way, the authentic sayings of our Prophet were distinguished from the unauthentic sayings attributed to our Prophet.

Sahih al-Bukhari is the book in which the most authentic sayings of our Prophet are compiled and which is most helpful for Muslims after the Holy Qur'an. The six compilation of Hadith books written by the six hadith scholars have been transmitted to us under the title of Kutub al-Sittah.

There are many unhappy children and, in general, grieving people around the world. The answer to the question of how we can find a solution to their problems is hidden in Asr al-Sa'adah. If we hold on tight to the Qur'an and live in accordance with the Sunnah of our Prophet (pbuh) as the Muslims did in that period, we can reach those happy and prosperous days. There would be no one left on earth who would be wronged. In fact, our beloved Prophet (pbuh) informed us of the same thing in the following hadith:

«تَرَكْتُ فِيكُمْ أَمْرَينِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا: كِتَابَ اللهِ وَسُنَّةَ نَبِيِّهِ».

"I leave you two things, which, if you hold fast to them shall preserve you from falling into all error: the Book of Allah, and the Sunnah of His Messenger." (Muwatta, Qadar, 3)

Therefore, we need to follow the Sunnah of our Prophet (pbuh) in order to have a happy life and not to fall into wretchedness. We are strongly counseled to live in accordance with the Qur'an and Sunnah.

Curious Explorers

Subject	The Sayings and Sunnah of our beloved Prophet (pbuh) deliver people to happiness and prosperity
Name of the Activity	Curious Explorers are on the Trail — **Time** 20 Min.
Type of the Activity	Story
Goals, Outcomes	1. Students learn that the Qur'an and Sunnah of our Prophet provide solutions to the problems and hardships in our daily lives. 2. Students learn that the obedience to the hadiths and Sunnah is a command of Allah Almighty. 3. Students comprehend the importance and necessity of the Qur'an and Sunnah in order to have a peaceful life. 4. Students develop the aspiration and will to perform research on Sunnah and hadiths.
Instructions	1. Students are told "There are children around the world who like to explore and let us see what they have found about the hadiths" and then the story is read. 2. Students are asked about the main theme of the story. 3. Students are asked about what touched them the most of the story. 4. It is expressed in the classroom that there are sayings of our Prophet (pbuh) related to every aspect of our lives and that these sayings provide us with guidance in our lives. 5. The consequences of not following our Prophet (pbuh) are discussed in the light of the verses.

Hello! We are students at the middle school. We have a nice group consisting of three friends. The name of our group is "Curious Explorers" and our names are Abdullah, Hasan, and Abdurrahman. We love to explore mysterious things, set out to adventures, and learn the secrets that nobody knows. What makes us happy most is to learn the life of our Prophet (pbuh) and to read and understand his sayings. We make new discoveries by every one of our Prophet's sayings.

As "Curious Explorers", we search about the sayings of our Prophet (pbuh) and add the hadiths we have found to our collection. Below we would like to tell you the story of an incident we experienced about a year ago:

One day at a time that we had all agreed upon, we met in our secret meeting place. It was a park that we had named Hira. Everyone had a long face like a grey weekend. First Abdullah started to speak:

"I do not understand my parents. They got angry with me again. I got upset and I came here."

Hasan said,

"I got upset with my desk mate. I will never talk to him again."

As for Abdurrahman, he said,

"These issues are nothing in comparison to what happened to me last night. Let me tell you what took place. I had worked hard all night to complete my assignment. My little brother tore it apart and then even came to show me what he had done. Just then, I lost my temper."

As we were talking about our problems, pieces of paper started to fly around us. Three pieces flew above us and then one piece fell on to the lap of each one of us. While we were wonderingly looking at the papers, Abdullah said,

"Look, there is something written on it."

«لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الغَضَبِ».

"The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." (al-Bukhari, Adab, 102; Muslim, Birr, 106-108)

Hasan continued,

"Look there is something written on my paper too. Let me see,

«لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثٍ».

"It is not lawful for a Muslim that he should keep his relations estranged with his brother beyond three days." (al-Bukhari, Adab, 57, 62; Muslim, Birr, 23)

Then Abdurrahman said,

"Let me see what is written on my paper." He then started to read his paper,

«لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُوَقِّرْ كَبِيرَنَا».

"He is not one of us who does not have mercy on our young and does not respect our elders." (al-Tirmidhi, Birr, 15)

- Is somebody following us? This is very strange.

While we were looking at each other with amazement, a man came and said,

"Thank you very much children. All my hadith notes flew away with the wind when my bag opened accidentally. I have been preparing these notes for my students. I should now immediately take them to my students." He then collected the pieces of papers and left in a rush. A strong silence fell over our meeting place of Hira. Then Hasan said,

"My friends! Every hadith that fell into our laps has given us an important message, hasn't it? I remembered a hadith that our teacher taught us:

"I leave you two things, which, if you hold fast to them shall preserve you from falling into all error: the Book of Allah, and the Sunnah of His Messenger."

Our Creator Allah Almighty has taught us how to solve our problems through the life of our Prophet (pbuh)"

Then Abdullah stepped into the conversation,

"Does not Allah say in the Holy Qur'an:

﴿وَمَا يَنْطِقُ عَنِ الْهَوَى * إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى﴾

"Nor does he say (aught) of (his own) Desire. It is no less than inspiration sent down to him" (al-Najm, 53: 3-4)**?** Every word that our Prophet said had been taught to him by Allah. Allah Almighty taught them to our Prophet and he then delivered them to us.

Abdurrahman said,

"I know another verse. Allah has revealed this verse to our Prophet to deliver to us:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ...﴾

"(O Muhammed) Say: "If you do love Allah, follow me: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful." (Al Imran, 3: 31)

"I have an idea. Let us compile a hadith collection in order to gain Allah's love and pleasure and to have a happy life. Let us take our Prophet (pbuh) as an example in every aspect of our lives. What do you say?"

All of us loved this idea and started to compile a hadith collection.

I Draw and Understand Better

Subject	Sunnah and its types
Name of the Activity	I Draw and Understand Better — **Time** 15 Min.
Type of the Activity	Map of Concepts
Goals, Outcomes	1. Students learn what Sunnah is and its types 2. Students express the notion of Sunnah and its types through a visual map. 3. Students gain awareness regarding the concepts of Sunnah.
Instructions	1. Students deal with the types of Sunnah that can be seen in daily life. 2. Students are given examples for qawli, fi'li, and taqriri types of Sunnah. 3. Students talk about how our lives and hearts will be filled with happiness when we apply the Sunnah in our lives.

Let us draw a color chart explaining, "What Sunnah is"

Lexically, the word Sunnah has various meanings, such as way, well-trodden path, nature, face, the visible part of the face, and customary practices. In religious terminology, it is defined as follows: "Sunnah is the verbally transmitted record of the teachings, deeds and sayings, silent permissions of our Prophet Muhammad (pbuh)."

First, draw a heart and write the word Sunnah at the center of your heart. Let us now learn the ways of feeding our heart, in other words the types of Sunnah.

Sunnah is the second main source of Islam after the Holy Qur'an. Sunnah can be of three types depending on its content, namely qawli, fiili, and taqriri.

1. Sunnah Qawliyyah (The Sayings of our Prophet): They are the words of our Prophet, said in certain occasions. They are also called "hadith". For example,

«إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى».

"The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended." (al-Bukhari, Bad'u al-wahy, 1; Muslim, al-Imarah, 155)

There is also another type called hadith qudsi (sacred tradition). These are not verses from the Qur'an. They are hadiths that begin with expressions such as "Allah Almighty says…" and are attributed to Allah as the speaker. They are also called hadith ilahi or hadith rabbani (divine hadith).

2. Sunnah Fi'iliyya (Acts of our Prophet): These are the narrations of the actions and practices of our Prophet.

Example 1

«كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا عَمِلَ عَمَلًا أَثْبَتَهُ».

"When the Messenger of Allah (pbuh) decided upon doing any act, he continued to do it" (Muslim, Musafirin, 141)

Example 2 The way that our Prophet performed his ritual prayers, ate his food, or cleaned etc.

Example 3

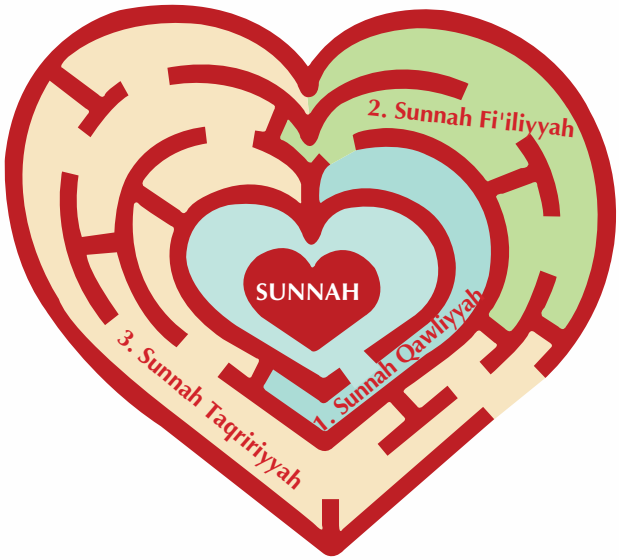
«صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي».

Allah's Messenger (pbuh) commanded "Pray as you have seen me praying" (al-Bukhari, adhan, 18; adab, 27; Ahad, 1) and the Companions performed their prayers exactly as our Prophet (pbuh) did.

3. Sunnah Taqririyyah (Actions or matters approved by our Prophet): This is the type of matters or actions that the Prophet (pbuh) witnessed being carried out by his Companions, and either expressed his approval openly or showed his permission by keeping his silence and not expressing his disapproval.

For example, some of the companions of the Prophet (pbuh) came across a tribe whose chief was bitten by a snake (or stung by a scorpion). Members of the tribe said to the Companions, "Have you got any medicine with you or anybody who can treat him with reciting some supplications?" One of the Prophet's companions started reciting Surat al-Fatiha. The chief of the tribe got cured and his people presented some sheep to the Companions. The Companions asked the Prophet (pbuh) whether they could eat that sheep or not. Allah's Messenger (pbuh) smiled and said, "How do you know that Surat al-Fatiha is a cure (ruqya)? Take it (the sheep) and assign a share for me." (al-Bukhari, Tibb, 33-39)

Let us now draw further on the heart that we drew on the paper with the paths of Sunnah Qawliyyah, Sunnah Fi'iliyyah, and Sunnah Taqririyyah in the heart of the Sunnah. In this way, we will see and show that Sunnah is a path. It is the path of love. This is why we called our heart Sunnah and the path feeding that heart are the types of Sunnah.



Information Machine

Subject	Words and terms related to the chapter
Name of the Activity	Information Machine — **Time** 15 Min.
Type of the Activity	Dictionary
Goals, Outcomes	1. Students learn terminology related to the chapter 2. Students employs the terminology related to the Sunnah in their proper places.
Instructions	Students are asked to write a story by using the terminology found in the information machine. Students may play various games such as word hunt, charade, or other games provided in the page of game time.

Let us see what we have in our information machine related to the subject of hadith and Sunnah.

HADITH

The written records of everything attributed to the Prophet Muhammad (pbuh) including his sayings, actions, tacit approvals, and moral and physical characteristics.

SUNNAH

The Prophet Muhammad's (pbuh) statements either openly by verbal statements or practical actions or implicitly by staying silent or tacitly approving the incidents he witnessed or heard.

SAHABA

The Companions of the Prophet Muhammad; The plural form of the word "sahib" comes in either in the form of "ashab" and "sahaba", which refers to the Muslims who saw the Prophet Muhammad (pbuh) during his lifetime, and lived and died as Muslims.

RIWAYA

Transmission of the hadiths to the following generations by the Companions who heard them first and then by the scholars of hadiths.

RAWI

Those who learn the hadith and transmit it to those who come after them. Narrator of a hadith.

MATN

The text of hadith or the part in which the actual text of hadith is mentioned. It is the verbal part of the hadith which comes after the chain of transmitters (sanad)

SANAD

The part of a hadith in which the chain of transmitters beginning from the Prophet Muhammad (pbuh) himself is mentioned

ASR AL-SA'ADAH

The peaceful and blissful period when the Prophet Muhammad (pbuh) lived.

Game Time

Subject	Words and terms related to the Sunnah
Name of the Activity	I have found it — **Time** 15 Min.
Type of the Activity	Game
Goals, Outcomes	1. Students learn the Sunnah and its types. 2. Students express the Sunnah and its types through a visual map.
Instructions	1. A game can be played with students by using the terminology learned in the information machine. 2. A chain of terms can be made and the terms can be elaborated by means of it. 3. The terms learned in the information machine are written on small pieces of paper and collected in a vocabulary box. Then the words can be picked out from the vocabulary box and used in a sentence.

I found it!

- Students are divided into two groups. Words from the information machine are written on small pieces of paper.

- These words are put in a container or a bag. A student from the first group picks a word out of the bag or container. He tells another word related to the word he picked out of the bag. His/her friends in the group try to guess which word he picked out of the bag. One student from each group takes his/her turn and picks a word out of the bag. Then he/she does the same thing as the first student did and tries to guess the word he/she picked out of the bag by giving them clues.

- The group that guesses the word with the first clue gets ten points. Two points will be reduced from the ten points for every clue given after the first clue.

- Whichever group gains the most points will be the winner.

For example:

The word: RAWI

First, the students are told "narrator of a hadith". If they cannot guess the word, it is said, "transmitter of a hadith". If they cannot guess the word, it is said, "he/she is truthful". If they cannot guess the word again, it is said, "he/she is intelligent". If they still cannot guess, finally they are told, the plural form of this word is "ruwat". No points are allocated if the group cannot guess the word after the first five clues.

One Incident, One Hadith

Subject	The beauty and goodness that the Sunnah and hadiths add to our lives
Name of the Activity	One incident, one hadith — **Time** 15 Min.
Type of the Activity	Story
Goals, Outcomes	1. The students understand the necessity of hadiths in our lives 2. The students become eager to learn hadiths.
Instructions	1. The story is read to the class. 2. The students are asked to give other examples similar to the ones mentioned in the story. 3. The students are told, "how beneficial the recommendations of the Sunnah and hadiths are and how they make our lives better. Let us try to achieve this by making a survey about practicing the Sunnah among us. Let us see "how the Sunnah beautifies our lives" and be encouraged to take part in the survey.

The Idea of a Survey

We came together in Hira and started to discuss about which ones of the Prophet's Sunnah we practice in our lives. Abdurrahman excitedly said,

- I know, I know. I wash my hands before and after eating something. In this way, I protect myself from germs. In this regard, our Prophet (pbuh) said,

«بَرَكَةُ الطَّعَامِ الْوُضُوءُ قَبْلَهُ، وَالْوُضُوءُ بَعْدَهُ».

"The blessing of food consists in ablution before it and ablution after it." (Abu Dawud, At'imah, 11)

Hasan said,

- Yes, I know how important the above advice is for us. Moreover, our beloved Prophet (pbuh) would break his fast by date, or water if he did not have a date to eat. (Abu Dawud, Sawm, 21) He also advised his followers to go by this example. Contemporary scientists have discovered that starting a meal by eating a date keeps the pre-prandial blood glucose level steady and does not lead to glucose intolerance. Both protein and carbohydrates exist in dates and these are very beneficial for the human body. How interesting is that?

Abdullah confidently said,

- Curious Explorers! There is a Sunnah I know and practice. I brush my teeth by siwak or by toothbrush after a meal. The hygiene of our teeth means the health of our whole body. Those who have tooth cavities will begin to have bad breath and bad teeth. It also makes for a bad sight. More importantly our many vital organs such as heart, kidney etc. are harmed

by having bad teeth. We should not also forget the benefits of siwak. Our Prophet (pbuh) stated the benefits of siwak 1500 years ago. How interesting is that! Some companies have started to produce toothpaste from siwak tree, because using siwak has numerous benefits. For example, it cleanses the mouth, strengthens the roots of the teeth and the gums, and heals the periodontal diseases. It also helps to cure gastroenterological diseases. In fact, our Prophet (pbuh) said,

«السِّوَاكُ مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ».

"Siwak is purification for the mouth and it is a way of seeking Allah's pleasures." (al-Bukhari, Sawm, 27)

Abdullah excitedly continued by saying,

- My friends! I have an idea. Let us draw up a survey and take this survey to our friends in school. Let us then invite everybody to write a Sunnah that they practice in their lives and the benefits of this Sunnah. In this way, we can learn numerous Sunnahs and about their benefits.

What can we do?

1. We can ask our teacher and get knowledge on this topic from him/her.
2. We can get further information from the books in the library.
3. We can get information online from reliable web sites.
4. We can ask our elders who are knowledgeable in this matter.

The Survey of Practicing the Sunnah

Abdurrahman, Hasan and Abdullah wrote down the Sunnahs that they practiced and their benefits. You may practice the Sunnah you choose, explore its benefits and write them down.

STUDENT'S NAME	THE SUNNAH HE/ SHE PRACTICE	STUDENT'S NAME
Abdurrahman	Washing both hands before and after having a meal.	1. By removing germs from the hands, we can keep our food pure and thus stay healthy. 2. It ensures that we stay clean.
Hasan	Beginning to eat a meal by having a pinch of salt and ending the meal by eating a pinch of salt.	1. Salt kills the germs in our mouth and cleans the mouth. 2. Salt helps digest the food by means of the enzymes it helps the body to release.
Abdullah	Brushing teeth by the use of siwak or toothbrush.	1. It helps to protect the oral hygiene of our mouths and teeth. 2. It is beneficial for our eyes. 3. It helps to digest our food and keeps our stomachs in good health.
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Let Us Make an Experiment

Subject	The Contributions of Authentic Hadiths and the Sunnah to our Lives
Name of the Activity	Let us do an experiment — **Time** 15 Min.
Type of the Activity	Activity of science and nature
Goals, Outcomes	1. Students learn the significance of the authenticity of hadiths 2. Students understand the harms of fabricating hadiths and altering their meanings and learn how difficult it is to correct them.
Instructions	Let the students clearly grasp the experiment. Students are asked to answer certain questions such as "Is it easy to clean polluted water? Can we revive a flower that stays in dirty water for a while and help to regain its health? In which kind of water would you prefer to be? To what should we pay attention in order to do this?"

Why do you think our Prophet (pbuh) acted so sensitively about the hadiths? Let us grasp this by conducting an experiment.

First of all, let us put some water in two separate glasses. One of the glasses should be pure and clean. This glass of pure water represents our Prophet's hadiths and Sunnah. Let us mix something into the second glass and make it dirty. For example, we can mix some black ink or put a lot of salt in it. Then let us put a flower in each one of the glasses. Let us see, what will happen?

A couple of hours later, the effects of water will start to be clearly seen. The next day you will see the results even more clearly.

When we apply the hadiths and the Sunnah in our lives, we will continue to live our life in the most vivid and beautiful way as the experiment of the flower in clean water demonstrates. However, if we do not pay attention to the authenticity of the hadiths, and apply fabricated sayings into our lives, we will lose our religious hue and wither in time as in the case of the second flower in the contaminated water. May Allah keep us on the straight path! Amin.

The Page of Thinkers

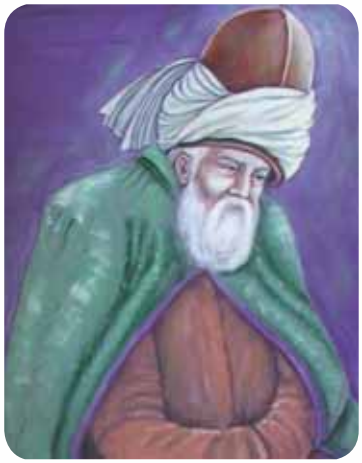
Subject	The success of those who practice the hadiths and the Sunnah in their lives.
Name of the Activity	The Page of Thinkers — **Time** 10 Min.
Type of the Activity	Exemplary Personality, Wittiness,
Goals, Outcomes	1. Students learn that taking our Prophet (pbuh) an an example and applying his Sunnah in our lives is one of the most important factors leading us to success. 2. Students appreciate the value of our Prophet (pbuh).
Instructions	The students are told, "Knowing our Prophet well increases the quality of a Muslim's life. As for non-Muslims, it either leads them to belief or it increases their astonishment. Every sane person knows the value of our Prophet (pbuh). Let us see who said what about our Prophet around the world?" and then be told about the activity. The class will be concluded by saying, "Easterners, westerners, northerners or southerners, no matter from which part of the world he/she is, every sane and virtuous person sees the truth and success clearly and appreciates it. If you want to be a hero, scholar, inventor, artist, and have your name written down in history like these people before, you should follow the footsteps of our Prophet (pbuh)."

Let us look what Hassan b. Thabit (r.a.) who was one of the poets of our Prophet (pbuh) said,

"When I speak about Muhammad Mustapha (pbuh), I am not exalting him; on the contrary, by speaking about him, he makes my words more valued."

This skilled poet also stated that our Prophet (pbuh) is the best person because he adds beauty to the beauty of a poem. He pointed out that the poems became more beautiful due to our Prophet (pbuh). Commonly it is in fact poems that praise people and make them look better than their actual status. Poems are truly lines filled with elegant and touching words. However, poems do not make our Prophet look better; on the contrary, if our Prophet is mentioned in a poem, he makes the poem more beautiful. Isn't that awesome?

In like manner, the great Muslim thinker Mawlana Jalal al-Din Rumi says, "I want a mouth as wide as the world's so that I can speak about that personality (our Prophet) whom the angels envy."



Mawlana Jalal al-Din Rumi learned about the life of our Prophet and loved him. He knew that the angels loved our Prophet (pbuh) and prayed to Allah for him. Mawlana wanted to speak about the Prophet all the time and at all places. Due to this desire, he wished he could have a mouth as wide as the world's so that he could continuously speak about him. Mawlana knew that one did not need much knowledge or

many words to praise this beautiful Prophet who was loved by Allah. This is because understanding the Prophet in the best way and speaking about him can be best fulfilled by doing exactly what he did and trying to be like him. Therefore, in his books Mawlana never wrote anything that was against the Holy Qur'an and the Sunnah of the Prophet.

Likewise, Sheik Shamil whose life passed in a fight and struggle with the Russians for independence did not neglect acquiring knowledge even in the difficult times of war. He always kept a couple of books related to Islamic studies with him even when he was in the mountains and rocky terrains. He held the Qur'an and Sunnah tight to himself.

Even non-Muslim scholars have paid particular attention to our Prophet and accepted his greatness. In his book written in 1978 entitled "the 100, a Ranking of the Most Influential Persons in History", the famous historian Michael Hart ranked our Prophet (pbuh) as the number one most influential person in history.

The life of famous Russian writer Tolstoy changed after he read the Indian scholar Abdullah al-Suhrawardi's book entitled "The Hadiths of Muhammad (pbuh)" in 1908. Tolstoy who had been deeply touched by this book wrote a book with regards to hadiths that he selected from it. Tolstoy gathered the hadiths mostly related to faith in Allah, poverty, equality, death and being a good person. He said, "Muhammad is always superior to the Evangelists (Christians). He neither regards a person as god nor considers himself equal to God. Muslims do not believe in any god but Allah and Muhammad is His Messenger. There is no mystery or secret in this" and then he embraced Islam.

We Are Compiling a Hadith Collection

Subject	Compiling a collection of hadiths and Sunnah
Name of the Activity	We are compiling a hadith collection — **Time** One week.
Type of the Activity	Preparing Materials
Goals, Outcomes	1. The students research the hadiths and the Sunnah. 2. The students become inquisitive and interested in learning about the hadiths and the Sunnah. 3. The students prepare an archive of the hadiths and the Sunnah
Instructions	1. The students are encouraged to compile a unique and an original hadith collection. 2. Each student is asked to introduce their collection to their classmates. 3. Every student is carefully listened to while they speak about which hadiths and Sunnahs are more striking and remarkable. 4. At least three collections chosen from among all the student collections are presented to the school administration.

Just like the Curious Explorers, are you ready to compile a hadith collection?

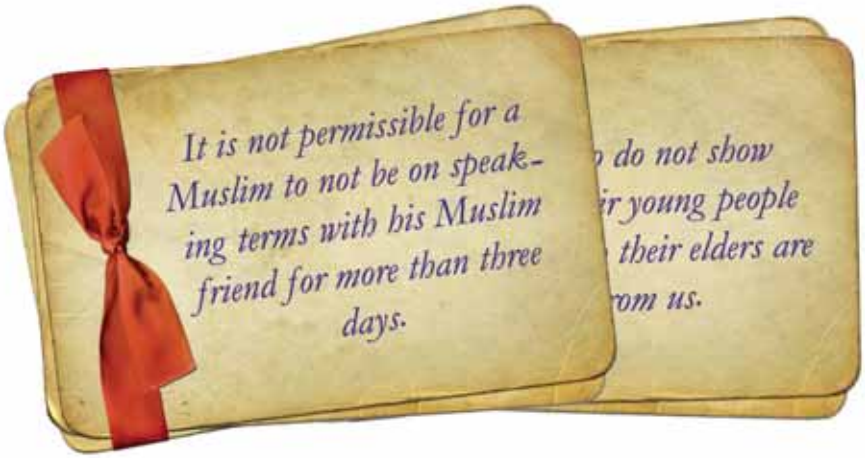
Find some standard sized pieces of paper to carry out this activity. Place the papers on top of each other and make a hole big enough to tie a ribbon on top right corner of the pieces.

Write the hadiths that you find in your research down on these pieces of papers. Take notes about the benefits that the hadiths contribute to better our lives.

As the number of hadiths increases, you may untie the ribbon and add new sheets of paper.

You may decorate the sheets of paper by gluing dried flowers and drawing nice shapes on the sides of the papers. How to do this is left to your individual imagination.

From time to time, compare your collection with the collection of your classmates and see who will have the most interesting and the original collection?



Brainstorm

Subject	The importance and necessity of the Prophet and the Sunnah
Name of the Activity	I draw and understand better — **Time** 15 Min.
Type of the Activity	Brainstorm
Goals, Outcomes	1. The students know the significance of the Prophet and the Sunnah. 2. The students may evaluate the Sunnah and make interpretations from different perspectives. 3. The students learn who teaches us about achieving a happy and peaceful life.
Instructions	Let the students clearly grasp the experiment. Students are asked to answer certain questions such as "Is it easy to clean polluted water? Can we revive a flower that stays in dirty water for a while and help to regain its health? In which kind of water would you prefer to be? To what should we pay attention in order to do this?"

1. What would happen if Allah Almighty had sent us His Messengers from among His angels?

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2. Who knows best how a person can be happy in this world? Why?

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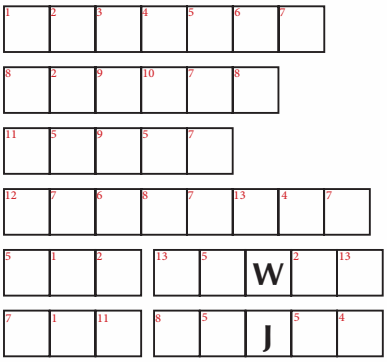
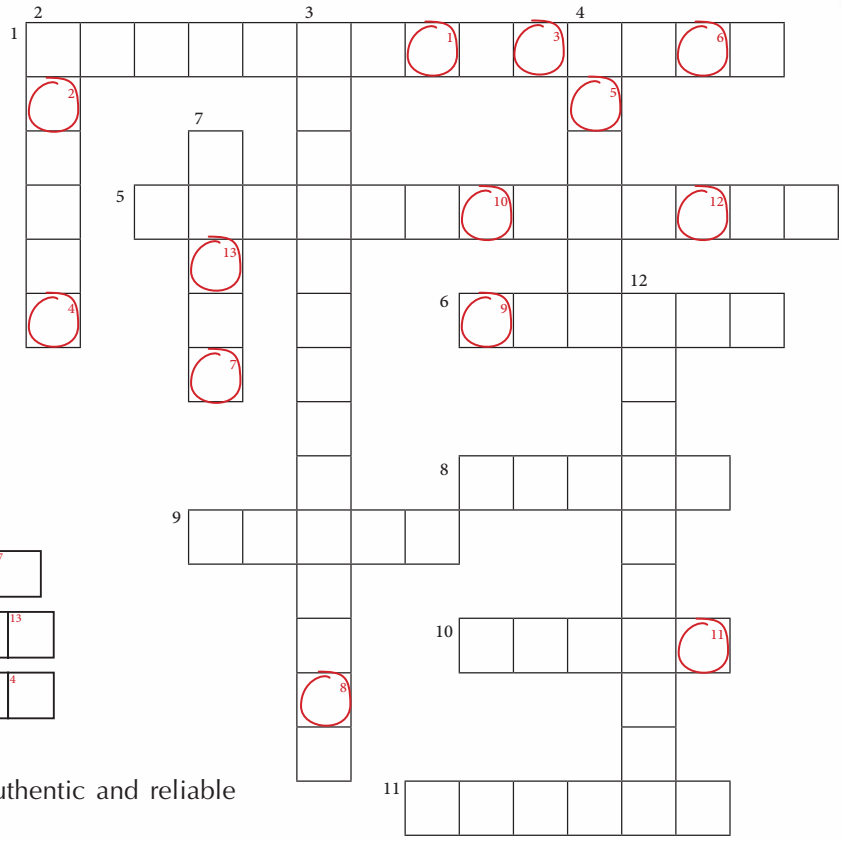
Crossword Puzzle

Subject	An exercise to reinforce what have been learned
Name of the Activity	Crossword puzzle — **Time** 15 Min.
Type of the Activity	Puzzle
Goals, Outcomes	1. The students know the subjects of the chapter. 2. The students answer the questions related to what they have learned in the chapter.
Instructions	This activity can be used as an assessment and evaluation, homework, and reinforcement.

When you answer the questions and solve the code, you will find the names of most of the famous six hadith scholars. Let us do it!





1. The title of the most authentic and reliable hadith book.
5. The general name given to the most famous six hadith books.
6. Those people who saw the Prophet, believed in him, and lived and died as Muslims.
8. The female Companion who narrated the most number of hadiths.
9. The term for Sunnah for the Prophet's actions and behaviors (Sunnah .....).
10. The first main source of Islam.
11. The name of the tree that the Prophet (pbuh) advised us to use for brushing teeth.

2. The sayings, actions and tacit approvals of the Prophet (pbuh).
3. The name of the young Companion who recorded the hadiths first.
4. The sayings of the Prophet (pbuh).
7. The term used for the hadiths which begin with the phrase "Allah Almighty said" (Sunnah .....).
12. The Companion with the nick name, "the father of the kittens", who narrated the most number of hadiths.

Exam

Subject	How much of the chapter has been learnt?
Name of the Activity	Exam — **Time** 20 Min.
Type of the Activity	Testing / Assessment and evaluation
Goals, Outcomes	1. The students can use what they have learned in the chapter. 2. The students understand what they read and solve problems. 3. The students answer the questions related to the chapter.
Instructions	A quiet environment should be created for the students to answer the exam questions comfortably. After all the students finish their tests, the questions are read one by one, and the correct answers are evaluated together with the whole class.

1. Which one of the following is not one of the main sources of our religion?

a) The Holy Qur'an

b) Prayer Book

c) Sunnah

d) Ijma

2. Which one of the following is not one of the characteristics of our Prophet's Sunnah?

a) It consists of some scientific facts that have been recently discovered.

b) It gives information even about small matters such as tooth hygiene.

c) It interprets the verses of the Qur'an.

d) Each one of the Sunnah is related to actions that are very difficult to carry out.

3) A companion of our Prophet (pbuh) performed dry ablution (tayammum) because he did not have water. He performed the ritual prayer in this state and then later found some water, but he did not re-perform the ritual prayer by performing the minor ablution (wudu). When the Prophet (pbuh) heard this, he approved of his companion's action and told him that his ritual prayer in the state of dry ablution was valid. (Abu Dawud, Tahara, 128) **Which one of the following types of Sunnah is this incident an example of?**

a) Sunnah Qawliyyah

b) Sunnah Fi'iliyyah

c) Sunnah Taqririyyah

d) Sunnah Qudsiyyah

4) Which one of the following terms is used to define the act of learning hadith by hadith scholars and transmit it to the coming generations?

a) Riwaya b) Sunnah

c) Rawi d) Sanad

5) **Which one of the following does not consist of information expressing our need for the Prophet's hadiths?**

a) Muslims learn how to perform prayer from the Prophet (pbuh).

b) The details of the things forbidden to eat are provided in the Prophet's hadiths.

c) Oruca başlama zamanı olan "imsak", hadislerde bildirilmiştir.

d) Müslüman olmayanlar dahi Peygamberimizi (a.s.) övmüşlerdir.

Completing Stories by Using Hadiths

Subject	Creating stories out of the examples of hadiths and Sunnah
Name of the Activity	Ali's day — **Time** 20 Min.
Type of the Activity	Completing stories
Goals, Outcomes	1. Stating the term Sunnah reminds the students of the examples of the Sunnah. 2. The students may adapt the Sunnah in any kind of fictional tale that comes to their mind.
Instructions	The activity begins by saying, "Which Sunnah of our Prophet (pbuh) have you learned so far? Which one of them has attracted your interest the most?" Consequently, the students are asked to think of a story where that specific Sunnah is part of their answer. Finally, one of the stories is chosen by the students and performed in a play.

Complete the following seven sentences in such a way that the added parts consist of seven Sunnahs.

Write another story.

Ali's Day

Ali woke up early to go to school. He washed his hands and face.

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What Would I Gain and What Would I Lose?

Subject	What does living in accordance with the Sunnah add to a person's life
Name of the Activity	What would I gain? What would I lose? **Time** 10 Min.
Type of the Activity	Self-evaluation
Goals, Outcomes	1. The students realizes the benefits that one gains by living in accordance with the Sunnah 2. The students realize what kind of hardships and problems they face if they do not live in accordance with the Sunnah.
Instructions	1. The examples of the Sunnah that can be frequently seen in daily life are examined in the class. 2. The students speak about what they would gain by applying those examples of the Sunnah in their own lives. 3. The students talk about what kind of difficulties they would face if they do not apply those examples of the Sunnah in their own lives. 4. After the discussion, the activity called "What would I gain? What would I lose?" is carried out in class.

Draw lines from the information given below regarding what one gains by applying the Sunnah in his/her life to the right box and draw lines from the information given below regarding what one loses by not applying Sunnah in his/her own life to the left box.

If we tightly hold on to our Prophet's Sunnah, we turn out to be among those who continuously succeed. Our world would become like the time of our Prophet (pbuh) (Asr al-Sa'adah) and our afterlife would turn into a life in Paradise.

A Supplication from the Lips of Our Prophet

Subject	Supplication as our Prophet's Sunnah and Allah's advice
Name of the Activity	A supplication from the lips of our Prophet — **Time** 10 Min.
Type of the Activity	Affirmation, Method of Prayer
Goals, Outcomes	1. The student gains the habit of making supplications. 2. The students learn a supplication of our Prophet (pbuh) that they may say in their everyday lives. 3. The students learn that destiny can be changed and faith can be protected by supplications.
Instructions	After giving a speech such as, "Allah's beloved Messenger invoked Allah Almighty in his difficult and easy, happy and sorrowful times, in short, all the time. This is because supplication is the easiest way to make a connection with the Creator and to have Him hear our voice. Supplication is the essence of worshipping Allah", the students are asked their opinion by asking them, "For what do you think Allah's Messenger invoked Allah the most?" After the question and answer session, the following text is read to end the activity, "In the Qur'an, Allah Almighty teaches us the invocations of the prophets. Our Prophet (pbuh), on the other hand, shows us the importance of the supplication in our lives by invoking Allah all the time. Supplication keeps us on the straight path of Islam and prevents us from going astray. It is like a shield. Then let us make good invocations just like our Prophet (pbuh) and as shown by Allah in the Qur'an. Let us find the strength we need to fight with all the hardships and problems."

Shahr b. Hawshab (may Allah show mercy on his soul), one of the great scholars of the age of successors (tabiun), wondered which invocation our Prophet (pbuh) made the most. He came to Umm Salama (r.anha) and asked,

"O Mother of the Believers! What was the supplication that the Messenger of Allah (pbuh) made most frequently when he was with you?" She said,

"The supplication he made most frequently was:

"O Changer of the hearts, make my heart firm upon Your religion (Allahumma ya Muqallib al-qulub, thabbit qalbi 'ala dinik)" (al-Tirmidhi, Da'awat, 89).

After learning this invocation, Shahr b. Hawshab said it all the time. He taught it to everybody he met. He wanted everybody to say it, not to leave the path of Islam, and be happy. Let us learn this supplication and say it every day like our Prophet (pbuh) did.

اللَّهُمَّ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

Allahumma ya Muqallib al-qulub, thabbit qalbi 'ala dinika

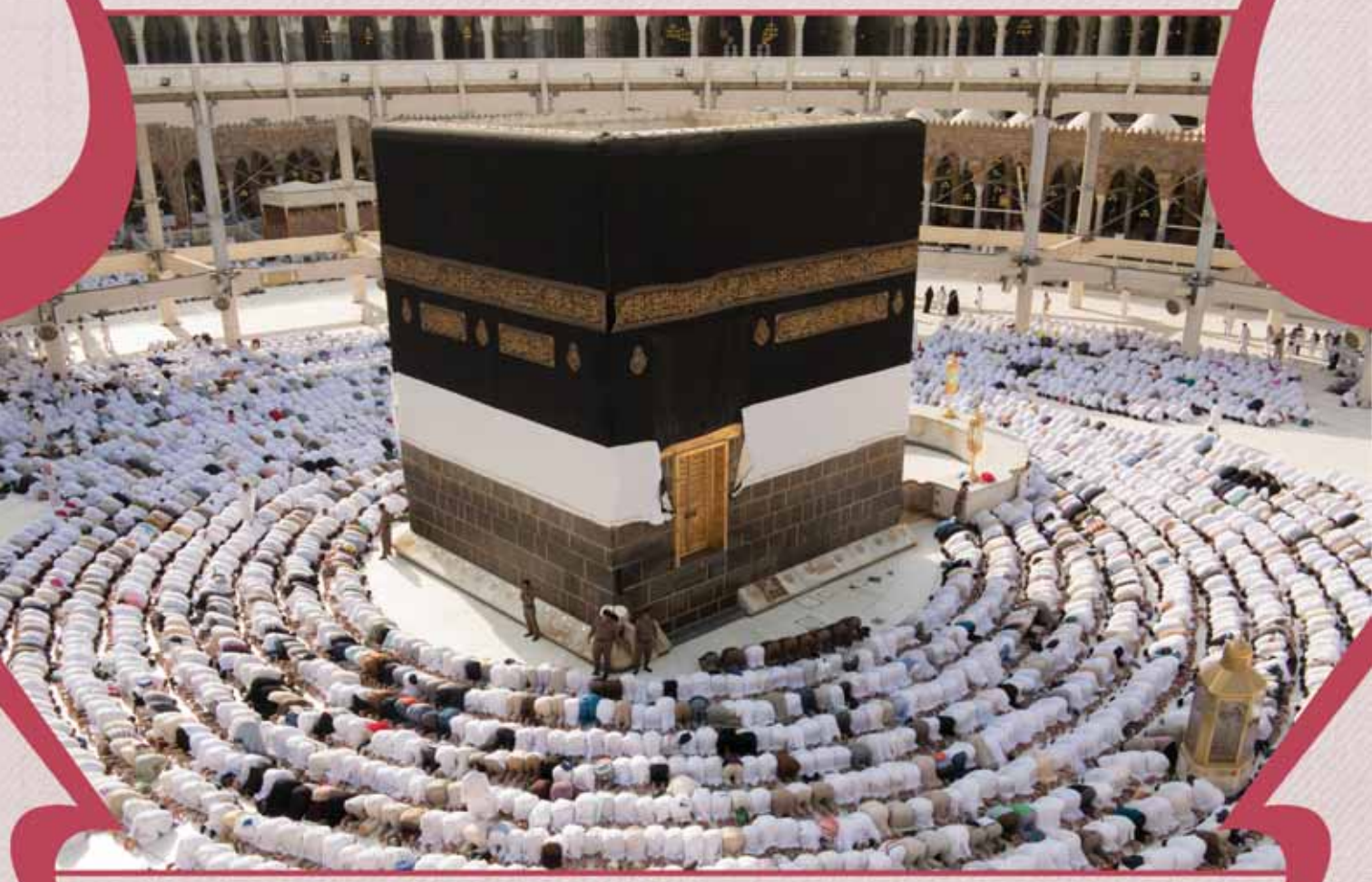
«إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى».

[البخاري، بدء الوحي، ١؛ مسلم، الإمارة، ١٥٥]

"The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended."

(al-Bukhari, Bad' al-Wahy, 1; Muslim, 'Imarah, 155)

CHAPTER 2



Our Prophet's Hadiths Teach Us the Value of Belief in Allah

What is What?

Subject	Introduction to the subject of belief in Allah
Name of the Activity	The corner of "what is what" — **Time** 20 Min.
Type of the Activity	Concept Definition
Goals, Outcomes	1. The students should know that Allah is the Creator of everything. 2. The students may answer the questions "What is faith? Who is a believer?" 3. The students learn the characteristics of a person who believes in Allah.
Instructions	1. The students are asked questions such as "Can we live without trusting our close relatives such as our parents? Can a person live without the feeling of trust? What kind of feeling of trust can trusting in Allah give a person?" and they are guided to discuss the issue of what kind of feeling of trust faith gives to a person. 2. The teacher speaks with the students about faith in Allah through using nature as example such as how a big tree grows out of such a small seed, or how flowers become so colorful. 3. After this activity, the teacher delivers his lesson on the belief in Allah.

Hello friends! In this chapter, we have decided to study the hadiths about the value of belief in Allah. This is because Allah is the Creator of this planet that we live on and of everything that we know and do not know. If Allah did not exist, none of us and nothing would exist. We will first study the question "What is faith?"

Believing in the existence and oneness of Allah and knowing Him by His names and divine attributes is called "**iman (faith)**". Faith in Allah exists at the foundation of all divine religions. We can see the power of Allah in everything that He has created.

"Allah! There is no god but He,-the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permits? He knows what (appears to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He wills. His Throne doth extend over the heavens and the earth, and He feels no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory)." (al-Baqara, 2: 255)

Allah is the One who creates the world and heavens and puts them in order.

Allah Almighty has created this great universe and at the same time created every human being in a special way just like this universe. The creation of human beings is explained in the fifth verse of chapter al-Hajj (22) as follows,

"O humankind! if you have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest (our power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) that you may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much), and (further), you see the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth (in pairs)."

Allah Almighty who has created this universe, plants, animals, and people in a special way also created the needs of His whole creation in a special way. One who believes in Allah and His power is called **mu'min (believer)**. Allah Almighty states the characteristics of the believers in the Qur'an as follows:

"Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them; And who believe in the Revelation sent to thee, and sent before thy time, and (in their hearts) have the assurance of the Hereafter." (al-Baqara, 2: 3-4)

Curious Explorers

Subject	People's need for faith and the state of the person who believes
Name of the Activity	Curious Explorers in search of faith — **Time** 20 Min.
Type of the Activity	Story
Goals, Outcomes	1. The students understand that an intelligent person who uses his intellect believes in Allah. 2. The students learn the terms related to faith such as İhsan and Islam. 3. The students learn the fundamental principles of Islam.
Instructions	1. The story is read to the students after telling them, "Do you know when he was just a little boy how the Prophet Ibrahim believed in Allah Almighty? Our Curious Explorers have learned this. Let us learn it from them." 2. After reading the story, questions related to faith in Allah such as "What do we need to believe in Allah? What should the believers do?" are answered. 3. After this activity, the teacher delivers his lesson on the belief in Allah.

We came together in our meeting place called Hira after the Friday Prayer. We started to discuss the hadiths and the information that we had gathered about faith (iman).

Abdurrahman said,

- "Dear friends! Faith or believing in something is an essential part of human life. It is in the nature of human beings to have the need for believing in something. People need to believe in a great power. In this way, they feel themselves safe and in peace."

Abdullah joined in the conversation by saying,

- "Yes, my friends. The research done in this field has proven that even people in the primitive societies believed in something. Even if it seems illogical to us, there were even people who worshipped the idols that they had made by their own hands."

Hasan excitedly began to speak,

- "Even a little child can look at the creation and believe in Allah, just like the Prophet Ibrahim did. When he was just a little boy, he tried to find the Creator of this universe and all living beings in it. He curiously used to look around and contemplate. When he saw the stars illuminating the night, he thought that they might be the Creator. Then he saw that the moon was bigger and brighter than the stars. Therefore, he thought that it should be the Creator of the universe. When the moon set and the sun rose and he saw that the sun was brighter than the moon and he felt its warmth, he thought that the universe had been created by the sun. When the sun set a while later, he realized the truth. The true Creator of the universe cannot be something rising, setting, and disappearing. He should be the greatest and the most powerful being. Then, young Ibrahim found out that Allah is the Creator that he was searching for."

Then, Abdullah joined the conversation and said,

- "People living at the time of our Prophet (pbuh) used to worship idols. However, our Prophet did not worship idols and not even once prostrated before them. Therefore, when we think carefully and thoroughly, we can become one of the good people who believe in Allah."

Abdurrahman intervened saying that he wanted to read out loud a hadith about faith,

- "Umar b. al-Khattab (r.a.) said, "One day we were sitting in the company of Messenger of Allah (peace be upon him) when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. None amongst us recognized him. At last he sat with the Messenger of Allah (peace be upon him), he knelt before him placed his palms on his thighs and said,

- "O Muhammad, inform me about al-Islam." The Messenger of Allah (peace be upon him) said,

- "Al-Islam implies that you testify that there is no god but Allah and that Muhammad is the messenger of Allah, and you establish prayer, pay Zakat, observe the fast of Ramadan, and perform pilgrimage to the (House) if you are solvent enough (to bear the expense of) the journey." He (the inquirer) said,

- "You have told the truth."

He (Umar ibn al-Khattab) said,

It amazed us that he would put the question like he did not know and then he would himself verify the truth.

He (the inquirer) said,

- "Inform me about Iman (faith)."

He (the Holy Prophet) replied,

- "That you affirm your faith in Allah, in His angels, in His Books, in His Apostles, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil."

He (the inquirer) said,

- "You have told the truth."

He (the inquirer) again said,

- "Inform me about al-Ihsan (performance of good deeds)."

He (the Holy Prophet) said,

- "That you worship Allah as if you are seeing Him, for though you do not see Him, He, verily, sees you."

He (the enquirer) again said,

- "Inform me about the hour (of the Doom)."

He (the Holy Prophet) remarked,

- "One who is asked knows no more than the one who is inquiring (about it)." He (the inquirer) said,

- "Tell me some of its indications."

He (the Holy Prophet) said,

- "That the slave-girl will give birth to her mistress and master, that you will find bare-footed, destitute goat-herds vying with one another in the construction of magnificent buildings."

He (the narrator, Umar ibn al-Khattab) said,

- "Then he (the inquirer) went on his way but I stayed with him (the Holy Prophet) for a long while."

He then, said to me,

- "Umar, do you know who this inquirer was?" I replied,

- "Allah and His Apostle know best."

He (the Holy Prophet) remarked,

- "He was Gabriel (the angel). He came to you in order to instruct you in matters of religion." (Muslim, Iman, 1; al-Bukhari, Iman, 37)

Our meeting today was very beneficial. We have learned what iman is and how important it is for this life and the hereafter. We have also learned from our Prophet's saying that believing in Allah and His Messenger, performing prayer, fasting, paying alms, and performing pilgrimage to Mecca are the most important conditions of Islam. We have also realized that the state of ihsan is the most superior level of faith. In other words, we have learned that acting and behaving in this life as if we see Him even though we do not see Him makes us good believers.

We Are Compiling a Hadith Collection

Subject	Hadiths related to Iman
Name of the Activity	We are compiling a hadith collection — **Time** One week.
Type of the Activity	Producing materials
Goals, Outcomes	1. The students get to know the hadiths related to faith. 2. The students learn about the existence of types of people in terms of faith. 3. The students are able to explain the concepts related to faith.
Instructions	1. The students are told stories reinforcing the importance of faith in our lives. 2. The students are given examples about the concepts of iman, Islam and ihsan. 3. The instructor then speaks to the students about how faith makes us trustworthy people and how the believers form a peaceful society

For our hadith collection, we write **IMAN** in capital letters on a colored paper. We then cut different shapes out of the colored paper and write a hadith related to faith on each one of these pieces of paper. In this way, we learn the hadiths related to **"Belief in Allah"**, which is our first subject.

1. On our first shaped paper, we write the following hadith: Abu Sa'id al-Khudri (r.a.) said that "Allah's Messenger (pbuh) said,

«مَنْ قَالَ: رَضِيتُ بِاللهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ رَسُولًا، وَجَبَتْ لَهُ الْجَنَّةُ».

"If anyone says when he hears the muadhin: "And I testify that there is no god but Allah alone who has no partner and that Muhammad is His servant and Apostle: "I am satisfied with Allah as lord, with Muhammad as messenger and with Islam as religion", he will be forgiven." (Abu Dawud, Salat, 361)

2. We write a different hadith on our second piece of paper: According to Abu Hurayra (r.a.), Allah's Messenger (pbuh) said,

«الْإِيمَانُ بِضْعٌ وَسَبْعُونَ – أَوْ بِضْعٌ وَسِتُّونَ – شُعْبَةً، فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ».

"Faith has over seventy branches (or over sixty branches), the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the removal of what is injurious from the path: and modesty is a branch of faith." (Muslim, Iman, 58. See also al-Bukhari, Iman, 3; Abu Dawud, Sunnah, 14; al-Nasai, Iman, 16; al-Tirmidhi, Birr, 80; Iman, 16; Ibn Majah, Muqaddimah, 9)

3. Now we write a different hadith on our shaped paper: According to a narration by Anas (r.a.), the Prophet (pbuh) said,

«لاَ يُؤْمِنُ أَحَدُكُمْ، حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ».

"None amongst you (truly) believes until he loves for his brother that which he loves for himself." (al-Bukhari, Iman, 7; Muslim, Iman, 71-72; al-Tirmidhi, qiyamah, 59; al-Nasai, Iman, 19, 33; Ibn Majah, Muqaddimah, 9)

4. Now we write a different hadith on our shaped paper: According to Abu Hurayra (r.a.), Allah's Messenger (pbuh) said,

«أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا».

"The most perfect believer in respect of faith is he who is best of them in manners." (al-Tirmidhi, Rada, 11. See also Abu Dawud, Sunnah, 15; Ibn Majah, Nikah, 50)

5. Again we write the following hadith on our paper:

«لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِأَرْبَعٍ: يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنِّي رَسُولُ اللهِ بَعَثَنِي بِالْحَقِّ، وَيُؤْمِنُ بِالْمَوْتِ، وَبِالْبَعْثِ بَعْدَ الْمَوْتِ، وَيُؤْمِنُ بِالْقَدَرِ».

"A slave (of Allah) shall not believe until he believes in four: The testimony of La ilaha illallah, and that I am the Messenger of Allah whom He sent with the Truth, and he believes in death, and he believes in the Resurrection after death, and he believes in Al-Qadar." (al-Tirmidhi, al-qadar, 10)

Information Machine

Subject	Words and terms related to the belief in Allah
Name of the Activity	"Gel Ebe (Come, here it is)" Game — **Time** 15 Min.
Type of the Activity	Game
Goals, Outcomes	1. Students learn the terms related to faith. 2. Students can play a game by using the terms learned in the information machine in particular and in this chapter in general.
Instructions	Every student is encouraged to participate and play the game. The students are exhilarated by acclamations of "Come, here it is" (Gel Ebe, Gel Ebe). The winners are congratulated.

Let us see what we have in our information machine related to belief in Allah.

IMAN

Belief in the existence and oneness of Allah.

ISLAM

Submission of oneself to the belief that there is no god but Allah and Muhammad (pbuh) is His Messenger. Islam also means peace.

IHSAN

To worship Allah as if we see Him even though we cannot see Him.

KALIMA AL-SHAHADAH

The testimony declaring belief in the existence and the oneness of Allah and that Muhammad (pbuh) is His Slave and Messenger.

MU'MIN

A Believer, the person who believes in Allah.

KAFIR

A Disbeliever, the person who does not believe in Allah.

MUNAFIQ

Hypocrite, the person who says that he believes in Allah but does not really believe in Him.

MUSHRIK

Polytheist, the person who ascribe partners with Allah.

Game Time

Subject	Words and terms related to the belief in Allah
Name of the Activity	"Gel Ebe (Come, here it is)" Game — **Time** 15 Min.
Type of the Activity	Game
Goals, Outcomes	1. Students learn the terms related to faith. 2. Students can play a game by using the terms learned in the information machine in particular and in this chapter in general.
Instructions	Every student is encouraged to participate and play the game. The students are exhilarated by acclamations of "Come, here it is" (Gel Ebe, Gel Ebe). The winners are congratulated.

Gel Ebe (Come, here it is!)

An "it" is elected amongst the students. His/her eyes are tied. Obstacles in the number of terms learned in the information machine are placed from one end to the other in the classroom. The student selected as "it" is directed towards the obstacles by calling him/her "Come, here it is". When the "it" comes to an obstacle, he/she is asked a term from the information machine. If he/she answers correctly, he/she is directed to another obstacle by calling him/her "Come here, it is". If he/she does not answer the question correctly, another student becomes "it".

The student who answers all the questions correctly and reaches the end of the room wins the game.

A surprise can be placed at the end of the game in order to make the game more interesting.

For example, the student who is selected as "it" is asked, "what do we call a person who believes in Allah?" If he/she gives the answer "mu'min", he/she is allowed to pass for the next obstacle. When he/she reaches the next obstacle, he/she is asked, "what is the term used for "worshipping Allah as if we see Him, even though we cannot see Him"? If he/she answers correctly, he/she continues to play, but if she/he does not, then he/she is taken out of the game.

One Incident, One Hadith

Subject	Belief in Allah in the hadiths
Name of the Activity	One incident, one hadith — **Time** 15 Min.
Type of the Activity	Story
Goals, Outcomes	1. The students get to know the hadiths related to the belief in Allah. 2. The students answer the questions related to the belief in Allah.
Instructions	1. The story is read in the class. 2. The students are asked, "Whose answer attracted your interest the most?" The answer of each student is expressed in the presence of their classmates. 3. The students are told to produce their own answer related to the belief in Allah.

One day when three friends by themselves were walking thoughtfully, they found themselves ending up in their meeting place Hira. When they saw each other in Hira, they were astonished and asked each other, "What are you doing here?" Before they got the answer to their question, they started to laugh due to their bizarre situation.

Abdullah said smiling,

- "Who will begin first to tell what happened?"

Hasan replied,

- "I would like to tell my story first. One of my friends in our school said in front of all my classmates, "I heard that you know our Prophet's hadiths very well. Tell me then, "How can we believe in Allah whom we cannot see or hear?" I was so confused that I did not know what to say. Some of my classmates started to tell each other that they have never thought about this and that this friend might be right. I could not say anything. I was so demoralized.

At this point Abdurrahman interjected by saying,

- "My friend from my neighborhood told me: "Since Allah is so powerful, why does He allow bad people to hurt others?""

Abdullah said,

-"O Curious Explorers, it looks like all our friends asked us questions about the belief in Allah. Let me tell you the question that was directed to me. "Why are some people hungry and others full? Why does not Allah give everybody their provisions?"

Abdullah made a suggestion to his friends saying,

- "Dear friends! Let us research, check the books, ask our elders, and then meet in Hira and share our findings."

The three friends scheduled a certain time to meet up and then went on their own way. A couple of days later, they met in Hira again. They started to share their finding excitedly.

Abdullah started the conversation by saying,

- "Dear friends! I have gathered wonderful information. When Imam Azam Abu Hanifa was a young boy, a man who did not believe in Allah came to their town. The man asked, "Since we cannot see Allah, why do we believe in Him?" Imam Azam scheduled a meeting with the disbelieving man in a certain place in order to answer his question. However, Imam Azam was late for his meeting. When he finally arrived, the disbeliever complained saying, "Tell me! Why are you late?" Imam Azam said, "I am sorry. My house is on the other bank of the river. I needed a boat to pass across the river. I waited and then I saw that the trees were coming down. After that, they turned into a boat and I got on it. Then, the boat took me here." In the face of this response, the man started to laugh and said, "O fool boy! How can a tree come down by itself and turn into a boat?" When Imam Azam heard this, he got serious and said, "You are the real fool here. You cannot even accept that even a simple boat takes shape by itself, how can you claim this endless universe come into existence by itself?" Imam Azam's wise words reminded me of the bookmakers of books and notebooks that all of us use, the authors of the books we read, the artists of the paintings on the wall, and the carpenters of the chairs and desk we sit on. Everything we use has a maker, then there must be a Maker of this universe. Yes, there is and Allah Almighty is this Maker. How nicely expressed by a scholar, "In order to see the existence and unity of Allah, look at the skies, the earth, and yourself. Think about whether or not they come into existence by themselves. Think about the subtleties and elegance in their creation because all these are the proofs showing the existence and oneness of Allah."

Hasan and Abdurrahman were so happy to find an answer to their questions. They nodded to show their approval.

Then Hasan began to speak,

- According to a narration, our Prophet (pbuh) said,

«مَنْ ضَارَّ ضَارَّ اللّٰهُ بِهِ، وَمَنْ شَاقَّ شَقَّ اللّٰهُ عَلَيْهِ».

"Whoever causes harm, Allah harms him, and whoever is harsh, Allah will be harsh with him." (al-Tirmidhi, al-Birr, 27) In other words, when a person bleeds for a good deed, he becomes like he personally does that good act, and earns spiritual rewards. On the contrary, when a person commits or what he does leads to a bad deed, he will face its punishment. This world is a testing place for people. Allah Almighty has taught us what is good and right throughout the Holy Qur'an and clearly shown us which deeds necessitate rewards and which ones necessitate punishment. People can freely decide whether they become an unjust or a fair person. In consequence of this testing, everyone faces the results of their own choices.

All of the three friends were smiling. Their questions had slowly begun to find their answers.

Abdurrahman excitedly joined the conversation,

- In this world, Allah has given some people more wealth and some others less. He has then commanded them not to be selfish and to share their wealth with the less fortunate people. This is because other people also have rights in their wealth. Affluent people will be held accountable for everything in their wealth in the Hereafter. They will be held accountable whether they were fair when distributing their wealth, whether or not they earned their wealth by lawful ways,

whether or not they wasted their wealth, and whether or not they violated other people's rights. Our Prophet (pbuh) said to a man who had complained about the hardness of his heart,

«اِمْسَحْ رَأْسَ الْيَتِيمِ وَأَطْعِمِ الْمِسْكِينَ».

"Stroke the heads of the orphans and feed the poor." (Ibn Hanbal, v. 2, p. 387)

He told this man that he could cure himself from a rigid heart by doing goodness to the people who were in need. He emphasized that wealth is a test and affluent people are responsible to help the needy people wherever they are around the world. This is because Allah Almighty has made it obligatory for us to pay alms and charity. If everybody pays their alms fully and regularly, there would be no poor and hungry people left around the world. Those who face their poverty patiently will see great rewards in the Hereafter. The poor will even be the first ones who will enter Paradise. Isn't that amazing?

Our Curious Explorers who were so excited with their answers hugged each other. They said, "We have found the answers! We have found them! O Allah! How great You are! You consider everything. Let us go and tell our friends what we have found", and they left Hira running to tell their friends of their great discovery.

Activity

If you intend to do the following good acts for a week put a check mark (✓) next to it, and if you haven't, put a no mark (✗) next to it.

Decide by yourself what the last two deeds should be.

I ..... When I think about the life and sayings of our Prophet (pbuh),		Result	
		✓	✗
The good deed that I have decided to do is	That I will think about the things that Allah has created for us and thank Allah for His blessings.		
The good deed that I have decided to do is	That I will begin to eat and finish eating my meals by eating salt.		
The good deed that I have decided to do is	That I will brush my teeth by siwak or a tooth brush.		
The good deed that I have decided to do is	That I will give the morsels of bread to birds instead of throwing them into the bin.		
The good deed that I have decided to do is			
The good deed that I have decided to do is			

Let Us Make an Experiment

Subject	Belief in Allah
Name of the Activity	Let us make an experiment — **Time** 15 Min.
Type of the Activity	Activity of science and nature
Goals, Outcomes	1. Students learn the significance of iman 2. Students understand what it means to have faith in the unseen by carrying out an experiment.
Instructions	The students are asked, "I will put this piece of paper into this glass and then submerge the glass into a water container. Is there anybody who could prevent it from getting wet?" The students may be asked to touch the paper to check whether or not it is wet.

Materials

- One glass

- A piece of paper (preferably a piece of paper which absorbs water easily such as toilet paper, or a piece of paper napkin)

- One water container

Making the experiment

Let us take an empty glass. Crumple up the piece of paper and place it into the glass. Then submerge the glass into a container of water upside down. After waiting for a while, take the glass out of the water. You will see that the paper is dry.

Evaluation

The air between water and paper prevents the water to reach and wet the paper. We cannot see the air and touch it, but it is what prevents water to reach the paper and wet it.

Just like we cannot see our Lord and touch Him. If we have a believing heart, we will be protected like the paper in the glass. If one has an empty heart that does not believe in Allah, we will dissolve like a paper put directly in the water. (You may put the paper into water to see how this happens).

The Page of Thinkers

Subject	Muslim scholars' views on the belief in Allah
Name of the Activity	The Page of Thinkers — **Time** 10 Min.
Type of the Activity	Reading and Contemplating Thinking
Goals, Outcomes	1. Students learn how the great thinkers of past and present give us the ability to understand the belief in Allah. 2. Students appreciate the value of scientist, poets and scholars that assist us to support our iman.
Instructions	The students are asked to think of the teleological argument, which proves the belief in Allah. Moreover, students are taught to appreciate scholars, both past and present, who write about the belief in Allah by using both reason and religion.

Dear Friends!

Many thinkers have expressed belief in Allah both in terms of what we see around us and scientifically. They have stated that everything in this universe is a special work of Allah Almighty and by observing these pieces of arts, we may increase and strengthen our faith. Imam Ghazali said, "The greatest proof of the existence of Allah is obvious. It is this universe. Every atom in this universe points towards His existence. What more proof are you looking for?" He invited us to examine the universe in front of our eyes. Let us for instance think about our thumbs. People can feel whether an object is smooth or rough by our thumbs. Just think of how much our thumbs are needed to hold an object. In fact, thumbs are one of the most important tools to carry out sign language for the hearing and speech impaired, and a means for the blind and sight impaired to interpret the world around them. Due to scientists, we know how important our thumbs, which we always use and think of as something ordinary, are as blessings of Allah.

Dear friends!

As Curious Explorers, we have learned so many things from the scholars. Think about how these great trees grow out of a small seed and give great fruits. In other words, Allah Almighty has placed these big trees into such small seeds. When it is time, the seed puts forth, a trunk is gown, it grows into a tree, it turns green, and branches and fruits grow out of this tree. Just think how many great databases like computer programs are placed into such small nuclei. Isn't it amazing?

We realize our Lord's power and might in and through His works. Once someone came and asked the Turkish poet and philosopher Necip Fazil Kisakürek, "Can Allah pass a camel through the hole of a needle?" Necip Fazil said, "Yes, He can." The man asked again, "Would He shrink the camel or enlarge the needle?" Necip Fazil gave a perfect response explaining the power of Allah, "He would neither shrink the camel nor enlarge the needle. As He fits the stars into your eyes, He can easily pass a camel through the hole of a needle." Think about it, my friends, how powerful is our Lord who can place the stars in the heavens into our eyes?"

Learning by Living

Subject	Learning the value of Allah's blessings.
Name of the Activity	We appreciate Allah's Blessings and Thank for them — **Time** One day
Type of the Activity	Learning by Living
Goals, Outcomes	1. The students comprehend how much our Prophet (pbuh) valued the blessings of Allah. 2. They know our Prophet preferred and praised which blessings of Allah. 3. They realize that everything in this nature is a blessing of Allah.
Instructions	1. Together with students, a trip is organized to countryside. 2. The blessings of Allah in nature is discovered and the students tell their opinions about those blessings. 3. Everything from the air we breathe to the water we drink, from vegetables to fruits is a gift to us from Allah. Their value can be appreciated by eating, drinking, smelling, in short by benefiting from them.

Are you ready to do a research as the Curious Explorers did? Let us do a research about water, milk, mushroom, oil, honey, and herbs. Then let us gather with our friends to have a picnic. Let everybody not forget to bring the material about which he/she did a research and other fruits and vegetables to eat at the picnic.

- Let everybody first breathe in the clean air and fill his or her lungs with it at the beginning of the picnic. Then let the air slowly breathe out. When doing this exercise, think about how many great blessings Allah Almighty has created for us. If we did not have the air that we breathe or if we had air polluting itself, imagine how we would breathe. We must thank Allah who has saved us from the trouble to find fresh air to breathe.

- Let us look around us. Trees, plants, rocks, earth, rivers, seas ... Let us think about what benefits they contribute to our lives. Let us imagine how we would be affected if they did not exist. Let us talk about whether we would like to live in a world without all these blessings. Of course, we should not forget to thank Allah for all these blessings.

- Our beloved Prophet (pbuh) preferred food beneficial to our bodies. He was never fussy about food and did not prefer one type of food over the other. He never complained about food nor was he over fond of any type of food. We do not have any report that he excessively craved for some kinds of food, either.

Let us look the types of food praised and preferred by our Prophet (pbuh).

- Our Prophet (pbuh) who gladly ate the foods offered to him in the houses that he visited said, "What a blessed condiment vinegar is. O Allah, bless vinegar, for it was the condiment of the Prophets before me, and no house will ever be poor in which there is vinegar."

- When the Prophet (pbuh) was invited and offered soup containing gourd and cured meat prepared by a tailor, he (pbuh) ate the gourd. In another invitation, he said, "Meat is the king of the foods in this world and in Paradise."

- In another occasion, he (pbuh) said, "A house in which there are no dates is like a house in which there is no food (condiment)" meaning that one does not need another condiment if there is date to eat."

- We also know that our Prophet (pbuh) ate melon, watermelon, cucumber, grape, quince, and the fruit of siwak tree from among the fruits.

- The narrations of the Companions about what our Prophet ate or did not eat and what he liked or did not like are based on their memories with the Prophet (pbuh) in which there were matters related to food.

Dear friends! Allah loves and protects us so much that He provides us with everything we need. He bestows upon us all kinds of herbs, animal products, fresh air, and pure spring water as His blessings.

By the way, we should not forget to say basmala before we eat anything and thank Allah after we finish eating.

Brainstorm

Subject	The necessity of the belief in Allah
Name of the Activity	I draw and understand better — **Time** 15 Min.
Type of the Activity	Brainstorm
Goals, Outcomes	1. The students understand the power of Allah. 2. They can think and interpret the subject from different angles. 3. They realize that there must be a Creator who creates and then maintains the order in this universe.
Instructions	1. Let the students read and think about the questions for a while. You can divide the students into groups and give each group a chance to answer the questions. Every group takes turn and expresses their thoughts. Consequently, the results of the brainstorm are written down. 2. The students are told, "Every being in heavens and on earth has different and particular characteristics." 3. The students are also informed about the extraordinary features of their body and organs.

Just as we know that when we see a painting, there must be a painter who made that painting, we understand that there must be a Maker or Creator of the images that we see in this universe. Let us look at the images of the universe and contemplate:

1.

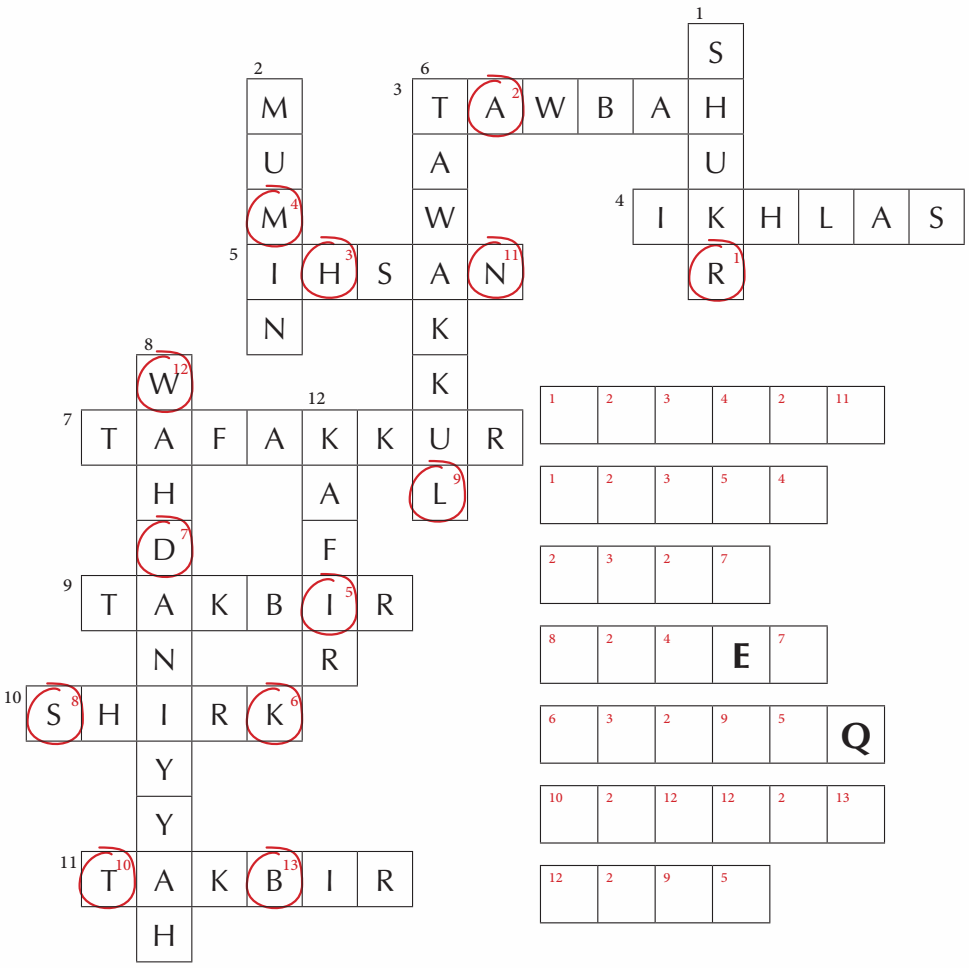
We know that the earth orbits around the sun. If the earth revolved around the sun a little bit closer toward it, the earth would be burnt up or if it was revolving a little further from the sun, it would become a frozen planet. Therefore, it is important to ask the question as who keeps the earth turning in exactly the right orbit. Who assigns an orbit to the sun and to the planets?

2.

Think about rain. In whose power is it to let water fall instead of nitric acid, which is a highly corrosive mineral acid? Nitrogen that forms eighty percent of the atmosphere reacts with oxygen in the air by the influence of thunder and lightning. After the oxidation process, nitrogen oxides are formed, which leads to the production of nitrides. In other words, all the conditions are ready for the pouring down of a nitric acid rain. However, instead of a nitric acid rain, which is ready in the air to fall, drops of blessed and fruitful rain falls down on earth. . In short H2 (Hydrogen is a highly flammable element) + O (oxygen is a burning element) = H2O (Water is an extinguishing material). When an inflammable and a burning material get together, normally fire breaks out. However, here these two elements transform into an extinguishing material. Who does this? Who maintains this order in the skies? Who creates the beauty in the soft drops of rain?

Crossword Puzzle

When you answer the questions and solve the code, you will find the seven divine names of Allah. Let us do it!



3. Regretting committing a sin and asking forgiveness from Allah.
4. The title of the short chapter in the Qur'an about the existence and oneness of Allah.
5. Worshipping Allah as if we can see Him.
7. Contemplating on the creation of Allah and to take heed.
9. Believing in the oneness of Allah.
10. Associating partners with Allah.
11. Believers say this when they start performing the ritual prayer (salat).

1. Thanking Allah for the blessings He has given to us.
2. The person who confirms the principles of faith by his tongue and heart.
6. Doing everything we can and then leaving the results to Allah.
8. The divine attribute meaning that Allah is One.
12. The person who does not confirm the principles of faith by his tongue and heart.

Encoded Puzzle

A group of students encoded a saying of our Prophet into the boxes below and they want you to find it. In order to make your task a little easier, they left some of the letters. Let us solve it!

Δ		↑	∞	∞	↑	≡		▼		≠	≤	↔		Δ	>		↓	Δ	⁒	
										B					F					

◀	≡	≤		<	▼	↔	≡	◀		↔	⁒	▼	=	↑	@	%	≤			
					I										N					

‰	↑	>	≤	↔	⁒	↑	<	=		↑	↔	↑	▼	@	‰	◀				
							R								S					

≤		▼	∞	‰		%	≡	↑	‰	◀	▼	◀	↓		↑	@	=			
							H			T										

>	<	≤	≤	=	Δ	≈		>	<	Δ	≈			↑	@	◀				
			E										W	A						

(Muslim, Dhikr, 72)

Exam

Subject	How much of the chapter has been learnt?
Name of the Activity	Exam — **Time** 15 Min.
Type of the Activity	Testing / Assessment and evaluation
Goals, Outcomes	1. The students can use their knowledge about the acts of worship and being a good servant of Allah. 2. They understand what they have learnt and are able to solve problems with this knowledge.
Instructions	After all the students finish their tests, the questions are read one by one and the correct answers are evaluated together with the whole class.

1) "No son did Allah beget, nor is there any god along with Him: (if there were many gods), behold, each god would have taken away what he had created, and some would have lorded it over others! Glory to Allah! (He is free) from the (sort of) things they attribute to Him!" (al-Mu'minun, 23: 91)

Which one of the following terms is this verse related to?

a) Sunnah b) Miracle

c) Tawhid d) Hadith

2) Which of the following is not one of the characteristics of a believer?

a) He believes in the Qur'an and the books revealed before it.

b) He believes in and applies whichever rules of the Qur'an he likes.

c) He believes that he will have to account for his acts and behaviors that he does in this world in the Hereafter.

d) He fulfills his acts of worship such as the ritual prayer.

3) Which one of the following is an example for tafakkur?

a) Looking at birds and thinking about the power of Allah who keeps them in the air.

b) Saying basmala before drinking water.

c) Reciting ayat al-kursi before leaving home.

d) Saying "Alhamdulillah" after sneezing.

4) Which term is used for a person who says that he believes, but does not really believe?

a) Kafir b) Muslim

c) Mushrik d) Munafiq

5) One night during his caliphate, Umar (r.a.) was inspecting the streets of Medina. He heard a woman in a house saying her daughter to add some water into milk. The girl told her mother, "Umar (r.a.) banned the mixing of water into milk." When her mother said, "How will Umar ever know?" the girl replied, "Even if he does not see us, Allah sees us." To which of the following term is this story related?

a) Islam b) Sunnah

c) Iman d) Ihsan

Completing Stories by Using Hadiths

Subject	Tafakkur (Contemplation), Ihsan, Shukr, and Shirk
Name of the Activity	Aisha and Fatima's Hospitality — **Time** 20 Min.
Type of the Activity	Completing stories
Goals, Outcomes	1. By contemplating, the students realize the things that they need to be thankful to Allah. 2. They believe in Allah without seeing Him and express this by a story. 3. They know what kind of acts constitute shirk and they can adapt it to a fictional tale.
Instructions	1. Give the students opportunity to tell their stories. 2. Cast a ballot in the class and choose two of the stories. Then, ask the students to enact the stories 3. Ask the students to select their own team to enact the stories.

Use the following sentence and complete it with at least seven sentences in which the terms "tafakkur, ihsan, shukr, and shirk" are employed.

Aisha was sitting in the garden of her house together with her cousin Fatima who came to visit her.

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What does he do/what does he not do?

Subject	Belief in Allah
Name of the Activity	What does he do / What does he not do? **Time** 10 Min.
Type of the Activity	Creative writing
Goals, Outcomes	1. The students should know what a person who believes in Allah does and does not do.
Instructions	1. The students are told that Allah always knows everything we do. 2. They discuss about what benefit they can get from knowing that Allah sees us all the time. 3. A recording with camera is done in the class and the students are shown how our actions are recorded.

Below there is a list of acts that are done and not done by a person who believes in and obeys Allah. Add three more acts to the list.

A believer helps his neighbors and tries to remove their hardships.

A believer does not waste and appreciates the value of the blessings he has.

A believer protects and supports the orphans and the needy.

A believer spends his life for good deeds and goodness for he believes in life after death.

A believer pays attention to his acts of worship.

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A believer does however he wishes and does not think about others.

Instead of performing the acts of worship, a believer pays attention to other people's private lives.

A believer says, "I only live once in this world and I do not care about anything or anyone" and wastes his time with fool's errands.

A believer buys everything he wants and eats and drinks everything he desires.

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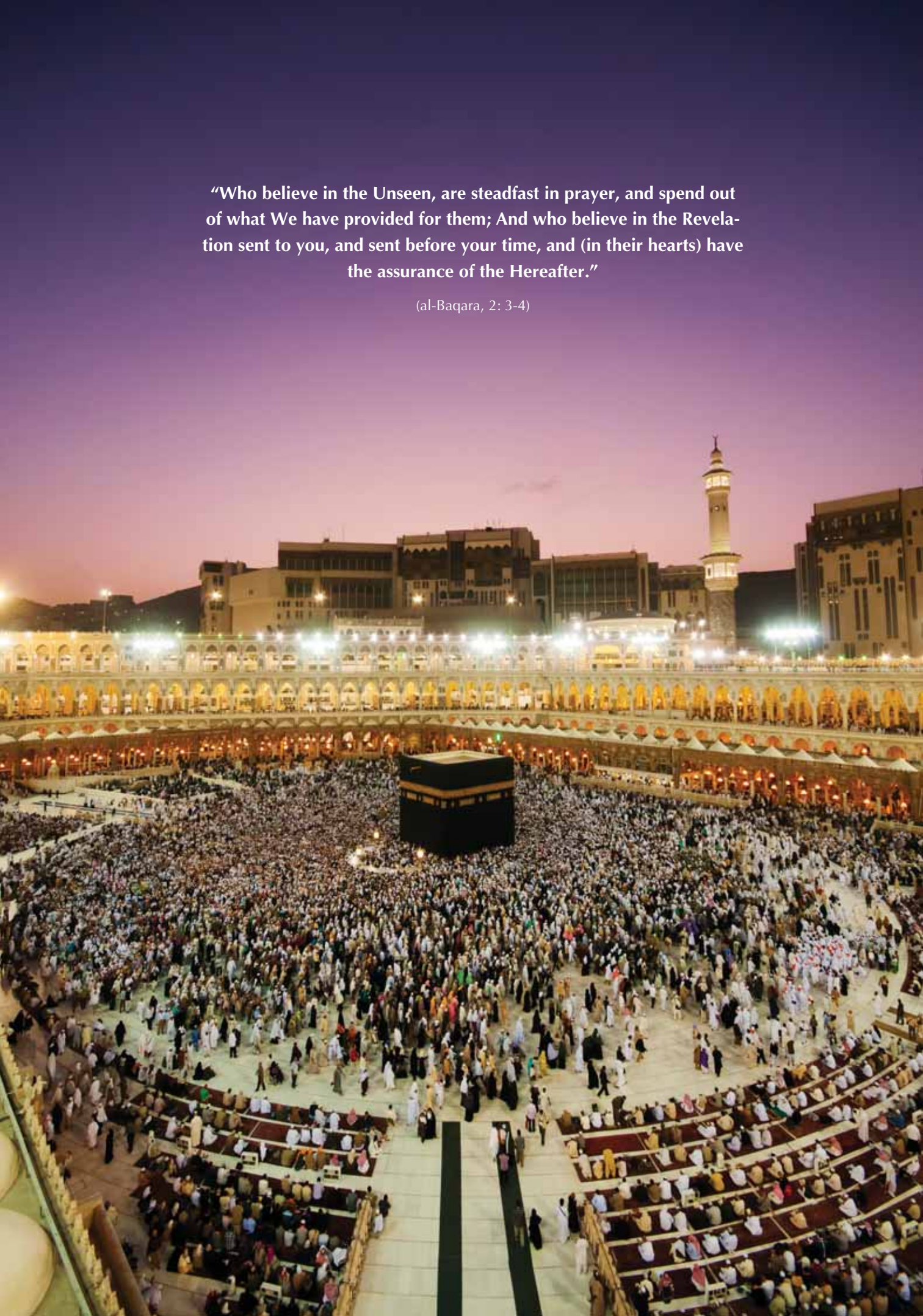
A Supplication from the Lips of Our Prophet

We cannot achieve true faith without having good character. The more we believe in Allah the better our character becomes and the more we avoid bad habits. Our hearts becomes richer. Our Prophet always prayed for this to happen.

The following is the supplication that delivers us to the richness of this world and the Hereafter. Therefore, we should learn it as soon as possible:

"O Allah. I beg of Thee the right guidance, safeguard against evils, chastity and freedom from want." (Muslim, Dhikr, 72)

«اَللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتُّقَى وَالْعَفَافَ وَالْغِنَى»



"Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them; And who believe in the Revelation sent to you, and sent before your time, and (in their hearts) have the assurance of the Hereafter."

(al-Baqara, 2: 3-4)

CHAPTER 3

Our Prophet's Hadiths Teach Us Good Servitude (Ibadat)

What Is What?

Subject	The Concept of Worship and Its Benefits
Name of the Activity	The corner of "what is what" — **Time** 20 Min.
Type of the Activity	Concept Definition
Goals, Outcomes	1. The students learn the concept of worship. 2. They realize the benefits that a person gains from worshipping Allah. 3. They understand the different types of worship. 4. They learn to reflect the effects of worship on morality.
Stages of the Activity	1. A discussion is started by asking the question "What is the place of worship in our lives?" 2. The students are asked to give examples from the types of worship that they know. 3. After the discussion session, a story is read to the class. 4. After the reading session, the students are asked to express their opinions.
Instructions	It is emphasized that everything we do for the sake of Allah, no matter if it is big or small, is an act of worship.

We have learned so far that belief in Allah is an act that we do with our hearts and minds. Worshipping and being a good servant of Allah, on the other hand, are the manifestations through our actions and behavior of our belief existing in our hearts. Performing ritual prayer (salat), fasting in the month of Ramadan, or being trustworthy people are the examples of such actions and behaviors. Let us then continue our hadith collection by subjects related to worshipping and being a good servant of Allah.

Acts of worship are performed primarily because they are commanded by Allah. In chapter al-Baqara (2) verse 21, Allah Almighty says, **"O humankind! Worship your Lord, who has created you and those who lived before you, so that you might remain conscious of Him"**. Allah Almighty commands us to worship Him only. There are several mysteries hidden in this command. What can those mysteries be? Let us think about them together,

- **By worshipping Allah, we fulfill our duty to thank Him.** Allah Almighty has bestowed upon us numerous blessings. Thanking Him in return for these blessings, remembering His greatness and generosity are our most important duties. We fulfill these duties by performing the acts of worship.

- **By worshipping only Allah, we can control our endless desires.** Every act of worship is a rubric strengthening the human will-power. For example, let us think about fasting in the month of Ramadan. It teaches us to control ourselves and not to do everything we simply want. It accustoms us to be patient.

- **Worshipping only Allah protects us from being the slaves of other beings.** There is only Allah who is perfect and free from deficiencies. Therefore, only Allah can provide us with whatever we need in the best and complete fashion. One who is aware of this fact would not go to intermediaries, but rather go directly to the One who can provide his needs. Such a person would not run after money or become the slave of other people. He asks only from Allah and worships only Allah..

- **Worshipping only Allah develops the measure of justice and equity.** One who performs the acts of worship would not commit unlawful deeds even in places where nobody sees him. He knows that Allah Almighty always sees him. Instead of what people think about him, he fulfills Allah's commands. He does not fear anything or anybody but Allah, which makes him a just person and keeps him on the straight path.

Then what do we gain from worshipping Allah?

- First of all, we gain love and contentedness of Allah.

- The more we worship, the healthier our body becomes. By fasting, our immune system becomes stronger and by performing the ritual prayer (salat) our muscles and bones get stronger.

- Worshipping also strengthens our character. We gain good habits and behavior, while we avoid bad habits and behaviors.

- By means of gaining good character, we gain the love and appreciation of other people, which makes us happy.

- The more we do good deeds the more Allah Almighty bestows peace and tranquility into our hearts. He makes the hardships easy for us and increases the blessings that He has given to us. Allah becomes our friend. What a great joy to gain the friendship of Allah!

How nice it is being a servant of Allah! It helps us to gain freedom, respect, and good behaviors. Let us now learn how we can worship to attain all these benefits.

1. We can perform some acts of worship with our body: These are the acts of worship performed by the heart and the body, such as the ritual prayer (salat).

2. We can perform some acts of worship through our wealth: These are the acts of worship performed with our money and property. Such as giving alms (zakat).

3. We can perform some acts of worship by using both our body and our wealth: These are the acts of worship performed by physical movements and the spending of money. Such as pilgrimage to Mecca (hajj).

Then, what are we waiting for? Let everybody who is a mukallaf believer perform acts of worship and be a good servant of Allah!

O **Muslims** who are **sane** and have reached the age of **puberty**, in other words **mukallaf** believers! Come! It is time to worship Allah. Let us do it!

Story

Subject	Worshipping and being a good servant to Allah
Name of the Activity	There is a message for the Curious Explorers — **Time** 20 Min.
Type of the Activity	Story
Goals, Outcomes	1. The students gain the consciousness of worshipping Allah 2. They know how good servitude to Allah can be achieved in the light of the Qur'an and the Sunnah. 3. They realize the necessity of worshipping to Allah for a peaceful and tranquil life. 4. Their desire to worship increases.
Stages of the Activity	1. The teacher reads the story. 2. Everybody expresses their opinions about the main idea and about the message of the story. 3. The students are asked to give different examples of the acts of worship.
Instructions	Students are taught how acts of worship, like the ritual prayer and the fast, improves the quality of our lives.

Abdullah left a message to his friends

"We are going to gather in our meeting place Hira at 3 o'clock in the afternoon to discuss an important issue."

Your friend Abdullah

When Abdurrahman and Hasan saw this message, they excitedly run to their meeting place. They were wondering what was so important. When they arrived at Hira, they found Abdullah in deep thought. Abdullah said,

- "Dear friends! It is true we believe in Allah, but how can we show our love to Him? How are we going to fulfill our servitude to Him? How can we worship Him? We should learn this in detail."

Hasan said,

- "There is nothing to think about. Of course, by performing the ritual prayer and the fast."

Abdurrahman asked,

- "Then, what about being truthful, staying away from unlawful things? Are not these acts of worship?"

Abdullah said,

- "Do not worry. We can compile our next hadith collection about the acts of worship and the servitude to Allah."

The Curious Explorers completed their research and met again.

Abdullah said to his friends,

- "I am so happy to have such a great group. Whenever we have a question, we solve it together. When doing my research, a hadith attracted my attention,

«الكَيِّسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ المَوْتِ، وَالعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَنَّى عَلَى اللهِ».

"The clever person is the one who subjugates his soul, and works for what is after death. And the incapable is the one who follows his desires and merely hopes in Allah." (al-Tirmidhi, Qiyamah, 25)

This hadith has given an important message to me. Worshipping is not just performing the ritual prayers or fasting. Managing anger, being trustworthy, and controlling our behaviors are also among the acts of worship.

Hasan joined the conversation and said,

- We have learned a really important point. It is a wonderful thing to beautify one's heart, words, and body by acts of worship. Even having good thoughts in the heart and keeping bad feelings, such as a grudge, away from it becomes an act of worship. If one speaks the truth and does not lie, that also becomes an act of worship. Even if a person keeps their body clean, this is also an act of worship. How outstanding! I have also learned great hadiths. I have learned that good words are like charity, and truth takes one to Paradise. (See al-Bukhari, Sulh, 11; al-Bukhari, Adab, 69) According to a narration by Abu Ayyub Khalid b. Zayd al-Ansari (r.a.), a man came to the Prophet (pbuh) and said, "O Messenger of Allah! Direct me to a deed that draws me near to Paradise and takes me away from the Fire (of Hell). Upon this, the Holy Prophet said, "You worship Allah and never associate anything with Him, establish prayer, and pay Zakat, and do good to your kin." When the man turned his back, the Messenger of Allah (pbuh) remarked, "If he adheres to what he has been ordered to do, he will enter Paradise" (al-Bukhari, Adab, 10; Muslim, Iman, 14). Therefore, if a believer is honest, trustworthy, and does good to his kith and kin, it becomes an act of worship.

Abdurrahman looked astounded,

- "Halt, that was my inquiry. You are more enthusiastic than I am. How did you learn so many hadiths while doing your research! You are brilliant" and started to laugh.

Upon this comment, all of them joined in the laughter.

Then Abdurrahman said,

- "You have answered all my questions. Thank you very much. I asked these questions to our teacher. He also told me that acts of worship could be performed by both heart, tongue, and body. You have found very nice hadiths about the acts of worship performed by the heart and words.

According to a narration by Abu Hurayra (r.a.), Allah's Messenger (pbuh) said, "When a Muslim, or a believer, performs the minor ablution (wudu), washing his face, every evil that he looked at with his eyes leaves with the water - or with the last drop of water, or an expression similar to that - and when he washes his hands, every evil he did with his hands leaves with the water - or with the last drop of water - until he becomes free of sin" (See al-Tirmidhi, Taharah, 2) The believers cleanse their body by performing the ablution. This cleansing is a way both to stay healthy and to perform an act of worship. Abu Hurayra (r.a.) narrated: I heard the Messenger of Allah (pbuh) saying, "Just see, can anything of filth remain (on the body of) any one of you if there were a river at his door in which he washed himself five times daily? They said, "Nothing of his filth will remain (on his body)." The Prophet (pbuh) said, "That is like the five prayers by which Allah obliterates sins." (al-Bukhari, Mawaqit, 6; Muslim, Masajid, 282-283; al-Tirmidhi, Amthal, 5 (2868); al-Nasai, Salat, 7 (1, 231); Muwatta, Safar, 91 (1, 174). The ritual prayer (salat) is a very important act of worship for the human body. It gives vigor to the human body, makes it healthy, and strengthens the human will. The ritual prayer keeps the believer away from doing the wrong things. This is because it is an important act of worship.

Abdullah said,

- Dear friends! You are an amazing lot. We have learned such nice information and so many great hadiths. However, I have learned another very remarkable hadith.

«إِنَّ اللهَ تَعَالَى يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتْقِنَهُ».

"When you do a work, Allah loves you to do it in a proficient way" (al-Bayhaqi, Shu'ab al-Iman, vol. 4, p. 334)

"Verily Allah has enjoined goodness to everything" (Muslim, Sayd, 57). In other words, my friends, it becomes an act of worship if we do our homework well, or clean our rooms properly. Consequently, we were performing acts of worship while we were learning all these hadiths, or while we were having an enjoyable chat, while we were doing the chores that our mothers told us to do, and even while we were playing in the school yard.

The sounds of "That is great! O Allah! We love you. We gain when we worship You. Hurray! O Allah! How wonderful it is to be a servant of You!" rose from Hira. People passing by the park wondered where these sounds were coming from, but they could not see the secret cave of our Curious Explorers.

We Are Compiling a Hadith Collection

Subject	Hadiths related to worship
Name of the Activity	We are compiling a hadith collection — **Time** 15 Min.
Type of the Activity	Preparing materials
Goals, Outcomes	1. The students learn the hadiths related to worshipping Allah. 2. They learn how to both communicate with Allah through worship and make their lives more productive. 3. The students can explain the concepts related to worship.
Stages of the Activity	1. The students are given examples of the acts of worship from daily life. 2. They try to figure out under which category of acts of worship the below-mentioned acts of worship should be categorized.
Instructions	The students are told and explained that our lives and hearts will be filled with positive feelings as long as we worship.

For our hadith collection, we write "IBADAT (GOOD SERVITUDE)" in capital letters on a colored paper. We then cut different shapes out of colored paper and write a hadith related to acts of worship on each one of these pieces of paper. In this way, we enrich our hadith collection and increase our knowledge.

1. On our first shaped paper, we write the following hadith: According to a narration by Ibn Umar (r. anhuma), Allah's Messenger (pbuh) said:

عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لاَ إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَالحَجِّ، وَصَوْمِ رَمَضَانَ".

"Islam is based on (the following) five (principles): To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger (pbuh). To offer the ritual prayers dutifully and perfectly. To pay Zakat (i.e. obligatory charity). To perform Hajj. (i.e. Pilgrimage to Mecca). To observe fast during the month of Ramadan." (al-Bukhari, Iman, 2; Tafsir al-Sura (2), 30; Muslim, Iman, 19-22).

2. We write a different hadith on our second piece of paper: According to a narration by Abu Ayyub Khalid b. Zayd al-Ansari (r.a.),

"عَنْ أَبِي أَيُّوبَ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ دُلَّنِي عَلَى عَمَلٍ أَعْمَلُهُ يُدْنِينِي مِنَ الْجَنَّةِ وَيُبَاعِدُنِي مِنَ النَّارِ . قَالَ " تَعْبُدُ اللَّهَ لاَ تُشْرِكُ بِهِ

شَيْئًا وَتُقِيمُ الصَّلاَةَ وَتُؤْتِي الزَّكَاةَ وَتَصِلُ ذَا رَحِمِكَ " فَلَمَّا أَدْبَرَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنْ تَمَسَّكَ بِمَا أُمِرَ بِهِ دَخَلَ الْجَنَّةَ"

"A man came to the Prophet (pbuh) and said, "O Messenger of Allah! Direct me to a deed that draws me near to Paradise and takes me away from the Fire (of Hell). Upon this, the Holy Prophet said, "You worship Allah and never associate anything with Him, establish prayer, and pay Zakat, and do good to your kin." When the man turned his back, the Messenger of Allah (pbuh) remarked, "If he adheres to what he has been ordered to do, he will enter Paradise" (al-Bukhari, Adab, 10; Muslim, Iman, 14).

Abdullah b. Busr (r.a.) narrated that a Bedouin said:

عَنْ عَبْدِ اللَّهِ بْنِ بُسْرٍ، أَنَّ أَعْرَابِيًّا قَالَ "يَا رَسُولَ اللَّهِ مَنْ خَيْرُ النَّاسِ" قَالَ " مَنْ طَالَ عُمُرُهُ وَحَسُنَ عَمَلُهُ"

"O Messenger of Allah! Who is the best of the people?" He said, "He whose life is long and his deeds are good." (al-Tirmidhi, Zuhd, 21, 22).

3. Now we write a different hadith on our shaped paper: According to Abu Hurayra (r.a.), Allah's Messenger (pbuh) said,

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم "إِنَّ اللَّهَ قَالَ مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطُشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لأُعْطِيَنَّهُ، وَلَئِنِ اسْتَعَاذَنِي لأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ "

"Allah said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him." (al-Bukhari, Riqaq, 38)

Information Machine

Subject	Words and terms related to the chapter
Name of the Activity	Information Machine — **Time** 15 Min.
Type of the Activity	Dictionary
Goals, Outcomes	1. Students learn terminology related to the acts of worship 2. Students employ the terminology related to the acts of worship in their proper places.
Stages of the Activity	All terms in the information machine are read after saying, "the terms related to our chapter are waiting for us".
Instructions	Students are asked to write a passage by using the terminology in the information machine. Students may play various games such as word hunt, charade, or other games provided in the page of the game time.

Let us see what we have in our information machine related to the subject of worshipping Allah and being a good servant of Allah.

MUKALLAF

The person who is responsible to do a task. In order to become mukallaf, one must be a Muslim, sane and to have reached the age of puberty.

IBADAT

Acts of worship; it means to obey the commands of Allah and stay away from the things that He has prohibited. All acts have to be carried out respectfully for the sake of Allah.

FARD

The acts that are commanded to be carried out by Islam. One who does not fulfill the acts of fard will be a sinner. For example, performing the ritual prayer, and keeping one's promises.

HARAM

The acts that are prohibited in a certain and binding way by Islam. One who commits haram becomes a sinner. For example, lying or stealing.

HALAL

Things and behaviors that Allah asks us to do and things that are not prohibited by Islam. To eat pure food, and earn money by working at lawful work are examples of halal things. Allah Almighty says in the Qur'an, "O people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy." (al-Baqara, 2: 168)

MUSTAHAB

It means things that are liked. These are the things and acts that Allah's Messenger (pbuh) did occasionally, such as performing the duha prayer and wearing perfumes.

MAKRUH

Even though they are not prohibited as strongly as haram, these are the acts that are disliked and reproached. One who avoids makruh acts will be spiritually rewarded. For example, going to mosque after eating things with bad odor such as garlic or onion or using too much water and wasting it when performing the ablution.

MUBAH

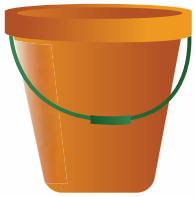
Acts that a mukallaf is left free to do or not to do. All acts that are not prohibited are generally accepted as mubah. The term mubah is employed synonymously with the terms halal and jaiz (permissible). There is neither spiritual reward nor sin to do mubah deeds. For example, eating, drinking, or walking around.

AMAL AL-SALIH

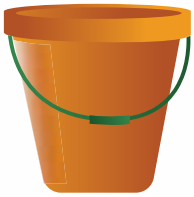
It refers to the good deeds done in accordance with the sake of Allah. All useful and beneficial deeds from planting trees to feeding the hungry or from writing books to building schools are all accepted as amal al-salih.

Game Time

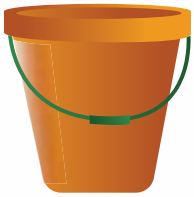
Subject	Types of ibadat
Name of the Activity	The bucket is full! — **Time** 15 Min.
Type of the Activity	Game
Goals, Outcomes	1. The students learn the types of acts of worship. 2. They can demonstrate the types of acts of worship through visual maps.
Stages of the Activity	1. The hadiths related to the acts of worship are written on small colored pieces of paper and put into a box. 2. The students are divided into two groups. 3. Each group draws a piece of paper from the box and decides under which type of acts of worship it should be, and then put it into the bucket reserved for that type of worship. 4. The group that fills the bucket with more of the correct types of hadiths wins the game.
Instructions	With the game of "the bucket is full", the students are directed to fill their lives with the same examples from the hadiths.



Acts of Worship performed by the body



Acts of Worship performed through wealth



Acts of Worship performed through wealth

The following hadiths are written on pieces of paper and then these papers are mixed. The students are divided into two groups. First, the first group arranges the hadiths in accordance with their types and puts them in their proper buckets in three minutes. Then, their answers are checked and the number of correct answers is recorded on a paper. Then the second group tries to do the same in three minutes and number of their correct answers is recorded as well. The group that has the more correct answer becomes the winner.

«خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ».

"The best among you (Muslims) are those who learn the Qur'an and teach it." (al-Bukhari, Fada'il al-Qur'an, 21)

«صُومُوا تَصِحُّوا».

"Fast and you will gain health" (al-Tabarani, Mu'jam al-Awsat, VIII, 174).

«الصَّلَاة هِيَ مِعْرَاج الْمُؤمن».

"Ritual prayer is the ascension (mi'raj) of the believer" (al-Suyuti, Sharh Ibn Majah, I, 313).

سَأَلَ رَجُلٌ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَيُّ الأَعْمَالِ أَفْضَلُ؟ قَالَ: «الصَّلاَةُ لِوَقْتِهَا».

"A man asked the Prophet (pbuh) "What deeds are the best?" The Prophet (pbuh) said, "To perform the (daily compulsory) prayers at their stated fixed times" (al-Bukhari, Tawhid, 48).

قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم "تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ وَالذَّهَبِ وَالْفِضَّةِ وَلَيْسَ لِلْحَجَّةِ الْمَبْرُورَةِ ثَوَابٌ إِلاَّ الْجَنَّةُ"

"The Messenger of Allah said: "Alternate between Hajj and Umrah; for those two remove poverty and sins just as the bellows removes filth from iron, gold, and silver - and there is no reward for Al-Hajj Al-Mabrur except for Paradise." (al-Tirmidhi, Hajj, 2; al-Nasai, Hajj, 6; Ibn Majah, Manasik, 3)

"مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ إِنْسَانٌ أَوْ طَيْرٌ أَوْ بَهِيمَةٌ إِلاَّ كَانَتْ لَهُ صَدَقَةٌ"

"No Muslim plants a plant or sows a crop, then a person, or a bird, or an animal eats from it, except that it will be charity for him" (al-Bukhari, Hars, 1; Adab, 27; Muslim, Musakat, 10, 12; al-Tirmidhi, Ahkam, 40).

"أَفْشُوا السَّلاَمَ بَيْنَكُمْ"

"Give gifts, for indeed the gift removes bad feelings from the chest" (al-Tirmidhi, al-Wala wa al-Hibah, 6).

«تَهَادَوْا فَإِنَّ الهَدِيَّةَ تُذْهِبُ وَحَرَ الصَّدْرِ».

"Your smiling in the face of your brother is charity" (al-Tirmidhi, al-Birr, 36)

«تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ».

"Commanding good and forbidding evil is charity" (al-Tirmidhi, al-Birr, 36)

«أَمْرُكَ بِالمَعْرُوفِ وَنَهْيُكَ عَنِ المُنْكَرِ صَدَقَةٌ».

"Your giving directions to a man lost in the land is charity for you" (al-Tirmidhi, al-Birr, 36).

«مِنْ أَبْوَابِ الصَّدَقَةِ...[أن] تَهْدِي الْأَعْمَى».

"Guiding (helping) the blind is among the gates of charity" (Ahmad b. Hanbal, Musnad, V, 168-169).

«إِمَاطَتُكَ الحَجَرَ وَالشَّوْكَةَ وَالعَظْمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ».

"Your removal of a rock, a thorn or a bone from the road is charity for you" (al-Tirmidhi, al-Birr, 36).

«إِفْرَاغُكَ مِنْ دَلْوِكَ فِي دَلْوِ أَخِيكَ لَكَ صَدَقَةٌ».

"Your pouring what remains from your bucket into the bucket of your brother is charity for you" (al-Tirmidhi, al-Birr, 36).

One Incident, One Hadith

Subject	The wisdom of the continuance of the acts of worship
Name of the Activity	One incident, one hadith — **Time** 15 Min.
Type of the Activity	Story
Goals, Outcomes	1. The students realize that acts of worship makes the body healthy, and the soul peaceful. 2. They become eager to perform the acts of worship. 3. They realize the significance of continuance to the acts of worship.
Stages of the Activity	1. The story is read to the class. 2. The students are asked from which part of the story influenced them the most. 3. They are asked to make a story from their own experiences.
Instructions	1. First, a discussion about the topic "how the acts of worship give our lives an order" is held in the class. 2. The emphasis is made on what we gain when we continue to perform the acts of worship regularly.

One day, three friends sat on a bench to rest and chat. They started a conversation. Hasan said, "My friends, I have a question. Why is the ritual prayer prayed five times a day? Why do we need to perform the minor ablution every day? Why do we fast every day for a month? Our Prophet (pbuh) also fasted on Mondays and Thursdays every week. There are times one does not want to perform the ritual prayer. Is it acceptable not to perform it when we do not want to do it? Is it not difficult to continue to perform the acts of worship regularly?"

Abdullah said,

- I thought about this, too. However, I hesitated to ask. How nice of you to ask this question and bring it up in our agenda! I feared that it might be wrong to think things like these. Performing an act of worship continuously sometimes becomes very hard. Sometimes human psychology does not want to perform the acts of worship or we simply get bored. Which one would be better under such circumstances, not to perform them or to perform them forcefully?

Abdurrahman said,

- My friends! One may be keen to perform good deeds that are carried out occasionally. However, he/she may be uneager to perform the acts of worship regularly every day. The acts of worship performed occasionally may be enough for a person. I do not know.

Abdullah said,

- "My friends! Let us do an investigation immediately and learn why we perform ritual prayer five times a day, fast, and read the Holy Qur'an."

The Curious Explorers immediately started to work. They began to read books and talk to knowledgeable people. They took notes of what they learned. A week later, they came together in Hira and talked about what they had found. Hasan started the conversation by saying,

- My friends! I have found very important information. I have learned how important continuity in acts of worship is for us. It is reported that Malik had heard that the Messenger of Allah (pbuh) said, "Adhere to righteousness even though you will not be able to do all the acts of virtue. Know that the best of your deeds is Salat (ritual prayer) and that no one maintains his ablution except for a believer." (Muwatta, Taharah, 36, (I, 34); Ibn Majah, Taharah, 4, (277). By saying to us to adhere to righteousness, Allah's Messenger (pbuh) tells us to be continuous in our acts of worship. He also told us that the best of our deeds is the ritual prayer. Just as a person needs to eat and drink in order to feed the body, he/she needs to perform the ritual prayer and to recite the Holy Qur'an in order to feed his/her soul. Sometimes one may not want to eat, but he/she continues to eat and drink even if it is just a little more. Just like this, when we continue to perform the ritual prayer, our soul will not be hungry and our psychological state will be fine. This is because our connection with Allah Almighty will not be severed. By performing the ritual prayer, we say to our Lord, "O Allah! I feel bored, but I expect Your help." This relieves us.

Then, Abdullah started to speak,

- "What about fasting! Our Prophet (pbuh) said, "Fasting is a shield (or a screen or a shelter). So, the person observing fasting should avoid sexual relation with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should tell him twice, 'I am fasting'" (al-Bukhari, Sawm, 9; Muslim, Siyam, 163). Fasting is an act of worship that strengthens our will-power and helps us to control ourselves. The scientific research about fasting have shown that by fasting, people, in a way, clean their bodies (metabolism). It is also proven that people who stay hungry and thirsty during certain hours of a day have stronger bodies. Those who fast practice patience by both their body and soul. They can control themselves more easily in the face of unfavorable circumstances.

Abdurrahman said,

- My friends! Our responsibilities in the form of acts of worship, such as ritual prayer and fasting, strengthen our sense of obligation. We try to fulfill our responsibilities even when nobody sees us. Yes, we have learned a very important lesson. By means of the acts of worship, we organize our days, months, and years, in short, our time in the best way. We also continuously refresh and maintain ourselves. Therefore, we should always continue our acts of worship and refresh our souls.

The Curious Explorers were very happy. The deeds that used to appear to them difficult became easy in their eyes. There were so many benefits for people in every commands and prohibitions given by Allah Almighty.

Activity

Subject Applying resolutely in one's life the hadiths related to the acts of worship

Name of the Activity I have decided **Time** One week.

Type of the Activity Time table

Goals, Outcomes
1. The students know that if they resolutely apply the hadiths in their lives, they will attain health and peace.
2. They understand the value of the acts of worship.

Stages of the Activity The activity begins by telling the students "Are you ready to resolutely apply the hadiths that we have learned in the section One Hadith, One Incident?" Then, let us mark the hadiths written in our timetable down as "I have decided" when we practice them in our everyday lives."

Instructions
1. The students are asked, from time to time, how the activity of the timetable "I have decided" is going.
2. The students are motivated to work vigorously and effectively on the process. At the end of the activity, all the timetables are examined.
3. The students are requested to express their opinions about the effects on their lives of the occasional and the regular acts of worship.

Let us think about the hadiths that we have learned about in the section "One Hadith, One Incident". In accordance with the messages that our prophet has given us, which actions have we decided to do and which actions have we decided to avoid?

If you do the acts written below a lot, draw a ☺, if you do these acts averagely, draw a 😐, and if you do it less than that, then draw a ☹

I ....., The hadiths that I have decided to practice in my life are	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
"Prayer is a pillar of religion". I performed my prayer today so I have gained a strong pillar.	☺ 😐 ☹	☺ 😐 ☹	☺ 😐 ☹	☺ 😐 ☹	☺ 😐 ☹	☺ 😐 ☹	☺ 😐 ☹
"Smiling to people is a charity". I smiled to everyone I met today.	☺ 😐 ☹	☺ 😐 ☹	☺ 😐 ☹	☺ 😐 ☹	☺ 😐 ☹	☺ 😐 ☹	☺ 😐 ☹
"Bismillah is the beginning of all good things". I have transformed everything I did into an act of worship by saying bismillah at the beginning.	☺ 😐 ☹	☺ 😐 ☹	☺ 😐 ☹	☺ 😐 ☹	☺ 😐 ☹	☺ 😐 ☹	☺ 😐 ☹
"Believers must care for their kith and kin". I called at least one of my relatives and asked about his health and well-being.	☺ 😐 ☹	☺ 😐 ☹	☺ 😐 ☹	☺ 😐 ☹	☺ 😐 ☹	☺ 😐 ☹	☺ 😐 ☹
"Spread greeting of each other (saying as-salamu alaikum) among you". For the sake of Allah, I said salamun alaikum to everyone I met today.	☺ 😐 ☹	☺ 😐 ☹	☺ 😐 ☹	☺ 😐 ☹	☺ 😐 ☹	☺ 😐 ☹	☺ 😐 ☹
"Removing things that harm people from the roads is a charity". I removed from the road that I walk on regularly the things that might harm people.	☺ 😐 ☹	☺ 😐 ☹	☺ 😐 ☹	☺ 😐 ☹	☺ 😐 ☹	☺ 😐 ☹	☺ 😐 ☹

Let Us Make an Experiment

Subject	Performing acts of worship regularly feeds the faith (iman)
Name of the Activity	Let us make an experiment — **Time** 15 Min.
Type of the Activity	Activity of science and nature
Goals, Outcomes	1. The students realize how performing the acts of worship regularly improve the belief in Allah. 2. They understand the importance of regular acts of worship in relation to being a good servant of Allah.
Stages of the Activity	1. The students bring some beans, cotton, and a small container to the class. 2. After planting the bean between the layers of the cotton and putting the cotton inside the container, the container is placed in a sunny location within the classroom. It is regularly watered. 3. After it grows and becomes green, the students stop watering it. Then, they observe how it starts to turn yellow when it is not watered; and how it revives back when it is watered.
Instructions	The experiment is concluded by saying, "Being a servant of Allah gains meaning by performing the acts of worship. By means of acts of worship, belief in Allah grows and becomes stronger just as the watered bean. We must show our servitude to Allah by performing acts of worship in order to strengthen our belief and see its results in the Hereafter."

As we mentioned before, acts of worship are the manifestation of our faith in our actions and behaviors. If faith were a fruit, watering it would be by performing acts of worship. If we do not water the vegetables and fruits that we planted, they cannot grow, and in time, they perish. When a believer performs acts of worship, his/her faith becomes stronger. Let us make an experiment of this. What do you say?

Let us take a container and put some cotton in it. Then place some beans on the cotton and then place another thin layer of cotton onto the beans. Then let us start watering it a little bit every day. In a couple of weeks, we will see that our beans will germinate and give green sprouts. As long as we continue to water it, the sprouts will produce beans. If we stop watering, we will see that our bean plant will start to turn yellow.

No matter what we plant, we have to water our seed and care for it. Otherwise, it will never give fruits. The acts of worship is similar to the water and care that help our faith get stronger and bigger. In order to grow the seed of faith in our heart, we should continue our prayer, fasting, being truthful, and having positive thoughts.

The Page of Thinkers

Subject	The benefits of the acts of worship
Name of the Activity	The Page of Thinkers — **Time** 10 Min.
Type of the Activity	Creative writing
Goals, Outcomes	1. The students become aware of the fact that they spiritually need the acts of worship. 2. They realize that the acts of worship give them peace and tranquility.
Stages of the Activity	1. The students are asked to tell of their experiences related to the acts of worship. 2. They are encouraged to form sentences about the benefits of good servitude to Allah. 3. Some of the sentences are selected and written on the board.
Instructions	The students are given examples of good servitude to Allah that create awareness of physical and spiritual benefits.

We should not forget that we need our Creator, Allah Almighty. The statement of Luqman al-Hakeem is important in this regard, "Worship your Lord as much as you need Him." Our body, our actions, our environment, and our souls all exist thanks to Allah's power. The acts of worship teach us about His power and our need for Him. We have to return the blessings of even being able to inhale breath. As we need to breathe in, we also need to breathe out. Acts of worship will not feel difficult to those who know their Lord well, learn His verses, and communicate with Him. The Muslim scholar Ibn Ata said, "There is no act of worship heavy on those who know Allah." Just as we like to chat and communicate with people that we like, the acts of worship is our way of communicating with Allah. Therefore, becoming good people means fulfilling our acts of worship. The ritual prayer (salat) is one of these acts of worship.

Imam Rabbani said, "Ritual prayer is the act of worship that combines all the other acts of worship into itself and gets us nearer to Allah the most." The ritual prayer is our most special time with Allah. It is our communication with our beloved Allah. The prayers we perform five times a day are provisions feeding our soul. Imam Azam Abu Hanifa was once asked, "Does everybody who does not perform the ritual prayer become a disbeliever?" He gave the following response showing the significance of performing the ritual prayer, "Not everyone who does not perform prayer becomes a disbeliever, but no disbeliever performs the ritual prayer." By these words, he wanted to remind us how far one who does not perform the ritual prayer moves away from his/her Lord. The acts of worship teach us to be a good person, to communicate with our Lord, and to be thankful and happy. Let us write some good things about the acts of worship. What do you say?

1. .....
2. .....
3. .....
4. .....
5. .....

Learning by Living

Subject	The outcomes gained from the persistence in the acts of worship
Name of the Activity	The filled and overflown jar — **Time** 15 Min.
Type of the Activity	Learning by living
Goals, Outcomes	1. The students research the hadiths and the Sunnah about the acts of worship. 2. Their interest in performing acts of worship grows. 3. They see the outcomes of the acts of worship performed regularly, acts of worship performed from time to time, and the acts of worship performed rarely. 4. They collect an archive of hadiths and Sunnah related to the acts of worship.
Stages of the Activity	1. The students are asked to bring jars to the class. 2. Then they stick labels onto the jars as described below and the activity begins.
Instructions	1. At the end of the activity, the students are asked what they understood from the activity and what they concluded from it. 2. They are also asked about their preference to live in which jar and what they need to achieve this.

In order to explain the importance of the persistence in acts of worship, Our Prophet (pbuh) said,

«أَحَبُّ الأَعْمَالِ إِلَى اللهِ أَدْوَمُهَا وَإِنْ قَلَّ».

"The acts most pleasing to Allah are those which are done continuously, even if they are small." (al-Bukhari, Riqaq, 18). Let us learn this hadith by practicing it in our lives.

Take three small jars and a stick a small label on every one of them. On the first jar, write "always", on the second jar write "sometimes" and on the third jar write "rarely".

Then choose three good deeds such as greeting people, beginning to eat by saying basmala, and reciting a verse. These are not a lot but they are adequate examples for good deeds for this experiment. Consequently, write each one of these three good deeds on a jar that you selected. After that, whenever we do these good deeds put something like a small candy or a peanut etc. into the entitled jar.

You should put a small candy in the "always" jar when you carry out the good deed often. You should put a small candy in the "sometimes" jar when you do the good deed from time to time. As for the "rarely" jar, you should put candy in it when you do the good deed not so often. In the end, you will eat all those candies (or peanuts), but do not forget there is one condition. You are not allowed to eat from any of these jars until a jar is filled up. Let us see which jar will be filled first, and from which you will be allowed to eat those delicious candies.

All three actions mentioned above are deeds that are easy to carry out. However, you will see how fast the "always" jar will be filled. Just like this jar, if we do a good deed often, our heart will be filled with faith, which will spiritually feed us and help us enjoy the benefit from the acts of worship that we do. Of course, we should not forget our Prophet's (pbuh) advice and do good deeds patiently and regularly, even if it is small thing.

Brainstorm

Subject	The place of worship in our lives
Name of the Activity	I discuss — **Time** 40 Min.
Type of the Activity	Brainstorm
Goals, Outcomes	1. The students get to know the importance of worship. 2. They can think and make evaluations from different perspectives. 3. They understand the place and significance of the acts of worship for a healthy physical and spiritual life.
Stages of the Activity	1. Divide the students into five groups. 2. Read the questions to the groups and give them some time to think. 3. Ask each group to draw pictures regarding the two questions below and to discuss these pictures amongst themselves.
Instructions	Ask the students in which type of world they would like to be living.

1. How would our lives be if Allah Almighty who gives us the spiritual rewards for charity for simply meeting people with a smiling face commanded us **to smile to twenty people**, perform ritual prayer **fifty times a day**, and chant "subhanallah" **at least thirty three thousand times a day**?

.....

.....

.....

2. How would our lives be if we were to be followers of a religion that had no rules, no acts of worship and it left us free to live however we liked?

.....

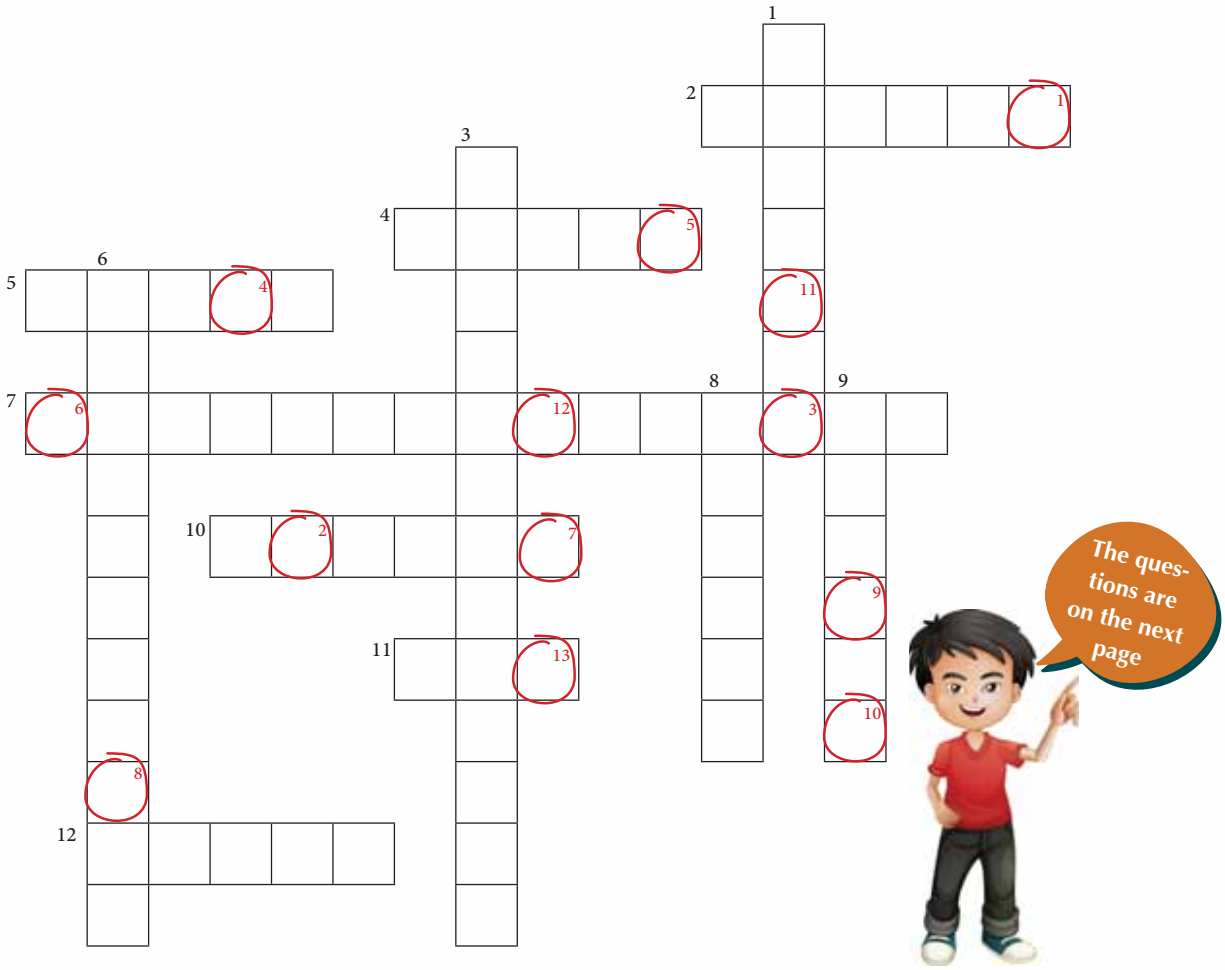
.....

.....

Crossword Puzzle

Subject	Repeating the information learned in the chapter
Name of the Activity	Crossword puzzle — **Time** 15 Min.
Type of the Activity	Puzzle
Goals, Outcomes	1. The students know the subjects of the chapter. 2. They solve the questions with the information they have learned from the chapter.
Stages of the Activity	The students are asked to solve the puzzle. They are asked to communicate the code when they solve it.
Instructions	This activity can be used as an assessment and evaluation, homework, and reinforcement.

When you answer the questions and solve the puzzle given below, you will find some terms related to the ritual prayer, almsgiving, and the pilgrimage. Let us solve it!



2. The act of worship which means "getting closer".
4. The actions that a believer is left free to do or not to do.
5. The type of charity that the wealthy Muslims must pay.
7. One of the types of charity.
10. The niche where imam the stands in the mosque during prayer.
11. The ritual prayer performed twice a year (.....Prayer)
12. The time to begin fasting.

1. One of the conditions required to be a mukallaf.
3. The believer who is responsible for the commands and prohibitions of Islam.
6. Every good deed in accordance with the sake of Allah.
8. The term used for the retreat for an act of worship in the last ten days of Ramadan.
9. The place where pilgrims perform ritual standing during the pilgrimage.

1	2	3	3	4	5

1	2	6	4	7

6	5	4	W	W	4	8

9	2	10	11	4

6	4	12	13	4	5

4	13	5	4	1

10	4	11	4	W	2	5

9	4	10	2	5	4

Encoded Puzzle

A verse from the Qur'an is encoded in this puzzle. Some of the letters are provided to make your task easier. Can you solve the puzzle? Let us do it!

Δ	≡

↑	≠	Δ	↓	∞
			S	

@	≠	Δ
	H	

◀	∞	<	▼	∞	%	∞

>	≡	∑

@	Δ		
		R	K

∑	∞	∞	∑	↓
D				

Δ	
	F

	▼	↔	≠	↑	∞	Δ	‰	↓	≡	∞	↓	↓
R												

@	▼	<	<

(| | | | | | | | | | | |

Exam

Subject	How much of the chapter has been learnt?
Name of the Activity	Exam — **Time** 15 Min.
Type of the Activity	Testing / Assessment and evaluation
Goals, Outcomes	1. The students can use their knowledge about the acts of worship and being a good servant of Allah. 2. They understand what they have learnt and are able to solve problems with this knowledge. 3. They answer the questions related to the chapter they have learnt.
Stages of the Activity	A quiet environment should be created for the students to answer the exam questions comfortably.
Instructions	After all the students finish their tests, the questions are read one by one and the correct answers are evaluated together with the whole class.

1) Which one of the following information is false?

a) Acts of worship beautify our character.

b) By performing the acts of worship, we gain Allah's love and pleasure.

c) When we perform the acts of worship, our body becomes healthier.

d) By performing the acts of worship, we can make others jealous of us.

2) What is the primary reason of a believer for worshipping Allah?

a) To thank Allah for His blessings.

b) Because Allah commanded us to worship Him.

c) Acts of worship beautify our character.

d) Acts of worship strengthen our will-power.

3) Which one of the following is not among that which is nutritious for our souls?

a) Performing the ritual prayer (salat).

b) Reading the Holy Qur'an.

c) Eating

d) Fasting

4) Which one of the following cannot be said about a believer who performs the acts of worship?

a) Due to the performance of the acts of worship, he/she feels that Allah is close to him/her.

b) Due to fulfilling his/her duties towards his/her Lord, he/she feels relieved.

c) It would be easier for him/her to overcome the obstacles he/she faces

d) He/she gains the right not to perform the acts of worship after a certain age.

5) **Which one of the following is the first qibla of the Muslims?**
   a) Masjid al-Aqsa
   b) Masjid al-Haram
   c) Masjid al-Nabawi
   d) Masjid al-Dirar

Completing Stories by Using Hadiths

Subject	Writing stories about the acts of worship
Name of the Activity	End of a nightmare — **Time** 20 Min.
Type of the Activity	Completing stories
Goals, Outcomes	1. The students get to know about the types of acts of worship and adapt this knowledge to write stories about them. 2. They are able to think about the acts of worship through adapting it to a fictional narrative.
Stages of the Activity	1. The hadiths related to the acts of worship are repeated. 2. Every student is asked to write a story by thinking about what they have learnt and using the terms and sentences given below.
Instructions	1. The stories written by the students are read in front of their classmates. 2. Everybody is asked to design a book cover for the story they like the most.

Completing Stories

Use the terms "spiritual rewards (thawab), servant ('abd), fard, good deed (amal salih), Paradise (Jannah) and complete the following sentence into a story consisting of at least seven sentences.

It was the first day of the month of Rajab. Aisha was fasting on the first day of Rajab, the month that is known as being the one that gives the good news of the approaching month of Ramadan.

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What Would I Gain and What Would I Lose?

Subject	The contributions to human life through being a good servant of Allah
Name of the Activity	What would I gain? What would I lose? **Time** 10 Min.
Type of the Activity	Self-evaluation
Goals, Outcomes	1. The students become aware of the positive contributions of the acts of worship to human life. 2. They become aware of the hardships that they will face if they live without the acts of worship.
Stages of the Activity	1. Examples of real life experiences of the acts of worship are evaluated. 2. A discussion is carried out regarding what contributions these acts of worship make in our lives and what consequences we face if we do not perform them. 3. After the discussion, the activity of "what would I gain and what would I lose?" is enacted.
Instructions	The gains of those who perform the acts of worship as servants of Allah are emphasized. Moreover, the significance of the acts of worship with regards to the quality of life is highlighted.

Draw lines from the gains, written in the colors below, that one makes by applying the hadiths in his/her life to the right box and draw lines from the losses, also written in colors below, that one makes by not practicing the hadiths in his/her life to the left box.

A Supplication from the Lips of Our Prophet

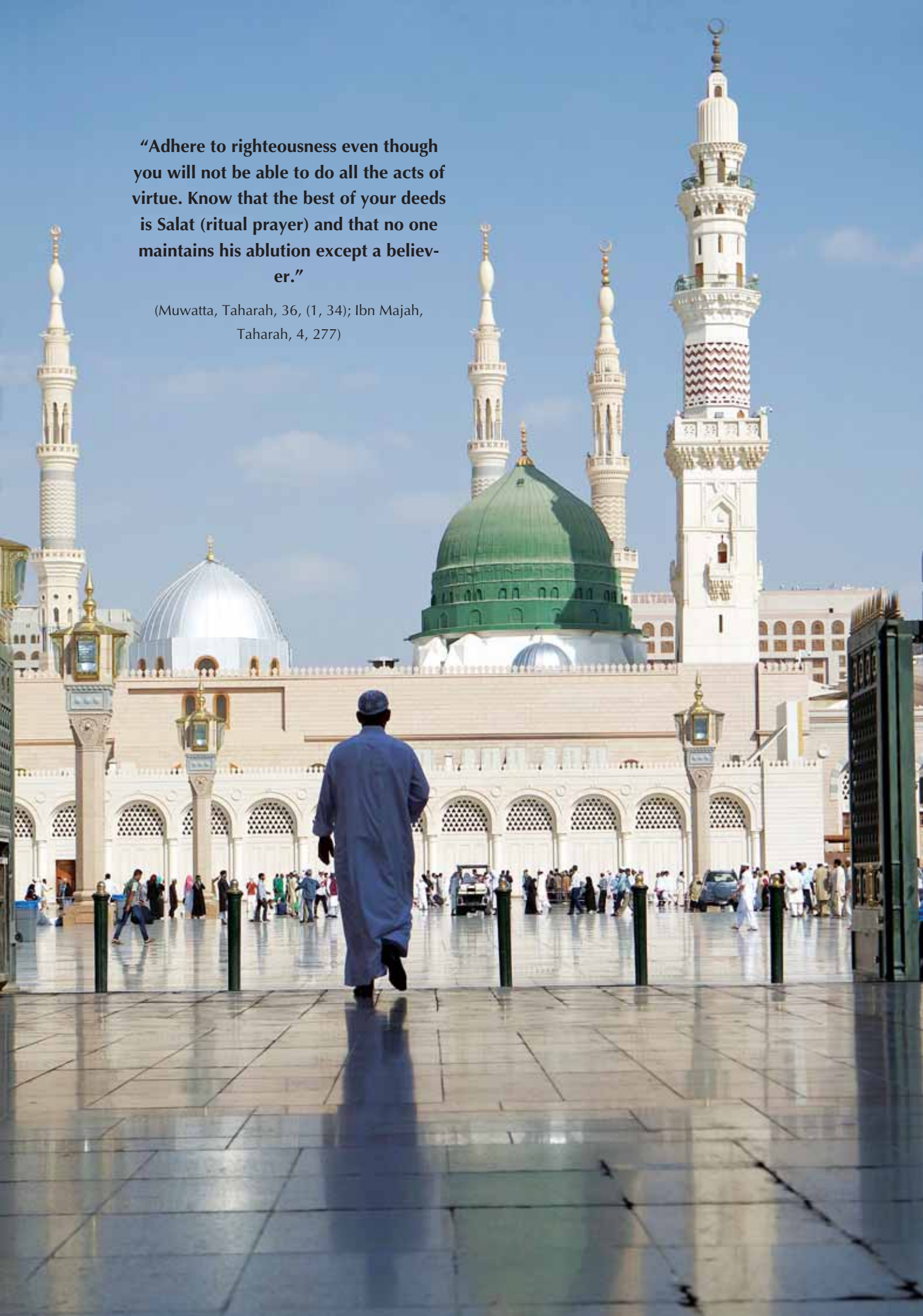
Subject	A supplication for the continuousness of the acts of worship
Name of the Activity	A supplication from the lips of our Prophet — **Time** 40 Min.
Type of the Activity	Affirmation, Method of Prayer
Goals, Outcomes	1. The students gain the habit of making supplications. 2. They learn a supplication said by the Prophet (pbuh) and say it in their daily lives. 3. They learn that the continuance in acts of worship can be achieved by the method of supplication.
Stages of the Activity	1. Some questions are asked to the students such as "Whom do you love the most? What would you advise them? Would you advise them to do something that would harm them?" 2. After this conversation, the text below is read aloud.
Instructions	The activity ends by saying, "Allah's Messenger (pbuh) taught his Companions a valuable invocation in which he asked help from Allah to remember Him, recognize His blessings upon us, thank Him for these blessings, and worship Him with vigor. Thus, the acts of worship become more meaningful and fruitful by understanding Allah and recognizing things around us. Therefore, we should regularly recite this invocation after every prayer just as Muadh (r.a.) did. In this way, we can join among those who are loved by the Prophet and Allah. Let us therefore move towards having a happy life."

One day Allah's Messenger (pbuh) held the hands of Muadh (r.a.) and told him, "O Muadh! By Allah! I really love you." He then continued, "I will give you a particular instruction. Never leave the recitation of this supplication after every prescribed prayer,

«اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ».

Allahumma a'inni 'ala dhikrika wa shukrika wa husni 'ibadatik

"O Allah, help me in remembering You, in giving You thanks, and worshipping You well." (Abu Dawud, al-Witr, 26: See also al-Nasai, al-Sahw, 60)



"Adhere to righteousness even though you will not be able to do all the acts of virtue. Know that the best of your deeds is Salat (ritual prayer) and that no one maintains his ablution except a believer."

(Muwatta, Taharah, 36, (1, 34); Ibn Majah, Taharah, 4, 277)

CHAPTER 4

Our Prophet's Hadiths Teach Us Kindness and Good Manners

What Is What?

Subject	How can one be a good mannered and modest person?
Name of the Activity	The corner of "what is what" — **Time** 20 Min.
Type of the Activity	Concept Definition
Goals, Outcomes	1. The students learn what adab (good manners) and haya (modesty) means. 2. They learn the types of good manners.
Stages of the Activity	1. The students discuss the question "How can one be a good mannered and modest person?" 2. Then they discuss "what good mannered people do and what they do not do" and take notes and write them on the board. 3. Then the text found below is read aloud.
Instructions	The discussion is commenced around the question, "How does society treat the people who are good mannered in their hearts, eyes, words, and behaviors? Why?" In this way, the students thoroughly realize the gains of being good mannered people.

How wonderful! The more we believe in Allah and the more we carefully perform our acts of worship, the happier we become. In fact, our character improves and we become more good-mannered and modest people. This means having good manners (adab) and modesty (haya). Now, let us continue our hadith collection by focusing on these two topics.

First of all, let us see what the term adab means. The literal meaning of the word adab is elegance, politeness, good behavior and manners. We can say that adab is to know how to act and to act in a balanced way. As for the word haya, it means feeling shy and ashamed. The root of the word haya comes from the word hayat (life). In other words, haya provides people with life.

Dear friends! Let us examine the term adab first. What do you think someone with good adab should be like? In fact, adab is very important in all human activities. For instance, keeping your mouth closed while eating, not speaking behind people's back, and giving your friends an opportunity to speak out in a conversation are all examples of good adab. The virtue of adab can be evaluated under four categories:

1. **Adab in the heart:** Do not be surprised to hear that one can have adab in the heart. Of course, such a thing is possible. Umar (r.a.) had a delightful proverb regard this when he said, "The good morality of the heart is called adab." For example, not belittling anybody, not feeling resentment for the good things that other have, to begin everything with good intentions and sincerity, to not become angry no matter what happens, and to show patience and tolerance.
2. **Adab in the eyes:** The adab (good manners) of the eyes is to protect them from looking at anything unlawful. This means to not look at parts of the human body that are prohibited to look at, and to not pry and watch for people's faults and deficiencies. Furthermore, it requires us to protect our eyes from watching anything in the mass media and in the gaming world that is either harmful or simply superfluous.

3. **Adab in speech:** It means to speak befittingly in appropriate places and at appropriate time. It requires not lying, not swearing, not prying, not speaking in anger and not being offensive.

4. **Adab in acts and behaviors:** It means to try to be polite when carrying out an act. This entails the avoidance of hand and body gestures that express antagonism, belittling and cynical mimics, disrespectful and careless body movements, and all kinds of impolite behaviors. To dress appropriately with descent attire, not wearing clothes that do not cover the required parts of the body, sitting appropriately and so on, are all examples of adab in actions and behaviors.

Story

Subject	The significance of acting in accordance with adab (good manners)
Name of the Activity	Curious Explorers are annoyed — **Time** 20 Min.
Type of the Activity	Story
Goals, Outcomes	1. The students understand the significance of acting with good manners in their relations with other people. 2. They learn what it means to be good mannered person in the light of the hadiths and the Sunnah. 3. They understand the significance of adab in attaining peaceful and healthy relation with others. 4. Their desire to act in accordance with the rules of adab increases.
Stages of the Activity	1. The story is read. 2. They discuss the message and the meaning that is emphasized in the story.
Instructions	The students are asked to give examples from their own experiences related to good manners. They are asked to speak about how they would act if they experienced the same incident today.

The Curious Explorers came to Hira running.

First, Abdullah started to talk,

- "I was so annoyed at something today. One of my friends …"

just then Abdurrahman interrupted Abdullah's words saying,

- "Your annoyance is nothing compared to mine. I was the one who got really annoyed today."

Abdullah sighed and reproached saying,

- "I cannot believe it! It happened again."

Hasan was mimicking and making fun of them. He was laughing.

Abdullah and Abdurrahman angrily shouted together,

- "Are we that funny? Why are you laughing?"

Hasan's eyes narrowed and brow furrowed when he said,

- "You fight each other and then get angry at me! Do whatever you want!" and then left.

Abdullah and Abdurrahman blamed each other saying,

- "This is your fault. You are always grumpy." Then, they left offended by each other.

Hira fell into silence and the place looked deserted all of a sudden. The place that had hosted so many nice chats and laughs was now empty. For a long time, none of them stopped by Hira. Days later, Abdullah came. He thought how meaningless and empty Hira was without his friends. Then Abdurrahman came and found Abdullah sitting sadly in a corner. They both were sitting silently when Hasan came. They found each other in Hira without knowing that the others would be there. Their friendship had brought them together again. All three of them thought to apologize, but could not express their apologies in words.

It was Hasan who first pulled himself together and started to speak,

- "My friends, My sincere apologies to both of you. Due to our near friendship, I thought you would not mind even if I unkindly mocked you. Now I know that no matter how close we are, if we act impolitely, it breaks people's hearts. I would never want to break your hearts on purpose. Please forgive my inconsiderate behavior." Then he added, "After I left Hira, I started to read a hadith book to comfort my heart. Two consecutive hadiths reminded me my wrong action,

«مَا يَسُرُّنِي أَنِّي حَكَيْتُ رَجُلًا وَأَنَّ لِي كَذَا وَكَذَا».

"I do not like to talk about a man, even if I were to get this or that (for doing so)" (al-Tirmidhi, Sifat al-Qiyama, 51)

«لَا تُظْهِرِ الشَّمَاتَةَ لِأَخِيكَ فَيَرْحَمَهُ اللهُ وَيَبْتَلِيكَ».

"Do not rejoice over the mishaps of your brother so that Allah has mercy on him and subjects you to trials" (al-Tirmidh, Sifat al-Qiyama, 54).

After I read them, I realized how wrong my action had been. No matter what, I should not have mocked you."

Encouraged by Hasan's speech, Abdurrahman began to say,

- "I apologize, too. I should not have interrupted and I should have let Abdullah finish his speech. No matter how annoyed I was, I should have listened to him until he finished speaking. Now I know that the good manners of speech is through listening. My grandfather told me this. After I left, I talked to my grandfather and told him what had happened. He then told me this and added, "Our Prophet (pbuh) would patiently listen to everybody until he/she finished his/her talk and only after that, he would start speaking. He would never interrupt the speech of the person with whom he spoke. When the Prophet (pbuh) was asked, "Who is the most virtuous Muslim?" he said, "The one from whose tongue and hand the Muslims are safe."" This hadith and my conversation with my grandfather has shown me that if we interrupt other people's talks or if we speak behind other people's back, they cannot be safe from our tongues. I sincerely apologize that I interrupted while you were speaking."

Abdullah raised his head slowly and said,

- "I am the one who actually needs to apologize." He then explained the reason for his erroneous behavior, "Everything started with my mistake. I was so concerned about my problem that I did not even let you speak. I did not act patiently in accordance with the hadith,

«لَا يُؤْمِنُ أَحَدُكُمْ، حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ».

"None amongst you believes (truly) until he loves for his brother that which he loves for himself" (al-Bukhari, Iman, 7; Muslim, Iman, 71-72).

If I had not been so concerned about my own distress and had been patient, Abdurrahman would not have interrupted while I was speaking. In fact, if I had controlled my anger when Abdurrahman interrupted my speech and Hasan mocked us, we would not have had this tension among us. I cannot act like this while I expect everyone to be understanding and patient towards me. When one acts selfishly and impolitely, tension increases. When there is tension, no one listens to and tries to understand each other. Our prophet (pbuh) never used heart breaking, impolite, and bad language against other people.

«خَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ».

"Treat the people with good behavior" (al-Tirmidh, al-Birr, 55)

«لَا تَبَاغَضُوا، وَلَا تَدَابَرُوا».

"Neither nurse mutual hatred, nor jealousy, nor enmity, and become as fellow brothers and servants of Allah. It is not lawful for a Muslim that he should keep his relations estranged with his brother beyond three days." (Muslim, al-Birr, 32; al-Bukhari, al-Adab, 57)

In these sayings, our Prophet (pbuh) informs us that rudeness affects us negatively not only in this world but also in the Hereafter. A believer must always be polite.

When Abdullah completed his words, they all fell in silence and looked at each other. With the tranquility of understanding each other, they smiled at each other. They suddenly stood up and hugged each other. Three friends solved their problem with each other due to our Prophet's hadiths. They discovered the way to be happier and more peaceful in life.

We Are Compiling a Hadith Collection

Subject	Hadiths related to good manners
Name of the Activity	We are compiling a hadith collection — **Time** 15 Min.
Type of the Activity	Preparing materials
Goals, Outcomes	1. The students learn the hadiths related to adab and haya. 2. They know how a good-mannered Muslim behaves. 3. They can explain the terms related to adab. 4. They become aware of how a good-mannered believer fills his/her life with positive feelings.
Stages of the Activity	1. Examples for good manners from life are given in the class. 2. The students are asked to find out that the following hadiths should be under which type of good manners.
Instructions	The students are asked, "under which type of adab the following hadiths can be examined?" They write their answers (in the heart, in the eyes, in speech, and in the acts and behaviors) at the beginning of the hadiths. If a hadith can be classified under more than one type, they should write the initial letters of all the appropriate types. They are also asked to find more hadiths that they can study and classify. When they find new hadiths, they share them with their classmates and keep the topic updated. The newly found hadiths can be added into the collection.

For our hadith collection, we write "ADAB (AKHLAQ – GOOD CHARACTER)" in capital letters on a colored paper. We then cut different shapes out of colored paper and write a hadith related to faith on each one of these pieces of paper. In this way, we enrich our hadith collection and knowledge about the hadiths.

1. (.....) According to a narration reported by Muslim, "Modesty (haya) is a goodness complete" (Muslim, Iman, 61).
2. (.....) According to a narration by Abu Hurayra (r.a.), Allah's Messenger (pbuh) said, "Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the, removal of what is injurious from the path: and modesty is a branch of faith" (al-Bukhari, Iman, 3; Muslim, Iman, 58).
3. (.....) "Every religion has its distinct characteristic, and the distinct characteristic of Islam is modesty (haya)" (Ibn Majah, Zuhd, 17).
4. (.....) "Mümin, ne insanları karalayan ne lanet eden ne kaba ve kötü sözlü ne de hayâsız biridir." (Tirmizi, Birr, 48)
5. (.....) "Allah is friend. He likes politeness, kindness, easiness, generosity, compassion and mercy. He bestows in the face of politeness and kindness abundant blessings that He does not bestow in the face of rudeness and harshness" (Ibn Hanbal, I, 112).
6. (.....) "The most beloved one of you in my presence is the one who is the best in character and who gets on well with others. They love everybody and everybody loves them. The most unpleasant of you is the one who backbites people, separates friends, and looks for deficiencies in other people" (al-Tabarani, Awsat, 7693, VIII/341, 342).

Information Machine

Subject	Words and terms related to the chapter
Name of the Activity	Information Machine — **Time** 15 Min.
Type of the Activity	Dictionary
Goals, Outcomes	1. Students learn terminology related to good manners and modesty. 2. Students employ the terminology related to good manners and modesty in their proper places.
Stages of the Activity	The terms found in the information machine is read out by first saying, "Let us see what we have in our information machine".
Instructions	Students are asked to draw a caricature by using the terminology in the information machine and their caricatures are exhibited in the class.

Let us see what we have in our information machine related to the subject of good manners and modesty.

ADAB

Good manners, eloquence, acting and behaving in accordance with the customary and traditional ethical rules of society.

For example: Standing up when someone enters the room, and bidding farewell to the person who is leaving

Your example: .....

HAYA

Modesty, having the feeling of shyness, avoiding being in embarrassing situations and not being concerned chiefly with selfish desires.

Example: to cover the parts of their body which are not necessary unlawful to uncover (such as for men their back and shoulders and for women their hands and feet)

Your example: .....

ADAAB

It literally means way, method, tradition. It is the plural form of the term adab meaning good manners, acts, behaviors, and speech deemed appropriate by the sound mind and the society and required to be followed.

Example: Thanking a person who gives you something etc.

Your example: .....

AKHLAQ

The behaviors, character, and natural tendency which people can attain in accordance with their nature and which can be developed by training.

Example: Being truthful etc.

Your example: .....

TARBIYA

It means education, manners, training others, and developing abilities.

Example: For one who naturally speaks angrily and in high voice, to manage to speak calmly etc.

Your example: .....

NAZAKAH

To treat others with eloquence, respect, kindness, and politeness; not to be rude, to be well mannered, and gentle.

Example: To stand up and give a place to sit for the elderly etc.

Your example: .....

ADAAB AL-MUASHARAH

The principles of living together in a society in accordance with our Prophet's Sunnah and principles of Islam.

Example: Closing your mouth when eating something etc.

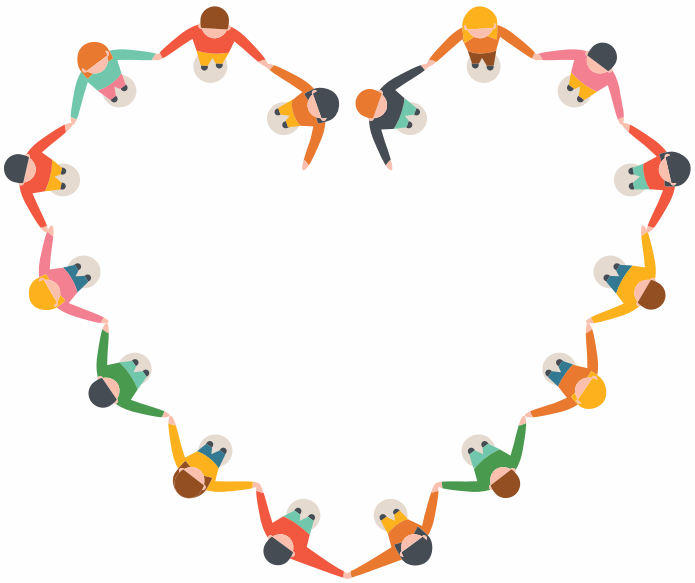
Your example: .....

Game Time

Subject	Words and terms related to good manners
Name of the Activity	Roly poly — **Time** 15 Min.
Type of the Activity	Game
Goals, Outcomes	1. The students learn the terms related to adab. 2. They express types of adab through visual tables.
Stages of the Activity	1. A stick is found 2. The students form a circle. 3. Each one of the terms learned in the information machine is given to a student and the student keeps the term given to him/her in memory. 4. The game continues without dropping the stick to the ground.
Instructions	The students are told, "The roly poly of a person who acts with good manners always stays standing". The students are given a lesson about how a person who maintains his manners even under the most difficult circumstances will be treated in a society. Then the students' opinions are asked about this topic. At the end of the class, it is emphasized that a good-mannered person always stands upright.

Roly poly!

A long stick is stuck up in the middle. The players form a circle around the stick. Each one of the terms related to adab in the information machine is given to a student. One of the students holds the stick to keep it standing. The student in the middle says one of the terms, raises the stick up, and then drops it to the ground. The student whose term is said tries to catch the stick before it falls. If the student catches the stick, all students shout "roly poly, roly poly" three times. If the student does not catch the stick, student shout, "roly poly fell, roly poly fell" three times and the student who could not catch the stick will be out of the game.



One Incident, One Hadith

Subject	Being good-mannered and polite
Name of the Activity	One incident, one hadith — **Time** 15 Min.
Type of the Activity	Story
Goals, Outcomes	1. The students learn how good manners improve people's lives and behaviors. 2. They understand that people who try to act in accordance with good manners can control themselves under pleasant and unpleasant circumstances.
Stages of the Activity	1. The story is read to the class. 2. They are asked which part of the story they were influenced by most. 3. They are asked to write a story from their own experiences.
Instructions	A discussion is carried out of how moving away from good manners and gentleness affects our relations.

Abdurrahman was thinking about the people's reactions for the last couple of days. Even though some people are polite under normal circumstances, they can be very rude when they are angry. On the other hand, some people can maintain their politeness no matter under which circumstances they are and no matter how angry they are. Then why do some people react politely in the face of all kinds of incidents and why do others react impolitely?

Abdurrahman called Abdullah and Hasan to discuss this question. They decided to do research about it and meet later. They came together in Hira a couple of days later.

Hasan said,

- "I have researched this subject, but could not find anything satisfactory."

Abdullah joined the conversation saying,

- "I have read a very interesting story which nicely answers Abdurrahman's question."

Hasan and Abdurrahman said,

- "Then, tell it us. Let us see if we find an answer to our question."

Abdullah began to tell the story,

- "An old man had two dogs, one of which was white and the other black. One day, the old man was sitting with his grandson in front of his cottage and watching his dogs. As long as the grandson could remember, his grandfather's dogs had been fighting.

He began to ponder why his grandfather kept two dogs while one of them would be sufficient to protect his cottage. He then decided to ask his grandfather,

-"Grandpa, why do we have two dogs to protect our cottage? And why do you always observe these two dogs?" The old man patted his grandson on the back and replied,

- "These two dogs are two symbols for me."

The grandson asked wonderingly,

- "The symbols of what Grandpa?"

The old man replied,

- "They are the symbols of goodness and evil. The white dog is the symbol of goodness and the black one is the symbol of evil. Just as these two dogs, goodness and evil always fight inside us. When I watch them, I think about this. This is why I cannot send them away."

The grandson asked again with a childish wonder,

-"Well grandpa, which one of them do you think will win the fight?"

The old man looked at his grandson with a sincere smile and said,

- "Which one of them you say, my son? Of course, whichever I feed well will win."

Hasan and Abdurrahman's eyes shone immediately. They expressed their joy by saying, "Yes!"

"Yes, whichever side of us we feed, that side will be stronger. Even during our angriest times, we utter words that we use most during the day and that simply manifests the side that we have been feeding. You know there is a famous saying, "No matter how many foreign languages one knows, you can know his mother tongue when you step on his callus."

Therefore, we have two languages, i.e. politeness and rudeness. The words of which one of these two languages we use most will become our habit, and may even become our mother tongue. The words that we use habitually will also appear when we are upset, angry or in situations that we dislike."

Activity

Subject	Acting with good manners
Name of the Activity	Which scale is heavier? **Time** One week.
Type of the Activity	Developing materials
Goals, Outcomes	1. The students get to know what good manners are and apply them in their individual lives. 2. They can distinguish which act is part of good manners and which is not. They gain awareness. 3. They know themselves better and learn how to control themselves
Stages of the Activity	As this activity can be carried out in class, it can also be done for every student individually if possible. 1. The students are asked to collect the materials. 2. The materials are prepared in accordance with the instructions given below. 3. The behaviors proper to good manners are pointed out in the class and the students are asked to write their actions onto the scales of the balance they have made. 4. When an action that does not fit into good manners is observed, the students' attention is drawn to it by saying, "Was this action appropriate for good manners?" and their awareness about good manners is developed. They are encouraged to write their actions and behaviors on the scales of the balance they have made. How acting against good manners affects our relationships are discussed in class.
Instructions	1. At the end of a week, the scales of the balance is checked to find out which one of the scales is heavier. 2. The actions written into the scales are examined. 3. The action on the scale for good manners are applauded and congratulated. 4. The records for the actions that are in contradiction of good manners will be ripped out and thrown into the trash while saying, "We did not like this action. Let us not do it again." 5. The class is concluded by saying, "The more we become people with good manners the more other people like us. Let us pay attention to our actions from now on. Let us always be one of the winners."

Which scale is heavier?

Materials:

- A plastic or wood support bar (It can be a clothes hanger)
- Two plastic cups
- A piece of string or wire
- Scissors

Preparation:

On one of the plastic cups, the students write "good-mannered" and on the other they write "contrary to good manners". Then, a hole is opened on the side of the plastic cups and the piece of string wire is put through the hole. The strings are tied from their ends. One of

the cups is hung on one side of the hanger and the other is hung on the other side. Small pieces of paper are prepared. When the student does an act in accordance with good manners, it is written on a piece of paper and put in the cup of "good manners. If an act contrary to good manners is done, then it is written on a paper and put into the other cup.

Let us observe our actions for a week. Let us see which scale of our balance will be heavier. Then let us see by which actions we have filled our cups by reading the papers we have put into the cups. Let us celebrate our good manners with applause and say "Alhamdulillah". As for our actions contrary to good manners, let us throw them into the trash and say, "I am sorry, I will never do it again".

Now you may fill out the blanks below:

→ When I acted in accordance with good manners, I felt like .....

→ When people treated me with good manners, I felt like.....

→ When I acted contrary to good manners, I felt like .....

→ When people treated me in a way contrary to good manners, I felt like .....

→ I think the reason why our Prophet (pbuh) was always a person with good manners and advised us to be believers with good manners is that

.....

.....

.....

Let Us Make an Experiment

Subject	The relations shaped by well-mannered talks
Name of the Activity	Let us make an experiment — **Time** 15 Min.
Type of the Activity	Activity of science and nature
Goals, Outcomes	1. The students realize the significance of good manners. 2. They understand how well-mannered talks shape people's relationships.
Stages of the Activity	1. The students are asked their opinion about how our relations will be if they communicate with people in a well-mannered and polite way just as our Prophet (pbuh) did. 2. The students are told to observe this through an experiment and then they start to carry out the steps of the experiments.
Instructions	Be sure that all students observe the experiment. Fill the jars of rice and onion with our Prophet's beautiful sayings. Observe the results of the experiment together with the students and evaluate the results.

Let us make an experiment to see how nice and well-mannered talks may influence us. Put some rice into two jars and fill the rest of the jar with water. Put into another two jars an onion each. Write on one of the jars "The jar of nice talks" and write on the other "the jar of bad talks". For a month say nice thing such as "I love you so much, you are so beautiful etc." over "the jar of nice talks", and say bad things such as, "I hate you, how ugly you are etc." over "the jar of bad talks". At the end of the month, you will see that the rice in the jar of good talks has become whiter and the onion has sprouted, whereas, the rice in the jar of bad talks has become darker and smaller and the onion has perished.

In this world, everything from water to plants has a memory. Good words create good ways of communication, while bad words cut the communication. They influence our relations just like they influenced the rice and the onion in the above experiment.

The Page of Thinkers

Subject	Being Polite
Name of the Activity	The Page of Thinkers — **Time** 10 Min.
Type of the Activity	Exemplary Personality, Intelligence
Goals, Outcomes	1. The students learn the terms related to adab. 2. They express types of adab through visual tables.
Stages of the Activity	1. The text is read. 2. The students are asked to express the sayings of Cenap Şehabettin and Mawlana Jalal al-Din al-Rumi through drawing pictures.
Instructions	The students explain what they drew in their pictures to their friends. The pictures are exhibited in the classroom.

Our Prophet (pbuh) advised us to be polite and he himself always treated other politely. He also laid down the principles of politeness. He always thanked and showed his appreciation for the goodness done to him and informed us that thanking people was same as thanking Allah. He did not approve of arguments and fights, and reproached the mocking of people. He warned believers about being rude. Allah Almighty points out towards our Prophet's (pbuh) politeness as follows, **"And it was by Allah's grace that you [O Prophet] did deal gently with your followers: for if you had been harsh and hard of heart, they would indeed have broken away from you..."** (Al Imran, 3: 159). Nobody likes to deal with rude people, while everybody likes and respects polite people.

Our Prophet also informed us in his following sayings that one of the ways of politeness was not to argue with people and not to make jokes belittling them,

«لَا تُمَارِ أَخَاكَ، وَلَا تُمَازِحْهُ، وَلَا تَعِدْهُ مَوْعِدًا فَتُخْلِفَهُ».

"Do not argue with your brother, do not joke with him, and do not make a promise, only to not fulfill it" (al-Tirmidhi, al-Birr, 58).

«أَنَا زَعِيمٌ بِبَيْتٍ فِي رَبَضِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا».

"I guarantee a house in the surroundings of Paradise for a man who avoids quarrelling even if he were in the right" (Abu Dawud, Adab, 7; al-Tirmidhi, al-Birr, 58).

As our Prophet (pbuh) taught us the manners of talking, he also taught us the manners of listening. He would never interrupt a person's talk and listen to him patiently as long as he was not talking improperly and rudely. When someone wanted to say something in his ear, our Prophet (pbuh) would not move away from the person until he finished his words and moved away.

Politeness is such a virtue that it manifests itself wherever it exists. Cenap Şehabettin said, "No matter if it wears shoes or sandals, it does not smear with mud the path it passes." It should not be forgotten, politeness is the suitable characteristic for a human being, while rudeness befits nobody. Moreover, Mawlana Jalal al-Din Rumi said, "Everything breaks because of thinness while man breaks because of harshness. Being polite is what suits a human being. Politeness makes a person valuable like gold in his friendships, familial and social relations. As well, politeness is a result of the mercy of Allah, while rudeness is due to being away from His mercy.

Learning by Living

Subject	How do good manners shape our actions?
Name of the Activity	Is it honey or ice? **Time** 30 Min.
Type of the Activity	Learning by living
Goals, Outcomes	1. The students realize the significance of good manners. 2. They understand how good manners shape and influence their actions.
Stages of the Activity	1. The students are asked to bring two bowls, some honey and some ice to the class. 2. They follow the following steps of the activity. 3. In every step, the observations are recorded on the table of the activity.
Instructions	At the end of the activity, the results on the table are evaluated.

«الْخُلُقُ الْحَسَنُ يُذِيبُ الْخَطَايَا كَمَا يُذِيبُ الْمَاءُ الْجليدَ، وَالْخُلُقُ السَّوْءُ يُفْسِدُ الْعَمَلَ كَمَا يُفْسِدُ الْخَلُّ الْعَسَلَ».

"As water melts the ice, good character melts the sins. As vinegar spoils honey, bad character spoils the deeds." (al-Tabarani, al-Mu'jam al-Awsat, no: 850, I, 259)

Let us learn this hadith by making an experiment. Come on, let us begin!

Take two bowls, add some honey in one of them, and some ice in the other. First of all, touch and taste both of them. Write what you felt on our activity table.

Say good things and do good deeds in front of the bowl filled with ice. For example, "Thank you, May Allah be pleased with you. Alhamdulillah. How can I help you?" etc. After every word that is said , pour some water onto the ice. Inspect the state of the ice after you finish your words and taste the ice. Write what you felt on our activity table.

Say some bad and inappropriate things and do actions contrary to good manners in front of the

second bowl filled with honey. They can be words such as, "I hate you. You are disgusting. I do not care for you. That is nobody's business, I can spit wherever I want." After saying everything, pour some vinegar into the honey. After finishing saying the words, examine the state of bowl and taste the honey. Write your feelings on our activity table.

By our speech and actions, our bowl of life takes shape and the quality of our actions is determined. What do you think after our little experiment? Write your thoughts in the conclusion section.

Name, Surname	Before saying the words and actions		After saying the words and actions	
	What I felt when touching it	Its Taste	What I felt when touching it	Its Taste
Bowl filled with ice				
Bowl filled with honey				
Conclusion				

Brainstorm

Subject	The reflections of having good manners in this world and in the Hereafter
Name of the Activity	In my opinion… **Time** 15 Min.
Type of the Activity	Brainstorm
Goals, Outcomes	1. The students get to know the importance of good manners. 2. They can think and make evaluations from different perspectives. 3. They understand the place and significance of good manners for both the life in this world and for the hereafter.
Stages of the Activity	1. Let the students read and think about the questions for a while. You can divide the students into groups and give each group a chance to answer the questions. 2. After the students have responded to the questions, discuss the answers amongst the class.
Instructions	Ask the students why they think it is important to reflect about having good manners.

Our Prophet (pbuh) said, "Indeed in Paradise there are mansions whose outside can be seen from their inside, and their inside can be seen from their outside."

A Bedouin stood and said,

"Who are they for O Prophet of Allah?" he said,

"For those who speak well, feed others, fast regularly, and perform ritual prayer for Allah during the night while the people sleep." (al-Tirmidhi, Jannah, 3)

Questions

1. Why is speaking nicely and politely important in human relations? Why does everyone want to be spoken to in a nice and polite way?

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2. As mentioned in the hadith, if acting with good manners helps a person get a mansion in Paradise, what does it help to gain in this world?

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3. How can the good manners in this world turn into mansions whose outside can be seen from their inside, and their inside can be seen from their outside?

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4. Write a verse from the Qur'an about treating people rudely and explain it briefly.

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5. Write a hadith about backbiting and give an example of it.

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6. "O you who have attained faith! Remain conscious of God, and be among those who are true to their word!" (al-Tawba, 9: 119) Explain this verse.

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7. Examine and find the common points of the following verses which are all about Satan: al-Baqara, 2: 268; al-Isra, 17: 53; al-Mujadila, 58: 10 and al-Isra, 17: 26-27.

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8. Write down the types of adab that exist and give three examples for each one of them.

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9. What does swearing mean? Write one hadith about swearing.

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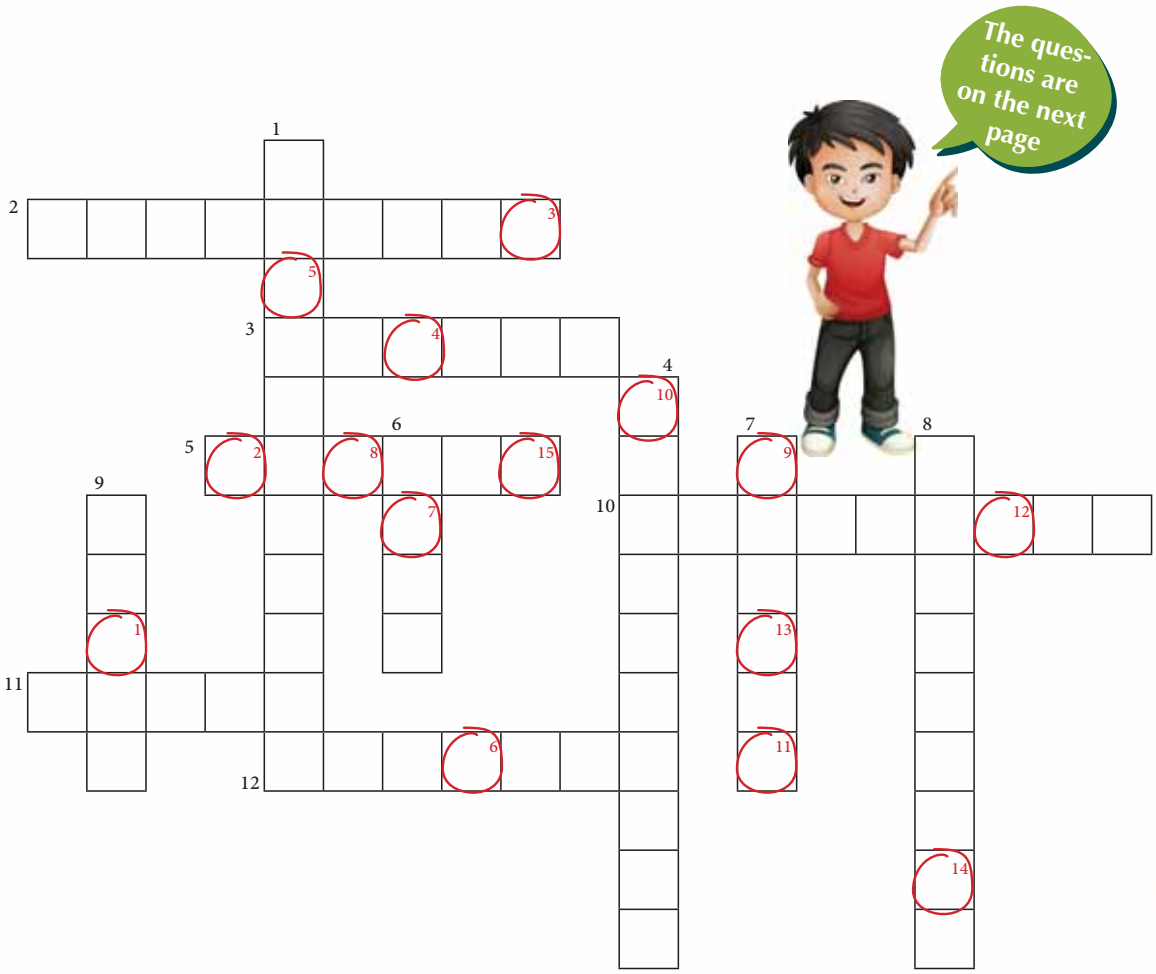
Crossword Puzzle

Subject	Repeating the information learned in the chapter
Name of the Activity	Crossword puzzle — **Time** 15 Min.
Type of the Activity	Puzzle
Goals, Outcomes	1. The students know the subjects of the chapter. 2. They solve the questions by the information they have learned throughout the chapter.
Stages of the Activity	The students are asked to solve the puzzle. They are asked to convey the code when they solve it.
Instructions	This activity can be used as an assessment and evaluation, homework, and reinforcement.

When you answer the questions below and solve the code, you will find a hadith. Come on! Let us solve it!



1. One of the adabs in the heart, believing in the unity of Allah.
2. The state of anger for which our Prophet (pbuh) advised to perform minor ablution.
3. One of the signs of hypocrisy.
4. The ethics of Islam.
5. One of the branches of faith.
6. The animal mentioned in chapter Luqman as the symbol of a higher voice.
7. The methods of following an Islamic code of life in society.
8. Thing that spoils our good deeds.
9. One of the two people to whom the believers are commanded not even to say "ugh".
10. One of the people about whom the Prophet (pbuh) said would not enter Paradise.
11. Training oneself or another person and improving abilities.
12. The lowest degree of sadaqa.

1	2		1	3		4	5	2		6	7	8	9	10	6		9	5	11		7		
12	10	3	6	1	12		2	13	7	2		13	14		3	13	5	10	6	15		K	14	14
13	1	3		11	14	6	7	2	1	5	4	3		14	3	2	11	7	4		14	15	
8	1	2	13		13	1	3		B	11	5	2	13	14	11		B	14		5	10	4	15
2	13	11	14	14		15	7	Y	3														

(Muslim, al-Birr, 32)

Encoded Puzzle

A verse from the Qur'an is encoded in this puzzle. Some of the letters are provided in order to make your task easier. Can you solve the puzzle? Let us do it!

Δ	↑	∞

	≠	≡
W		

Δ	>	↔

@	Δ	↓	<	≠	@	⁒	↕
			T				

<	≡

<	≠	↔	↓	>
		E		

<	>	⁒	◊	<	◊

Δ	↑	∞
	N	

<	≡

<	≠	↔	↓	>
				R

	↕	↔	∞		↔	◊
P				G		

(Al Maryam, 8 :23)

Exam

Subject	How much of the chapter has been learnt?
Name of the Activity	Exam — **Time** 20 Min.
Type of the Activity	Testing / Assessment and evaluation
Goals, Outcomes	1. The students can use their knowledge about good manners. 2. They understand what they have learned and solve problems by their knowledge. 3. They answer the questions related to the chapter they have learnt.
Stages of the Activity	A quiet environment should be created for the students to answer the exam questions comfortably.
Instructions	After all students finish their tests, the questions are read one by one and the correct answers are evaluated together with the whole class.

1) Which one of the following is an example for adab in the heart?

a) Saying the truth.

b) Not looking at unlawful things.

c) Not belittling anybody.

d) Not making gestures and mimics in a way belittling others.

2) Which one of the following is the bad manner that caused Satan to be cast out of Paradise?

a) Lying

b) Arrogance

c) Speaking loudly

d) Stinginess

3) "Say to My servants that they should (only) say those things that are best…" (al-Isra, 17: 53) Which type of adab does this verse deal with?

a) Adab in the heart

b) Adab in speech

c) Adab in the eyes

d) Adab in actions

4) "… Most people are not aware of their own mistakes. They see the small straw in his brother's eye, but cannot see the wood in their own eyes." (Imam Ghazali)

Which interpretation about this saying is the most correct one?

a) Instead of looking for other people's mistakes, we should look at ourselves and correct our own mistakes.

b) Looking at other people's mistakes is not an appropriate behavior for a good-mannered believer.

c) Looking for other people's mistakes is prohibited in chapter al-Hujurat verse 12.

d) Those who look for other people's mistakes are disliked in society.

5) Which one of the points matched below is false?

a) Shukr, Tawakkul – Good manners towards Allah.

b) Holding the Qur'an above the waist – Good manners towards the Qur'an.

c) Saying Salawat when the name of our Prophet is mentioned – Good manners towards our Prophet.

d) Not looking at unlawful things – Good manners towards angels.

Completing Stories by Using Hadiths

Subject	Good manners and good morals
Name of the Activity	Completing stories by using the hadiths — **Time** 20 Min.
Type of the Activity	Completing stories
Goals, Outcomes	1. The students gain awareness about acting in accordance with good manners. 2. They realize that there are Qur'anic verses and hadiths even about things that seem to be simple for people's happiness
Stages of the Activity	1. The hadiths about good character and good manners are repeated. 2. Every student is asked to think about what he/she has learned and write a story about it.
Instructions	1. The stories written by the students are read out aloud in the class. 2. Every student is asked to design a cover for the book of the story he/she liked the most.

Complete the following sentences with a story consisting of at least fifteen sentences.

Their teacher gave Fatima and her friends an assignment. They were asked to observe their neighborhood and find out five actions that were contrary to good manners. After that, they were asked to write one Qur'anic verse and hadith about the actions that they had observed. As soon as she left school, Fatima came across the first behavior contrary to good manners that she was going to write about in her homework.

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What a Believer Does and Does not Do?

There are various actions and behaviors below. Which one of them would a believer with good manners do and which one of them would he/she not do?

Draw a line between the actions that a believer with good manners does and complete the sentences. Cross a line over the action that a believer with good manners does not do.

ON THE STREET

He smiles and greets him/her

To a person he meets on the street,

~~He turns his face away as if he does not know that person.~~

He kicks it and has fun with it

When he sees something harmful on the street

He picks it up and leaves it in a place where it does not harm anybody

He turns his face and spits on the ground without letting anybody see him

When he needs to spit

He takes a napkin and spits in it.

And eats it while covering it and pays attention not to drop anything on the ground

When he gets hungry, he takes the sandwich out of the bag

And eats it while walking and saying Alhamdulillah

WHEN VISITING OTHERS

He knocks three times with intervals and if he gets a response from inside, he tells them who he is; if he does not get a response, he leaves.

At the door of the house he is visiting

He knocks until he gets a response saying "It's me, open the door."

He takes a handful of candies saying "this is the right of my eyes".

From the candy bowl on the table

No matter how much he wants to take it, he does not take any without getting permission first

He calls the hosts of the house and ask if they are available

Before going to a visit,

He does not call them so as not to a burden them to make preparations for him.

He stands up and meets them. When they are leaving, he bids them farewell and goeswiththemtothedoor.

When he has visitors,

He meets them sitting and when they are leaving, he waves his hand saying "Come again"fromtheplaceheissitting

AT HOME

He does not enter without knocking the door and getting permission first

To the rooms of his parents and other family members,

He gives them a surprise and enters without knocking

He comes running and eats the best food.

To the dinner table

He comes to the table together with his family and eats the food by sharing it with them.

He takes the best part and eats it by making a smacking sound with his mouth

From the dish place in the middle of the table

He takes from the part in front of him and eats it silently by closing his mouth.

He acts patiently and does not hurt their feelings.

At times of stress to his parents,

He cannot stand them and scolds them by saying "ufff".

WHEN SPEAKING

He waits for the person whom he is speaking with to finish his words and then he speaks.

In times of arguments,

He interrupts the words of the person whom he is speaking with and he starts talking

He turns his face to the person he is speaking with and listens to his words carefully.

When talking to a person,

He looks towards another direction and listens to the person he speaking with by playing with something.

He speaks loudly.

In order to have the person he is talking to better understand him

He speaks calmly and clearly.

He speaks behind his friends by making gestures with his eyes and eyebrows.

Among his friends

He speaks to all of his friends without making any discrimination.

A Supplication from the Lips of Our Prophet

Subject	Our Prophet's supplication about having good manners
Name of the Activity	A supplication from the Lips of our Prophet — **Time** 10 Min.
Type of the Activity	Affirmation, Method of Prayer
Goals, Outcomes	1. The students gain the habit of saying supplications. 2. They learn one of the Prophet's invocations that they can say in their own individual lives. 3. The students learn that destiny can change and faith can be protected by invocations.
Instructions	The subject is ended by saying, "In order to have a life in good manners and morality, we should be very careful. Can we get help from invocations to achieve this? Of course! Our Prophet (pbuh) invoked Allah to be a person with good manners. Let us invoke Allah just as our Prophet did."

There is a beautiful supplication of our Prophet (pbuh):

"O Allah, I seek refuge with You from opposing the truth, hypocrisy and bad manners"

(al-Nasai, al-Istiadha, 21)

"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشِّقَاقِ، وَالنِّفَاقِ، وَسُوءِ الْأَخْلَاقِ"

(النسائي، الاستعاذة، ٢١)

Let us recite this invocation every day and make both our essence and our speech beautiful.

"The most beloved one of you in my presence is the one who is the best in character and who gets on well with others. They love everybody and everybody loves them. The most unpleasant of you is the one who backbites people, separates friends, and looks for deficiencies in other people."

(al-Tabarani, Mu'jam al-Awsat, VIII/341, 342)

CHAPTER 5

Our Prophet's Hadiths Teach Us about the Life in the Hereafter

What Is What?

Subject	What is Akhirah (the Hereafter)?
Name of the Activity	The corner of "what is what" — **Time** 20 Min.
Type of the Activity	Concept Definition
Goals, Outcomes	1. The students know the concepts related to the Hereafter. 2. They become aware of the fact that living in this world by doing good deeds shapes the life in the Hereafter.
Stages of the Activity	1. The students discuss the question "How should a person who believes in the Hereafter be?" 2. The answers of the question, "What kind of actions a believer of the Hereafter does and what kind of actions he does not do?" are written on the board. 3. After that, the following text is read.
Instructions	The students discuss the questions "What kind of people are the believers of the Hereafter? Why?" In this way they learn the gains of believing in the Hereafter.

The word "akhirah" literally means "last, something that happens later, and last day". In Islamic terminology, it refers to the eternal life that will begin when the angel Israfil blows the Sur (trumpet), when Judgment Day will takes place.

Our life in this world that began in our mother's womb continues with the stages of infancy, childhood, adulthood, and old age. After the life in this world that ends with death, the journey in the Hereafter begins. Just as life in this world, the journey in the Hereafter also consists of stages. People who commence the journey of the Hereafter, which begins with death first, go through the life in the grave. Then they come together in the place called mahshar after the Last Day. Their good and bad deeds will be measured on the scale called mizan. As a result of measurement on the mizan, the believers will be rewarded by Paradise in return for their good deeds and they will face Hell in return for their bad deeds.

The life in the Hereafter is the continuation of the life of this world. Human beings begin their life in this world when they open their eyes after birth, while their life in the Hereafter begins when they close their eyes with death. This world is the crop field of the life in the Hereafter. Whatever we do in this life, we will see their consequences in the Hereafter. If life of this world was the only life, people might want to commit all kinds of crimes because there would be no accountability for their bad deeds. Fortunately, there is life in the Hereafter in which people will face the consequences of their deeds of this world.

Our Prophet (pbuh) warns us regarding the diversions of this world as follows,

«وَاللهِ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ هَذِهِ- وَأَشَارَ بِالسَّبَّابَةِ- فِي الْيَمِّ، فَلْيَنْظُرْ بِمَ تَرْجِعُ؟».

"By Allah, this world (is so insignificant in comparison) to the Hereafter that if one of you should dip his finger - (and while saying this Yahya pointed with his forefinger) - in the ocean and then he should see as to what has stuck to it." (Muslim, Jannah, 55)

How nicely our Prophet (pbuh) explained it. Consider our lives in this world like an endless sea. Imagine that you dip your finger into this sea or into a glass of water. How much of the water would stick to your finger? Only a couple of little drops… When we think about how fast these little drops dry, we can understand how short and temporary the life in this world is when it is compared to the life in the Hereafter.

In this meaningful hadith, Allah's Messenger (pbuh) warns us not to be absorbed in the temporary joys of this world. He advised us to spend our lives by filling it with good deeds. How can we live our lives fully in this world? First of all, by reciting the Holy Qur'an, performing the ritual prayer, serving our family, doing goodness to our kith and kin, treating people nicely and being good to even to animals and plants. After living a life filled with such good deeds, divine rewards and gifts will be awaiting for us in the Hereafter. Just as Allah says in chapter al-Zalzala, "And so, he who shall have done an atom's weight of good, shall behold it; and he who shall have done an atom's weight of evil, shall behold it." (al-Zalzala, 99: 7-8)

Story

Subject	The significance of believing in the Hereafter
Name of the Activity	Curious Explorers — **Time** 20 Min.
Type of the Activity	Story
Goals, Outcomes	1. The students know that the one who believes in the Hereafter knows how to control his acts and behaviors. 2. They know that people will be accountable in the Hereafter for their actions in this world. 3. They learn the reasons for having Paradise in return for good deeds and Hell in return for bad deeds. 4. They try to stay away from bad behaviors.
Stages of the Activity	1. The story is read / narrated. 2. The students talk amongst themselves about the message of the story.
Instructions	The students are informed how every action will be evaluated in the Hereafter and then they are asked to give examples. They discuss that if they were to live the same experiences again, what would be changed in their lives and how would they react in the light of the hadiths that they have learned.

It was written on the message "URGENT! Hira time!" When Hasan and Abdullah found the note, they immediately went to Hira. Abdurrahman was already there. When he saw his friends, he said "Where have you been? I have been waiting for half an hour. Did you not see my note? Come and sit. I need to talk to you." Hasan and Abdullah with astonishment sat down and started to listen to Abdurrahman's words,

- "I was doing a hadith research when I found a hadith about the Hereafter. I could not sleep all night thinking about it. I could not get it out of my mind so I left you a message in the morning and came here. I am going to now read the hadith that I found, please listen carefully. According to Adi ibn Khatim (r.a.), our Prophet (pbuh) said, "Each one of you will stand in front of Allah and there will be neither a curtain nor an interpreter between him and Allah, and Allah will ask him, 'Did not I give you wealth?' He will reply in the affirmative. Allah will further ask, 'Did not I send a messenger to you?' And again that person will reply in the affirmative. Then he will look to his right and he will see nothing but Hell-fire, and then he will look to his left and will see nothing but Hell-fire. And so, any (each one) of you should save himself from the fire even by giving half of a date-fruit in charity." (al-Bukhari, Zakat, 9; Muslim, Zakat, 67)

Can you imagine? We will be in the presence of Allah and whatever we have done, no matter if it is small or big in this world, we will see it all in the Hereafter. That is truly overwhelming! Nothing will be hidden and everything we have done will be placed before us. O my God! Even thinking about it makes my mind hurt. I wonder what kind of a place the Hereafter is? I also wonder how all of our actions will be presented before us? Let us research these mysteries together. Please help me.

Hasan and Abdullah's eyes were wide open. They also were wondering about these matters. They decided to do the research and left promising to meet after the asr prayer.

After performing the asr prayer, they came to Hira. Everybody sat in their chair and started to talk about the Hereafter.

Abdullah said,

- "I am really fascinated by the things that I have learned about the Hereafter. As Abdurrahman said, everything we do in this world, even the thought we have it in our minds, is recorded. There are even angels who record our deeds. Here is the hadith that I have found about this matter,

«قَالَ اللهُ عَزَّ وَجَلَّ: إِذَا هَمَّ عَبْدِي بِسَيِّئَةٍ فَلَا تَكْتُبُوهَا عَلَيْهِ، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا سَيِّئَةً، وَإِذَا هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا فَاكْتُبُوهَا حَسَنَةً، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا عَشْرًا».

"The Great and the Glorious Lord said (to the angels): Whenever My bondsman intends to commit an evil, do not record it against him, but if he actually commits it, then write it as one evil. And when he intends to do good but does not do it, then take it down as one act of goodness, but if he does it, then write it down as ten good deeds (in his record)." (Muslim, Iman, 203)

A very important good news in this regard is mentioned in chapter al-An'am verse 160, "Whoever shall come [before God] with a good deed will gain ten times the like thereof; but whoever shall come with an evil deed will be requited with no more than the like thereof; and none shall be wronged." We are given the good news to be rewarded ten times for our good deeds, but punished only as much as the bad deeds we commit. Even the good thought are recorded in our Books of Deeds as good deeds, but our bad thoughts are not recorded. How much our Lord loves and cares us, does He not? However, what I wonder about most is that which one of our actions and behaviors will be more valuable in the Hereafter?"

Hasan started to speak excitedly,

- "Maybe the hadith that I have found can answer this question,

«لَا تَزُولُ قَدَمُ ابْنِ آدَمَ يَوْمَ القِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ، عَنْ عُمُرِهِ فِيمَ أَفْنَاهُ، وَعَنْ شَبَابِهِ فِيمَ أَبْلَاهُ، وَمَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ، وَمَاذَا عَمِلَ فِيمَا عَلِمَ».

"The feet of the son of Adam shall not move from before his Lord on the Day of Judgement, until he is asked about five things: about his life and what he did with it, about his youth and what he wore it out in, about his wealth and how he earned it and spent it upon, and what he did with what he knew." (al-Tirmidhi, Sifat al-Qiyamah, 1)

Therefore, it is very important to know what kind of deeds we spend our time with. One of the most interesting things that I have found is regarding where we earn our money and where we spend it. The money we earn by unjust ways will be a hindrance for us in the Hereafter. We will even be held accountable if we lavishly spend the money we earn in lawful ways. If we take care of our parents' needs with the money we earn or if we help our neighbors, relatives, and the needy people, we will be rewarded in the Hereafter. My friends! This is very profitable and enjoyable business. I like this business!"

When they were laughing, Abdurrahman joined the conversation,

- "It really is a profitable business. The hadith that I have found is exactly about this issue,

«الكَيِّسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ المَوْتِ،
وَالعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَنَّى عَلَى اللهِ».

"The wise man is the one who takes account of himself and strives for that which is after death. And the helpless man is the one who follows his own whims then indulges in wishful thinking about Allah" (al-Tirmidhi, Qiyamah, 25; Ibn Maja, Zuhd, 31).

Therefore, we should make a choice. We can either consume everything we want, as much as we want, and turn our afterlife into Hell or we can use our will-power and stay away from the prohibitions of Allah and turn our lives both in this world and in the Hereafter into Paradise.

We Are Compiling a Hadith Collection

Subject	The hadiths related to the Hereafter
Name of the Activity	We are compiling a hadith collection — **Time** One week.
Type of the Activity	Preparing Materials
Goals, Outcomes	1. The students learn the hadiths about the life in the Hereafter. 2. They know how a Muslim who knows about the life in the Hereafter should behave. 3. They can explain terms related to the Hereafter such as qiyamah, final hour, mizan, accountability etc. 4. They become aware of how a person who believes in the afterlife would organize his life in this world and fill his heart with good intentions.
Stages of the Activity	1. The students are given examples of responsible behaviors of a person believing in the afterlife. 2. They are asked to find the terms about the Hereafter mentioned in the hadiths below.
Instructions	The students will discuss the question, "How would the life of a Muslim be, who knows the hadiths mentioned in the hadith collection?"

For our hadith collection, we write AKHIRAH in capital letters on a colored paper. We then cut different shapes out of the colored paper and write a hadith related to faith on each one of these pieces of paper. In this way, we improve and enrich our hadith collection.

Our beloved Prophet (pbuh) said,

1. "It will be said to the person who believes in Allah and in the Hereafter, 'You may enter Paradise from whichever of its eight gates you wish.'" (Ibn Hanbal, Musnad, I, 17).
2. "Rights will be given to their due, such that the hornless sheep would get its claim from the horned sheep" (al-Tirmidi, Sifat al-Qiyamah, 2).
3. "One day, our beloved Prophet (pbuh) asked his Companions, 'do you know who is bankrupt?' They said, 'O Messenger of Allah! The bankrupt among us is the one who has no Dirham nor property.' The Messenger of Allah (pbuh) said, 'The bankrupt in my Ummah is the one who comes with the ritual prayer, the fasting and the zakat on the Day of Judgement, but he comes having abused this one, falsely accusing that one, wrongfully consuming the wealth of this one, spilling the blood of that one, and beating this one. So he is seated, and this one is requited from his rewards. If his rewards are exhausted before the sins that he committed are requited, then some of their sins will be taken and cast upon him, then he will be cast into the Fire.'" (al-Tirmidi, Sifat al-Qiyamah, 2))
4. " He who believes in Allah and the Last Day should do good to his neighbor and he who believes in Allah and the Last Day should show hospitality to the guest and he who believes in Allah and the Last Day should either speak good or better, remain silent." (al-Bukhari, Adab, 31, 85; Muslim, Iman, 74, 75)
5. "When a man dies, his acts come to an end, but three; recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased)." (Muslim, Wasiyya, 14).
6. "Whoever wishes to be delivered from the fire and enter the garden should die with faith in Allah and the Last Day and should treat the people as he wishes to be treated by them." (Muslim, Imara, 46).

Information Machine

Subject	Words and terms related to the chapter
Name of the Activity	Information Machine — **Time** 15 Min.
Type of the Activity	Preparing a Dictionary
Goals, Outcomes	1. Students learn the terminology related to the Hereafter 2. Students employs the terminology related to the Hereafter in their proper places.
Stages of the Activity	The terms existing in the information machine is read out aloud, "Let us see what we have in our information machine".
Instructions	Students are asked to draw a caricature by using the terminology in the information machine and their caricatures are exhibited in the class.

Let us see what we have in our information machine related to the subject of life in the Hereafter.

SUR

A type of trumpet that will be blown by Angel Israfil in order to announce the Last Day and for a second time to announce the resurrection.

BARZAKH

The place where people will await after they die until they are resurrected; the life in the grave.

BA'TH

Resurrection, It refers to the resurrection of people in new bodies after the Last Day.

HASHR AND MAHSHAR

"Hashr" literally means "to gather, come together". In Islamic terminology, it means that Allah will gather all the people after resurrecting them in order to take account of all their actions. The place where the people will be gathered is called "mahshar".

BOOK OF DEEDS

The document where the angels of Kitaman Katibin record all the good and the bad deeds of the people in this world.

MIZAN

This term which literally means "an instrument to measure, scale, or balance" refers to "the spir-itual scale that will measure the people's sins and rewards, and their good and bad deeds".

QIYAMAH

The time that every creation in this universe will come to an end and people will be resurrected in order to be taken into account for their actions; the world that will begin with the resurrec-tion of the dead and continue forever.

JANNAH

The incomparably beautiful place that will be provided in the Hereafter as a reward to the be-lievers who have carried out good deeds and worshipped Allah in this world.

JAHANNAM

Hell; the fearsome place where the disbelievers and hypocrites will be punished for their disbe-lief and bad deeds carried out in this world. Disbelievers and the hypocrites will stay in Hell forever, while believers who have done bad deeds will stay in Hell un-til they complete their punishment for their bad deeds and then they will enter Paradise.

Game Time

Subject Words and terms related to the Hereafter

Name of the Activity Tabu **Time** 15 Min.

Type of the Activity Game

Goals, Outcomes
1. Students learn the concepts related to the Hereafter.
2. Students explain the meaning of the terms related to the Hereafter.

Stages of the Activity
1. Terms from the information machine are written on small pieces of paper and collected in a box.
2. Students are divided into two groups.
3. Every group picks up a word from the box and tries to describe it nonverbally through gestures and hand movements.
4. The group that guesses the most number of words becomes the winner of the game. (Before beginning the game, the students are divided into two groups. Every player is given one or two minutes. After deciding which group will begin the game, the student, who will describe the words, is given a term from the information machine and is asked to describe it without using them verbally. The student, who is chosen to describe the words, describes the selected term without a sound and the other players try to guess which term their friend is trying to describe. Everybody has to follow the rules of the game.

Instructions The students are asked to write a story by using the terms related to the Hereafter.

Terms	Banned Words
Akhirah	Jannah, Jahannam, qiyamah
Sur	Trumpet, scream, voice
Barzakh	Mahshar, Ba'th, akhirah
Ba'th	Resurrection, qiyamah, death
Mahshar	Gathering, qiyamah, account
Mizan	Reward, account, scale, balance
Qiyamah	Sur, Israfil, ba'th
Book of Deeds	Book, deeds, account
Jannah	Reward, goodness, happiness, joy
Jahannam	Punishment, evil, pain, misery

One Incident, One Hadith

Subject	Our witnesses in the Hereafter
Name of the Activity	One incident, one hadith — **Time** 15 Min.
Type of the Activity	Story
Goals, Outcomes	1. The students know that they are responsible for their own actions in this world. 2. They become eager to regulate their behaviors and actions. 3. They become aware of the link between good behavior and the Hereafter.
Stages of the Activity	1. The story is read to the class. 2. The students are asked which part of the story they have been touched by most. 3. The students are asked to write a story similar to the one they heard, but this time from their own experiences.
Instructions	1. The students discuss the questions "How faith in the Hereafter can assist us to organize our lives?" and "What kind of witnesses will we have in the Hereafter?" 2. The students are asked to think about what they might gain in this world if they take into account the belief that they will be taken into account in the Hereafter for their all actions.

The three friends joyfully came to Hira after school. It was obvious that they had a very nice day.

Hasan said,

- "How interesting was the information we learned in the Biology class today! Every one of our body cells forming our organs and limbs carries the same information. It is like that they have pages related to all the senses, but only the pages specific to them are open and the rest of the pages are closed. For example, the pages of the ability to see are open through the cells of our eyes and so are the pages of sensing through the cells of our skin. Moreover, when there is confusion within these pages, we feel this confusion by falling ill. How interesting, is it not?"

Abdullah said,

- "This reminded me of the painter Eşref Terzioğlu who was blind from birth. He is recorded in history as the man who can see by using his fingers. He is the first painter in the world who drew picture of something with his thumbs without having truly seen it. It is as if he is a painter who can see through using his thumbs. That is awesome!"

Abdurrahman joined the conversation,

- "When I was just listening to you, I remembered another saying of our Prophet (pbuh). I was thinking how this could be possible, but what you have said is like a testimony of that hadith. Let me narrate to you that hadith so you can tell me what you think about it:

Anas b. Malik (r.a.) reported: "We were in the company of Allah's Messenger (pbuh) when he smiled, and said: 'Do you know why I smiled?' We said, 'Allah and His Messenger, know best.' Thereupon he said, 'It was because of a conversation that came to my mind, which the servant will have with his Lord on the Day of Judgment. The servant will say, 'My

Lord, have you not guaranteed me protection against injustice?' Allah Almighty will say, 'Yes.' Then the servant will say, 'I do not deem valid any witness against me but my own self', and He will say, 'Well, sufficient will be the witness of yourself against you and that of the two angels who have been appointed to record your deeds.' Then the seal will be set upon his mouth and it will be said to his hands and feet to speak and they will speak of his deeds. Then the mouth would be made free to speak, and he would say to his limbs, 'Be away, let there be curse of Allah upon you. It was for your safety that I contended.'" (Muslim, Zuhd, 16)

The speaking of limbs and the owner of these limbs being affected by their confession seemed very interesting to me and my first thought was that this is impossible."

Hasan said,

- "No, it is not impossible. This can be scientifically explained. It looks like the pages for the cells of our feet and hands will be unlocked on the Judgment Day and they will testify regarding what kind of deeds they were utilized for in this world."

Abdullah said,

- "Just as in the case of the blind painter, our limbs and organs will report their experiences in the most precise way to Allah. This really is magnificent!"

Abdurrahman picked up the Holy Qur'an and said,

- "Let us read the 20th and 21st verses of chapter Fussilat (41)" and they read the verses together,

﴿حَتَّى إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ﴾

"Till, when they come close to it, their hearing and their sight and their [very] skins will bear witness against them, speaking of what they were doing [on earth]. And they will ask their skins, "Why did you bear witness against us?" - [and] these will reply: "God, who gives speech to all things, has given speech to us [as well]: for He [it is who] has created you in the first instance - and unto Him you are [now] brought back." (Fussilat, 41: 20-21)

They were amazed by the Greatness of Allah and the scientific reality enlightening one of the mysteries of the Hereafter. Without even realizing it, they uttered in unison,

- "Subhanallah!"

Activity

Subject	The effects of faith in the Hereafter on our lives
Name of the Activity	Matching the verses of the Qur'an with the hadiths — **Time** One week.
Type of the Activity	Matching
Goals, Outcomes	1. The students know the meaning of the terms related to the Hereaf-ter. 2. They can distinguish between good and bad deeds and gain aware-ness. 3. They learn to know themselves better and learn how to regulate themselves.
Stages of the Activity	1. The students must find a verse matching the meaning of the given hadith. 2. The verse they found is written next to the hadith.
Instructions	1. The students make connections between the Qur'anic verses and the hadiths they have found. 2. In this way, they can learn verses from the Qur'an while learning the hadiths.

Matching the verses of the Qur'an with the hadiths

"`Abdullah bin 'Umar said, "Allah's Messenger (pbuh) took hold of my shoulder and said, "Be in this world as if you were a stranger or a traveler." The sub-narrator added, Ibn 'Umar used to say, "If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death." (al-Bukhari, Riqaq, 3).

As stated in chapter al-Mu'minun (23), verse 115,.....

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"The clever person is the one who subjugates his soul, and works for what is after death. And the incapable is the one who follows his desires and merely hopes in Allah." (al-Tirmidhi, Qiyamah, 25; Ibn Majah, Zuhd, 31)

As expressed in Chapter Luqman (31), verse 33,.....

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"One will feel embarrassed from nothing more but seeing the people he knows. Because he will be afraid to be chased due to the injustice he committed" (al-Alusi, Ruh al-Ma'ani, Beirut, v. 30, p. 48).

As stated in chapter al-Abasa (80), verses 34 to 37,.....

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"The Great and the Glorious Lord said (to the angels of Kiraman Katibin), "Whenever My bondsman intends to commit an evil, do not record it against him, but if he actually commits it, then write it as one evil. And when he intends to do good but does not do it, then take

it down is one act of goodness, but if he does it, then write down ten good deeds (in his record).""" (Muslim, Iman, 203).

As stated in chapter al-Infitar (82), verses 10 to 12,.....

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"Each one of you will stand in front of Allah and there will be neither a curtain nor an interpreter between him and Allah, and Allah will ask him, 'Did not I give you wealth?' He will reply in the affirmative. Allah will further ask, 'Did not I send a messenger to you?' And again that person will reply in the affirmative. Then he will look to his right and he will see nothing but Hell-fire, and then he will look to his left and will see nothing but Hell-fire. And so, any (each one) of you should save himself from the fire even by giving half of a date-fruit in charity." (al-Bukhari, Zakat, 9; Muslim, Zakat, 67)

As stated in chapter al-Kahf (18) verse 49,.....

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"The feet of the son of Adam shall not move from before his Lord on the Day of Judgement, until he is asked about five things: about his life and what he did with it, about his youth and what he wore it out in, about his wealth and how he earned it and spent it upon, and what he did with what he knew" (al-Tirmidhi, Qiyamah, 1).

As stated in chapter al-A'raf (7), verses 8 to 9, ...

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"Allah Almighty would say, 'Well, sufficient will be the witness of yourself against you and that of the two angels who have been appointed to record your deeds.' Then the seal will be set upon his mouth and it will be said to his hands and feet to speak and they will speak of his deeds. Then the mouth will be made free to speak, he would say (to the hands and feet), 'Be away, let there be curse of Allah upon you. It was for your safety that I contended.'" (Muslim, Kitab al-Zuhd wa al-Raqaiq, 17)

As stated in chapter al-Nur (24), verse 24, ...

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"The bankrupt in my Ummah is the one who comes with the ritual prayer, the fasting and the zakat on the Day of Judgement, but he comes having abused this one, falsely accusing that one, wrongfully consuming the wealth of this one, spilling the blood of that one, and beating this one. So he is seated, and this one is requited from his rewards. If his rewards are exhausted before the sins that he committed are requited, then some of their sins will be taken and cast upon him, then he will be cast into the Fire." (al-Tirmidhi, Sifat al-Qiyamah, 2)

Bakara sûresi, 281. âyette buyrulduğu gibi: .....

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Let Us Make an Experiment

Subject	This world is the crop field of the Hereafter
Name of the Activity	Let us make an experiment / The field: 'You Reap What You Sow' **Time** 15 Min.
Type of the Activity	Activity of science and nature
Goals, Outcomes	1. The students realize the significance of belief in the Hereafter. 2. They know that they will be taken into account for all their actions and accordingly they pay attention to their actions.
Stages of the Activity	1. The students are asked the question, "How does believing in the Hereafter and knowing that one will be taken into account for all of his action affect his relations with others?" 2. Then they are told, "Let us observe this through an experiment" and they begin to carry out the steps of the experiment.
Instructions	1. Be sure that by making this experiment, the students understand that there will be consequences of everything we do in this world. 2. The class should be prepared in such a way that all students are able to observe the experiment.

The Field: 'You Reap What you Sow'

Plant seedlings such as tomato and hot pepper seedlings are brought to the class. These seedlings are planted into two pots or in the garden. These pots or the place in the garden is named "You Reap What You Sow".

When planting the hot pepper seedlings, the students are told to say, "I have done bad things, hurt people's feelings. Never mind! No matter what I have done, I can get sweet things out of them."

When planting the tomato seedlings, they are told to say, "I tried to be useful, helped other people, comforted them. I still wonder if something bad came from these actions."

The seedlings need to be watered regularly and then the class needs to wait for the seedlings to give their produce.

While watering the hot pepper seedlings, the students are told to ask themselves, "I hurt people's feelings and did bad things. I wonder what I will reap." When watering the tomato seedlings, they are told to ask themselves, "I tried to be beneficial and helped people. I wonder what I will reap."

Finally, the produce is harvested. The students taste their produce and are told, "You reap what you sow". Can someone who sows something hot reap something sweet? Or can someone who sows something sweet reap something hot?

Therefore,

Can someone who sows bad things in the crop field of this world reap something good in the Hereafter? Can someone who sows good things in the crop field of this world reap something bad in the Hereafter? Therefore, we should sow in this world whatever we would like to reap in the Hereafter.

Which action would you like to begin with first in order to harvest the rewards of Paradise in the Hereafter?

Here are a couple of ideas for you from the sayings of our Prophet (pbuh):

«مَنْ مَاتَ لَا يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الْجَنَّةَ، وَمَنْ مَاتَ يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ النَّارَ».

"One who dies not associating anything with Allah will enter Paradise and one who dies as idolater will enter the fire" (Muslim, Iman, 151)

«لَا يَدْخُلُ الْجَنَّةَ نَمَّامٌ».

"The tale-bearer shall not enter Paradise." (al-Bukhari, Adab, 49, 50; Muslim, Iman, 168)

«يَا أَيُّهَا النَّاسُ، أَفْشُوا السَّلَامَ، وَأَطْعِمُوا الطَّعَامَ،
وَصَلُّوا وَالنَّاسُ نِيَامٌ تَدْخُلُونَ الجَنَّةَ بِسَلَامٍ».

"O you people! Spread the salam, feed (others), and perform ritual prayer while the people are sleeping; you will enter Paradise with (the greeting of) salam." (al-Tirmidhi, al-Qiyamah, 42)

«لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ».

"He who has in his heart the weight of a mustard seed of pride shall not enter Paradise." (Muslim, al-Iman, 147)

The Page of Thinkers

Subject	Belief in the Hereafter
Name of the Activity	The Page of Thinkers — **Time** 15 Min.
Type of the Activity	Exemplary Personality, Intelligence
Goals, Outcomes	1. The students realize that everybody is responsible for his/her own actions. 2. They learn how to control themselves. 3. They stay away from bad deeds.
Stages of the Activity	1. The text is read. 2. A play is written from the text relating to the Hereafter.
Instructions	The students are asked to discuss the text. Different stories are adopted to speak about the belief in the Hereafter.

One Brick, Three Answers

Once, a man who did not believe in Allah and the Hereafter came to a Muslim scholar. Meanwhile the Muslim scholar was teaching his students how to perform dry ablution on the brick with his hands. The disbelieving man told the scholar that he would like to ask three questions.

The scholar said,

- "Go ahead! Ask!"

The man asked his first question,

- "You, the believers in Allah, say that Allah exists, but we cannot see Allah. If He really exists, then show Him to me. Show Him so that we can believe in Him."

The scholar said,

- "Ask your second question."

The man asked,

- "You say that Satan was created from fire, but you also say that he will be punished in Hell by fire. How can fire punish something made from fire?"

The scholar said,

- "Ask your final question." The man asked,

- "My last question is that you say that everybody will be taken into account for what they have done in this world. You even say that there will be a court on the Judgment Day to account for people's deeds. Let the people freely do whatever they like. Why do we need a court in the Hereafter?"

The scholar stood up and slightly hit the man on the head with the brick in his hand. The man was hurt and offended. The man and the scholar's students were perplexed with the Muslim scholar's response to the man's questions.

The man said,

- "Why did you hit me?" and left. He sued the Muslim scholar in court. The man and the Muslim scholar were summoned to the court.

The judge asked the scholar,

-"Why did you do that?"

The scholar replied,

- "I did not do anything wrong. I just answered his questions."

The judge asked,

- "How can you answer questions by hitting a man on the head with a brick? You hurt the man and he sued you."

The scholar began to explain,

- "Your honor! This man asked me, show me Allah if He exists so I can believe in Him. I showed him that not everything can be seen by eyes, here is an example, and I hit him slightly with the brick. He says he felt pain. I cannot see any pain. Let him show us his pain so that everybody can believe him. Whereas if he does not have pain in his head or if he cannot prove it, why did he come to you to sue me?"

The surprised man said,

- "Of course, I have pain in my head but I cannot show it to you."

Upon this, the wise Muslim scholar said,

- "Just as your pain, Allah Almighty exists, but He cannot be seen by our eyes. He can only be known by the mind and the heart."

The Muslim scholar explained his answer to the man's second question as follows,

- "This man tells us that we say that Satan was created from fire and he will be punished by fire in Hell and he asks how fire can be punished by fire. Therefore, I hit a human being created from earth with something made from earth. I tried to show him just as earth gives pain to something made from earth, fire may give pain to something made from fire."

Then, the scholar explained the man's last question as follows,

- "As for the answer for his third question, this man said, 'Let people do freely whatever they want, why will there be an account and judgment in the Hereafter?' So I hit him because I wanted to hit him. Why does he concern himself with what I want? Why does he come to this court to sue me?"

The scholar continued,

- "If people do whatever they want in this world and believe that they will not be held accountable for their deeds in the Hereafter, all kinds of wrongdoings and evil will spread all over the world. Since the weak are not strong enough, they cannot take their rights from the strong in this world. Allah Almighty will establish a divine court, take the rights of the oppressed, and punish the oppressors. In this way, justice will be established.

The disbeliever was so impressed by the wise Muslim scholar's response that he said,

- "I got answers to all of my questions by being hit on the head with a brick. I withdraw my case, and I no longer have a complaint."

Learning by Living

Subject	The gain in the Hereafter of being obedient to Allah and His Messenger
Name of the Activity	If I obey and if I disobey — **Time** 30 Min.
Type of the Activity	Role playing, drama
Goals, Outcomes	1. The students realize how obedience to Allah and His Messenger affects the life in the Hereafter. 2. They understand that obedience to Allah and His Messenger makes their lives easier both in this world and in the Hereafter.
Stages of the Activity	The steps of the activity are followed in the correct order.
Instructions	1. In the first stage, the question is asked, "why do people need to learn the meaning of the Qur'anic verses and the hadiths?" 2. In the second stage, the question is asked, "why do we have to continually better our knowledge about the meaning of the Qur'anic verses and the hadiths?" 3. In the last stage, the question is asked, "does obedience to Allah and His Messenger make our lives easy or difficult? Why?"

Allah has shown us how to be on the straight path through His revealed signs. These signs are not just the verses of the Holy Qur'an, but also include the stars, the plants, the animals, our own bodies, and atoms. They are all His signs as long as we are willing to heed them. If we read these signs properly, and we do the right things, we can easily pass the test in this world. How? Let us live and learn.

A group of class mates will play the role of the Holy Qur'an, a star, an atom, a plant and an animal that they have selected.

The other group of our class mates will play the role of people.

We will perform the drama in two stages. The stages will begin and end with applause.

The class mates selected for the first stage will read texts provided to them aloud to those acting as the people. However, the people will not listen to them. They will be busy with games, plays and entertainment. In the second stage, people will begin to listen to the Qur'an and Allah.

At the end of each stage, the class will write the Qur'anic verses and the hadiths that they can remember down on some papers. It is not important to write the verses and the hadith completely, but rather it is important to write down as much as possible of their message. Let us see from which stage the papers will contain more information.

First, let us provide the papers with the following Qur'anic verses and the hadiths to the class mates who are performing the related roles:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ * وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾

Qur'an: "And so, he who shall have done an atom's weight of good, shall behold it; and he who shall have done an atom's weight of evil, shall behold it." (al-Zalzala, 99: 7-8)

«مَنْ مَاتَ لَا يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الْجَنَّةَ، وَمَنْ مَاتَ يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ النَّارَ».

Star: "One who dies not associating anything with Allah will enter Paradise and one who dies as idolater will enter the fire" (Muslim, Iman, 151)

«مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا، سَهَّلَ اللهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ».

Atom: "he who treads the path in search of knowledge, Allah would make that path easy, leading to Paradise for him" (Muslim, Dhikr, 38)

«إِيَّاكُمْ وَالْحَسَدَ، فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ».

Body: "Avoid envy, for envy devours good deeds just as fire devours fuel" (Abu Dawud, Adab, 52)

«لَا يَدْخُلُ الْجَنَّةَ نَمَّامٌ».

Animal: "The tale-bearer shall not enter Paradise." (al-Bukhari, Adab, 49, 50; Muslim, Iman, 168)

«حُجِبَتِ النَّارُ بِالشَّهَوَاتِ، وَحُجِبَتِ الجَنَّةُ بِالْمَكَارِهِ».

Plant: "The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things." (al-Bukhari, Riqaq, 28; Muslim, Jannah, 1)

Then the students take a pen and a piece of paper.

The first stage begins when a number of selected students clap their hands saying, "We come to this world". The students who play the role of people start to play and have fun and the students who play the other roles start reading the verses and the hadiths given to them.

When all the hadiths and the verses are read, again the selected students clap their hands saying, "It is the Judgment Day". When this command is heard, the students who play the role of people write whatever they remember from the verses and hadiths read to them while they were busy with playing and having fun.

The second stage commences when a number of selected students again clap their hands saying, "We come to this world", the students who play the roles other than the people start reading the verses and hadiths given to them and the students who play the role of people carefully listen to their class mates' reading.

When all the hadiths and the verses are read, again the selected students clap their hands saying, "It is the Judgment Day". When this command is heard, the students who play the role of people write down whatever they remember from the verses and the hadiths read to them.

Then, let us ask the students who read the verses and the hadiths what they felt after the first and the second stage of the drama. What did they feel about the people who did not listen to the words of Allah and His Messenger? How would they describe these people?

Then, let us get the views of the students who played the role of people. What did they feel at the end of the first and the second stage? In which stage did they fill their papers more easily? What do they think about their limbs and the blessings given to them? How will they will feel when those limbs and blessings complain about them in the Hereafter?

Just as our activity, the life in this world will come to an end very fast. If we listen to the words of Allah and His Messenger, we can pass the test in this world. If we do not obey them … Therefore, let us begin working for a better life and a better life in the Hereafter!

Brainstorm

Subject	The reflection of belief in the Hereafter on the life in this world and the life in the Hereafter
Name of the Activity	My view, the view of all of us — **Time** 40 Min.
Type of the Activity	Brainstorm
Goals, Outcomes	1. The students understand the significance of the belief in the Hereafter. 2. They can evaluate the life in the Hereafter from different perspectives. 3. They realize the significance of belief in the Hereafter for an individually and socially happy life.
Stages of the Activity	1. Divide the students into five groups. 2. Read the questions to the groups and give them some time to think.
Instructions	After completing all the stages of the activity, give students five minutes to contemplate about their own lives. Ask them to think by looking at the sky.

1. If it were asked to a baby in his/her mother's womb whether he/she would like to have eyes, hands, feet etc., the baby would say "I am connected to my mother by umbilical cord. I do not need limbs like eyes, stomach, lungs etc." However, when the baby comes to this world and his/her umbilical cord is cut, the baby cannot live without such organ and limbs. What do you think we will need in the afterlife that we do not need in this life?

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2. Allah's Messenger (pbuh) said, "Three things follow the bier of a dead man. Two of them come back and one is left with him: the members of his family, wealth and his good deeds. The members of his family and wealth come back and the deeds alone are left with him." (Muslim, Zuhd wa al-Raqaiq, 5) Which type of deeds do you think we need to take with us in our journey after death?

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3. How can this world be the crop field of the Hereafter? What should we plant into our field in this world in order to harvest goodness in the Hereafter?

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QUESTIONS:

1. Write the steps of the life in the Hereafter with their explanations.

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2. What are the things that follow a person to his grave? Explain them briefly.

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3. Why do you think Umar (r.a.) wrote on his ring-seal "O Umar! Death is enough for you as an advisor"?

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4. Which characteristics should a person who believes in the Hereafter have?

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5. Examine the following verses Ya Sin, 36: 77-79; al-Ahqaf, 46: 33; and Fatir, 35: 9 and then find out the proofs for resurrection in the Qur'an.

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6. Explain the terms, Sur, ba'th, hashr, Account, and Mizan.

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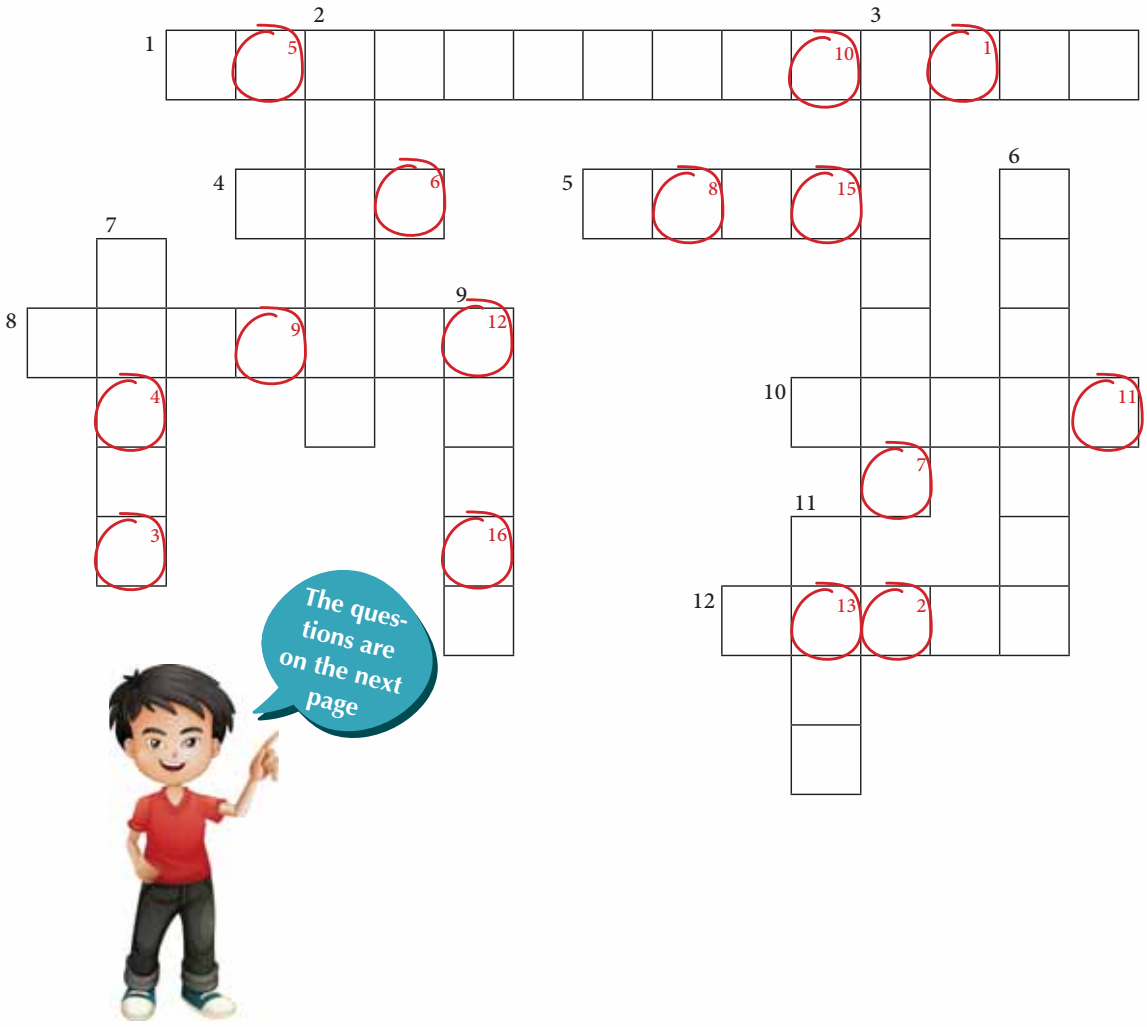
Crossword Puzzle

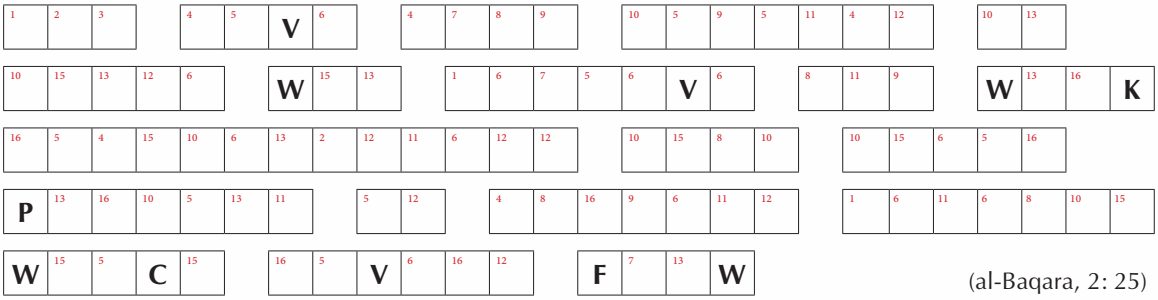
Subject	Repeating the information learned in the chapter
Name of the Activity	Crossword puzzle — **Time** 15 Min.
Type of the Activity	Puzzle
Goals, Outcomes	1. The students know the subjects of the chapter. 2. They solve the questions by the information they have learned throughout the chapter.
Stages of the Activity	The students are asked to solve the puzzle. They are asked to convey the code when they solve it.
Instructions	This activity can be used as an assessment and evaluation, homework, and reinforcement.

When you answer the following questions and solve the puzzle, you will find a verse from the Qur'an. Let us solve it!



1. The name of the angels that record our deeds.
4. One of our organs or limbs that will testify about us.
5. The term for gathering people after resurrection.
8. The place that is mentioned in the hadiths as the middle and highest place of Paradise.
10. The divine measure of justice.
12. One of the things that people will be taken into account for on the Judgment Day and will not be able to move anywhere without giving its account.

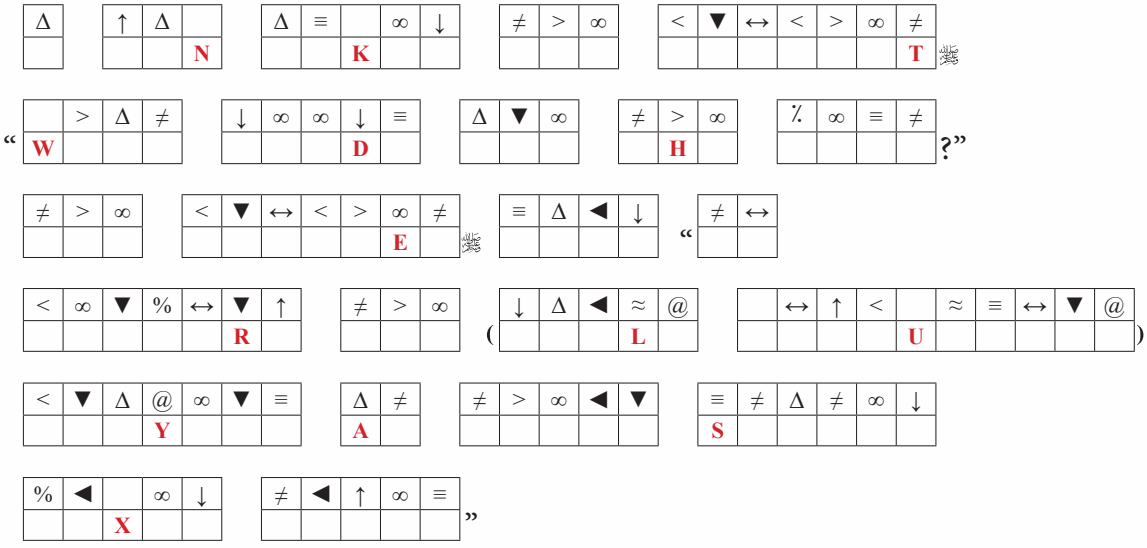
2. The name of the gate of Paradise from which those who fast will enter.
3. The name of the angel that will blow the Sur.
6. The event that is mentioned in the Qur'an and only Allah knows when it will take place.
7. The total number of gates of Paradise as transmitted in the hadiths.
9. One of the great sins that will not be forgiven on the Judgment Day.
11. The term mentioned in chapter al-Isra, verse 85 and about which we do not have much information.



(al-Baqara, 2: 25)

Encoded Puzzle

One of the sayings of our Prophet (pbuh) is encoded in this puzzle. Some of the letters are provided in order to make your task easier. Can you solve the puzzle? Let us do it!



(al-Bukhari, Tawhid, 48)

Exam

Subject	How much of the chapter has been learnt?
Name of the Activity	Exam — **Time** 20 Min.
Type of the Activity	Testing / Assessment and evaluation
Goals, Outcomes	1. The students can use their knowledge about the belief in the Hereafter. 2. They understand what they have learned and are able to solve problems with their acquired knowledge. 3. They answer the questions related to the chapter they have learned.
Stages of the Activity	1. The students solve the questions before coming to the class / together in the class. 2. The teacher writes every question on the board / projects the questions on the white board through a projector. 3. The students are given the chance to answer the questions. 4. They answer the questions with their own explanations. 5. After giving the correct answer, they go on to the next question.
Instructions	According to the answers given to the questions, the students' level of learning and comprehension of the chapter is evaluated.

1) Which one of the following is the term that refers to the place where people will be gathered after resurrection?

a) Mahshar b) Mizan

c) Hashr d) Jannah

2) Which one of the following is the term that refers to the place where people will wait after death until resurrection?

a) Mahshar b) Firdaws

c) Barzakh d) Ba'th

3) What is the meaning of this hadith, "You will die however you live, and you will be resurrected however you die" (Aliyyulqari, Mirqat al-Mafatih, 1/332, 7/375, 8/431)?

a) One should not forget death by getting absorbed by the life of this world.

b) The life of this world passes fast. We should live our life fully.

c) We should explain death and resurrection to the people we know.

d) The goodness and badness of a person's death and resurrection depends on how he lives in this world.

4) Which one of the following explains the term "bankrupt" mentioned in a hadith?

a) The rich person who loses all his wealth.

b) The person who has to give all his good deeds to other people on the Judgment Day because of violating their rights in this world.

c) One who distributes his wealth to other people.

d) One who donates his spiritual rewards to other people.

5) What is the meaning of this hadith, "Protect yourselves from Hellfire even if it is with a half date-fruit" (Muslim, Zakat, 67)

a) Date-fruit is an important fruit. We should always have some in our homes.

b) We should try to do all of our actions for the sake of Allah.

c) Even little things done for the sake of Allah can be a shield protecting us from the Hellfire.

d) Even giving date-fruit is charity.

Completing Stories by Using Hadiths

Subject	Belief in the Hereafter
Name of the Activity	Completing stories with hadiths — **Time** 20 Min.
Type of the Activity	Completing stories
Goals, Outcomes	1. The students gain awareness about the belief in the Hereafter. 2. They will have correct and cautionary awareness about death.
Stages of the Activity	1. The hadiths about the belief in the Hereafter are repeated. 2. Every student is asked to think about what he/she has learned and write a story about it. 3. The stories written by the students are read in the class.
Instructions	1. The best five stories are selected by a vote in class. 2. Those who write the stories are congratulated.

Mahmud has three siblings. However, his father when asked by a man how many children he had in total, responded by saying he had five children instead of four. Mahmud did not know why his father did that…

Complete the above sentence into a story with at least ten sentences consisting of the terms "Life in this world, life in the Hereafter, Jannah, death" and the verse, **"gardens of perpetual bliss, which they shall enter together with the righteous from among their parents, their spouses, and their offspring; and the angels will come unto them from every gate [and will say]"** (al-Ra'd, 13: 23).

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What does he do / What does he not do?

Subject	How does a believer of the Hereafter act?
Name of the Activity	Take yourself into account — **Time** 10 Min.
Type of the Activity	What does he do/ what does he not do? self-evaluation
Goals, Outcomes	1. The students know that believing in the Hereafter and knowing that they will be taken into account for their actions make a positive contribution to their lives. 2. They realize what kind of mistakes a person who does not believe in afterlife can do.
Stages of the Activity	1. The Companions' sayings related to the Hereafter are read / narrated. 2. The students discuss what difference the knowledge that all actions in this world will be taken into account and how that contributes to regulating their behaviors makes in their lives. 3. After the discussion, the students carry out the activity, "What would I gain? What would I lose?"
Instructions	Attention is drawn to the gains of having belief in the Hereafter. The importance of belief in the Hereafter is emphasized for a quality life.

The beloved Companions of our Prophet (pbuh) said important things about the Hereafter and warned us.

For example, Umar (r.a.) said, **"Account yourself before you are taken into account in the Hereafter**. Measure you action in your conscience before they are measured in mizan. Adorn yourselves with good deeds for the Judgment Day when you will be presented to your Lord. Do not forget the verse, **"On that Day you shall be brought to judgment: not [even] the most hidden of your deeds will remain hidden"** (al-Haqqa, 69: 18). The account in the Hereafter will certainly be easier for those who take account of themselves while residing in this world. The spiritual rewards of those who live a moderate life in this world and fulfill their responsibilities will be substantial. There is no doubt that in this case the weighing of the mizan of the truth will indicate substantial weight."

Ali (r.a.) said, "This world goes towards an end, while the Hereafter comes to us running. There are some people who desire this world and there are others who desire the afterlife. Try to be one of the latter. Do not be one of those who live only for this world. **Today there is no accounting, but action; However tomorrow there will not be any action but accounting."**

Therefore, let us take account ourselves and see in which state we find ourselves as individuals who believe in the Hereafter.

1. By a mistake you knock down and break a valuable vase at home. You know your parents will be very angry when they learn of this accident.

a. I do not leave any trace behind and I pretend I know nothing about it when they discover the accident.

b. I say the following to save myself, "As always, it is my little naughty brother again! How many times have I told him not to play with this vase? Look, he has broken the vase".

c. I say, "I am sorry. It was an accident. I am ready to pay the price of my carelessness as long as its account is not left for the Judgment Day."

2. There is a difficult exam in front of you and you must get a good grade. Your friend who usually gets an A from all the courses sits right next to you and his exam paper is filled.

a. I look at my friend's paper. I ask his forgiveness after the exam. Since he loves me so much, he will forgive me.

b. I am so lucky! I am sitting next to my smart friend. I can copy from his paper and pass the exam.

c. I say, "I am sure my friend wrote down the correct answers. I can look at his paper, but then I will get a grade that I do not deserve. I will also unjustly get a higher grade than many of my friends. If I violate so many rights, I will have to give up my spiritual rewards on the Judgement Day. I cannot sacrifice my eternal happiness for a grade. Next time I will study harder and get a better grade", and I try my hardest to respond to the questions in the exam in front of me.

3. One of your close friends is hurting someone you do not like and you are the only witness. Your teacher is investigating the matter and the guilty student will be punished.

a. I say to my teacher, "It was an accident. None of them was guilty" and save my friend. Friendship is for such difficult times, is it not?

b. Of course, I protect my buddy. I do not care what the other student does.

c. I tell the incident exactly as it happened without taking sides. I do not mislead my teacher and cause him to punish wrongfully an innocent person.

4. Someone rushing by drops his money in front of you. It is exactly as much as you need and there is no one around to see you.

a. I pick up the money, and say in a low voice, "Sir! You dropped your money." Since he cannot hear it, I can keep the money. I do not care. He should have heard me.

b. I put the money in my pocket without letting anybody to see it. Then I go and buy the things I want.

c. I pick up the money and give it to its owner. Even if nobody sees me, I know that Allah sees me all the time. It is unlawful in Islam to take other people's money.

5. A hungry and thirsty cat is looking at the sandwich in your hand and meowing.

a. These animals spread fleas everywhere. It is not appropriate to feed them and in this way give harm to the others.

b. I shoo the cat away in order to eat my sandwich comfortably.

c. I give a piece of my sandwich to it thinking that all good deeds will be rewarded in the Hereafter no matter how small it is. Who knows, perhaps this little cat will become the reason for my entrance into Paradise.

Evaluation:

If "a" is dominant in your answers, you are after truly after minor gains. Such slight gains may leave you alone at the grand Judgment of the Hereafter. Thinking more, working harder and paying more attention to the Judgment Day and the Hereafter will make your judgment easier.

If "b" is dominant in your answers, your judgement in the Hereafter will end with a loss. You should rush to do some good deeds before the Book of deeds is closed. You should also repent for your wrong deeds. Only if you do these, can you return to profitability on the Judgment Day.

If "c" is dominant in your answers, you are one of the victors. You move on the path of those who win both in this world and in the Hereafter. Keep up the good work!

A Supplication from the Lips of Our Prophet

Subject	Our Prophet's Supplication related to the Hereafter
Name of the Activity	A supplication from the lips of our Prophet — **Time** 20 Min.
Type of the Activity	Affirmation, Method of Prayer
Goals, Outcomes	1. The students know that believing in the Hereafter and knowing that they will be taken into account for their actions make a positive contribution to their lives. 2. They realize what kind of mistakes a person who does not believe in afterlife can do.
Instructions	1. The students gain the habit of making supplications. 2. They learn one of the Prophet's invocations that they can say in their everyday lives. 3. The students learn that their life can change and they can protect themselves by invocations.

Abu Huraira reported that Allah's Messenger (pbuh) used to supplicate with these words,

«اَللّٰهُمَّ أَصْلِحْ لِي دِينِيَ الَّذِى هُوَ عِصْمَةُ أَمْرِي وَأَصْلِحْ لِي دُنْيَاىَ الَّتِى فِيهَا مَعَاشِي وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي، وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍ»

Allahumma aslih li dini alladhi huwa ismatu amri wa aslih li dünyaya allati fiha maashi wa aslih li akhirati allati fiha maadi waj'ali al-hayata ziyatan li fi külli khayrin waj'ali al-mawta rahatan l imin külli sharrin.

"O Allah, set right for me my religion which is the safeguard of my affairs. And set right for me the affairs of my world wherein is my living. And set right for me my Hereafter on which depends my after-life. And make the life for me (a source) of abundance for every good and make my death a source of comfort for me protecting me against every evil." (Muslim, Dhikr, 71)

Let us try to recite this invocation every day and beautify our character!

CHAPTER 6

Our Prophet's Hadiths Beautify Our Lives and Our Relations

What Is What?

Subject	What is human relations (muamalat)?
Name of the Activity	The corner of "what is what" — **Time** 20 Min.
Type of the Activity	Concept Definition
Goals, Outcomes	1. The students learn the concepts related to muamalat. 2. They understand the subjects related to muamalat.
Stages of the Activity	1. Concepts related to human relations are explained. 2. The student are given examples about human relations from daily life. 3. After giving a general information, the following text is read.
Instructions	Attention is drawn to what kind of actions are correct in familial and social relations and what kind of actions are in accordance with the Sunnah of the Prophet (pbuh).

Allah Almighty has established rules for our social relations in order to ensure our peace and happiness. These rules are in general called muamalat. Why is it called muamalat? The word muamala in Arabic have various meanings such as "to transact, to deal with, and to have relations". Its plural form is muamalat. In other words, this term encompasses all rules established to organize people's relations with themselves, their families, relatives, business environment, and other people. In short, the term muamalat includes all Islamic rules except the ones related to the acts of worship.

Many of Our beloved Prophet's (pbuh) hadiths consists of rules regulating our familial and social relations. There are many hadiths guiding our family relations with our parents, the siblings' relations with each other, the relations between relatives and neighbors and, with those we find ourselves with in the same business and professional environment.

One of the superior characteristics of Islam compared to the other religions is that it has established social, legal, and economic rules based on justice and equity. In this way, Islam ensures a just and happy life without violating anybody's rights. Our beloved Prophet (pbuh) has left us with many hadiths with unique value in order to ensure humanity's peace and happiness.

Story

Subject	Human relations (muamalat)
Name of the Activity	The Curious Explorers are learning human relations from hadiths. **Time** 20 Min.
Type of the Activity	Story
Goals, Outcomes	1. The students learn what muamalat means. 2. They learn the hadiths related to muamalat and thus learn the subject from its main source. 3. They understand how beneficial muamalat rules are, in particular in relation to family members and neighbors, and in general, to all human relations. 4. They recognize muamalat rules in their communications and relations.
Stages of the Activity	1. General information about muamalat, which is the main subject of the story, is provided. 2. In the second step of the activity, the story is read out aloud. 3. The students are encouraged to talk about the message emphasized in the story.
Instructions	The students discuss the benefits of having good relations in this world and in the Hereafter. They talk about the differences between the behaviors of a person who has this knowledge of muamalat and a person who is without this knowledge.

What they learned in the class affected them so much. They were hearing the same news at home, too. It was shameful for the human race. Abdullah, Abdurrahman and Hasan were feeling distress. They needed to go out to relieve the stress. Thus, they came to Hira. It is a fact that similar thinking unites people.

Hasan began the conversation,

- "My friends! I feel so pessimistic today. There are bombings, killings, arms all around the world… Oppressions of little children, people being cruelly killed… I am sick of those who kill not only people but also our humanity by using modern technology."

Abdullah said,

- "Yes, I saw the news about the refugees who drowned at sea. People whose homes had been bombed were leaving their homeland to save their lives. Some others tried to benefit from the despair of these people and make some money by transferring them to safer parts of the world. However, this is never safe transportation but instead human trafficking. Human traffickers either get these people on boats at an over capacity and then leave them in the middle of open seas or fill them into trucks where it is not even possible to breathe. Many people who pay such traffickers with the hope of saving their lives die on the way. How horrible and sad!"

Abdurrahman started to speak in a tense mood,

- "My friends! Such news were really distressing for me, too. I have also done some research. I looked in the dictionaries for the meanings of the terms right (haqq) and law (huquq). The term "right (haqq)" means "the interests and rights protected by a legal system". As for the term "law (huquq)", it means "law or the collection of rules regulating people's lives and imposed by an authority". As for the term "human rights", it means any basic right or freedom to which all human beings regardless of their race, language, religion, gender, social status or color are entitled to and in whose exercise a government may not interfere.

In other words, "human rights" means people's right to use their freedom in such a way that does not destroy a social order."

Hasan added,

- "In other words, not only rights and law but also human rights are being violated today" and continued his words,

- "I wonder what the Holy Qur'an and our Prophet (pbuh) says about this matter. Abdurrahman! Did you have an opportunity to look into this issue?"

Abdurrahman was happy to be asked this question. He excitedly answered,

- "The most important human right is the right of life. The Holy Qur'an considers people's right to live sacred. This is because Allah is the One who creates life (see al-Mulk, 67: 2) and the human being (see al-Alaq, 96: 2). The human being is a special being created by Allah with inviolability upon whom nobody has authority. Killing a person unjustly and shedding blood is the gravest crime. While the Qur'anic verse"... Do not take any human being's life-[the life] which Allah has declared to be sacred -otherwise than in [the pursuit of] justice..." (al-An'am, 6: 151) prohibits taking a person's life, the verse "But whoever deliberately slays another believer, his requital shall be hell, therein to abide; and God will condemn him, and will reject him, and will prepare for him awesome suffering" (al-Nisa, 4: 93) expresses what a grave crime it is. In another verse, it is stated, "... If anyone slays a human being-unless it be [in punishment] for murder or for spreading corruption on earth-it shall be as though he had slain all of humankind; whereas, if anyone saves a life, it shall be as though he had saved the lives of all humankind..." (al-Maida, 5: 32)."

Just then Abdullah remembered a hadith and began to speak,

- "I have searched the hadiths on this subject. Allah's Messenger (pbuh) deals with the right of life in many of his sayings. He repeatedly told his Companions that taking a life unjustly is one of the major sins. He even expressed this in his farewell sermon. Fourteen hundred years ago, he established the universal principles of human rights in this sermon. He emphasized the sacredness and inviolability of human life regardless of race, color, religion, etc. by giving examples from the issues important in early Muslim society. Here is a section from our prophet's farewell sermon,

«إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا».

"Verily your blood, your property are as sacred and inviolable as the sacredness of this day of yours, in this month of yours, in this town of yours" (al-Bukhari, al-Hajj, 32; Muslim, al-Hajj, 147)

In short, both verses of the Qur'an and the sayings of our Prophet (pbuh) state the freedom of life, intellect, religion, property, and progeny as the basis of human rights. Nobody has the right to violate other people's right of life, religion, property, intellect, and progeny. These five basic rights are given to every human being. Those who violate such freedoms of other people lose their humanity.

Everybody fell silent. They were thinking the same thing. They wished that people of the modern world could show the same sensitivity. They wished that so many people did not have die and suffer. Then, the three friends looked at each other and promised one another that they from now on would the defenders and protectors of the rights mentioned in the farewell sermon and the verses of the Qur'an. Let us try to stop the shedding of tears around the world.

We Are Compiling a Hadith Collection

Subject	Compiling hadiths related to human relations (muamalat)
Name of the Activity	We are compiling a hadith collection — **Time** One week.
Type of the Activity	Preparing Materials
Goals, Outcomes	1. The students learn the hadiths related to human relations 2. They realize that a believer must be careful and sensitive in regards to observing human rights. 3. They can explain the rules existing in familial and social relations. 4. They become aware of the significance of human relations in social life.
Stages of the Activity	1. Hadiths related to muamalat is read out aloud in class. 2. The students talk about the hadiths and the Sunnah related to muamalat. 3. They evaluate the reflections of muamalat in familial and social relations.
Instructions	The students discuss the topic of what kind of changes takes place in the life of a believer who knows the hadiths and the Sunnah about muamalat

For our hadith collection, we write MUAMALAT (HUMAN RELATIONS) in capital letters on a colored paper. We then cut different shapes out of a colored paper and write a hadith related to faith on each one of these pieces of paper. In this way, we improve and enrich our hadith collection.

1. "Allah's Messenger (pbuh) told his Companions, "Avoid sitting on the paths. The Companions said, 'Allah's Messenger (pbuh), we cannot help it, there is no other way (but to sit there as we) hold our meetings and discuss matters there.' Thereupon Allah's Messenger (pbuh) said, 'If you have to sit at all, then fulfill the rights, of the path.' They said, 'What are its rights?' Thereupon he said, 'Keeping the eye downward (so that you may not stare at the women), refraining from doing some harm to the other, exchanging mutual greetings (saying as-Salamu 'Alaikum to one another) and commanding the good and forbidding the evil.'" (al-Bukhari, Isti'dhan, 2; Muslim, Libas, 114)

2. Allah's Messenger (pbuh) said,

«لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ، يَلْتَقِيَانِ فَيُعْرِضُ هَذَا، وَيُعْرِضُ هَذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ».

"It is not permissible for a Muslim to keep apart from his brother for more than three days. When they meet, this turns away from him, and that turns away from him. The better of the two is the one who initiates in salutation." (Abu Dawud, Adab, 55)

3. Allah's Messenger (pbuh) said,

«مَنْ سَرَّهُ أَنْ يُنْجِيَهُ اللهُ مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، فَلْيُنَفِّسْ عَنْ مُعْسِرٍ، أَوْ يَضَعْ عَنْهُ».

"He who loves that Allah saves him from the torments of the Day of Resurrection should give respite to the insolvent or remit (his debt)." (Muslim, Musaqat, 32)

4. "It is narrated on the authority of Abu Huraira that the Messenger of Allah (pbuh) happened to pass by a heap of eatables (corn). He thrust his hand in that (heap) and his fingers were moistened. He said to the owner of that heap of eatables (corn):

- "What is this?"

The man replied,

- "O Messenger of Allah, these have been drenched by rainfall."

The Holy Prophet remarked,

- "Why did you not place this (the drenched part of the heap) over other eatables so that the people could see it? He who deceives is not of me (is not my follower)." (Muslim Iman, 164)

5. On the authority of Abdullah b. 'Amr b. al-As (r. anhuma), Allah's Messenger (pbuh) said,

«الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ،
وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللهُ عَنْهُ».

"A Muslim is he from whose hand and tongue the Muslims are safe" (al-Bukhari, Iman, 4, 5; Riqaq, 26; Muslim, Iman, 64-65).

6. It is stated in a hadith,

«إِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ،
وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّابًا».

"Beware of telling of a lie, for telling of a lie leads to obscenity and obscenity leads to Hell-Fire, and the person who keeps telling lies and endeavors to tell a lie is recorded as a liar with Allah." (al-Bukhari, Adab, 69; Muslim, al-Birr, 102-105)

Information Machine

Subject	Terms and their meanings related to muamalat
Name of the Activity	Information Machine — **Time** 15 Min.
Type of the Activity	Dictionary
Goals, Outcomes	1. Students learn terminology related to muamalat (human relations) 2. Students employs the terminology related to the Sunnah in their proper places.
Stages of the Activity	The terms found in the information machine is read out aloud by saying, "Let us see what we have in our information machine".
Instructions	Students are asked to write a story by using the terminology found in the information machine. These stories are hung up and read in the class.

Let us see what we have in our information machine related to the subject of Muamalat (human relations),

AQD

Contract, legal transaction, agreement

HAQQ

It has various meanings such as justice, case, truthful claim, righteousness, and wage paid for labor.

HUQUQ

Law or the collection of rules regulating people's lives and imposed by an authority

MUBAH

Permissible, Something permitted by the religion, or not forbidden by it.

MAKRUH

Reprehensible, hateful (act); An act that is considered reprehensible or hateful, though not for-bidden by the religion.

HARAM

Unlawful, prohibited, opposite of halal

HALAL

Permissible, lawful, opposite of haram, something that is not forbidden by Islam, an act or be-havior in accordance with religious principles.

MUSTAHAB

Recommended act, An act recommended by Islam, not required nor regularly observed by the Prophet (pbuh).

GHASB

Illegal seizure, To take something, often a piece of property, by force.

ZULM

Injustice, aggression, opposite of ‘adl (Justice and fairness).

KIDHB

Lying, lie, Not to tell the truth, the talks and words that are not true.

GHIYBAH

Backbiting, malicious talk about someone who is not present

STEALING

The act of taking something belonging to someone else from him/her unlawfully

Game Time

Subject	Muamalat
Name of the Activity	Understand my situation! **Time** 15 Min.
Type of the Activity	Game
Goals, Outcomes	1. The students learn to express the terms related to muamalat. 2. They become aware how these terms are employed in practice.
Stages of the Activity	1. The terms mentioned in the information machine are written on the board. 2. A special body movement is appointed to every one of the terms. 3. A student is selected from the class to give the commands. 4. The student appointed for conveying the commands says one of the terms. 5. Other students make the special body movement selected for that term. 6. Those who do not make the correct movement are out of the game.
Instructions	The students are asked to ponder as to why those special movements are selected for those terms.

Let us understand the situation of each other.

We will appoint the following special body movements for the following terms,

AQD	Shaking hands	**ZULM**	Jumping
HAQQ	Standing upright	**KIDHB**	Turning around in circle
MAKRUH	Crouching down	**MUSTAHAB**	Bending forward
HARAM	Bending slightly backwards	**HUQUQ**	Clapping hands
HALAL	Nodding		

After deciding a special movement for each one of the terms, one student is selected to give the commands. This student expresses the terms first slowly in their order and then faster in a mixed form. When the students make a wrong movement, the meaning of that term is said aloud. The terms are first read five times. Then they can be read five times more if needed. Let us see who can do all the movements without making a mistake!

Good Luck!

One Incident, One Hadith

Subject	Let us understand human relations
Name of the Activity	One incident, one hadith — **Time** 20 Min.
Type of the Activity	Story
Goals, Outcomes	1. The students realize that the person who know the rules of human relations also knows how to correct his/her actions and behaviors towards his/her family and society. 2. The students organize their relations in their families, schools, and society according to the Sunnah.
Stages of the Activity	1. The students read the story. 2. They are asked which part of the story influenced them the most. 3. They are asked, "If you were the authors, how would you write this story?"
Instructions	1. The students discuss various issues such as injustice, probing about people's private lives, using people's belongings without getting their permission etc. 2. They talk about how important it is that the person who knows jus-tice, human rights, law etc. should pay utmost attention to his own speech and actions.

Why do you need to give all those spiritual rewards to us as a gift?

The three Curious Explorers came to Hira speaking all the way. What on earth is that? The rock they placed in front of their secret meeting place had been moved. Three friends looked at each other wonderingly. They quickly went into Hira. Someone or some people had entered their cave without getting permission and messed it up. The pieces of their hadith collection were everywhere. When the three friends were bewilderedly looking at each other, Hasan said,

- "Look! They have left a note for us."

All of them immediately gathered around the note and began to read. "Surprise! I have found your secret meeting place. Nothing escapes from me. I got you. I know what you were doing here. We thought you were making secret plans here. We were speaking behind your backs. There is nothing but a few pages of hadith here. I almost forgot. There were also a couple of fruits. They were delicious. I believe you left them for me. Ha ha ha ha!"

Abdullah, Abdurrahman and Hasan were extremely astounded. They stood silently for a while. Then Abdurrahman started to speak,

- "I wonder why they spoke so much behind our back instead of simply coming and asking us."

Hasan expressed his surprise by saying,

- "I believe they secretly followed us and found this place."

Abdullah reproached the intruders by saying,

- "They even poked around our private properties and ate our fruits."

All of them said together,

- "This is not right."

Abdurrahman continued,

- "I think we should teach them a lesson. Let us show them how wrong they were for doing what they have done!" All nodded decidedly and got to work. First, they tidied Hira. They gathered their hadith collection. Then, it was time for giving the lesson.

Abdullah said,

- "Let us do as Umar (r.a.) did. Let us leave a pack of dates. We can even prepare them specially and gift wrap them."

Hasan agreed saying,

- "Awesome! Let us leave a thank you note in it because they have given us their spiritual rewards as gift by committing the wrong deed. By means of spiritual rewards, we will be able to enter Paradise."

Abdurrahman said,

- "Then let us compile the hadiths about their wrong behaviors and let them understand how they have given us their spiritual rewards as gifts."

They got to work immediately. One of them prepared a date basket, the other wrote the thank you note, and the third started to prepare the hadiths. Abdullah lined up the dates in a basket and tied them with a ribbon. Hasan prepared a nice thank you card in which he wrote, "Umar (r.a.) would send a basket of dates to thank the people who had talked behind his back. He would thank them for giving their spiritual rewards as gifts to him. These dates are our expression of gratitude to you. Why did you need to give all those spiritual rewards to us as a gift? Thank you! P.S. In addition, we present you with the hadiths that deal with the erroneous actions that you carried out. We hope you may think twice and be more careful from now on before doing the same wrong things again.

«إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الحَدِيثِ، وَلاَ تَحَسَّسُوا، وَلاَ تَجَسَّسُوا، وَلاَ تَحَاسَدُوا، وَلاَ تَدَابَرُوا، وَلاَ تَبَاغَضُوا، وَكُونُوا عِبَادَ اللهِ إِخْوَانًا».

"Beware of suspicion, for suspicion is the worst of false tales; and do not look for the others' faults and do not spy, and do not be jealous of one another, and do not desert (cut your relation with) one another, and do not hate one another; and O Allah's worshipers! Be brothers (as Allah has ordered you!")" (Al-Bukhari, al-Adab, 57)

"It is not allowed for a man to look into the interior of a man's house until he has been given permission, for if he looks, then he has entered." (al-Tirmidhi, Salat, 148, no: 357)

A couple of days later, three friends found their date basket filled with fruits. There was a note on it. "Please forgive me, my friends! Thanks to you, I have realized my error."

Activity

Subject	Human relations
Name of the Activity	The table of good relations! **Time** One week.
Type of the Activity	Filling the blanks and preparing a table
Goals, Outcomes	1. The students are able to do a research about the terms related to muamalat. 2. They learn how to prepare a table for muamalat. 3. They can give examples for muamalat.
Stages of the Activity	1. "The table of good relations" is prepared. 2. In the first column, types of muamalat is written. 3. In the rest of the columns, examples for the type of muamalat are provided.
Instructions	1. The examples should be in accordance with the type of muamalat. 2. The students are assisted to find proper examples to prepare "the table of good relations".

Now it is your turn! Find examples for the three types of muamalat. The first examples are given by us. You will find the next three below.

Types of Muamalat	Example 1	Example 2	Example 3	Example 4
FAMILY	We keep our promise to help our parents.			
SCHOOL	We pay our debt to our friends in time.			
SOCIETY	We pay attention to people's rights in places we jointly use such as mosque, bus, class-room etc.			

Let Us Make an Experiment

Subject	The importance of knowing human relations
Name of the Activity	Let us make an experiment — **Time** 15+15 Min.
Type of the Activity	Activity of science and nature
Goals, Outcomes	1. The students realize the significance of fulfilling Allah's commands and avoiding His prohibitions. 2. They realize that a person who knows about human relations will not have regrets both in this world and in the Hereafter because he/she pays attention to his/her actions and behaviors.
Stages of the Activity	1. Before the experiment, the teacher speaks to the students about the significance of knowing the rules of human relations. 2. Then, they move on to the experiment stage. 3. The experiment is made step by step.
Instructions	1. By making this experiment, the students are assisted to understand that they need to strive to do good deeds and avoid bad deeds prohibited by Allah. 2. The proper environment should be prepared for the students to ensure that they can easily observe the experiment.

Not Today but I Can Use It Someday

Materials:

Three vegetables (from any one, such as tomatoes, pepper, cucumber etc.)

Take your vegetable. Talk about what you can do with that vegetable and how you can benefit from it. For example, if we eat it raw, it is beneficial for us; if we eat it boiled, it gives us different benefits; or if we eat it by mixing it with other types of food items, then they provide us with different benefits.

Let us eat one of our vegetables raw and taste it.

Let us leave our second vegetable out in the open where nobody would touch it and let us cut our third vegetable in half and place it next to the second vegetable. Then let us wait three days.

Three days later, let us observe the changes in our vegetables and answer the following questions:

1. What is the difference between the first vegetable we ate and the current conditions of the others?

2. What should be the rules related to the eating of vegetables?

3. What consequences would we face if we do not do what we are required to do of if we do not do them when we are required to do them?

Conclusion: The rules of human relations are the entirety of the rules that show us what we should do in our lives, when we should do them, and how we should do them. The more we are truthful and pertinent in our relations, the happier we become and the happier we make the people around us.

Let Us At Least Save Humanity!

Once upon a time, a man set out on a journey to a faraway country. He travelled for hours on horse through deserted roads. When he got hungry, he stopped to rest. He tied his horse to a tree, and sat down under the shade of the tree to eat his food.

While he was peacefully eating his food, a strange man appeared and greeted him. The traveler immediately offered his food to the strange man. The man was a thief. He quickly snatched the food pack, hopped on the man's horse and started to run.

The man who lost his food and horse beckoned behind the thief,

"My friend! My friend! You took my food in this deserted place. I understand. You may need it. You took my water and left me waterless here. I do not say anything about that. You took my horse. I do not say anything about that, either. However, by doing this, you are taking away my feelings to do goodness and help people. I am sorrowful about that. At least, do not spread the news about what happened here to others so that people's feelings to do good and help others does not disappear. If those feelings leave, you will be stealing and destroying the humanity people have in their hearts. This is what I feel most sorrowful about."

1. Why is helping the needy and offering the poor a good thing in Islam?

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2. What does appreciating goodness mean? How can we appreciate goodness?

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3. What does stealing people's humanity mean?

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4. What are the other bad things that might happen in a society where thievery is rampant?

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Learning by Living

Subject	Muamalat
Name of the Activity	The Page of Thinkers — **Time** 15 Min.
Type of the Activity	Exemplary Personality, Intelligence
Goals, Outcomes	1. The students understand how their knowledge of muamalat affects their lives in this world and in the Hereafter. 2. They learn how knowledge of muamalat in individual and social areas would have positive effects.
Stages of the Activity	The steps of the activity are carried out in the following order.
Instructions	1. All students in the class are encouraged to attend the activity of learning by living. 2. By preparing a "muamalat list" for the rules in class, the students learn and understand the terms of right, law, and justice at both the individual and the social level. 3. It is emphasized that every individual is responsible to ensure the realization of Allah's commands, rights, law, and justice.
Authors	Handan Yalvaç Arıcı & Esma Budak

The Rules of Human Relations in Our Class

Let us establish the rules of human relations that we follow in our class in the light of our Prophet's sayings:

* First, talk about the wrongdoings, injustices, actions and behaviors that destroy the peace and tranquility of our class.

* The rules that we establish must be accepted and approved by everybody.

* Write a hadith for every rule that you establish.

* You should also establish rewards for those who obey the rules and the deterrent sanctions for those who disobey them.

* We will give you three examples at first. Find the remaining seven rules by working with your friends.

1. One who tells a lie will confess and say the truth in front of the class saying, "I lied about such and such issue. I confess." This is because our beloved Prophet (pbuh) said, "a man may keep on telling lies till he is written down before Allah as a liar" (al-Bukhari, Adab, 69; Muslim, al-Birr, 103-105).
2. When one borrows something from his/her friend, he/she will protect it as if it is his/her own property. If you want to be loved by Allah and His Messenger, you should give the things entrusted to you back to their rightful owners. This is because Allah's Messenger (pbuh) said, "The hand that takes is responsible for what it has taken until it returns it." (Ibn Majah, Sadaqat, 5; al-Tirmidhi, Buyu', 39)

3. When someone in the class is speaking, everybody will listen to him/her until he/she finishes his/her words. After his/her talk ends, those who would like to add something may politely ask permission to speak from their friends. Those who do not obey this rule will be punished by not being allowed to talk for a session. Because Allah's Messenger (pbuh) said, "Do not look down upon any good work, and when you speak to your brother, show him a cheerful face. This is a good work" (Abu Dawud, Libas, 24; al-Tirmidhi, Isti'dhan, 27).

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10. .....

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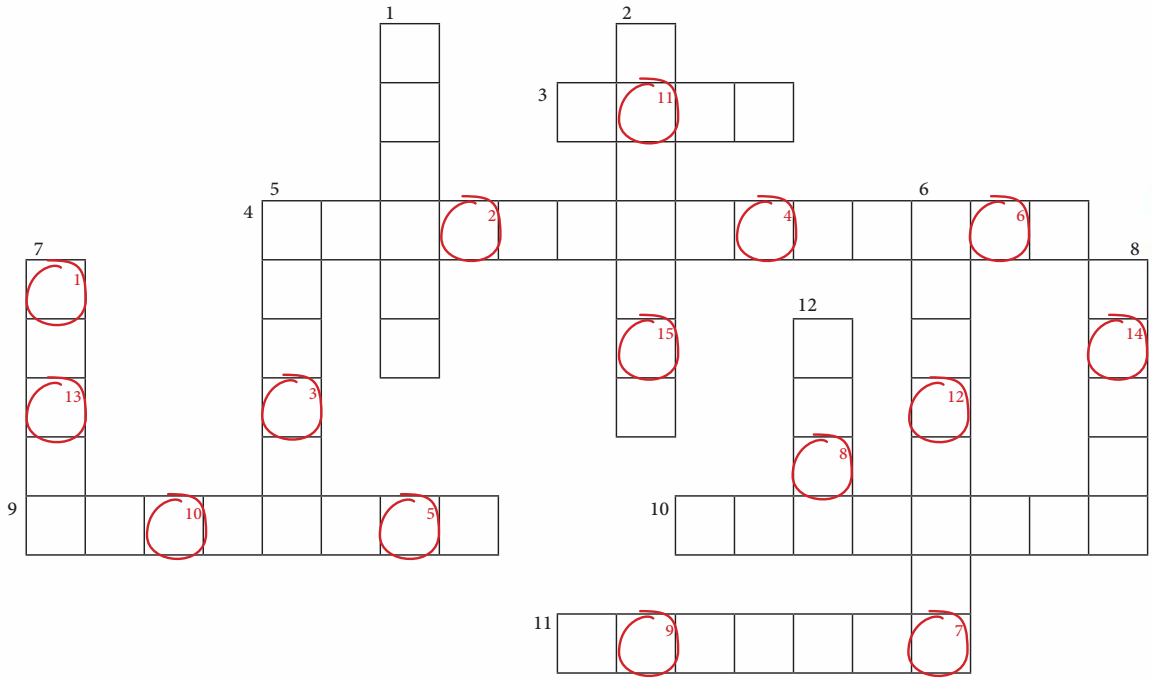
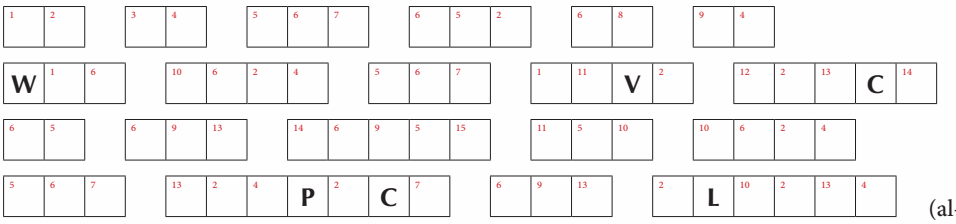
Crossword Puzzle

When you answer the questions below and solve the code, you will find a hadith hidden in the code. Let us solve it. Good Luck!



3. The term used for the punishments established by the Qur'an and the Sunnah.
4. The name of Our Prophet's sermon in which he established basic universal human rights.
9. The name of the longest verse in the Qur'an (the verse of .....).
10. One of the crimes that requires "hadd punishment" in Islam.
11. The chapter of the Qur'an which means "rooms" and consists of some rules of social relations.

1. The term used for things which are not forbidden but disliked by Islam.
2. The bad behavior that is considered in the Qur'an equal to eating the flesh of his dead brother.
5. The part of muamalat that has the most number and detailed rules.
6. The plural form of the word muamala.
7. The ruling in Islam of mocking others.
8. The bad characteristic mentioned in hadiths that a Muslim should never have.
12. The first one of the human rights (The right of .....).



(al-Tirmidhi, Birr, 15)

Encoded Puzzle

A hadith is encoded in this puzzle. Can you find it? Some of the letters are provided in order to make your task easier. Can you solve the puzzle? Let us do it!

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	E

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				I			

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(al-Mu'minun, 23:8)

Exam

1) Which one of the following is not one of the rules of muamalat (human relations)?

a) The rules that need to be followed when buying and selling things.

b) The rules that need to be followed in distributing the inheritance shares.

c) The rules that need to be followed by a person performing pilgrimage.

d) The rules that need to be followed when getting married.

2) "Beware of suspicion, for suspicion is the worst of false tales; and do not look for the others' faults and do not spy, and do not be jealous of one another, and do not desert (cut your relation with) one another, and do not hate one another; and O Allah's worshipers! Be brothers (as Allah has ordered you!")" (al-Bukhari, Adab, 57)

Which one of the following behavior does this hadiths prohibit?

a) To criticize immediately our friend when we see him making a mistake.

b) To forgive our friend who does something bad to us even if he does not apologize.

c) To tell others the bad thing that we heard about one of our friends.

d) To listen to two of our friends speaking in secret.

3) "O you who have attained faith! Be ever steadfast in upholding equity, bearing witness to the truth for the sake of God, even though it be against your own selves or your parents and kinsfolk. Whether the person concerned be rich or poor, God's claim takes precedence over [the claims of] either of them. Do not, then, follow your own desires, lest you swerve from justice: for if you distort [the truth], behold, God is indeed aware of all that you do!" (al-Nisa, 4: 135)

Which one of the following about witnessing cannot be deduced out of the above verse?

a) We should tell the truth in witnessing even if it is against one of our relatives.

b) The wealth and poverty of the person about whom we testify should not affect our witness affidavit.

c) By false witnessing, we can only fool people. However, Allah knows everything.

d) We are allowed to give false witnessing if there is a possibility that telling the truth may harm us.

4) Which one of the following verses establishes the basic rules of trade for Muslims?

a) al-Baqara, 2: 281

b) al-Nisa, 4: 33

c) al-Nisa, 4: 6

d) al-Nur, 23 : 37

5) **Which one of the following is not an example for the violation of human rights?**

a) Leaving people to die because they are the followers of a different religion.

b) Alienating people because of their race.

c) Discriminating against people due to them being rich or poor.

d) Poisoning stray animals in order to prevent them from harming people.

Completing Stories by Using Hadiths

Subject	Muamalat (Human Relations)
Name of the Activity	Completing stories with hadiths — **Time** 20 Min.
Type of the Activity	Completing stories
Goals, Outcomes	1. The students gain awareness about muamalat. 2. They can give unique examples for human relations in familial and social areas.
Stages of the Activity	1. The students repeat the hadiths about muamalat. 2. The students are asked to write a story by thinking about what they have learned about muamalat and by using the sentences below.
Instructions	1. The stories are read in class. 2. Every student is asked to design a book cover for his/her story. 3. The stories are displayed in class.

Complete the following sentences by adding ten sentences consisting of the terms "witness, lying, justice, Muslim, and trust". Write an effective heading to your story.

.....

Bushra went to the market with her father. They went to greengrocery store to buy fruits. When her father was selecting fruits, Bushra was looking around. A few steps away, an old woman was trying to select vegetables and the greengrocer was helping her. Bushra saw that the greengrocer sneakily put some rotten vegetables into the basket of the old woman…

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How Would It Affect?

Subject Muamalat (Human Relations) in our Daily Life

Name of the Activity Test yourself **Time** 10 Min.

Type of the Activity How behaviors affect my environment, my afterlife, and me?

Goals, Outcomes
1. The students become aware of the benefits of knowing the rules of human relations.
2. They know that a person who knows the rules of human relations influences those around him/her.
3. The person who knows the rules of human relations acts with the knowledge that every action and behavior will have consequences in the Hereafter.

Stages of the Activity
1. The students discuss how our Prophet's, his Companions', and Muslim scholars' attentiveness to human relations throughout their lives affected their environment.
2. The students talk amongst each other about how knowledge of rules of muamalat protects a person from committing bad deeds.
3. The students are given examples for the rules of muamalat from daily life.
4. After general explanations, the activity of filling the table, ;How do my behaviors affect my environment, my afterlife and me?', is completed.

Instructions
1. Emphasis is made of the person's gain from the knowledge of muamalat.
2. The students are told the importance of knowing terms such as rights, law, justice etc.
3. It is clearly expressed that people will find peace and tranquility in their lives when they obey the commands of Allah, rights, law, and justice.

There are examples for the rules of muamalat in the table below. Think about how these behaviors will affect us and write the answer down in the appropriate part of the table.

The Behavior	How does it affect me?	How does it affect my environment?	How does it affect my afterlife?
If I say ugh to my parents when I get angry with them			
If I take something that I need, but it does not belong to me			

If I share my friend's secrets with others			
If I do not keep my promise that I gave to my friends, my par-ents, my siblings etc. and if I think that I do not have to keep all the promises I have made			
If I slightly cheat and win all the games that I play with my friends			
If I lie sometimes as a joke even if Allah Almighty has prohib-ited it			
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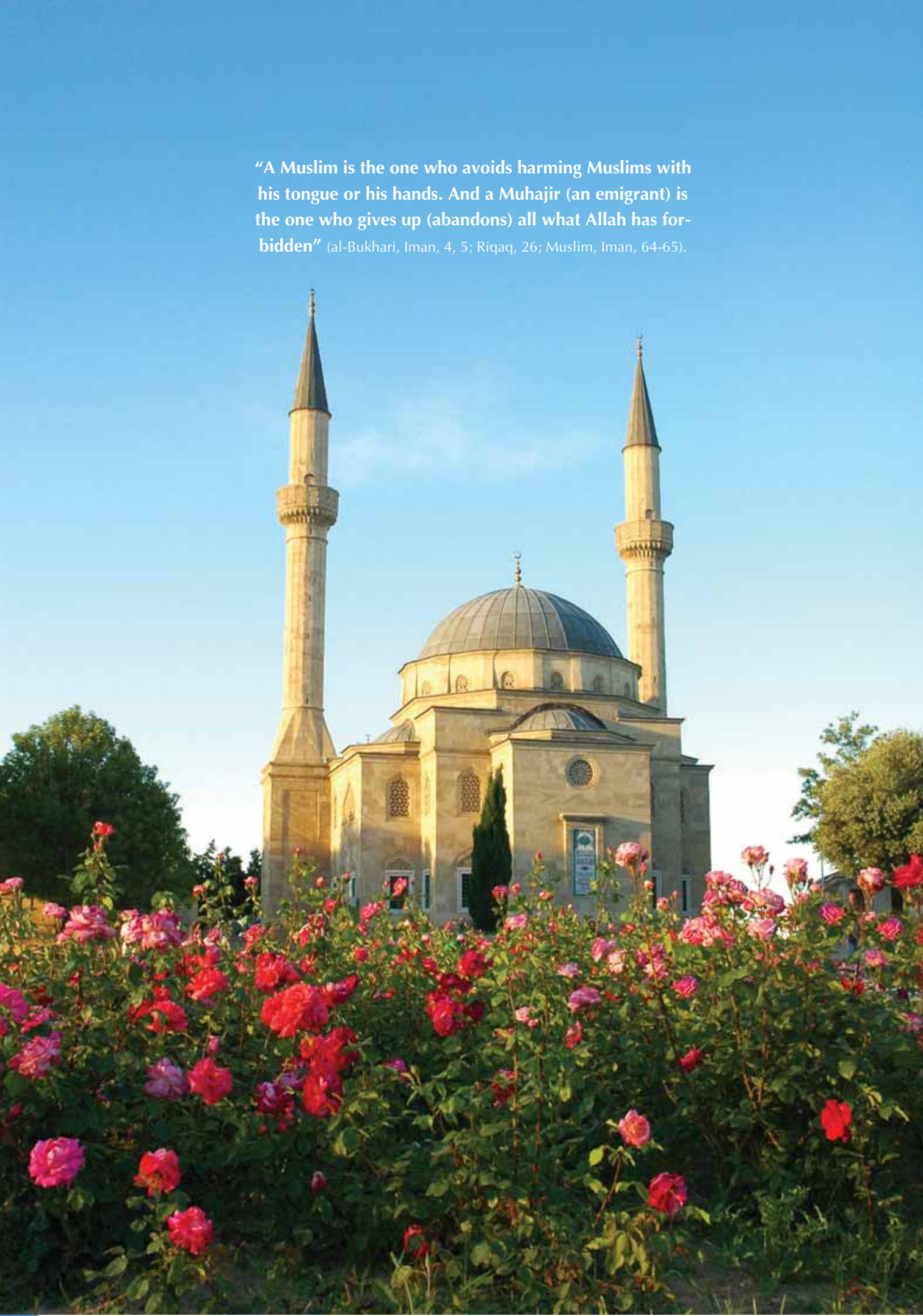
A Supplication from the Lips of Our Prophet

Subject	Invocations related to muamalat
Name of the Activity	A supplication from the lips of our Prophet — **Time** 10 Min.
Type of the Activity	Affirmation, Method of Prayer
Goals, Outcomes	1. The students learn a supplication of the Prophet (pbuh) that they can say in their daily lives. 2. They realize that by means of supplications their lives become better and more beautiful and the effect of supplication is gaining correct behaviors. 3. They make saying invocations a habit in their lives.
Instructions	The students are given examples from the supplications of the Prophet (pbuh) related to muamalat. They are told that we need the help of Allah in order to protect ourselves from discrimination, unlawful acts, treating others or ourselves with injustice, and acting ignorantly. People may unknowingly fall into injustice and make mistakes, but the supplications we make affect our behaviors and thoughts positively. The activity is concluded by saying, "Let us control our thoughts and behaviors by invoking Allah just as our Prophet (pbuh) did."

Allah's Messenger (pbuh) would invoke Allah when he left his home as follows,

«بِسْمِ اللهِ، تَوَكَّلْتُ عَلَى اللهِ، اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نَزِلَّ، أَوْ نَضِلَّ، أَوْ نَظْلِمَ، أَوْ نُظْلَمَ، أَوْ نَجْهَلَ، أَوْ يُجْهَلَ عَلَيْنَا».

"O Allah! We seek refuge in You from slipping unintentionally or becoming misguided, or committing oppression or being oppressed, or acting ignorantly or being treated ignorantly" (al-Tirmidhi, Daawat, 35)



"A Muslim is the one who avoids harming Muslims with his tongue or his hands. And a Muhajir (an emigrant) is the one who gives up (abandons) all what Allah has forbidden" (al-Bukhari, Iman, 4, 5; Riqaq, 26; Muslim, Iman, 64-65).

CHAPTER 7

Our Prophet's Hadiths Teach Us Love and Compassion

What Is What?

Subject	The love between our Prophet (pbuh) and his followers (ummah)
Name of the Activity	The corner of "what is what" — **Time** 20 Min.
Type of the Activity	Concept Definition
Goals, Outcomes	1. The students know our Prophet's compassion and mercy to his fol-lowers. 2. They understand how much our Prophet (pbuh) was fond of his followers.
Stages of the Activity	1. The verses related to our Prophet's love to his followers are read in class. 2. Examples for our Prophet's love for his ummah are given. 3. After a general information session, the following text is read.
Instructions	The students understand how our Prophet's mercy and compassion can become a role model for us.

Allah Almighty informs us of our Prophet's love for us as his followers in the following verse from chapter al-Tawba,

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَاعَنِتُّمْ
حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ﴾

"Indeed, there has come unto you [O humankind] an Apostle from among yourselves: heavily weighs -upon him [the thought] that you might suffer [in the life to come]; full of concern for you [is he, and] full of compassion and mercy towards the believers." (al-Tawba, 9: 128)

When Allah described His Messenger, He used the attributes "Rauf" and "Rahim" which are also two of Allah's Divine names. The divine name Rauf means one who is full of compassion, while Rahim refers to the one with mercy. Allah's reference to His Messenger with His names shows us our Prophet's place in the presence of our Lord. It also shows how compassionate and merciful our Prophet was towards the believers.

The hardships that the believers experienced in this world concerned our Prophet (pbuh) a lot. He was very distressed to see the polytheists' oppression of his Companions, while he was not able to do anything for them. He not only strived hard for his followers but also prayed to Allah for them. When his followers were in hardship, our Prophet (pbuh) was sad for them, and when they attained comfort and relief, our Proph-

et felt joyful. Throughout Allah's Messenger's (pbuh) life, he was with the believers who needed help and support. He listened to them, visited the ill, and was always prepared to recite over the funerals of the deceased. When he had not seen a companion for more than three days, he would ask about him and pray to Allah for him. He prayed to Allah not only for his Companions but also for his followers in the coming generations. He strived to spread the message of Islam throughout the world, helping people to leave this world as believers and to gain the eternal happiness of the Hereafter. All his efforts were for us to earn Paradise.

Subsequently, Allah Almighty points out in chapter Al Imran (3), verse 31 that it is necessary for the believers to love His Messenger back,

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللهُ غَفُورٌ رَحِيمٌ﴾

"Say [O Prophet]: "If you love God, follow me, [and] God will love you and forgive you your sins; for God is much-forgiving, a dispenser of grace."

In this verse, Allah Almighty informs the believers that we cannot be true believers unless we love our Prophet (pbuh). To forgive His servants' sins, Allah stipulates to them the love and obedience of His Messenger. True obedience to the Messenger of Allah can be realized only by loving him and living as he lived. The love for the Prophet (pbuh) is one of the greatest blessings that strengthens our faith and ensures Allah's love for us. This is expressed in the following saying of our Prophet (pbuh), "By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children." (al-Bukhari, Iman, 8; Muslim, Iman, 69, 70). In another hadiths, Allah's Messenger (pbuh) said,

«ثَلاَثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلاَوَةَ الإِيمَانِ:
أَنْ يَكُونَ اللهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ المَرْءَ لاَ يُحِبُّهُ إِلَّا لِلَّهِ،
وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الكُفْرِ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ».

"Whoever possesses the following three qualities will have the sweetness (delight) of faith: The one to whom Allah and His Messenger become dearer than anything else; who loves a person and he loves him only for Allah's sake; who hates to revert to disbelief as he hates to be thrown into the fire." (al-Bukhari, Iman, 9, 12; Muslim, Iman, 67)

Therefore, Let us love Allah's Messenger and follow his path by keeping in mind his love for us.

Story

Subject	How is the love between our Prophet and his followers?
Name of the Activity	Curious Explorers learn this love from its source — **Time** 20 Min.
Type of the Activity	Story
Goals, Outcomes	1. The students become aware of the love and strong connection between our Prophet (pbuh) and his followers (ummah). 2. They are able to provide examples of how the Companions expressed their love and obedience to the Prophet (pbuh). 3. They know how to demonstrate their ardent love of the Prophet. 4. They realize that if they live as the Prophet (pbuh) lived, they can enter Paradise with him. 5. They understand that loving our Prophet (pbuh) means to do what he commands us to do and to avoid what he prohibits us.
Stages of the Activity	1. The students are given general information about the subject of the story. 2. The story is read. 3. The students deliberate on what is the main message of the story.
Instructions	The teacher makes a general evaluation of how loving the Prophet (pbuh) manifests in our daily lives. The students speak about the benefits of loving our Prophet (pbuh) in this world and in the Hereafter. They discuss the following questions, "How would the Companions act if they lived today?" and "How would we act if we lived during the time of the Prophet (pbuh)?"

The Curious Explorers were excitedly working on an endeavor in Hira. On the one hand, they were all carefully reading the verses of the Qur'an, and, on the other hand, they were carrying out a research about our Prophet (pbuh).

Hasan exclaimed,

- "I found it. I was reading the occasion for the revelation of chapter al-Nisa (4) verse 69 when I came across a wonderful incident. Listen to this carefully. Our Prophet's freed slave Thawban (r.a.) would serve our Prophet and help him. One day, Thawban (r.a.) was sorrowfully looking at our Prophet (pbuh) while he was speaking to someone else. Thawban's sadness attracted our Prophet's attention and he asked, "O Thawban! What has happened? Are you ill? Thawban replied as follows, "O Messenger of Allah! I am not ill nor have I any pain. When we come to your presence, we look at your face, sit next to you and listen to you. When I do not see you, my love toward you increases; I feel heartache until I rejoin you. Then, I remember the hereafter and fear that I will not be able to see you there. For, you will be in a higher station with the prophets in Paradise and I will be in a lower position. I am worried that I will not be able to see you there." (al-Bukahri, Adab, 96; Muslim, al-Birr, 165) The Prophet listened carefully to Thawban and was about to answer him when the verse 69 of chapter al-Nisa (4) was revealed, "All who obey Allah and the messenger are in the company of those on whom is the Grace of Allah, of the prophets (who teach), the sincere (lovers of Truth), the witnesses (who testify), and the Righteous (who do good): Ah! What a beautiful fellowship!" When the revelation was completed, Thawban was so happy. He felt

like a child due to his happiness. Allah's Messenger (pbuh) looked at his Companions and said, "A person is with those whom he loves". In a way, he was able to respond to his Companions through a verse. It is also true that when he was responding to his Companions, he in fact is responding to us as well. If we love our Prophet ardently and live as he lived, we can be with him in Paradise."

They excitedly hugged each other. This really was great news.

Abdullah said,

- "A verse I heard drew my attention. Allah Almighty says in chapter al-Ahzab (33) verse 6, "The Prophet is closer to the Believers than their own selves..." Allah's Messenger (pbuh) expressed his fondness to his ummah as follows, "The similitude of mine and that of my ummah is that of a person who lit a fire and there began to fall into it insects and moths. And I am there to hold you back, but you plunge into it" (Muslim, Fadail, 19). How much our Prophet loves us and tries to save us from Hellfire!"

At that moment Abdurrahman began to say,

- "Yes, just as he showed his love to Mu'adh b. Jabal (r.a.) who reported that the Messenger of Allah (pbuh) caught his hand and said, "By Allah, I love you, Mu'adh. I give you some instructions. Never leave the recitation of this supplication after every (prescribed) prayer,

«اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ».

"O Allah, help me in remembering You, in giving You thanks, and worshipping You well." (Abu Dawud, Witr, 26)

From that time on, Mu'adh (r.a.) always recited this supplication and felt the love of Allah's Messenger (pbuh) in his heart."

Hasan joined the conversation by saying,

- "It is true. You need to pray for those whom you love and tell them that you love them. You should show that you are always standing by them by speaking to them."

Abdullah got confused,

- "But our Prophet is not in this world any more. How are we going to show our love to him?"

Abdurrahman pointed towards the Qur'anic verse in front of him and said,

- "Just as stated in verse 69, chapter al-Nisa (4) that we have recited before,

﴿وَمَنْ يُطِعِ اللهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا﴾

"All who obey Allah and the messenger are in the company of those on whom is the Grace of Allah, of the prophets (who teach), the sincere (lovers of Truth), the witnesses (who testify), and the Righteous (who do good): Ah! What a beautiful fellowship!"

Hasan raised the Holy Qur'an in his hands and said,

- "Another answer is in verse 56 chapter al-Ahzab (33),

﴿إِنَّ اللهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾.

"Allah and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect."

When this verse was revealed, the Companions asked the Prophet (pbuh), "Messenger of Allah! But how should we bless you?" Upon this, Allah's Messenger taught them the invocations of Allahumma Salli and Allahumma Barik. (see Muslim, Salat, 65-66) Therefore, if we take our prophet (pbuh) as example, try to live as he lived, and recited the invocations of Allahumma Salli and Allahumma Barik, we will show our love to him."

At the end of their conversation, the three friends left Hira together content and happy to have been able to have found such beneficial knowledge from the Qur'an and the Sunnah. Whilst walking away from Hira the sound of the invocations of Allahumma Salli and Allahumma Barik could be heard from them.

We Are Compiling a Hadith Collection

Subject	Hadiths related to the love between the Prophet and his followers
Name of the Activity	We are compiling a hadith collection — **Time** One week.
Type of the Activity	Preparing Materials
Goals, Outcomes	1. The students explain the Prophet's love for his ummah. 2. They know how a Muslim who loves Allah's Messenger should act. 3. They can explain the terms related to love for the Messenger of Allah, such as salat, salawat, respect, and obedience etc. 4. They become eager to do the actions that would increase their love and obedience to the Prophet (pbuh).
Stages of the Activity	1. Examples about our Prophet's love for his followers are provided. 2. The students try to find the following hadiths from their sources.
Instructions	The students converse about how a Muslim, who knows the hadiths in the collection, lives his life by feeling the love for the Prophet (pbuh).

For our hadith collection, we write "LOVE BETWEEN THE PROPHET AND HIS UMMAH" in capital letters on a colored paper. We then cut different shapes out of the colored paper and write a hadith related to faith on each one of these pieces of paper. In this way, we improve and enrich our hadith collection.

1. Abu Huraira (pbuh) reported, "The Messenger of Allah (pbuh) came to the graveyard and said, "Peace be upon you! The abode of the believing people and we, if Allah so wills, are about to join you. I love to see my brothers."

They (the Companions) said,

- "Are not we your brothers, O Messenger of Allah?" He said,

- "You are my companions, and our brothers are those who have, so far, not come to the world."

They said,

- "O Messenger of Allah, how would you recognize those persons of your Ummah who have not yet been born?"

He said,

- "Supposing a man had horses with white blazes on foreheads and legs among horses which were all black, tell me, would he not recognize his own horses?"

They said,

- "Certainly, O Messenger of Allah."

He said,

- "They would come with white faces and arms and legs owing to ablution, and I would arrive at the Cistern before them." (Muslim, Taharah, 39)

2. "The person closest to me on the Day of Judgement is the one who sent the most Salat upon me" (al-Tirmidhi, Witr, 21). "Allah (SWT) has angels who travel around on Earth conveying to me the salams of my Ummah" (al-Nasai, Sahw, 46).

3. Abu Firas Rabia ibn Ka'b al-Aslami, one of the Companions of the Suffah, reported, "I was with Allah's Messenger (pbuh) one night. I brought him water and other things that he needed. He said to me,

- "Ask (anything you like)."

I said,

- "I ask for your company in Paradise."

He (the Holy Prophet) said,

- "Anything else besides it."

I said,

- "That is all (what I require).

He said:

- "Then help me to achieve this for you by devoting yourself often to prostration." (Muslim, Salat, 226; See also Abu Dawud, Tatawwu', 22; al-Nasai, Tatbiq, 79)

4. Narrated Umar ibn al-Khattab, "I sought permission of the Prophet (pbuh) to perform umrah. He gave me permission and said, "My younger brother, do not forget me in your supplication." He (Umar) said: He told me a word that pleased me so much so that I would not have been pleased if I were given the whole world." (Abu Dawud, Witr, 23)

5. Abdullah bin 'Amr bin al-'As (May Allah be pleased with them) reported, "The Prophet (pbuh) recited the Words of Allah, the Exalted, and the Glorious, about Ibrahim (pbuh) who said, "O my Lord! They have indeed led astray many among humankind; He then who follows my (ways) is of me, and he that disobeys me,- but Thou art indeed Oft-forgiving, Most Merciful" (14:36) and those of Jesus (pbuh) who said, "If You do punish them, they are Your servant: If You do forgive them, You are the Exalted in power, the Wise." (5:118). Then he (pbuh) raised up his hands and said, "O Allah! My Ummah, my Ummah," and wept. Allah, the Exalted, said, "O Gabriel! Go to Muhammad (pbuh) and ask him, "What makes you weep?" So Gabriel came to him and asked him (the reason of his weeping) and the Messenger of Allah informed him what he had said (though Allah knew it well). Upon this Allah said, "O Gabriel, go to Muhammad (pbuh) and say, "Verily, We will please you with regard to your Ummah and will never displease you." (Muslim, Iman, 346)

6. Allah's Messenger (pbuh) said, "The people most loved by me from amongst my Ummah would be those who would come after me but everyone amongst them would have the keenest desire to catch a glimpse of me even at the cost of his family and wealth." (Muslim, Jannah, 12)

7. The Prophet of Allah (pbuh) said, "There is for every apostle a prayer which is granted, but every prophet showed haste in his prayer. I have, however, reserved my prayer for the intercession of my Ummah on the Day of Resurrection, and it would be granted, if Allah so wills, in case of everyone amongst my Ummah provided he dies without associating anything with Allah." (Muslim, Iman, 338)

Information Machine

Subject	Words and terms related to the chapter
Name of the Activity	Information Machine — **Time** 15 Min.
Type of the Activity	Dictionary
Goals, Outcomes	1. The students know terminology related to the love of our Prophet (pbuh) of his ummah. 2. They know the terms by which the believers express their love for the Prophet (pbuh).
Stages of the Activity	The terms found in the information machine is read aloud saying, "Let us see what we have in our information machine".
Instructions	Students are asked to write a story by using the terminology found in the information machine. The stories written by the students are displayed in class.

Let us see what we have in our information machine related to the subject of love for the Messenger of Allah (pbuh).

RAUF

The Ever-Compassionate; A Divine Attribute of Allah. The One Who is Most Kind and Merciful.

RAHIM

The Most Merciful; A Divine Attribute of Allah. The One Who shows special mercy to the believers.

SALAWAT

A special Arabic phrase, which contains the salutation upon the Prophet (pbuh). It means pray-ing to Allah for the Prophet, asking forgiveness and mercy from Allah for the Prophet etc.

UMMAH .....

BROTHERHOOD .....

LOVE .....

RESPECT .....

FOLLOWER .....

SHAFA'AH .....

Game Time

Subject	The love between the Prophet and his ummah
Name of the Activity	The game of gaining pleasure — **Time** 15 Min.
Type of the Activity	Game
Goals, Outcomes	1. Students learn the terms related to the love between the Prophet and his ummah. 2. They learn the Companions' love for the Prophet. 3. They can explain the question, "By which acts can we show our love for the Prophet?"
Stages of the Activity	1. Ten squares are drawn on the ground 2. The student at the starting square stands on one foot. 3. When one of the students from the class says, "As my Prophet…", the student on one foot gives an example for the behaviors that manifest the love for the Prophet. When he says, "In order to gain the Prophet's love …", the student on one foot gives an example for the behaviors to gain the love of the Prophet. 4. When the student on one foot gives a correct example, he/she jumps to the next square. 5. If he/she answers all sentences correctly, he/she says "I gained the pleasure of the Prophet" and wins the game.
Instructions	The students write a play or a story from the actions and behaviors mentioned in the game.

Ten squares are drawn on the ground. An arrow is drawn at the starting square and a heart is drawn at the finishing square.

The student at the starting square waits on one foot.

When one of the students says "Just as my Prophet …", the student on one foot says, "I smile as my Prophet". When it is said, "In order to gain my Prophet's love …", he/she says, "I say salawat in order to gain my Prophet's love."

In every command, the student who is on one foot should give a different example of the actions of "Just as my Prophet …" or "In order to gain my Prophet's love …".

The student who gives a correct example jumps to the next square.

The student who completes all the squares with correct answers and comes to the square of the heart says "I have gained my Prophet's pleasure" and wins the game.

"JUST AS MY PROPHET ..."	"IN ORDER TO GAIN MY PROPHET'S LOVE ..."
I visit patients	I recite the supplications of Allahumma Salli and Allahumma Barik
I greet people by saying al-salamu alaikum.	I invoke Allah for my Prophet and his ummah.
When someone argues with me, I say "Salaam" and go on my way.	I send salawat when my Prophet's name is mentioned.
I help the needy and the old.	I practice my Prophet's Sunnah in my life.
I do not go to bed with a full stomach when my neighbor is hungry.	I obey my Prophet's sayings.
I carefully listen to the person who asks something and answer his/her question.	I talk about my Prophet in my encounters with friends.
I never say something which will humiliate others.	I try to memorize the hadiths.

One Incident, One Hadith

Subject	The love between the Prophet and his ummah
Name of the Activity	One incident, one hadith — **Time** 15 Min.
Type of the Activity	Story
Goals, Outcomes	1. The students know that those who love the prophet would try to correct their wrong action. 2. They realize that the path to love our Prophet goes through practicing his Sunnah in everyday life.
Stages of the Activity	1. The story is read to the class by the students. 2. The students are asked which part of the story influenced them the most. 3. They are asked to write a similar story from their own experiences.
Instructions	1. The students discuss the issues "how we can show our love to the Prophet without seeing him" and "how we can give a place to the Sunnah in our lives". 2. They talk amongst themselves about how a person who loves the Prophet pays attention to his/her actions and behaviors and what the gains of taking the Prophet as an example entails.

Abdullah, Abdurrahman, and Hasan were having a conversation about our Prophet (pbuh) on his birthday.

Abdurrahman said,

- "My friends, I wish we were among the Companions of the Prophet and we could tell him how much we love him ..."

Hasan expressed his love for the Prophet by saying,

- "I wish I had a conversation with the Prophet and looked at his beautiful face..."

Abdullah said,

- "My friends! I wish I lived in the time of the Prophet and did whatever he said and brought whatever he needed. How wonderful it would be to work for his happiness!" While all of them were filled with sadness, they heard a noise. The students in the other classes gathered together, sending salawat and celebrating the Prophet's birthday. Their teacher was telling them something by saying, "Did you know this?" The Three friends stood up and came closer to hear better what the teacher was telling the students.

The teacher said,

"Our Prophet (pbuh) paid utmost attention to the acts we call Sunnah in order to live Islam in the best manner. He taught the good deeds to all of his Companions, young and old. One day, he said to a Medinan Companion Bilal ibn Harith al Muzani, "Bilal! You should learn this." When the Prophet (pbuh) wanted to teach something important, he would draw the attention of his audience and raise their interest. He knew that things that were learned

with special attention would not be forgotten easily. Bilal wonderingly asked, "What should I learn, O Messenger of Allah?" Allah's Messenger (pbuh) said for a second time, "O Bilal! You should learn this?" When the Prophet (pbuh) repeated the same thing for the third time, Bilal b. Harith turned all his attention to the Prophet (pbuh). He understood that he was about to learn something that he should never forget. Allah's Messenger (pbuh) expressed the significance of reviving a forgotten and neglected Sunnah as follows, "That indeed whosoever revives a Sunnah from my Sunnah which has died after me, then for him is a reward similar to whoever acts upon it without diminishing anything from their rewards. ..." (al-Tirmidhi, 'Ilm, 16; Ibn Majah, Muqaddimah, 15)

The students in the other class said, "Let us live as our Prophet lived and call one of our relatives every day. Allahumma salli ala sayyidina Muhammad" and together they started to send salawat to our Prophet.

Seeing their situation, the three friends started to smile and laugh. It was as if the teacher was responding to their question. They joined the teacher and the students and started to send salawat on our Prophet. After the session of salawat ended, the teacher began to speak again,

One day, our Prophet (pbuh) said to his servant Anas b Malik (r.a.),

«إِنْ قَدَرْتَ أَنْ تُصْبِحَ وَتُمْسِيَ لَيْسَ فِي قَلْبِكَ غِشٌّ لأَحَدٍ فَافْعَلْ ثُمَّ قَالَ لِي:
يَا بُنَيَّ وَذَلِكَ مِنْ سُنَّتِي، وَمَنْ أَحْيَا سُنَّتِي فَقَدْ أَحَبَّنِي،
وَمَنْ أَحَبَّنِي كَانَ مَعِي فِي الجَنَّةِ».

"O my son! If you are capable of (waking up in) the morning and (ending) the evening, while there is nothing of deception in your heart for anything, then do so.' Then he said to me, 'O my son! That is from my Sunnah. Whoever revives my Sunnah then he has loved me. And whoever loved me, he shall be with me in Paradise." (al-Tirmidhi, 'Ilm, 16)

All students said, "O Messenger of Allah! We would like to enter Paradise with you. We will keep your Sunnah alive. Allahumma salli ala sayyidina Muhammad."

When the students were reciting the salawat, the three friends happily looked at each other. It was true that if they revived a Sunnah by practicing it in their lives, they could fulfill their duty towards Allah and His Messenger. They could also eternally be in Paradise with him.

They immediately ran to Hira, all three thinking they were going to search for ways to be with the Prophet in Paradise.

Activity

Subject	The love between the Prophet and his ummah
Name of the Activity	We will keep the Sunnah alive! **Time** One week.
Type of the Activity	Filling a table
Goals, Outcomes	1. The students know that they should show love to themselves and to those around them just as the Prophet (pbuh) did. 2. They realize that they can express their love for the Prophet by practicing and living his Sunnah. 3. They gain awareness in distinguishing which actions accord with the Sunnah and which actions do not. 4. They avoid the actions that would cause them to lose the Prophet's love.
Stages of the Activity	1. A Sunnah for ourselves, a Sunnah for our family and a Sunnah for our neighbors are written under the flower shapes. 2. Every flower under which a Sunnah is written is painted. 3. At the end of the activity, the flower garden will be completed.
Instructions	1. The actions given as examples should accord to the Sunnah. 2. The students are assisted and motivated to find actions according to the Sunnah in order to create the garden of Sunnah. 3. When learning the Sunnah actions, the students also learn the place of these Sunnah in practical life.

We will Keep the Sunnah Alive!

Our Prophet (pbuh) did many things for himself, for his family, for his neighbors, and for his relatives. They all felt felt love for him. Let us revive these Sunnahs of our Prophet (pbuh). Let us practice what our Prophet did for the people around him. Let us show our love both to ourselves and to the people around us just as our Prophet did. Let us manifest our love for our Prophet by living in accordance with his Sunnah, in other words by keeping his Sunnah alive.

Add other Sunnahs to the examples of Sunnahs given to you. Whenever you apply a Sunnah in your life, paint one of the flowers. Let us see how colorful your flower garden will become, and how it will turn into a garden from the gardens of Paradise within a week!

Just as my Prophet, I try to learn a new thing every day.

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FOR MYSELF

Just as my Prophet, when I see trash on the road, I pick it up.

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FOR MY ENVIRONMENT

Just as my Prophet, I call my relatives and ask their well-beings.

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FOR RELATIVES

Just as my Prophet, I try not to sleep with a full stomach when my neighbor is hungry.

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FOR MY NEIGHBORS

Just as my Prophet, I perform minor ablution and keep myself clean.

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FOR MY BODY

Just as my Prophet, I eat with my family and converse with them.

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FOR MY FAMILY

Let Us Make an Experiment

Subject	The love between our Prophet and his ummah.
Name of the Activity	A heart wrapped with love — **Time** 15 Min.
Type of the Activity	Experiment
Goals, Outcomes	1. The students realize the significance of love between the Prophet and his ummah 2. They realize how a heart filled with love for Allah and His Messenger is protected.
Stages of the Activity	1. The teacher converse with the students about the importance of love and the place of love for the Prophet in our heart. 2. It is said, "Let us observe this in an experiment" and the steps of the experiment are carried out in their sequential order.
Instructions	1. By making this experiment, the students learn how a heart can protect a person from bad deeds when filled with the love for the Prophet. 2. The students explain how people fall into sins and wrong deeds when they are away from the love of Allah and His Messenger.

Being Wrapped with Love

Materials:

- Two oranges or tangerines or another fruit with thick peel, one is peeled and the other is not.
- A wide and big transparent bowl.

What kind of impact is there on a person who is wrapped with love? Now, we will make an experiment in order to understand this. First, we get our fruits created for us by Allah Almighty. Allah Almighty shows His love for us by the blessings He bestows upon us. He creates them with nice scents and tastes suitable to eat. He covers them with peels to protect them from getting spoiled and losing their vitamins. If we send salawat to our Prophet, pray to Allah for him, and apply his Sunnah in our lives, we can wrap our hearts with his love. A heart covered with his love does not fall into sins and bad deeds. Even if it does some mistakes, it quickly leaves them and never returns back to them.

We can liken our heart to an orange and our Prophet's love to its peel.

First, take the fruit with peel – which represents the heart wrapped in love – and dip it into water that represents the life in this world.

What is the state of our love-wrapped i.e. unpeeled fruit in water?

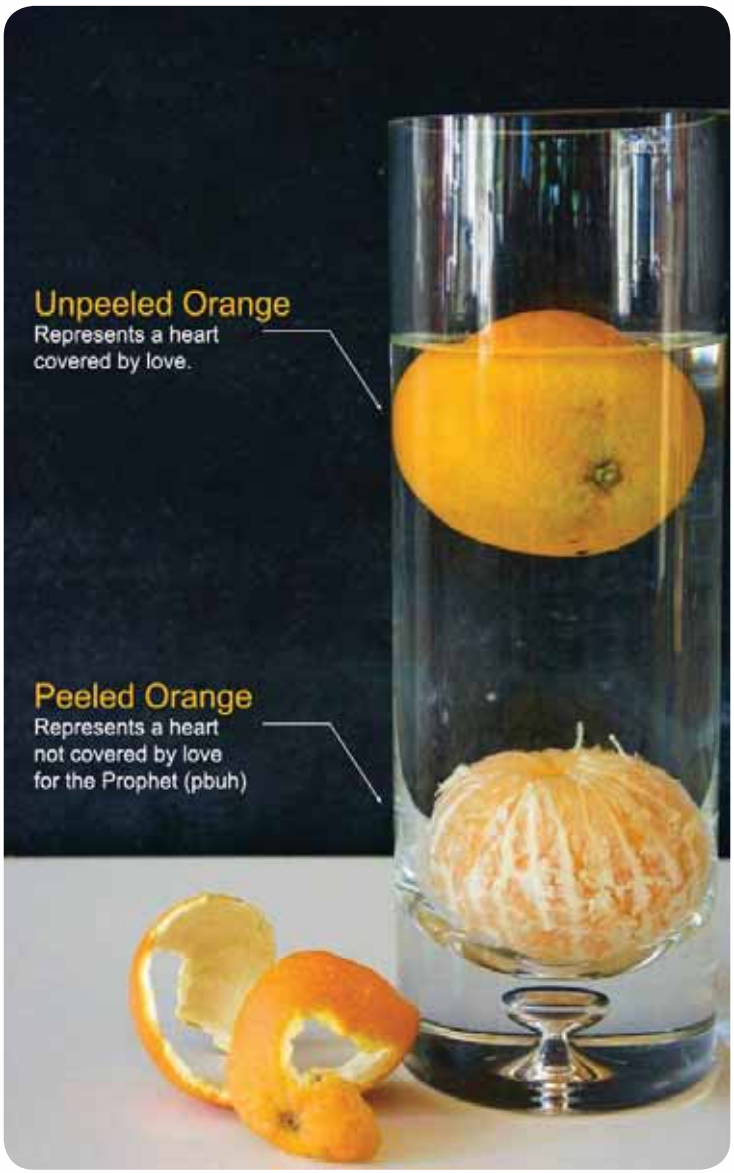
Did it sink into water or is it floating?

Then, take the peeled fruit that represents a heart not wrapped by the Prophet's love and put it in water that represents the life in this world.

What is the state of the fruit not protected by love, i.e. peel, in water?

Is it floating or did it sink into the water?

Conclusion: If the peeled fruit sank into the water while the unpeeled one floated, it is the peel, i.e. love, that keeps the fruit over the surface of the water. As long as we have the peel of love, the fruit floats over the surface and never sinks. Just as the fruit, the heart wrapped in love for the Prophet (pbuh) would not sink into sins and wrongdoings. The heart that loves Allah and His Messenger makes not only itself but also its surroundings happy in a similar way as the unpeeled orange emits pleasant fragrance.



The Page of Thinkers

Subject	Love between our Prophet and his ummah
Name of the Activity	The Page of Thinkers — **Time** 15 Min.
Type of the Activity	Drama
Goals, Outcomes	1. The students recognize how deeply the Companions loved the Prophet. 2. They learn to avoid the actions and behaviors that our Prophet did not like. 3. They learn how to love the Prophet.
Stages of the Activity	1. The play or drama is performed three or four times by different students. 2. The students who perform in the drama are asked how they felt, once it is completed.
Instructions	The students are asked to write different play or drama scripts and perform them.

The Companions loved our Prophet so much that they would fear for him to be hurt by a stone on the road, an insulting word or an action. If there was going to be a sadness or problem, they would prefer themselves to suffer from it instead of the Prophet (pbuh). They loved the Prophet so much that they would sacrifice themselves to protect the Prophet from the worst and the least harm. Their love for the Prophet was so great that they would use their body to shield the Prophet. One of the Companions who loved our Prophet was Khubayb (r.a.).

One day, the disbelievers caught Khubayb and told him that they were going to kill him. They offered him some conditions and said, "Would you not wish that Muhammad be here in your place, while you attain freedom?" Khubayb responded, "By Allah, I do not like even to see a thorn prick Muhammad (pbuh) while I am safe and secure with my family. Abu Sufyan was bewildered by this response and said, "I have never seen anybody who is loved by his friends more than Muhammad." (al-Waqidi, I, 360; Ibn Sa'd, II, 56)

Learning by Living

Subject	Loving our Prophet (pbuh)
Name of the Activity	Cistern of al-Kawthar — **Time** 30 Min.
Type of the Activity	Learning by Living
Goals, Outcomes	1. The students realize how living in obedience to the Prophet (pbuh) influences our lives. 2. They understand that remembering the Prophet (pbuh) can be done by sending salawat to him and reflecting his teachings in our lives.
Stages of the Activity	The stages of the activity are carried out as listed below.
Instructions	1. All students in the class are encouraged to attend the activity of learning by living. 2. Efforts should be made that the students understand the importance to fill the Cistern of al-Kawthar in this world. 3. The students realize that the pool filled with good deeds in this world will turn into the Cistern of al-Kawthar.

Allah's Messenger (pbuh) informs us that he will be waiting for his ummah in Paradise by the Cistern of al-Kawthar (Muslim, Taharah, 39). The only condition to drink from the Cistern of al-Kawthar is to love the Prophet and take him as example in our lives.

To fill the Cistern of al-Kawthar drop by drop, the student send salawat to the Prophet's soul and by every salawat, one of his exemplary actions is written into those drops. For example, the students send salawat by saying "Allahumma salli ala sayyidina Muhammad" and then they immediately write "merciful" in one of the drops and give an example for an act of mercy from the life of our Prophet.

In this way, by sending salawat to our Prophet every day, one of his characteristics is written into the drops and examples are given for that characteristic. The students together decide how to live today as our prophet lived.

Brainstorm

Subject	The Love between the Prophet and his ummah
Name of the Activity	I believe this is it! **Time** 40 Min.
Type of the Activity	Brainstorm
Goals, Outcomes	1. The students understand the significance of the love for the Prophet (pbuh). 2. Examples are given for both his love of his ummah and the ummah's love for him. 3. They become aware of the positive characteristics that loving the Prophet add to a believer.
Stages of the Activity	1. Divide the students into five groups. 2. Read the questions aloud to the groups and give them some time to think. 3. Ask each group to answer the questions. 4. Select the best three answers for every question through votes by the students. 5. Select the group that provides the best answers as the winner, and the other groups are awarded the second and third place accordingly.

«مَثَلُ أُمَّتِي مَثَلُ الْمَطَرِ لاَ يُدْرَى أَوَّلُهُ خَيْرٌ أَمْ آخِرُهُ».

"The parable of my Ummah is that of a rain; it is not known if its beginning is better or its end" (al-Tirmidhi, al-Amthal, 81).

1. By likening his ummah to rain, our Prophet (pbuh) expressed which characteristic of his ummah?

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2. What kind of rain were the Muslims who lived in the age of the Prophet? Which aspects of them did the Prophet (pbuh) like?

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3. The supplication of al-tahiyyatu is a conversation between Allah and His Messenger. In this invocation, our Prophet greets Allah and Allah Almighty greets our Prophet. Even in that special position, our Prophet did not forget his ummah and he mentioned the righteous servants of Allah along with himself. Angels were amazed by his fondness to his ummah and by the beauty of the love between Allah and His Messenger and thus the angels said the profession of faith. If you were given the chance to ask something from Allah, for whom would you ask and what?

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4. When and where would you like the people whom you love to be?

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5. According to a hadith mentioned above (al-Bukhari, Iman, 9), what are the characteristics of the believers "who taste the sweetness of faith"?

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6. Write the occasion that caused the revelation of chapter al-Nisa, verse 69. What kind of conclusions can we deduct from this incident?

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7. Who are those whom our Prophet called as his brothers? What is the good news given to those people?

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8. Which Sunnahs do you apply in your lives? Why do you prefer those Sunnahs?

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9. "My bearer of good news, my savior, my master, my Prophet. I refuse the measure that does not accord to you even if it is life." (Necip fazıl Kısakürek) Write down what you understand from these lines.

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10. Do a research about chapter al-Anfal, verse 33 and write down at least three of the things you have found.

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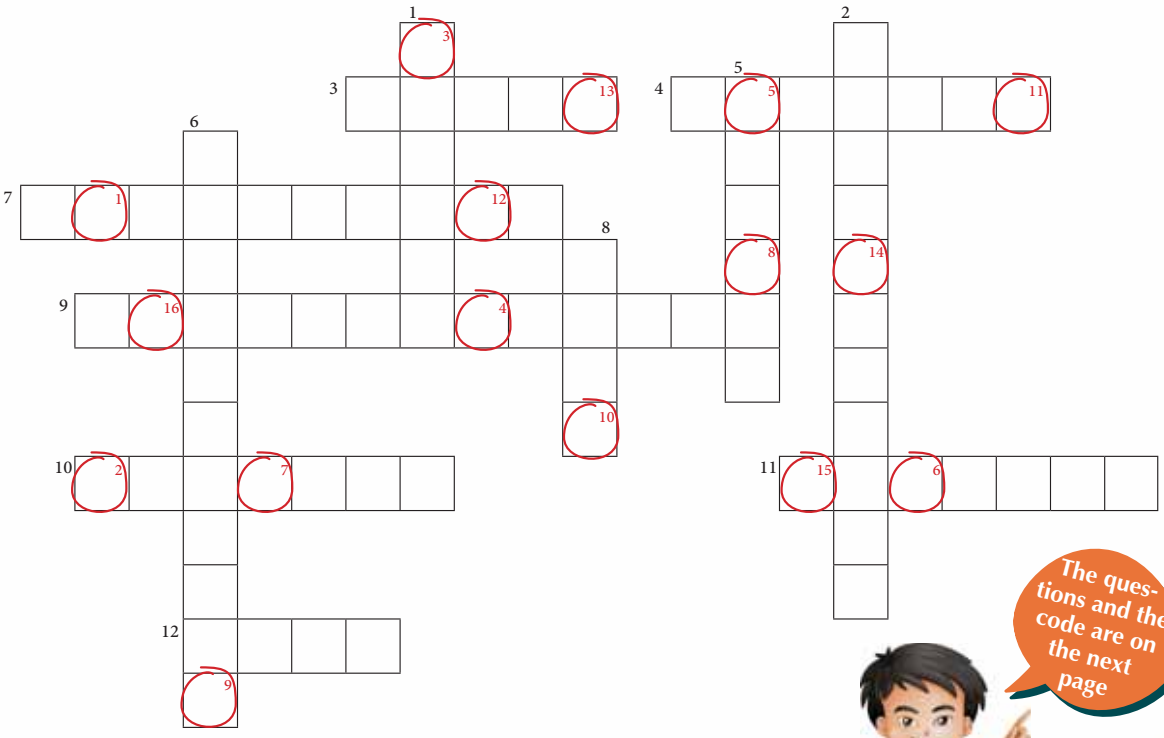
Crossword Puzzle

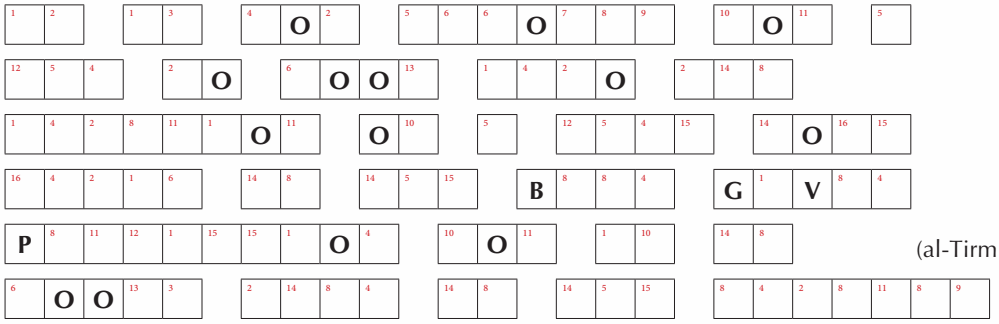
Subject	Evaluation
Name of the Activity	Reinforce our knowledge — **Time** 15 Min.
Type of the Activity	Puzzle
Goals, Outcomes	1. The students know the main concepts of the chapter. 2. They make synthesis by interpreting the information that they learned in the chapter.
Stages of the Activity	The students are asked to solve the puzzle. It may be solved together with the whole class by projecting it to the white board through a projector.

When you answer the questions below and solve the code, you will find a hadith hidden in the code. Let us solve it! Good luck!



3. One of the supplications that we recite in our final sitting of the ritual prayer.
4. The name of the Cistern by which the prophet (pbuh) will wait for his ummah.
7. The name of the flag under which the ummah of the Prophet Muhammad will be gathered on the Judgment Day.
9. The name of the Companion about whom the Prophet (pbuh) said, "I love you".
10. The Companion who felt concerned for not being able to see the Prophet in Paradise due to their different stations.
11. The term refers to the friends of the Prophet (pbuh).

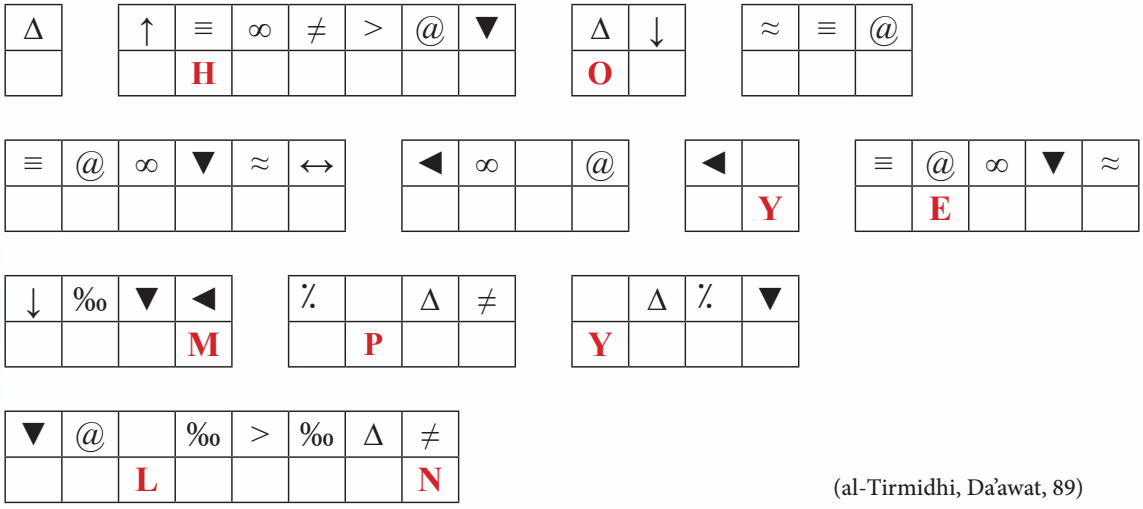
1. The term used for the statement said when the Prophet's name is mentioned.
2. The supplication that we recite in the ritual prayer and that shows our Prophet's fondness of his Ummah.
5. The beings mentioned in the Qur'an as sending salawat to the Prophet (pbuh).
6. The name of the position that we askAllah to give our Prophet in our supplication that we recite after adhan, "maqam .....".
8. One of the Divine Names of Allah which is also mentioned in the Qur'an when referring to our Prophet (pbuh).
12. The Companion whom the Prophet (pbuh) requested should pray for him when this Companion was preparing to go to perform the umrah.



(al-Tirmidhi, Salat 357)

Encoded Puzzle

A hadith is encoded in this puzzle. Can you find it? Some of the letters are provided in order to make your task easier. Can you solve the puzzle? Let us do it!



(al-Tirmidhi, Da'awat, 89)

Exam

1) Which one of following is one of the divine names of Allah which is used in the Qur'an to refer to the Prophet (pbuh)?

a) Tawwab

b) Rahim

c) Wadud

d) Alim

2) According to the Qur'an, what is the first condition that we need to gain Allah's love and for our sins to be forgiven?

a) We should treat our parents kindly and should not leave them alone.

b) We should help the needy.

c) We should obey our Prophet and follow his path.

d) We should find and help orphans.

3) Which one of the following is not one of the good manners of our Prophet related to sleeping?

a) Before going to bed to recite the chapters of al-Falaq and al-Nass, blow on one's hands and swipe them over one's body.

b) To perform the minor ablution before going to bed.

c) To say "Subhanallah thirty three times, Alhamdulillah thirty three times, and Allahu akbar thirty three times."

d) To perform two cycles of prayer before going to bed.

4) Which one of the following is not a statement referring to the Prophet (pbuh)?

a) A lamp spreading light

b) Rahman

c) a beautiful pattern (of conduct)

d) Rahmah

5) The prayer that our Prophet (pbuh) says that he will use on the Judgment Day is related to which one of the following?

a) Permission to intercede for his ummah.

b) Enter Paradise together with his family.

c) To receive the praised position.

d) To receive the Cistern of Kawthar.

Completing Stories by Using Hadiths

Subject	The love between the Prophet and his ummah
Name of the Activity	Completing stories by using the hadiths — **Time** 20 Min.
Type of the Activity	Completing stories
Goals, Outcomes	1. The students listen to the texts written about the Prophet (pbuh) and understand his Companions' feelings and how they expressed their feelings. 2. They learn that they expressed their feelings and love for the Prophet in a unique way.
Stages of the Activity	1. The hadiths about the Prophet's love for his ummah are repeated together with the students. 2. Every student is asked to write a story by using the following sentences.
Instructions	1. The stories written by the students are read out aloud in the class. 2. Every student is asked to design a book cover for his/her story. 3. The stories are exhibited in class.

Aisha set out on a journey to perform the minor pilgrimage together with her parents. She was so excited. They were first going to Medina ..."

Complete the following sentences by adding at least ten sentences consisting of the terms "longing, tear, our beloved Prophet, Masjid al-Nabawi, Jannat al-Baqi, Rawda al-Mutahhara, Abu Bakr (r.a.), Umar (r.a.), ummah and salawat".

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What does he do / What does he not do?

Subject	The love between the Prophet and his ummah
Name of the Activity	Test yourselves — **Time** 10 Min.
Type of the Activity	What does he do/ What does he not do? What would he gain and what would he lose?
Goals, Outcomes	1. The students realize the beautiful impact of loving the Prophet (pbuh) and feeling his love in our lives. 2. They understand how the life of a person who loves our Prophet (pbuh) is affected when he does good deeds. 3. They understand how the life of a person who claims that he loves our Prophet (pbuh) is affected when he insists on doing wrong actions.
Stages of the Activity	1. The students talk amongst themselves about how the Companions' love for the Prophet (pbuh) affected their lives. 2. They discuss how the love for the Prophet prevents a person to do bad things. They give examples from their own lives.
Instructions	1. The teacher emphasizes the gains of loving the Prophet. 2. The teacher draws the students' attention to the significance of having a loving heart and acting mercifully. 3. Emphasis is made upon the changes on people's lives when they take right or wrong people as their examples.

Let us think about what we can do to show our love to the Prophet (pbuh). Let us write them on our board and then find out how we will be affected by such actions.

Do not forget to think about and write the actions and behaviors that our Prophet would not approve of and how we would be affected if we were to carry them out.

ONE WHO LOVES THE PROPHET		HOW HIS / HER LIFE IS AFFECTED		HOW HIS / HER LIFE IS AFFECTED
Would have good relations with the people around him/her just as the Prophet did.	Would greet the people with a smiling face	Because he/she greets people with a smiling face, everybody loves him/her	Would not care about people and pass by them without greeting them	People would not for care him/her, either.

A Supplication from the Lips of Our Prophet

Subject	The love between the Prophet and his ummah
Name of the Activity	A supplication from the lips of our Prophet — **Time** 10 Min.
Type of the Activity	Affirmation, Method of Prayer
Goals, Outcomes	1. The students gain the awareness of making supplications. 2. They memorize and read a supplication from the life of the Prophet. They can read this supplication in their daily lives. 3. They realize that supplications can make their lives better. They understand the effects of invocations in gaining virtues.
Instructions	The subject is ended by saying, "Our Prophet (pbuh) invoked Allah to love Him and to help him do the actions that lead to the love for Allah. In this regard, Allah's Messenger (pbuh) asked help from our Lord. Let us hold on to the rope of supplication just as our Prophet did."

Our beloved Prophet adorned every moment of his life with invocations and prayers. He taught us many of them. One of them is the supplication of the Prophet Dawud (pbuh). Here is this supplication taught us by our Prophet,

«اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ، وَحُبَّ مَنْ يُحِبُّكَ، وَالعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ، اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي وَأَهْلِي، وَمِنَ الْمَاءِ البَارِدِ».

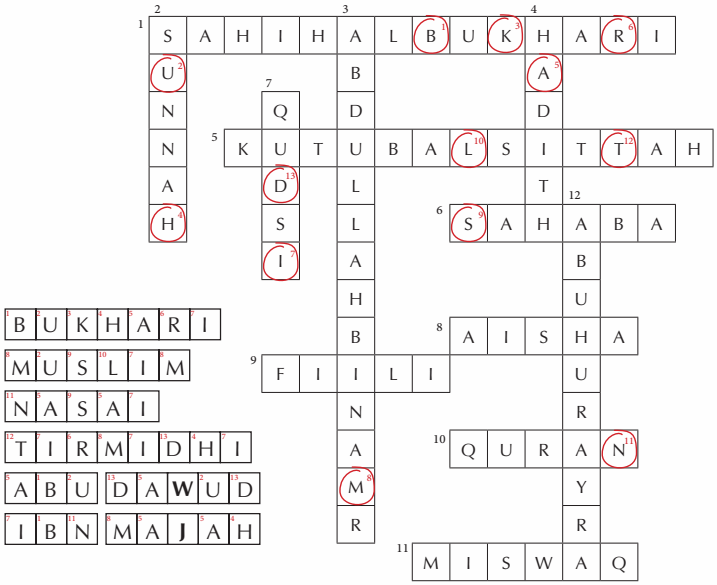
"O Allah, indeed, I ask You for Your love and the love of those who love You, and for the action that will cause me to attain Your love, O Allah, make Your love more beloved to me than myself, my family and cold water" (al-Tirmidhi, Da'awat, 73)

Let us try to recite this supplication every day so that our heart, mind, and actions can be filled with love.

Answer Keys

CHAPTER 1

Crossword Puzzle and its Code

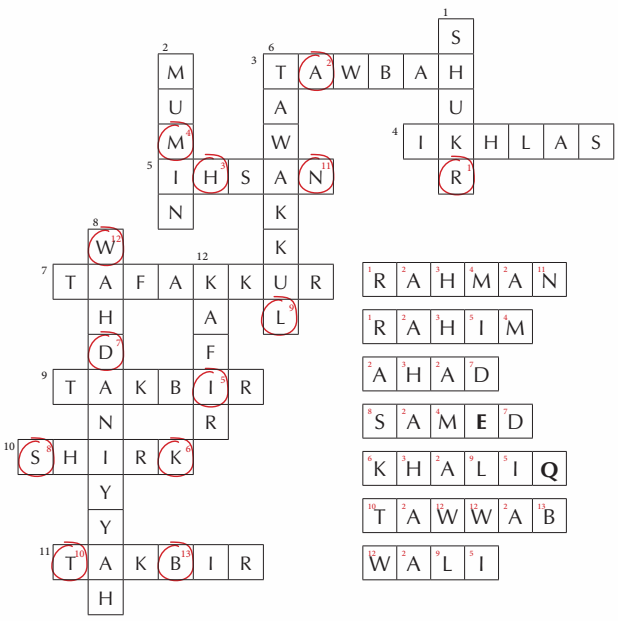


Exam

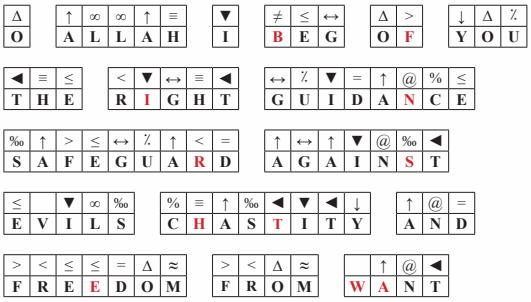
1–b, 2–d, 3–c, 4–a, 5–d

CHAPTER 2

Crossword Puzzle and its Code



Encoded Puzzle

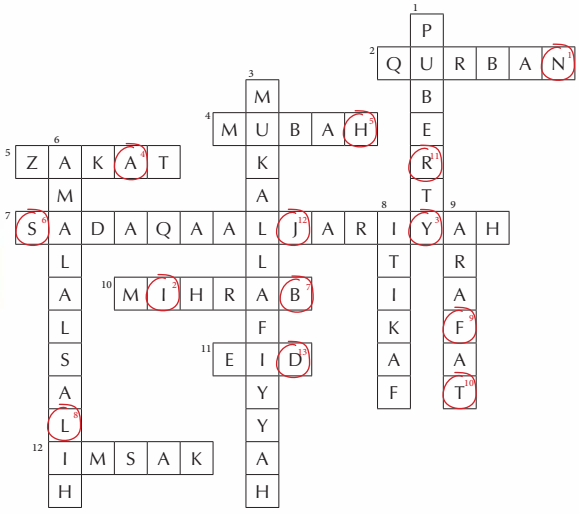


Exam

1–c, 2–b, 3–a, 4–c, 5–d

CHAPTER 3

Crossword Puzzle and its Code



1 N	2 I	3 Y	3 Y	4 A	5 H	
1 N	2 I	6 S	4 A	7 B		
6 S	5 H	4 A	W	W	4 A	8 L
9 F	2 I	10 T	11 R	4 A		
6 S	4 A	12 J	13 D	4 A	5 H	
4 A	13 D	5 H	4 A	1 N		
10 T	4 A	11 R	4 A	W	2 I	5 H
9 F	4 A	10 T	2 I	5 H	4 A	

Encoded Puzzle

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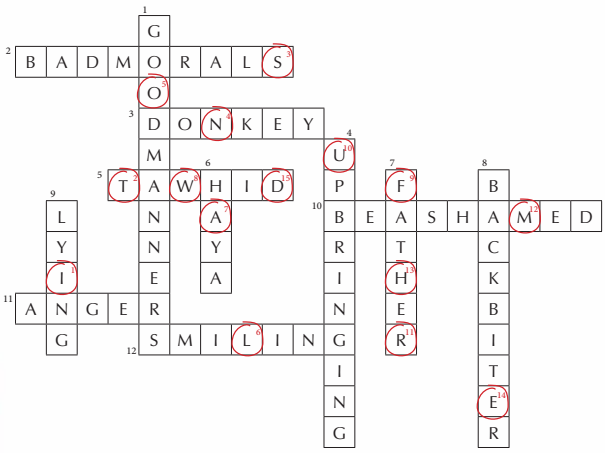
B	E	S	T	O	W		L	O	V	E																			

Exam

1–d, 2–b, 3–c, 4–d, 5–a

CHAPTER 4

Crossword Puzzle and its Code



1 I	2 T		1 I	3 S		
4 N	5 O	2 T				
6 L	7 A	W	8 F	10 U	6 L	
9 F	5 O	11 R				
7 A						
13 M	10 U	3 S	6 L	1 I	12 M	
2 T	13 H	7 A	2 T			
13 H	14 E					
3 S	13 H	5 O	10 U	6 L	13 D	
K	14 E	14 E	P			
13 H	1 I	3 S				
15 R	14 E	6 L	7 A	2 T	1 I	5 O
4 N	3 S					
14 E	3 S	2 T	11 R	7 A	4 N	G
14 E	15 D					
8 W	1 I	2 T	13 H			
13 H	1 I	3 S				
B	11 R	5 O	2 T	13 H	14 E	11 R
B	14 E	Y	5 O	10 U	4 N	15 D
2 T	13 H	11 R	14 E	14 E		
15 D	7 A	Y	3 S			

Encoded Puzzle

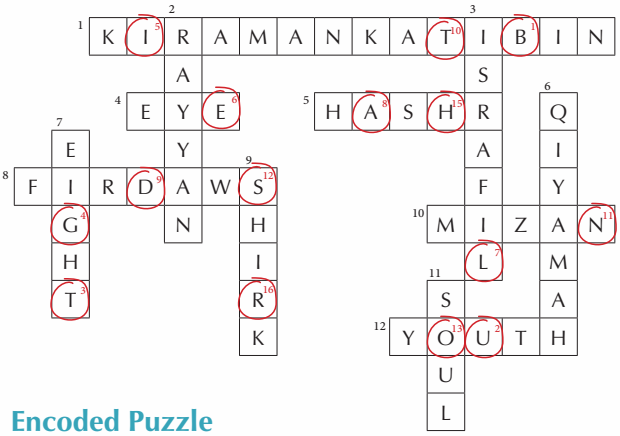
Δ	↑	∞			≠	≡			Δ	>	↔																		
A	N	D		W	H	O			A	R	E																		
@	Δ	↓	<	≠	@	⁒	↕		<	≡		<	≠	↔	↓	>													
F	A	I	T	H	F	U	L		T	O		T	H	E	I	R													
<	>	⁒	◊	<	◊		Δ	↑	∞		<	≡																	
T	R	U	S	T	S		A	N	D		T	O																	
<	≠	↔	↓	>			↕	↔	∞		↔	◊																	
T	H	E	I	R			P	L	E	D	G	E	S																

Exam

1–c, 2–b, 3–b, 4–a, 5–d

CHAPTER 5

Crossword Puzzle and its Code



1 K	I	2 R	A	M	A	N	K	A	T	3 I	B	I	N						
		A								S									
	4 E	Y	E		5 H	A	S	H		R		6 Q							
7 E		Y								A		I							
8 F	I	R	D	A	W	9 S				F		Y							
G		N				H			10 M	I	Z	A	N						
H						I				L		M							
T						R		11 S				A							
						K	12 Y	O	U	T	H								
								U											
								L											

BUT	GIVE	GLAD	TIDINGS	TO		
THOSE	WHO	BELIEVE	AND	WORK		
RIGHTEOUSNESS	THAT	THEIR				
PORTION	IS	GARDENS	BENEATH			
WHICH	RIVERS	FLOW				

Exam

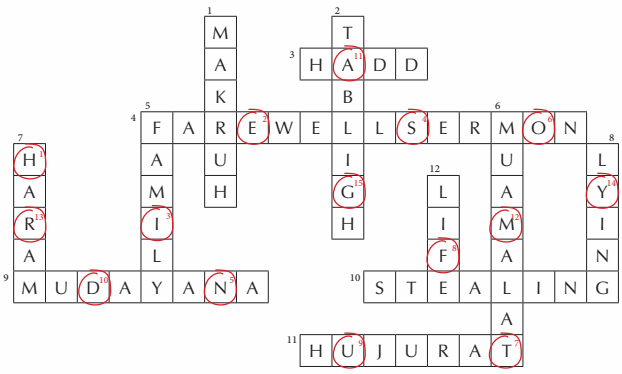
1–a, 2–c, 3–d, 4–b, 5–c

Encoded Puzzle

Δ	↑ Δ	Δ ≡ ∞ ↓	≠ > ∞	< ▼ ↔ < > ∞ ≠		
A	MAN	ASKED	THE	PROPHET		
> Δ ≠	↓ ∞ ∞ ↓ ≡	Δ ▼ ∞	≠ > ∞	٪ ∞ ≡ ≠		
“WHAT	DEEDS	ARE	THE	BEST?”		
≠ > ∞	< ▼ ↔ < > ∞ ≠	≡ Δ ◀ ↓	≠ ↔			
THE	PROPHET	SAID	“TO			
< ∞ ▼ % ↔ ▼ ↑	≠ > ∞	(↓ Δ ◀ ≈ @	↔ ↑ < ≈ ≡ ↔ ▼ @			
PERFORM	THE	(DAILY	COMPULSORY			
< ▼ Δ @ ∞ ▼ ≡	Δ ≠	≠ > ∞ ◀ ▼	≡ ≠ Δ ≠ ∞ ↓			
PRAYERS	AT	THEIR	STATED			
% ◀ ∞ ↓	≠ ◀ ↑ ∞ ≡					
FIXED	TIMES”					

CHAPTER 6

Crossword Puzzle and its Code



				1 M				2 T											
				A			3 H	A	D	D									
				K				B											
	4 F	A	R	E	W	E	L	L	S	E	R	6 M	O	N					
7 H		A		U			I					U				8 L			
A		M		H			G			12 L		A				Y			
R		I					H			I		M				I			
A		L								F		A				N			
9 M	U	D	A	Y	A	N	A		10 S	T	E	A	L	I	N	G			
												A							
							11 H	U	J	U	R	A	T						

HE	IS	NOT	ONE	OF	US	
WHO	DOES	NOT	HAVE	MERCY		
ON	OUR	YOUNG	AND	DOES		
NOT	RESPECT	OUR	ELDERS			

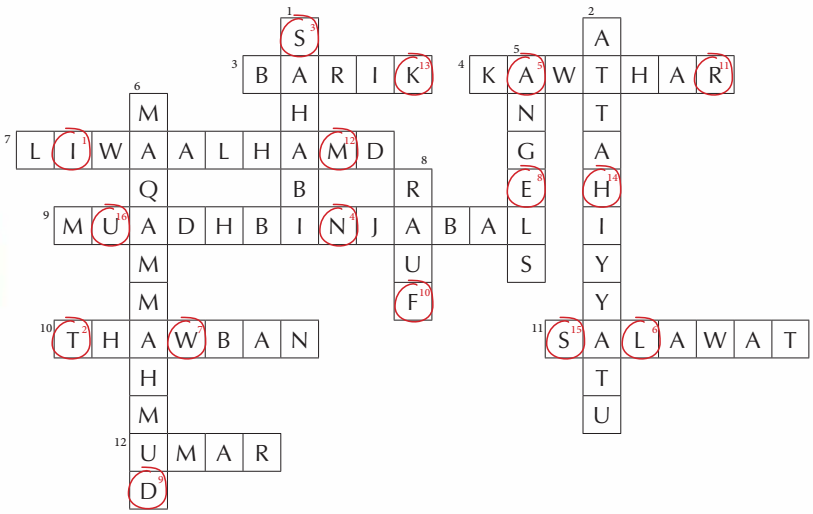
Encoded Puzzle

Δ ↑	≡ Δ ∞	≠ ↑ > ↑ @ ↑ ≈				
HE	WHO	DECEIVES				
@ ≈	▼ ∞ ↔	∞ ↓	‰ ↑	@ ≈	▼ ∞ ↔	
IS	NOT	OF	ME	(IS	NOT	
‰ ▲	↓ ∞ ٪ ٪ ∞ ≡ ↑ >					
MY	FOLLOWER)					

Exam

1–c, 2–b, 3–d, 4–a, 5–d

Crossword Puzzle and its Code



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