

## UNIT FIVE

5

AND THEY CONTEMPLATE  
THE CREATION OF THE  
HEAVENS AND THE EARTH

## Unit Contents

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## LESSON ONE

### The Power of Allah, glory be to Him

Surat Al-Mulk 15-24

1

#### This lesson teaches me to:

- ✿ recite the verses while observing the rules of recitation.
- ✿ explain the meanings of Qur'anic vocabulary.
- ✿ explain the overall meaning of the verses.
- ✿ infer the benefits of trust in Allah, glory be to Him.
- ✿ prove with evidence the power of Allah, glory be to Him
- ✿ explain how to thank Allah, glory be to Him, for His gifts.
- ✿ read the verses properly by heart.

#### I take the initiative to learn

Look at the ceiling of your classroom and notice how it is designed and built.

- ✿ What supports the ceiling of the classroom?
- ✿ What will happen if pillars are removed?
- ✿ Can a classroom be built without pillars?
- ✿ Look at the sky and how it is built. What supports the sky?

## I investigate and infer:

- The difference between the way the ceiling is built and the way the sky is built.

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- The significance of the sky being raised with no pillars to support it.

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## I use my skills to learn



## I recite and memorize:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَلَكُوْمِنْ رِزْقَهُ وَإِلَيْهِ النُّشُورُ ١٥ أَمَنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هُوَ تَمُورُ ١٦ أَمَّا مَنْ مَنَّ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَعْلَمُونَ كَيْفَ نَذِيرٌ ١٧ وَلَقَدْ كَذَبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرٌ ١٨ أَوْلَمْ يَرَوْا إِلَى الظَّرِيرِ فَوْقَهُمْ صَنَقَتِ وَيَقِضِنَ مَا يُسِكِّنُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ١٩ أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَصْرُكُمْ مِنْ دُونِ الرَّحْمَنِ إِنَّ الْكَفِرُونَ إِلَّا فِي عُرُورٍ ٢٠ أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ لَجُوْفَ عُثُورٍ وَنُقُورٍ ٢١ أَمَّنْ يَمْشِي مُبْكَأَعْلَى وَجْهِهِ أَهْدَى أَمَّنْ يَمْشِي سَوِيًّا عَلَى صَرَاطٍ مُسْتَقِيمٍ ٢٢ قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ الْأَسْمَعَ وَالْأَبْصَرَ وَالْأَفْعَدَةَ قَلِيلًا مَا تَشْكُرُونَ ٢٣ قُلْ هُوَ الَّذِي ذَرَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ٢٤ [الملك].

Bismi Allāhi Ar-Raḥmāni Ar-Raḥīm

*Huwa Al-Ladhī Ja`ala Lakumu Al-`Arda Dhalūlāan Fāmshū Fī Manākibihā Wa Kulū Min Rizqihī Wa `Ilāyhi An-Nushūr (15) ʻAamintum Man Fī As-Samā`i `An Yakhṣifa Bikumu Al-`Arda Fa`idhā Hiya Tamūr (16) ʻAm ʻAmintum Man Fī As-Samā`i `An Yursila `Alaykum Ḥāṣibāan Fasata`lamūna Kayfa Nadhīr (17) Wa Laqad Kadhdhaba Al-Ladhīna Min Qablihim Fakayfa Kāna Nakīr (18) ʻAwalam Yaraw `Ilā At-Ṭayrī Fawqahum Şāffātin Wa Yaqbiḍna Mā Yumsikuhunna `Illā Ar-Raḥmānu `Innahu Bikulli Shay'in Başır (19) ʻAmman Hādhā Al-Ladhī Huwa Jundun Lakum Yanṣurukum Min Dūni Ar-Raḥmāni `Ini Al-Kāfirūna `Illā Fī Ghurūr (20) ʻAmman Hādhā Al-Ladhī Yarzuqukum `In ʻAmsaka Rizqahu Bal Lajjū Fī `Utūwin Wa Nufūr (21) ʻAfaman Yamshī Mukibbāan `Alā Wajhihi~ `Ahdā ʻAmman Yamshī Sawīyāan `Alā Șirāṭin Mustaqīm (22) Qul Huwa Al-Ladhī ʻAnsha'akum Wa Ja`ala Lakumu As-Sam`a Wa Al-`Abṣāra Wa Al-`Af`idata Qalīlāan Mā Tashkurūn (23) Qul Huwa Al-Ladhī Dhara'akum Fī Al-`Ardi Wa `Ilāyhi Tuḥsharūn (24) [Surat Al-Mulk: 15-24]*

*In the Name of Allah, the Most Gracious, the Most Merciful*

*It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection. (15) Do you feel secure that He who holds authority in the heaven would not cause the earth to swallow you and suddenly it would sway? (16) Or do you feel secure that He who holds authority in the heaven would not send against you a storm of stones? Then you would know how severe was my warning. (17) And already had those before them denied, and how terrible was My reproach. (18) Do they not see the birds above them with wings outspread and sometimes folded in? None holds them aloft except the Most Merciful. Indeed He is, of all things, Seeing. (19) Or who is it that could be an army for you to aid you other than the Most Merciful? The disbelievers are not but in delusion. (20) Or who is it that could provide for you if He withheld His provision? But they have persisted in insolence and aversion. (21) Then is one who walks fallen on his face better guided or one who walks erect on a straight path? (22) Say, "It is He who has produced you and made for you hearing and vision and hearts; little are you grateful." (23) Say, "It is He who has multiplied you throughout the earth, and to Him you will be gathered." (24) [Surat Al-Mulk: 15-24]*

I think of the meaning of Qur'anic vocabulary:

Vocabulary	Meaning	Vocabulary	Meaning
الْأَرْضَ ذَلُولًا Al-'Arda Dhalūlāan	Easy to live on.	صَفَّاتٍ Sāffātin	Birds spreading their wings when they fly
مَنَاكِبَهَا Manākibihā	Its areas and roads.	وَيَقْبِضُنَّ Wa Yaqbidna	Birds folding their wings.
الشُّورُ An-Nushūr	Resurrection after death.	جُنُدُّكُمْ Jundun Lakum	Your supporters.
مَنْ فِي السَّمَاءِ Man Fī As-Samā'i	The order of Allah ﷺ.	غُرُورٌ Ghurūr	Pride and arrogance.
يَخْسِفَ Yakhsifa	To sink and collapse.	لَجُوْفٍ عَتْوَيْ Lajjū Fī 'Utūwin	They persisted in arrogance and obstinacy.
هِيَ تَمُورٌ Hiya Tamūr	To shake and sway quickly.	وَنَفُورٌ Wa Nufūr	Disregard of truth.
حَاصِبًا Hāṣibāan	Stone-carrying wind.	ذَرَّاكُمْ Dhara'akum	He created you.
نَذِيرٌ Nadhrīr	Warning.		


**I understand the meaning of the verses:**

The verses covered several topics as follows:

**1. Trust in Allah ﷺ, when seeking livelihood:**

Allah ﷺ, created the Earth, provided the necessities of life on it for man, and ordered him to work and seek livelihood. The Messenger of Allah ﷺ, said:

*“If you all truly have trust in Allah, He would certainly give you provision as He gives it to birds that go forth hungry in the morning and return with full belly at dusk” [Narrated by Al-Tirmidhi].*


**I think and explain:**

- ✿ the results of the following behaviors:

He drove his father's car without having a driving license.	He played with the fireworks in the park.	He felt he was not well, but refused to see a doctor.
He neglected his homework and did not study.		
He got into the sea although he could not swim.	He kept his electronic device with his father during the time of examinations.	

## 2. The forbearance and power of Allah ﷺ :

Allah ﷺ is capable of punishing those who have gone astray by letting the land sink beneath them or sending strong stone-carrying wind that would leave them dead, as He did to previous nations that denied the message sent to them through the Messengers, peace be upon them. But the forbearance of Allah ﷺ precedes His punishment. So, He gave them time to follow the right way.



- For Qur'anic verses that refer to peoples whom Allah, تَعَالَى, destroyed through the punishments in the table below:

Type of punishment	Qur'anic verse	People
Sinking of land	.....	.....
Stones falling from the sky	.....	.....
Wind	.....	.....



- The wisdom of reference by Allah, تَعَالَى, to the way denying nations were punished.

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## 3. Evidence of the power of Allah ﷺ :

Allah ﷺ, gives some evidence of his power as follows:

- ❖ The way birds spread their wings and fold them to fly in the sky without falling down.
- ❖ Allah ﷺ, is the only one who is capable of providing for man.
- ❖ Guiding man to the way of Allah ﷺ
- ..



I analyze and indicate:



In the Qur'anic verse:

Allah ﷺ, said:

﴿أَفَنَ يَمْشِي مُكِبًا عَلَى وَجْهِهِ أَهْدَى أَمَّنْ يَمْشِي  
سَوِيًّا عَلَى صِرَاطٍ مُّسْتَقِيمٍ﴾

“Afaman Yamshī Mukibbaan ‘Alá  
Wajhihi~ ‘Ahdá Amman Yamshī Sawiyāan  
‘Alá Shirātin Mustaqīm”

The image of the one who has deviated from the right way, and the image of the one who is following the way of Allah ﷺ.

(Then is one who walks fallen on his face better guided or one who walks erect on a straight path?) [Surat Al-Mulk: 22]



I cooperate and state:



- the benefits of giving examples in the Holy Qur'an.



I think and suggest:



- how the following organs can be utilized for learning:

Organs	Utilization
The brain	
The ears	
The eyes	
The heart	

### I think and explain:

The relation between the following two Qur'anic verses:

The saying of Allah ﷺ

﴿ قُلْ هُوَ الَّذِي ذَرَّكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴾

*Qul Huwa Al-Ladhī Dhara'akum Fī Al-'Arḍi Wa 'Ilayhi Tuḥsharūn'*

(Say, "It is He who has multiplied you throughout the earth, and to Him you will be gathered.") [Surat Al-Mulk: 24]

and the saying of Allah ﷺ

﴿يَكْيَثُهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّنْ ذَرَّرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَبَلِّلَ لِتَعَارُفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفَقُكُمْ إِنَّ اللَّهَ عَلَيْمٌ خَيْرٌ﴾

Yā ‘Ayyuhā An-Nāsu ‘Innā Khalaqnākum Min Dhakarin Wa ‘Unthā Wa Ja‘alnākum Shu‘ubāan Wa Qabā‘ila Lita‘ārafū ‘Inna ‘Akramakum ‘Inda Allāhi ‘Atqākum ‘Inna Allāha ‘Alīmun Khabīr”

(O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.) [Al-Ĥujurāt: 13].

- ❖ The value promoted by the above Qur'anic verses.



I organize my



**The power of Allah,  
glory be to Him**

Trust in Allah, glory be to Him,  
when seeking livelihood.

Concept: .....

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Importance: .....

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Evidence of the power of Allah,  
glory be to Him

1. .....

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2. .....

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## My Imprint:



- ✿ I perform my duty and responsibility in life for which Allah, glory be to Him, created me, thereby contributing positively to society.



**Student Activities****I answer by myself**

1. Explain the following:

Allah ﷺ, ordered man to walk all around the earth.

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Man is the only creature whom Allah ﷺ, gave a brain and a heart.

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2. How do you thank Allah ﷺ, for His following gifts:

Hearing:	
Vision:	
The heart:	

3. Find in the Qur'anic verses what refers to the following meanings:

The destruction inflicted upon the previous nations is a lesson for people.

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There is no provider but Allah ﷺ, .

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1. Explain the example given by Allah ﷺ, about the one who is on the right way and the one who has gone astray.

**Enriching my experience:**

- Look for other examples of Qur'anic similes then present them before your classmates.

**I assess myself:**

S	Aspect	Level		
		Average	Good	Excellent
1	I thank Allah ﷺ for His gifts.			
2	I feel the power of Allah ﷺ, in the universe.			
3	I have trust in Allah ﷺ, but I still do my part.			
4	I study hard.			
5	I use my senses to do good deeds.			
6	I do many good deeds.			

## Notes

## LESSON TWO

Real Hiding  
(*Ikhfaa Haqiqi*)

2

## This lesson teaches me to:

- ✿ explain the concept of hiding (*Ikhfaa*) and its letters.
- ✿ explain how the rule of hiding (*Ikhfaa*) is applied while reciting the Holy Qur'an.
- ✿ recite the Qur'anic verses while properly applying the rules of silent Noon and Tanween.

## I take the initiative to learn:

- ✿ In "Tuhfat Al-Atfal", Al-Jamzori said:

The fourth rule is hiding [the silent Noon or *Tanween*], when followed by

The remaining letters, and this is a must.



I think and complete:

✿ the following chart:

3. Changing (Iqlaab).

Its letter is: \_\_\_\_\_

4 \_\_\_\_\_

1. Laryngeal Clear  
Pronunciation (Izhar)

Its letters are: \_\_\_\_\_

2. \_\_\_\_\_

Its letters are grouped in the  
word يرملون

Rules of the  
silent Noon  
and Tanween

Blending  
(Idghaam)  
\_\_\_\_\_

Its letters are:  
و, ي, ، ،

Blending  
(Idghaam)  
without nasal  
sound (Ghunna)  
\_\_\_\_\_

Its two letters  
are: ر, ن

**Real hiding (Ikhfaa Haqiqi):**

Semantically speaking, hiding (Ikhfaa) means concealing. Technically speaking, it means pronouncing the silent Noon or Tanween without stress in a way between clear pronunciation (Izhar) and blending (Idghaam), with the nasal sound (Ghunna) accompanying the first letter for the duration of two counts.

It is called real hiding (Ikhfaa Haqiqi) because the silent Noon or Tanween is hidden and not pronounced, while its characterizing feature, the nasal sound (Ghunna), is still present.

The reason for hiding (Ikhfaa) is that the point of articulation of the silent Noon or Tanween is neither close to the points of articulation of the letters of blending (Idghaam), in which case they would be blended, nor far from the points of articulation of the letters of clear pronunciation (Izhar), in which case they would be clearly pronounced; therefore, they have a middle rule between clear pronunciation (Izhar) and blending (Idghaam), which is hiding (Ikhfaa).

Hiding (Ikhfaa) occurs if the silent Noon or Tanween is followed by one of the fifteen letters of hiding (Ikhfaa).

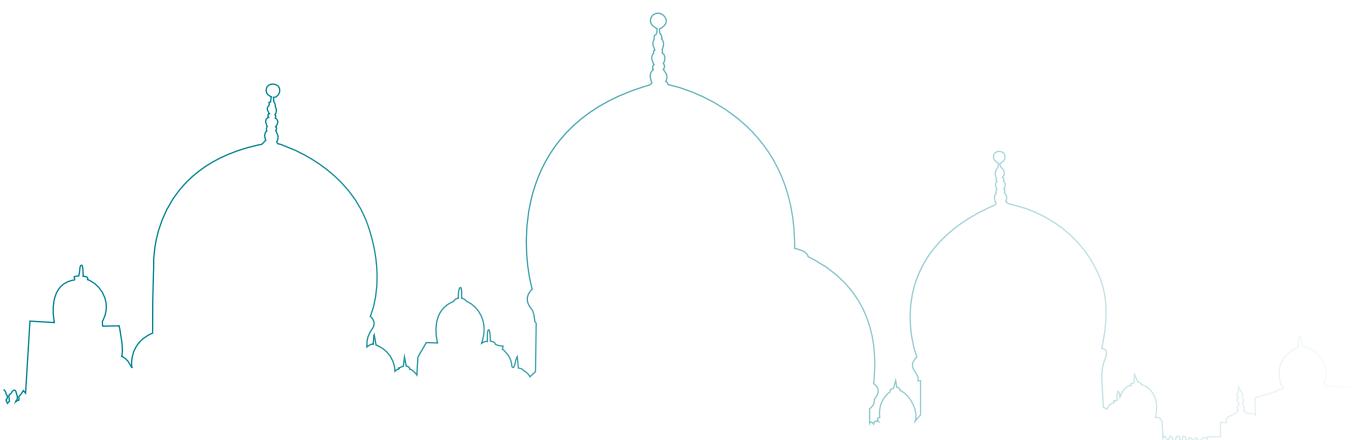
**I read and complete:**

- Real hiding (Ikhfaa Haqiqi) has fifteen letters. They are grouped at the beginnings of words in the following line:

صِفْ ذَا ثَنَا كَمْ جَادَ شَخْصٌ قَدْ سَمَا دُمْ طَيَّبَا زِدْ فِي تَقْيَى ضَعْ ظَالِمَا

### Examples of real hiding (*Ikhfaa Haqiqi*):

- ✿ In the case of the silent Noon, Real hiding (*Ikhfaa Haqiqi*) occurs in one word, such as (كُنْتُمْ) (*Kuntum*) and (يَنْطِقُونَ) (*Yanṭiqūn*), and in two words, such as (مِنْ فَوْقِ) (*Min Fawq*) and (مِنْ كُلًّ) (*Min Kull*). In the case of Tanween, it occurs only in two words, such as (عَمَّلَ صَالِحًا) (*‘Amalāan Ṣalīḥāan*) and (فَصَبَرْتُ حَمِيلُّ) (*Faṣabrun Jamīl*).
- ✿ Hiding (*Ikhfaa*) is marked in the Holy Qur'an in the same way as blending (*Idghaam*) with nasal sound (*Ghunna*); the mark of hiding the silent Noon in the Qur'an is having the Noon without Sukoon and without stressing the next letter, such as (عِنْدَ) (*‘Inda*) and (مِنْ قَبْلُ) (*Min Qabl*).
- ✿ The mark of hiding the Tanween in the Qur'an is having two successive diacritics without stressing the next letter, such as (مَاءٌ تَجَاجَ) (*Mā'an Thajjājā*), (شَيْءٌ شَهِيدٌ) (*Shay'in Shahīd*) and (عَيْنٌ جَارِيَّةٌ) (*Aynun Jāriya*).





I cooperate and search:

- in the Holy Qur'an for examples of real hiding (Ikhfaa Haqiqi), then write them in the table below:

Letter	With the silent Noon in one word	With the silent Noon in two words	With Tanween
ص		﴿مِنْ صِيَامٍ﴾ (Min Siyāmin)	﴿رِيحًا صَرَصَرًا﴾ (Rīh āan Ṣarṣarāan)
.....	﴿مُنْذِرِينَ﴾ (Mundhirīn)		﴿سَرَاعًا ذَلِكَ﴾ (Sirā `āan Dhālika)
.....	﴿أَنْدَادًا﴾ (Andādāan)	﴿مِنْ دُونِ﴾ (Min Dūni)	
ك		﴿أَنْ كَانَ﴾ (An Kāna)	
.....	﴿فَأَنْقَذَكُمْ﴾ (Fa'anqadhakum)		﴿شَيْءٌ قَدِيرٌ﴾ (Shay'in Qadīr)
س		﴿مِنْ سُنْدِسٍ﴾ (Min Sundusin)	﴿قَوْلًا سَدِيدًا﴾ (Qawlāan Sadīdā)
.....	﴿تَنْزِيلُ﴾ (Tanzīlu)	﴿فَإِنْ زَلَّتُمْ﴾ (Fa'in Zalaltum)	
ض	﴿مَنْضُودٌ﴾ (Mandūd)		﴿قَوْمًا ضَالِّينَ﴾ (Qawmāan Ḑāllīn)
.....		﴿مَنْ ظَلَمَ﴾ (Man Žalama)	

### How to apply hiding (Ikhfaa):

- The reciter will move in his pronunciation from the letter preceding the Noon or Tanween to preparing the mouth for articulating the hiding (Ikhfaa) letter. With such preparation, only the nasal sound (Ghunna) of the Noon is left. Tip of the tongue should not touch the point of articulation of the Noon. For example, in (أَنْفُسُكُمْ) ('Anfusikum), we pronounce the Hamza and then prepare the mouth for articulating the Faa accompanied by a nasal sound (Ghunna). The Faa itself will have a Dhamma and will not be accompanied by a nasal sound (Ghunna). This is the meaning of the scholars' statement: "with the nasal sound (Ghunna) staying with the first letter".



### I listen and apply:

- I listen well to the recitation by my teacher, specify the word(s) where there is real hiding (Ikhfaa Haqiqi) and explain the reason in the following verses:

Qur'anic verses	Word(s) with real hiding (Ikhfaa Haqiqi)	The reason
<p>Allah ﷺ, said:</p> <p>إِنَّ رَبَّكَ وَسِعَ الْمَغْفِرَةُ هُوَ أَعْلَمُ بِكُوْنِ إِذْ أَنْشَأَكُمْ مِّنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَحْيَنَّهُ فِي بُطُونِ أُمَّهَتُكُمْ فَلَا تُرْجُكُوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَا أَنْتُمْ تَعْمَلُونَ</p>	<p>أَحْيَنَّهُ فِي (Ajinnatun Fi)</p>	<p>The Tanween is followed by Faa</p>
<p>"Inna Rabbaka Wāsi'u Al-Maghfirati Huwa A'lamu Bikum Idh 'Ansha'akum Mina Al-'Ardi Wa Idh 'Antum 'Ajinnatun Fi Buṭūni 'Ummahātikum Falā Tuzakkū 'Anfusakum Huwa A'lamu Bimani Attaqá" (your Lord is unstinting in His forgiveness. He knows you when He brings you out of the earth, and when you were embryos in the wombs of your mothers; so do not make claims to be pure. He knows best who is truly righteous.) [An-Najm: 32].</p>		

Allah ﷺ, said:

﴿فَيَنْظُرِ الْإِنْسَنُ مِمَّ خُلِقَ ﴾ ﴿٥﴾ خُلِقَ مِنْ مَاءٍ دَافِقٍ ﴿٦﴾

“Falyanžuri Al-’Insānu Mimma Khuliq (5) Khuliqa Min Mā’in Dāfiq (6)” (So let man observe from what he was created. (5) He was created from a fluid, ejected, (6)) [Aṭ-Ṭāriq: 5-6].

Allah ﷺ, said:

﴿أَلَمْ نَشْرَحْ لَكَ صَدَرَكَ ﴾ ﴿١﴾ وَوَضَعَنَا عَنْكَ وِزْرَكَ ﴿٢﴾  
﴿الَّذِي أَنْقَضَ ظَهِيرَكَ ﴾

“Alam Nashrah Laka Ṣadrak (1) Wa Wada’nā ‘Anka Wizrak (2) Al-Ladhi ‘Anqada Žahrak (3)” (Did We not expand for you, O Mohammad, your breast? (1) And We removed from you your burden (2) Which had weighed upon your back (3)) [Ash-Sharḥ: 1-3].

Allah ﷺ, said:

﴿يَا أَيُّهَا الَّذِينَ إِيمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَيِّرٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَنَّمَةِ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ تَدْمِينَ ﴾

“Yā ‘Ayyuhā Al-Ladhiṇa ‘Āmanū ‘In Jā’akum Fāsiqun Binaba’iin Fatabayyanū ‘An Tuṣibū Qawmāan Bijahālatin Fatuṣbiḥū ‘Alá Mā Fa’altum Nādimīn” (O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.) [Al-Ḥujurāt: 6].

- I read the above Qur’anic verses while applying the rule of real hiding (Ikhfaa Haqiqi) in them.



I organize my concepts:



- ✿ I complete the following conceptual chart:

**Definition of the rule of real hiding (Ikhfaa Haqiqi)**

**Letters of real hiding (Ikhfaa Haqiqi)**

**Real hiding**

**(Ikhfaa Haqiqi)**

**Its reason:**

**Examples of real hiding (Ikhfaa Haqiqi):**

## My Imprint:



- ❖ I set a practical plan for improving my skills in reciting the Holy Qur'an so that I please my Lord, glory be to Him, and represent my country in national and international contests.





## Student Activities



## I answer by myself

1. Explain why the hiding (Ikhfaa) of the silent Noon and Tanween is called real hiding (Ikhfaa Haqiqi).

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2. Specify the words containing real hiding (Ikhfaa Haqiqi) in the following verses by underlining each of them:

## Qur'anic verses

Allah ﷺ, said:

﴿وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

“Wa Bashshiri Al-Ladhīna ‘Āmanū Wa ‘Amilū Aṣ-Ṣalīḥāti ‘Anna Lahum Jannātin Tajrī Min Taḥtihā Al-’Anhār”

(And give good tidings to those who believe and do righteous deeds that they will have gardens in Paradise beneath which rivers flow.) [Al-Baqarah: 25].

Allah ﷺ, said:

﴿خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ﴾

“Khalaqa Al-’Insāna Min Ṣalṣālin Kālfakhkhār”

(He created man from clay like that of pottery.) [Ar-Rahmān: 14].

Allah ﷺ, said:

﴿إِذَا السَّمَاءُ انْفَطَرَتْ ﴾١﴿ وَإِذَا الْكَوَافِكُ أَنْتَرَتْ ﴾٢﴾

“Idhā As-Samā’u Anfaṭarat (1) Wa ‘Idhā Al-Kawākibū Antatharat (2)”

(When the sky breaks apart (1) And when the stars fall, scattering, (2)) [Al-’Infiṭār: 1-2].

Allah ﷺ, said:

﴿الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طَبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوُّتٍ فَارْجِعُ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ﴾

“Al-Ladhī Khalaqa Sab`a Samāwātin Ṭibāqān Mā Tarā Fī Khalqi Ar-Raḥmāni Min Tafāwutin Fārji`i Al-Baṣara Hal Tarā Min Fuṭūr”

(And who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return your vision to the sky; do you see any breaks?)  
[Al-Mulk: 3].

Allah ﷺ, said:

﴿وَإِمَّا يَنْزَغَنَكَ مِنَ الشَّيْطَنِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ﴾

(Wa ‘Immā Yanzaghannaka Mina Ash-Shayṭāni Nazghun Fāsta`idh Billāhi ‘Innahu Samī`un ‘Alīm) [Al-’A`rāf: 200].

“And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing.”

1. Read the following Qur'anic verse and indicate in them the words in which the rules of the silent Noon and Tanween apply, explaining each. Allah ﷺ said:

﴿مَثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَ سَبْعَ سَنَابِلَ فِي كُلِّ سُبْلُكٍ مِائَةً حَبَّةً وَاللَّهُ يُعْلَمُ بِمَا يَعْمَلُونَ﴾

Mathalu Al-Ladhīna Yunfiqūna 'Amwālāhum Fī Sabīli Allāhi Kamathali Ḥabbatin 'Anbatat Sab'a Sanābila Fī Kulli Sunbulatin Miā'atu Ḥabbatin Wa Allāhu Yudā'ifu Liman Yashā'u Wa Allāhu Wāsi'un 'Alīm"

(The example of those who spend their wealth in the way of Allah is like a seed of grain which grows seven spikes; in each spike is a hundred grains. And Allah multiplies His reward for whom He wills. And Allah is all-Encompassing and Knowing.) [Al-Baqarah: 261].

**Enriching my experience:**

In association with your classmates, prepare a school radio show about the merits of reciting the Holy Qur'an.

**I assess myself:**

- ❖ To what extent do I apply the values presented in the lesson?

S	Aspect	Level		
		Always	Sometimes	Rarely
1	I set time for reciting the Qur'an every day.			
2	I listen well to the recitation of my teacher and classmates.			
3	I listen to <i>Al-Mushaf Al-Moallem</i> and repeat the verses continuously.			
4	I am keen on attending Holy Qur'an recitation classes at memorization centers established by our dear UAE.			

## Notes

## LESSON THREE

## Selecting Friends

## Noble Hadith

## This lesson teaches me to:

- ✿ read the noble hadith properly.
- ✿ explain the meaning of vocabulary in the hadith and its overall meaning.
- ✿ distinguish between good friends and bad ones.
- ✿ express the importance of selecting friends in the Muslim's life.
- ✿ support sitting with good people and oppose sitting with bad people.
- ✿ explain the friend's influence on one's personality and morals.
- ✿ read the noble hadith well by heart.

## I take the initiative to learn:

If someone does not care for you except in pretense,

Leave him and never be sorry for that.

There is no good in a friend who betrays his friend,

And talks to him abruptly after they were close friends.

The world is useless if you do not have in it

A true, honest and faithful friend.



## I read and mention:

1. An appropriate title for the above lines.

---

2. The advice offered by Imam Al-Shafe'i, may Allah have mercy upon him.

---

3. Traits you like to see in your friend.

---

4. Traits you do not like to see in your friend.

---

## I use my skills to learn



## I read and memorize:

Abu Musa Al-Ash'ari ﷺ, reported that the Messenger of Allah ﷺ, said:

إِنَّمَا مَثُلُ الْجَلِيلِ الصَّالِحِ وَجَلِيلِ السُّوءِ كَحَامِلِ الْمُسْكِ وَنَافِخِ الْكِيرِ، فَحَامِلُ الْمُسْكِ إِمَّا أَنْ يُحْذِيَكَ وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ  
 وَإِمَّا أَنْ تَحْدِمَ مِنْهُ رِيحًا طَيِّبَةً، وَنَافِخُ الْكِيرِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ وَإِمَّا أَنْ تَحْدِمَ مِنْهُ رِيحًا مُنْتَنِتَةً

“The similitude of a good friend and that of a bad friend is that of the owner of musk and of the one blowing the bellows. The owner of musk would either offer you some free of charge, or you would buy it from him, or you smell its pleasant fragrance; as for the one who blows the bellows (i.e., the blacksmith), he either burns your clothes or you smell a repugnant smell.”

[Narrated by Al-Bukhari and Muslim].

## I understand the meaning of vocabulary:

Vocabulary	Meaning
الجليس	The one who stays with you, such as colleagues and friends.
الصالح	The good one, who encourages you to do good deeds and discourages you from doing evil.
جليل السوء	The bad one, who encourages you to do evil and discourages you from doing good deeds.
المسك	A perfume that is extracted from deer.
الكير	The bellows used by a blacksmith to ignite fire.
يُحذِّيك	Give you.
ريحًا مُنْتَهَةً	A repugnant smell that disgusts people.

## I understand the hadith of the Prophet ﷺ:

## 1. Good friends:

In this hadith, the Messenger of Allah ﷺ encourages us to select good well-behaved friends. They are like the holder of the musk, which is a very expensive perfume, because it is rare and difficult to extract. A good friend is also rare and difficult to find. Man is social by nature and cannot live isolated from his family, society and country. Therefore, selecting friends is not an easy task, because the influence of friends is much greater than the combined influence of parents, siblings and teachers.

A good friend is good for you in all respects, because he has all traits of virtue and honesty, and will not befriend you for a temporary interest or to use you to achieve his goals.



### I think and give examples:

- of the two types of friends: direct ones we meet face to face, and indirect ones we meet through social media.

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### I analyze and explain:

- The benefits I get from a good friend in light of my understanding of the saying of the Messenger of Allah ﷺ :

*“The owner of musk would either offer you some free of charge, or you would buy it from him, or you smell its pleasant fragrance”.*

Benefits of the owner of musk	Benefits of a good friend
<i>Offer you some free of charge</i>	
<i>You would buy it from him</i>	
<i>You smell its pleasant fragrance</i>	



I think and explain:



- ❖ The effects of befriending good people in the table below:

Aspects	Effects of befriending good people
Psychologically	.....
Morally	.....
Religiously	.....
Family-wise	.....
Socially	.....

## 2. Bad friends:

The Messenger of Allah ﷺ, discourages us from selecting bad friends, likens them to the blower of the bellows and explains their influence. The blower of the bellows refers to the work of the blacksmith. If one sits near him, he will be harmed. A blacksmith cannot perform his job without using fire continuously to heat and shape metal, which causes risks the least of which is the repugnant smell of fire and metal. This is similar to the influence of bad friends on one's life and morals, which will reflect on one's self, family, society and country.


**I analyze and explain:**

- ✿ The bad effects I get from a bad friend in light of my understanding of the saying of the Messenger of Allah ﷺ, :

*“as for the one who blows the bellows (i.e., the blacksmith), he either burns your clothes or you smell a repugnant smell”.*

The bad effects of the one who blows the bellows	The bad effects of a bad friend
<i>Burns your clothes</i>	.....
.....	.....



**I cooperate and apply:**

- ✿ what would you do in the following situations:

- ✿ A classmate whom you like a lot encourages you to escape from school and says studying is useless.

.....

- ✿ You saw a classmate sending from his smart phone an inappropriate photo to his classmate.

.....

- ✿ You receive a message from a social media website inviting you to join an unfamiliar suspicious group.

.....



## I think and infer:



- ✿ The effects of befriending bad people in the table below:

Aspects	Effects of befriending bad people
Psychologically	.....
Morally	.....
Religiously	.....
Family-wise	.....
Socially	.....



## I discuss and evaluate:

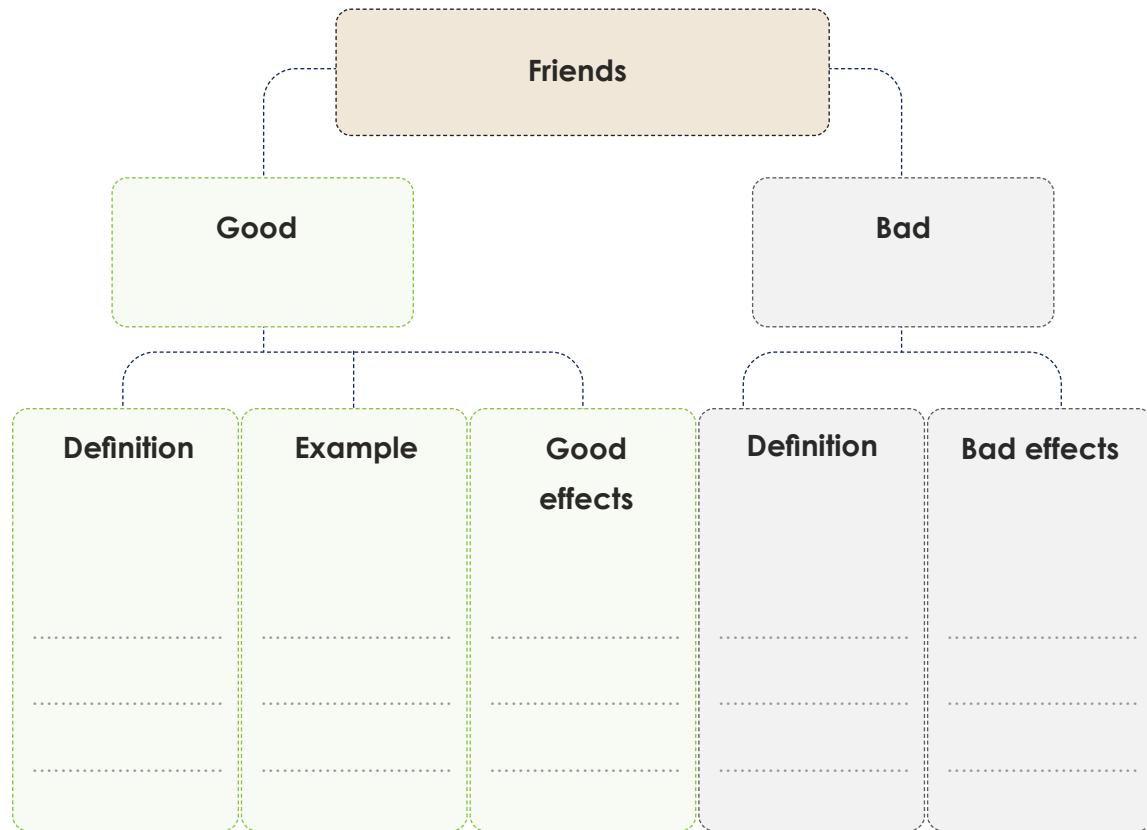


The extent to which the following statement is true:	Opinion: ..... .....
✿ An indirect friend – known through websites and social media – is more dangerous than a direct friend.	Evidence: ..... .....



I organize my concepts:

- ✿ I complete the following conceptual chart:



**My Imprint:**

- ❖ I promise myself to be a role model in following the recommendation of the Messenger of Allah, peace be upon him, in selecting good friends who have good morals, study hard and exhibit a sense of belonging to the homeland and love to the rulers of my country.





## Student Activities



## I answer by myself

1. Summarize the conditions for selecting a good friend.

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2. What are the signs that would discourage you from befriending someone.

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3. Websites are our closest friends today.

✿ Explain positive features that websites should have.

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1. The Messenger of Allah ﷺ, said:

“*Man follows his friend’s religion. So, you should be careful who you take for friends*”

[*Narrated by Abu Dawood*].

A poet said:

Do not ask about the person himself, but ask about his friend, Because everyone will follow the example of their friend.

✿ Explain the connection between this hadith and this line of poetry.

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1. How do these two relate to the hadith of this lesson?

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## Enriching my experience:

- ❖ Write a leaflet explaining how social media websites can be properly used and then present it before your classmates in the classroom.

## I assess myself:

- ❖ To what extent do I apply the values presented in the lesson?

S	Aspect	Level		
		Average	Good	Excellent
1	I memorize the noble hadith well.			
2	I select good friends.			
3	I avoid bad and evil friends in my life.			
4	I am keen on doing everything that makes Allah, تَعَالَى, pleased with me in my dealings with my friends.			
5	I avoid everything that makes Allah, تَعَالَى, angry with me when I meet with my friends.			
6	I learn from my friends everything that is good for me in terms of my religion, life, family and country.			

# LESSON FOUR

## Scientific Thinking

### This lesson teaches me to:

- explain the importance of research in acquiring and developing knowledge.
- list the conditions of scientific research.
- explain the impact of discoveries and innovations on progress and advancement.
- apply the steps of scientific research in my life.

### I take the initiative to learn:

Allah ﷺ, said:

﴿ وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنْ أَنْخِذِي مِنَ الْجَبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ٦٨ ﴾ ثُمَّ كُلِّي مِنْ كُلِّ الشَّرَبَاتِ فَاسْلُكِي سُبُّلَ رَبِّكَ ذُلْلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْنَافٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَذِيَّةٌ ٦٩ ﴾ لِقَوْمٍ يَنْفَكِرُونَ ٦٩ ﴾



Wa 'Awâhâ Rabbuka 'Ilá An-Nâhâli 'Ani Attakhidhî Mina Al-Jibâli Buyûtâan Wa Mina Ash-Shajari Wa Mimmâ Ya'rishûn (68) Thumma Kulî Min Kulli Ath-Thamarâti Fâslukî Subula Rabbiki Dhululâan Yakhruju Min Buṭûnihâ Sharâbun Mukhtalifun 'Alwânuhu Fîhi Shifa'un Lilnnâsi 'Inna Fî Dhâlika La'ayatan Liqawmin Yatafakkârûn (69)"

(And your Lord inspired to the bee, "Take for yourself among the mountains, houses, and among the trees and in that which they construct. (68) Then eat from all the fruits and follow the ways of your Lord laid down for you." There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought. (69)) [An-Nâhâl: 68-69].



### I recite and infer:



- ✿ Aspects of the power of Allah in the above two verses.

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- ✿ How do you scientifically define aspects of the power of Allah ﷺ, in the creation of bees?

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- ✿ Why did Allah ﷺ, order us to reflect on the creation of the bees?

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### I use my skills to learn



#### Scientific research – a specialization

Not only did Islam glorify the mind and encourage its followers to seek knowledge, it made it a must to specialize, research and produce knowledge. It called for scientific research, conducting studies and digging for information, each according to his abilities and interests. In this respect, Islam does not differentiate between one discipline and another; useful disciplines are those that serve a religious purpose or lead to a worldly benefit.



## I research and infer:



- ❖ the principles and foundations of scientific research from the following wise sayings:
- ❖ Wisdom is the target of the believer:

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- ❖ Seek knowledge from the time you are in the cradle to the time you reach the grave:

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- ❖ Seek knowledge even if it is in China:

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**Scientific research is a religious and civilizational requirement**

Islam calls for scientific research by encouraging its followers to think and reflect on everything all over the universe in order to reach scientific facts that facilitate the lives of people and fulfill their needs in all humanistic, scientific, medical and other areas, thereby contributing to developing the individual, building the civilizational personality of society and achieving its dignity and happiness. The knowledge stressed by Islam is constructive rather than destructive.



## I recite and research:

- I reflect on the verses and indicate the field in which they call for research:

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَآخِرَتِ الْأَيَّلِ وَالنَّهَارِ لَذِكْرٌ لِأُولَئِكَ الْأَلْبَابِ﴾

*Inna Fī Khalqī As-Samāwāti Wa Al-'Ardi Wa Akhtilāfi Al-Layli Wa An-Nahāri La'āyātin Li'wlī Al-'Albāb"*

*(Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.) [‘Āli ‘Imrān: 190].*

﴿فَلَيَنْظُرِ الْإِنْسَنُ إِلَى طَعَامِهِ ٢٤ أَنَا صَبَّيْنَا الْمَاءَ صَبَّا ٢٥ ثُمَّ شَقَقْنَا الْأَرْضَ شَقَّا ٢٦ فَأَبْتَأْنَا فِيهَا حَبَّاً ٢٧ وَعَنْبَاءً ٢٨ وَفَضَّا﴾

*Falyanžuri Al-'Insānu 'Ilá Ṭa 'āmih (24) 'Annā Ṣababnā Al-Mā'a Ṣabbāa (25) Thumma Shaqaqnā Al-'Arda Shaqqāa (26) Fa'anbatnā Fīhā Ḥabbāa (27) Wa 'Inabāan Wa Qadbāa*

*(28)" (Then let mankind look at his food - (24) How We poured down water in torrents, (25) Then We broke open the earth, splitting it with sprouts, (26) And caused to grow within it grain (27) And grapes and herbage (28)) [‘Abasa: 24-28].*

﴿وَالآنَعَمَ خَلَقْنَاهُ لَكُمْ فِيهَا دِفْءٌ وَمَنَفْعٌ وَمِنْهَا تَأْكُلُونَ﴾

*Wa Al-'An'āma Khalaqahā Lakum Fīhā Dif'un Wa Manāfi'u Wa Minhā Ta'kulūn) "*

*And the grazing livestock He has created for you; in them is warmth and numerous benefits, and from them you eat.) [An-Naḥl: 5].*

﴿أَوَلَمْ يرَوْا إِلَى الظَّيْرِ فَوْقَهُمْ صَنَقَتْ وَيَقِضِنَ مَا يُمْسِكُهُنَ إِلَّا الْرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ﴾

Awalam Yaraw 'Ilá At-Tayri Fawqahum Ṣāffātin Wa Yaqbidna Mā Yumsikuhunna 'Illā Ar-Rahmānu 'Innahu Bikulli Shay'in Baṣīr"

(Do they not see the birds above them with wings outspread and sometimes folded in? None holds them aloft except the Most Merciful. Indeed He is, of all things, Seeing.) [Al-Mulk: 19]

### Science is theory and practice

Abu Al-Dardaa ﷺ, said: the Messenger of Allah ﷺ, said:

*"How will you be, O Owaymir, when it will be said to you on the Day of Judgment: 'Did you have knowledge or were you ignorant?' So if you respond: 'I had knowledge', it will be said to you: 'What did you do with your knowledge?' And if you say: 'I was ignorant', it will be said to you: 'What was your excuse for being ignorant? Did you not try to acquire knowledge?'"*

[Musnad Al-Harith].



I think and indicate:

- ✿ In the hadith what refers to the responsibility of both the ignorant and the learned.

Responsibility of the ignorant:

Responsibility of the learned:

- ✿ What indicates my responsibility before Allah ﷺ, .

### Experiment is the path to scientific knowledge

The Holy Qur'an expressly called for reflecting, thinking and using one's mind. Allah ﷺ, said:

أَفَلَا تَعْقِلُونَ	(‘Afalā Ta ‘qilūn)	(Then will you not reason),
أَفَلَا يَتَدَبَّرُونَ	(‘Afalā Yatadabbarūn)	(Then do they not reflect)
أَفَلَا يَعْقِلُونَ	(‘Afalā Ya ‘qilūn)	(so will they not understand)
أَفَلَا تَتَفَكَّرُونَ	(‘Afalā Tatafakkarūn)	(Then will you not give thought)
أَفَلَا يَرَوْنَ	(‘Afalā Yarawn)	(Did they not see)
and أَفَلَا تُبْصِرُونَ	(‘Afalā Tubṣirūn)	(Then will you not see)

to establish the role of man in producing knowledge, developing science and opening the door wide for scientific experiments to reach the best and most accurate scientific results in all fields of life.



I cooperate and contrast:

- ✿ Between discoveries and inventions in the following table:

Aspect	Discovery	Invention
Definition	.....	.....
Examples	.....	.....
Scientists	.....	.....



## I cooperate and search:

- For the youngest UAE inventors, explaining the field in which each of them excelled.

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### Contributions of Muslims to scientific discoveries

Muslims in various Islamic countries in both East and West established scientific centers that focused on scientific research and its applications. These include the Mosque of Kairouan (AD 670), the Mosque of Córdoba (AD 785), the House of Wisdom in Baghdad (AD 830), the University of Al-Karaouine in Fez (AD 859) and then Al Azhar university (AD 970). They all contributed to supporting scientific research and encouraged discoveries and inventions.

Scientist	Experiment	Field
Abbas bin Firnas	Flying in the air	Aviation
Ibn Al-Haytham	Camera	Optics
Jabir bin Hayyan	Making medicines	Chemistry and pharmaceuticals
Ibn Al-Nafis	The pulmonary circulation	Medicine
Al-Idrisi	He made the first globe	Geography



## I research and investigate:

- the following:

- The main research centers in the UAE and their specializations.

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1. How to be successful in my studies so that I become creative and innovative like great scientists.

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### Scientific research is a national responsibility

The educational system in the United Arab Emirates is based on varied educational methods with the aim of building the student's integrated scientific personality. Experiments in scientific subjects are included as means of illustration for students, because theoretical knowledge is not sufficient on its own. Experiments develop as the level of students becomes higher. Universities that offer scientific programs have laboratories that are equipped with the latest equipment for conducting experiments, in addition to scientific institutions that are designed to facilitate experiments and inventions to encourage researchers to complete their scientific projects and provide them with varied experience in different fields.

- ✿ I learn by experimenting:

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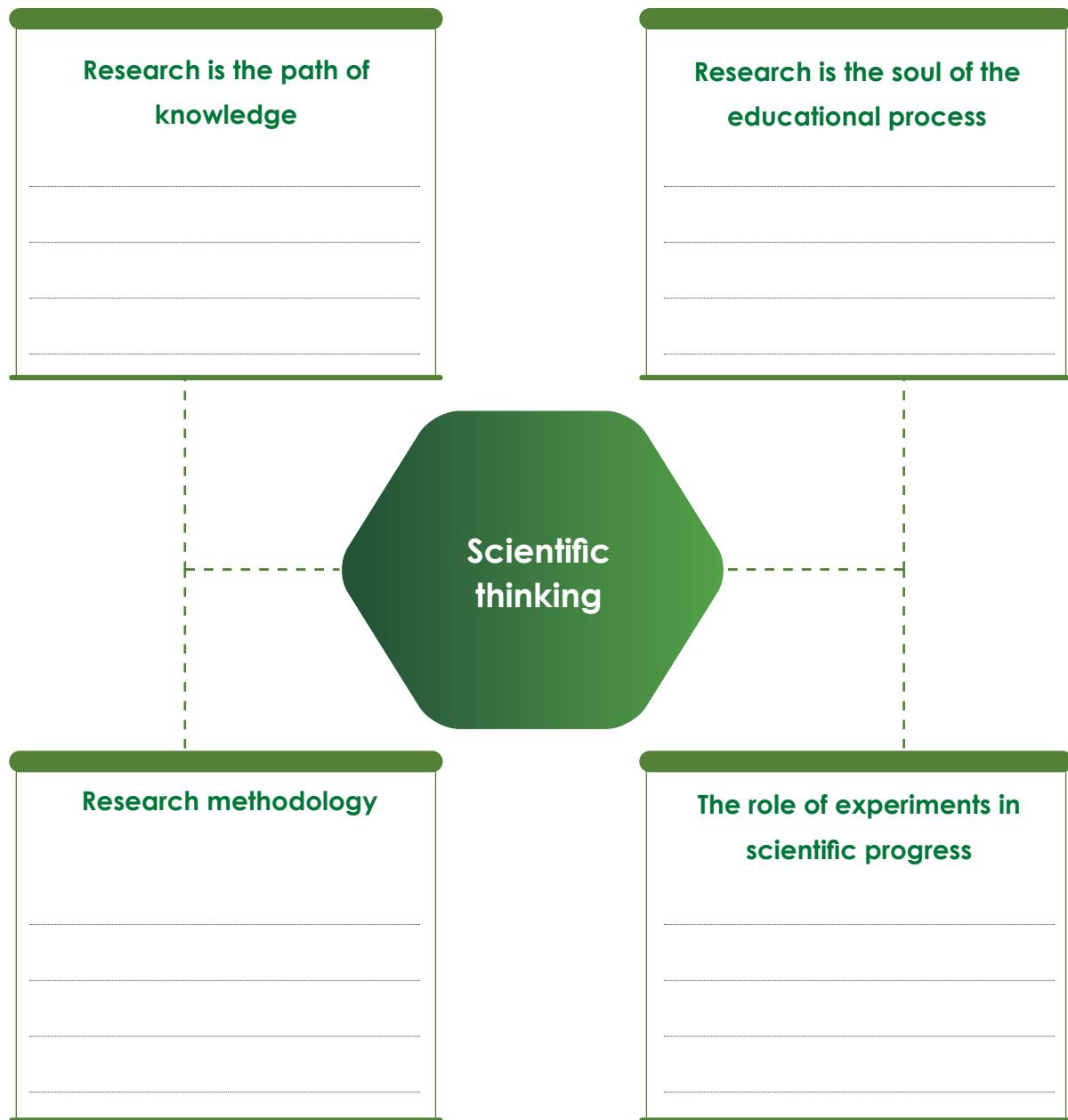
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I organize my concepts:

- ❖ I complete the following conceptual chart:





## My Imprint:



- ✿ I participate in some scientific clubs to develop myself and acquire scientific experience that will help me in my life and enable me to contribute to the scientific development of my country.




**Student Activities**


**I answer by myself**


1. Explain why the Holy Qur'an directs us in my verses to reflect and reason.

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2. Classify the following terms into the appropriate column:

Reflect	Read	Laboratory	Library	Laboratory materials
Tools	Study	Criticism	Reading	Scientific encyclopedia
Means of research			Means of experimenting	

The Messenger of Allah ﷺ said:

*“Man’s feet will not move on the Day of Judgment before he is asked about his life, how he spent it and his knowledge, what he did with it ...” [Narrated by Al-Tirmidhi].*

- ❖ Explain the significance of bringing man to account for what he did with his knowledge.

 **Enriching my experience:**

- ❖ I cooperate with my classmates to prepare a presentation with photos that highlights the UAE's efforts in the field of scientific research.

 **I assess myself:**

- ❖ To what extent do I apply the values presented in the lesson?

S	Aspect	Level		
		Always	Sometimes	Rarely
1	I am interested in scientific research.			
2	I participate in experiments in the classroom.			
3	I believe in the importance of scientific research for the progress of nations.			
4	I respect scientists.			
5	I participate in scientific clubs.			

## LESSON FIVE

### The Battle of Uhud

#### This lesson teaches me to:

- ✿ explain the motives of the Battle of Uhud.
- ✿ infer lessons to be learned from the Battle of Uhud.
- ✿ state the dangers of wars for societies.

#### I take the initiative to learn:

The people of Quraysh wanted to revenge their defeat in the Battle of Badr, restore their status among Arabs and secure the route of their trade caravans coming from the Levant after their leaders were killed and their honor was lost in the Battle of Badr. So, they mobilized and planned to invade the Muslims in Madinah. When the Muslims heard about Quraysh's plans, they prepared themselves to defend their city and protect their people.

#### I discuss and explain:

- ✿ The causes and motives of the Battle of Uhud in the table below:

Quraysh's motives to fight	The Muslims' motives to fight
.....	.....

- ✿ The legitimate motives for fighting in Islam.



## I use my skills to learn

**Consulting is the secret of success:**

When the Prophet ﷺ learned that Quraysh has moved, he consulted his companions whether to stay in Madinah or go out to fight the polytheists at the mountain of Uhud. Most of the companions advised going out. Some said: "O Messenger of Allah, take us to meet our enemy so that they do not think we are afraid of them". Others said: "O Messenger of Allah, stay in Madinah and do not go out; by Allah, every time we go out to meet an enemy, they defeat us, and every time the enemy comes to us, we defeat them." The Prophet ﷺ followed the advice of those who supported going out to meet the enemy outside Madinah.



## I think and explain:



- ✿ Why the Messenger of Allah ﷺ consulted his companions despite the fact that he was an infallible Messenger.



## I link and mention:



- ✿ A situation in which I consulted someone who had more knowledge and experience, explaining the result of following their advice.

- ✿ The official institution in the UAE which I consult in relation to Sharia rules.

**Historical facts about the Battle of Uhud:**

Headings	Details	
Place	Uhud	
Date	Shawwal 3 AH	
The two parties	The polytheists of Quraysh	The Muslims
Causes	Taking revenge for their defeat in the Battle of Badr	Defending themselves and their homeland
Number	3,000 fighters	700 fighters

**I reflect and compare:**

- ❖ The two parties in terms of military equipment.

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**The role of women in bearing their national responsibilities:**

One of the women who participated in the Battle of Uhud to defend their homeland, Madinah, was the Companion Umm Omara Naseeba bint Kaab, ﷺ. She served water to soldiers, treated wounds and strongly defended the Prophet ﷺ. She said:

*"I went out in the morning to Uhud to check how people were doing. I had a water bag. I reached the Messenger of Allah ﷺ, who was surrounded by his companions. The situation was in favor of Muslims. When the Muslims started to be defeated, I stood by the Messenger of Allah ﷺ, fought, defended the Messenger of Allah ﷺ, with the sword and shot with the bow, until I was wounded. [Al-Maghazi by Al-Waqidi: 1/268]."*



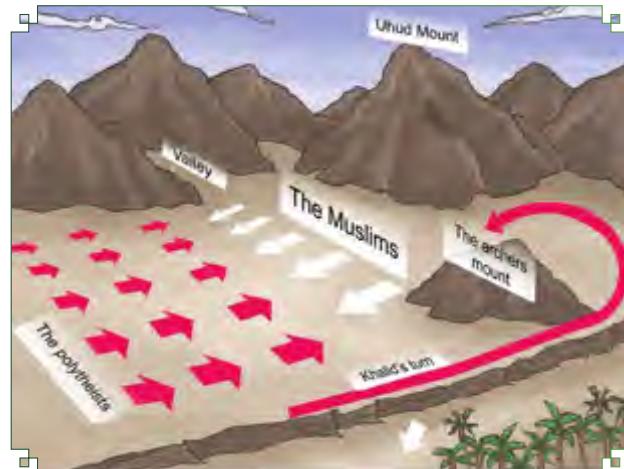
### I cooperate and explain:

- ❖ The national responsibilities of women in terms of the following:

The family	.....
Education	.....
Healthcare	.....
Management	.....
National service	.....

### Obedience to the ruler

The Battle of Uhud offered many lessons. One of them was educating the believers about the bad consequences of disobeying the orders of the leader. The Messenger of Allah ﷺ, instructed the archers to stay in their position on the mount no matter what; he said: "Stick to your place, and do not leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the enemy and made them flee, even then you should not leave your place till I send for you." However, when they saw that the battle was going in favor of the Muslims and thought the polytheists were fleeing, they disobeyed their leader and went down from the mount to collect spoils. Khalid bin Al-Waleed went around the mount and attacked the Muslims from behind. So, the outcome of the battle changed.





## I think and explain:

- ❖ The results of the following acts:

Soldiers' disobedience of the orders of their commander:	Abiding by traffic laws:
Not following the recommendations of the doctor:	The students' compliance with the school code of conduct:

**Dangers of wars for societies:**

Wars are considered one of the causes of poverty and civilizational backwardness, because they result in loss of lives, destruction of buildings and facilities, waste of the country's wealth and resources and spread of panic and fear.



## I think and explain:

**The results of the Battle of Uhud in the following table:**

For the people of Quraysh

For the Muslims

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**I research and explain:**

Islam had a clear position regarding war between peoples, allowing it only in cases of self-defense.

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**I cooperate and state:**

The purposes of Islam's prohibition of aggression and war.

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I organize my concepts:

- ✿ I complete the following conceptual chart:



**My Imprint:**

- ✿ I obey my leaders and rulers and consult competent and experienced people in relation to all my affairs in order to preserve my religion and protect the security of my country.



**Student Activities****I answer by myself**

1. Compare the motives of the polytheists and those of the Muslims in the Battle of Uhud.

Motives of the polytheists: .....

Motives of the Muslims: .....

One aspect of the preparations for confronting the enemy was the consultation by the Messenger of Allah ﷺ, of his companions. How do you explain that?

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Umm Omara ؓ, played a leading role in the Battle of Uhud. Explain the importance of women's participation in public life.

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**Enriching my experience:**


We have learned from the founding leader Sheikh Zayed bin Sultan Al Nahyan, may Allah have mercy upon him, that jihad does not mean only war and fighting; true jihad is manifested in man's daily activities, interactions with people and behavior with his family and children.

- ✿ Prepare a presentation explaining the civilizational aspect of the meaning of jihad based on the above statement, then present it before your classmates in the classroom.


**I assess myself:**


- ✿ To what extent do I apply the values presented in the lesson?

S	Aspect	Level		
		Always	Sometimes	Rarely
1	I am keen on learning from historical events.			
2	I abide by the rules and regulations of the school.			
3	I express the importance of consulting in public life.			
4	I respect the advice of people who have more knowledge and experience.			
5	I express the dangers of wars for the destiny of peoples.			
6	I obey my rulers and leaders.			

## LESSON SIX

### My Environment is a Trust

This lesson teaches me to:

- ✿ explain the concept of the environment.
- ✿ infer the importance of environmental components for man.
- ✿ explain the rules of Islam concerning preservation of the environment.
- ✿ explain ways for limiting overconsumption of water.
- ✿ state ways for conserving plant and animal wealth.
- ✿ express my responsibility in preserving the resources of the UAE.

I take the initiative to learn:

Allah ﷺ said:

﴿أَلَمْ ترَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَةً ظَاهِرَةً وَبَاطِنَةً﴾

“Alam Taraw ‘Anna Allāha Sakhkhara Lakum Mā Fī As-Samāwāti Wa Mā Fī Al-’Ardi Wa Asbagha ‘Alaykum Ni ‘amahu Žāhiratan Wa Bāṭina”

(Do you not see that Allah has made subject to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you His favors, both apparent and unapparent?)

[Luqmān: 20].



I reflect and state:

The gifts bestowed by Allah ﷺ upon man.

The result of abusing the natural resources which Allah ﷺ bestowed upon us.

My duty in relation to those gifts.





I use my skills to learn



### The concept of the environment in Islam:

Allah ﷺ, created man and subjected the environment and the creatures in it for his service and benefit so that he populates the earth. Allah ﷺ, said:

وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ ﴿١٣﴾

*Wa Sakhkhara Lakum Mā Fī As-Samāwāti Wa Mā Fī Al-'Arḍi Jamī`āan Minhu" (And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him.)*

[Al-Jāthiyah: 13].

*The environment means everything surrounding man, including land, air, plants and water, and everything that affects him and is affected by him; it is the habitat in which man lives and which affects his health and life.*

### I recite and infer:

- From the following Qur'anic verses elements of the environment, explaining their benefits for man:

Qur'anic verses	Elements of the environment	Their benefits for man
<p>Allah ﷺ, said:</p> <p style="text-align: center;">وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾ فِيهَا فَدِيَّةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾ وَالْحَبْبُ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾</p> <p><i>"Wa Al-'Arda Wada `ahā Lil'anām (10) Fīhā Fākihatun Wa An-Nakhlu Dhātu Al-'Akmām (11) Wa Al-Ḥabbu Dhū Al-'Aṣfi Wa Ar-Rayḥān (12)"</i></p>		
<p>(And the earth He laid out for the creatures. (10) Therein is fruit and palm trees having sheaths of dates (11) And grain having husks and scented plants. (12)) [Ar-Rahmān: 10-12].</p>	The earth	<p>Allah ﷺ, created it easy and simple for man to live on it and enjoy its many good things.</p>

Allah ﷺ said:

﴿ هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ شَيْمُونٌ ﴾ ١٠

“Huwa Al-Ladhi ‘Anzala Mina As-Samā’i Mā’an Lakum  
Minhu Sharābun Wa Minhu Shajarun Fihi Tusīmūn”

(It is He who sends down rain from the sky; from it is drink and from it is foliage in which you pasture animals) [An-Nāhl: 10].

Allah ﷺ said:

﴿ وَإِيَّاهُ هُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَنَاهَا وَأَخْرَجَنَا مِنْهَا حَبَّاً فَمِنْهُ يَأْكُلُونَ ﴾ ٣٣ وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَبٍ وَفَجَرْنَا فِيهَا مِنَ الْعُيُونِ ﴾ ٣٤ لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴾ ٣٥

“Wa ‘Āyatun Lahumu Al-‘Ardu Al-Maytatu ‘Ahyaynāhā  
Wa ‘Akhrajnā Minhā Ḥabbāan Faminhu Ya’kulūn (33)  
Wa Ja`alnā Fīhā Jannātin Min Nakhlīn Wa ‘Anābin  
Wa Fajjarnā Fīhā Mina Al-‘Uyūn (34) Liya’kulū  
Min Thamarihi Wa Mā ‘Amilat/hu ‘Aydīhim ‘Afalā  
Yashkurūn (35)”

(And a sign for them is the dead earth. We have brought it to life and brought forth from it grain, and from it they eat. (33) And We placed therein gardens of palm trees and grapevines and caused to burst forth therefrom some springs - (34) That they may eat of His fruit. And their hands have not produced it, so will they not be grateful? (35)) [Yā –Sīn: 33-35].

Allah ﷺ said:

﴿وَالآنَعَمُ خَلَقَهَا لَكُمْ فِيهَا دِفْعٌ وَمَنَافِعٌ وَمِنْهَا تَأْكُلُونَ ﴿٥﴾ وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْبَحُونَ وَحِينَ شَرَحُونَ ﴿٦﴾ وَتَحْمِلُ أَثْقَالَكُمْ إِنْ بَلَدٌ لَمْ تَكُونُوا بِنَلِيْهِ إِلَّا إِشْقَى الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٧﴾

“Wa Al-'An `āma Khalaqahā Lakum Fīhā Dif'un  
 Wa Manāfi`u Wa Minhā Ta'kulūn (5) Wa Lakum  
 Fīhā Jamālun Ḥīna Turīhūna Wa Ḥīna Tasrahūn (6)  
 Wa Taḥmilu 'Athqālakum 'Ilā Baladin Lam Takūnū  
 Bālighīhi 'Illā Bishiqqi Al-'Anfusi 'Inna Rabbakum  
 Lara'ūfun Rahīm (7)”

(And the grazing livestock He has created for you; in them is warmth and numerous benefits, and from them you eat. (5) And for you in them is the enjoyment of beauty when you bring them in for the evening and when you send them out to pasture. (6) And they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful. (7)) [An-Nāḥl: 10].

Allah ﷺ said:

﴿ وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرُجُوا مِنْهُ حِلَيَّةً تَلْبَسُونَهَا وَتَرَى الْفُلَكَ مَوَالِحَرِ فِيهِ وَلِتَبَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴾ ١٤

“Wa Huwa Al-Ladhī Sakhkhara Al-Baḥra Lita’kulū Minhu Laḥmāan Ṭarīyāan Wa Tastakhrijū Minhu Ḥilyatan Talbasūnahā Wa Tarā Al-Fulka Mawākhira Fīhi Wa Litabtaghū Min Faḍlihi Wa La `allakum Tashkurūn”

(And it is He who subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear. And you see the ships plowing through it, and He subjected it that you may seek of His bounty; and perhaps you will be grateful.) [An-Nahl: 14].



I think and explain:

**The results of exhausting and destabilizing environmental elements in the table below:**

❖ Overconsumption of water in our daily uses:

❖ Neglecting the growing of plants:

❖ Not raising livestock:

## Manifestations of Islam's care for the environment:

<p>Sharia established several controls for preserving the elements and resources of the environment, including the following:</p>	<ul style="list-style-type: none"> <li>It ordered that environmental resources be moderately used without overconsumption. Allah ﷺ said:</li> </ul> <p style="text-align: center;">﴿وَكُلُوا وَاشْرُبُوا وَلَا شُرْفٌ فِي إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾</p> <p style="text-align: center;">“Wa Kulū Wa Ashrabū Wa Lā Tusrifū ‘Innahu Lā Yuhibbu Al-Musrifīn”</p> <p style="text-align: center;">(and eat and drink, but be not excessive. Indeed, He likes not those who commit excess) [Al-‘A’rāf: 31].</p>
	<ul style="list-style-type: none"> <li>It prohibited causing corruption upon the earth by destroying trees, unnecessarily hunting animals and polluting the environment around us. Allah ﷺ said:</li> </ul> <p style="text-align: center;">﴿وَلَا نُفْسِدُ وَفِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا﴾</p> <p style="text-align: center;">“Wa Lā Tuṣidū Fī Al-‘Arḍi Ba ‘da ‘Iṣlāhihā”</p> <p style="text-align: center;">(And cause not corruption upon the earth after its reformation.) [Al-‘A’rāf: 56].</p>

## Islam encouraged us to do the following:

## 1. Develop agriculture:

The Prophet ﷺ encouraged development of agriculture, saying that anyone who cares for plants will receive the same reward as that of charity. He ﷺ said:

“When a Muslim plants trees or cultivates land and birds or a man or a beast eats out of them, that is a charity on his behalf.” [Narrated by Al-Bukhari and Muslim].

Furthermore, the Messenger of Allah ﷺ prohibited that lands be left without cultivation; he said:

“He who has land should cultivate it, but if he does not find it possible to cultivate it, or finds himself helpless to do so, he should lend it to his Muslim brother” [Narrated by Muslim].

The companions ﷺ understood this hadith and applied it in their lives. Abu Al-Dardaa رضي الله عنه is reported to have planted a walnut tree when he was old. Someone asked him: "Why are you planting this walnut tree while you are old, although it will take so and so years to yield nuts?" He answered: "Still, I can receive my reward for planting it and someone else will receive its yield." So, we must cultivate agricultural lands, care for them and avoid wasting them.



### I cooperate and search:



- ✿ for the benefits of growing plants and planting trees for man in terms of:

Aspect	Benefits
Religion	.....
Health	.....
Economy	.....
The environment	.....



## I read and infer:



- ❖ Our duty towards plants based on the following texts:

Text	Duty towards plants
<p>Allah ﷺ, said:</p> <p>﴿كُلُّوْمِنْثَمَرِإِذَا أَثْمَرَ وَأَثُوْحَقَهُ يَوْمَ حَصَادِهِ وَلَا تُشْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾ <small>161</small></p> <p>“Kulū Min Thamarihi ‘Idhā ‘Athemara Wa ‘Ātū Haqqahu Yawma Haṣādihi Wa Lā Tusrifū ‘Innahu Lā Yuhibbu Al-Musrifīn”</p> <p>(Eat of each of its fruit when it yields and give its due zakah on the day of its harvest. And be not excessive. Indeed, He does not like those who commit excess.) [Al-An`ām: 141].</p>	
<p>The Messenger of Allah ﷺ, said:</p> <p>“If the Day of Judgment comes while you have a palm-cutting in your hands and it is still possible to plant it, you should plant it.” [Narrated by Ahmad]</p>	
<p>Abu Bakr told Yazid, may Allah be pleased with both of them, upon sending him as leader of the army going to the Levant</p> <p>“Do not cut fruit-bearing trees ...” [Narrated by Malik].</p>	

### Agriculture in the UAE:

The UAE has become a model in cultivating lands and combating desertification, thanks to the efforts of the founding leader, Sheikh Zayed bin Sultan Al Nahyan, may Allah have mercy upon him, in encouraging and caring for agriculture. He used to say to his people, “**Give me agriculture, and I can guarantee a civilization for you**”. Millions of palm trees of various kinds were planted, and the UAE ranked first globally in terms of planting trees. Today, our wise leadership pays special attention to agriculture through:

1. expanding agricultural land and producing new crops;
2. establishing specialized colleges; and
3. distributing lands to farmers and providing them with the equipment they need.

As a result, the UAE has become self-sufficient in agricultural products.



#### I express my opinion

The Government granted agricultural land to your father, and he consulted you on how to utilize it.

- ✿ I suggest: \_\_\_\_\_
- ✿ The reason: \_\_\_\_\_

### Moderation in the consumption of water:

Islam ordered us to preserve water, which Allah ﷺ made essential for life.

Allah ﷺ, said:

﴿وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ﴾

Wa Ja`alnā Mina Al-Mā'i Kulla Shay'in Ḥayy"

(and We made from water every living thing.) [Al-'Anbyā': 30].

In addition, our Messenger ﷺ, was a good example of economic and moderate use of water. Anas bin Mali k, said:

"The Prophet ﷺ, used only one Mudd of water for partial ablution and one Sa' of water for full ablution" [Narrated by Muslim].

Sa' and Mudd are units for measuring water quantity. One Mudd of water fills two cupped hands. Sa' is equal to four Mudds.

We all share the responsibility of preserving the gift of water through rationalizing its consumption in our daily life, as the UAE incurs huge costs to desalinate and purify water. Sharia prohibited the overconsumption of water no matter how abundant it could be in order to preserve it, protect the right of future generations in it and conserve the environment. Abdullah bin Amr, may Allah be pleased with both of them, said: the Messenger of Allah ﷺ, passed by Saad while he was performing partial ablution (wudu'), and said: "What is this extravagance, Saad?" Saad said: "Can there be any extravagance in ablution?" The Prophet ﷺ, said:

*"Yes, even if you are on the bank of a flowing river." [Narrated by Ibn Majah].*



#### I think and mention:

- ❖ The various uses of water in our daily lives, explaining what we should observe when using it.



#### I reflect and comment:

- ❖ On the following behaviors, explaining the reason:



**I make a judgment:**

Concerning the following case after contacting the Official Fatwa Center in the United Arab Emirates:

- ❖ A man washes his limbs more than three times while performing partial ablution (wudu').

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**I cooperate and apply:**

- ❖ What would you do in the following cases:

You saw your classmates playing with water and pouring it on each other.

---

You drank from a water bottle until your thirst was quenched, but some water was left in the bottle.

---

You saw the water tap in your school washroom broken and leaking.

---

### Preservation of the animal wealth:

- ❖ Allah ﷺ, favored us by making animals subject to us. They provide us with several benefits; they are a basic source of food for man, and a means of carriage and transportation. Allah ﷺ, said:

﴿ وَذَلِكَنَّهَا لَهُمْ فِيهَا رَكُوبٌ وَمِنْهَا يَأْكُلُونَ ۚ وَهُنُّ فِيهَا مَنْفَعٌ وَمَسَارِبٌ أَفَلَا يَشْكُرُونَ ﴾ ٧٣

Wa Dhallalnāhā Lahum Faminhā Rakūbuhum Wa Minhā Ya'kulūn (72) Wa Lahum Fīhā  
Manāfi`u Wa Mashāribu 'Afalā Yashkurūn (73)"

(And We have tamed them for them, so some of them they ride, and some of them they eat. (72) And for them therein are other benefits and drinks, so will they not be grateful? (73))  
[Yā -Sīn: 72-73].

- ❖ The Messenger of Allah ﷺ, ordered us to preserve the animal wealth, which is part of the environment, and prohibited us from abusing it or causing damage to it. The Messenger of Allah ﷺ, happened to pass by a camel whose belly was sticking to its back (because of hunger). Whereupon he said, "Fear Allah in respect of these dumb animals. Ride them while they are fit, and slaughter them and eat their meat when they are fit." [Narrated by Abu Dawood].
- ❖ Islam promised great reward for those who care for animals. Some companions, ﷺ, asked the Prophet ﷺ, "Shall we be rewarded for showing kindness to animals also?" He ﷺ, said,

"A reward is given in connection with every living creature." [Narrated by Muslim].





I recite and infer:



- The benefits man gets from animals, as indicated in the following Qur'anic verses:

Qur'anic verses	Benefits derived from animals
<p>Allah ﷺ, said:</p> <p>﴿ وَجَعَلَ لَكُم مِّنْ جُلُودِ الْأَنْعَمِ بُيُوتًا تَسْتَخِفُونَهَا يَوْمَ ظَعَنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَاثًا وَمَتَّعًا إِلَى حِينٍ ﴾ ٨٠</p>	
<p>“Wa Ja`ala Lakum Min Julūdi Al-`An`āmi Buyūtāan Tastakhiffunahā Yawma Ža`nikum Wa Yawma Iqāmatikum Wa Min Ašwāfihā Wa `Awbārihā Wa Ash`ārihā `Athāthāan Wa Matā`āan `Ilā Hīn”</p>	
<p>(and made for you from the hides of the animals tents which you find light on your day of travel and your day of encampment; and from their wool, fur and hair is furnishing and enjoyment for a time.) [An-Naḥl: 80].</p>	
<p>Allah ﷺ, said:</p> <p>﴿ وَإِنَّ لَكُمْ فِي الْأَنْعَمِ لِعِبْرَةً شُسْقِيْكُمْ مَمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرَثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِعًا لِلشَّرِبِينَ ﴾</p>	
<p>“Wa `Inna Lakum Fī Al-`An`ām La`ibratan Nusqikum Mimmā Fī Buṭūnihi Min Bayni Farthīn Wa Damin Labanāan Khāliṣāan Sā`ighāan Lilshshāribīn”</p>	
<p>(And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.) [An-Naḥl: 66].</p>	



I cooperate and write:



- Aspects of Islam's care for animals in light of my understanding of the following hadiths:

Prophet's hadiths	Aspects of Islam's care for animals
<p>Saeed bin Jubair, ﷺ, said:</p> <p><i>“While I was with Abdullah bin Omar, may Allah be pleased with both of them, we passed by a group of young men who had tied a hen and started shooting at it. When they saw Abdullah bin Omar, they dispersed, leaving it. On that, he said: “Who has done this? The Prophet ﷺ, cursed the one who did so.”</i></p> <p><i>[Narrated by Al-Bukhari].</i></p>	<p>.....</p> <p>.....</p> <p>.....</p>
<p>The Messenger of Allah ﷺ, said:</p> <p><i>“Anyone who kills a small bird or anything larger for no just reason will be asked about it by Allah, تَعَالَى.”</i> It was said: “O Messenger of Allah, what does ‘just reason’ mean? He said: “That you slaughter it and eat it, not cut off its head and throw it aside,”</p> <p><i>[Narrated by Al-Nasa’i]</i></p>	<p>.....</p> <p>.....</p> <p>.....</p>
<p>The Prophet ﷺ, happened to see a donkey the face of which had been cauterized, whereupon he said:</p> <p><i>“Allah has cursed the one who has cauterized it on the face”.</i></p> <p><i>[Narrated by Muslim].</i></p>	<p>.....</p> <p>.....</p>
<p>The Prophet ﷺ, said:</p> <p><i>“A woman was punished because she had kept a cat tied until it died. She was thrown into the Hell. She had not provided it with food or drink, and had not freed it so that it could eat the insects of the earth.”</i> [Narrated by Al-Bukhari and Muslim].</p>	<p>.....</p> <p>.....</p> <p>.....</p>



### I make a judgment:



**concerning each the following, giving an explanation:**

- ❖ A man cauterized a camel in the face to distinguish it from other camels.

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- ❖ Some fishermen deliberately fish for small fish during the reproduction season.

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- ❖ A man puts a bowl of water in the house yard for birds to drink.

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### **Caring for animal wealth in the UAE:**

The UAE government pays big attention to developing animal wealth and protecting endangered species through:

- ❖ The creation of suitable nature reserves for animals to reproduce;
- ❖ Incorporating in its development plans the establishment of a modern base and a strong infrastructure in the field of veterinary and guidance services; and
- ❖ The establishment of world-class veterinary centers.



### I investigate and enumerate:



- ❖ Three nature reserves for animals in the UAE.

### Keeping the environment clean

Islam ordered us to maintain cleanliness of houses and their yards and facilities. The Prophet ﷺ, said:

*“Indeed Allah is good and He loves what is good; He is clean and He loves cleanliness; He is kind and He loves kindness; and He is generous and He loves generosity. So clean your courtyards” [Narrated by Al-Tirmidhi].*

Furthermore, Islam encouraged us to protect the environment from harm and keep it clean and beautiful, promising great reward for those who do this and considering such act a branch of faith. The Messenger of Allah ﷺ, 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 harmful from the road.” [Narrated by Muslim]. Harmful: everything that causes harm, including stones, garbage, thorns, etc.*

*We in the UAE notice the big efforts made by the state in caring for the beauty of the environment. It has planted trees, opened parks and hired cleaning laborers. As a result, our beloved country became one of the most beautiful and least polluted countries in the world, and was chosen as the capital of clean sustainable energy.*



### I think and comment:

- ❖ On the following acts, explaining their results:
  - ❖ Leaving picnic garbage, including food and plastic bags, on the ground.

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- ❖ Throwing empty bottles in the school yard.

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- ❖ Writing on walls and public properties.

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- ❖ Putting garbage in its designated place.

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- ❖ People going to the beach and throwing garbage in water or leaving it on the beach.



### I cooperate and plan:

- ❖ For serving my society in the field of caring for the environment in light of my understanding of the following statement:

The founding father Sheikh Zayed bin Sultan Al Nahyan, may Allah have mercy upon him, said: "Protecting the environment should not be a matter that concerns only the government and official authorities, and should not be viewed as such. It is something that concerns us all; it is the responsibility of every individual in our society, both UAE nationals and residents."

**My environment is my national responsibility**



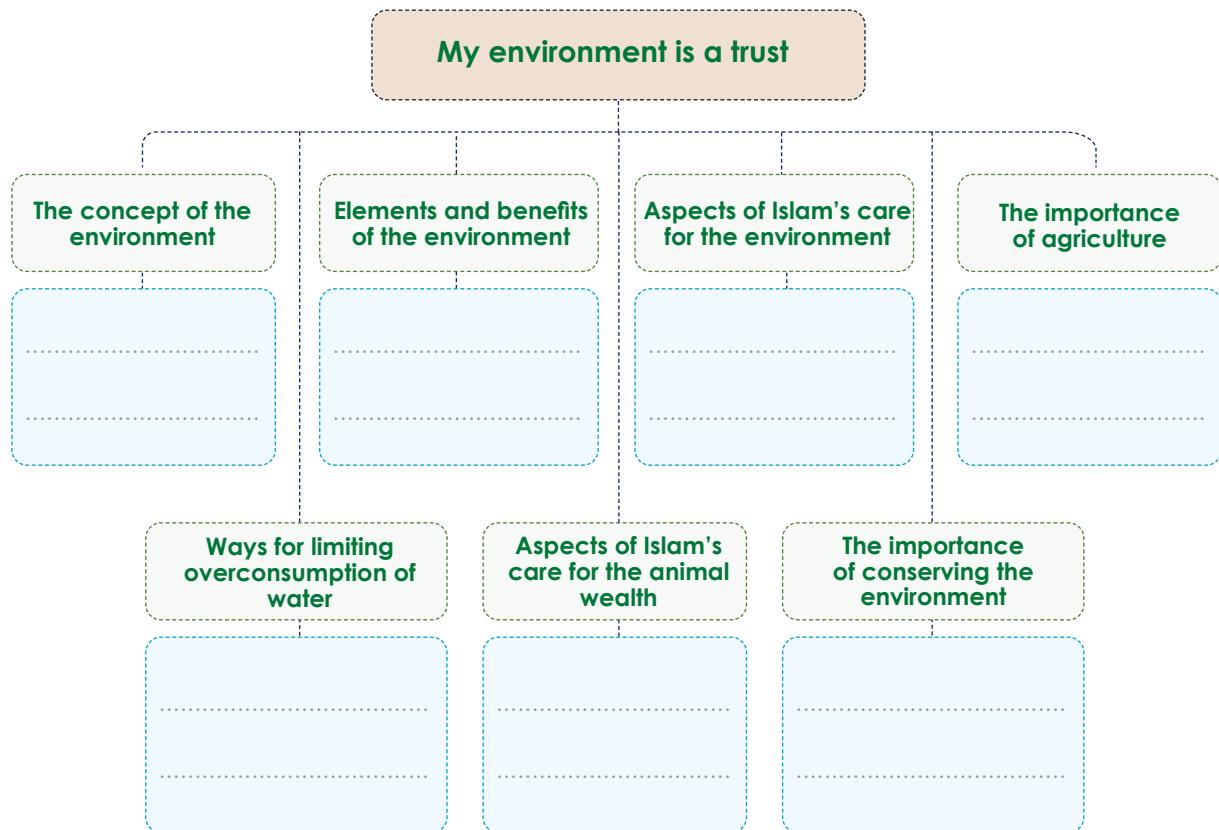
**A service I provide to my society within the framework of caring for the environment**

Service title	.....
Service description	.....
Targeted audience	.....



**I organize my concepts:**

- ❖ I complete the following conceptual chart:





## My Imprint:



- ✿ I read the following statement and complete in the same pattern:



- ✿ I keep my city clean, preserve its animal and plant wealth and use water moderately to maintain a sustainable environment for future generations.

✿ \_\_\_\_\_

✿ \_\_\_\_\_



## Student Activities



## I answer by myself

1. Put (✓) next to the correct behaviors and (✗) next to wrong ones in the following:

- ✿ A woman has a cat. She takes care of it and provides it with food and water. ( )
- ✿ A man irrigates plants in his garden using water drip technology. A student leaves the water tap open. ( )
- ✿ A man planted a tree in front of his house and took care of it. ( )
- ✿ A girl catches a cat and plays with it in the street. ( )

2. The Prophet ﷺ, gave excellent examples of caring for animals. Mention one of them.

1. Explain the wisdom of the following:

✿ Allah ﷺ, subjected plants to man.

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✿ We are ordered not to cut trees without there being a need to do so.

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2. Write three statements calling for rationalization of water consumption.

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3. Deduce two benefits of planting trees from the statement of Abu Al-Dardaa ﷺ :

*“Still, I can receive my reward for planting it and someone else will receive its yield.”*



#### Enriching my experience:



- ✿ Using the internet, search for laws issued by the UAE in relation to caring for the animal wealth. Summarize them, showing their importance, and then read the summary before your classmates in the classroom.
- ✿ Search the contents page of the Holy Qur'an for Suras that are named after plants and those that are named after animals. Choose one name for each category and explain its benefits for man. Present your work before your classmates in the classroom.

## I assess myself:

- ❖ To what extent do I apply the values presented in the lesson?

S	Aspect	Level		
		Always	Sometimes	Rarely
1	I thank Allah ﷺ, for His gifts through my words and deeds.			
2	I use water and electricity moderately and do not overconsume them.			
3	I cooperate with my family in irrigating and taking care of plants.			
4	I treat animals well and avoid torturing them.			
5	I remove harmful objects from roads.			
6	I throw rubbish in designated places.			
7	I contribute to spreading environmental awareness in my society.			
8	I participate in environmental campaigns organized by my school.			
9	I express my appreciation for the UAE's efforts in caring for the environment.			

## Notes