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MINISTRY OF EDUCATION



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Islamic Education



1 2
Grade
02

Islamic Education

Student book

Grade 2

Volume 1



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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 Muhammad 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 ﷺ 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 Maqāṣid)
- Life of the Prophet (Sīrah) and Prominent Muslim Personalities (Shakhṣiyyāt)
- 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 to 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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content is defined on smart learning app

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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.

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.



Unit One

My Faith Guides Me



SN	Lesson	Theme	Domain
1	Allah, the Most Kind (Arabic: al-Laṭīf, اللَّطِيفُ); the All-Aware (Arabic: al-Khabīr, الْخَبِيرُ).	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)

Learning Outcomes

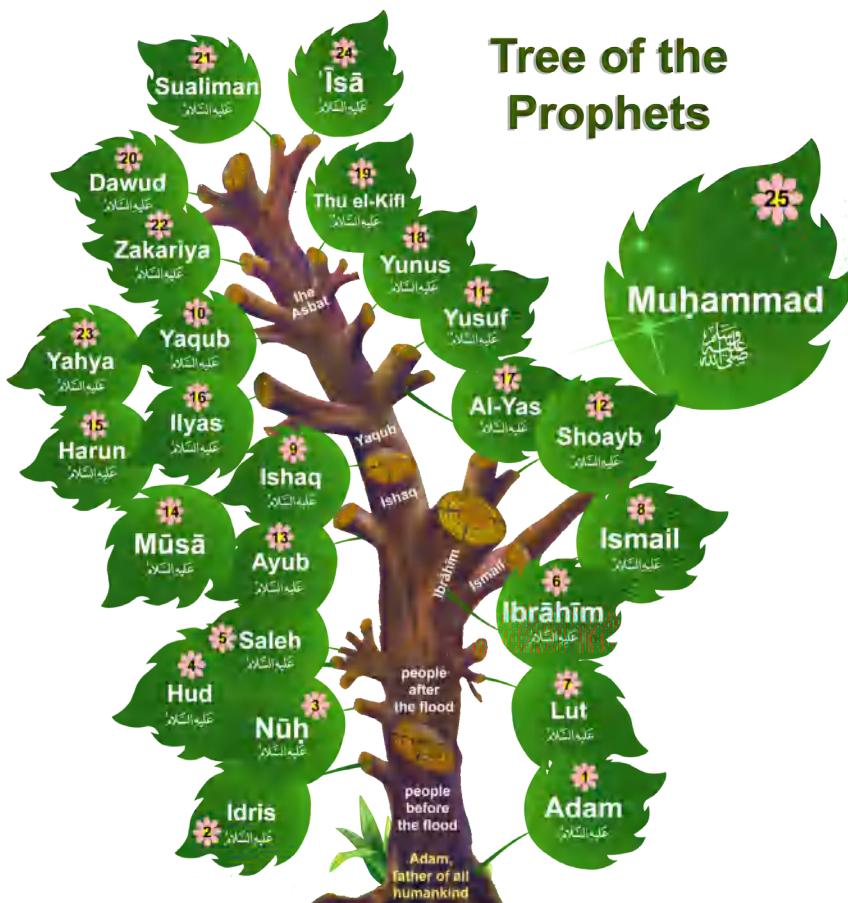
At the end of the unit the student should be able to:

- conclude that Allah ﷺ is the Most Kind (Arabic: al-Laṭīf ﷺ) and the All-Aware (Arabic: al-Khabīr ﷺ).
- indicate Allah's kindness which He bestows upon His servants.
- show how to be kind in treating others.
- recite Sūrat al-‘Aṣr correctly and properly.
- recite Sūrat al-‘Aṣr from memory.
- explain the overall meaning of the holy verses.
- conclude that winning Paradise is the outcome of having faith in Allah ﷺ performing good deeds and advising others to do goodness and give charity.
- tell the two stories of the Prophets Nūh (Noah) and Ibrāhīm (Abraham) .
- learn the wisdom behind sending the

Messengers by Allah ﷺ.

- show the qualities of Prophets and Messengers.
- recite Sūrat al-Kāfirūn (The Disbelievers) correctly and properly.
- explain the words contained in the holy verses.
- show the overall meaning of the Holy sūrah.
- recite the Ḥadīth from memory.
- explain the overall meaning of the Noble Ḥadīth.
- draw out the points of guidance from the Noble Ḥadīth.
- demonstrate that he likes goodness for his brother as much as he likes it for himself.

Tree of the Prophets



Allah, the Most Kind

(Arabic: *al-Laṭīf*, اللَّطِيفُ);
the All-Aware

(Arabic: *al-Khabīr*, الْخَبِيرُ)

I learn from this lesson to:

- infer that Allah ﷺ 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 would happen if the air we breathe moves strongly?

What is the benefit that air holds for living creatures?



What is the boy doing?

What does that indicate?

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

Who made sound something heard and not seen?

Can the sound which we hear be seen?

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

What benefit do we derive from sounds?

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



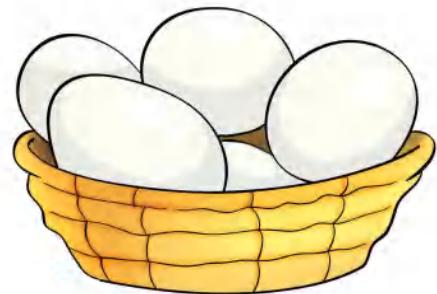
I use my skills to learn

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



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 ﷺ that your friend safe and sound, my son. This is Allah ﷺ 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 ﷺ for His kindness towards you and your friend. Allah ﷺ has full knowledge of what goes on in our minds.



Allah ﷺ 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 ﷺ is well aware of what goes on inside our hearts and minds?
- If we know that Allah ﷺ 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

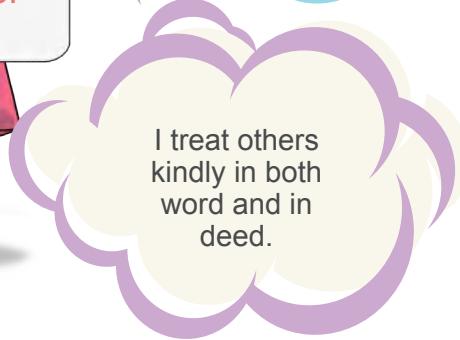
► I practice reading the various types of madd (prolongation) and the tanwīn (nunation):



كُفُوا	وَسَطًا	طَبَقًا	أَبَدًا
مَسَدٌ	طَبَقٌ	عَمَدٌ	عَلَقٌ
رُسُلٌ	صُحْفٌ	سُرُرٌ	كُتُبٌ
يَخَافُ	عَابِدُونَ	أَسَاطِيرٌ	أَكِيدٌ
فَخُورٌ	سَاجِدُونَ	بِيَمِينِهِ	خَالِدِينَ
حَافِظُونَ	قَانِتُونَ	مَهِينٌ	جَلِيسٌ



I make my mark:



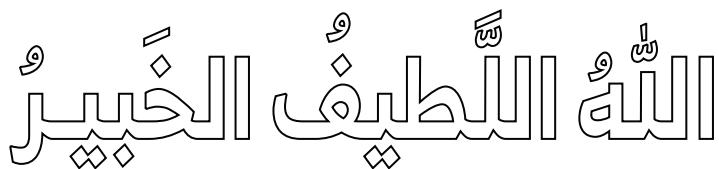
Student Activities

I answer by myself:

Activity One:

► I color:

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



Activity Two:

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



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 ﷺ for the mercy and kindness He shows me.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Sūrat al-‘Aṣr

I learn from this lesson to:

- recite Sūrat al-‘Aṣr correctly and properly.
- explain the overall meaning of the holy verses.
- conclude that entering Paradise is the result of believing in Allah ﷺ performing righteous deeds and advising others to do good.
- I recite Sūrat al-‘Aṣr 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:



Sūrat al-‘Aṣr

Bi-smi llāhi r-rahmāni r-rahīmi

[wa-l-‘aṣri (1) ‘inna l-‘insāna la-fī khusrin (2) ‘illā lladhīna ‘āmanū wa-‘amilū sh-shālihāti wa-tawāṣaw bi-l-ḥaqqa
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: [اَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ]
[bi-llāhi mina sh-shayṭāni r-rajīmī]
(I seek refuge with Allah from the accursed Satan) thereafter, I say: [بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ]
[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-‘asri

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

الصَّالِحَاتِ
ṣ-ṣalīḥātī

every good, beneficial and
virtuous deed.

بِالْحَقِّ
bi-l-haqqi

to perform obedient acts and to renounce
prohibited acts.

بِالصَّابَرِ
bi-ṣ-ṣabri

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

خُسْرٌ
khusrin

loss and destruction.

وَتَوَاصُوا
tawāṣaw

to advise and counsel
one another.



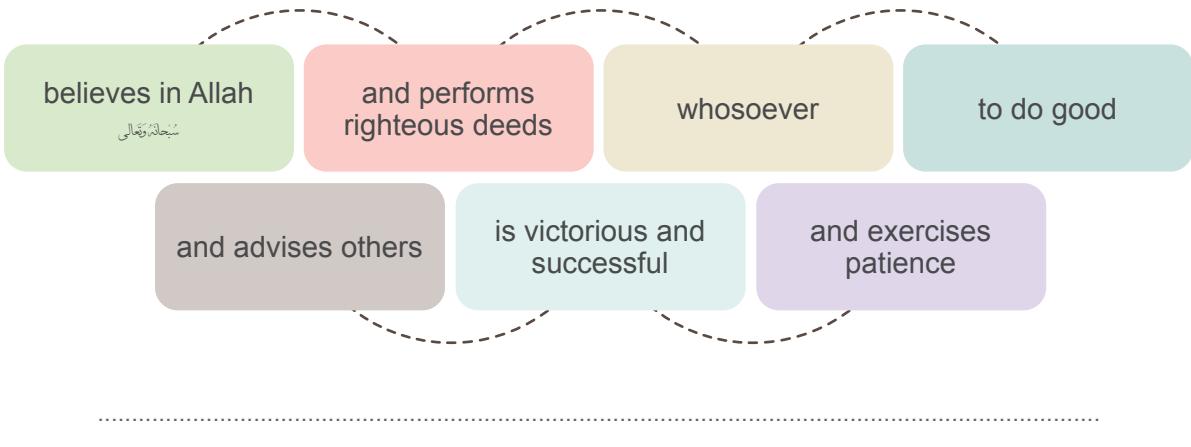
I use my skills to learn

► 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 shūrah, Allah ﷺ 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 ﷺ and does not perform goodness, and that the winner among these people is he who believes in Allah ﷺ performs good deeds, gives good advice to others and exercises patience in observing obedience to Allah ﷺ.

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:



I work in collaboration with my classmates:

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

Allah يُسْلِمُ إِيمانًا says:

﴿وَمَا خَلَقْتُ الْجِنَّا وَالْإِنْسَا إِلَّا لِيَعْبُدُونَ﴾ (الذاريات: 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 اللَّا يُدْخِلُ الَّذِينَ مَأْمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّتٍ تَّمَرِّي مِنْ تَحْنَاهَا الْأَنْهَرُ﴾ (مُحَمَّد: 12)
[inna llāha yudkhilu lladhīna 'āmanū wa-'amilū
ṣ-ṣāliḥāti jannātin tajrī min taḥtihā 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 يُسْلِمُ إِيمانًا is the
basic task for which Allah has
created the jinn and mankind.

﴿يَقُولُ يَأَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي﴾ (الفَجْر: 24)
[yaqūlu yā-laytānī qaddamtu 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.

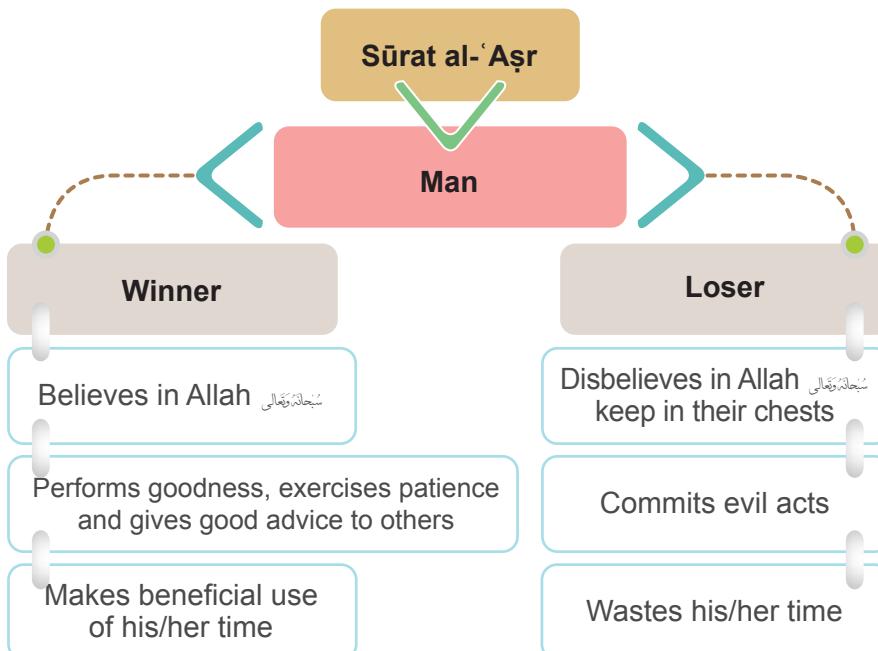
.....

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
ثَرْمِي	أَثَرْلَنَا	يَفْعَلُونَ
عَيْنِي	خَلَقْنَا	يَعْمَلُونَ
ثَمْشِي	وَضَعْنَا	يَضْحَكُونَ
لِنْفُسِي	رَفَعْنَا	يَكْسِبُونَ
ثَقْضِي	كَتَبْنَا	يَنْظُرُونَ



I make my mark:



I obey Allah ﷺ
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	ا
ح	ل	ا	ص	ل	ا
ق	ح		ر	س	خ
ة	ج	ن	ج	ل	ا
ت			ي	ي	ج

Activity Three:

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

(A)	(B)
Advising one another to do good is	a loser
The believer in Allah ﷺ is	a winner
The disbeliever is	one of the character traits of a believer
Allah ﷺ loves	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:

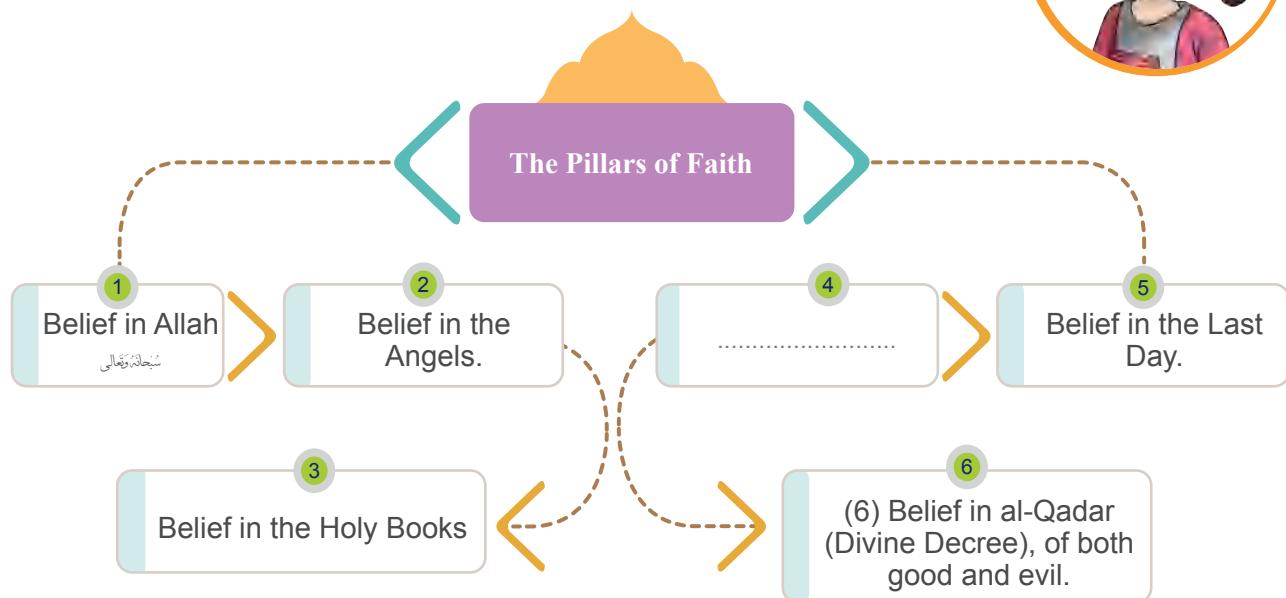
- tell the two stories of Prophets nūh (Noah) عليه السلام and Ibrāhīm (Abraham) عليه السلام.
- infer the wisdom behind sending Allah's Messengers عليه السلام.
- explain the qualities of Allah's Prophets and Messengers عليه السلام.



I take initiative to learn



I remember and answer:



- ▶ What is the fourth pillar of faith?
- ▶ Who sent the Messengers عليه السلام?
- ▶ Why did Allah سبحانه وتعالى 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 ?

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

Mother: Allah ﷺ 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 ﷺ sent them to guide people to worship Him alone, to do good deeds and to spread justice and peace on earth. Allah ﷺ 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 ﷺ and desiring His Divine Pleasure. In the Holy Qur'an, twenty-five Messengers are mentioned. Five of them are described by Allah ﷺ as those of inflexible purpose and strong resolve ('ulū l-'azmi). These are: Nūh (Noah), Ibrāhīm (Abraham), Mūsā (Moses), Īsā (Jesus) and Muḥammad ﷺ.

Rashid: I will read about Prophet Ibrāhīm ﷺ.

Noura: I will read a book about Prophet Nūh ﷺ.

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



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

I read and conclude:

The Story of Prophet Nūh (Noah) عليه السلام

Prophet Nūh عليه السلام was a very pious and truthful man. He was sent by Allah سُبْحَانَهُ وَبِحَمْدِهِ 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.

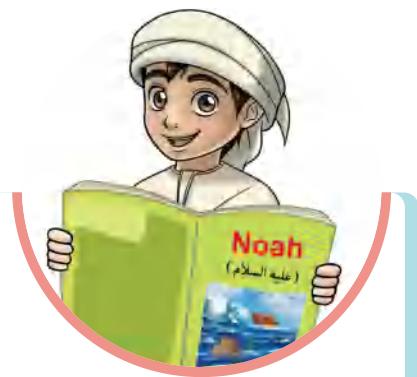
Nūh عليه السلام began calling his people to respond to the orders of Allah سُبْحَانَهُ وَبِحَمْدِهِ. But they refused and continued worshipping idols. They even abused and mocked him.

Prophet Nūh عليه السلام continued calling his people (to Allah سُبْحَانَهُ وَبِحَمْدِهِ) 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 Nūh عليه السلام felt very sad and hurt and complained to his Lord about the response he received from his people. Allah سُبْحَانَهُ وَبِحَمْدِهِ 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 Nūh عليه السلام and all those who were with him boarded the ship. Allah سُبْحَانَهُ وَبِحَمْدِهِ saved them from drowning. All those on earth from among the disbelievers drowned.



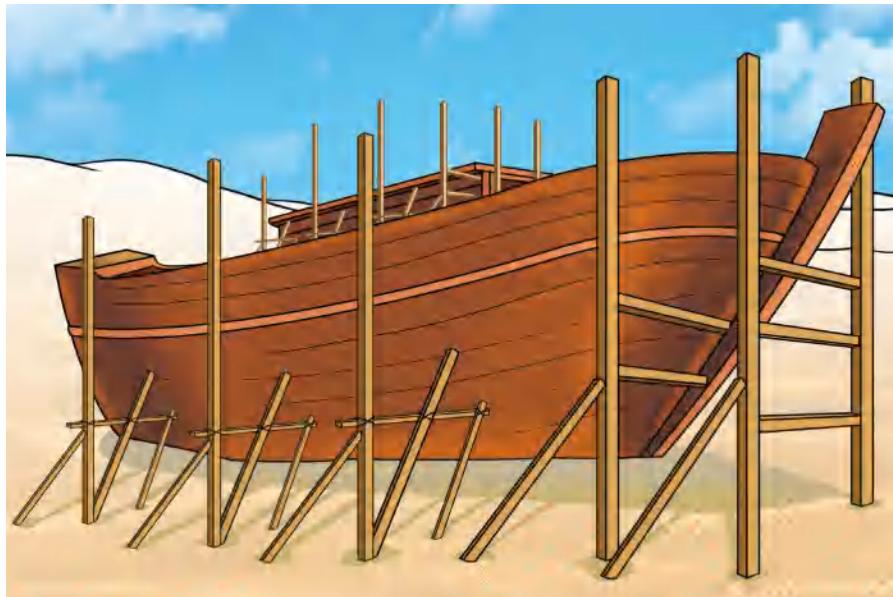
Allah سُبْحَانَهُ وَبِحَمْدِهِ sent Prophet Nūh عليه السلام to

.....

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 سبحانه وتعالى alone.

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

I connect and conclude:

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

Nūh

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:

Ibrāhīm

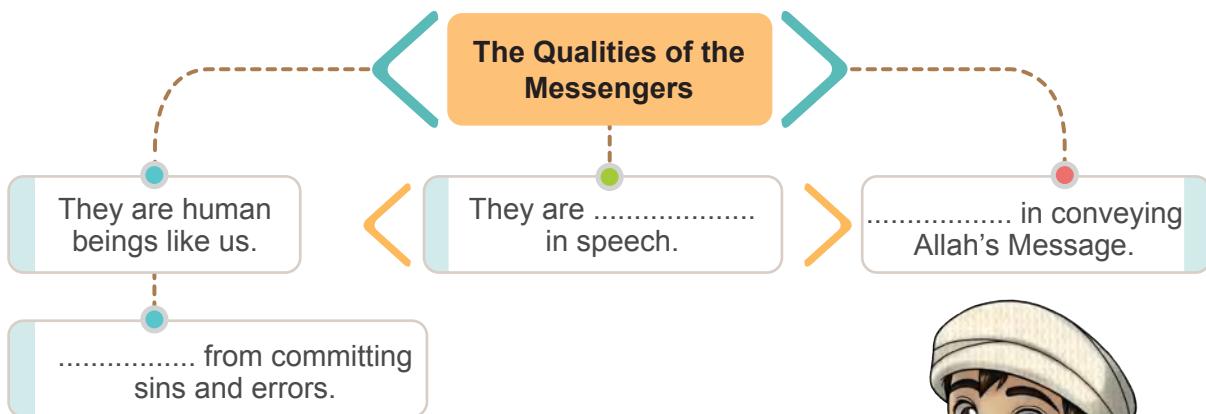
عليه السلام

Allah سبحانه وتعالى helps and aids those who in Him.



I read and conclude:

- All the Messengers whom Allah ﷺ 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 ﷺ 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 ﷺ 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 ﷺ did not send His Messengers ﷺ?
- What is our duty towards Allah's Messengers?

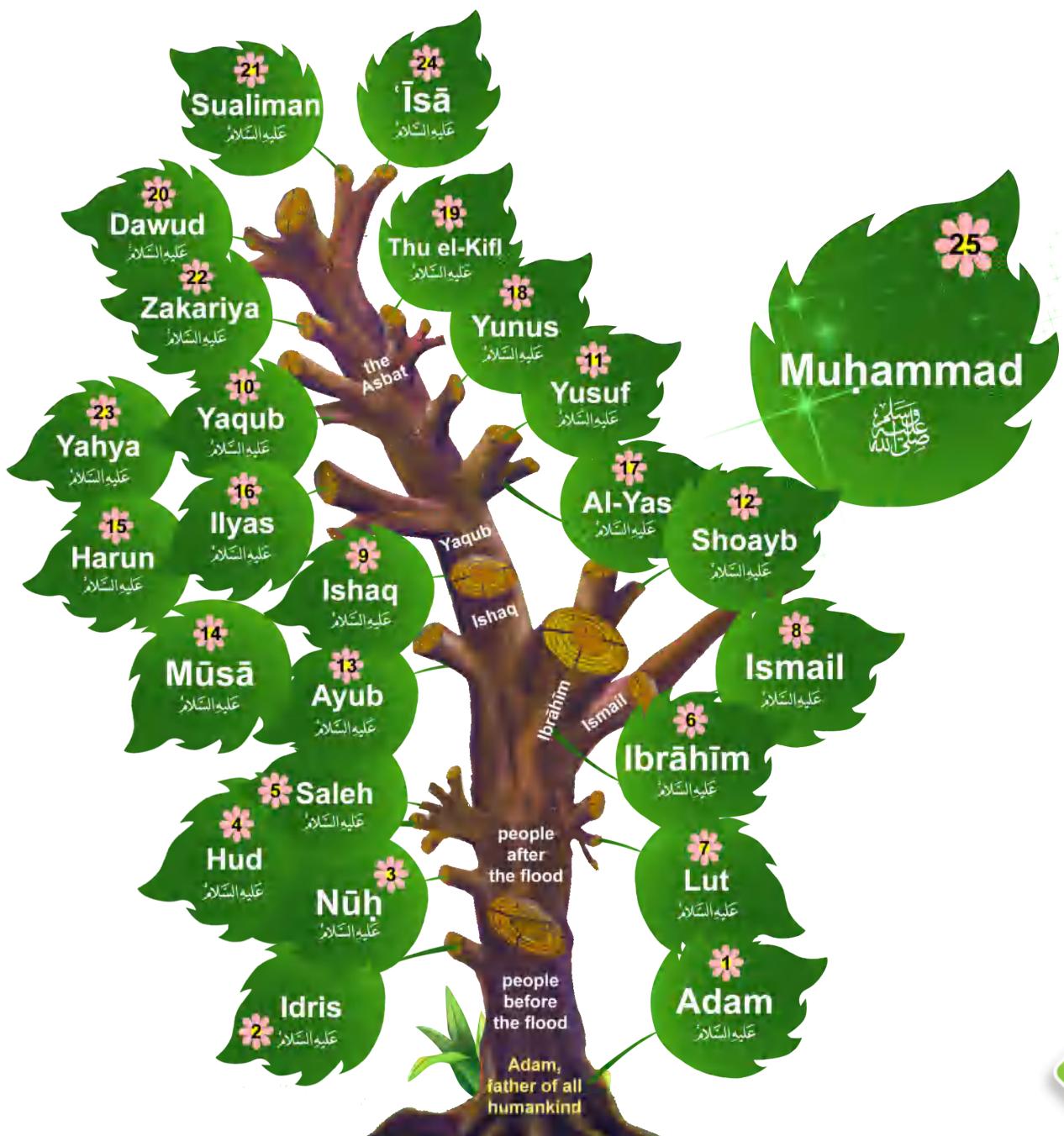


I work in collaboration with my classmates:

1 From the Tree of the Prophets, I extract:

- › the name of the first Messenger whom Allah ﷺ sent after Prophet Adam ﷺ.
- › the name of last Messenger whom Allah ﷺ sent to all people.

2 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 نَحْنُ نَحْنُ.



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 ﷺ sent the Messengers

to guide people towards good and worshiping 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: سکون) in together with the tanwīn (Arabic: تنوین):

عَبْدًا	خَلْقًا	عَشْرٌ	عِبْرَةٌ
بَرْدًا	لَغْوًا	خُسْرٌ	نُطْفَةٌ
سَبْحًا	جَمْعًا	نَفْسٌ	مَتْرَبَةٌ
ضَبْحًا	صَبْحًا	شَآنٌ	مَقْرَبَةٌ
حَبْل	بَخْسًا	عَدْنٌ	زَجْرَةٌ
مِسَافَك	نَخْلًا	عَصْفٌ	مُسَفِّرَةٌ



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
سَيِّدُوا بِرَبِّ الْعَالَمِينَ
and follow their
example.

Student Activities

I answer by myself:

Activity One :

► I answer (Yes) or (No):

[.....] Allah ﷺ has destroyed the people of Prophet Nūh ﷺ through an earthquake.

[.....] Prophet Ibrāhīm ﷺ was wise.

[.....] Allah ﷺ saved Prophet Nūh ﷺ from drowning.

[.....] Prophet Nūh ﷺ, continued to call his people to worship Allah ﷺ alone for 200 years.

[.....] Allah ﷺ chose the Messengers to guide people to worship Allah alone.

Activity Two:

► I choose the right answer:

1 In his ship, Prophet Nūh ﷺ carried with him:

(the believers) (the disbelievers) (all his people)

2 The attitude of Prophet Ibrāhīm ﷺ, 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 ﷺ saved him from
Prophet Nūh ﷺ.	Patience	.....
Prophet Ibrāhīm ﷺ.	Kindness and Gentleness	.....

Activity Four:

► I arrange the following words to get an answer to the following question:

➤ What do we benefit from faith in the Messengers?

(We gain) (Allah ﷺ) (The love of)

Enriching my experience:

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

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 ﷺ for the blessing of faith.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I worship Allah ﷺ and preform my prayers.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	I love and believe in Allah's Messengers ﷺ.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	Whenever the Prophets and the Messengers are mentioned, I say: '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 Nūh ﷺ and Prophet Ibrāhīm ﷺ.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	Showing that Allah ﷺ has sent all the Messengers in order to guide people to worship Him alone.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	Explaining the characteristics of the Prophets and Messengers ﷺ.	<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:

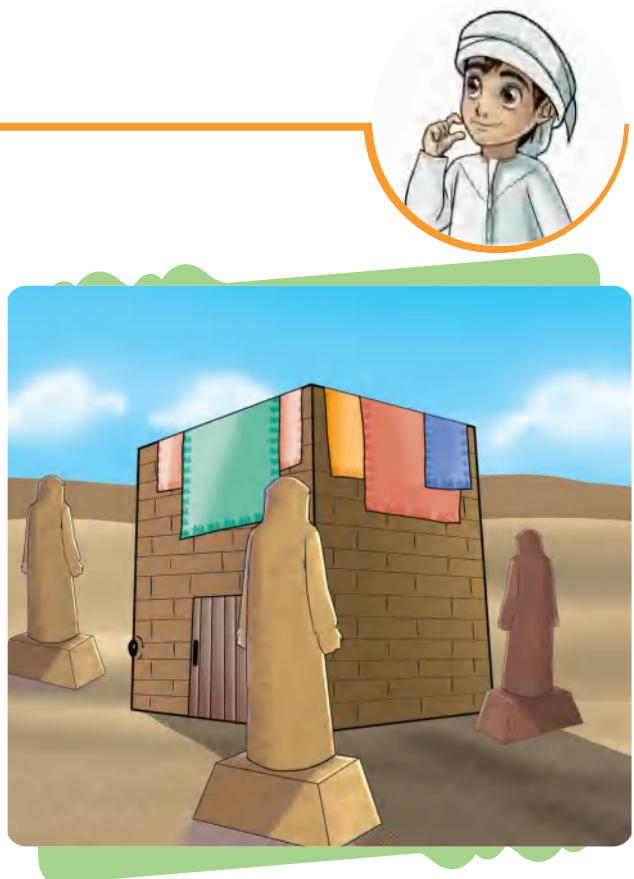
- recite Sūrat al-Kāfirūn properly and correctly.
- explain the words contained in the holy verses.
- clarify the overall meaning of the holy sūrah.

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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 memorize:

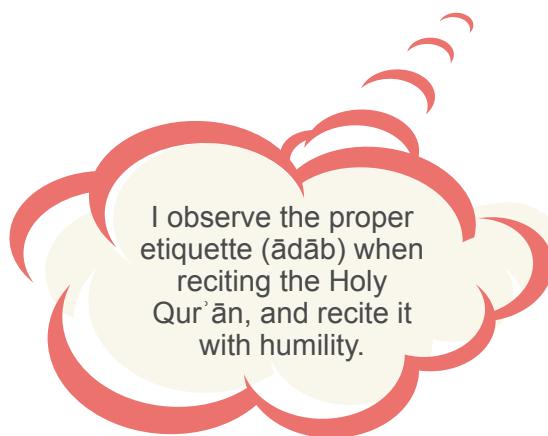
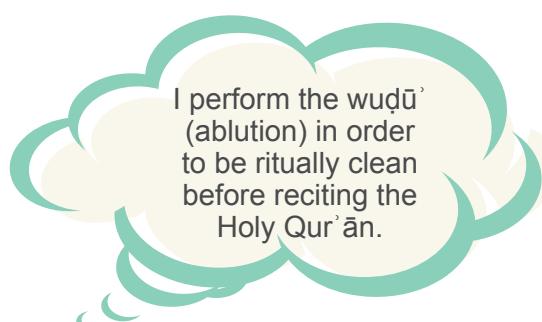


Sūrat al-Kāfirūn (The Disbelievers)

Bi-smi llāhi r-rahmāni r-rahīmi

[qul yā-'ayyuhā l-kāfirūna (1) lā 'a'bdu mā ta'bdu (2) wa-lā 'antum 'ābidūna mā 'a'bdu (3) wa-lā 'ana 'ābidun mā 'abadtum (4) wa-lā 'antum 'ābidūna mā 'a'bdu (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 use my skills to learn

I explain the meanings of the following words:

الْكَافِرُونَ
ā l-kāfirūna

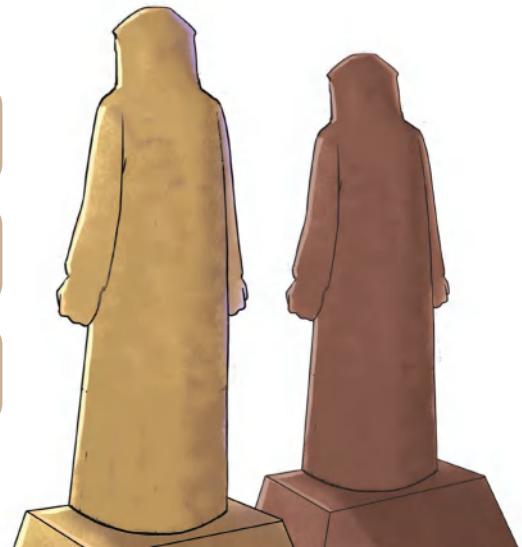
(the disbelievers): Those who do not believe in Allah
بِغَيْرِ إِلَهٍ مُّعَذِّلٍ

دِينُكُمْ
dīnukum

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

لِي دِينِ
-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.”

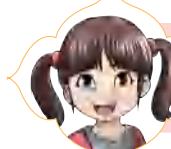


I read:

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
• سُبْحَانَ رَبِّكَ عَلَىٰ





I collaborate with my classmates:

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



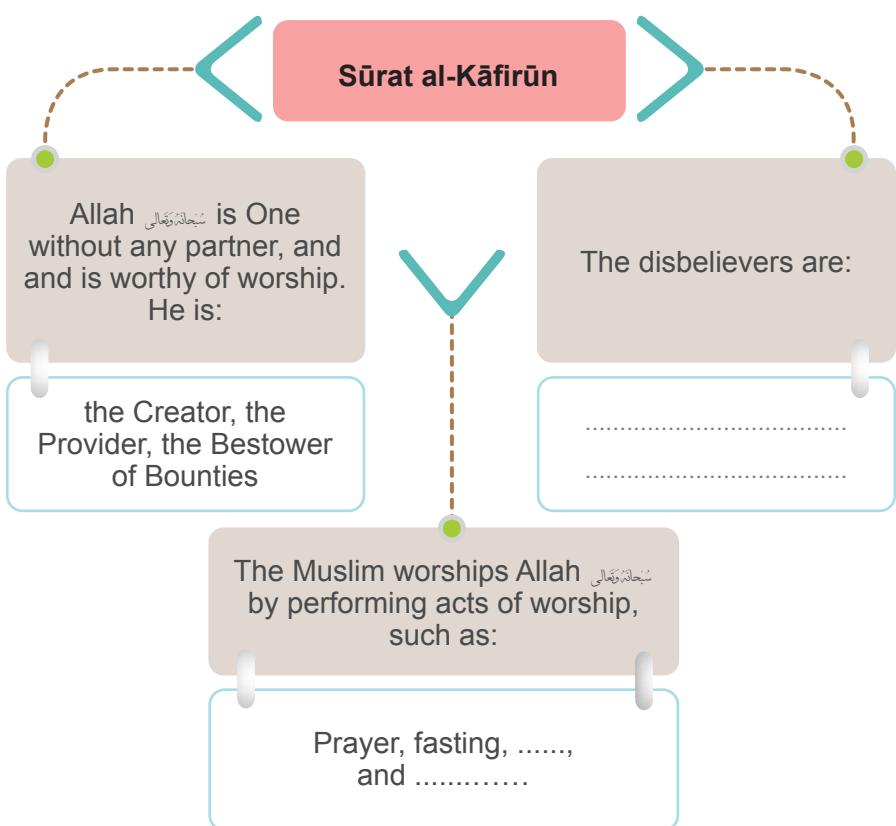
I share my idea:

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:





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

- I practice reading the sukūn (along with the madd (Arabic: المَد) and the tanwīn:

مَحْفُوظٍ	أَرْوَاجًا	تَضْلِيلٍ	إِطْعَامٌ
لَمْجُنُونٌ	تَكْذِيبٍ	أَشْتَاتَا	مَمْنُونٌ
لُّثْعَانٌ	تَسْنِيمٍ	أَعْنَابًا	مَخْتُومٌ
وَلْدَانٌ	تَقْوِيمٍ	مَسْرُورًا	مَصْفُوفَةٌ
لَقْرَاءَنٌ	أَعْنَابٍ	عُمْيَانًا	مَنْصُورًا
وَرَيْحَانٌ	مُسْتَقِيمٍ	تَبْذِيرًا	مُفْتَدِرًا



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

اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ أَكْبَرُ

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 hadīth.
- extract the guidelines contained in the noble ḥadīth.
- demonstrate that I love good for my brother just as I love it for myself.

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I take initiative to learn

I observe and answer:



- ▶ 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 أَنَسِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ) (مُتَّقِيٌ عَلَيْهِ)

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 ﷺ 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:

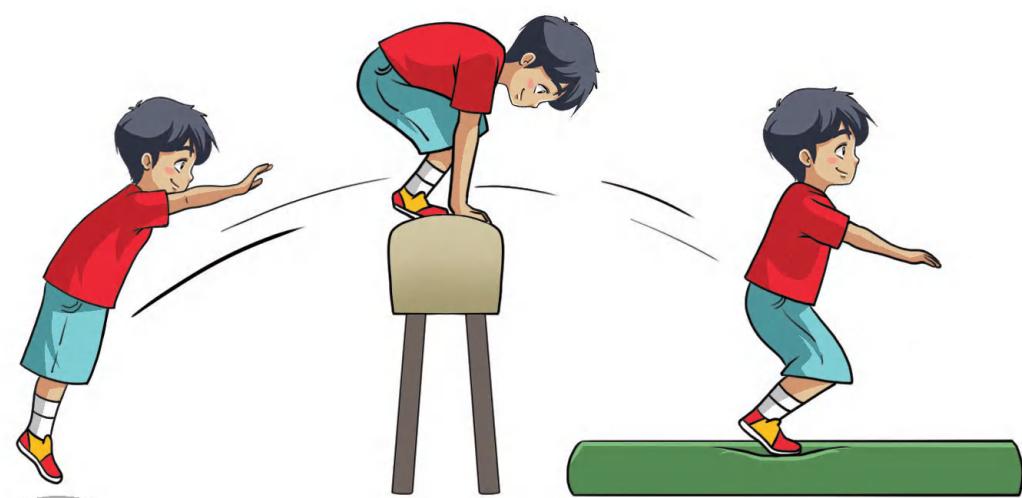
The sports teacher asked the pupils to stand in a single line to start jumping on and over the pommel horse. Then he signaled with his hand and they began to jump. When it was Salim's turn, he could not do it. He tried a second and third time but still was not able to jump over the pommel horse. Salim 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 ﷺ 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.



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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 ﷺ 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'an, memorize Qur'anic 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 ﷺ, and I follow their example.



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.

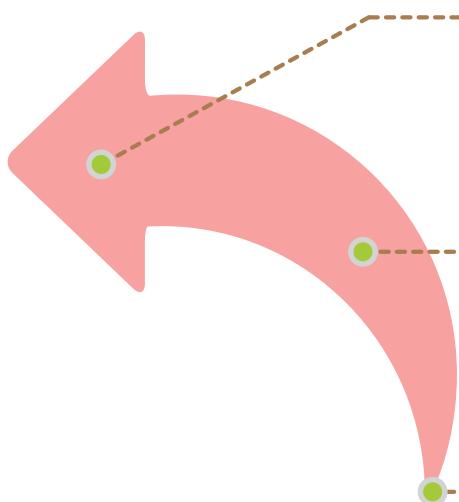
- ▶ I note and observe what I like for myself; then I color the words which I like others to have:



What I like for others = what I like



I organize my concepts:



His faith is complete

He likes for his brother what he likes for himself

The believer



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

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



جَرَّ	حَقَّ	شَقَّ	أَبَّ
خَنَّ	دَقَّ	هَبَّ	مَسَّ
بَنَّ	حَرَّ	جَبَّ	أَفَّ
كَرَّ	دَبَّ	شَرَّ	غَضَّ
نَزَّلَ	ظَنَّ	نَكَّرَ	عَلَمَ
عُطِّلَتْ	فَوَّةِ	يَنْطَنِ	تَنْفَسَ



I make my mark:



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 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 ﷺ 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 (✗) 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:

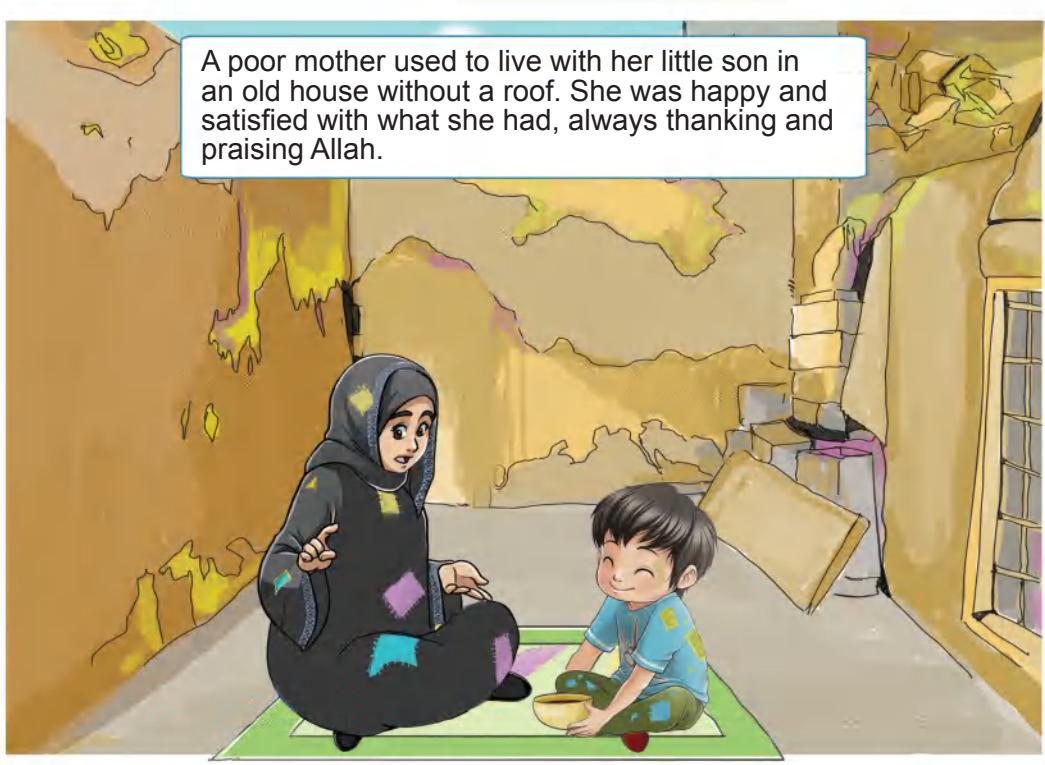
S. No.	The Behavior	Always	Some-times	Never
1	I rejoice in my friend's happiness.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	When I see something in my brother that I admire, I say: بارك الله فيك (bāraka Allāhu laka) 'Allah bless you.'	<input type="checkbox"/>	<input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

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

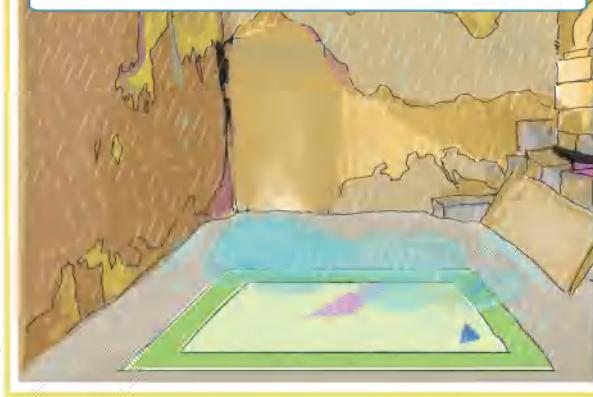
S. No.	Learning Area	Excellent	Good	Acceptable
1	Memorizing the noble ḥadīth.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	Explaining the overall meaning of the noble ḥadīth.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	Extracting the guidelines 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.



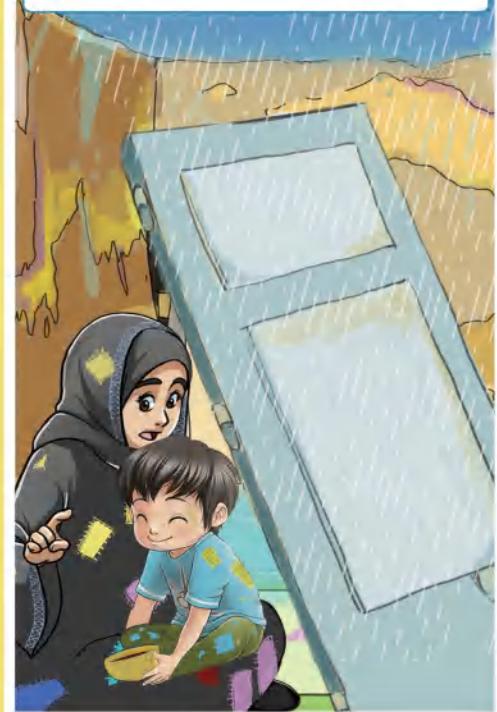
The rain that has fallen in the years that have passed has been ever so light that it did not disturb the mother and her child. But this year it started raining quite heavily.



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:
الْحَمْدُ لِلّٰهِ (al-ḥamdu li-lلّٰhi)
“Praise be to Allah”) that we have a door to protect and shelter us from the rain.”



“الْحَمْدُ لِلّٰهِ (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.”



Unit Two



I Am a Clean and Pure Muslim

SN	Lesson	Theme	Domain
1	Purification and the Nullifiers of Wudū' (Ablution)	Rulings Pertaining to the Acts of Worship	Islamic Rulings and their Higher Purposes
2	Sūrat al-Sharḥ	Holy Qur'ān	Divine Revelation (Wahy)
3	The Prophet ﷺ Loves to Work.	Life of the Prophet (Sīrah)	Life of the Prophet (Sīrah) and Prominent Personalities (Shakhṣiyyāt)
4	Hadīth (Performing Proper Ablution) (Wudū')	Noble Hadīth	Divine Revelation (Wahy)
5	'Alī ibn Abī Tālib رضي الله عنه	Prominent Personalities	Life of the Prophet (Sīrah) and Prominent Personalities (Shakhṣiyyāt)

Learning Outcomes

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

- explain the meaning of *ṭahārah* “(purification”).
- specify the nullifiers of *wuḍū'* (ablution).
- clarify the *ādāb* (etiquette) of relieving oneself.
- recite *Sūrat al-Sharḥ* properly and correctly.
- recite *Sūrat al-Sharḥ* from memory.
- clarify the words of the holy *sūrah*,
- clarify the overall meaning of the holy verses.
- explain that the Prophet ﷺ worked in sheep grazing during his youth.
- specify some attributes of the Prophet ﷺ at work.
- recite the *Hadīth* from memory.
- explain the meaning of performing proper *wuḍū'* and the reward for doing so.
- recall the (*du'ā'*) which is to be recited after (*wuḍū'*).
- state the lineage of 'Alī ibn Abī Ṭālib رضي الله عنه .
- recognize that he was brought up in the House of the Prophet ﷺ.
- enumerate the most important qualities of 'Alī ibn Abī Ṭālib رضي الله عنه .
- follow and emulate the example of 'Alī ibn Abī Ṭālib رضي الله عنه .



I learn from this lesson to:

- explain the meaning of ṭahārah (purification).
- identify the nullifiers of (wuḍū').
- elucidate the ādāb (etiquette) of relieving oneself (Arabic: "Qaḍā' al Hājāh": قضاء الحاجة).

Purification and the Nullifiers of Wudū' (Ablution)



I take initiative to learn

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأَيُّهَا الَّذِينَ آمَنُوا إِذَا قَمْتُمْ إِلَى الْصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
 وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَرُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ
 عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْفَاغِطِ أَوْ لَمْسَتْ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا أَطْيَبًا
 فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيَكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَا كُنْ
 يُرِيدُ لِيُطَهِّرُكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشَكُّرُونَ

[الأنفال: 6]



Allah ﷺ, ﷺ, said:

Bi-smi llāhi r-rahmāni r-rahīmi

[yā-'ayyuḥā lladhīna 'āmanū 'idhā qumtum 'ilā ḥ-ṣalāt fa-ghsilū wujūhakum wa-'aydiyakum 'ilā l-marāfiqi
 wa-msahū bi-ru'ūsikum wa-'arjulakum 'ilā l-ka'bā bayni wa-'in kuntum junuban fa-ṭṭahharū wa-'in kuntum
 mardā 'aw 'alā safarin 'aw jā'a 'ahadun minkum mina l-ghā'iṭi 'aw lāmastumu n-nisā'a fa-lam tajidū
 mā 'an fa-tayammamū ṣaṭdan ṭayyiban fa-msahū bi-wujūhikum wa-'aydīkum minhu mā yurīdu llāhu li-
 yaj'ala 'alaykum min ḥarajin wa-lākin yurīdu li-yuṭahhirakum wa-li-yutimma ni'matahū 'alaykum la'allakum
 tashkurūna]

(6: O you who believe, when you stand up for prayer, then wash your faces and your hands to the elbows and wipe your heads and [wash] your feet to the ankles. And if you are ritually impure, then clean yourselves. And if you are sick or on a journey or one of you comes from the place of relieving himself or you have touched women and do not find water, then seek clean earth and wipe over your faces and hands from it. Allah does not want to make hardship on you, but He wants to purify you and complete His favor upon you so perhaps you show gratitude.) (Sūrat al-Mā'idah : 6)

► Rashid helped in teaching his brother Ahmed how to perform (wuḍū') by:

- › identifying the parts of the body cleansed during wuḍū' as listed in the holy verse.
- › stating the order in which these parts are to be cleansed during wuḍū'.
- › teaching him the proper way for washing these parts during wuḍū'.



I use my skills to learn

I read:



Tahārah (purification) means cleanliness of the body, clothes and place for the performance of certain acts of worship, such as prayer. It is a basic condition of prayer without which the prayer is not valid.

Likewise, purification is one of the signs of the believers whom Allah ﷺ loves, for Allah ﷺ loves those who are oft-repenting and He loves those who constantly clean and purify themselves. (Sūrat al-Baqarah: 222)

The nullifiers of wuḍū' are those factors which spoil and invalidate the Wuḍū' (rendering it null and void).

I observe and identify the nullifiers of wuḍū':



The passing of urine, stool, or wind.

Deep

.....



I work in collaboration with my classmates:

Islam is a religion of purification, cleanliness and personal hygiene, and therefore makes obligatory on a Muslim to observe purification, cleanliness and personal hygiene.



We draw a line to join between the following phrases and terms to differentiate between *wuḍū'* (ablution) and *istinja'* (cleansing the private parts after relieving oneself):

Cleansing the parts of the body from which urine and stool are discharged after relieving oneself

Wuḍū'

We say after performing *istinja'*:

Istinja'

We say after performing *wuḍū'*:

(اللَّهُمَّ اجْعُلْنِي مِنَ التَّوَابِينَ وَاجْعُلْنِي مِنَ الْمُتَطَهِّرِينَ)
 'allāhumma j' alnī mina t-tawwābīnā wa
 j' alnī mina l-mutātahhirīnā
 (O Allah, make me of those who turn to You constantly and make me of those who keep themselves pure and clean)

Washing certain parts of the body with the intention of performing prayer (*ṣalāh*)

غُفرانك
 Ghūfrānaka
 (O Allah! Grant me Your Forgiveness)

We reflect, then answer:

► What is *istinjā'* performed with?



or



I make sure that my body, dress and place are clean in order to perform my prayers.

► We read the etiquette of relieving oneself (ādāb qadā al-hajah):

- 1 He conceals and covers himself from others when relieving himself.
- 2 He avoids relieving himself in water channels and running streams or in a road.
- 3 He enters the toilet (bathroom) with his left foot.
- 4 He says upon entering the toilet: "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْجَبَائِثِ" O Allah, I seek refuge with You from– the male and female devils (and all offensive and wicked things, evil deeds and evil spirits, etc.)" (Narrated by al-Bukhārī and Muslim)
- 5 He does not speak while sitting down to relieve himself.
- 6 He comes out of the bathroom with his right foot and says: غُفرانك (Ghufrānaka "O Allah! Grant me Your Forgiveness) (Narrated by al-Tirmidhī)

We search for other manners relating to toilet etiquette:
.....

► We explain why water is the best method of performing istinjā' .



I observe, and then express how I would act in the following situations in order to perform ṣalāh:

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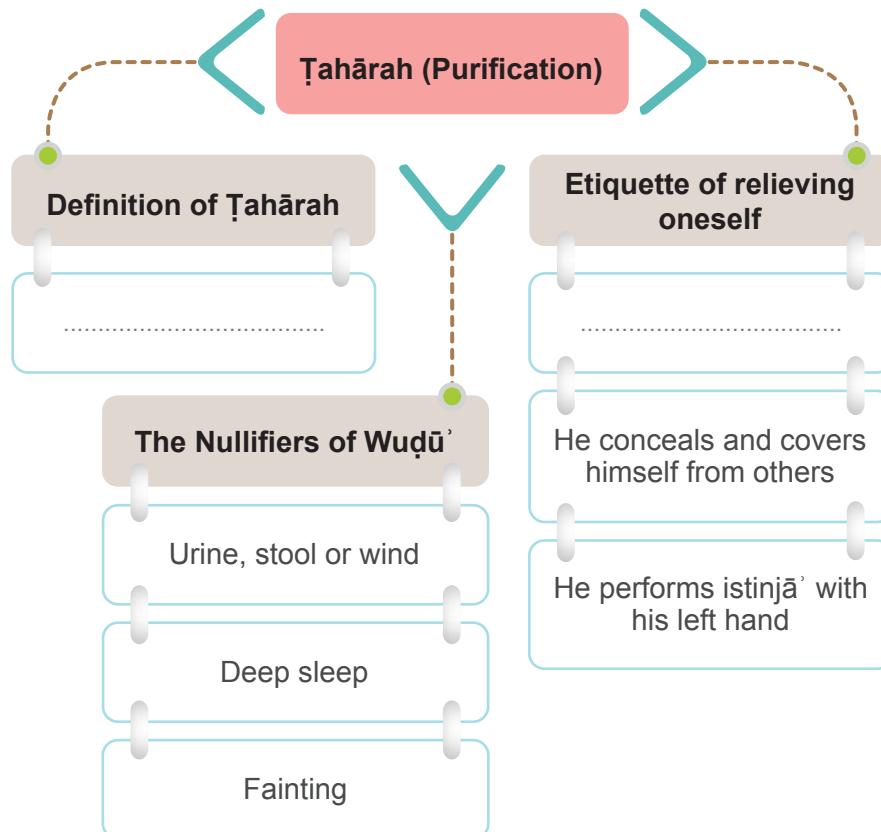


- ▶ Sultan went on an outdoor trip with his father and wanted to perform wuḍū' in order to perform ṣalāh. There was not enough water for drinking and wuḍū'. What should he do?

- ▶ He passed wind and wants to pray. What should he do?



I organize my concepts:



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



فَمَهِلْ	ثَجَاجَا	تَطَلْعُ	زُرْجَتْ	فُوَّةٌ
الْكُنْسِ	كَذَابَا	تَحَدِّثُ	سُحْرَتْ	كَرْهَةٌ
بِالْخُنْسِ	وَهَاجَا	مُذَكِّرُ	سُيْرَتْ	مُمَدَّدَةٌ
أَيَّانْ	تَوَابَا	مُسَيْطِرٌ	عُطْلَتْ	عَشِيَّةٌ



I make my mark:



I help spread the culture of keeping public places clean in my country, the United Arab Emirates, so they can stay clean.



I am proud of my religion which is Islam; I observe the proper etiquette of relieving oneself.



Student Activities

I answer by myself:

Activity One:

► Which of the people should renew his wuḍū’?

Situation	He should renew his wuḍū’	He does not need to renew his wuḍū’
He performed wuḍū’, then slept for several hours, and then got up to perform ‘Aṣr prayer.		
He performed wuḍū’, ate and drank, and then proceeded to perform ṣalāh.		
He performed wuḍū’, then left for the mosque and passed wind on his way to the mosque.		

Activity Two:

► I put a tick (✓) in front of the correct behavior and a cross (✗) in front of the incorrect one:

- A group of children were urinating under the trees in a public park.
- He woke up and hastened to perform ‘Aṣr prayer without performing wuḍū’ arguing that he went to sleep whilst being in a state of wuḍū’.
- (Istinjā’) is performed with the right hand.
- He entered the toilet (bathroom) with his left foot.
- He did not find water to perform istinjā’ so he used stones instead.
- He entered the bathroom and closed the door in order to conceal and cover himself from others when relieving himself.

Activity Three:

► What do you expect to happen if a Muslim does not care about purification and cleanliness with respect to his body, clothes and living area?

.....

.....

Enriching my experience:

► I search for the medical and health benefits of wuḍū' and show them to my classmates.

I assess myself:

► 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	I explain the meaning of purification (ṭahārah).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I enumerate the nullifiers of wuḍū'	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	I observe the proper etiquette of relieving oneself	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



Islamic Art and Innovation

1



The al-Ḥamrā' (Alhambra) Palace in Granada, Andalusia (present-day Spain).

2



The Palace was situated in an elevated region. The big challenge was how water could be channeled to this elevated area from the neighboring mountains.

3



Muslims decided to divert the flow of an entire river towards the Alhambra Palace. They built a dam to hold the water coming from the mountains.

4



Then they built a huge water channel that was six kilometers in length. The “Royal Canal” was also built to supply water the Alhambra Palace.

5



To keep the water clean, pure and fit for use during wuḍū', fountains were built with the primary function of permanently replenishing water and rationalizing its consumption.

6

Orders were also given to construct water wheels to reduce the flow of water and additional channels to get rid of excess water. Reservoirs were also built to store water in preparation for drought seasons.

[الأنفال: 37]

قال الله تعالى: ﴿وَيَنْزَلُ عَلَيْكُم مِّنَ السَّمَاء مَاءٌ يُطَهِّرُكُم بِهِ﴾

Allah ﷺ says:

[wa-yunazzilu 'alaykum mina s-samā'i mā an li-yuṭahhirakum bihi] (and He sent down upon you water from the sky to purify you therewith)

(Sūrat al-Anfāl: 11)

It has been reported on the authority of Abū Mālik al-Ash'arī رض that the Messenger of Allah ﷺ said: "Cleanliness is half of faith (īmān)." (Narrated by Muslim)

In the Alhambra Palace square, a fountain called the "Water Clock" was built surrounded by the statues of twelve lions. Jets of water spout from the mouths of the statues' pouring forth into the fountain for a whole hour. Then it would stop in an amazing fashion until the statues complete a full daily cycle. Those who came after tried to figure out the mechanics behind how the fountain worked but their efforts were in vain.

Sūrat al-Sharḥ (Solace)

I learn from this lesson to:

- recite Sūrat al-Sharḥ properly and correctly.
- recite Sūrat al-Sharḥ from memory.
- clarify the words mentioned in the holy sūrah.
- explain the overall meaning of the holy verses.

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I take initiative to learn

I observe and expect:



- Why was the child worried and sad?
- What did he feel after his parents had returned?
- Why did he praise Allah ﷺ?

I read and memorize:

سُورَةُ الشَّرْح

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾ وَوَضَعْنَا عَنْكَ وِزْرَكَ ﴿٢﴾ الَّذِي أَنْقَضَ ظَهِيرَكَ ﴿٣﴾ وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾ فَإِذَا فَرَغْتَ فَانْصَبْ ﴿٧﴾ وَإِلَى رَبِّكَ فَارْغَبْ ﴿٨﴾

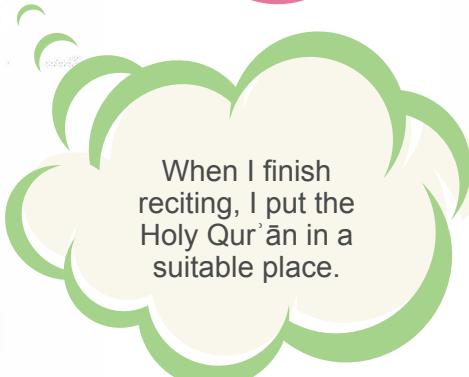
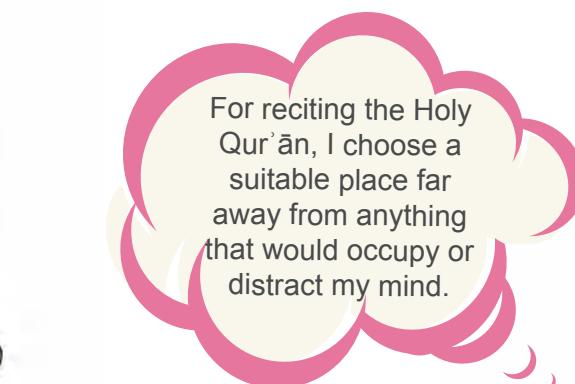
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Allah ﷺ says:

Bi-smi llāhi r-rahmāni r-rahīmi

['a-lam nashrah laka ṣadraka (1) wa-waḍa 'nā 'anka wizraka (2) alladhī 'anqāḍa zahraka (3) wa-rafa 'nā laka dhikraka (4) fa-'inna ma'a l-'usri yusran (5) 'inna ma'a l-'usri yusran (6) fa-'idhā faraghta fa-nṣab (7) wa-'ilā rabbika fa-rghab (8)]

(Did We not open for you, [O Muhammad], your breast?(1) And We removed from you your burden (2) Which had weighed down your back (3) And raised high for you your repute (4) For indeed, with hardship [will be] ease (5) Verily, with hardship [will be] ease (6) So when you have finished [your duties], then stand up [for Allah's worship] (7) And to your Lord direct (your) longing (8)) (Sūrat al-Sharḥ)



I explain the meanings of the words mentioned in the sūrah:

وَزْرَكَ
wizraka

your sin

فَأَنْصَبْ
fa-nṣab

be diligent in worship

أَنْقَضَ
anqāda

weigh down

فَأَرْغَبْ
fa-rḡhab

direct yourself and your
longing to Allah سُبْحَانَ رَبِّكَ رَبِّ الْعَالَمِينَ
through du'ā' (supplication).

I use my skills to learn

► I read the overall meaning of the verses and fill in the blanks:

Allah سُبْحَانَ رَبِّكَ رَبِّ الْعَالَمِينَ reminds His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ of the many blessings which He has bestowed upon him. For instance, He opened his breast to Islam; He made it easy for him to call people to Allah سُبْحَانَ رَبِّكَ رَبِّ الْعَالَمِينَ; He beautified him with the most noble and honorable of character traits; He elevated his status and standing both in this world and in the Hereafter such that Allah's Name would not be mentioned unless his name together with it [as in the two testimonies (shahādatayn), the call to prayer (adhān) and the call to commence prayer (iqāmah)]; Allah سُبْحَانَ رَبِّكَ رَبِّ الْعَالَمِينَ also gives him the glad tidings that whenever he experiences any distress and encounters any hardship, he finds that with hardship and distress comes ease. Allah instructs His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to thank Him, and to carry out the duties due on him on account of Allah's favours and blessings; and to be diligent in worship and du'ā'.

The blessings that Allah سُبْحَانَ رَبِّكَ رَبِّ الْعَالَمِينَ has bestowed upon His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

1. He opened his breast and guided him to Islam.

The deeds that He instructed him to perform

.....

2-

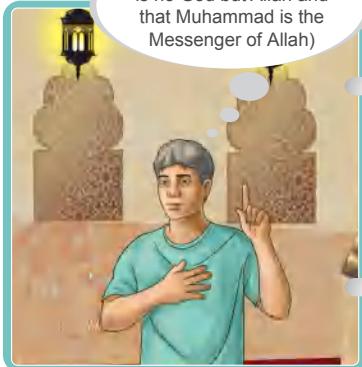
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3-

du'ā' (supplication) after prayer.

I read, conclude then draw a line to connect between the legal text and the reason for expanding the breast:

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قال الله تعالى: ﴿أَفَنَسْرَحَ اللَّهُ صَدَرَهُ لِإِلَسْلَمٍ فَهُوَ عَلَىٰ تُورٍ مِّنْ رَّبِّهِ﴾

[الزمر: 22]

Allah says:

[‘a-fa-man sharaḥa llāhu ṣadrahū li-l-’islāmi fa-huwa ‘alā nūrin min rabbihī] (Is one whose heart Allah has opened to Islam, so that he has received enlightenment from Allah ...?) (Sūrat Al-Zumar: 22)

Remembrance of Allah سُجْدَةٌ يَعْلَمُ



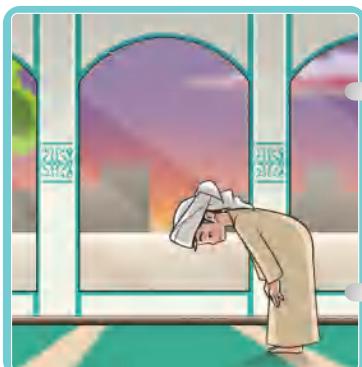
قال الله تعالى: ﴿الَّذِينَ آمَنُوا وَتَطَمَّئِنُ قُلُوبُهُمْ يَذْكُرُ اللَّهُ أَلَّا يَذْكُرُ اللَّهُ تَطَمَّئِنُ الْقُلُوبُ﴾

[الرَّاغُدः 28]

Allah says:

[alladhīna ‘āmanū wa-taṭmāinu qulūbuhum bi-dhikri llāhi ‘a-lā bi-dhikri llāhi taṭmāinu l-qulūbu] (Those who believe and whose hearts find comfort in the remembrance of Allah. Indeed, in the remembrance of Allah do hearts find comfort) (Sūrat al-Ra’d: 28)

Prayer



The Messenger of Allah ﷺ would say: “Get up, Bilāl, and give us comfort through the prayer.”

(Narrated by Ahmād)

Embracing Islam



I work in collaboration with my classmates:

1 We read, explore and infer:

قال الله تعالى: ﴿فَإِنَّمَا مَعَ الْعُسْرِ يُسْرًا﴾ ﴿إِنَّمَا مَعَ الْعُسْرِ يُسْرًا﴾

Allah ﷺ says:

[Fa-’inna ma’ a l-’usri yusran (5) ’inna ma’ a l-’usri yusran (6)]
 [For indeed, with hardship comes ease (5) Indeed, with hardship comes ease (6)] (Sūrat al-Sharh)

➤ What does the repetition of the previous verse signify?

➤ What should a Muslim do when afflicted by misfortune?

➤ What is the outcome of patient perseverance (ṣabr)?

2 We read and then define orally the meaning of hardship and ease:

➤ The Prophet ﷺ was subjected to a great deal of harm at the hands of the disbelievers of Makkah. He patiently persevered and migrated to Al-Madinah. Some years later, Makkah was conquered, and Allah ﷺ returned the Prophet ﷺ to Makkah victorious and dignified.

➤ The brothers of Prophet Yūsuf (Joseph) عليهما السلام conspired against him. They decided to get rid of him by throwing him into the well. Some travellers passed by and pulled him out. They took him with them to Egypt and sold him to the ‘Azīz (the chief minister) of Egypt. Later, Prophet Yūsuf عليه السلام was unjustly sent to prison and he patiently persevered (his plight). After some years, the King released Prophet Yūsuf عليه السلام, out of prison, and he himself became the ‘Azīz of Egypt.

3 We observe the images, link them to the Qur'ānic verses and then we discuss them:

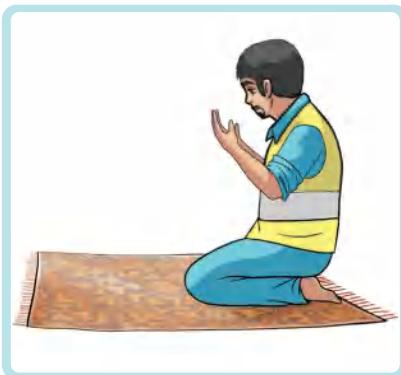
قالَ اللَّهُ تَعَالَى: ﴿فَإِذَا فَرَغْتَ فَانصَبْ ۚ ۗ وَإِلَى رَبِّكَ فَارْغَبْ ۚ ۗ﴾ ٨

Allah ﷺ says:

[fa- 'idhā faraghta fa-nṣab (7) wa- 'ilā rabbika fa-rghab (8)]

[So when you have finished [your duties], then stand up [for Allah's worship]

(7) And to your Lord direct [your] longing (8)] (Sūrat al-Sharḥ)



I read and repeat:

اللَّهُمَّ اشْرُحْ لِي صَدْرِي، وَيَسِّرْ لِي أَمْرِي
Allāhumma shrah lī ṣadrī wa-yassir lī 'amrī
"O Allah! Expand for me my chest; and Ease for me my task"

Whenever Prophet Muhammad is mentioned in my presence I send my heartfelt salutations and greetings to him by saying: ﷺ (Peace and Blessings be upon him).





I organize my concepts:

**Sūrat al-Sharḥ
(Solace)**

Allah's bounties upon our Master Muhammad



He expanded his breast and guided him to Islam him to Islam.

He forgave his sins.

He elevated his status.

An Obligatory Duty on both the Prophet Muhammad ﷺ and the believers

To direct oneself to Allah alone in worship and du'ā'.

To patiently persevere in the face of hardship.



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

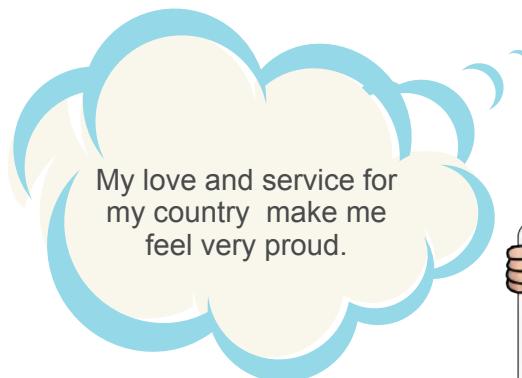
► I practice reading the shaddah and the sukūn.



وَسِّيْحَةٌ	النَّجْمُ	تَخَلَّثٌ	مُدَثٌ
أَقْتَثٌ	الرِّيْتُونَ	قَدَمَثٌ	حَقْثٌ
أَجَاثٌ	مُنْفَكِينَ	بِالصَّبْرِ	خَفْثٌ
فَبَشِّرْهُمْ	الْمُسْتَقْرِ	الْجَنَّةَ	تَبَثٌ



I make my mark:



I constantly remember Allah ﷺ read the Holy Qur'ān and perform my prayers in order to feel happy, relaxed and peaceful.



Student Activities

I answer by myself:

Activity One:

► In the following table, I color the appropriate box corresponding with the type of action that causes one to feel cheerful and high-spirited / sad and low-spirited:

S. No.	Deed	causes one to feel cheerful and high-spirited	causes one to feel sad and low-spirited
1	performing prayer.	<input type="checkbox"/>	<input type="checkbox"/>
2	reading the Holy Qur'ān.	<input type="checkbox"/>	<input type="checkbox"/>
3	enmity and hating others.	<input type="checkbox"/>	<input type="checkbox"/>
4	committing sins.	<input type="checkbox"/>	<input type="checkbox"/>

Activity Two:

► What should I do in the following situations:

1 My father traveled on a business trip abroad and stayed away from home for a long time.

2 I was very upset because I did not obtain the mark I wanted.

Activity Three:

► I draw a line joining the sentences in column (A) to the appropriate terms in column (B):

column (A)	column (B)
After hardship comes	brings joy and tranquility to the heart.
Belief in Allah ﷺ	ease.
A Muslim directs himself to Allah ﷺ	sins.
Allah ﷺ forgives	through worship and du'ā' (supplication).

Enriching my experience:

► I search for the reward of sending greetings and salutations on the Prophet ﷺ ten times, and show the results of my search to 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	Correct recitation of the Qur'ānic verses	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	Sound (faultless)memorization of Sūrat al-Sharḥ.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	My ability to provide an explanation of the overall meaning of the verses.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

The Prophet ﷺ Loves Work

صَلَّى اللّٰهُ عَلٰيْهِ وَسَلَّمَ

I learn from this lesson to:

- show that the Prophet ﷺ worked in sheep grazing at the beginning of his life,
- identify some qualities of the Prophet ﷺ when at work.



I take initiative to learn

I notice and meditate:



► Where do sheep live?

► What do they feed on?

► Who takes care of them?

I use my skills to learn

I read and answer:

The father took his children to the farm. The children hastened to help their father with the farm work and taking care of the animals on the farm.

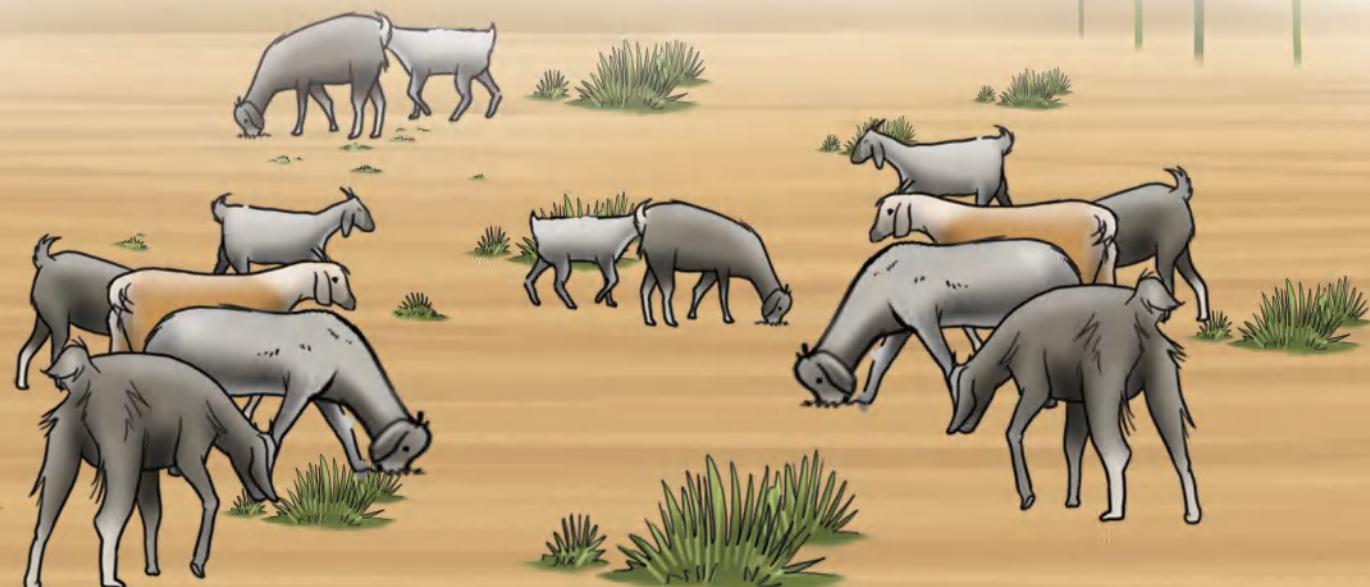
After a while, Rashid saw a small lamb limping while walking behind its mother. So he raced to it and picked it up. He carried it and put it beside her, and told his father.

When they sat down talking, the father said: I admire your love for work, my children, and I admire what you have done, O Rashid, with the little lamb. Today, you have shown your emulation of the example of our Prophet Muhammad ﷺ.

Rashid: What was it that our Prophet Muhammad ﷺ used to do?

Father: Our Prophet Muhammad ﷺ loved doing work and was always eager to earn his livelihood by his own labor. Early on in his life, the Prophet ﷺ worked as a shepherd tending and grazing sheep in Makkah. Work can be a source of enjoyment and an act of worship.

- ▶ What kind of work did Prophet Muhammad ﷺ practice in Makkah?
- ▶ What does a person benefit from work?





I work in collaboration with my classmates:

We use our imagination and then answer:

1 We imagine that we are working as shepherds tending and grazing sheep:

› What do we see?

› What do we hear?

› What do we feel?

› What are the modern tools that help us to breed sheep?

2 How do we behave in the following situations and why (state the reason)?:

Situation	Behavior	Reason
A goat strayed from the herd.
One goat butted another goat.
Some sheep needed a longer time to finish eating grass and drinking water.

3 We read and answer:

There is wisdom in the fact that Prophet Muhammad ﷺ tended and grazed sheep as a vocation which Allah ﷺ intended as part of His Divine Scheme. Tending sheep makes the shepherd vigilant and keen on ensuring protection and safety for the sheep lest one of them be pounced on by a lonely wolf. It also teaches the shepherd to be compassionate and behave gently towards the weak sheep and patiently endure the hardship of shepherding in securing food and water for his sheep.

The Prophet ﷺ said: "Allah did not send a Prophet except that he tended sheep" His companions then asked: "And you?" He replied, "Yes, I used to tend them for the Inhabitants of Makkah in return for a few qīrāts." (Narrated by Al-Bukhārī)
[12 qīrāts = 1 dirham in the early Islamic period]

- ▶ What is the wisdom that Allah ﷺ intended as part of His Divine Plan behind the occupation of Prophets being tending sheep?
- ▶ I make a connection between the work of a group leader and the work of a shepherd, and draw a conclusion:



Aspect of Connection	The work of a shepherd	The work of a group leader
Qualities	.....
Functions	.....	.....
Conclusion	The work of a shepherd is the work of a group leader	

I observe and emulate the example:

Prophet Muhammad ﷺ loves work

I love Prophet Muhammad ﷺ and I love to like him.

Prophet Muhammad ﷺ is patient

I love Prophet Muhammad ﷺ and follow his example in

Prophet Muhammad ﷺ helps others

I love Prophet Muhammad ﷺ and I love to like him.



I organize my concepts:

Prophet Muhammad ﷺ

worked as a
shepherd.

to earn his livelihood
by his own labor

He was patient

He loved work





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

- I practice reading the shaddah, madd and tanwīn



وَكُنَّا	الْمُصَدِّقِينَ	الْمُدَبِّرُ	يَذَّكَّرُ
الْرَّاقِعُونَ	مُطَلِّعُونَ	الْمُرَقَّمُ	عَلَيْنَ
الْأَوَّلِينَ	بِمَيْتِينَ	زَيَّنَا	عَلَيْهِنَّ
وَغَسَّاقُ	أَوَّابُ	دَّكَّا	صَفَّا



I make my mark:



I display patient perseverance in my behavior following the example of our Prophet Muhammad ﷺ.



Student Activities

I answer by myself:

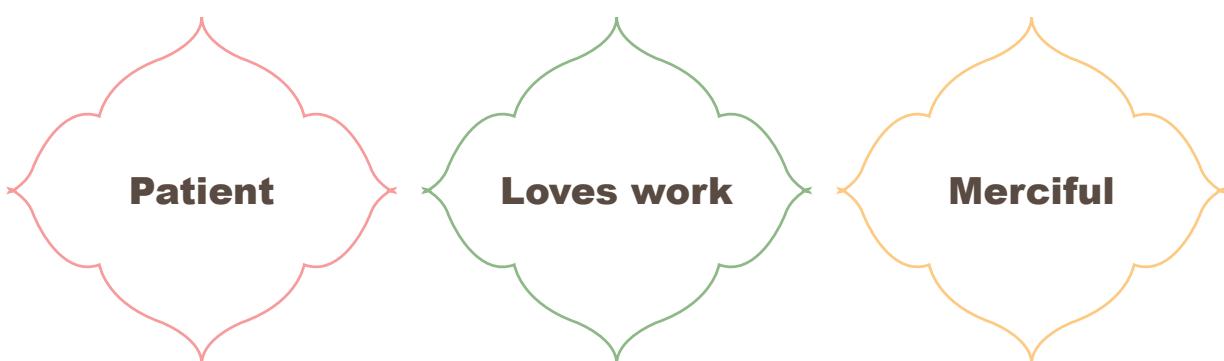
Activity One:

► I complete the table with appropriate answer:

Who am I?	
I take care of my children and see to their needs.	.....
I design houses, marketplaces, commercial centers and buildings.	.....
I treat patients and take care of them.	.....
I tend and graze sheep and camels and take care of them.	.....
I design computer programs.	.....

Activity Two:

► I color the qualities of the Prophet ﷺ:



Activity Three:

► I choose the image that signifies exercising patience:



Enriching my experience:

► I search for:

- the occupations of Prophets Mūsā ﷺ, Dāwūd ﷺ, and Shu‘ayb ﷺ.
- a statement made by the founder of the UAE, the late Sheikh Zayed bin Sultan Al Nahyan, may Allah have mercy on him, on the topic of work, and talk about it in front of my classmates.

I assess myself:

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

S. No.	Learning Area	Excellent	Good	Acceptable
1	I demonstrate that I follow the example of the Prophet ﷺ in showing patience and his love for doing work.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I show that the Prophet ﷺ spent his early life working as a shepherd tending and grazing sheep.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Performing Wuḍū’ (Ablution) Well

I learn from this lesson to:

- recite the noble ḥadīth from memory.
- clarify the meaning of performing proper wuḍū’ and its reward.
- mention the du‘ā’ that is recited after wuḍū’.

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I take initiative to learn

I observe and answer:



- What do people do in the picture to be able to enter the park?
- What should the Muslim do to enter Paradise?



I use my skills to learn

I listen and memorize:

Noble Ḥadīth

عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَوَضَّأَ فَلَهُ الْوُضُوءُ ثُمَّ قَالَ أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهُدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ اجْعُلْنِي مِنَ التَّوَابِينَ وَاجْعُلْنِي مِنَ الْمُنْتَهَرِينَ فَتَبَّعَتْ لَهُ ثَمَانِيَّةُ أَبْوَابِ الْجَنَّةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ (رواه الترمذى)
It was narrated that 'Umar ibn al-Khaṭṭāb said that the Messenger of Allah ﷺ said: "Whoever performs wudū' and does it well, then says:
أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهُدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ اجْعُلْنِي مِنَ التَّوَابِينَ وَاجْعُلْنِي مِنَ الْمُنْتَهَرِينَ

'ash-hadu an lā 'ilāha 'illā llāhu wahdahū lā sharīka lahū wa 'ash-hadu anna muhammadan 'abduhu wa rasūluhū 'allāhumma j' alnī mina t-tawwābīnā wa j' alnī mina l-muṭāṭahhirīn
'I bear witness that there is none worthy of worship except Allah, and I bear witness that Muhammad is his slave and Messenger. O Allah, make me of those who turn to You constantly and make me of those who keep themselves pure and clean' eight gates of Paradise will be opened for him, and he may enter through whichever one he wishes." (Narrated by al-Tirmidhī)

I explain the meanings of the following words:

أَحْسَنَ الْوُضُوءَ

Performing proper wudū' by executing its integral parts (arkān) and optional acts (sunan).

الْمُنْتَهَرِينَ
l-muṭāṭahhirīn

Those who are characterized by being clean and pure in body, mind and soul.

الْتَّوَابِينَ
t-tawwābīnā

Those who ask forgiveness.



I read the overall meaning and answer:

Paradise has **8** gates through which the believers enter, each according to his deeds. So whoever was among the people of  will be called from the Gate of Prayer. Whoever was among the people of fasting will be called from the Gate of ar-Rayyān (those who have their thirst quenched). Whoever was among among the people of  will be called from the Gate of Charity. Whoever performs and does it well then says after every wudū' : "I bear witness that there is no God but Allah alone Who Has no partner, and I bear witness that Muhammad is His Servant and Messenger; O Allah, make me one of those who turn to You constantly and those who keep themselves pure and clean," he will achieve great bounty by having the eight gates of Paradise opening for him so he can enter from the gate which he likes.

1 How many are the Gates of Paradise?



+



2 How can one enter Paradise from all its gates??

3 I draw the result:

I bear witness that there is no God but Allah alone Who Has no partner, and I bear witness that Muhammad is His Servant and Messenger; O Allah, make me one of those who turn to You constantly and those who keep themselves pure and clean.



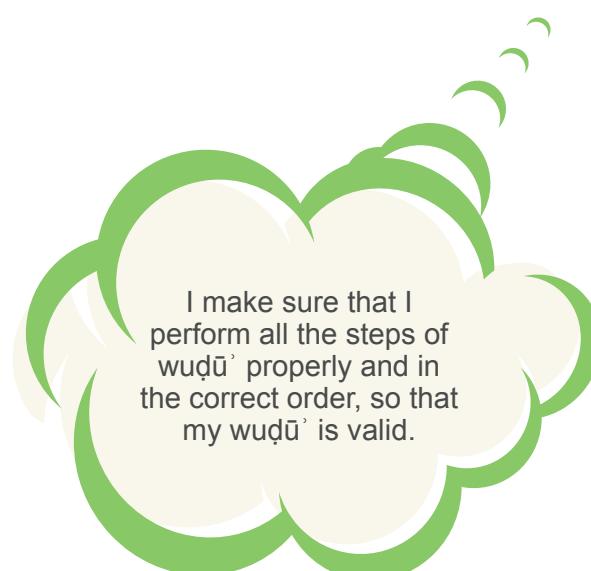
I work in collaboration with my classmates:

1 We read and analyze:

Majid left his house heading hurriedly for the mosque. When he entered the mosque he went straight to the ablution facility and performed wuḍū' very quickly. He began by washing his face three times. He washed his hands, but the water did not reach his elbows. Then he took some water with both hands and sprinkled it on his forehead three times. Then he quickly washed his feet three times, and then rushed out in order to join the congregation prayer.



- › Has Majid performed his wuḍū' properly? Why?
- › What were the mistakes that Majid made as he was performing wuḍū'?
- › What caused Majid to make these mistakes?
- › What would be the legal ramification/implication of such a wuḍū'?
- › What must Majid do to rectify his mistakes?



2 One group member demonstrates how to perform proper *wuḍū'*, while the other members evaluate his performance using the observation card. Each group member performs the acts of *wuḍū'* after making the intention (of ablution):

Group Name: Student Name:

Acts of <i>Wuḍū'</i> (Ablution)	Perfect	Imperfect
Washing the hands three times.
Rinsing the mouth three times.
Snuffing (inhaling) water into the nostrils three times.
Expelling the water from the nostrils three times.
Washing the face three times.
Washing the hands up to including the elbows while rubbing them as well three times.
Wiping the whole head once.
Wiping the inside and outside the ears once.
Washing the feet up to including the ankles while rubbing them as well three times.

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I organize my concepts:

Entering Paradise through its Eight Gates

Performing *wuḍū'* by executing its integral parts (*arkān*) and optional acts (*sunan*).

Reciting the following *du'ā'* (supplication) after *wuḍū'*:

أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهُدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ اجْعُلْنِي مِنَ التَّوَّابِينَ وَاجْعُلْنِي مِنَ الْمُنْتَهَرِينَ

"I bear witness that there is no God but Allah alone Who Has no partner, and I bear witness that Muhammad is His slave and His Messenger; O Allah, make me of those who turn to You constantly and make me of those who keep themselves pure and clean





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

- I practice reading the three types of madd, the tanwīn and the two letters of līn. [The two letters of līn are the unvoiced wāw and yā' preceded by a fathāh (أَنْ - يَنْ) pronounced as "aw" and "ay" respectively]



بَهِ	أَيْنَ	لَيْكِفِ	إِانِيَّةٌ	أَوَىٰ	ءَامَنَ
دَأْوُدُ	خَيْرٌ	خَوْفِ	جُوعٌ	وَجْهَىٰ	جَاءَ
طَغَىٰ	شَيْءٌ	مَلِكٌ	شَاءَ	رَضُوا	ذَلِكَ
فِيهِ	عَيْنٌ	عَلَىٰ	عَادٍ	طَيْرًا	طَغَوْا
لَوْجٌ	كَيْفَ	كَيْدًا	كَانَ	قَوْلُ	قَالَ
يَوْمٌ	وَيْلٌ	مَاءٌ	نَارًا	مَالًا	لَيْسَ
عَابِدٌ	وَشَاهِدٌ	دَافِقٌ	حَافِظٌ	حَاسِدٌ	بَرْهَوْ



I make my mark:



I am careful not to waste water when performing wuḍū' in order to preserve my country's resources.

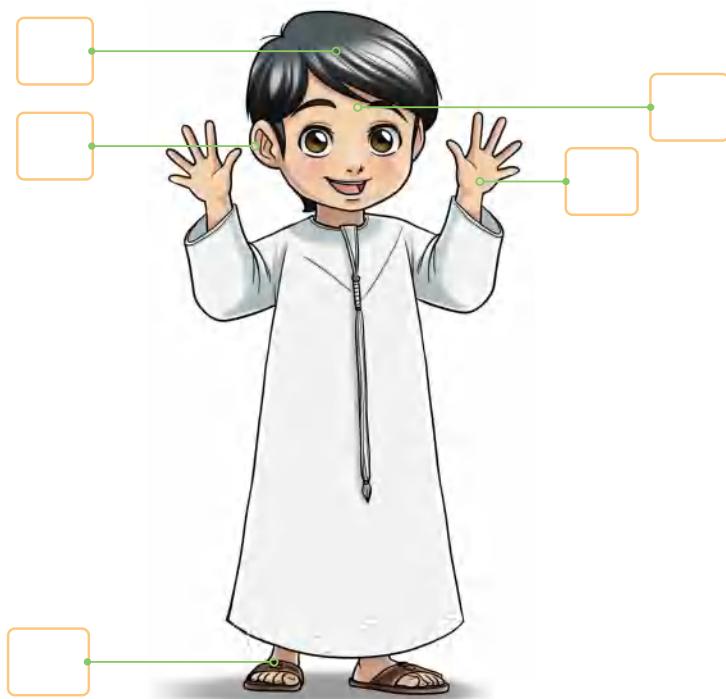


I make sure I always perform wuḍū' properly and perfectly. Afterwards, I recite the Prophetic du'ā' so that I can enter Paradise from any gate I please.

Student Activities

I answer by myself:

1 I write down the number which indicates how many times I wash or wipe the relevant parts of body when performing wuḍū' as shown in the following picture:



2 I select the correct answer by ticking (✓) the appropriate box:

› The al-tawwābūn (people who turn to Allah in repentance) (Arabic: التوابون) are those who:

help others

are keen on paying the Zakat

ask forgiveness abundantly

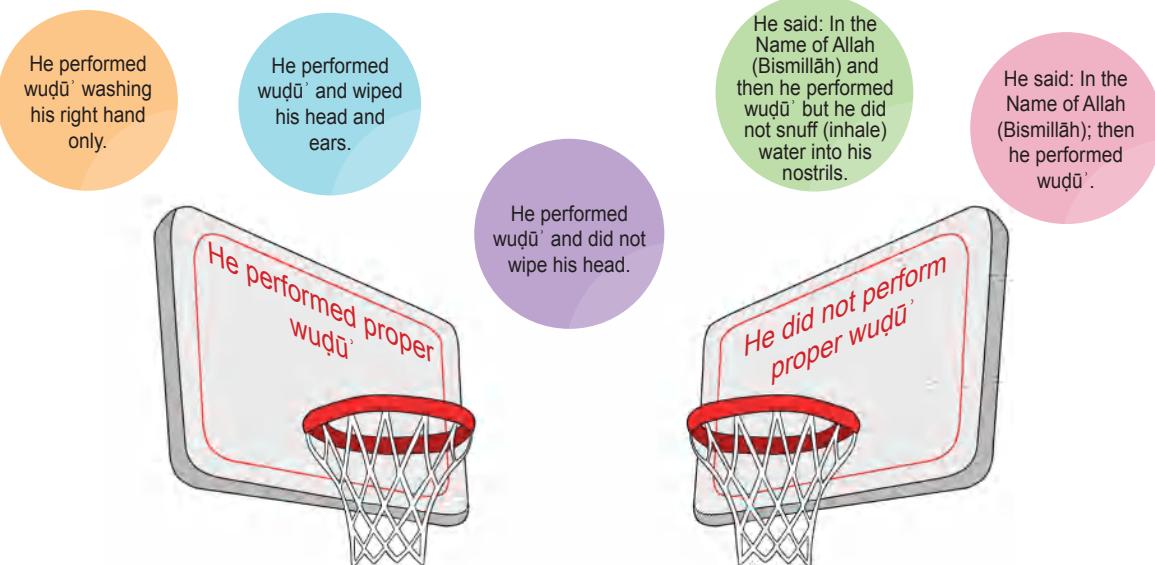
› The al-mutātahhirūn (those who are clean and purified) (Arabic: المتطهرون) are those who:

always praise Allah

are keen to be clean and pure in body and heart

perform their prayers on time

3 I have in front of me is a bunch of colored balls. I put each ball in the appropriate basket:



Enriching my experience:

► I search for the name of the Companion whom Allah's Messenger ﷺ gave the glad tidings of Jannah because he would pray two rak'ahs every time he performed wuḍū'.

I assess myself:

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

S. No.	The Behavior	Yes	No
1	Performing proper wuḍū'.	<input type="checkbox"/>	<input type="checkbox"/>
2	Reciting the du'ā' after wuḍū' every time I perform wuḍū'.	<input type="checkbox"/>	<input type="checkbox"/>

2 I color the box that expresses my commitment to specific behavior:

S. No.	Learning Area	Excellent	Good	Acceptable
1	Memorization of the Noble Ḥadīth.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	My ability to explain the meaning and reward of performing proper wuḍū'.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Alī ibn Abī Tālib

رضي الله عنه

I learn from this lesson to:

- identify the lineage of 'Alī ibn Abī Tālib رضي الله عنه.
- be familiar with his upbringing in the House of the Prophethood ﷺ.
- list the most important qualities of 'Alī ibn Abī Tālib رضي الله عنه.
- follow the example of 'Alī ibn Abī Tālib رضي الله عنه.



I take initiative to learn

I observe and reflect:



- What is the main characteristic that these knights possess?
- Do you wish to be like them?
- What should you do to be like them?

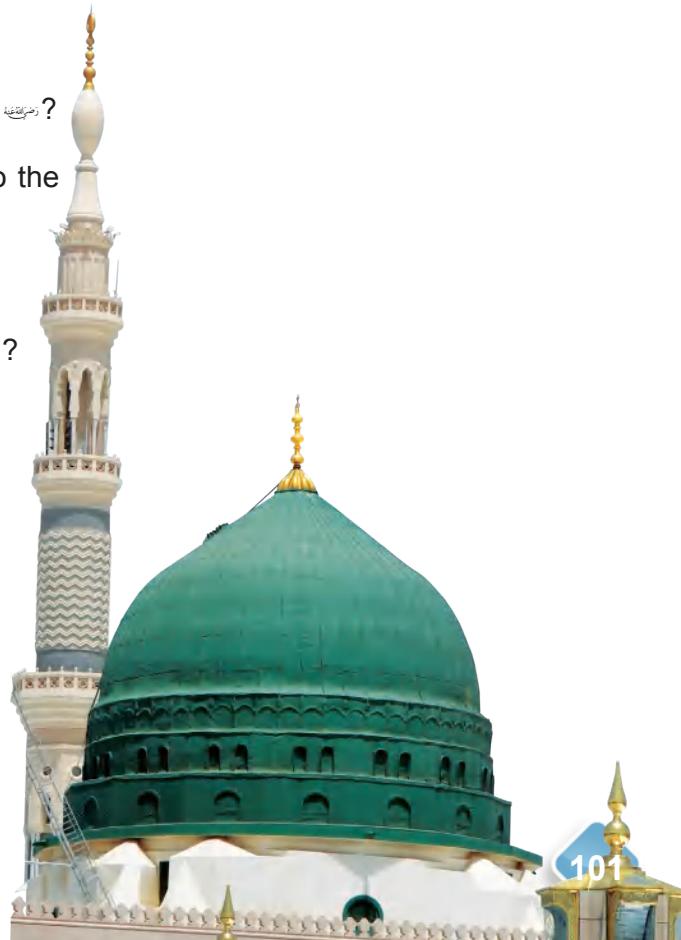


I use my skills to learn

I read and answer:

The illustrious Companion ‘Alī ibn Abī Tālib ibn ‘Abdi l-Muṭṭalib (‘Alī, the son of Abū Tālib, the son of ‘Abdu l-Muṭṭalib), the cousin of the Prophet ﷺ lived in the house of the Prophet ﷺ since his childhood. One day, ‘Alī ﷺ saw the Prophet ﷺ performing a prayer that he did not recognize as part of the religious practices of the people of Makkah. So ‘Alī asked him about this. The Prophet ﷺ said that Allah ﷺ has sent him as a prophet, and invited ‘Alī to enter Islam. Thus, ‘Alī was the first among the youth to embrace Islam. ‘Alī ﷺ was very intelligent and espoused good moral character. He learned reading and writing during his childhood and was eloquent and well-spoken. Our Noble Messenger ﷺ loved him very much because of his good personality and noble character, and gave his daughter Fatima ﷺ in marriage to him. ‘Alī ibn Abī Tālib was one of the ten Companions who promised and given the glad tidings of Paradise.

- ▶ What is the name of the grandfather of ‘Alī ibn Abī Tālib ﷺ?
- ▶ What is the relationship of ‘Alī ibn Abī Tālib ﷺ to the Messenger ﷺ?
- ▶ Where was ‘Alī ibn Abī Tālib ﷺ brought up?
- ▶ Why did the Messenger ﷺ love ‘Alī ibn Abī Tālib ﷺ?





I work in collaboration with my classmates:

We read and answer:

Ali ﷺ loved the Prophet ﷺ, and would accompany him, learn from him and pray with him. When the disbelievers of Quraysh conspired to kill the Prophet ﷺ they surrounded his house on the eve of the migration to Madinah. The Prophet ﷺ asked the brave hero, 'Alī ibn Abī Tālib ﷺ, to stay in Makkah to safeguard the goods entrusted to him and return them to their rightful owners. 'Alī ﷺ agreed to the request of the Prophet ﷺ without hesitation, and thus, proved to be a courageous hero.

- ▶ Why did the Prophet ﷺ ask 'Alī ibn Abī Tālib to stay in Makkah and to postpone his migration?
- ▶ Why did the Arabs leave their money with Allah's Messenger ﷺ for safekeeping?

We listen and emulate:

- ▶ 'Alī ibn Abī Tālib ﷺ was sympathetic and compassionate to the poor and the needy. He loved to help them and take care of them.
- ▶ 'Alī ibn Abī Tālib ﷺ treated those who worked for him kindly. He would feed them the kind of food he would eat and clothe them in the kind of clothes he would wear.



► How would you behave in the following situations? What is the quality that you would possess?

The Situation	The behavior	The characteristic
I saw a cleaner tired and exhausted by collecting the garbage from the school yard.	.....	.....
The coach has asked you to join the Equestrian Club.	I agree	.....
I saw a box with donations for the welfare of the poor and needy.	.....	Sympathy

We read and answer:

Among the children of 'Alī ibn Abī Tālib رضي الله عنه are: al-Hasan, al-Husayn, Zaynab, Umm Kulthūm, Muhammad, 'Umar, Abū Bakr and 'Uthmān رضي الله عنه. 'Umar ibn al-Khaṭṭāb رضي الله عنه married Umm Kulthūm رضي الله عنه, the daughter of 'Alī ibn Abī Tālib رضي الله عنه.

► What is the significance of 'Alī ibn Abī Tālib رضي الله عنه naming his sons after the Companions Abū Bakr رضي الله عنه, 'Umar رضي الله عنه and 'Uthmān رضي الله عنه?

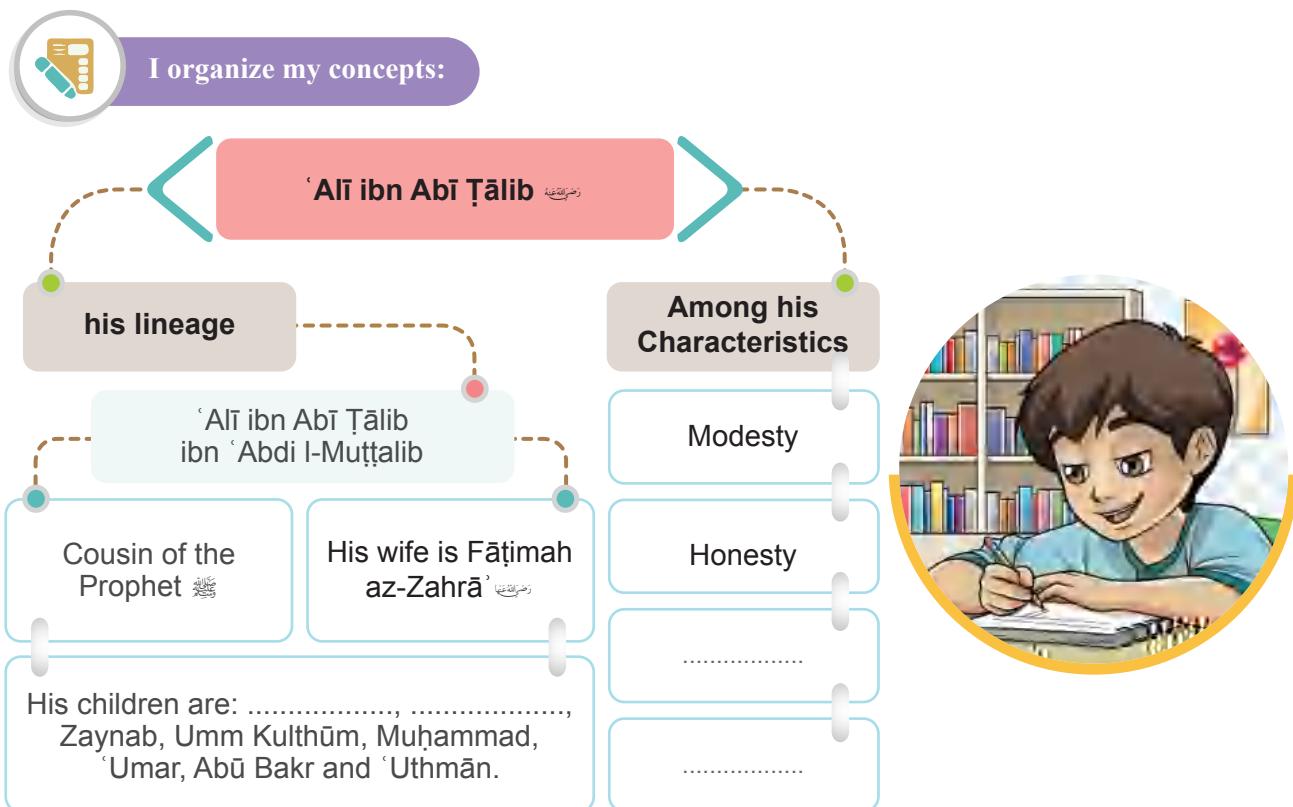
We observe and emulate:



Behavior	Emulation
‘Alī ibn Abī Ṭālib رضي الله عنه loves Islam.	I, too, love Islam
‘Alī ibn Abī Ṭālib رضي الله عنه loves the Messenger ﷺ.	I, too, love.....
‘Alī ibn Abī Ṭālib رضي الله عنه loves to help the needy.	I also love.....
‘Alī ibn Abī Ṭālib رضي الله عنه loves all the Companions.	I, too, love.....
‘Alī ibn Abī Ṭālib رضي الله عنه is brave.	I, too, love to be.....

We count:

- ▶ the largest possible number of the qualities of ‘Alī ibn Abī Ṭālib رضي الله عنه that we would like to emulate him in.





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

- I practice reading the letters of madd and the tanwīn:



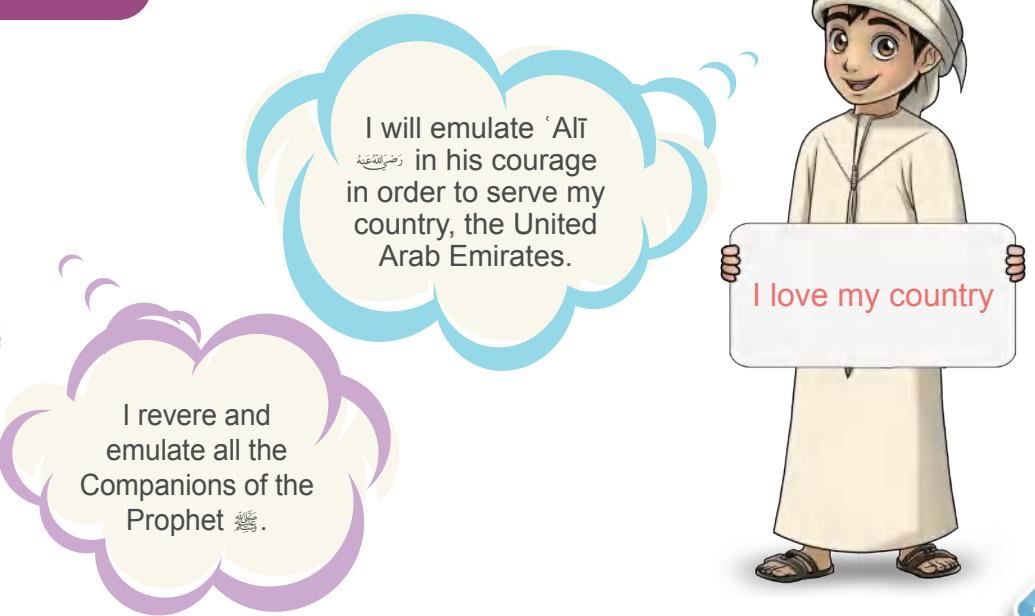
وَأَكِيدُ	أَعُوذُ	وَوَالِدٍ	نَاصِرٍ	غَاسِقٍ	عَالِيًّا
سُبَاتَا	حِسَابَا	تُرَبَا	يُقَالُ	يَدَاهُ	يَخَافُ
طَعَامٌ	صَوَابَا	شَرَابَا	شِدَادًا	سَلَمٌ	سِرْجَانًا
لِبَاسًا	كِرَامًا	كِتَابًا	غَشَاءً	عَطَاءً	عَذَابٌ
مَفَازًا	مَعَاشًا	مُطَاعَ	مَتَعًا	مَئَابًا	لِسَاناً
شُهُودٌ	رَسُولٍ	ثُورَ	وِفَاقًا	نَبَاتًا	مَهْدًا
خَيْرًا	بَصِيرًا	أَلَيْمٌ	أَثِيمٌ	وُجُوهٌ	قِعُودٌ
مَحْيَدٌ	كَرِيمٌ	قَرِيبًا	عَظِيمٌ	شَهِيدٌ	رَحِيقٌ
فَرَيْشٌ	رُويدًا	يَسِيرًا	يَنِيمًا	نَعِيمٌ	مَحِيطٌ
مَوْضُوَّةٌ		الْمَوْءُودَةُ		عِيشَةٌ	



I make my mark:



My behavior is my responsibility



I love my country

I revere and emulate all the Companions of the Prophet ﷺ.

I will emulate 'Alī رضي الله عنه in his courage in order to serve my country, the United Arab Emirates.

Student Activities

I answer by myself:

Activity One:

► I join the sentence with the appropriate quality:

‘Alī ibn Abī Tālib رضي الله عنه stayed in Makkah on the eve of the migration to return the trusts to their rightful owners.

Modesty

‘Alī ibn Abī Tālib رضي الله عنه returned the money to their rightful owners.

Mercy

‘Alī ibn Abī Tālib رضي الله عنه loved helping the poor and the needy.

Courage

‘Alī ibn Abī Tālib رضي الله عنه treated those who worked for him kindly. He would feed them the kind of food he would eat and clothe them in the kind of clothes he would wear.

Honesty

Activity Two:

► I circle the correct answer:

➤ ‘Alī ibn Abī Tālib رضي الله عنه was the first to accept Islam among:

men

boys

strangers

➤ ‘Alī ibn Abī Tālib رضي الله عنه learned reading and writing as:

a baby

a child

an adult

► The Prophet ﷺ married to 'Alī ibn Abī Tālib رضي الله عنه his daughter:

Zaynab رضي الله عنها

Fātimah رضي الله عنها

Umm Kulthūm رضي الله عنها

Activity Three:

► I put the following words in their appropriate places:

(immigration) (al-Ḥasan رضي الله عنه) (al-Ḥusayn رضي الله عنه) (the Messenger ﷺ)

- 'Alī ibn Abī Tālib رضي الله عنه is the cousin of the
- The two grandsons of the Messenger رضي الله عنه are and
- 'Alī ibn Abī Tālib رضي الله عنه remained in the bed of the Prophet ﷺ on the eve of

Enriching my experience:

► I search for the names of the Rightly Guided Caliphs.

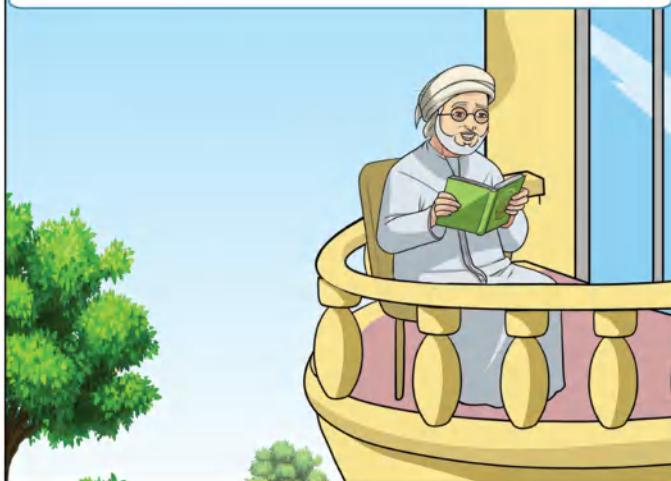
I assess myself:

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

S. No.	Learning Area	Excellent	Good	Acceptable
1	I clarify the lineage of 'Alī ibn Abī Tālib رضي الله عنه and his upbringing.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I enumerate the qualities of 'Alī ibn Abī Tālib رضي الله عنه .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	I show in my behavior that I follow the example of 'Alī ibn Abī Tālib رضي الله عنه .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

The Purity of Hearts

Every day Grandpa would wake up after the call (adhān) for Fajr (Dawn) prayer, perform his prayer where after he would sit on the balcony enjoying the fresh air and reciting the Holy Qur'ān.



Grandpa took the basket in which he used to keep the coal and gave it his grandson saying: "Take this empty basket to the river and bring it back to me filled with water."



One day, his little grandson said to him: "O Grandpa, I want to read the Qur'ān just like you. But whenever I read it I do not understand anything, and even when I do, I would forget it as soon I close the Qur'ān! So, what is the benefit of the Qur'ān, Grandpa?"



The boy hastened to the river and filled the basket with water. But he was surprised at the water leaking from the basket before he reached home.

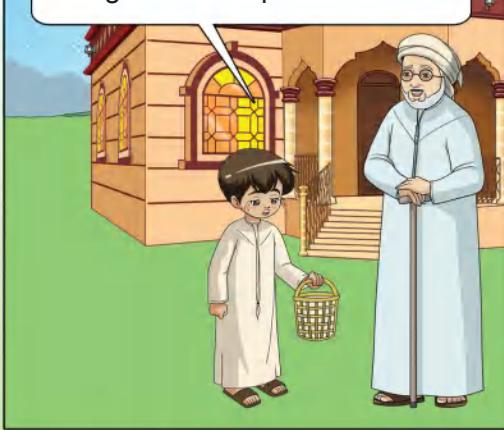
"You have to rush back home next time," said Grandpa.



"But I do not want a bucket of water, I want a basket of water. It seems that you have not made enough effort, my son," said Grandpa.



"Did you see, Grandpa? I rushed back very fast, but to no avail," the grandson replied.



The grandson said: "It is impossible to fill the basket with water. What if I take the bucket instead and fill it with water? What do you think, Grandpa?"



Grandpa said: "Do you think there is no benefit in what you did? Look at the basket, how it got clean after it was black because of the coal. That is exactly what happens when you read the Holy Qur'an. You may not understand some of it. You may forget what you understood or memorized of its verses. But when you read it, and do what it directs and instructs you to do, you will change for the better. Reading the Holy Qur'an brings joy and happiness to the heart, and removes sadness and sorrow. It is a light and guidance that teaches you righteousness and directs you to the path of success."



"O Grandpa, how beautiful our religion is! The Holy Qur'an cleanses the heart and makes it pure, wuḍū' cleanses the body, and the five daily prayers wipe away sins time after time, such that the believer continues to be clean and pure."

Unit Three



Worship Refines Me

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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	Hadīth on (The Excellence of the Prayer)	Noble Hadīth	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 Shakhṣiyāt)
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)

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 șalâh ibrâhîmiyyah (Abrahamic Prayer) from memory.
- recite the ħadîth 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 Sûrat Quraysh while observing the rules of proper recitation.
- recite Sûrat Quraysh from memory.
- clarify the Qur'ânic vocabulary contained in the Sûrat Quraysh .
- explain the overall meaning of the Sûrat Quraysh.
- thank Allah بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ for His favors and blessings.
- clarify the concept of Amânah (trustworthiness).
- explain the importance of Amânah (trustworthiness) and the harmful effects of Khiyânah (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 (iṭmi' nân), humility and presence of mind (khushû').



I Pray (1)

I learn from this lesson to:



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



I take initiative to learn

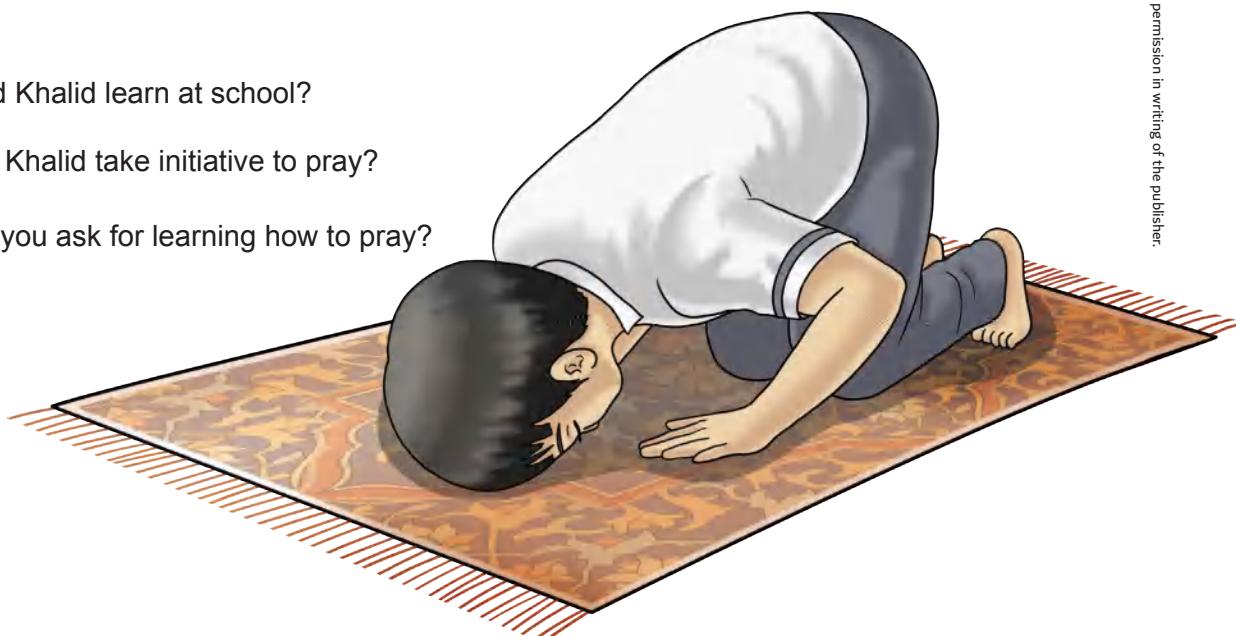
I read and answer:

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 ﷺ 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

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-iḥrām* (i.e. *Allāhu akbar* so as to enter a state of ritual consecration and commence prayer)

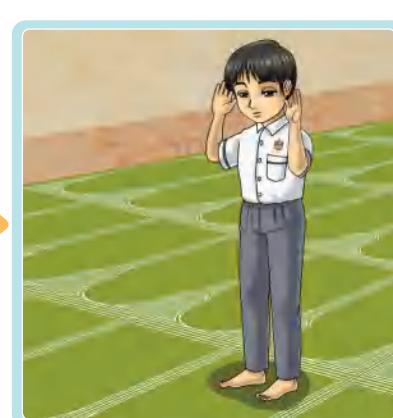
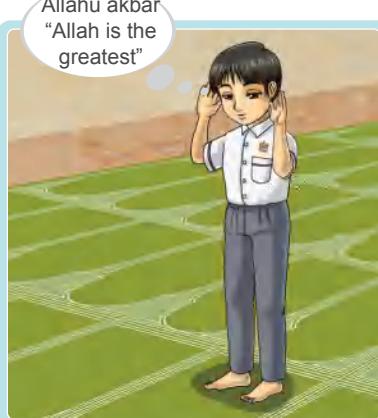
2

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

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

3

I raise my hand saying, *Allāhu akbar*



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: Subḥāna rabbīya l-azīm “Glory be to my Lord, the All-Supreme” (Arabic: سُبْحَانَ رَبِّيَ الْعَظِيمُ 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-ḥamad (“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, Subḥāna rabbīya l-a‘lā “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:

(الْتَّحَيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّبَيَّاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللهُ وَأَشْهُدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ)

at-tahiyātu lil-lāhi waṣ-ṣalawātu waṭ-ṭayyibātu, assalāmu ‘alayka ayyuha-n-nabiyyu warahmatu- l-lāhi wa-barakātuhū. — assalāmu ‘alaynā wa- ‘alā ‘ibādi-l-lāhi aṣ-ṣālihīn. 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.”



Then, I recite the şalāh ibrāhīmiyyah (Abrahamic Prayer):

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

Allāhumma şalli ‘alā Muhammadin wa ‘alā āli Muhammadin kamā şal-layta ‘alā āli Ibrāhīma innaka ḥamīdun majīd. Allāhumma bārik ‘alā Muhammadin wa ‘alā āli Muhammadin 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 عَلَيْكُمْ وَبَرَّهُ اللَّهُ عَلَيْكُمْ).

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 عَلَيْكُمْ وَبَرَّهُ اللَّهُ عَلَيْكُمْ).



Teacher: Thank you, Abdullah.

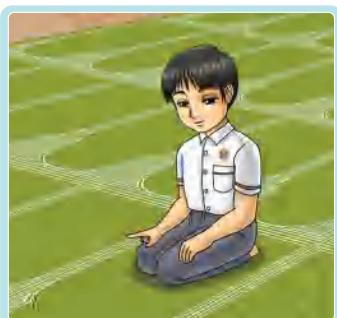
Rashid: I will make sure that my prayer is correct and perfect.

Saif: 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).



► I arrange the following images by placing the appropriate number below the relevant image:



► I repeat and memorize the du'ā' al-istiftāh (opening supplication):



سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، تَبَارَكَ اسْمُكَ،
وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ.
Subhānaka llāhummā, 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.).

al-hamdu li-llāhi
rabbī i-ālamīna,
ar-rahmāni r-rahīmi,
mālikī yāwmi d-dīni ...
Praise be to Allah,
Lord of the Worlds,
The Most Gracious,
the Most Merciful;
Master of the Day of
Judgment,

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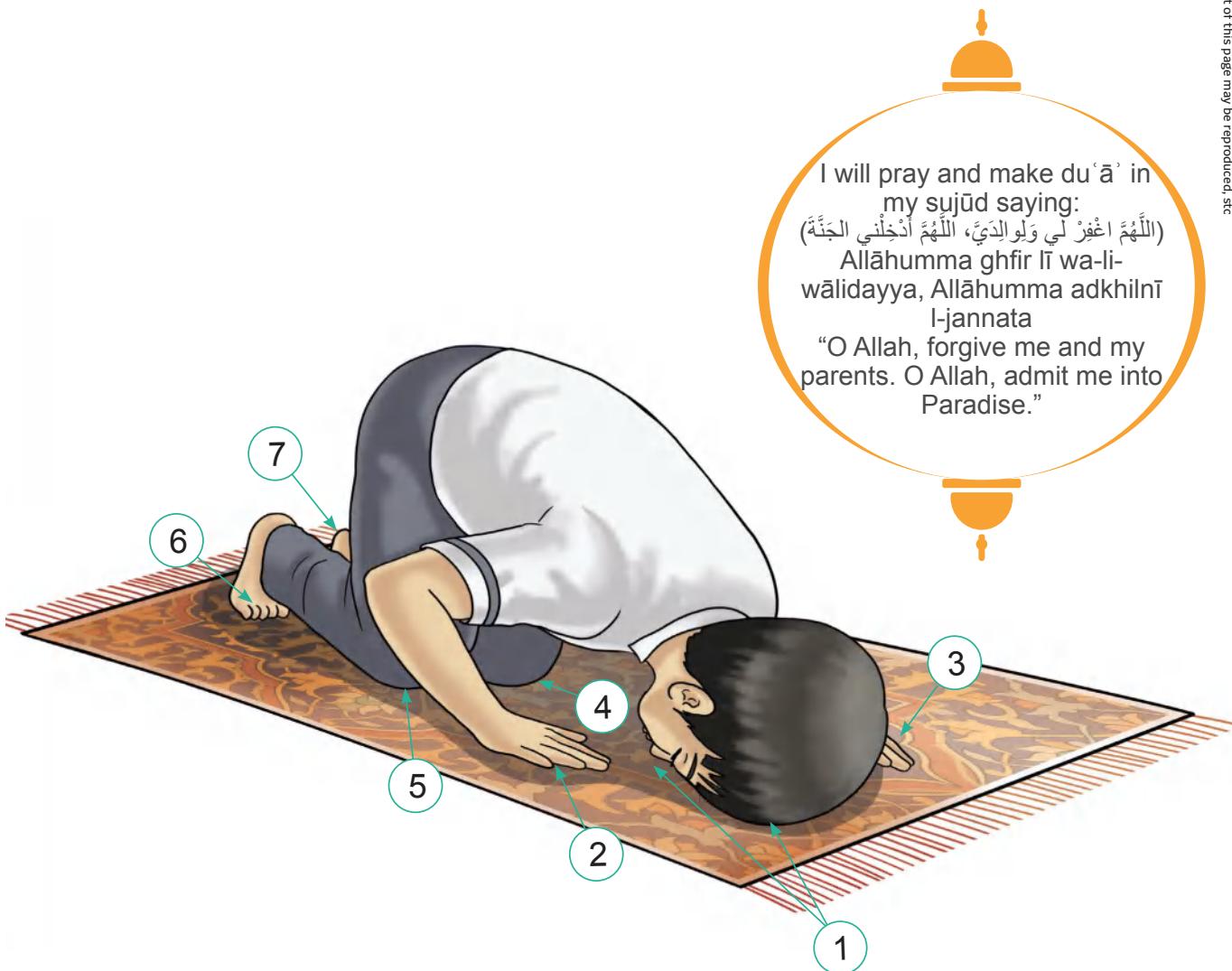
I read and emulate:

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

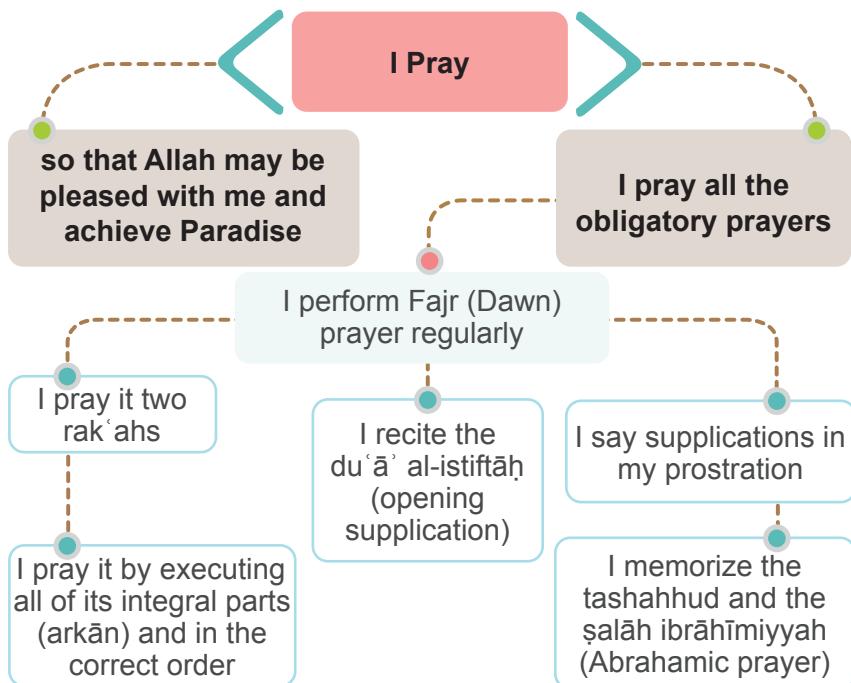
“The nearest a servant comes to his Lord is when he is prostrating himself, so make abundant du‘ā’ (supplication) (while in this state).” (Narrated by Muslim)

- ▶ 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 practice in order to recite the Holy Qur'ān:

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



بَ	بَيْنَ	بَلْ	بَرْ	بَدْ	بَيْ	بَنْ
عَ	عَلَيْنَا	عَنْ	عَلْ	عَدْ	عَيْ	عَنْ
هَ	هَذِهِ	هَذَا	هَذِهِ	هَذَا	هَذِهِ	هَذَا
جَ	جَاهَ	جَذَّ	جَذَّ	جَذَّ	جَاهَ	جَاهَ
ذَ	ذَاهِدٌ	ذَاهِدٌ	ذَاهِدٌ	ذَاهِدٌ	ذَاهِدٌ	ذَاهِدٌ
سَ	سَاهِدٌ	سَاهِدٌ	سَاهِدٌ	سَاهِدٌ	سَاهِدٌ	سَاهِدٌ
زَ	زَاهِدٌ	زَاهِدٌ	زَاهِدٌ	زَاهِدٌ	زَاهِدٌ	زَاهِدٌ
تَ	تَاهِيَّةٌ	تَاهِيَّةٌ	تَاهِيَّةٌ	تَاهِيَّةٌ	تَاهِيَّةٌ	تَاهِيَّةٌ
ثَ	ثَاهِيَّةٌ	ثَاهِيَّةٌ	ثَاهِيَّةٌ	ثَاهِيَّةٌ	ثَاهِيَّةٌ	ثَاهِيَّةٌ
صَ	صَاهِيَّةٌ	صَاهِيَّةٌ	صَاهِيَّةٌ	صَاهِيَّةٌ	صَاهِيَّةٌ	صَاهِيَّةٌ
ظَ	ظَاهِيَّةٌ	ظَاهِيَّةٌ	ظَاهِيَّةٌ	ظَاهِيَّةٌ	ظَاهِيَّةٌ	ظَاهِيَّةٌ
فَ	فَاهِيَّةٌ	فَاهِيَّةٌ	فَاهِيَّةٌ	فَاهِيَّةٌ	فَاهِيَّةٌ	فَاهِيَّةٌ
قَ	قَاهِيَّةٌ	قَاهِيَّةٌ	قَاهِيَّةٌ	قَاهِيَّةٌ	قَاهِيَّةٌ	قَاهِيَّةٌ
كَ	كَاهِيَّةٌ	كَاهِيَّةٌ	كَاهِيَّةٌ	كَاهِيَّةٌ	كَاهِيَّةٌ	كَاهِيَّةٌ
مُ	مُاهِيَّةٌ	مُاهِيَّةٌ	مُاهِيَّةٌ	مُاهِيَّةٌ	مُاهِيَّةٌ	مُاهِيَّةٌ
وُ	وَاهِيَّةٌ	وَاهِيَّةٌ	وَاهِيَّةٌ	وَاهِيَّةٌ	وَاهِيَّةٌ	وَاهِيَّةٌ
هِ	هَاهِيَّةٌ	هَاهِيَّةٌ	هَاهِيَّةٌ	هَاهِيَّةٌ	هَاهِيَّةٌ	هَاهِيَّةٌ
لِ	لَاهِيَّةٌ	لَاهِيَّةٌ	لَاهِيَّةٌ	لَاهِيَّةٌ	لَاهِيَّةٌ	لَاهِيَّةٌ
فِ	فَاهِيَّةٌ	فَاهِيَّةٌ	فَاهِيَّةٌ	فَاهِيَّةٌ	فَاهِيَّةٌ	فَاهِيَّةٌ



I make my mark:



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 (iṭmī’nān), humility and presence of mind (khushū’).

Student Activities

I answer by myself:

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Activity One:

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



الحمد لله رب العالمين الرحمن الرحيم الرحمن الرحيم رب العالمين
al-hamdu li-lahi rabbi l-alamin, ar-rahman ir-rahim, maliki yawmi d-din ...



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 أكْبَرُ



I say, الله أكْبَرُ Allāhu akbar "Allah is the greatest," and then I prostrate saying, Subhāna rabbīya l-a lā

"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 اللهِ)."

Activity Two:

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

(سُبْحَانَكَ اللَّهُمَّ وَبِ..... ، تَبَارَكَ ، 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 (iṭmī’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-istiftāh (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 ibrāhīmiyyah (Abrahamic Prayer).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



Excellence of Prayer

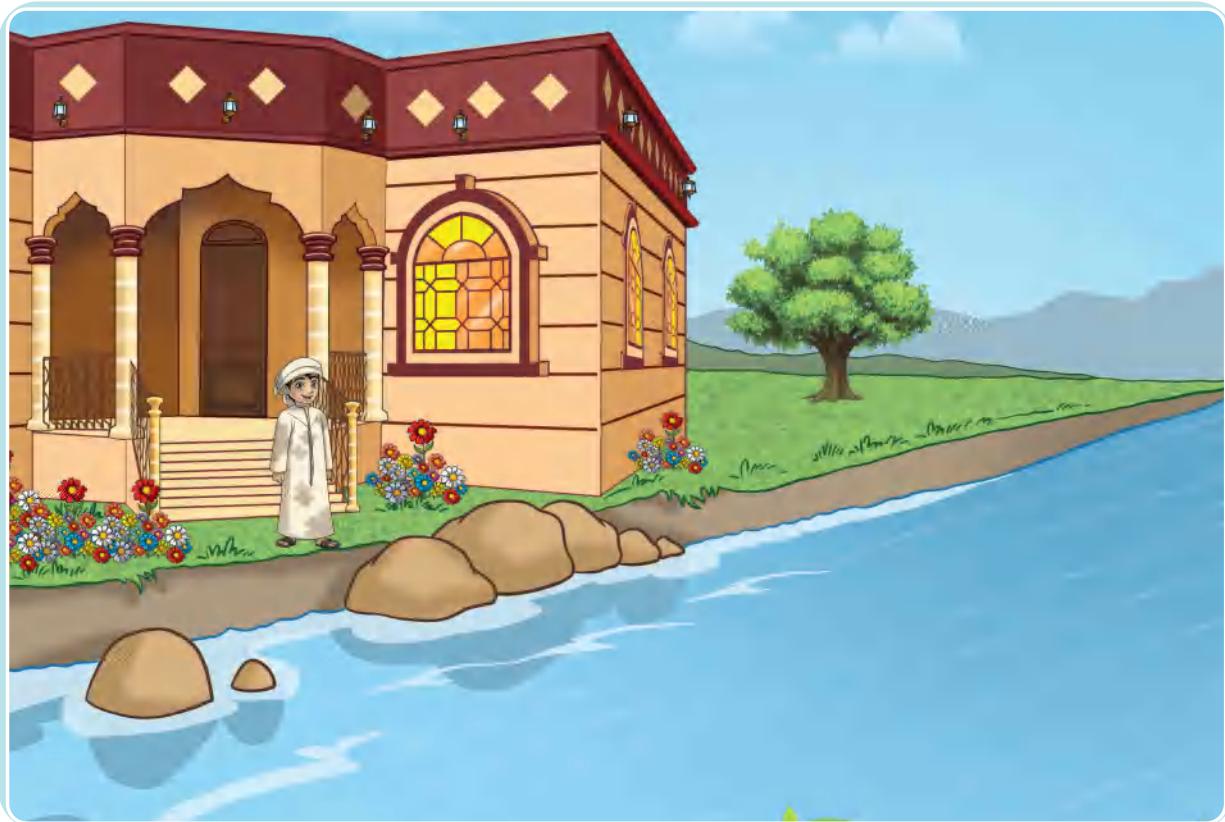
I learn from this lesson to:

- recite the noble ḥadīth 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 Ḥadīth

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: «أَرَأَيْتُمْ لَوْ أَنَّ نَهَرًا بِبَابِ أَحَدِكُمْ يَعْنَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَاتٍ هَلْ يَنْقَى مِنْ دَرَنِهِ شَيْءٌ؟» قَالُوا: لَا يَنْقَى مِنْ دَرَنِهِ شَيْءٌ، قَالَ: «فَذَلِكَ مَثَلُ الصلَواتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِنَّ 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:

درَنٌ

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

الْخَطَايَا

(Sins): The bad deeds.

I read the overall meaning of the noble ḥadīth:

In this ḥadīth, 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?

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 (shahādatayn).

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

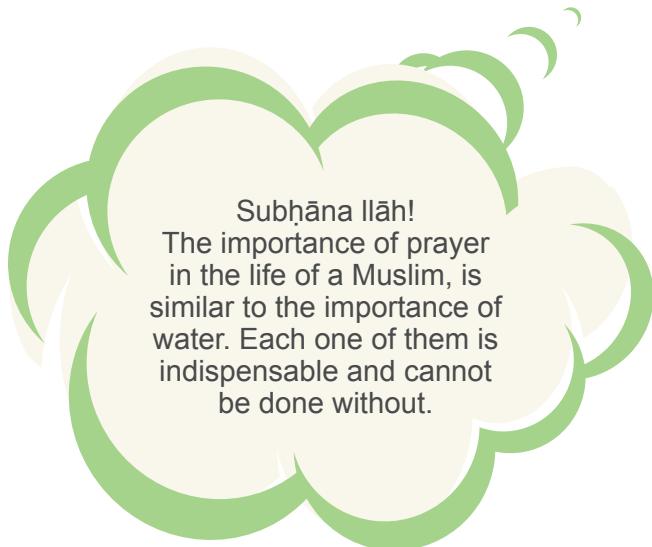


► I compare, and identify the similarities between water and performing prayer with regards to the human being:

Allah ﷺ 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 (✗) under each of them:

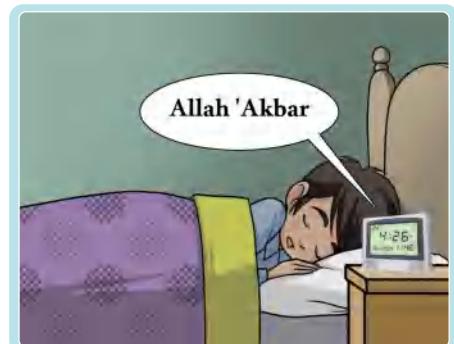
Lying	Honesty	Stealing
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bad talk	Selfishness	Truthfulness
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

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 (iṭmī' nān), humility and presence of mind (khushū') in our prayers and enable us to perform them in the manner that pleases You.”

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



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?



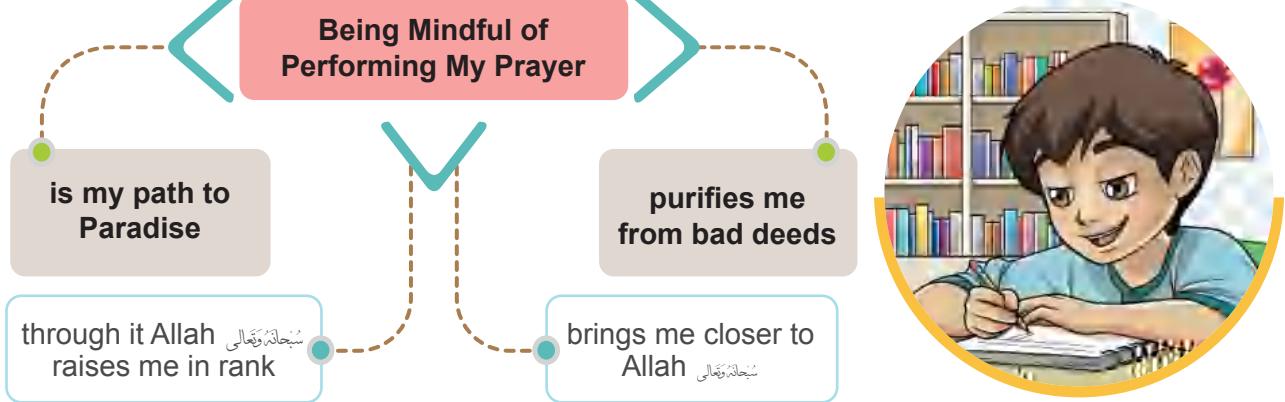
I work in collaboration with my classmates:

- ▶ 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:

Being Mindful of Performing My Prayer





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

► I practice reading the letters of Madd Tabī'ī (Aşlī) [natural (original) prolongation] in the following words:
 [the Madd Ṭabī'ī (Aşlī) 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)]



كَلَّا لَمَّا	مَلِكٌ
وَمَا يُغْنِي	يُظْنُونَ
وَءَاخْرُونَ	فَانْقُونَ
فِي جِيدِهَا	إِنَّهُ كَانَ
وَلَا يَخَافُ	وَالْمَحْرُومُ
عَلَى دَاؤِدَ	لَمَرْدُودُونَ
وَكُنَّا نَخُوضُ	كَانَ مِرَاجُهَا
بِهِ يَسْتَهِزُونَ	مِنَ الْمُسْلِمُونَ
ذَلِكَ الْكِتَابُ	وَكُثُرُهُ وَرَسُلُهُ



I make my mark:



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.



Student Activities

I answer by myself:

Activity One:

► I tick (✓) the deeds that please Allah ﷺ, and cross (✗) the ones that do not please Him:

- Whenever he makes a mistake he asks Allah ﷺ 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 ﷺ

the ranks

A Muslim

- Bad deeds do not please
- Prayer elevates with Allah ﷺ.
- 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

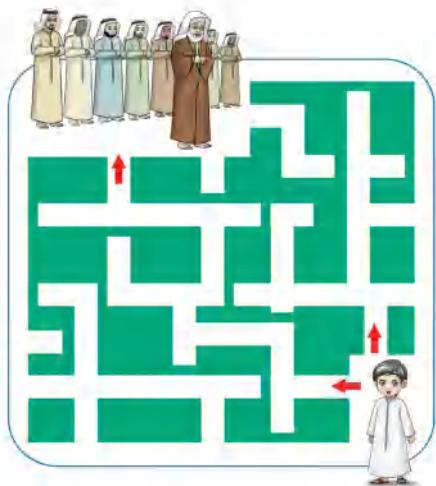
Never ever my prayers I leave, this I say without boast
because my prayers are among the times I surely enjoy the most
(Poet Ahmed Sweilem)

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.

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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-ḥajar 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.."



هذا الأمين، رضينا،

هذا محمد.





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?



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 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:

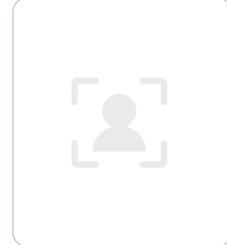
- ▶ What would I like to be in the future?



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:

.....



I's my turn:

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



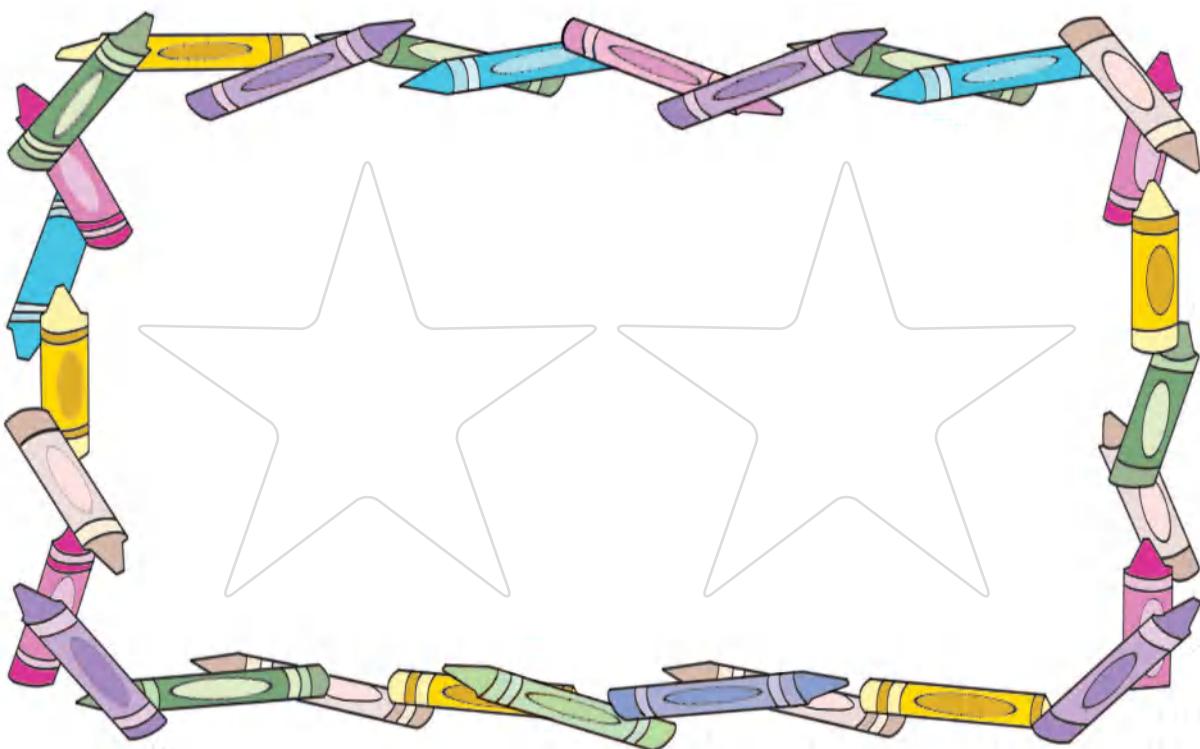
► I select the qualities which a merchant must possess put inside the stars and then color them in:

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-Amīn (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.



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

◀ قال الله تعالى: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أَسْوَأُ حَسَنَةٌ﴾ [الأحزاب: 21]

Allah ﷺ says:

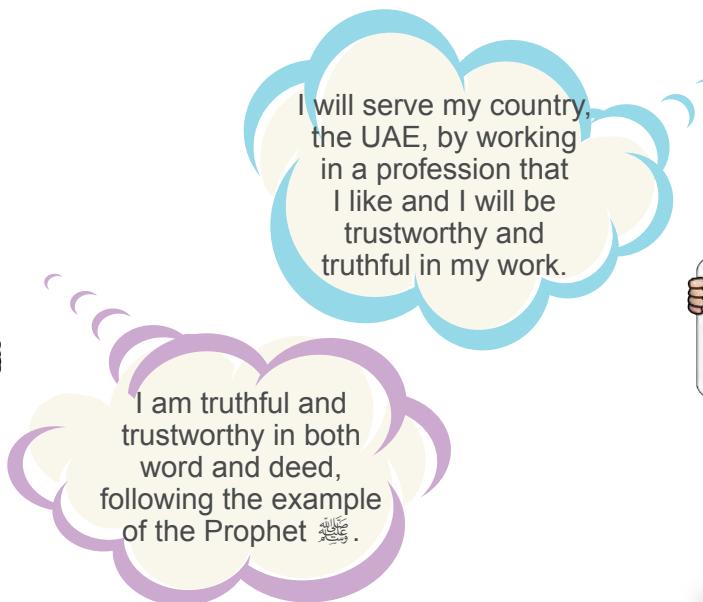
[Ia-qad kāna ikum fī rasūli llāhi 'uswatun ḥasanatun]

(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).



سوءٌ	أَحَدٌ	أَرْسَلْنَا
رَبَّنَا السَّمَاءَ	وَجَاءَ فِرْعَوْنُ	
شَكَلَهُ أَزْوَاجٍ	عَلَى أَرْجَاهَا	
تَكُونُ السَّمَاءَ	نَزَّلَ الْمَلَكُ	
مَالُهُ إِذَا تَرَدَّى	كُلَّمَا أَلْقَى فِيهَا	
كَلَّا إِنَّهَا الظَّنِّ	أُولَئِكَ الَّذِينَ	
	لِلْسَّابِلِ وَالْمَحْرُومِ	
	فَلَا أَقِيمُ بِالْخَسِّ	
مَا الْحَقَّةُ		إِلَّا قَنَ
جَاءَتِ الصَّالِحَةُ		جَاءَتِ الظَّالِمَةُ



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

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

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

Khadija ﷺ

His grandfather 'Abdu l-Muttalib

His uncle Abū Tālib

➤ The opposite of liar (kādhīb) is:

Patient (ṣābir)

Truthful (ṣādiq)

Traitor (khā'in)

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

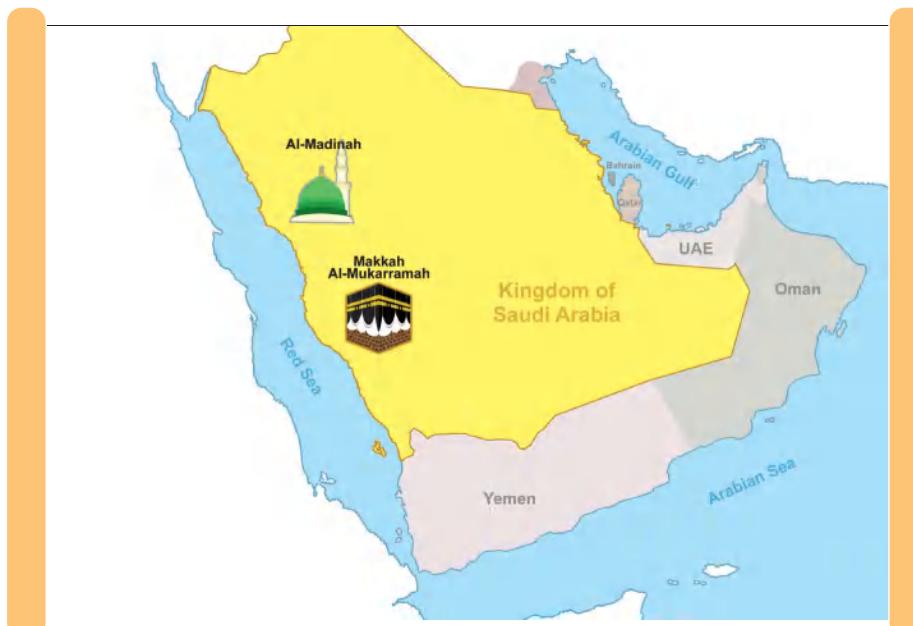


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The Sacred Mosque

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

It is the Sacred House of Allah ﷺ 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 **Hijr** 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 the direction of Yemen. It is a sunnah (recommended) to say the following du'a when passing it during the ḥajj:

رَبَّنَا آتَنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقَنَا عَذَابَ النَّارِ

rabbanā 'ātinā fī d-dunyā hasanatān wa-fī l-ākhiratī hasanatān wa-qinā 'adhābā n-nāri

“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 Mutazam

The al-Mutazam (Arabic: المُتَازَم) 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'a 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 ﷺ for His favors and blessings.



I take initiative to learn

I read and infer:

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



قال الله تعالى: ﴿رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بَوَادٍ غَيْرِ ذِي رَزْعٍ عِنْدَ بَيْنَكَ الْمَحْرَمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْعَدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الشَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ﴾ [٣٧] [ابراهيم: 37]

Allah ﷺ says:

[rabbanā 'innī 'askantu min dhurriyyatī bi-wādin ghayri dhī zar'īn 'inda baytika l-muḥarrami rabbanā li-yuqīmū ḥ-ṣalāta fa-j' al 'af'idatan mina n-nāsi tawhī 'ilayhim wa-rzuquhim mina th-thamarāti la'allahum 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 ﷺ: [بَوَادٍ غَيْرِ ذِي رَزْعٍ]: *bi-wādin ghayri dhī zar'īn* a valley devoid of vegetation?"

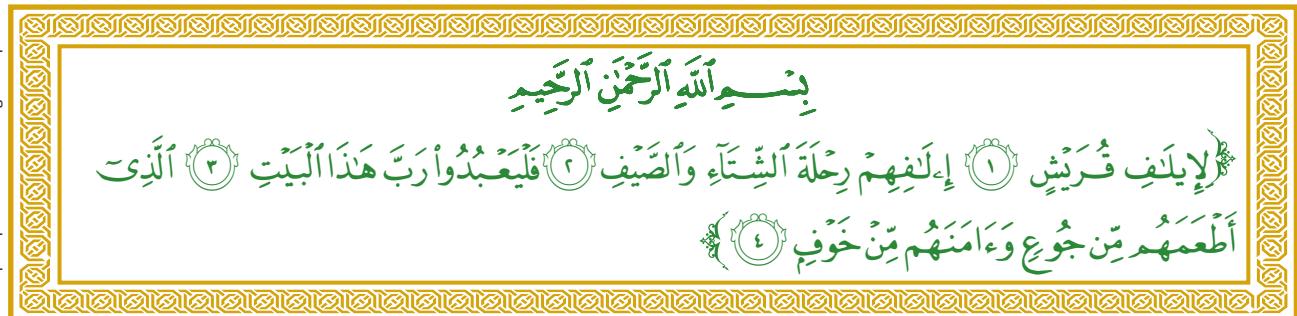
► What was the du'ā' that Prophet Ibrāhīm ﷺ made?

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:

Allah سُبْحَانَهُ وَبَلَى says:

Bi-smi llāhi r-rahmāni r-rahīmi
 [I]l-`Ilāfi qurayshin (1) `Ilāfihim rīhlata sh-shitā'i wa-ṣ-ṣayfi (2) fa-l-ya'budū rabba hādhā l-bayti (3) alladhī
 'at' amahum min jū'in wa-`āmanahum min khawfin (4)]

[(In gratitude) for the solidarity and security enjoyed by the Quraysh (1) the solidarity 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:

لِيَلْفِ
li-`Ilāfi

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

رِحْلَةُ الشِّتَاءِ وَالصَّيفِ
rihlata sh-shitā'i wa-ṣ-ṣayfiTheir trade journeys to Yemen in winter and to Syria
 (the Levant) in summer.فَلَيَعْبُدُوا
fa-l-ya'budūLet them obey Allah سُبْحَانَهُ وَبَلَى and worship Him alone with no
 partner.هَذَا الْبَيْتُ
hādhā l-bayti

The Holy Ka'bah.



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

Allah ﷺ 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 Ḥaram (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-Ḥarām) increased their awe and veneration in the hearts of people.

So in this sūrah, Allah ﷺ 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 ﷺ bestowed upon Quraysh?
- 2 What should be Quraysh's duty and obligation vis-à-vis (in return for) the favors and bounties of Allah ﷺ?
- 3 What did Allah ﷺ 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 ﷺ 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 ﷺ. 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 ﷺ 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 ﷺ 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 ﷺ obey His commandments, and thank Him for His blessings and favors.



I train to recite the Holy Qur'an:



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا يَلِفُ قُرْيَشٌ ۝ ۱ إِلَّا فِيهِمْ رِحْلَةُ الشِّتَّاءِ وَالصَّيفِ

فَلَيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۝ ۲ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَأَمْنَهُمْ

مِنْ خَوْفٍ ۝ ۳

[قُرْيَشٌ: ۱ - ۴]

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I make my mark:



I abide by the laws of my country.



I praise Allah سُبْحَانَهُ وَبَحْلَوْلُهُ وَتَعَالَى
and thank Him for His blessings.

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 ﷺ alone.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I thank Allah ﷺ 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"/>

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 (betrayer or traitor).

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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 ﷺ 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 ﷺ 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.

I talk about:

Being trustworthy in prayer

Being trustworthy in school

Being trustworthy in the marketplace

Being trustworthy at home



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

Allah ﷺ 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 ﷺ and His Messenger ﷺ.

The reward of trustworthy people

Constitutes Love of Allah ﷺ 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:



قال تعالى: ﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤْدُوا الْأَمْانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعُدْلِ إِنَّ اللَّهَ نِعْمَانِ يَعْظِمُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعاً بَصِيرًا﴾ [النساء: 58]

58
سَمِيعاً بَصِيرًا

Allah ﷺ says:

[inna llāha yāmūrukum 'an tu'addū l-'amānātī 'ilā 'ahlihā wa- 'idhā hākamtum bayna n-nāsi 'an taḥkumū bi-l-'adlī inna llāha ni'imma ya'iżukum 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-Nisā': 58)



I make my mark:



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.



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

An 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 betrayor 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 (*ītmi' 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 ﷺ.

When it was time for Dhuhr (Noon) prayer, he performed *wuqū'* in the manner he had learned it, and got ready 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

The solution

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



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 ibrāhīmiyyah (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 taslīm	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 Anta
 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 ﷺ sees him.

He performs the actions of prayer in their proper order.

He prays to please Allah ﷺ and to obtain Paradise.

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



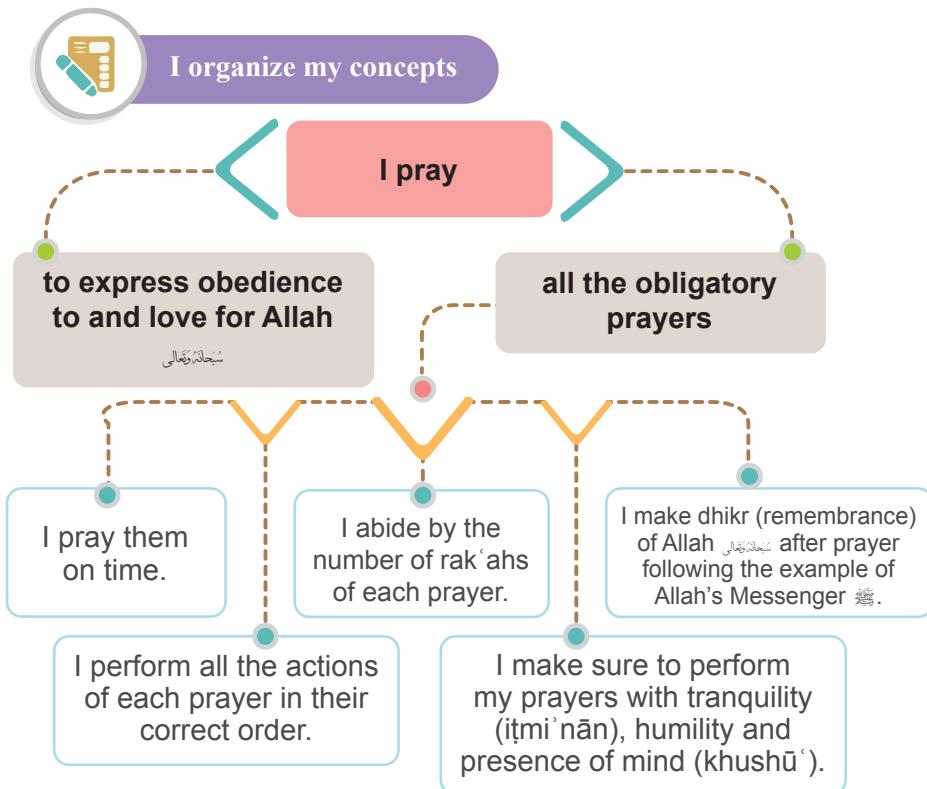
I apply and execute:

► 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 train to recite the Holy Qur'an:



[النساء: 103]

Allah سُبْحَانَ رَبِّيْ says:

[inna ḥ-ṣalāta kānat 'alā l-mu'minīn] كِتَبًا مَوْقُوتًا

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



I make my mark:



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').



Student Activities

I answer by myself:

Activity One:

► I color the following words:

Rak'ahs

Rukū' (bowing down)

Sujūd (prostration)

Tumānīnah (Tranquility)

Activity two:

► I complete the following sentences:

- 1 In Maghrib (Sunset) prayer, I recite Sūrat al-Fātihah 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 (iṭmi' 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 (iṭmi' nān), humility and presence of mind (khushū').	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	I do dhikr (remembrance) of Allah <small>سُبْحَانَ اللَّهِ وَبِحَمْدِهِ</small> 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

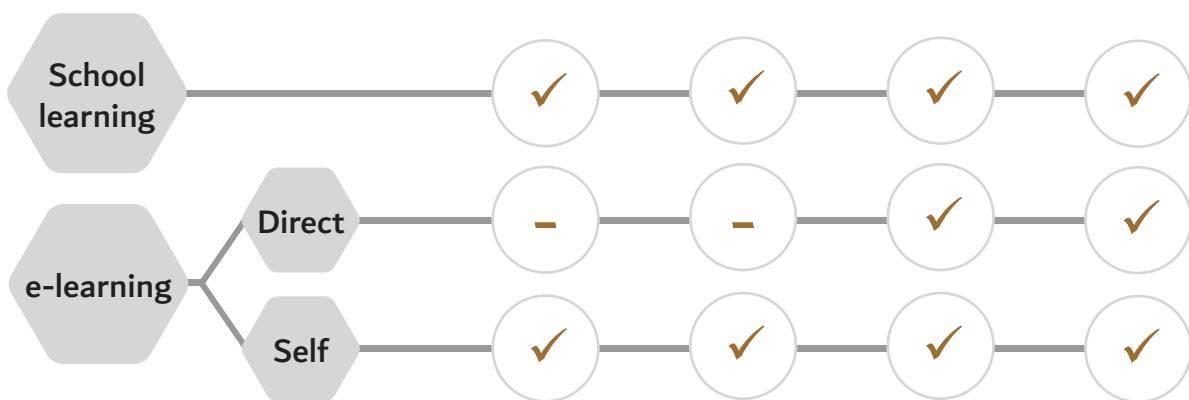
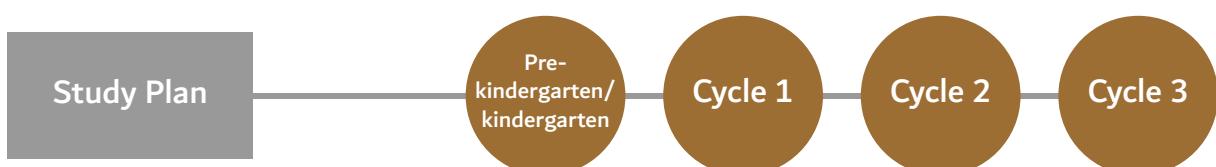


Draw something else you like and show in writing how you can help it.



Hybrid education in the Emirati school

Within the strategic dimension of the development plans in the Ministry of Education, and its endeavor to diversify education channels and overcome all the challenges that may prevent it, and to ensure continuity in all circumstances, the Ministry has implemented a hybrid education plan for all students at all levels of education.



Channels for obtaining a textbook:



Electroniс units

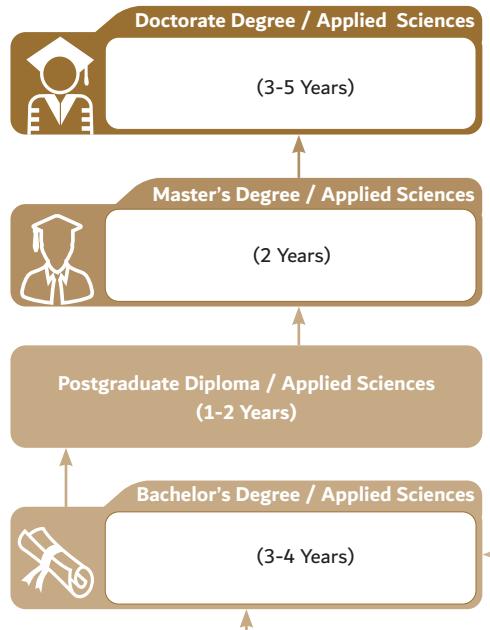
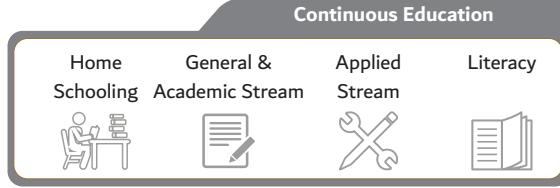


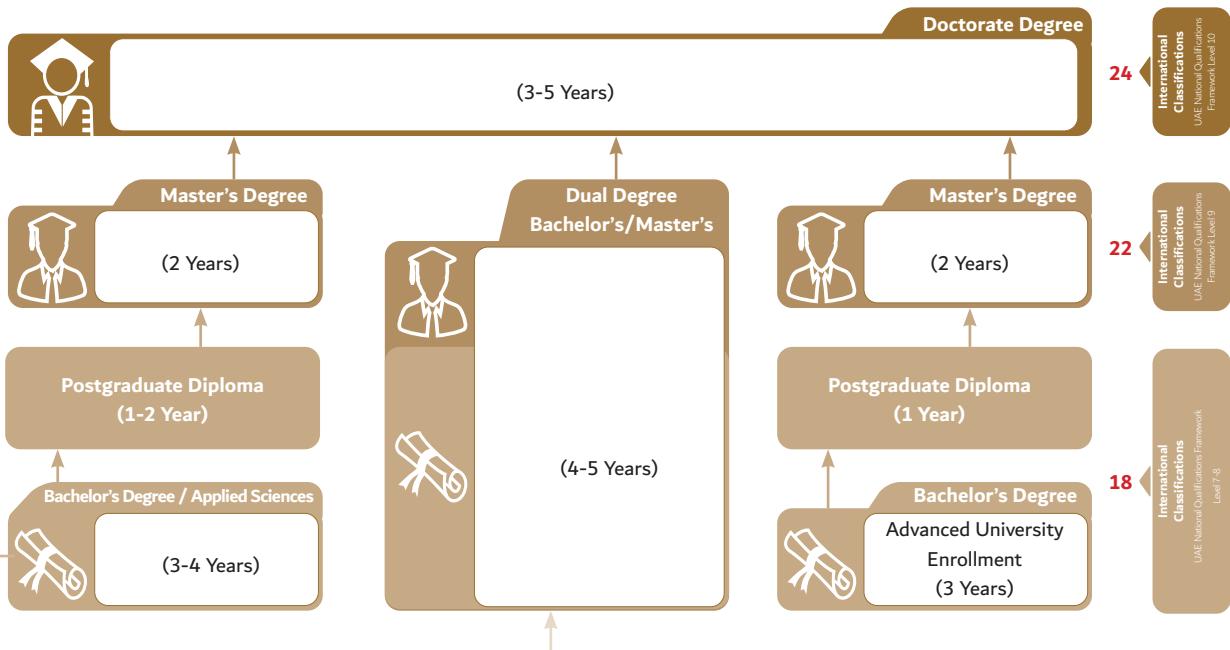


UNITED ARAB EMIRATES
MINISTRY OF EDUCATION



Education System in the United
Arab Emirates





The Ministry coordinates with national higher education institutions to admit students in various majors in line with the needs of the labour market and future human development plans. Higher Education institutions also determine the number of students that can be admitted according to their capabilities, mission and goals. They also set the conditions for students' admission to various programmes according to the stream they graduated from, the levels of their performance in the secondary stage, and their results from the Emirates Standard Assessment Test.

Integration and coordination between General and Higher Education systems allow for the approval and calculation of school study courses within university studies according to the school stream and university specialisation, which reduces the duration of university studies.

