



# 5

﴿إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

('Inna Fī Dhālika La'āyātin Liqawmin Ya`qilūn)

(Indeed in that are signs for a people who reason)





﴿ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴾

('Inna Fī Dhālika La'āyātin Liqawmin Ya`qilūn)

(Indeed in that are signs for a people who reason)

No.	Lesson	Subject	Field
1	The Path to Paradise - Surat Ya-Sin 55-68	Holy Qur'an	Divine Revelation
2	Modelling Good Deeds	Noble Hadith	Divine Revelation
3	Oaths and Vows	Worship Acts	Rules of Islam and their Purposes
4	The Battle of Hunayn	Biography of the Prophet	Biography of the Prophet and Personalities
5	My Health is my Responsibility	Contemporary Issues	Identity and Contemporary Issues

No.	Field	Subject	Lesson	Learning Objectives
1	Divine Revelation	Holy Qur'an	The Path to Paradise - Surat Ya-Sin 55-68	<ul style="list-style-type: none"> <li>• To recite the verses while observing the rules of recitation.</li> <li>• To explain the meanings of Qur'anic vocabulary.</li> <li>• To explain the overall meaning of the verses.</li> <li>• To describe the conditions of righteous people in Paradise.</li> <li>• To explain benefits of using one's mind.</li> <li>• To infer deeds that bring us closer to Allah (تعالى).</li> <li>• To read the verses properly by heart.</li> </ul>

No.	Field	Subject	Lesson	Learning Objectives
2	Divine Revelation	Noble Hadith	Modelling Good Deeds	<ul style="list-style-type: none"> <li>• To read the noble hadith properly.</li> <li>• To explain the importance of the independent personality of the Muslim.</li> <li>• To state the positive qualities of the personality of the Muslim.</li> <li>• To distinguish between following and imitating.</li> <li>• To warn against the danger of imitation and extremism.</li> <li>• To read the hadith properly by heart.</li> </ul>
3	Rules of Islam and their Purposes	Worship Acts	Oaths and Vows	<ul style="list-style-type: none"> <li>• To explain the rules concerning oaths.</li> <li>• To determine oath expiation.</li> <li>• To infer types of vows.</li> <li>• To mention situation in which the rules of oaths and vows apply.</li> </ul>

No.	Field	Subject	Lesson	Learning Objectives
4	Biography of the Prophet and Personalities	Biography of the Prophet	The Battle of Hunayn	<ul style="list-style-type: none"> <li>• To define the causes of the Battle of Hunayn.</li> <li>• To mention the events of the Battle of Hunayn.</li> <li>• To infer lessons from the Battle of Hunayn.</li> <li>• To infer that confronting challenges is the best battle.</li> </ul>

No.	Field	Subject	Lesson	Learning Objectives
5	Identity and Contemporary Issues	Contemporary Issues	My Health is my Responsibility	<ul style="list-style-type: none"> <li>• To explain the importance of health for man.</li> <li>• To explain the Islamic principles concerning prevention of diseases.</li> <li>• To deduce the role of purity in preventing diseases.</li> <li>• To express the importance of moderation in the consumption of food and drinks.</li> <li>• To explain the effect of sports in preventing diseases.</li> <li>• To express my appreciation of the UAE's efforts for providing healthcare services to us.</li> </ul>

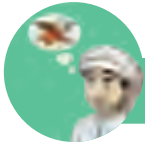


# The Path to Paradise

## (Surat Ya-Sin 55-68)

### 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.
- describe the conditions of righteous people in Paradise.
- explain benefits of using one's mind.
- infer deeds that bring us closer to Allah (تعالى).
- read the verses properly by heart.



## I take the initiative to learn

The mother was very sad because her daughter reached puberty and still neglected performing prayers. She decided to persuade her.

Mother: my dear daughter! Let's pray together.

Daughter: I am sorry mother. I am busy; I have to do my homework and prepare for one exam tomorrow. Besides, I am still young.

Mother: It is as if you are saying "I do not want to go to Paradise."



## I think and expect

- Put a title for the above dialogue.

.....

- How did the mother persuade her daughter to perform prayers?

.....

- What deeds lead to Paradise?

.....

## I use my skills to learn

Three pieces of evidence of the power and oneness of Allah (تعالى):



I recite and memorize:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ تَعَالَى: ﴿إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكِهِونَ ۝٥٥ هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّلٍ عَلَى الْأَرَائِكِ مُتَكِعُونَ ۝٥٦ لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدَّعُونَ ۝٥٧ سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ ۝٥٨ وَامْتَرُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ۝٥٩ أَلَمْ أَعْهَدَ إِلَيْكُمْ يَبْنَىءَ آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ۝٦٠ وَأَنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ۝٦١ وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ ۝٦٢ هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ۝٦٣ أَصَلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ۝٦٤ الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ۝٦٥ وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنْتَ يُبْصِرُونَ ۝٦٦ وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَى مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ۝٦٧ وَمَنْ نَعْمِرْهُ نَكْسِئْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ۝٦٨﴾

[سورة يس: 55-68]

*Bismi Allāhi Ar-Raḥmāni Ar-Raḥīm*

‘Inna ‘Aṣḥāba Al-Jannati Al-Yawma Fī Shughulin Fākihūn (55) Hum Wa ‘Azwājuhum Fī Żilālin ‘Alā Al-‘Arā’iki Muttaki’ūn (56) Lahum Fīhā Fākihatun Wa Lahum Mā Yadda’ūn (57) Salāmun Qawlāan Min Rabbin Raḥīm (58) Wa Amtāzū Al-Yawma ‘Ayyuhā Al-Mujrimūn (59) ‘Alam ‘A’had ‘Ilaykum Yā Banī ‘Ādama ‘An Lā Ta’budū Ash-Shayṭāna ‘Innahu Lakum ‘Adūwun Mubīn (60) Wa ‘Ani A’budūnī Hādhā Şirāṭun Mustaqīm (61) Wa Laqad ‘Adalla Minkum Jibillāan Kathīrāan ‘Aḫalam Takūnū Ta’qilūn (62) Hadhihi Jahannamu Allatī Kuntum Tū’adūn (63) Aṣḫawhā Al-Yawma Bimā Kuntum Takfurūn (64) Al-Yawma Nakhtimu ‘Alā ‘Afwāhihim Wa Tukallimunā ‘Aydīhim Wa Tash/hadu ‘Arjuluhum Bimā Kānū Yaksibūn (65) Wa Law Nashā’u Laṭamasnā ‘Alā ‘A’yunihim Fāstabaqū Aş-Şirāṭa Fa’annā Yubşirūn (66) Wa Law Nashā’u Lamasakhnāhum ‘Alā Makānatihim Famā Astaṭā’ū Mudīyāan Wa Lā Yarji’ūn (67) Wa Man Nu’ammirhu Nunakkis/hu Fī Al-Khalqi ‘Aḫalā Ya’qilūn (68)

[Surat Ya-Sin 55-68]

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

Indeed the companions of Paradise, that Day, will be amused in joyful occupation (55) They and their spouses - in shade, reclining on adorned couches. (56) For them therein is fruit, and for them is whatever they request or wish (57) And “Peace,” a word from a Merciful Lord. (58) Then He will say, “But stand apart today, you criminals. (59) Did I not enjoin upon you, O children of Adam, that you not worship Satan - for indeed, he is to you a clear enemy - (60) And that you worship only Me? This is a straight path. (61) And he had already led astray from among you much of creation, so did you not use reason? (62) This is the Hellfire which you were promised. (63) Enter to burn therein today for what you used to deny.” (64) That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn. (65) And if We willed, We could have obliterated their eyes, and they would race to find the path, and how could they see? (66) And if We willed, We could have deformed them, paralyzing them in their places so they would not be able to proceed, nor could they return. (67) And he to whom We grant long life We reverse in creation; so will they not understand? (68)[Surat Ya-Sin 55-68]


 I think of the meanings of Qur'anic vocabulary

Vocabulary	Meaning	Vocabulary	Meaning
شُغْلٍ فَاكِهُونَ Shughulin Fākihūn	Happy with the perpetual pleasure of Paradise.	الْأَرَائِكِ Al-'Arā'iki	Couches
مَا يَدْعُونَ Mā Yadda`ūn	Whatever they wish and request.	وَامْتَازُوا Wa Amtāzū	Get away from the believers.
أَعْهَدُ 'A`had	Enjoin.	جِبِلًّا Jibillāan	Creatures.
لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ Laṭamasnā `Alá 'A`yunihim	Obliterate their eyes.	فَاسْتَبَقُوا الصِّرَاطَ Fāstabaqū Aṣ- Ṣirāṭa	Race to cross the path.
لَمَسَخْنَاهُمْ Lamasakhnāhum	Changed their shapes and forms.	نُعْمَرُهُ Nu`ammirhu	Grant long life.
نُكْسُهُ فِي الْخَلْقِ Nunakkis/hu Fī Al- Khalqi	Reverse to the most decrepit old age.		



## I understand the meaning of the verses

### The verses covered a number of topics as follows:

#### The conditions of the righteous people in Paradise:

Allah (تعالى) prepared for the righteous people perpetual pleasures in Paradise where they will sit with their spouses in the shades of gardens, reclining on luxury couches and getting everything they wish for. The pleasures of Paradise are not similar to the pleasure of this world. Abu Huraira (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: “Allah (تعالى) said: “I have prepared for My pious servants things which have never been seen by an eye, heard by an ear, or imagined by a human being.” Abu Huraira said: if you wish, you can recite this verse from the Holy Qur'an:

﴿ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ ﴾

“Falā Ta`lamu Nafsun Mā'Ukhfiya Lahum Min Qurrati A`yunin”

(And no soul knows what has been hidden for them of comfort for eyes.) [Narrated by Al-Tirmithi].



## I understand the meaning of the verses

- The meaning of the saying of Allah

﴿سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ﴾

*“Salāmun Qawlāan Min Rabbin Raḥīm”*

*(“Peace,” a word from a Merciful Lord.)*

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## I recite and memorize

- Why the Holy Qur'an and the noble hadiths included description of the pleasure of Paradise.

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## Using one's mind:

Satan is the archenemy of man; he succeeded in tempting Adam (عليه السلام) and getting him out of Paradise down to this earth, and he promised to lead astray the offspring of Adam so that they do not return to Paradise. Therefore, Allah (تعالى) has enjoined upon the children of Adam not to obey Satan. Wise people do not follow their enemy, but rather use their mind to think of the right way which they must follow. Those who follow Satan have certainly sustained a clear loss and deserve to end up in the Fire, and on the Day of Judgment all their senses will testify to the sin they committed.

The ideal relationship between father and children, explaining its effect on the family and on society.

Description of the problem	Cause	Appropriate solutions
The housemaid consumes a lot of water.		
One student raises his voice while talking to his teacher.		
A sick person complains continuously about the disease she is suffering from.		
He complains of having much accumulated homework.		



### I think and explain

Benefits of using one's mind	The risks of not performing one's duties towards Allah (تعالى)



### I think and explain

- Why Allah (تعالى) told us that Satan had led astray many people in the past:

﴿وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا﴾

“Wa Laqad ‘Adalla Minkum Jibillāan Kathīrāan”

(And he had already led astray from among you much of creation).



## I cooperate and explain



How to maintain one's limbs and use them for obeying Allah (تعالى) and doing good deeds:

Limbs	How to maintain them	How to use them for obeying Allah (تعالى) and doing good deeds
Eyes		
Ears		
Hands		
Legs		
Tongue		

## This world is transitory

No matter how long man's life in this world is, he will die. When born, he is weak; he gets stronger in his youth; and then becomes weak again in his old age. Therefore, man should not forget his share of the pleasure of this world, but at the same time be keen on doing things that bring him closer to the eternal pleasures of Paradise.

Abdullah bin Abbas (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said to a man while preaching him: "Take advantage of five before five: your youth before your old age, your health before your illness, your riches before your poverty, your free time before your work, and your life before your death". [Narrated by Al-Hakem].



## I cooperate and infer



- From Sharia texts deeds that bring us closer to Allah (تعالى):

Text	Deed
Abu Huraira (رضي الله عنه) said: I heard the Messenger of Allah (ﷺ) saying: "He who desires ample provisions and his life be prolonged should maintain good ties with his blood relations". [Narrated by Muslim].	
Allah (تعالى) said: <p>﴿أَنْ أَشْكُرَ لِي وَلَوْ لَدَيْكَ إِلَى الْمَصِيرِ﴾</p> <p>"Ani Ashkur Lī Wa Liwālidayka 'llyayya Al-Maṣīr"          (Be grateful to Me and to your parents; to Me is the final destination.) [Luqmān: 14].</p>	
The Prophet (ﷺ) said: "Jibreel impressed upon me the kind treatment towards the neighbor so much that I thought as if he would soon confer upon him the right of inheritance." [Narrated by Al-Bukhari and Muslim].	
The Prophet (ﷺ) said: "The best among you is the one who learns the Qur'an and teaches it." [Narrated by Al-Bukhari].	
The Prophet (ﷺ) said: "Whoever takes a path upon which to obtain knowledge, Allah makes the path to Paradise easy for him." [Narrated by Muslim].	



## I organize my concepts



### The Path to Paradise

Description of the conditions of righteous people in Paradise:

- 1 .....
- 2 .....
- 3 .....

Benefits of using one's mind:

- 1 .....
- 2 .....
- 3 .....

Worldly deeds that make Allah (تعالى) pleased with us:

- 1 .....
- 2 .....
- 3 .....



### My Imprint



I do good deeds to make Allah (تعالى) pleased with me and be a good representative of my country.

## Student's Activities

### I answer by myself

1. Describe the conditions of the righteous people in Paradise.  
.....
2. Explain the promise taken by Allah (تعالى) from the children of Adam.  
.....
3. Explain the various positions of the children of Adam concerning the promise taken from them by Allah (تعالى):  
.....
4. What are the risks of following Satan?  
.....
5. Suggest means that help avoid temptations by Satan.  
.....

### Enriching my experience:

- Write an article describing the pleasure of Paradise and then present it in the school radio..  
.....  
.....  
.....

## I assess myself

S	Aspect	Level achieved		
		Average	Good	Excellent
1	I am keen on doing good deeds in order to attain Paradise.			
2	I fear Allah (تعالى) in all my circumstances.			
3	I take refuge in Allah (تعالى) from Satan.			
4	I use my mind before doing anything.			
5	I use my senses to do good deeds.			
6	I remember that my Lord is watching me all the time.			



# Modelling good deeds

## (Noble Hadith)

This lesson teaches me to:

- read the noble hadith properly.
- explain the importance of the independent personality of the Muslim.
- state the positive qualities of the personality of the Muslim.
- distinguish between following and imitating.
- warn against the danger of imitation and extremism.
- read the hadith properly by heart.



## I take the initiative to learn



The students gathered on Saturday morning to go on a trip organized by the school administration. They were happy and excited. However, they noticed two students who wore strange clothes and had bizarre haircuts. Some students tried to advise those two to wear the national attire, but they refused and said: “this is our own business”. This resulted in a kind of argument and dispute between the two sides. Therefore, they went to the Islamic education teacher, who said: remember first, young men, the saying of Allah (تعالى):

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴾

“Ad`u ‘Ilá Sabīli Rabbika Bil-Ĥikmati Wa Al-Maw`īẓati Al-Ĥasanati Wa Jādilhum Bi-Atī Hiya ‘Aḥsanu ‘Inna Rabbaka Huwa ‘A`lamu Biman Ḍalla `An Sabīlihi Wa Huwa ‘A`lamu Bil-Muhtadīn”

(Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is rightly guided.) [An-Naḥl: 125].

Then he asked the two students to stay with him and started giving them advice.



## I cooperate and explain



- Why the two students appeared different from their classmates.

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- The significance of the fact that students found the appearance of their two classmates strange.

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- My opinion concerning the way the students dealt with their two classmates.

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- What the Muslim should do before imitating the acts of others.

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### I use my skills to learn:

### I read and memorize

عن حذيفة بن اليمان رضي الله عنه أن النبي ﷺ قال:

«لَا تَكُونُوا إِمَّعَةً، تَقُولُونَ: إِنْ أَحْسَنَ النَّاسُ أَحْسَنًا، وَإِنْ ظَلَمُوا ظَلَمْنَا، وَلَكِنْ وَطِّنُوا أَنْفُسَكُمْ، إِنْ أَحْسَنَ النَّاسُ أَنْ تُحْسِنُوا، وَإِنْ أَسَاءُوا فَلَا تَظْلِمُوا». (رواه الترمذي)

Huthaifah bin Al-Yaman رضي الله عنه reported that the Messenger of Allah ﷺ said: "Do not let yourselves be yes-men and say: "If the people are good then we will be good, and if they are wrong then we will be wrong. Rather, make up your own minds, if the people are good then you are good, and if they are evil, then do not behave unjustly." [Narrated by Al-Tirmithi].

إِمَّعَةً	A person who acts wrongly in imitation of others.
وَطِّنُوا أَنْفُسَكُمْ	Think and choose the right think.

### I understand the significance of the noble hadith

The noble hadith included instructions by the Prophet ﷺ which could be summarized as follows:

The believer has an independent personality:

Allah (تعالى) honored man by letting him bear the Trust and bestowed upon him many gifts, of which the greatest is the mind which enables

man to think of what he sees or hears. Allah (تعالى) addressed man in the Holy Qur'an using the language of the wise by saying: ﴿لِقَوْمٍ يَعْقِلُونَ﴾ "Liqaawmin Ya`qilūn" (for a people who use reason), ﴿يَتَأُولَى الْأَلْبَابِ﴾ "Yā 'Ulī Al-'Albāb" (O you people of understanding), ﴿أَفَلَا تَتَفَكَّرُونَ﴾ "Afalā Tatafakkarūn" (Then will you not give thought), ﴿أَفَلَا يَنْظُرُونَ﴾ "Afalā Yanžurūn" (Then do they not look), etc. This makes the servant use their mind, have his independent personality and opinion and distinguish between right and wrong, or truth and falsehood, without being an imitator of others. The Prophet (ﷺ) forbade blind imitation by saying "If the people are good then we will be good, and if they are wrong then we will be wrong."

Censured imitation means following others without having any logical or tangible supporting evidence. This is the imitation which was censured by Allah (تعالى) and His Prophet (ﷺ). Allah (تعالى) said:

﴿وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ أُذُنٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ﴾

"Wa Laqad Dhara'nā Lijahannama Kathīrāan Mina Al-Jinni Wa Al-'Insi Lahum Qulūbun Lā Yafqahūna Bihā Wa Lahum 'A'yūnun Lā Yubṣirūna Bihā Wa Lahum 'Ādhānun Lā Yasma'ūna Bihā 'Ulā'ika Kāl'an'āmi Bal Hum 'Adallu 'Ulā'ika Humu Al-Ghāfilūn"

(And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless.) [Al-'A`raf: 179].



## I cooperate and infer



Word	Concept	Example	Rule	
			Permitted	Not permitted
Imitating evil deeds				
Following good deeds				



## I recite and memorize:



Cases	Behavior		Reason
	Agree	Disagree	
He models his classmates in all his behavior.			
She likes to imitate other girls in their indecent clothing.			
He repeats inappropriate words and expressions he hears in movies and TV programs.			

## Following good deeds and renouncing evil ones:

The Messenger of Allah (ﷺ) instructs us in the noble hadith to use our minds to judge the acts of others before we accept or reject them. If those acts were good ones, we accept and follow them. If they were evil ones, we reject and avoid them. The Prophet (ﷺ) said: "if the people are good then you are good, and if they are evil, then do not behave unjustly". The Muslim who applies this instruction will be rewarded in this world and in the Hereafter; he will be respected and have a higher status in this world because he is doing good to people, and he will get a great reward from Allah (تعالى) in the Hereafter because he did good deeds when other people did evil and unjust ones.



### I think and infer

- From the texts in the following table what Islam urged us to follow or forbade us:

Cases	Behavior		The wisdom
	Agree	Disagree	
<p>The Prophet (ﷺ) said: "The strong man is not the one who is good at wrestling, but the strong man is the one who controls himself in a fit of rage." [Narrated by Al-Bukhari and Muslim].</p>			
<p>Allah (تعالى) said:</p> <p>لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾</p> <p>"Lā Yanhākumu Allāhu `Ani Al-Ladhīna Lam Yuqātilūkum Fī Ad-Dīni Wa Lam Yukhrijūkum Min Diyārikum 'An Tabarrūhum Wa Tuqṣiṭū 'Ilayhim 'Inna Allāha Yuḥibbu Al-Muqṣiṭīn" (Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.) [Al-Mumtaḥanah: 8].</p>			

Cases	Behavior		The wisdom
	Agree	Disagree	
The Messenger of Allah (ﷺ) said: "Do not envy one another, and do not inflate prices for one another, and do not hate one another, and do not turn away from one another, and do not undercut one another in trade, but rather be servants of Allah and brothers" [Narrated by Muslim].			



## I think and infer



The acts which may be followed in the following table:

Act	I follow	I do not follow
Using the internet for learning and academic research.		
Spreading news through social media without verifying it.		
I agree with my classmates to be absent from school all of us.		
She bought things she needed.		
My classmates agreed with the teacher to cultivate the yard of the school.		



## I cooperate and infer

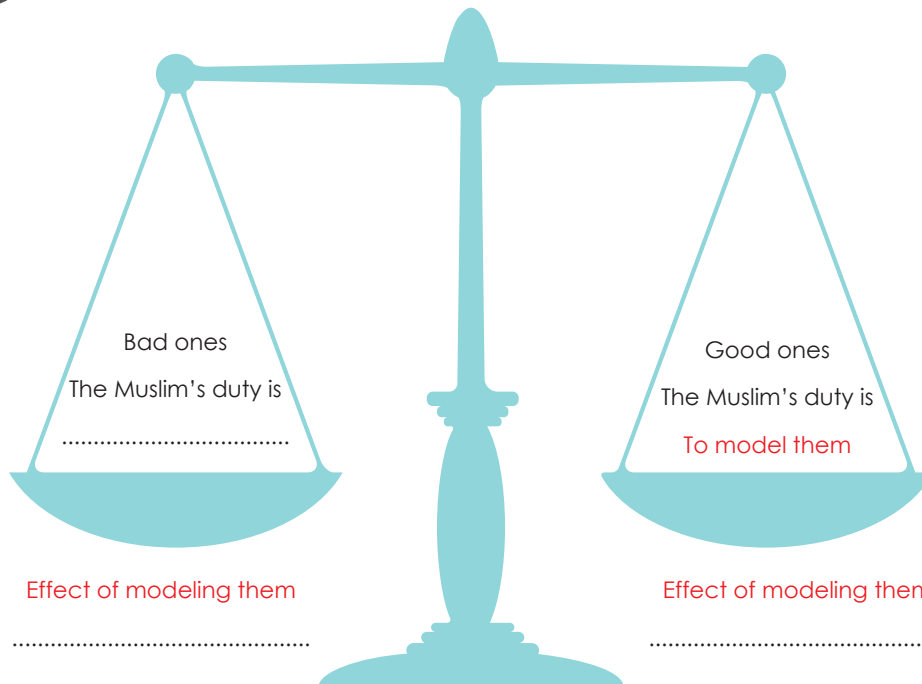


- earning and studying the Holy Qur'an on the individual and society in the following table:

Effects of following good deeds of people	Effects of imitating evil deeds
Big self-confidence	Lack of self-confidence



## I organize my concepts





## My Imprint



I trust myself and do not ignore my mind. I do what is best for me, my religion and my country, and seek the help of my Lord and the advice of experienced people.

## Student's Activities

### I answer by myself

1. Reflect on the following verse from Surat Fuṣṣilat about the people of Saleh (عليه السلام) and then answer the questions:

Allah (تعالى) said:

﴿وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ  
الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَسِرِينَ﴾

“Wa Qayyadnā Lahum Qur’anā’a Fazayyanū Lahum Mā Bayna ‘Aydihim Wa Mā  
Khalafahum Wa Ḥaqqā ‘Alayhimu Al-Qawlu Fī ‘Umamin Qad Khalat Min Qablihim  
Mina Al-Jinni Wa Al-’Insi ‘Innahum Kānū Khāsirīn”

(And We appointed for them companions who made attractive to them what was before them and what was behind them of sin, and the word has come into effect upon them among nations which had passed on before them of jinn and men. Indeed, they all were losers.) [Fuṣṣilat: 25].

- Why did the people of Saleh (عليه السلام) go astray? .....
- What is the role of bad companions in going astray? .....

- What is the implication of the saying of Allah (تعالى):

وَحَقَّ عَلَيْهِمُ الْقَوْلُ

“Wa Ḥaqqā `Alayhimu Al-Qawlu”

(and the word has come into effect upon them)?

2. Tick (✓) next to the true statements and cross (✗) next to the false ones:

- The Muslim will be strong if he followed the rules of Allah (تعالى). ( )
- The true Muslim does what pleases Allah (تعالى). ( )
- He refused to participate with his classmates in their protest against the school administration. ( )

3. Express in your own style the seriousness of imitating the behavior of others without using one's mind to judge such behavior.

## Enriching my experience

- Search in the Holy Qur'an for the story of the yes-men who imitated others who had gone astray and, as a result, went astray themselves.

[illegible]

## I assess myself

S	Aspect	Level achieved		
		Average	Good	Excellent
1	I do not like to be a yes-man in my life.			
2	I strive to do the right thing even if some people do not like that.			
3	I am keen on modeling our Master Mohammad (ﷺ) in my life and all my affairs.			
4	I follow the example of the Companions (رضي الله عنهم)			
5	I follow the example of my rulers because I trust their wisdom and strong personalities.			
6	I do not hate people if they make errors, but I do not agree with their errors.			

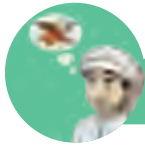


# LESSON 3

## Oaths and Vows

This lesson teaches me to:

- explain the rules concerning oaths.
- determine oath expiation.
- infer types of vows.
- mention situation in which the rules of oaths and vows apply.



## I take the initiative to learn

Allah (سبحانه وتعالى) said:

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ...﴾

*“Lā Yu’uākhidhukumu Allāhu Bil-Laghwi Fī ‘Aymānikum Wa Lakin Yu’uākhidhukum Bimā ‘Aqqadtumu Al-’Īmān”*

*(Allah will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for breaking what you intended of oaths.) [Al-Mā'idah: 89].*

He (سبحانه وتعالى) also said:

﴿وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهَا. وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾

*“Wa Mā ‘Anfaqtum Min Nafaqatin ‘Aw Nadhartum Min Nadhrin Fa’inna Allāha Ya`lamuhu Wa Mā Lilẓālimīna Min ‘Anṣār”*

*(And whatever you spend of expenditures or make of vows - indeed, Allah knows of it. And for the wrongdoers there are no helpers.) [Al-Baqarah: 270].*



## I cooperate and explain

- The meaning of the first verse.

.....

- The meaning of the second verse.

.....

- The relation between the oath and the vow.

.....


 I use my skills to learn

## An oath can be made only by swearing by the name of Allah (تعالى) or by one of His qualities:

Abdullah bin Omar (رضي الله عنه) reported that the Messenger of Allah (ﷺ) passed by Omar bin Al-Khattab among riders. Omar was swearing by his father. The Messenger of Allah (ﷺ) said: "Allah has prohibited you from swearing by your fathers. He who must take an oath may do so by swearing by the Name of Allah or he should remain silent." [Narrated by Al-Bukhari].

So, the Muslim may not take an oath by swearing other than by Allah (تعالى). It is also disliked for the Muslim to swear other by Allah even if it is not intended as an oath.



### I think and explain

- Swearing other than by the name of Allah (تعالى) does not constitute an oath.

## Dislike of excessive oaths:

Islam forbade taking oaths a lot in all dealings among people, especially when selling and buying. Allah (تعالى) said:

﴿وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ﴾

*“Wa Lā Taj`alū Allaha `Urdatan Li`ymānikum”*

*(And do not make your oath by Allah an excuse) [Al-Baqarah: 224].*

Further, it is established that the Prophet (ﷺ) said: “Beware of taking oaths a great deal when selling, for it may help you to make a sale but it destroys the blessing.” [Narrated by Muslim].

- Swearing other than by the name of Allah (تعالى) does not constitute an oath.

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## Oath types:

### 1 Oaths for which we are not blamed

- Unintended oath: when the Muslim takes an oath concerning something which he believes to be true and then finds out it is not, or when the person taking the oath does not intend it as an oath. The Prophet (ﷺ) said: "It is man's speech in his house: No, by Allah, and Yes, by Allah." [Narrated by Abu Dawood].

### 2 Oaths for which we are blamed (intended oaths)

- Taking an oath to commit a sin, such as cutting off the ties of kinship. The Prophet (ﷺ) said: "Whoever takes an oath to cut off the ties of kinship, or to do something that is not right, the fulfillment of his oath is not to do that." [Narrated by Ibn Majah].
- If man takes an oath to do something that is permitted, and then finds something better, he may disregard the first and do the second, provided he makes an expiation for the oath. The Prophet (ﷺ) said: "Verily, I swear by Allah, if Allah wills, I shall not swear to do something but that if I consider something else to be better than it, then I shall make expiation for my oath and adopt the thing that is better." [Narrated by Al-Bukhari].



## I understand and infer



From the following verse what is below:

Allah (تعالى) said:

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ ۖ فَكَفَرْتُمْهُ إِطْعَامَ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَلِكَ كَفَرَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۚ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ﴾

“Lā Yu’uākhidhukum Allāhu Bil-Laghwi Fī ‘Aymānikum Wa Lakin Yu’uākhidhukum Bimā ‘Aqqadtumu Al-’Imāna Fakaffāratuhu~ ‘It`āmu `Asharati Masākīna Min ‘Awsaṭi Mā Tuṭ`imūna ‘Ahlīkum ‘Aw Kiswatuhum ‘Aw Taḥrīru Raqabatin Faman Lam Yajid Faṣiyāmu Thalāthati ‘Ayyāmin Dhālika Kaffāratu ‘Aymānikum ‘Idhā Ḥalaftum Wa Aḥfaẓū ‘Aymānakum Kadhālika Yubayyinu Allāhu Lakum ‘Āyātihi La`allakum Tashkurūn”

(Allah will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for breaking what you intended of oaths. So its expiation is the feeding of ten needy people from the average of that which you feed your own families or clothing them or the freeing of a slave. But whoever cannot find or afford it - then a fast of three days is required. That is the expiation for oaths when you have sworn. But guard your oaths. Thus does Allah make clear to you His verses that you may be grateful.) [Al-Mā'idah: 89].

- Expiations for oaths.

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- The wisdom of having various expiations.

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- The significance of starting with the feeding of needy people.

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## 3

**Oaths for which we are punished**

This is the false oath. It is a major sin for which there is no expiation other than repentance. Imam Malik (رحمه الله): "As for the one who swears to a thing which he knows is wicked, and he swears to a lie he knows to be a lie, in order to please someone with it or to excuse himself to someone by it or to gain money by it, no expiation that he does for it can cover it." [Al-Muwatta].



## I read and deduce



From the following two texts the damages of the false oath

Texts	Damages of the false oath
<p>The Prophet (ﷺ) said:            “Swearing produces a ready sale for a commodity, but blots out the blessing.” [Narrated by Al-Bukhari].</p>	
<p>A bedouin came to the Prophet (ﷺ) and said, “O Messenger of Allah (ﷺ)! What are the biggest sins?”            The Prophet (ﷺ) said, “To join others in worship with Allah.” The bedouin said, “What is next?” The Prophet (ﷺ) said, “To be undutiful to one's parents.” The bedouin said, “What is next?” The Prophet (ﷺ) said, “To take a false oath.” The bedouin said, “What is a false oath?” The Prophet (ﷺ) said, “The one through which one deprives a Muslim of his property unjustly.” [Narrated by Al-Bukhari].</p>	



## I cooperate and determine



The expiation for each oath (unintended, intended, false) in the following cases:

Example	Type of oath			Reason
	Unintended	Intended	False	
I swore that I will travel to Europe, and then changed my mind and travelled to perform Umrah.				
I swore that something was true, and then found out it was not.				
I swore to something falsely.				

## Vows

### The concept of the vow

A vow is when a Muslim undertakes to perform a worship act, such as prayer, fasting, charity or righteous act, for Allah (تعالى) in the future with the aim of getting closer to Allah (تعالى) and brining benefits to others. Allah (تعالى) said about the qualities of believers:

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا

*“Yūfūna Bin-Nadhri Wa Yakhāfūna Yawmāan Kāna Sharruhu Mustatīrāa”*

*(They are those who fulfill their vows and fear a Day whose evil will be widespread.)*  
[Al-'Insān: 7]



### I understand and explain

- The importance of fulfilling vows:

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## Types of vows

<ul style="list-style-type: none"> <li>A vow to do a good deed:</li> </ul>	The vowed act is a good deed that would bring man closer to Allah (تعالى).
<ul style="list-style-type: none"> <li>A vow to commit a sin:</li> </ul>	The vowed act is a sin.
<ul style="list-style-type: none"> <li>An absolute vow:</li> </ul>	The vowed act is not specified.



## I cooperate and infer



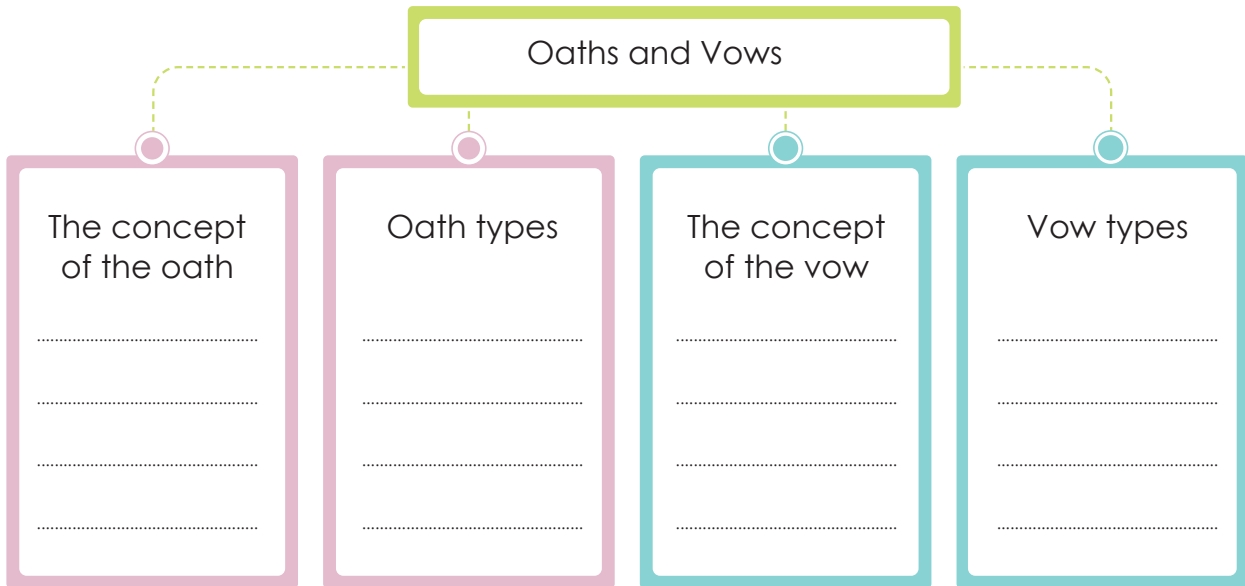
From the following two hadiths types of vows:

- The Prophet (ﷺ) said: "He who has vowed to obey Allah, should obey Him. But he who has vowed to disobey Allah, should not disobey Him." [Narrated by Al-Bukhari].
- The Prophet (ﷺ) said: "There is no vow and no oath concerning that which one does not possess, nor to commit a sin, nor to sever the ties of kinship." [Narrated by Al-Nasa'i].



## I organize my concepts

- I complete the following conceptual chart:



## My Imprint

I avoid false  
oaths and  
full my vows.



## Student's Activities

### I answer by myself

1. Distinguish between swearing that constitutes an oath and swearing that does not constitute an oath in the following:

Swearing by	Oath	Not an oath	Swearing by	Oath	Not an oath
By Allah			By the head of my father		
By my honor			By the Majestic One		
By the Holy Mosque			By my religion		
By Holy Ka'bah					

2. Write next to each vow "should be fulfilled" or "should not be fulfilled":

- I vowed to Allah (تعالى) to fast every Thursday.

.....

- I vowed to go for Umrah walking on feet.

.....

- I vowed not to visit my uncle's house.

.....

- I vowed to Allah (تعالى) to do ongoing charity.

.....

## Enriching my experience

- Write two paragraphs about common practices of oaths and vows and read them before your classmates.

This image shows a full page of white paper with horizontal blue ruling lines. The lines are evenly spaced and run across the width of the page. There is no handwriting or other markings on the paper.

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

S	Aspect	Level achieved		
		Average	Good	Excellent
1	I swear by Allah (تعالى) honestly.			
2	I avoid swearing by anything other than Allah (تعالى).			
3	I avoid excessive swearing.			
4	If I vow to Allah (تعالى) to do a good deed, I fulfill my vow.			



## The Battle of Hunayn

This lesson teaches me to:

- define the causes of the Battle of Hunayn.
- mention the events of the Battle of Hunayn.
- infer lessons from the Battle of Hunayn.
- infer that confronting challenges is the best battle.



## I take the initiative to learn



The Muslims fought battles against invaders to defend Madinah. They achieved victory in some battles and were defeated in others. Allah (تعالى) said:

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ  
كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا  
رَحَبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ﴿٢٥﴾

“Laqad Naṣarakumu Allāhu Fī Mawāṭina Kathīratin Wa Yawma Ḥunaynin ‘Idh  
A`jabatkum Kathratukum Falam Tughni `Ankum Shay`āan Wa Ḍāqat `Alaykumu  
Al-’Ardu Bimā Raḥubat Thumma Wallaytum Mudbirīn”

(Allah has already given you victory in many regions and even on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with its vastness; then you turned back, fleeing.) [At-Tawbah: 25].



## I discuss and infer



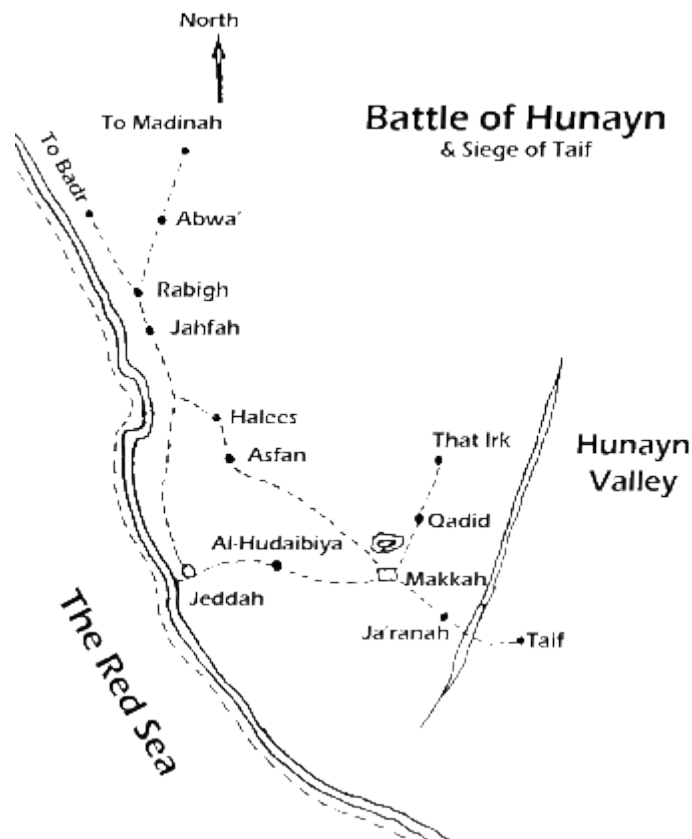
- Give from your previous studies one example of victory by Muslims and one example of a defeat for them.
- Example of victory .....  
Example of defeat .....
- Explain the main causes of victory and the main causes of defeat in general:

Causes of victory	Causes of defeat

## I use my skills to learn

**The Battle of Hunayn:**

- **Causes:** to defend Makkah against plots by neighboring tribes (Hawazen and Thaqif)
- **Location:** a valley named Hunayn, located 20 km from Makkah.
- **Time:** two weeks after the conquest of Makkah in the eighth year after Hijra.
- **March:** from Makkah, unlike other battles in which the Muslims marched from Madinah.
- **Key feature** :last battle which the Muslims fought with the Prophet (ﷺ).
- **Number of Muslims:** 12,000 troops, enemy: 4,000 troops.
- **Result:** Signs of defeat, then holding fast, and then victory by Allah.





## I compare and infer



Through the following two verses the differences between the Battle of Badr and the Battle of Hunayn:

- Allah (تعالى) said:

﴿وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ﴾

*“Wa Laqad Naṣarakumu Allāhu Bibadrin Wa ‘Antum ‘Adhilla”*

*(And already had Allah given you victory at the battle of Badr while you were few in number.) [‘Āli ‘Imrān: 123].*

- Allah (تعالى) said:

﴿وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا﴾

*“Wa Yawma Ḥunaynin ‘Idh ‘A’jabatkum Kathratukum Falam Tughni ‘Ankum Shay’aan”*

*(and even on the day of Hunayn, when your great number pleased you, but it did not avail you at all) [At-Tawbah: 25].*

Battle	Causes	Number of fighters	Weapons	Result
Badr	..... .....	..... .....	..... .....	..... .....
Hunayn	..... .....	..... .....	..... .....	..... .....

### The flaw of vanity

Allah (تعالى) says about the cause of the Muslim's defeat at the beginning of the battle:

﴿إِذْ أَعْجَبَكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا﴾

*“Idh ‘A`jabatkum Kathratukum Falam Tughni `Ankum Shay`aan”*

*(when your great number pleased you, but it did not avail you at all).*

So, the Muslims felt some vanity when they saw their big numbers, and some of them said: “we will not be defeated today by a small force”; they thought that victory is achieved by numbers.



## I think and determine

- The causes of academic success.

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- The causes of the progress of nations.

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## I analyze and deduce



### Lessons learned from the Battle of Hunayn:

- Allah (تعالى) said:



“In Yanşurkumu Allāhu Falā Ghāliba Lakum Wa ‘In Yakhdhulkum Faman Dhā Al-Ladhī Yanşurukum Min Ba`dihi Wa `Alā Allāhi Falyatawakkali Al-Mu`uminūn”

(If Allah should aid you, no one can overcome you; but if He should forsake you, who is there that can aid you after Him? And upon Allah let the believers rely.) [‘Āli ‘Imrān: 160].

.....

.....

.....

.....

.....

- Allah (تعالى) said:

﴿إِنْ نَصْرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾

“In Tanşurū Allaha Yanşurkum Wa Yuthabbīt ‘Aqdāmakum”

(if you support Allah, He will support you and plant firmly your feet) [Muḥammad: 7].

- Omar bin Al-Khattab (رضي الله عنه) addressed the army saying: “You do not defeat your enemy by the strength of your number or weapons, but you defeat them by your obedience to your Lord”.

### Another concept of battles

The concept of battles has expanded in our time according to the reality of the individual and societies. Battles no longer mean just fighting, but they have taken many forms, including confronting the challenges by dealing with them wisely. We have learned from our leader Sheikh Zayed bin Sultan Al Nahyan (طَيِّبَ اللَّهُ ثَرَاهُ) that jihad does not mean only war and fighting; it means real struggle in daily life, in human interaction with people, and in one's behavior with his family and children.



### I cooperate and suggest



Challenge	Solutions
Ignorance:	
Poverty:	
Fanaticism:	
Extremism:	
War:	



## I think and explain



- d eliberately shaped ideas that target my religion and country.

.....

.....

.....

.....

- t emptations and distractions that waste time and distract the youth away from useful work, reading and knowledge acquisition.

.....

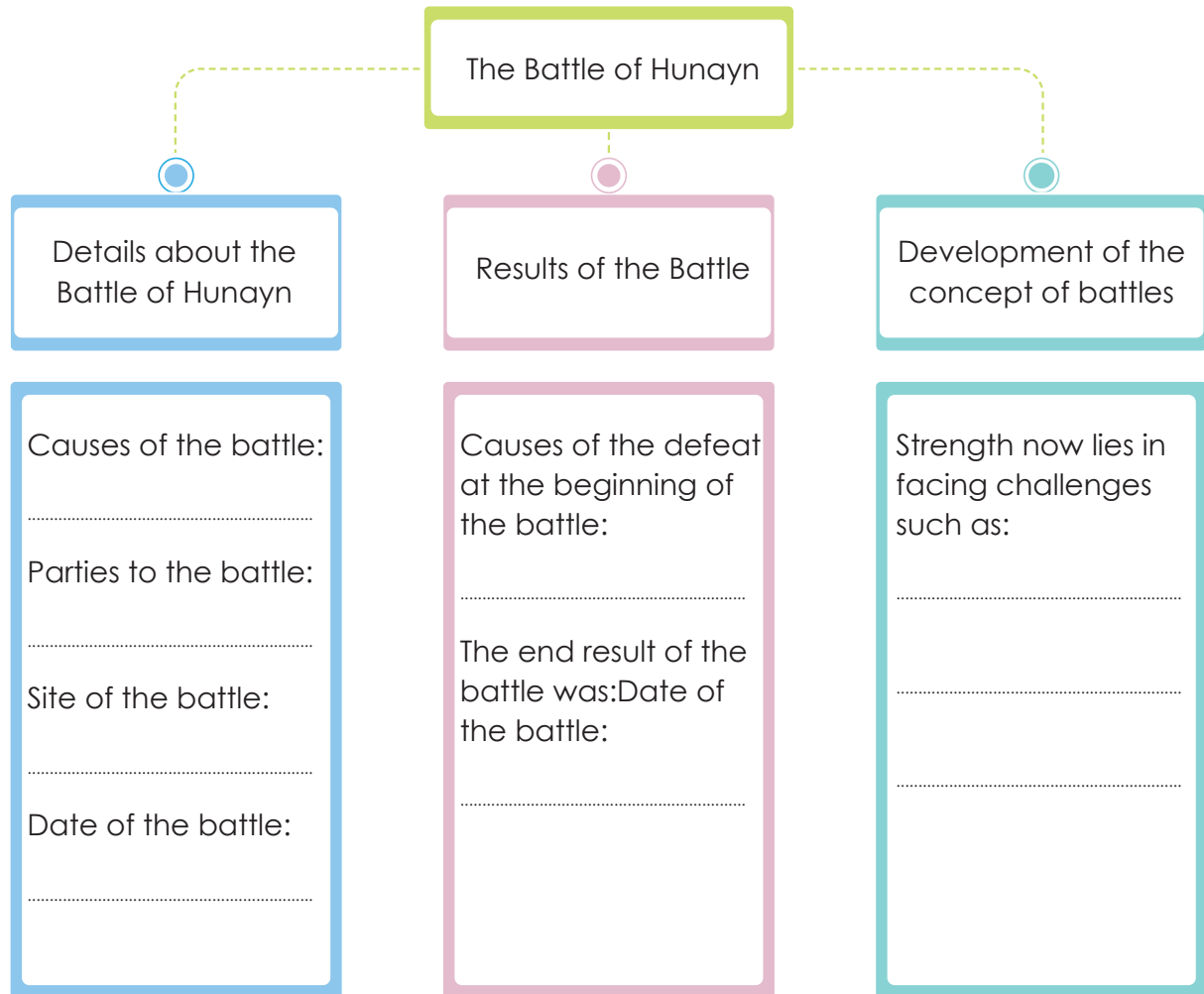
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## I organize my concepts





## My Imprint



I am humble. I do not look down at others because of the gifts Allah has bestowed upon me, and I do not feel vanity because of my high scores; I am thankful to Allah for everything.

## Student's Activities



### I answer by myself

I answer by myself:

1. The Battle of Hunayn started with a defeat and ended with victory. Explain the causes.

- Causes of defeat: .....
- Causes of victory: .....

2. Read the following hadith and deduce from them civilizational values of jihad:

- The Messenger of Allah (ﷺ) said: "He who goes forth in search of knowledge is considered as struggling in the Cause of Allah until he returns." [Narrated by Al-Tirmithi].

- Abdullah bin Omar (رضي الله عنهما) said: a man passed by us, and we marveled at his body and said: we wish this was used in jihad for the sake of Allah (ﷺ). Upon hearing this, the Prophet (ﷺ) said: "If he is striving to take care of two old parents, then it is for the sake of Allah; if he is striving to feed little children, then it is for the sake of Allah; and if he is striving to earn his own living, it is for the sake of Allah." [Narrated by Al-Baihaqi].

- The Messenger of Allah (ﷺ) said: "He who looks after widows and poor people is like the one who undertakes jihad for Allah's Cause, or like the one who performs prayers all night and fasts all day." [Al-Muwatta].

## Enriching my experience

- The Messenger of Allah (ﷺ) said: “The Mujahid is one who strives against his own soul.” [Narrated by Al-Tirmithi].
- Write a brief report explaining how to strive against one’s soul and for the prosperity of one’s country, and then read 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 achieved		
		Average	Good	Excellent
1	I allocate time to read about historical events.			
2	I express my belief in the importance of humbleness.			
3	I avoid vanity.			
4	I contribute to correcting wrong concepts about jihad.			
5	I follow the path of success, excellence and victory.			

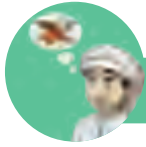


# LESSON 5

## My Health is my Responsibility

### This lesson teaches me to:

- explain the importance of health for man.
- explain the Islamic principles concerning prevention of diseases.
- deduce the role of purity in preventing diseases.
- express the importance of moderation in the consumption of food and drinks.
- explain the effect of sports in preventing diseases.
- express my appreciation of the UAE's efforts for providing healthcare services to us.



## I take the initiative to learn

The Prophet (ﷺ) said: "There are two gifts which many people lose: good health and free time for doing good deeds." [Narrated by Al-Bukhari]. One wise saying goes: "Good health is a crown on the head of a well person that only a sick person can see."



## I cooperate and explain

- The relation between the hadith and the wise saying.

- 
- How to be thankful for the gift of good health.
- 

- Ways that enable me to stay healthy.
-

## I use my skills to learn

### The importance of health in Islam:

Good health is one of the greatest gifts given by Allah (تعالى) to man. It is one of the reasons for his happiness in this world. It enables man to worship his Lord, bring benefits to himself and his family and serve his country. Those who are healthy enjoy a great gift. The Prophet (ﷺ) said: "Whosoever begins the day feeling family security and good health, and possessing provision for his day is as though he possessed the whole world." [Narrated by Al-Tirmithi].



Maintaining one's health is one of the key purposes of Islamic Sharia and an instruction by our Messenger (ﷺ) who said: "Ask Allah for forgiveness and good health, for verily, none has been given anything better than good health." [Narrated by Al-Tirmithi].



## I think and explain

The following from the hadith below:

The Messenger of Allah (ﷺ) said: "The first thing that one - meaning the servant - will be asked about on the Day of Judgment is that it will be said to him: 'Did We not make your body, health, and give you of cool water to drink?'" [Narrated by Al-Tirmithi].

- The first thing that man will be brought to account for on the Day of Judgment.
- 
- How a Muslim can use his health to benefit the following:
    - o Himself:
    - o His family members and relatives:
    - o His country:
  - The effect of the Muslim's use of his health for the benefit of others.


## Manifestations of Islam's care for the prevention of diseases:

Islam paid big attention and special care to people's health and established rules that help maintain their health and protect them from diseases. These include the following:

### A) Encouraging cleanliness and purity

Purity means removal of moral and material impurities, both external and internal. Islam instructed us to maintain purity in both senses as follows:

#### 1) Islam encouraged material purity of man's body and environment:

the Muslim performs partial ablution (wudu) five times every day, and his prayers are not acceptable without purity. The Prophet (ﷺ) said: "Prayers will not be accepted without purification." [Narrated by Muslim]. Further, the Muslim wears his best and purest clothes, in accordance with the saying of Allah (تعالى):

﴿يَبْنَىْ ءَادَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ﴾

*"Yā Banī 'Ādama Khudhū Zīnatakum `Inda Kulli Masjid"*

*(O children of Adam, take your adornment at every masjid) [Al-'A`rāf: 31].*

"At every masjid" means at every prayer. He also takes care of the cleanliness of his mosque and home. The Prophet (ﷺ) said: "Clean your yards." [Narrated by Al-Tabarani].

Islam also encouraged Muslims to keep their hands clean and wash them after eating and before going to bed. The Prophet (ﷺ) said: "If anyone spends the night with grease on his hand which he has not washed away, he can blame only himself if some trouble comes to him." [Narrated by Abu Dawood].



Grease is the fat of meat. Washing one's hand before going to bed helps avoid harm by insects which might be attracted to the smell of food.

The Prophet (ﷺ) instructed us to keep our mouth and teeth clean. He (ﷺ) said: "The Siwak is a means of purification for the mouth and it is pleasing to the Lord," [Narrated by Al-Bukhari]. The siwak rids the mouth from many germs that feed on stuck food between the teeth and produce acids that affect the mouth and its smell.



## I read and deduce

From the following noble hadith the relation between purity and faith.

- The Messenger of Allah (ﷺ) said: "Purity is half of faith." [Narrated by Muslim].



## I think and comment

### On the following behaviors, explaining the reason:

- He neglects washing his hair.

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- She cleans her house and disposes of the trash next to the garbage bin on the street.

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- He is keen on disposing of papers and cans he used in the designated containers in the schoolyard.

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## I understand the meaning of the verses



Ways for preventing diseases which the Messenger of Allah (ﷺ) has taught us from the following noble hadiths:

Noble hadith	Ways for preventing diseases	The reason
The Prophet (ﷺ) said: "Cover up the utensils, tie up the mouth of the water-skin and lock up the doors." [Narrated by Muslim].		
Abdullah bin Abbas (رضي الله عنه) reported that Prophet (ﷺ): "prohibited us from breathing into the drinking vessel or blowing onto it." [Narrated by Al-Tirmithi].		
The Prophet (ﷺ) said: "The purification of the utensil belonging to any one of you after it is licked by a dog is done by washing it seven times, using sand in the first time." [Narrated by Muslim].		

**2) Islam encouraged purity of the heart from moral impurities,** such as stinginess, envy and hatred. The Prophet (ﷺ) used to supplicate to Allah (تعالى) by saying: "O Allah, cleanse me of my sins as a white garment is cleansed from filth; O Allah, wash away my sins with water and snow and hail." [Narrated by Al-Bukhari].

This purity is a path to Paradise. Anas bin Malik (رضي الله عنه) said: "We were sitting with the Messenger of Allah (ﷺ) when he said: "A man from the people of Paradise will pass by now." A man from Al-Ansar passed by. Abdullah bin Amr bin Al-Aas followed and observed him closely. He found that the man did not pray or fast a great deal. So, he asked him. The man said: I do nothing other than what you saw. However, I do not cheat anybody, and I do not envy anybody for what Allah has given them. [Narrated by Ahmad].



### I reflect and specify

Challenge	Solutions
<p>Allah (تعالى) said:</p> <p>﴿أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾</p> <p>"Alā Bidhikri Allāhi Taṭma'innu Al-Qulūb"</p> <p>(Unquestionably, by the remembrance of Allah hearts are assured.) [Ar-Ra`d: 28].</p>	<hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>

Challenge	Solutions
<p>Allah (تعالى) said:</p> <p>﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۚ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ۚ ﴾ (٢٢-٢٣)</p> <p>“Mā 'Aṣāba Min Muṣibatīn Fī Al-'Ardī Wa Lā Fī 'Anfusikum 'Illā Fī Kitābin Min Qabli 'An Nabra'ahā 'Inna Dhālika `Alā Allāhi Yasīr (22) Likaylā Ta'saw `Alā Mā Fātakum Wa Lā Tafraḥū Bimā 'Ātakum Wa Allāhu Lā Yuhibbu Kulla Mukhtālin Fakhūr(23)”</p> <p>(No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah, is easy - (22) In order that you not despair over what has eluded you and not exult in pride over what He has given you. And Allah does not like everyone self-deluded and boastful - (23)) [Al-Ĥadīd: 22-23].</p>	
<p>Allah (تعالى) said:</p> <p>﴿ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴾</p> <p>“Khudhi Al-`AfwaWa 'Mur Bil-`Urfi Wa 'A`riḍ `Ani Al-Jāhilīn”</p> <p>(Take what is given freely, enjoin what is good, and turn away from the ignorant.) [Al-'A`rāf: 199].</p>	

Challenge	Solutions
<p>The Prophet (ﷺ) said: "How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is good for him" [Narrated by Muslim].</p>	<hr/> <hr/> <hr/> <hr/>



### I analyze and infer



One civilizational means for preventing psychological diseases based on the following statement:

- Founder of the Union, Sheikh Zayed bin Sultan Al Nahyan (رحمهُ الله) said: "Work therapy is the most recent means for curing psychological diseases and overcoming the problems that face contemporary man".



## B) The call for having enough rest and sleep

Islam prohibited everything that harms the body and encouraged the Muslim to take care of his body and avoid exhausting it with work, hunger or lack of sleep, even for performing worship acts. Abdullah bin Amr bin Al-Aas (رضي الله عنه) said: the Prophet (ﷺ) said to me: "I have been informed that you stand for prayer all night and fast during the day." I said: "I do that." He said: "If you do that, it strains your eyes and makes you weak. There is a right of yourself upon you and a right of your family upon you. Stand for prayer and sleep, and fast and break the fast." [Narrated by Al-Bukhari].

It also prohibited exhausting oneself. Anas (رضي الله عنه) reported that the Messenger of Allah (ﷺ) entered the mosque and noticed a rope stretched between two poles. He asked: "What is this rope for?" He was told: "This is Zainab's rope. When during her voluntary prayer she begins to feel tired, she grasps it for support". The Prophet (ﷺ) said: "Untie it. You should perform prayers so long as you feel active. When you feel tired, you should go to sleep." [Narrated by Al-Bukhari and Muslim].



### I think and discuss

The following acts with the explanation:

- A student stays up late to study the night before the exam and does not have enough sleep.

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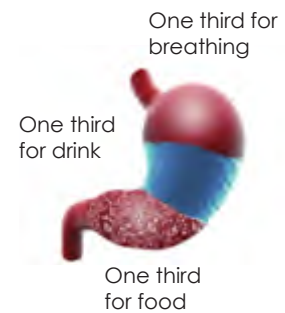
### C) The order to eat and drink moderately without excess

Islam instructed us to be moderate. Allah (تعالى) said:

﴿وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾

“*Wa Kulū Wa Ashrabū Wa Lā Tusrifū ‘Innahu Lā Yuḥibbu Al-Musrifīn*”

(and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.) [Al-'A`rāf: 31].



The Prophet (ﷺ) said: “A few morsels that keep man's back upright are sufficient for him. If he has to, then he should keep one-third for food, one-third for drink and one-third for his breathing.” [Narrated by Al-Tirmithi].



#### I think and determine

- The purpose of eating and drinking according to the above hadith.

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## I take the initiative to learn



The results of the following behaviors:

Behaviors	Results
Overeating sweets.	.....
Overconsuming soft drinks.	.....
Not drinking enough water every day.	.....
Having balanced meals.	.....

### D) Prohibiting all foods, drinks and behaviors that are detrimental for health

The Holy Qur'an referred on several occasions to selecting good foods and drinks. Allah (ﷻ) said:



*“Yas'alūnaka Mādha 'Uḥilla Lahum Qul 'Uḥilla Lakumu Aṭ-Ṭayyibāt”*

*(They ask you, O Mohammad, what has been made lawful for them. Say, “Lawful for you are all good foods ) [Al-Mā'idah: 4].*

It prohibited some harmful foods that transfer infections and are dangerous for the life of man, such as eating dead animals, blood and flesh of swine.

Allah (تعالى) said:

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَفَةُ  
وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ  
وَأَنْ تَسْنَقُوا بِالْأَزْلَمِ ذَلِكُمْ فَسْقٌ﴾

“Ḥurrimat `Alaykumu Al-Maytatu Wa Ad-Damu Wa Laḥmu Al-Khinzīri Wa Mā ‘Uhillā Lighayri Allāhi Bihi Wa Al-Munkhaniqatu Wa Al-Mawqūdhātu Wa Al-Mutaraddiyatu Wa An-Naṭīḥātu Wa Mā ‘Akala As-Sabu`u ‘Illā Mā Dhakkaytum Wa Mā Dhubiḥa `Alā An-Nuṣubi Wa ‘An Tastaqsimū Bil-’Azlāmi Dhālikum Fisq”

*(Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and those animals killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you are able to slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience.) [Al-Mā'idah: 3].*

- Islam prohibited wine and other things which fall under the same rule, such as drugs. The Prophet (ﷺ) said: “Every intoxicant is wine, and every wine is forbidden.” [Narrated by Muslim]. Hence, it protected Muslims from the health dangers of wines and drugs.
- Avoiding smoking helps maintain one's health. It has been medically established – by the World Health Organization and other institutions – that smoking is harmful for the smoker and other around him. Therefore, man must avoid it to maintain the gifts of health and money, and to preserve his life. The Prophet (ﷺ) said: “There should be neither harming nor reciprocating harm” [Narrated by Ibn Majah].





## I take the initiative to learn



The damages that result from drinking wine and abusing drugs on the individual in the following areas:

Areas	Drinking wine	Abusing drugs
Thinking:		
Social relations:		
Economic conditions:		
Productivity:		



## I reflect and specify



The health damages that smoking causes to the smoker and people around him



.....

.....

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.....



### E) Encouraging exercising

Islam encouraged exercising given its great benefits; it contributes to developing the individual's physical strength and keeping the body healthy and fit. The Prophet (ﷺ) said: "A strong believer is better and is more lovable to Allah than a weak believer" [Narrated by Muslim].



#### I read and specify



The sports which Islam encouraged us to practice to strengthen the body and protect it from illness.

Noble hadiths	Sports
Anas bin Malik (رضي الله عنه) said: "Abu Talha and the Prophet (ﷺ) used to shield themselves with one shield. Abu Talha was a good archer, and when he shot his arrows, the Prophet (ﷺ) would look at the target of his arrows." [Narrated by Al-Bukhari].	
Aysha said: I had a race with the Messenger of Allah (ﷺ) and I outstripped him on my feet. When I became fleshy, I had a race with him again and he outstripped me. He said: "O Aysha, this is for that outstripping." [Narrated by Abu Dawood].	



## I think and explain



The following statement:

- “The sound mind is in the healthy body”

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### F) The order to use medical treatment for preventing and curing illnesses

Our religion encouraged us to seek medical treatment when we fall ill. Osamah bin Sharik (رضي الله عنه) reported that some Bedouins asked: “O Messenger of Allah, shall we use medical treatment?” He said: “Yes, O worshipers of Allah! Use medical treatment. For indeed, Allah did not make a disease but He made a cure – or treatment - for it.” [Narrated by Al-Tirmithi].

This hadith shows that using medical treatment is permitted, and that medicines are useful with the will of Allah (تعالى). It also shows that it is permissible to take medical treatment as a precaution against the disease and to protect one's health, which is the pillar of life. If man sees the symptoms and fears falling ill, he may stop the symptoms by taking the appropriate medicine.



### I think and mention

- Some means for preventing diseases before they occur in our time.

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### I understand the meaning of the verses

**The following behaviors, with the explanation:**

- A diabetic patient refrains from making regular tests and taking medicines.
- 
- 
- He showed symptoms of cold. So, he visited the specialized physician at the hospital.
- 
-

**G) The order to avoid places where infectious diseases are spread**

Islam is keen on preventing the spread of diseases when they occur and curbing infectious diseases and eliminating them in their place before they spread and harm the largest number of people. The Prophet (ﷺ) said: "If you learn about the outbreak of plague in a land, you should not enter it; but if it spreads in the land where you are, you should not depart from it." [Narrated by Al-Bukhari].

When our master Omar bin Al-Khattab (رضي الله عنه) set out for the Levant, he was informed that an epidemic had broken out in the Levant. So, when he decided to go back, Abu Obaidah said: "Are you going to run away from the Divine Decree?" Thereupon Omar (رضي الله عنه) said: "O Abu Obaidah! Had it been someone else to say this. Yes, we are running from the Divine Decree to the Divine Decree." [Narrated by Al-Bukhari and Muslim].

The Prophet (ﷺ) ordered us to avoid factors that help spread infectious diseases; he (ﷺ) said: "A man with sick camels should not let them graze or drink alongside healthy ones." [Narrated by Al-Bukhari].

**I think and write down**

Some advice for a patient with influenza so that he does not cause the spread of the infection to his classmates.

.....

.....

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## Healthcare in the United Arab Emirates

Since its inception, the UAE has paid special attention to healthcare, establishing hospitals and providing them with qualified medical personnel and advanced equipment in accordance with the highest international standards.

It also adopted a policy of providing comprehensive health care and established preventive medicine centers in all emirates that have provided preventive programs through school health programs, maternal and child healthcare, and health education.

As a result of the availability of vaccines and primary care, there has been a decline in the incidence of serious life-threatening diseases among children, polio was eradicated and average life expectancy became higher. Thus, the UAE has ranked high globally in healthcare and continues to place health as one of its priorities in the 2021 National Agenda to achieve higher levels.





## I understand the meaning of the verses

The relationship between availability of healthcare for people and civilization from the following statement:

The founder of the Union, Sheikh Zayed bin Sultan Al Nahyan (رحمه الله) said: "There is no doubt that success in providing a healthy environment for society and protecting it from diseases is an honest and realistic translation of a proactive policy, sound planning and constant vigilance so that our citizens stay healthy physically, psychologically and socially and everyone achieve their potential and participate effectively in economic and social development."



## I read and summarize

- The efforts made by the United Arab Emirates in the field of healthcare.



## I think and write down

- My gratitude for the UAE's efforts in providing healthcare services to US.

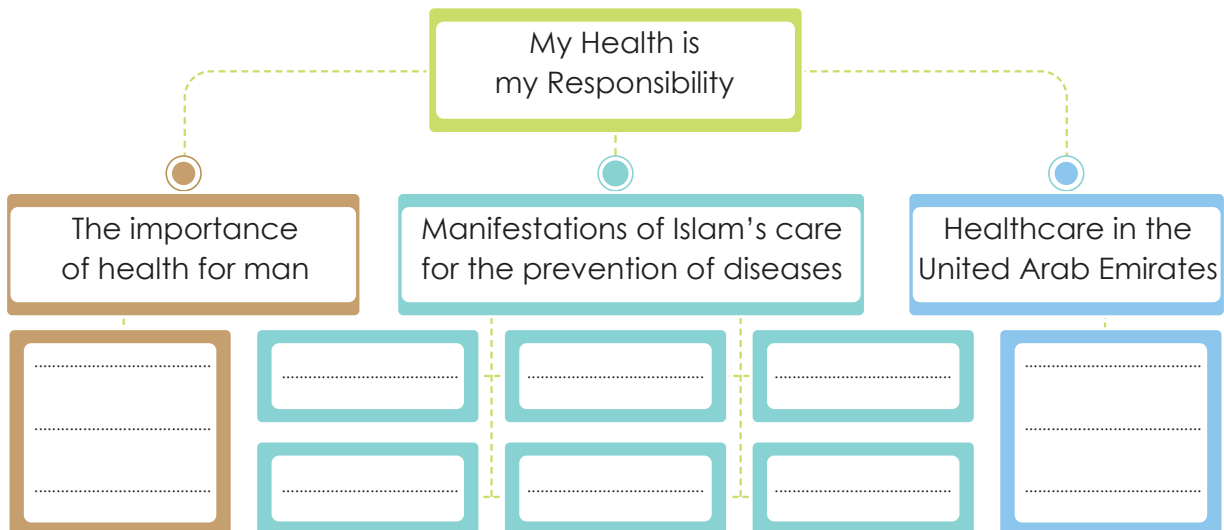
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## I organize my concepts





## My Imprint

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

o I maintain my health and use it to bring benefits to others and make Allah (ﷻ) pleased with me.

O .....

O .....



## Student's Activities



### I answer by myself

1. Tick (✓) next to the correct behaviors and cross (✗) next to the wrong ones:

- A woman does not take care of the cleanliness of her house. ( )
- A boy eats sweets and does not wash his mouth after that. ( )
- A student uses a brush and toothpaste to clean his teeth after meals. ( )
- A girl sleeps early to wake up energetic in the morning. ( )
- She found a piece of glass on the ground, removed it and put it in the garbage bin ( )

2. Explain the wisdom of the following:

- Urging moderation in foods and drinks.

.....

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.....

- Prohibition of eating the meat of dead animals.

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3. Write three statements that call for maintaining the purity and integrity of the soul.

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4. Deduce two benefits of brushing one's teeth from the saying of the Prophet (ﷺ): "The Siwak is a means of purification for the mouth and it is pleasing to the Lord," [Narrated by Al-Bukhari].

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- [illegible]

### I assess myself

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

S	Aspect	Level achieved		
		Average	Good	Excellent
1	I thank Allah (تعالى) for the gift of good health through words and acts.			
2	I eat and drink moderately without excess.			
3	I cooperate with my family in cleaning the house.			
4	I ensure my body and clothes are clean.			
5	I remove harmful things from the road.			
6	I brush my teeth after meals.			
7	I avoid prohibited foods and drinks.			

S	Aspect	Level achieved		
		Average	Good	Excellent
8	I dispose of garbage in designated areas.			
9	I contribute to raising health awareness in my society.			
10	I am keen on exercising.			
11	I express my appreciation for the UAE's efforts in the field of healthcare.			