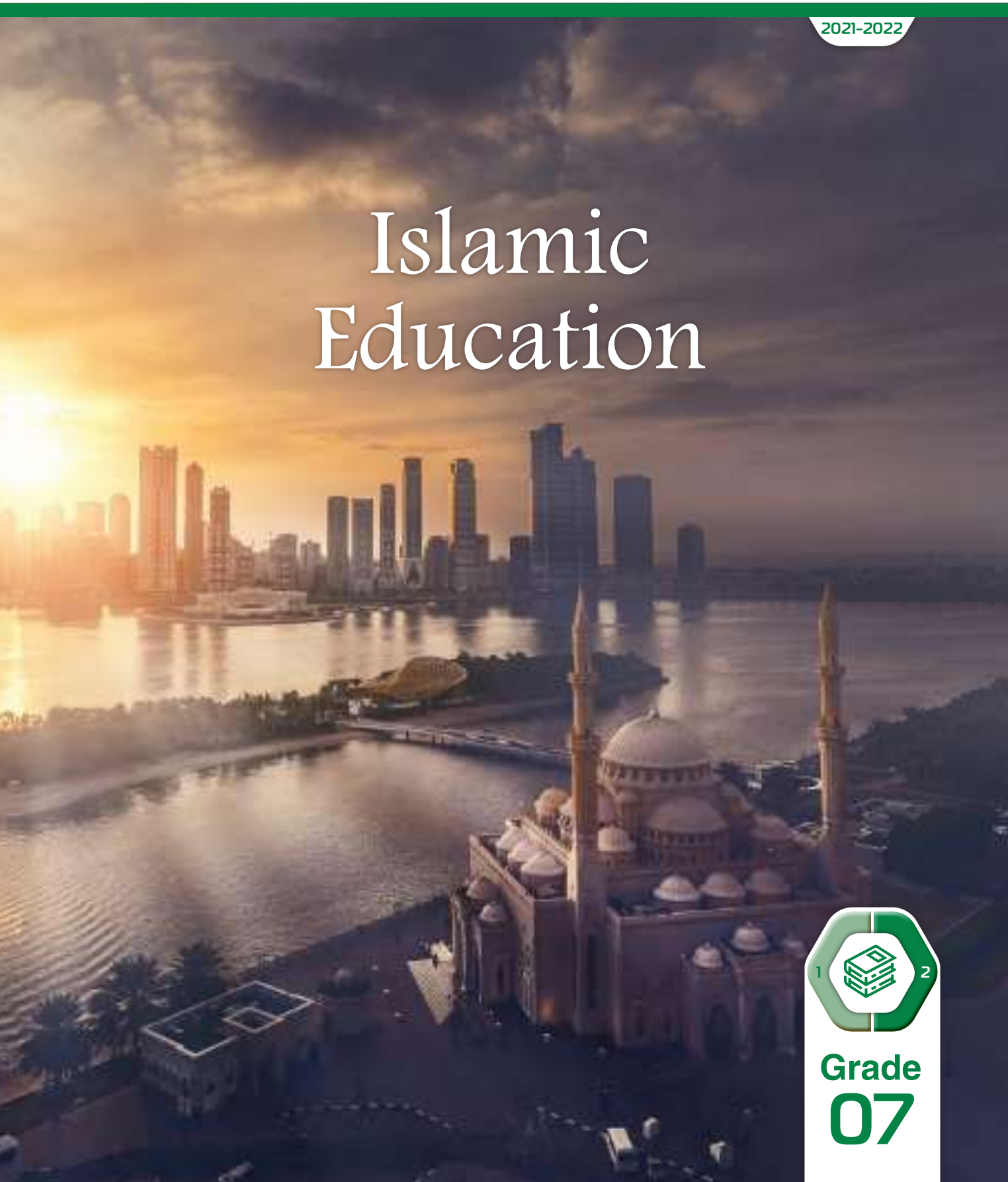
UNITED ARAB EMIRATES
MINISTRY OF EDUCATION

المدرسة الإماراتية

2021-2022

Islamic Education



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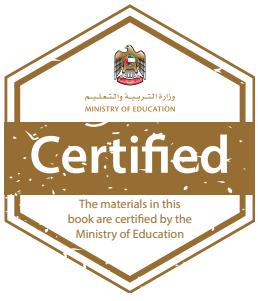
Grade
07

Islamic Education

Student book

Grade 7

Volume 2



1442- 1443 A.H. /2021- 2022 A.D.

Introduction

Praise be to Allah, who taught the illiterate by the pen, taught man that which he knew not, and peace and blessings be on the Messenger of mercy to all nations, our Master Mohammad (ﷺ), peace be upon him and his family and Companions.

This is the Islamic Education book, which we present to our beloved students of the seventh grade, and we pray to Allah that our children will benefit from it; He is the All Hearing, and the One Who Responds.

The structure of this book is based on units; each unit includes various subjects representing the fields and themes of the curriculum in an integrated manner, including divine revelation, Islamic faith, Islamic values and manners, rules and purposes of Islam, biography of the Prophet and personalities, and identity and contemporary issues.

The book translates curriculum criteria into comprehensive contents and states learning objectives at the beginning of each lesson under the heading "this lesson will teach to". Lessons consist of an introduction (I take the initiative to learn), a body (I use my skills to learn), and a conclusion (I organize my concepts). This is followed by student activities, which comprise three types: general activities for all students (I answer by myself), enriching activities for outstanding students (I enrich my experience), and applied activities (I assess myself).

The book balances between religious knowledge and educational activities, presenting the necessary religious knowledge and concepts to students, while at the same time giving them the opportunity to learn more and enrich their knowledge through curricular educational activities. The book takes into consideration the characteristic features of UAE students at this age and aims at developing twenty-first century skills and thinking skills and achieving the

requirements of sustainable development.

The book focuses on religious knowledge and concepts needed by students at this age and links such knowledge to contemporary life and its developments in light of the principles of Islamic Sharia, including moderation, tolerance, positivity and individual and societal responsibility. It develops performance skills in relation to Islamic education, and promotes Islamic values to build conscious personalities that hold to their religion and contribute to building their nation.

Educational activities are varied so that they help develop students' critical thinking, which is an important contemporary requirement that would protect students from deviant thoughts and unwise imitation, and contribute to developing creative and innovative thinking, as the UAE seeks in its vision "United in Ambition and Determination" to become by 2021 one of the top countries of the world. These activities also contribute to developing life problem-solving skills and the ability to make decisions in a proper and timely manner, refining students' capabilities, and raising their awareness regarding utilization of financial and human resources and preservation and development of the nation's wealth.

We hope that the way topics are presented to students will help utilize their learning methods, such as observation, thinking, experimenting, applying, self-learning, research and investigation, and making evidence-based conclusions.

On presenting this book to our students, we pray to Allah to make it beneficial as planned and contemplated in terms of meeting the criteria for learning Islamic education, developing thinking and performance skills and developing a generation that is capable of creativity and innovation, confronting challenges and promoting the status of our nation.

Allah knows best the intention behind one's deeds.

The Authors

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وزارة التربية والتعليم
MINISTRY OF EDUCATION
Certified
The materials in this book are certified by the Ministry of Education

Lesson Title	Learning Objectives / Performance Indicators
Surat Ar-Rahman	To recite the verses while observing the rules of recitation. To explain the meanings of Qur'anic vocabulary. To explain the overall meaning of the verses. To infer manifestations of the mercy of Allah (تعالى). To explain aspects of the greatness of Allah (ﷻ) through His gifts.
The Heart and the Righteousness of Man	To read the noble hadith by heart properly. To explain the meaning of vocabulary of the noble hadith. To explain the overall meaning of the noble hadith. To explain the states of the heart. To be keen on having sincere intention to Allah (تعالى).
The Religion of Islam is Easy	To read the noble hadith by heart properly. To explain the meaning of vocabulary of the noble hadith. To infer aspects of the easiness and tolerance of Islam. To provide evidence that fundamentalism and extremism are not part of Islam. To differentiate between easiness of Islam and negligence of worship acts.
Thinking in Islam	To explain the concept of thinking. To infer fields of thinking. To explain results of thinking of the creations of Allah (تعالى). To link between thinking and civilizational development of society.

Lesson Title	Learning Objectives / Performance Indicators
Working is a Worship and Civilized Act	To explain the concept of working. To explain the conditions of righteous work. To deduce the benefits of working for the individual and for society. To clarify the role of working in the civilization of countries. To determine the duties and rights of the worker.
The Prayers of the Traveler and of the Sick	To distinguish between the rules of joining and shortening prayers. To determine the distance during which a traveler may shorten prayer. To explain how the sick performs their prayers. To express my appreciation of the easiness of Islam.
The Pleasure of Life	To recite the verses while observing the rules of recitation. To explain the meanings of Qur'anic vocabulary. To explain the overall meaning of the verses. To infer the implication of stating the consequence of belief and disbelief. To determine the path for winning in life.

Lesson Title	Learning Objectives / Performance Indicators
Taking Care of Orphans	To read the noble hadith by heart properly. To explain the meaning of vocabulary of the noble hadith. To explain the concept of taking care of orphans in Islam. To explain the reward of Allah to those who take care of orphans. To infer the effect of taking care of orphans on the life of orphans and on society.
Humbleness	To explain the concept of humbleness. To infer areas of showing humbleness. To deduce the benefits of humbleness for the individual and for society. To explain means that help show humbleness. To support positions that show humbleness and oppose positions that show arrogance.
Voluntary Prayers (Duha and Night)	To distinguish between types of voluntary prayers. To explain the merits of Duha and Night prayers. To explain the rules concerning the Duha and Night prayers.
The Clear Conquest	To explain why the Muslims went to Makkah. To discuss the terms of Al-Hudaibiya Treaty. To classify the results of Al-Hudaibiya Treaty.
The Reward of Good Deeds	To recite the verses while observing the rules of recitation. To explain the meanings of Qur'anic vocabulary. To explain the overall meaning of the verses. To clarify the concept of good deeds. To specify the reasons for attaining Paradise.

Lesson Title	Learning Objectives / Performance Indicators
Coexistence among People	To read the noble hadith by heart properly. To explain the meaning of vocabulary of the noble hadith. To discover the limits of one's freedom in society. To define the foundations of coexistence among people.
Majlis and its Manners	To explain types of Majlis. To explain the manners of Majlis. To infer the benefits of observing the manners of Majlis. To say the Majlis expiation supplication by heart.
Rufaida Al-Aslamiya	To define features of the personality of Rufaida Al-Aslamiya (ﷺ). To explain the importance of the role of women in society. To deduce some benefits of volunteering work.
The Problem of Poverty in the Muslim World	To define the concept of poverty. To explain the dangers associated with the problem of poverty. To analyze causes of poverty. To explain Islam's principles for dealing with poverty.

Unit 4

(But over every possessor of knowledge is one more knowing.)



Unit Contents:

No.	Lesson	Subject	Field
1	Surat Ar-Rahman	Holy Qur'an	Divine Revelation
2	The Heart and the Righteousness of Man	Noble Hadith	Divine Revelation
3	The Religion of Islam is Easy	Noble Hadith	Divine Revelation
4	Thinking in Islam	Faith-based Mindset	Faith
5	Working is a Worship and Civilized Act	Islamic Values	Islamic Values and Manners
6	The Prayers of the Traveler and of the Sick	Worship Acts	Rules of Islam and their Purposes



This Lesson teaches me to:

- recite the verses while observing the rules of recitation.
- explain the meanings of Qur'anic vocabulary.
- explain the overall meaning of the verses.
- infer manifestations of the mercy of Allah (تعالى).
- explain aspects of the greatness of Allah (ﷻ) through His gifts.

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I take the initiative to learn:

When the people of Makkah heard the Holy Qur'an from the Prophet (ﷺ), they recognized its rhetoric and the eloquence of its words and saw its effect on people. Some of them tried to throw doubts at it to discourage people from following the Prophet (ﷺ) and his message. They said: someone is teaching Mohammad the Qur'an which he brought us.

Some claimed that the monk Bahira taught him these words!

Allah (ﷻ) revealed Surat Ar-Rahman as a reply to them and to prove that Allah (تعالى) is the One who taught Mohammad (ﷺ) and the One who revealed this Holy Qur'an.

Highlights

The Arabic word for Ar-Rahman (الرحمن) consists of the beginnings of three Surahs. When combined together, these form one of the names of Allah (تعالى):

(الر) the beginning of Surat Yūsuf

(حم) the beginning of Surat Fuṣṣilat

(ن) the beginning of Surat Al-Qalam

When these are combined, they form the word (الرحمن).

[Al-Qurtubi's Commentary]

I think then explain:

- Allah (تعالى) answered the questions of the disbelievers of Makkah although He (تعالى) is free from the need of all people.

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I use my skills to learn

I recite and memorize:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلرَّحْمَٰنُ ﴿١﴾ عَلَّمَ ٱلْقُرْءَانَ ﴿٢﴾ خَلَقَ ٱلْإِنسَٰنَ ﴿٣﴾ عَلَّمَهُ ٱلْبَيَانَ ﴿٤﴾ ٱلشَّمْسُ وَٱلْقَمَرُ بِحُسْبَانٍ
﴿٥﴾ وَٱلنَّجْمُ وَٱلشَّجَرُ يَسْجُدَانِ ﴿٦﴾ وَٱلسَّمَآءَ رَفَعَهَا وَوَضَعَ ٱلْمِيزَانَ ﴿٧﴾ أَلَّا تَطْغَوْا۟ فِى ٱلْمِيزَانِ
﴿٨﴾ وَأَقِيمُوا۟ ٱلْوَزْنَ بِٱلْقِسْطِ وَلَا تُخْسِرُوا۟ ٱلْمِيزَانَ ﴿٩﴾ وَٱلْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾ فِيهَا فَٰكِهَةٌ
وَٱلنَّخْلُ ذَاتُ ٱلْأَكْمَامِ ﴿١١﴾ وَٱلْحَبُّ ذُو ٱلْعَصْفِ وَٱلرَّيْحَانُ ﴿١٢﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾
خَلَقَ ٱلْإِنسَٰنَ مِن صَلْصَٰلٍ كَٱلْفَخَّارِ ﴿١٤﴾ وَخَلَقَ ٱلْجَآنَّ مِن مَّارِجٍ مِّن نَّارٍ ﴿١٥﴾ فَبِأَىِّ
ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾ رَبُّ ٱلْمَشْرِقَيْنِ وَرَبُّ ٱلْمَغْرِبَيْنِ ﴿١٧﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾ مَرَجَ ٱلْبَحْرَيْنِ
يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ﴿٢٠﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾ يَخْرُجُ مِنْهُمَا ٱللُّؤْلُؤُ وَٱلْمَرْجَانُ ﴿٢٢﴾
فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾ وَلَهُ ٱلْجَوَارِ ٱلْمُنشَـَٔاتُ فِى ٱلْبَحْرِ كَٱلْأَعْلَٰمِ ﴿٢٤﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾

[سورةُ الرّحمنِ]

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Bismi Allāhi Ar-Raĥmāni Ar-Raĥīm

Ar-Raĥmān (1) `Allama Al-Qur'ān (2) Khalaqa Al-'Insān (3) `Allamahu Al-Bayān (4) Ash-Shamsu Wa Al-Qamaru Biĥusbān (5) Wa An-Najmu Wa Ash-Shajaru Yasjudān (6) Wa As-Samā'a Rafa`ahā Wa Waḍa`a Al-Mīzān (7) 'Allā Taṭghaw Fī Al-Mīzān (8) Wa 'Aqīmū Al-Wazna Bil-Qisṭi Wa Lā Tukhsirū Al-Mīzān (9) Wa Al-'Arḍa Waḍa`ahā Lil'anām (10) Fīhā Fākihatun Wa An-Nakhlu Dhātu Al-'Akmām (11) Wa Al-Ĥabbu Dhū Al-`Aṣfi Wa Ar-Rayĥān (12) Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibān (13) Khalaqa Al-'Insāna Min Ṣalṣālin Kālfakhkhār (14) Wa Khalaqa Al-Jānna Min Mārijin Min Nār (15) Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibān (16) Rabbu Al-Mashriqayni Wa Rabbu Al-Maghribayn (17) Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibān (18) Maraja Al-Baĥrayni Yaltaqiyān (19) Baynahumā Barzakhun Lā Yabghiyān (20) Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibān (21) Yakhruju Minhumā Al-Lu'ulu'uu Wa Al-Marjān (22) Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibān (23) Wa Lahu Al-Jawāri Al-Munsha'ātu Fī Al-Baĥri Kāl'a`lām (24) Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibān (25) [Surat Ar-Rahman]

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

The Most Merciful (1) Taught the Qur'an, (2) Created man, (3) And taught him eloquence. (4) The sun and the moon move by precise calculation, (5) And the stars and trees prostrate. (6) And the heaven He raised and imposed the balance (7) That you not transgress within the balance. (8) And establish weight in justice and do not make deficient the balance. (9) And the earth He laid out for the creatures. (10) Therein is fruit and palm trees having sheaths of dates (11) And grain having husks and scented plants. (12) So which of the favors of your Lord would you deny? (13) He created man from clay like that of pottery. (14) And He created the jinn from a smokeless flame of fire. (15) So which of the favors of your Lord would you deny? (16) He is Lord of the two sunrises and Lord of the two sunsets. (17) So which of the favors of your Lord would you deny? (18) He released the two seas, meeting side by side; (19) Between them is a barrier so neither of them transgresses. (20) So which of the favors of your Lord would you deny? (21) From both of them emerge pearl and coral. (22) So which of the favors of your Lord would you deny? (23) And to Him belong the ships with sails elevated in the sea like mountains. (24) So which of the favors of your Lord would you deny? (25) [Surat Ar-Rahman]

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I explain Qur'anic vocabulary:

بِحُسْبَانٍ / Biĥusbān	By precise calculation	صَلْصَٰلٍ / Ṣalṣālin	Dry pottery
وَٱلنَّجْمُ /Wa An-Najmu	Plants that have no stem	مَّارِجٍ /Mārijin	Flames
بِٱلْقِسْطِ / Bil-Qisṭi	With justice	مَرَجَ / Maraja	Release
لِلْأَنَامِ / Lil'anām	For the creatures	بَرْزَخٌ / Barzakhun	Barrier
ٱلْأَكْمَامِ / Al-'Akmām	Sheaths of fruit	ٱلْجَوَارِ / Al-Jawāri	Ships
ٱلْعَصْفِ / Al-`Aṣfi	Hay	ٱلْمُنشَئَاتُ / Al-Munsha'ātu	Loaded
ءَالَآءِ / Ālā'i	Favors	كَٱلْأَعْلَٰمِ / Kāl'a`lām	Like mountains

I understand the significance of the verses:

A Generous Giver:

Allah (تعالى) started the Sura with His name (ﷻ) (ٱلرَّحْمَٰنُ) "*Ar-Raĥmān*" (*The Most Merciful*) so that no one loses hope for His mercy. Then He told us about His gifts to people and His mercy upon them; He (ﷻ) revealed the Holy Qur'an to our Master Mohammad (ﷺ) and made it easy for people to understand and memorize. He demonstrated in it good and evil, what is halal and what is haram, and made it mercy and guidance for the worlds. Then He (ﷻ) pointed out that after he created man, He (عَلَّمَهُ ٱلْبَيَانَ) "`*Allamahu Al-Bayān*" (*taught him eloquence*); He taught man how to speak and express himself, so that he understands others and others understand him, which leads to cooperation and love among people. The more they understand each other, the less reasons they have for conflict. As such, their needs get fulfilled and they enjoy security and happiness.

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One of the manifestations of the generosity and mercy of Allah (ﷻ) towards man is that He made the universe subject to man, including the sun and the moon, whose movement was made precise to enable people to learn the calculation of days, months and years. After they learned that, they were able to calculate their time and to manage their present and future.

I expect:

What would happen if the Earth blocked sunlight from the moon throughout the year?

I explore:

Man uses plants and fruits as food for himself and for the animals he raises. How does man utilize plants which taste sour?

I infer:

In cooperation with my group, we discuss the following statement and develop evidence to the oneness of Allah (تعالى):

"Making creatures subject to man is an evidence of the oneness of Allah (تعالى)".

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Clear signs:

﴿وَٱلسَّمَآءَ رَفَعَهَا وَوَضَعَ ٱلۡمِيزَانَ ۝٧ أَلَّا تَطۡغَوۡاْ فِي ٱلۡمِيزَانِ﴾

"Wa As-Samā'a Rafa`ahā Wa Waḍa`a Al-Mīzān (7) 'Allā Taṭghaw Fī Al-Mīzān"

(And the heaven He raised and imposed the balance (7) That you not transgress within the balance.)

Allah (تعالى) raised heaven above the earth with His power (ﷻ) and He is capable of everything. He established justice on earth and ordered people to promote it to maintain rights and achieve coexistence and security among people, especially in transactions such as selling and buying. Therefore, He warned against cheating and manipulating the balance so that people do not lose trust in each other.



Every 100 grams of dried dates has:

Sugar 7.6%
Fat 2.5%
Protein 1.9%
Minerals 1.2%
Fibers 10%
Water 13.8%

He also laid the earth and prepared it for the life of man and all creatures, whether in plains or mountains, in cold or hot regions. In every region, Allah (ﷻ) created certain plants and fruits, which indicates the greatness of the Creator (ﷻ). One example is date palms, for which Allah (ﷻ) created sheaths to keep its fruit as it grows, and made this small fruit full of all nutritional elements needed by man. Other examples include the grains, scented plants and other various plants. All this diversity indicates the oneness of Allah, the Creator and the Provider (ﷻ); there is no god other than Him to be supplicated to, and there is no god other than Him who deserves to be worshipped. How can man neglect all of this and look for something that cannot cause harm or benefit:

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﴿ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً إِن يُرِدۡنِ ٱلرَّحۡمَٰنُ بِضُرّٖ لَّا تُغۡنِ عَنِّي شَفَٰعَتُهُمۡ شَيۡـٔٗا وَلَا يُنقِذُونِ ٢٣﴾

"A'attakhidhu Min Dūnihi~ 'Ālihatan 'In Yuridni Ar-Raĥmānu Biḍurrin Lā Tughni `Annī Shafā`atuhum Shay'āan Wa Lā Yunqidhūn"

(Should I take other than Him false deities while, if the Most Merciful intends for me some adversity, their intercession will not avail me at all, nor can they save me?) [Ya-Sin: 23].

Then comes the question that is repeated in the Surah

﴿فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ﴾

"Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibān"

(So which of the favors of your Lord would you deny?).

You human beings and jinn, what gifts given to you by Allah do you deny? The answer is: we deny nothing of the gifts of our Lord, praise be to You.

I think and apply

The concept of balance has several meanings, uses and forms. To learn some of them, complete the following table:

Form	Description
The balance used by merchants	Things that are sold by weight
.....	Things that are sold by volume
.....	Things that are sold be length
.....	For testimonials before courts
.....	For measuring temperature

The result of all these meanings is: .....

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I explain:

How to be thankful for gifts.

I search and then answer:

The United Arab Emirates ranked first globally in producing dates.

How many date palm trees are there in the United Arab Emirates?

What is the effect of growing date palm trees on the environment?

The creation of man:

Allah (تعالى) created man from dry clay like pottery, and created the jinn from fire. He gave each of them their respective characteristics and abilities. However, He (ﷻ) made man in the best shape and ordered him to do good deeds and follow the orders of Allah (ﷻ) so that man keeps his beauty and good image through good manners and combines both nice appearance and nice dealings.

I discover:

The difference between clay and pottery:

Clay: is soil when mixed with .....
Pottery: is .....

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Lord of everything:

He is Allah(رَبُّ ٱلْمَشْرِقَيْنِ وَرَبُّ ٱلْمَغْرِبَيْنِ) "*Rabbu Al-Mashriqayni Wa Rabbu Al-Maghribayn*" (*He is Lord of the two sunrises and Lord of the two sunsets*), the two places where the sun rises and sets; it rises from a certain place in winter and from another in summer; it sets in winter in a different place from that where it sets in summer. The two sunrises, two sunsets and what is in-between them are all created by Allah; everything is under His control (ﷻ).

Further, He (ﷻ) created water and put it in earth, making fresh water in springs and rivers, and salt water in seas and oceans, and He (ﷻ) created barriers between them so that big seas do not flood the earth and cause the disappearance of fresh water which is needed by man, animals and plants to survive. This reflects the wisdom and mercy of Allah (تعالى).

Scientists say:

When the water of rivers reaches the sea, it does not immediately mix with seawater.



Furthermore,(يَخْرُجُ مِنْهُمَا ٱللُّؤْلُؤُ وَٱلْمَرْجَانُ)"*Yakhruju Minhumā Al-Lu'ulu'uu Wa Al-Marjān*" (*From both of them emerge pearl and coral*); Allah (تعالى) created out of water pearl and coral to be used by people for decoration, and let ships with huge loads sail in it. So, He made the liquid water subject to man just like He made the solid land subject to him. Would any reasonable man deny the gifts of Allah (تعالى) and dismiss His favor over the worlds?

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Science and experience have shown that pearls are extracted from the sea as well as from rivers; there are pearls in fresh water just like there are pearls in salt water.

I infer:

The result of the sun having two sunrises and two sunsets.

I describe:

The weather of my country in winter.

I expect:

The effect of modern ships on marine life.

I discover:

"الجواري" is the plural of "جارية", which means "ship" in the context of the Qur'anic verse above. In cooperation with my group, we discover other meanings of this word.

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I organize my concepts:

Topics of the verses

- Allah created man and made everything on earth and in heaven subject to him
- Diversity of creatures is evidence to the oneness of Allah
- Life and right guidance are gifts from Allah (تعالى)
- There are no limits for the power and greatness of Allah



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Student's Activities

I answer by myself:

First: What is the significance of the fact that this Sura started with the name of Allah "Ar-Rahman"?

Second: The saying of Allah (تعالى)" (عَلَّمَ ٱلْقُرْءَانَ)" "`*Allama Al-Qur'ān*" (*Taught the Qur'an*) is a reply to the polytheists of Makkah. Explain.

Third: What do people benefit from the precise movement of the sun and the moon?

Fourth: What is the danger of cheating and manipulation of balances and scales on society?

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Fifth: A merchant is changing the expiry date of foodstuff. Analyze this problem using the following table:

Description of what this merchant is doing:	
Its danger for people:	
Reaction of people to what this merchant is doing:	
The position of the law in the UAE regarding this merchant:	
The future of this merchant:	

I assess myself:

S	Learning aspect	Level achieved		
		Average	Good	Excellent
1	Reciting the Qur'anic verses.			
2	Memorizing the Qur'anic verses.			
3	Understanding meanings of vocabulary.			
4	Getting the overall meaning.			
5	Applying the rules included in the verses.			



I thank Allah for His great gifts by preserving them.

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This Lesson teaches me to:

- read the noble hadith by heart properly.
- explain the meaning of vocabulary of the noble hadith.
- explain the overall meaning of the noble hadith.
- explain the states of the heart.
- be keen on having sincere intention to Allah in all my deeds.

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I take the initiative to learn:

There are plants that feed on insects, but they are fixed in place. They cannot chase insects from one place to another. Therefore, they use their appearance with bright colors and attractive smell to attract insects. Their appearance suggests there is food in the heart of the flower, and the insect will try to reach the food. The deeper it goes into the flower, the smell becomes stronger. Suddenly, it finds a sticky liquid in the heart of the flower and gets trapped in it without being able to get away. It remains there until it dies and its body decomposes, and the plant feeds on it. So, the shape of this plant does not indicate the truth; its beautiful appearance and smell are a trap for its victims.

I reflect and determine:

I discuss with my classmates ways for knowing the truth of things.

I use my skills to learn

I read and memorize:

Abu Huraira (ﷺ) reported that the Prophet (ﷺ) said:

"Verily Allah does not look at your faces and your wealth, but He looks at your heart and your deeds."[Narrated by Muslim]

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I understand the significance of the noble hadith:

The substance is more accurate than the appearance:

The Prophet (ﷺ) tells us that Allah (تعالى) does not bring people to account for the shape of their bodies, their colors or their features, because man has nothing to do with this and cannot control it; he was created like this by Allah (فَتَبَارَكَ ٱللَّهُ أَحۡسَنُ ٱلۡخَٰلِقِينَ) "*Fatabāraka Allāhu Aĥsanu Al-Khāliqīn*" (*So blessed is Allah, the best of creators.*) [*Al-Mu'uminūn: 14*]. Allah (ﷻ) is the one who created the tall and the short, the black and the white, the beautiful and the non-beautiful, and He would not bring us to account for something we did not do; He brings man to account for what he did on the basis of his intention in his heart. Man is responsible for his intention and must bear the consequences of his deeds. Since intention is in the heart, Allah (تعالى) looks at the heart and at deeds we do. A deed that occurs unintentionally is called an "error".

Bringing man to account for what is in his heart is the job of Allah (تعالى) alone, because He (ﷻ) is the only one who is (عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ) "*`Alīmun Bidhāti Aş-Şudūr*" (*Allah is Knowing of that within the breasts) [At-Taghābun: 4].*

People on the other hand judge the appearance on the basis of evidence, because appearances could be deceiving sometimes; a person's features could suggest toughness while in fact he is a nice person. Someone's features could suggest he is a simple person while in fact he is a trickster. So, a Muslim must be polite and discerning, as the Messenger of Allah (ﷺ) said. Our master Omar (رضي الله عنه) was described as follows:

> *"Omar was too wise to be deceived and too devout to deceive others."*

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I reflect and classify:

- I classify things for which Allah brings people to account and things for which Allah does not bring people to account in the following table:

Thing	Brings to account	Does not bring to account
Color of the eyes		
Strength of muscles		
Wishing success for classmates		
Greeting neighbors on the occasion of Eid-Al Fitr		
Being slow when running		

I add:

- Deeds for which man will be brought to account:

States of the heart:

First: the sound heart

Allah (تعالى) said:(إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾)"*'Illā Man 'Atá Allāha Biqalbin Salīm*" *(But only one who comes to Allah with a sound heart.) [Ash-Shu`arā': 89]*. The sound heart is the one which is full of faith and love of good deeds. A person with a sound heart obeys his Lord, deals with people gently and respectfully, says nice words, and avoids causing harm to himself and to society.

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Second: the diseased heart

Allah (تعالى) said: (فِي قُلُوبِهِم مَّرَضٌ)"*Fī Qulūbihim Maraḍun*" (*In their hearts is disease*) *[Al-Baqarah: 10]*. A diseased heart is the one which is full of evil. A person with a diseased heart does not wish good things for anyone and harms people through his words and deeds.

I find a solution:

When a heart is diseased with malice gossip and hatred, it is the duty of others to try to treat it.

- In cooperation with my group, we try to find a treatment for such a heart.

Disease	Treatment

I infer:

- Based on the above, infer signs of a sound heart.

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Caring for one's appearance:

The Messenger of Allah (ﷺ) said: "Allah is Beautiful, and He likes beauty" [Narrated by Muslim]. So, it is the duty of the Muslim to keep a good appearance out of love of Allah (ﷻ), because he is a representative of himself, his religion, his family and his country, and it is his duty to present a good image about all of that through his appearance, cleanness of his body and clothes, and his nice smell and tidy hair. He must avoid what Allah (تعالى) has forbidden and what does not fit him; a man should not follow the ways of women, and a woman should not follow the ways of men. A Muslim always observes good behavior so that anyone who sees him knows that this is part of the ethics of his religion and his natural behavior as a citizen of this country or a member of this society. With such sincere intention coming from the heart, the person will deserve reward. This is the adornment which Allah ordered his servants to have by saying:

(يَٰبَنِيٓ ءَادَمَ خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ وَكُلُواْ وَٱشۡرَبُواْ وَلَا تُسۡرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ ٣١)

"Yā Banī 'Ādama Khudhū Zīnatakum `Inda Kulli Masjidin Wa Kulū Wa Ashrabū Wa Lā Tusrifū 'Innahu Lā Yuĥibbu Al-Musrifīn"

(O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.) [Al-'A`rāf: 31].

I extract:

- From the above verse as indicated in the table below:

Those who are addressed in the verse	
The order in the verse	
The forbidden thing in the verse	

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Allah does not look at man's wealth:

The Provider is Allah (تعالى); he provides for the believers as well as the disbelievers. No matter how wealthy a person could be, Allah does not bring him to account for the size of such wealth, but rather for how he disposes of such wealth: how he earned it, and how he spends it.

Islam encourages Muslims to preserve and grow their money, and allows them to dispose of such money as they wish, but without extravagance or parsimony, and provided that they perform the rights and obligations that are due from them in respect of such money and do not use it to harm anybody.

I determine:

Allah (تعالى) said:﴿وَفِيٓ أَمۡوَٰلِهِمۡ حَقّٞ لِّلسَّآئِلِ وَٱلۡمَحۡرُومِ ١٩﴾ *"Wa Fī 'Amwālihim Ĥaqqun Lilssā'ili Wa Al-Maĥrūm"* (*And from their properties was given the right of the needy petitioner and the deprived.*) [*Adh-Dhāriyāt: 19*].

- I reflect upon the above verse and complete the following table:

Question	Answer
The right is	.....
The ones who deserve are	.....

I form an opinion:

In cooperation with my group, we discuss the following case and form an opinion:

- Someone says: I befriend only the rich.

.....

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Purifying the heart:

Abu Huraira (ﷺ) narrated that a man complained to the Messenger of Allah (ﷺ) about his hard heart. The Messenger of Allah (ﷺ) said:

"wipe the head of the orphan and feed the poor."

The Messenger of Allah (ﷺ) used to supplicate to his Lord saying:

"O, you who changes hearts, make my heart fixed in your religion." [Al-Montheri].

Allah (تعالى) taught His servants this supplication:

(رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنتَ الْوَهَّابُ ﴿٨﴾)

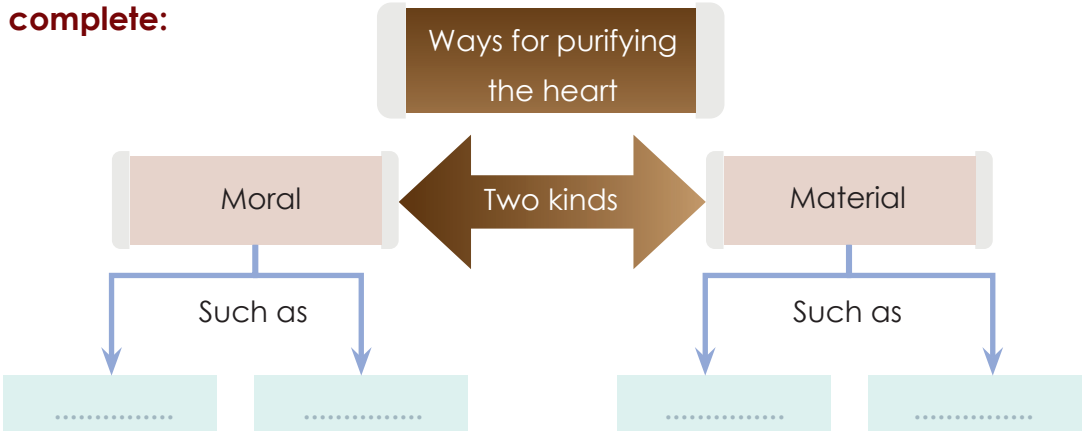
"*Rabbanā Lā Tuzigh Qulūbanā Ba`da 'Idh Hadaytanā Wa Hab Lanā Min Ladunka Raĥmatan 'Innaka 'Anta Al-Wahhāb*" *(Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.) ['Āli `Imrān: 8].*

These are material and moral ways to purify the heart from evils and increase goodness in it. Man could go through circumstances that keep him busy or weaken his determination, so he treats all ailments of the heart with supplication to Allah (تعالى), obedience to Him, making good deeds, avoiding evils and following the example of the Messenger of Allah (ﷺ).

What is next? One must care for the heart and its integrity, as Allah (تعالى) explained in His saying:(أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ) "'*Alā Bidhikri Allāhi Taţma'innu Al-Qulūb*" (*Unquestionably, by the remembrance of Allah hearts are assured.*) *[Ar-Ra`d: 28*].

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I complete:

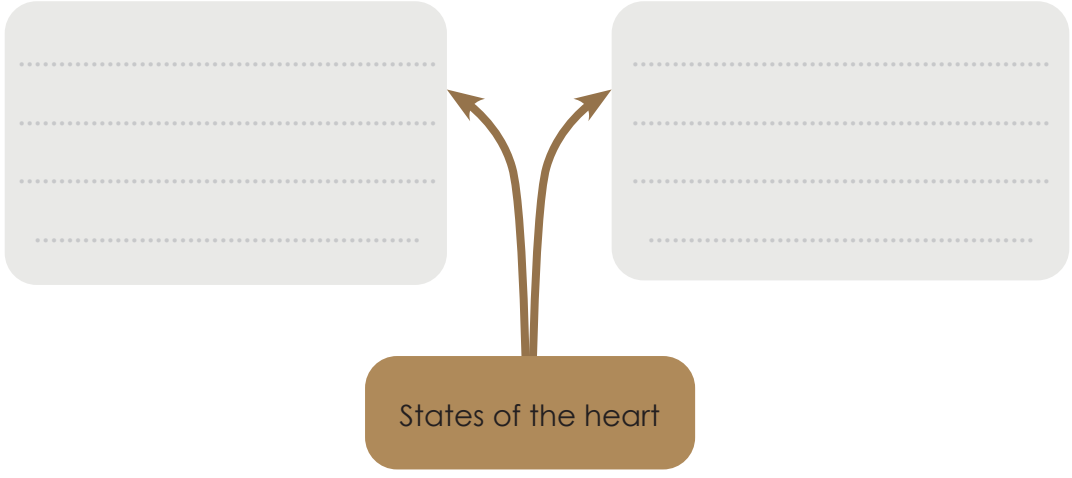


I evaluate and decide:

I determine my position regarding the following case and explain the reason:

Case	Decision	Reason
He pretends to be poor to beg from people		

I organize my concepts:



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My imprint:

I prepare a school radio show about the importance of purifying the heart.

Student's Activities

I answer by myself:

First:

What is the significance of the saying by the Prophet (□): "but He looks at your heart and your deeds."?

Second:

Compare between a sound heart and a diseased heart.

Third:

Explain one way of purifying the heart.

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I enrich my experience:

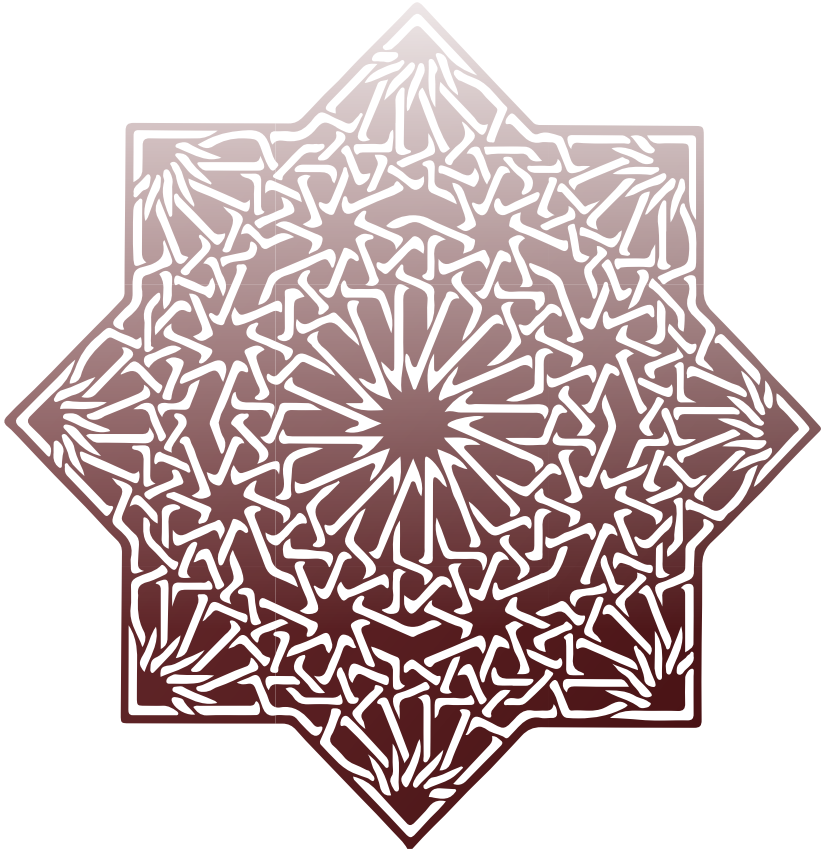
I research and write a poster about the danger of neglecting the heart.

I assess myself:

S	Learning aspect	Level achieved		
		Average	Good	Excellent
1	I am keen on memorizing the noble hadith.			
2	I am not deceived by appearances.			
3	I prepare a summary of the meaning of the noble hadith.			
4	I avoid things that cause disease of the heart.			
5	I read the noble hadith properly.			

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Lesson Three

The Religion of Islam is Easy

3

This Lesson teaches me to:

- read the noble hadith by heart properly.
- explain the meaning of vocabulary of the noble hadith.
- infer aspects of the easiness and tolerance of Islam.
- provide evidence that fundamentalism and extremism are not part of Islam.
- differentiate between easiness of Islam and negligence of worship acts.

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I take the initiative to learn:

One of the gifts of Allah (تعالى) to the Muslim nation is that He made us a moderate nation in terms of faith and legislation. Allah (تعالى) said: ﴿ وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا ﴾ "*Wa Kadhalika Ja`alnākum 'Ummatan Wasaţā*" (*And thus we have made you a moderate community) [Al-Baqarah: 143]*. So, Allah imposed on us obligatory worship acts that suit our abilities, and ordered us to perform them without excess to the extent of overburdening our bodies and souls and without negligence which will result in not performing them. He showed us the right path which we need to follow; Allah (تعالى) said: ﴿وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ﴾"*Wa 'Anna Hādhā Şirāţī Mustaqīmāan Fa Attabi`ūh*" (*And, moreover, this is My path, which is straight, so follow it) [Al-'An`ām: 153]*.

I expect:

The meaning of moderation in Islam.

I link:

Between the saying of Allah (تعالى):

﴿ وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا ﴾ "*Wa Kadhalika Ja`alnākum 'Ummatan Wasaţā*" (*And thus we have made you a moderate community) [Al-Baqarah: 143]* and the saying of Allah (تعالى):

﴿وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ﴾ *"Wa 'Anna Hādhā Şirāţī Mustaqīmāan Fa Attabi`ūh" (And, moreover, this is My path, which is straight, so follow it) [Al-'An`ām: 153]*

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I use my skills to learn

I read and memorize:

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ :

(إِنَّ الدِّينَ يُسْرٌ ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلاَّ غَلَبَهُ ، فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا ، وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدُّلْجَةِ) رواه البخاري

Abu Huraira (ﷺ) reported that the Prophet (ﷺ) said:

"The religion of Islam is easy, and whoever makes the religion a rigor, it will overpower him. So, follow a middle course in worship; if you cannot do this, do something near to it and give glad tidings and seek help of Allah in the morning and at dusk and some part of night"
[Narrated by Al-Bukhari]

I explain the vocabulary in the hadith:

يُسرٌ	Easiness of performance.
يُشادَّ الدّينَ	Exaggerate in the performance of worship acts.
غَلّبَهُ	Overpower him.
فَسَدِّدوا	Be moderate and follow a middle course.
قارِبوا	Do something near to it.
الغَدْوَةِ	Morning.
الرَّوْحَةِ	Dusk.
الدُّلْجَةِ	Night.

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I understand the significance of the noble hadith:

The Prophet (ﷺ) explains that Islam is based on tolerance, mercy and easiness in all aspects of worship acts, dealings and morals. Allah (تعالى) did not make the obligatory worship acts heavy for people to the extent that they are not able to perform them, and forbade fundamentalism, exaggeration in performing worship acts and overburdening the body with them, which will result in the inability to continue performing them. Therefore, the Prophet (ﷺ) directed us to be moderate in performing worship acts without exaggeration or negligence, and gave glad tidings to those who do this that they will receive big reward from Allah (تعالى). Then, the Prophet (ﷺ) compared worship acts for the Muslim to a journey in which the traveler chooses suitable times to travel and rests at other times when he is tired; he would travel in the morning, rest when it becomes hot at noon, resume travel when it becomes cooler, sleep when he becomes tired at night, and continue in the last part of the night. Similarly, a believer would choose the right times for performing worship acts so that he enjoys them and have rest at other times.

I think and link:

- Between the traveler and the believer who performs worship acts, based on my understanding of the noble hadith:

What is being compared	
What it is compared to	
The similarity	

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I differentiate:

Between negligence, moderation and exaggeration when it comes to performing worship acts:

Differentiation	Negligence	Moderation	Exaggeration
The concept			
Example			

I think and infer:

In cooperation with my group of students, we infer the meaning of "making the religion a rigor":

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Aspects of easiness of Islam:

Islam is an easy religion. The Prophet (ﷺ) said: "You are a nation for whom worship acts are made easy". This can be seen in many rules which Allah (تعالى) made easy for His servants; He allowed the traveler to shorten and join prayers, allowed a person with no access to water to perform dry ablution (Tayammum), permitted a person who cannot stand up to perform prayer while sitting or lying down as suits their health condition, and permitted whipping over footwear for both travelers and non-travelers. Furthermore, in the case of people who are unable to perform certain worship acts, Allah (تعالى) does not require them to perform them; a person who does not meet the quorum is not required to pay Zakat; and a person who does not have sufficient money to perform pilgrimage or cannot perform it safely may postpone it until there are suitable circumstances for him to perform it. The same goes for fasting; a person who cannot fast because he is travelling or due to another similar reason is permitted by Allah (تعالى) to break the fast and perform it later on. Allah (تعالى) said:(يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ)
"*Yurīdu Allāhu Bikumu Al-Yusra Wa Lā Yurīdu Bikumu Al-`Usr*" *(Allah intends for you ease and does not intend for you hardship) [Al-Baqarah: 185].*

I reply using evidence:

To someone who says that Islam is not an easy religion because a Muslim is required to perform prayers no matter what.

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I explain:

- The easiness of Islam in the following cases:

Case	How it is made easy
He wanted to perform prayer, but could not know the direction of Qibla.	
He wanted to perform ablution, but had a bandage on his hand due to a cut on it.	
He feared that if he performs ablution using the available water, there will be no more water.	

Moderation in performing worship acts:

Easiness of Islam is achieved through moderation in performing worship acts so that one is not carried away towards fundamentalism and exaggeration which will overburden him and result in his boredom and aversion of worship.

A person who prays all night, fasts most of days and stays in the mosque most nights without allowing himself to enjoy life will find himself reaching a stage where he cannot bear praying at night, fasting during the day or entering mosques. The Prophet (ﷺ) is the role model in everything, and he used to fast and break the fast, pray and sleep, and he is still the most fearful of Allah among people and the best worshipper.

On the other hand, a Muslim must be careful of negligence which would result in him performing prayers late, not performing recommended optional worship acts and finding it acceptable to commit sins under the pretext that religion is easy. Both these extremes are warned against, as the Prophet (ﷺ) said:

"The extremists perished. The extremists perished. The extremists perished." It means that those who went to extremes in performing worship acts perished. The Prophet (ﷺ) also said: "Those who came before you were destroyed because of going to extremes in religious matters" [Narrated by Ahmad].

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I explain:

- Islam warns against exaggeration in performing worship acts although they are sincerely intended for getting closer to Allah (تعالى).

I investigate and explain:

The effects of exaggeration or negligence in religious matters on society in the table below:

Act	Effect
Negligence in relation to religious matters	
Exaggeration in relation to religious matters	

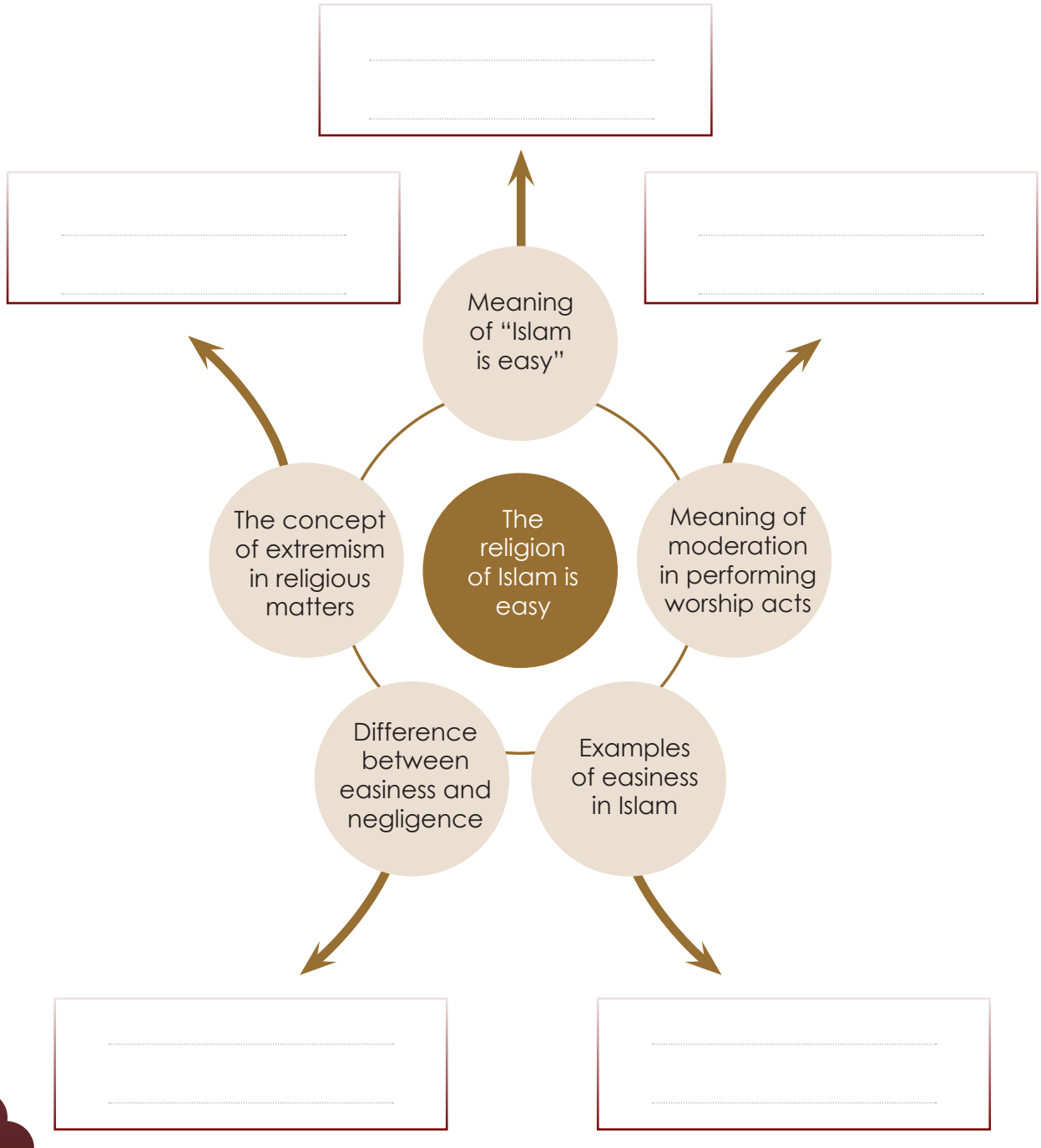
I think and suggest:

Khalid wants to perfectly perform all his worship acts, but he fears exaggeration and extremism in religious matters, which made him neglect performing voluntary worship acts.

- I explain to Khalid how to be moderate in performing worship acts.

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I organize my concepts:



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Student's Activities

I answer by myself:

First:

Compare as per the table below:

Comparison	Going to extreme in performing worship acts	Going to extreme in neglecting worship acts
Concept		
Effect on religion		

Second:

Enumerate three aspects of making things easy for a Muslim while traveling.

.....

.....

.....

I enrich my experience:

Write an article about moderation in religion and avoidance of exaggeration and extremism and their effect on protecting young Muslims from extremism, and show it to your teacher and classmates. Then cooperate with the school administration to publish the article in a local newspaper or magazine.

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I assess myself:

I assess the effect of my moderation in religious matters on my behavior and worship acts:

S	Aspect of application	Level of application		
		Average	Good	Excellent
1	I do not judge others based on their worship acts, but befriend them and advise them.			
2	I am keen on performing my prayer without increasing or omitting anything in it.			
3	I always try to be moderate in my thinking without exaggeration or negligence.			

My imprint:

I discuss with my classmates the concept of moderate thinking and the dangers of extremist thinking.

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Lesson Four

Thinking in Islam

4

This Lesson teaches me to:

- explain the concept of thinking.
- infer fields of thinking.
- explain results of thinking of the creations of Allah (تعالى).
- link between thinking and civilizational development of society.



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I take the initiative to learn:

Allah (تعالى) granted many gifts to man, including most prominently the gift of the mind, which He gave to man alone of all creatures. The mind enables man to distinguish between truth and falsehood, good and evil, which results in his success in this world and being rewarded in the Hereafter. It is the tool for reflecting and thinking about everything around man in the vast universe in order to acquire knowledge.

Allah (تعالى) said:

﴿وَٱللَّهُ أَخۡرَجَكُم مِّنۢ بُطُونِ أُمَّهَٰتِكُمۡ لَا تَعۡلَمُونَ شَيۡـٔٗا وَجَعَلَ لَكُمُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ وَٱلۡأَفۡـِٔدَةَ لَعَلَّكُمۡ تَشۡكُرُونَ ٧٨﴾

"Wa Allāhu 'Akhrajakum Min Buţūni 'Ummahātikum Lā Ta`lamūna Shay'āan Wa Ja`ala Lakumu As-Sam`a Wa Al-'Abşāra Wa Al-'Af'idata La`allakum Tashkurūn" (And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful.) [An-Naĥl: 78].

I reflect and determine:

- The difference between the brain of man and the brain of animals.

The biggest possible number of acts through which to thank Allah (تعالى) for the gift of the mind.

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I use my skills to learn

The concept of thinking:

Allah (تعالى) encouraged his servants to think of his creations so that they discover His great power through his creatures and worship Him.

Allah (تعالى) praised those who think; He said:

(ٱلَّذِينَ يَذۡكُرُونَ ٱللَّهَ قِيَٰمٗا وَقُعُودٗا وَعَلَىٰ جُنُوبِهِمۡ وَيَتَفَكَّرُونَ فِي خَلۡقِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ رَبَّنَا مَا خَلَقۡتَ هَٰذَا بَٰطِلٗا سُبۡحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ١٩١)

"Al-Ladhīna Yadhkurūna Allāha Qiyāmāan Wa Qu`ūdāan Wa `Alá Junūbihim Wa Yatafakkarūna Fī Khalqi As-Samāwāti Wa Al-'Arḍi Rabbanā Mā Khalaqta Hādhā Bāţilāan Subĥānaka Faqinā `Adhāba An-Nār" (Who remember Allah while standing or sitting or lying on their sides and give thought to the creation of the heavens and the earth, saying, "Our Lord, You did not create this aimlessly; exalted are You above such a thing; then protect us from the punishment of the Fire.) ['Āli `Imrān: 191].

Thinking is:

Using the mind in the study and analysis of things in order to arrive at new facts and conclusions. It is referred to in the book of Allah (تعالى) using several words, such as: seeing, reflection, consideration, reasoning and remembering, all of which are mental processes that complement each other and are linked to thinking.

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I reflect and infer:

Qualities of those who evade the truth in the saying of Allah (تعالى):

(وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ ٱلْجِنِّ وَٱلْإِنسِ ۖ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ ءَاذَانٌ لَّا يَسْمَعُونَ بِهَآ ۚ أُو۟لَٰٓئِكَ كَٱلْأَنْعَٰمِ بَلْ هُمْ أَضَلُّ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْغَٰفِلُونَ ﴿١٧٩﴾) *Wa Laqad Dhara'nā Lijah-" annama Kathīrāan Mina Al-Jinni Wa Al-'Insi Lahum Qulūbun Lā Yafqahūna Bihā Wa Lahum 'A`yunun Lā Yubşirūna Bihā Wa Lahum 'Ādhānun Lā Yasma`ūna Bihā "'Ūlā'ika Kāl'an`āmi Bal Hum 'Adallu 'Ūlā'ika Humu Al-Ghāfilūn*

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

The implication of the present tense ﴿يَتَفَكَّرُونَ﴾ *(give thought)* in the saying of Allah ﴿إِنَّ فِي ذَٰلِكَ لَآيَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾ *"'Inna Fī Dhālika La'āyātin Liqawmin Yatafakkarūn" (Indeed in that are signs for a people who give thought) [Ar-Ra`d: 3].*

Thinking of the Holy Qur'an:

Allah (تعالى) urged us to think of the verses of the Holy Qur'an by reflecting on its vocabulary in order to understand its meanings, apply its Sharia provisions and learn from its stories and lessons. Allah (تعالى) said:

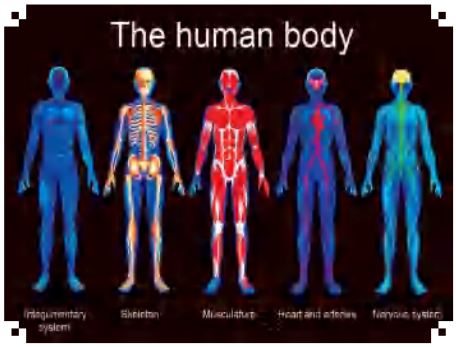
﴿كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ لِّيَدَّبَّرُوٓا۟ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٩﴾﴾

"Kitābun 'Anzalnāhu 'Ilayka Mubārakun Liyaddabbarū 'Āyātihi Wa Liyatadhakkara 'Ūlū Al-'Albāb" (This is a blessed Book which We have revealed to you, O Mohammad, that they might reflect upon its verses and that those of understanding would be reminded.) [Şād: 29].

In its call for thinking, the Holy Qur'an focused on two fields:

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First: Thinking of our own creation:



Allah (تعالى) said: (وَفِيٓ أَنفُسِكُمۡۚ أَفَلَا تُبۡصِرُونَ ٢١) *"Wa Fī 'Anfusikum 'Afalā Tubşirūn" (And in yourselves. Then will you not see?) [Adh-Dhāriyāt: 21]*. If man looks carefully at his shape, he will find that he is distinguished from all creatures, as Allah (تعالى) created him in the most perfect image and with the best stature.

Allah (تعالى) said: (وَصَوَّرَكُمۡ فَأَحۡسَنَ صُوَرَكُمۡۖ) *"Wa Şawwarakum Fa'aĥsana Şuwarakum" (and formed you and perfected your forms) [At-Taghābun: 3].*

If man thinks of his body, he will find that the retina has 100 million photoreceptor cells per square millimeter to order to offer a precise vision. If one looks at his own hair, he will find that he has almost 300 thousand hairs, each having a vein, an artery, a muscle, a sebaceous gland and a chromosome, and will realize the greatness of the Creator of these. The human body is surprisingly and remarkably delicate and complex; parts of it can be realized by the eye, while others can be observed only using certain equipment. Through studies and research, scientists found out that each part of the human body offers evidence to the greatness of Allah (تعالى), starting from the cell and ending with all organs of the body. Cells are combined to form a tissue; tissues are connected to form an organ; a group of organs form a system; and systems together constitute the human body.

I cooperate and search:

In a scientific encyclopedia for internal systems of the human body, explaining their respective functions.

System	Function
The digestive system	Digesting and absorbing foods and drinks

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Second: Thinking of manifestations of the power of Allah (تعالى) in the universe:



The Holy Qur'an directs us in several instances to think of the secrets of this wonderful universe. In one instance, Allah (تعالى) says: ﴿إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٠﴾﴾ *"Inna Fī Khalqi As-Samāwāti Wa Al-'Ardi Wa Akhtilāfi Al-Layli Wa An-Nahāri La'āyātin Li'wlī Al-'Albāb" (Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.) ['Āli `Imrān: 190].*

If man looks with his own eye at the universe around him, he will find that we live in a globe that is hanged in space, with stars moving around us. This globe rotates around its axis at a fixed speed in front of the sun, which creates the sequence of day and night, thereby allowing man to rest after a hard day's work.

If man thinks of the way in which everything in the universe (including day, night, the sun and the moon) is organized and compatible with our life, he will realize the great power of Allah who perfected the creation, and will consequently surrender to Allah (تعالى) and worship Him.

Allah (تعالى) said: ﴿وَتَرَى ٱلْفُلْكَ مَوَاخِرَ فِيهِ﴾ *"Wa Tará Al-Fulka Mawākhira Fīh" (And you see the ships plowing through it) [An-Naĥl: 14].*

If man reflects on how ships sail in the sea loaded with goods for the benefit of people although they are made of metal, and metal sinks in water, he cannot but wonder: why do not ships sink? Who created the property of floating in water?

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I think and deduce:

The facts that are proven in the following verses:

Allah (تعالى) said:

﴿أَيَحْسَبُ ٱلْإِنسَٰنُ أَن يُتْرَكَ سُدًى ﴿٣٦﴾ أَلَمْ يَكُ نُطْفَةً مِّن مَّنِىٍّ يُمْنَىٰ ﴿٣٧﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾ فَجَعَلَ مِنْهُ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰٓ ﴿٣٩﴾ أَلَيْسَ ذَٰلِكَ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْۦِۦَ ٱلْمَوْتَىٰ ﴿٤٠﴾﴾

Ayaĥsabu Al-'Insānu 'An Yutraka Sudan (36) 'Alam Yaku Nuţfatan Min Manīyin Yumná (37) Thumma Kāna `Alaqatan Fakhalaqa Fasawwá (38) Faja`ala Minhu Az-Zawjayni Adh-Dhakara Wa Al-'Unthá (39) 'Alaysa Dhālika Biqādirin `Alá 'An Yuĥyiya Al-Mawtá (40)" (Does man think that he will be left neglected? (36) Had he not been a sperm from semen emitted? (37) Then he was a clinging clot, and Allah created his form and proportioned him (38) And made of him two mates, the male and the female. (39) Is not that Creator Able to give life to the dead? (40)) [Al-Qiyāmah: 36-40]

.....	.....	.....

I think and explain:

- Manifestations of the power of Allah (تعالى) through the following verse:

Allah (تعالى) said:

﴿ وَأَرْسَلْنَا ٱلرِّيَٰحَ لَوَٰقِحَ فَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً فَأَسْقَيْنَٰكُمُوهُ وَمَآ أَنتُمْ لَهُۥ بِخَٰزِنِينَ ﴿٢٢﴾ ﴾

"Wa 'Arsalnā Ar-Riyāĥa Lawāqiĥa Fa'anzalnā Mina As-Samā'i Mā'an Fa'asqaynākumūhu Wa Mā 'Antum Lahu Bikhāzinīn" (And We have sent the fertilizing winds and sent down water from the sky and given you drink from it. And you are not its retainers.) [Al-Ĥijr: 22].

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I cooperate and express:

How I thank Allah (تعالى) for His creatures that He made subject to me on earth:

- Plants: .....
- Animals: .....
- Water: .....

Benefits of thinking:

Thinking of the creations of Allah (تعالى) has several benefits for the individual and for society, including the following:

1. Strengthening the believer's faith in the oneness of Allah (تعالى), which makes him feel humble before His greatness and worship Him to get His mercy and His paradise. Allah (تعالى) said:

(أَمَّنْ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا وَقَآئِمًا يَحْذَرُ ٱلْءَاخِرَةَ وَيَرْجُوا۟ رَحْمَةَ رَبِّهِۦ ۗ قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٩﴾)

"Amman Huwa Qānitun 'Ānā'a Al-Layli Sājidāan Wa Qā'imāan Yaĥdharu Al-'Ākhirata Wa Yarjū Raĥmata Rabbihi Qul Hal Yastawī Al-Ladhīna Ya`lamūna Wa Al-Ladhīna Lā Ya`lamūna 'Innamā Yatadhakkaru 'Ūlū Al-'Albāb" (Is one who is devoutly obedient during periods of the night, prostrating and standing in prayer, fearing the Hereafter and hoping for the mercy of his Lord, like one who does not? Say, "Are those who know equal to those who do not know?" Only they will remember who are people of understanding.) [Az-Zumar: 9].

2. Fearing Allah (تعالى), as people with knowledge are more fearful of Allah than others.

Allah (تعالى) said:(إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟)*'Innamā Yakhshá Allāha Min `Ibādihi Al-`Ulamā'" (Only those fear Allah, from among His servants, who have knowledge.) [Fāţir: 28].*

3. Thinkers acquire wisdom, enabling them to explore with their minds the consequences of things, act in accordance with public interest, and avoid sedition, thereby preserving and developing the wealth of their country.

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Allah (تعالى) said:

﴿ يُؤْتِي ٱلْحِكْمَةَ مَن يَشَآءُ ۚ وَمَن يُؤْتَ ٱلْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٦٩﴾ ﴾ *"Yu'utī Al-Ĥikmata Man Yashā'u Wa Man Yu'uta Al-Ĥikmata Faqad 'Ūtiya Khayrāan Kathīrāan Wa Mā Yadhdhakkaru 'Illā 'Ūlū Al-'Albāb" (He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.) [Al-Baqarah: 269].*

4. Scientific advances in all fields of life. There is a close connection between thinking of the universe and scientific advances, as evidenced by the inventions of previous scientists.
5. Man feels and enjoys the beauty of the universe, which results in a feeling of peacefulness and serenity.

I reflect and answer:

What do bees make?



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- Where do they get honey?

- Can you make honey without bees making it?

- When you eat honey at home, what did Allah make subject to you until the honey reached your stomach?

Thinking is the basis of civilizational development:

Thinking is an essential requirement for human progress and development throughout the ages. The cultural and technical progress of developed countries today is a product of thinking, reflecting and the resultant creative ideas that have contributed to the advancement of humanity. Thinking is a way of development and excellence at the level of individuals, societies and countries. The United Arab Emirates encourages innovation and creativity, and has ranked high among nations and gained the respect and confidence of all. It won the confidence of the world to host the Expo 2020 amidst intense competition from several countries. All countries of the world will come and present their innovations and creations in the UAE, which has become a global hub in various fields, thanks to the clear vision and sound thinking of its wise leadership.

I think and add:

Other benefits of thinking.



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I think and explain:

How to encourage thinking and creativity within the following social relations:

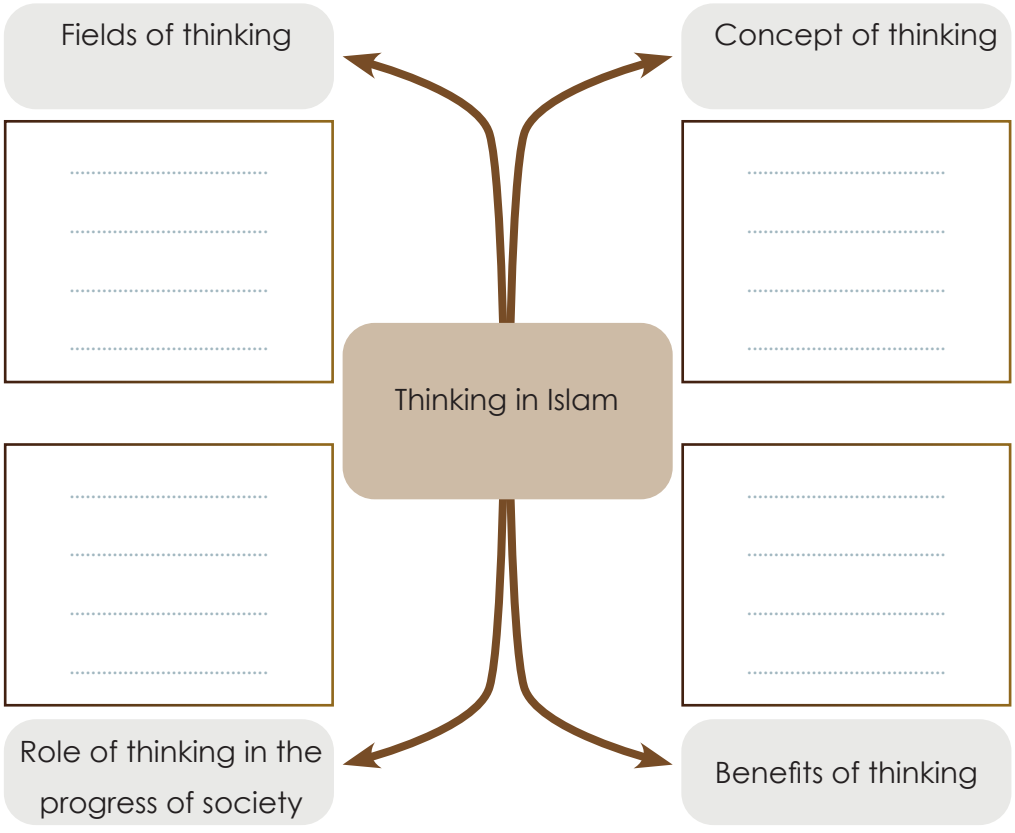
- Parents with their children:

- A teacher with their students:

- Friends with each other:

I organize my concepts:

I complete the following conceptual chart:



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Student's Activities

I answer by myself:

First:

What is the purpose of thinking of the creations of Allah (تعالى)?

Second:

Reflect on the following verses and then answer the following questions:

Allah (تعالى) said:

﴿ أَفَلَا يَنظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾ وَإِلَى ٱلسَّمَآءِ كَيْفَ رُفِعَتْ ﴿١٨﴾ وَإِلَى ٱلْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾ وَإِلَى ٱلْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾ ﴾

"*'Afalā Yanžurūna 'Ilá Al-'Ibili Kayfa Khuliqat (17) Wa 'Ilá As-Samā'i Kayfa Rufi`at (18) Wa 'Ilá Al-Jibāli Kayfa Nuşibat (19) Wa 'Ilá Al-'Arḍi Kayfa Suţiḥat (20)" (Then do they not look at the camels - how they are created? (17) And at the sky - how it is raised? (18) And at the mountains - how they are erected? (19) And at the earth - how it is spread out? (20)) [Al-Ghāshiyah: 17-20].*

What universal phenomena do the verses invite us to look at?

State some facts which you could arrive at if you reflect on the creatures of Allah (تعالى).

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I enrich my experience:

First:

Search in Al-Qurtubi's Commentary for the interpretation of the saying of Allah (تعالى):

(أَوَلَمْ يَتَفَكَّرُوا۟ فِىٓ أَنفُسِهِم ۗ مَّا خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ وَأَجَلٍ مُّسَمًّى)

'Awalam Yatafakkarū Fī 'Anfusihim Mā Khalaqa Allāhu As-Samāwāti Wa Al-'Arḍa Wa Mā Baynahumā 'Illā Bil-Ĥaqqi Wa 'Ajalin Musamma"

(Do they not contemplate within themselves? Allah has not created the heavens and the earth and what is between them except in truth and for a specified term.) [Ar-Rūm: 8].

Second:

In cooperation with your classmates, prepare a poster with photos about manifestations of the greatness of Allah (تعالى) in the universe and in ourselves.

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I assess myself:

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

S	Aspect of application	Level of application		
		Average	Good	Excellent
1	I think of the problems I face in life and find solutions for them.			
2	I think Allah (تعالى) for the gift of the mind by developing it through reading.			
3	I allocate time every day for reciting the Holy Qur'an and thinking of its meanings.			
4	I verify the news which I receive before sharing it with others.			
5	I like to participate in solving mathematical problems which help develop creative thinking.			

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My imprint:

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

- I think of my talents and creative abilities and develop them through learning and training to contribute through them to the service of my country.
- .....
- .....
- .....



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Lesson Five

Working is a Worship and Civilized Act

5

This Lesson teaches me to:

- explain the concept of working.
- explain the conditions of righteous work.
- deduce the benefits of working for the individual and for society.
- clarify the role of working in the civilization of countries.
- determine the duties and rights of the worker.

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I take the initiative to learn:

Righteous work is linked to faith in many Qur'anic verses, such as the saying of Allah (تعالى):

(مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ ﴿٩٧﴾)

"Man `Amila Şāliĥāan Min Dhakarin ʼAw ʻUnthá Wa Huwa Mu'uminun Falanuĥyiyannahu Ĥayāatan Ţayyibatan Wa Lanajziyannahum ʼAjrahum Bi'aĥsani Mā Kānū Ya`malūn" (Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward in the Hereafter according to the best of what they used to do.) [An-Naĥl: 97]

I reflect and infer:

- What is the reward of the one who combines faith and righteous work as understood from the above verse?

I discuss:

- The following idea: occupations and professional trades are considered a worship act for which the believer is rewarded.

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I use my skills to learn

Working in Islam:

Islam considers working an essential factor for the prosperity of life on earth and for the happiness and prosperity of societies.

Working is a worship act in the general sense. It is

every legitimate effort by man that is intended for the sake of Allah (تعالى) and aimed at earning an income and contributing to the development and prosperity of one's society and homeland.

Allah (تعالى) said:

﴿هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ ذَلُولًا فَٱمْشُوا۟ فِى مَنَاكِبِهَا وَكُلُوا۟ مِن رِّزْقِهِۦ ۖ وَإِلَيْهِ ٱلنُّشُورُ ﴿١٥﴾﴾

"Huwa Al-Ladhī Ja`ala Lakumu Al-'Arḍa Dhalūlāan Fāmshū Fī Manākibihā Wa Kulū Min Rizqihi Wa 'Ilayhi An-Nushūr" (It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection.) [Al-Mulk: 15].

Allah (تعالى) made the reward commensurate with the work and the service and benefit provided to people. He (تعالى) said:

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾﴾

"'Inna Al-Ladhīna 'Āmanū Wa `Amilū Aṣ-Ṣāliĥāti 'Innā Lā Nuḍī`u 'Ajra Man 'Aĥsana `Amalā" (Indeed, those who have believed and done righteous deeds - indeed, We will not allow to be lost the reward of any who did well in deeds.) [Al-Kahf: 30].

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I enumerate:

- As many righteous deeds that fall under the concept of worship as possible.

I explore:

Allah (تعالى) said: ﴿إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ كَانَتۡ لَهُمۡ جَنَّٰتُ ٱلۡفِرۡدَوۡسِ نُزُلًا ١٠٧﴾ *'Inna Al-Ladhīna 'Āmanū Wa `Amilū Aṣ-Ṣāliḥāti Kānat Lahum Jannātu Al-Firdawsi Nuzulā" (Indeed, those who have believed and done righteous deeds - they will have the Gardens of Paradise as a lodging) [Al-Kahf: 107].*

- What is the relationship between worship and working as understood from the above verse?

.....

Conditions of righteous work:

Working is considered worship if several conditions are met. These are:

1. **Legitimacy:** the work should not violate the Sharia of Allah (تعالى). The Messenger of Allah (ﷺ) said:

> *"O people, Allah is good, and He therefore accepts only that which is good." [Narrated by Muslim].*

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2. **Sincerity:** when the worker intends his work for the sake of Allah (تعالى), to please Him and win His paradise, as the Messenger of Allah (ﷺ) said:

> *"Acts are judged only by intentions, and a man will have only what he intended."*
> *[Narrated by Al-Bukhari and Muslim].*

3. **Knowledge:** the worker must be knowledgeable about the essentials of his work so that he performs it perfectly.
4. **Mastery and proficiency:** the worker should do his best to perform his work properly. The Messenger of Allah (ﷺ) said:

> *"Allah loves if one of you does a certain work to master it."*
> *[Narrated by Al-Baihaqi].*

I infer:

Allah (تعالى) said:

(يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوۡمِ ٱلۡجُمُعَةِ فَٱسۡعَوۡاْ إِلَىٰ ذِكۡرِ ٱللَّهِ وَذَرُواْ ٱلۡبَيۡعَۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ٩)

"Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'Idhā Nūdī Lilşşalāati Min Yawmi Al-Jumu`ati Fās`aw 'Ilá Dhikri Allāhi Wa Dharū Al-Bay`a Dhālikum Khayrun Lakum 'In Kuntum Ta`lamūna" (O you who have believed, when the adhan is called for the prayer on the day of Friday, then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew.) [Al-Jum`ah: 9].

- What condition do you infer from the above verse for work to be worship?

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I cooperate and apply:

In cooperation with my group, I explain how to make my study a righteous work for which I get rewarded?

- In the school:

- Outside the school:

Working is a source of pride for the individual and the community:

Islam called for working and professionalism, making it a source of pride and dignity for man, as it enables him to avoid the humility of begging. It is a means for satisfying man's psychological needs, such as the need of self-esteem and respect of others, and providing the necessary material needs for the individual and his family, such as housing, food, drinks and medicines. Our Master Mohammad (ﷺ) said:

"By Him in Whose Hand my life is, it is better for anyone of you to take a rope and cut the wood from the forest and carry it over his back and sell it as a means of earning his living than to ask a person for something and that person may give him or not." [Narrated by Al-Bukhari].

Working increases individual productivity and provides for people's needs, thus increasing entrepreneurship and job opportunities and turning young people into productive energy that contributes to raising the standard of living and achieving social well-being.

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The Prophet (ﷺ) started working and building immediately upon arriving in Madinah; he built the mosque and then a marketplace, and so the community started working and building.

I explain:

- Islam fights the phenomenon of begging in societies.



True wealth is the sincere hard work which benefits the individual and his society. Work is what remains, and it is the essence of the value of man and the state.

Zayed bin Sultan Al Nahyan (رحمه الله).

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I expect:

The negative effects of unemployment on the individual and on society.

Effect of unemployment on the individual	Effect of unemployment on society

Working is the foundation of civilizational development of countries:

Ancient and modern human civilizations are a product of hard work, struggle and creativity. Today's developed countries have been able to reach this advanced level in science and technology only through the efforts of their people. The way to build a bright future for countries is to invest in young people, care for talents and encourage creativity and innovation. The achievements that we see in various areas of life, and the decent level of living in terms of food, drinks, clothing and others in the United Arab Emirates are the result of determination, hard work, efforts and planning. One characteristic of the leaders of the state is that they appreciate, love and perform their work and plan for the progress of the nation.

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I describe in my own style:

The role of the wise leadership of the United Arab Emirates in the progress and development of the country.



Wealth does not only mean financial resources. A nation's true wealth is its men; they are the ones who build the future of their nation.

Zayed bin Sultan Al Nahyan (رحمه الله).

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I create and determine:

The biggest possible number of professions that the United Arab Emirates needs in the twenty first century, explaining the reason for choosing each profession.

Profession	Reason for choosing it

Jobs performed by the Messengers (ﷺ):

The Prophets and Messengers of Allah (ﷻ), who are the noblest of people, used to work hard to earn their living. Allah (تعالى) said:

(وَمَآ أَرۡسَلۡنَا قَبۡلَكَ مِنَ ٱلۡمُرۡسَلِينَ إِلَّآ إِنَّهُمۡ لَيَأۡكُلُونَ ٱلطَّعَامَ وَيَمۡشُونَ فِي ٱلۡأَسۡوَاقِ)

"Wa Mā 'Arsalnā Qablaka Mina Al-Mursalīna 'Illā 'Innahum Laya'kulūna Aṭ-Ṭa`āma Wa Yamshūna Fī Al-'Aswāq" (And We did not send before you, O Mohammad, any of the messengers except that they ate food and walked in the markets.) [Al-Furqān: 20].

All Prophets worked as shepherds in addition to other jobs which they performed despite their huge responsibilities, thereby serving as role models for all people. The Prophet (ﷺ) said:

"Every Prophet has tended sheep". He was asked: "And did you?" He replied, "Yes, I tended them for a few carats for the Makkans." [Narrated by Al-Bukhari].

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Furthermore, Our Prophet Mohammad (ﷺ) worked in trade, and Dawood (عليه السلام) worked as a smith who made battle shields. Allah (تعالى) said:

(وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ مِنَّا فَضْلًا ۖ يَٰجِبَالُ أَوِّبِى مَعَهُۥ وَٱلطَّيْرَ ۖ وَأَلَنَّا لَهُ ٱلْحَدِيدَ ﴿١٠﴾ أَنِ ٱعْمَلْ سَٰبِغَٰتٍ وَقَدِّرْ فِى ٱلسَّرْدِ ۖ وَٱعْمَلُوا۟ صَٰلِحًا ۖ إِنِّى بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١﴾)

"Wa Laqad ʿĀtaynā Dāwūda Minnā Faḍlāan Yā Jibālu ʿAwwibī Maʿahu Wa Aṭ-Ṭayra Wa ʿAlannā Lahu Al-Ĥadīd (10) ʿAni Aʿmal Sābighātin Wa Qaddir Fī As-Sardi Wa Aʿmalū Ṣāliĥāan ʿInnī Bimā Taʿmalūna Baṣīr (11)"

(And We certainly gave David from Us bounty. We said, "O mountains, repeat Our praises with him, and the birds as well." And We made pliable for him iron, (10) Commanding him, "Make full coats of mail and calculate precisely the links, and work all of you righteousness. Indeed I, of what you do, am Seeing." (11)) [Saba': 10-11].

This indicates that Islam appreciates every work undertaken by man.

I cooperate and deduce:

In cooperation with my group, I deduce the jobs and useful industries mentioned in the Qur'an, and then indicate their benefit for society:

Qur'anic verse	Job	Benefit for society
﴿وَأَنزَلْنَا ٱلْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَٰفِعُ لِلنَّاسِ﴾. *"Wa ʿAnzalnā Al-Ĥadīda Fīhi Baʾsun Shadīdun Wa Manāfiʿu Lilnnās" (And We sent down iron, wherein is great military might and benefits for the people) [Al-Ĥadīd: 25]*	Iron and steel manufacturing	Used for building cities, bridges and dams

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﴿وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَآ أَثَٰثًا وَمَتَٰعًا﴾. *"Wa Min 'Aṣwāfihā Wa 'Awbārihā Wa 'Ash`ārihā 'Athāthāan Wa Matā`āan" (and from their wool, fur and hair is furnishing and enjoyment) [An-Naĥl: 80]*		
﴿فَأَوْحَيْنَآ إِلَيْهِ أَنِ ٱصْنَعِ ٱلْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا﴾. *Aṣna`i Al-Fulka Bi'a`yuninā Wa Waĥyinā" (Then We inspired in him, saying: Make the ship under Our observation, and Our inspiration) [Al-Mu'uminūn: 27]*		
﴿أَفَرَءَيْتُم مَّا تَحْرُثُونَ ﴿٦٣﴾ ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ ٱلزَّٰرِعُونَ ﴿٦٤﴾﴾ *"Afara'aytum Mā Taĥruthūn (63) 'A'antum Tazra`ūnahu 'Am Naĥnu Az-Zāri`ūn (64)" (And have you seen that seed which you sow? (63) Is it you who makes it grow, or are We the grower? (64)) [Al-Wāqi`ah: 63-64]*		

I apply:

Our master Omar bin Al-Khattab (ﷺ) says: "I see a man and like him. Then I ask: "Does he have a job?" If the answer is no, I lose my respect for him."

- I specify the job which I aspire to have when I grow up, giving three reasons for my choice.

The job which I aspire to have is: .....

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

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Rights and duties of the worker:

Islam sets rights for both workers and employers so that the work contributes to development.

The worker has the following rights which must be observed by the employer:

1. Working hours need to be specified along with the appropriate wage depending on the abilities and talent of the worker. The employer is required to observe the agreed rights of the worker and should not try to deprive him of any of them. Allah (تعالى) said:(وَلَا تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ)
"Wa Lā Tabkhasū An-Nāsa 'Ashyā 'Ahum" (and do not deprive people of their due) [Al-'A`rāf: 85].

2. Paying the worker's wage immediately without delay. The Messenger of Allah (ﷺ) said:

> *"Give the worker his wages before his sweat dries." [Narrated by Ibn Majah].*

3. Respecting the worker and respecting his human dignity. Allah (تعالى) said:
(وَقُولُوا۟ لِلنَّاسِ حُسْنًا) *"Wa Qūlū Lilnnāsi Ĥusnā" (And speak to people good words) [Al-Baqarah: 83].*

Duties of the worker include the following:

- To keep the properties of the employer safe, maintain them and protect them from damage.
- To perform the work according to agreed conditions, without cheating the employer. The Messenger of Allah (ﷺ) said: "He who cheats us is not one of us." [Narrated by Ibn Majah].

I research and add:

In cooperation with my group and using the internet, I add other values which the worker must adhere to.

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I comment and explain:

- An employee pretended to be sick to be absent from work.

- An employee was absent from his office and asked his colleague to punch in for him.

I expect:

- What would happen if the employer does not pay the wage of the worker?

I explain:

- Our wise leadership in the United Arab Emirates has been keen on enacting laws that protect the rights of workers and employers.

I organize my concepts:

I complete the following conceptual chart:

Working is a worship and civilized act

The concept of working	
The merit of working	
Its effects on society	
Factors that help master the job	
Duties of the worker	
Rights of the worker	

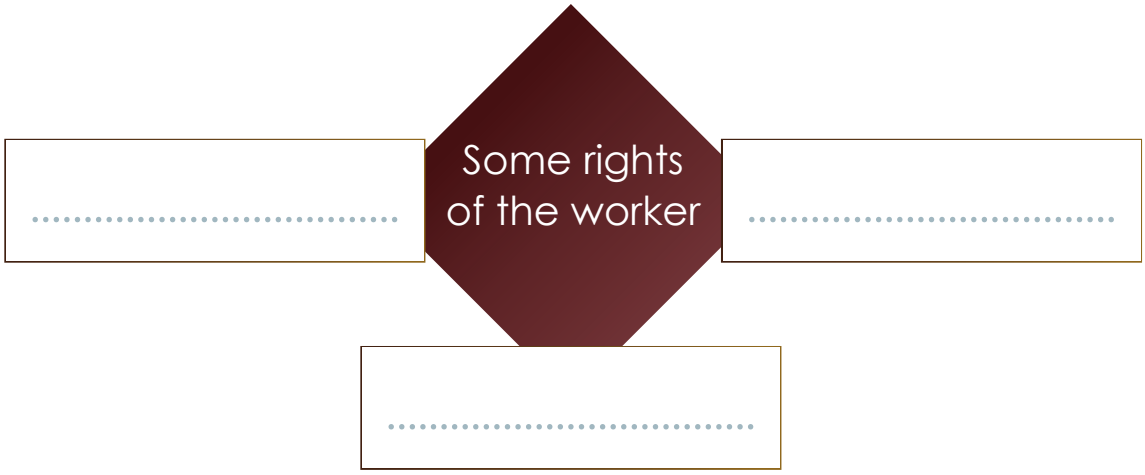
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Student's Activities

I answer by myself:

First:

I complete the following chart as appropriate:



Second:

The Messenger of Allah (ﷺ) said: ""If the Day of Judgment comes while you have a palm-cutting in your hands and it is still possible to plant it, you should plant it." [Narrated by Ahmad].

- Write three implications of the noble hadith.

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

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I enrich my experience:

First:

Search in Ibn Katheer's Commentary for the interpretation of the following verse, then read it before your classmates:

Allah (تعالى) said: ﴿وَفِي ٱلسَّمَآءِ رِزۡقُكُمۡ وَمَا تُوعَدُونَ ٢٢﴾ *"Wa Fī As-Samā'i Rizqukum Wa Mā Tū`adūn" (And in the heaven is your provision and whatever you are promised.) [Adh-Dhāriyāt: 22].*

Second:

In cooperation with your classmates, prepare a leaflet with photos about the importance of working and its role in the progress of society.

I assess myself:

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

S	Aspect of application	Level of application		
		Average	Good	Excellent
1	I have sincere intention for the sake of Allah (تعالى) in my study.			
2	I cooperate with my classmates in performing group tasks.			
3	I adhere to the laws and rules of the school.			
4	I help my little sister revising her lessons.			
5	I use my free time to learn a useful skill.			
6	I respect the worker no matter how poor he is.			
7	I perform my homework perfectly.			

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My imprint:

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

- I am keen on choosing a specialization that fulfills the needs of my country in the age of technological advances.
- .....
- .....
- .....



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Lesson Six

The Prayers of the Traveler and of the Sick

6

This Lesson teaches me to:

- distinguish between the rules of joining and shortening prayers.
- determine the distance during which a traveler may shorten prayer.
- explain how the sick performs their prayers.
- express my appreciation of the easiness of Islam.





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I take the initiative to learn:

Jabir bin Abdullah (ﷺ) reported that the Messenger of Allah (ﷺ) saw a group of people surrounding a man. He asked what the matter was. They said the man was exhausted because he was fasting. The Messenger of Allah (ﷺ) said:

"It is not righteousness to fast while traveling." [Narrated by Al-Bukhari].

I reflect and link:

Between the hadith of the Prophet (ﷺ) in the story of the fasting man and the two pictures above.

I use my skills to learn

First: the prayer of the traveler

The concession to shorten and join prayers:

Allah (تعالى) gave us a concession to shorten prayers that consist of four rak'ahs (Dhuhr, Asr and Isha prayers) while traveling; so, it is part of Sunnah to perform these as two rak'ahs instead of four. Mother of the Believers Aysha (ﷺ) said:

"The first time the prayer was enjoined, it was two Rak'ahs, and it remained as such when traveling, but the prayer while resident was made complete." [Narrated by Al-Bukhari and Muslim].

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Allah (تعالى) gave the traveler this concession to make things easier for him. Allah (تعالى) said:

"وَإِذَا ضَرَبْتُمْ فِي الأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا مِنَ الصَّلَاةِ"

"Wa 'Idhā Đarabtum Fī Al-'Arđi Falaysa `Alaykum Junāĥun 'An Taqşurū Mina Aş Şalāa" (And when you travel throughout the land, there is no blame upon you for shortening the prayer) [An-Nisā': 101].

Once the traveler starts his journey, he has a concession to join Dhuhr and Asr prayers and to join Maghrib and Isha prayers so that they are performed during the time of the earlier or the latter of the two, with Iqama for each. Through this, Allah (تعالى) reduces the difficulty of travel for the traveler.

I compare:

- Between shortening and joining prayers in the table below:

Joining prayers	Shortening prayers
.....	.....

I infer:

In cooperation with my group, we infer prayers that cannot be joined, and prayers that cannot be shortened in the table below:

Prayers that cannot be joined	Prayers that cannot be shortened
.....	.....

I explain:

- The rule concerning a person who started joining and shortening prayers before he starts his journey.

.....

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Minimum travel distance for shortening prayers:

Most scholars are in agreement that the minimum travel distance during which a traveler may, according to Sunnah, shorten a four-rak'ah prayer is 83 kilometers. If the travel distance is shorter, the traveler may not shorten prayers, but has to perform them in full. Abdullah bin Abbas and Abdullah bin Omar (ﷺ) used to shorten prayers and break their fast when their travel distance exceeded 16 farsakhs. [Narrated by Al-Bukhari].

I apply and determine:

A sales representative travels a lot and does not know in which trip to shorten prayers and in which trip to perform prayers in full. I try to help him through the following table:

Trip		Distance	Shortening of prayers	
From	To		Permitted	Not permitted
Dubai	Abu Dhabi	129 km		
	Dhaid	67 km		
	Umm Al-Quwain	50 km		
	Ras Al-Khaimah	87 km		

The minimum travel period for joining and shortening prayers:

Most scholars are in agreement that if a traveler's period of stay in the destination town is more than four days, he may not join and shorten prayers. If, however, the period of stay is four days or less, estimated by scholars as twenty prayers from time of arrival, it is recommended then, according to Sunnah, that he shortens four-rak'ah prayers during his stay in the destination town, and he may join Dhuhr and Asr prayers, and Maghrib and Isha prayers, during such period.

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I think and explain:

- A traveler whose period of stay in his destination is four days and nights or more may not join and shorten prayers.

Second: the prayer of the sick

How to perform it:

Allah (تعالى) is merciful towards his ill servants, and has allowed them to perform prayer in a way that suits their health conditions. Imran bin Hussain (ﷺ) was sick, and the Prophet (ﷺ) visited him and told him:

"Pray while standing. If you cannot, pray while sitting. If you cannot, pray while lying on your side. If you cannot do even that, then pray while lying down. Allah does not require anyone to do something beyond their capacity." [Narrated by Al-Nasa'i].

I explain:

- I see in the mosque near my house some worshippers who sit on chairs while performing the prayers.

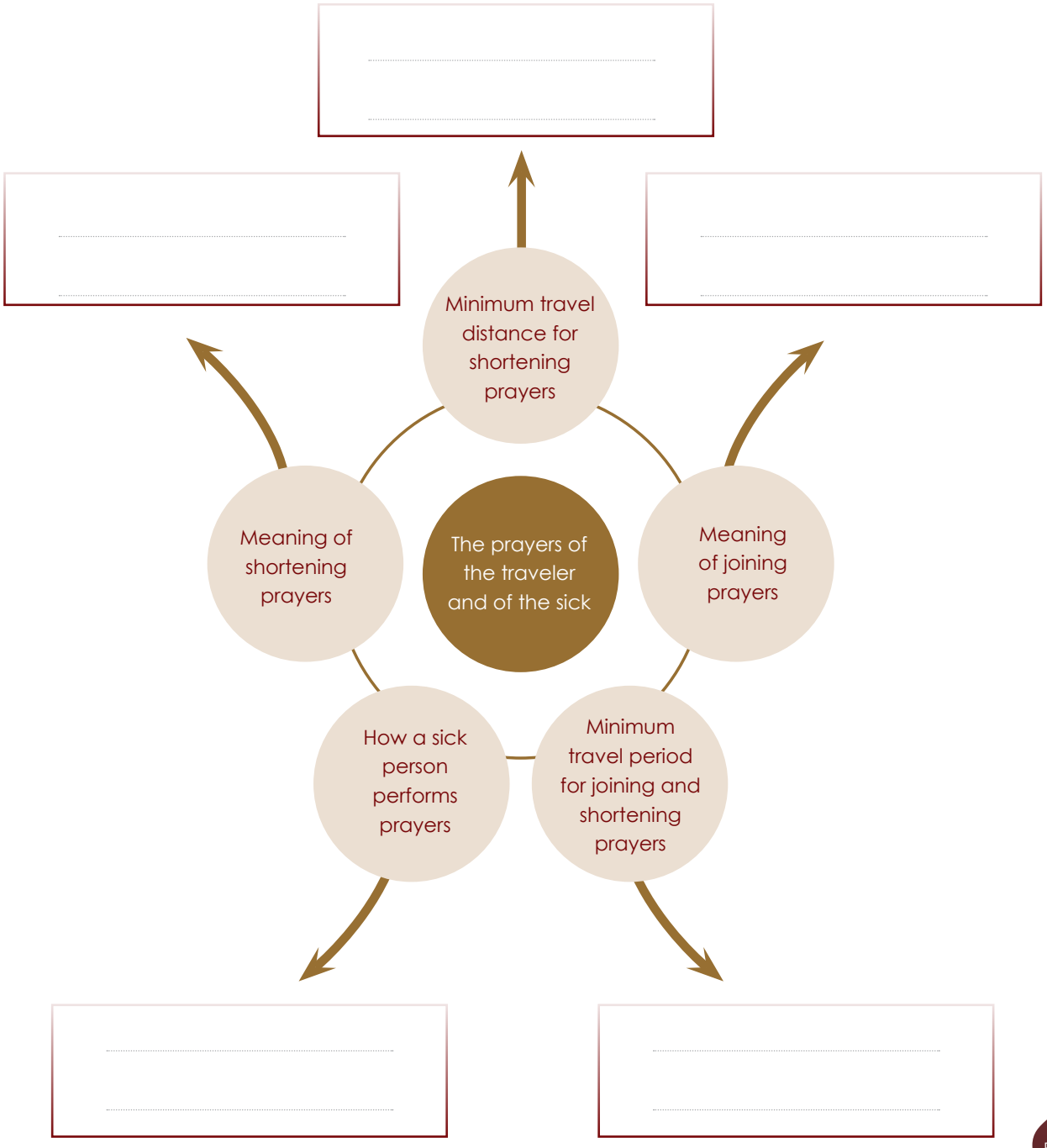
I find a solution:

A person had a car accident that resulted in several broken bones in his body and back. Doctors said that he must stay in bed for three weeks until the splint is removed. I explain in the table below how he can pray:

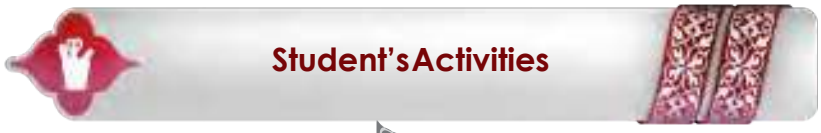
Rule	How to pray

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I organize my concepts:



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I answer by myself:

First:

State the Sharia rule (permitted/not-permitted) that applies to the following cases, explaining the reason after seeking the assistance of the Official Fatwa Centre in the United Arab Emirates:

Case	Rule		Reason
	Permitted	Not-permitted	
A traveler joined the Maghrib and Isha prayers			
A sick person performed prayer while sitting down although he can perform it while standing.			
A traveler shortened the Maghrib and Isha prayers, performing two rak'ahs for each.			
A person traveled a distance of 20 kilometers and shortened prayer during his travel.			
A traveler joined his prayers without shortening them, while another traveler shortened his prayers without joining them.			

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Second:

In what case may a sick person move his head instead of bowing and prostrating?

I enrich my experience:

Research under the supervision of your teacher the period for shortening prayers in the case of a person who travels but is not sure of the period he will stay at the destination.

I assess myself:

I assess the impact of my belief that Islam is the religion of easiness and mercy on my behavior and worship acts:

S	Aspect of application	Level of application		
		Average	Good	Excellent
1	I study hard and know that Allah (تعالى) will help me apply what I have learned.			
2	I respect my teacher and help him with what he needs to explain the lessons.			
3	I am keen on shortening prayers while traveling.			

My imprint:

I maintain the facilities of my school and do not allow anyone to sabotage them.

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Unit 5

(He is the Most Gracious, the Most Merciful)



Unit Contents:

No.	Lesson	Subject	Field
1	The Pleasure of Life	Holy Qur'an	Divine Revelation
2	Taking Care of Orphans	Noble Hadith	Divine Revelation
3	Humbleness	Islamic Values	Islamic Values and Manners
4	Voluntary Prayers (Duha and Night)	Worship Acts	Rules of Islam and their Purposes
5	The Clear Conquest	Biography of the Prophet	Biography of the Prophet and Personalities



Lesson One

The Pleasure of Life

1

This Lesson teaches me to:

- recite the verses while observing the rules of recitation.
- explain the meanings of Qur'anic vocabulary.
- explain the overall meaning of the verses.
- infer the implication of stating the consequence of belief and dis-belief.
- determine the path for winning in life.

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I take the initiative to learn:

The previous verses of Surat Ar-Rahman mentioned some gifts granted by Allah (ﷻ) to people. Allah (تعالى) gave man the ability to use and enjoy these gifts and provided him with what will enable him to do that. He (عَلَّمَهُ ٱلْبَيَانَ) "*`Allamahu Al-Bayān*" (*taught him eloquence*) to express what he wants, realize the greatness of the Creator and Provider (ﷻ) and recognize the countless gifts which Allah (تعالى) granted him. Allah (تعالى) said:

(وَإِن تَعُدُّواْ نِعْمَةَ ٱللَّهِ لَا تُحْصُوهَآ ۗ إِنَّ ٱللَّهَ لَغَفُورٌ رَّحِيمٌ ﴿١٨﴾)

"*Wa 'In Ta`uddū Ni`mata Allāhi Lā Tuĥşūhā 'Inna Allāha Laghafūrun Raĥīm*" (*And if you should count the favors of Allah, you could not enumerate them. Indeed, Allah is Forgiving and Merciful.*) [An-Naĥl: 18].

Highlights

Al-Sha'bi (ﷺ) said: If you read "كُلُّ مَنْ عَلَيْهَا فَانٍ" "*Kullu Man `Alayhā Fān*" (*Everyone upon the earth will perish*) do not stop until you read

(وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو ٱلْجَلَٰلِ وَٱلْإِكْرَامِ)

"*Wa Yabqá Wajhu Rabbika Dhū Al-Jalāli Wa Al-'Ikrām*" (*And there will remain the Face of your Lord, Owner of Majesty and Honor*).

Allah (ﷻ) made these gifts the way of believers to the perpetual pleasure of Paradise; they follow this way through thanking and worshipping Allah and using these gifts for good purposes. Allah (ﷻ) also opened the door of repentance for those who got far away from the truth so that they return to their Lord; if they insist on their disobedience and obstinacy, the gift becomes a curse against its holder, because this world will end and only Allah, the Owner and the Possessor (ﷻ) will remain and will gather the people for a day about which there is no doubt to bring them to account for their deeds through his justice and mercy as He (ﷻ) wills. However, a wise man will buy perpetual pleasure for that which will definitely come to an end.

I discuss:

"Noble ends must have noble means"

What are the criteria for determining noble ends and means?

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I use my skills to learn

I recite and memorize:

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾ يَسْأَلُهُ مَنْ فِي
السَّمَاوَاتِ وَالْأَرْضِ ۚ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾ سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ ﴿٣١﴾ فَبِأَيِّ
آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾ يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا ۚ
لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾ يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِنْ نَارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ
﴿٣٥﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾ فَإِذَا انْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾ فَبِأَيِّ آلَاءِ
رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾ فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾
يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ ﴿٤١﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾ هَٰذِهِ جَهَنَّمُ الَّتِي
يُكَذِّبُ بِهَا الْمُجْرِمُونَ ﴿٤٣﴾ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آنٍ ﴿٤٤﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾ وَلِمَنْ خَافَ مَقَامَ رَبِّهِ
جَنَّتَانِ ﴿٤٦﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾ ذَوَاتَا أَفْنَانٍ ﴿٤٨﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾ فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾ فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٥٢﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾

Bismi Allāhi Ar-Raĥmāni Ar-Raĥīm

Kullu Man `Alayhā Fān (26) Wa Yabqá Wajhu Rabbika Dhū Al-Jalāli Wa Al-'Ikrām (27) Fabi'ayyi 'Ālā›i Rabbikumā Tukadhdhibān (28) Yas'aluhu Man Fī As-Samāwāti Wa Al-'Ardi Kulla Yawmin Huwa Fī Sha'n (29) Fabi'ayyi 'Ālā›i Rabbikumā Tukadhdhibān (30) Sanafrughu Lakum 'Ayyuhā Ath-Thaqalān(31) Fabi'ayyi 'Ālā›i Rabbikumā Tukadhdhibān (32) Yā Ma`shara Al-Jinni Wa Al-'Insi 'Ini Astaţa`tum 'An Tanfudhū Min 'Aqţāri As-Samāwāti Wa Al-'Ardi Fānfudhū Lā Tanfudhūna 'Illā Bisulţān (33) Fabi'ayyi 'Ālā›i Rabbikumā Tukadhdhibān (34) Yursalu `Alaykumā Shuwāžun Min Nārin Wa Nuĥāsun Falā Tantaşirān (35) Fabi'ayyi 'Ālā›i Rabbikumā Tukadhdhibān (36) Fa'idhā Anshaqqati As-Samā'u Fakānat Wardatan Kālddihān (37) Fabi'ayyi 'Ālā›i Rabbikumā Tukadhdhibān (38) Fayawma'idhin Lā Yus'alu `An Dhanbihi~ 'Insun Wa Lā Jānn (39) Fabi'ayyi 'Ālā›i Rabbikumā Tukadhdhibān

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(40) Yu`rafu Al-Mujrimūna Bisīmāhum Fayu'ukhadhu Bin-Nawāṣī Wa Al-'Aqdām (41) Fabi'ayyi 'Ālā›i Rabbikumā Tukadhdhibān (42) Hadhihi Jahannamu Allatī Yukadhdhibu Bihā Al-Mujrimūn (43) Yaṭūfūna Baynahā Wa Bayna Ĥamīmin 'Ān (44) Fabi'ayyi 'Ālā›i Rabbikumā Tukadhdhibān (45) Wa Liman Khāfa Maqāma Rabbihi Jannatān (46) Fabi'ayyi 'Ālā›i Rabbikumā Tukadhdhibān (47) Dhawātā 'Afnān (48) Fabi'ayyi 'Ālā›i Rabbikumā Tukadhdhibān (49) Fīhimā `Aynāni Tajriyān (50) Fabi'ayyi 'Ālā›i Rabbikumā Tukadhdhibān (51) Fīhimā Min Kulli Fākihatin Zawjān (52) Fabi'ayyi 'Ālā›i Rabbikumā Tukadhdhibān (53) [Surat Ar-Rahman]

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

Everyone upon the earth will perish, (26) And there will remain the Face of your Lord, Owner of Majesty and Honor. (27) So which of the favors of your Lord would you deny? (28) Whoever is within the heavens and earth asks Him; every day He is bringing about a matter. (29) So which of the favors of your Lord would you deny? (30) We will attend to you, O prominent beings. (31) So which of the favors of your Lord would you deny? (32) O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority from Allah. (33) So which of the favors of your Lord would you deny? (34) There will be sent upon you a flame of fire and smoke, and you will not defend yourselves. (35) So which of the favors of your Lord would you deny? (36) And when the heaven is split open and becomes rose-colored like oil - (37) So which of the favors of your Lord would you deny? - (38) Then on that Day none will be asked about his sin among men or jinn. (39) So which of the favors of your Lord would you deny? (40) The criminals will be known by their marks, and they will be seized by the forelocks and the feet. (41) So which of the favors of your Lord would you deny? (42) This is Hell, which the criminals deny. (43) They will go around between it and scalding water, heated to the utmost degree. (44) So which of the favors of your Lord would you deny? (45) But for he who has feared the position before his Lord are two gardens - (46) So which of the favors of your Lord would you deny? - (47) Having spreading branches. (48) So which of the favors of your Lord would you deny? (49) In both of them are two springs, flowing. (50) So which of the favors of your Lord would you deny? (51) In both of them are of every fruit, two kinds. (52) So which of the favors of your Lord would you deny? (53) [Surat Ar-Rahman]

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I explain Qur'anic vocabulary:

سَنَفْرُغُ لَكُمْ /Sanafrughu Lakum	We will bring you to account.	وَنُحَاسٌ /Wa Nuĥāsun	Smoke
ٱلثَّقَلَانِ /Ath-Thaqalān	Mankind and jinn.	بِسِيمَاهُمْ /Bisīmāhum	Through their signs.
أَقْطَارِ /Aqṭāri	Areas and sides.	بِٱلنَّوَاصِى /Bin-Nawāṣī	Forelocks, the front part of the head.
بِسُلْطَٰنٍ /Bisulṭān	With authority.	حَمِيمٍ /Ĥamīmin	Hot boiling water.
شُوَاظٌ /Shuwāžun	Flames.	ءَانٍ /Ān'	Ready.

I understand the significance of the verses:

In Allah's hand is all good

Allah (تعالى) is the Self-Sufficient and the Generous who has in His hand all the needs of the creatures; they ask Him for their needs every day and every second, and He (ﷻ) runs the affairs of the creatures as He wills. The Prophet (ﷺ) was asked about the saying of Allah (تعالى):

(كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ) *"Kulla Yawmin Huwa Fī Sha'n" (every day He is bringing about a matter),* and he answered:

> *"His affairs include forgiving sins, relieving distress, raising some people and bringing others low." [Narrated by Ibn Majah].*

That is why the Prophet (ﷺ) taught us:

> *"If you beg, beg of Allah alone; and if you need assistance, supplicate to Allah alone for help." [Narrated by Ahmad],*

as He is the Able and Gifter (ﷻ) and these are some of His gifts. So, which gift or favor would the creatures deny while all these gifts prove that Allah is the Lord of the worlds?

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Since Allah (ﷻ) bestowed his gifts upon the creatures and clarified to them His orders and prohibitions, He will bring them all, including mankind and jinn, to account on the Day of Judgment; those who obeyed His orders and avoided His prohibitions will be rewarded with eternal pleasure, and those who ignored and disobeyed these orders and did not repent in this world will receive their deserved punishment; Allah (ﷻ) does injustice to no one.

I expect the results of the following:

- If the law does not punish the criminal for his crime:

- If the law does not hold the negligent employee accountable:

I imagine and describe:

- The feeling of Saeed upon receiving Khalifa Award for Education.

Science and the secrets of the universe:

Allah (تعالى) addresses mankind and the jinn, asking them to research and learn as much as they can, whether on earth or in heaven; there are vast fields of knowledge which are open to people, especially religious knowledge through which the believer will learn the orders and prohibitions of Allah, and life sciences through which man achieves happiness, progress, security and stability and discovers some of the secrets of the universe. As a result of this knowledge, man recognizes the greatness of the Creator (ﷻ) and realizes that no matter how strong and knowledgeable man becomes, his abilities remain limited, and that Allah, the Able and the All-Knowing is the one who gave him his mind and strength.

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In order for man not to be deceived by his strength or deluded by his achievements, the verses tell us that if Allah (تعالى) wants something, the creatures cannot prevent it or disregard what Allah (تعالى) wants. True, man has made many great achievements, but can he prevent the occurrence of earthquakes? Were people able to prevent a tornado from moving in a certain direction? Wise people are those who use their life in this world for the benefit of their life in the Hereafter by obeying their Lord (ﷻ) to win Paradise and be saved on the Day of Judgment. On that day, the heaven will open by the order of its Lord and become like a red rose, creatures will respond to the order of Allah, and people will move towards the gathering place to be brought to account. People will have marks on their faces indicating their deeds; criminals who disbelieved their Lord, seized the properties of others or assaulted their lives and honors, or did injustice to themselves and to others will be easily recognized by the angels, who will not ask them about their sins. This is a warning for them in this world so that they return to truth, good and justice before it is too late.

I prove:

- Man's knowledge is limited.

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I analyze:

Allah (تعالى) said: ﴿يَسْـَٔلُهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾" "*Yas'aluhu Man Fī As-Samāwāti Wa Al-'Ardi*" (*Whoever is within the heavens and earth asks Him*).

- I reflect on the above verse and then complete the following table:

The ones who are on earth are:	.....
The ones who are in heaven are:	.....
The ones who are on earth ask for:	.....
The ones who are in heaven ask for:	.....

I give my opinion:

Who is better: the scientist who invented the computer or the owner of the factory which manufactures it?

.....

I find the difference:

Allah (تعالى) said: ﴿يَسْـَٔلُهُۥ﴾ (asks Him), rather than "يطلبُ إليْهِ!" "requests Him".

What is the difference?

Ask	Request
.....	.....
.....	.....

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Mercy and justice:

One of the gifts of Allah (ﷻ) is that He indicated the results of belief and disbelief so that the believer holds to belief, does good deeds, respects others and maintains public interest, and the disbeliever is discouraged from continuing disbelief, doing injustice to others and corrupting life.

The Qur'anic verses clarified that angels would drag criminals from their heads and feet to Hell, where they would be told "This is Hell which you disbelieved in the world". On the day of Judgment, they will be tortured in Hell at times, and drink boiling water at other times.

Justice entails that the criminal is punished for his crime, and the one who has done a good deed is rewarded for that deed.

The Prophet) ﷺ) said:

"He who is afraid of the pillage of the enemy sets out in the early part of the night; and he who sets out early reaches his destination. Be on your guard that the commodity of Allah is precious. Verily the commodity of Allah is Paradise". [Narrated by Al-Tirmithi].

Reaches his destination: achieves his goal.

Commodity of Allah: His reward and mercy.

For those who observed the rights of their Lord and of people and avoided evils in obedience of the Lord of the worlds, Allah (تعالى) prepared two beautiful gardens in Paradise with a lot of trees, springs of pure water, various fruits and everything that the believers wish for and enjoy tirelessly. Allah (تعالى) said:

(وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ۝٥)

"Wa Lasawfa Yu`ţīka Rabbuka Fatarđá" (And your Lord is going to give you, and you will be satisfied.) [Aḍ-Đuĥaá: 5].

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We discuss and explain:

Allah (تعالى) said: ﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ﴾ *"Wa Liman Khāfa Maqāma Rabbihi Jannatān" (But for he who has feared the position before his Lord are two gardens).*

﴿مَقَامَ رَبِّهِۦ﴾ *"Maqāma Rabbihi" (the position before his Lord)* means:

His stance before his Lord, His Lord's knowledge of him, The feeling of shame before Allah

In cooperation with my group, we specify the meaning which we think is most accurate and explain our choice.

Some meanings of "position":

- Degree
- Rank
- Situation
- Stance
- Stand
- Status
- Spot
- Site

Choice: .....

Explaining the meaning: .....

Justifications: .....

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I think and expect:

Allah (تعالى) said:(وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ) *"Wa Liman Khāfa Maqāma Rabbihi Jannatān" (But for he who has feared the position before his Lord are two gardens).*

- Why did Allah prepare two gardens for those who feared the position before Him? I expect as follows:

It was said: one in the garden of Paradise and one in the garden of pleasure.
It was said: one to live in and the other to have a picnic in.
I would say: .....

I organize my concepts:



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Student's Activities

I answer by myself:

First: What is the significance of the saying of Allah (تعالى):

(كُلُّ مَنْ عَلَيْهَا فَانٍ) *"Kullu Man `Alayhā Fān" (Everyone upon the earth will perish).*

Second: Explain the saying of Allah (تعالى):

(سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ) *"Sanafrughu Lakum 'Ayyuhā Ath-Thaqalān" (We will attend to you, O prominent beings).*

Third: Give evidence from the Qur'anic verses and their meanings to Islam's appreciation of knowledge.

Fourth: Explain: criminal laws define in detail crimes and their punishments.

Fifth: Extract from the Qur'anic verses what matches the meanings in the table below:

	First Column	Second Column
1		Mankind and jinn
2		Very hot water
3		Greatness and pride
4		Dense smoke

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I assess myself:

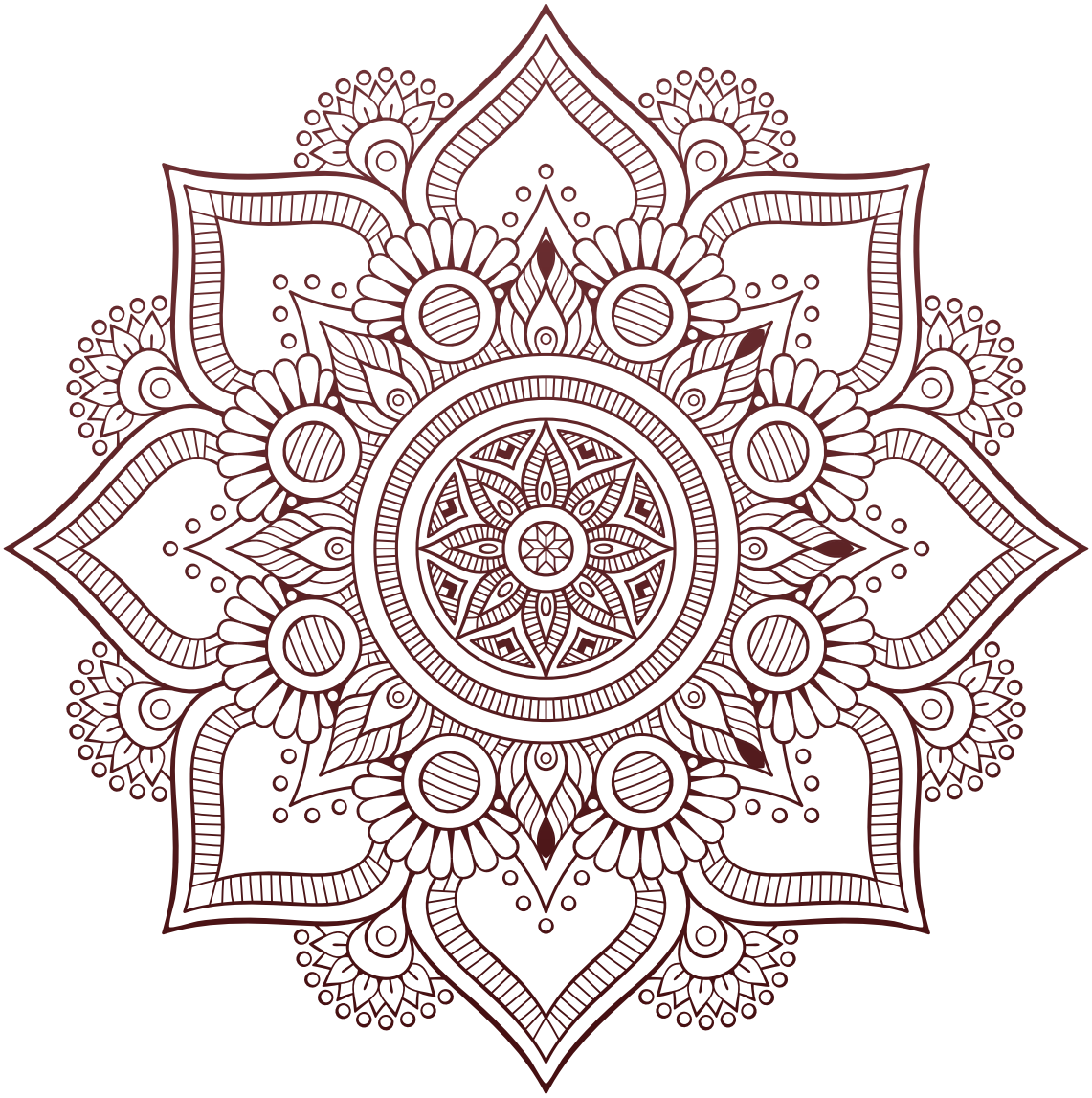
S	Learning aspect	Level achieved		
		Average	Good	Excellent
1	Reciting the Qur'anic verses.			
2	Memorizing the Qur'anic verses.			
3	Understanding meanings of vocabulary.			
4	Getting the overall meaning.			
5	Applying the rules and values included in the verses.			

My imprint:

I prepare, direct and present a school radio show about "how to fear the position before our Lord in relation to education".

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Lesson Two

Taking Care of Orphans

2

This Lesson teaches me to:

- read the noble hadith by heart properly.
- explain the meaning of vocabulary of the noble hadith.
- explain the concept of taking care of orphans in Islam.
- explain the reward of Allah to those who take care of orphans.
- infer the effect of taking care of orphans on the life of orphans and on society.

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I take the initiative to learn:

Allah (تعالى) said:

(وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ لَا نُرِيدُ مِنكُمْ جَزَآءً وَلَا شُكُورًا ﴿٩﴾)

"Wa Yuṭ`imūna Aṭ-Ṭa`āma `Alá Ĥubbihi Miskīnāan Wa Yatīmāan Wa ʻAsīrā (8) ʻInnamā Nuṭ`imukum Liwajhi Allāhi Lā Nurīdu Minkum Jazā'an Wa Lā Shukūrā (9)" (And they give food in spite of love for it to the needy, the orphan, and the captive, (8) Saying, "We feed you only for the countenance of Allah. We wish not from you reward or gratitude. (9)) [Al-'Insān: 8-9]

I think and extract:

- The above verse directs us to do good deeds towards certain kinds of people. Extract them.

- The relation between the needy, the orphan and the captive.

I use my skills to learn

I read and memorize:

Sahl bin Saad (ﷺ) reported that the Messenger of Allah (ﷺ) said:

«أنا وكافِلُ اليتيمِ في الجنّةِ هكذا»، وأشارَ بالسّبّابَةِ والوُسْطى، وفَرّجَ بينَهما شيئًا.

"I will be like this in Paradise with the person who takes care of an orphan". And the Messenger of Allah (ﷺ) raised his index finger and middle finger by way of illustration." [Narrated by Al-Bukhari]

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I explain the vocabulary in the hadith:

كافِلُ	:	A person who takes care of an orphan, spends money on him and raises him.
اليتيمُ	:	A young child who lost his father.
السّبّابَةُ	:	The index finger.
الوُسْطى	:	The middle finger.



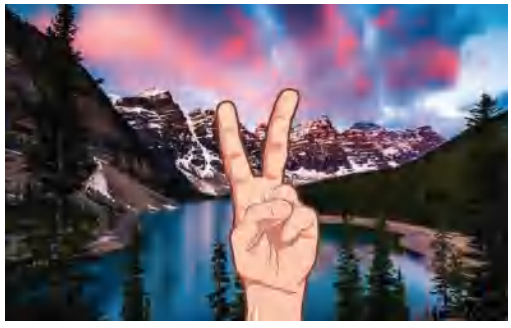
I understand the significance of the noble hadith:

The Prophet (ﷺ) encourages the believers to take care of orphans and their affairs, which constitutes one aspect of society's solidarity and cooperation to achieve good ends.

Taking care of orphans compensates them for the love of their lost parent. The Prophet (ﷺ) indicated the high status of those who take care of orphans and that they have a place close to the place of the Messenger of Allah (ﷺ) in Paradise, using his fingers to illustrate this.

The Messenger of Allah (ﷺ) said:

"I will be like this in Paradise with the person who takes care of an orphan." And he raised his index finger and middle finger by way of illustration.



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I imagine and mention:

- I mention one way for taking care of orphans.

Maintaining the money of orphans:

- Allah (تعالى) said:

(وَٱبۡتَلُواْ ٱلۡيَتَٰمَىٰ حَتَّىٰٓ إِذَا بَلَغُواْ ٱلنِّكَاحَ فَإِنۡ ءَانَسۡتُم مِّنۡهُمۡ رُشۡدٗا فَٱدۡفَعُوٓاْ إِلَيۡهِمۡ أَمۡوَٰلَهُمۡۖ وَلَا تَأۡكُلُوهَآ إِسۡرَافٗا وَبِدَارًا أَن يَكۡبَرُواْۚ وَمَن كَانَ غَنِيّٗا فَلۡيَسۡتَعۡفِفۡ)

"Wa Abtalū Al-Yatāmá Ĥattá 'Idhā Balaghū An-Nikāĥa Fa'in 'Ānastum Minhum Rushdāan Fādfa`ū 'Ilayhim 'Amwālahum Wa Lā Ta'kulūhā 'Isrāfāan Wa Bidārāan 'An Yakbarū Wa Man Kāna Ghanīyāan Falyasta`fif" (And test the orphans in their abilities until they reach marriageable age. Then if you perceive in them sound judgement, release their property to them. And do not consume it excessively and quickly, anticipating that they will grow up. And whoever, when acting as guardian, is self-sufficient should refrain from taking a fee.) [An-Nisā': 6].

This verse encourages the guardian to preserve and maintain the orphan's property. It prohibits any infringement on the property of the orphan, unjustly taking any part of it, or overspending from it, and orders the guardian to test the orphan when they reach marriageable age and if he finds that the orphan has sound judgment, then he should release their property to them. Allah (تعالى) ordered the guardian not to take any fee from the property of the orphan if he is rich. However, if the guardian is poor, he may take from the orphan's property a small fee to cover only his food and clothing.

I discuss:

The poor guardian bought expensive items for himself.

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Doing good to the orphan softens the heart:

Doing good to the orphan helps the heart get rid of its hardness. A man complained to the Prophet (ﷺ) about his hard heart. The Prophet (ﷺ) said: "If you want your heart to become soft, feed the poor and wipe the head of the orphan." [Ahmad's Musnad].

Feeling mercy and compassion for the orphan helps soften the heart, and having a soft heart is a requirement for the believer; the Prophet (ﷺ) sought refuge in Allah (تعالى) from a heart that does not feel humble.

Hard hearts were also censured in the Holy Qur'an; Allah (تعالى) said:

(فَوَيْلٌ لِّلْقَاسِيَةِ قُلُوبُهُم مِّن ذِكْرِ اللَّهِ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ)

"Fawaylun Lilqāsiyati Qulūbuhum Min Dhikri Allāhi 'Ūlā›ika Fī Đalālin Mubīn" (Then woe to those whose hearts are hardened against the remembrance of Allah. Those are in manifest error.) [Az-Zumar: 22].

I read and deduce:

- Based on the above, mention another act that helps soften the heart other than wiping the head of the orphan.

Allah's instruction concerning the orphan:

Our Master Mohammad (ﷺ) was raised as an orphan; Allah (تعالى) said:

(أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ٦)

"'*Alam Yajidka Yatīmāan Fa'āwá" (Did He not find you an orphan and give you refuge?) [Aḑ-Đuĥaá: 6];* i.e. you were an orphan and He sent you your uncle Abu Talib to take care of you.

Then, Allah (تعالى) instructed the Prophet (ﷺ) to take care of orphans by saying:

(فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ٩) *"Fa'ammā Al-Yatīma Falā Taqhar" (So as for the orphan, do not oppress*

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him.) [Aḍ-Ḍuĥaá: 9], because orphans are weak and need to be taken care of.

Furthermore, Allah (تعالى) prohibited abusing orphans; Allah (ﷻ) said:

(أَرَءَيْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ ﴿١﴾ فَذَٰلِكَ ٱلَّذِى يَدُعُّ ٱلْيَتِيمَ ﴿٢﴾)

"*Ara'ayta Al-Ladhī Yukadhdhibu Bid-Dīn (1) Fadhālika Al-Ladhī Yadu``u Al-Yatīm (2)" (Have you seen the one who denies the Recompense? (1) For that is the one who drives away the orphan (2)) [Al-Mā`ūn: 1-2].*

Why did Allah instruct that orphans be taken care of?

Effect of taking care of orphans:

When we take care of an orphan, teach him and raise him, he becomes a good member of the community and he grows up while he loves the people around him because he feels their compassion, kindness and charity, and that is good for the orphan and for society and a reason for showing Allah's mercy upon people. Our Master Mohammad (ﷺ) said:

"The merciful are shown mercy by the Most Merciful. Be merciful on the earth, and you will be shown mercy from Him who is above the heavens." [Narrated by Al-Tirmithi].

The UAE has taken care of orphans in the country and abroad and established institutions, centers and schools to provide them with a decent and stable life.

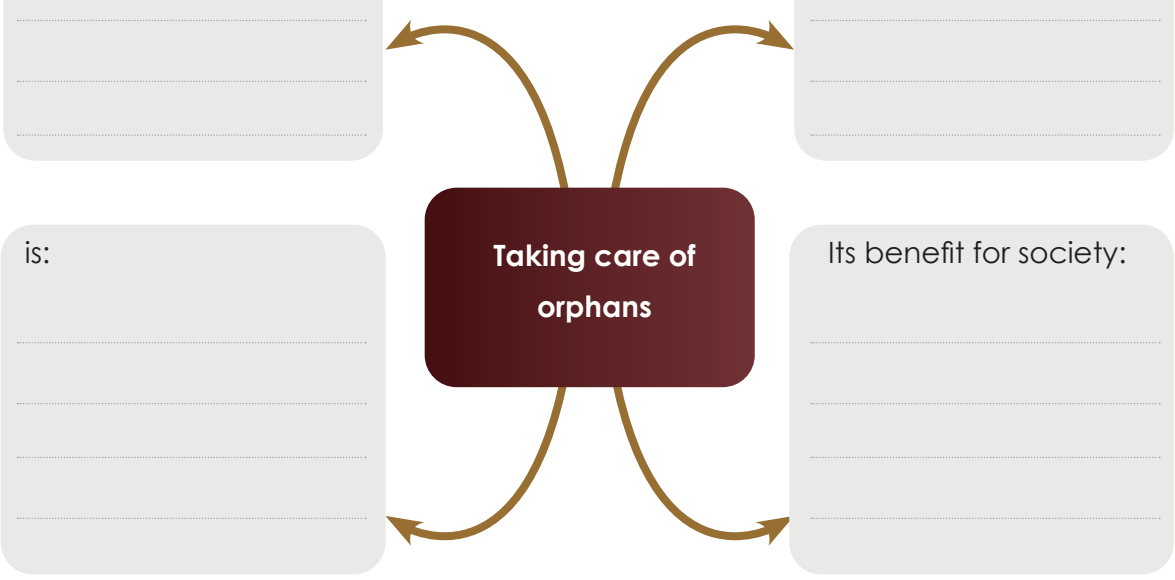
I infer and explore:

The benefits of taking care of orphans for society.

Institutions that take care of orphans in the United Arab Emirates.

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I organize my concepts:



Student's Activities

I answer by myself:

First: The Prophet (ﷺ) explained the merits of taking care of orphans through words and deeds. What are these words? And what are these deeds?

Second: Who is an orphan?

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Third: What is the benefit of taking care of orphans?

.....

I enrich my experience:

I search in commentaries of the Holy Qur'an for the meaning of the saying of Allah (تعالى):

(وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ) *"Wa Lā Taqrabū Māla Al-Yatīmi 'Illā Bi-Atī Hiya 'Aĥsanu Ĥattá Yablugha 'Ashuddah" (And do not approach the orphan's property except in a way that is best until he reaches maturity.) [Al-'An`ām: 152]*

I assess myself:

To what extent do I take care of orphans?

S	Application aspect	Level achieved		
		Average	Good	Excellent
1	I am keen on visiting orphanages.			
2	I treat any orphan gently.			
3	I memorize the noble hadith.			
4	I apply the instructions of the noble hadith by helping orphans.			

My imprint:



I tell my classmates about our duty towards orphans and the merits of taking care of them through the following:

.....

.....

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Lesson Three

Humbleness

3

This Lesson teaches me to:

- explain the concept of humbleness.
- infer areas of showing humbleness.
- deduce the benefits of humbleness for the individual and for society.
- explain means that help show humbleness.
- support positions that show humbleness and oppose positions that show arrogance.



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I take the initiative to learn:

Omar bin Al-Khattab (ﷺ) had no problem serving and helping other people, and used to do so whenever he had time; he even used to race with our master Abu Bakr Al-Siddiq (ﷺ) to serve a blind old woman, preparing food for her and sweeping her house.

I reflect and infer:

- The reasons which made our master Omar bin Al-Khattab (ﷺ) race with our master Abu Bakr Al-Siddiq (ﷺ) to serve the woman despite their high status.

- The value that is demonstrated in the position of our master Omar bin Al-Khattab (ﷺ) towards the woman, and the position of His Highness Sheikh Mohammed bin Zayed, may Allah protect him, in the above picture.

I use my skills to learn

The concept of humbleness:

Islam encourages Muslim to show humbleness in all situations and with all people, whether Muslims or non-Muslims.

Humbleness is the opposite of arrogance; it means:

not being arrogant with people or boasting one's wealth or social or academic status before them, and dealing and cooperating with them respectfully despite being of a higher social or academic status

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Some manifestations of humbleness:

Being moderate in one's pace, lowering one's voice while speaking, talking to people without arrogance, greeting others, sitting with the poor, answering invitations to banquets, smiling to others and not boasting one's personal abilities or financial wealth. Allah (تعالى) said:

(وَعِبَادُ ٱلرَّحۡمَٰنِ ٱلَّذِينَ يَمۡشُونَ عَلَى ٱلۡأَرۡضِ هَوۡنٗا وَإِذَا خَاطَبَهُمُ ٱلۡجَٰهِلُونَ قَالُواْ سَلَٰمٗا ٦٣)

"Wa `Ibādu Ar-Raĥmāni Al-Ladhīna Yamshūna `Alá Al-'Ardi Hawnāan Wa 'Idhā Khāţabahumu Al-Jāhilūna Qālū Salāmāan" (And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them harshly, they say words of peace,) [Al-Furqān: 63].

I search and contrast:

In cooperation with my group and using the internet, I contrast between "الهَوْنِ" (ease) and "الهُوْنِ" (humiliation) in the table below:

Aspect	الهَوْنِ (ease)	الهُوْنِ **(humiliation)**
Meaning	.....	.....
Position of Islam towards it	.....	.....

I reflect and discover:

Allah (تعالى) said:(وَمَن يَسۡتَنكِفۡ عَنۡ عِبَادَتِهِۦ وَيَسۡتَكۡبِرۡ فَسَيَحۡشُرُهُمۡ إِلَيۡهِ جَمِيعٗا) *"Wa Man Yastankif `An `Ibādatihi Wa Yastakbir Fasayaĥshuruhum 'Ilayhi Jamī`āan" (And whoever disdains His worship and is arrogant - He will gather them to Himself all together.) [An-Nisā': 172].*

Allah (تعالى) said: (يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَوَلَّوۡاْ عَنۡهُ وَأَنتُمۡ تَسۡمَعُونَ ٢٠) *"Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'Aţī`ū Allaha Wa Rasūlahu Wa Lā Tawallaw `Anhu Wa 'Antum Tasma`ūn" (O you who have believed, obey Allah and His Messenger and do*

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not turn from him while you hear his order.) [Al-'Anfāl: 20].

- How can the Muslim achieve humbleness towards Allah (تعالى) and His Messenger (ﷺ) as you understand from the above two verses:

- Humbleness towards Allah (تعالى) is achieved by: .....

.....

- Humbleness towards the Messenger (ﷺ) is achieved by: .....

.....

The Messenger of Allah (ﷺ) is our role model in terms of humbleness:

Our Prophet Mohammad (ﷺ) was a man of honor and high status and was the focus of attention of his Companions (رضي الله عنهم). Nevertheless, he was one of the humblest people in dealing with others. He did not distinguish himself from others in terms of food, drinks, clothes or place of sitting; he sat on the ground, ate dates and barley bread, and sat with the poor and the needy.

Abu Saeed Al-Khudri said:

"I was sitting in the company of the poor members of the emigrants. Some of them were sitting together because of lack of clothing. The Messenger of Allah (ﷺ) came and sat among us so as to be like one of us.

The Prophet (ﷺ) also used to greet boys when he passes by them. Anas (رضي الله عنه) is reported to have passed by boys and greeted them, and he said:

"The Prophet (ﷺ) used to do like this" [Narrated by Al-Bukhari and Muslim].

Furthermore, the Prophet (ﷺ) participated with his Companions (رضي الله عنهم) in many works, such as his participation in building the Prophet's Mosque.

Another example of the humbleness of the Prophet (ﷺ) is that he participated in serving his family at home. Aysha (رضي الله عنها) was asked: what did the Prophet (ﷺ) use to do at home. She replied.

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"He used to keep himself busy serving his family, and when it was time for the prayer, he would go out for prayer." [Narrated by Al-Bukhari].

I read and summarize:

- Examples of humbleness which were clearly manifested in the life of the Prophet (ﷺ).

His humbleness in his food	His humbleness in	His humbleness in	His humbleness in	His humbleness in	His humbleness in	His humbleness in .....

I cooperate and apply:

In cooperation with my group, I explain how to demonstrate humbleness with each of the following:

My teacher:	My father: .....
My little brother:	The janitor: .....
My neighbor:	My classmates: .....

Humbleness of early Muslims:

The humbleness of our Prophet Mohammad (ﷺ) had a great influence in forming the personalities of his Companions (رضي الله عنهم) and other righteous followers; they were keen on doing the same easy beneficial deeds that the Prophet (ﷺ) used to do regardless of their status, thereby presenting great examples of humbleness. In one such example, Abu Bakr (رضي الله عنه) used to milk the sheep of his neighbors before he became caliph. When he became caliph, a girl from the neighbors said: he will not milk the sheep now. He said: I will do it, and I hope my new position will not change me.

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I comment:

on the following acts, explaining the reason:

- An employee refused to attend a training course in her field of specialty because she holds a post-graduate degree.

- A student boasts among his classmates the fact that he buys expensive clothes.

Benefits of humbleness:

Humbleness is a reason for entering Paradise. Allah (تعالى) said:

(تِلْكَ ٱلدَّارُ ٱلْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِى ٱلْأَرْضِ وَلَا فَسَادًا ۚ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾)

"Tilka Ad-Dāru Al-'Ākhiratu Naj`aluhā Lilladhīna Lā Yurīdūna `Ulūwāan Fī Al-'Ardi Wa Lā Fasādāan Wa Al-`Āqibatu Lilmuttaqīn" (That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the best outcome is for the righteous.) [Al-Qaşaş: 83].

It is also the path towards a higher status with Allah (تعالى). The Prophet (ﷺ) said:

"Anyone who displays humbleness towards another seeking the pleasure of Allah, Allah exalts him in ranks." [Narrated by Muslim].

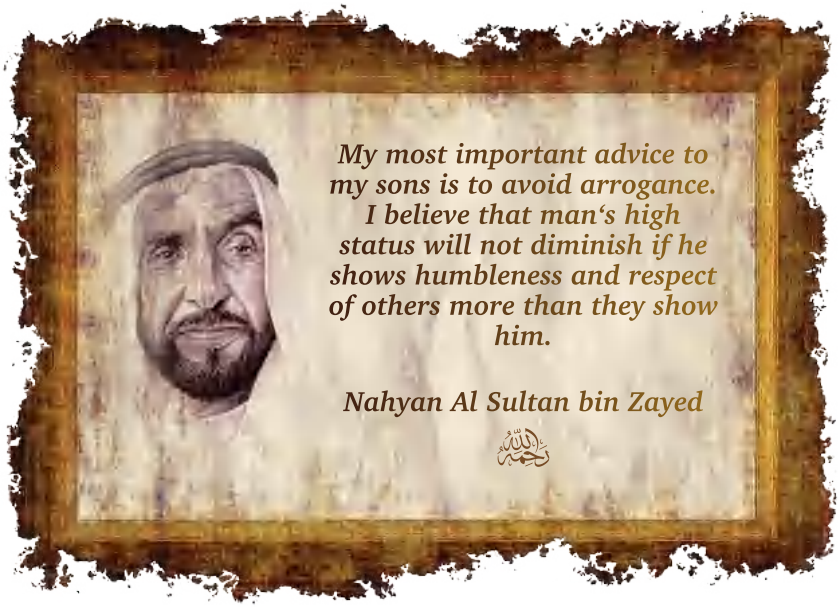
Humbleness purifies human soul of hatred and envy and creates harmony among hearts. The humble person will be loved and trusted by people. This achieves cohesion between members of society.

The Prophet (ﷺ) said:

"Allah has revealed to me that you should show humbleness to one another. One should neither hold himself above another nor transgress against another." [Narrated by Muslim].

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In the United Arab Emirates, we are considered one of the happiest people in the world, because we live under a wise leadership that demonstrates humbleness in all fields of life and with all people.



I expect:

The positive effects on the individual and society resulting from the humbleness of:

- A classmate towards his classmate:

- The father towards his son:

- The teacher towards his students:

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I cooperate and infer:

- The negative effects of arrogance on the individual and society:

Effect of arrogance on the individual	Effect of arrogance on society

Means that help one demonstrate humbleness include the following:

1. Believing that pride is an attribute of Allah (تعالى) alone. The Messenger of Allah (ﷺ) said: "Allah (ﷻ) said: pride is my cloak and greatness is my robe, and he who competes with me in respect of either of them I shall cast into Hell." [Narrated by Abu Dawood].

2. Fearing Allah (تعالى) triggers humbleness towards Allah (تعالى), His Messenger (ﷺ) and all people.

3. Remembering that we are created from dust and will return to Allah (تعالى) who will bring us to account for our deeds.

4. Reminding oneself always that one's wealth or knowledge is a gift from Allah (تعالى) who must be thanked for it if it is to last.

5. Studying the biography of the Messenger of Allah (ﷺ), who is the master of humble people, his Companions (رضي الله عنهم) and the righteous people.

6. Being keen on socializing with people and respecting them.

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I cooperate and add:

In cooperation with my group and using the internet, I add other means that help one demonstrate humbleness:

1. .....

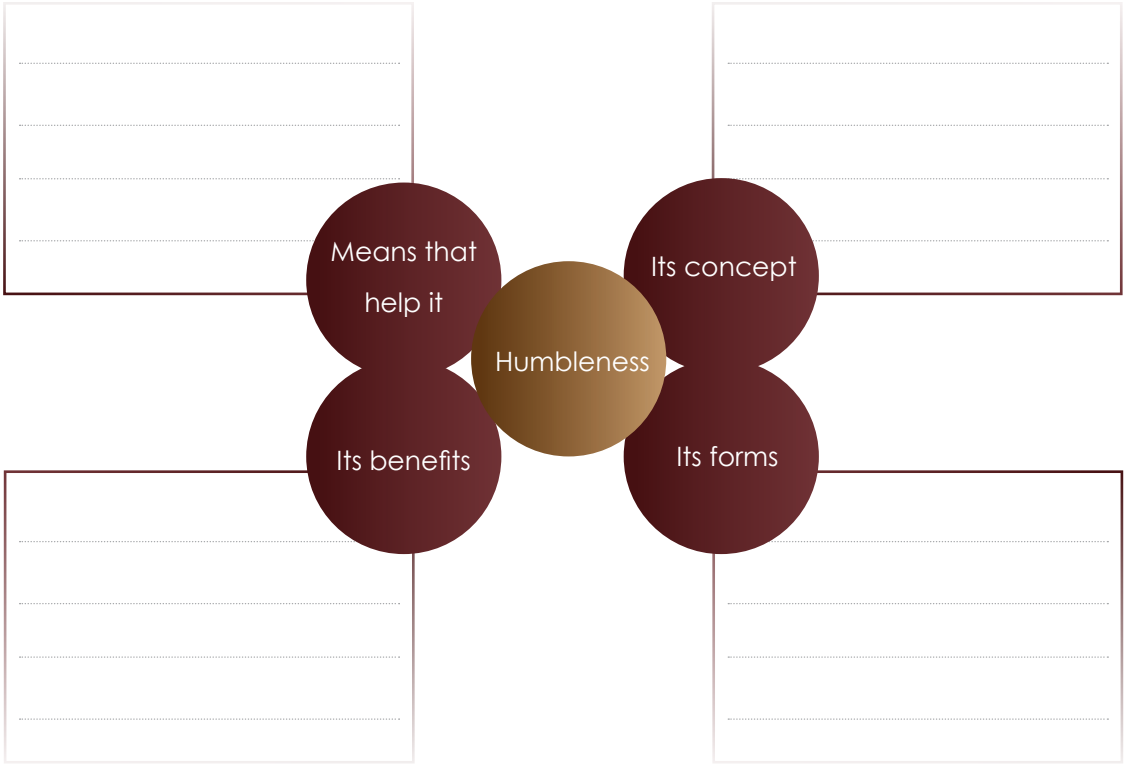
2. .....

3. .....

I organize my concepts:



conceptual chart:



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Student's Activities

I answer by myself:

First: Specify the humble behavior in the following by ticking (✓) in front of it:

- ( ) He enters his workplace and shakes hands with everybody.
- ( ) He eats with the workers at one table.
- ( ) He refuses to beautify his clothes and appearance.
- ( ) He boasts among his friends that he drives the newest and most expensive cars.

Second: The Messenger of Allah (ﷺ) said: "If I am invited to a meal consisting of a sheep's foot or shoulder, I would respond, and I would accept as a gift a shoulder or a foot of a sheep." [Narrated by Al-Bukhari].

How would you demonstrate humbleness following the example of the Messenger of Allah (ﷺ) in light of your understanding of this hadith?

.....

.....

Third: Explain the concept of humbleness.

.....

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I enrich my experience:

First: prepare a radio show titled "Allah exalts those who show humbleness", and then present it before your schoolmates.

Second: in cooperation with your classmates, prepare a poster about humbleness and its role in the development of society.

I assess myself:

To what extent do I apply the value of humbleness in my practical life?

S	Aspect of application	Level of application		
		Average	Good	Excellent
1	I greet people whom I meet.			
2	I beautify my dress and appearance without extravagance or boasting.			
3	I have compassion towards my little siblings.			
4	I respect my grandfather and grandmother.			
5	I accept advice from others.			
6	I participate in every useful group work.			
7	I tidy my bed and things myself.			

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My imprint:

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



I show humbleness to all people no matter how low their rank might be to contribute to maintaining the cohesion and strength of my society.

.....

.....

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Lesson Four

Voluntary Prayers (Duha and Night)

4

This Lesson teaches me to:

- distinguish between types of voluntary prayers.
- explain the merits of Duha and Night prayers.
- explain the rules concerning the Duha and Night prayers.



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I take the initiative to learn:

Allah (تعالى) made for every kind of obligatory worship acts voluntary worship acts that complement and supplement them.

Zakat is obligatory, and has a similar voluntary worship act, namely giving alms to the poor, the needy, the indebted, students and others who are in need.

Fasting is obligatory in Ramadan, and there is similar voluntary fasting, such as fasting on Mondays and Thursdays and fasting three days every month.

Pilgrimage is an obligatory worship act, and it has a similar voluntary worship act, which is Umrah.

As for prayers, Allah (تعالى) set complementary voluntary prayers, such as stressed voluntary prayers, Duha prayer, Night prayer, Witr prayer and others, and established great reward for these, which man will receive on the Day of Judgment.

I infer:

- The meaning of voluntary prayer:

.....

I expect:

- If there have not been voluntary worship acts in Islam other than the obligatory ones:

.....

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I reflect and explain:

The merits of voluntary prayers through the following two noble hadiths:

- The Prophet (ﷺ) said to Thawban (رضي الله عنه):

"Perform prostration for Allah as much as you can. For every prostration that you perform for Allah, He will raise your position one degree and eliminate one of your sins." [Narrated by Muslim].

- Rabi'a bin Kaab asked the Prophet (ﷺ) to be his companion in Paradise. The Prophet (ﷺ) said: "Then help me to achieve this for you by devoting yourself often to prostration."

I use my skills to learn

First: Duha prayer

Its merits:

Allah (تعالى) assigned Duha prayer great merits and big reward. The Prophet (ﷺ) said:

"Only one who keeps returning back to Allah will keep performing it." [Narrated by Ibn Khuzaimah].

The Prophet (ﷺ) also said:

"When you get up in the morning, charity is due from every one of your joints. There is charity in every ascription of glory to Allah; there is charity in every declaration of His Greatness; there is charity in every utterance of praise of Him; there is charity in every declaration that He is the only true God; there is charity in enjoining good; there is charity in forbidding evil. Two Rak'ah of Duha are equal to all of this in reward" [Narrated by Muslim].

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The Prophet (ﷺ) also said:

"It is the prayer of the ones who keep returning back to Allah." [Narrated by Al-Hakem].

I think and infer:

- The merits of Duha prayer:

1. .....

2. .....

I search and extract:

In cooperation with my group, look up in the dictionary the meanings of "ضحى" as per the table:

Word	Meaning	Reference
ضُحى (Duha)		
ضَحّى (Dahha)		
ضَحيَ (Dahia)		

I search and explain:

In cooperation with my group, we search the internet for the reason why the Duha prayer is called the prayer of Awwabeen (the ones who keep returning back to Allah):

.....

Its time and number of its rak'ahs:

The time of Duha prayer starts when the sun has risen to the height of a spear, which is almost fifteen minutes after sunrise, until just before the sun passes its zenith at noon time. The best time to perform it is when the sunshine has become bright. It ranges from 2 rak'ahs (minimum) to 12 rak'ahs (maximum). So, a Muslim may perform it as 2, 4, 6, 8, 10 or 12 rak'ahs, but the best number is 8 rak'ahs.

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I apply:

- I explain to my classmate in writing how to perform Duha prayer at the best time and with best number of rak'ahs.

I decide:

- I state through the following cases what is permitted and what is not permitted as far as Duha prayer is concerned, explaining the reason:

Case	Rule		Explanation
	Permitted	Not permitted	
He performed 4 rak'ahs for the Duha prayer.			
He performed 5 rak'ahs for the Duha prayer.			
He performed the Duha prayer after noon time.			
He performed the Duha prayer with a group.			

Second: the Night prayer

Its merits:

The Prophet (ﷺ) was keen on performing the Night prayer and ordered his Companions to perform it. He (ﷺ) said: "Hold fast to the Night prayer, for it is the practice of the righteous before you, and it is indeed a means for getting closer to Allah, a means for preventing sins, and an expiation for bad deeds." [Narrated by Al-Tirmithi and Al-Hakem].

Allah (تعالى) mentioned that the attributes of the servants of the Most Gracious include performing the Night prayer. Allah (تعالى) said:

(وَٱلَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَـٰمًا ﴿٦٤﴾)

"Wa Al-Ladhīna Yabītūna Lirabbihim Sujjadāan Wa Qiyāmāan" (And those who spend part

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of the night to their Lord prostrating and standing in prayer.) [Al-Furqān: 64].

Allah (تعالى) also described those who fear him by saying:

(كَانُوا۟ قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾ وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾)

"Kānū Qalīlāan Mina Al-Layli Mā Yahja`ūn (17) Wa Bil-'Asĥāri Hum Yastaghfirūn (18)" (They used to sleep but little of the night, (17) And in the hours before dawn they would ask forgiveness (18)) [Adh-Dhāriyāt: 17-18].

Furthermore, the Prophet (ﷺ) said:

"The best month for fasting next after Ramadan is the month of Allah, Muharram, and the best prayer next after the obligatory prayers is the Night prayer" [narrated by Muslim].

I think and explain:

- The Prophet (ﷺ), the righteous men, the servants of the Most Gracious, and the ones who fear Allah all share the attribute of performing the Night prayer.

I explain:

- The effect of the Night prayer in purifying one's soul.

Its time and how it is performed:

The time of the Night prayer starts after Isha and ends at the adhan of Fajr. It has no specific number of rak'ahs, and a Muslim may perform as much rak'ahs as he can, two by two.

A man asked the Prophet (ﷺ) about how to perform the Night prayer, and the Prophet (ﷺ) said:

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"Perform the Night prayer two by two, and if you fear that dawn will come, then perform one as Witr." [Narrated by Al-Bukhari].

I investigate and explain:

- The difference between kinds of Night prayer in the table below:

Kind	Concept
Tahajjud	
Taraweeh	
Witr	

I enumerate:

- Three benefits of the Night prayer:

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

I find a solution:

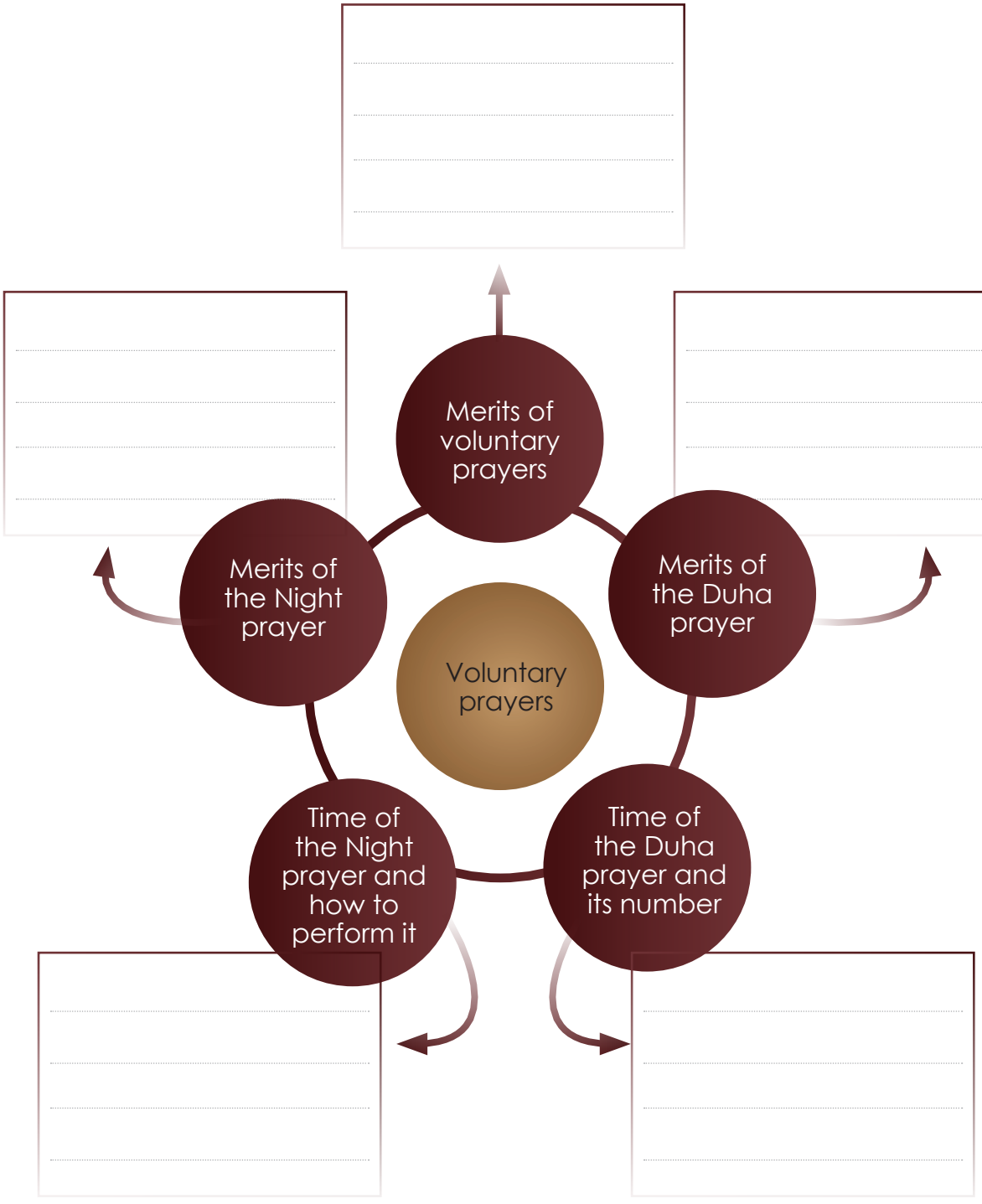
Although he likes it so much, Ahmad does not perform the Tahajjud prayer for fear of missing the Fajr prayer and getting tired at school due to lack of sleep.

- I help Ahmad organizing his sleep time and performing the Tahajjud prayer through the following table:

Time	What to do
One hour after Isha prayer	Go to bed

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I organize my concepts:



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Student's Activities

I answer by myself:

First: Compare between the Duha prayer and the Night prayer in the following table:

Comparison	Duha prayer	Night prayer
Merits		
Time		
Number of rak'ahs		
Best time		
Best number of rak'ahs		
Benefits		

Second: Explain the effect of adhering to voluntary prayers on society.

.....

.....

.....

I enrich my experience:

Search for "Ishraq prayer" under the supervision of your teacher, and then present before your classmates the information you collected.

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I assess myself:

I assess the effect of my adherence to voluntary prayers on my behavior and worship acts:

S	Aspect of application	Level achieved		
		Average	Good	Excellent
1	I study hard and know that seeking knowledge is part of worshipping.			
2	I am keen on performing the Duha prayer to be, with the will of Allah, one of those who keep returning to Allah (تعالى).			
3	I train myself on performing the Night prayer, even by doing two rak'ahs before going to bed.			

My imprint:

I explain to my schoolmates the great reward by Allah (تعالى) for those who adhere to performing voluntary prayers.

1. .....

2. .....



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Lesson Five

The Clear Conquest

5

This Lesson teaches me to:

- explain why the Muslims went to Makkah.
- discuss the terms of Al-Hudaibiya Treaty.
- classify the results of Al-Hudaibiya Treaty.

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I take the initiative to learn:

The Prophet (ﷺ) and his Companions emigrated from Makkah to Madinah. Days and years passed by and the Prophet (ﷺ) and his Companions (رضي الله عنهم) yearned to see Makkah, their town which they were forced to leave, and to visit the Holy Ka'bah. Al-Ansar (رضي الله عنهم) were similarly deprived of visiting the holy town because they believed in the Prophet (ﷺ). One day, the Prophet (ﷺ) had a divine vision; he saw that he and his Companions were performing Tawaf (circumambulation) around the Holy Ka'bah; he was holding the key of the Holy Mosque; they had performed Umrah, and some of them had shaved their heads while others had shortened their hear. When the Prophet (ﷺ) told his Companions about this vision, they became happy and expected good tidings.

Allah (تعالى) said: ﴿لَّقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّ﴾ *"Laqad Ṣadaqa Allāhu Rasūlahu Ar-Ru'uyā Bil-Ĥaqq" (Certainly has Allah showed to His Messenger the vision in truth.) [Al-Fatĥ: 27].*

I reflect and answer:

- How did the Companions (رضي الله عنهم) interpret the vision of the Prophet (ﷺ)?

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I use my skills to learn

Going out to Makkah:

The Prophet (ﷺ) told his Companions of his intention to go to Makkah to perform Umrah in realization of the vision shown to him by Allah (تعالى), and ordered them to prepare to move. The Companions (رضي الله عنهم) raced to give the good tidings to each other. Then, the Prophet (ﷺ) ordered that desert tribes and Bedouins be invited to go with him to perform Umrah, so that the news is spread among tribes that the Prophet (ﷺ) was not going out to fight, but rather to perform Umrah.

The Muslims started out on a Monday in Dhul-Qidah in the sixth year after Hijra (Emigration). They headed to Makkah, taking with them sacrificial animals. They carried only weapons that were usually carried by travelers, and continued their way until they reached Dhul-Hulaifa, where they assumed Ihram, prepared to go to Makkah, and waited for the order of the Prophet (ﷺ).

I comment and expect:

- The Muslims went out to perform Umrah carrying only weapons that were usually carried by travelers despite their knowledge that the people of Quraysh will meet them with a fully equipped army.

.....

.....

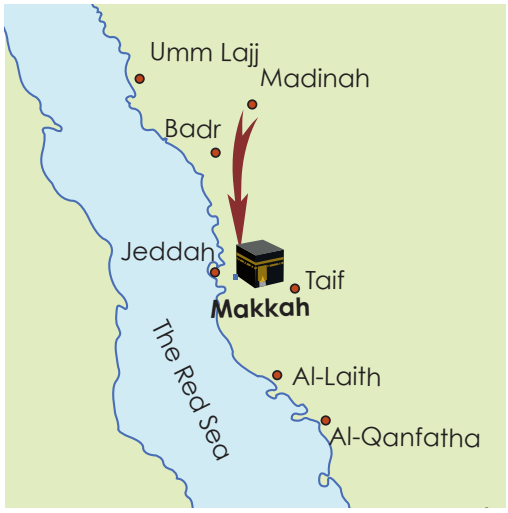
- The difficulties and dangers that the Muslims will face on their way to Makkah to perform Umrah.

.....

.....

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Prevention of bloodshed:



The people of Quraysh learned that the Prophet (ﷺ) and the Muslims went out. So, they prepared an army led by Khalid bin Al-Waleed to prevent them from entering Makkah. They wore tiger skins and prepared for war. When the Prophet (ﷺ) learned about their preparations, he felt sad because the confrontation would result in bloodshed. He (ﷺ) consulted with his Companions (رضي الله عنهم) – as was his habit. Abu Bakr Al-Siddiq (رضي الله عنه) advised him to avoid war because the Muslims went out to perform Umrah, not to fight a war.

The Prophet (ﷺ) adopted the opinion of Al-Siddiq (رضي الله عنه), and the Muslims took a rough mountain path to avoid meeting the polytheists until they reached Al-Hudaibiya near Makkah. When Khalid bin Al-Waleed learned about this, he returned quickly to Makkah to protect it.

I provide evidence and expect:

- Islam calls for the prevention of bloodshed and the preservation of lives and properties:

.....

.....

- The losses which would have occurred had the Muslims not taken another way:

.....

.....

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Emissaries between the Messenger (ﷺ) and Quraysh:

The Prophet (ﷺ) camped at Al-Hudaibiya in preparation for entering Makkah to perform Umrah. Quraysh immediately sent its emissaries one after the other to negotiate with the Prophet (ﷺ) and try to dissuade him from performing Umrah and persuade him to return to Madinah, making it clear that Quraysh will not allow them to enter Makkah at any cost lest people say that Mohammad entered Makkah by force. Then, the Prophet (ﷺ) sent them Othman bin Affan (رضي الله عنه), but Quraysh delayed him three days until there were rumors that he was killed. It was not a habit of the Arabs to kill emissaries. Therefore, the Prophet (ﷺ) became very sad and called the Companions (رضي الله عنهم) to pledge allegiance under the tree. This pledge of allegiance was called (Bai'at Al-Ridwan), and approximately fourteen hundred Companions participated in it.

Allah (تعالى) revealed his saying:

(لَّقَدْ رَضِيَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾)

"Laqad Radiya Allāhu `Ani Al-Mu'uminīna 'Idh Yubāyi`ūnaka Taĥta Ash-Shajarati Fa`alima Mā Fī Qulūbihim Fa'anzala As-Sakīnata `Alayhim Wa 'Athābahum Fathĥāan Qarībāa" (Certainly was Allah pleased with the believers when they pledged allegiance to you, O Mohammad, under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest) [Al-Fath̆: 18]. And the Prophet (ﷺ) said:

> *"You are the best people on earth." [Narrated by Al-Bukhari].*

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I think and plan:

In cooperation with my group:

- We differentiate between news and rumors in the following table:

News	Rumors

- We specify the dangers of rumors:

- We explain the rule concerning the spreading of rumors:

- We set a plan to counter rumors:

A plan for countering rumors
1.
2. .
3. .

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Entering into the treaty:

Quraysh learned about the pledge of allegiance taken by the Prophet (ﷺ) from the believers, and immediately sought a truce, sending Suhail bin Amr, a wise man from Quraysh, to negotiate and enter into a treaty with the Prophet (ﷺ). The two parties agreed on the Treaty of Al-Hudaibiya and wrote its conditions as follows:

Then, the Messenger of Allah (ﷺ) called Ali bin Abu Talib (رضي الله عنه) and said:

"Write: In the Name of Allah, the Most Gracious, the Most Merciful."

Suhail said: "I do not recognize this. Write instead: In your name, O God. The Messenger of Allah (ﷺ) said:

"Write: In your name, O God", and he wrote it. Then he said: write:

"This is the treaty of peace between Mohammad, the Messenger of Allah, and Suhail bin Amr."

Suhail said: if I acknowledge that you are the Messenger of Allah, I would not have fought against you. Write instead your name and the name of your father. The Messenger of Allah (ﷺ) said:

"Write: this is the treaty of peace between Mohammad bin Abdullah and Suhail bin Amr. They have agreed to allow their arms to rest for ten years. During this time each party shall be secure, and neither shall injure the other; no secret damage shall be inflicted, but honesty and honor shall prevail between them. Whoever in Arabia wishes to enter into a treaty or covenant with Mohammad can do so, and whoever wishes to enter into a treaty or covenant with Quraysh can do so. And if a Qurayshite comes without the permission of his guardian to Mohammad, he shall be delivered up to Quraysh; but if, on the other hand, one of Mohammad's people comes to Quraysh, he shall not be delivered up to Mohammad."

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Immediately, the tribe of Khuza'a said they wanted to enter into a treaty and covenant with Mohammad, and the tribe of Banu Bakr said they wanted to enter into a treaty and covenant with Quraysh. This year, Mohammad, with his Companions, must withdraw from Makkah, but next year, he may come to Makkah and remain for three days, yet without their weapons except those of a traveler, the swords remaining in their sheaths.

I investigate and extract:

In cooperation with my group, we extract the conditions of the treaty of Al-Hudaibiya:

1. .....

2. .....

3. .....

4. .....

5. .....

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The good tidings of *Surat Al-Fath̄*

The Muslims ended their Ihram for Umrah and headed away from Makkah, to which they were denied entry, in the direction of Madinah with their hearts full of sorrow. Then, Allah (تعالى) revealed *Surat Al-Fath̄*, giving them good tidings of a near conquest and great victory. So, they rejoiced upon learning that they will come back to Makkah as victorious conquerors. Allah (تعالى) said:

(إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾ لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيمًا ﴿٢﴾)

'Innā Fatah̄nā Laka Fath̄āan Mubīnā (1) Liyaghfira Laka Allāhu Mā Taqaddama Min Dhanbika Wa Mā Ta'akhkhara Wa Yutimma Ni`matahu `Alayka Wa Yahdiyaka Şirāţāan Mustaqīmā (2)" (Indeed, We have given you, O Mohammad, a clear conquest (1) That Allah may forgive for you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path (2)) [Al-Fath̄: 1-2].

I discuss and comment:

- Allah (تعالى) described the Treaty of Al-Hudaibiya as a clear conquest despite the fact that the Muslims had not entered Makkah and performed Umrah.

Results of the Treaty of Al-Hudaibiya:

The results of the Treaty of Al-Hudaibiya started becoming clear for the Companions (رضي الله عنهم) after they calmed down and rejoiced with the promise of Allah (تعالى) concerning the clear conquest. When the Treaty of Al-Hudaibiya was made, they were only thinking of entering Makkah and performing Umrah, and none of them saw the great results which the Muslims would get from this treaty, including most prominently the following:

1. Quraysh's recognition of the Muslims and that they have an independent entity.
2. .The polytheists and the hypocrites became fearful of the Muslims.
3. The truce created a new opportunity for calling tribes to convert to Islam, and many people converted to Islam.

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4. The Muslims became secure against attacks by Quraysh and were able to focus on organizing their internal affairs in Madinah.
5. The Treaty of Al-Hudaibiya was a prelude to the conquest of Makkah.

I classify:

In cooperation with my classmate, I classify the results of the Treaty of Al-Hudaibiya in the following table:

Social results	Economic results	Political results

I organize my concepts:

The Treaty of Al-Hudaibiya

The reason of going out to Makkah	.....
The reason of Bai'at Al-Ridwan	.....
The conditions of the treaty	1. ..... 2. ..... 3. ..... 4. .....
The results of the treaty	1. ..... 2. ..... 3. ..... 4. ..... 5. .....

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Student's Activities

I answer by myself:

First: Explain why the Prophet (ﷺ) agreed to negotiate with Quraysh.

.....

.....

Second: Specify aspects that indicate obedience of the Companions (رضي الله عنهم) to the Prophet (ﷺ) as a leader through the events mentioned in the lesson.

.....

.....

.....

Third: Why did the Muslims rejoice with the revelation of *Surat Al-Fath*̂?

.....

.....

I enrich my experience:

Search Google Maps for the place where the Treaty of Al-Hudaibiya was made and the places which the Prophet (ﷺ) passed by, and bring photos of them to present them to your classmates in the classroom.

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I assess myself:

I assess the effect of my belief in the support of Allah (تعالى) to Muslims on my behavior and worship acts:

S	Aspect of application	Level achieved		
		Average	Good	Excellent
1	I study hard and have trust in Allah (تعالى) in all circumstances.			
2	I respect my teacher and follow his instructions even if they conflicted with my wishes.			
3	I do not believe rumors and deal with them carefully.			

My imprint:

I complete in line with the Lesson:

I do not spread false rumors and do my best to stop them.



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Unit 6

(He is the Knower of the unseen and the witnessed)





Unit Contents:

No.	Lesson	Subject	Field
1	The Reward of Good Deeds	Holy Qur'an	Divine Revelation
2	Coexistence among People	Noble Hadith	Divine Revelation
3	Majlis and its Manners	Islamic Manners	Islamic Values and Manners
4	Rufaida Al-Aslamiya (Pioneer of Volunteering Work)	Personalities	Biography of the Prophet and Personalities
5	The Problem of Poverty in the Muslim World	Contemporary Issues	Identity and Contemporary Issues

Lesson One

The Reward of Good Deeds

1

This Lesson teaches me to:

- recite the verses while observing the rules of recitation.
- explain the meanings of Qur'anic vocabulary.
- explain the overall meaning of the verses.
- clarify the concept of good deeds.
- specify the reasons for attaining Paradise.

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I take the initiative to learn:

The previous verses of Surat Ar-Rahman showed the punishment of those who denied the truth and disobeyed the religion of Allah (ﷻ), because they have done injustice to themselves and to others.

Allah (تعالى) said, quoting Luqman's advice to his son: ﴿يَٰبُنَيَّ لَا تُشۡرِكۡ بِٱللَّهِۖ إِنَّ ٱلشِّرۡكَ لَظُلۡمٌ عَظِيمٞ﴾ *"Yā Bunayya Lā Tushrik Billāhi 'Inna Ash-Shirka Lažulmun `Ažīm" ("O my son, do not associate anything with Allah. Indeed, association with him is great injustice.) [Luqmān: 13]*

Highlights

The longest verse in the Holy Qur'an is the debt verse in Surat Al-Baqarah, and the shortest verse (apart from the beginnings of Suras) is verse 64 in Surat Ar-Rahman.

Highlights

The longest verse in the Holy Qur'an is the debt verse in Surat Al-Baqarah, and the shortest verse (apart from the beginnings of Suras) is verse 64 in Surat Ar-Rahman.

As for those who responded to their Lord and believed in Him, they have done good to themselves, thereby saving themselves from Hell and attaining the pleasure of Paradise.

Allah (تعالى) said: ﴿فَمَن زُحۡزِحَ عَنِ ٱلنَّارِ وَأُدۡخِلَ ٱلۡجَنَّةَ فَقَدۡ فَازَ﴾ *"Faman Zuĥziĥa `Ani An-Nāri Wa 'Udkhila Al-Jannata Faqad Fāz" (So he who is drawn away from the Fire and admitted to Paradise has attained his desire.) ['Āli `Imrān: 185].*

Allah (ﷻ) also said: ﴿وَمَآ أَنَا۠ بِظَلَّٰمٖ لِّلۡعَبِيدِ﴾ *"Wa Mā 'Anā Bižallāmin Lil`abīd" (and never will I be unjust to the servants.) [Qāf: 29]*

I reflect and answer:

- How many chances does a denier get, approximately, to get back to truth?

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I use my skills to learn

مُتَّكِـِٔينَ عَلَىٰ فُرُشٍۭ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ ۚ وَجَنَى ٱلْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾ فِيهِنَّ
قَـٰصِرَٰتُ ٱلطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٥٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾ كَأَنَّهُنَّ ٱلْيَاقُوتُ
وَٱلْمَرْجَانُ ﴿٥٨﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾ هَلْ جَزَآءُ ٱلْإِحْسَـٰنِ إِلَّا ٱلْإِحْسَـٰنُ ﴿٦٠﴾ فَبِأَيِّ ءَالَآءِ
رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾ وَمِن دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾ مُدْهَآمَّتَانِ ﴿٦٤﴾
فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾ فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ﴿٦٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾
فِيهِمَا فَـٰكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾ فِيهِنَّ خَيْرَٰتٌ حِسَانٌ ﴿٧٠﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٧١﴾ حُورٌ مَّقْصُورَٰتٌ فِى ٱلْخِيَامِ ﴿٧٢﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ
وَلَا جَآنٌّ ﴿٧٤﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾ مُتَّكِـِٔينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبْقَرِىٍّ حِسَانٍ ﴿٧٦﴾ فَبِأَيِّ ءَالَآءِ
رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾ تَبَـٰرَكَ ٱسْمُ رَبِّكَ ذِى ٱلْجَلَـٰلِ وَٱلْإِكْرَامِ ﴿٧٨﴾

Bismi Allāhi Ar-Raĥmāni Ar-Raĥīm

Muttaki'īna `Alá Furushin Baṭā'inuhā Min 'Istabraqin Wa Janá Al-Jannatayni Dān (54) Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibān (55) Fīhinna Qāṣirātu Aṭ-Ṭarfi Lam Yaṭmithhunna 'Insun Qablahum Wa Lā Jānn (56) Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibān (57) Ka'annahunna Al-Yāqūtu Wa Al-Marjān (58) Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibān (59) Hal Jazā'u Al-'Iĥsāni 'Illā Al-'Iĥsān (60) Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibān (61) Wa Min Dūnihimā Jannatān (62) Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibān (63) Mud/hāmmatān (64) Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibān (65) Fīhimā `Aynāni Naḍḍākhatān (66) Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibān (67) IFīhimā Fākihatun Wa Nakhlun Wa Rummān (68) Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibān (69) Fīhinna Khayrātun Ĥisān (70) Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibān (71) Ĥūrun Maqṣūrātun Fī Al-Khiyām (72) Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibān (73) Lam Yaṭmithhunna 'Insun Qablahum Wa Lā Jānn (74) Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibān (75) Muttaki'īna `Alá Rafrafin Khuḍrin Wa `Abqarīyin Ĥisān (76) Fabi'ayyi 'Ālā'i Rabbikumā Tukadhdhibān (77) Tabāraka Asmu Rabbika Dhī Al-Jalāli Wa Al-'Ikrām (78) [Surat Ar-Rahman]

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

They are reclining on beds whose linings are of silk brocade, and the fruit of the two gardens is hanging low. (54) So which of the favors of your Lord would you deny? (55) In them are women limiting their glances, untouched before them by man or jinni (56) So which of the favors of your Lord would you deny? (57) As if they were rubies and coral. (58) So which of the favors of your Lord would you deny? (59) Is the reward for good anything but good? (60) So which of the favors of your Lord would you deny? (61) And below them both in excellence are two other gardens (62) So which of the favors of your Lord would you deny? (63) Dark green in color. (64) So which of the favors of your Lord would you deny? (65) In both of them are two springs, spouting. (66) So which of the favors of your Lord would you deny? (67) In both of them are fruit and palm trees and pomegranates. (68) So which of the favors of your Lord would you deny? (69) In them are good and beautiful women (70) So which of the favors of your Lord would you deny? (71) Fair ones reserved in pavilions (72) So which of the favors of your Lord would you deny? (73) Untouched before them by man or jinni (74) So which of the favors of your Lord would you deny? (75) Reclining on green cushions and beautiful fine carpets. (76) So which of the favors of your Lord would you deny? (77) Blessed is the name of your Lord, Owner of Majesty and Honor. (78) [Surat Ar-Rahman]

إِسْتَبْرَقٍ /Istabraqin'	Thick silk	نَضَّاخَتَانِ /Naḍḍākhatān	Spouting (with water)
وَجَنَى /Wa Janá	Fruit	حُورٌ /Ĥūrun	Women of Paradise
قَٰصِرَٰتُ ٱلطَّرْفِ /Qāṣirātu Aṭ-Ṭarfi	Looking at nobody other than their husbands, meaning they are chaste	مَّقْصُورَٰتٌ /Maqṣūrātun	Protected
يَطْمِثْهُنَّ /Yaṭmithhunna	Married them	رَفْرَفٍ /Rafrafin	Cushions
مُدْهَامَّتَانِ / Mud/hāmmatān	Dark green in color	وَعَبْقَرِيٍّ /Abqarīyin`	Carpet made of a special kind of silk
ذِى ٱلْجَلَٰلِ وَٱلْإِكْرَٰمِ Dhī Al-Jalāli Wa Al-'Ikrām	One of the best names of Allah		

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I understand the significance of the verses:

People of Paradise:

Those who responded to their Lord (ﷻ), had faith in Him, believed His Messengers, followed His guidance and avoided His prohibitions are the winners; Allah (تعالى) said: ﴿أَصۡحَٰبُ ٱلۡجَنَّةِ هُمُ ٱلۡفَآئِزُونَ﴾ *"Aṣḥābu Al-Jannati Humu Al-Fā'izūn" (The companions of Paradise - they are the attainers of success.) [Al-Ĥashr: 20].* These are the people of Paradise; every one of them has two gardens in which they sit on beds and recline on cushions whose linings are made of thick silk; so, the listener will have to imagine their exterior. Abdullah bin Abbas (ﷺ) says: the exterior (of cushions) is known only to Allah (تعالى). This is evidenced by the saying of Allah (تعالى):

﴿فَلَا تَعۡلَمُ نَفۡسٞ مَّآ أُخۡفِيَ لَهُم مِّن قُرَّةِ أَعۡيُنٖ جَزَآءَۢ بِمَا كَانُواْ يَعۡمَلُونَ ١٧﴾ *"Falā Ta`lamu Nafsun Mā 'Ukhfiya Lahum Min Qurrati A`yunin Jazā'an Bimā Kānū Ya`malūn" (And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.) [As-Sajdah: 17].*

Then, Allah (ﷻ) says that the fruits of Paradise are close to them and they can pick from them tirelessly whenever they want; they will not get tired to reach those fruits or to dispose of their waste, and they do not have to make any effort



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to get anything.

To make them even more pleased and comfortable, Allah (تعالى) made for them wives from the fair women of Paradise, who are chaste and have never been married before whether to men or to jinn; Allah (تعالى) said:

﴿لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَانٌّ﴾ *"Lam Yaṭmithhunna 'Insun Qablahum Wa Lā Jānn" (untouched before them by man or jinni).* To know how beautiful these women are, it is enough to say that they are from the fair women of Paradise. However, Allah (تعالى) likened them to rubies in terms of purity and to corals with their colors ranging from white to pink to red. Both rubies and corals are precious stones. This description will make the believers think of their great reward in Paradise. Therefore, Allah (تعالى) said: ﴿لَهُم مَّا يَشَآءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾﴾ *"Lahum Mā Yashā'ūna Fīhā Wa Ladaynā Mazīd" (They will have whatever they wish therein, and with Us is more.) [Qāf: 35].* This "more" is known only to Allah (تعالى); hence, the believer continues to seek Paradise and does his best to attain it through faith and good deeds.

I decide:

One of the attributes of the fair women of Paradise is (limiting their glances), which is one of the good morals. Specify how to limit one's glances in the following situations:

Situation	How to limit one's glances
In markets	
During the examination	
While visiting my friend	

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I cooperate and discuss:

In cooperation with my group, we discuss the following statement and state our conclusion:

- If merely getting away from Hell is an achievement, how about entering Paradise?

The reward of good deeds:

The believer's good deeds in this world will be rewarded by Allah (تعالى) in the Hereafter, because good deeds and noble morals deserve to be recognized and appreciated. It is just logic that good deeds are rewarded to an equally good extent, and who is more just and more generous than Allah (تعالى)? He (ﷻ) recompenses little deeds of the believer with great rewards; the believer's statement "There is no god except Allah" is recompensed with Paradise, and his statement "Thank Allah" is recompensed with blessing and increased gifts. So,



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who is more generous than Allah (تعالى)?

No matter what difficulties and distresses the believer faces in this world, Paradise deserves that he be patient and hold to his faith to attain it on the Day of Judgment. Then, he will remember nothing of the misery of this world, as the Prophet (ﷺ) told.

Scholars say about the interpretation of (هَلْ جَزَآءُ ٱلْإِحْسَٰنِ إِلَّا ٱلْإِحْسَٰنُ) *"Hal Jazā'u Al-'Iĥsāni 'Illā Al-'Iĥsān" (Is the reward for good anything but good?)*: "Is the reward of the one who said 'there is no god except Allah' anything other than Paradise?"

When the believer does his best for the benefit of any creature, he will be doing good for the creatures, presenting a good image of Muslims, and calling to Allah through this morals, behavior and deeds.

I think and answer:

The Good deed	The better reward
He said: *"Subĥāna Allāhi Wa Bihamdeh, Subhan Allahi Al-`Ažīm" (Exalted and Praised be Allah, Exalted be Allah the Great)*	
He covered up the fault of a Muslim in this world.	
He helped his classmate search for his lost book.	
He said: *"La Ĥawla Wa Lā Qūwata 'Illā Billāh" (There is no power but with Allah)*	

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Why do good?

Doing good is a great act of worship which will be recompensed with an even greater reward. If you want Allah to love you, do good; Allah (تعالى) said:

﴿وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ﴾ *"Wa Allāhu Yuĥibbu Al-Muĥsinīn" (and Allah loves the doers of good) ['Āli `Imrān: 134]*. If you want great reward, do good; Allah (تعالى) said:

﴿فَأَثَٰبَهُمُ ٱللَّهُ بِمَا قَالُوا۟ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَآءُ ٱلْمُحْسِنِينَ ﴿٨٥﴾﴾

"Fa'athābahumu Allāhu Bimā Qālū Jannātin Tajrī Min Taĥtihā Al-'Anhāru Khālidīna Fīhā Wa Dhalika Jazā'u Al-Muĥsinīn" (So Allah rewarded them for what they said with gardens in Paradise beneath which rivers flow, wherein they abide eternally. And that is the reward of doers of good.) [Al-Mā'idah: 85]. And there is much more.

I infer and complete:

Verses	I complete
Allah (تعالى) said: ﴿وَسَنَزِيدُ ٱلْمُحْسِنِينَ﴾ *"Wa Sanazīdu Al-Muĥsinīn" (and We will increase the doers of good in goodness and reward) [Al-Baqarah: 58].*	Whoever wants ..... and ..... from Allah must do good.
Allah (تعالى) said: ﴿وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ﴾ *"Wa 'Inna Allāha Lama`a Al-Muĥsinīn" (And indeed, Allah is with the doers of good.) [Al-`Ankabūt: 69].*	Whoever wants Allah to ..... him must do good.

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Continuous reward:

Allah (تعالى) tells us about two gardens other than the previous two. These two gardens are green and beautiful, full of crops, and each has a spring with spouting water that has a special smell and a special taste. The gardens have all kinds of fruits. The mentioning of the pomegranates draws the attention of people to their great health benefits in this world. The mentioning of fruits suggests an enjoyment of gifts in a quiet comfortable place where people sit on beautiful silk cushions that relieve the body and soul. They have tents like palaces in the gardens of Paradise to increase their entertainment. Inside those tents are the protected fair women of Paradise, along with food and drink. One will find there everything they wish at any time they want. All of this is for the believer who fears Allah (تعالى) and observes Him in their private and public behavior. So, blessed be the name of the Lord of the worlds ﴿ذِي ٱلْجَلَٰلِ وَٱلْإِكْرَامِ﴾ *"Dhī Al-Jalāli Wa Al-'Ikrām" (Owner of Majesty and Honor),* which is one of the best names of Allah. Allah (تعالى) is majestic in Himself and generous in His acts, and the Prophet (ﷺ) taught us not to ask anyone but Allah the Generous. He said:

> *"If you beg, beg of Allah alone." [Narrated by Al-Tirmithi].*

Make a judgment:

In cooperation with my group, we discuss the following case and make a judgment:

- Saeed is a wealthy man. He built a luxurious house for himself and furnished it with excellent furniture. He bought a farm and planted in it many kinds of fruit trees. He always says: "These are the gifts of my Lord. Thank Allah."

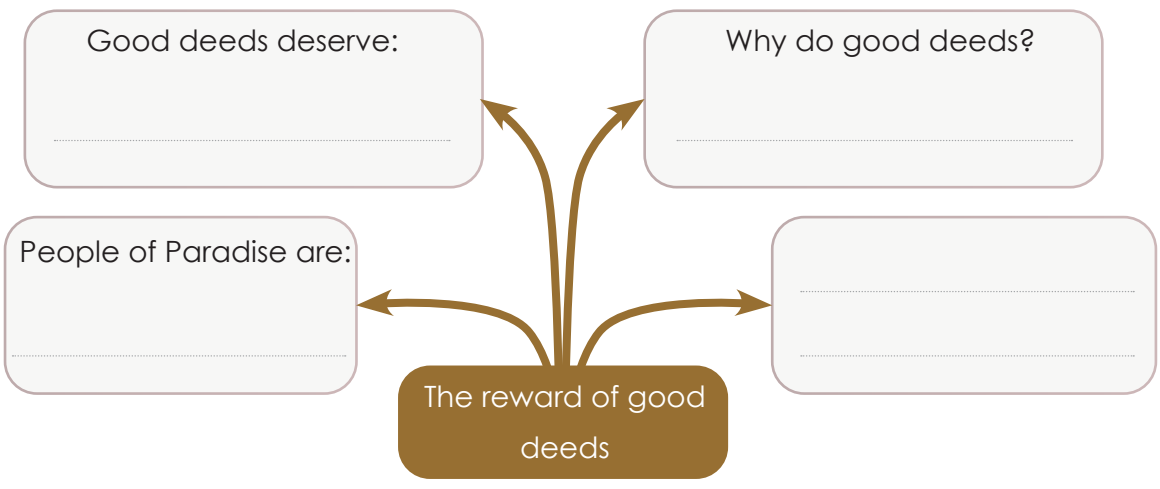
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I investigate:

- The uses of the word "Spring":

Spring of water

I organize my concepts:



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I answer by myself:

First: What is the implication of the saying of Allah (هَلۡ جَزَآءُ ٱلۡإِحۡسَٰنِ إِلَّا ٱلۡإِحۡسَٰنُ) *"Hal Jazā'u Al-'Iĥsāni 'Illā Al-'Iĥsān" (Is the reward for good anything but good?*)?

Second: Explain the concept of doing good to the creatures.

Third: Compare between "flowing springs" and "spouting springs" in terms of meaning and strength.

Fourth: Find in the verses words that correspond to the meanings in the following table:

	First Column	Second Column
1		Women of Paradise
2		Very pretty
		Disbelieve
		Vision

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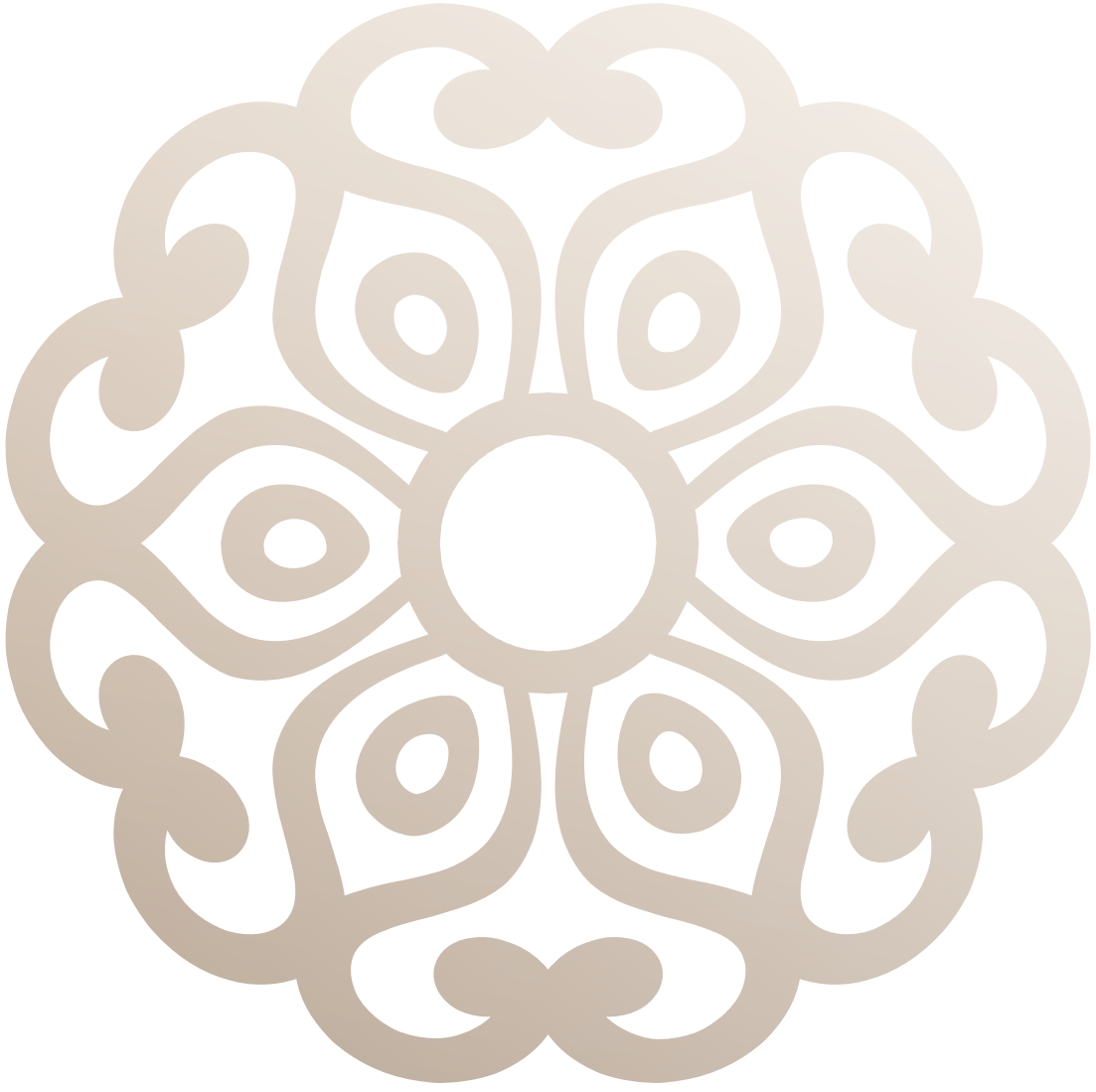
I assess myself:

S	Learning aspect	Level achieved		
		Average	Good	Excellent
1	Reciting the Qur'anic verses.			
2	Memorizing the Qur'anic verses.			
3	Understanding meanings of vocabulary.			
4	Getting the overall meaning.			
5	Applying the rules included in the verses.			

My imprint:

I am keen on doing good in all fields of life with my family, neighbors and society.

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Lesson Two

Coexistence among People

2

This Lesson teaches me to:

- read the noble hadith by heart properly.
- explain the meaning of vocabulary of the noble hadith.
- discover the limits of my freedom in society.
- define the foundations of coexistence among people.

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I take the initiative to learn:

I read and reflect:

Allah (تعالى) said:

(أَلَمْ تَرَ أَنَّ ٱلْفُلْكَ تَجْرِى فِى ٱلْبَحْرِ بِنِعْمَتِ ٱللَّهِ لِيُرِيَكُم مِّنْ ءَايَـٰتِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾)

"Alam Tará 'Anna Al-Fulka Tajrī Fī Al-Baḥri Bini`mati Allāhi Liyuriyakum Min 'Āyātihi 'Inna Fī Dhālika La'āyātin Likulli Şabbārin Shakūr" (Do you not see that ships sail through the sea by the favor of Allah that He may show you of His signs? Indeed in that are signs for everyone patient and grateful.) [Luqmān: 31].

- Ships play important roles in our lives. Mention two roles you know.

- What makes ships sail in the sea?

- Allah created the law of nature to organize the universe and make it function properly, and He revealed His rules to organize the lives of people. Explain the relation between natural law and divine rules.



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I use my skills to learn

I read and memorize:

Al-No'man bin Basheer (ﷺ) reported that the Prophet (ﷺ) said:

«مَثَلُ القائِمِ عَلى حُدودِ اللّهِ والواقِعِ فيها، كَمَثَلِ قَوْمٍ اسْتَهَموا عَلى سَفينَةٍ، فَأَصابَ بَعْضُهُمْ أَعْلاهَا وَبَعْضُهُمْ أَسْفَلَها، فَكَانَ الَّذينَ في أَسْفَلِها إِذا اسْتَقَوْا مِنَ الماءِ مَرّوا عَلى مَنْ فَوْقَهُمْ، فَقالوا: لَوْ أَنّا خَرَقْنا في نَصيبِنا خَرْقًا وَلَمْ نُؤْذِ مَنْ فَوْقَنا، فَإِنْ يَتْرُكوهُمْ وَما أَرادوا هَلَكوا جَميعًا، وَإِنْ أَخَذوا عَلى أَيْديهِمْ نَجَوْا، وَنَجَوْا جَميعًا»

"The likeness of the man who observes the limits prescribed by Allah and that of the man who transgresses them is like the people who get on board a ship after casting lots. Some of them are in its lower deck and some of them in its upper deck. Those who are in its lower deck, when they require water, go to the occupants of the upper deck, and say to them: 'If we make a hole in the bottom of the ship, we shall not harm you.' If they (the occupants of the upper deck) leave them to carry out their design they all will be drowned. But if they do not let them go ahead with their plan, all of them will remain safe." [Narrated by Al-Bukhari]

I explain the vocabulary in the hadith:

القائِمِ عَلى حُدودِ اللّه	The one who observes the rules and laws prescribed by Allah
الواقِعُ فيها	The one who violates those rules and laws
اسْتَهَموا	Cast lots to decide their places
خَرَقْنا	Make a hole
أخذوا على أيديهم	Prevent them from making a hole

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I understand the significance of the noble hadith:

In this hadith, the Messenger of Allah (ﷺ) talks about the importance of coexistence among different components of society and points to the damage which could result from an unwise act that does not take into consideration the interests of society, even if such act is done in good faith. Man should not behave unilaterally under the pretext that he is free to act, because one of the conditions of personal freedom is that we consider the interests of others and prevent any damage to them. An act that is originally permitted might become unpermitted if we consider its consequences. The Prophet (ﷺ) said:

"There should be neither harming nor reciprocating harm" [Al-Muwatta].

The Messenger of Allah (ﷺ) teaches us:

The Messenger of Allah (ﷺ) said: "The likeness of the man who observes the limits prescribed by Allah and that of the man who transgresses them is like the people who get on board a ship after casting lots." So, he (ﷺ) teaches us how to present our ideas through exemplification, i.e. expressing a moral value or civilized behavior through a visual example, either to make the meaning clearer or closer to the mind. Can you remember an example similar to this from the Holy Qur'an or noble hadiths?

Example: .....

I reflect and complete:

- I reflect on the noble hadith and then complete the following table:

What is being compared	What is it compared to	The similarity

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I maintain the limits set by my Lord:

I am Muslim. I keep on the right course, protect the limits set by my Lord and perform my duties towards my Lord and my society because they are the source of my happiness and success;

﴿تِلْكَ حُدُودُ ٱللَّهِ ۚ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٣﴾﴾

"Tilka Ĥudūdu Allāhi Wa Man Yuţi`i Allāha Wa Rasūlahu Yudkhilhu Jannātin Tajrī Min Taĥtihā Al-'Anhāru Khālidīna Fīhā Wa Dhalika Al-Fawzu Al-`Ažīm" (These are the limits set by Allah, and whoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment.) [An-Nisā': 13].

I describe:

- A situation in which I maintain one of the limits set by Allah.

Freedom and responsibility:

Man is free in Islam. Since he lives with others, he must consider their rights. This is his responsibility towards them, and he should not transgress his limits, thereby doing injustice to himself and to others.

﴿تِلْكَ حُدُودُ ٱللَّهِ فَلَا تَعْتَدُوهَا ۚ وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ﴾

"Tilka Ĥudūdu Allāhi Falā Ta`tadūhā Wa Man Yata`adda Ĥudūda Allāhi Fa'ūlā'ika Humu Až-Žālimūn" (These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - it is those who are the wrongdoers.) [Al-Baqarah: 229].

The wise should advise those who have violated the rules and laws of society with wisdom and good instruction. If these violators are not deterred, they should be reported to the competent authorities in order to preserve their lives and the lives of others; "If they do not let them go ahead with their plan, all of them will remain safe".

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I apply:

- I apply the meanings of the hadith to the law of traffic:

The one who observes the limits set by Allah	The one who transgresses those limits	If they do not let them go with their plan	Result
.....	.....	.....	.....

Awareness is necessary:

Causing damage to others, whether intentionally or unintentionally, is haram. Good faith does not rectify a bad deed or absolve its doer from responsibility.

People need the experience of others. Therefore, upon acting, one needs to consult others, benefit from their knowledge and properly assess the consequences. The Prophet (ﷺ) said to one of the Companions, praising him :

"You possess two qualities that Allah loves. These are clemency and tolerance." [Narrated by Muslim].

Clemency means wisdom. Tolerance means verifying facts and avoiding hastiness.

- You have learned that your brother will go on a trip with his friends. What would be your advice to him?

.....

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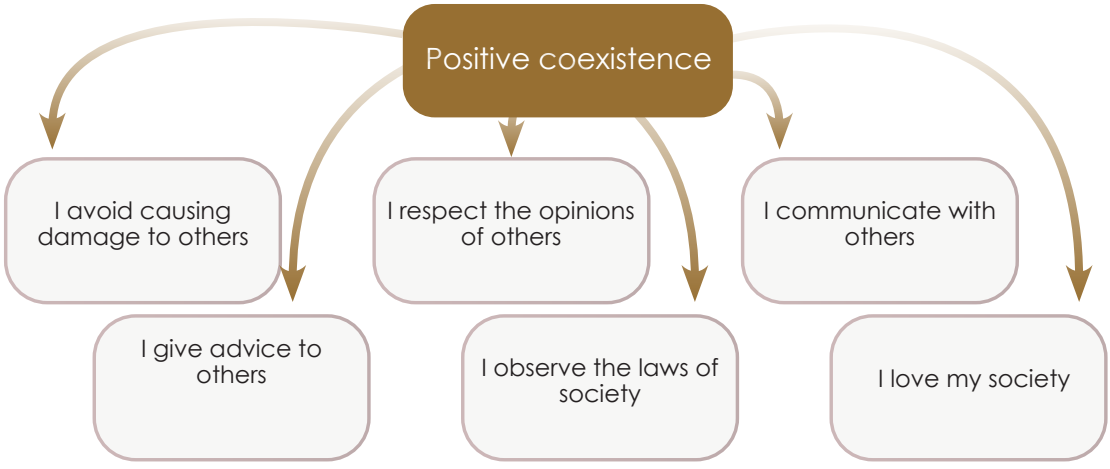
I communicate with others:

The hadith stresses that demands of the individual and demands of others complement each other. It shows the importance of positive communication between members of society for applying the principle of coexistence established by Islam, exchanging benefits between them, protecting their interests and ensuring the prosperity of society.

- I use the hadith to complete the following:

Ways of coexistence	communication	.....	.....	exchanging advice	respecting laws and rules
Supporting evidence from the hadith		They said	Shall not harm you		

I organize my concepts:



My imprint:

I cooperate with my classmates to draft rules for the school that ensure positive coexistence in it.

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Student's Activities

I answer by myself:

First: Imagine what could happen if people in the lower deck of the ship made a hole in their part of the ship?



.....

.....

Second: State the most important foundations of coexistence in the Muslim society.

.....

.....

Third: Explain the meanings of the following:

Cast lots: .....

The limits set by Allah: .....

Prevent them from going on with their plan: .....

Fourth: Sheikh Zayed (رحمه الله) said: "If we in this state are onboard one ship, which is the union ship, we must all work to ensure its safety so that it continues its voyage and safely reaches its destination; we cannot allow any negligence that would endanger this voyage; survival of the ship is our survival. If there are persons who are trying to destroy this ship, do we just leave them do what they want? Of course not, because if the ship sinks, no one will guarantee our safety".

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- In your opinion, who are these people who are trying to destroy the ship of the nation?

I enrich my experience:

I search with my classmates for a suitable solution:

I learned that one of the neighbors wants to make repairs to the building without informing the competent authority. What do I do?

I assess myself:

I assess the level of my coexistence with my society:

S	Aspect of application	Level	
		Positive	Negative
1	I sit with members of my family and talk with them.		
2	I do not visit my relatives; I only call them by phone.		
3	I stay all the time in my room, communicating with my friends.		
4	I do not ask for the help of anyone while doing my homework.		
5	I participate in activities organized by the school.		

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Lesson Three

Majlis and its Manners

3

This Lesson teaches me to:

- explain types of Majlis.
- explain the manners of Majlis.
- infer the benefits of observing the manners of Majlis.
- say the Majlis expiation supplication by heart.

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I reflect and infer:



It is noticed in many visits and gatherings nowadays that most people get busy with their smart phones and do not talk to the people sitting with them.

- What do you think of this behavior?

- What should a Muslim observe while sitting with others?

I use my skills to learn

Majlis in Islam

Man is social by nature, and it is difficult for him to live in isolation from others. He feels better when he sits with other people and communicates with them. Allah (تعالى) said: ﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقۡنَٰكُم مِّن ذَكَرٖ وَأُنثَىٰ وَجَعَلۡنَٰكُمۡ شُعُوبٗا وَقَبَآئِلَ لِتَعَارَفُوٓاْ﴾ *"Yā 'Ayyuhā An-Nāsu 'Innā Khalaqnākum Min Dhakarin Wa 'Unthá Wa Ja`alnākum Shu`ūbāan Wa Qabā'ila Lita`ārafū" (O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another.) [Al-Ĥujurāt: 13].*

Islam encourages good and reconciliation gatherings between people due to their effect in strengthening bonds between them. Allah (تعالى) said:

﴿لَّا خَيۡرَ فِي كَثِيرٖ مِّن نَّجۡوَىٰهُمۡ إِلَّا مَنۡ أَمَرَ بِصَدَقَةٍ أَوۡ مَعۡرُوفٍ أَوۡ إِصۡلَٰحِۭ بَيۡنَ ٱلنَّاسِۚ وَمَن يَفۡعَلۡ ذَٰلِكَ ٱبۡتِغَآءَ مَرۡضَاتِ ٱللَّهِ فَسَوۡفَ نُؤۡتِيهِ أَجۡرًا عَظِيمٗا ١١٤﴾

"Lā Khayra Fī Kathīrin Min Najwāhum 'Illā Man 'Amara Bişadaqatin 'Aw Ma`rūfin 'Aw 'Işlāĥin Bayna An-Nāsi Wa Man Yaf`al Dhālika Abtighā'a Marđāati Allāhi Fasawfa Nu'utīhi 'Ajrāan `Ažīmāan" (No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward.) [An-Nisā': 114].

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On the other hand, Islam discourages gatherings in which Allah (تعالى) is not remembered. The Prophet (ﷺ) said:

"Whenever a group of people sit in a gathering in which they neither remember Allah nor praise their Prophet, such a gathering will be a cause of grief to them. If Allah wills, He will punish them, and if He wills He will forgive them" [narrated by Ahmad and Al-Tirmithi].

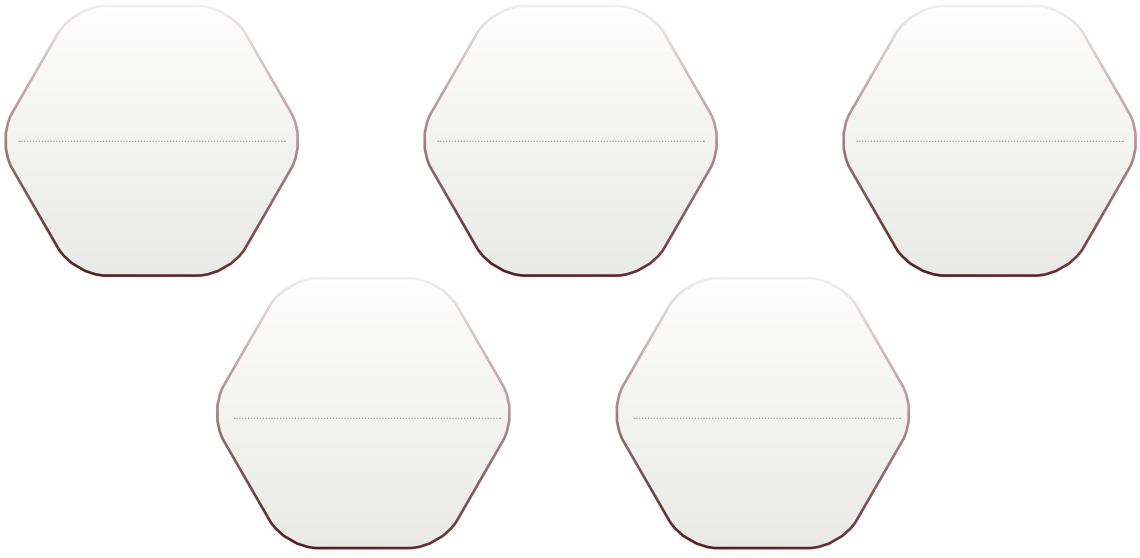
Majlis is the place where a number of people gather. Such gatherings are held in hospitality venues or official courts for people to communicate, discuss daily affairs or exchange visits.

There are two types of Majlis depending on the place where it is held and the number of people attending:

1. Public Majlis: A gathering held in a public place, such as a mosque or a place of prayer, and to which all people are invited.
2. Private Majlis: A gathering held in a hospitality venue and to which a certain number of people who share a common connection are invited, such as family gatherings.

I enumerate:

- The biggest possible number of examples of useful gatherings people attend nowadays.



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Selecting companions:

People differ in their ways of selecting friends or companions depending on their habits, ways of thinking and interests. Since man is influenced, positively or negatively, by his friends, is known among people by the qualities of his connections, and is attributed the acts of his companions, the Messenger of Allah (ﷺ) encouraged us to carefully select our friends or companions. He (ﷺ) said:

"Man follows his friend's religion. So, you should be careful who you take for friends" [narrated by Ahmad].

One of the key criteria set in Islam for selecting friends is that the friend must be a believer and of good morals, otherwise befriending him will cause us damage in this world and in the Hereafter. Every friendship that is not based on a sound ground will result in regret. Allah (تعالى) said:

﴿ٱلْأَخِلَّآءُ يَوْمَئِذٍۭ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا ٱلْمُتَّقِينَ ﴿٦٧﴾﴾ *"Al-'Akhillā'u Yawma'idhin Ba`ḍuhum Liba`ḍin `Adūwun 'Illā Al-Muttaqīn" (Close friends, that Day, will be enemies to each other, except for the righteous) [Az-Zukhruf: 67].*

I think and compare:

In cooperation with my group and based on the above, I contrast between a good companion and a bad companion in the following table:

Aspect	Good companion	Bad companion
Qualities		
Effect on the individual		
Effect on society		

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- The conditions which should be available in the companion I sit with:

.....

.....

Majlis manners:

Islam paid attention to organizing the lives of people and dealings between them in all areas of life to ensure a cohesive society. The Messenger of Allah (ﷺ) established Majlis manners that we should observe to make our gatherings good and blessed ones with which Allah (تعالى) is pleased. These manners are as follows:

First: Entering the Majlis and leaving it:

The Muslim will greet people in the Majlis when he enters there, and will greet them again when he leaves the Majlis. The Messenger of Allah (ﷺ) said:

"When one of you arrives at a gathering, then greet the people there, and if he is given a place to sit, then let him sit. Then when he wants to leave, let him say farewell, the former is not more worthy than the latter." [Narrated by Abu Dawood, Al-Tirmithi and Al-Nasa'i].

Greeting is a message of love that strengthens affinity and removes hatred, and shaking hands is a reason for forgiving sins. The Prophet (ﷺ) said:

"Whenever two Muslims meet and shake hands, their sins will be forgiven by Allah before they depart" [narrated by Abu Dawood].

In addition, adding a smile to the greeting contributes considerably to bringing hearts closer together. The Prophet (ﷺ) said:

"Do not belittle any good deed, even meeting your Muslim brother with a cheerful face" [narrated by Muslim].

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I reflect and comment:

Allah (تعالى) said: ﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتًا غَيۡرَ بُيُوتِكُمۡ حَتَّىٰ تَسۡتَأۡنِسُواْ وَتُسَلِّمُواْ عَلَىٰٓ أَهۡلِهَا ﴾ *"Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Tadkhulū Buyūtāan Ghayra Buyūtikum Ĥattá Tasta'nisū Wa Tusallimū `Alá 'Ahlihā" (O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants.) [An-Nūr: 27].*

In light of your understanding of the above verse, state your opinion of the following situations, giving explanation:

- A student entered the classroom and started shaking hands with their classmates during the lesson.

- A man went to visit his sick neighbor in the evening without prior appointment.

Second: Sitting in the Majlis:

Islam is keen on deepening respect and friendliness between members of society. Therefore, it instructs us to observe several rules when selecting where to sit in the Majlis. These include the following:

- Sitting in the last vacant place into the Majlis, without annoying or causing inconvenience to anybody. Jabir bin Samura (ﷺ) said: "When we came to the Prophet (ﷺ), each one would sit down where there was room" [narrated by Abu Dawood and Al-Tirmithi].
- The new comer should not ask anyone to get up in order to sit in his place. Rather, those sitting should make room for the new comer. The Prophet (ﷺ) said:

"A man should not ask another man to get up from his place in order to take his seat. But you should make room for each other and spread out." [Narrated by Al-Bukhari and Muslim].

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- Not sitting between two people without their permission. The Prophet (ﷺ) said:

"It is not permissible for a person to sit between two people without their permission." [Narrated by Abu Dawood and Al-Tirmithi].

- Not sitting in the middle of the Majlis. The Prophet (ﷺ) is reported to have said:

"Cursed is he who sits in the middle of the circle." [Narrated by Abu Dawood and Al-Tirmithi].

- Not sitting in the place of someone who has left it temporarily, because he is better entitled to it upon his return. The Prophet (ﷺ) said:

"If someone leaves his seat for one reason or another and returns to it, he is better entitled to it." [Narrated by Muslim].

I give an opinion:

Concerning the following phenomenon, with the explanation:

- Some people prevent their children from sitting with adults in the Majlis.

Third: During the Majlis:

The Messenger of Allah (ﷺ) forbade behaviors that are not in line with the Majlis manners. Therefore:

- Two people should not converse privately to the exclusion of a third companion because that makes him sad; he might think they are talking about him. The Prophet (ﷺ) said:

"When you are three, two should not converse privately to the exclusion of their companion, because that makes him sad." [Narrated by Muslim].

- One should not change places a lot in the Majlis. He should also maintain dignity and keep the Majlis clean.
- One should treat people according to their status, dignify elders and serve them first, listen well and carefully chooses his words in order not to hurt anybody.

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- One should observe public manners in the Majlis and avoid things such as blowing one's nose, yawning a lot, picking one's teeth, nose or ears, or spreading one's legs in front of anyone (except in the case of a sick person).
- One should not stay for a long time if this might cause inconvenience to the host, especially if the purpose of the visit is to wish quick recovery of a sick person, welcome back someone who was abroad, congratulate for a new baby, etc.

I read and infer:

- Other Majlis manners that the Muslim observes while in a gathering, explaining the benefit which will result from such observation:

Noble hadiths	Manners	Benefits
The Prophet (ﷺ) said: *"Do not laugh too much, for indeed increased laughter kills the heart" [narrated by Al-Tirmithi].*		
The Prophet (ﷺ) said: *"I guarantee a house in the surroundings of Paradise for a man who avoids quarrelling even if he were right" [narrated by Abu Dawood].*		
Abdullah bin Omar (رضي الله عنهما) said: "In one sitting of the Messenger of Allah (ﷺ), one could count that he said a hundred time, before he would get up: *'O my Lord, forgive me, and accept my repentance. Verily, You are the Oft-Returning, the Most Forgiving." [narrated by Al-Tirmithi].*		

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I expect and suggest:

In cooperation with my group, I expect the negative results of the phenomenon of spreading rumors in gatherings on relations between individuals and suggest suitable solutions.

Negative effects on relations between individuals	Suggested solutions

Fourth: Leaving the Majlis:

- The Messenger of Allah (ﷺ) instructed us to say the Majlis expiation supplication. He said: "To expiate for things done during the Majlis, one should say:

O Allah, You are free from every imperfection; praise be to You. I testify that there is no god except You; I ask Your Pardon and turn to You in repentance)." [narrated by Al-Tirmithi and Ahmad].

- A person who has attended a Majlis should avoid divulging its secrets and disclosing them with the aim of spreading enmity between people.
- Islam sets rules for all matters that relate to gatherings with the aim of building a tolerant and cooperative society. We in the United Arab Emirates have our heritage that was originally derived from Islam and then developed by our grandfathers to become the UAE Traditional Etiquette (Al-Sana'), which represents our national identity. Therefore, we must hold to it and teach it to our children.

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I apply:

Majlis manners in the following:

- The classroom:

.....

- Majlis of neighbors and relatives:

.....

- Electronic chatting Majlis using modern means of communications:

.....



I complete the following conceptual chart:

Majlis and its Manners						
Majlis is:	The effect of the good companion on the individual:	Majlis manners			Benefits of observing Majlis manners for the individual:	Benefits of observing Majlis manners for society:
		When entering the Majlis:	During the Majlis:	At the end of the Majlis:		
Example:						

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First: Give your opinion concerning the following situations by ticking (✓), adding your explanation:

Situation	Agree	Disagree	Explanation
A man entered the Majlis and sat between two men.			
An employee entered the meeting room and sat in an empty chair at the end of the room.			
An old man entered the Majlis and the host took him to sit in the main area of the Majlis.			
A boy talked privately with his friend in the presence of other people in the Majlis.			

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Second: Reflect on the following Qur'anic verse and then explain the gathering it refers to and indicate your position in its regard, with the explanation:

Allah (تعالى) said:

﴿ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي ٱلْكِتَٰبِ أَنْ إِذَا سَمِعْتُمْ ءَايَٰتِ ٱللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا۟ مَعَهُمْ حَتَّىٰ يَخُوضُوا۟ فِي حَدِيثٍ غَيْرِهِۦٓ ﴾

"Wa Qad Nazzala `Alaykum Fī Al-Kitābi 'An 'Idhā Sami`tum 'Āyāti Allāhi Yukfaru Bihā Wa Yustahza'u Bihā Falā Taq`udū Ma`ahum Ĥattá Yakhūdū Fī Ĥadīthin Ghayrih" (And it has already come down to you in the Book that when you hear the verses of Allah being denied and ridiculed, do not sit with them until they enter into another conversation.) [An-Nisā': 140].

Type of Majlis: .....

My position: ..... The reason: .....

I enrich my experience:

Search in Ibn Katheer's Commentary for the interpretation of the following verse, and then read it before your classmates:

Allah (تعالى) said: ﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قِيلَ لَكُمْ تَفَسَّحُوا۟ فِى ٱلْمَجَٰلِسِ فَٱفْسَحُوا۟ يَفْسَحِ ٱللَّهُ لَكُمْ

"Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'Idhā Qīla Lakum Tafassaĥū Fī Al-Majālisi Fāfsaĥū Yafsaĥi Allāhu Lakum" (O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you.) [Al-Mujādila: 11].

Second: In cooperation with your classmates, prepare a leaflet with photos about the importance of Majlis and its manners, and then present it to them.

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I assess myself:

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

S	Aspect	Level of application		
		Always	Sometimes	rarely
1	I take permission when entering the Majlis of the neighbors.			
2	I greet people in the Majlis when I enter it, and say farewell when I leave it.			
3	I sit where there is an empty space in the Majlis and do not push or inconvenience anyone.			
4	I observe public manners while sitting in the Majlis.			
5	I sit with good and righteous people.			
6	I observe Majlis manners in my classroom.			
7	I observe Majlis manners while chatting in an electronic Majlis.			
8	I say the expiation supplication at the end of every Majlis.			

My imprint:

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

I design a practical plan for raising awareness of my family, neighbors and schoolmates about the importance of observing Majlis manners.

.....

.....



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Lesson Four

Rufaida Al-Aslamiya (ﷺ)
(Pioneer of Volunteering Work)

4

This Lesson teaches me to:

- define features of the personality of Rufaida Al-Aslamiya (ﷺ).
- explain the importance of the role of women in society.
- deduce some benefits of volunteering work.

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I take the initiative to learn:

The Holy Qur'an mentioned immortal women who have left clear marks in the history of mankind. They are good role models for all women of the world and examples to be followed by women who wish to take their rightful place in society and play a leading role in all fields. At the time of the Prophet (ﷺ), women participated in all aspects of life and contributed to all types of good deeds. One of these women was Rufaida Al-Aslamiya, who was a pioneering leader and entered the books of history due to the successful works she undertook and the great impact she left.

I cooperate and mention:

- Some women who were mentioned in the Holy Qur'an.

- Other female pioneers who entered the books of history.



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I use my skills to learn

Features of the personality of Rufaida Al-Aslamiya (ﷺ):

I read and understand:

In The Prophet's Biography, Ibn Hisham wrote: the Messenger of Allah (ﷺ) instructed that Saad bin Muath (ﷺ) be put in the tent of a woman from the tribe of Aslam called Rufaida in his mosque. She treated wounds and put herself in the service of Muslims who had nobody to take care of them. When Saad was shot with an arrow at the Battle of the Trench, the Messenger of Allah (ﷺ) said to his Companions: put him in the tent of Rufaida until I visit him soon.

سعد بن معاذ ﷺ/Saad bin Muath	A prominent Companion of the Prophet (ﷺ).
رفيدة /Rufaida	Rufaida Al-Aslamiya (ﷺ). Her name means helper or assistant.

I understand and investigate:

I define through the text features of the personality of Rufaida:

dentity: Rufaida bint Saad Al-Aslamiya Al-Khazrajiya Al-Ansaria; from the tribe of Aslam, one of Al-Khazraj tribes in Madinah, which was called Yathrib at the time.

Status: A prominent Companion.

Qualities: Literate, wealthy and of high social status.

Specialty: Nursing, treatment and surgery. She excelled in her work until she became well known among the Companions (ﷺ). So, she had the first hospital and was known for her skill in medication, making medicines, dressing wounds and splinting fractures.

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Professional activity:	Therapy: treating ill and injured people (nursing and treatment).
Place of activity:	The tent inside the Prophet's Mosque.

I explain:

Al-Bukhari reported in his Sahih that Al-Rabi' bint Mu'awwath (ﷺ) said: "We were in the company of the Prophet (ﷺ) providing the wounded with water and treating them and bringing the killed to Madinah (from the battle field)".

The hadith refers to the presence of other women who did the nursing, such as Asmaa bint Abu Bakr Al-Siddiq (ﷺ), Hafsa bin Omar bin Al-Khattab (ﷺ) and Al-Shifa' bint Abdullah bin Abd Shams Al-Qurashiya (ﷺ).

- How do you explain the instruction of the Messenger of Allah (ﷺ) to nurse Saad in the tent of Rufaida rather than anybody else?

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I imagine and describe:

When Saad (ﷺ) was shot with an arrow, the Messenger of Allah (ﷺ) said to his Companions: "put him in the tent of Rufaida". The tent of Rufaida was similar to a healthcare facility in our age, and was equipped with medicines and surgical instruments.

- Try to imagine the contents of the tent and their uses:

Contents	Uses

I search and determine:

- Medicine and nursing are noble human practices. I try to find three benefits of medicine for society.

1. .....

2. .....

3. .....

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The value of volunteering work:

Rufaida (ﷺ) offered great humanitarian work and sought reward from Allah (ﷻ) for serving Muslims, whether an ill person who needed medication, an injured person who needed treatment, an orphan who needed care or a family that needed support. She used to spend on her work from her own wealth, thereby volunteering her efforts and money.

I classify:

Her works in times of peace:	
Her works in emergencies:	

I infer:

- Benefits of volunteering work:
  - Reward:



.....

.....

  - Cohesion of society and meeting its needs:

I think and organize:

Volunteering work in various fields:

I try to add each volunteering work to its field: I donate blood, I participate in a campaign for cleaning the school, I help my disabled classmate in his study, I report the accident on the road to the police, I contribute to the UAE Water Aid, I buy one Red Crescent voucher every week.

Field of volunteering	Volunteering work
Social	.....
Environmental	.....
Humanitarian	.....

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The roles of women in society:

Sheikh Zayed (رحمه الله) said: "My advice to UAE women is to take the Mothers of the Believers as role models in all deeds and behaviors in their lives."

My identity is myself:

I determine in cooperation with my group some qualities of the Mothers of Believers in light of the advice of Sheikh Zayed (رحمه الله).

.....

.....

I advise and justify:

Thanks to Allah (تعالى) first and then to the struggle of Sheikh Zayed (رحمه الله) and the efforts of the Mother of the Nation, the UAE women achieved great success in all fields. I give advice to my sister to specialize in a certain field in her education and remind her of her role in developing society.

Field of specialization	Its importance for society
.....	.....

I organize my concepts:

Rufaida Al-Aslamiya (رضي الله عنها)	Her linage:	.....
	Her field of activity:	.....
	Her works:	.....
	Her status:	.....
	I benefitted from her:	.....

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Student's Activities

I answer by myself:

First: Umm Atiya Al-Ansariya (ﷺ) said:

"I took part with the Messenger of Allah (ﷺ) in seven battles. I would stay behind in the camp of men, cook their food, treat the wounded and nurse the sick." [narrated by Muslim].

Specify two things which Umm Atiya and Rufaida Al-Aslamiya (ﷺ) both shared.

.....

.....

Second: Following the example of great personalities has many benefits. Write two of them:

.....

.....

Third: State two benefits of volunteering work.

.....

.....

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Fourth: Prepare with your group a biography of Rufaida (ﷺ):

- Full name: .....
- Place of upbringing: .....
- Capacity: .....
- Skills: .....
- Specialty: .....
- Experience: .....

I assess myself:

I assess myself based on the values and principles presented in this lesson:

S	Aspect of application	Level achieved		
		Average	Good	Excellent
1	My appreciation of the role of women in society.			
2	My willingness to do volunteering work.			
3	My keenness to follow the example of Rufaida (ﷺ).			
4	Giving preference to others over myself.			

My imprint:

I write an article for the school radio encouraging my schoolmates to do volunteering work. The article will include definition, fields and importance of volunteering work.

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Lesson Five

The Problem of Poverty in the Muslim World

5

This Lesson teaches me to:

- define the concept of poverty.
- explain the dangers associated with the problem of poverty.
- analyze causes of poverty.
- explain Islam's principles for dealing with poverty.

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I take the initiative to learn:

Poverty is an old global problem; no society is free from poverty, even developed societies.

As the population of a certain society grows at a higher pace than the increase in production, it becomes unable to provide the minimum necessary needs for decent life for some of its members.



Khalifa bin Zayed Al Nahyan Foundation

I explain clearly:

The concept of poverty: .....

The concept of the poor: .....

I use my skills to learn

The dangers of poverty

Human societies suffer from poverty and seek to reduce it to avoid the dangers resulting from it and prevent its destructive effects within and outside the community. These dangers are not limited to a particular place or region. When a disease spreads in poor areas, it does not remain within those areas; it may spread to other societies and regions until the whole world becomes in a confrontation with this disease.

Ignorance, the spread of crime and the collapse of morality and values are all dangers that result from poverty, and they all lead to backwardness, weakness and collapse of society, and are a source of concern for the entire world.

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I analyze:

In cooperation with my group and based on the above, we analyze the relation between poverty and the spread of crime.

I classify:

Through my group and based on the above, I organize the effects of poverty in decreasing order according to their level of seriousness in the following table:

Effect (danger)	Level of seriousness
	Level one
	Level two
	Level three
	Level four
Other effects of poverty:	

Causes of poverty:

Poverty has many causes, some of which are related to man's physique, such as illness, accidents or disability. These are covered by the saying of the Prophet (ﷺ):

He is not a believer whose stomach is filled while the neighbor to his side goes hungry and he knows" .[about it." [Al-Jami' Al-Sagheer

Other causes relate to the individual's will and capabilities, such as dropping from school, laziness, dependence and preference of easy ways. These are covered by the saying of the Prophet (ﷺ):

"By Him in Whose Hand my life is, it is better for anyone of you to take a rope and cut the wood from the forest and carry it over his back and sell it as a means of earning his living than to ask a person for something and that person may give him or not." [Narrated by Al-Bukhari].

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Some the most important causes of poverty in the world are:

1. Internal and external conflicts and wars that destroy capabilities, drain resources and displace people.

2. Natural disasters such as earthquakes, floods, fires and low rainfall resulting in low production.

3. Increased unemployment due to lack of investment and increasing population, which result in shortage of basic needs for most members of society.

4. Changes in production structure from strategic sectors such as agriculture and manufacturing to service sectors related to the outside world such as tourism, imports and others, turning society into a consumer society.

5. Economic and social injustice.

I define:

- The relationship between extremism and poverty in the following table:

Question	Answer
Does extremism destroy the wealth of nations and increase the number of the poor?	
Does extremism exploit the poor to achieve its objectives?	
I define the relationship by saying:	

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I investigate:

The United Arab Emirates provides assistance to poor countries as well as countries and populations affected by natural disasters.

Through brainstorming with the group, we write down the goal and motivations of the UAE's humanitarian aids.

I classify:

In cooperation with my classmate, I classify causes of poverty in the following table:

Cause	Due to the person's physique	Due to the person's will
Internal and external conflicts and wars.		
Natural disasters such as earthquakes.		
Changes in production structure away from strategic sectors.		
Increased unemployment due to lack of investment.		
Economic and social injustice.		

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Addressing the problem of poverty:

Islam dealt with the problem of poverty by addressing its causes and consequences. It protected the life and dignity of the individual from the humility of begging, the feeling of helplessness and the pain of deprivation, and served the interests of society and defended it against the dangers resulting from poverty through the following:

1. Encouraging work and earning one's living; Allah (تعالى) said:

﴿هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ ذَلُولًا فَٱمْشُوا۟ فِى مَنَاكِبِهَا وَكُلُوا۟ مِن رِّزْقِهِۦ ۖ وَإِلَيْهِ ٱلنُّشُورُ ﴿١٥﴾﴾

"Huwa Al-Ladhī Ja`ala Lakumu Al-'Arḍa Dhalūlāan Fāmshū Fī Manākibihā Wa Kulū Min Rizqihi Wa 'Ilayhi An-Nushūr" (It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection.) [Al-Mulk: 15].

2. Protecting the environment, preserving its resources and developing it; the Prophet (ﷺ) said:

"When a Muslim plants trees or cultivates land and birds or a man or a beast eats out of them, that is a charity on his behalf" [narrated by Al-Bukhari].

3. Paying Zakat, which is controlled and distributed by the state; Allah (تعالى) said:

﴿خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا﴾

"Khudh Min 'Amwālihim Ṣadaqatan Tuṭahhiruhum Wa Tuzakkīhim Bihā" (Take, O, Mohammad, from their wealth a charity by which you purify them and cause them increase) [At-Tawbah: 103].

4. Alms, trust and donations through official bodies so that they reach those who deserve them; Allah (تعالى) said:

﴿وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ﴾

"Wa Yu'uthirūna `Alá 'Anfusihim Wa Law Kāna Bihim Khaṣāṣatun Wa Man Yūqa Shuĥĥa Nafsihi Fa'ūlā'ika Humu Al-Mufliĥūn" (and give them preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.) [Al-Ĥashr: 9].

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5. Cooperation and solidarity, such as taking care of orphans, widows and old people; the Prophet (ﷺ) said:

"Allah helps His servant as long as he helps his brother." [narrated by Muslim].

6. Obedience to Allah, having trust in Him and refraining from lazy dependence; the Prophet (ﷺ) said:

"If you all truly have trust in Allah, He would certainly give you provision as He gives it to birds." [Narrated by Ibn Majah].

I find a solution:

- I reflect on the following cases and then find solutions:

Case	Solution
He sits at home waiting for a job.	
He masters carpentry, but does not have capital.	
His farm production is low, and he does not know what to do.	

I decide:

- I learned that the family of a student at school was having financial problems, and the school administration decided to exempt him from the fees. I decided to offer a contribution. What do I offer?

I talk:

- In front of my classmates about how the United Arab Emirates takes care of the needs of people.

The Messenger of Allah (ﷺ) used to supplicate by saying:

"O Allah! Grant me health in my body. O Allah! Grant me good hearing. O Allah! Grant me good eyesight. There is no god except You. O Allah! I seek refuge in You from infidelity and poverty. O Allah! I seek refuge in You from punishment in the grave. There is no god except You." [narrated by Abu Dawood].

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I organize my concepts:

Causes: natural disasters, conflicts, disability, etc.

Has many dangers: diseases, ignorance, crimes, backwardness, etc.

Solution:

.....

.....

.....

.....

A global problem which all societies suffer from.

The problem of poverty in the Muslim world



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Student's Activities

I answer by myself:

First: Explain: poverty is a global problem.

Second: Classify the elements in the table below depending on their relationship to the problem of poverty:

Element	Cause	Danger	Solution
Laziness and lack of ambition			
Scholarship			
Epidemics			
Sacrificial animals and gifts			
Volcanos			
Bribery			
Increasing cultivated areas			
Theft			
Extremism			
Colonialism			

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Third: Give three causes of the spread of poverty.

1. .....

2. .....

3. .....

Fourth: Discuss using logic and reason the following:

- How does Zakat address the problem of poverty?

.....

- Poverty is relative.

.....

I enrich my experience:

Using the internet, check the activities of the UAE Red Crescent and its fields of operation.

I assess myself:

S	Learning aspect	Level achieved		
		Average	Good	Excellent
1	The concept of poverty and the poor.			
2	The size of the problem of poverty.			
3	Analyzing the causes of poverty.			
4	Explaining Islam's principles for dealing with poverty.			
5	Solving the activities.			

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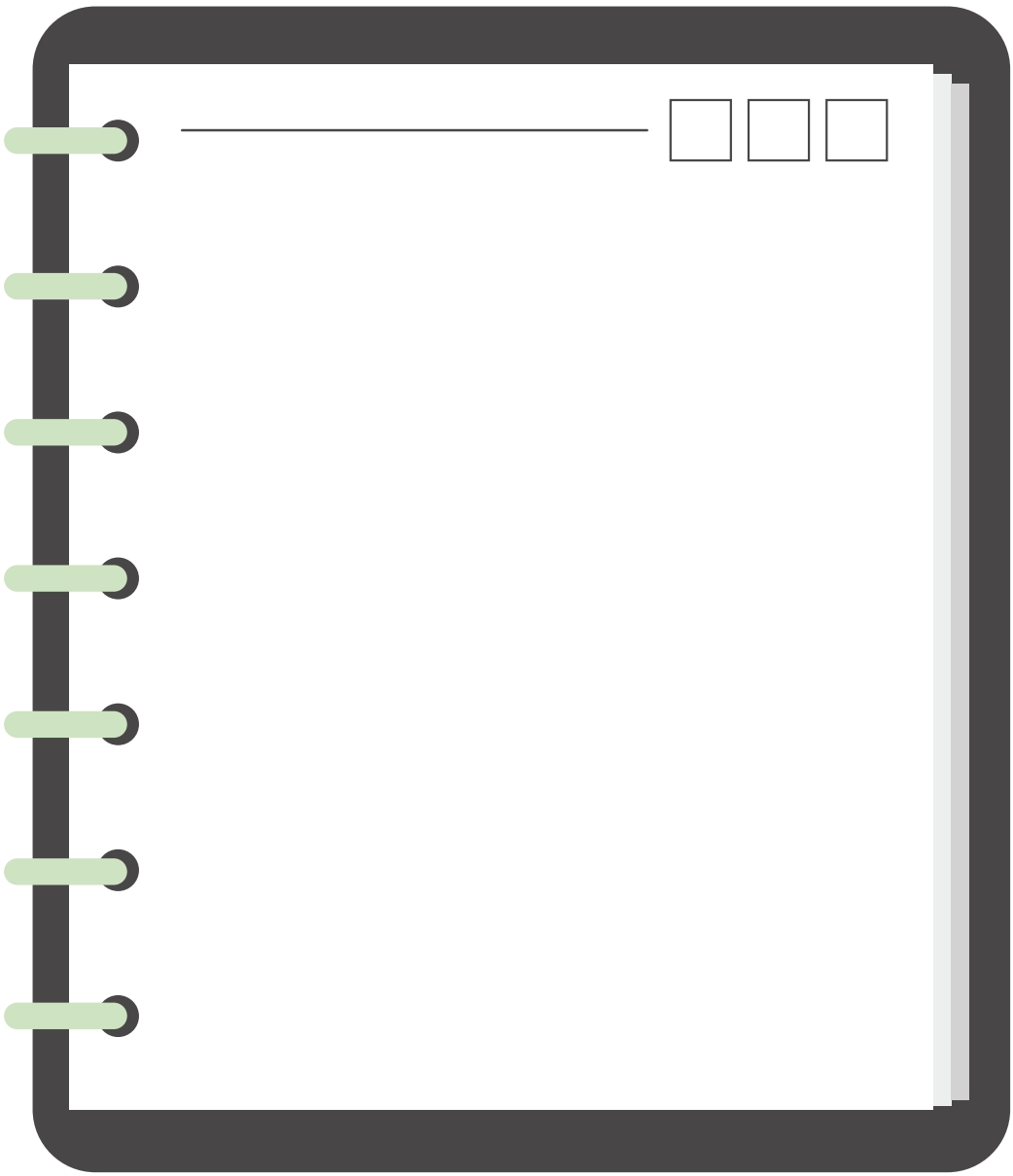


This space is for you ...

Write about the most important things that you have seen or experienced today

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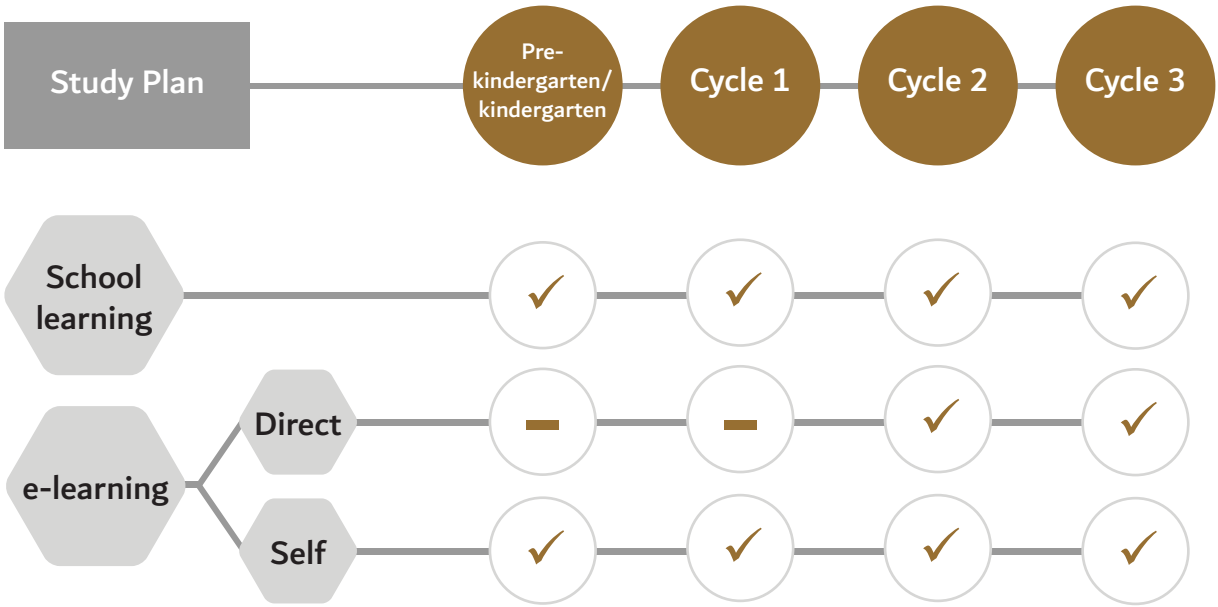
I would like to tell you ...



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Hybrid education in the Emirati school

Within the strategic dimension of the Ministry of Education's development plans 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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MINISTRY OF EDUCATION



Education System in the United Arab Emirates

Doctorate Degree / Applied Sciences
(3-5 years)

Master's Degree / Applied Sciences
(2 years)

Postgraduate Diploma / Applied Sciences
(1-2 Years)

Bachelor's Degree / Applied Sciences
(3-4 years)

Diploma / Postgraduate Diploma
(2-3 years)

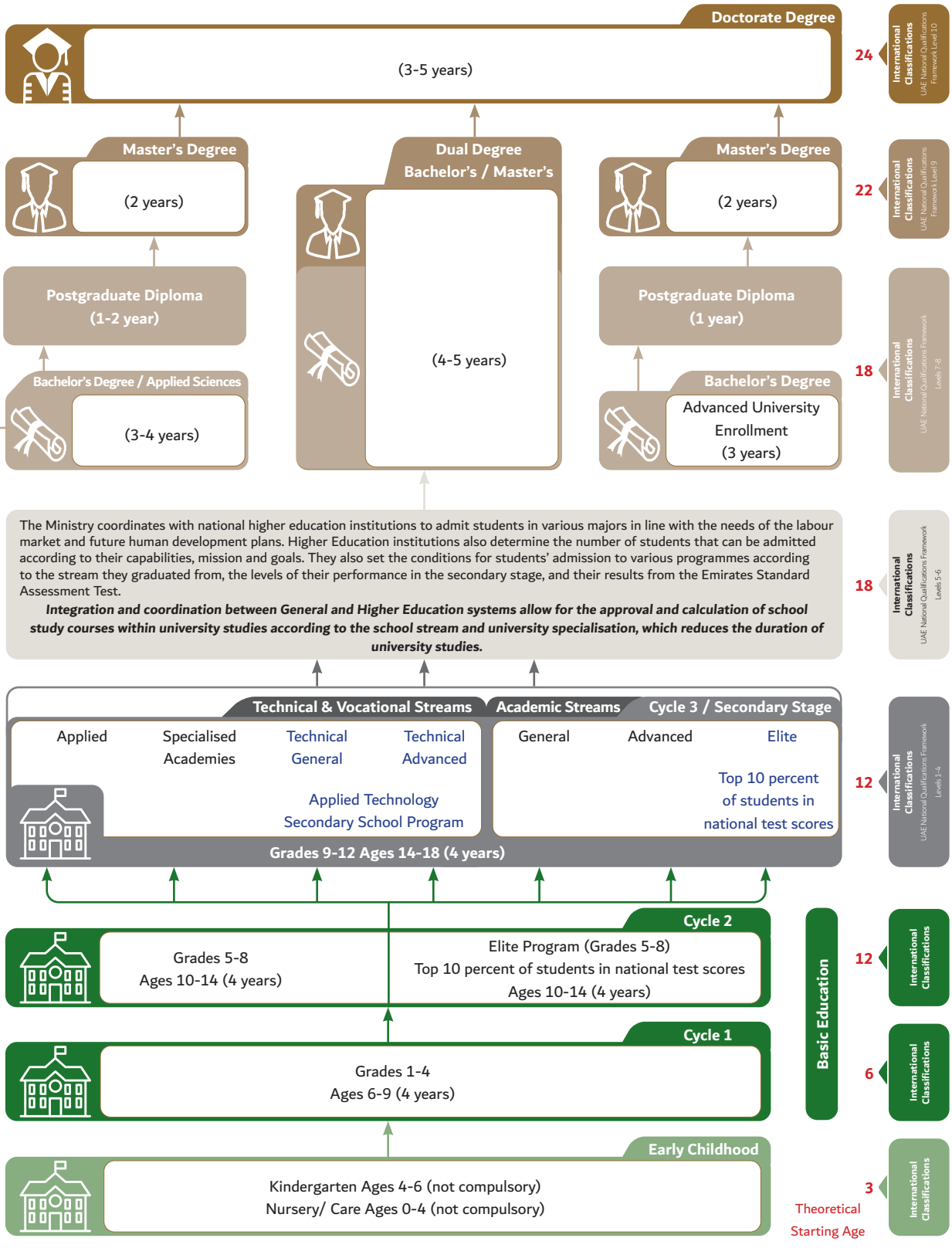
Joining Work

Bridging Program

Vocational Qualification
Vocational Education and Development Centre

Continuous Education

Home Schooling	General & Academic Stream	Applied Stream	Literacy


Doctorate Degree
(3-5 years)
24
International Classifications
UAE National Qualifications Framework Level 10
Master's Degree
(2 years)
Dual Degree
Bachelor's / Master's
(4-5 years)
Master's Degree
(2 years)
22
International Classifications
UAE National Qualifications Framework Level 9
Postgraduate Diploma
(1-2 year)
Postgraduate Diploma
(1 year)
Bachelor's Degree / Applied Sciences
(3-4 years)
Bachelor's Degree
Advanced University Enrollment
(3 years)
18
International Classifications
UAE National Qualifications Framework Levels 7-8
The Ministry coordinates with national higher education institutions to admit students in various majors in line with the needs of the labour market and future human development plans. Higher Education institutions also determine the number of students that can be admitted according to their capabilities, mission and goals. They also set the conditions for students' admission to various programmes according to the stream they graduated from, the levels of their performance in the secondary stage, and their results from the Emirates Standard Assessment Test.
Integration and coordination between General and Higher Education systems allow for the approval and calculation of school study courses within university studies according to the school stream and university specialisation, which reduces the duration of university studies.
18
International Classifications
UAE National Qualifications Framework Levels 5-6
Technical & Vocational Streams
Academic Streams
Cycle 3 / Secondary Stage
Applied
Specialised Academies
Technical General
Technical Advanced
General
Advanced
Elite
Applied Technology Secondary School Program
Top 10 percent of students in national test scores
Grades 9-12 Ages 14-18 (4 years)
12
International Classifications
UAE National Qualifications Framework Levels 1-4
Cycle 2
Grades 5-8
Ages 10-14 (4 years)
Elite Program (Grades 5-8)
Top 10 percent of students in national test scores
Ages 10-14 (4 years)
Basic Education
12
International Classifications
Cycle 1
Grades 1-4
Ages 6-9 (4 years)
6
International Classifications
Early Childhood
Kindergarten Ages 4-6 (not compulsory)
Nursery/ Care Ages 0-4 (not compulsory)
3
International Classifications
Theoretical Starting Age