

Unit Three



Worship Refines Me

SN	Lesson	Theme	Domain
1	I Pray (1)	Rulings Pertaining to the Acts of Worship (Aḥkām)	Islamic Rulings and their Higher Purposes (Aḥkām wa Maqāṣid)
2	Ḥadīth on (The Excellence of the Prayer)	Noble Ḥadīth	Divine Revelation (Wahy)
3	The Truthful, the Honest (al-Ṣādiq al-Amīn)	Life of the Prophet (Sīrah)	Life of the Prophet and Prominent Muslim Personalities (Sīrah wa Shakhṣiyyāt)
4	Sūrat Quraysh	Holy Qur'ān	Divine Revelation (Wahy)
5	Amānah (Trustworthiness)	Values of Islam (Qiyam)	Values and Manners in Islam (Qiyam wa Ādāb)
6	I Pray (2)	Rulings Pertaining to the Acts of Worship (Aḥkām: 'Ibādāt)	Islamic Rulings and their Higher Purposes (Aḥkām wa Maqāṣid)

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Learning Outcomes

At the end of the unit the student should be able to:

- perform the Fajr (Dawn) prayer correctly.
- recite the tashahhud (testification of faith) and the ṣalāh ibrahīmiyyah (Abrahamic Prayer) from memory.
- recite the ḥadīth from memory.
- infer the importance of prayer.
- make sure to perform his/her prayers on time.
- explain how the Prophet ﷺ solved the problem of setting the Black Stone back in its place.
- explain the ethics and morals of the Prophet ﷺ in doing trade.
- make sure that he/she follows the example of the Prophet ﷺ in his truthfulness and honesty.
- recite Sūrat Quraysh while observing the rules of proper recitation.
- recite Sūrat Quraysh from memory.
- clarify the Qur'ānic vocabulary contained in the Sūrat Quraysh.
- explain the overall meaning of the Sūrat Quraysh.
- thank Allah ﷻ for His favors and blessings.
- clarify the concept of Amānah (trustworthiness).
- explain the importance of Amānah (trustworthiness) and the harmful effects of Khiyānah (betrayal) on both the individual and society.
- clarify the reward of the trustworthy and the punishment of those who betray their trust.
- perform his/her prayers properly and correctly.
- make sure to perform his/her prayers with tranquility (itmi'nān), humility and presence of mind (khushū').



Me

Domain

Islamic Rulings and
Higher Purposes
(al-Aḥkām wa Maqāṣid)

Revelation
(Wahy)

Life of the Prophet
and Prominent Muslim
Personalities (Ṣīrah wa
Shakhṣiyyāt)

Revelation
(Wahy)

Islamic Manners in
Prayer (Ḍawā'ir wa Ādāb)

Islamic Rulings and
Higher Purposes
(al-Aḥkām wa Maqāṣid)

I Pray (1)

I learn from this lesson to:



- perform Fajr (Dawn) prayer correctly.
- recite the tashahhud (testification of faith) and the ṣalāh ibrahīmiyyah (Abrahamic Prayer) from memory.



I take initiative to learn

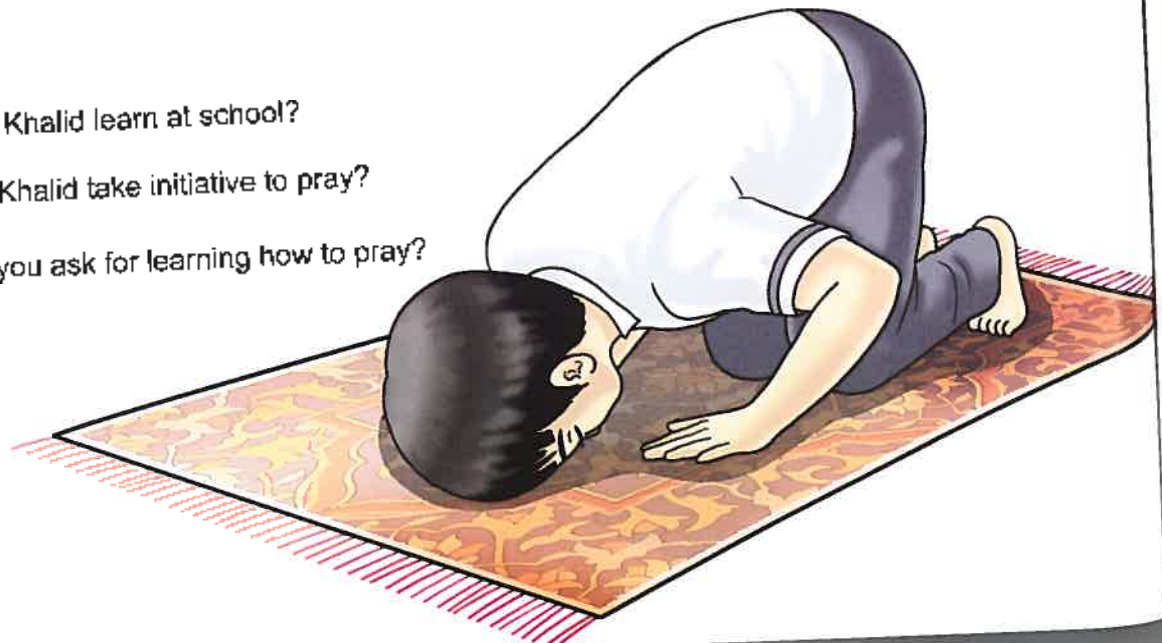
I read and answer:

Khalid learned at school the prescribed times of the five prayers and the number of rak'ahs of each prayer, and therefore wanted to take initiative and pray because he loves Allah ﷻ and wants to be among the Victors and Achievers of Paradise.. He performed wuḍū' and began praying. He raised his hands saying: Allāhu akbar "Allah is the Greatest", then he bowed, then he prostrated, and then he sat down and greeted saying assalamu 'alaykum wa-rahmatullāhi. His father saw him and asked him: "Do you know how a Muslim prays?"

Khalid: No, Father, but I watch you when you pray.

Father: In that case, come with me so I can teach you the correct way of praying.

- What did Khalid learn at school?
- Why did Khalid take initiative to pray?
- Who do you ask for learning how to pray?





I use my skills to learn

(Dawn) prayer

and (testification of faith) *shahādah* from memory.

The teacher asked the students to perform proper *wuḍū'*, and thereafter he took them to the school's prayer-room.

Teacher: Let me introduce you, children, to Abdullah. He is a grade-three student, and volunteered to show you how to perform Fajr (Dawn) prayer.

Abdullah: Welcome, my friends! May I have your attention please? I will show you how to pray Fajr (Dawn) prayer. If I intend praying, I perform proper *wuḍū'*. Then:

1

I face the *qiblah* (direction of Makkah) and make the intention to pray. I raise my hands level with my ears or shoulders and say the *takbīrat al-ihrām* (i.e. *Allāhu akbar* so as to enter a state of ritual consecration and commence prayer)

2

I read *Sūrat al-Fātiḥah* and a short *sūrah* slowly and calmly.

3

I raise my hand saying, *Allāhu akbar*

I do not forget to recite the *du'ā al-istiftāḥ* (opening supplication)

Allāhu akbar
"Allah is the greatest"



4

I bow down, placing my hands firmly on my knees with my back outstretched and extended. I do not lower or raise my head. Instead, I keep it level with my back looking at the place of prostration and I say: Subhāna rabbiya l-aẓīm "Glory be to my Lord, the All-Supreme" (Arabic: سُبْحَانَ رَبِّيَ الْعَظِيمِ) three times.

5

I return to an upright standing position standing straight (i'tidāl) until I calm and still, and say: sami'a Allāhu liman ḥamidah ... Rabbanā wa laka l-ḥamd ("Allah Hears the one who praises Him; Our Lord, to you belongs all praise.")



6

After that, I say the takbīr (Allāhu akbar "Allah is the greatest"), and prostrate saying, Subhāna rabbiya l-a'ālā "Glory be to my Lord, the Most High" three times.

7

Then, I say the takbīr (Allāhu akbar "Allah is the greatest") and sit up straight. Then I say: Rabbi ghfir lī Rabbi ghfir lī "O Lord forgive me, O Lord forgive me."



8

Then, I say the takbīr (Allāhu akbar "Allah is the greatest") and prostrate again, saying, Subhāna rabbiya l-a'lā "Glory be to my Lord, the Most High". This concludes the first rak'ah.

9

I stand up for the second rak'ah, saying: Allāhu akbar "Allah is the greatest," and I repeat what I did in the first rak'ah.



I sit after the end of the second rak'ah, and recite the tashahhud:

(التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، الْمُسْلِمُ عَلَى عَبْدِ اللَّهِ الْمُسْلِمِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ)

at-tahiyyātu lil-lāhi waṣ-ṣalawātu waṭ-ṭayyibātu, assalāmu 'alayka ayyuha-n-nabiyyu waraḥmatu- l-lāhi wa-barakātuhū, _ assalāmu 'alaynā wa-'alā 'ibādī-l-lāhi aṣ-ṣāliḥīn. ashhadu an lā ilāha illa-l-lāhu wa ashhadu anna Muḥammadan 'abduhū wa rasūluh."

"Everlastingness belongs to Allah, and likewise Devotional Acts, Good Words of Praise and Glorification. Peace be upon you, O Prophet, and Allah's Mercy and His Blessings. Peace be on us and on Allah's Righteous Servants. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and messenger."



10

Then, I recite the ṣalāh ibrahīmiyyah (Abrahamic Prayer):

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Allāhumma ṣalli 'alā Muḥammadin wa 'alā āli Muḥammadin kamā ṣal-layta 'alā āli Ibrāhīma innaka ḥamīdun majīd. Allāhumma bārīk 'alā Muḥammadin wa 'alā āli Muḥammadin kamā bārakta 'alā āli Ibrāhīma, innaka ḥamīdun majīd.

"O Allah, send our prayers upon Muhammad and the family of Muhammad as You have sent Your prayers upon Ibrāhīm and the family of Ibrāhīm, and send Your blessings upon Muhammad and the family of Prophet Muhammad, as You have sent Your blessings upon Ibrāhīm and the family of Ibrāhīm in the worlds. You are Worthy of all Praise, All-Glorious."

11



12

Then, I turn my face to the right and say, Assalāmu 'alaykum warahmatullāh
 "Allah's peace and mercy be upon you" (Arabic: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ).

13

I turn my face to the left and say, Assalāmu 'alaykum warahmatullāh
 "Allah's peace and mercy be upon you" (Arabic: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ).



Teacher: Thank you, Abdullah.

Rashid: I will make sure that my prayer is correct and perfect.

Seif: I will make sure to go with my father to the mosque for all the prayers.

Teacher: May Allah bless you, my children. Do not forget us in your du'ā' when in sujūd
 (prostration).



at-tawakkul li-llahi
 rabbi l-'alamina.
 al-rahmani -rahimi,
 al-hayy al-qayyum d-din
 Praise be to Allah,
 Lord of the Worlds,
 the Most Gracious,
 the Most Merciful,
 Master of the Day of
 Judgment.



A cartoon illustration of a young girl with short, dark red hair styled in two pigtails with red bows. She has large, expressive eyes and a wide, happy smile. She is wearing a long-sleeved purple dress with large white polka dots over a grey long-sleeved shirt. Her pants are purple with white polka dots, and she is wearing pink flat shoes with white socks. She is waving her right hand towards the viewer. The background is white with some faint red circular shapes on the right side.

Subhānaka ilāhumma, wa biḥamdika
tabāraka smuka wa ta'ālā jadduka
wa lā ilāha ghayruk
(Glory and praise be to You, O Allah.
Blessed be Your Name and exalted
be Your majesty, there is none worthy
of worship except You.),

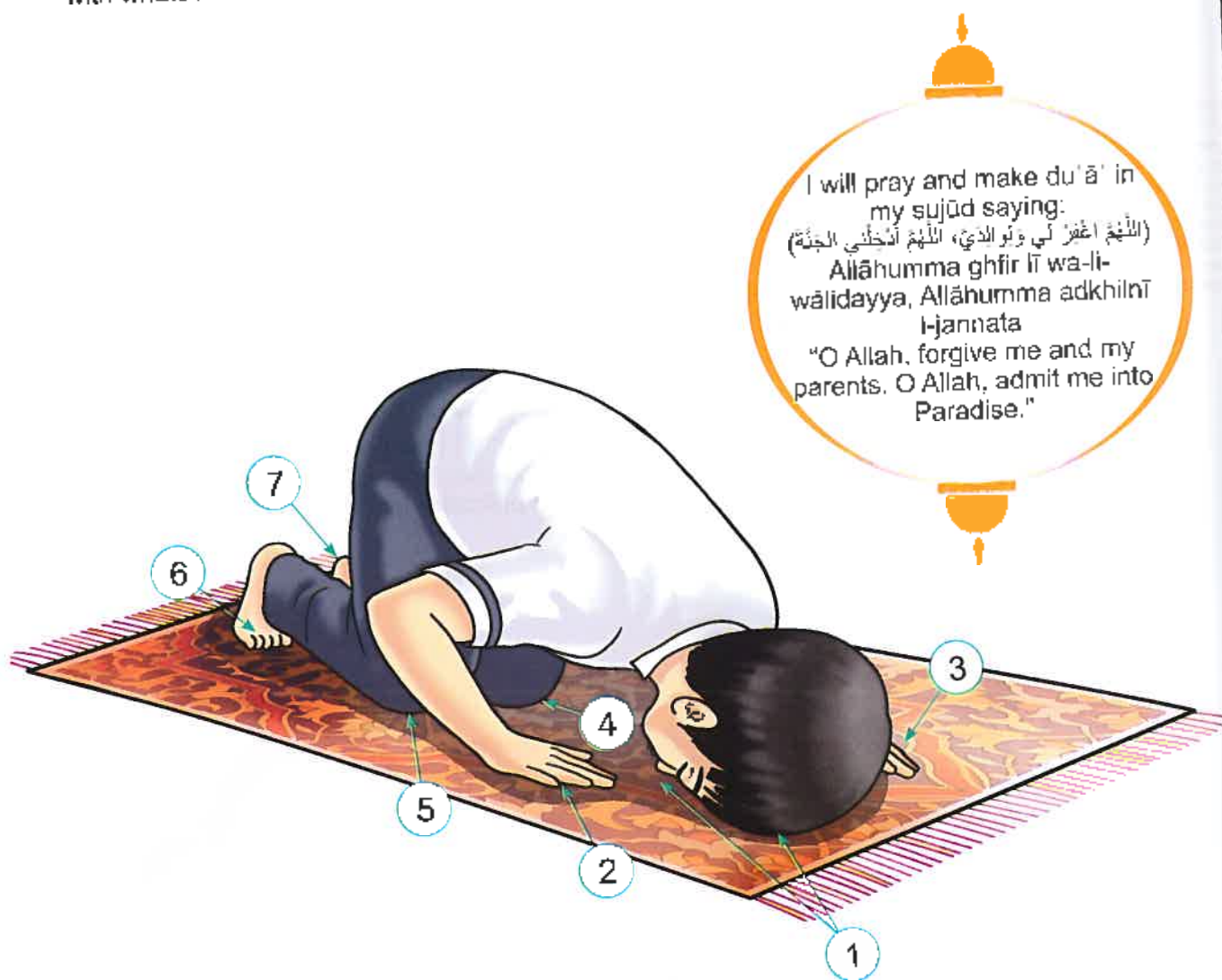
I read and emulate:

It was narrated by Abū Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said:

أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ فَأَكْثِرُوا الدُّعَاءَ

"The nearest a servant comes to his Lord is when he is prostrating himself, so make abundant du'ā' (supplication) (while in this state)." (Narrated by Muslim)

- I make sure to prostrate on all seven parts of the body, and, while prostrating, offer supplication with whatever du'ā' I wish.





I organize my concepts:



I Pray

so that Allah may be pleased with me and achieve Paradise

I pray all the obligatory prayers

I perform Fajr (Dawn) prayer regularly

I pray it two rak'ahs

I recite the du'ā' al-istiftāh (opening supplication)

I say supplications in my prostration

I pray it by executing all of its integral parts (arkān) and in the correct order

I memorize the tashahhud and the ṣalāh ibrahīmiyyah (Abrahamic prayer)



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

► I practice reading the small super/subscript letters (the small Alif, Yā' and Wāw diacritics: 'و ے ا') according to the Qur'ānic script and orthography:



بَ	قَ	رَ	مَ	لَ	وَ	نَ
ءَ	هَ	عَ	حَ	غَ	خَ	تَ
ثَ	جَ	دَ	ذَ	زَ	سَ	شَ
صَ	ضَ	طَ	ظَ	فَ	قَ	كَ
ٲَ	اِ	هِي	وُ	هُ	عُ	ٲَ



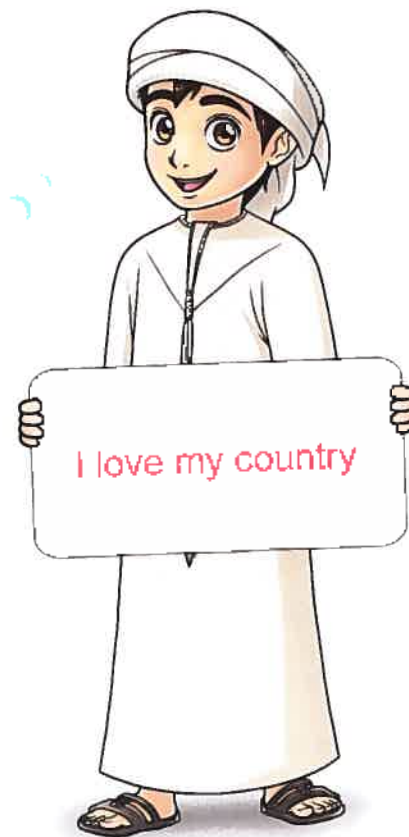
I make my mark:



My behavior is my
responsibility

I perform ṣalāh
and make du'ā' in
my prostration for
the wellbeing of
my parents, family,
teachers and country.

I make sure to
perform Fajr (Dawn)
prayer correctly with
tranquility (iṭmi'nān),
humility and presence
of mind (khushū').



I love my country



Student Activities

I answer by myself:

Activity One:

► I draw a line joining between the image and the statement that signifies it:



أشهد أن لا إله إلا الله وحده لا شريك له
أشهد أن محمداً عبده ورسوله
أستغفر الله العظيم
أستغفر الله العظيم
أستغفر الله العظيم
أستغفر الله العظيم
أستغفر الله العظيم
أستغفر الله العظيم



I sit after the end of the second rak'ah, and recite the tashahhud.

I face the qiblah (the direction faced during prayer), raising my hands and say: الله أكبر

I say, الله أكبر Allāhu akbar "Allah is the greatest," and then I prostrate saying, Subhāna rabbiya l-a'la "Glory be to my Lord, the Most High (Arabic: سُبْحَانَ رَبِّيَ الْأَعْلَى)" three times.

I recite Sūrat al-Fātiḥah and some verses of the Holy Qur'ān that are easy for me.

Then, I turn my face to the right and say, "Allah's peace and mercy be upon you (Arabic: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ).

Activity Two:

► I complete the opening supplication (Arabic: دُعَاءُ الْإِسْتِغَاثَةِ Du'ā' al-Istiftāh):

(سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، يَا أَرْحَمَ الرَّاحِمِينَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ)

Subhānaka llāhumma, wa bi Tabāraka wa ta'ālā jadduka wa lā ilāha ghayruk.

"Glory be to You, O Allah, and; May be blessed, and exalted be Your majesty. There is no god but you."

Activity Three:

► I tick (✓) the correct performance :



Enriching my experience:

- I ask the imam of the mosque in our neighborhood about a du'ā' that I can recite repeatedly in my sujūd, and which our Messenger Muhammad ﷺ used to recite in his sujūd.

I assess myself:

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

S. No.	The Behavior	Excellent	Good	Acceptable
1	I perform Fajr prayer with tranquility (iṭmi'nān), humility and presence of mind (khushū').	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I make sure to read the sūrahs that I have already learned in my prayer.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	I recite the du'ā' al-istiftāḥ (opening supplication) when I start praying.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	When I am in prostration, I recite a du'ā' for all those who I love.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5	I memorize the tashahhud and the ṣalāh ibrahīmiyyah (Abrahamic Prayer).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



Excellence of Prayer



I learn from this lesson to:

- recite the noble hadith from memory.
- demonstrate the importance of prayer.
- make sure to perform my prayers on time.



I take initiative to learn

I observe and reflect:



- What would happen if Rashid descended to this river and washed himself in it several times every day?



I use my skills to learn

I listen and memorize:

Noble Hadith

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلُّ يَوْمٍ خَمْسَ مَرَّاتٍ هَلْ يَبْقَى مِنْ دَرْنِهِ شَيْءٌ؟» قَالُوا: لَا يَبْقَى مِنْ دَرْنِهِ شَيْءٌ، قَالَ: «فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِنَ الْخَطَايَا»

It was narrated by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Do you think that if there was a river by the door of any one of you, and he bathed in it five times each day, would there be any trace of dirt left on him?" They said: 'No trace of dirt would be left on him.' He said: "That is the likeness of the five daily prayers. Through them Allah obliterates sins." (Narrated by al-Bukhārī and Muslim)

I explain the meanings of the following words:

دَرْنِهِ

(Trace of dirt): The dirt that is cleaned with water.

الْخَطَايَا

(Sins): The bad deeds.

I read the overall meaning of the noble hadith:

In this hadith, the Prophet ﷺ emphasizes the importance of prayer in a Muslim's life clarifying that it forms the basis of purification from bad deeds and likening it a Muslim washing himself five times a day in a river in front of his house. Such a person will be happy and in good spirits because of being in a state of complete cleanliness and purity that leaves no trace of filth and dirt whatsoever. Similarly, constant performance of the five daily prayers instills in a Muslim a sense of feeling clean and pure from all bad deeds that may occur in his daily life, leading to him feeling calm, serene and at peace with himself.

- ▶ What happens when a Muslim washes himself five times a day?
- ▶ What happens when a Muslim prays five times a day?

times every

I remember and complete the missing information:

Islam has elevated the value and status of performing prayer and magnified its reward. It is the most important pillar of Islam after the two testifications (declarations) of faith (shahādātayn).

► The pillar that is performed five times a day by Muslims is:

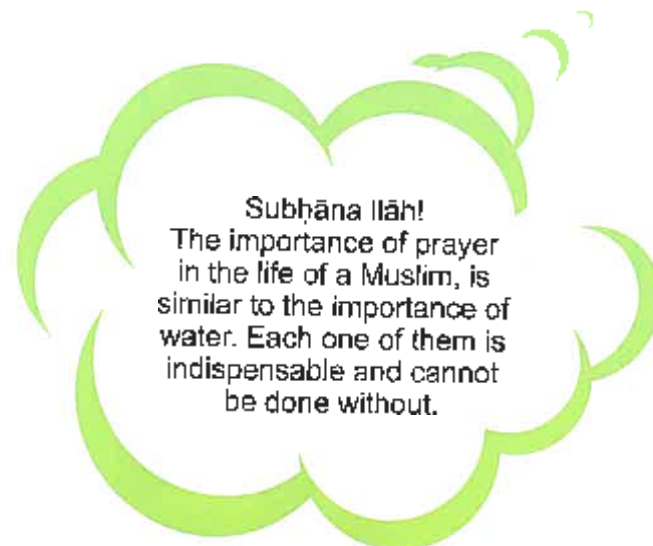


- I compare, and identify the similarities between water and performing prayer with regards to the human being:

Allah ﷻ created water and he also created the human being on whom He made prayer obligatory. Both water and prayer manifest Allah's Power since He endowed each of them with benefit.



	Water	Prayer
The Effect	removes filth and dirt.	.....
The Importance	.....	brings the servant closer to his Lord.



I read and specify:

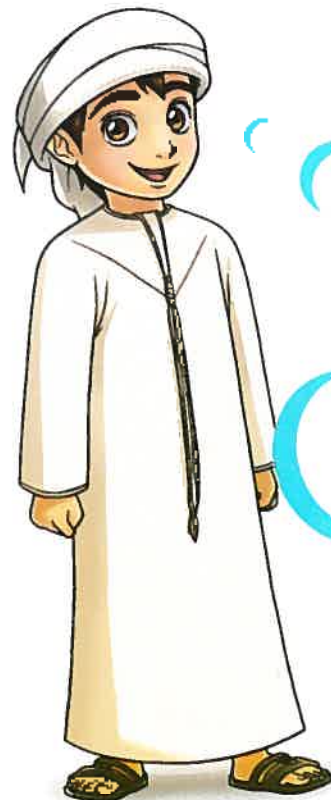
► I identify the bad deeds by putting a cross (x) under each of them:

{	Lying	}	{	Honesty	}	{	Stealing	}
	<input type="checkbox"/>			<input type="checkbox"/>			<input type="checkbox"/>	
{	Bad talk	}	{	Selfishness	}	{	Truthfulness	}
	<input type="checkbox"/>			<input type="checkbox"/>			<input type="checkbox"/>	

I read and answer:

Rashid had a friend called Jassim who used to pray all five prayers together with him. But one day, Jassim woke up late and missed Fajr prayer!

- What should Rashid respond to his friend Jassim?
- How can Jassim ensure not to delay his prayer next time?



"O Allah, make us of those who are forever mindful of their prayers and observe them on time; perform Allah grant us tranquility (itmi'nān), humility and presence of mind (khusnū') in our prayers and enable us to perform them in the manner that pleases You."

I reflect on the mercy of Allah ﷻ and speak about:



Why did Allah ﷻ make the five prayers such that they wipe out bad deeds?

But one day,



I listen and speak:

Rashid's mother wanted to make prayer endearing and desirable to her children and explain to them its importance, and so, she took a bunch of star shaped cards and wrote the following phrases on them:



Come and let us hang these stars in your rooms:

- What do you think, my children, would you like to pray now?
- Why are we keen to pray?



I work in collaboration with my classmates:

- We make paper stars which we cut from colored paper. We then write phrases about prayer on them and then stick them on the classroom notice board.



I organize my concepts:





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

- I practice reading the letters of Madd Tabī'ī (Aṣlī) [natural (original) prolongation] in the following words:
[the Madd Tabī'ī (Aṣlī) or natural and normal madd is the madd in its original and default state in which case it is prolonged for a duration of two ḥarakahs (vowels)]



مَلِكٍ	كَلَامًا
وَإِيَّاكَ	وَمَا يَتَّبِعُنِي
فَعَقَرُوهَا	وَأَسْخَرُونِ
مَوَازِيئُهُ	فِي جِيدِهَا
وَالْمَعْرُورِ	وَلَا يَخَافُ
لَمَرْدُودُونَ	عَلَى دَاوُدَ
كَانَ مِرَاجُهَا	وَكُنَّا نَحُوضُ
مِنَّا الْمُسْلِمُونَ	بِهِ يَسْتَهْزِئُونَ
وَكُتَيْبِهِ وَرُسُلِهِ	ذَلِكَ أَنكِسَبَ



I make my mark:



My behavior is
my responsibility

Our country is keen
on building mosques
everywhere; I am
keen on praying the
Congregational Prayer in
these mosques.

I am responsible
for taking due
care of my wuḍū'
and ṣalāh.



I love my country

Student Activities

I answer by myself:

Activity One:

- I tick (✓) the deeds that please Allah ﷻ, and cross (X) the ones that do not please Him:
- > Whenever he makes a mistake he asks Allah ﷻ abundantly to forgive him. ()
 - > He prays in the mosque wearing dirty clothes. ()
 - > He always calls his friends to pray in the mosque. ()
 - > He prefers watching TV and delays his prayer. ()

Activity Two:

- I complete the following phrases with the appropriate word:

(Allah ﷻ)

(the ranks)

(A Muslim)

- > Bad deeds do not please
- > Prayer elevates with Allah ﷻ.
- > strictly guards his prayers.

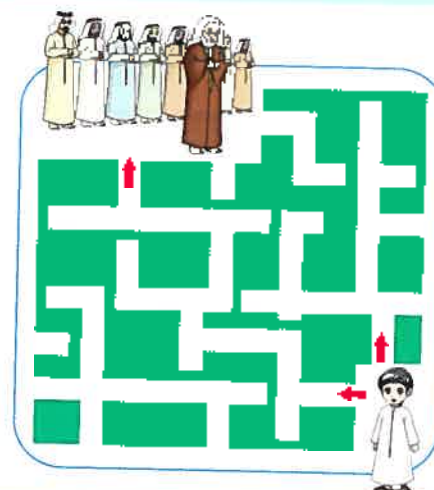
Activity Three:

- With a nice voice, I repeat this short poem:

My prayers everyday are five in number
 From the moment I wake up from slumber.
 Thanking Allah for His Generosity
 Praising Allah for His Abundant Bounty
 Never ever my prayers I leave, this I say without boast
 because my prayers are among the times I surely enjoy the most
 (Poet Ahmed Sweilem)

Activity Four:

- I fear I might miss the congregation prayer.
- Show me to the way.



Enriching my experience:

- I design a card containing advice about the excellence of prayer.

I assess myself:

- I color the box that indicates my progress level in 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	Demonstrating the importance of prayer.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	Taking due care to perform the five prayers.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Muhammad, the Truthful and Trustworthy



I learn from this lesson to:

- explain how the Prophet ﷺ solved the problem of setting the Black Stone back in its place.
- clarify the ethics and morals of the Prophet ﷺ in trade dealings.
- make sure to follow the example of the Prophet ﷺ in his truthfulness and trustworthiness.



I take initiative to learn

I observe and discover:



The quality is and
whoever is characterized by it is called
The opposite quality
is



The quality is and
whoever is characterized by it is called
The opposite quality
is



I use my skills to learn

I listen and answer:

Grandma sat with Noura and Rashid waiting for the rest of the family members to hold their usual Friday night meeting. Noura and Rashid were playing a game on the smart board. They reached the point where they had to identify the two qualities of truthfulness and trustworthiness. They were confused about who would be the worthy bearer of this title. Grandma listened to their conversation and smiled.



Rashid: Can you help us, Grandma?



Grandmother: Yes, my children. What are you searching for?



Rashid: We are searching for the bearer the title "the Truthful and Trustworthy."



Grandmother: He is our beloved Muhammad ﷺ. He was the best in character since childhood. He was truthful and honest, and would never lie. He was also trustworthy.



Noura: How was he trustworthy?



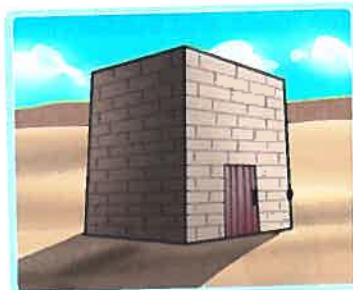
Grandmother: The people of Makkah would safeguard their money with him, and would return the money in full to its rightful owners whenever they requested it. Before the beginning of his Prophetic mission, he was known to his people as "the truthful and trustworthy" and they called him by this title.

When they started rebuilding the Ka'bah and they got to the place where the Black Stone (al-hajar al-aswad) had to be set back in its place, the clans of Quraysh disputed among themselves: each clan wanted to have the singular honor of setting the Black Stone back in its place.

They continued like this for four or five nights and then decided to hold a counsel in which they exchanged ideas and consulted with one another on the matter.

One of them proposed that the first man to come to enter would be to the one who decides matter between the clans.

So this is what they did, and first person to enter was the Messenger of Allah ﷺ and when they saw him they said, "This is the trustworthy one (al-Amīn) We are satisfied; This is Muhammad.."



هَذَا الْأَمِينُ، رَضِينَا،
هَذَا مُحَمَّدٌ.





When he reached them and they told him about the matter, he ﷺ said: "Bring me a cloth." So they brought him a cloth and he took the Black Stone and placed it in its center. He asked the clans to each take hold of one side of the cloth. Then they all lifted it until they reached the spot where the al-Hajar al-Aswad must be placed. Then the Prophet ﷺ picked up the al-Hajar al-Aswad with his own hand and put it in its place. Thereafter, they completed the construction of the Ka'bah.



Rashid: that was a very clever of the Prophet ﷺ. He was able to solve the problem quite easily.



Grandmother: Yes, and they were satisfied with his verdict because he was known to them for his truthfulness and trustworthiness, my children. So you should improve your moral conduct and develop good character, because if a person exemplifies excellent moral conduct and displays good character people will respect and love him.

- By what title was the Prophet ﷺ known?
- Why did the tribes quarrel when they built the Kaaba?
- I identify the quality of the Prophet ﷺ which made the clans accept his decision.
- How did the Prophet ﷺ go about solving the problem?



of Allah ﷻ and
are satisfied;

هذا الأمر
هذا



I work in collaboration with my classmates:

► We match each of the situation with the appropriate signification:

Ahmed is mindful of the school bus seats and exercises great care so as not to tear them.

Truthful

Salim admitted that he broke his friend's pen and apologized to him.

Liar

Nassir took his brother's laptop. When he asked him about it, Nassir did not tell him the truth, and denied having any knowledge about that matter.

Honest



We read and analyze:



Grandmother: Do you know what work the Prophet ﷺ did during the early period of his life?



Rashid: Yes; he worked as a shepherd minding sheep when he was a boy. Did he work in as a young man?



Grandmother: Yes, my son. The Prophet ﷺ loved doing work, and he was keen to earn a living from what his own hands produced. When he grew up and became a young man and Lady Khadijah رضي الله عنها came to learn of his truthfulness, trustworthiness and good character, she asked him to work for her and do trade on her behalf using her money. So, he set out to al-Shām (the Levant or Greater Syria which comprises modern day Syria, Jordan, Palestine and Lebanon), where he sold his merchantdize and bought whatever he wanted to buy. Thereafter, he returned to Lady Khadija رضي الله عنها having made huge profits.

- ▶ What were the reasons that made Lady Khadija رضي الله عنها ask the Prophet ﷺ to do trade on her behalf using her money?
- ▶ What was the name of the place that the Prophet ﷺ traveled to?
- ▶ How did the business dealings and transactions of the Prophet ﷺ turn out?

I make a decision:

- What would I like to be in the future?



I would like to be a

In this profession, I would endeavor to have the
quality of
and the quality of

I imagine:

- that I am a small businessman, and that I would like
to formulate a nice and catchy phrase to win over
customers, so I say:
-



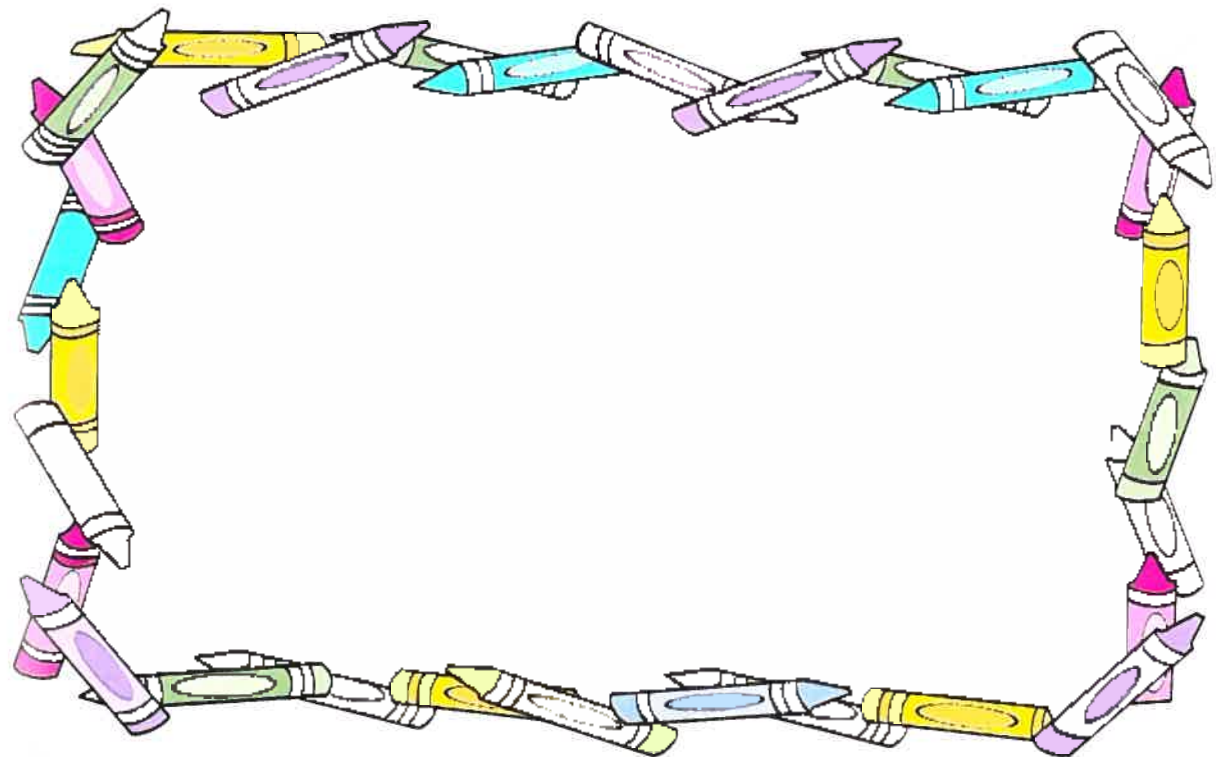
It's my turn:

► I describe the following goods in a truthful and trustworthy manner:



► I select the qualities which a merchant must possess put inside the stars and then color them in:

{ Honesty } { Lying } { Truthfulness } { Cheating }



I observe and emulate:

I love Prophet Muhammad ﷺ and I like to follow his example in:

..... and



I organize my concepts



Prophet Muhammad ﷺ
worked in business and trade
as a young man

He was given the title
of al-Ṣādiq al-Amin (the
Truthful and Trustworthy).

Because they knew that
he was the Honest who
safeguarded trusts of others,
tribes were satisfied with
his decision when they
disagreed on which of them
should set the black stone
back in its place.

Because of his truthfulness
and trustworthiness, Lady
Khadija رضي الله عنها asked the
Prophet ﷺ to conduct
trade on her behalf using
her money. He would
describe his merchandise in
a truthful manner. Because
of his trustworthiness, he
looked after her money, and
returned with lots of profit.



Allah
[la-qad kān
(There has



My
my r



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

قَالَ اللَّهُ تَعَالَى: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ.....﴾ [الأحزاب: 21]

Allah ﷻ says:

[a-qad kāna lakum fī rasūli llāhi 'uswatun ḥasanatun]

(There has certainly been for you in the Messenger of Allah an excellent model!) (Sūrat al-Aḥzāb: 21)

Placing the madd sign (~) above the letter indicates the permissibility, obligation or necessity of extending and prolonging the madd over and above the duration of the natural (original) madd (prolongation).



سوء	بروء أحد	إِنَّا أَرْسَلْنَا
زَيْنًا السَّمَاءِ	وَجَاءَ فِرْعَوْنُ	
شَكْلِهِ أَزْوَاجُ	عَلَى أَرْجَائِهَا	
تَكُونُ السَّمَاءِ	نَزَّلَ الْمَلَكُ	
مَا لَهُ إِذَا تَرَدَّتْ	كَلَّمَ الْقِي فِيهَا	
كَلَّا إِنَّهَا لَأُطَيِّ	أُولَئِكَ الَّذِينَ	
	لِلسَّابِيلِ وَالْمَعْرُومِ	
	فَلَا أَقِيمُ بِالْحَنِيسِ	
مَا الْحَاقَّةُ	ءَالِقَنَ	
جَاءَتْ أَصَاخَةُ	جَاءَتْ الطَّامَّةُ	

is truthfulness
thiness. Lady
asked the
to conduct
behalf using
y. He would
merchandise in
anner. Because
worthiness, he
er money, and
lots of profit.



My behavior is
my responsibility

I am truthful and
trustworthy in both
word and deed,
following the example
of the Prophet ﷺ.

I will serve my country,
the UAE, by working
in a profession that
I like and I will be
trustworthy and
truthful in my work.



I love my country

Student Activities

I answer by myself:

Activity One:

► I tick (✓) the correct phrases:

► The type of work the Prophet ﷺ did as a young man:

(Industry)	(Hunting)	(Trade)
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

► The Prophet ﷺ engaged in trading with the money of:

(Khadija رضي الله عنها)	(His grandfather 'Abdu l-Muṭṭalib)	(His uncle Abū Ṭālib)
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

► The opposite of liar (kādhīb) is:

(Patient (ṣābir))	(Truthful (ṣādiq))	(Traitor (khā'in))
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Activity Two:

► I connect each of the following phrases with the appropriate answer:

The Prophet ﷺ was given the title of:

setting the Black Stone in place

The tribes were satisfied with the decision of the Prophet ﷺ with regard to:

the truthful and trustworthy

The honest trader:

earns money and reward

Activity Three:

► I identify the special quality of the trader:



Enriching my experience:

► I search for a noble ḥadīth that shows the reward of truthfulness (al-ṣidq).

I assess myself:

► I color the box that indicates my progress level in the specified learning area:

S. No.	Learning Area	Excellent	Good	Acceptable
1	I clarify how the Prophet ﷺ solved the problem of setting the Black Stone back in its place.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I explain that the Prophet ﷺ worked in business and trade as a young man.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

The Sacred Houses of Allah



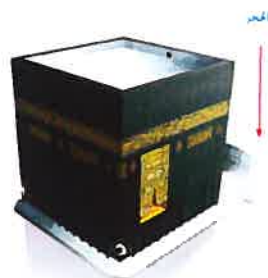
The Sacred Mosque

(Arabic: al-Masjid al-Haram المسجد الحرام)

It is the Sacred House of Allah ﷻ in which one prayer (ṣalāh) is better than one hundred thousand prayers in any other mosque (masjid).



The Mosque is located in Makkah al-Mukarramah, in the Kingdom of Saudi Arabia.



The al-Hijr

The Hijrismā'il or the al-Haṭīm is a semi-circular wall located to the north of the Holy Ka'bah.



The Maqām Ibrāhīm (Station of Ibrāhīm)

It is the stone upon which Prophet Ibrāhīm عليه السلام used to stand when he was building the Holy Ka'bah.



The al-Hajar al-Aswad (Black Stone)

It is a stone from Paradise situated on the southern corner of the Holy Ka'bah to the left of its Gate.



The al-Rukn al-Yamānī (Yemeni Corner)

It is the Holy Ka'bah's south-west corner. It is called the Yemeni Corner because it is situated on the side of the Holy Ka'bah which faces direction of Yemen. It is a sunnah (recommended) to say the following du'ā' when passing it during the ṭawāf:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ
rabbanā 'ātinā fī d-dunyā ḥasanatan wa-fī l-'ākhirati ḥasanatan wa-qinā 'adhāba n-nārī

"Our Lord, grant us the good of this world and the good of the Hereafter and save us from the punishment of the Fire."



The Multazam

The al-Multazam (Arabic: الملتزم) is the part of the Ka'bah that is between the Black Stone and the Door of the Ka'bah, and is approximately two meters wide. It is a place where one's du'ā' is answered, and it is therefore sunnah (recommended) to supplicate at this spot.

Sūrat Quraysh



I learn from this lesson to:

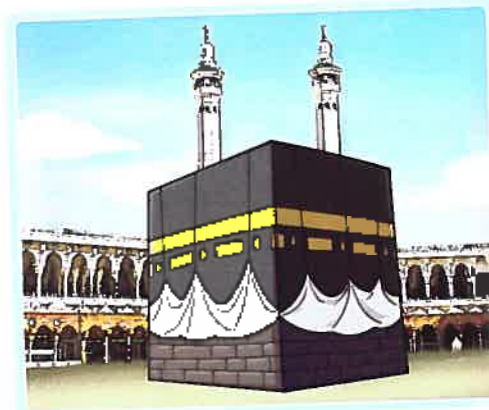
- recite Sūrat Quraysh while observing the rules of proper recitation.
- recite Sūrat Quraysh from memory.
- explain the Qur'ānic vocabulary contained in the sūrah.
- clarify the overall meaning of the sūrah.
- thank Allah ﷻ for His favors and blessings.



I take initiative to learn

I read and infer:

Prophet Ibrāhīm ﷺ By compliance with the Order of Allah ﷻ traveled to Makkah which was barren and devoid of vegetation. There he left his son, Ismā'īl ﷺ together with his mother, Hājar ﷻ at the Sacred House of Allah ﷻ with total conviction and complete peace of mind that Allah ﷻ is with them and that He will not abandon them. Then, he called upon Allah as related in the following Qur'ānic verse:



قَالَ اللَّهُ تَعَالَى: ﴿رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْعِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ﴾

[إبراهيم: 37]

Allah ﷻ says:

[rabbanā 'innī 'askantu min dhurriyyatī bi-wādin ghayri dhī zar'in 'inda baytika l-muḥarrami rabbanā li-yuq'imū ṣ-ṣalāta fa-j' al 'af'idatan minā n-nāsi tahwī 'ilayhim wa-rzuqhum minā th-thamarāti la' aīlahum yashkurūna]

(O our Lord! I have made some of my offspring to dwell in a valley devoid of vegetation, by Your Sacred House; in order, O our Lord, that they may establish regular Prayer: so fill the hearts of some of the people (i.e. the Muslims) with love and longing towards them, and provide them with fruits: so that they may give thanks) (Sūrat Ibrāhīm: 37)

- What is meant by the statement of Allah ﷻ: ﴿بِوَادٍ غَيْرِ ذِي زَرْعٍ﴾ [bi-wādin ghayri dhī zar'in] a valley devoid of vegetation?

- What was the du'ā' that Prophet Ibrāhīm ﷺ made?
He called for the hearts of men to be inclined and love , and feed them with



I use my skills to learn

I recite and memorize:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا إِلَافَ قُرَيْشٍ ۝ إِلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۝ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۝ الَّذِي
أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ۝

Allah ﷻ says:

Bī-smī llāhi r-rahmāni r-rahīmi

[li-'ilāfi qurayshin (1) 'ilāfihim riḥlata sh-shitā'i wa-s-ṣayfi (2) fa-l-ya'budū rabba hādhā l-bayti (3) alladhī
aṭ'amahum min jū'in wa-'āmanahum min khawfin (4)]

[(In gratitude) for the solidarity and security enjoyed by the Quraysh (1) the solidarily and security enjoyed
by them during the journeys by winter and summer (2) Let them worship the Lord of this House (3) Who
provides them with food against hunger, and with security against fear (of danger) (4)] (Sūrat Quraysh)

I explain the meanings of the following words:

لَا إِلَافَ
li-'ilāfi

Let them be united in solidarity and live in safety and security.

رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ
riḥlata sh-shitā'i wa-s-ṣayfi

Their trade journeys to Yemen in winter and to Syria
(the Levant) in summer.

فَلْيَعْبُدُوا
fa-l-ya'budū

Let them obey Allah ﷻ and worship Him alone with no
partner.

هَذَا الْبَيْتِ
hādhā l-bayti

The Holy Ka'bah.



I read the overall meaning of the holy verses and answer:

Allah ﷻ bestowed many blessings upon the people of Quraysh so that they could live in harmony, solidarity and in safety with one another in their homeland. Thus, it became easy for them to set out on travel throughout the Arab areas and return safely to their homeland, thanks to their high status in the eyes of people as residents of the Haram (Holy Sanctuary) of Allah. Any one who knew them respected them. People of diverse needs would find refuge with them and travel with them and traders would give them their merchandize. Thus, Makkah became an important commercial hub which drew goods and commodities from all Arab regions. Hence, the inhabitants of Makkah became self-sufficient through business and trade, despite the fact that they lived in a valley devoid of vegetation in addition to having built the Ka'bah and people doing pilgrimage to it. Likewise, their maintenance of the Sacred Mosque (al-Masjid al-Harām) increased their awe and veneration in the hearts of people. So in this sūrah, Allah ﷻ reminds them of all these favors and bounties that He has bestowed on them and orders them to worship the Lord of the Sacred House (the Ka'bah) as a way of expressing their gratitude to Him for His favors and bounties.

- 1 What are the favors and bounties which Allah ﷻ bestowed upon Quraysh?
- 2 What should be Quraysh's duty and obligation vis-à-vis (in return for) the favors and bounties of Allah ﷻ?
- 3 What did Allah ﷻ command them to do?



Who is the One Who provided Quraysh with sustenance and with protection and security and safety both during the time they are resident and the time they are travelling?



I work in collaboration with my classmates:

We read and answer:

The first case (in the past):

The Quraysh earned the respect of Arabs because they were the maintainers of the Sacred Mosque (al-Masjid Al-Harām). Hence, the Quraysh lived in safety and security and Allah ﷻ provided them with abundant means of livelihood despite the fact that they lived in a valley devoid of vegetation whereas other tribes lived in fear of losing their money and business.

The second case (presently):

Many countries live in abject poverty, war and conflict, while we live in a state of safety and abundant provision in our beloved country out of the Bounty and Generosity of Allah ﷻ. Likewise, our country's leadership strives to achieve the pursuance of all avenues for bringing about happiness, availing safety and securing livelihood for its people.

- ▶ What should the duty and obligation of the people in both cases be vis-à-vis (in return for) Allah's favors and bounties?
- ▶ What are the UAE leaders striving to achieve for its people?

Who is the One Who has provided the People of the UAE with livelihood and with safety and security?



I read and answer:

The Messenger of Allah ﷺ said: "Whoever among you begins the day feeling safe and secure in his household, healthy and well in his body and possessing food for the day, it is as if the entire world has been made available to him." (Narrated by al Tirmidhī)

- ▶ What is the connection between the ḥadīth of the Messenger of Allah ﷺ and the title conferred on the People of the UAE bear as being "The Happiest People"?
- ▶ What are the favors and bounties that Allah ﷻ has bestowed upon the UAE?



I imagine:

- ▶ that I am a young businessman:
 - > What goods will I sell?
 - > Which currency will I use?
 - > What will I do with the money made as profit from my business?



I organize my concepts:



Sūrat Quraysh

They are the people of Makkah on whom Allah ﷻ has bestowed favors and bounties in abundance such as:

Security and safety

Earning the Awe and Respect of Arabs

Abundant Provision

Hence, it is obligatory on them to worship Allah ﷻ obey His commandments, and thank Him for His blessings and favors.



I train to recite the Holy Qur'an:

► I practice reading the Qur'ānic verses:



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لِيَلْفِ قُرَيْشٍ ① لِيَلْفِيهِمْ رِحْلَةَ الْشِتَاءِ وَالصَّيْفِ ②
فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ③ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَءَامَنَهُمْ
مِنْ خَوْفٍ ④

[قُرَيْشٌ: 1 - 4]

bi-smi llāhi r-rahmāni r-rahīmi

li-'ilāfi qurayshin (1) 'ilāfihim riḥlata sh-shitā' i wa-ṣ-ṣayfi (2) fa-l-ya' budū rabba hādhā l-bayti (3) alladhi
'aṭ'amahum min jū'in wa-'āmanahum min khawfin (4)



I make my mark:



My behavior is my
responsibility

I abide by the laws
of my country.

I praise Allah
and thank Him for
His blessings.



I love my country

Student Activities

I answer by myself:

Activity One:

► I scratch out the odd word out from each group:

(Prayer)	(Zakat)	(Fasting)	(Rain)
(Fear)	(Food)	(Safety)	(Money)

Activity Two:

► I complete the following table of comparison:

Aspect of comparison	In the past	In the present
Means of transport and travel
The reason why people commute and travel



Activity Three:

- I draw and color my favorite mode of transport:

**Activity Four:**

- I express my feeling as a resident of a country whose people are known as the "The Happiest People" in the Happiness Card below.



Enriching my experience:

- I do a search for the goods and commodities that the merchant caravans traded with in olden times.

I assess myself:

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

S. No.	The Behavior	Always	Some-times	Never
1	I obey Allah ﷻ alone.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I thank Allah ﷻ for His favours and blessings.	<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	Reciting Sūrat Quraysh.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	Memorizing Sūrat Quraysh.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	Explaining the Qur'ānic vocabulary contained in the sūrah.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	Clarifying the overall meaning of the sūrah.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

The Happiest

Trustworthiness



I learn from this lesson to:

- clarify the concept of amānah (trustworthiness).
- explain the importance of amānah and the harmful effects of khiyānah (betrayal) on both the individual and society.
- explain the reward of the amīn (trustworthy) and the penalty of the khā'in (betrayor or traitor).



I take initiative to learn



► I color the quality that is shared by the people in the above images:

Humbleness
(tawādu')

Trustworthiness
(amānah)

Equality
(musāwāh)





I use my skills to learn

I listen and answer:

Rashid did something wrong and his father punished him by not allowing him to go out and play football with his friends. Rashid sat crying at home. Majid saw what happened to his brother, and the next day, Rashid was surprised to learn that his classmates knew that his father had punished him.



Rashid: Dad; Majid really hurt me today. He told all my friends about what happened yesterday.

Father: Majid, you were wrong in what you did. What you did is contrary to trustworthiness.

Majid: Trustworthiness?! I did not take any his money.

Father: Trustworthiness is not just about money; you are required to be trustworthy in everything that you do since Allah ﷻ watches us all the time. Guarding family secrets is a trust for which you do not have the right to divulge to anyone. A true Muslim guards the secrets of his family secrets, friends and country. He does not betray trusts and divulge secrets.

Majid: What are some of the other forms of trustworthiness?

Rashid: for a Muslim to perform the acts of worship in the way Allah ﷻ has commanded them; thus, he is mindful and careful of his prayer (ṣalāh), fasting (ṣawm), annual alms-giving (zakāh), as well as being good to parents.

Father: We have to safeguard trusts and return them sound and intact to their rightful owners whenever they request them, like what the Messenger of Allah ﷺ did with the disbelievers' before the Hijrah (Migration to Madīnah). They used to leave their possessions with the Messenger of Allah ﷺ for safekeeping. This is why he urged us to return personal trusts and deposits to their rightful owners.

► What is the opposite of amānah (trustworthiness)?

► I complete: The Muslim must be trustworthy inthing.



ality
(wāh)

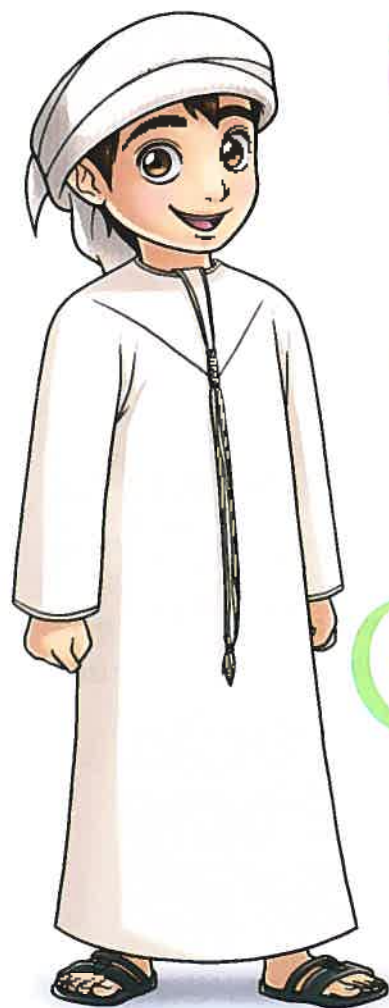
I talk about:

Being trustworthy in prayer

Being trustworthy in school

Being trustworthy in the marketplace

Being trustworthy at home



Allah ﷻ and His Messenger ﷺ do not love the betrayer of trust nor do the people.

Allah ﷻ and His Messenger ﷺ love the trustworthy person and so do the people.





I work in collaboration with my classmates:

► We distinguish between the trustworthy and the untrustworthy in the following situations:

Situation	Trustworthy	Untrustworthy
He takes care to perform the acts of worship on time.
The construction worker is negligent and careless in laying the bricks correctly even though he knows how to do it.
The fruit vendor puts the rotten fruit at the bottom of the box and the good fruit on top of them, so that the buyer will not notice it.
He returned to his classmate the pen which he had borrowed from him.
He found a watch in the school yard and handed it to the Principal.

We imagine and clarify:

► If there were no trustworthiness in the world, how would people have treated one another?

We find a solution:

► In his shopping bag, Salim found that he had some candy and toys with him which he did not purchase and pay for; the grocery packer had by mistake put them in the grocery bag which Salim had brought with him.

I sing and repeat:

An Ode to Trustworthiness

- ◆ I am the boy who is truthful, trustworthy and dutiful, ◆
- ◆ I look after trusts and hate the betrayal of trusts ◆
- ◆ A secret you can with me entrust, even if the time is long
and will forever last, ◆
- ◆ The right of another I do not neglect; I safeguard it and
return it completely intact ◆
- ◆ My example is our Messenger sent to all ◆
- ◆ To truthfulness he guided us and directed his call ◆
- ◆ My brothers and all the rights that belong to them, are
protected and likewise all the covenants made by them ◆
- ◆ Truthfulness is amongst the qualities I strive to bear, O you
who listen to my words, and to my speech you lend me an
attentive ear ◆
- ◆ Which by my religion I am commanded, and by whose Law I
am guided ◆
- ◆ My friends all love me, and love me they do, and all of them
are my dear and beloved friends, and all of them I love too. ◆
- ◆ Our moral character is our love for work and vocation,
through it we build every hope, belief and every aspiration ◆



I organize my concepts



Trustworthiness

A great Islamic character trait that is loved by Allah ﷻ and His Messenger ﷺ.

The reward of trustworthy people

Constitutes Love of Allah ﷻ and His Messenger ﷺ, holds great reward and earns one people's love and respect.

The opposite of trustworthiness is betrayal of trust

Harmful effects of betrayal of trust

Enmity, hatred and weak community



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

► I practice reading holy verses:



قَالَ تَعَالَى: ﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾ [النساء: 58]

Allah ﷻ says:

[inna llāha yāmurukum 'an tu'addū l-'amānāti ilā 'ahlilhā wa-'idhā ḥakamtum bayna n-nāsi 'an taḥkumū bi-l-'adli 'inna llāha ni'immā ya'izukum bihī 'inna llāha kāna samī'an baṣīra]
(Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is All-Hearing and All-Seeing.) (Sūrat al-Nisa': 58)



I make my mark:



My behavior is my responsibility

I prepare myself to serve my country by acquiring knowledge and committing myself to hardworking and diligence.

I am committed to trustworthiness as a moral trait in my life, and urge my classmates to be trustworthy.



I love my country



Student Activities

I answer by myself:

Activity One:

- I tick (✓) the one that displays the quality of trustworthiness from among the following people:
- A taxi driver found an envelope with a letter inside, and handed it to the police. ()
 - He copied the answer from his classmate's paper when he was writing examination. ()
 - The vendor was keen on selling useable goods. ()
 - He was keen on keeping the walls of his school clean and free from being damaged and defaced and also the walls of all public and private properties. ()
 - He performed his duties, and worked diligently in his studies and acquisition of knowledge. ()

Activity Two:

- I draw a line joining between those who occupy the following professions and the expected outcome of acting based on honesty and trust:

Profession

An honest and trustworthy soldier

An honest and trustworthy construction worker

A honest and trustworthy trader

Expected Outcome

People are eagerly disposed to buy from him.

The houses are solid and firm with no possibility of collapsing.

he is a cause for his country achieving victory over its enemies.

Activity Three:

- How would you behave such that you are trustworthy in the following situations?

Situations	Behavior
At the beginning of the school year, you received books, a desk and a chair to make use of them.
She needed money, and she saw her mother's bag lying open.
You found a pen in the school's gymnasium.
She damaged her brother's glasses by accident.
A student scribbled on the wall and asked you not to tell anyone.
Your neighbor asked you to look after his sport equipment until he returns from his trip abroad.

Enriching my experience:

- I do a search for a short story about trustworthiness and read it in front of my classmates.



I assess myself:

► I color the box that indicates my progress level in the specified learning area:

S. No.	Learning Area	Excellent	Good	Acceptable
1	I show the importance of trustworthiness.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I infer the harmful effects of breaching of trust and its impact on both the individual and society.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	I explain the reward of the trustworthy person, and the final end of the traitor and betrayer of trust.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



I Pray (2)

I learn from this lesson to:



- perform prayer correctly and properly.
- make sure to perform my prayer with tranquility (iṭmi'nān), humility and presence of mind (khushū').



I take initiative to learn

I suggest a solution:

Khalid learned how to pray Fajr (Dawn) prayer at school, and prayed it with his father in the mosque. He felt happy and good because he learned how to pray, and prayer brings him closer to Allah ﷻ.

When it was time for Dhuhr (Noon) prayer, he performed wuḍū' in the manner he had learned it, and got ready for prayer. However, he remembered that Dhuhr prayer consisted of four rak'ahs, became confused on how to perform it.

What was the problem?

The causes of the problem

He did not learn how to perform the four-unit prayer (i.e. a prayer consisting of four rak'ahs).

The solution



I use my skills to learn



I work in collaboration with my classmates:

We observe and compare:

- 1 Sa'īd prayed Fajr two rak'ahs.



- 2 Jāsim prayed Dhuhr four rak'ahs. In the first two rak'ahs he recited Sūrat al-Fātiḥah in addition to a short sūrah. He sat down and read the tashahhud. Then he stood up to perform the third and fourth rak'ahs, during which he recited Sūrat al-Fātiḥah only. He sat down to recite the last tashahhud and the ṣalāh ibrahīmiyyah (Abrahamic prayer). Finally, he performed the taslīm (greeting for exiting the prayer).



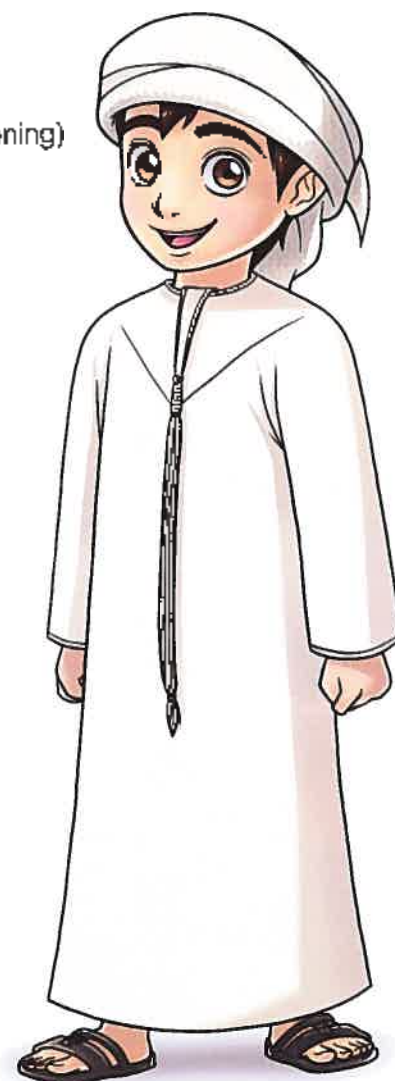
Aspect of Comparison	Fajr Prayer	Dhuhr Prayer
Number of rak'ahs.	.....	.....
The number of times Sūrat al-Fātiḥah is recited.	.....	.....
The number of times a short sūrah is read.	2	.....
The number of times the tashahhud is read.	.....	.....
The taslim	After the end of the rak'ah.	After the end of the rak'ah.

We discuss and apply:

- How do we perform Dhuhr (Noon), 'Aṣr (Afternoon) and 'Ishā' (Evening) prayers?
- How do we perform Maghrib (Sunset) prayer?

I repeat and memorize:

After prayer, I say:
 Astaghfirullāh, Astaghfirullāh.
 Astaghfirullāh. Allāhumma Antas-Salāmu, wa minkas-Salāmu, tabārakta yā Dhal-Jalāli wal-Ikrām.
 (I beg forgiveness from Allah), (I beg forgiveness from Allah), (I beg forgiveness from Allah); (O Allah! You are Peace, and peace comes from You; Blessed are You, O Possessor of Majesty, Bounty and Honor).



I read and emulate:

The Messenger of Allah ﷺ said: "Pray as you have seen me praying."
(Narrated by al-Bukhārī)

I will pray with tranquility (iṭmī'nān), humility and presence of mind (khushū'), just like you, O Messenger of Allah

► I imagine how the Prophet ﷺ used to pray:

He prays knowing that Allah ﷻ sees him.

He performs the actions of prayer in their proper order.

He prays to please Allah ﷻ and to obtain Paradise.

He prays with tranquility (iṭmī'nān), humility and presence of mind (khushū').



I apply and execute:

► the actions of prayer in their proper order in front of my classmates with care, calmness, and tranquility.

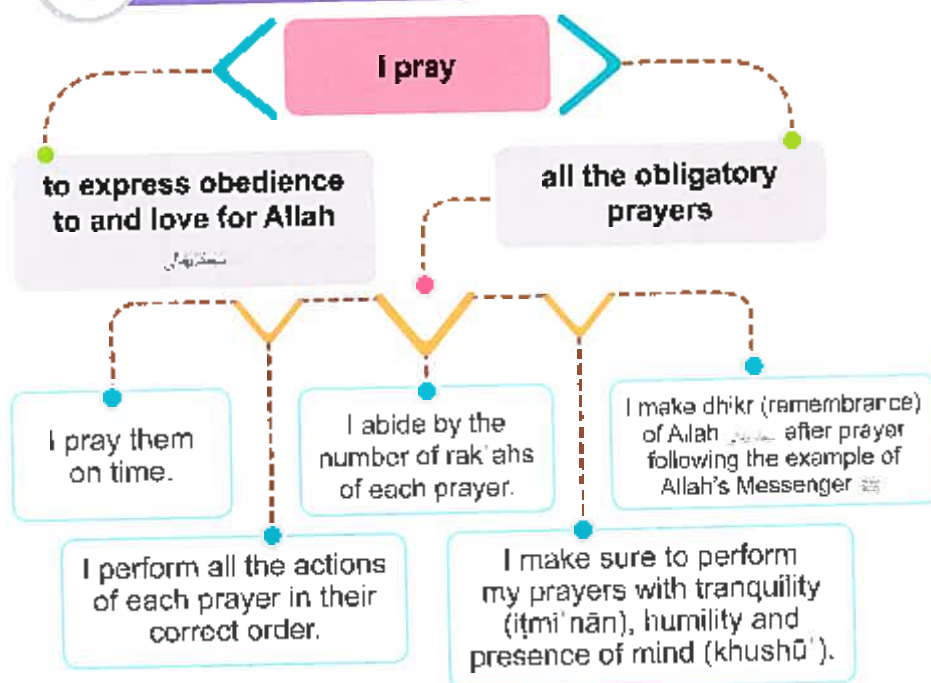
I expect:

- How does the Muslim feel when he prays with calmness and serenity?

When I pray with calmness and care I feel



I organize my concepts



I train to recite the Holy Qur'an:

- I practice reciting holy verses:



قَالَ تَعَالَى: ﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا﴾

[النساء: 103]

Allah ﷻ says:

[inna ṣ-ṣalāta kānat 'alā l-mu'minīna kitāban mawqūṭa]

(Indeed, prayer has been decreed upon the believers at prescribed and fixed times) (Sorat al-Nisā': 103)



I make my mark:



My behavior is my responsibility

Our father Sheikh Zayed bin Sultan Al Nahyan, may Allah have mercy on him, was always mindful of his prayers no matter where he was. I will also be mindful of my prayers just like Sheikh Zayed no matter where I am.



I love my country

I perform the five daily prayers in a proper manner, and with tranquility (iṭmi'nān), humility and presence of mind (khushū').



قال تعالى

described

Student Activities

I answer by myself:

Activity One:

► I color the following words:

Rak'ahs

Rukū' (bowing down)

Sujūd (prostration)

Tamānīnah (Tranquility)

Activity two:

► I complete the following sentences:

- 1 In Maghrib (Sunset) prayer, I recite Sūrat al-Fātiḥah..... times, and the tashahhud times.
- 2 In 'Aṣr (Afternoon) prayer, I bow down times and prostrate times.
- 3 In the final sitting of the prayer, I read and.....
- 4 After the prayer, I say: Allāh, Allāh, Allāh; Allāhumma anta , wa minka; Tabārakta yā Dhal-Jalāli wa

Activity Three:

► I talk about the clothes boys and girls should wear during prayer.

Enriching my experience:

- I search for three suggestions that would help me perform my prayer with tranquility (iṭmī'nān), humility and presence of mind (khushū').

I assess myself:

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

S. No.	Behavior	Excellent	Good	Acceptable
1	I am keen to perform my prayers fully and completely.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I pray with tranquility (itmi'nān), humility and presence of mind (khushū').	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	I do dhikr (remembrance) of Allah ﷻ after the prayer.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



The Master of Morals

The City honored the qualities of "trustworthiness", "tolerance" and "love" because of the positive impact these qualities have on the City. The people of the City lived in happiness and love with one another.



No one knows my importance in the City. I will leave the City to look for a faraway place to live in.



These dates are fresh. You will not find such excellent dates anywhere else in the market.



What kind dates are these?! They are old. The vendor cheated me.





*- The End -
Praise be to Allah*

Enriching Activities



How can I help



A poor family



The trees

The animals



Draw something else you like
and show in writing how you
can help it.



