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2021-2022

# Islamic Education



Grade  
**03**

# Islamic Education

**Student book**

Grade 3

Volume 1



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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 main 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 follow up their homework..

## I am the grandmother

I have for you amusing tales about our traditional heritage, and I will prepare the most delicious dishes and dessert for you.



## I am Majid

I love playing football and I always cooperate with my friends in cleaning the classroom

## I am Rashid

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

## I am Noura

I am always responsible 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 our interesting learning journey

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

The Curriculum Design Team of the Islamic Education Series is pleased to present to our dear students this new edition of the Islamic Education textbook. We pray to Allah ﷻ that it will help increase their knowledge, expand their intellectual horizons, and elevate and refine their moral character; for Allah is the One who always hears and responds whenever called upon.

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), and National Identity and Contemporary Issues (Huwīyyah wa Qaḍāyā).

This new textbook endeavors to translate the curriculum standards into comprehensive tables of contents and stipulates 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 ideas’.

This is followed by students 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 holistic thinking, 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 compassionate teachings of Islam which are characterized by moderation, balance, equanimity, tolerance, clemency, love, peace, cohesion, harmony, respect for human dignity, a rejection of violence and hatred, reinforcement of 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 shared human values.

Furthermore, the learning activities are both numerous and diverse so as to contribute towards developing critical thinking in learners, for critical thinking today constitutes an indispensable tool in contemporary life wherewith students fortify themselves against aberrant ideas and reckless blind imitation. The book also aims to enable its students to develop creative and innovative thought, in accordance with the broader UAE Vision 2021 entitled “United in Ambition and Determination” en route to making the UAE one of the best countries in the world. In addition, it seeks to develop life-skills that aid problem-solving and timely and sound decision-making. Similarly, it contributes towards honing the abilities of the students and heightens their awareness of the need to invest in material and human resources as well as preserving and developing the nation’s wealth.

We hope that this way of presenting the topics and content will aid our students in utilizing the learning channels at their disposal such as observation, thinking, experimentation, application, self-learning, research, inquiry, 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 framework of Islamic Education and by developing thinking and performance skills with a view to building a generation able to create and innovate, face the challenges of their time and raise the standing of their country in honor and dignity.

**And Allah alone grants success**  
**(Curriculum Design Team of the Islamic Education Series)**



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# Unit One

## 1

## My Religion Teaches Me



Ser. No.	The Field	The Theme	The Lesson
1	Values and Manners in Islam	Values	Honoring the Parents
2	Divine Revelation	The Holy Qur'ān	The Etiquette of Recitation
3	Life of the Prophet and Prominent Muslim Personalities	Prominent Muslim Personalities	The Beginning of Revelation
4	The Divine Revelation	The Holy Qur'ān	Suraht Al-Alaq
5	Life of the Prophet and Prominent Muslim Personalities	Prominent Muslim Personalities	Khadījah bint Khuwaylid ؓ.
6	Divine Revelation	Noble Hadīth	Hadīth on Good Character

## The Unit's Overall Learning Outcomes

**At the end of the Unit the student should be able to:**

- » explain the grace and favor of having parents and the reward in honoring them.
- » infer that obeying and doing good to one's parents is from the devotion and worship that Allah wants.
- » express in their own words how to honor parents.
- » apply the etiquette of reciting the Holy Qur'ān.
- » adhere to the etiquette of reciting the Holy Qur'ān
- » relate the story of the descent of revelation upon our master Muhammad ﷺ.
- » explain the mission of the Prophet Muhammad ﷺ.
- » emulate the example of the Prophet ﷺ, in his patience and steadfastness upon the truth.
- » correctly recite Sūrat al-'Alaq.
- » recite Sūrat al-'Alaq from memory.
- » explain the vocabulary contained in the verses.
- » infer the excellence of gaining knowledge and the importance of literacy.
- » describe the omnipotence of Allah in creating man.
- » deduce that devout worship brings one closer to Allah.
- » list the characteristics of Khadījah bint Khuwaylid ؓ.
- » deduce the role of Khadījah bint Khuwaylid ؓ in supporting the Prophet ﷺ in times of difficulty.
- » show eagerness in emulating the example of Khadījah bint Khuwaylid ؓ.
- » read the Hadīth accurately.
- » recite the Hadīth for others to hear.
- » explain the general meaning of the Hadīth.
- » relate some of the good morals that make the scale of the Muslim's balance heavier on the Day of Judgment.
- » infer the positive effects of good character.





## Honoring the Parents

### I Take the Initiative to Learn



I observe and imagine

### I learn from this lesson to

- ▶ explain the grace and favor of having parents and the reward in honoring them.
- ▶ infer that obeying and doing good to one's parents is from the devotion and worship that Allah wants.
- ▶ express in their own words how to honor parents.



- ◆ These little creatures need the necessary care and attention to grow up, who takes care of them?
- ◆ What would happen if these creatures did not find the necessary care?

### I use my skills to learn



I read and infer

The teacher entered the classroom and wrote the following on the board:

“Two matchless hearts that have always loved, done well to you and constantly showed mercy to you. In-fact they are the means for your existence. Who do you think they are?”





- ✦ The teacher said: "Today, I will ask you, children, to describe how you honor your parents. Your slogan will be "My mother and my father are my paradise and life."
- ✦ "These questions will help you write your assignment. Please answer them sincerely to infer how you would demonstrate best behavior towards your parents from now on."

The Question...?	The Answer	The Conclusion
Have I ever upset my father or mother?	→	I will never make them angry
How many times have I come to my father or mother asking for forgiveness?	→	.....
How many times have I kissed the forehead of my father or mother?	→	.....
Do I obey my parents?	→	.....
Do I help my father and mother and obey their orders?	→	.....
Do I lower my voice when talking to them?	→	.....
Do I get annoyed if they ask me for something?	→	.....
Do I use the sweetest and most beautiful words when speaking to them?	→	.....
Will I treat them well when I grow up and when they become old?	→	.....
Do I pray to Allah to bestow mercy and forgiveness upon them?	→	.....



## I read and infer

Allah ﷻ says:

[سورة الإسراء: 23]

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

[wa-qaḍā rabbuka 'allā ta'budū 'illā 'iyyāhu wa-bi-l-wālidayni 'iḥsānan a] [Sūrat Al-Isra': 23]

"And your Lord has decreed that you not worship except Him, and to parents, good treatment. "

[Sūrat Al-Isra': 23]

- ✦ What does Allah ﷻ command us to do in the previous verse?

The Prophet ﷺ is narrated to have said: "Let him be humiliated; let him be humiliated, and again let him be humiliated." It was said: "O Messenger of Allah, who is this?" He responded by saying: "He who finds his parents in old age, either one or both of them, and does not enter Paradise (through serving them)." [Narrated by Muslim].

- ♦ What misdeed has the Prophet ﷺ warned us against ?
- ♦ How could one's parents be a reason by which one enters Paradise?



## I infer

The Messenger of Allah ﷺ said: "The pleasure of Allah lies in [seeking] the pleasure of one's parents, and in their displeasure, lies the displeasure of Allah."  
(Narrated by Tirmidhi)

I honor my parents and treat them kindly because Allah has ordered us to do so, for in their pleasure lies His pleasure.



- ♦ What is the reward for those who honor their parents?

.....










- ♦ What is the punishment of those who do not honor their parents?

.....




## I read and act


The next day, the teacher was impressed by what Rashid wrote and asked him to present it to his classmates:


I love my  for the favor they bestowed upon me is great. They are my paradise and my life. My  carried me for  months in her belly, and tired herself out to provide me with comfort. She prepares  for me, and makesure I  She helps me in reviewing my  , She rejoices in my joy  and feels sad for my  She always treats me with love and tenderness. 



As for my beloved , I am proud of him


for he is a  and strives to ensure a

 life for us. He is the one who

taught me  and good character! I wish I could

grow up to be like him. I will always love and do good to them throughout

my life. I pray to Allah to help me honor them always.

Students  to Rashid, who received the medal of

I thank Allah for the great blessing of the existence of my father and mother. "O Allah: help me honor them."



In order to honor my father and mother, I should mention the appropriate behavior for the following cases:

### The Case

My mother loves cleanliness and says that it is one of the attributes of the believer.

My father feels sad whenever I fail in my studies.

My mother gets anxious whenever I stay late outside the house.

My father advises me to stay away from bad companions.

My mother prepares delicious food.

My father fell ill so he was taken to the hospital.

My mother went to visit her sick friend, leaving my younger brothers at home.

### The Behavior

.....

.....

.....

.....

.....

.....

.....

.....

I want my Lord to be pleased with me and to love me; hence I always obey my parents and treat them kindly.



## I cooperate with my classmates



### I read then answer

What is the feeling of the elderly man when his son did not take care of him?

◆ What is necessary for his son to do?



### I emulate and contemplate

He is my only son. I stayed awake all night to provide him with comfort, and worked hard everyday to provide him with a good life. I wanted him to grow up, become strong and lead a happy life. As the days passed, and I was getting older, he forgot my favors upon him, and did not take care of me.



One of the Companions (Ṣahābah) wanted to migrate with the Prophet ﷺ to Al-Madinah. His parents were crying because he was leaving them. **“Go back to them and make them laugh as you made them cry.”**

(Narrated by al-Tirmidhi)

Let us think of actions that would draw a smile on our parents' face

I thank them and pray for their welfare.

I fulfill their wishes and requests.







I organize my idea

## Honoring Parents

### Meaning

Obeying parents and showing ..... and respect for them.

Doing good to them by helping them and fulfilling their .....

Humbleness ..... and treating them gently .....

Lowering ..... when talking to them.

Using the sweetest and most beautiful words when ..... with them.

Treating them kindly when they are in the stage of .....

Praying for them ..... and .....

### Excellence

It is a reason for entering Paradise

It is from the most beloved of deeds to .....

In the pleasure of parents lies the ..... of Allah.

“... And to parents, good treatment.”

بِوَالِدَيْنِ سَلَامًا





## I practice reciting the Qur'ān



Allah ﷻ says:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا نَهَرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا﴾ [سورة الإسراء: 23]

[wa-qaḍā rabbuka 'allā ta'budū 'illā 'iyyāhu wa-bi-l-wālidayni 'iḥsānan 'immā yablughanna 'indaka l-kibara 'aḥaduhumā 'aw kilāhumā fa-lā taqul lahumā 'uffin wa-lā tanharhumā wa-qul lahumā qawlan karīman] [Sūrat al-Isrā': 23].

**In the name of Allah, the All-Compassionate, All-Merciful.**

And your Lord has decreed that you not worship except Him, and to parents, good treatment.

Whether one or both of them reach old age [while] with you, say not to them [so much as], “uff,” and do not repel them but speak to them a noble word.” [Sūrat Al-Isrā': 23].



## I leave my Imprint



### My behavior is my responsibility

“I am responsible for honoring my parents throughout my life.”



### I love my country

I obey the Ruler of the Country Sheikh Khalifa bin Zayed, may Allah protect him, and pray to Allah ﷻ to forgive and be merciful to the Father of our Nation, the late Sheikh Zayed Bin Sultan.



## The Student Activities



I answer by myself



Activity One:

I enter an appropriate title for this image:




Activity Two:

I express my opinion on the following positions:

The Attitudes	I agree 	I disagree 
He told his parents the truth, and has never lied to them.		
He sat politely and respectfully in front of his parents.		
He asks permission before entering the room where his father and mother are.		
Her mother asked her to do something, but she did not hasten to meet her request.		
He disturbed his parents' sleep by creating problems with his brothers.		
He prays to Allah to bestow mercy and forgiveness upon his parents in every prayer.		
The father called one of his sons; he heard him but did not answer him.		
He spoke loudly to his parents.		





Activity Three:

I draw or paste a beautiful picture that expresses my love for my parents, and write under it a dedication to them:



I enrich my experience

I search the Encyclopedias of Hadīth as well as the internet for a specific Hadīth on honoring parents, and write it below:

**I assess myself:**

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

Subject	The Behavior	Always	Sometimes	Never
1	I help my mother prepare the table and clean it after eating.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I respond to the requests of my parents with contentment and pleasure.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	I strive to please my mother and father by working hard in my studies in order to achieve excellent marks.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	I try to relieve my parents whenever they get sick, and offer them the necessary help.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5	I love and respect my parents and express this to them on various occasions.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6	I obey my parents' orders even in their absence, and treat my brothers well at all times.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7	I kiss the head of my mother and father whenever I meet them.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8	I do not interrupt their conversations, nor raise my voice in their presence.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9	I ask my mother or father permission before leaving the house.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

◆ **Always:** I honor my parents.

◆ **Sometimes:** I have made good efforts to honor my parents but I should strive to do better.

◆ **Never:** I need to review my behavior and strive to honor my parents.

2 I color in the box which illustrates how skillful I am at learning:

Learning	Excellent	Good	Acceptable
I recognize the grace and blessing of parents by honoring them.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I infer that obeying and treating parents kindly is a type of devotion to Allah.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
In my own words, I explain how parents should be honored.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## The Etiquette of Recitation

I take initiative to learn



I read and answer

I learn from this lesson to

- » apply the etiquette of recitation.
- » abide by the etiquette of reciting the Qur'ān.

Hamid, Rashid's friend, had traveled to his country and did not come back. Rashid was very attached to his friend, so he felt very sad and had a heavy feeling in his chest. He expressed his feelings to his mother. To bring him comfort, she suggested that he recite some verses of the Qur'ān.



She said: "Whenever you are sad and read the Qur'ān, you will find ease and feel peaceful and relaxed. So the feelings of stress and sadness will leave you."

How beautiful it is to recite the Qur'ān!  
O Allah! Make the Qur'ān the spring of our hearts; the light of our breasts and the relief of our worries and sorrows.

- ◆ Why did the mother suggest that Rashid recite verses from the Qur'ān?
- ◆ How do you feel when you recite the Qur'ān?



### I use my skills to learn



#### I read and infer

Rashid performed the ritual ablution (wuḍū': the practice of ritual washing before prayer) and applied perfume on himself. Then he took the Qur'ān and entered the sitting room. The family members were all gathered together. After greeting them with salām alaykum, he sat next to them reading the Qur'ān. He often interrupted his reading several times in order to speak to his brothers and then returned to read again.

- ◆ What was the correct behavior in Rashid's attitude?
- ◆ What was the incorrect behavior in Rashid's attitude?



#### I read and notice

1

O Rashid, there is an etiquette of recitation and you should adhere to it; the Qur'ān is the Word of Allah, which we must respect and glorify.

2

I know, Father. I did the ritual ablution, applied perfume to myself and sat in a clean place. Was there anything else I missed?

3

Yes, you know some of the etiquette. But I want you to get to know them better. Let's go to our library and read more about them.



I am a Muslim who loves reciting the Qur'ān; I love adhering to the etiquette of recitation:

## The etiquette of reciting the Qur'ān



I use the miswak (siwāk) to cleanse the smell of my mouth before reciting the Qur'ān.



1



2

I must be completely clean and pure when reciting the Qur'ān.

3

I recite the Qur'ān in a clean, quiet place far from any inconveniences.

4

I begin my recitation of the Qur'ān by reciting the Isti'ādhah ['a'ūdhu bi-llāhi mina sh-shayṭāni r-raġīmī] followed by the Basmalah [bi-smi llāhi r-raḥmāni r-raḥīmī]

5

I recite the Qur'ān properly and correctly.

6

I listen carefully to the recitation of the Qur'ān and reflect on the meanings of the verses.

7

I ask Allah ﷻ for His mercy whenever I read verses about mercy and I pray for Allah's granting me entry into Paradise whenever it is mentioned.

8

I face the Qiblah.

9

I avoid laughing and yawning while reciting the Qur'ān.

10

I only interrupt my recitation to return someone's greetings or if there is some urgent necessity.

11

I place the Qur'ān in a decent place and avoid putting anything on it.

I place a star ★ against the etiquette that I would like to adhere to when reciting the Qur'ān.



## I read and compare

Rashid returned home after the completion of the lesson on memorizing the Qur'ān. His father asked him: "What did you learn today from the lesson on reciting the Qur'ān? Rashid said: "the teacher taught us that the Isti'ādhah and the Basmalah are amongst the etiquette of reciting the Qur'ān. So I learnt the following":

## Isti'ādhah

We say it **before** beginning to recite the Qur'ān, whether at the beginning or in the middle of a Sūrah. **The words of Isti'ādhah are:**

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾

[ʿaʿūdhu bi-llāhi mina sh-shayṭāni r-raḥīmī].

## Basmalah

We say it at the **beginning** of reciting a Sūrah of the Qur'ān **except for Sūrat-al-Tawbah**. **The words of Basmalah are:**

[bi-smi llāhi r-raḥmāni r-raḥīmī]

Look at the two  
Sūrahs?

What is the difference  
between them? And  
why?



Allah ﷻ says:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝﴾  
[سورة الإخلاص 1-4]

**Bi-smi llāhi r-raḥmāni r-raḥīmī**

Qul huwa llāhu 'aḥadun-i (1) Allāhu ṣ-ṣamadū (2) Lam yalid wa-lam yūlad (3)  
Wa-lam yakun lahū kufuwan 'aḥadun (4)

(1) Say, "He is Allah, [who is] One, (2) Allah, the Eternal, Absolute. (3) He neither begets nor is born, (4) Nor is there to Him any equivalent." [Qur'ān 112: 1-4]

Allah ﷻ says:



﴿بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ۝ فَسَبِّحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَعَلِّمُوا أَنْكَرَ غَيْرِ مُعْجِزِ اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ۝﴾  
[سورة التوبة: 1-2]

Barā'atun mina llāhi wa-rasūlihī 'ilā lladhīna 'āhadtum mina l-mushrikīna (1)  
Fa-sībḥū fī l-'arḍi 'arba'ata 'ashhurin wa-'lamū 'annakum ghayru mu'jizī llāhi wa-'anna llāha mukhzī l-kāfirīna [Sūrat-al-Tawbah: 1-2]

This is a declaration of] disassociation, from Allah and His Messenger, to those with whom you had made a treaty among the polytheists. So travel freely, [O faithless], throughout the land [during] four months but know that you cannot cause failure to Allah and that Allah will disgrace the faithless. [Sūrat-al-Tawbah: 1-2]





**I Criticize:** I put the sign  (meaning I agree) and the sign  (meaning I disagree) against the appropriate phrase in the following:

Learning	I agree	I disagree
Majid recites the Basmalah ("In the Name of Allah, the Most Compassionate, the Most Merciful") at the beginning of Sūrat-al-Tawbah.		
Rashid recites Sūrat-al-Fatiḥah but did not recite the Isti'ādhah ("I seek refuge with Allah from the accursed Satan") beforehand.		
Nor recites the Isti'ādhah ("I seek refuge with Allah from the accursed Satan"), then she said the Basmalah ("In the Name of Allah, the Most Compassionate, the Most Merciful") before reciting Sūrat-al-Aṣr.		

**State the Reason:**

- ♦ The Muslim should use the miswak (siwāk) and perform the ritual ablution (wuḍū') before reciting the Qur'ān.
- ♦ The Muslim invokes Allah ﷻ, for protection from the devil when he begins reciting the Book of Allah.



## I read and infer

It was narrated that 'Abdullah bin 'Amr رضي الله عنه : said that the Messenger of Allah ﷺ said: "It shall be said (to the one devoted to reciting the Qur'ān) 'Recite, and rise in rank; recite as you would recite in the world: for indeed your rank shall be as the last verse you recite'." (Narrated by al-Tirmīdhī).



Reading the Qur'ān is a form of worship by which the Muslim seeks to be closer to ....., and in which he/she earns ..... and great ..... with Allah ﷻ.



## I cooperate with my classmates

I choose the appropriate phrase and put it in front of the verses where Paradise, Fire or the greatness of Allah ﷻ is mentioned:  
 “Oh Allah, I ask you for Paradise” “Glory be to Allah” “Oh Allah, I seek refuge with you from Hell”

Do not abandon the Qur'an; for it will be an intercessor on the Day of Judgment.



Allah ﷻ said:

قَالَ تَعَالَى: ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا﴾ [سورة النَّصْرِ]

[Fa-sabbiḥ bi-ḥamdi rabbika wa-staghfirhu 'innahū kāna tawwāban] [Sūrat-al-Naṣr: 1-2]

Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance. [Sūrat-al-Naṣr: 1-2]

Allah ﷻ said:

قَالَ تَعَالَى: ﴿نَارُ اللَّهِ الْمُوقَدَةُ﴾ [سورة الْهُمَزَة]

[Nāru llāhi l-mūqadatu] [Sūrat-al-Humazah:6]

It is the fire of Allah, kindled (to a blaze). [Sūrat-al-Humazah:6]

Allah ﷻ said:

قَالَ تَعَالَى: ﴿وَلِآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَى﴾ [سورة الضُّحَى]

[Wa-la-l- 'āakhiratu khayrun laka mina l- 'ulā] [Sūrat-al-Ḍuḥā: 4]

And the Hereafter shall be better for you than the present (life of this world). [Sūrat-al-Ḍuḥā: 4]

Allah ﷻ said:

قَالَ تَعَالَى: ﴿فَادْخُلِي فِي عِبَادِي﴾ [سورة الْفَجْرِ]

[Fa-dkhuḷī fī 'ibādī (29) wa-dkhuḷī jannatī (30)] [Sūrat-al-Fajr: 29-30]

Enter you, then, among My honored slaves, And enter My Paradise [Sūrat-al-Fajr: 29-30]

## I imagine:

I am an Imām (the person who leads the prayer)  
 at Sheikh Zayed Mosque: What do I see?  
 What do I hear? How do I feel?





## I Follow the Example:

Sālim, the freed slave of Abu Ḥudhayfah رضي الله عنه, was known for his excellent recitation of the Qur'ān. His voice was so tender and gentle that his recitation used to make people's hearts soft and their souls joyous. People would be drawn towards hearing his recitation.

It was narrated that 'Ā'ishah, the Mother of the Believers (Arabic: أم المؤمنين) رضي الله عنها, said: "I was late for a meeting with the Prophet ﷺ upon which he asked: What kept you, Ā'ishah? She answered: O Messenger of Allah, there was a man in the mosque reciting the Qur'ān in a manner I have never seen anyone recite better than before." So the Messenger of Allah ﷺ set forth (to the mosque) to discover that it was Sālim, the freed slave of Abu Ḥudhayfah رضي الله عنه, the Prophet ﷺ then said: "Praise be to Allah, Who has made in my nation the likes of you"

[Narrated by Aḥmad].

We follow the examples of our Prophet ﷺ and the honorable Companions in reading the Book of Allah properly and rhythmically.



## I organize my ideas

### The Etiquette of Recitation

Purity

The Isti'ādhah is desirable before reciting a Sūrah.

Reverence, submission and tranquility

Understanding and reflecting on the meanings

Avoiding laughing and yawning during recitation

Putting the Qur'ān in a deserving place.

Facing the Qibla

Asking Allah ﷻ for His mercy and entry into Paradise whenever these terms are mentioned

Seeking refuge with Allah ﷻ, from the accursed Satan (Isti'ādhah) when reciting verses of retribution.

Avoiding interruption of recitation except for returning someone's greetings or for an urgent necessity.

The Basmalah must be said before reciting any Sūrah except for the Sūrat-al-Tawbah.



### I practice reciting the Qur'ān:



Allah ﷻ says:

[سُورَةُ النَّحْلِ]

﴿ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴾

[Fa-'idhā qarāta l-qur'āna fa-sta'idh bi-llāhi mina sh-shayṭāni r-rajīmi] [Sūrat-al- Naḥl:98]

So when you recite the Qur'ān, [first] seek refuge with Allah from Shaitan (Satan), the outcast (from His mercy) [Sūrat-al- Naḥl:98]



### I leave my imprint



#### My behavior is my responsibility

I abide by the etiquette of recitation when reading the Qur'ān.



#### I love my country

I seek to become an example to be followed by my classmates in reciting the Qur'ān.



I answer by myself

The student activities

## Activity One:

I infer the etiquette of reciting the Qur'ān from the following pictures:



.....



.....



.....



I do not move around during reciting the Qur'ān.



## Activity Two:

I tick (✓) in front of the correct phrase and cross (X) in front of the incorrect statement as follows:

- ◆ He hastens the recitation of the Qur'ān in order to continue playing with his friend. (     )
- ◆ He recites Sūrat-al-Kāfirūn (the Faithless) without starting it with the Basmalah. (     )
- ◆ He reads the Qur'ān with a beautiful and appropriate voice. (     )
- ◆ He interrupts reciting the Qur'ān and laughs at his little sister's joke. (     )



## I enrich my experience

I search on the internet for the names of the three young readers who have won the first positions in the test conducted by the Dubai International Holy Qur'ān Award, and I listen to their recitation.



## I assess myself

1 I color in the box which expresses my adherence to a specific behavior:

subject	The Behavior	Always	Some-times	Never
1	Before recitation, I maintain the purity of my body, clothes and place.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I say the Isti'ādhah and Basmalah before reciting Sūrahs.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	I recite in a nice voice.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	I think of meanings of verses and comply with them.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5	I do my best to maintain reverence and listen carefully when the Qur'ān is recited.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6	I ask Allah for his favor when verses of mercy are mentioned.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7	I avoid laughing and yawning during recitation.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8	I only interrupt my recitation to return someone's greetings or for an urgent necessity.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9	I keep the Qur'ān in the proper place that it deserves.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## The Revelation of the Qur'ān to Prophet Muhammad ﷺ

### I Take the Initiative to Learn

### I learn from this lesson to

- › mention the story of the beginning of revelation of the Qur'ān to our Master Muhammad ﷺ.
- › explain the mission of Prophet Muhammad ﷺ.
- › follow the example of the Prophet ﷺ in his patience and steadfastness in following truth.



### I Read, Think, and Complete

Allah ﷻ says:

قَالَ اللَّهُ تَعَالَى:

[سُورَةُ الشُّورَى: 51] ﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَكُلِمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ

(Wa-mā kāna li-basharin 'an yukallimahu llāhu 'illā waḥyan 'aw min warā'i ḥijābin 'aw yursila rasūlan fa-yūḥiya bi-'idhnihī mā yashā'u 'innahū 'aliyyun ḥakīmūn) [Ṣūrāt al-Shūrā: 51]

And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is Most High and Wise. [Ṣūrāt al-Shūrā: 51]

How did the Prophet ﷺ receive the Message from Allah ﷻ?



It was revealed to him, and the knowledge of it would be placed in his heart.

Allah ﷻ speaks to him from behind a veil; wherein He would be heard but not

.....

A Messenger comes to him from

.....





## I use my skills to learn



### I read and answer

Our Master Muhammad ﷺ used to go to the cave of Ḥirā', in one of the mountains of Makkah, to worship and reflect on the creation of Allah as well as the Creator of this immense universe.

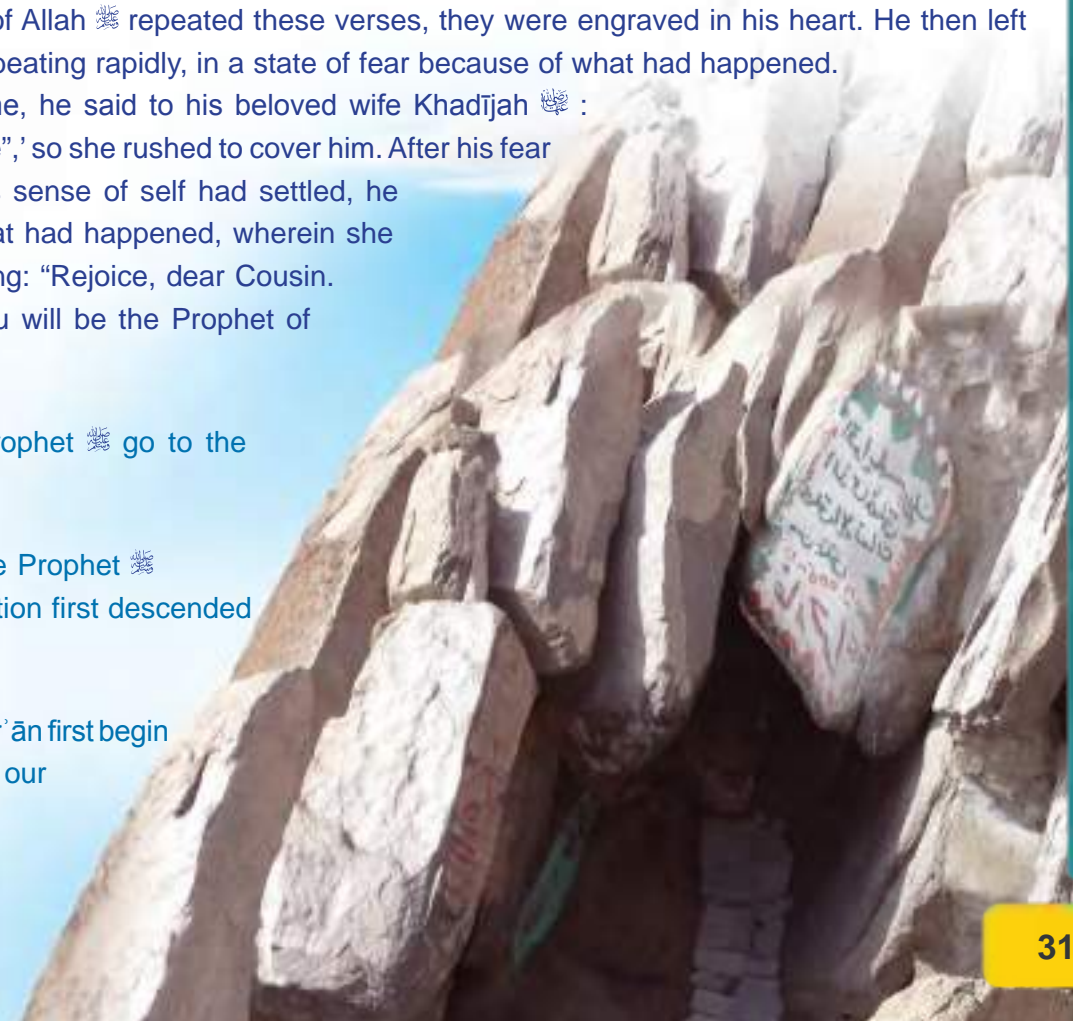
When the Prophet ﷺ was forty years old, whilst he was in the cave on a day of the month of Ramadān, he received the revelation through Gabriel ﷺ who descended upon him and said: "Read (Iqrā')!". The Prophet ﷺ responded by saying: "I am unable to read (Ma ana bi Qari'in)", upon which Gabriel ﷺ embraced him strongly and then released him. For the second time Gabriel said: "Read!". The Prophet ﷺ again said: "I am unable to read" and Gabriel ﷺ embraced and pressed him for the second time, until he could not bear it anymore. Gabriel ﷺ then released him and asked him to read and this time when the Prophet said "I am unable to read", Gabriel ﷺ embraced and released him for a third time but continued by saying: "Read in the name of your Lord who has created (all that exists) - Created man from that which clings. Read, and your Lord is the most Generous - Who taught by the pen - Taught man that which he knew not." [Qur'an: 96:1-5].

As the Messenger of Allah ﷺ repeated these verses, they were engraved in his heart. He then left the cave, his heart beating rapidly, in a state of fear because of what had happened.

Upon reaching home, he said to his beloved wife Khadījah ﷺ:

"cover me, cover me", so she rushed to cover him. After his fear had abated and his sense of self had settled, he informed her of what had happened, wherein she reassured him saying: "Rejoice, dear Cousin. My hope is that you will be the Prophet of this nation."

- 1 Why did the Prophet ﷺ go to the cave of Ḥirā'?
- 2 How old was the Prophet ﷺ when the revelation first descended upon him?
- 3 When did the Qur'ān first begin to descend upon our Prophet ﷺ?





## I cooperate with my classmates

### 1 We read, reflect and discover:

- Before revelation descending upon him, the Prophet ﷺ used to have visions in his sleep that would later come true just as he saw them in his dreams.
- Allah ﷻ made the Prophet ﷺ come to love devotion in the cave of Ḥirā'.
- What do these events of the past indicate?

**What do these events of the past indicate?**

### 2 We read, analyze then complete the following table:

Revelation returned to the Prophet ﷺ wherein Allah ﷻ commanded him to inform the people, calling them to the worship of Allah ﷻ, starting with the closest of his relatives. Thus the Prophet ﷺ began by calling members of his family, his tribe and companions to Islam, and then gathered all the people of Makkah to hear the message. So those whose hearts Allah ﷻ expanded unto the light of Islam answered his call, at the forefront of whom were Khādirah bint Khuwaylid, Abū Bakr al-Ṣiddīq and 'Alī bin Abī Ṭālib, may Allah ﷻ be pleased with them all. A number of the prominent people of Quraysh however refused to embrace Islam and actively fought against the Messenger of Allah ﷻ as well as those who had newly become Muslim through him. Despite this, the Prophet ﷺ faced them and their tribulation with patience, fortitude, and resolve; and continued proclaiming the truth of Islam with wisdom and beautiful character.

The Message that was revealed to the Prophet Muhammad ﷺ	The people to whom he was sent	The Bearer of the Message
A Call to .....	.....	Gabriel ﷺ



## I notice, and emulate

Our Prophet ﷺ was obedient to Allah ﷻ.

I love the Prophet ﷺ and will be

just like he was.

The religion of our Prophet ﷺ is Islam.

I love the Prophet ﷺ and my religion is

just like him.

The Prophet ﷺ was patient and steadfast upon the truth.

I love the Prophet ﷺ and I wish to be

upon the truth, just like he was.



## I organize my ideas

### The Descent of Revelation upon Prophet Muhammad ﷺ

In the cave of Ḥirā'

The first verse of the Qur'ān that was revealed to the Prophet ﷺ.

Calls people unto the worship of Allah.

In the month of Ramaḍān

Read in the name of your Lord who has created (all that exists)



## I practice reciting the Qur'ān

Allah ﷻ says:

[Wa-mā 'arsalnāka 'illā raḥmatan li-l-'ālamīna] [Sūrat al-Anbiyā': 107]

“And We have not sent you, [O Muhammad], except as a mercy to the worlds.” [Sūrat al-Anbiyā': 107]

قَالَ تَعَالَى: ﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾  
[سُورَةُ الْأَنْبِيَاءِ: 107]



## I leave my Imprint



### My behavior is my responsibility

How do you emulate the Prophet ﷺ in your behavior?



### I love my country

How do you demonstrate your being merciful to others around you?





I answer by myself

### Activity One:

Complete the table as appropriate:

Who am I?

• I was the first young man to enter Islam.

.....

• I reassured the Prophet ﷺ when he came to me fearful.

.....

The  
Student  
Activities

### Activity Two:

I color in the qualities of the Prophet ﷺ :

Patient

Steadfast  
upon truth

Obedient to His  
Lord





## Activity Three:

I arrange the order of the following events by entering the correct number in the box in front of it:

The revelation descended upon our master Muhammad ﷺ .	<input type="text"/>
The Prophet ﷺ came back saying: "Cover me, Cover me."	<input type="text"/>
The Prophet ﷺ worshiped Allah ﷻ in the cave of Ḥirā' .	<input type="text"/>
The Prophet ﷺ proclaimed the Message of Islam (Da'wah) to his close relatives and later to all people.	<input type="text"/>



I enrich my experience

**I research:** for the first six persons who entered Islam and I narrate the story of one of them to my classmates.



I assess myself

I tick (✓) in the box which expresses how skillful I am at learning:

Learning	Excellent	Good	Acceptable
Narrating the story of the descent of Revelation upon the Prophet Muhammad ﷺ.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Clarifying the mission of Prophet Muhammad ﷺ.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



## The Holy Houses of Allah



### The Prophet's Mosque

The Prophet's Mosque (Arabic: Al-Masjid al-Nabawi) is the second holiest mosque of Allah after the Grand Mosque (Al-Masjid al-Haram). A prayer in the Prophet's Mosque is equal to one thousand prayers elsewhere.



### The Prophet's Sacred Chamber

It is the room of Āʿisha bint Abī Bakr, where she lived with Prophet Muhammad ﷺ and where he was buried after his death. Later Abū Bakr al-Ṣiddīq and ʿUmar, may Allah be pleased with them both, were also buried in there.



### The Prophet's Mihrāb (the Prayer Niche)

The Mihrāb is located in the Holy Rawḍah to the left of the pulpit (mimbar).



### The Holy Rawḍah

The Holy Rawḍah is located in the Prophet's Mosque between the pulpit and the room of the Prophet ﷺ. For Muslims, the virtue of the Rawḍah lies in the following Hadīth of the Prophet ﷺ wherein he said: "Between my house and my pulpit lies a garden from the Gardens of Paradise, and my pulpit is over my Cistern (hawḍ)." [Agreed upon by both Bukhāri and Muslim]



### The Prophet's Pulpit (Mimbar )

It is the pulpit at which Prophet Muhammad ﷺ used to deliver his sermons.



### The Green Dome

A dome built above the Prophet's Sacred Chamber which is located inside the Prophet's Mosque in Madīna.





**I learn from this lesson to**



- recite Sūrat al-‘Alaq properly and correctly.
- listen to Sūrat al-‘Alaq .
- explain the vocabulary contained in the verses.
- infer the virtue of knowledge and the importance of recitation.
- explain Allah’s infinite power in the creation of man.
- conclude that worship brings me closer to Allah ﷻ .

## I Take the Initiative to Learn



## I remember and respond

- Where did the Prophet worship Allah ﷻ before the descent of revelation?
- What was the first verse of the Qur'ān that was revealed to the Prophet Muhammad ﷺ?

## I use my skills to learn



## I read and memorize

Allah ﷻ says:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَفَرَأَيْتَ لِرَبِّكَ الْإِنْسَانَ حَقَّقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ أَفَرَأَىٰ ذُرِّيَّتَهُ الْأَكْثَرُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾ كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَافٍ ﴿٦﴾ أَنزَلْنَاهُ أَمْسُفَقًا ﴿٧﴾ إِلَيْنَا إِلَيْكَ الْرُجُوعُ ﴿٨﴾ أَرَأَيْتَ الَّذِي يَدْعُو ﴿٩﴾ عَبْدًا إِذَا صَلَّىٰ ﴿١٠﴾ أَرَأَيْتَ إِنْ كَانَ عَلَىٰ هَذِهِ ﴿١١﴾ أَوْ أَمَرَ بِالْعَرَفَىٰ ﴿١٢﴾ أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ﴿١٣﴾ أَوَلَيْعَلَّ بِأَنَّ اللَّهَ مَرِيءٌ ﴿١٤﴾ كَلَّا لَئِنْ أَرْبَنَهُ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾ نَاصِيَةٍ كَذِبَةٍ خَاطِمَةٍ ﴿١٦﴾ فَلْيَدْعُ نَادِيَهُ ﴿١٧﴾ سَنَدْعُ الزَّابِيَةَ ﴿١٨﴾ كَلَّا لَا تَطْلَعُ بَاسْمَجَدٌ وَأَرْجَبُ ﴿١٩﴾ ﴿سُورَةُ الْعَلَقِ﴾

**Bi-smi llāhi r-rahmāni r-rahīmi**

[Iqrā bi-smi rabbika lladhī khalaqa (1) Khalaqa l-'insāna min 'alaqin-i (2) Iqrā wa-rabbuka l-'akramu (3) Alladhī 'allama bi-l-qalami (4) 'Allama l-'insāna mā lam ya'lam (5) Kallā 'inna l-'insāna la-yaṭghā (6) 'An rāahu staghnā (7) 'Inna 'ilā rabbika r-ruj'ā (8) 'A-rāyta lladhī yanhā (9) 'Abdan 'idhā ṣallā (10) 'A-rāyta 'in kāna 'alā l-hudā (11) 'Aw 'amara bi-t-taḡwā (12) 'A-rāyta 'in kadhhaba wa-tawallā (13) 'A-lam ya'lam bi-'anna llāha yarā (14) Kallā la-'in lam yantahi la-nasfā 'an bi-n-nāsiyati (15) Nāsiyatīn kadhbatīn khāṭī'atin (16) Fa-l-yad'u nādiyahū (17) Sa-nad'u z-zabāniyata (18) Kallā lā tuṭī'hu wa-sjud wa-qṭarib (19)] [Sūrat al-'Alaq 1-19]

**In the name of Allah, the All-Compassionate, All-Merciful**

“Recite in the name of your Lord who created - Created man from that which clings. Recite, and your Lord is the most Generous  
Who taught by the pen - Taught man that which he knew not. No! [But] indeed, man transgresses. Because he sees himself self-  
sufficient. Indeed, to your Lord is the return. Have you seen the one who forbids a servant when he prays? Have you seen if he is  
upon guidance? Or enjoins righteousness? Have you seen if he denies and turns away - Does he not know that Allah sees ? No! If  
he does not desist, We will surely drag him by the forelock - A lying, sinning forelock. Then let him call his associates; We will call  
the angels of Hell. No! Do not obey him. But prostrate and draw near [to Allah]. ”[Sūrat al-Alaḳ 1-19]

I explain the following terms:

- **la-yaṭghā** : Surely transgresses.
- **al - ruǰʿ ā** : The return to Allah ﷻ .
- **la-nasfaʿan bi-n-nāṣiyati**: We will surely drag him by the forelock .
- **al-zabāniyata**: Guardian Angels of Hell.
- **wa-qṭarib**: Draw near [to Allah] .

### I read the general meaning of the verses, then I complete the table:

The first verses of the Qur’ān instructed the Prophet ﷺ to recite and proclaim whatever it was he received as revelation (through the Archangel Gabriel (عليه السلام) to the people. In this, he sought help from his gracious Lord. The One who creates everything, creating man from a clot of coagulated blood, teaching him how to write with the pen, teaching him all manners of knowledge and instruction. After this, the noble verses of the Qur’ān made clear that much of Mankind transgresses in that they meet the continuous blessings of Allah ﷻ with a lack of gratitude and rebellion towards His command. Paradoxically, often the more the graces given by Allah ﷻ to such people increases, the more they would be given to oppressing others and an arrogance through their sense of “self-independence”. They wrongly deem themselves free of need from their Lord, and forget their own continuous dependence on His giving them existence, and that His infinite Power governs all things, including them. They forget thereby that they are constantly returning and will eventually return back to Allah ﷻ for the final Judgment on the Last Day (The Day of Resurrection that heralds the end of time itself and an entering into an abode of perpetuity). The Qur’ān gives the example of Abū Jah̄l as the likes of such a person, who would try and prevent the Prophet ﷺ and his companions from praying in front of the Ka’bah, and persecute many of the early Muslims. Accordingly Allah ﷻ warns Abū Jah̄l and the likes of him of the painful torment that awaits such behavior and informs them to desist hurting the Prophet ﷺ or face the eternal consequences of damnation. At the conclusion of the Sūrah, Allah ﷻ instructs the Prophet ﷺ to busy himself with worship and seeking closeness to Allah ﷻ through acts such as prayer and other forms of piety, ignoring Abū Jah̄l and the likes of him. Thus, believers should likewise busy themselves with worshipping Allah ﷻ and doing good, leaving aside those who hate Islam and their Islamophobic discourse, for their affair lies with their Lord, whose Justice conquers all.



That which Allah commanded in the verses	The graces and favors of Allah to man
Reciting ..... and proclaiming it to .....	Allah created man from a clot of blood.
Obedience to .....	He taught him .....
Seeking to gain closeness to Allah through .....	He taught him .....



### I read, and infer

Allah ﷻ says:

قَالَ تَعَالَى: ﴿۱﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿۲﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿۳﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿۴﴾

[سورة العلق: 1-4]

### Bi-smi llāhi r-raḥmāni r-raḥīmi

[Iqrā bi-smi rabbika lladhī khalāqa (1) Khalāqa l-‘insāna min ‘alaqin-i (2) Iqrā wa-rabbuka l-‘akramu (3) Alladhī ‘allama bi-l-qalami(4)] [Sūrat al-‘Alaq 1-4]

### In the name of Allah, the All-Compassionate, All-Merciful.

“Recite in the name of your Lord who created - Created man from that which clings. Recite, and your Lord is the most Generous - Who taught by the pen. [Sūrat al-‘Alaq 1-19]

① What does the repeated order to “Recite/Read” in the verses indicate?





② What is the importance of reading to man?

.....

③ I list the old and modern tools used for writing:

Old	Modern
..... ..... ..... .....	..... ..... ..... .....

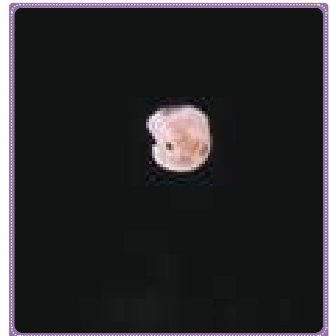
I Imagine: what would happen if man did not know how to write.

.....  
.....

## I cooperate with my classmates

① We suggest: some ideas through which we can encourage reading in our school.

② We reflect and discuss:



◆ The greatness of Allah ﷻ in creating man;

◆ The duty of Man towards Allah ﷻ, who created him in the best of forms.

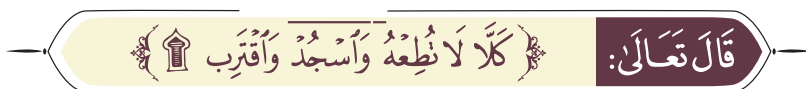


### ③ We read, ask and answer:

Abū Jahl used to cause harm to the Prophet ﷺ and tried to prevent him from praying at the Ka‘bah and from proclaiming the call for Islam. So Allah ﷻ ordered His Messenger ﷺ to be patient and steadfast, whilst warning Abū Jahl of a torturous ending of being dragged by his forelock into the fires of perdition.

Questions	Answers
What was Abū Jahl doing .....? .....?	He used to hurt the Prophet ﷺ and prevent him from praying at the Ka‘bah.
Why did Abu Jahl harm .....? .....?	..... .....
.....? .....?	..... .....

### I apply the Prostration of Recitation (Sujūd al-Tilāwah):



**Allah ﷻ says:**

[Kallā lā tuṭī‘hu wa-sjud wa-qtarib] [Sūrat al-‘Alaq]

“No! Do not obey him. But prostrate and draw near [to Allah].”

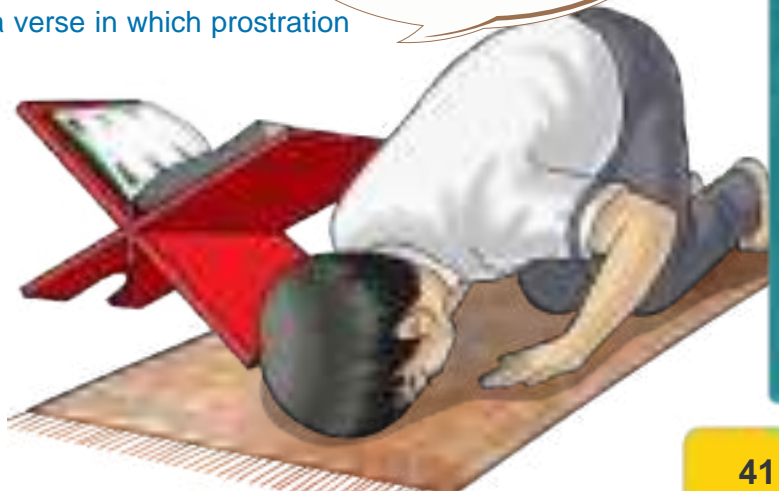
[Sūrat al-‘Alaq]

I prostrate my face to Him Who created it and fashioned it, And brought forth its hearing and seeing by His might and power.

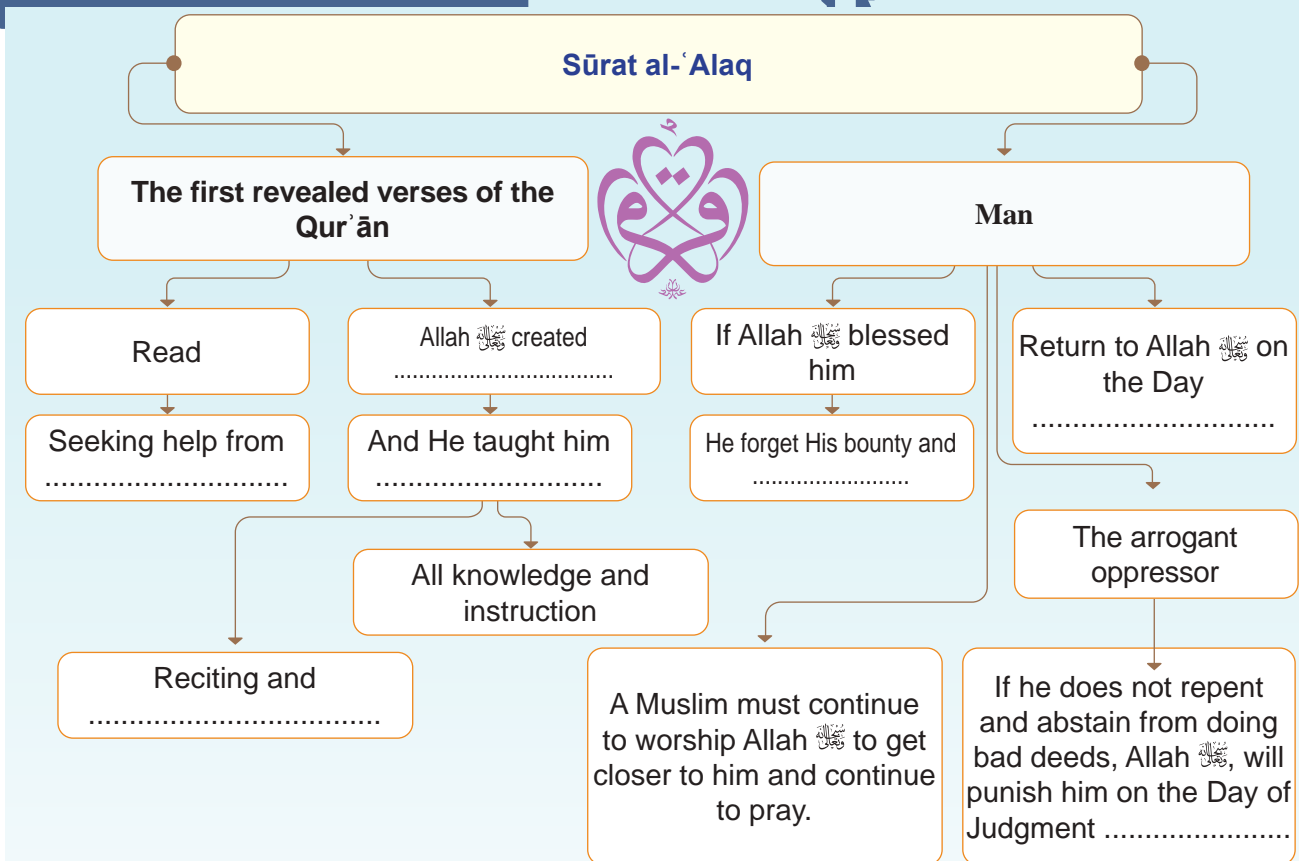
What does a Muslim do when he reads a verse in which prostration is mentioned?

What do I say when prostrating the prostration of recitation?

I demonstrate how the prostration of recitation is done.



I organize my ideas



I practice reciting the Qur'ān

Allah ﷻ says:

[سُورَةُ النَّجْمِ: 3، 4]

قَالَ تَعَالَى: ﴿وَمَا يَطَّقُ عَنِ الْمَوَىٰ ۚ إِنَّ هُوَ إِلَّا وحيُّ يُوحَىٰ﴾

[Wa-mā yanṭiqu 'ani l-hawā (3) 'in huwa 'illā waḥyun yūḥā (4)] [Sūrat al-Najm: 53: 3-4]

"Nor does he speak from [his own] inclination. It is not but a revelation revealed." [Sūrat al-Najm: 53: 3-4]

I leave my Imprint



My behavior is my responsibility

What should I do to thank Allah ﷻ for His favors?



I love my country

What should I do to serve my homeland?



I answer by myself

**Activity One:**

Sa‘īd wanted to read a book but he was confused about the book he would choose. If you were in Sa‘īd’s situation which book would you choose? And why?

I choose three books from the following table and explain the reasons for my choice as in the example:

M	The Book’s Title	The Choice	The Reason
1	Stories of the Prophets	<input checked="" type="checkbox"/>	To further deepen my belief in them, and to follow their examples
2	The Human body	<input type="checkbox"/>	..... .....
3	Water is our life	<input type="checkbox"/>	..... .....
4	Heaven and earth	<input type="checkbox"/>	..... .....
5	Stories of the Qur’ān	<input type="checkbox"/>	..... .....



## Activity Two:

How would I behave in the following situations?

① I notice that my friend does not perform prayer regularly

.....

② I find difficulty in reciting the Qur'ān

.....

③ I win a financial prize in the “Reading Challenge Competition”

.....

④ The “Year of Reading” was declared in the UAE

.....

## Activity Three:

I specify the result of the following practices:

The Practice	The Result
Maintaining prayer and prostration to Allah ﷻ	.....
Contemplating upon the creation of Allah ﷻ .	.....
To continue reading and seeking knowledge	.....

**I enrich my experience**

I search for other verses where the Muslim prostrates to his Lord.

**I assess myself**

I tick (✓), alongside the degree which expresses how skillful I am at learning:

Learning	Excellent	Good	Acceptable
Recitation of Sūrat al-‘Alaq.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Reciting Sūrat al-‘Alaq from memory.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Explaining terms stated in Sūrat al-‘Alaq.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Explaining the general meaning of Sūrat al-‘Alaq .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



## Khādirah bint Khuwaylid ؓ

### I take the initiative to learn



### I remember and answer

- What was the profession of the Prophet ﷺ in his life?
- Who was the lady for whom the Messenger of Allah ﷺ worked as a trader?

### I use my skills to learn



### I listen and answer

Abū Rāshid sat down feeling sad and distressed. His wife asked him why he was sad. He told her that he had lost a lot of money in his business and that he had a problem with one of the traders. His wife hurried and brought all the money that she had saved and gave it to her husband. He thanked her for her attitude and prayed to Allah ﷻ to join her with Khādirah ؓ. Noura saw what had happened and asked her mother: Who was Khādirah ؓ?



### I learn from this lesson to:

- ▶ list the qualities of Khādirah bint Khuwaylid ؓ.
- ▶ infer the role of Khādirah bint Khuwaylid ؓ in supporting the Prophet ﷺ in time of distress.
- ▶ I am keen on following the example of Khādirah bint Khuwaylid ؓ.



**The mother replied:**

Khādirah ؓ is the Mother of the Believers. She was the first wife of the Prophet ؐ he married her in his youth when he was twenty five years old, whilst she was forty years old. She was a member of a middle-class Qurayshi family and one of Quraysh's richest and most honorable women. She had six children: Al-Qāsim, Abdullah, Zainab, Ruqayyah, Umm Kulthum and Faṭimah, may Allah be pleased with them all. She played a significant role in supporting the Prophet ؐ.



**Noura:**

Yes, I remember the teacher telling us that when the revelation descended upon the Prophet ؐ he returned to his home in a state of fear to tell his wife Khādirah ؓ about what had happened. She reassured him that Allah ؓ is with him and will always support and aid him.



**The mother:**

Yes, through great words Khādirah ؓ strengthened the heart of the Messenger of Allah ؐ saying: "Never! Instead rejoice at the glad tidings! By Allah, I swear that He will never disgrace you ever; for by Allah, you keep good relations with your relatives, always tell the truth, help the poor and the destitute, serve your guests generously and assist those who are stricken with calamities." (Ṣaḥīḥ al-Bukhārī)

- ① Who was Khādirah ؓ ?
- ② How old was she when the Prophet ؐ married her?
- ③ I tick (✓), against the names of the children of the Prophet ؐ from Khādirah ؓ and color them in:



- ④ How did Khādirah ؓ , treat the Prophet ؐ when he returned to his home in a state of fear?
- ⑤ What are the qualities that Khādirah ؓ had mentioned to the Prophet ؐ to strengthen his heart

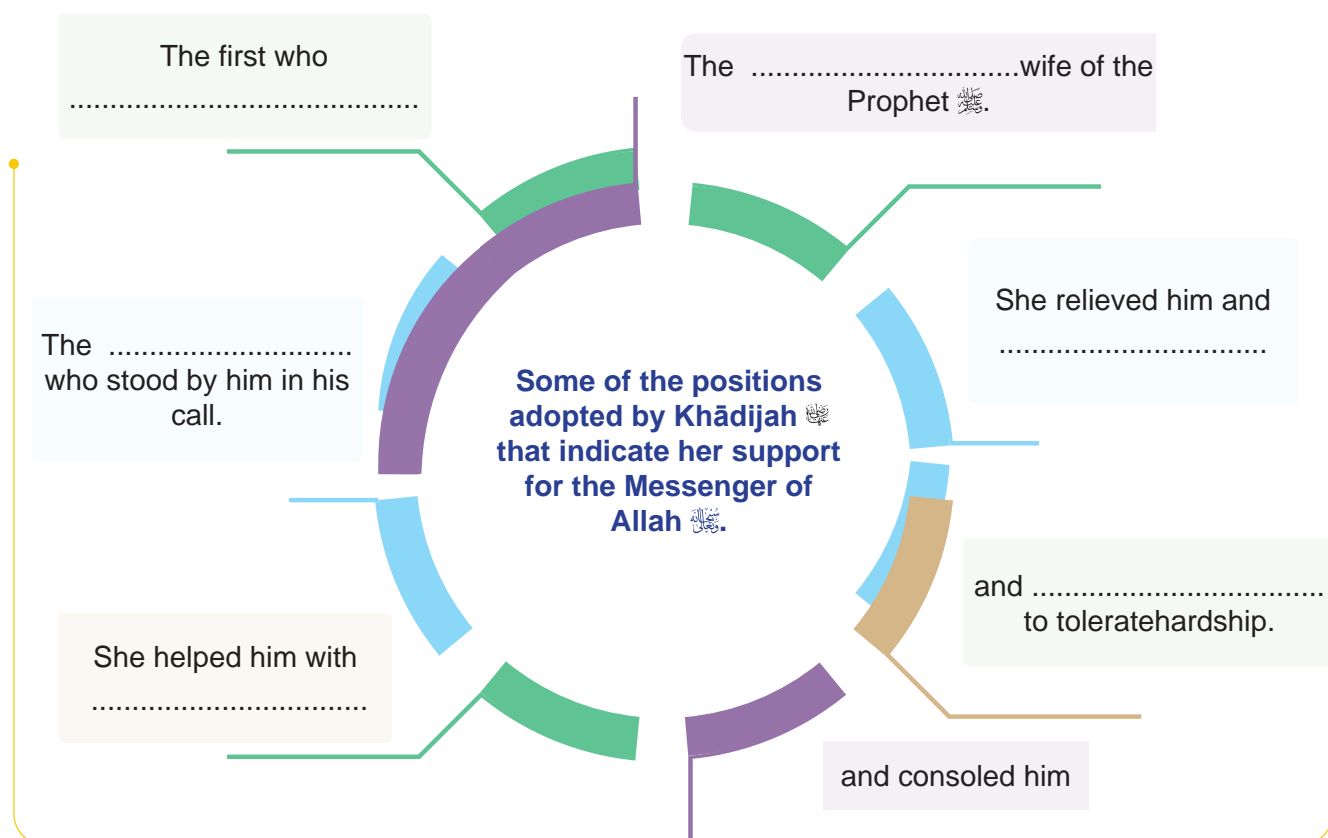
## I cooperate with my classmates

### We read and respond

When Allah ﷻ ordered the Prophet ﷺ to call people to Islam and to the pure worship of God alone, it was Khādirjah ؓ, who was the first to believe in him and to stand by him. She ؓ used to help him with her money, console him and support him with steadfastness in the face of adversity. Whenever he came home, she was keen to relieve him his burden, encourage him in the Truth he brought, and give him peace and tranquility.

What was the attitude of Khādirjah ؓ towards the Prophet ﷺ when the revelation descended upon him?

**We complete:** Khādirjah ؓ was one of the forerunners. She was:





### I imagine:

(I am one of the forerunners in the UAE)

- In which field would I be a forerunner in?
- How could I achieve this?
- I describe how I would feel if this were to happen.



### I read and speak about:

About the characteristics of Khādirah ﷺ:

Khādirah bint Khuwaylid ﷺ was a noble lady, rich and abundant in both material wealth and moral character. She was the Mother of the Believers and the best of examples of a pious and loving wife who supports her husband. She is also amongst the best of examples for all devoted Muslims who believe in Allah ﷻ and are courageous in defending the truth, being faithful to their religion. When she died the Prophet ﷺ was much grieved. It was in the same year that his uncle Abu Talib died and that is why it was called the “Year of Sadness.” Whenever the Messenger of Allah ﷺ used to remember Khādirah ﷺ he used to praise her with the highest degree of praise. For she believed in him when the people disbelieved, she assisted him when they opposed, she consoled him when they hurt, and she gave everything she had from her self, health and wealth to aid him and the religion of Allah. By the grace of Allah she was blessed to bear children from the Messenger of Allah ﷺ and today the Prophet's blessed lineage continues through her daughter Faṭimah ﷺ.



I love Khādirah ﷺ.



### I read and reflect

The Faithfulness of the Prophet ﷺ:

“Whenever he used to slaughter a sheep, he would say: ‘Send it to the companions of Khādirah.’”

After her death, the Prophet ﷺ remained faithful to her memory and would often recall and praise her ﷺ and honor and maintain good relations with her female companions.

I explain the faithfulness of the Prophet, peace be upon him, to Khadija, may Allah be pleased with her.

How great you are:  
O beloved Messenger of Allah!  
How great you are:  
peace and blessings be upon you!  
And how great you are:  
O beloved mother Khādirah! ,  
How great you are: may Allah be pleased with you!





## I notice and emulate

Islam is the religion of Khādijah bint Khuwaylid ؓ.

I love Khādijah bint Khuwaylid ؓ and just like her, my religion is .....

Khādijah bint Khuwaylid ؓ, loved the Prophet ﷺ with all her heart.

I ..... the Prophet ﷺ just as Khādijah ؓ loved him.

Khādijah bint Khuwaylid ؓ was a faithful Muslim.

I love Khādijah ؓ and just like her, I will be a .....

When I mention any of the wives of the Prophet ﷺ I say: "May Allah be pleased with her."



## I organize my ideas

**Khādijah bint Khuwaylid ؓ**

She was the Mother of the Believers, the wife of the Prophet ﷺ. She was:

- The first to have faith in him.
- The first to support him in his call to Islam.

She supported the Prophet ﷺ. She:

- Consoled him.
- Helped him with her wealth.
- Gave him the glad tidings that Allah ﷻ will always be with him.

Some of her qualities are:

- Devoted and sincere believer.
- Loved Islam and the Prophet ﷺ.
- Always defended the truth.



### I practice reciting the Qur'ān



Allah ﷻ says:

[سورة الأحزاب: ٧١]

قَالَ تَعَالَى: ﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

[wa-man yuṭī 'i llāha wa-rasūlahū fa-qad fāza fawzan 'aẓīman] [Sūrah al-Aḥzāb: 71]

“And whoever obeys Allah and His Messenger has certainly attained a great attainment.” [Sūrah al-Aḥzāb: 71]



### I leave my imprint



#### My behavior is my responsibility

I love Khādirah ﷺ and I shall emulate her qualities.



#### I love my country

I am keen to achieve advanced qualifications in my studies to serve my homeland, the United Arab Emirates.





I answer by myself

## Activity One:

I match each of the following phrases to the appropriate number:

The Prophet ﷺ married Khādjah ؓ , when he was ..... years old.

Khādjah ؓ was the ..... wife of the Prophet ﷺ.

Khādjah ؓ was the ..... of those who had faith in him.

She bore the Prophet ﷺ ..... children.

1

6

25

The Student Activities

## Activity Two:

I enter the appropriate word:

The Prophet ﷺ loved Khādjah ؓ because she:

♦ ..... when people had no faith in him.

♦ ..... when people accused him of being a liar.

♦ ..... when he was boycotted by people.

gave him  
her wealth

had faith in  
him

believed in  
him



### Activity Three:

I color in the characteristics of Khādirah ﷺ:

Lover of  
Islam

Good  
believer

Faithful  
and brave



I enrich my experience

I research the first three women-leaders in the United Arab Emirates, and the area of their expertise.



I assess myself

I color in the box which indicates how skillful I am at learning:

Learning	Excellent	Good	Acceptable
I recount the qualities of Khādirah bint Khuwaylid ﷺ.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I infer the role of Khādirah bint Khuwaylid ﷺ, in supporting the Prophet ﷺ in the face of hardship.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## Good Character

## I take the initiative to learn



## I reflect and respond

- ✦ What is the reason for disagreement between the two brothers in the picture?
- ✦ How would you behave if you were involved in such a situation?

What ethics did the Messenger of Allah ﷺ urge us to follow in our interactions with others?

## I use my skills to learn



## I read and memorize

## Noble Hadīth

It is narrated that Abī al-Dardā' reports that the Prophet ﷺ said: "Nothing is heavier [on the scale] in the believer's balance on the Day of Judgment than good character ." (Narrated by Al-Tirmidhī)

## I explain the following terms:

- al-Mu'min: The Believer: Is obedient to Allah in all affairs.
- al-Mīzān: The Balance: Weighs the deeds of people on the Last Day.



## I learn from this lesson to:

- » read the Hadīth accurately.
- » recite the Hadīth to others .
- » describe the general meaning of the Hadīth.\* relate some of the good morals that make the scale of the Muslim's balance heavier on the Day of Judgment.
- » relate some of the good character that make the scale of the Muslim's balance heavier on the Day of Judgment.



“I was sent to complete the best of character.”



### The general meaning of the Hadīth:

Our Prophet Muhammad ﷺ is our role model in good character that we are commanded by Allah ﷻ to embody. He informed us that character is amongst the greatest of things that will be taken into account on the Day of Judgment. On that Day Allah ﷻ sets a balance by which the deeds of each person shall be judged as either good or bad. Good character is amongst the heaviest of deeds (on the scale) in this balance.



### I cooperate with my classmates

**Rashid asked his mother:** “I have wronged my big brother Sa‘īd. What should I do mother, for him to forgive me?”

**Mother:** A Muslim should embody good character dealing with all people. If he wrongs them in anyway, he apologizes to them and treats them with the good character he himself would wish to be treated with.

**Rashid:** Is it enough to simply ask him to forgive me?

**Mother:** You should apologize to your brother whilst making eye contact so that he will feel the sincerity of your apology and realize your honesty and respect for him. And if you did wrong to him in the presence of other people you should apologize to him in front of them as well, especially if he asks you to do so. Ideally you should not revisit and discuss the issue that was the cause of your disagreement in the first place, unless you feel such discussion would help clarify things. But be careful, Rashid, not to repeat the same mistakes that you have done before with regards to people. For if you keep repeating phrases like: “Forgive me or I am sorry” then eventually they will come to lose their trust in you. We, my son, have to keep doing the good deeds that will make our scale heavier on the Last Day, and avoid those bad deeds that make it lighter.

### We identify the qualities that indicate good character:

Respect	.....	Generosity	.....	Mocking	.....
Stinginess	.....	Cheating	.....	Lying	.....
Spying	.....	Modesty	.....	Truthful-ness	.....
Cooperation	.....	Honesty	.....	Stealing	.....



We apply: What are the good manners which we should apply in the following situations?

The Situation	The Good Character
A classmate greets you with Salām alaykum.	I respond to him by saying .....
Your classmate sneezes and says: al-Ḥamdulillah (Praise be to Allah).	I respond to him by saying .....
You enter the school bus and inside are the driver and a group of students.	I say to them .....
You saw a classmate of yours with special needs trying to buy something from the school canteen.	I offer him .....
You hear that your neighbor's son is sick and was admitted to the hospital.	I ask my father permission to .....
Your brother finds your watch that you were looking for and gives it to you.	.....

We search : for an interpretation of the words of Allah ﷻ:

[سُورَةُ الزَّلْزَلَةِ: 7]

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾

قَالَ تَعَالَى:

Allah ﷻ says:

[Fa-man ya 'mal mithqāla dharratin khayran yarahū] [Sūrah al-Zalzalah: 7]

“So whoever does an atom's weight of good will see it!” [Sūrah al-Zalzalah: 7]

We Record: The benefits earned by a Muslim of good manners:

- On the Day of Judgment: .....
- In his Present Life: .....

I Imagine:

“That my balance is heavy with good deeds.”

- How would I feel?

I talk about:

- ◆ The good deeds that will make my balance heavier on the Day of Judgment.
- ◆ What I should do to follow the example of our Prophet Muhammad ﷺ in terms of his good manners and ethics?

I follow the example of our Prophet Muhammad ﷺ: For our Prophet ﷺ was gentle and merciful He would never avenge an evil with an evil, but rather would pardon, forgive and forget.





### I organize my ideas



#### Examples of Good Character

Returning a greeting.

Telling the truth.

Showing respect.

It is a reason for entering Paradise.

.....

#### The Effects of Good Morals

.....

Winning the love of Allah ﷻ and His Messenger ﷺ.

Entering Paradise.

A heavier balance of good deeds on the Day of Judgment.

Winning the people's affection and trust.

.....

Following the example of ....., peace and blessings be upon him.



### I practice reciting the Qur'ān



قَالَ تَعَالَى: ﴿فِيمَا رَحِمَهُ مِنَ اللَّهِ لَنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾ [سورة آل عمران: 159]

**Allah ﷻ says:**

[Fa-bi-mā raḥmatin mina llāhi linta lahum wa-law kunta faẓẓan ghalīẓa l-qalbi la-nfaḍḍū min ḥawlika fa-'fu 'anhum wa-staghfir lahum wa-shāwirhum fī l-'amri fa-'idhā 'azamta fa-tawakkal 'alā llāhi 'inna llāha yuḥibbu l-mutawakkilīna] [Sūrah al-'Imrān: 159]

“ So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].” [Sūrah al-'Imrān: 159]



### I leave my imprint



#### My behavior is my responsibility

I adhere to the good ethics that shall make my balance heavier wherever I am whether it be inside or outside of school.



#### I love my homeland

I design a card and write down the characteristics of the seeker of knowledge that safeguards his honor and the reputation of his country, and abide by these characteristics myself.





## The Student Activities



I answer by myself

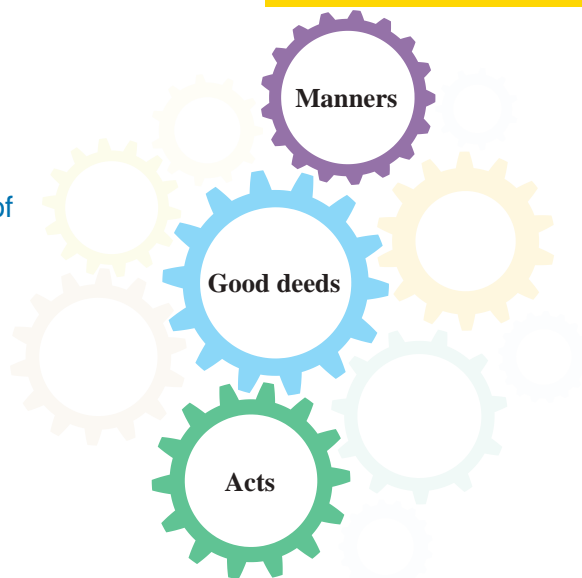
### Activity One:

I complete the following phrases as appropriate:

- Allah ﷻ weighs the people's .....
- The devoted believer is the one who undertakes a lot of ..... in order to enter Paradise.
- Good ..... makes the believer's balance heavier on the Day of Judgment.

### Activity Two:

How do you feel about the following situations?



The Situation		
	I like	I dislike
He waits patiently for his turn to climb onto the bus without competing with others.		
He blesses his classmate for his excellent performance in his studies.		
He does not smile at the workers on the pretext they are inferior to him.		
He greets and shakes hands with his closest friends only, without looking at the students who accompany them.		



## Activity Three:

How to improve your manners with:

- Your younger brother.....
- Your uncle.....
- Domestic workers.....



“...And indeed, you are of a great moral character”



I enrich my experience

I research for the etiquette of Allah's Messenger ﷺ in dealing with children.



I assess myself

I color in the box that indicates how skillful I am at learning:

Learning	Excellent	Good	Acceptable
My ability to memorize the Hadīth by heart.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
My ability to explain the overall meaning of the Hadīth.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
My ability to list some of the good morals that makes the Muslim's scale heavier on the Day of Judgment.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

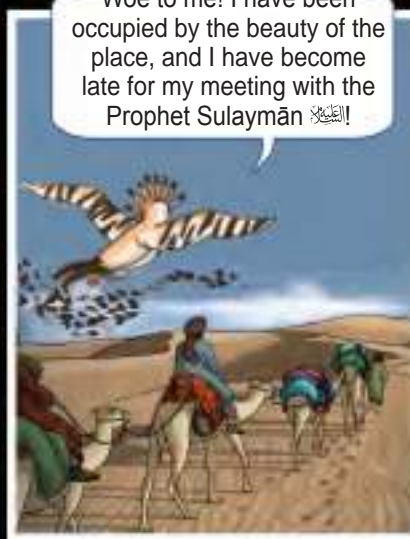
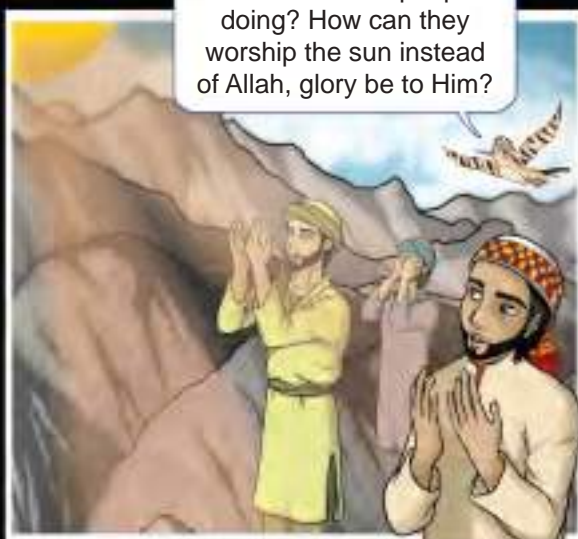
## Prophet Sulaymān عليه السلام and the Hoopoe

Allah ﷻ says:

(قَالَ تَعَالَى: (وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدُودَ أَمْ كَانَتْ مِنَ الْغَائِبِينَ) (الشَّمْسُ: 20).

[Wa-tafaqqada ṭ-ṭayra fa-qāla mā liya lā 'arā l-hudhuda 'am kāna mina l-ghā'ibīna] [Sūrah al-Naml: 20]

“And he took attendance of the birds and said, “Why do I not see the hoopoe - or is he among the absent?”  
[Sūrah al-Naml: 20]





### and the Hoopoe

Prophet Sulaymān عليه السلام asked about the Hoopoe, and said that he would sacrifice him if he did not come with a good excuse to justify his absence. When he returned, the Hoopoe apologized for his absence and informed the Prophet Sulaymān what he had seen, saying: "In the land of Sheba in Yemen, I saw a wonderful kingdom full of all manners of good wealth and resources, and possessing a great queen with a big army. However they worship other than Allah ﷻ, the One who has bestowed upon them riches beyond description."



Upon this, the Prophet Sulaymān عليه السلام wrote a letter to Sheba's Queen calling upon her to believe in none but Allah ﷻ. He then ordered the Hoopoe to deliver the message in the Queen's palace without being seen by anyone and to wait to see what she and her people would do.



When the gift was delivered to Prophet Sulaymān عليه السلام he returned it to them, and asked that the Queen and her throne to be brought to him. When the Queen saw the King's great power and strength through Allah ﷻ, having seen no one ever possessing the likes of it before, she and her people believed in Allah ﷻ and placed their faith in Him, the Lord of the Worlds, glory be to Him.

# Unit Two

## 2

## I am a devoted muslim



Ser. No.	The Field	The Theme	The Lesson
1	Belief	Faith (ʿīmān)	Belief in Angels.
2	The Divine Revelation	The Qurʾān	Sūrat al-Bayyinah.
3	The Rulings of Islam and their aims.	The Rulings of Worship	The Conditions and Nullifiers of Prayer
4	The Divine Revelation	The Noble Ḥadīth	Ḥadīth on the excellence of the Qurʾān
5	The Rulings of Islam and their aims.	The Rulings of Worship	Adhān (call for Prayer) and call for commencement of prayer (Iqāmah).
6	The Divine Revelation	The Noble Ḥadīth	Ḥadīth on expiations for Sins.



## The Unit's Overall Learning Outcomes:

### At the end of the Unit the student should be able to:

- » show that belief in Angels is one of the Pillars of Faith.
- » mentions some of the names and attributes of Angels.
- » describes their functions and deeds.
- » recites Sūrat al-Bayyinah properly and correctly.
- » recites Sūrat al-Bayyinah from memory to others.
- » explains the terms contained in the Sūrah .
- » clarifies the general meanings of the Sūrah.
- » lists the conditions of Prayer.
- » states the invalidators of Prayer.
- » reads the Ḥadīth.
- » recites the Ḥadīth from memory.
- » clarifies the general meaning of the Ḥadīth.
- » repeats the attributes of the Adhān and the Iqāmah.
- » compares between the Adhān and the Iqāmah.
- » mentions the sayings recommended in the Sunnah when listening to the Adhān.
- » mentions the deeds that expiate Sins.
- » expresses eagerness to do good deeds.





## Belief in Angels

### I learn from this lesson to:

- ▶ show that belief in Angels is one of the Pillars of Faith.
- ▶ mentions some of the names and attributes of Angels.
- ▶ describes their functions and deeds.

### I take the initiative to learn



#### I read and infer

The Prophet ﷺ said: ““The Angels were born out of light and the Jinns were born out of the spark of fire and Adam was born as he has been defined for you (i.e. in the Qur’ān ).” [Narrated by Muslim]

✦ Of what did Allah ﷻ create the Angels?

### I use my skills to learn



#### I read and answer

**Teacher:** Come on Rāshid, please show us the research you have done about the Angels.

**Rāshid:** The Angels are subtle creatures created of light by Allah ﷻ. He has blessed them with great abilities, including: descending to Earth and ascending to Heaven with ease and the ability to take on the form of human beings. They do not eat, drink or sleep like human beings; Allah ﷻ has chosen them to fulfill His commands, hence they are in continual obedience to Him and do not stop worshiping and praising Him.





**Sālim:** How many are they?

**Rāshid:** No one but Allah ﷻ knows their number. Although amongst those who have been frequently mentioned are: Ridwān, the Keeper (Khāzin) of Paradise; Mālik, the Keeper (Khāzin) of Hell; Isrāfīl who is entrusted with blowing the Ṣūr (The Trumpet that marks the onset of the Day of Judgement); and Jibrīl, who was entrusted with the revelation of the Qur'ān to our Master, Prophet Muḥammad, peace and blessings be upon him. Some of the Angels write down the deeds of human beings, while others ask forgiveness for believers. A number of them may attend gatherings organized for reciting the Qur'ān and for gatherings of knowledge like this one of ours. In-fact Angels are around us right now.

**Teacher:** Well done Rāshid. I'm sure that right now the Angels have recorded this good deed for you today. So now, students, what do you think of your classmate Rāshid's research?

**Students:** He deserves a grade of excellence, Teacher.



### I read and infer

1

قَالَ تَعَالَى: ﴿يُنْزِلُ الْمَلَائِكَةُ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ﴾

Allah ﷻ says: [Yunazzilu l-malā'ikata bi-r-rūḥi min 'amrihī 'alā man yashā'u min 'ibādihi 'an 'andhirū 'annahū lā 'ilāha 'illā 'ana fa-ttaqūni] [Sūrah al-Naḥl:2]

“He sends down the angels, with the inspiration of His command, upon whom He wills of His servants, [telling them], "Warn that there is no deity except Me; so fear Me.”  
[Sūrah al-Naḥl:2]

Some Angels were **sent** by Allah ﷻ to those whom He chooses to proclaim His Message.

2

قَالَ تَعَالَى: ﴿وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ۖ كِرَامًا كَاتِبِينَ ۖ يَعْلَمُونَ مَا تَفْعَلُونَ﴾

Allah ﷻ says: [Wa-'inna 'alaykum la-ḥāfiẓīna (10) Kirāman kātibīna (11) Ya'lamūna mā taf'alūna (12)] [Sūrah al-Infithār: 10-12]

“And indeed, [appointed] over you are keepers, Noble and recording; They know whatever you do.” [Sūrah al-Infithār: 10-12]

Some Angels **protect** the servants of Allah from harm, whilst others..... their deeds.

3

قَالَ تَعَالَى: ﴿وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهَا وَيَحْمِلُ عَرْشُ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ﴾

Allah ﷻ says: [Wa-l-malaku 'alā 'arjā' ihā wa-yaḥmilu 'arsha rabbika fawqahum yawmāidhin thamāniyatun] [Sūrah al-Hāqqah: 17]

"And the Angels are at its edges. And there will bear the Throne of your Lord above them, that Day, eight [of them]." [Sūrah al-Hāqqah: 17]

(Some Angels **carry** the ..... of the Most Merciful.)

## I cooperate with my classmates

We compare Man with Angels, and complete the following table:

Aspect of Comparison	Man	Angels
Substance of creation	.....	light
Eating and drinking	.....	.....
Sleeping	.....	.....
Obedience to Allah ﷻ	obedient or rebellious	.....
Worship of Allah ﷻ	.....	.....



## We note and infer

Allah ﷻ created Angels of light.

Jibrīl ﷺ is an Angel.

The Muslim believes in the Pillars of faith.

So Jibrīl ﷺ is created of .....

Faith in Angels is one of the Pillars of faith.

So, the Muslim believes in .....



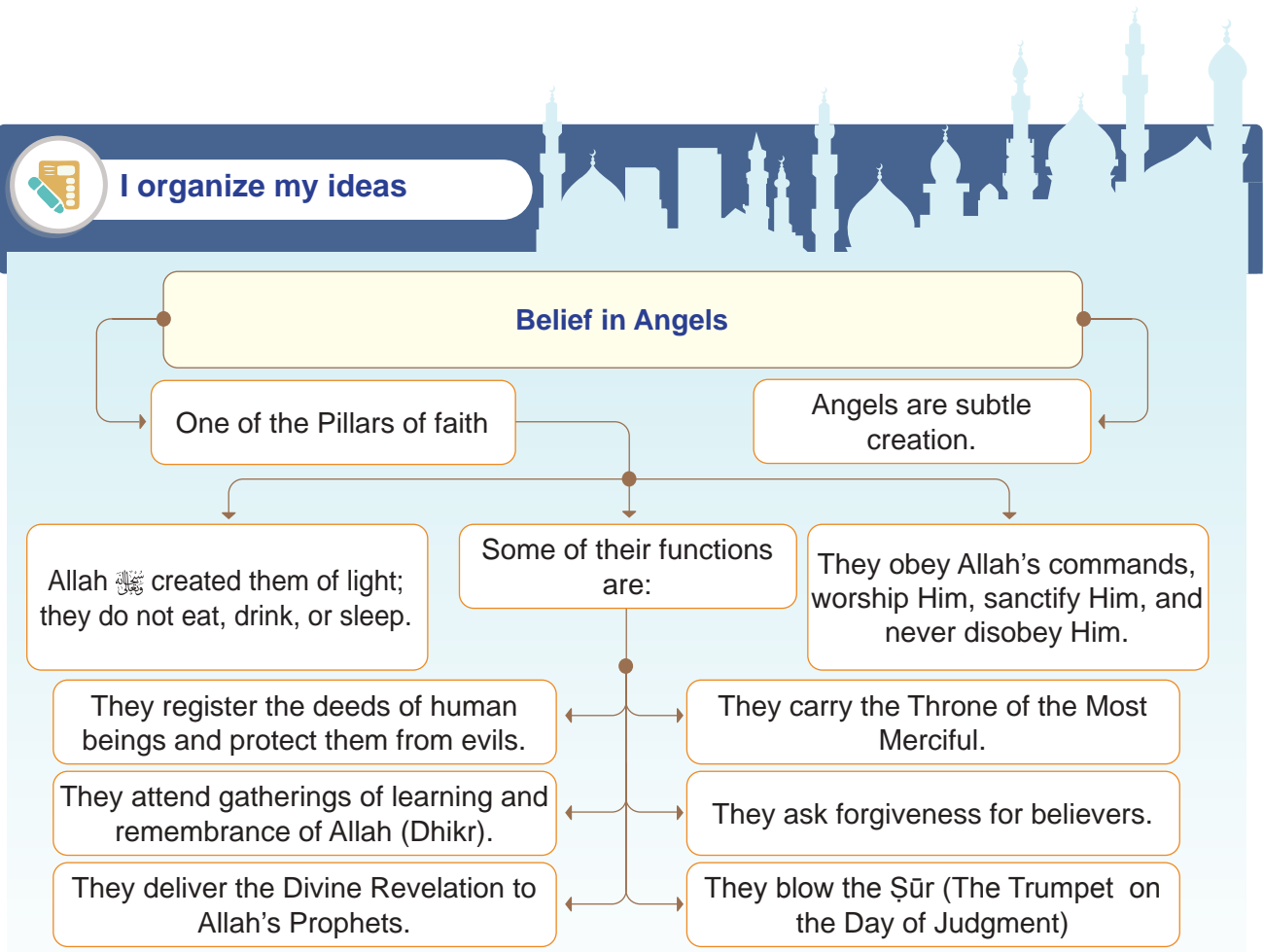
## We reflect and respond

What should we do in the following situations?

- ① If we know that Angels record our deeds?
- ② If we know that Angels ask forgiveness for knowledge-seeking student?



## I organize my ideas





I practice reciting the Qur'ān

وَلِلّٰهِ يَسْجُدُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ مِنْ دَابَّةٍ وَالْمَلٰٓئِكَةُ وَهُمْ لَا يَسْتَكْبِرُوْنَ ۚ قَالَ تَعَالٰٓى  
يَخَافُوْنَ رَبَّهُمْ مِّنْ فَوْقِهِمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ ۝

Allah ﷻ says:

[Wa-li-llāhi yasjudu mā fī s-samāwāti wa-mā fī l-'arḍi min dābbatin wa-l-malā'ikatu wa-hum lā yastakbirūna

(49) Yakhāfūna rabbahum min fawqihim wa-yaf'ālūna mā yu'marūna] [Sūrah al-Naḥl: 49-50]

“And to Allah prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels [as well], and they are not arrogant. They fear their Lord above them, and they do what they are commanded.” [Sūrah al-Naḥl: 49-50]



I leave my imprint



My behavior is my responsibility

I am keen to do good deeds and avoid bad deeds; so that the Angels write me down as from the righteous.



I Love my Country

I protect the achievements of my homeland and abide by public order everywhere.

## The Student Activities



I answer by myself

### Activity One:

I read, conclude and then complete the table:

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَى أَجْنَحَةٍ مَّثْنَى وَثُلَاثَ وَرُبْعَ يَزِيدُ فِي قَالِ تَعَالَى:  
الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

**Allah ﷻ says:**

[Al-ḥamdu li-llāhi fāṭiri s-samāwāti wa-l-'arḍi jā'ili l-malā'ikati rusulan 'ulī 'ajniḥatin mathnā wa-thulātha wa-rubā'a yazīdu fī l-khalqī mā yashā'u 'inna llāha 'alā kulli shay'in qadīrun]

[Sūrah al-Fāṭir: 1]

“[All] praise is [due] to Allah, Creator of the heavens and the earth, [who] made the angels messengers having wings, two or three or four. He increases in creation what He wills. Indeed, Allah is over all things competent.” [Sūrah al-Fāṭir: 1]

One of the functions of the Angels is: .....

One of the signs of the greatness of the power of Allah ﷻ is: .....

### Activity Two:

I select the image that shows the Angels' presence by ticking (✓) under it:





## Activity Three:

Find the Names of Angels in the table, and write them:

1 .....

2 .....

3 .....

4 .....

	M	Ā	L	I	K	J
						I
						B
	N	Ā	W	D	I	R
L	I	F	A	R	S	I
						L



I enrich my experiences

I look for the name of the deed for which the Angels ask forgiveness for the doer.



I assess myself

I color in the box which shows how skillful I am at the specific learning:

Learning	Excellent	Good	Acceptable
I show that faith in Angels is one of the Pillars of belief.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I state the names and attributes of some Angels.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I identify their functions and actions.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## I learn from this lesson to:

- ▶ recites Sūrat al-Bayyinah properly and correctly.
- ▶ recites Sūrat al-Bayyinah from memory to others.
- ▶ explains the terms contained in the Sūrah.
- ▶ clarifies the general meanings of the Sūrah .

## Sūrat al-Bayyinah

## I Take the Initiative to Learn



## I read and contemplate

Allah ﷻ sent His Messengers and revealed to them the heavenly Books all of which we believe in; namely: The Scrolls of Ibrāhīm (Suḥuf Ibrāhīm) ﷺ, the Pslams (Zabūr) of Dāwud ﷺ, the Torāh to our Master Mūsā ﷺ, the Gospel (Injīl) to our Master Jesus (‘Eīsā) ﷺ and the Qur’ān to our Prophet Muḥammad ﷺ, the Seal of the Prophets (Khātam al-Mursalīn).

قَالَ تَعَالَى: ﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾ [سُورَةُ الْأَنْبِيَاءِ: 25]

Allah ﷻ says:

[Wa-mā ‘arsalnā min qablika min rasūlin ‘illā nūḥī ‘ilayhi ‘annahū lā ‘ilāha ‘illā ‘ana fa-‘budūni]

[Sūrat al-Anbiyā’: 25]

“And We sent not before you any messenger except that We revealed to him that, "There is no deity except Me, so worship Me.” [Sūrat al-Anbiyā’: 25]

- ◆ What is the Call (Da’wah) proclaimed by all Prophets, peace be upon them all?
- ◆ Who was the Seal of the Prophets?

I use my skills to learn



I read and memorize



Allah ﷻ says:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ۖ رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً ۚ فِيهَا كُتُبٌ قَيِّمَةٌ ۚ وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ ۚ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ۗ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ۚ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۗ جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ۝

Bi-smi llāhi r-raḥmāni r-raḥīmi

[Lam yakuni lladhīna kafarū min 'ahli l-kitābi wa-l-mushrikīna munfakkīna ḥattā tātiyahumu l-bayyīnātu (1) Rasūlun mina llāhi yatlu ṣuḥufan muṭahharatan (2) Fihā kutubun qayyimatun (3) Wa-mā tafarraqa lladhīna 'ūtū l-kitāba 'illā min ba'di mā jā'athumu l-bayyīnātu (4) Wa-mā 'umirū 'illā li-ya'budū llāha mukhliṣīna lahu d-dīna ḥunafā'a wa-yuqīmū ṣ-ṣalāta wa-yu'tū z-zakāta wa-dhālika dīnu l-qayyimati (5) 'Inna lladhīna kafarū min 'ahli l-kitābi wa-l-mushrikīna fī nāri jahannama khālidīna fihā 'ulā'ika hum sharru l-bariyyati (6) 'Inna lladhīna 'āmanū wa-'amilū ṣ-ṣāliḥāti 'ulā'ika hum khayru l-bariyyati (7) Jazā'uhum 'inda rabbiḥim jannātu 'adnin tajrī min taṭṭihā l-'anhāru khālidīna fihā 'abadan raḍiya llāhu 'anhum wa-raḍū 'anhu dhālika li-man khashiya rabbahū (8)] [Sūrat al-Bayyinah]

In the Name of Allah, the All-Compassionate, the All-Merciful

“(1) Those who disbelieved among the People of the Scripture and the polytheists were not to be parted [from misbelief] until there came to them clear evidence - (2) A Messenger from Allah, reciting purified scriptures (3) Within which are righteous writings. (4) Nor did those who were given the Scripture become divided until after there had come to them clear evidence. (5) And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion. (6) Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creation. (7) Indeed, they who have believed and done righteous deeds - those are the best of creation. (8) Their reward with Allah will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever, Allah being pleased with them and they with Him. That is for whoever has feared his Lord.” [Sūrat al-Bayyinah]



I explain the meanings of:

- **munfakkīna**: desist or part [from misbelief].
- **bayyinatu**: the clear evidence, namely, the Prophet ﷺ.
- **ṣuḥufan muṭahharatan**: purified scriptures that are free from falsehood and doubt.
- **kutubun qayyimatun**: righteous writings that bear truthful knowledge, sincere and moral commands and fair judgment.
- **ḥunafā'a**: those sincere in religion [being Muslims].
- **dīnu l-qayyimati**: the true religion [being Islam].
- **bariyyati**: creation; any living being [especially human beings].

### I use my skills to learn

I read the general meaning and respond:

The People of the Book (who believed in the Torāh and the Injīl) and the polytheists who worshiped idols would have continued upon their way had the clear evidence promised to them and mentioned in the previously revealed Books, namely the Prophet ﷺ, not come upon them reciting clear signs from the Book of Allah ﷻ (i.e. the Qur'ān). In it is knowledge of Truth, sincere commands and just rulings that guide to God, the Real (al-Ḥaqq) and to the straight path (ṭarīq al-mustaqīm), calling people to the doing of good and the shunning of evil. So some of them believed in him ﷺ and followed his way and some of them did not believe. As for those who believed in him, they did not believe except in the truth of themselves and those who disbelieved, did not disbelieve except in the truth they knew of themselves. This is how it is made clear who is from the best of creation and who is not, and who will live a life of perpetual blessing in Paradise and who will face the opposite (may Allah ﷻ preserve us from that).



- ◆ To whom did Allah ﷻ send Prophet Muhammad ﷺ?
- ◆ What was the attitude of those who believed in the Torāh and the Gospel (Injīl) towards the Call of Prophet Muhammad ﷺ?

I complete the table:

	The purified scriptures contain:
1	Stories of previous nations and knowledge and .....
2	..... that guide peoples to the truth and the Straight Path (ṭarīq al-mustaqīm).

## I cooperate with my classmates



### We read and infer

قَالَ تَعَالَى: ﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ﴾ [البينة: 5]

Allah ﷻ says:

[Wa-mā 'umirū 'illā li-ya'budū llāha mukhliṣīna lahu d-dīna ḥunafā'a wa-yuqīmū ṣ-ṣalāta wa-yu'tū z-zakāta wa-dhālika dīnu l-qayyimatī] [Sūrat al-Bayyinah ]

“Yet they were not commanded except to worship Allah, dedicating their faith to Him as men of pure faith, and to maintain the prayer and pay the zakāt. That is the upright religion .” [Sūrat al-Bayyinah

People were not commanded in all the previous revealed Laws (Sharā'i') except to make their worship sincerely for Allah, being faithful to Him and establishing the Prayer (Ṣalāt) and paying the Charity (Zakāt). These were mentioned together because of their noble rank, embodying the way of uprightness in religion, being ultimately the way of Islam that the Prophet ﷺ and all the Prophets called to.

I worship none but Allah ﷻ , Having no partner, and obey all His orders.

The commands that have been mandated by all heavenly religions are:

To worship .....

To establish .....

To give .....

◆ Which one of these two practices indicates sincerity of worship??

#### Practice One:

To worship none but Allah ﷻ without associating any partner with Him

#### Practice Two:

To give money to the poor so one can become famous and to boast about it to others.

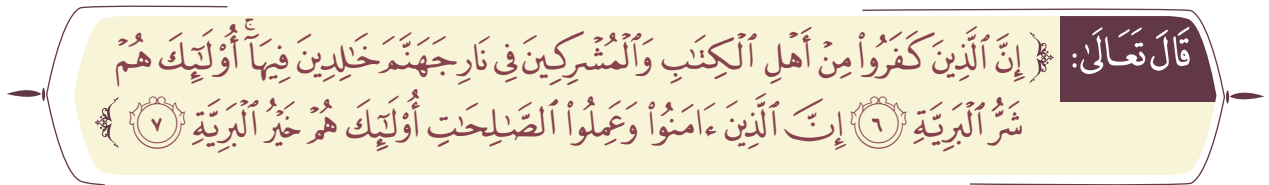




## I cooperate with my classmates

We contemplate these noble verses and respond:

- ◆ In the verses 6 and 7, Allah ﷻ mentions the outcome of those “who disbelieve” and those who “have believed.”



Allah ﷻ says:

[‘Inna lladhīna kafarū min ‘ahli l-kitābi wa-l-mushrikīna fī nāri jahannama khālīdīna fīhā ‘ulā’ika hum sharru l-bariyyati (6) ‘Inna lladhīna ‘āmanū wa-‘amilū ṣ-ṣāliḥāti ‘ulā’ika hum khayru l-bariyyati (7)]

[Sūrat al-Bayyinah: 6-7]

“(6) Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures. (7) Indeed, they who have believed and done righteous deeds - those are the best of creatures.” [Qur’ān: 98:6-7].

	The Six Questions	The Answers
1	How does the verse describe those who disbelieve despite knowing the Truth?	They are the ..... of creation.
2	What is the reward for those who believe in the Prophet Muhammad ﷺ ?	.....
3	Who are the best of the creation?	They are those who .....
4	Where will the believers be on the Day of Judgment?	They will be in ..... beneath which rivers flow.
5	Why is Paradise their destiny?	Because they believed in ....., followed ....., and performed .....
6	How could we be amongst the People of Paradise?	By worshiping Allah ﷻ ..... and .....
	How could we be amongst the People of Paradise?	



**I talk about:** actions that increase one's reward .

## I contemplate and describe

قَالَ تَعَالَى: ﴿جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ يَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ﴾

**Allah ﷻ says:**

[Jazā'uhum 'inda rabbihim jannātu 'adnin tajrī min taḥtiḥā l-'anhāru khālidiḥā fīhā 'abadan raḍiya llāhu 'anhum wa-raḍū 'anhu dhālika li-man khashiya rabbahū ] [Sūrat al-Bayyinah: 8]

"Their reward with Allah will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever, Allah being pleased with them and they with Him. That is for whoever has feared his Lord." [Sūrat al-Bayyinah : 8]

I obey Allah and His Messenger ﷺ, so that Allah may be pleased with me. I keep on reciting the Qur'ān and memorize the Sūrāh.

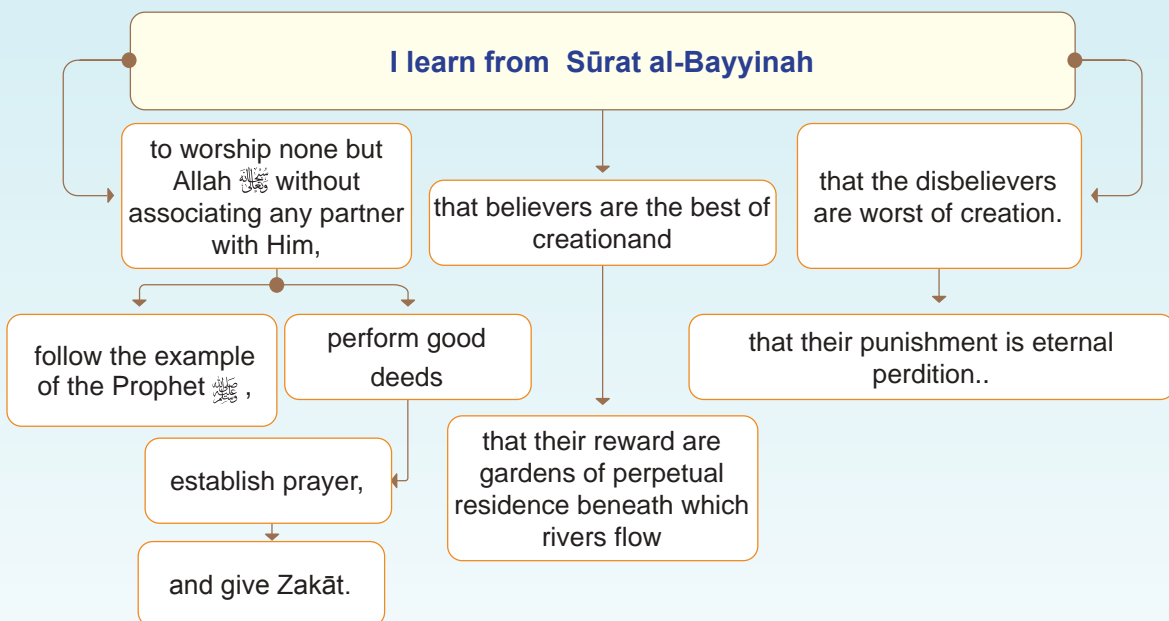


I keep on reciting the Holy Qur'an and memorize the Surah.

- ◆ What is the reward that Allah ﷻ gives to believers on the Day of Judgment?
- ◆ I describe the feelings of believers on the Day of Judgment.
- ◆ What would you do to win the pleasure of Allah ﷻ?

## I organize my ideas

### I learn from Sūrat al-Bayyinah





## I practice reciting the Qur'ān



قَالَ تَعَالَى: ﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ﴾

Allah ﷻ says:

[Wa-lā takūnū ka-lladhīna tafarraqu wa-khtalafū min ba'di mā jā'ahumu l-bayyinātu wa-'ulā'ika lahum 'adhābun 'aẓīmun] [Sūrat āl 'Imrān: 105]

“And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment.” [Sūrat āl 'Imrān: 105]



## I leave my Imprint



## My behavior is my responsibility

I worship none but Allah ﷻ without associating any partner with Him so that Allah may be Pleased with me.



## I Love my Country

I am keen on being sincere to Allah ﷻ in order to serve my homeland and to be a good citizen.



I answer by myself

**Activity One:** What are the meanings of the verses below?

Allah ﷻ says:

Rasūlun mina llāhi

The meaning is: .....

dhālika dīnu l-qayyimati

The meaning is: .....

**Activity Two:** Complete the following table:

The Believers	
Their deeds	.....
Allah ﷻ mentioned them in His verses	.....
Their reward is	1 ..... 2 .....



I enrich my experience

I research for a verse which demonstrates the Prophet Muhammad ﷺ as being sent by Allah ﷻ to all of mankind.



## I assess myself

1 1 color in the box which expresses my commitment to the specified behavior:

The Behavior	Always	Sometimes	Never
I am regular in performing my prayer.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I carry out the good deeds that please Allah ﷻ .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2 1 color in the box which expresses how skillful I am at learning:

Learning	Excellent	Good	Acceptable
Reciting Sūrat al-Bayyinah	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Memorizing Sūrat al-Bayyinah	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Explaining the terms contained in the Sūrah.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Explaining the general meaning of the Sūrah	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

# 3

## The Conditions and Nullifiers of Prayer (acts that put an end to prayer)

### I learn from this lesson to:

- ▶ list the conditions of the validity of prayer. These are: ablution (wūḍū'), the entry of prescribed time for prayer, facing the qiblah; purity of body, clothing and place.
- ▶ explain the nullifiers of prayer.

### I take the initiative to learn



### I answer

- ◆ What are the nullifiers of ablution (wūḍū')?
- ◆ What is the supplication (du'ā') that we say after performing ablution (wūḍū')?



### I use my skills to learn

I read and complete the table:

The mother asked her daughters to prepare to go out to visit their aunt.

**Mother:** We have to wait to perform the afternoon prayer before leaving the house.

**Mozah:** I have already performed wūḍū', so I will pray now.

**Alyā':** For the obligatory prayer there are specified times when it is not permissible to pray before, nor to delay until after its end, unless there be a compelling excuse.

**Mother:** Yes, Mozah. This is one of the conditions for the validity of prayer.





**Mozah:** Are there other conditions for the validity of prayer?

**Mother:** Yes, you mentioned wuḍū' and Alyā' indicated the entry of times for prayer.

**Mīrah:** I will mention another condition, that is purity of dress, body and place.

**Mother:** Do not forget the covering of private parts ('awrah). For men, the 'awrah is from navel to the knees, while the whole of a woman's body is 'awrah except for her face and hands.

**Alyā':** The fifth condition is facing the Qiblah.

Conditions for the validity of Prayer	The entry of .....	Covering the .....
	Facing the .....	Purity of ....., ..... and .....

### I cooperate with my classmates



#### We read and define

Noura stood praying with her mother and grandmother and soon afterwards they were joined by her younger sister who used to move around a lot during prayer, speak to Noura and pull her hijāb. This caused Noura to laugh and signal to her sister to stop. The younger sister then brought some sweets to Noura but Noura shook her head refusing to eat them. Then Noura prostrated with her mother and grandmother without kneeling. After the prayer, Noura's mother sat down to tell her about the mistakes that some of the worshipers make that renders their prayer invalid.

- ◆ What are the nullifiers of prayer referred to in the situation discussed?
- ◆ Mention other nullifiers of prayer.

#### I speak about:

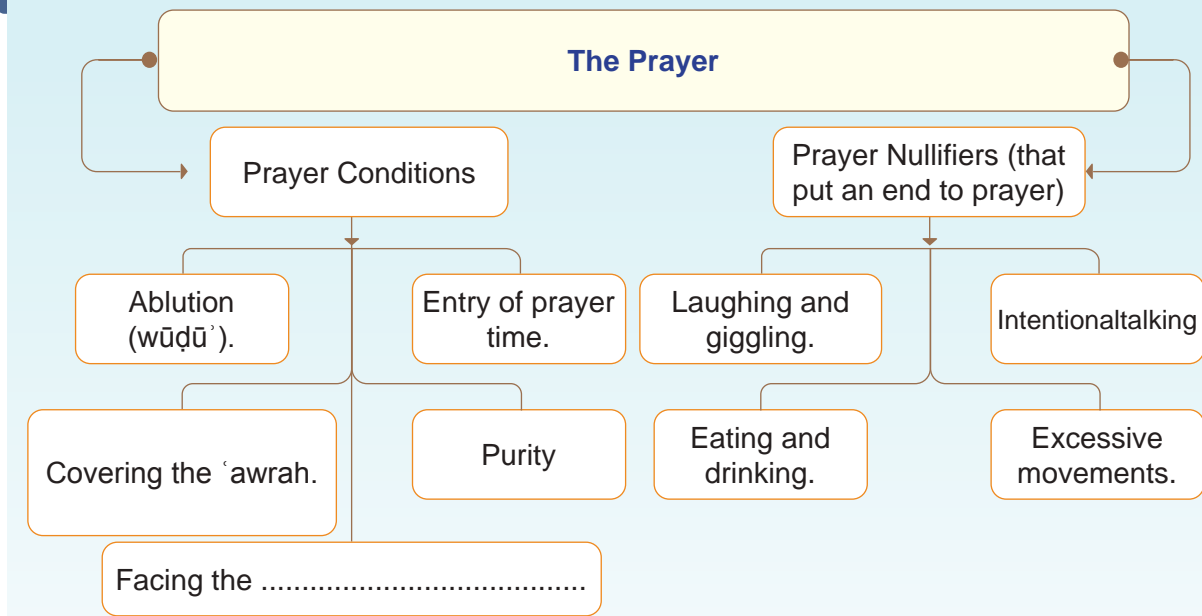
- ◆ How to stay clear of the nullifiers of prayer to make sure that my prayer is correct.







## I organize my ideas



## I practice reciting the Qur'ān

قَالَ تَعَالَى: ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ (١) الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾

Allah ﷻ says::

[Qad 'aflaḥa l-mu'minūna (1) alladhīna hum fī ṣalātihim khāshi'ūna (2) ] [Sūrat al-Mu'minūn: 23:1-2]

“Certainly the believers have succeeded. They who are during their prayer humbly submissive.”  
[Sūrat al-Mu'minūn: 23:1-2]



## I leave my imprint



**My behavior is my responsibility**

I stay clear of the nullifiers of prayer so that my prayers may be correct



**I love my country**

What should I do to keep the places for prayer in my country clean and pure?

The student activities



I answer by myself

**Activity One:**

I circle around the situation that shows the invalidity of prayer:

- ◆ She stood praying while she was chewing food.
- ◆ He speaks on the phone whilst praying.
- ◆ He prays in a place known to be clean.
- ◆ He faces the Ka'bah during prayer.
- ◆ A girl prays wearing short clothes.

**Activity Two:**

What do you think of the following situations?

The Situation	I like	I dislike
He is keen on purifying his body and clothes before praying.		
He performs prayer one hour after the fixed prayer time.		
He cares about cleaning his mouth while performing the ablution (wūḍū').		



I enrich my experience

I search for the meaning of the following verse and read it before my classmates:

﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا﴾

[‘Inna ṣ-ṣalāta kānat ‘alā l-mu’minīna kitāban mawqūtan] [Sūrat al-Nisā: 4:103]

“Indeed, prayer has been decreed upon the believers a decree of specified times.” [Sūrat al-Nisā: 4:103]



I assess myself

I color in the box that expresses how skillful I am at learning:

Learning	Excellent	Good	Acceptable
I list the conditions of the validity of prayer.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I explain the nullifiers of prayer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## The virtues of reciting the Qur'ān

### I take the initiative to learn



#### I observe, imagine and answer

- ✦ What are the boys doing in the picture?
- ✦ Imagine that you are amongst them, then describe:
  - What do you see?
  - What do you hear?
  - What do you feel?



### I use my skills to learn



#### I read and memorize

#### The Noble Hadīth

It was narrated that 'Āishah رضي الله عنها said: The Messenger of Allah ﷺ said: "The one who is proficient in the recitation of the Qur'ān will be with the honorable and pure scribes and he who recites the Qur'ān and finds it difficult to recite, whilst doing his best to recite it, will have a double reward." [Ṣaḥīḥ Muslim]

I explain the meanings of the following terms:

- |   |  |
|---|--|
| ○ Māhir: is proficient and fluent in reciting the Qur'ān.   | ○ Yatataū': finds it difficult to recite by faltering therein. |
| ○ Al-Safratul kirām al-bararah: the honorable and pure scribes (often understood to be the Angels). | ○ Shāqun: difficult and hard.                                  |





I read the general meaning and compare:

Allah ﷻ has promised a great reward in the recitation of the Qur'ān, so whosoever excels in memorization and recitation shall occupy a lofty rank in paradise. As for whosoever finds reading the Qur'ān to be tough and hard due to difficulty in pronouncing or perfecting the recitation, whilst continually striving to overcome this, they can expect two rewards. One for reciting the Qur'ān and one for their striving in perfecting their recitation, and this is from the great mercy of Allah to His servants.

The Comparison	Those who are proficient in reciting the Qur'ān	Those who find it difficult to recite the Qur'ān
Aspect of similarity	.....	.....
Aspect of difference	Skillful in reciting and memorizing .....	..... have two rewards

### I cooperate with my classmates



#### We read and analyze

Jāsim used to go to the nearby Qur'ān Learning Center in order to recite and memorize the Qur'ān. Although he found it difficult to recite as a result of the difficulty of pronunciation, he continued to learn and kept on reciting the Qur'ān every day. Sometimes he would listen to the recitation of Qur'ānic reciters and repeat the recited verses until his ability to recite was considerably improved. He would often imagine that he is reciting the Qur'ān on the Day of Judgment wherein the more he reads the more he attains a higher degree in Paradise. He would visualize himself in a state of utmost happiness having attained the highest degree of Paradise.

- ◆ What was the problem that Jāsim faced?
- ◆ How did he overcome it?



#### We note and propose

How can difficulties facing a reader of the Qur'ān be overcome?

Weak ability to memorize

.....

The inability to read

.....

I am a devoted Muslim

Virtues of reciting the Qur'ān

Those who are proficient in the recitation of the Qur'ān.

Their rank is high in Paradise

He who stammers and finds it difficult to recite the Qur'ān .

He has two rewards

The reward of recitation

The reward of one who strives to improve recitation



I practice reciting the Qur'ān

قَالَ تَعَالَى: ﴿يَا أَيُّهَا الْمَزْمِلُ ﴿١﴾ قُمْ الْيَلَّ إِلَّا قَلِيلًا ﴿٢﴾ نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا ﴿٣﴾ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٤﴾﴾

Allah ﷻ says:

[Yā-'ayyuhā l-muzzammilu (1) Qumi l-layla 'illā qalīlan (2) Niṣṣahū 'awi nquṣ minhu qalīlan (3) 'Aw zid 'alayhi wa-rattili l-qur'āna tartīlan (4)] [Sūrat al-Muzzammil: 1-4]

“(1) O you wrapped [in clothing], (2) Arise [to pray] the night, except for a little - (3) Half of it - or subtract from it a little (4) Or add to it, and recite the Qur'ān with measured recitation

[Sūrat al-Muzzammil: 73:1-4]



I leave my imprint



My behavior is my responsibility

What can I do to be proficient in reciting the Qur'ān?



I love my country

What can I do to help others to master the recitation of the Qur'ān?



## The Student Activities



I answer by myself

### Activity One:


I read and complete the sentences as appropriate:

◆ The Messenger of Allah ﷺ said:

“It shall be said (on the Day of Judgement) to the one who memorized the Qur’ān : Recite and rise (in rank), recite as you would recite in the world; for indeed your rank (this Day) shall be at the last verse (Ayāh) you recited.” (Narrated by al-Tirmidhi)

① The reward of the reciter of the Qur’ān on the Day of Judgement is .....

② I write down what I have memorized of the Surāt al-Sharḥ as I go upstairs (as if I am rising in rank):



.....

.....

.....

.....



## Activity Two:

I choose the correct answer by putting a tick sign (✓) in front of it:

- ① The scribes are: .....
  - ◆ the travelers.
  - ◆ the Angels.
  - ◆ the Muslims.
- ② 'Stammer' (Yatatātāū) here means: .....
  - ◆ recites easily.
  - ◆ recites rapidly.
  - ◆ his recitation is disrupted.
- ③ He who recites the Qur'ān and strives to improve his recitation shall have: .....
  - ◆ One reward.
  - ◆ Two rewards.
  - ◆ Three rewards.
- ④ The doubling of the reward by Allah for reading and striving with the Qur'ān indicates: .....
  - ◆ that the Qur'ān is easy to recite .
  - ◆ the generosity and grace of Allah, glory be to Him.
  - ◆ the virtue of the Qur'ān .



## I enrich my experience

I search for the name of the honorable companion (Ṣaḥābī) who was famous for his fine, melodious voice and excellent recitation of the Qur'ān .



## I assess myself

I color the box which expresses how skillful I am at learning:

Learning	Excellent	Good	Acceptable
Memorizing the Honorable Hadīth	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Stating the reward of the Qur'ānic reciter.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



## Enriching Information

### The Qur'ān is our Book

The Qur'ān contains 114 Surāhs, divided into 30 parts.

Among the names of the Qur'ān that are mentioned in it are: The Book (al-Kitāb), The Remembrance (al-Dhikr), and The Criterion (al-Furqān).

The first Sūrah in the Qur'ān is Sūrat al-Fatiḥah (The Opening), and the last one revealed is Sūrat al-Nās (Mankind).

It was completely written in the time of the Prophet with the means available at that time, such as leather and other parchments.

The Qur'ān was eventually compiled into one Muṣḥaf (manuscript) in the era of Abu Bakr al-Ṣiddīq. Then it was later standardized upon one dialect and script during the reign of Uthman ibn 'Affān.

The Qur'ān was revealed in Arabic from Allah to our Prophet Muḥammad by Jibrīl over a period of 23 years. Allah promised to preserve the Qur'ān from loss and distortion.



## The Call to Prayer (Adhān) and the Call for Commencement of Prayer (Iqāmah)



I take the initiative to learn



I notice and answer

I learn from this lesson to:



- » repeat the words of the Call to Prayer (Adhān) and the Call for Commencement of Prayer (Iqāmah).;
- » compare the Call to Prayer (Adhān) and the Call for Commencement of Prayer (Iqāmah);
- » Mention based on the Sunnah what is recommended to say upon hearing the Adhān .



- ✦ How do I know that the prayer time has come?
- ✦ How does the Imam gather worshipers to perform prayer?



I use my skills to learn



I read and answer

When the time of prayer enters, the Adhān is called , and the people know that the prayer time has come:

The words of the Adhān:



**[Allahu Akbar Allahu Akbar**

**Allahu Akbar Allahu Akbar**

**Ash-hadu An Lā Ilāha Illallah**

**Ash-hadu An Lā Ilāha Illallah**

**Ash-hadu anna Muhammadan rasulullah**

**Ash-hadu anna Muhammadan rasulullah**

**Hayya 'Alas-Salah**

**Hayya 'Alas-Salah**

**Hayya 'Ala-Falah**

**Hayya 'Ala-Falah**

**Allahu Akbar-Allahu Akbar**

**Lā Ilāha Illallah]**



Allah is great, Allah is great ... Allah is great, Allah is great.

I bear witness that there is nothing worthy of worship but Allah ... I bear witness that there is nothing worthy of worship but Allah.

I bear witness that Muhammad is the Messenger of Allah ... I bear witness that Muhammad is the Messenger of Allah.

Hasten to Prayer... Hasten to Prayer.

Hasten to Success ... Hasten to Success.

Allah is great, Allah is great.

There is nothing worthy of worship but Allah.

When the Mu'adhin (the person who recites the call to prayer) calls out the Adhān for Fajr prayer, after the words "Hasten to Success" he says: "Assalātu khayrun min al-nawm" ("Prayer is better than sleep") twice. After the Adhān, Muslims prepare to perform the prayer. When the time comes to establish prayer, the Mu'adhin calls upon the worshippers to perform it as a group by calling the Iqāmah

#### The wording of the Iqāmah

[Allahu Akbar, Allahu Akbar

Ash-hadu An Lā Ilāha Illallah .

Hayya 'Alas-Salah.

Qad qamatis-salātu,

Allahu Akbar-Allahu Akbar.

Ash-hadu anna Muhammadan rasulullah.

Hayya 'Ala-Falah.

Qad qamatis- salāh

Lā Ilāha Illallah.]

Allah is great ... Allah is great

I bear witness that there is nothing worthy of worship but Allah ... I bear witness that Muhammad is the Messenger of Allah

Hasten to Prayer... Hasten to Success

The time for prayer has arrived ... The time for prayer has arrived

Allah is great ... Allah is great

There is nothing worthy of worship but Allah

## ♦ I Compare the Call to Prayer (Adhān) with the Iqāmah :



### Call to Prayer (Adhān)

#### The Differences

.....

.....

.....

.....

.....

#### The Similarities

.....

.....

.....

.....

.....

### Iqāmah

#### The Differences

.....

.....

.....

.....

.....

## I cooperate with my classmates



### We read and answer

**Īmān:** O father, I see you always repeating something when you hear the Adhān and after it finishes. What do you say?

**Father:** Our Messenger ﷺ advised us that when we hear the Adhān, we should repeat what the Mu‘adhin says.

**Īmān:** What do you say after the Adhān?

**Father:** After the Adhān, I say what our Prophet ﷺ told us to say. For the Prophet ﷺ said: “Whoever after listening to the Adhan says “O Allah, Lord of this perfect call and prayer, grant Muhammad ﷺ the most exalted and noble rank, and raise him to the lofty station (maqām al-maḥmūd) that you have promised him”, then my intercession shall be released for him on the Day of Judgment.” (Narrated by al-Bukhāri).

**Īmān:** What should we say between the Adhān and the Iqāmah?

**Father:** It is desirable to ask blessings for the Prophet ﷺ after the Adhān . It is also desirable to recite invocation (Du‘ā’a) between the Adhān and the Iqāmah.



- ◆ What is the reward of those who after the Adhān say the Du‘ā’: ‘O Allah! Lord of this perfect call’?
- ◆ We mention supplications said between the Adhān and the Iqāmah.
- ◆ We compete in memorizing the Adhān and the Iqāmah.
- ◆ We search for the name of the Companion, who was well known as the first Mu‘adhin in Islam.

We talk about what is desirable for us to say when we hear the Adhān:



I repeat what the Mu‘adhin says except when he says: “Come to Prayer... Come to Success”; there I say: La ḥawla wa la quwatta illa billah (There is no power or strength save in Allah).



I say: O Allah, peace and blessings be upon our master Muhammad

I keep silent when I hear the Adhān



**I contemplate:**

To whom will my invocation (Du‘ā’) be between the Adhān and the Iqāmah?

- ◆ What will my invocation (Du‘ā’) be?





I organize my ideas

The Call to Prayer (Adhān )  
and the Iqāmah

The Call to Prayer (Adhān)

The Iqāmah

Notification of the entry of prayer time

Notification of the establishment of prayer

The wording of the  
Adhān

The wording of the  
Iqāmah

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

I practice reciting the Qur'ān

قَالَ تَعَالَى: ﴿ أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا (78) وَ مِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا (79) ﴾

Allah ﷻ says::

[ 'Aqimi ṣ-ṣalāta li-dulūki sh-shamsi 'ilā ghasaqi l-layli wa-qur'āna l-fajri 'inna qur'āna l-fajri kāna mashhūdan (78) Wa-mina l-layli fa-tahajjad bihī nāfilatan laka 'asā 'an yab'athaka rabbuka maqāman maḥmūdān (79)]

[Sūrah al-Isrā': 17:78-79]

“Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Qur'an of dawn. Indeed, the recitation of dawn is ever witnessed. And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station.”

[Sūrah al-Isrā': 17:78-79]



**I leave my imprint**



**My behavior is my responsibility**

I am responsible for performing the prayer once I know the entry of prayer time



**I love my country**

Between the Adhān and the establishment of the prayer, I pray to Allah ﷻ to protect my homeland, the United Arab Emirates, and to always bestow grace of security and faith upon us.



**I answer by myself**

**Activity One:**

I complete the following sentences:

In calling for the Fajr prayer, after saying: "Come to Success", the Mu'adhin says: "....."

- ◆ The Mu'adhin calls for prayer ..... times every day.
- ◆ When hearing the Iqāmah the worshipers stand behind the Imam in organized .....

- ◆ At the beginning of the Iqāmah a Muslim starts with expressing the greatness of Allah saying: ..... - .....

**Activity Two:**

What was the phrase that was mentioned in the Iqāmah not in the Adhān?

**Activity Three:**

How many times was the phrase "There is nothing worthy of worship but Allah" repeated?

- ◆ In the Adhān: ..... times.
- ◆ In the Iqāmah: ..... times.



## I enrich my experience

I search for the names of three of the Companions who used to call the Adhān in the time of the Messenger of Allah ﷺ.



## I assess myself

I color the box which expresses how skillful I am at Learning:

Learning	Excellent	Good	Acceptable
I repeat the wording of the Adhān and Iqāmah	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I compare the wording of the Adhān and that of the Iqāmah.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I recall what is desirable to do when hearing the Adhān	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## I learn from this lesson to:

- ▶ read the Hadīth.
- ▶ recite the Hadīth from memory.
- ▶ mention the good deeds that expiate the sins.
- ▶ be committed to performing good deeds.








## The Expiators of Sins



## I take the initiative to learn



## I read and answer

Whilst  was in her room arranging her belongings, she realized that she had a surplus of , , and  which she did not need. So she decided to put these things in a nice  and donate them to the “Boxes of Charity” Campaign announced by the school. She asked permission from her , who encouraged her to do so. The next day, she was pleased to bring the  to the school to be added to the convoy of the “Boxes of Charity” Campaign. The teacher said to her: "May Allah have you into His shade on the Day of Judgment. Charity is one of the most beloved deeds to Allah, glory be to Him, for which the reward is doubled, and sins are wiped out."

- ◆ What do you think of the Noura's behavior?
- ◆ To whom do we give charity? Why?



## I use my skills to learn



## I listen, and memorize

## Noble Hadīth

It was narrated that Abu Hurairah رضي الله عنه said that the Prophet ﷺ said: The five daily prayers, Friday (prayer) to the next Friday (prayer), and the fasting of Ramadān to the next Ramadān, is expiation for the sins committed in between them, so long as major sins are avoided." (Narrated by Muslim)

The meanings of terms mentioned in the Hadīth:

- Mukaffarāt: expiations or deeds that atone for sins.
- Kabā'ir: major sins
- Ijtunibat: to have avoided

## The general meaning of the Hadīth:

Allah ﷻ is merciful to those who worship Him, forgiving those who fall short in their piety and multiplying the reward of those who are devout. Thus no matter how much the sins of a Muslim may appear, Allah can forgive and erase them all. Smaller sins (ṣaghīrah) are wiped out by good deeds, as for greater sins (kabīrah), then it is necessary that one sincerely repent through leaving them and intending to never return to committing them again, until Allah through His grace forgives one.



I observe and find out



.....



.....



.....

I categorize: The Expiators of Sins mentioned in the Hadīth according to their positions in the following table:

Congregational (Group)  
Prayer

Fasting in Ramadan

Friday Prayer

Daily work



.....

Weekly work



.....

Yearly work



.....



By putting a tick sign (✓), I specify the actions that Allah ﷻ may forgive:

The Action	Allah is the All-Forgiving, All-Merciful
He is regular in performing his prayers, but he hurts his neighbor. Later, he realizes his bad behavior, so he apologizes to his neighbor, and maintains good relations with him.	..... ..... .....
He is committed to fast during Ramadān every year.	.....
He helps clean the mosque where Friday prayer is performed	..... .....
He neglects performing prayer	.....

**Allah is the Oft-Forgiving, the Most Merciful.**



### I express my opinion

Jāsim decided to travel and work abroad leaving behind his sick parents who were in desperate need of him. They asked him to take them with him but he refused to do so.

When his friend told him that what he had done was considered a great sin and that he should repent to Allah ﷻ and ask for His forgiveness whilst seeking his parents' pleasure and satisfaction, Jāsim responded by saying: "They will get used to me being away, and I will try to visit them whenever I have the chance".

- ◆ What do you think of Jāsim's behavior towards his parents?
- ◆ What should Jāsim do to expiate his guilt?



## I cooperate with my classmates

We read the following Hadīths to find out other expiations for sins and we write them on the board:

### Expiations for Sins

The Messenger of Allah ﷺ was asked about fasting on the day of 'Arafah. He said: "Fasting on the day of 'Arafah is an expiation for (the sins of) the preceding year and the following year." (Narrated by Muslim)

.....


The Messenger of Allah ﷺ said: "The performance of 'Umrah is an expiation for the sins committed between it and the previous 'Umrah." (Narrated by al-Bukhārī and Muslim)

The Messenger of Allah ﷺ said: "Whoever says, Subhān Allah wa biḥamdihi ('Glory be to Allah and with His praise') one hundred times in a day will have his sins taken away from him, even if they are as abundant as the foam of the sea." (Narrated by al-Bukhārī)

The Messenger of Allah ﷺ said: "He who performs the ablution (wuḍū') perfectly, his sins will depart from his body, even that from under his nails." (Narrated by al-Bukhārī)

.....  
.....

### I imagine

That I am a  and I wish to erase .....  
so that life may become .....

### I Repeat

O Allah! You are my Lord and none has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to Your covenant and promise as much as I can. I seek refuge in You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive me, for nobody can forgive sins except You. [Sayyid al-Itighfār: Master of all supplications for forgiveness]



### I organize my ideas

#### Expiators of Sin

Maintaining the performance of the five prayers

Maintaining the performance of the Friday prayer

Maintaining fasting during the month of Ramadan



### I practice reciting the Qur'ān

قَالَ تَعَالَى ﴿۱﴾ أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنِ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿۲﴾

Allah ﷻ says:

[Utlū mā 'ūhiya 'ilayka mina l-kitābi wa-'aqimi ṣ-ṣalāta 'inna ṣ-ṣalāta tanhā 'ani l-faḥshā'i wa-l-munkari wa-la-dhikru llāhi 'akbaru wa-llāhu ya'lamu mā taṣna'ūna] [Surāt al-'Ankabūt: 29:45]

“Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.” [Surāt al-'Ankabūt: 29:45]



### I leave my imprint



#### My behavior is my responsibility

I am responsible for my mistakes; so I apologize whenever I do wrong to others.



#### I love my country

I follow the example of Sheikh Zāyed, may Allah have mercy upon him, in performing good deeds.

“Everything in this life takes place by the will of Allah ﷻ. He directs and manages our lives, and it is the servant's duty to seek the satisfaction of his Lord, strive hard and place his trust in Allah. And with Allah, ﷻ, lies all success.” (Sheikh Zāyed bin Sultan, - رَحِمَهُ اللهُ -)





I answer by myself

## The Student Activities

### Activity One:

I point out the right behavior to erase the bad deeds:

The Deed	The Right Behavior
He does not fast during Ramadan.	
He does not perform the five prayers on time.	
He is always late for Friday prayer.	

### Activity Two:

Complete the following sentences by placing the appropriate word in the right space:

- ♦ Observing the ..... prayers expiates sins.
- ♦ Between the ..... prayer and next Friday prayer, sins are forgiven.
- ♦ Between fasting during Ramadān and fasting in the next Ramadān ..... are forgiven.

sins

five

Friday



Activity Three:

I color the phrases that express good deeds:

To perform  
prayer in the  
mosque

To perform  
invocation  
(Du 'ā')  
and ask for  
forgiveness

To honor my  
parents

To perform  
ablution  
(wudū')  
perfectly

To help the  
poor

To delay  
the prayer





## I enrich my experience

I search for the meaning of the following Hadīth:

The Messenger of Allah ﷺ said: “Whenever a Muslim suffers from fatigue, disease, sorrow, sadness, hurt, or distress, even the prick of a thorn, Allah will erase some of his sins.” (Narrated by al-Bukhārī)



## I assess myself

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

No	The Behavior	Always	Sometimes	Never
1	I maintain performing the prescribed prayers on time.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I perform the Friday prayers with my parents.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	I fast during the month of Ramadān.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	I continue doing good deeds.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2 I color the box that expresses how skillful I am at learning:

No	Learning	Excellent	Good	Acceptable
1	I read the Hadīth from memory.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I mention the deeds that expiate sins	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>





### The Memorizer (Hafiz) of the Qur'ān

Khalid: Where are you going Aḥmad?

Well okay. I'll play with you a bit, then I'll go later

Aḥmad: I am going to memorize the Qur'ān in the mosque. I have memorized three parts so far. Would you like to come with me Khalid?

Khalid: I do not know, maybe next time. Why don't you postpone today's lesson, and play with me a little?



Aḥmad played with Khalid and the time passed quickly. He did not notice this until he saw some of the boys returning from the mosque after the end of the lesson



The next day Khalid brought his tablet (iPad) to play with Aḥmad, who became so busy playing with Khalid that he did not attend the memorization lesson again. This continued for several days



Aḥmad: That is enough. I have decided that from tomorrow I will begin to make up for what I missed





Ahmad's Mother: How much did you learn from the Qur'ān, my son?

Mother: You have to work harder, my son. By memorizing the Qur'ān, you will be closer to enjoy Allah's ﷻ grace and affection. The people of the Qur'ān are the people of Allah ﷻ. They are amongst those closest to Him. Besides, have you forgotten that you wanted to make sure I wear the Crown [on the Day of Judgment] through you?

Ahmad: I have not made any progress, mother. Several days have gone without me memorizing even a single verse

Ahmad: God willing, mother

Ahmad went back to join the memorization sessions and continued memorizing the Qur'ān. He did not busy himself with anything else, and was always keen on reviewing what he had memorized. In five years time he was able to complete memorizing the Qur'ān

Ahmad: I have to organize my time and set myself a plan to memorize the Qur'ān in four years

Ahmad: The number of the pages in the Qur'ān is 604 and the number of days of the year are 365. Even if I just memorized three pages every week, the total of what I can memorize in one year would be 156 pages. That means I could finish memorizing the entire Qur'ān after nearly four years





Aḥmad took part in a Holy Qur'ān Recitation Competition and attained an advanced position. He was indescribably happy for the achievement that he had made



Aḥmad: Thank you, mother, for encouraging me and for believing in my ability to achieve this



# Unit Three

3

## Worship Cultivates Me



The Subject	The Field	The Theme	The Lesson
1	Values of Islam and its etiquette	The etiquettes of Islam	The etiquette of visiting and hospitality
2	Rulings of Islam and their aims	Rulings of Worship	Fasting
3	The Divine Revelation	The Holy Qur'ān	Surāt al-Humazah
4	The Divine Revelation	The Honorable Hadīth	Hadīth on the qualities of a believer
5	The Divine Revelation	The Holy Qur'ān	Surāt al-Layl
6	Values of Islam and its etiquette	Values of Islam	Tolerance

## The Unit's Overall Outputs

- » infers the etiquette of visits and hospitality.
- » abides by the etiquette of visits and hospitality.
- » demonstrates the understanding of fasting.
- » specifies who is required to fast.
- » mentions how seeing the Ramadan's crescent can be proven.
- » infers the wisdom of fasting during Ramadan.
- » demonstrates the virtues and morals of fasting.
- » recites Surāt al-Humazah properly and correctly.
- » recites Surāt al-Humazah from memory.
- » explains the terms contained in the Surāh.
- » clarifies the general meaning of the Surāh.
- » recites the Noble Hadīth from memory.
- » infers the prophetic guidance contained in the Noble Hadīth.
- » adheres to the believer's qualities in words and deeds.
- » recites Surāt al-Layl properly and correctly.
- » recites Surāt al-Layl from memory.
- » explains the terms contained in the Holy verses.
- » clarifies the overall meaning of the Holy Surāh.
- » compares obedience and disobedience to Allah ﷻ.
- » explains the results of good and bad deeds.
- » demonstrates the concept of tolerance.
- » clarifies that tolerance and forgiveness are among the morals of believers.
- » infers the reward of tolerance and forgiving others.
- » identifies the value of tolerance in the life of the Prophet ﷺ.





# 1

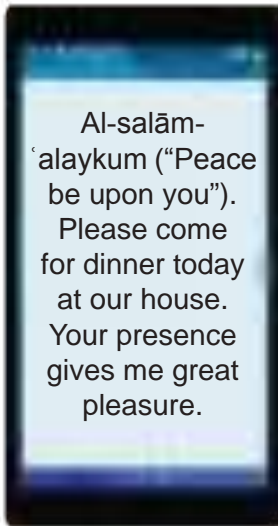
## The Etiquette of Visiting and Hospitality

I learn from this lesson to:

- ▶ draw out the etiquette of visiting and hospitality
- ▶ abide by the etiquette of visiting and hospitality

I take the initiative to learn

I suggest:



Rāshid: Shall I go to see Jāsim or watch the football match on the television? I will ignore him and not answer his text message.

- ◆ What would you do if you were in a situation like that of Rāshid?
- ◆ What in your opinion would be the right behavior here?



I Use my Skills to Learn



I listen and answer

Rāshid: O mother, my friend Jāsim, one of my best friends, invited me for the first time to his house this evening. Should I go?



Mother: Yes, Rāshid. You should. If a Muslim is invited by his Muslim brother, he should accept the invitation. It is the right of one Muslim upon another that he not delay answering except in the case of a compelling excuse, nor come late or early for an agreed appointment. Since you will be Jāsim's guest, do you know the etiquette of visiting that you should abide by?



Rāshid: Yes, I do. I call him before arriving to tell him that I am on my way. Then, I wash, put on some perfume and wear the appropriate clothes.





I must mention my name and avoid saying: "I am



If no one opens the door, I go back home without getting angry



I ask permission before entering Jāsim's house. I stand to the right of the door and ring the bell once or twice, but not more than 3 times intermittently



I do not take long time in the visit, and when I want to leave I ask permission before going out.



Thank you, Jassim, for your good hospitality. May Allah, glory be upon Him, bestow His honor upon you. "O Allah, bless them in what you provided them, and have mercy on them."

alaykum al-salam wa rahmatullahi wa barakatuhu (And may Allah's peace, mercy, and blessings be upon you)."

As-Salaam-Alaikum (Peace be unto you)."



If the door is opened, I enter and greet my host

Some of the etiquette of visiting:

- 1 ..... 2 .....
- 3 ..... 4 .....







## I read and identify

**Nūrah:** O Mother, I ask your permission to invite my friends tomorrow for dinner to celebrate our success. What should I do to receive them?

**Mother:** Your guests are welcome, Nūrah but you must follow the etiquette of hospitality.

**Nūrah:** What is this etiquette, mother?

**Mother:**

- ◆ You receive your guests with a warm welcome, friendly words and a cheerful face and demeanour.
- ◆ Smile at them and repeat different types of welcoming phrases.
- ◆ Seat your guests in the best of places and hasten to offer them good food and beverages without being extravagant.
- ◆ When they ask the permission to leave, walk with them to the main door in recognition of their honor.

### Hospitality is

Honoring guests by feeding them, and providing them with what they need.

**Nūrah:** O Mother, that is wonderful! I'll try and be the best hostess around!.

I receive my guests with a			
I offer them			
I seat them in			

## I categorize:

To welcome the guests with a smiling face - to ring the doorbell 3 times - to sit in a convenient place - to offer food and beverages - to ask for permission before leaving - to welcome the guest with nice friendly terms - to avoid interrupting the guest while talking - to say goodbye in a decent manner

Manners of the Guest	Manners of the Host
<div style="border: 1px solid black; height: 80px; width: 100%;"></div>	<div style="border: 1px solid black; height: 80px; width: 100%;"></div>



I express my opinion:

The Behavior	I Like 	I Dislike 
He visits his neighbor suddenly without a prior appointment.	<input type="radio"/>	<input type="radio"/>
He brings his young children with him when he goes to visit a friend.	<input type="radio"/>	<input type="radio"/>
He asks his friend's permission to visit him in the evening.	<input type="radio"/>	<input type="radio"/>
He offers his guests the available food and beverages in the house without being extravagant.	<input type="radio"/>	<input type="radio"/>
He receives his guests while wearing his nightclothes.	<input type="radio"/>	<input type="radio"/>





**I conclude**

I infer etiquette of hospitality from relevant Hadīth

Noble Hadīth	Etiquette of Hospitality
The Messenger of Allah ﷺ said: “There are six things due from the believer to another believer: Visiting him when he is ill, attending (i.e. his funeral) to him when he dies, accepting his invitation when he invites, giving him Salām when he meets him, replying to him when he sneezes, and wishing him well when he is absent and when he is present.” (al-Tirmidhī)	..... ..... .....
The Messenger of Allah ﷺ said: “Whoever believes in the Last Day, let him treat his neighbour well. Whoever believes in Allah and Last Day, let him honor his guest. Whoever believes in Allah and the Last Day, let him say something good or else remain silent.” (al-Tirmidhī)	..... ..... .....
Our Prophet Muhammad ﷺ said: “Do not keep intimate companionship except with a believer, and do not serve your food except to one with God-consciousness.” (Al-Tirmidhi)	..... .....
Muhammad ﷺ, our Messenger of Allah, peace be upon him, said: “Do not accompany except a believer, and do not serve your food except to an upright man.” (al-Tirmidhī)	..... .....

## I cooperate with my classmates

Some relatives will visit Rashid's family as guests. My classmates and I suggest to Rashid and Nūrah the types of deeds that can be done to help their father and mother receive the guests.

	<p>I help my father with .....</p> <p>.....</p> <p>.....</p> <p>.....</p>	<p>I help my mother with .....</p> <p>.....</p> <p>.....</p> <p>.....</p>	
---	---	---	---

My classmates and I embody the etiquette of visiting and hospitality.

### I speak:

From the etiquette of hospitality in the UAE is to say: "Ḥayyakum ullah," [You are welcome!] which is an expression of joy and pleasure with the arrival of guests. The owner of the house offers food and Arabic coffee accompanied by words of welcome, starting usually from the right side or with the oldest or most honorable person.

- What do people of UAE say when welcoming their guests?
- What do these images indicate?





## I Imagine that



I am ..... I reek of the smell of ..... To me, a lot of..... is added so that my taste and flavor become more delicious. I am held by ..... hand, and am poured in ..... I am loved to be drunk because I am the best of what is offered to .....



## I organize my ideas

### The etiquette of visiting and hospitality

#### Etiquette of visiting:

to fix times for visiting in advance.

to ask permission before entering by knocking the door or ringing the bell .....

..... if no one answers the knocking on the door or ringing the bell.

Not to ..... at the time of the visit

to ask the permission of ..... before .....

#### The guest:

to apply perfume and wear the appropriate attire.

to sit down in .....

to show good ..... and not to interrupt the .....

to offer ..... and ..... to the host.

#### The host:

to honor the guest with the best ..... and service.

to receive the guest with a ..... face and welcome him .....

to choose the right place for ..... the guest.

to offer the most tasteful ..... and .....

to bid a decent farewell to the guest as an expression of recognition and appreciation



I practice reciting the Qur'ān



قَالَ تَعَالَى: ﴿وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ﴾ [سورة هود: 69]

**Allah ﷻ says:**

[Wa-la-qad jā'at rusulunā 'ibrāhīma bi-l-bushrā qālū salāman qāla salāmun fa-mā labitha 'an jā'a bi-'ijlin ḥanīdhin] [Surāt al-Hūd: 69]

"And certainly did Our messengers come to Abraham with good tidings; they said, "Peace." He said, "Peace," and did not delay in bringing [them] a roasted calf." [Surāt al-Hūd: 69]



I leave my imprint



**My behavior is my responsibility**

I am keen on abiding by the etiquette of visiting and hospitality



**I love my country**

I do my best to host whoever visits me from both within or outside my country

The Student Activities



I answer by myself

Activity One:

I write down phrases of friendly reception, such as:

Welcome

Activity Two:

I mark the correct behavior with the sign (✓) :


☐

☐

☐

☐



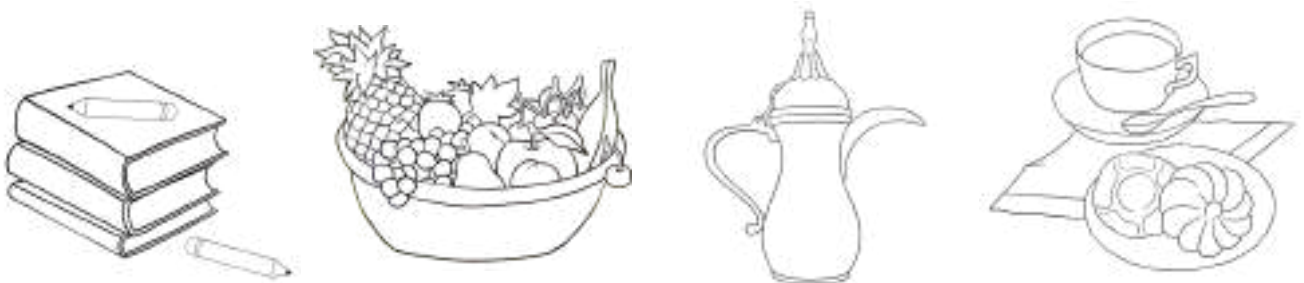
## Activity Three:

I choose the right answer:

- 1 If you asked permission to enter three times but were not permitted, you must:  
(return to where you have been - enter by force - insist on entering)
- 2 the guest should knock the door:  
(strongly - in a mild way - continuously, without interruption)
- 3 The proper time for the visit is:  
(dawn - noon - evening)
- 4 It is the duty of the host toward the guest to:  
(honor him – not receive him - neglect him)
- 5 If the guest is asked: “Who is at the door?” he replies by:  
(saying: “It is me.” - mentioning his name - saying nothing)

## Activity Four:

I color what I offer my guests





## I enrich my experience

I research through the internet for the name of a man in the past who was once famous for his generous hospitality. I write a short paragraph about him and show it to my classmates



## I assess myself

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

	The Behaviour	Always	Sometimes	Never
1	I abide by the etiquette of visiting.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I adhere to the manners of a guest if I am the guest.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	I adhere to the manners of a host if I am the host.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



2 I color in the box that expresses how skillful I am at learning:

Learning	Excellent	Good	Acceptable
I find out about the etiquette of visiting and hospitality.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I mention the etiquette of visiting and hospitality.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I adhere to the etiquette of visiting and hospitality.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## I learn from this lesson to:

- » clarify the concept of fasting.
- » specify upon whom fasting is obligatory.
- » mention how to prove the sight of the crescent of Ramadan.
- » infer the wisdom in fasting.
- » state the virtues and etiquette of fastin.

## I take the initiative to learn

I color in the pillars of faith using a ( , pen, and the pillars of Islam by a ( ) pen:

The  
establishment  
of prayer

Performing  
pilgrimage  
(Hajj) to the  
Sacred House

Belief in the  
books of heavenly  
revelation

Belief in divine  
destiny and decree

Belief in  
the Last  
Day

Fasting during  
the month of  
Ramadān

Paying  
the Zakāt  
money

The two  
testimonies  
(Shahādatayn)  
of faith



Faith in  
Angels

Belief in the  
Messengers  
of Allah ﷺ,  
peace be upon  
them all

Faith in  
Allah ﷻ

I contemplate:

- What is the worship that is one of the pillars of Islam performed by Muslims all over the world in a Hijri month during which they refrain from actions that nullify Fasting? (.....).

I use my skills to learn



I listen

**Father:** I received a text message from the official state authorities stating that tomorrow is the first day of the holy month of Ramadān.

**Mother:** In that case the sight of the crescent of the holy month of Ramadān has been confirmed.

**Khālid:** Yes, may Allah's blessings be upon you in this holy month, and may Allah ﷻ bestow His grace and blessings upon all Muslims.

**Rāshid:** This is very good news. I'll prepare myself for fasting.

**Nūrah:** What is the meaning of fasting? I want to fast so please teach me how to fast, my dear mother.

**Mother:** Fasting is abstinence from eating and drinking from the start of sunrise to sunset, as an expression of devotion to Allah, glory be to Him.

**Rāshid:** Who is obliged to fast?

**Father:** Fasting is an obligation upon every adult, sane and capable Muslim.

**Mother:** Nūrah, since you are too young, you do not have to fast but you can practice fasting.

**Father:** We will all fast tomorrow, Allah willing.

**Mother:** I will prepare you light snacks for the Suḥūr. The Messenger of Allah ﷺ said: "Eat the Suḥūr [pre-dawn meal], for verily in Suḥūr are blessings." (Narrated by Bukhāri and Muslim).





**Rashid:** When will we take it?

**Father:** Before the Adhān of dawn (Fajr); i.e. before the onset of dawn.

### Fasting

Fasting is to refrain from all actions and things that nullify fasting such as eating and drinking, from the break of true dawn to sunset, along with the intention to fast having been made prior during the night.

I complete the following sentences:

- ✦ Fasting is the abstinence from  and  from the break of ..... to sunset,  in an expression of devotion to Allah, glory be to Him.
- ✦ The month of ..... is known  by seeing the ..... , upon which Muslims start fasting.
- ✦ The meal taken before dawn is called ..... , and the one that is taken after sunset is called .....
- ✦ Fasting is an obligation upon every ..... , sane and ..... Muslim.

## I cooperate with my classmates

We read and summarize:

Fasting is a pillar from the pillars of Islam and has **many virtues**. It teaches us to be patient, merciful, and kindly towards the poor.

By practicing fasting, Allah ﷻ forgives our sins and increases our good deeds.

The invocation (du‘ā’) by a fasting person at the time of breaking the fast is answered. Fasting implies an etiquette which includes: delaying the Suḥūr (pre-dawn meal), hastening the Fuṭūr (meal on breaking of the fast), abandoning bad deeds, performing more acts of devotion, **such as reciting the Holy Qur’ān, invocation (du‘ā’) and giving charity.**

We summarize the virtues and etiquette of fasting:

Virtues of Fasting	Etiquette of Fasting
.....	.....
.....	.....
.....	.....



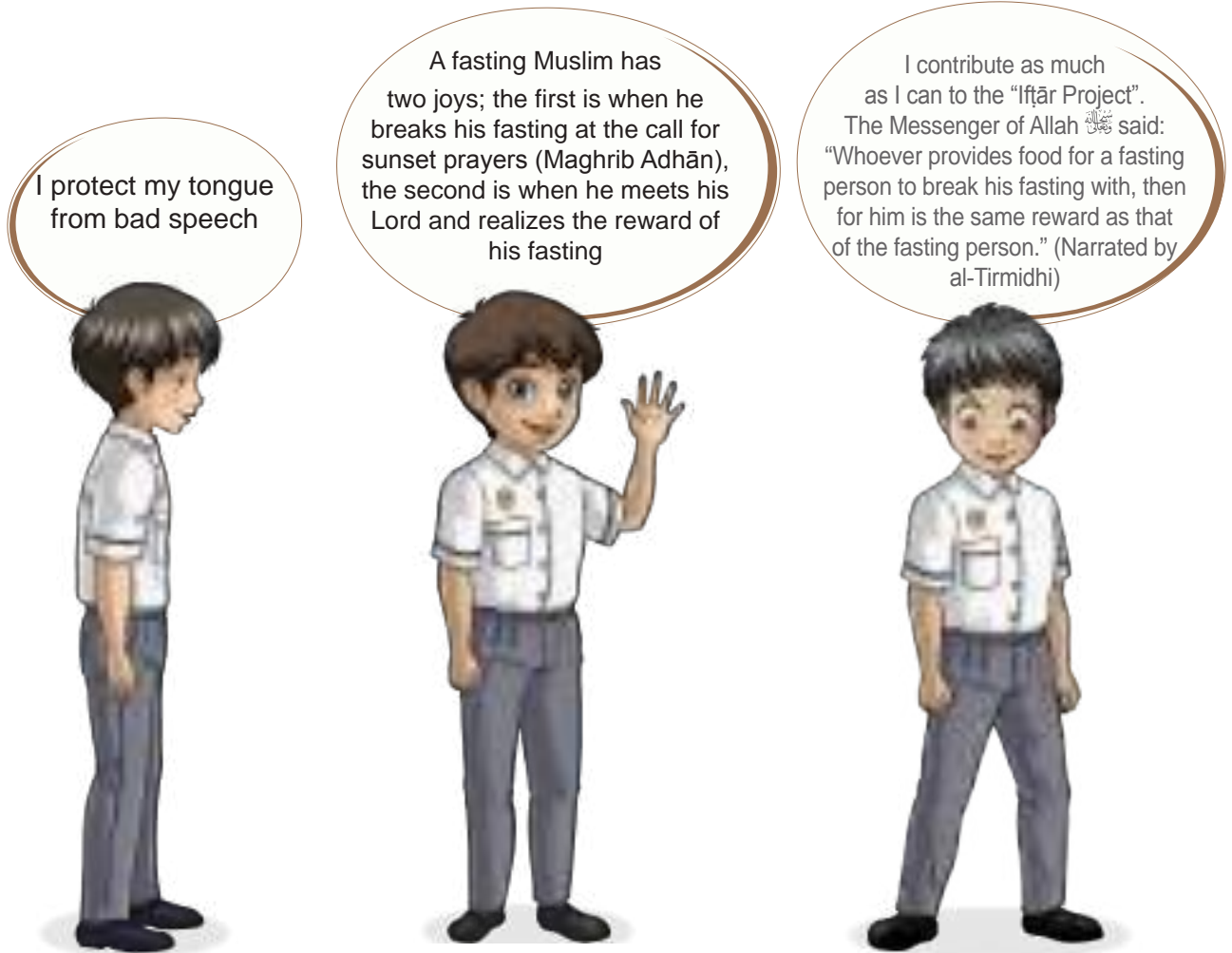
**We search for:**

- ◆ the name of a congregational (group) prayer performed by Muslims after the evening ('Ishā') prayer;.
- ◆ the benefits of eating the Suḥūr meal.

**We criticize:**

- ◆ He started fasting but when he felt thirsty he drank some water without being seen by anyone.
- ◆ She fasts during the daytime in the month of Ramadān but she does not perform her prayers.

**I speak:**



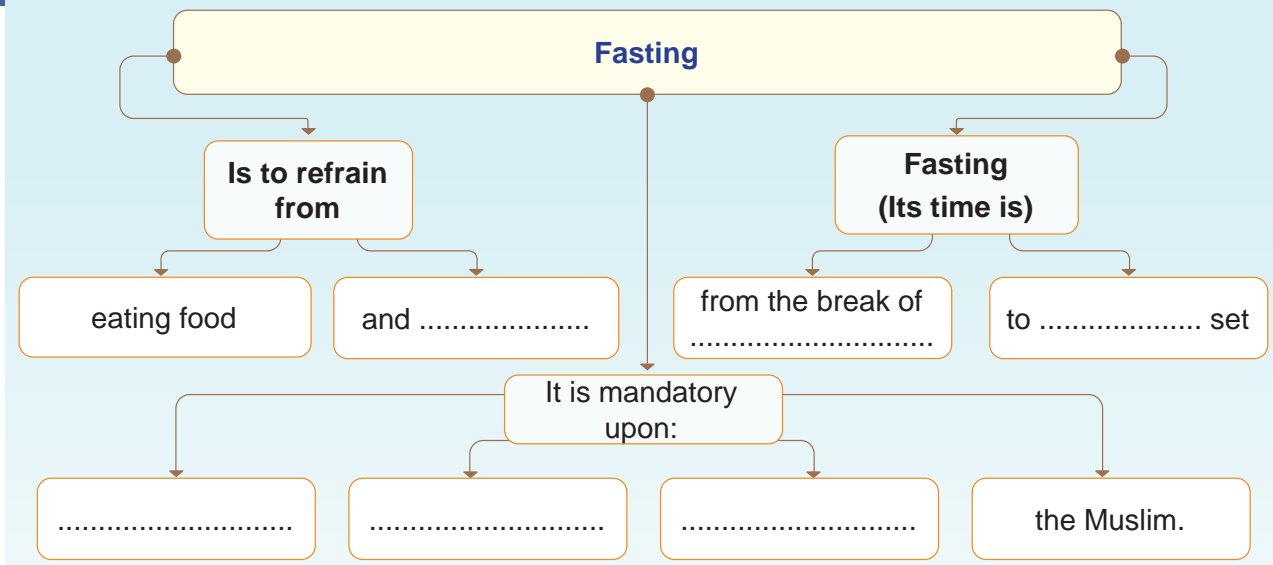
**I contemplate**

How would I feel when I see the reward I have obtained for fasting?





## I organize my ideas



## I practice reciting the Qur'ān

قَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ [سُورَةُ الْبَقَرَةِ: 183]

Allah ﷻ says:

[Yā-’ayyuhā lladhīna ’āmanū kutiba ‘alaykumu ṣ-ṣiyāmu ka-mā kutiba ‘alā lladhīna min qablikum la’allakum tattaqūna] [Surāt al-Baqarah: 183]

“O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous” [Surāt al-Baqarah: 183]



## I leave my imprint



### My behavior is my responsibility

I practice performing fasting during the month of Ramadān and in abiding by its morals



### I love my country

I keep myself and the mosque clean when I go out with my parents to perform the Tarawīḥ prayer [Tarawīḥ is the extra prayer that is performed at night during the month of Ramadān].



## The Student Activities



I answer by myself

### Activity One:

I put the tick (✓) in front of the correct statement and the cross (✗) before the incorrect statement:

- ✦ Of the etiquettes of fasting is to hasten the Suhūr and to delay the breaking of the fast (Fuṭūr). ( )
- ✦ Fasting allows for the wealthy to feel and be conscious of the needs of the poor. ( )
- ✦ Profuse recitation of the Qur'ān is one of the virtues of fasting ( )
- ✦ Fasting is a means for the forgiveness of sins. ( )

### Activity Two:

How do I behave in the following situations?:

The Situation	The Behavior
I was reading the Qur'ān on the iPad and my sister asked me to play with her.	..... .....
I felt exhausted during the daytime in Ramadān. I was fasting, and I could not continue fasting.	..... .....
A classmate of mine asked me to eat with him during the daytime in Ramadān without being seen by anyone.	..... .....
My classmate treated me badly.	..... .....
My mother woke me up for the Suhūr and I wanted to stay asleep.	..... .....



## Activity Three:

I justify breaking the fasting in the following cases:

The Situation	The Reason
He had a traffic accident due to high speed and lost his mind.	He does not have to fast, because he is <b>not sane</b> .
The grandfather has been confined to bed for years.	..... .....
A four-year old boy.	..... .....
A girl whose doctor asked her to take antibiotics every six hours.	..... .....



## I enrich my experience

I search for the meaning of the following Hadīth:

✦ It was narrated from Abu Hurairah that Prophet Muhammad ﷺ said: “When the month of Ramadān begins, the gates of Paradise are opened and the gates of Hell are shut.”

(Narrated by al-Bukhāri).



## I assess myself

I color in the box which shows how skillful I am at learning:

Learning	Excellent	Good	Acceptable
I explain the concept of fasting.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I specify who is obliged to fast.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I infer the wisdom of fasting in the month of Ramadān.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I infer the virtues and morals of fasting.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



## Information that enriches

Allah ﷻ says:

قَالَ تَعَالَى:

[هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ (يُونُس: 5)]  
 [Huwa lladhī ja'ala sh-shamsa ḍiyā'an wa-l-qamara nūran wa-qaddarahū manāzila li-ta'lamū 'adada s-sinīna wa-l-hisāba mā khalaqa llāhu dhālika 'illā bi-l-ḥaqqi yufaṣṣilu l-'āyāti li-qawmin ya'lamūna] [Sūrat Yūnus: 5].

"It is He who made the sun a shining light and the moon a derived light and determined for it phases - that you may know the number of years and account [of time]. Allah has not created this except in truth. He details the signs for a people who know." [Sūrat Yūnus: 5]

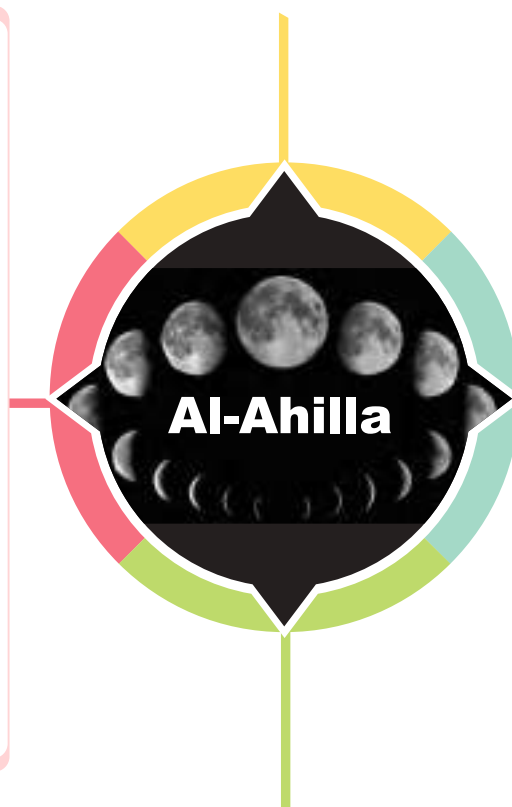
قَالَ تَعَالَى: (يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ) [البَقَرَةُ: 189]

Allah ﷻ says:

[Yas'alūnaka 'ani l-'ahillati qul hiya mawāqītu li-n-nāsi wa-l-ḥajji] [Sūrat al-Baqarah: 189]

"They ask you, [O Muhammad], about the new moons. Say, "They are measurements of time for the people and for Hajj. "

[Sūrat al-Baqarah: 189].  
 Al-'Ahilla (thenew moons) is the plural of Hilāl (a crescent or new moon); an expression of the newborn moon in its first phase, from which it moves to the phase of the full moon, followed by the phase of the reduced crescent, and ends at that of the birth of the moon (al-Muḥāq).



This precise system is created by Allah ﷻ as a means to help us know the calculation of days, months and years through the phases of the moon. It appears as a crescent, then a full moon, and returns as a crescent until it disappears. The moon takes astronomical positions that change according to the days of the month.

## Lunar Months

Muḥarram

Şafar

Rabī' al-'Awwal

Rabī' al-'Ākhir

Jumādā al-'Ūlā

Jumādā al-'Ākhirah

Rajab

Sha'bān

Ramadān

Shawwāl

Dhū al-Q'idah

Dhū al-Ḥijjah

## 3

## Sūrah al-Humazah

## I Learn from this lesson to:

- ▶ recite Sūrah al-Humazah properly and correctly.
- ▶ recite Sūrah al-Humazah from memory.
- ▶ explain the terms contained in the Sūrah.
- ▶ explain the overall meaning of the Sūra.

## I take initiative to learn

A group of people used to travel from place to place spreading rumours and gossip wherever they went. They would sometimes exaggerate or hide information intending to create rancor, disagreement and division between friends. They used to search out the faults of people and mock them, as a result the people began to hate and abandon one another.

## I express my opinion:

- ◆ A man spreads gossip to create division between people
- ◆ What is your opinion about such behavior? Why?

## I use my skills to learn



## I read and memorize



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۚ (١) الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ، (٢) يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ، (٣) كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ (٤) وَمَا أَدْرَاكَ مَا الْحُطَمَةُ (٥) نَارُ اللَّهِ الْمُوقَدَةُ (٦) الَّتِي تَطْلُعُ عَلَى الْأَفْقَةِ (٧) إِنِّهَا عَلَيْهِمْ مُّوَصَّدَةٌ (٨) فِي عَمَدٍ مُّمَدَّدَةٍ (٩)

[سورة الحمزة]

Allah ﷻ says:

## Bi-smi llāhi r-raḥmāni r-raḥīmi

[Waylun li-kulli humazatin lumazatin-i (1) Alladhī jama'a mālan wa-'addadahū (2) Yaḥsabu 'anna mālahū 'akhladahū (3) Kallā la-yunbadhanna fī l-ḥuṭamati (4) Wa-mā 'adrāka mā l-ḥuṭamatu (5) Nāru llāhi l-mūqadatu (6) Allatī taṭṭali 'u 'alā l-'af' idati (7) 'Innahā 'alayhim mu'ṣadatun (8) Fī 'amadin mumaddadatin (9)] [Sūrat al-Humazah : 1-9]

## In the name of Allah, the All-Compassionate, the All-Merciful

"Woe to every scorner and mocker. Who collects wealth and [continuously] counts it. He thinks that his wealth will make him immortal. No! He will surely be thrown into the Crusher. And what can make you know what is the Crusher? It is the fire of Allah, [eternally] fueled, Which mounts directed at the hearts. Indeed, Hellfire will be closed down upon them. In extended columns." [The Qur'ān: 104:1-9]

## Meanings of terms:

- Waylun: Woe (a valley in the fires of perdition).
- Humazatin: Slanderers (those who speak ill or evil of people in their absence).
- Lumazatin: Backbiters (those who mention faults of people).
- Wa-'addadahū: And counted it (collected the wealth and calculated it).
- 'Akhlahahū: Make him last forever (kept him alive so he never dies).
- La-yunbadhanna: Will be thrown (will be sent to fire).
- Al-ḥuṭamati: The crushing fire (intense fire).
- Taṭṭali 'u 'alā l-'af' idati: Leaps up over the hearts (with its heat reaching up to the hearts).
- Mu'ṣadatun: It shall be closed (its doors are locked).



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

Allah ﷻ does not like people who speak badly about others in their absence by mocking and mentioning their faults. The attributes of such people are that they busy themselves in amassing wealth and forget devotion to Allah, not spending money for His sake and thus not fulfilling their obligation towards Him. They think that they will live forever in this world and that they will not be held accountable before Allah on the Day of Judgment. This however, is not the case for they shall be tortured in the fires of perdition whose scorching heat shall reach their hearts which is so overpowering that they will not be able to escape it.

- ◆ What are the qualities of those whom Allah ﷻ does not like?
- ◆ What do those who spend their time amassing wealth think about the world? What is their final outcome?

### I cooperate with my classmates

We criticize the following behavior:

We put the tick sign (✓) in front of the correct behavior in the following situations and the cross sign (✗) in front of the wrong one:

The Situation	Assessment of the Behavior
He calls his classmate using one of his beautiful qualities.	
He winks at one of his classmates intending to laugh at the clothes of those around them.	
He finds fault in his classmate using words that he does not like.	
He imitates the way his classmate walks in order to make his friends laugh.	
He covers up his classmate's faults and does not mention them in front of anyone.	

I anticipate the outcome of:

- ◆ The spread of mockery and lack of mutual respect among the class students.

I describe:

- ◆ How does each of them deal with his money?





I select the outcome:

1

He who spends his money in doing good deeds.

increases

decreases

2

He who does not spend his money in doing good deeds, and is preoccupied from it for fear of poverty.

increases

decreases

The believer thanks Allah ﷻ for the blessing of money and spends it on

I pose a question:

If the answer is:

I interact with my classmates with respect and do not mock them in any situation.

Then what is the question?



I reflect to be creative

- ◆ I am rich and have a lot of money.
- ◆ I think of a creative way to allow others to benefit from this money?



I exchange roles:

- ◆ I describe the feeling of the poor and the needy when they get money.



## I read and emulate their examples

Abdullah ibn ‘Umar narrates that he heard the Messenger of Allah ﷺ say: [true] Muslim is the one from whose tongue and hand people are safe, and the [true] emigrant (Muhājir) is the one who emigrates away from [by giving up] all that Allah has forbidden.”

[Musnad Imām Aḥmad]

I refrain from saying bad things, and respect my classmates whilst thanking Allah, glory be to Him, for the blessing of wealth.



## I organize my ideas

### I learn from Sūrah al-Humazah

#### To respect people.

And do not mention their faults through words, actions or references.

#### I thank Allah ﷻ for the blessing of wealth.

And spend it in doing good, deeds.



## I practice reciting the Qur’ān

قَالَ تَعَالَى: ﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾ [سُورَةُ الْحَشْرِ: 10]

Allah ﷻ says:

[Wa-l-ladhīna jā’ū min ba’dihim yaqūlūna rabbanā ghfir lanā wa-li-’ikhwāninā l-ladhīna sabaqūnā bi-l-’īmāni wa-lā taj’al fī qulūbinā ghillan li-l-ladhīna ’āmanū rabbanā ’innaka raūfun raḥīmūn] [Sūrat al-Ḥashr: 10].

“And [there is a share for] those who came after them, saying, “Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.” [Sūrat al-Ḥashr: 10]



## I leave my imprint



### My behavior is my responsibility

I respect my classmates and do not mock them.



### I love my country

I am proud of everyone who works to serve my nation no matter what their job is.



I answer by myself

## Activity One:

I place within the frames the correct statements that indicates behavior by which one earns the affection of classmates:

(I make room for them to sit in meetings, I mock them, I call them using the names they like most, I disclose their faults, I am the first to greet them).

The Student Activities



## Activity Two:

From the Sūrah, I derive the Qur'ānic terms that imply the following meanings:

.....

those who disclose the defects of people and mock them through word and deed

.....

he who collected wealth and busied himself in counting it

.....

closed



## I enrich my experience

I search for the name of the person who mocked the Prophet Muhammad ﷺ and was punished by Allah ﷻ because of it.



## I assess myself

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

M	The Behavior	Always	Sometimes	Never
1	I respect my classmates.	<input type="text"/>	<input type="text"/>	<input type="text"/>
2	I spend my wealth on doing good, charitable deeds.	<input type="text"/>	<input type="text"/>	<input type="text"/>

② I color in the box which indicates how skillful I am at learning:

Learning	Excellent	Good	Acceptable
Reciting Sūrah al-Humazah	<input type="text"/>	<input type="text"/>	<input type="text"/>
Memorizing Sūrah al-Humazah	<input type="text"/>	<input type="text"/>	<input type="text"/>
Explaining the terms contained in the Sūrah.	<input type="text"/>	<input type="text"/>	<input type="text"/>
Explaining the general meaning of the Sūrah.	<input type="text"/>	<input type="text"/>	<input type="text"/>

## 4

## The Qualities of the Believer

## I take the initiative to learn

I express my opinion:

You!? I do not want to play with you!

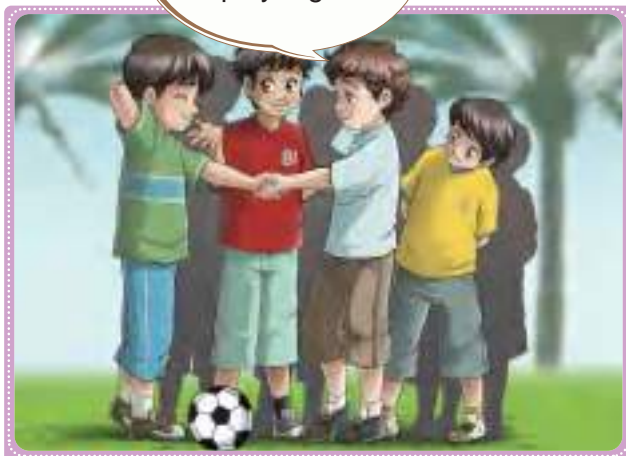


- What is your opinion of the child's behavior in the first situation? What do you think of the child's behavior in the second situation?
- What is your opinion of the child's behavior in

## I learn from this lesson to:

- recite the Hadīth from memory.
- draw out the Prophetic guidance contained in the Hadīth.
- adhere to the qualities of the believer in my words and deeds.

Welcome dear friends, come on let us play together



- the second situation?
- Which one of the two children would you like to be? And why?

## I use my skills to learn



I listen and memorize

## Noble Hadīth

Ibn Mas'ud رضي الله عنه narrates that the Messenger of Allah ﷺ said: "The believer is neither a defamer nor a curser nor vulgar nor obscene." (Narrated by Al-Tirmidhi)

Meanings of terms:

- al-Ta'ān: Defamer (one who falsely accuses people of what they did not do and defames their morals).
- al-La'ān: Curser (one who curses much).
- al-Fāhish: Vulgar (one who displays vulgarity in words and deeds).
- al-Badhī': Obscene (one who says terrible obscene words).





I read the general meaning and then answer:

Islam is a religion based on noble character. It came to purify souls and the heartfelt emotions of people, to spread affection and compassion among Muslims and mankind. A Muslim is one from whose tongue and hand other Muslims are safe, thus true Muslims avoid saying bad, immoral words irrespective of whether they be serious or in jest or whether they be content and calm or angry. They do not curse nor use obscenities, rather, they say that which is good and kind or remain silent.

♦ Why does our religion urge us to have good ethics and morals?



### I notice and answer

(the defamer - the curser – the vulgar -  
the obscene)

♦ In what way are the previously mentioned qualities similar?

① They are bad qualities.

② They are not the qualities of .....

③ .....

④ .....

♦ I cite as many as possible of the believer's qualities that please Allah ﷻ.

I express my opinion in the following situations:

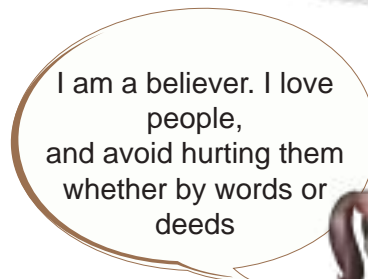
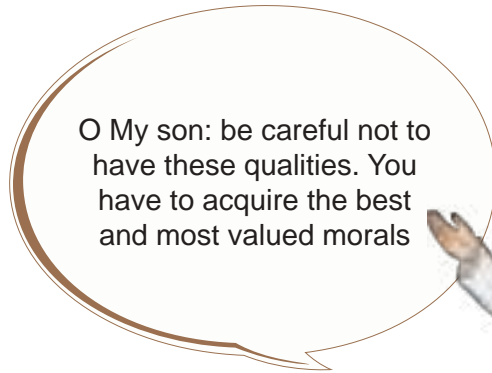
① She controls herself when she feels angry so she does not say bad, impolite words.

② He makes fun of his classmate because he makes mistakes in pronouncing some letters.

③ His device broke down while he was playing and he cursed it.

④ She chooses the most beautiful words when talking to others.

⑤ His friend abused him by saying bad words and he did not reply back.





## I cooperate with my classmates

We classify the following qualities according to the two following tables:

(Honesty - Lying - Using kind words - Insult - Cursing - Apology - Using obscenewords - Using indecent language - Greeting - Thankfulness - Congratulation - Mockery).

The Messenger of Allah ﷺ said:

“When a man curses anything, the curse goes up to heaven and the gates of heaven are locked against it. Then it comes down to the earth and its gates are locked against it. Then it goes right and left and if it finds no place of entrance it returns to the thing which was cursed and provided it deserves what was said (it enters it), otherwise it returns to the one who uttered it.”

(Narrated by Abū Dāwūd)

### Qualities of the Believer


### Qualities of the Disbeliever




## I read and emulate the example

Abdullah bin 'Amr ibn al-Āṣ, may Allah be pleased with him narrates:

“Allah’s Messenger, peace be upon him, was not obscene nor uttering obscenities.”

(Narrated by al-Bukhāri and Muslim)

Allah, glory be to Him, has praised him by saying:

﴿وَإِنَّكَ لَعَلَّ خُلُقٍ عَظِيمٍ﴾ [سُورَةُ الْقَلَمِ: 4]  
[Wa-‘innaka la-‘alā khuluqin ‘azīmin]  
[Sūrat al-Qalam: 4]

“And indeed, you are of a great moral character

[The Qur’ān 68:4]

**Muhammad is the Messenger of Allah**

مُحَمَّدٌ رَسُولُ اللَّهِ



I anticipate:

Rāshid went with his family to the Global Village. At the Games Village, people crowded and stood in a long line, scrambling for who would be the first to ride the Ferris Wheel ride. Rāshid was standing in the queue and suddenly without showing respect for priority and order, the boy behind him pushed him so hard that Rāshid was hurt. Rāshid turned to the boy and said: “The game is fun for everyone and it worth waiting to get to it. It would be nice if you could join in sharing this feeling with me.

◆ What would you anticipate if Rāshid had said outrageous or obscene words?

◆ What are the available options to deal with this situation?

① Anger

② Cursing

③ Forgiveness

④ Beating

◆ What do you anticipate the boy's response to Rāshid's behavior would be?

① Cursing

② Apology

③ Continued Harassment

④ Screaming



## I organize my ideas

### Qualities of the believers

He does not defame the character of others.

He does not curse or insult others.

He talks to everyone with good and kind words.

He does not say impolite or obscene words.

## I practice reciting the Qur'ān

قَالَ تَعَالَى: ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ (٧) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (٨) [سُورَةُ الزَّلْزَلَةِ: ٧-٨]

Allah ﷻ says:

[Fa-man ya 'mal mithqāla dharratin khayran yarahū (7) Wa-man ya 'mal mithqāla dharratin sharran yarahū (8)] [Sūrah Al- Zalzalah]

“So whoever does an atom’s weight of good will see it (7) And whoever does an atom’s weight of evil will see it. (8).” [The Qur’ān: 99:7-8]

## I leave my imprint



### My behavior is my responsibility

I am responsible for safeguarding my tongue so I only say that which is good and kind.



### I love my country

I am a good citizen; my motto is to treat all people with good manners.



I answer by myself

Activity One:

I color in the qualities of believers mentioned in the following table:

honest	faithful	outrageous
righteous	defamer	collaborator
obscene	merciful	corrupt
liar	reformer	curser
popular	tolerant	faultfinder

Activity Two:

I complete the Noble Hadīth:

- ◆ The Messenger of Allah ﷺ said: "The believer is neither a ..... ' nor a .....  
 ..... ' nor ..... nor obscene."



## Activity Three:

I match the following phrases as appropriate:

1

Defaming others

2

Praying for the good of others

3

Hurting people by saying bad, impolite words

4

Taking the initiative to greet people

5

Cursing when losing a game

6

Apologizing when treating others badly or unjustly

**Pleases  
Allah**

**Does not  
please  
Allah**



**I enrich my experience**

I search for the Prophet's Companion who was described by the Prophet, peace be upon him, as being "the pure one and the purified." (Al-Ṭayyib al-Muṭayyab)

**I assess myself**

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

	The Behavior	Always	Sometimes	Never
1	I do not defame the ethics and morals of anyone.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I do not curse people or things.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	I do not say impolite words	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2 I color in the box which indicates how skillful I am at learning:

Learning	Excellent	Good	Acceptable
I recite the noble Hadīth from memory.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I infer the prophetic guidance contained in the noble Hadīth.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I adhere to the qualities of the believer in my words and deeds.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



## Sūrah al-Layl

## I learn from this lesson to:

## I take the initiative to learn

I anticipate:

What would happen if:

- ◆ man remained sleepless for two consecutive days?
- ◆ human beings on Earth were only men?
- ◆ all the days of the year were either daytime or night-time?

## I use my skills to learn

## I recite and memorize

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَاللَّيْلِ إِذَا يَغْشَى (١) وَالنَّهَارِ إِذَا تَجَلَّى (٢) وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى (٣) إِنَّ سَعْيَكُمْ لَشَتَّى (٤) فَأَمَّا مَنْ أَعْطَى وَاتَّقَى (٥) وَصَدَّقَ بِالْحُسْنَى (٦) فَسَنِيَرُهُ لِلْعُسْرَى (٧) وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى (٨) وَكَذَّبَ بِالْحُسْنَى (٩) فَسَنِيَرُهُ لِلْعُسْرَى (١٠) وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى (١١) إِنَّ عَلَيْنَا لَلْهُدَى (١٢) وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى (١٣) فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى (١٤) لَا يَصْلَاهَا إِلَّا الْأَشْقَى (١٥) الَّذِي كَذَّبَ وَتَوَلَّى (١٦) وَسَيُجَنَّبُهَا الْأَتْقَى (١٧) الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى (١٨) وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى (١٩) إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى (٢٠) وَلَسَوْفَ يَرْضَى (٢١) [سورة الليل]

Allah ﷻ says:

**Bi-smi llāhi r-rahmāni r-rahīmi**

[Wa-l-layli 'idhā yaghshā (1) Wa-n-nahārī 'idhā tajallā (2) wa-mā khalaqa dh-dhakara wa-l-'unthā (3) 'inna sa'yakum la-shattā (4) fa-'ammā man 'a'tā wa-ttaqā (5) wa-ṣaddaqa bi-l-ḥusnā (6) fa-sa-nuyassiruhū li-l-yusrā (7) wa-'ammā man bakhila wa-staghna (8) wa-kadhhaba bi-l-ḥusnā (9) fa-sa-nuyassiruhū li-l-'usrā (10) wa-mā yughni 'anhu māluhū 'idhā taraddā (11) 'inna 'alaynā la-l-hudā (12) wa-'innā lanā la-l-'ākhirata wa-l-'ūlā (13) fa-'andhartukum nāran talazzā (14) lā yaṣlāhā 'illā l-'ashqā (15) alladhī kadhhaba wa-tawallā (16) wa-sa-yujannabuhā l-'atqā (17) alladhī yu'tī mālahū yatazakkā (18) wa-mā li-'aḥadin 'indahū min ni'matin tujzā (19) 'illā btighā'a wajhi rabbihi l-'a'lā (20) wa-la-sawfa yardā (21)]

[Sūrat al-Layl 1-21]

**In the name of Allah, the All-Compassionate, the All-Merciful**

"By the night when it covers. And [by] the day when it appears. And [by] He who created the male and female, indeed, your efforts are diverse. As for he who gives and fears Allah and believes in the best [reward], We will ease him toward ease. But as for he who withholds and considers himself free of need and denies the best [reward], We will ease him toward difficulty. And what will his wealth avail him when he falls? Indeed, [incumbent] upon Us is guidance. And indeed, to Us belongs the Hereafter and the first [life]. So I have warned you of a Fire which is blazing. None will [enter to] burn therein except the most wretched one. Who had denied and turned away. But the righteous one will avoid it - [He] who gives [from] his wealth to purify himself and not [giving] for anyone who has [done him] a favor to be rewarded but only seeking the countenance of his Lord, Most High. And he is going to be satisfied." [Sūrat al-Layl 1-21]

Explain the following:

- yaghshā: envelops (the night covers the daylight).
- tajallā: appears in brightness (its light appeared).
- sa'yakum: your quest: (your effort).
- la-shattā: for various (different).
- al-ḥusnā: Paradise



I read the overall meaning of verses (1-11), then I compare and complete the table as appropriate:

Allah, glory be to Him, swears by the , the  and by His omnipotent power to create



that man's deeds are varying; such that some people are pious and Allah-fearing, while

others are disobedient and impious. If man spends his money, time and effort on doing good and charitable deeds, believes in Allah ﷻ and obeys His commands, Allah will aid him in doing good deeds and let him enter Paradise. But if man is stingy and refrains from spending his money, time and effort in doing good deeds, does not believe in and disobeys His commands, then he will enter Hell. For such a man who refused to spend his wealth in good, his wealth will ultimately be of no benefit whatsoever.

Aspect of Comparison	The Pious	The Impious
Man's deeds	Gives to others from his money, time, and effort. He believes ..... and performs .....	Is stingy with regards to spending some of his money, time and effort in performing good deeds.
The outcome	.....	.....

### I cooperate with my classmates

We read the following two cases and compare between them in terms of the deeds and the outcome:

A trader who Allah ﷻ blessed with a lot of money. He used to fear Allah and was demonstrate God-conscious through performing good deeds, giving Zakāt on his wealth every year, giving charity to the poor, maintaining the family ties. So Allah ﷻ bestowed His blessing upon his business, which encouraged him to do more good deeds.

A trader who owns a large farm for vegetables and fruits of which he sells large quantities every day and earns a lot of money. But he was not fearful nor seeking to be conscious of Allah, rather, he was a miser and refused to pay Zakāt, nor did he give charity to the poor and the needy. As he was preoccupied in running his farm, he maintained no relations with his kinsmen and relatives, neglected his prayers and other acts of worship, as well as his family. As a result, he became a hard-hearted, ill-natured person.



Aspect of Comparison	The Trader	The Farm Owner
The deeds	An Allah-fearing person who seeks to win His pleasure, and pays his due of Zakāt. ..... .....	A miserly person who does not pay Zakāt ..... .....
The outcome	Allah, glory be to Him, blessed his business ..... .....	..... .....

We read the overall meaning of verses (12-21) and respond:

قَالَ تَعَالَى: ﴿١٢﴾ وَإِنَّا لَنَّا لِلْآخِرَةِ وَالْأُولَى ﴿١٣﴾ فَأَنذَرْتُكُمْ نَارًا تَلَظَّى ﴿١٤﴾ يَصْلَاهَا إِلَّا الْأَشْقَى ﴿١٥﴾ الَّذِي كَذَّبَ وَتَوَلَّى ﴿١٦﴾ وَسَيُجَنَّبُهَا الْأَتْقَى ﴿١٧﴾ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ﴿١٨﴾ وَمَا لِأَحَدٍ عِنْدَهُ مِن نِّعْمَةٍ تُجْزَى ﴿١٩﴾ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ﴿٢٠﴾ وَلَسَوْفَ يَرْضَى ﴿٢١﴾ (سورة الليل)

Allah ﷻ says:

[‘Inna ‘alaynā la-l-hudā (12) wa-‘innā lanā la-l-ākhirata wa-l-‘ulā (13) fa-‘andhartukum nāran talazzā (14) lā yaṣlāhā ‘illā l-‘ashqā (15) alladhī kadhhaba wa-tawallā (16) wa-sa-yujannabuhā l-‘atqā (17) alladhī yu’tī mālahū yatazakka (18) wa-mā li-‘aḥadin ‘indahū min ni‘matin tujzā (19) ‘illā btighā’a wajhi rabbihi l-‘a’lā (20) wa-la-sawfa yardā (21)] [Sūrah al-Layl 12-21]

“Indeed, [incumbent] upon Us is guidance. And indeed, to Us belongs the Hereafter and the first [life]. So I have warned you of a Fire which is blazing. None will [enter to] burn therein except the most wretched one. Who had denied and turned away. But the righteous one will avoid it - [He] who gives [from] his wealth to purify himself and not [giving] for anyone who has [done him] a favor to be rewarded but only seeking the countenance of his Lord, Most High. And he is going to be satisfied.” [Sūrah al-Layl 12-21]

Allah ﷻ guides people and shows them the way to do good deeds. He possesses the worldly life and the Hereafter. He has warned of the Hellfire which all those who disbelieve in Allah and disobey Him will be brought into. He promises to rescue from Hell all those who purify themselves from sins and spend some of their wealth on charity in order to please Allah ﷻ. They will be pleased and rewarded with Paradise.

① We write the names of three Messengers whom Allah, glory be to Him, has sent to provide guidance for people:

- ◆ .....
- ◆ .....
- ◆ .....

② We write as many as we can of the deeds that please Allah, glory be to Him.

- ◆ .....
- ◆ .....



## I organize my ideas

## Sūrah al-Layl

Allah, glory be to Him, swears by the night and the day, as well as by His power to create males and females that:

Have different deeds as human beings, so amongst them are those who:

Spend some of their money for good purposes and fear .....

Helps them to do .....

Are miserly and refuse to spend their money for .....

They will not benefit from their .....

Allah, glory be to Him, guides people

He sends them .....

Allah, glory be to Him, will help them to perform .....

Allah, glory be to Him, possesses this worldly Life and the Hereafter

Whoever believes in Him, performs what pleases Him, and avoids disobeying Him

Allah, glory be to Him, will reward him with entering .....

Whoever disbelieves in Allah, glory be to Him, and disobey his commands

His punishment will be .....



## I practice reciting the Qur'ān

[سُورَةُ التَّوْبَةِ: 103]

قَالَ تَعَالَى: ﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

Allah ﷻ says:

[Khudh min 'amwālihim ṣadaqatan tuṭahhiruhum wa-tuzakkīhim bihā wa-ṣalli 'alayhim 'inna ṣalātaka sakanun lahum wa-llāhu samī'un 'alīmun] [Sūrah al-Tawbah: 103]

“Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing.” [Sūrah al-Tawbah: 103]



## I leave my Imprint



## My behavior is my responsibility

What are the deeds which I should abide by so that Allah, glory be to Him, is pleased with me?



## I love my country

I will always be keen on participating in donation campaigns launched by my country to help the needy and the poor.



I answer by myself

## Activity One:

We read and classify the deeds according to the following table:

The Deed	Gives (in charity) and fears Allah, glory be to Him	Is miserly and thinks himself self-sufficient
He chose to be a teacher to teach the citizens of his country	.....	.....
She obeyed her parents and treated them kindly	.....	.....
He cheated in his trade to earn money in an unlawful way in order to become rich	.....	.....
A relative asked him to help him solve his problem but he refused although he was able to do so	.....	.....

## Activity Two:

Write the verse that indicates the following meanings:

The Meaning	The Holy Verse
People's deeds vary and are different	.....
Money will not benefit its owner on the Day of Judgment if he does not spend it on good deeds.	.....
Allah, glory be to Him, is the owner of the Present Life and the Hereafter.	.....



**Activity Three:**

I compare the deeds of the pious believer and those of the disobedient and impious and their outcome:

Aspect of Comparison	The Pious believer	The Disobedient and Impious
The deed	It pleases Allah, glory be to Him.	It pleases his own selfish whims and desires
The result in the Present Life	.....	.....
The result in the Hereafter	.....	.....

**I enrich my experience**

One of the disbeliever of Quraysh was torturing Bilāl, may Allah be pleased with him, in order to force him to change his religion but Bilāl showed great patience and firm conviction and deep faith in the religion of Islam. Allah willed that one of the Companions, may Allah be pleased with them, passed by and saved Bilal from this torture through spending his money and freeing him. About this incident, Allah, glory be to Him, says: “But the righteous one will avoid it [the Fire] - [He] who gives [from] his wealth to purify himself and not [giving] for anyone who has [done him] a favor to be rewarded but only seeking the countenance of his Lord, Most High. [Arabic transliteration: *Wa-sa-yujannabuhā l-’atqā alladhī yu’tī mālāhū yatazakkā wa-mā li-’aḥadin ‘indahū min ni’matin tujzā’ illā btighā’a wajhi rabbihi l-’a’lā*].”

I search for the name of this Companion who was described by Allah, glory be to Him, as “the God-fearing and righteous [al-’atqā].”

**I assess myself**

I select the assessment which best expresses how skillful I am at learning:

Learning	Excellent	Good	Acceptable
Reading of Sūrah al-Layl.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Recitation of Sūrah Al-Layl from memory.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Explanation of the terms contained in Sūrah Al-Layl.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Giving the general meaning of Sūrah Al-Layl.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



# 6

## Tolerance

### I take the initiative to learn

I observe and anticipate:

### I learn from this lesson to:

- » explain the concept of tolerance.
- » clarify that tolerance and being forgiving is from the character of believers.
- » infer the reward of tolerance and forgiveness.
- » demonstrate the value of tolerance in the life of Prophet Muhammad ﷺ.



1

♦ How do these children feel? And why, in your opinion?

2



♦ How do these children feel? And why, in your opinion?

What can the children in the situation No. (1) do to be like those in the situation No. (2)?

## I use my skills to learn



### I read and analyze

The attitude of the Prophet Muhammad ﷺ towards the people of Al-Ṭā'if:

After the death of his uncle Abu Talib, the Prophet Muhammad ﷺ went to Al-Ṭā'if seeking protection from the bad treatment he had suffered from his people in Makkah. The people of Al-Ṭā'if received him with mockery and ridicule, treated him with the most contemptuous and rude manner and threw stones and rocks at him. He was so deeply saddened and exhausted that he collapsed with his noble face first onto the ground. When he woke up, he heard Jibril (Gabriel) ﷺ saying to him: "Allah, glory be to Him, knows all that has passed between you and these people. He has sent to you the Angel who is in charge of the mountains to be at your command."

Saying this, Jibril ushered the Angel before the Prophet ﷺ. The Angel greeted him and said: "O, Muhammad! Allah heard what your people had said to you. I am the Angel of mountains at your service. If you wish, I can cause the Al-Akhshabain Mountains to collide with each other onto them."

The Messenger of Allah ﷺ said: I hope from Allah that there will be those from among their offspring who would worship Allah alone, not associating anything alongside Him." [Ṣaḥīḥ Muslim].

◆ Al-Akhshabain: The two mountains of Makkah.

It was the mercy that filled the heart of Prophet Muhammad ﷺ and the moral of tolerance that he was raised upon, that prompted the Prophet ﷺ to pardon the people of Al-Ṭā'if and not allow the Angel of the Mountains to crush them.

How did the people of Al-Ṭā'if treat our Prophet Muhammad, peace be upon him?	How did our Master Muhammad, peace be upon him, respond to the bad treatment of the people of Al-Ṭā'if?
.....	.....
.....	.....

The attributes that the position of the Prophet ﷺ shows are:

.....

.....

.....

I learn from the attitude of our Prophet Muhammad ﷺ towards those who abused him, that:

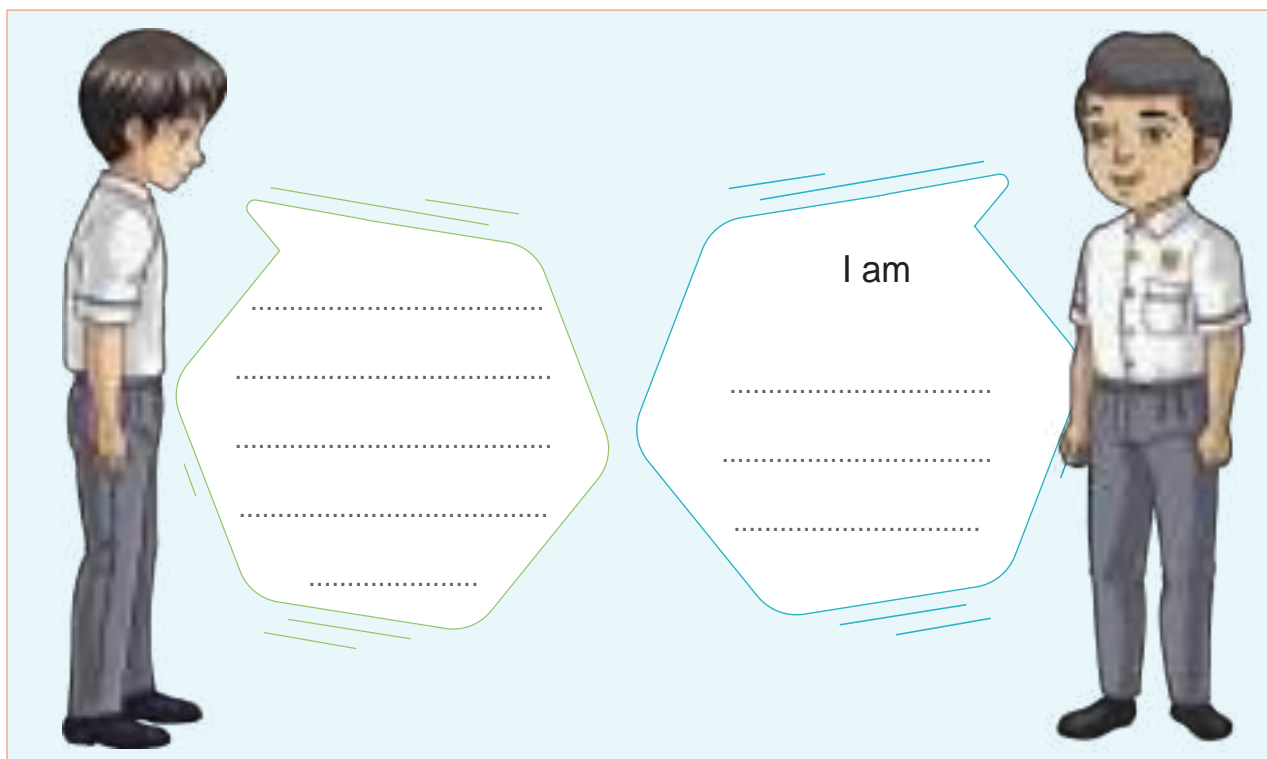
.....

**The Outcome:** The moral of ..... is one of the Muslim's characteristics.

## I write a dialogue:

Nāṣir and Ḥamad are classmates in the third grade. One day, one of them insulted the other thinking that he took his pen without permission, only to find out later that the pen was in the pen case. He apologized to his classmate, who accepted his apology

✦ Write a dialogue between Nāṣir and Ḥamad that reflects the situation just discussed.



## I cooperate with my classmates

From the following two texts, we draw out the reward of tolerance:

M	The texts	The reward of tolerant
1	<p>Allah ﷻ says:</p> <p>﴿فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ﴾ (سُورَةُ الشُّورَى: 40).</p> <p>[Fa-man 'afā wa-'aṣlaḥa fa-'ajruhū 'alā llāhi] [Sūrah Al-Shūrā: 40]</p> <p>"but whoever pardons and makes reconciliation - his reward is [due] from Allah." [Sūrah Al-Shūrā: 40]</p>	<p>.....</p> <p>.....</p>
2	<p>"The Prophet ﷺ said: "Show mercy and you will be shown mercy. Forgive and Allah will forgive you." (Narrated by al-Bukhārī).</p>	<p>.....</p>



### I reflect and mention:

The Messenger of Allah ﷺ called for tolerance and peace between Muslims and other communities, considering this one of the most valued morals. In his dealings with others, he was tolerant with all; and thus he had founded good relationships with them.

For this reason, we say the foundations of tolerance in the UAE are based on the teachings of Islam, sound disposition, and on genuine Emirati values, moral laws and ethics which were consolidated by the late Sheikh Zayed, may Allah have mercy on him.



- ◆ Using beautiful speech I mention and discuss how our religion is a religion of tolerance.
- ◆ Through drawing I express the fact that our beloved country - the United Arab Emirates - is a country that is committed to the concepts of tolerance and peace.



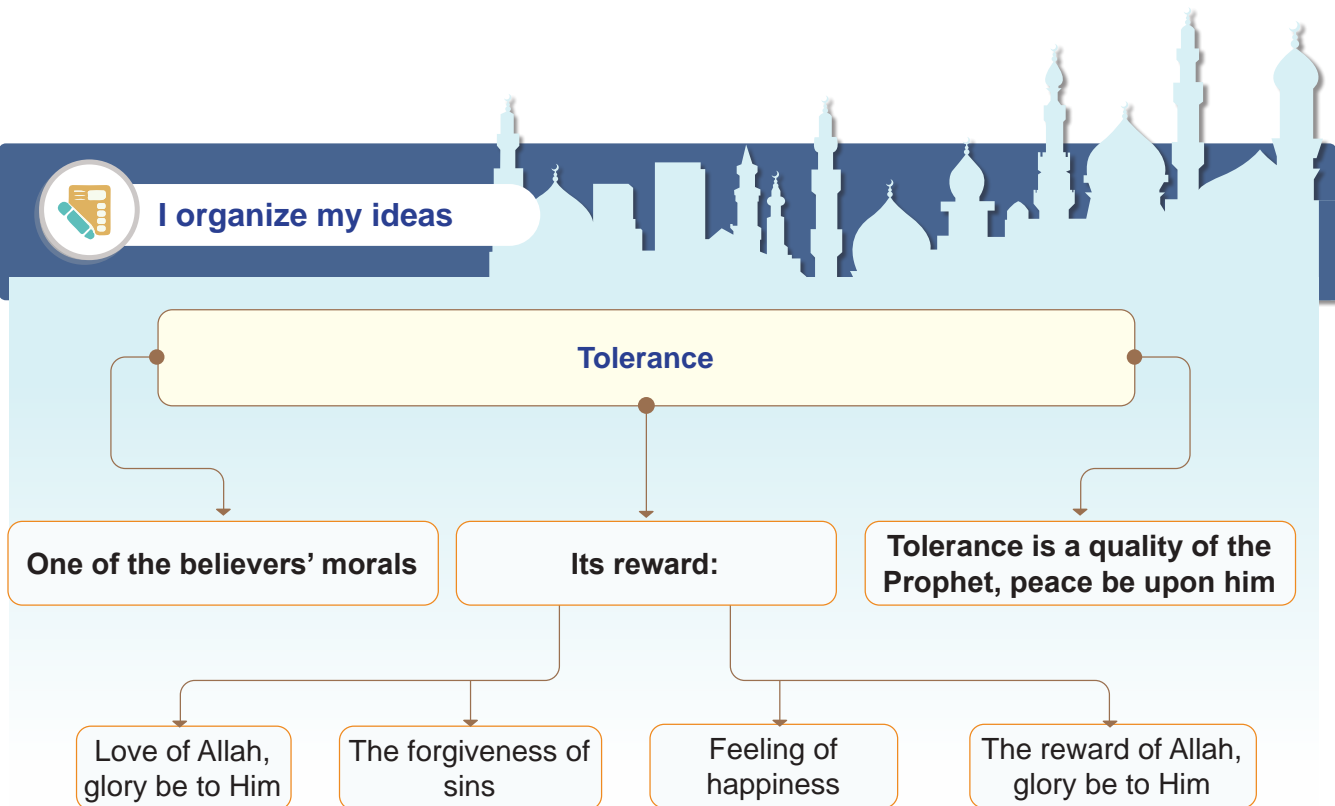
## I read and emulate the example

‘Abdullah ibn ‘Amr ibn al-‘Ās, may Allah be pleased with him, narrates that the Prophet ﷺ said: “...And he would not return an evil with an evil, but rather he was pardoning and forgiving.” (Ṣaḥīḥ al-Bukhārī)

◆ How do I behave if someone treats me badly?



## I organize my ideas





### I practice reciting the Qur'ān



قَالَ تَعَالَى: ﴿فِيمَا رَحْمَةٍ مِّنَ اللَّهِ لَئِنْ لَّهْمٌ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ  
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾

[سُورَةُ آلِ عِمْرَانَ: 159]

Allah ﷻ says:

[Fa-bi-mā raḥmatin mina llāhi linta lahum wa-law kunta fazzan ghalīẓa l-qalbi la-nfaḍḍū min ḥawlika fa-  
'fu 'anhum wa-staghfir lahum wa-shāwirhum fī l-'amri fa-'idhā 'azamta fa-tawakkal 'alā llāhi 'inna llāha  
yuḥibbu l-mutawakkilīna] [Sūrah Al-Imrān: 159]

“So it was by mercy from Allah , [O Muhammad], that you were lenient with them. And if you had been  
rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask  
forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah .  
Indeed, Allah loves those who rely [upon Him].” [Sūrah Al-Imrān: 159]



### I leave my Imprint



#### My behavior is my responsibility

I forgive others by following the example of  
the Allah's Messenger, peace be upon him.



#### I love my country

I treat all sectors of society with good manners.





I answer by myself

## Activity One:

I find out one of the causes of lacking the ability to be tolerant, and the way to avoid this cause.

The Messenger of Allah, peace be upon him, said: “The strong man is not the good wrestler; but the strong man is he who controls himself when angry.” (Narrated by Bukhāri and Muslim).

◆ The cause: .....

.....

◆ How to avoid it: .....

.....

## Activity Two:

I draw out the quality of tolerance in the lives of the Prophets, peace be upon them:

It was narrated that Ibn Mas‘ūd ؓ said: “It is as if I am seeing the Prophet ﷺ speaking as a Prophet from amongst the Prophets , peace be upon them all, whose people had beaten him and caused him to bleed, whilst he was cleaning the blood off his face and saying, ‘O Allah! Forgive my people, for they do not know [what they are doing].’” (Agreed upon by Bukhāri and Muslim).

◆ How did Prophet Muhammad, peace be upon him, interpret his being beaten by his people? .....

.....

◆ What do you infer from this situation just discussed?

.....

.....

**Activity Three:**

Write a meaningful sentence about tolerance:

.....

.....

**I enrich my experience**

I search for the name of the first female minister of tolerance, and the name of the relevant country.

**I assess myself**

I color in the box which expresses how skillful I am at learning:

Learning	Excellent	Good	Acceptable
I explain the love of tolerance.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I clarify that being tolerant and forgiving are amongst the characteristics of believers.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I infer the reward of pardoning and forgiveness.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I demonstrate the value of tolerance which the Prophet, peace be upon him, adopted in dealing with the abusers.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## The Owners of the Orchard

A good man lived in a remote village where he owned a beautiful orchard full of various kinds of vegetables and fruits, none of which he would take to his home before giving the poor and needy their share of these vegetables and fruits. Therefore, Allah ﷻ bestowed His blessings upon his provision and his family.



After several years, the man died and his sons inherited the orchard. They were tempted by Satan not to give the poor their share of Zakāt so they can keep all the money for themselves and increase their wealth.





One of the brothers said: "The crop is very abundant this year. Let us agree that we do not give the poor anything this year. In this way we become richer."

But they did not listen to their brother's opinion. Rather, they decided to do what they had agreed upon. They were not aware that Allah ﷻ hears them and sees what they were up to, that it is He who has granted them this wealth, and that He is able to deprive them of it.



"I see that we should do what our father used to do; so that Allah, glory be to Him, blesses our means of living," said his brother.



But they did not listen to their brother's opinion. Rather, they decided to do what they had agreed upon. They were not aware that Allah ﷻ hears them and sees what they were up to, that it is He who has granted them this wealth, and that He is able to deprive them of it.

When they returned the next morning to carry out their plan, they found that the orchard was totally burned, and that they were left with nothing. At that moment, they knew that their intention to deprive the poor and the needy had deprived them of the orchard, for forward is in the measure of one's exertions, be it good or bad.



The brothers regretted what they had done, and began blaming each other for this loss. They realized that their father was blessed by Allah ﷻ because he was avid in giving the poor their just due, and that they were punished by Allah ﷻ because they deprived granting the poor and the needy their right because of their greed.



*The End □ All  
Praise is due to  
Allah*



## Enrichment Activities

### Let us Think Together..

I draw a circle around the element that I think it does not belong to the group, then I explain:



.....

.....

.....



.....

.....

.....



.....

.....

.....

### What is the Thing?

I match the right color with the appropriate words:



Three light colors (red, yellow, green) help to regulate vehicle traffic in the system. What are they?

**Green**

**Yellow**

**Red**

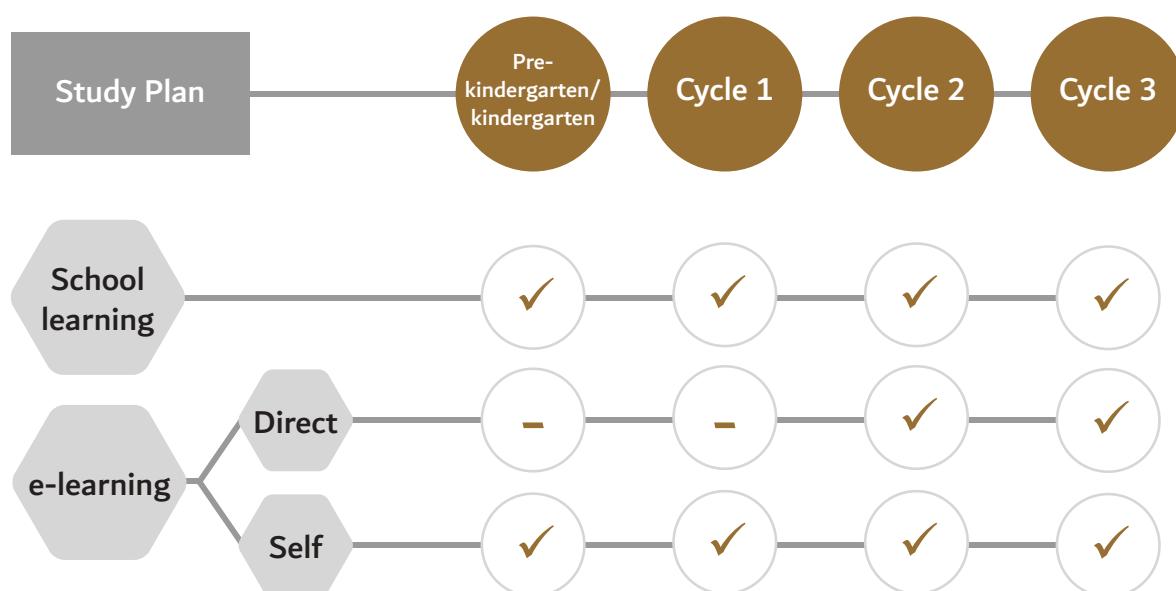






## Hybrid education in the Emirati school

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:



برنامج محمد بن راشد  
للتعلم الذكي  
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Smart Learning Program

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