



UNITED ARAB EMIRATES
MINISTRY OF EDUCATION



YEAR OF TOLERANCE

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Islamic Education



Grade
02

Islamic Education

Student book

Grade 2

Volume 1



H.H. Shaikh Khalifa Bin Zayed Al Nahyan
President of the United Arab Emirates

“Extensive knowledge and modern science must be acquired. The educational process we see today is an ongoing escalating challenge which requires hard work. We succeeded in entering the third millennium, while we are more confident in ourselves.”

Quotes from H.H. Shaikh Khalifa Bin Zayed Al Nahyan



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Introduction

Praise be to Allah, the Most Powerful, the Most Bountiful, Who taught by the pen; taught man that which he knew not. Blessings and peace be upon the most honored of messengers, our master Muḥammad ﷺ, who was sent as a mercy to all nations, and upon his family and companions.

The Curriculum Design Team of the Islamic Education Series is pleased to present to our dear students this new edition of Islamic Education textbook, praying to Allah ﷻ that it will help them increase their knowledge, expand their intellectual horizons, and elevate and refine their moral character; for Allah is the All-Hearing, Always Ready to Answer.

In terms of structure, this book has adopted a unit-based approach with each unit comprising diverse topics that collectively represent the domains and core themes of the curriculum in an integrated and holistic manner such as:

- Divine Revelation (Wahy),
- Islamic Creed ('Aqīdah)
- Values and Manners of Islam (Qiyam wa Ādāb)
- Islamic Rulings and their Higher Purposes (Aḥkām wa Maqāsid)
- Life of the Prophet (Sirah) and Prominent Muslim Personalities (Shakhsīyyāt)
- National Identity and Contemporary Issues (Huwiyyah wa Qaḍāyā).

This new textbook has sought to translate the curriculum standards into comprehensive tables of contents and stipulate the learning outcomes at the beginning of each lesson under the heading: 'I learn from this lesson.'

Each lesson consists of an introduction entitled: 'I take initiative to learn'; a presentation entitled: 'I use my skills to learn'; and a conclusion entitled: 'I organize my concepts.'

This is followed by student activities which focus on three specific types:

- general activities for all students entitled: 'I answer by myself';
- enrichment activities for outstanding students entitled: 'I enrich my experience; and
- applied activities entitled: 'I assess myself'.

The book strikes a balance between religious knowledge and educational activities by providing students with the necessary Islamic knowledge and concepts while at the same time affording them the opportunity to enrich and broaden their knowledge through classroom activities.

The textbook aims to:

- realize the defining traits of Emirati students,
- strengthen their loyalty and sense of belonging to their country,
- protect and fortify them against the ideas of extremism and terrorism,
- develop 21st century skills and thinking skills, and
- meet the pressing needs and demands of sustainable development.

The textbook focuses on the religious knowledge and ideas that students are required to have. It furthermore connects this religious knowledge and ideas to their contemporary life in accordance with the lenient teachings of Islam which are characterized by moderation, balance, tolerance, love, peace, cohesion, harmony, respect for human dignity, rejection of violence and hatred, reinforcing positivity, and a sense of individual and communal responsibility. Moreover, the book attaches importance to developing performance skills that are specific to Islamic education and places special emphasis on Islamic values in order to build conscientious personalities who are committed their religion, take pride in their heritage, contribute to nation building and open up new horizons of cooperation and collaboration for promoting common human values.

Moreover, the learning activities are both numerous and diverse so as to contribute towards developing critical thinking in learners. Critical thinking constitutes today a necessary and indispensable tool of contemporary life to fortify students against aberrant and deviant ideas and imprudent and rash imitation. Moreover, the book aims to develop creative and innovative thinking, which the UAE endeavors to achieve by 2021 through its vision entitled "United in Ambition and Determination", en route to becoming one of the best countries in the world. In addition, it seeks to develop the skills for solving problems in life and for making sound and timely decisions. Similarly, it contributes towards the honing students skills and fine-tuning their competencies and raising their awareness of investing material and human capabilities and preserving and developing the nation's wealth.

We hope that this way of presenting the topics and subject matter will aid our students in utilizing their learning competencies such as observation, thinking, experimentation, application, self-learning, research, inquiry, and inferring and extrapolating evidence-based results.

As we present this book to our students, we pray to Allah that the planned and intended benefits be realized, by bringing into effect the learning standards of Islamic Pedagogy and by developing thinking and performance skills with a view to building a generation with the ability to create and innovate, face the challenges of their time and raise their country in honor and dignity.

Allah Alone grants success

Curriculum Design Team of the Islamic Education Series

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The Happy Family

I am the grandfather
I love you, my children, and I will tell you about the past of our forefathers and their struggle for the sake of our prosperity.

I am the father
I care about my children and urge them to read and learn, because reading is the key to knowledge.

I am Sultan
I love drinking milk in order to grow up and become stronger.

I am the mother
I love my children; I play with them and I'm involved in their schoolwork.

I am the grandmother
I have for you entertaining stories about our traditional heritage, and I will prepare for you the most delicious of dishes and desserts.



I am Majid
I love playing football and I always work together with my friends in cleaning the classroom.

I am Rashid
I am your loyal friend; we will work collaboratively on research, exploration and problem solving. Are you ready?

I am Noura
I always take responsibility for my behavior, and I love my country, the United Arab Emirates (UAE).

I am Maryam
I am your friend who will accompany you on the enjoyable journey of learning.

in the
another
is for you
maintaining
about our
heritage,
will prepare
the most
of dishes
assorts.

I am Rashid, "the thinker". I
memorize the Holy Qur'ān and
recite it well. I like to engage
in deep reflection, conduct
research and solve problems.
I assume responsibility and I
love my country.



I am Noura, "the
responsible one". I
assume responsibility
for my behavior and I
love my country, the
UAE.



Maryam
your
who will
any you
enjoyable
way of
living.

Unit One

My Faith Guides Me



SN	Lesson	Theme	Domain
1	Allah, the Most Kind (Arabic: <i>al-Laṭīf</i> , اللطيف); the All-Aware (Arabic: <i>al-Khabīr</i> , الخبير).	Faith (Īmān)	Creed of Islam ('Aqīdah)
2	Sūrat al-'Aṣr.	The Holy Qur'ān	Divine Revelation (Wahy)
3	Belief in the Messengers of Allah: Prophets Nūḥ (Noah) and Ibrāhīm (Abraham).	Faith (Īmān)	Creed of Islam ('Aqīdah)
4	Sūrat al-Kāfirūn (The Disbelievers).	The Holy Qur'ān	Divine Revelation (Wahy)
5	I love good things for my brother (Ḥadīth).	Noble Ḥadīth	Divine Revelation (Wahy)

Me

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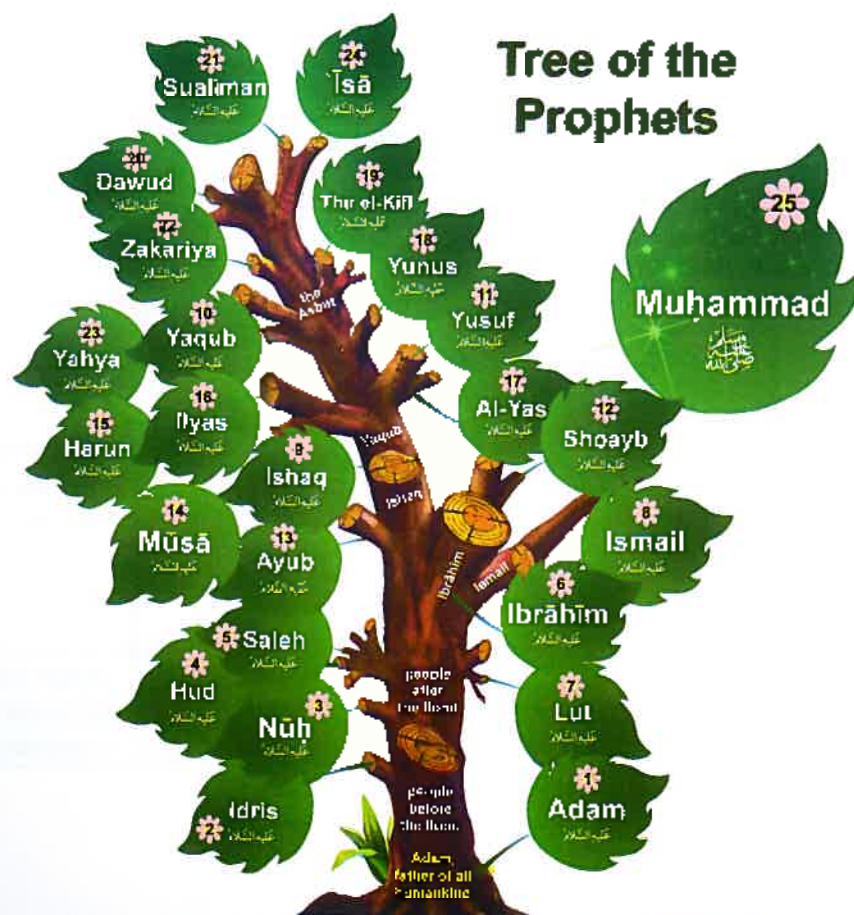
- of Islam
(qidah)

Revelation
(ahy)

of Islam
(qidah)

Revelation
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Revelation
(ahy)



Allah, the Most Kind

(Arabic: al-Laṭīf, اللّطيف);

the All-Aware

(Arabic: al-Khabīr, الخبير)



I learn from this lesson to:

- infer that Allah ﷻ is the Most Kind, the All-Aware.
- point out manifestations of Allah's kindness towards His servants.
- show how to be kind in my treatment of others.



I take initiative to learn

I observe and conclude:



What makes the fan spin?

What does that indicate?

Do we see air?

Who made it so light that we do not see it?

How do we know that air exists?

What is the benefit that air holds for living creatures?

What would happen if the air we breathe moves strongly?

is the Most
of Allah's
servants.
my treatment



at does
indicate?

it so light that
not see it?

happen
breathe
angly?



What is the boy doing?

How do we know that he is
reciting the Holy Qur'ān?

Can the sound which we
hear be seen?

What benefit do we derive
from sounds?

What does that indicate?

Who made sound something
heard and not seen?

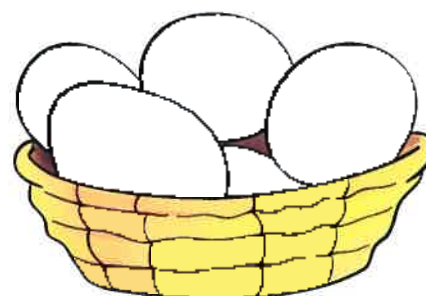
What would happen if sounds
were moving objects coming
out of the mouth?

..... is most kind towards His servants and fully aware of
what benefits them and what harms them.



I use my skills to learn

I observe, imagine and conclude:



What if apples were hard as rocks?

Imagine how you would eat them!

What if an egg needed a key to open it?

Imagine if the key got lost; how would you eat it?

Allah ﷻ is kind to his servants, and of their needs; He facilitates for them their daily sustenance and eases for them its acquisition.



Why is the human being born without teeth?

What would happen if infants were born with permanent teeth?

Who causes the teeth to fall out and be replaced?

What does this indicate?

Allah ﷻ is to his servants; of their conditions, and shows them mercy and compassion.

Allah, the Most Kind (Arabic: al-Laṭīf, اللطيف); the All-Aware (Arabic: al-Khabīr, الخبير)



I read and answer

Rashid: O Father, you will never believe what happened today at school?

Father: Hopefully something good, Rashid; what happened?

Rashid: We were playing a basketball match and I was angry with my classmate, Khalid, because he pushed me very hard on the basketball court. I was thinking of doing the same to him. But he very quickly moved far away from me to throw the ball in the basket. The ball hit the rim of the basket and it detached from the pole. If Khalid had not moved just a little, the basket would have fallen on his head. It fell next to him instead and he was unhurt.

Father: Praise be to Allah ﷻ that your friend safe and sound, my son. This is Allah ﷻ showing kindness to Khalid. He saved him from getting injured. How would you have felt if he had been hurt?

Rashid: I would have felt very bad because I was angry with him.

Father: So, you must thank Allah ﷻ for His kindness towards you and your friend. Allah ﷻ has full knowledge of what goes on in our minds.



Allah ﷻ is kind to his servants; He is of what goes on in our minds.

I conclude:

- What did Rashid learn from the incident that he encountered at the basketball court?
- What did Rashid do after he thought of pushing his classmate?



I work in collaboration with my classmates:

We think and answer:

- 1 What should we do in the following situations:
 - > If we know that Allah ﷻ is well aware of what goes on inside our hearts and minds?
 - > If we know that Allah ﷻ shows kindness to His servants?
- 2 We choose the appropriate action in the following table and explain the reason for our choice:



Situation	Appropriate Action	Reason
The car broke down and stopped working.	We would take it to: a doctor - a mechanic - a carpenter
A bird fell in our house and his wing was broken.	- We would treat it medically - We would leave it alone - We would throw it out of the house



I organize my concepts:

**Allah is the Most Kind,
the All-Aware**

**He is fully aware of what
benefits them.**

He is well aware of their
conditions and what they
keep in their chests.

**He is kind to His
servants.**

He is merciful and compassionate
towards His servants.

He facilitates for them their daily
sustenance and eases for them
its acquisition.





I practice in order to recite the Holy Qur'ān

► I practice reading the various types of madd (prolongation) and the tanwīn (nunation):



أَبَدًا	طَبَقًا	وَسَطًا	كُفُوًا
عَلَقِي	عَمَدِي	طَبَقِي	مَسَدِي
كُتِبَ	سُرِّرَ	صُحِفَ	رُسِّلَ
أَكِيدُ	أَسَاطِيرُ	عَابِدُونَ	يَخَافُ
خَالِدِينَ	بِيَمِينِهِ	سَاجِدُونَ	فَخُورِ
جَالِسِينَ	مَهِينِ	قَانِتُونَ	حَافِظُونَ

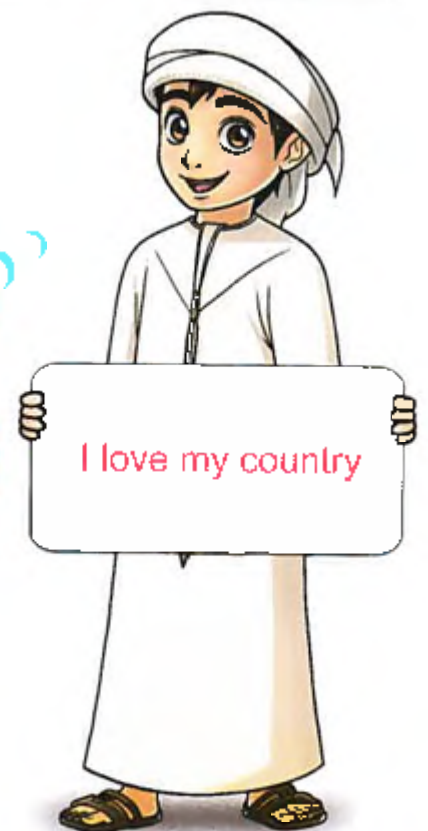


I make my mark:



I am committed to acquire knowledge and to work hard in order to be a skilled expert (specialist) serving my country.

I treat others kindly in both word and in deed.



Student Activities

I answer by myself:

Activity One:

► I color:

Allah is the Most Kind,
The All-Aware

اللَّهُ الْأَطِيفُ الْخَبِيرُ

Activity Two:

► I draw a circle around the picture which indicates that Allah is the Most Kind, the All-Aware:



Allah, the Most Kind (Arabic: al-Laṭīf, اللطيف); the All-Aware (Arabic: al-Khabīr, الخبير)

Activity Three:

► I identify the Most Beautiful Names of Allah in the following table and write them down:

ق	ل	ا	خ	ل	ا
ح	ا			ل	ل
ل	ل	ر	خ		ل
ا	ح	ب			ط
	ي	ل			ي
ر		ا			ف

1.

2.

3.

4.

5.

6.

Enriching my experience:

► I search for Allah's Most Beautiful Names write them down on colored cards and compete with my brothers and sisters to memorize them.

I assess myself:

► I color the square that expresses my commitment to the specified behavior:

Ser. No.	The Behavior	Always	Some-times	Never
1	I treat others kindly.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I thank and praise Allah ﷻ for the mercy and kindness He shows me.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Sūrat al-'Aşr

I learn from this lesson to:

- recite Sūrat al-'Aşr correctly and properly.
- explain the overall meaning of the holy verses.
- conclude that entering Paradise is the result of believing in Allah ﷻ performing righteous deeds and advising others to do good.
- I recite Sūrat al-'Aşr from memory.



I take initiative to learn:

I observe and answer:



- What are the people in the above photos doing?
- Which one of them has spent his/her time doing what benefits him/her?

I Read and memorize:

سورة العصر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ ۝١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝٢ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝٣

Sūrat al-'Aṣr

Bi-smi llāhi r-rahmāni r-rahīmi

[wa-l-'aṣri (1) 'inna l-'insāna la-fi khusrin (2) 'illā lladhīna 'āmanū wa-'amilū ṣ-ṣāliḥāti wa-tawāṣaw bi-l-ḥaqqi wa-tawāṣaw bi-ṣ-ṣabri (3)]

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

(By (the token of) time (through the ages) (1) Verily Man is in a state of loss, (2) except those who have Faith, and do righteous deeds, and counsel one another unto Truth, and counsel one another to exercise Patience and Constancy (3))



I make sure that my clothes are clean and smell nice before reciting the Holy Qur'ān.



I say: اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ [a'ūdhu bi-llāhi mina sh-shayṭāni r-raḥīmī] (I seek refuge with Allah from the accursed Satan) thereafter, I say: بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ [bi-smi llāhi r-rahmāni r-rahīmi] (In the Name of Allah, the Most Gracious, the Most Merciful) before I start reciting the Holy Qur'ān.

I explain the meanings of the following words:

وَالْعَصْرِ
wa-l-'aṣri

an oath swearing by time; i.e. time in its entirety.

الصَّالِحَاتِ
ṣ-ṣāliḥāti

every good, beneficial and virtuous deed.

بِالْحَقِّ
bi-l-ḥaqqi

to perform obedient acts and to renounce prohibited acts.

بِالصَّبْرِ
bi-ṣ-ṣabri

to avoid acts of disobedience to Allah ﷻ and to endure hardship and adversity.

خُسْرٍ
khusrin

loss and destruction.

وَتَوَاصَوْا
tawāṣaw

to advise and counsel one another.



I use my skills to learn

- I read the overall meaning of the verses, then I complete the table by filling in the blanks with the appropriate answers:

In this holy sūrah, Allah ﷻ swears by time (in general) or by the duration of time which man lives in this world - that man is a loser if he does not believe in Allah ﷻ and does not perform goodness, and that the winner among these people is he who believes in Allah ﷻ performs good deeds, gives good advice to others and exercises patience in observing obedience to Allah ﷻ.

Man	Winner	Loser
Man's deeds in the Present Life.
Man's destiny in the Hereafter.

- I arrange the following words and phrases to form a paragraph which conveys the meaning of the noble verses:

believes in Allah

يُؤْمِنُ

and performs
righteous deeds

whosoever

to do good

and advises others

is victorious and
successful

and exercises
patience



I work in collaboration with my classmates:

- We draw a line joining each Qur'ānic verse to the meaning derived from it:

Allah ﷻ says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ (الذَّارِيَّاتُ: 56)

[wa-mā khalaqtu l-jinna wa-l-'insa 'illā li-ya'budūni]
(And I did not create jinn and mankind except to worship Me) (Sūrat al-Dhāriyāt: 56)

Man must spend his time in performing righteous, beneficial deeds.

﴿إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾ (مُحَمَّدٌ: 12)

[inna llāha yudkhilu lladhīna 'āmanū wa-'amilū s-sālihātī jannātin tajrī min taḥtiḥā l-'anhāru]
(Indeed, Allah will admit those who have believed and done righteous deeds to gardens beneath which rivers flow) (Sūrat Muḥammad: 12)

Worshipping Allah ﷻ is the basic task for which Allah has created the jinn and mankind.

﴿يَقُولُ يَلَيْسَ لِي بِأَمْرٍ إِذْ أَتَيْتُ بِقَدَمَتِي قَدْ مَجِئْتُ الْحَيَاتِ﴾ (الْفَجْر: 24)

[yaqūlu yā-laytanī qaddamtū li-hayātī]
(He will say, 'Oh, I wish I had sent ahead [some good] for my life'.) (Sūrat al-Fajr: 24)

Paradise is the reward of the steadfast and patient believers.



► We write the possible reasons for the following results:

- 1 The match was over and the team did not secure a win.

.....

.....

- 2 Waleed managed to memorize three parts of the Holy Qur'ān within six months.

.....

.....

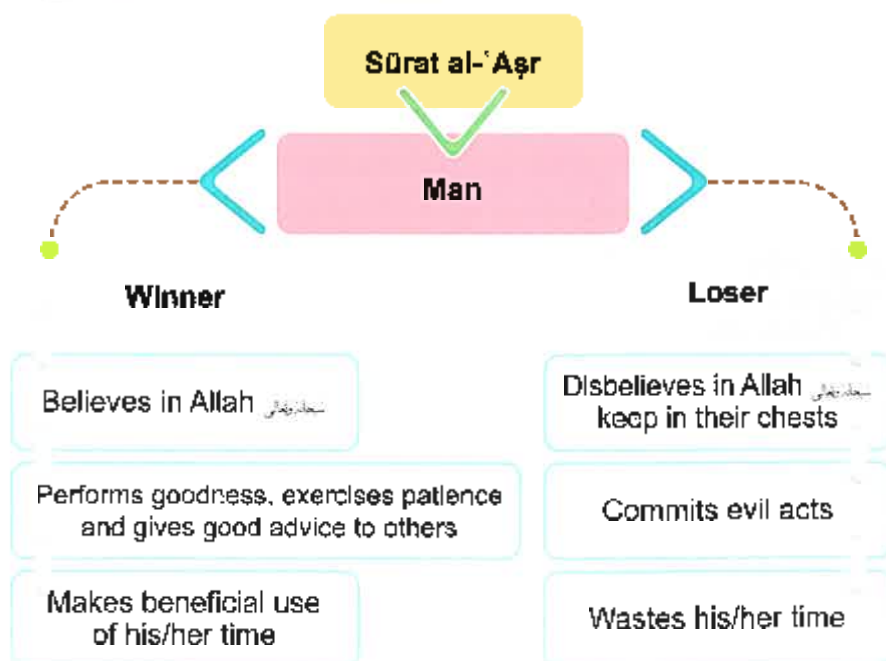
- 3 Saeed got a high mark in the science exam.

.....

.....



I organize my concepts:





I practice in order to recite the Holy Qur’ān:

► I practice reading the sukūn together with the madd:



وَذَرْنِي	أَنْذَرْنَا	يَعْبُدُونَ
تَرْمِي	أَنْزَلْنَا	يَفْعَلُونَ
عَيْنِي	خَلَقْنَا	يَعْمَلُونَ
تَمْشِي	وَضَعْنَا	يَضْحَكُونَ
لِنَفْسِي	رَفَعْنَا	يَكْسِبُونَ
تَقْضِي	كَتَبْنَا	يَنْظُرُونَ



I make my mark:



I work hard to acquire knowledge and invest my time in doing useful things to best serve my country.

I obey Allah ﷻ perform good deeds, advise others to do the same and exercise patience when something bad befalls me.



Student Activities

I answer by myself:

Activity One:

► I classify the following deeds as good or bad according to the following table:

Deeds	Good	Bad
Teaching people what is good.
Giving charity to the poor.
Stealing.
Honoring parents.

Activity Two:

► From the table, I delete the letters which make the following words, and find out the missing words:

(house) (loss) (right)

Missing words are:

1-

2-

3-

ل	م	ع	ل	ا	
ح	ل	ا	ص	ل	ا
ق	ح		ر	س	خ
	ة	ن	ج	ل	ا
			ت	ي	ب

Activity

► I draw

Activity

► What

1 I saw

2 I miss

Enrich

► I sea

I wou

I asse

► I col

S.

1

2

3

Activity Three:

► I draw a line joining each sentence in list (a) to the appropriate words in list (b):

(A)

Advising one another to do good
is

The believer in Allah ﷻ is
.....

The disbeliever is

Allah ﷻ loves
.....

(B)

a loser

a winner

one of the character
traits of a believer

the believers

Activity Four:

► What should I do in the following situations?

1 I saw a classmate of mine uttering indecent words

2 I missed praying 'Aṣr in congregation in the mosque

Enriching my experience:

► I search for the character traits of the believers, write them down in a list, identify the qualities that I would like to possess and present them to the class.

I assess myself:

► I color the box that expresses the level to which I have mastered the specified learning area:

S.N.	Learning Area	Excellent	Good	Acceptable
1	Reciting Sūrat al-'Aṣr properly and correctly.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	Reciting Sūrat al-'Aṣr from memory.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	Explaining the overall meaning of the holy verses.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Belief in the Messengers عليهم السلام

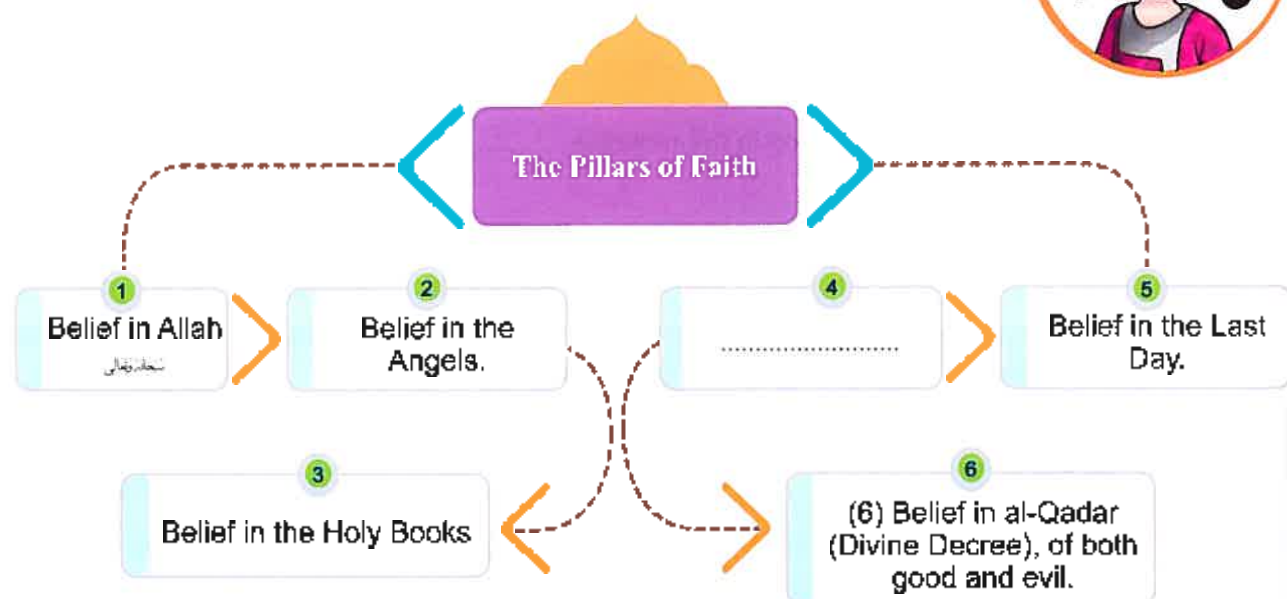
I learn from this lesson to:

- tell the two stories of Prophets nūḥ (Noah) عليه السلام and Ibrāhīm (Abraham) عليه السلام.
- infer the wisdom behind sending Allah's Messengers عليهم السلام.
- explain the qualities of Allah's Prophets and Messengers عليهم السلام.



I take initiative to learn

I remember and answer:



- What is the fourth pillar of faith?
- Who sent the Messengers عليهم السلام?
- Why did Allah سبحانه send them?



I use my skills to learn

I read and answer:

Mother: What do you think, my children, that we read today about the Messengers ﷺ?

Noura: Yes, mother. I want to know who the Messengers are, how many they were and what the message was which Allah ﷻ sent them with.

Mother: Allah ﷻ has chosen His Messengers and bestowed His care and protection upon them. He made them infallible, and they are therefore the most perfect and complete in moral character. Allah ﷻ sent them to guide people to worship Him alone, to do good deeds and to spread justice and peace on earth. Allah ﷻ loves His creation and He loves that they live with love and affection amongst one another, and not be occupied by anything except worshipping Allah ﷻ and desiring His Divine Pleasure. In the Holy Qur'ān, twenty-five Messengers are mentioned. Five of them are described by Allah ﷻ as those of inflexible purpose and strong resolve ('ulū l-'azmi). These are: Nūḥ (Noah) عليه السلام, Ibrāhīm (Abraham) عليه السلام, Mūsā (Moses) عليه السلام, 'Īsā (Jesus) عليه السلام and Muḥammad ﷺ.

Rashid: I will read about Prophet Ibrāhīm عليه السلام.

Noura: I will read a book about Prophet Nūḥ عليه السلام.

Mother: Very well, my children, let's go to the library.



- What is the wisdom behind sending the Messengers ﷺ?
- What are the qualities of the Messengers ﷺ?
- Who are the Messengers of inflexible purpose and strong resolve ('ulū l-'azmi) among?

I read and conclude:

The Story of Prophet Nūḥ (Noah) عليه السلام



Prophet Nūḥ عليه السلام was a very pious and truthful man. He was sent by Allah ﷻ to his people in order to call upon them to worship Allah alone, and to give up worshipping stone-idols that could neither harm nor benefit them in any way.

Nūḥ عليه السلام began calling his people to respond to the orders of Allah ﷻ. But they refused and continued worshipping idols. They even abused and mocked him.

Prophet Nūḥ عليه السلام continued calling his people (to Allah ﷻ) being steadfast on the truth and enduring persecution and humiliation for a long period of time amounting to 950 years, but only a few of his people joined him and believed with him.

Prophet Nūḥ عليه السلام felt very sad and hurt and complained to his Lord about the response he received from his people. Allah ﷻ ordered him to build an ark (a ship), and place on board of it the believers and a male and female pair of every kind of animal. When the disbelievers saw him, they ridiculed and mocked him.

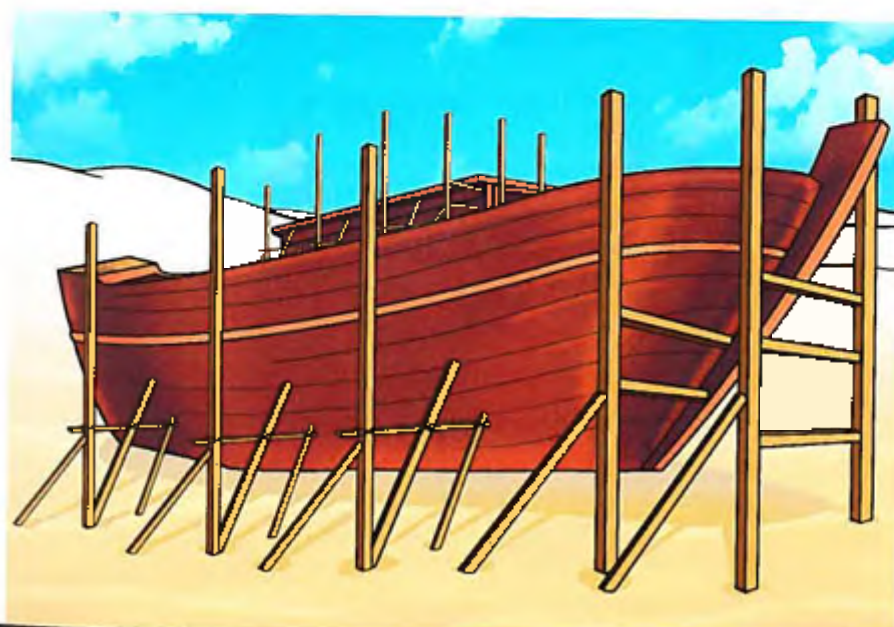
It was only a few days later until a mighty flood of water came and covered the earth and everything on it.

Prophet Nūḥ عليه السلام and all those who were with him boarded the ship. Allah ﷻ saved them from drowning. All those on earth from among the disbelievers drowned.

Allah ﷻ sent Prophet Nūḥ عليه السلام to

Those who call towards good must be and steadfast on the

► I arrange the following images by placing the appropriate number in front of each of them:



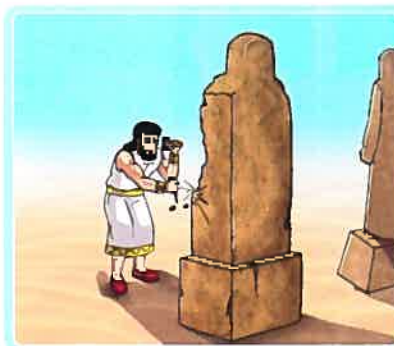
The Story of Prophet Ibrāhīm (Abraham) عليه السلام



Prophet Ibrāhīm عليه السلام was born in Iraq. His people used to worship stone-idols, stars and planets. But he never worshiped nor prostrated to these idols. Prophet Ibrāhīm عليه السلام was a righteous man. Allah سبحانه وتعالى chose him to call his people to worship Allah alone. But they persisted in their disbelief and their worship of the idols.

Prophet Ibrāhīm عليه السلام was intelligent and wise. He invited his people to contemplate and think deeply about the creation of the heavens and the earth and to use and apply their reasoning and thinking faculties as regards who deserves to be worshipped. He used logical argument and proof to demonstrate to them the inherent lack of power of the idols that cause neither benefit nor harm. He went to the area where the stone-idols were, smashed them except for the chief idol and placed his axe by it. He did this to convince his people of the stone-idols' inability to defend themselves. But they persisted in their stubbornness they lit a fire and threw Prophet Ibrāhīm عليه السلام into it. Allah سبحانه وتعالى ordered the fire to be cool and safe for him, and thus, it did not burn him. They were totally surprised when he came out of the fire safe, sound and unscathed just as he had entered it.

Prophet Ibrāhīm عليه السلام continued inviting his people to worship Allah سبحانه وتعالى alone. Later he traveled to Palestine and thereafter to Egypt. Allah سبحانه وتعالى honored him, and created from his offspring all the prophets who came after him, and was thus the Father of all Prophets عليه السلام.



Prophet Ibrāhīm عليه السلام called his people to Allah ﷻ alone.

Allah ﷻ has created for us to reflect and think deeply of the greatness of Allah ﷻ and to realize that Allah ﷻ is true and real.

I connect and conclude:

Let us point out the similarities between Prophet Nūḥ عليه السلام and Prophet Ibrāhīm عليه السلام.

Nūḥ

عليه السلام

Ibrāhīm

عليه السلام

The One who sent both of them is:; each one of them called towards: and renouncing the worship: Both of them are characterized by:

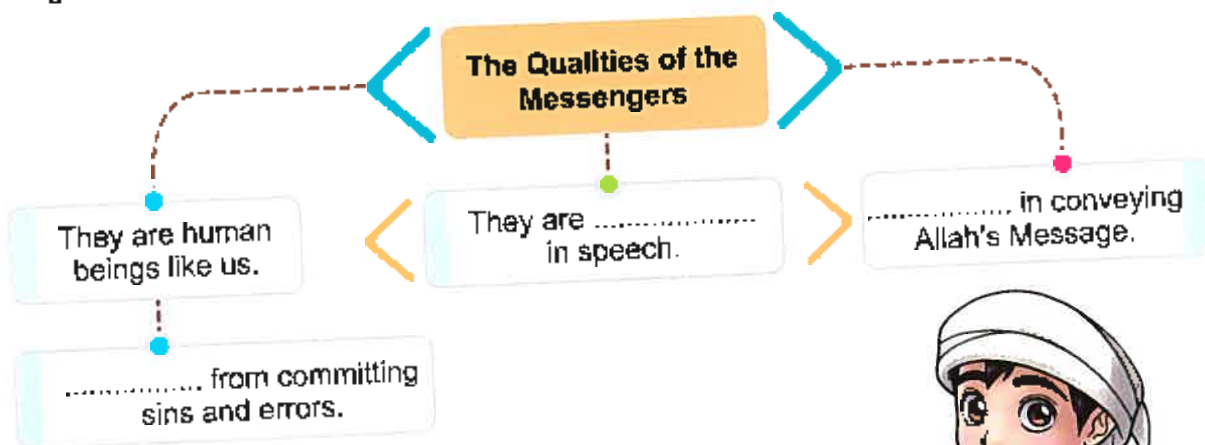


Allah ﷻ helps and aids those who in Him.



I read and conclude:

- ▶ All the Messengers whom Allah ﷻ has chosen to guide people and direct them to His worship are human beings like us. They are characterized by truthfulness in speech, trustworthiness in conveying Allah's Message and immunity from committing sins and errors.
- ▶ Allah ﷻ has sent the Messengers ﷺ, to bring people out from the darkness of ignorance and misguidance to the light of Truth and Divine Guidance.



Allah ﷻ has sent the Messengers ﷺ, to bring people out from the darkness of ignorance and misguidance to the light of Truth and Divine Guidance.



I expect:

- ▶ How would the lives of people be if Allah ﷻ did not send His Messengers ﷺ?
- ▶ What is our duty towards Allah's Messengers?



I work in collaboration with my classmates:

- From the Tree of the Prophets, I extract:
 - the name of the first Messenger whom Allah ﷻ sent after Prophet Adam ﷺ.
 - the name of last Messenger whom Allah ﷻ sent to all people.
- What should we say when the name of one of Allah's Messengers is mentioned in our presence?



I do it myself:

- ▶ I build a model of a sailing ship. I imagine myself as its captain and set out to visit many places in the United Arab Emirates.
- ▶ I recite an Ode to the Prophets .



An Ode to the Prophets

- ◆ The Best of People are the Messengers and the Prophets, all of them
- ◆ The Fragrance of Gatherings is to remember them in a story narrated about them
- ◆ Adam is the First of Them and Muhammad is the Last of Them;
- ◆ The Path of Virtue is the Path traversed by Them;
- ◆ the Beginning of Human Creation is the Origin that traces back to Them;
- ◆ They are my role model for all time, In body and in mind;
- ◆ In religion, good character and noble attitude;
- ◆ By their examples is guided the best of humankind,
- ◆ And every servant who shows thanks and gratitude.



I organize my concepts:

Belief in the Messengers

is one of the pillars of faith.

Allah ﷻ sent the Messengers

to guide people towards good and worshipping Allah alone

Among the Qualities of Messengers are:

Honesty / wisdom / Intelligence /

Our duty towards the Messengers is:

to love them, believe in them, and follow their example.





I practice in order to recite the Holy Qur'ān:

► I practice reading the sukūn (Arabic: سكون) in together with the tanwīn (Arabic: تنوين):

عَبْدًا	خَلَقًا	عَشْرَ	عِزَّةَ
يَزِدًا	لَعْنًا	خُسْرَ	نُطْقَةَ
سَبْحًا	جَمْعًا	نَفْسَ	مُتَرَبِّةَ
ضَبْحًا	صُبْحًا	شَانِ	مَقْرَبَةَ
حَبْلَ	بَخْسًا	عَدْنِ	زَجْرَةَ
مِسْكَ	نَخْلًا	عَصْفَ	مُسْفِرَةَ



I make my mark:



I serve my country;
I invent beneficial
things that contribute
to the development of
my country.

I believe in all the
Messengers of Allah
and follow their
example.



Student Activities

I answer by myself:

Activity One :

► I answer (Yes) or (No):

- (.....) Allah ﷻ has destroyed the people of Prophet Nūḥ عليه السلام through an earthquake.
- (.....) Prophet Ibrāhīm عليه السلام was wise.
- (.....) Allah ﷻ saved Prophet Nūḥ عليه السلام from drowning.
- (.....) Prophet Nūḥ عليه السلام, continued to call his people to worship Allah ﷻ alone for 200 years.
- (.....) Allah ﷻ chose the Messengers to guide people to worship Allah alone.

Activity Two:

► I choose the right answer:

- 1 In his ship, Prophet Nūḥ عليه السلام carried with him:
(the believers) (the disbelievers) (all his people)
- 2 The attitude of Prophet Ibrāhīm عليه السلام, regarding his people's way of worshipping was on of:
(rejection) (acceptance) (not caring)

Activity Three:

► Fill in the blanks:

Name of Messenger	His people used to worship	He used to call	The method calling his people was	Allah ﷻ saved him from
Prophet Nūḥ عليه السلام	Patience
Prophet Ibrāhīm عليه السلام	Kindness and Gentleness

Activity Four:

► Arrange the following words to get an answer to the following question:

► What do we benefit from faith in the Messengers?

(We gain) (Allah ﷻ) (The love of)

Enriching my experience:

► I search in the Holy Qur'ān for four sūrahs named after the names of Prophets .

I assess myself:

1 I color the box that expresses my commitment to the specified behavior:

S.N.	The Behavior	Always	Some-times	Never
1	I thank Allah ﷻ for the blessing of faith.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I worship Allah ﷻ and preform my prayers.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	I love and believe in Allah's Messengers .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	Whenever the Prophets and the Messengers are mentioned, I say: 'عليه السلام' 'peace be upon them.'	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2 I color the box that expresses the level to which I have mastered the specified learning area:

S.N.	Learning Area	Excellent	Good	Acceptable
1	Telling the stories of Prophet Nūḥ عليه السلام and Prophet Ibrāhīm عليه السلام.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	Showing that Allah ﷻ has sent all the Messengers in order to guice people to worship Him alone.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	Explaining the characteristics of the Prophets and Messengers .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	Reciting "Ode to the Prophets".	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Sūrat al-Kāfirūn (The Disbelievers)

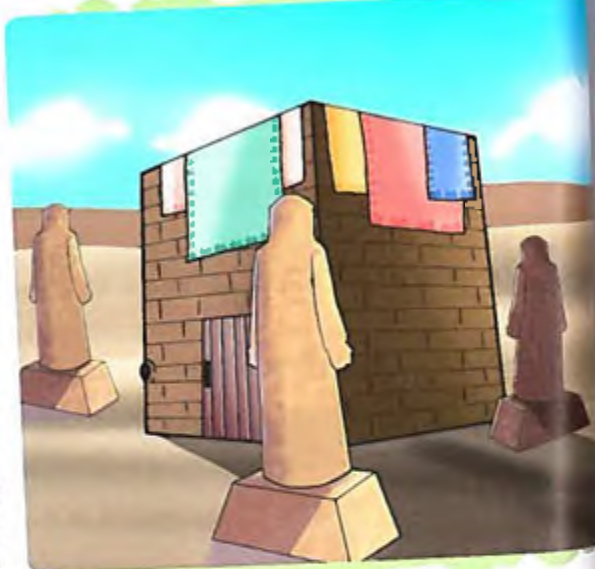
I learn from this lesson to:

- recite Sūrat al-Kāfirūn properly and correctly.
- explain the words contained in the holy verses.
- clarify the overall meaning of the holy sūrah.



I take initiative to learn

I meditate and answer:



- 1 What is the difference between the two pictures?
- 2 What were the people of Makkah worshipping before Islam?
- 3 Where did the call to Islam begin?
- 4 What do you feel when you look at the second picture?

I Read and

[qul yā-'ay
'ābidun mā

[Say, 'O di
Nor will I b
religion, a

Sūrat al-Kāfirūn (The Disbelievers)

I Read and memorize:

سورة الكافرون

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ ۝ لَا أَعْبُدُ مَا تَعْبُدُونَ ۝ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ۝ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۝ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ۝ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝

Sūrat al-Kāfirūn (The Disbelievers)

Bi-smi llāhi r-rahmāni r-rahīmi

[qul yā ayyuhā l-kāfirūna (1) lā 'a budu mā ta budūna (2) wa-lā antum 'ābidūna mā 'a budu (3) wa-lā ana 'ābidun mā 'ābadtum (4) wa-lā antum 'ābidūna mā 'a budu (5) lakum dīnukum wa-liya dīni (6)]

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

(Say, O disbelievers (1) I do not worship what you worship (2) Nor are you worshipping what I worship (3) Nor will I be worshipping what you worship (4) Nor will you be worshipping what I worship (5) For you is your religion, and for me is my religion (6).) (Sūrat al-Kāfirūn)



I perform the wuḍū' (ablution) in order to be ritually clean before reciting the Holy Qur'ān.

I observe the proper etiquette (ādāb) when reciting the Holy Qur'ān, and recite it with humility.



I explain the meanings of the following words:

الْكَاْفِرُونَ
ā l-kāfirūna

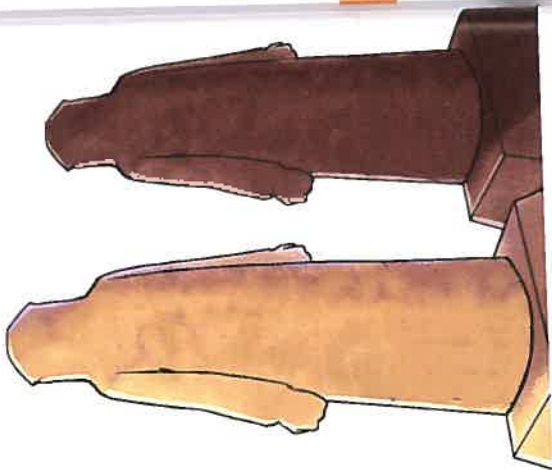
(the disbelievers): Those who do not believe in Allah

دِينُكُمْ
dīnukum

(your religion): The stone-idols and false gods that you worship.

دِينِي
-liya dīni

(for me is my religion): It is only the religion of Islam beside which I seek no other religion.



We will embrace your religion and worship your God for a year on the condition that you worship our gods the following year.



I read the overall meaning of the verses:

O Muhammad, say (to them): 'I will not give up worshipping Allah alone, no matter what you do. I will not worship your gods in return for you worshipping Allah. If you do not adhere to worshipping Allah alone without associating any partner with Him, I will remain on my religion and I will not force you to leave yours.'

I think deeply and answer:



- ▶ I cite examples of some of the gods that the disbelievers used to worship besides Allah.
- ▶ What material did the disbelievers use to make their stone-idols from?
- ▶ Who creates the fetus and nourishes it in the mother's womb?
- ▶ Who bestows on us the blessing of fresh water?
- ▶ Who provides us with different types of fruit?
- ▶ Who deserves to be worshipped alone without any partner?

I repeat:

"And when I am ill, it
is He Who cures me."



"Praise be to Allah Who has
given us food and drink and
made us Muslims."



I read:

I worship Allah alone and
He alone deserves to be
worshipped.



I am a Muslim; I worship Allah Alone Who has no
partner.



I am a Muslim; and my religion, which is Islam,
calls me to worship Allah alone.



Praise be to you, O my Lord, for You have made
us Muslims and guided us to Your Straight Path.



The disbelievers worship deities other than Allah



Sūrat al-Kāfirūn (The Disbelievers)



I collaborate with my classmates:

- We cite the largest possible number of acts of worship through which the Muslim worships Allah ﷻ alone.



I share my idea:

I talk about:

- I talk about my method of memorizing Sūrat al-Kāfirūn in creative manner so that my classmates would follow suit.



I organize my concepts:



Allah ﷻ is One without any partner, and and is worthy of worship. He is:

the Creator, the Provider, the Bestower of Bounties

Sūrat al-Kāfirūn

The disbelievers are:

The Muslim worships Allah ﷻ by performing acts of worship, such as:

Prayer, fasting,, and



I practice in order to recite the Holy Qur'ān:

► I practice reading the sukūn (along with the madd (Arabic: المَدّ) and the tanwīn:

مَحْفُوظٌ	أَزْوَاجًا	تَضَلَّلِي	إِطْعَامٌ
لَمَجْنُونٌ	تَكْذِيبٌ	أَشْتَاتَا	مَمْنُونٌ
ثُعْبَانٌ	تَسْنِيمٌ	أَعْنَابًا	مَخْتَوْمٌ
وَلَدَانٌ	تَقْوِيمٌ	مَسْرُورًا	مَصْفُوفَةٌ
لَقُرْءَانٌ	أَعْنَابٌ	عُمَيَّانَا	مَنْصُورًا
وَرَرِيحَانٌ	مُسْتَقِيمٌ	تَبْذِيرًا	مُقْتَدِرًا

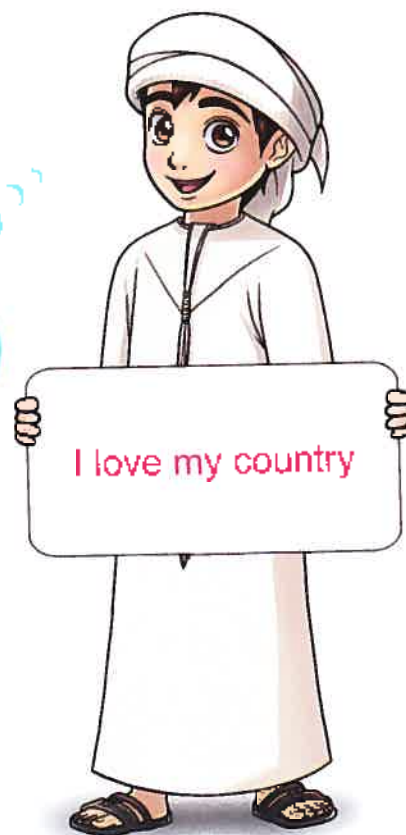


I make my mark:



I look after the blessings which Allah has bestowed upon me, like the blessing of water. Hence, I do not waste water.

I make sure to recite Sūrat al-Kāfirūn before going to bed.



Student Activities

I answer by myself:

Activity One:

► I write:

- the number of verses of Sūrat al-Kāfirūn: {.....} verses.
- The most frequently mentioned words in Sūrat al-Kāfirūn: {.....}.

Activity Two:

► I color: I worship Allah alone Who has no partner

أَنَا أَعْبُدُ اللَّهَ وَحْدَهُ لَا شَرِيكَ لَهُ

Activity Three:

► I complete the first verse of the following sūrahs:

- Sūrat al-Kāfirūn: { Say, 'O }
- Sūrat al-Falaq: { Say, 'I seek refuge..... }
- Sūrat al-Ikhlāṣ: { Say, 'He is }
- Sūrat al-Nās: { Say, 'I seek refuge..... }

Enriching my experience:

► I search for the name of the Prophet who proved that the stone-idols are incapable of causing benefit or harm.

I assess myself:

► I color the box that expresses the level to which I have mastered the specified learning area:

S.N.	Learning Area	Always	Sometimes	Never
1	Reciting Sūrat al-Kāfirūn	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	Memorizing Sūrat al-Kāfirūn.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	Explaining the words mentioned in the sūrah.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	Explaining the overall meaning of the holy verses.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

I love good for my brother



I learn from this lesson to:

- recite the noble ḥadīth from memory.
- explain the overall meaning of the noble ḥadīth.
- extract the guidelines contained in the noble ḥadīth.
- demonstrate that I love good for my brother just as I love it for myself.



I take initiative to learn

I observe and answer:

Give me your hand, Salim so we can raise the flag together. The summit is wide enough to accommodate us all.



- What are Rashid and Salim doing?
- What did Rashid do when he reached the top?
- What are the feelings and emotions that motivated Rashid do that? (Love) (Hatred) (Selfishness)



I use my skills to learn

I listen and memorize:

Noble Ḥadīth

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ) (متفق عليه)

It was reported that Anas رضي الله عنه said that the Prophet ﷺ said: "No one of you has faith (i.e. complete faith) until he loves for his brother what he loves for himself." (Narrated by al-Bukhārī and Muslim)

I understand the meanings of the following terms:

لَا يُؤْمِنُ

(does not have faith): the faith of the Muslim is not complete.

The overall meaning of the noble Ḥadīth:



Our beloved Prophet Muhammad ﷺ tells us that the believer's faith is not complete unless he loves good for his brother just as he loves and wants good for himself. Therefore, the believer treats other people with love and kindness. He wishes good for them and treats them as he would like them to treat him. He feels happy when good befalls them, when they draw closer to Allah ﷻ through performing acts of obedience and good deeds and when they come first (in everything they do); he does not like evil to befall, and would do all he can to keep evil away from them as he would keep it away from himself.

I read and answer:

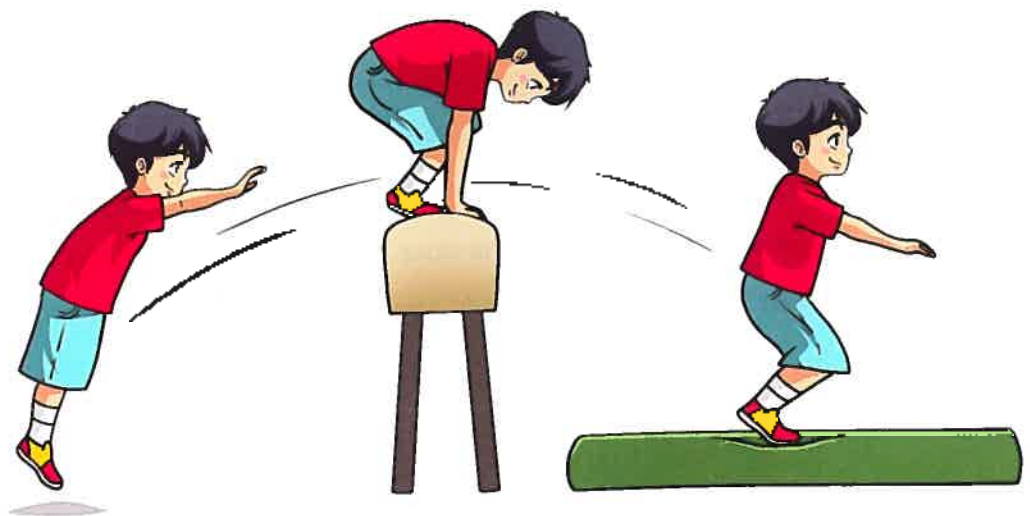
The sports teacher asked the pupils to stand in a single line to start jumping on and over the pommel horse. Then he signaled with his hand and they began to jump. When it was Salim's turn, he could not do it. He tried a second and third time but still was not able to jump over the pommel horse. Salim felt very sad. But his classmates gathered around him to encourage him. They urged him to try again, and so he did, praying to Allah ﷻ to help him and grant him the ability to do it, and he did it; he managed to complete the jump successfully, and everyone was very happy for him.



- What feeling would you be experiencing if you see your classmate in the following two situations
- he tries and is unable to perform the jump.
 - he tries again and manages to perform the jump successfully.

I Complete the following sentence:













I love for my friend what for myself.





I work in collaboration with my classmates:

► We color in the appropriate face according to each situation:

S.No.	The cases	Loves good for his brother	Does not love good for his brother
1	Salim prays to Allah ﷻ to help his friend Ahmed be among the ones who come first in the school competition.		
2	He saw his classmate making mistakes in performing wuḍū'; he taught him how to perform proper wuḍū'.		
3	Their friend slipped and fell to the ground; they mocked and laughed at him.		
4	Yassir felt sad when he saw that his friend's house was more beautiful and bigger than their house.		
5	The girl was angry when her friend received a gift for memorizing the Holy Qur'ān.		
6	Rashid felt happy when he helped his friend solve difficult problems in mathematics.		



I think in order to be creative:

Rashid's family decided to work together to take part in doing some virtuous and charitable activities. Rashid's mother arranged a time for the family members to learn the Holy Qur'ān, memorize Qur'ānic verses and read the life of the Allah's Messenger ﷺ and his Companions. After that, she presented them with other ways of doing virtuous and charitable work to choose from:



► I suggest three actions that would increase our love for each other.

I listen and emulate:

'Abdullāh ibn 'Umar, said: "Once a Companion of the Messenger of Allah ﷺ was given a goat's head as a gift. The Companion said: 'My brother and his family are more in need of it than we.' So he sent it to them. The brother thought the same and sent it to someone else. Thus, the goat's head, continued to be sent from one person to another until it passed through the hands of seven households, and ended up back with the first companion."

I love the Messenger of Allah ﷺ and his Companions رضي الله عنهم, and I follow their example.

I love good for my brother

I will take the food to my brother and his family. They are more in need of it.

and so the food ended up back with the first.



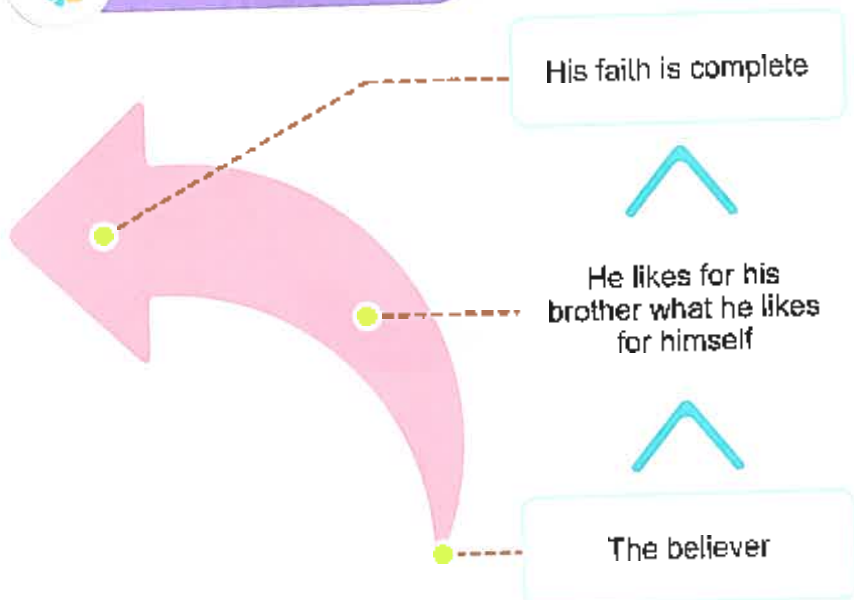
► I note and observe what I like for myself; then I color the words which I like others to have:



What I like for others = what I like



I organize my concepts:



I practice in order to recite the Holy Qur'an:

► I practice reading the shaddah (Arabic: شدة "diacritical mark signifying emphasis by doubling two letters" ->):



جَرَّ	حَقَّ	شَقَّ	أَبَّ
حَنَّ	نَقَّ	هَبَّ	مَسَّ
بَنَّ	خَرَّ	جَبَّ	أَفَّ
كَرَّ	دَبَّ	شَرَّ	غَضَّ
نَزَّلَ	ظَنَّ	نَكَرَ	عَلَّمَ
عَطَّلَتْ	قَوَّيَا	يَظُنُّ	تَنَفَّسَ



I make my mark:



doubling two

أَب

مَسَّ

أَفِي

غَضَّ

عَلَّمَ

تَنَفَّسَ



My behavior is my responsibility

I love good for all, and I work in collaboration with them in the same way Sheikh Zayed bin Sultan Al Nahyan, may Allah rest his soul in peace, loved for others what he loved for himself.



I love my country

I teach others what I have learned. I love for them to learn what I have learned.



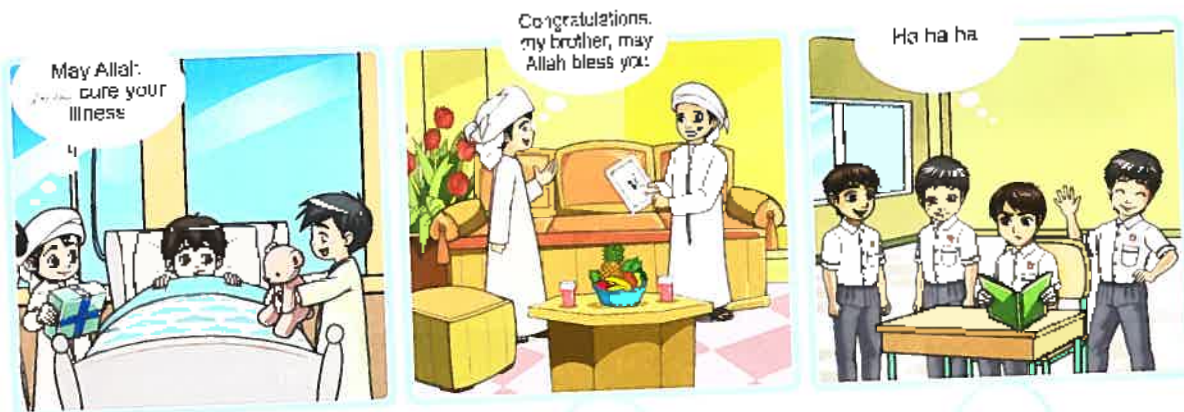
"We believe that the blessing of wealth that Allah ^{سبحانه} has bestowed upon us must encompass our brothers and our friends."

Student Activities

I answer by myself:

Activity One:

► I put a tick (✓) below the right behavior and a cross (X) below the wrong behaviour:



Activity Two:

► I choose the right behavior in the following cases:

1 My friend told me that he lost his pen:

- | | | |
|-------------------|-----------------------------------|-----------------------|
| I try to help him | I tell everyone about his problem | I turn my back on him |
|-------------------|-----------------------------------|-----------------------|

2 My friend got the highest score:

- | | | |
|----------------------|--------------------|---------------------------|
| I feel happy for him | I feel sad for him | I have a quarrel with him |
|----------------------|--------------------|---------------------------|

3 I saw my classmate making a mistake:

- | | | |
|--------------------------|--|---------------------------|
| I give him a good advice | I let him continue making the mistakes | I expose and disgrace him |
|--------------------------|--|---------------------------|

Activity Three:

- I write a list of the names of people whom I like. I talk about one situation that shows that I love good for them.

Enriching my experience:

- I write a phrase that shows that I wish to be with our Messenger Muhammad ﷺ and righteous people.

I assess myself:

- 1 I color the box that expresses my commitment to the specified behavior:

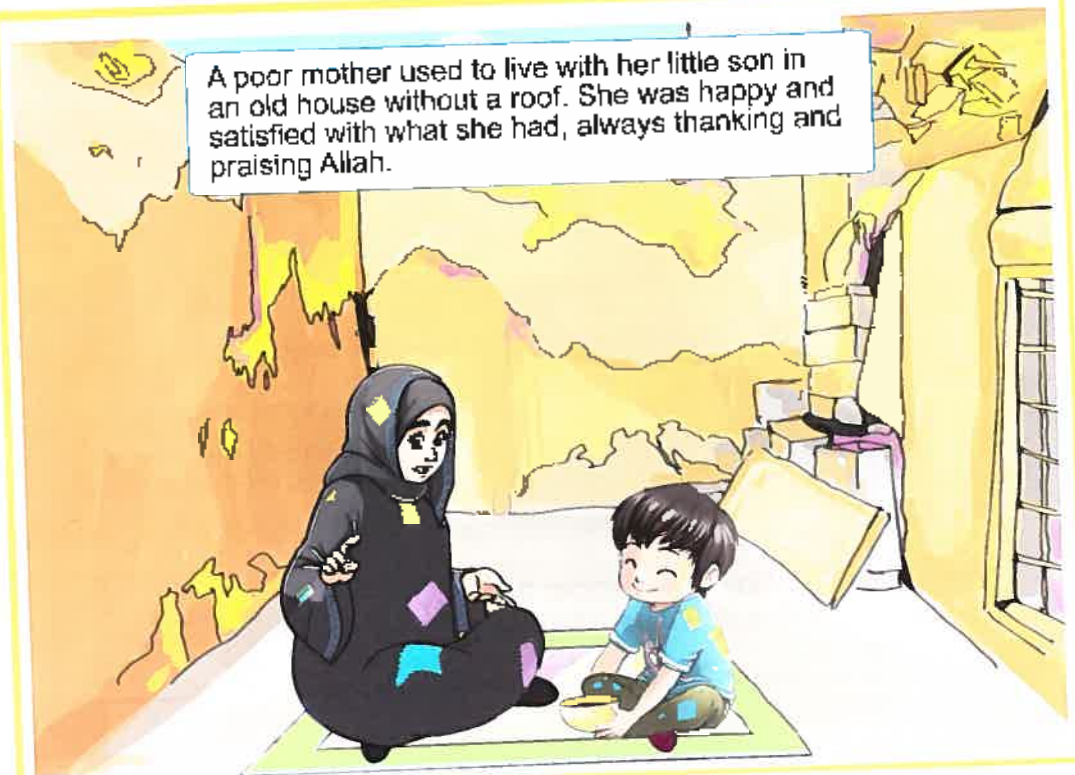
S. No.	The Behavior	Always	Some-times	Never
1	I rejoice in my friend's happiness.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	When I see something in my brother that I admire, I say: بَارَكَ اللهُ لَكَ (bāraka Allāhu laka) 'Allah bless you.'	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

- 2 I color the box that expresses the level to which I have mastered the specified learning area:

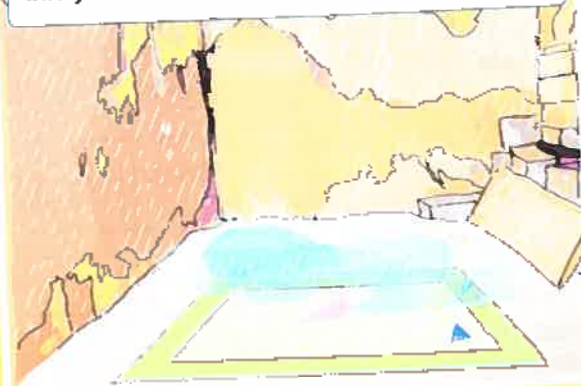
S. No.	Learning Area	Excellent	Good	Acceptable
1	Memorizing the noble ḥadīth.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	Explaining the overall meaning of the noble ḥadīth.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	Extracting the guidelines from the noble ḥadīth.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	Citing examples indicating that I like for others what I like for myself.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Contentment is an Infinite Treasure

A poor mother used to live with her little son in an old house without a roof. She was happy and satisfied with what she had, always thanking and praising Allah.



The rain that has fallen in the years that have passed has been ever so light that it did not disturb the mother and her child. But this year it started raining quite heavily.



The child hurried to seek shelter in his mother's lap, but the mother was drenched and soaked with rain. She was thinking of how she could solve this problem.



Suddenly, the mother came up with an idea on how to solve the problem. She rushed to the door, unhinged it from its frame and put it in an inclined position. Then, she sat with her child under it.



She said to herself:
"الحمد لله" (al-hamdu li-llāhi
"Praise be to Allah") that
we have a door to protect
and shelter us from the
rain."



"الحمد لله" (Praise be to Allah) who gave
me a child who is content like you, who
sees Allah's blessings and thanks Him
for them. We live in safety and security in
our homeland by the Grace of Allah. We
enjoy good health and wellbeing, and we
always have enough food, all praise be
to Allah."