



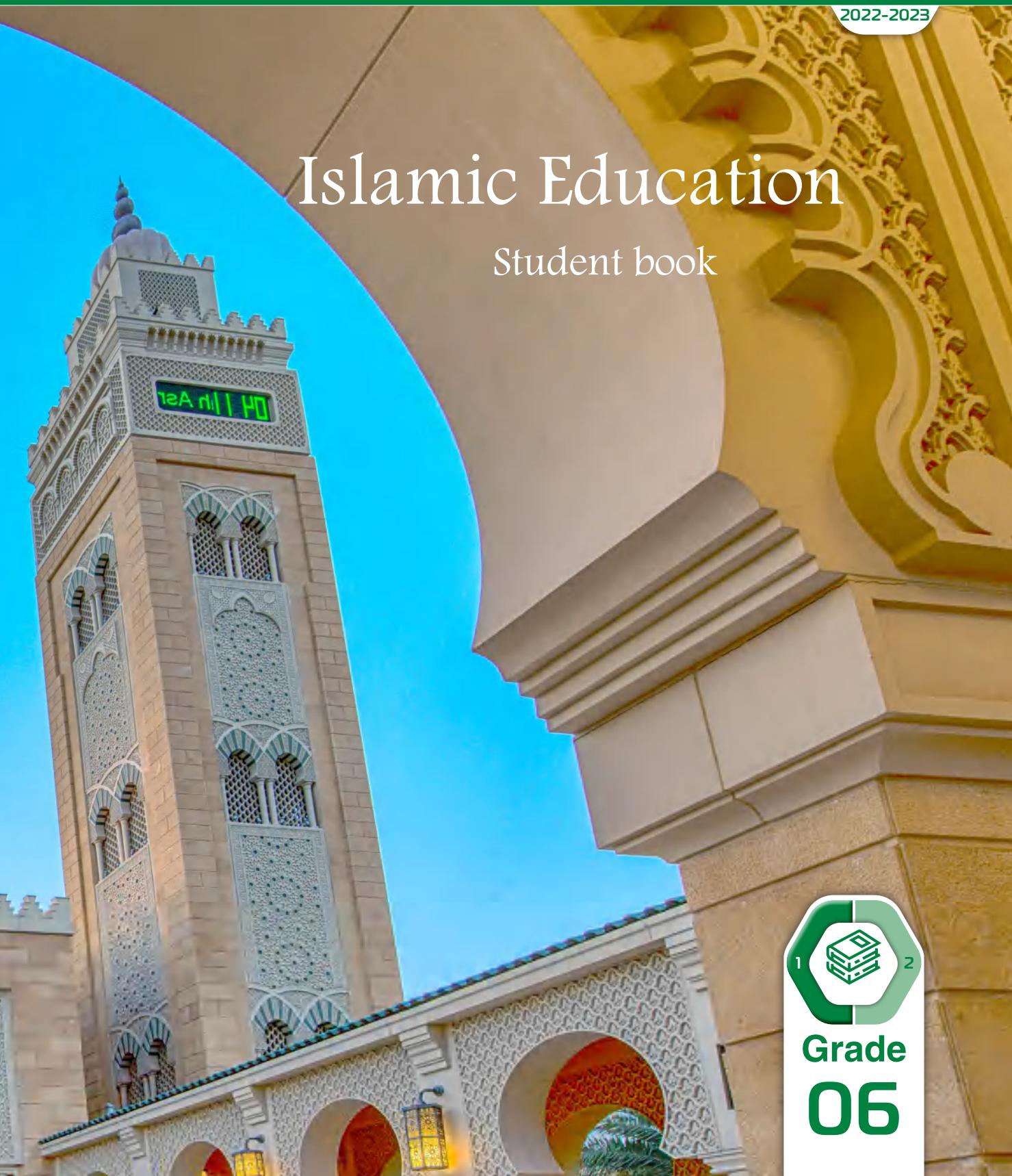
UNITED ARAB EMIRATES
MINISTRY OF EDUCATION



2022-2023

Islamic Education

Student book



Islamic Education

Student book

Grade 6

Volume 1



1443-1444 A.H. / 2022-2023 A.D.

**Ministry of Education
Call Centre
For Suggestions, Inquiries
& Complaints**



80051115



04-2176855



www.moe.gov.ae



ccc.moe@moe.gov.ae

Introduction

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

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

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

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

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

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

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

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

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

The textbook aims to:

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

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

Introduction

pride in their heritage, contribute to nation building and open up new horizons of cooperation and collaboration for promoting common human values.

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

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

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

Allah Alone grants success

Curriculum Design Team of the Islamic Education Series

Contents



content is defined on smart learning app

Unit 1:

Lesson One: The True Book (Sūrat al-Sajdah: 1-12)	10
Lesson Two: Recommendations by the Prophet ﷺ	24
Lesson Three: Volunteering: an Act of Worship and Belonging	34
Lesson Four: Sanctity of the Muslim	46
Lesson Five: Obligatory, Voluntary and Disliked Elements of Prayer	56
Lesson Six: The UAE in the Service of the World	68

Unit 2:

80

Lesson One: Qualities and Rewards of Believers (Sūrat al-Sajdah: 13-22)	82
Lesson Two: The Rules of the Nūn Sākinah (Unvowelled Nūn) and Tanwīn (Nunation): 1) The Rule of Izhār Ḥalqī (Pharyngeal Clear Pronunciation)	95
Lesson Three: Bring Yourselves to Account	108
Lesson Four: Mosque Manners	119
Lesson Five: Life in Madinah after the Emigration	133
Lesson Six: Prostration of Forgetfulness and Prostration of Recitation	143

Unit 3:

154

Lesson One: Patience and Certainty (Sūrat al-Sajdah: 23-30)	156
Lesson Two: The Rule of Idghām (Blending)	167
Lesson Three: The Believer: Between Gratitude and Patience	177
Lesson Four: Some of the Signs of the Hour	185
Lesson Five: Imām Mālik ibn Anas رضي الله عنه	197

فَإِذَا كُنْتَ مُبَارَكًا
فَإِذَا كُنْتَ مُهَمَّدًا

So remain on a right course as
you have been commanded

UNIT 1

Unit Contents

No.	Lesson	Subject	Field
1	The True Book (Sūrat al-Sajdah: 1-12)	Holy Qur'ān	Divine Revelation (Wahy)
2	Recommendations by the Prophet, ﷺ	Noble Hadith	Divine Revelation (Wahy)
3	Volunteering: an Act of Worship and Belonging	Islamic Values (Qiyam)	Islamic Values and Manners (Qiyam wa Ādāb)
4	Sanctity of the Muslim	Noble Hadith	Divine Revelation (Wahy)
5	Obligatory, Voluntary and Disliked Elements of Prayer	Rulings Pertaining to the Acts of Worship (Ahkām- 'Ibādāt)	Islamic Rulings and their Higher Purposes (Ahkām wa Maqāṣid)
6	The UAE in the Service of the World	Identity (Huwiyyah)	Contemporary Issues and Identity (Qadāyā wa Huwiyyah)

LESSON ONE

The True Book Sūrat al-Sajdah (1-12)



I take the initiative to learn:

Sūrat al-Sajdah is a Makkān sūrah. It deals with the foundations of Islamic faith (belief in Allah, Day of Judgment, Holy Books, Messengers, Resurrection and reward or punishment) and revolves around resurrection after death, a topic which the polytheists argued about and used as a pretext for accusing the Messenger ﷺ of telling lies.

I give justification for:

- * why Sūrat al-Sajdah (The Prostration) was given this name?

In this lesson I will learn to:

- recite the verses while observing the rules of recitation.
- explain the meanings of Qur'ānic vocabulary.
- explain the overall meaning of the verses.
- enumerate the features of the Qur'ān which make us believe and trust it to be true.
- explain evidence of the oneness of Allah ﷺ.
- read the verses properly by heart.



Highlight

al-Bukhārī and Muslim narrated that Abū Hurayrah رضي الله عنه said: the Prophet ﷺ used to read in Fajr prayer on Fridays “الله تَنْزِيلُ” Alif-Lām-Mīm (ۖ) Tanzīlū” (i.e. Sūrat al-Sajdah) and “هَلْ أَنَّ عَلَى الْإِنْسَنِ” “Hal atā ‘alā l-’insān” (i.e. Sūrat al-’Insān).



I use my skills to learn



I recite and specify:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمٰ ١ تَنْزِيلُ الْكِتَبٍ لِأَرَبَّ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ٢ أَمْ يَقُولُونَ أَقْرَرْنَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنْذِرَ قَوْمًا مَا أَتَتُهُمْ مِنْ تَذْكِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ٣ أَللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةٍ أَيَّامٍ ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا نَذَكَرُونَ ٤ يَدْرِسُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفُ سَنَةٍ مِمَّا تَعْدُونَ ٥ ذَلِكَ عَذْلَمٌ الْغَيْبِ وَالشَّهَدَةُ الْعَزِيزُ الرَّحِيمُ ٦ الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلْقَهُ وَبِدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ٧ ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ ٨ ثُمَّ سَوَّهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْعَدَ قَلِيلًا مَا تَشْكُرُونَ ٩ [السجدة].

bi-smi llahi r-rahmāni r-rahīmi

'alif lām mīm (1) tanzīlu l-kitābi lā rayba fīhi min rabbi l-ālamīna (2) 'am yaqūlūna fītarāhu bal huwa l-haqqu min rabbika li-tundhira qawman mā 'atāhum min nadhīrin min qablika la'allahum yahtadūna (3) allāhu lladhī khalaqa s-samāwāti wa-l-'arḍa wamā baynahumā fī sittati 'ayyāmin thumma stawā 'alā l-'arshī mā lakum min dūnihī min waliyyin wa-lā shafī'in 'a-fa-lā tatadhakkarūna (4) yudabbiru l-'amra mina s-samā'i 'ilā l-'arḍi thumma ya'ruju 'ilayhi fī yawmin kāna miqdāruhū 'alfa sanatin mimmā ta'uddūna (5) dhālikā 'ālimu l-ghaybi wa-sh-shahādati l-'azīzu r-rahīmu (6) alladhī 'ahsana kulla shay'in khalaqahū wa-badāa khalqa l-'insāni min tīnin (7) thumma ja'ala naslahū min sulālati min mā'in mahīn (8) thumma sawwāhu wa-nafakha fīhi min rūhīhī wa-ja'ala lakumu s-sam'a wa-l-'abṣāra wa-l-'af'ida qalīlā mā tashkurūna (9) [Sūrat al-Sajdah: 1-9]

LESSON ONE

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

Alif, Lam, Meem. (1) This is the revelation of the Book about which there is no doubt from the Lord of the worlds. (2) Or do they say, "He invented it"? Rather, it is the truth from your Lord, O Muhammad, that you may warn a people to whom no warner has come before you so perhaps they will be guided. (3) It is Allah who created the heavens and the earth and whatever is between them in six days; then He established Himself above the throne. You have not besides Him any protector or any intercessor; so will you not be reminded? (4) He arranges each matter from the heaven to the earth; then it will ascend to Him in a day, the extent of which is a thousand years of those which you count. (5) That is the Knower of the unseen and the witnessed, the Exalted in Might, the Merciful, (6) Who perfected everything which He created and began the creation of a person from clay. (7) Then He made his posterity out of the extract of a liquid disdained. (8) Then He proportioned him and breathed into him from His created soul and made for you hearing and vision and hearts; little are you grateful. (9) *[Sūrat al-Sajdah: 1-9]* See Appendix (Qur'ān-Word-by-Word Translation)

I understand the meaning of Qur'ānic vocabulary:

ftarāhu He invented the Qur'ān by himself.

ya'ruju 'ilayhi Matters will ascend to Him.

'aḥsana kulla shay'in He perfected the creation of all creatures.

sulālatin Posterity.

sawwāhu He fashioned him by shaping and completing his body parts.



I understand the meaning of the verses:

The sūrah starts with the abbreviated letters (al-ḥurūf al-muqatṭa‘ah) ﷺ (‘alif lām mīm’) (‘alif lām mīm’) to demonstrate the miraculous nature of the Holy Qur’ān and to challenge the Arabs of Quraysh to produce a sūrah like it. ﷺ “tanzīlu l-kitābi lā rayba fīhi min rabbi l-‘ālamīn” (This is the revelation of the Book about which there is no doubt from the Lord of the worlds). In other words, this Book which has been revealed to you, O Muhammad, is the Qur’ān about which there is no doubt that it is from Allah ﷺ and that it is a revelation from the Lord of the worlds. Then, the verses show the claim by the polytheists of Quraysh that the Holy Qur’ān was nothing but the words of Muhammad ﷺ who must have invented it by himself. However, this claim is not true. The Qur’ān is the truth that was revealed from Allah ﷺ to His Prophet Muhammad ﷺ so that he warns people to whom no warner had come before him; these were "Ahlul Fatra" (the people who lived between the time of Jesus and the time of Muhammad, peace be upon them). There were previous Messengers who came before that such as Ibrahim, Hud and Saleh as well as other prophets-peace be upon them. However, after a long period in which these people had no warner, Allah ﷺ sent them Muhammad ﷺ to warn them of Allah’s punishment and establish the facts against them ﷺ “la‘allahum yahtadūn” (perhaps they will be guided); i.e. so that they are guided to see the truth and believe in Allah.



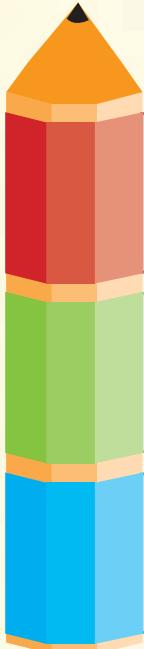
I cooperate and search:

- In cooperation with my classmates, I search the internet for the saying of al-Walīd ibn al-Mughīrah on the eloquence of the Holy Qur’ān, explain its meaning, and then I read it in front of my classmates.

LESSON ONE



I find evidence:



From verses (1-3) to the following:

The miraculous nature of the Holy Qur'ān.

The great sin committed by the polytheists.

Features of the Qur'ān which make one believe and trust it rather than deny it.



I express in my own style:

* The duty of Muslims towards the Messengers, peace be upon them.

Evidence of the oneness of Allah ﷺ and his capability.



● Allah ﷺ mentioned evidence of His oneness, saying:

﴿أَللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ أَسْتَرَ فِي عَرْشٍ﴾
lladhī khalaqa s-samāwāti wa-l-'arḍa wa-mā baynahumā fi sittati 'ayyāmin thumma stawā 'alā l-'arshi" (It is Allah who created the heavens and the earth and whatever is between them in six days; then He established Himself above the throne.) i.e, it was Allah who created the heavens and raised them without pillars, created the earth and everything on it, and created everything between them, including

the sun, the moon, stars, wind and clouds; these creations represent clear evidence of the existence of a Creator who created them, namely Allah ﷺ to Him belong the best names and the highest qualities; He is the All-Knowing, who is capable of everything and to whom nothing is similar. Allah ﷺ said:

﴿وَإِنَّهُ كُلُّ إِلَهٍ وَّلَا هُوَ أَرْجُونَ أَرْجِيْهُ﴾ “Wa 'Ilahukum 'Ilahun Wāhidun Lā 'Ilāha 'Illā Huwa Ar-Rahmānu Ar-Rahīm” (And your god is one God. There is no deity worthy of worship except Him, the Graceful, the Merciful) Sūrat al-Baqarah: 163].

- The period of creation was six days according to the measure of Allah ﷺ; it could be one thousand days or fifty thousand days. Allah knows the exact meaning.
- ﴿ ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ﴾ “thumma stawā 'alā l-'arshi ” (then He established Himself above the throne); i.e. He established Himself in the sense that is worthy of His dignity and completion. For this equality is one of the metaphysical things that cannot be grasped by man, because there is nothing like Allah ﷺ. You people have no supporter or intercessor who will intercede with Allah on your behalf without His will and permission. For He is the one who manages your affairs and arranges things in your best interest. So, will you reflect on this and believe?



I think and come to a conclusion:

(Allah created heavens, earth and everything between them in six days, although he is capable of creating them in a blink of an eye). In light of this, list as many moral values as possible which can be learned from the saying of Allah ﷺ: ﴿الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا يَنْهَا فِي سَيَّرَةِ أَيَّامٍ﴾ “al-ladhī khalaqa as-samāwāti wa al-'arḍa wa mā baynahumā fi sitti 'ayyāmin” (who created the heavens and the earth and whatever is between them in six days), and explain how you apply them in life.

The value

Being patient before making judgments

How to apply it

Ensuring news are true before spreading and circulating them

LESSON ONE

Divine management and Preordainment in addition to creation and formation:

- Allah ﷺ says ﴿يُدَبِّرُ الْأَمْرَ مِنْ السَّمَاوَاتِ إِلَى الْأَرْضِ﴾ “yudabbiru l-’amra mina s-samā’i ’ilā l-’ardi” (He arranges each matter from the heaven to the earth); i.e. He arranges matters in relation to all creatures in heavens and earth and does not ignore anyone; Allah ﷺ is the one who arranges for us ways to get money, food and drinks, and to succeed in our study and life.
- Angels record the work of a person, so that Allah ﷺ brings people to account for their works on a great day, namely the Day of Judgment, which is a day whose length varies according to faith. So to a believer it is as much as between Ṣalāt al-Zuhur and Ṣalāt al-’Asr, and to a non-believer it is equal to one-thousand or fifty-thousand years ; Allah ﷺ alone knows its measure.
- Allah ﷺ is the All-Knowing; He knows things which are visible to creatures and things which are invisible to them. He is the one who mastered and perfected the creation of things.
- Allah ﷺ created the father of humankind, Ādam ' from clay, which consists of dust and water. Then He made humans reproduce through the mixing of the male's and female's fluids, resulting in the sperm drop.



I cooperate and contrast:

- * In cooperation with your classmates, indicate the differences between the knowledge of Allah ﷺ on the one hand and the knowledge of people on the other.

The knowledge of Allah ﷺ

.....

.....

.....

.....

.....

The knowledge of people

.....

.....

.....

.....

.....



I think and put in order:

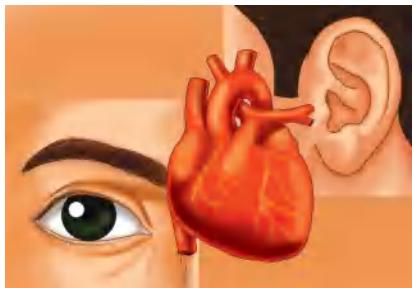
The Holy Qur'ān mentioned various information concerning the creation of a person, stating that he was created from **مَاءٍ مَّهِينٍ** "mā' in mahīnīn" (base fluid) [Sūrat al-Mursalāt: 20], **مِن مَّاءٍ** "mina l-mā'i" (from water) [Sūrat al-'Anbiyā': 30], **مِن نُطْفَةٍ** "min nutfati" (from a sperm-drop) [Sūrat Yā Sīn: 77] and **مِن طِينٍ** "min ṭīnīn" (from clay) [Sūrat al-Sajdah: 7].



- 1
- 2
- 3
- 4



I think and answer:



Allah ﷺ, said:

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِيٍّ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَقْدَمَ قَلِيلًا مَا تَشْكُرُونَ
"thumma sawwāhu wa-nafakha fīhi min rūhihi wa-ja'ala lakumu s-sam'a wa-l-abṣāra wa-l-afidata qalīlā mā tashkurūna" (Then He proportioned him and breathed into him from His created soul and made for you hearing and vision and hearts; little are you grateful)

* How would you explain the following:

The soul which was breathed into Ādām ' is attributed to Allah ﷺ.

The order of hearing, vision and hearts.

Give as many examples as possible of the gifts given by Allah ﷺ, to man.

LESSON ONE



I think and explain:

- How I thank Allah ﷺ, for the many gifts we are enjoying in the United Arab Emirates.

Sūrat al-Sajdah

Allah ﷺ, said:

﴿ وَقَالُوا إِذَا ضَلَّنَا فِي الْأَرْضِ أَئْنَا لِنَفِي خَلْقِ جَدِيدٍ بَلْ هُمْ يَلْقَاءُونَ رَبَّهُمْ كُفَّارُونَ ١٠ ﴾ ﴿ قُلْ يَوْمَ فَنَكُمْ مَلَكُوكُمُ الْمَوْتَ ١١ ﴾ ﴿ وَلَوْ تَرَى إِذَ الْمُجْرِمُونَ نَاسِكُوا رُؤُسَهُمْ وَسِهْمٌ عِنْدَ رَبِّهِمْ رَبِّنَا ١٢ ﴾ ﴿ أَبْصَرْنَا وَسَمِعْنَا فَأَرْجِعْنَا نَعَمْ صَلِحًا إِنَّا مُوقْنُونَ ١٣ ﴾

“wa-qalū ‘a-’idhā ḏalalnā fī l-’arḍi ‘a-’innā la-fī khalqin jadīdin bal hum bi-liqā’i rabbihim kāfirūna (10) qul yatawaffākum malaku l-mawti lladhī wukkila bikum thumma ’ilā rabbikum turja ’ūna (11) wa-law tarā ’idhi l-mujrimūna nākisū ru’ūsihim ‘inda rabbihim rabbanā ’abṣarnā wa-samī’nā fa-rjī’nā na’mal šālihan ’innā mūqinūna (12)”

(And they say, "When we are lost within the earth, will we indeed be recreated in a new creation?" Rather, they are, in the matter of the meeting with their Lord, disbelievers. (10) Say, "The angel of death will take you who has been entrusted with you. Then to your Lord you will be returned." (11) If you could but see when the criminals are hanging their heads before their Lord, saying, "Our Lord, we have seen and heard, so return us to the world; we will work righteousness. Indeed, we are [now] certain." (12))

I think of the meanings of Qur’ānic vocabulary:

ḍalalnā fī l-’arḍi

Lost within earth and turned into dust

nākisū ru’ūsihim

Hanging their heads in shame and regret

The wisdom of resurrection after death:

وَقَالُوا إِنَّا مَذْلُومُونَ فِي الْأَرْضِ إِنَّا لَفِي خَلْقٍ جَدِيدٍ بَلْ هُمْ بِلِقَاءَ رَبِّهِمْ كَفَرُونَ ﴿١٢﴾

"wa-qālū 'a- 'idhā ḍalalnā fi l- 'arḍi 'a- 'innā la-fī khalqin jadīdin bal hum bi-liqā' i rabbihim kāfirūna"

(And they say, "When we are lost within the earth, will we indeed be recreated in a new creation?"

Rather, they are, in the matter of the meeting with their Lord, disbelievers.); i.e. after we die and our flesh and bones turn into dust, will we be recreated and come back to life again? The implied message is denial, disbelief and mockery of resurrection after death. Then, Allah ﷺ said: "wa-qālū 'a- 'idhā ḍalalnā fi l- 'arḍi 'a- 'innā la-fī khalqin jadīdin bal hum bi-liqā' i rabbihim kāfirūna" (And they say, "When we are lost within the earth, will we indeed be recreated in a new creation?")

on the Day of Judgment to be brought to account and receive your reward/punishment. This day is inevitable. Allah ﷺ said:

وَصَرَبَ لَنَا مِثْلًا وَنَسِيَ خَلْقَهُ، قَالَ مَنْ يُحْيِي الْعَظَمَ وَهِيَ رَمِيمٌ ﴿٧٩﴾ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٨٠﴾

"wa-ḍaraba lanā mathalan wa-nasiya khalqahū qāla man yuḥyī l- 'izāma wa-hiya ramīmun"

(78) qul yuḥyīhā lladhī 'anšāahā 'awwala marratin wa-huwa bi-kulli khalqin 'alīmun (79)" (And he presents for us an example and forgets his own creation. He says, "Who will give life to bones while they are disintegrated?" (78) Say, "He will give them life who produced them the first time; and He is, of all creation, Knowing." (79)) [Sūrat Yā Sīn: 78-79]. Allah ﷺ also said: "وَإِذَا هُمْ مَوْلَوْنَ الْأَرْضَ مُمْتَنَةً لَحَيْتُهَا ﴿٨١﴾" (wa- 'ayatun lahumu l- 'arḍu l-maytatu 'ahyaynāhā wa- 'akhrajnā minhā ḥabban fa-minhu yākulūna (And a sign for them is the dead earth. We have brought it to life and brought forth from it grain, and from it they eat.) [Sūrat Yā Sīn: 33]. Furthermore, He said: "وَهُوَ الَّذِي يَبْدُو الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهُوَ عَلَيْهِ ﴿٢٧﴾" (wa-huwa lladhī yabdū l-khalqa thumma yu 'iduhū wa-huwa 'ahwanu 'alayhi (And it is He who begins creation; then He repeats it, and that is even easier for Him.) [Sūrat al-Rūm: 27]. You will hang your head in regret, remorse and humility, and you will say: O Lord, we have seen the resurrection you promised us and have heard what we denied, namely the warning and belief in Messengers, so return us to the world;

we will do good deeds as you ordered us; we believe the message of Muhammad ﷺ.

LESSON ONE



I make a judgment:

I think of the position of those who denied resurrection after death and then judge that position:



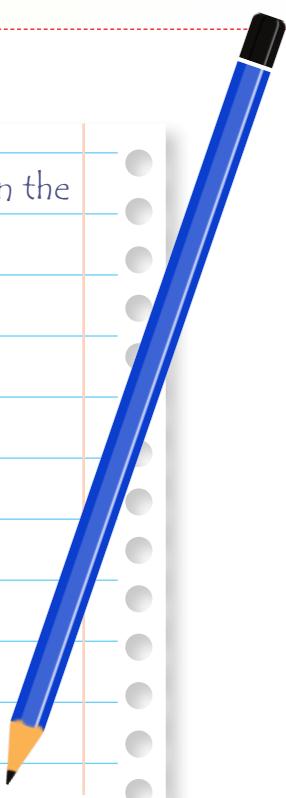
I discuss:

The argument used by disbelievers to deny resurrection after death:



I cooperate and write:

a list of works which I will do to be among the winners on the
Day of Judgment.



I organize my concepts

Sūrat al-Sajdah

Evidence of resurrection after death

Wisdom of resurrection after death

Examples that prove the oneness of Allah

Significance of separated letters at the beginning of Sūrahs

I leave my imprint

* I complete in the following pattern:

I think of the gifts given to us by Allah ﷺ, thank Him for these gifts through my words and acts, worship Him sincerely and be loyal to my beloved country and its wise rulers.



LESSON ONE



I answer by myself

1 What is the benefit of reflecting on the creation of heavens and earth?

2 The task of the Messengers ﷺ, is limited to warning, conveying glad tidings, and setting a good example. Guiding and influencing people are not part of their task. Explain this in light of your understanding of the holy verses.

3 Indicate in the holy verses the following meanings:

• The vast knowledge of Allah سُبْحَانَهُ وَ تَعَالَى.

• The truth of resurrection on the Day of Judgment.



I enrich my experience:

Allah ﷺ said: ﴿لَدَّنْ خَلَقْنَا إِنْسَنَ فِي أَحْسَنِ تَقْوِيمٍ﴾ “la-qad khalaqnā l-’insāna fī ’ahsani taqwīmin (We have certainly created man in the best of stature) [Sūrat al-Tīn: 4]

* Refer to Ibn Kathīr’s Tafsīr of the Qur’ān and summarize what he says about the meaning of this verse in terms of the stages of the creation of a person. Then read your summary to your classmates in the classroom.

 I assess myself:

- ✿ What is the extent of my commitment to the values presented in the lesson ?

S	Aspect of Assessment	Level of Commitment		
		Average	Good	Excellent
1	I reflect on the creations of Allah.			
2	I am keen on doing good deeds.			
3	I can prove the oneness of Allah ﷺ, to those who deny it.			
4	I thank Allah ﷺ, for His gifts.			

LESSON TWO

Recommendations by the Prophet Noble ḥadīth

In this lesson I will learn to:

- read the noble ḥadīth properly and memorize it.
- understand the overall meaning of the noble ḥadīth.
- explain the recommendations in the noble ḥadīth.
- explain the importance of applying the recommendations of the Prophet ﷺ as set out in this ḥadīth for Muslims in their worldly lives and in the Hereafter.



I take the initiative to learn:

While the Messenger of Allah ﷺ had a boy riding behind him on a camel, he started advising the boy and teaching him things that would benefit him in his worldly life and in the Hereafter. He gave the boy great recommendations that would be lessons for the boy and for all Muslims.

I think and infer:

According to a well-known Arabic saying, knowledge acquired during young age is like engraving on stone.

- 1 Indicate a point above that is consistent with this saying.
- 2 Seeking knowledge is a great value that requires patience and persistence. What is the benefit of seeking knowledge during young age?
- 3 What is your duty in relation to recommendations of adult people, including parents and teachers?



I use my skills to learn



I read and memorize:

عَنْ أَبْنَى عَبَّاسَ قَالَ كُنْتُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ: (يَا غَلَامُ إِنِّي أَعْلَمُ كَلَمَاتٍ: احْفَظْ اللَّهَ يَحْفَظْكَ، احْفَظْ اللَّهَ تَحْدُثُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلْ اللَّهَ، وَإِذَا اسْتَعْنَتَ فَاسْتَعْنْ بِاللَّهِ، وَاعْلَمُ أَنَّ الْأَمَّةَ لَوْ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ شَيْءٌ لَمْ يَنْفَعُوكَ إِلَّا شَيْءٌ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ شَيْءٌ لَمْ يَضُرُّوكَ إِلَّا شَيْءٌ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رَفِعَتِ الْأَقْلَامُ، وَجَفَّتِ الصُّحْفُ) (رواه الترمذى).

Ibn 'Abbās رضى الله عنهما, said: I was riding behind the Messenger of Allah ﷺ, one day and he said: "O young! I will instruct you in some matters. Be mindful of Allah, and He will protect you. Be mindful of Allah, and He will be ever with you. If you beg, beg of Him alone; and if you need assistance, supplicate to Allah alone for help. And remember that if all the people gather to benefit you, they will not be able to benefit you except that which Allah had foreordained for you; and if all of them gather to do harm to you, they will not be able to afflict you with anything other than that which Allah had predestined against you. The pens had been lifted and the ink had dried up." [Narrated by al-Tirmidhī]

understand the meaning of vocabulary:

غَلَامٌ

A boy between the age of childhood and puberty.

احْفَظِ اللَّهَ

Observe the rights of Allah by following His commands and avoiding prohibitions.

يَحْفَظْكَ

He will preserve and protect you from every harm.

فَاسْأَلِ اللَّهَ

Make your requests, supplications and prayers to Allah alone by making dua.

فَاسْتَعْنِ بِاللَّهِ

Ask Allah ﷺ, for help and assistance.

رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحْفُ

This is final; the rules of Allah are fixed and will not be changed by anyone.

LESSON TWO

I understand the ḥadīth of the Messenger ﷺ

The noble ḥadīth included five great recommendations that constitute an approach for every Muslim in their lives. These are:

1 Be mindful of Allah ﷺ, and He will protect you. The Prophet ﷺ, orders us to obey Allah ﷺ, in our lives as He ordered us and to avoid His prohibitions in all our affairs.



I think and cooperate:

★ In cooperation with my classmates, I infer how to observe and obey the orders of Allah ﷺ, in the following areas:

Area	Observation	
	Do	Avoid
My faith	I think well of Allah ﷺ, in relation to all matters	I avoid every soothsayer and magician
My acts of worship	.....	.....
My dealings	.....	.....
My manners	.....	.....

2 Be mindful of Allah ﷺ, and He will be ever with you. This recommendation includes two things: a request and a response; **the request** is to be mindful of Allah in your life by obeying Him, getting closer to Him, and seeking to make Him pleased with you; as for **the response** for it is that Allah ﷺ will quickly relieve the servant when he is in distress.



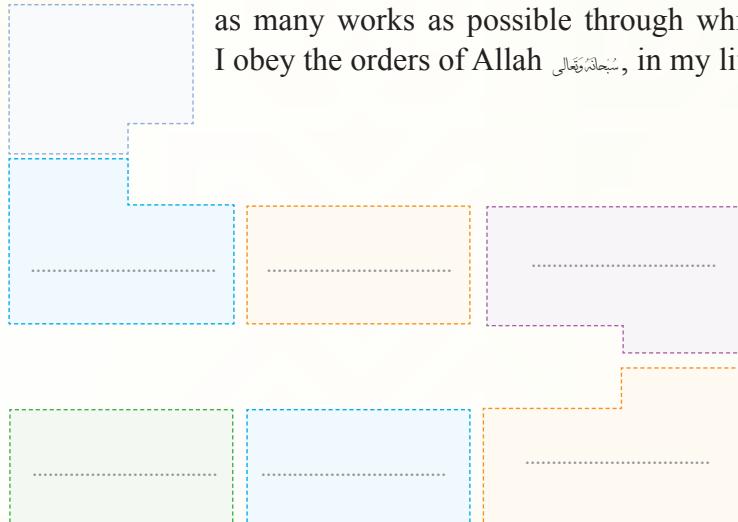


I search for and read:

- the story of people who were blocked in a cave, and then Allah alleviated their distress after they sought His help.

I think and cooperate

- In cooperation with my classmates, I infer as many works as possible through which I obey the orders of Allah ﷺ, in my life:



3 **If you ask, ask Allah alone.** Your begging of Allah ﷺ means you trust Him a lot, which evidences the strength of your belief; you believe that Allah ﷺ is the Creator, the Able, the Provider, the Giver, the Granter and the Giver of Honor, and that He is the One who is capable of responding to your supplication. Allah ﷺ said:

﴿وَإِذَا سَأَلَكُمْ عِبَادِي عَنِّي قَرِيبٌ أُجِيبُهُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِي فَلَيْسَتْ حِسْبَهُ بِي وَلَيَقُولُوا إِنَّهُمْ يَرْشُدُونَ﴾
 “wa’-idhā sāalaka ‘ibādī ‘annī fa-’innī qarībun ‘ujību da’wata d-dā’i ‘idhā da’āni fa-l-yastajībū lī wa-l-yu’minū bī la‘allahum yarshudūna” (And when My servants ask you, O Muhammad, concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me by obedience and believe in Me that they may be rightly guided.) [Sūrat al-Baqarah: 186].

LESSON TWO



I think and express:

What is the relationship between man's efforts and his begging of Allah ﷺ in the following cases?

- * A girl holding a university degree performed the Istikhara prayer (prayer to seek guidance from Allah) before applying for a job for which she had read an advertisement for.

- * A man who had suddenly lost consciousness refused to go to hospital for medical examination because he was convinced that Allah alone is the Benefactor and the One who allows distress to afflict.

- * A young man refuses to wear the seatbelt while driving his car and boasts that he is a skillful driver and therefore does not need to wear the seatbelt.

4

And if you need assistance, supplicate to
Allah alone for help.

This recommendation includes a great lesson which the Messenger of Allah ﷺ teaches us; a believer must be strongly attached to Allah ﷺ who is the Helper and Supporter. No matter how strong a man is, he is still weak and will need the assistance of others. Therefore, Allah ﷺ made people assist each other to facilitate their lives; a patient needs a doctor, a doctor needs a carpenter, a student needs a teacher, a teacher needs a pharmacist, a merchant needs a laborer to carry his goods, people need a security officer, and so on. While we seek the help of Allah ﷺ we must make the necessary effort. That is why the Messenger of Allah ﷺ told the man who came to Medinah and left his camel loose: "Tie it and entrust it with Allah ﷺ"

[Narrated by al-Tirmidhi].



I think and explain:

✿ how man can seek the assistance of Allah ﷺ, in the following situations:

Situation

A student who has an exam

A patient who has to take medicine

A policeman who counters the risk of crimes

A firefighter who fights fire

How to seek the assistance of Allah

.....

.....

.....

.....



I research and answer:

✿ Allah ﷺ, taught us in Sūrat al-Fātiḥah how to seek His help through a verse that we repeat in every rak‘ah. This verse is “.....”

✿ The Messenger of Allah ﷺ taught us a sentence to say, which is one of the treasures of Paradise. This sentence is “.....”

LESSON TWO

5

And remember that if all the people gather to benefit you, they will not be able to benefit you except that which Allah had foreordained for you; and if all of them gather to do harm to you, they will not be able to afflict you with anything other than that which Allah had predestined against you

This is real evidence of the strength of a Muslim's belief that the Benefactor and the One who allows distress to afflict is Allah ﷺ. Everything that has been predestined by Allah ﷺ will inevitably take place. Allah ﷺ said:

﴿ قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَّ اللَّهِ فِي سَبَقِ الْمُؤْمِنُونَ ﴾
kataba llāhu lanā huwa mawlānā wa-`alā llāhi fa-l-yatawakkali l-mu'minūna (Say, "Never will we be struck except by what Allah has decreed for us; He is our protector." And upon Allah let the believers rely.) [Sūrat al-Tawbah: 51].



I think and comment:

on the following two situations:

- ★ He went to the amusement park. While there, he fell from an electric ride and his arm was broken. He said: If I hadn't gone to the park my arm wouldn't have broken:



- ★ He travelled to a region where diseases and epidemics have spread, and said: "We will never be struck except by what Allah has decreed for us".

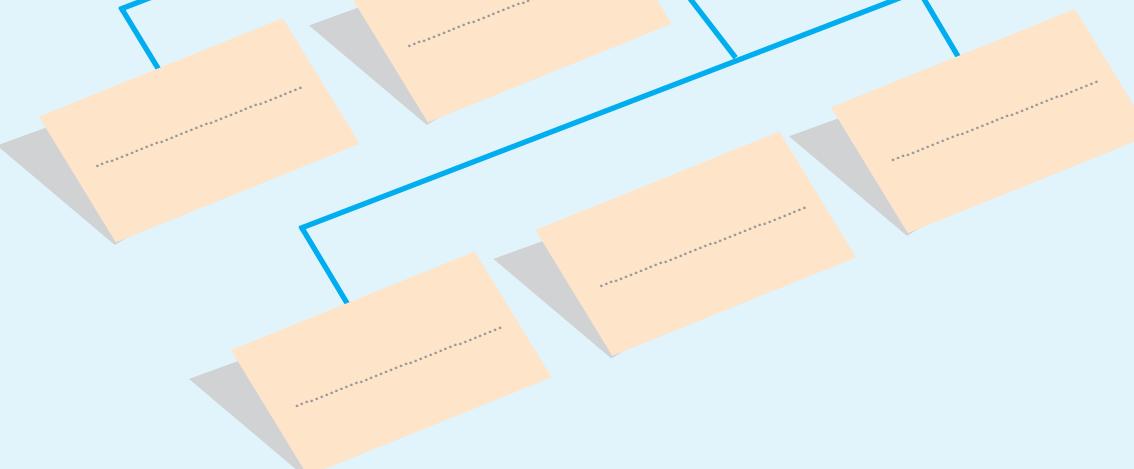


The pens had been lifted and the ink had dried up. The Messenger of Allah ﷺ concludes his recommendations by saying that everything that has been predestined by Allah is fixed and cannot be changed until the Day of Judgment. This is the jewel of belief in the sixth pillar of faith: Divine Decree and Predestination.

I organize my concepts

Recommendations of the hadith

Be mindful of Allah, and He will protect you



I leave my imprint

- ✿ I supplicate to Allah ﷺ, to protect my country and keep it safe and secure, and I repeat this supplication after every prayer.



LESSON TWO

Student Activities

I answer by myself

1 How would you be mindful of Allah ﷺ, and obey Him using your following limbs?

Your sight

Your tongue

Your hand

Your foot

2 What would you benefit from maintaining your limbs?

In this world

In the Hereafter



I enrich my experience:

* I design a leaflet containing the recommendations of the Messenger of Allah ﷺ to Ibn 'Abbās, and then post it to social media.



I assess myself:

- What is the extent of my commitment to the values presented in the lesson ?

S	Aspect of Assessment	Level of Commitment		
		Average	Good	Excellent
1	I am keen on obeying Allah all the time.			
2	I avoid sins and vices as much as I can.			
3	I supplicate to Allah ﷺ, when I leave my house every day.			
4	I seek the help of Allah ﷺ, in relation to all my affairs.			
5	I memorize the noble hadīth well.			

LESSON THREE

Volunteering: an Act of Worship and Belonging

In this lesson I will learn to:

- explain the concept of volunteering work.
- infer areas of volunteering work.
- infer benefits of volunteering work for the individual and for the community.
- explain the effect of volunteering work on the civilization of countries.



I take the initiative to learn:

Doing good is associated with faith in several Qur'ānic verses. For example, Allah said: ﴿يَتَائِبُهَا الَّذِينَ آمَنُوا أَرْكَعُوا وَسَجَدُوا وَأَعْمَدُوا رَبِّكُمْ وَفَعَلُوكُمْ لَعَلَّكُمْ تُفْلِحُونَ﴾ "yā- 'ayyuhā lladhīna 'āmanū rka'ū wa-sjudū wa-'budū rabbakum wa-f'alū l-khayra la'allakkum tuflīhūna" (O you who have believed, bow and prostrate and worship your Lord and do good - that you may succeed.) [Sūrat al-Hajj: 77].



I think and infer:

* The reward of someone who combined faith and charitable work.

* The relationship between the picture of Fazaa Initiative, launched by the Ministry of Education in schools, and the Qur'anic verse.

I use my skills to learn

Volunteering work in Islam:

Voluntary work is viewed in Islam as one of the doors of doing good that embodies societal compassion and contributes to achieving happiness and prosperity of societies.

Volunteering is an act of worship in the general sense; it means every legitimate effort made by man to benefit others, serve his country and please Allah without seeking any financial consideration. Allah said: ﴿وَتَعَاوَنُوا عَلَى الْإِرْثِ وَالنَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْمُدْوَنَ﴾ “wa-ta‘āwanū ‘alā l-birri wa-t-taqwā wa-lā ta‘āwanū ‘alā l-‘ithmi wa-l-‘udwāni” (And cooperate in righteousness and piety, but do not cooperate in sin and aggression.) [Sūrat al-Mā’idah: 2]

Volunteering involves lending a helping hand to all people regardless of their religion or nationality to relieve them and alleviate their distress. The Messenger of Allah ﷺ said:

“كُلُّ مَعْرُوفٍ صَدَقَةٌ”

“Every act of goodness is considered a form of charity”

[Narrated by al-Bukhārī and Muslim].



LESSON THREE



I look and enumerate:

- Real life examples of volunteering work.



I read and infer:

Allah ﷺ said:

﴿إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا تُرِيدُونَكُمْ جَزَاءً وَلَا شُكُورًا﴾
“innamā nuṭ‘imukum li-wajhi llāhi lā nurīdu minkum jazā’ an wa-lā shukūran” (“We feed you only for the countenance of Allah. We wish not from you reward or gratitude)

[Sūrat al-’Insān: 9].

- What distinguishing characteristics of voluntary work in Islam does the verse refer to?

Volunteering work is a way for getting closer to Allah:

Islam called for voluntary work, encouraged it and promised great reward for it. Every deed performed by a person for the benefit and service of people is rewarded as an act of charity. Prophet Muhammad ﷺ said: “Every Muslim has to give in charity.” The people asked, “O Allah’s Prophet! If someone has nothing to give, what will he do?” He said, “He should work with his hands and benefit himself and also give in charity.” The people further asked, “If he cannot find even that?” He replied: “He should help the needy who appeal for help.” Then the people asked, “If he cannot do that?” He replied, “Then he should perform good deeds and keep away from evil deeds and this will be regarded as charitable deeds.” [Narrated by al-Bukhārī and Muslim].

I deduce and explain:

Allah ﷺ said:

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقْرِبُونَ عِنْدَنَا زُلْفَى لَا مِنْ أَمَانَ وَعَمِيلَ صَلَحَا فَأُولَئِكَ هُمُ الْمُصْبَغُ بِمَا عَمِلُوا وَهُمْ فِي الْغُرْفَةِ عَامِشُونَ (wa- mā 'amwālukum wa-lā 'awlādakum bi-llatī tuqarribukum 'indanā zulfā 'illā man 'āmana wa- 'amila šālihan fa- 'ulā'ika lahum jazā' u d-đi 'fi bi-mā 'amilū wa-hum fī l-ghurufāti 'āminūna) (And it is not your wealth or your children that bring you nearer to Us in position, but it is by being one who has believed and done righteousness. For them there will be the double reward for what they did, and they will be in the upper chambers of Paradise, safe and secure.) [Sūrat Sabā: 37]

- Clarify the reward which the volunteer deserves on the Day of Judgment as you understand it from the verse.

Our role mode in volunteering

The best man is the one who benefits other people the most. Our role model in this respect is the Prophet Muhammad ﷺ, for he used to take care of orphans and weak people and contribute to helping the needy. His wife, Khadijah bint Khuwaylid ﷺ, told him: “Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones”.



LESSON THREE



I cooperate and determine:

- * volunteering works which we can do under the sponsorship of an official organization in the following cases:

Case	Organization	Work
Fire destroys a house in the neighborhood
The family of a little child died in a car accident

Volunteering by the companions:

The companions of the Messenger of Allah ﷺ recognized the value of volunteering to do good things. Abū Bakr aş-Şiddīq ؓ volunteered his time and effort to help others. According to Abū Hurayrah ؓ the Messenger of Allah ﷺ said: “**who among you is fasting today?**” Abū Bakr said: I am. He (again) said: “**who among you followed a funeral procession today?**” Abū Bakr said: I did. He (the Prophet) again said: “**who among you served food to the needy?**” Abū Bakr said: I did. He (again) said: “**who among you has today visited a sick person?**” Abū Bakr said: I did. Thereupon, the Messenger of Allah ﷺ said: “**anyone in whom these good deeds are combined will certainly enter Paradise.**” [Narrated by Muslim].



I reflect and explain:

Allah سُبْحَانَهُ وَبَلَّغَنِي said:

﴿وَالَّذِينَ تَبَوَّءُونَ الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَمْحُدُونَ فِي صُدُورِهِمْ حَاجَةً وَمَمَّا أُتُوا وَيُؤْتُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَّاصَةً﴾

“wa-lladhīna tabawwāū d-dāra wa-l-’imāna min qablihim yuhibbūna man hājara ’ilayhim wa-lā yajidūna fī šudūrihim hājatan mimmā ’ūtū wa-yu’thirūna ’alā ’anfusihim wa-law kāna bihim khaṣāsatun” (And also for those who were settled in Madīnah and adopted the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give them preference over themselves, even though they are in privation.) [Sūrat al-Hashr: 9]

- Clarify the voluntary work done by the people of Madīnah to help the Muhajirin (emigrants) upon their arrival to Madīnah.

The fruits of volunteering work:

Volunteering works have positive effects on the individual and society, including the following:

Positive effects on the volunteer

Feeling better psychologically and having more self-confidence.

Spending one's free time in doing something useful.

Gaining the love and respect of others.

Acquiring social skills that enable the individual to co-exist with others.

Positive effects on society

Promoting the spirit of social security in society.

Utilizing youth energy for work and production.

Improving the economic conditions in society.

Ensuring comprehensive social security.



I expect:

The social that volunteers acquire through their work at official awareness organizations.

LESSON THREE

I explain:

- Volunteering work is a factor that contributes to achieving security in society.



Volunteering is the foundation of the civilizational development of nations

Volunteering work is a key pillar for achieving sustainable development of societies. The wise leadership of the United Arab Emirates has realized the high importance of volunteering in developing societies, and therefore quickly supported volunteering initiatives that are supervised by official and governmental entities and organizations, such as the UAE Red Crescent, Khalifa Bin Zayed Al Nahyan Foundation, Mohammed Bin Rashid Humanitarian and Charity Establishment and others. Through these initiatives, the people and government of the UAE have lent a helping hand to people all over the world, thereby making the name of the country synonymous with doing good and enabling it to rank first globally in terms of humanitarian aid and relief.



I express in my own style:

- The role of the UAE's wise leadership in supporting volunteering work in the country.

Volunteering: an Act of Worship and Belonging



I read and plan:

“Indeed a person who serves the people and cares for public interest will be encouraged and supported by me and by the government, because such person volunteers to take care of the interests of others. As such, he deserves all respect, recognition and appreciation, because he becomes the haven which his family and countrymen will seek, just like a sea captain seeks shelter in the harbor for protection from storms and high waves.”

Sheikh Zayed bin Sultan Al Nahyan

A service which I will provide to my community:

Name of service

.....
.....

Description of service

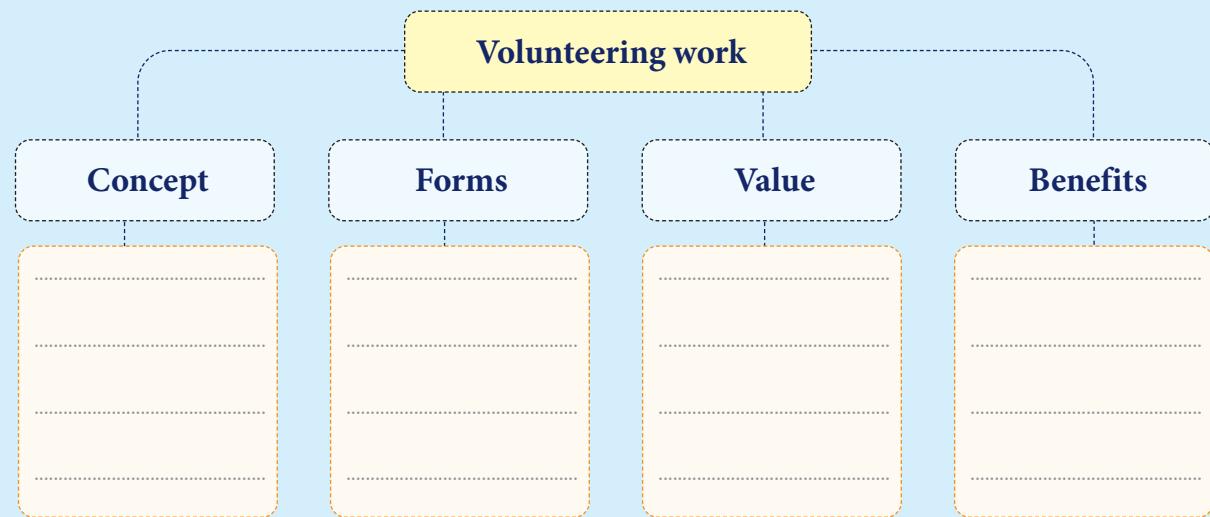
.....
.....

Targeted people

.....
.....

I organize my concepts

* I complete the following conceptual chart:



LESSON THREE



I leave my imprint

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

I promptly participate in Fazaa volunteering initiative to serve my society and show my loyalty to my country.



Student Activities

I answer by myself

1 According to 'Umar ibn al-Khaṭṭāb ﷺ the Messenger of Allah ﷺ was asked: what is the best deed? and he said: "Bringing joy to the heart of a believer by feeding him if he is hungry, giving him clothes if he is without clothes, or fulfilling his need." [Narrated by al-Ṭabarānī].

- ★ Give real life examples of voluntary works referred to in the noble ḥadīth.

2 The Messenger of Allah ﷺ, said: "A Muslim is a brother of another Muslim. So he should not oppress him nor should he hand him over. Whoever fulfills the needs of his brother, Allah will fulfill his needs; and whoever removes the troubles of his brother, Allah will remove one of his troubles on the Day of Judgment; and whoever covers up the fault of a Muslim, Allah will cover up his fault on the Day of Judgment" [Narrated by Muslim].

- ★ Write three references to voluntary work in the noble ḥadīth.

LESSON THREE

3 Express your opinion regarding the following situations and explain why:

Situation	Opinion	Explanation
A student requested that he receives money in consideration of his participation in a volunteering campaign to clean the school.
Your friend donated all his saved money to the UAE Red Crescent to relieve people whose houses were destroyed by floods.



I enrich my experience:

2 Under the supervision of your teacher, pay a visit to a volunteering establishment in the UAE and then write a report, with photos, about the most important volunteering activities organized by that establishment to serve society.

1. Participate with your classmates in preparing a poster about the importance of voluntary work and its role in the development of society.



I assess myself:

- What is the extent of my commitment to the values presented in the lesson ?

S	Aspect of Assessment	Level of Commitment		
		Always	Sometimes	Rarely
1	I make my intention sincere for the sake of Allah سبحانه وَتَعَالَى when I do voluntary work.			
2	I remove harmful objects from the road.			
3	I cooperate with my classmates in doing voluntary work.			
4	I help my sick friend in reviewing his lessons			
5	I encourage my family members to do voluntary work.			

LESSON FOUR

Sanctity of the Muslim

In this lesson I will learn to:

- read the noble ḥadīth properly.
- explain the importance of civilized communication with people.
- infer the effect of nice words on social relations.
- explain the status of human soul in Islam.
- read the noble ḥadīth by heart properly.



I take the initiative to learn:

Allah ﷺ praised the moral perfection of His Prophet ﷺ; He said: ﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾ [Sūrat al-Qalam: 4]. The Prophet ﷺ was well-mannered. He never swore, reviled or insulted others, but used a polite manner when speaking to other people. Anas ibn Mālik said: “the Messenger of Allah r was not one who would swear at others, say obscene words, or curse.” [Narrated by al-Bukhārī]



I think and explain:

- ✿ The results of the good manners of the Messenger of Allah ﷺ, when dealing with all people.

Sanctity of the Muslim

I use my skills to learn



I read and memorize:

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ، قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ: "سِبَابُ الْمُسْلِمِ فُسُوقٌ ، وَقِتَالُهُ كُفْرٌ " (رواه مسلم)

According to 'Abdullāh ibn Mas'ūd رض, the Messenger of Allah صلی اللہ علیہ وسَلَّمَ, said: “Defaming a Muslim is evildoing, and fighting him is disbelief.” [Narrated by al-Bukhārī and Muslim].

© All rights reserved. No part of this page may be reproduced, stored in a retrieval system or transmitted in any form or by any means without prior permission in writing of the publisher.

I think of the meaning of vocabulary:

سِبَابُ

Swearing and defaming.

فُسُوقٌ

Sinfulness/ evildoing

وَقِتَالُهُ كُفْرٌ

Assaulting a Muslim is against religious teachings which prohibit killing.

I understand the meaning of the ḥadīth:

In this ḥadīth, the Prophet صلی اللہ علیہ وسَلَّمَ teaches us two virtues: avoiding bad words and avoiding bad deeds. These are two of the best qualities of a true believer. He also warns us against two bad qualities when dealing with people: the first is swearing and using bad language that hurts people; and the second is killing, scaring and terrifying people.

LESSON FOUR



Highlight

Ibn 'Abbās رضي الله عنهما said: say something good, you will win; refrain from saying something bad, you will stay safe; otherwise, you will certainly regret.

The truth of Islam

The Messenger of Allah ﷺ was asked: who is the best Muslim? He said: “the one from whose tongue and hand the people are safe”.

[Narrated by al-Bukhārī and Muslim]

Islam comprises faith, acts of worship and behaviors. These are interconnected; true faith makes the Muslim a good worshipper and an honest man with himself and with others.



I read and indicate:

in the hadith what refers to the following:

✿ Avoiding verbal violence:

✿ Avoiding physical violence:

Prohibition of using bad language

A Muslim must not make the use of bad and obscene language permissible when he talks and he should not use bad language regardless of whether he is happy or angry; this is inconsistent with the values of Islam. The Prophet ﷺ said: “A true believer is not involved in taunting, cursing, indecency or obscenity.”

[Narrated by al-Tirmidhī].



Sanctity of the Muslim



I think and infer:

- * The negative effects of bad language on relationships in:

The family

.....

.....

.....

Society

.....

.....

.....

All rights reserved. No part of this page may be reproduced, stored in a retrieval system or transmitted in any form or by any means without prior permission in writing of the publisher.



I cooperate and infer:

- * Methods of self-control from the following Sharī'ah texts:

Sharī'ah texts

The Prophet ﷺ said: “he who believes in Allah and the Day of Judgment, let him speak good or remain silent” [Narrated by Mālik in al-Muwattā]

Allah ﷺ said: ﴿فَاصْفَحْ الصَّفْحَ الْجَيْلَ﴾ (فَاصْفَحْ الصَّفْحَ الْجَيْلَ) “fa-ṣfahī ṣ-ṣafha l-jamīla” (so forgive with gracious forgiveness) [Sūrat al-Hijr: 85]

Allah ﷺ said:

﴿خُذْ الْعَوْنَ وَأَمْمَ إِلَّا عَرْفٍ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾
“khudhi l-‘afwa wa-’mur bi-l-‘urfī wa-’a’rid ‘ani l-jāhilīna ” (Take what is given freely, enjoin what is good, and turn away from the ignorant.) [Sūrat al-’A’rāf: 199]

Methods of self-control

.....

.....

.....

LESSON FOUR

Sanctity of human life

One of the five necessities on which there has been consensus among all religions since Allah created Adam, and will continue to be so until the Day of Judgment, is preservation and protection of human life. The great sanctity of a person encompasses sanctity of his soul, wealth, honor and home. Islamic Shari‘ah has been keen on preserving the human soul and protecting it from all forms of assault and terror; it calls for the avoidance of any damage to human life, and made this one of its general aims and key necessities, and established many rules and tools that are designed to preserve it. Hence, the human soul must be preserved and must not be destroyed.



I read and infer:

- Things which are prohibited in Islam in order to protect the human soul through the following ḥadīths:

Noble hadith

The Prophet ﷺ said: “It is not permissible for a Muslim to terrify a Muslim” [Narrated by Abū Dāwūd]

The Prophet ﷺ said: “If someone terrifies a believer without having legitimate right to do so, he will not be protected by Allah from the dreads of the Day of Judgment” Narrated by al-Tabarānī in the al-Mu‘jam al-Awsat]

The Prophet ﷺ said: “He who points to his brother with a piece of iron will be cursed by the angels until he stops, even if the other person was his full brother.” [Narrated by Muslim]

Prohibited things

.....

.....

.....

.....

.....

.....

Saving lives is one of the qualities of a true Muslim:

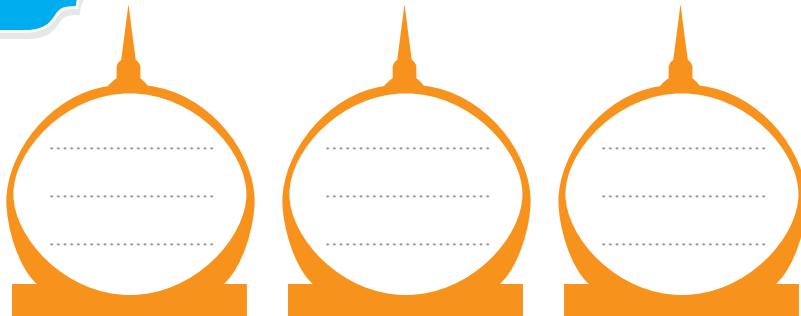
Allah said: ﴿مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾

“man qatala nafsan bi-ghayri nafsin ‘aw fasādin fī l-‘arḍi fa-ka-‘annamā qatala n-nāsa jamī‘an wa-man ‘ahyāhā fa-ka-‘annamā ‘ahyā n-nāsa jamī‘an ... ” (whoever kills a soul unless for a soul or for corruption done in the land – it is as if he had slain mankind entirely. And whoever saves one – it is as if he had saved mankind entirely) [Sūrat al-Mā’idah: 32].



I think and mention:

- three things through which I contribute to saving lives.



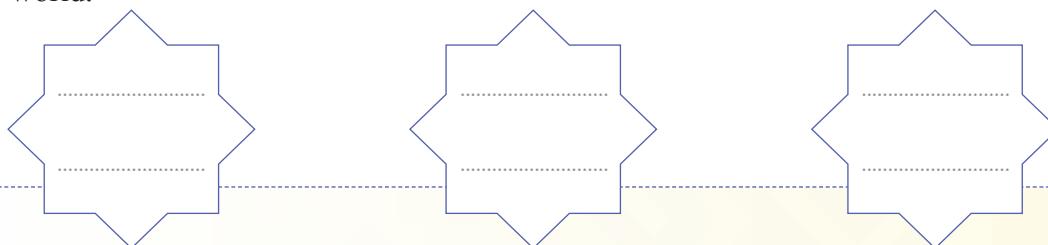
The UAE is a symbol of compassion:

According to international reports, the UAE ranks first globally in terms of the volume of foreign aid it provides to save the lives of people and ensure them a decent living. Thanks to its humanitarian initiatives and relief of afflicted and affected people in various countries of the world, the UAE status is recognized by everyone. Convoys of the UAE’s medical, educational and humanitarian aid are a testimony to the country’s approach which set an excellent model of tolerance and humanitarian cooperation.



I research and enumerate:

- charitable organizations in the UAE which provide humanitarian aid to the needy around the world.



LESSON FOUR

Discussion is the foundation of peaceful co-existence

Discussion is the best means of communication between individuals, and even between nations, to avoid the despairs of discord and the problems of violence. It lays the foundation for a happier and more secure life and establishes tolerance, peaceful co-existence, solidarity, stability and positive dealing with the other through nice words and civilized behavior, rather than defamation, bad language and bloodshed. This approach follows the model set through the noble stances of our Prophet Muhammad ﷺ as stressed by the founder and builder of our country, Sheikh Zayed ﷺ when he said: Islam is a civilized and tolerant religion that honored man. We, Muslims, must be proud of this religion as it ensures the cohesion and solidarity of our nation.

4 I cooperate and present:

- * a suggestion to counter passive communication and replace it with positive communication in school.

Party in communication

Principal

Teachers

Classmates

Driver

Positive way of communicating

.....

.....

.....

.....

Sanctity of the Muslim



I think and expect:

- negative effects of bad behavior with people on social relationships.

I organize my concepts

Muslims' manners

Civilized communication in society

Words can affect our lives in dangerous ways

Sanctity of human life

Discussion is the foundation of co-existence



I leave my imprint

I make a presentation in front of my classmates about the suffering of children in the Arab world compared to what children in the UAE enjoy, thereby highlighting the importance of the gifts of security and stability in the lives of children.

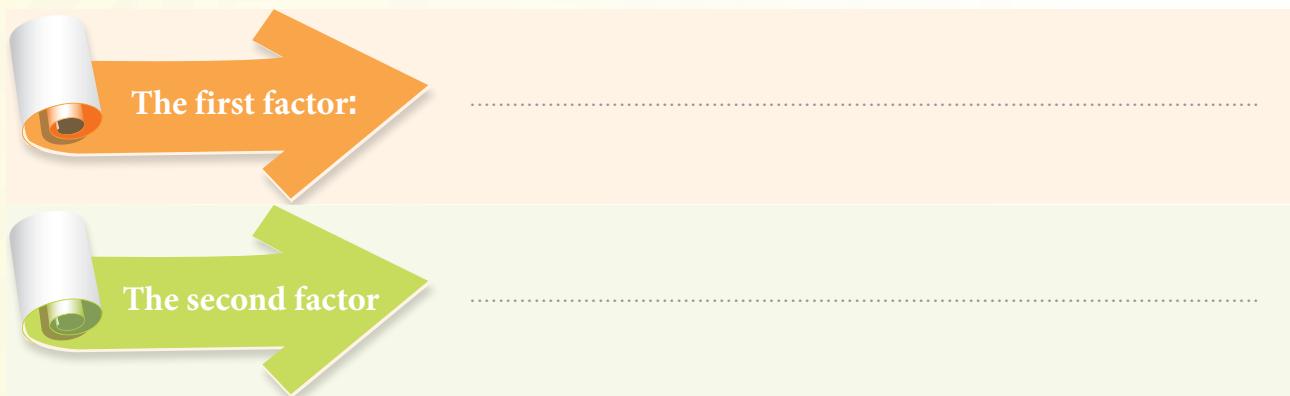


LESSON FOUR

Student Activities

I answer by myself

1 There are several factors behind the spread of the phenomenon of swearing and defaming people. State two of them:



2 Suggest a solution to reduce the phenomenon of swearing in dealings between people.

3 1. The Prophet ﷺ said: “Your blood, your wealth and your honor are sacred amongst yourselves”
[Narrated by al-Bukhārī].

✿ Explain the results of protecting or violating each of the following:

Aspect	Protection	Violation
Lives		
Wealth		
Honor		
Traffic laws		



I enrich my experience:

According to Abū Hurayrah ﷺ the Messenger of Allah ﷺ said: “Do you know who the bankrupt is?” They said: “The bankrupt among us is who has neither money with him nor any property”. He said: “The real bankrupt person of my nation is he who comes on the Day of Judgment after having prayed, fasted and made charity, but also having reviled others, brought calumny against others, unlawfully devoured the wealth of others, shed the blood of others and beat others; so his good deeds would be credited to the account of those who suffered at his hand. If his good deeds fall short to clear the account, their sins would be entered in his account and he would be thrown in Hell” [Narrated by Muslim].

- ★ Draw a practical plan that would help a Muslim avoid bankruptcy on the Day of Judgment in light of your understanding of the above hadith.



I assess myself:

- ★ What is the extent of my commitment to the values presented in the lesson ?

S	Aspect of Assessment	Level of Commitment		
		Always	Sometimes	Rarely
1	I use good language in dealing with my classmates.			
2	I respect my teacher and don't backbite him.			
3	I am polite and respectful in dealing with my family members.			
4	I donate for the needy and afflicted people.			
5	I thank Allah ﷺ, for the gift of security and stability.			
6	I observe good manners in dealing with all people.			

LESSON FIVE

Obligatory, Voluntary and Disliked Elements of Prayer

In this lesson I will learn to:

- clarify the obligatory, voluntary and disliked elements of prayer.
- apply the obligatory and voluntary elements of the prayer and avoid the disliked elements in it.
- infer the importance of observing the sayings and acts of prayer.



I take the initiative to learn:

You saw one of your classmates performing the Zhuhr prayer hastily in the school mosque; he prostrated only once, and then said the Taslīm to catch his class.



I think and explain:

- the rule regarding his prayer.

- what you should do in this case.



I use my skills to learn

Obligatory acts of prayer:

Prayer consists of acts and sayings. All acts of prayer are obligatory except for three: raising the hands when saying Takbīratul-Ihrām, sitting to say Tashahhud and performing Taslīm on the right side first. All sayings of prayer are voluntary except for three: Takbīratul-Ihrām, al-Fātiḥah and Taslīm. If the person performing prayer forgets any of the obligatory acts (some scholars call them pillars) of prayer, this cannot be compensated for by performing prostration, because these acts must be done by themselves, unlike voluntary acts; stressed voluntary acts can be compensated for by performing the prostration of forgetfulness.

Obligatory elements of prayer are: those elements which, if omitted by the person performing the prayer, it will nullify his prayer. They are:

The intention to pray

Takbīratul-Ihrām

Standing up to say Takbīratul-Ihrām

Al-Fātiḥah

Standing up to recite Al-Fātiḥah

Bowing

Raising up after bowing

Putting one's forehead on the ground when prostrating

Sitting up after prostrating

Sitting between the two prostrations

Moderation in every state

Feeling at rest

Taslīm

LESSON FIVE



I think and infer:

- ✿ obligatory elements of prayer as mentioned in the ḥadīth about the man who did not perform his prayer well.

According to Abū Hurayrah ﷺ the Prophet ﷺ was in the mosque. A man entered the mosque, prayed, then came to the Prophet ﷺ and greeted him. The Prophet ﷺ said to him, “Go back and pray, for you did not pray.” The man went back, prayed, then came and greeted the Prophet. The Prophet ﷺ said, “Go back and pray, for you did not pray.” On the third time the man said, “By Allah, who sent you with the truth, teach me, for I know no other way.” The Prophet said, “When you get up for the prayer, say *Takbīr* (*Allāhu ’Akbar*); then recite of what you know of the Qur’ān; then bow, and remain in this state until you feel at rest in bowing; then raise your head and stand straight; then prostrate until you feel at rest in prostration; then sit up until you feel at rest while sitting; then prostrate again until you feel at rest in prostration; and repeat this in all your prayers.” [Narrated by al-Bukhārī].





I cooperate and categorize:

Obligatory elements of prayer into sayings and acts:

Obligatory sayings of prayer

✳ Takbīratul-Ihrām

✳
.....

✳
.....

✳
.....

✳
.....

Obligatory acts of prayer

✳ Bowing

✳
.....

✳
.....

✳
.....



I discuss and assess:

He performed 'Aṣr prayer hastily without feeling at rest; so, he forgot to stand up after bowing and continued until he said Taslīm because he did not want to be late for an online game with his friend.

Voluntary elements of prayer:

There are fourteen voluntary elements of prayer, including the following: reciting one sūrah after al-Fātiḥah, standing up while reciting the sūrah, saying "Sami'a Allāhu Liman Ḥamidah", saying Takbīr other than Takbīratul-Ihrām, raising one's voice when reciting in loud prayers (Maghrib, 'Ishā' and Fajr), lowering one's voice when reciting in day prayers (Zuhr and 'Aṣr) and saying Ṣalawāt Ibrāhīmiyyah after Tashahhud.

LESSON FIVE



I read and infer:

The Messenger of Allah ﷺ used to lead us in Zuhr and 'Aṣr prayers. He would recite Sūrat al-Fātiḥah and one another sūrah in the first two rak'ahs, and only Sūrat al-Fātiḥah in the other two rak'ahs. He would prolong the first rak'ah, and sometimes recite loud enough for us to hear." [Narrated by ibn Khuzaymah in his Saḥīḥ]



one voluntary element of prayer from the previous ḥadīth.



the consequence of not performing voluntary elements of prayer.



I think and contrast:

- * between the effect of not performing one of the obligatory elements of prayer and the effect of not performing one of the voluntary elements of prayer:

The effect of not performing an obligatory element

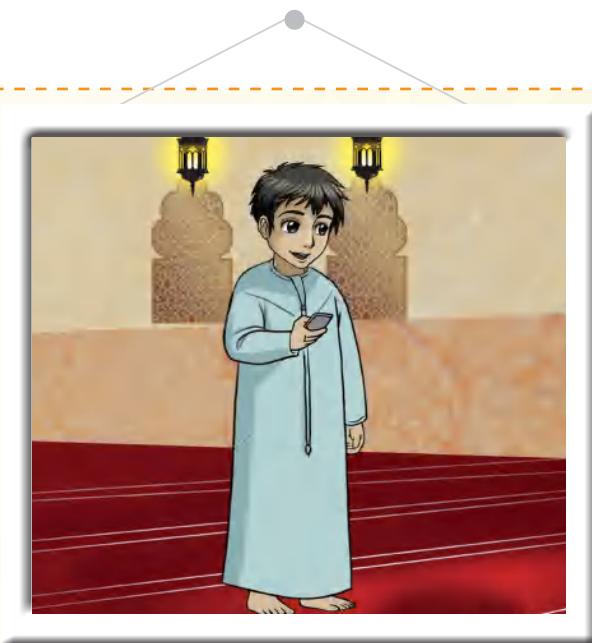
.....
.....
.....
.....
.....
.....
.....
.....

The effect of not performing a voluntary element

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

Disliked elements of prayer:

We have learned the obligatory and voluntary elements of prayer. There are, however, things that are disliked to be done during prayer, but they do not nullify it. There are many of these things, including the following: looking around, lack of humility, prostrating over the head cover, looking at a mobile phone during prayer, confusing others by reciting aloud, etc.



I think and determine:

Ā'ishah رضي الله عنها, said, "I asked the Prophet ﷺ about one's looking here and there during the prayer." He replied, "It is what Satan steals from a servant's prayer." [Narrated by al-Bukhārī]

(disliked acts in prayer, explaining the rule why they are disliked.

the rule concerning looking around during the prayer.

LESSON FIVE

I categorize and infer:

- In cooperation with my classmates, I fill in the spaces using the appropriate statement: reduces the reward / nullifies prayer / does not nullify prayer

reduces the reward

nullifies the prayer

does not nullify the prayer

Act during prayer	Disliked and reduces the reward	Nullifies or does not nullify the prayer
Few movements during the prayer	Reduces the reward	Does not nullify
Moving ahead of the imām or long after him
Crackling finger joints
Not prostrating on one's forehead	Nullifies the prayer
Performing prayer without ablution or with invalid ablution
Performing prayer hastily without feeling rest
Performing prayer in impure clothes or place, or in the opposite direction of Qiblah.
Unnecessarily sitting on a chair or other object while performing prayer
Eating, drinking or laughing	Nullifies the prayer
Making an error while reciting al-Fātiḥah



I think and apply:

The Prophet ﷺ said: “perform your prayers in the way you saw me performing my prayers, and when the stated time for the prayer becomes due, then one of you should pronounce the *Adhān*, and the eldest of you should lead you in prayer.” [Narrated by al-Bayhaqī in al-Sunan al-Kubrā]

This ḥadīth urges us to perfect prayer, pronounce *Adhān* and the virtue of praying with a group. This requires studying jurisprudence to learn the rules concerning prayer.

- Would like to become imam of a mosque? Preacher, mufti or teacher? Why?
- I give three reasons for my selection of the job which I aspire to:



LESSON FIVE

I organize my concepts

Obligatory, voluntary and disliked elements of prayer

Obligatory elements of prayer

The intention, Takbīratul-Ihrām, al-Fātiḥah, bowing, rising up after bowing, prostration, rising up after prostration, sitting and Taslīm

Voluntary elements of prayer

Reciting a sūrah after al-Fātiḥah in Fajr and Friday prayers, and in the first two rak‘ahs of prayers consisting of three or four rak‘ahs, standing up while reciting the sūrah, saying “Sami‘a Allāhu Liman Ḥamidah”, saying Takbīr other than Takbīratul-Ihrām, raising one’s voice when reciting in loud prayers (Maghrib, ‘Ishā’ and Fajr), lowering one’s voice when reciting in day prayers (Zuhr and ‘Aṣr) and saying Ṣalawāt Ibrāhīmiyyah after Tashahhud.

Disliked elements of prayer

There are many things that are disliked to be done during prayer, including the following: looking around, lack of humility, cracking finger joints, prostrating over the head cover, looking at mobile phone during prayer, etc.





I leave my imprint

- ✿ I prepare a leaflet about the rules of prayer, including obligatory, voluntary and disliked elements of prayer as well as its nullifiers, for the benefit of my classmates, thereby participating in spreading knowledge in my country in accordance with the saying of the Prophet ﷺ When Allah wishes good for anyone, He bestows upon him a better understanding of religion. [Narrated by al-Bukhārī].



LESSON FIVE

Student Activities

I answer by myself

1 The Prophet ﷺ said: “Pray while standing, if you cannot, pray while sitting, and if you cannot do even that, then pray lying on your side” [Narrated by al-Bukhārī].

* Explain the significance of the above ḥadīth.

.....

.....

.....

2 Give examples of obligatory, voluntary and disliked elements of prayer.

.....

.....

.....

3 Note down your comments regarding the errors of your classmates in prayer.

.....

.....

.....





I enrich my experience:

- In cooperation with your classmates, and by searching on the internet, prepare an educational leaflet about the religious, health and psychological benefits of prayer. Then read it in front of your classmates.



I assess myself:

- What is the extent of my commitment to the values presented in the lesson ?

All rights reserved. No part of this page may be reproduced, stored in a retrieval system or transmitted in any form or by any means without prior permission in writing of the publisher.

S	Aspect of Assessment	Level of Commitment		
		Always	Sometimes	Rarely
1	I have a sincere intention for the sake of Allah when I pray. سُبْحَانَ اللَّهِ وَبِحَمْدِهِ			
2	I cooperate with my classmates in learning the rules concerning prayer.			
3	I observe the conditions of prayer, such as removing impurity, taking the direction of Qiblah and covering the 'awrah.			
4	I help every Muslim learn the rules concerning purity and prayer.			

LESSON SIX

The UAE in the Service of the World

In this lesson I will learn to:

- describe the problems suffered by countries in the Arab and Muslim world.
- define the role of the UAE in supporting Arab and Muslim countries.
- express my belonging to my country and my Arab and Muslim nation.



I take the initiative to learn:



I think and infer:

- What are the giving initiatives undertaken by the United Arab Emirates to protect refugees on Jordanian borders from the cold weather in winter?
- What are the reasons which made it do so?
- What is the similarity between the UAE and an umbrella?

I use my skills to learn

Contemporary realities in the Arab and Muslim world:

The Arab and Muslim nation is going through critical conditions today; it is facing huge challenges that hinder its development and progress, such as extremism, wars, poverty, illness and ignorance, and is in need of cooperation between its countries to overcome those obstacles, by putting aside the differences that prevent their unity, and making the rich countries support the ones in need so that the nation rises again, restores its civilizational role and contributes to the welfare of humanity, thereby realizing the saying of Allah: ﴿وَلَمَّا هَدَيْنَاكُمْ أُمَّةً وَاحِدَةً وَإِنَّا بِكُمْ فَانِقُونَ﴾ wa-’inna hādhihī ’ummātukum ’ummātān wāhidatan wa-’ana rabbukum fa-ttaqūni”(And indeed this, your religion, is one religion, and I am your Lord, so fear Me.”) [Sūrat al-Mu’minūn: 52]



I read and memorize:

The Messenger of Allah ﷺ said: “Whoever among you begins the day feeling family security and good health, and possessing provision for his day, it is as though he possesses the whole world.” [Narrated by al-Tirmidhi].

Blessings

Results of losing them

LESSON SIX

The role of the UAE in supporting Arab and Muslim countries:

Allah ﷺ granted the United Arab Emirates many gifts, and the country has done its best to ensure decent living, progress and prosperity for its people in all areas. As a result, it enjoys the gift of security. The gifts of Allah ﷺ should be met with gratitude through words and acts. Allah ﷺ said:

﴿أَعْمَلُوا إِلَّا دَāwūdَ شُكْرًا﴾ I`malū ăla dāwūda shukran” (“Work, O family of Dāwūd (David), in gratitude.”) [Sūrat Saba': 13].

Gratitude means recognition of the granted gift and using it to obey Allah ﷺ. The United Arab Emirates showed gratitude for all gifts granted to it by Allah ﷺ through the use of its wealth, resources and the blood of its sons to relieve the needy and afflicted people in Arab and Muslim countries, thereby following the example of the Prophet ﷺ who ordered us not to lose hope and to persist in our efforts. He 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 Ahmād]



I cooperate and infer:

- * The reasons which motivate the UAE to contribute to solving the problems of Arab and Muslim states.

Texts	Reasons
Allah ﷺ said: “وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلَيْهِ عِلْمٌ” wa-mā taf`alū min khayrin fa-`inna llāha bihī `alīmun” (And whatever you do of good - indeed, Allah is Knowing of it.”) [Sūrat al-Baqarah: 215]	
Allah ﷺ said: “لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ” la-`in shakartum la-`azidannakum ” (If you are grateful, I will surely increase you in favor) [Sūrat Ibrāhīm: 7]	
Allah ﷺ said: “إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا تُرِيدُونَكُمْ جَزَّاءً وَلَا شُكْرًا” innamā nuṭ`imukum li-wajhi llāhi lā nurīdu minkum jazā`an wa-lā shukūran ” (We feed you only for the countenance of Allah. We wish not from you reward or gratitude) [Sūrat al-`Insān: 9]	
The Prophet ﷺ said: “Allah helps His slave as long as such slave helps his brother” [Narrated by Muslim].	

The UAE in the Service of the World

Examples of the UAE's support of Arab and Muslim states:

The UAE showed its gratitude for the gifts granted by Allah ﷺ by launching many humanitarian initiatives to support afflicted countries for the sake of Allah ﷺ. As a form of prompt glad tidings for sincere believers, the UAE was ranked first globally among donors of official developmental aid in terms of the percentage to national income.

The UAE humanitarian charitable initiatives were varied and covered several fields including the following:

1 Education:

The UAE witnessed huge development in the areas of knowledge and education; it built schools, institutes and universities, and benefitted from excellent foreign scholars and experts in all disciplines. Gratitude for this gift was translated into building educational institutions and supporting education in other countries, as Allah ﷺ made knowledge a reason for raising the status of a person; Allah said:

﴿يَرْفَعُ اللَّهُ أَلَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ يُمَدِّنُ بِمَا يَعْلَمُونَ خَيْرٌ﴾
“yarfa‘i llāhu lladhīna ‘āmanū minkum wa-lladhīna ūtū l-‘ilmā darajātin wa-lلāhu bi-mā ta‘malūna khabīrun” (Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Well-Acquainted with what you do.) [Sūrat al-Mujādila: 11].



I think and infer:

* The effects resulting from the spread of ignorance in societies.

LESSON SIX



I Cooperate and plan:

- for an initiative that aims at raising the level of reading and writing among my classmates as a first step to provide them with useful knowledge.

An initiative that aims at raising the level of reading and writing among my classmates:

Title of the initiative

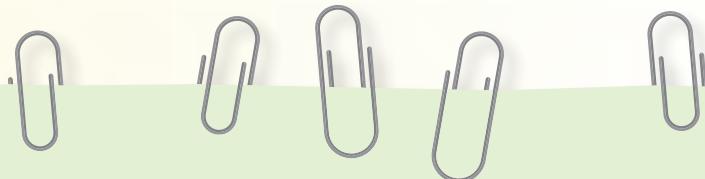
Description of the initiative

Targeted students

Period of execution

2 Healthcare:

The UAE has strived to fight diseases in many countries as a way of showing gratitude to Allah ﷺ for the gifts He granted to it, including advanced public health and advanced specialized medical institutions. It built hospitals in those countries and sent them medical aid and relief convoys under several humanitarian initiatives such as:



“Syria is in our hearts”, “Support Yemen”,
“Water aid” and vaccinating 17 million children to eradicate polio.



I expect and suggest:

Allah ﷺ said: ﴿وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيًّا أَفَلَا يُؤْمِنُونَ﴾ “wa-ja‘alnā mina l-mā’ i kulla shay’ in ḥayyin ... (and We made from water every living thing? Then will they not believe?) [Sūrat al-’Anbiyā’: 30]

- * In light of your understanding of the above Qur’ānic verse, explain the damages resulting from the loss of the gift of water, and suggest means that would help reduce its consumption.

Damages resulting from the loss of the gift of water

Means that will help reduce water consumption



I reflect and explain:

The Prophet ﷺ said: “The Most Graceful has mercy on those who are merciful. If you show mercy to those who are on the earth, He Who is in the heaven will show mercy to you.” [Narrated by Abū Dāwūd and al-Tirmidhī]

- * In light of the above hadith, explain how to be compassionate with others in the following situations:

My aunt got sick and she lives alone in her house:

My non-Muslim neighbor got sick and was in need of money:

I learned that the UAE has launched an initiative to treat poor patients:

LESSON SIX

3 Supporting the poor and the needy:

The best people are the ones who benefit others the most. The government and people of the UAE have demonstrated the value of compassion in the noblest form; their helping hands have been extended to the needy, in accordance with the sayings of the Messenger of Allah ﷺ: “The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever” Narrated by al-Bukhārī and Muslim]; and “A Muslim is a brother of another Muslim. So he should not oppress him nor should he hand him over.” [Narrated by al-Bukhārī and Muslim].

Islam values deeds that spread hope in the hearts of the needy and benefit others and considers them among the best ways for getting closer to Allah ﷺ. The Prophet ﷺ said: “Never does a Muslim plant trees or cultivate land, and birds or a man or a beast eat out of them except that it is a charity on his behalf.” [Narrated by al-Bukhārī and Muslim].



I read and explore:

The Messenger of Allah ﷺ said: “The most beloved people to Allah are those who are most beneficial to the people. The most beloved deed to Allah is to make a Muslim happy, to remove one of his troubles, to pay his debt, or to feed his hunger.” [Narrated by al-Tabarānī].

- ✿ Based on the noble ḥadīth, define deeds through which you can benefit people to get the love of Allah ﷺ.



I cooperate and search:

- ✿ for the most prominent official organizations in the UAE that supervise the collection of donations and humanitarian aid.



I think and comment on:

the following situation, giving explanation.

- >Your classmates started collecting donations for an unofficial entity that announced a relief campaign through social media.



4 Cooperation in doing good:

The Islamic alliance to fight terrorism and religious extremism, which was joined by most Muslim countries, is a pioneering step in contemporary history and a turning point of events. The alliance was formed to defend the weak, relieve those who appealed for help, perform the duties of the alliance members and defend their rights in accordance with the saying of the Messenger of Allah ﷺ:

“Help your brother, whether he is an oppressor or he is oppressed. People asked, “O Messenger of Allah, it is all right to help him if he is oppressed, but how should we help him if he is an oppressor?” The Prophet ﷺ said, “By preventing him from oppressing others.” [Narrated by al-Bukhārī]. As such, the Islamic alliance fulfils a Sharī‘ah requirement and a practical need to protect the future of Muslim states and their resources from aggressors and extremists. The UAE was the first to make persistent efforts to establish joint coordination among Muslim states in order to eradicate extremism in accordance with the principles of our moderate religion, which rejects all forms of extremism.

The UAE sent its armed forces to defend the oppressed in several countries, including Yemen, where Operation Decisive Storm and Operation Restoring Hope were launched to support Arab brothers and defend them against oppression. Members of the UAE armed forces sacrificed their lives to defend their homeland, answer the call of duty and obey their leaders in accordance with the saying of Allah:

“يَأَيُّهَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَئِكَ هُمُ الْمُكْرَمُونَ ﴿١٣﴾ r-rasūla wa-’ulī l-’amri minkum ” (O you who have believed, obey Allah and obey the Messenger and those in authority among you.) [Sūrat al-Nisā’: 59]

LESSON SIX



I think and infer:

other benefits of cooperation in doing good from the following Qur'ānic verses:

* Allah سُبْحَانَهُ وَبِحَمْدِهِ said:

﴿وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَنَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ إِمَانُوا وَعَمِلُوا أَصْنَالْحَتِ وَقَوَاصُوا بِالْحَقِّ وَتَوَاصَوْ بِالصَّابِرِ ﴿٣﴾

“wa-l-‘asri (1) ’inna l-’insāna la-fī khusrin (2) ’illā lladhīna ’āmanū wa-’amilū š-šālihāti wa-tawāṣaw bi-l-ḥaqqa wa-tawāṣaw bi-š-ṣabri (3)” (By time, (1) Indeed, mankind is in loss, (2) Save those who believe and do good works, and exhort one another to truth and exhort one another to endurance. (3)) [Sūrat al-’Asr: 1-3]

* Allah سُبْحَانَهُ وَبِحَمْدِهِ said:

﴿وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّكَ حَسِيبَكَ اللَّهُ هُوَ الَّذِي أَيْدَكَ بِتَصْرِيفِهِ وَبِالْمُؤْمِنِينَ ﴾

“wa-’in yurīdū ’an yakhda’ūka fa-’inna ḥasbaka llāhu huwa lladhī ayyadaka bi-naṣrihī wa-bi-l-mu’minīna” (But if they intend to deceive you - then sufficient for you is Allah. It is He who supported you with His help and with the believers) [Sūrat al-’Anfāl: 62]



I think and apply:

Allah سُبْحَانَهُ وَبِحَمْدِهِ said:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنْتُمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴾

“laqad jā’akum rasūlun min ’anfusikum ’azīzun ’alayhi mā ’anittum ḥarīṣun ’alaykum bil-mu’uminīna rāūfun rahīm” (There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; he is concerned over you and to the believers is kind and merciful.) [Sūrat at-Tawbah: 128].

* How do I follow the example of the Messenger of Allah ﷺ in forgiving others and being tolerant towards them at school and at home.

At school

At home

The UAE in the Service of the World

I cooperate and enumerate:

the benefits achieved by the UAE through supporting other states

.....

.....

.....

.....

I organize my concepts

The UAE in the service of Arab and Muslim worlds

Challenges hindering progress in
Arab and Muslim states:

.....

.....

.....

The role of the UAE in supporting
Arab and Muslim states:

.....

.....

.....

I leave my imprint

- ✿ I raise the awareness of my family and classmates about the importance of people's support of countries in the Arab and Muslim world.

LESSON SIX

Student Activities

I answer by myself

1. What are the impacts of wars on societies?

2. Explain why the UAE is keen on supporting Arab and Muslim nations.

3. Sheikh Zayed bin Sultan رض - said: “our state is part of the Arab nation; we share the same religion, history, language, pains, hopes and destiny. It is your duty to share the hopes and pains of your nation. For everything good you get, your leaders provide the same to the children of your nation; and we must contribute with our wealth, the blood of our youth and the weapons of our soldiers in defending against every evil that threatens this nation.”



★ Summarize in your style the duty of the UAE people regarding the troubles of Arab and Muslim states in the light of your understanding of the saying of Sheikh Zayed رض .



I enrich my experience:

- Under the supervision of your teacher, pay a visit to the UAE Red Crescent and then write a report, with photos, about the main relief activities organized by it for sisterly Arab states.
- In association with your classmates, prepare a school radio show about the role of the UAE in serving the Arab nation.



I assess myself:

- What is the extent of my commitment to the values presented in the lesson ?

S	Aspect of Assessment	Always	Sometimes	Rarely
1	I express my love of my homeland and my Arab nation.			
2	I am keen on solving my problems through peaceful means.			
3	I cooperate with my classmates in doing good.			
4	I encourage my friends to deal well with neighbors.			
5	I encourage my family members to donate for the needy.			
6	I help official trusted organizations in collecting donations.			

UNIT 2

But prostrate and draw near to Allah



Unit Contents

No	Lesson	Subject	Field
1	Qualities and Rewards of Believers (Sūrat al-Sajdah: 13-22)	Holy Qur'ān	Divine Revelation (Wahy)
2	The Rules of Nūn Sākinah (Unvowelled Nūn) and Tanwīn (Nunation): 1) The Rule of Izhār Halqī (Pharyngeal Clear Pronunciation)	Holy Qur'ān	Divine Revelation (Wahy)
3	Bring Yourselves to Account	Noble Ḥadīth	Divine Revelation (Wahy)
4	Mosque Manners	Islamic Manners (Ādāb)	Islamic Values and Manners (Qiyam wa Ādāb)
5	Life in Madīnah after the Emigration	Life of the Prophet (Sīrah)	Life of the Prophet (Sīrah) and Prominent Muslim Personalities (Shakhṣiyyāt)
6	Prostration of Forgetfulness and Prostration of Recitation	Rulings Pertaining to the Acts of Worship (Ahkām-ībādāt)	Islamic Rulings and their Higher Purposes (Ahkām wa Maqāṣid)

LESSON ONE

Qualities and Rewards of Believers

Surat al-Sajdah (13-22)

In this lesson I will learn to:

- recite the verses while observing the rules of recitation.
- explain the meanings of Qur'anic vocabulary.
- explain the overall meaning of the verses.
- contrast the reward of the believer and the punishment of the disobedient.
- explain the justice of Allah in terms of reward and punishment.
- read the verses properly by heart.



I take the initiative to learn:

One of the qualities of believers is that their mark is on their faces from the trace of prostration;

سِيمَاهُمْ فِي وُجُوهِهِم مِّنْ أَثْرِ السُّجُود (الفتح: 29)

"sīmāhum fi wujūhihim min 'athari s-sujūdi" (Their mark is on their faces from the trace of prostration) [Surat al-Fath: 29].

According to Abū Hurayrah ﷺ the Messenger of Allah ﷺ said: "A slave becomes nearest to his Lord when he is in prostration. So increase supplications while prostrating." [Narrated by Muslim].



I cooperate and search:

- in the internet for types of prostration in Islam, explaining the logic of each type.

Type of prostration	Logic
Prostration in prayer	To obey Allah ﷺ, and get closer to Him



I use my skills to learn



I recite and memorize:

قال تعالى: ﴿ وَلَوْ شِئْنَا لَأَلِيمًا كُلَّ نَفْسٍ هَدَنَاهَا وَلَنْكَنْ حَقَّ الْقَوْلُ مِنِي لِأَمْلَانَ جَهَنَّمَ مِنِ الْجِنَّةِ وَالْمَنَاسِ أَجْعَيْنَ ﴾ ١٣ فَذُوقُوا بِمَا نَسِيْتُمْ لِقَاءَ يَوْمَكُمْ هَذَا إِنَّا نَسِيْتُكُمْ وَذُوقُوا عَذَابَ الْخَلْدِ بِمَا كُنْتُمْ تَعْمَلُونَ ﴾ ١٤ إِنَّمَا يُؤْمِنُ بِيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُونَ سُجَّدًا وَسَبَحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴾ ١٥ نَتَجَافُ جُنُوبِهِمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴾ ١٦ فَلَا تَعْلَمُنَفْسٌ مَا أَخْفَى لَهُمْ مِنْ قُرْبَةِ أَعْيُنٍ جَرَاءَ بِمَا كَانُوا يَعْمَلُونَ ﴾ ١٧ أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوْنَ ﴾ ١٨ أَمَا الَّذِينَ إِمَّا مُؤْمِنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّتُ الْمَأْوَى نِزْلًا إِمَّا كَانُوا يَعْمَلُونَ ﴾ ١٩ وَأَمَا الَّذِينَ فَسَقُوا فَمَا وَلَهُمْ النَّازُ ﴾ ٢٠ كُلُّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴾ ٢١ وَلَنْذِقَنَّهُمْ مِنْ الْعَذَابِ الْأَدَمِيِّ دُونَ الْعَذَابِ الْأَكْبَرِ لِعَلَّهُمْ يَرْجِعُونَ ﴾ ٢٢ وَمَنْ أَظْلَمُ مِنْ ذِكْرِ بِيَاتِ رَبِّهِ فَرَأَ عَرْضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ ﴾ ٢٣ [السجدة]. ﴾ ٢٤

bi-smi llahi r-rahmани r-rahimi

wa-law shi' nā la- 'ataynā kulla nafsin hudāhā wa-lākin ḥaqqa l-qawlu minnī la- 'amlāanna jahannama mina l-jinnati wa-n-nāsi 'ajma'īna (13) fa-dhūqū bi-mā nasītum liqā' a yawmikum hādhā 'innā nasīnākum wa-dhūqū 'adhāba l-khuldi bi-mā kuntum ta'malūna (14) 'innamā yu'minu bi- 'ayātinā lladhīna 'idhā dhukkirū bihā kharrū sujjadan wa-sabbahū bi-hamdi rabbihim wa-hum lā yasTakbīrūna (15) tatajāfā junūbuhum 'ani l-maḍāji'i yad 'una rabbahum khawfan wa-tāma'an wa-mimmā razaqnāhū yunfiqūna (16) fa-lā ta'lamu nafsun mā 'ukhfiya lahum min qurraṭi 'a yunin jazā' an bi-mā kānū ya'malūna (17) 'a-fa-man kāna mu'minan kā-man kāna fāsiqan lā yastawūna (18) 'ammā lladhīna 'āmanū wa- 'amilū s-ṣālihāti fa-lahum jannatū l-māwā nuzulan bi-mā kānū ya'malūna (19) wa- 'ammā lladhīna fasaqū fa-māwāhūmu n-nāru kullamā 'arādū 'an yakhrujū minhā 'u 'idū fīhā wa-qīla lahum dhūqū 'adhāba n-nāri lladhī kuntum bihī tukadhdhibūna (20) wa-la-nudhīqannahum mina l-'adhābi l-'adnā dūna l-'adhābi l-'akbari la'allahum yarji'ūna (21) wa-man 'azlamu mimman dhukkira bi- 'ayāti rabbihī thumma 'a'raḍa 'anhā 'innā mina l-mujrimīna muntaqimūna (22) [Sūrat al-Sajdah: 13-22]

LESSON ONE

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

And if We had willed, We could have given every soul its guidance, but the word from Me will come into effect that "I will surely fill Hell with jinn and people all together. (13) So taste punishment because you forgot the meeting of this, your Day; indeed, We have accordingly forgotten you. And taste the punishment of eternity for what you used to do." (14) Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt Allah with praise of their Lord, and they are not arrogant. (15) They arise from their beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend. (16) And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do. (17) Then is one who was a believer like one who was defiantly disobedient? They are not equal. (18) As for those who believed and did righteous deeds, for them will be the Gardens of Refuge as accommodation for what they used to do. (19) But as for those who defiantly disobeyed, their refuge is the Fire. Every time they wish to emerge from it, they will be returned to it while it is said to them, "Taste the punishment of the Fire which you used to deny." (20) And we will surely let them taste the nearer punishment short of the greater punishment that perhaps they will repent. (21) And who is more unjust than one who is reminded of the verses of his Lord; then he turns away from them? Indeed We, from the criminals, will take retribution. (22) [Sūrat al-Sajdah: 13-22]

I think of the meaning of Qur'ānic vocabulary:

haqqa l-qawlu

The Divine Decree is confirmed and will come into effect

l-jinnati

Jinn

tatajāfā
junūbuhum

Arise to worship

'ani l-madāji'i

From beds that are slept on

min qurrati
'a'yunin

Reasons for joy and pleasure

Qualities and Rewards

nuzulan

Accommodation and hospitality

fāsiqan

Disobedient of Allah

l-‘adhābi l-‘adnā

Punishment in this world

l-‘adhābi
l-‘akbari

Punishment in the Hereafter

I understand the meaning of the verses:

A person has free choice:

The verses explain that if Allah wanted to make everyone a believer, His will to guide everybody on the right path would have been realized. However, Allah wanted people to believe by choice rather than by coercion and compulsion. His Divine Decree to fill Hell with jinn and people who wronged themselves by choosing disbelief and error instead of belief and truth cannot be changed.

LESSON ONE



I discuss and determine:

Allah ﷺ said:

﴿وَلَوْ شِئْنَا لَاٰتَيْنَا كُلَّ نَفْسٍ هُدًىٰ﴾

“wa-law shi’ nā la-’ātaynā kulla nafsin hudāhā” (And if We had willed, We could have given every soul its guidance).

There could have been only four scenarios for people in relation to the will of Allah ﷺ to guide them and burden them with responsibility. These are as follows:

First scenario: to be left in this world with no orders or prohibitions; as a result there will be no resurrection and no reward or punishment;

Second scenario: to all be forced into obedience and right-guidance, with no orders or prohibitions; as a result there will be no need for resurrection and reward or punishment;

Third scenario: to be forced into error and disobedience, so that they are all disobedient and disbelievers.

Fourth scenario: to be given the will to choose what they want to do, and then be brought to account for everything done by them, so that they are rewarded for good deeds and punished for bad deeds.

- Discuss with your classmates and teacher each of the above scenarios and their results, and then determine which of the four scenarios is right, giving proper justification.

Selection

Reason



I compare and explain:

Allah ﷺ said:

﴿وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لِأَمْلَأَنَّ جَهَنَّمَ مِنْ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ﴾

“wa-lākin ḥaqqa l-qawlu minnī la-’amlāanna jahannama mina l-jinnati wa-n-nāsi ’ajma ’īna” (but the word from Me will come into effect that “I will surely fill Hell with jinn and people all together”)

- What are the similarities between people and jinn which make them share the same destiny in the Hereafter?

Reward or punishment is of the same nature as the deed:

The angels would reprove and rebuke the wretched deniers on the Day of Judgment by saying: there is no going back to the world today; so, taste eternal painful punishment because you forgot about the Day of Judgment and did not prepare for it. (Indeed, We have accordingly forgotten you): i.e. we have left you in punishment as if we forgot you. This is just like someone who was put in prison and then left and ignored. It does not mean forgetting in the real sense of the word, because Allah ﷺ does not forget anything.

Qualities of believers

Allah ﷺ said:

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُفُوا سُجَّدُوا وَسَجَّعُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ١٥ نَتَجَافُ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمْعًا وَمَمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ١٦ [السجدة]

[16 - 15]

“innamā yu’ minu bi-’āyātinā lladhīnā ’idhā dhukkirū bihā kharrū sujjadan wa-sabbahū bi-ḥamdi rabbihim wa-hum lā yasTakbīrūna (15) tatajāfā junūbuhum ‘ani l-maḍāji’ i yad’ūna rabbahum khawfan wa-ṭāma’an wa-mimmā razaqnāhum yunfiqūna (16)” (Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt Allah with praise of their Lord, and they are not arrogant. (15) They arise from their beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend. (16)) [Sūrat al-Sajdah: 15-16]

Highlight

According to Abū Hurayrah رضي الله عنه the Messenger of Allah ﷺ said: “When, the son of Adam recites a verse containing Sajdah (prostration) and then falls down in prostration, Satan goes into seclusion and weeps, saying: woe unto me! Son of Adam was commanded to prostrate; he prostrated and is entitled to go to Paradise. I was commanded to prostrate, but I refused and am doomed to Hell.” [Narrated by Muslim].



I search for:

★ The supplication of the prostration of recitation and write it down:

LESSON ONE



I think and discover:

- Effects of prostration on the Muslim

Characteristics of believers according to the above two verses

.....

.....

.....

.....

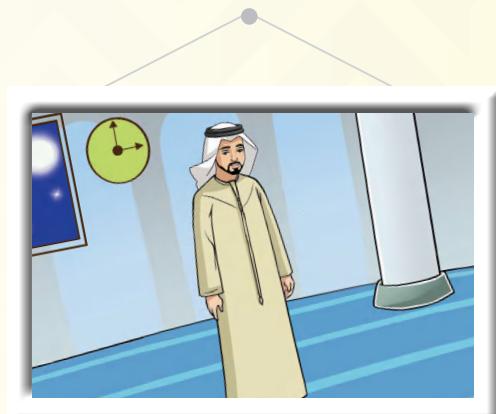
.....

.....

The value of night prayer:

This is one of the greatest deeds for getting closer to Allah ﷺ; during night prayer, the servant prays to his Lord, expresses his worries, supplicates for help and finds that Allah is the best to respond. He ﷺ says: “Who will ask of Me, that I may give him? Who will call upon Me, that I may answer him? Who will ask My forgiveness, that I may forgive him?” until dawn comes.”

[Narrated by al-Bukhārī and Muslim].





I cooperate and expect:

- ★ The benefits of performing night prayer regularly on the individual.
- ★
- ★
- ★

The delight of believers in Paradise:

After Allah ﷺ mentioned the qualities of believers, He stated that they will have great reward for their sincerity. According to Abū Hurayrah رضي الله عنه the Messenger of Allah ﷺ said: "Allah said, "I have prepared for My pious servants things which have never been seen by an eye, heard by an ear, or imagined by a human being." If you wish, you can recite this verse from the Holy Qur'ān: ﴿فَلَا تَعْلَمُ نَفْسٌ مَا أَخْفَى لَهُم مِّنْ قُرْبَةٍ﴾ "fa-lā ta'lamu nafsun mā 'ukhfiya lahum min qurrati 'a'yin" (And no soul knows what has been hidden for them of comfort for eyes). But Allah ﷺ has hidden the reward of believers.



I explain:

Why Allah ﷺ has hidden details of the delight of believers in Paradise.

LESSON ONE

The justice of Allah ﷺ, in terms of reward and punishment:

The verses stress that obedient servants and disobedient ones are not equal, because the justice of Allah ﷺ requires distinction between the pious believer and the wicked disbeliever; the servant who has believed in his Lord in this world and made good deeds is not the same as the one who has not believed in his Lord and committed bad deeds. Just like their obedience and worship acts in the world were not the same, their status and treatment will not be the same in the Hereafter. Then, Allah ﷺ gave details of the reward of the pious servants who combined faith and righteous deeds, saying that they will have gardens with high residences and rooms which they will enjoy;

﴿نَرَلَّا بِمَا كَانُوا يَعْمَلُونَ﴾

“nuzulan bi-mā kānū ya‘malūna” (as accommodation for what they used to do.) i.e. hospitality that is prepared to honor them. As for the deniers, their refuge will be in Hell, and they will be rebuked and told: taste the punishment of the fire which you used to deny in the world. The description of fire as refuge is a way of mocking them.



I cooperate and advise:

- ★ Present your classmate with a practical plan that will help him do the requirements for entering Paradise on the Day of Judgment..

Distresses expiate sins:

Allah ﷺ warned the disobedient against nearer punishment in the world so that they repent before the greater punishment that awaits them on the Day of Judgment. According to Anas رضي الله عنه the Messenger of Allah ﷺ said: “When Allah intends good for His servant, He punishes him in this world, but when He intends an evil for His servant, He does not hasten to take him to task but calls him to account on the Day of Judgment.” [Narrated by al-Tirmidhi].



I cooperate and discuss:

- ✿ How to face distresses or challenges?



I explain and justify:

Allah ﷺ said:



22

﴿وَمَنْ أَظْلَمُ مِمَّنْ ذَكَرَ بِيَنَتْ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّمَا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ﴾
“wa-man ’azlamu mimman dhukkira bi-’ayāti rabbihī thumma ’a’raḍa ’anhā innā mina l-mujrimīna muntaqimūna (22)” (And who is more unjust than one who is reminded of the verses of his Lord; then he turns away from them? Indeed We, from the criminals, will take retribution. (22))

- ✿ Who is the most unjust person in light of your understanding of the above verse? Why?

I organize my concepts

Qualities and rewards of believers

Qualities of believers

The effects of night prayer and
obedience to Allah ﷺ

LESSON ONE



I leave my imprint



I write in the following pattern:
I am keen on supplicating for myself,
my family, my homeland and my
rulers during prostration.

Student Activities

I answer by myself

Allah ﷺ said:

﴿ وَلَوْ شِئْنَا لَأَنْيَنَا كُلَّ نَفْسٍ هُدًى لَهَا ﴾ [السَّجْدَةُ: 13]

“wa-law shi’ nā la- ’ātaynā kulla nafsin hudāhā” (And if We had willed, We could have given every soul its guidance) [Sūrat al-Sajdah: 13] and He ﷺ also said:

﴿ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴾ [الإِنْسَانُ: 3]

“innā hadaynāhu s-sabīla ’immā shākirān wa- ’immā kafūrān” (Indeed, We guided him to the way, be he grateful or be he ungrateful.) [Sūrat al-’Insān: 3]

First: what is the difference between the two forms of guidance?

First guidance:

Second guidance:

Second: indicate in the verses the following meanings:

Frequent worshipping and praying at night

Generous reward from Allah

Third: the generosity of Allah ﷺ, towards the believers goes beyond our limited perceptions. Explain this in light of your understanding of the verses.

LESSON ONE



I enrich my experience:

- Compare and contrast between the nearer punishment and the greater punishment.

Comparison/contrast	The nearer punishment	The greater punishment
Similarities
Differences



I assess myself:

- What is the extent of my commitment to the values presented in the lesson ?

S	Aspect of Assessment	Level of Commitment		
1	I glorify Allah all the time.	Average	Good	Excellent
2	I am keen on performing night prayer out of obedience to my Lord.			
3	I memorize the supplication of the prostration of recitation and say it.			
4	I am fair in my dealings with others.			

The Rules of the Nūn Sākinah

The Rules of the Nūn Sākinah (Unvowelled Nūn) (ن) and Tanwīn

1) The Rule of Izhār Ḥalqī (Pharyngeal Clear Pronunciation)

In this lesson I will learn to:

- infer the relationship between the Nūn Sākinah (Unvowelled Nūn) and Tanwīn.
- specify the rules of the Nūn Sākinah (Unvowelled Nūn) and Tanwīn.
- clarify the concept of Izhār (clear pronunciation) and its letters.
- recite the Qur'ānic verses while properly applying the rule of Izhār (clear pronunciation).



I take the initiative to learn:

Allah ﷺ praised those who recite the Holy Qur'ān properly, articulating every letter duly and correctly. Allah ﷺ said:

الَّذِينَ أَتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَئِكَ يُؤْمِنُونَ بِهِ ﴿١٢١﴾ [البقرة: 121]

“alladhīna 'ataynāhumu l-kitāba yatlūnahū haqqā tilāwatihī 'ulā'ika yu'minūna bihī” (Those to whom We have given the Book recite it with its true recital. They are the ones who believe in it.) [Sūrat al-Baqarah: 121].. The Prophet ﷺ said: “The one who is proficient in the recitation of the Qur'ān will be with the honorable and obedient angels” [Narrated by Muslim].



I think and suggest:

Your classmates read an article about the value of reciting the Holy Qur'ān and would like to get that reward.

- In cooperation with your classmates, present him with a practical plan that will help him achieve his wish of reciting the Holy Qur'ān properly and proficiently.

LESSON TWO

I use my skills to learn

Definition of Nūn Sākinah (Unvowelled Nūn) and Tanwīn (Nunation):

Nūn Sākinah (Unvowelled Nūn)

An original letter of the Arabic alphabet. It remains unchanged in writing as well as pronunciation, whether one pauses on it or continues reading. It occurs in nouns, such as (الإِنْسَان) (al-insān); ; in verbs, such as (كُنْتُمْ) (kuntum); and in particles, such as (إِنْ) ('in).



Tanwīn (Nunation)

An extra Nūn Sākinah (Unvowelled Nūn) that is added at the end of a noun in pronunciation and continuous reading, but does not appear in writing or when stopping on it. One example is عَلِيمًا حَكِيمًا 'alīman hākīman)



Tanwīn has three forms:

- ✿ **Dammah** - Tanwīn, such as (غُورٌ)(ghafūrun), (رَجُعٌ)(rajū'un).
- ✿ **Fathah** - Tanwīn, such as (نُورٌ)(nūran), (سِرَاجٌ)(sirājan).
- ✿ **Kasrah** - Tanwīn, such as (سَنَةٌ)(sanatin), (خَلْقٌ)(khalqin).

The Rules of the Nūn Sākinah



I cooperate and compare:

- Between Nūn Sākinah (Unvowelled Nūn) and Tanwīn (Nunation) in the following table:

Aspect of comparison	Nūn Sākinah (Unvowelled Nūn)	Tanwīn (Nunation)
Pronunciation	Unchanged in writing and pronunciation	
When stopping		Unchanged in continued reading but not when stopping on it
Place in the word	In the middle and at the end of the word	
Types of words in which it occurs		



I recite and specify:

1 Allah سبحانه و تعالى said:

كَلَّا لَمَّا يَقْضِي مَا أَمْرَهُ ۝ فَلَيَطْرِأُ إِلَيْنَاهُ إِلَى طَعَامِهِ ۝ أَنَا صَبَّيْنَا الْعَاهَ صَبَّأْ ۝ ثُمَّ شَقَقْنَا الْأَرْضَ شَقَّاْ ۝ فَابْتَسَفْنَاهَا حَبَّاْ ۝ [سورة عبس].
 “kallā lammā yaqdi mā ‘amarahū (23) fa-l-yanzuri l-‘insānu ‘ilā tā‘āmihī (24) ‘annā şababnā l-mā‘a şabban (25) thumma shaqqaqnā l-‘arda shaqqan (26) fa-‘anbatnā fīhā ḥabban (27)” (No! Man has not yet accomplished what He commanded him. (23) Then let mankind look at his food (24) How We poured down water in torrents, (25) Then We broke open the earth, splitting it with sprouts, (26) And caused to grow within it grain (27)) [Sūrat ‘Abasa: 23-27].

- Find in the above verses every Nūn letter, indicating its type in the following table:

Nūn Sākinah (Unvowelled Nūn), such as:

Vowelled Nūn, such as:

Nūn bearing a Shaddah, such as:

LESSON TWO

2 Allah سُبْحَانَهُ وَتَعَالَى said:

٤٣ هَلْ أَتَنَاكَ حَدِيثَ الْفَدِيشِيَّةِ ١١ وَجُوهٌ يَوْمَئِنْ خَيْشَعَةُ ١٢ عَامِلَةٌ فَاصِبَةٌ ١٣ تَصْلِيَ نَارًا حَامِيَةٌ ١٤ شَقَقَنِي مِنْ عَيْنِ إَانِيَّةٍ

٥ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ٦ لَا يَسْمِنُ وَلَا يُغْنِي مِن جُوعٍ ٧ [سورة الغاشية: ١ - ٧].

“hal ’atāka ḥadīthu l-ghāshiyati (1) wujūhūn yawmāidhin khāshi‘atun (2) ‘āmilatun nāṣibatun (3) taṣlā nāran ḥāmiyatān (4) tusqā min ‘aynīn ’āniyatīn (5) laysa lahum ta‘āmun ’illā min darī‘in (6) lā yusminu wa-lā yughnī min jū‘in (7)” (Has there reached you the report of the Overwhelming event? (1) Some faces, that Day, will be humbled, (2) Working hard and exhausted. (3) They will enter to burn in an intensely hot Fire. (4) They will be given drink from a boiling spring. (5) For them there will be no food except from a poisonous, thorny plant (6) Which neither nourishes nor avails against hunger. (7) [Sūrat al-Ghāshiyah: 1-7].

* Find in the above verses every Tanwīn (Nunation), indicating its type in the following table:

Fathah - Tanwīn, such as:

Dammah - Tanwīn,
such as:

Kasrah - Tanwīn, such as:

All rights reserved. No part of this page may be reproduced, stored in a retrieval system or transmitted in any form or by any means without prior permission in writing of the publisher.

Rules of the Nūn Sākinah (Unvowelled Nūn) and Tanwīn (Nunation):

Tanwīn (Nunation) is similar to Nūn Sākinah (Unvowelled Nūn) in terms of pronunciation; it is an extra Nūn Sākinah (Unvowelled Nūn), but it does not appear in writing or when stopping; it appears in pronunciation and continued reading. Note the saying of Allah ﷺ:

وَأَكَابٌ مَوْضُوعَةٌ [الغاشية: 14]

” “wa ’akwābun mawdū‘atun” (And cups put in place) [Sūrat al-Ghāshiyah: 14]; we pronounce it as follows: (هُمْ عَوْضُمْ بَأْوَكَأْوَ) (wa’-akwābun mawdū‘atun). So, pronunciation is similar, but writing is different. Because of this similarity between the two, they have the same rules.

The Rules of the Nūn Sākinah

I observe and enumerate:

Rules of the Nūn Sākinah (Unvowelled Nūn) and Tanwīn

Idghām
(Blending)

ي ر م ل و ن

Ikhfā'
(Hiding)

ص ذ ث ك ج
ش ق س د ط
ز ف ت ض ظ

Izḥār (Clear
Pronunciation)

ء ه ع
ح غ خ

qlāb
(Changing)

ح ر ف ال باء

Bilā Ghunnah
(without
nasalization)

ل

Bi Ghunnah
(with
(nasalization)

ي ن م و

* When the Nūn Sākinah (Unvowelled Nūn) and Tanwīn (Nunation) are followed by one of the letters of the alphabet, they have four rules (depending on the letter following them). These rules are , , , and

LESSON TWO

First rule: Izhār Ḥalqī (Pharyngeal Clear Pronunciation):

Semantically speaking, Izhār means clear and distinct pronunciation. Technically speaking, it means the production of sounds from their correct points of articulation without clear Ghunnah or Shaddah.

Ghunnah (nasalization) is a nasal sound that has the duration of two counts. It mostly appears with a Nūn and Mīm bearing a Shaddah such as (نّ) (inna) and (مّ) (thumma). The Nūn Sākinah (Unvowelled Nūn) or Tanwīn (Nunation) are pronounced clearly if they are followed by one of the six letters of Izhār (clear pronunciation): (الْهَمْزَةُ، الْهَاءُ، الْعَيْنُ، الْحَاءُ، الْغَيْنُ، الْخَاءُ)

The author of the *Tuhfat al-Atfāl* (The Gift of the Children) grouped these letters in the following line:

مُهْمَلَاتَنْ ثُمَّ غَيْنُ خَاءُ

هَمْزٌ فَهَاءُ ثُمَّ عَيْنُ حَاءُ

Hamzah, then *Hā'*, thereafter 'Ayn and *Hā'* (the latter two) undotted, thereafter *Ghayn* and *Khā'*



I read and fill in:

All rights reserved. No part of this page may be reproduced, stored in a retrieval system or transmitted in any form or by any means without prior permission in writing of the publisher.

خ

عَلَمًا

هَالَق

أَخْي

غ

خَاسِر

غَيْرُ

حَازَةُ





I search and fill in:

- ✳ Izhār (clear pronunciation) letters are articulated in the; therefore they are called letters. As for the Nūn it is articulated in the
- ✳ So, the reason why the Nūn Sākinah and Tanwīn are clearly pronounced when followed by one of the letters of Izhār is that the two points of articulation are.....

Examples of Izhār Ḥalqī (pharyngeal clear pronunciation):

Izhār Ḥalqī (pharyngeal clear pronunciation) occurs with the Nūn Sākinah in one word, such as (مَنْ أَمَنَ) (man 'āmanā) and in two words, such as (مَنْ يَنْأَوْنَ) (man yan'awna) and (يَنْهَوْنَ) (yinħawna). However, it occurs with Tanwīn only in two words, such as (عَلِيْمٌ حَكِيمٌ) ('alīmūn hakīmūn) and (عَشِيَّةً أَوْ حَسِيرَةً) ('ashiyyatān 'aw min khayrin).



I cooperate and search:

- ✳ in the Holy Qur'ān for examples of Izhār (Halqī), then write them down in the following table:

Letter	In one word	In two words	With Tanwīn
ء			('ashiyyatan 'aw عَشِيَّةً أَوْ)
ه	مِنْهُمْ (minhum)	مِنْ هَادِ (min hādin)	
ع	أَنْعَمْتَ (an'amta)		
ح	وَانْحَرْ (wa-nħar)	(faman hājjaka فَمَنْ حَاجَكَ)	
غ		(min ghafūrin مِنْ غَفُورٍ)	(wa rabbun ghafūrun وَرَبُّ غَفُورٌ)
خ			(karratun khāsiratun كَرَّةُ خَاسِرَةٌ)

LESSON TWO



I listen and apply:

1 I listen well to the recitation by my teacher, specify the word(s) with Izhār ḥalqī and explain the reason in the following verses:

Qur'ānic verses	Word(s) with Izhār	The reason
<p>Allah said: سبحانه و تعالى</p> <p>وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْتَوْنَ عَنْهُ وَإِنْ يَهْلَكُونَ إِلَّا أَنفَسُهُمْ وَمَا يَشْعُرُونَ [الأنعام الآية: 26]</p> <p>“wa-hum yanhwana ‘anhu wa-yan’awna ‘anhu wa-’in yuhlikūna ’illā ‘anfusahum wa-mā yash’urūna” (And they prevent others from him and are themselves remote from him. And they do not destroy except themselves, but they perceive it not.) [Sūrat al-’An’ām: 26]</p>	<p>(yanhawna) يَنْهَوْنَ</p>	<p>The Nūn Sākinah (Unvowelled Nūn) was followed by hā’</p>
<p>Allah said: سبحانه و تعالى</p> <p>أَمْ خُلِقُوا مِنْ عَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ [الطور: 35]</p> <p>’am khuliqū min ghayri shay’in ’am humu l-khāliqūna” (Or were they created by nothing, or were they the creators of themselves?) [Sūrat al-Tūr: 35]</p>	<p>وَيَنْتَوْنَ (yan’awna)</p>	<p>The Nūn Sākinah (Unvowelled Nūn) was followed by hamzah</p>
<p>Allah said: سبحانه و تعالى</p> <p>وَإِنْ خَفْتُمْ شِقَاقَ بَيْنَهُمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوقِّقَ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا حَسِيرًا [سورة النساء الآية: 35]</p> <p>“wa-’in khiftum shiqāqa baynihimā fa-b’athū ḥakaman min ’ahlihī wa-ḥakaman min ’ahlihā ’in yurīdā ’iṣlāḥan yuwaffiqi llāhu baynahumā ’inna llāha kāna ’alīman khabīran” (And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them. Indeed, Allah is ever Knowing and Acquainted with all things.) [Sūrat al-Nisā’: 35]</p>		

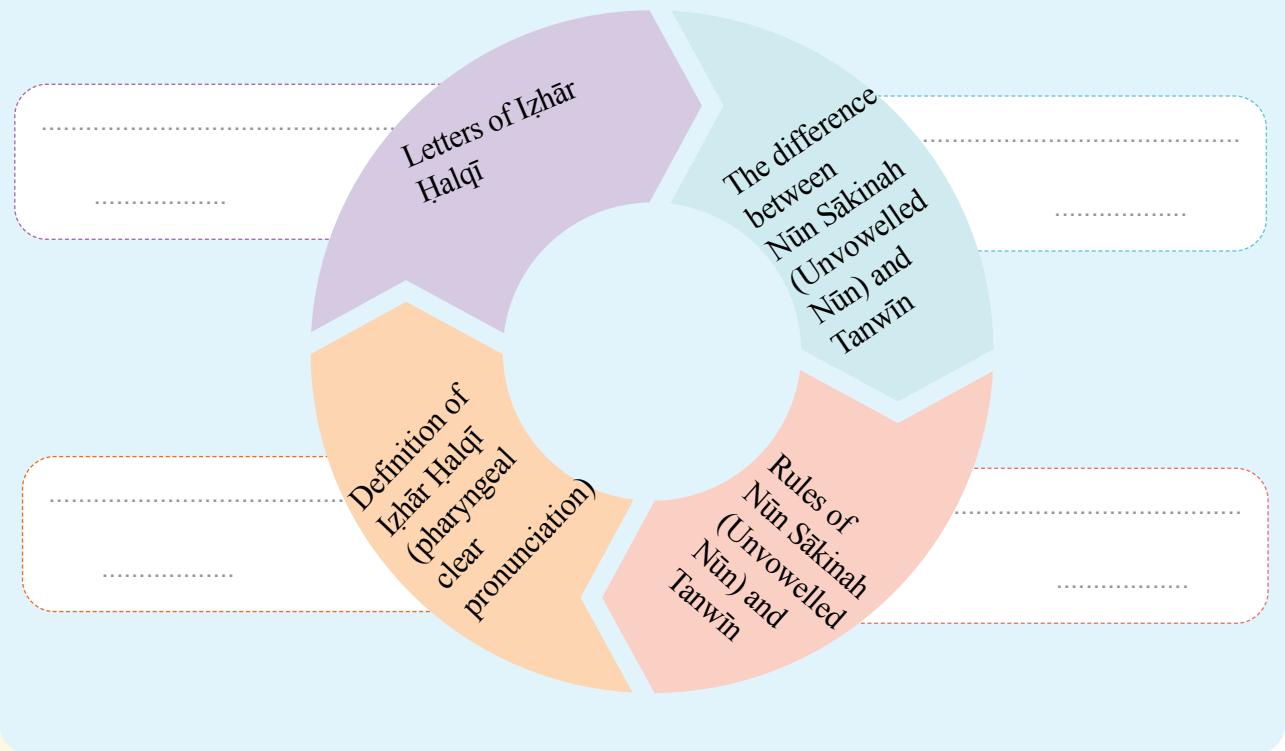
The Rules of the Nūn Sākinah

2 Recite the above verses and apply the rule of Izhār Ḥalqī (pharyngeal clear pronunciation) in them.



I organize my concepts

* I complete the following conceptual chart:



LESSON TWO



I leave my imprint



I set a practical plan to improve my skills in
reciting the Holy Qur'ān to serve my homeland as
an Imām or orator at a mosque.

Student Activities

I answer by myself

1 Explain: why the Izhār (clear pronunciation) of the Nūn Sākinah and Tanwīn is called Izhār Ḥalqī (pharyngeal clear pronunciation).

2 Specify: the word(s) containing Izhār Ḥalqī in the following verses by underlining them and indicating the letter of Izhār (clear pronunciation) in them:

Qur'ānic verses

Allah سُبْحَانَهُ وَ تَعَالَى said: ﴿خَلَقَ الْإِنْسَنَ مِنْ عَلِقٍ﴾ [العلق: 2] “khalaqa l-‘insāna min ‘alaqin” (Created man from a clinging substance.) [Sūrat al-‘Alaq: 2]

Allah سُبْحَانَهُ وَ تَعَالَى said: ﴿وَتَحْرِثُونَ الْجِبَالَ بِعُوْتَ﴾ [الْأَعْرَافُ: 74] “wa-tanhītūna l-jibāla buyūtan” (and you carve from the mountains homes.) [Sūrat al-‘A‘rāf: 74]

Allah سُبْحَانَهُ وَ تَعَالَى said: ﴿وَنَزَّعْنَا مَا فِي صُدُورِهِمْ مِنْ عِلْ﴾ [الْحِجْرُ: 47] “wa-naza‘nā mā fī ṣudūrihim min ghillin ...” (And We will remove whatever is in their breasts of resentment) [Sūrat al-Hijr: 47]

Allah سُبْحَانَهُ وَ تَعَالَى said: ﴿جَزَاءٌ مِنْ رَبِّكَ عَطَاءٌ حِسَابٌ﴾ [النَّبَأٌ: 36] “jazā‘an min rabbika ‘aṭā‘an hisāban” (As reward from your Lord, a generous gift made due by account,) [Sūrat al-Nabā: 36]

Allah سُبْحَانَهُ وَ تَعَالَى said: ﴿وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى﴾ [طه: 37] “wa-la-qad manannā ‘alayka marratan ‘ukhrā” (And We had already conferred favor upon you another time,) [Sūrat Tāhā: 37]

Letter of Izhār

العَيْنُ Ayn

LESSON TWO

Qur'ānic verses

Allah ﷺ said:

﴿فِيْنَهُمْ مُهَتَّدٌ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ﴾ [الْحَدِيدُ: 26]

“fa-minhum muhtadin wa-kathīrun minhum fāsiqūna” (and among them is he who is guided, but many of them are defiantly disobedient.) [Sūrat al-Hadīd: 26]

Allah ﷺ said:

﴿الَّذِيْ أَطْعَمَهُمْ مِنْ جُوعٍ وَأَمْنَهُمْ مِنْ خَوْفٍ﴾ [قُرْيَشٌ: 4]

“alladhī 'at' amahum min jū' in wa- āmanahum min khawfin” (Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear.) [Sūrat Quraysh: 4]

Clear pronunciation letter

3 Extract from Sūrat al-Sajdah four examples of the rule of Izhār.



I enrich my experience:

In association with your classmates, prepare a school radio show about the value of the reciting the Holy Qur'ān.



I assess myself:

- What is the extent of my commitment to the values presented in the lesson ?

S	Aspect of Assessment	Level of Commitment		
		Always	Sometimes	Rarely
1	I set a time for reciting the Qur'ān every day.			
2	I listen well to the recitation of my teacher and classmates.			
3	I listen to al-Muṣḥaf al-Mu'allim and repeat the verses continuously.			
4	I am keen on attending Holy Qur'ān recitation classes at memorization centers.			

Bring Yourselves to Account



I take the initiative to learn:

Allah ﷺ told us that people will surely be gathered for a day about which there is no doubt in order to be brought to account. This is the Day of Judgment, when every man will receive his record in his hand. So, the glad will receive their records in their right hands and will boast: "Here, read my record! And the wretched will hide their records behind their backs and lament: "I wish I had not been given my record". This is divine justice in the world and Hereafter; man is brought to account for every small or great deed in the world. Allah ﷺ said:

﴿وَوُضِعَ الْكِتَبُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَوْمَنَا مَا لِهَنَّا الْكِتَبُ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَنَهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾ [الكافر: 49]

"wa-wuḍi' a l-kitābu fa-tarā l-mujrimīna mushfiqīna mimmā fhi wa-yaqūlūna yā-waylatanā mā-li hādhā l-kitābi lā yughādiru ṣaghīratān wa-lā kabīratān 'illā 'ahsāhā wa-wajadū mā 'amilū hādiran wa-lā yazlīmu rabbuka 'ahadan" (And the record of deeds will be placed open, and you will see the criminals fearful of that within it, and they will say, "Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?" And they will find what they did present before them. And your Lord does injustice to no one.) [Sūrat al-Kahf: 49]

In this lesson I will learn to:

- read the noble ḥadīth properly.
- explain the wisdom of the creation of a person.
- enumerate the themes in the ḥadīth.
- infer the responsibilities of a person in life.
- read the noble ḥadīth properly by heart.



I think and infer:

- ✿ The condition of criminals when they receive their records.
- ✿ The deeds which I am keen on doing in the world, and explain the reason.

Deeds:

Reason:

I use my skills to learn

According to Abū Barzah al-Aslamī ﷺ the Messenger of Allah ﷺ said:

«لَا تَرُوْلُ قَدَمًا عَبْدٍ يَوْمَ الْقِيَامَةِ، حَتَّىٰ يُسْأَلَ عَنْ أَرْبَعٍ: عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ؟ وَعَنْ عِلْمِهِ مَا عَمِلَ بِهِ؟ وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ؟ وَعَنْ جَسْمِهِ فِيمَا أَبْلَاهُ؟». (رَوَاهُ التَّرْمِذِيُّ)

“Man's feet will not move on the Day of Judgment before he is asked about four things: his life, how did he spend it; his knowledge, what did he do with it; his wealth, how did he earn it and how did he dispose of it; and his body, how did he wear it out.”

[Narrated by al-Tirmidhī].

I understand the meaning of vocabulary:

يُسْأَلُ

Brought to account.

أَفْنَاهُ

spent it.

أَبْلَاهُ

Wore it out.

LESSON THREE

I observe and enumerate:

Things which man will be asked about on the Day of Judgment based on the noble ḥadīth:



I think of the noble ḥadīth

The wisdom of the creation of a person:

Allah ﷺ has not created man in this world without aim or purpose; He ﷺ wanted man to perform a tremendous task, namely to build up the earth. So, Allah ﷺ honored man and distinguished him from other creatures to be capable of performing that task. Then He ﷺ burdened man with the Trust, which is the message of responsibility to worship Allah ﷺ alone and obey Him, gave him choice and made him responsible for his choice, preparing for him either Paradise or Hell in the Hereafter as a reward/punishment for his choices in his life. The Messenger of Allah ﷺ told us about the most important things that a servant will be asked about on the Day of Judgment. These are:

1 His life, how did he spent it:

Life is the period of time man spends in this world, consisting of years, months, weeks, days, hours, minutes and seconds. The Muslim must use his time in working, obeying Allah ﷺ and serving himself, his family and his homeland. Time is precious and cannot be wasted, because a second that passes cannot be returned.



I think and organize:

- The following deeds in the order of their importance.

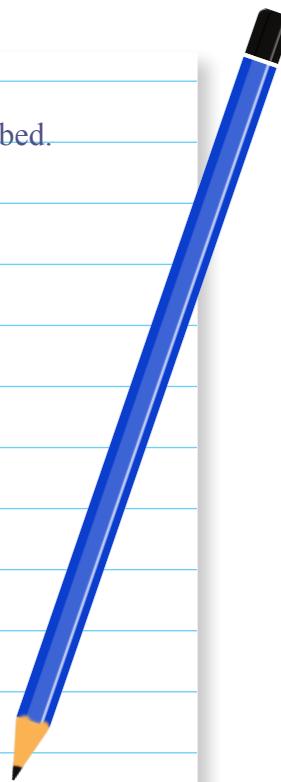
Order	Deeds
	I leave my phone when I hear my mother calling me.
	I pay attention to eating and drinking delicious food and drinks.
	I go quickly to the mosque to perform prayer with a group.
	I help the needy and the ill as much as I can.
	I smile and use nice words when dealing with my classmates.

LESSON THREE



I cooperate and plan:

To properly use my time since dawn until I go to bed.



2 His knowledge, what did he do with it::

Allah ﷺ honored man with reason and granted him the ability to learn and memorize as well as senses that help him do that, such as hearing, taste and sight. Then, He ﷺ urged man to seek knowledge and raise the status of the educated man above all others.

Allah ﷺ said:

يَرَفَعُ اللَّهُ الَّذِينَ إِمَانُهُمْ كُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَيْرٌ [المجادلة: 11].
 “yarfa‘ i llāhu lladhīna ‘āmanū minkum wa-lladhīna ‘ūtū l-‘ilmā darajātīn wa-llāhu bi-mā ta‘malūna khabīrun”
 (Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is acquainted with what you do.) [Sūrat al-Mujādilah: 11].

Knowledge is both theory and practice; it is useless unless put to application. So, if knowledge does not help achieve progress and higher status for the individual in the first place, and for his society and homeland in the second place, it is useless, and man will be brought to account for it. The Messenger of Allah ﷺ said:

“If someone is asked about knowledge and he conceals it, he will be bridled with a bridle of fire on the Day of Judgment” [Narrated by Ahmad].



I think and decide:

You have learnt the following information. So, what should you do with it:

Deeds

Performing prayer with a group is rewarded twenty seven times the reward of performing prayer alone.

Smoking harms the health and wastes money.

Defending the homeland is an act of obedience to Allah and then to the ruler.

For Allah ﷺ, to be pleased with you, your parents should be pleased with you.

If honesty becomes a habit for someone, he will be recorded with Allah as an honest person.

My duty

3

His wealth, how did he earn it and how did he dispose of it?

One of the greatest gifts Allah ﷺ, granted us in this world is money. It is essential for life and enables man to live decently away from poverty and need. However, Allah ﷺ, did not leave it open for His servants to earn money through any means; He set legitimate methods for earning money and prohibited haram methods of earning. Given the importance of money and the fact that people rush to get it, there will be two questions about it on the Day of Judgment; the first question is about the method of earning it, and the second question is about the method of spending it



LESSON THREE



I think and organize:

- * Of the following scenarios and determine the best and more appropriate:

Scenario	Example
A man earns his money through halal means and spends it in halal ways.
A man earns his money through halal means but spends it in haram ways.
A man earns his money through haram means but spends it in halal ways.
A man earns his money through haram means and spends it in haram ways.
The best:	The most appropriate:



I read and write:

- * Four legitimate means for earning money and four ways for spending it..

Means of halal earning

Ways of legitimate spending

4 His body, how did he wear it out.

Allah ﷺ gave man a full body with organs and senses that enable him to carry out his worship acts, life affairs, duties and activities. Allah ﷺ said:

﴿أَلَمْ يَجْعَلْ لَهُ عَيْنَيْنِ وَلِسَانًا وَشَفَتَيْنِ ۖ وَهَدَنَا نَجْدَيْنِ ۗ﴾ [البَالَادُ].

“a-lam naj‘al lahū ‘aynayni (8) wa-lisānān wa-shafatayni (9) wa-hadaynāhu n-najdayni (10)” (Have We not made for him two eyes? (8) And a tongue and two lips? (9) And have shown him the two ways? (10)) [Sūrat al-Balad: 8-10]. If man thinks of the gifts contained in his body, he will find them countless. Therefore, he must always be grateful to Allah ﷺ for the gifts He granted him, including memory, nice shape and health. Such gratitude should be through both words and acts.

- ✿ The following deeds:



I discuss and comment on:

Deeds	My comment
The Muslim uses his body to obey Allah.
He makes effort in his study to learn.
He stays up late playing video games.
He exercises regularly.
He pays attention to his muscles so that people fear him.
He is keen on taking the Suhūr meal in Ramaḍān.



I read and connect:

the following noble ḥadīth with the ḥadīth of the lesson:

According to Ibn ‘Abbās رضي الله عنهما the Messenger of Allah ﷺ said while preaching him: “Take advantage of five before five: your youth before your old age, your health before your illness, your riches before your poverty, your free time before your work, and your life before your death” [Narrated by al-Ḥākim].

LESSON THREE

I organize my concepts

Man will be brought to account on the Day of Judgment

For his life

Example: he spent it in obeying Allah

For.....

Example:

For.....

Example:

For.....

Example:

I leave my imprint



* I obey Allah and His Messenger ﷺ in my life and ensure that I properly use:

1 My youth to

2 My health to

3 My riches to

4 My free time to

5 My life to

Student Activities

I answer by myself

1 How would you respond to the following based on your understanding of the noble ḥadīth:

a He refrains from eating until his father buys him an iPad.

b He spends long hours on the internet and social media uselessly.

c He takes banned stimulants to build his muscles quickly.

d He keeps his knowledge for himself and does not benefit his society with it.

e He spends his money buying things which he does not need.

2 Abū al-Aswad al-Du' alī رضي الله عنه - said:

Don't prohibit a behavior and you yourself engage in something identical;
Shame upon you, if you do this, a shame that is great and colossal
Start with your lower self and prohibit it from its own allurements;
If it has indeed desisted from it, then you are wise, filled with discernment.
Thenceforth will what you preach be accepted and knowledge be emulated,
Knowledge coming from you, and likewise teaching, by which others are benefitted.

* How do these lines relate to the noble ḥadīth you studied?

LESSON FOUR



I enrich my experience:

- * I Look for a Qur'ānic verse that urges me to:

Topic	Sūrah	Verse	Allah ﷺ said:
Connection between knowledge and deeds			"
Spending for the sake of Allah and avoiding stinginess			"
Performing prayers regularly and not wasting time			"

I assess myself:

- * What is the extent of my commitment to the values presented in the lesson ?

S	Aspect of Assessment	Level of Commitment		
		Always	Sometimes	Rarely
1	I memorize the noble ḥadīth well.			
2	I am keen on doing everything that makes Allah pleased with me in my life.			
3	I use what I have learned for my own benefit and the benefit of my society.			
4	I spend of what Allah has provided me in a way that pleases Allah without extravagance.			
5	I strengthen my body to help me obey Allah and live my life properly.			
6	I organize my time and use it to serve my homeland.			

Mosque Manners

In this lesson I will
learn to:

- explain the status of mosques in Islam.
- clarify mosque manners.
- infer the benefits of observing mosque manners.
- read by heart the mosque entry supplication and the mosque exit supplication.



I take the initiative to learn:

It is noticeable in many mosques that some children gather together, play in the mosque and talk loudly while people are waiting to perform the prayer.



I think and infer:

- ✿ What is your opinion of this behavior?
- ✿ What should the Muslim observe while sitting in the mosque?

I use my skills to learn

The importance of mosques in Islam:

Mosques have a high status in Islam which does not apply to other places:

- They are the houses of Allah ﷺ on earth; He attributed them to Himself to show their significance. Allah ﷺ said:

وَإِنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿الْجِنُّ: 18﴾

“wa-’anna l-masājida li-llāhi fa-lā tad’ū ma ‘a llāhi ‘ahadan” (And He revealed that mosques are for Allah, so do not invoke with Allah anyone.) [Sūrat Al-Jinn: 18].

- They are the best and dearest places for Allah ﷺ; the Prophet ﷺ said: “The dearest parts on the face of earth for Allah are its mosques” [Narrated by Muslim]. Another evidence to the importance of mosques is that the first thing the Prophet ﷺ did upon arrival to Madīnah was to build the mosque.

Based on the recognition by the UAE wise leaders of the role of mosques in the development of the individual and society, they paid great attention to building and maintaining mosques, enacted laws that organize them under the direct care and supervision of the General Authority for Islamic Affairs and Endowments. One of the initiatives in this respect was the resolution issued by the UAE Cabinet to safeguard the sanctity of mosques.



I search and explain:

The role of mosques in developing societies in the following fields:

The social field:

The educational field:

The value of going to mosques:

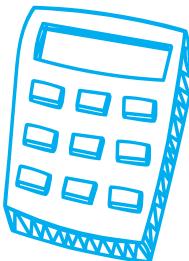
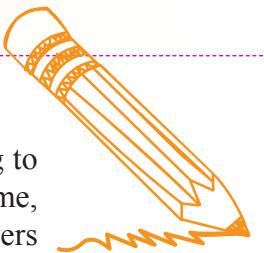
Allah ﷺ multiplies the reward for those who go to mosques.

When one performs ablution at home and then goes to the mosque to perform prayer with the group, Allah ﷺ multiplies his good deeds and eliminates his sins. The Prophet ﷺ said: “The reward for prayer performed by a person with a group is more than 20 times greater than that of the prayer performed in one's house or shop. When one performs Wudu' perfectly and then proceeds to the mosque with the sole intention of performing prayer, then for every step he takes towards the mosque, he is upgraded one degree in reward and one of his sins is eliminated until he enters the mosque, and when he enters the mosque, he is considered as performing prayer as long as it is the prayer which prevents him from leaving the mosque; and the angels will keep on supplicating Allah for him as long as he remains in his place of prayer. They say: 'O Allah! Have mercy on him; O Allah! Forgive his sins; O Allah! Accept his repentance'. This will carry on as long as he does not pass wind.” [Narrated by al-Bukhārī and Muslim].



I connect and calculate:

- * I have learned that a good deed is multiplied ten times. If the person going to the mosque walks 30 steps to reach the mosque and 30 steps to go back home, how much reward he will get per day if he keeps performing all five prayers in the mosque?



LESSON FOUR



I cooperate and infer:

* Other values of going to mosques to perform prayers with a group.

Noble Ḥadīth

The Prophet ﷺ said: “He who goes to the mosque at dawn or dusk for prayer, Allah prepares a hospitable abode for him in Paradise every time when he walks to it or comes back from it”

[Narrated by al-Bukhārī and Muslim]

The Prophet ﷺ said: “Seven people Allah will give them His Shade on the Day when there would be no shade but His Shade ...,” and he mentioned among them “a person whose heart is attached to mosques”. [Narrated by al-Bukhārī and Muslim]

The Prophet ﷺ said: “Whomsoever performs ablution well at home, and comes to a mosque, then he is a visitor of Allah, and it is his right to be honored by the Host” [Narrated by al-Tabarānī].

Value of performing prayer with a group at the mosque

Mosque manners:

Mosques have special sanctity and holiness; they are houses for Zikr and prayer. Allah نَبَّأَنَّهُ وَقَاتَلَهُ ordered that they be taken care of and purified of impurity, noise and inappropriate sayings and deeds. Allah نَبَّأَنَّهُ وَقَاتَلَهُ said:

﴿فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذَكَّرَ فِيهَا أَسْمُهُ، يُسَيِّحَ لَهُ فِيهَا بِالْغُدُوِّ وَالْأَصَالِ ﴾٣٦﴿رِجَالٌ لَا تُلَهِّيهِمْ بِخَرَجَةٍ وَلَا بِعُجُونٍ﴾
﴿عَنْ ذِكْرِ اللَّهِ وَإِقَارِ الصَّلَاةِ وَإِنَاءِ الرِّزْكِ وَمَنْ يَخَافُونَ يَوْمًا نَنْقَلِبُ فِيهِ الْقُلُوبُ وَالْأَبْصَرُ ﴾٣٧﴾ [الثُّوْبَانُ]

““fī buyūtīn ‘adhīna llāhu ‘an turfa‘a wa-yudhkara fīhā smuhū yusabbiḥu lahū fīhā bi-l-ghuduwwi wa-l-‘āṣāli (36) rijālun lā tulhīhim tijāratun wa-lā bay‘un ‘an dhikri llāhi wa-‘iqāmi ḥ-ṣalāti wa-‘itā‘i z-zakāti yakhāfūna yawman tataqallabu fīhi l-qulūbu wa-l-‘absāru (37)” (Such niches are in mosques which Allah has ordered to be raised and that His name be mentioned therein; exalting Him within

them in the morning and the evenings (36) are men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of Zakāt. They fear a Day in which the hearts and eyes will fearfully turn about) [Sūrat al-Nūr: (36-37)].

The Messenger of Allah ﷺ established for us mosque manners that we must observe so that the name of Allah ﷺ continue to be mentioned in our mosques and they remain protected from distractions and trifles.

Mosque manners include the following:

First: before going out to the mosque, a Muslim must observe the following manners:

- ✿ Wearing adornment and decent nice clothes, because Allah ﷺ said:

يَبْنِيَ إِدَمَ حُذُوا زِينَتُكُمْ عِنْدَ كُلِّ مَسْجِدٍ ﴿الْأَعْرَافُ: 31﴾

“yā-banī ’ādama khudhū zīnatakum ‘inda kulli masjidin ... (O children of Adam, take your adornment at every masjid) [Sūrat al-’A’rāf: 31].

- ✿ Wearing fragrance and avoiding bad smell; a Muslim should not come to the mosque with bad body or clothes smell that offend the people performing prayer. The Prophet ﷺ said: “He who has eaten onion, garlic or leek should not approach our mosque, because the angels are also offended by the strong smells that offend the children of Adam.” [Narrated by al-Bukhārī and Muslim].



I criticize and explain:

- ✿ The boy heard the call for prayer on his way back from the soccer field. So, he went directly to the mosque to pray.
- ✿ A young man used to go to the mosque in his nightwear.



Second: on the way to the mosque:

- ✿ Supplicating to Allah ﷺ when going out to the mosque by saying: “O Allah! Place light in my heart, light in my tongue, light in my hearing, light in my sight, light behind me, light in front of me, light above me and light below me. O Allah! Give me light.” [Narrated by al-Bukhārī].

LESSON FOUR

- * A Muslim is keen on walking to the mosque calmly and solemnly, especially if he hears the Iqama, in order not to make noise that interferes with the prayer. The Prophet ﷺ said: “When you hear the Iqama, proceed to perform the prayer with calmness and solemnity. Pray whatever you are able to pray and complete whatever you have missed.” [Narrated by al-Bukhārī and Muslim].

I cooperate and enumerate:

The Messenger of Allah ﷺ said: “Every joint of a person must perform a charity each day that the sun rises: to judge justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting up his belongings onto it, is a charity; a good word is a charity; every step that you take towards the prayer is a charity; and removing a harmful object from the road is a charity.” [Narrated by al-Bukhārī and Muslim].

- * In cooperation with my classmates and using the above ḥadīth, we enumerate some good deeds which a Muslim could do on his way to perform prayer.

Third: observing manners in the mosque:

1 Upon entering to the mosque:

- * Starting with the right foot upon entering to the mosque and saying the mosque entry supplication. The Prophet ﷺ said: “When any one of you enters the mosque, let him say: O Allah! Open to me the gates of your mercy.” [Narrated by al-Bukhārī and Muslim].
- * Performing a two-rak‘ah mosque greeting prayer before sitting; the Prophet ﷺ said: “If anyone of you enters a mosque, he should pray two rak‘ahs before sitting.” [Narrated by al-Bukhārī and Muslim].
- * Not passing in front of someone performing prayer: a Muslim should not pass in front of a person performing prayer; the Prophet ﷺ said: “If the one who passes in front of a

person performing prayer knew what burden of sin there is on him, standing for forty would be better for him than passing in front of him.” [Narrated by al-Bukhārī and Muslim]. If a Muslim is praying with a group, then the Imām leading the prayer will be like a barrier for the worshippers being led by him (ma’mūn). If a Muslim is praying alone, it is not permissible a person to pass in front of him



I search and differentiate:

- * between the greeting prayer of the Holy Mosque in Makkah and that of other mosques..

the greeting of the Holy Mosque in Makkah

The greeting of other mosques

Make a judgment:

- * Explain the Sharī‘ah rule regarding the following cases after seeking the assistance of the Official Fatwa Centre in the United Arab Emirates:

Case	Sharī‘ah rule	Explanation
He forgot and entered the mosque starting with his left foot.
He entered the mosque at the time of the Iqāma for prayer. So, he did not perform the mosque greeting prayer.

LESSON FOUR

2

Observing manners while sitting in the mosque:

Sitting modestly:

Observing public
manners in the mosque:

Continued remembrance
of Allah:

Avoiding selling,
buying and looking
for lost items in the
mosque:

Ensuring cleanliness of
the mosque:

Switching off mobile
phones:

- ✿ A Muslim sits modestly and decently and does not move around the mosque. He remains clam and solemn.
- ✿ By not blowing one's nose, picking one's teeth with fingernails, nose-picking, extending one's legs in front of others (unless one is sick) or trifling with the contents of the mosque, such as air conditioners, chairs and copies of the Holy Qur'ān.
- ✿ A Muslim is keen on remembering Allah ﷺ reciting the Holy Qur'ān and avoiding getting busy with worldly matters while in the mosque. The Prophet ﷺ said: “Mosques are merely built for the remembrance of Allah, prayer and the recitation of the Qur'ān” [Narrated by al-Bukhārī and Muslim].
- ✿ The Messenger of Allah ﷺ said: “When you see someone buying or selling in the mosque, say to him: ‘May Allah not make your bargain profitable!’ When you see someone announcing something lost in it, say: ‘May Allah not restore it to you!’” [Narrated by al-Tirmidhī and Al-Nasa'i].
- ✿ The Messenger of Allah ﷺ said: “The rewards of my nation were shown to me, even a little dirt that a man removes from the mosque.” [Narrated by al-Tirmidhī].
- ✿ Out of respect of the sanctity of the mosque and to avoid annoying people performing prayer.



I give my opinion:

Regarding the following phenomenon, giving justification:

- Some fathers prevent their little children who are over seven years old from entering mosques to prevent them from trifling with its contents.



I read and memorize:

The Prophet ﷺ passed by a grave in which a person had been recently buried. He asked his companions about it, and they told him it was the grave of Umm Mahjan, the woman who used to clean the mosque. The Prophet ﷺ reproached them for not telling him about her death so that he performs the funeral prayer for her, saying: "Why have not you informed me?" They said: "You were asleep and we were reluctant to wake you up." So, the Messenger of Allah ﷺ performed the funeral prayer for her. [Narrated by al-Bukhārī and Muslim].

- In cooperation with my classmates and using the above ḥadīth, we enumerate some good deeds which a Muslim could do on his way to perform prayer.

LESSON FOUR



I read and infer:

One day, 'Umar ibn al-Khaṭṭāb ﷺ entered the mosque and found two men were arguing and raising their voices. He asked one of the companions to go and bring them to him. When the two men came, he said: "Where are you from?" They answered: "From Al-Ta'if". 'Umar ﷺ said: "Had you been from this town, I would have beaten you for raising your voices in the mosque of the Messenger of Allah ﷺ. [Narrated by al-Bukhārī].

- State one of the mosque manners referred to in this ḥadīth, explaining the benefits to Muslim from observing it.

3 Upon exiting from the mosque::

Starting with the left foot upon exit from the mosque, and saying the mosque exit supplication: "O Allah! I ask you of your bounty." [Narrated by Muslim]. [Narrated by Muslim].

- Avoiding crowdedness and jostling upon exit from the mosque.



I think and expect:

- The positive effects of observing mosque manners on the individual and society..

Effects on the individual

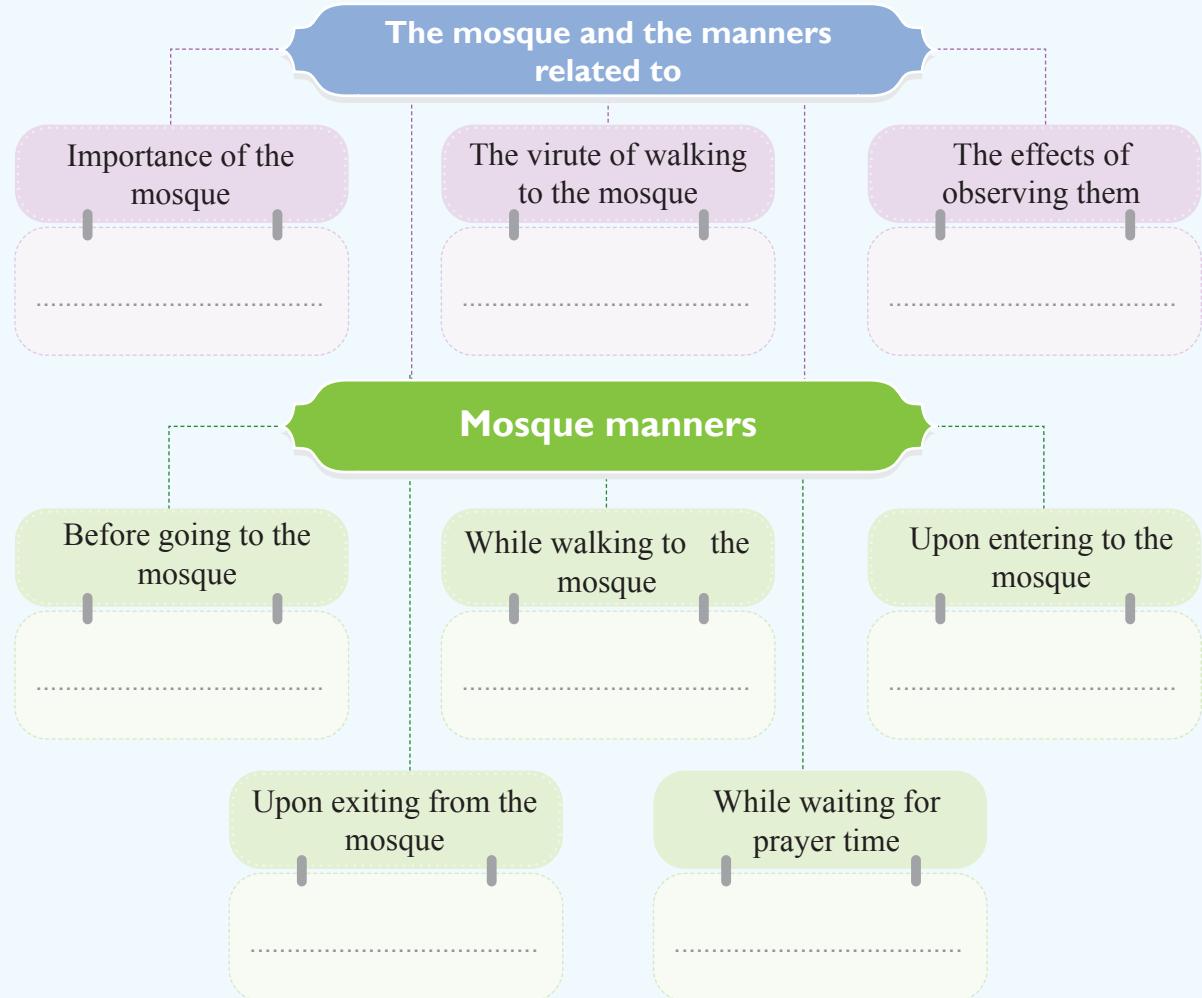
Love of Allah ﷺ, and His Messenger ﷺ

Effects on society

Spread of harmony among society members

I organize my concepts

- ✿ I complete the following conceptual chart:



I leave my imprint



I design a practical plan to raise the awareness of my family, neighbors and schoolmates about the importance of observing mosque manners.

LESSON FOUR

Student Activities

I answer by myself

1 Give your opinion of the following situations by putting a tick (✓), and state the reason:

Situation	Agree	disagree	Reason
He found a man begging in front of the mosque and informed the police about him.			
Some people who go to the mosque for prayer sleep in the mosque corridors.			
He refrains from jostling while exiting from the mosque.			
He sits in the place he reaches without passing in front of people performing prayer.			
A laborer goes to perform prayer at the mosque wearing his work clothes.			

2 Indicate things you can do after you enter the mosque and perform the mosque greeting prayer, while waiting for Iqama for the obligatory prayer:

I remain calm and solemn



.....



.....



.....

3 2. Classify the following deeds in the table below:

Performing the mosque greeting prayer – cleaning the mosque – throwing tissues inside the mosque – throwing siwak parts inside the mosque – lowering one's voice in the mosque – raising one's voice in the mosque – trifling with the furniture of the mosque – playing with the air conditioners of the mosque – greeting people upon entering the mosque – reciting the Qur'ān while waiting for prayer – lining up in the first row in the mosque – performing prayer alone behind a group.

Mosque manners	Violations which could occur in the mosque



I enrich my experience:

- * In association with your classmates, prepare an educational leaflet, with photos, about the importance of mosques and their manners, then show it to your classmates.
- * Write a brief report about the development of mosques in the United Arab Emirates, indicating the role of the wise leadership in this development.

LESSON FOUR



I assess myself:

What is the extent of my commitment to the values presented in the lesson ?

S	Aspect of Assessment	Level of Commitment		
		Always	Sometimes	Rarely
1	I go out to the mosque in clean and decent clothes.			
2	I greet the people I meet on my road to the mosque.			
3	I remove harmful objects from the road while walking to the mosque.			
4	I observe public manners while sitting in the mosque.			
5	I ensure remembering Allah while sitting in the mosque.			
6	I switch off my mobile phone upon entering to the mosque.			
7	I ensure starting with the right foot upon entering to the mosque and saying the mosque entry supplication.			
8	I say the mosque exit supplication upon exiting from the mosque.			
9	I avoid laughing and talking loudly out of respect of the sanctity of the mosque.			



In this lesson I will learn to:

- define the key aspects of social life in Madīnah after the Emigration of the Prophet ﷺ.
- explain the importance of unity in society.
- deduce the effect of social compassion on society.



I take the initiative to learn:

Life in Madīnah after the Emigration

Allah ﷺ said:

لِلْفَقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أَخْرَجُوا مِنْ دِيْرَهُمْ وَأَمْوَالِهِمْ يَتَعَاقُونَ فَضْلًا مِنْ أَنَّهُمْ وَرَضُوا نَأْمَانًا وَنَصَرُونَ أَنَّهُمْ وَرَسُولَهُ أَوْلَئِكَ هُمُ الصَّادِقُونَ ٨ وَالَّذِينَ تَبَوَّءُونَ الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مِنْ هَاجَرُ إِلَيْهِمْ وَلَا يَحِدُّونَ فِي صُدُورِهِمْ حَاجَةٌ مِمَّا أُتُوا وَرَثَتُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ حَصَاصَةٌ وَمَنْ يُوقَ سُحْنَ نَفْسِهِ فَأَوْلَئِكَ هُمُ الْمُفْلِحُونَ ٩ [الحشر].

(li-l-fuqarā'i l-muhājirīna lladhīna 'ukhrijū min diyārihim wa-'amwālihim yabtaghūna faḍlan mina llāhi wa-riḍwānan wa-yanṣurūna llāha wa-rasūlāhū 'ulā' ika humu ṣ-ṣādiqūna (8) wa-lladhīna tabawwā'u d-dāra wa-l-'imāna min qablihim yuḥibbūna man hājara 'ilayhim wa-lā yajidūna fī ṣudūrihim hājatan mimmā 'ūtū wa-yu'thirūna 'alā 'anfusihim wa-law kāna bihim khaṣāṣatun wa-man yūqa shuhha nafsihī fa-'ulā' ika humu l-muflīhūna (9) ([There is also a share] For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allah and His approval and supporting Allah and His Messenger, . Those are the truthful. (8) And also for those who were settled in al-Madīnah and adopted the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but 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. (9)) [Sūrat al-Ḥashr: 8-9].



LESSON FIVE



I recite and infer:

- ✿ The reasons why the companions ﷺ emigrated from Makkah to Madīnah.
- ✿ How the Anṣār (Helpers) received the Muhājirūn (Emigrants) who came from Makkah.

I use my skills to learn

Foundations of peaceful co-existence:

Immediately after his arrival to Madīnah, following his emigration from Makkah, the Prophet Muhammad ﷺ started laying the foundations of the civil society which consisted of Muslims (both Anṣār and Muhājirūn) and other parties living in and around Madīnah, including people of other religions and various tribes here and there. He entered into a treaty with those tribes, pledging to respect them, respect their beliefs, guarantee their freedom of worship and ritual, and allowing them to live and work safely and securely just like Muslims.



I research and specify:

The following components of the civil society::

Tribes:

Muslims:

Other religions:

National charter:

Our master Muhammad ﷺ created an important document for organizing life in Madīnah, strengthening relations and enhancing connections between its residents. This document was called Ṣaḥīfat al-Muwādā'ah [some call it now the Constitution of Madīnah]. It started as follows: "This is a document from Muhammad the Prophet governing the relations between the believers and Muslims of Quraysh and Yathrib, and those who followed them and joined them and labored with them."

LESSON FIVE



I reflect and infer:

- * The most important civilizational values which the treaty provided for:

Provision of the treaty	Civilizational value
They are one community to the exclusion of all men.
The Jews have their religion and the Muslims have theirs.
The man who goes forth to fight and the man who stays at home in the city are safe.
The peace of the believers is indivisible.



I read and explain:

The Messenger of Allah ﷺ supplicated to Allah ﷺ نَبَّاعَنَّ بَعْلَى saying: "O Allah! Make us love Madīnah as You made us love Makkah, or more. Make it conducive to health. Bless us in our Sa' (a measure equal to 4 double-handfuls) and Mudd (a measure equal to double-handful), and transfer its fever to al-Juhfa." [Narrated by al-Bukhārī and Muslim].

Love of Makkah by the Messenger ﷺ:

Love of Madīnah by the Messenger ﷺ:

My love of my homeland:

Strength of the nation lies in its cohesion

Anas رض, said: "The Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ made a treaty of brotherhood between the Quraysh and the Anṣār in my home." [Narrated by al-Bukhārī and Muslim]. Ibn Isḥāq said: the Messenger of Allah صلی اللہ علیہ وسالہ وآلہ وسالہ established brotherhood between his companions from the Muhājirūn and Anṣār and said "Establish brotherhood among yourselves for the sake of Allah with every two of you uniting as brothers. [Narrated by ibn Hishām in his Biography of the Prophet Muhammad صلی اللہ علیہ وسالہ وآلہ وسالہ]



4. I cooperate and explain

How to perform my duty towards my homeland in the following fields:

- ✿ Scientific development:
- ✿ Defence of the homeland:
- ✿ National identity:

The civil society teaches us social solidarity

According to Anas رض when the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ arrived in Madīnah, the Muhājirūn came to him and said: "O Messenger of Allah! We have not seen a people more willing to sacrifice when having a lot, nor more patient when having a little, than the people whom we are staying among. They have given us sufficient provisions and we share with them in their produce such that we fear that all our reward is gone. So the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ said: "No. As long as you supplicate to Allah for them and praise them for it." [Narrated by al-Tirmidhī].

LESSON FIVE



I think and explain:

- ✳ How to thank everyone who did me a favor in the table below:

Favor	How to thank them
My brother brought me a present during Eid.	
The laborer helps me carry my heavy stuff.	
My teacher devotes himself to teach me.	
My father is keen on teaching me good manners.	
My homeland teaches me and builds my future.	

The duty of loyalty to the leadership



“Cooperation among human beings despite their different religions is the basis of happiness”

Sheikh Zayed bin Sultan 兀拉姆



I think and explain:

- ✳ On the impact of cooperation on the happiness of people in each of the following:

Family level

.....

School level

.....

Neighborhood level

.....

Work level

.....

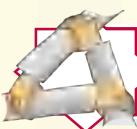
The United Arab Emirates ranks first in terms of peaceful co-existence.

The United Arab Emirates ranks first globally in terms of peaceful co-existence and harmony between different races and ethnicities living in it. The country hosts people from over two hundred nationalities and provides them with all requirements of decent living, including freedom of worship, education and employment opportunities, without any discrimination on the basis of religion or nationality. They all cooperate at all ministries and institutions and work proficiently towards building the UAE humanitarian civilization, thanks to the approach of our wise leadership which is keen on promoting the culture of tolerance, justice, equality, philanthropy and respect of others. In line with the UAE's efforts to establish the principles of tolerance and rejecting all forms of violence, it issued the Law on Combating Hatred and Discrimination on the basis of religion and nationality, and was the first globally to have a minister for tolerance.



Highlight

The UAE is the first country to appoint a minister for tolerance, Sheikha Lubna bint Khalid Al-Qasimi, to support the principle of tolerance in society.



I cooperate and expect:

- ★ The results of adopting the following values:

Values	Results
Tolerance	
Dialogue	
Fanaticism	
Racial discrimination	
Cooperation	

LESSON FIVE

I organize my concepts

Patriotism is part of having faith

Solidarity among society members is a necessity of life

Order in society is the basis of stability

Life in Madīnah after the Emigration

Peaceful co-existence is a social necessity



I leave my imprint

- * I contribute with my classmates through the school radio to the promotion of the values of tolerance and co-existence among students..



Student Activities

I answer by myself

1 There were several reasons behind the emigration of the Prophet ﷺ. Give two of them:

- First reason:
- Second reason:

2 Society in Madīnah at the time of the Prophet ﷺ consisted of several races and denominations. Name three of them:

-
-
-

3 Immediately upon the arrival of the Prophet ﷺ to Madīnah, he established a national charter between all parties living in it.

- What form of civil society would you have expected to see in Madīnah if that charter had not been established?

4 How can you explain the fact that Islam is keen on protecting freedom of belief?

-

enrich my experience:

With the help of your teacher, search online for the Law on Combating Hatred and Discrimination. Then summarize it and present it in front of your classmates.





I assess myself:

s	Aspect of Assessment	Level of Commitment		
		Excellent	Satisfactory	Bad
1	I read books about the biography of the Prophet, ﷺ, and the life of his companions.			
2	I respect my family members and have dialogue with them.			
3	I cooperate with my classmates and have good relations with them.			
4	I observe the laws of my country and respect people from other nationalities.			
5	I am tolerant towards those who wrong me.			



In this lesson I will learn to:

- enumerate types of prostration.
- infer the wisdom of the prostration of forgetfulness.
- explain how to perform the prostration of forgetfulness and the prostration of recitation.
- state the benefits of prostration for the Muslim.



I take the initiative to learn:

Prostration of Forgetfulness and Prostration of Recitation

Arrogance was among the first sins through which Allah ﷺ was disobeyed. Allah ﷺ said describing the reason why Satan refused to prostrate before Adam: "وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِأَنَّمْ فَسَجَدُوا إِلَّا إِبْلِيسُ أَنَّهُ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ" (And mention when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Satan. He refused and was arrogant and became of the disbelievers.) [Sūrat al-Baqarah: 34].



I think and infer:

- ✿ The significance of the order by Allah ﷺ to the angels to prostrate before Adam ﷺ.
- ✿ The effect of prostration on the human psyche..



LESSON SIX

I use my skills to learn

The value of prostration:

Semantically speaking, prostration means submission and humility. This is achieved by putting the forehead on the ground. In Islam, prostration is connected with venerating Allah ﷺ; it is an act of worship which is intended to show humility, submission, supplication and obedience before Allah ﷺ.



I read and infer:

The Prophet ﷺ, said: “A slave becomes nearest to his Lord when he is in prostration.” [Narrated by Muslim].

The Prophet ﷺ, said: “For every prostration that you perform before Allah, He will raise your position one degree.” [Narrated by Muslim].

The benefit of prostration according to the first ḥadīth:

The benefit of prostration according to the second ḥadīth:

Prostration has other benefits.
State them:

Types of prostration:

First: prostration of forgetfulness:

This is when a Muslim is forgetful in his prayer and increases something, omits something or forgets an obligatory element of prayer. In such case, he must compensate by performing the prostration of forgetfulness.



I read and enumerate:

The Prophet ﷺ said: “If man adds or omits something in his prayer, he should perform two prostrations” [Narrated by Muslim].

The three reasons of forgetfulness during prayer are:



How to perform the prostration of forgetfulness:

If you forget during your prayer and perform an extra rak'ah or prostration, you must prostrate twice after Taslīm. This is the post-Taslīm prostration. If you forget during your prayer and omit one of the stressed voluntary elements of prayer, such as reciting aloud, you must prostrate twice before Taslīm. This is the pre-Taslīm prostration.

Prostration of forgetfulness has three reasons as follows

1 In the event of increase:

If the reason for prostration of forgetfulness is an increase, then it must be performed after Taslīm.

The evidence for this is that the Prophet ﷺ once performed five rak'ahs for Ẓuhř prayer. He was asked: “Has the prayer been extended? He said: No. They said: You have in fact performed five rak'ahs. He then performed two prostrations after the performing exit greeting.”

[Narrated by al-Bukhārī and Muslim].

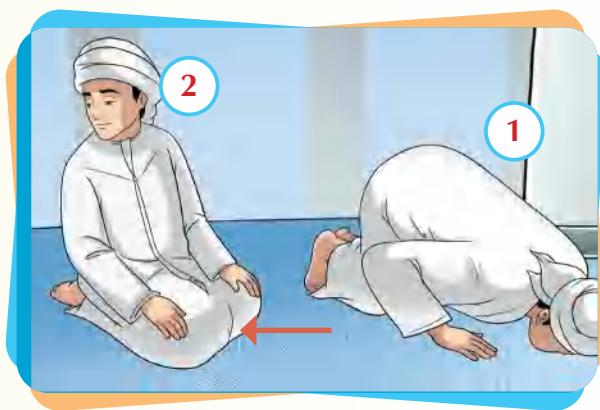


In the event of adding (to the prayer), one performs the exit greeting and thereafter prostration of forgetfulness

2 In the event of omission:

If the reason for prostration of forgetfulness is an omission, then it must be performed before Taslīm. The evidence for this is the ḥadīth reported by 'Abdullāh ibn Buhaynah “The Messenger of Allah ﷺ once led us in 'Aṣr prayer. In the second rak'ah, he stood up without sitting. So, just before Taslīm, while sitting, he prostrated

twice.” [Narrated by al-Bukhārī and Muslim].



In the event of an omission, prostration of forgetfulness is to be performed before Taslīm

LESSON SIX

3 In the event of doubt:

If someone is in doubt whether he performed three or four rak'ahs, he should adopt what is correct, which is the lesser number; so, he should consider that he performed three rak'ahs, and perform a fourth one. The evidence for this is the saying of the Prophet ﷺ: "If any one of you is in doubt about his prayer, he should aim at what is correct, and complete his prayer accordingly then perform the Taslīm (to exit from prayer), and then make two prostrations" [Narrated by Muslim].



In the event of doubt, prostration of forgetfulness is to be performed after Taslīm



I think and explain:

What the person performing prayer should do in the following situations:

- ✳ He performed three rak'ahs during Zuhra prayer, and remembered that after he said the Taslīm.
- ✳ He forgot to perform one of the two prostrations in the first rak'ah and remember that while prostrating in the second rak'ah.
- ✳ He performed Maghrib prayer, but forgot if he did two or three rak'ahs.

Second: prostration of recitation:

It is *Sunnah* for a Muslim to prostrate upon reciting a prostration verse. This is called prostration of recitation. According to the school of Imām Mālik رضي الله عنه - there are eleven (11) verses of prostration in the Holy Qur'ān. Some scholars say they are fifteen (15) verses.



Prostration of recitation is voluntary, not obligatory, based on the ḥadīth of ‘Umar ibn al-Khaṭṭāb ﷺ: “O people! When we recite the verses of prostration, whoever prostrates does the right thing; yet, it is no sin for the one who does not prostrate.” [Narrated by al-Bukhārī]. The same conditions for prayer apply for the prostration of recitation, including ablution, purity and taking the direction of Qiblah.

A verse of prostration in the Othmani Script:

The mark (↓) is inserted at the end of the verse of prostration, a mark is inserted on the margin to indicate the prostration and a line is put over the Qur’ānic text which orders prostration.

How to perform the prostration of recitation:

Takbīr (to say “Allāhu ’Akbar”) should be said upon bowing down for prostration and upon rising up from prostration of recitation. There is no Taslīm. During prostration, one should say: “O Allah! Write it as a reward for me, make it a treasure for me in Paradise, release me from a burden for it, and accept it from me as You accepted it from your servant Dāwūd (David).” [Narrated by al-Tirmidhī].



LESSON SIX



I search and distinguish:

* Verses of prostration from the following verses:

Verse	Prostrate	Do not prostrate
<p>فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿١﴾</p> <p>"fa-sajada l-malā'ikatu kulluhum 'ajma 'ūna" (So the angels prostrated - all of them entirely.) [Sūrat Ṣād: 73]</p>
<p>إِذَا نُلِئَ عَلَيْهِمْ أَيَّتُ الرَّحْمَنِ حَرَوْا سَجَدًا وَبَكَيْنَا ﴿٢﴾</p> <p>"idhā tutlā 'alayhim 'ayātu r-rahmāni kharrū sujjadan wa-bukiyān" (When the verses of the Most Merciful were recited to them, they fell in prostration and weeping.) [Sūrat Maryam: 58]</p>
<p>فَاجْسِدُوا لِلَّهِ وَاعْبُدُوا ﴿٣﴾</p> <p>"fa-sjudū li-llāhi wa- 'budū" (So prostrate to Allah and worship Him.) [Sūrat al-Najm: 62]</p>

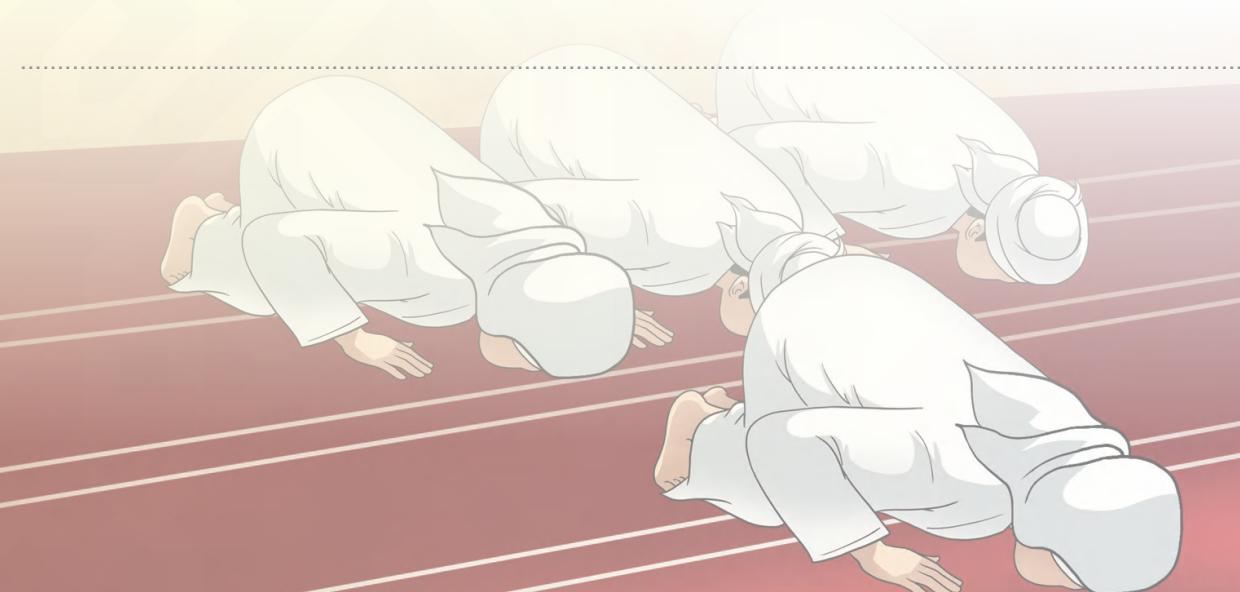
Prostration of Forgetfulness and Prostration of Recitation

Differences	Prostration of forgetfulness	Prostration of recitation
Number of prostrations
Reason of prostration	Reciting a verse of prostration
What to say during prostration	Say "Subḥāna Rabbīyal-Ā'lā" three times	.....
<i>Takbīr</i>	Say the <i>Takbīr</i> upon rising up
<i>Taslīm</i>



I think and expect:

✿ The negative effects of not performing prostration..



LESSON SIX

Student Activities

I answer by myself

1 What is the wisdom of the prostration of forgetfulness?

2 The Messenger of Allah ﷺ said: “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].

* Indicate one benefit of prostration of recitation in light of your understanding of the noble ḥadīth.

3 Search in the Holy Qur’ān for five verses of prostration, indicating the number of the verse and the name of the Sūrah.

Verse of prostration	Name of Sūrah	Number of verse
.....
.....
.....
.....
.....

4 Correct the following situations:

Situation

Correction

He performed three rak'ahs during Fajr prayer out of forgetfulness.

While performing prayer, he was not sure if he performed three or four rak'ahs.

He forgot to perform the second prostration in the last rak'ah, and remembered only while saying the *Tashahhud*.

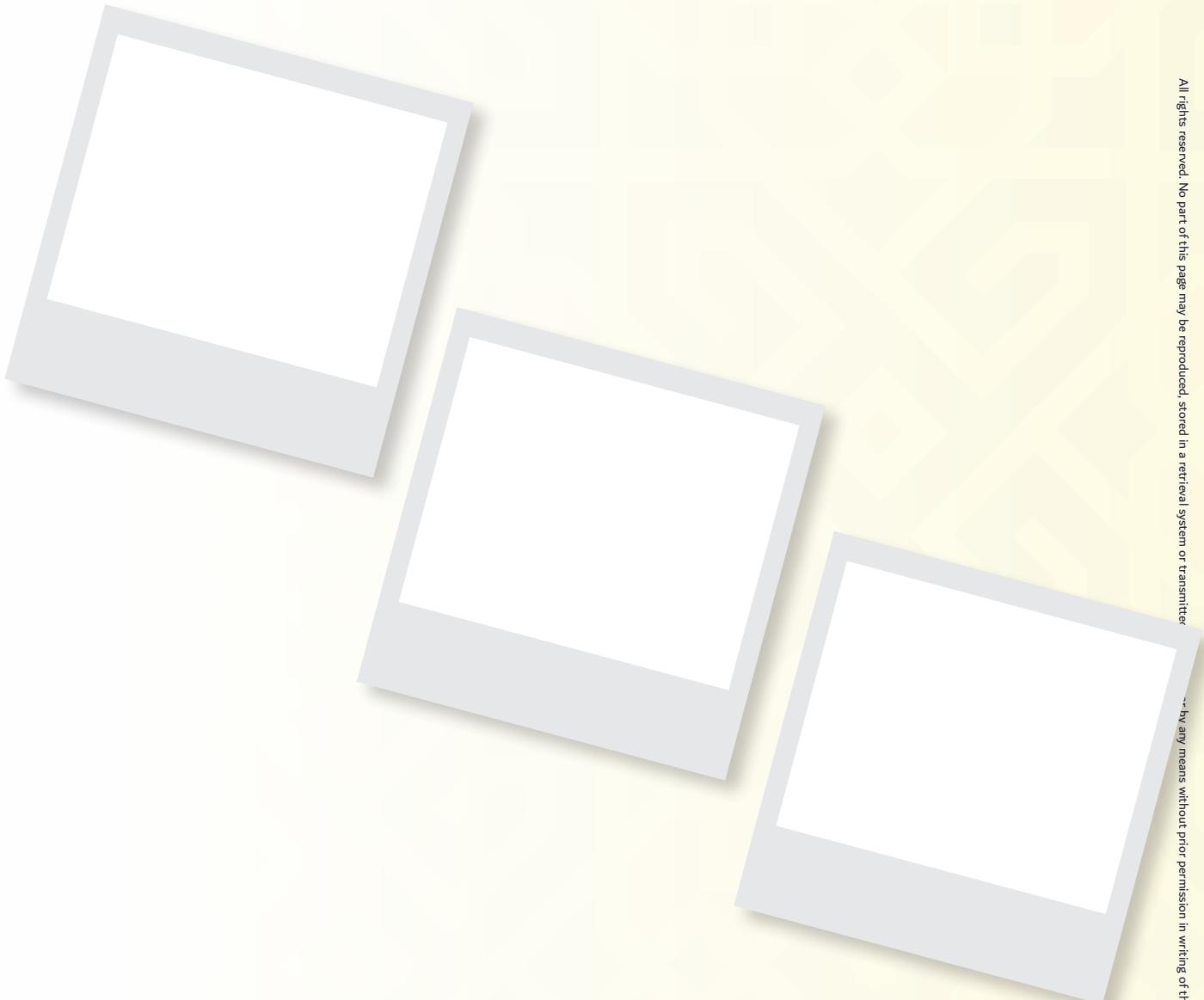
He performed prayer, but forgot to say *Takbīratul-Ihrām*.

LESSON SIX



I enrich my experience:

In association with your classmates, search the internet and then prepare a leaflet, with photos, about the value and high reward of prostration.





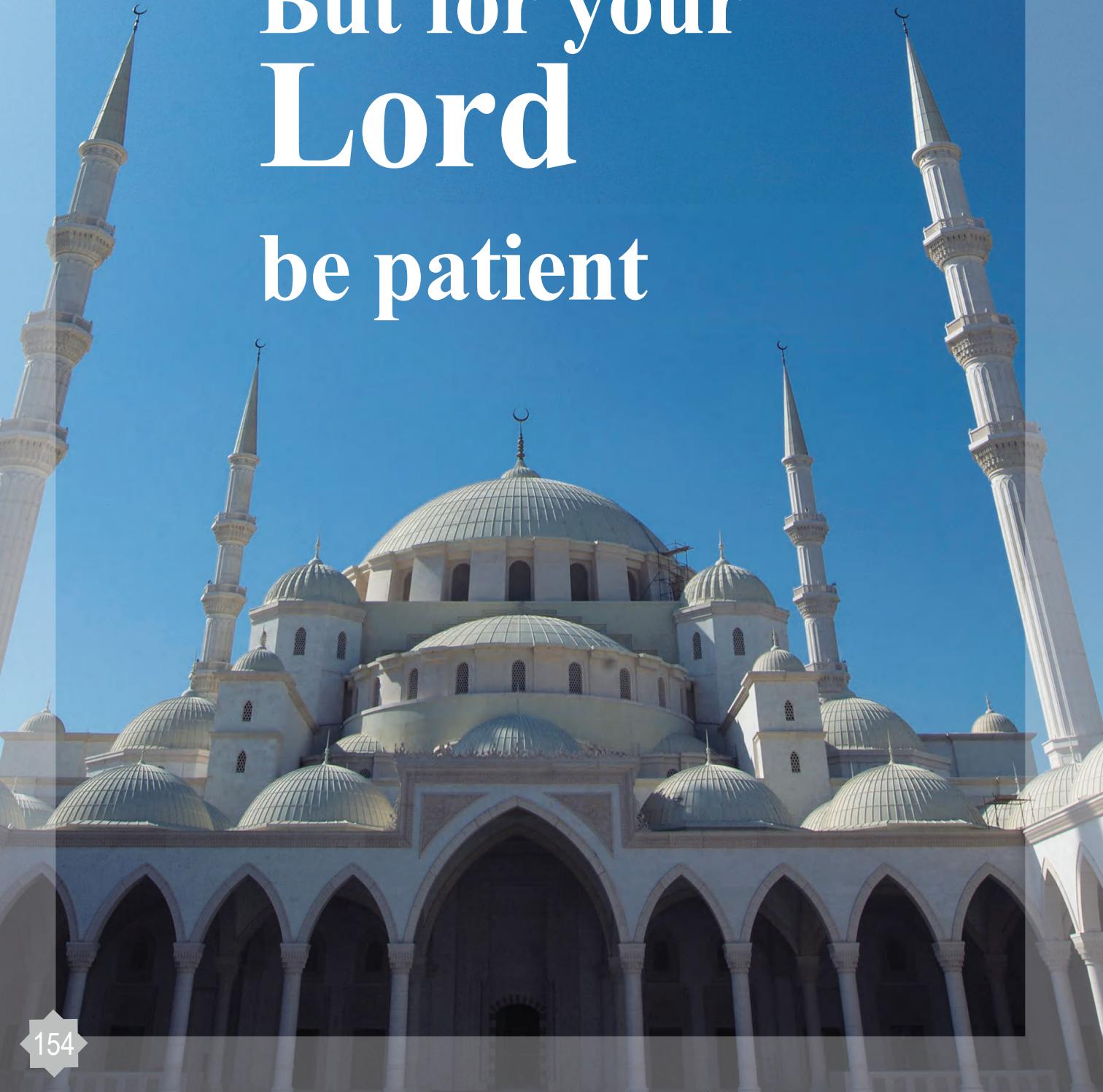
I assess myself:

- What is the extent of my commitment to the values presented in the lesson ?

s	Aspect of Assessment	Level of Commitment		
		Always	Sometimes	Rarely
1	I have sincere intention for Allah ﷺ, when performing prostration.			
2	I cooperate with my classmates to learn the rules concerning types of prostration.			
3	I observe the rules of prostration.			
4	I help every Muslim to learn the rules of prostration.			
5	I prostrate for Allah ﷺ, upon reciting a verse of prostration.			

UNIT 3

But for your
Lord
be patient



Unit Contents

No.	Lesson	Subject	Field
1	Patience and Certainty (Sūrat al-Sajdah: 23-30)	Holy Qur'ān	Divine Revelation (Wahy)
2	The Rule of Idghām (Blending)	Holy Qur'ān	Divine Revelation (Wahy)
3	The Believer: Between Gratitude and Patience	Noble Ḥadīth	Divine Revelation (Wahy)
4	Few Signs of the Hour	Faith and Belief (īmān)	Islamic Creed (‘Aqīdah)
5	Imām Mālik ibn Anas 	Prominent Muslim Personalities (Shakhṣiyyāt)	Life of the Prophet (Sīrah) and Prominent Muslim Personalities (Shakhṣiyyāt)

Patience and Certainty

Sūrat al-Sajdah (23-30)



I take the initiative to learn:

Patience is a good value. It means the ability of a person to withstand difficulties and distresses.

Allah ﷺ praised the patient by saying:

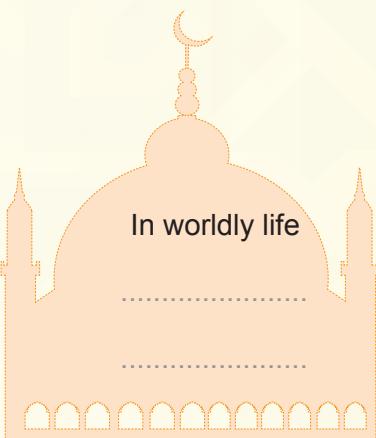
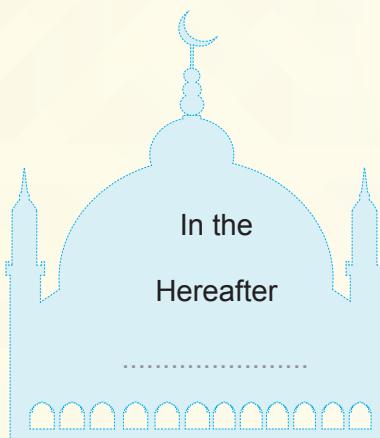
إِنَّمَا يُوَفَّ لِلصَّابِرُونَ أَجْرُهُمْ بِغَيْرِ حِسَابٍ [الزُّمُرُ : 10]

“innamā yuwaffá aş-Şābirūna ‘ajrahum bighayri ḥisāb” (Indeed, the patient will be given their reward without account.) [Sūrat az-Zumar: 10].



I discuss:

Benefits of patience for the individual in the world and in the Hereafter.



But give good tidings to the patient

In this lesson I will learn to:

- recite the verses while observing the rules of recitation.
- explain the meaning of Qur’ānic vocabulary.
- explain the overall meaning of the verses.
- explain the similarities between the Holy Qur’ān and the Tawrāh (Torah).
- infer the qualifications of leadership and calling for Allah.
- clarify the evidence of divine power as set out in the verses.
- read the verses properly by heart.

I use my skills to learn



I recite and memorize:

Allah , نَبَّلَهُ بَعْدَهُ بَعْدَهُ , said:

وَقَدْ أَنْتَ مُوسَى الْكَيْتَبَ فَلَا تَكُنْ فِي مُرَبِّيَّ مِنْ لِقَاءِيَّ وَجَعَلْنَاهُ هُدًى لِّيَ إِسْرَائِيلَ وَجَعَلْنَا مِنْهُمْ أَيْمَةَ هَدْوَنَكَ يَأْمُرُنَا لَمَّا صَبَرُوا وَكَانُوا يَأْتِيَنَا يُوْقِنُونَ ٢٣ إِنَّ رَبَّكَ هُوَ يَقْصُلُ بَيْنَهُمْ يَوْمَ الْقِنَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ٢٤ أَوْلَمْ يَهْدِهِمْ كُمْ أَهْلَكَنَا مِنْ قَلْبِهِمْ مِنَ الْقُرُونِ يَمْسُوْنَ فِي مَسَكِنَهُمْ إِنَّ فِي ذَلِكَ لَذِكْرٌ أَفَلَا يَسْمَعُونَ ٢٥ أَوْلَمْ يَرَوْا أَنَا شُوْقُ الْمَاءِ إِلَى الْأَرْضِ الْجُرُّزِ فَتُخْرِجُ يَهُ زَرْعًا تَأْكُلُ مِنْهُ أَنْفُسُهُمْ أَفَلَا يُبَصِّرُونَ ٢٦ وَقَوْلُونَكَ مَقْتَ هَذَا الْفَتْحُ إِنْ كُشْتُمْ صَدِيقَيْنَ ٢٧ قُلْ يَوْمُ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُرُبُّهُمْ فَأَعْرِضْ عَنْهُمْ وَاتَّنْظِرْ إِنَّهُمْ مُنْتَظَرُونَ ٢٨ ٢٩ ٣٠ [السجدة].

bi-smi llāhi r-rahmāni r-rahīmi

wa-la-qad 'ātaynā mūsā l-kitāba fa-lā takun fī miryatin min liqā'iḥī wa-jā' alnāhu hudan li-banī 'isrā'īla (23) wa-ja'alnā minhum 'āimmatan yahdūna bi-'amrinā lammā sabarū wa-kānū bi-'āyātinā yūqinūna (24) 'inna rabbaka huwa yafṣilu baynahum yawma l-qiyāmati fī-mā kānū fīhi yakhtalifūna (25) 'a-wa-lam yahdi lahum kam 'ahlaknā min qablihim mina l-qurūni yamshūna fī masākinihim 'inna fī dhālikā la-'āyātin 'a-fa-lā yasma 'ūna (26) 'a-wa-lam yaraw 'annā nasūqu l-mā'a 'ilā l-'arḍi l-juruzi fa-nukhriju bihī zar'an tākulū minhu 'an 'āmuhum wa-'anfusuhum 'a-fa-lā yubṣirūna (27) wa-yaqūlūna matā hādhā l-fatḥu 'in kuntum ḥādīqīnā (28) qul yawma l-fatḥi lā yanfa'u l-ladhīna kafarū 'imānūnum wa-lā hum yunzārūna (29) fa-'a'rid 'anhum wa-ntaṣir 'innahum muntaṣirūna (30) [Sūrat al-Sajdah: 23-30]

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

And We certainly gave Moses the Scripture, so do not be in doubt over his meeting. And we made the Torah guidance for the Children of Israel. (23) And We made from among them leaders guiding by Our command when they were patient and when they were certain of Our signs. (24) Indeed, your Lord will judge between them on the Day of Judgment concerning that over which they used to differ. (25) Has it not become clear to them how many generations We destroyed before them, as they walk among their dwellings? Indeed in that are signs; then do they not hear? (26) Have they not seen that We drive the water in clouds to barren land and bring forth thereby crops from which their livestock eat and they themselves? Then do they not see? (27) And they say, "When will be this conquest, if you should be truthful?" (28) Say, O Muhammad, "On the Day of Conquest the belief of those who had disbelieved will not benefit them, nor will they be reprieved." (29) So turn away from them and wait. Indeed, they are waiting. (30) [Sūrat al-Sajdah: 23-30]

LESSON ONE

I think of the meaning of Qur'ānic vocabulary:

fī miryatin

In doubt.

a-wa-lam
yahdi lahum

Has not this matter, which they failed to notice, become clear to them?

l-qurūni

Previous peoples.

l-ard̄i
l-juruzi

Barren land with no vegetation.

hādhā
l-fathū

Victory over us.

yunz̄arūna

Reprieved so that they believe.

The Holy Books call for truth:

Allah ﷺ, ﷺ, tells His Prophet Mohammad ﷺ, that the Tawrāh (Torah), which Allah ﷺ, ﷺ, revealed to Mūsā (Moses), ﷺ, similar to the Qur’ān, which Allah ﷺ, ﷺ, revealed to him; So, O Muhammad, do not have doubt that you are receiving the Qur’ān just like Mūsā (Moses) received the Tawrāh (Torah). The intention here is to establish the message of the Prophet ﷺ entertain him and confirm that he is receiving heavenly revelation and a divine book that guides to truth. The Tawrāh (Torah) was made a guiding book for those who believed in Mūsā (Moses) ; it made some of them leaders and role models for doing good; they called people to obey Allah ﷺ and guided them to religion by the order and command of Allah ﷺ. Guidance is of two types:

Guidance of success:

This is limited to Allah ﷺ. For example, Allah ﷺ said: ﴿إِنَّكَ لَا تَهْدِي مِنْ أَهْبَطَ وَكُلُّهُ مِنْ يَشَاءُ﴾ [القصص: 56] “innaka lā tahdī man ’ahbabta wa-lākinna llāha yahdī man yashā’u (Indeed, O Muhammad, you do not guide whom you like, but Allah guides whom He wills.) [Sūrat al-Qaṣāṣ: 56]. He also said: ﴿وَمَا تَوْفِيقِي إِلَّا اللَّهُ﴾ [هود: 88] “wa-mā tawfiqī ’illā bi-llāhi (And my success is not but through Allah.) [Sūrat Hūd: 11]

Guidance of direction and enlightenment:

This can be achieved by the Messenger ﷺ and other. It is also done by Allah ﷺ. For example, Allah ﷺ said: ﴿وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدِي بَلِّي إِسْرَائِيلَ﴾ [الزمر: 22] “wa-ja’alnā minhum ’āimmatan yahdūna bi-’amrinā lammā shabarū (And We made from among them leaders guiding by Our command when they were patient).

 I think and answer:

Allah ﷺ said:

﴿وَلَقَدْ أَلَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مُرْبُوْمَنْ لِقَائِمَهُ وَجَعَلْنَاهُ هُدًى لِّبَلِّي إِسْرَائِيلَ ﴿٢٣﴾ وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدِي بَلِّي إِسْرَائِيلَ وَكَانُوا بِعَيْنِتَهُمْ وَقُوَّتُونَ ﴿٢٤﴾﴾

“wa laqad ’ālaynā mūsā l-kitāba falā takun fī miriyatin min liqā’ihi wa ja’alnāhu huden libanī ’isrā’īl (23) wa ja’alnā minhum ’āimmatan Yahdūna bi’ amrinā Lammā Ṣabarū Wa Kānū Bi’āyātinā Yūqinūn (24)” (And We certainly gave Moses the Scripture, so do not be in doubt over his meeting. And we made the Torah guidance for the Children of Israel. (23) And We made from among them leaders guiding by Our command when they were patient and when they were certain of Our signs. (24)).

- ✳ What is the goal of the revelation of the Tawrāh (Torah)?
-
- ✳ Specify the similarities between the Holy Qur’ān and the Tawrāh (Torah) that was revealed to Mūsā (Moses) ﷺ.
-

And my success is not but through Allah.

LESSON ONE



I think and infer:

- From the Qur'anic verses the following:

The gifts granted by Allah ﷺ to man.

1

Two qualifications of leadership that were mentioned in verse No. 24.

2



I express my opinion:

Regarding the following situation:

- He decided to stop giving advice to others because his classmates ridiculed him when he previously gave them advice.



I research and add:

- Other qualities that qualify those who call for doing good.

The judgment of Allah ﷺ between his servants:

- Allah ﷺ will issue His just judgment and decision between believers and deniers on the Day of Judgment. On that day, He ﷺ will decide who was right and who was wrong in relation to their differences concerning religion, resurrection, reward and punishment, and will reward or punish each as they deserve.



I think and explain:

- * The significance of using the word ﴿هُوَ﴾ “Huwa” after the word ﴿رَبِّك﴾ “rabbaka” in the saying of Allah ﴿إِنَّ رَبِّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ﴾ سُبْحَانَهُ وَعَلَى يَوْمَ الْيَقْيَمَةِ “inna rabbaka huwa yafṣilu baynahum yawma al-iyāmati” (Indeed, your Lord will judge between them on the Day of Judgment).

Evidence of divine power:

Allah ﷺ draws attention to the effect of His power on His creatures as follows:

First: He نَبِيَّهُمْ كَعَلٍ established cogent argument against disbelievers of previous nations who were destroyed, such as the people of 'Aad and the people of Thamud. Allah نَبِيَّهُمْ كَعَلٍ said:



I cooperate and answer:

- ✳ Look for other examples of extinct nations other than 'Aad and Thamud, indicating the type of punishment which was imposed on them.

- ✳ What lessons you learn from seeing the ruins of previous nations and knowing their destiny?



LESSON ONE

Second: Allah سُبْحَانَهُ وَتَعَالَى calls reasonable people to think and reflect on how He drives water to barren land where no plants have grown on because of their intense thirst, and brings forth thereby crops and grass, from which their livestock eat, as well as grain, vegetables, fruits and herbs, which they themselves eat. Allah سُبْحَانَهُ وَتَعَالَى said:

﴿أَوْلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجَرْزِ فَنُخْرِجُ بِهِ رَزْعًا تَأْكُلُ مِنْهُ أَعْمَمُهُ وَأَنْفُسُهُمْ أَفَلَا يُبَصِّرُونَ ﴾٢٧﴾ [السَّجْدَةُ].

“a-wa-lam yaraw 'annā nasūqu l-mā' a 'ilā l-'arḍi l-juruzi fa-nukhrijū bihī zar'an ta'ku-lu minhu 'an'āmuhum wa-'anfusuhum 'a-fa-lā yubṣirūna (Have they not seen that We drive the water in clouds to barren land and bring forth thereby crops from which their livestock eat and they themselves? Then do they not see?) [Sūrat al-Sajdah: 27].



I think and explain:

Allah سُبْحَانَهُ وَتَعَالَى said:

﴿أَوْلَمْ يَهْدِنَا مِنْ قَبْلِهِمْ كُمْ أَهَلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقَرُونِ يَمْسُونُ فِي مَسَكِنِهِمْ إِنَّ فِي ذَلِكَ لَذِكْرٌ أَنَّ فِي ذَلِكَ لَذِكْرٌ أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجَرْزِ فَنُخْرِجُ بِهِ رَزْعًا تَأْكُلُ مِنْهُ أَعْمَمُهُ وَأَنْفُسُهُمْ أَفَلَا يُبَصِّرُونَ ﴾٢٦﴾ [السَّجْدَةُ].

“a-wa-lam yahdi lahum kam 'ahlaknā min qablihim mina l-qurūni yamshūna fi masākinihim 'inna fi dhālika la- 'āyātīn 'a-fa-lā yasma'ūna (26) 'awalam yaraw 'annā nasūqu al-mā' a 'ilā l-'arḍi al-juruzi fanukhrijū bihī zar'an tākulū minhu 'an'āmuhum wa-'anfusuhum 'a-falā yubṣirūn (27)” (Has it not become clear to them how many generations We destroyed before them, as they walk among their dwellings? Indeed in that are signs; then do they not hear? (26) Have they not seen that We drive the water in clouds to barren land and bring forth thereby crops from which their livestock eat and they themselves? Then do they not see? (27) [Sūrat al-Sajdah: 26-27]

In cooperation with your classmates, explain the following in the light of your understanding of the verses:

- ✿ Two pieces of evidence to divine power.

- ✿ The wisdom of talking about life and growing after talking about death and destruction of previous nations.

- ✿ One indication that Allah سُبْحَانَهُ وَتَعَالَى, alone is the one who allows benefits and damages to occur.

The destiny of deniers on the Day of Judgment

The Qur'ānic verses then present the saying by the deniers from the people of Makkah to the Muslims, in ridicule: when will you defeat and conquer us, if your claim is true? The Muslims used to say: Allah will enable us to conquer the polytheists and He will devide between us and them. Upon hearing this, the people of Makkah would say, in ridicule and denial: when will this conquest be? So, the verse ﴿قُلْ يَوْمَ الْقَيْمَلْ يَنْفَعُ الظَّالِمِينَ كَفَرُوا بِيَوْمِنَا﴾ “qul yawma al-fatḥi lā yanfa’ u al-ladhīn kafarū ‘uīmānuhum” (Say, O Muhammad, “On the Day of Conquest the belief of those who had disbelieved will not benefit them) was revealed; i.e. say, O Muhammad, in rebuke: the Day of Judgment is the day of real conquest, when Allah سُبْحَانَهُ وَكَبَّلَهُ will devide between you and us. On that day, believing or apologizing will not be useful; so why are you in such a hurry? ﴿وَلَا هُنْ يُنْظَرُونَ﴾ “wa lā hum yunzārūn” (nor will they be reprieved); i.e. they will not be given reprieve or time to repent. So, Allah سُبْحَانَهُ وَكَبَّلَهُ ordered Muhammad ﷺ to turn away from them.



I think and explain:

✳ How to deal with non-Muslims in a Muslim society.



LESSON ONE

I organize my concepts

Patience and Certainty

Guidance is of two types:

Evidence to the power of Allah
سُلْطَانٌ وَّقُوَّاتٌ

Similarity between the Holy Qur'ān and the Tawrāh (Torah)

.....

.....

.....

.....

.....



I leave my imprint

I am proud to be a peaceful Muslim. I am tolerant in dealing with others and work towards promoting prosperity all around my country through good deeds and development.



Student Activities

I answer by myself

Allah said: سُبْحَانَ رَبِّكَ وَعَلَىٰ

﴿وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُوكُمْ بِمَا رَأَيْنَا لَكُمْ صَبَرُوا وَكَانُوا إِيمَانَنَا يُقْتَنُونَ﴾

1

“wa-ja‘alnā minhum ‘āimmatan yahdūna bi-‘amrinā lammā ṣabarū wa-kānū bi-‘ayātinā yūqinūna” (And We made from among them leaders guiding by Our command when they were patient and when they were certain of Our signs).

* What is the status of patience and certainty as indicated in this verse?

2

Every difference in this world will be resolved through a judgment by Allah, سُبْحَانَ رَبِّكَ وَعَلَىٰ, on the Day of Judgment. Explain this.

3

How do you explain the presentation in the Holy Qur’ān of stories of previous denying nations?



I enrich my experience:

* Imagine that the ruins of extinct nations wanted to talk, and then write the touching, eye-opening and heart-reviving words which they would have said to people.



I assess myself:

- What is the extent of my commitment to the values presented in the lesson ?

S	Aspect of Assessment	Level of Commitment		
		Average	Good	Excellent
1	I recite the Holy Qur'ān every day.			
2	I remain patient until I achieve my goals.			
3	I am keen on reflecting on the creatures of Allah.			
4	I prepare for the Day of Judgment by doing good deeds.			

The Rule of Idghām (Blending)

In this lesson I will learn to:

- explain the concept of idghām (blending or assimilation) and its letters.
- distinguish between the two types of Idghām (blending).
- explain how to apply the rule of Idghām (blending) while reciting the Holy Qur'ān



I take the initiative to learn

The Nūn Sākinah (Unvowelled) and Tanwīn (Nunation) have four rules. The first rule is Izhār (clear pronunciation), which applies if the Nūn Sākinah or Tanwīn is followed by one of these Pharyngeal letters (ء، ه، ع، غ، خ). The second rule is Idghām (blending). It applies if the Nūn Sākinah or Tanwīn is followed by one of these six letters (ي، ر، م، ل، و، ن).

اللُّونُ إِنْ سُكْنٌ وَلِلْتَّوْنِ
أَرْبَعُ أَحْكَامٍ فَخُذْ تَبَيِّنِي
فَلَا لَوْنَ إِلَّا ظَهَارٌ قَبْلَ أَحْرُفٍ
لِلْحَلْقِ سِتٌّ رِتَبٌ فَلْتَعْرِفِ
هَفْرٌ فَهَاءُ ثُمَّ عَيْنٌ خَاءُ
مُهْمَلَتَانٌ ثُمَّ عَيْنٌ خَاءُ
وَالثَّانِي إِذْخَامٌ بِسِيَّةٍ أَنْتَ
فِي يَرْمُلُونَ عِنْدَهُمْ قَدْ ثَبَّتْ

The Nūn, when it is unvowelled (Sākinah), and the Tanwīn (Nunation), have four rules, so take my explanation (thereof).

The first is Izhār before the letters of the throat (pharyngeals) which are six arranged in order, so be familiar (with them).

Hamzah, then Hā', thereafter 'Ayn and Hā' (the latter two) undotted, thereafter Ghayn and Khā'.

The second (rule) is Idghām by means of six (letters) occurring in (the pneumonic) يَرْمُلُونَ which are well established with them (i.e. the experts in this field)

LESSON TOW



I think and infer:

- ✿ The number of rules of Nūn Sākinah.
- ✿ The first rule of Nūn Sākinah and indicate its letters.
- ✿ The second rules of Nūn Sākinah.

I use my skills to learn

Definition of Idghām (Blending):

Semantically speaking, Idghām (blending or assimilating) means mixing and hiding. Technically speaking, it is when an unvowelled letter is followed by vowelled letter and the two turn into one letter bearing a Shaddah.

So, if the Nūn Sākinah or Tanwīn is followed by any of the six letters of blending, the two letters turn into one letter bearing a Shaddah, which is the letter of blending.

The six letters of Idghām (blending) are (ي ر م ل و ن), and they have been combined in the word (يبرملون).

Qur'ānic verses	Words of Idghām	Letter of Idghām
Allah سُبْحَانَهُ وَعَالَىٰ سَمَوَاتِهِ قَدْ أَعْلَمُ said: ﴿وَإِنْ يُهْلِكُنَّ إِلَّا أَنفُسُهُمْ وَمَا يَنْعَلُونَ﴾ [الأنعام: 26] "wa-'in yuhlikūn illā 'anfusahum wa-mā yash'urūna" (And they do not destroy except themselves, but they..) perceive it not.) [Sūrat al-'An'ām: 26]	﴿وَإِنْ يُهْلِكُنَّ﴾	ي
Allah سُبْحَانَهُ وَعَالَىٰ سَمَوَاتِهِ قَدْ أَعْلَمُ said: ﴿وَإِنَّكُمْ فِي الْأَنْعَامِ لَمِيزَانٌ شَيْءٌ كَيْفَ تَنْعَلِمُونَ﴾ [النَّحْل: 66] "wa-'inna lakum fī l-an'ām la-ibratān nusqikum mimmā fī buṭūnihi"(And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies) [Sūrat al-Nahl: 66]		
Allah سُبْحَانَهُ وَعَالَىٰ سَمَوَاتِهِ قَدْ أَعْلَمُ said: ﴿ذَلِكَ الْكِتَابُ لَا رِبُّ فِيهِ هُنَّىٰ لِتَقْرِئُنَ﴾ [البَقَرَّة: 2] "dhālika l-kitābu lā rayba fihi hudan li-l-muttaqīn"(This is the Book about which there is no doubt, a guidance for those conscious of Allah) [Sūrat al-Baqarah: 2]		
Allah سُبْحَانَهُ وَعَالَىٰ سَمَوَاتِهِ قَدْ أَعْلَمُ said: ﴿وَمَنْ يَكْفُرُ بِاللَّهِ يَنْقُضُ فَقَدْ حَرَّطَ عَمَلَهُ﴾ [الْمَائِدَة: 5] "wa-man yakfur bi-l-īmāni fa-qad ḥarṭa amaluhū"(And whoever denies the faith - his work has become worth- less) [Sūrat al-Mā'idah: 5]		

Types of Idghām (Blending):

Idghām (blending) is of two types:

First: Idghām Bi Ghunnah (blending with nasalization): it has four letters (ي ن م و), which have been combined in the word (ينمو). If the Nūn Sākinah or Tanwīn is followed by one of these letters, provided this occurs in two words, there must be blending (Idghām) with nasalization (Ghunnah). There are, however, two exceptions to this rule in the whole Holy Qur’ān; “بِسْ وَالْفُرْقَانْ” “Yā Sīn wa-l-qur’āni l-hakīmī” and “نْ وَالْقَلْمَنْ” “nūn wa-l-qalāmī”. The rule to apply in these two instances is Izhār.

Here are some examples of **Idghām Bi Ghunnah** (blending with nazalization): **فَمَنْ يَعْمَلْ** “fa-man ya‘mal” [Sūrat al-Zalzalah: 7] and **الْقَمَرُ صَبِحَةً وَجَدَةً** “al-qamaru sayhataan wāhīdatan” [Sūrat al-Qamar: 31].

So, what is *Ghunnah*?

A Ghunnah is:

a sound that is produced in the nose (nasal passage) and has the duration of two counts.



I cooperate and find:

Examples of Idghām (blending) in the following Qur'ānic verses:

Allah سُجْلَةَ وَعَالِيَ said: ﴿هَلْ أَنْتَ عَلَى الْإِنْسَنِ حِينَ مِنَ الْأَذْهَرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا ﴾ ﴿إِنَّا خَلَقْنَا الْإِنْسَنَ مِنْ نُطْفَةٍ أَمْشَاجَ بَنَتِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴾ ﴿إِنَّا هَدَيْنَاهُ إِلَيْنَا سَبِيلًا إِنَّمَا شَكَرَ أَنَّا كَفَرْنَا ﴾ ﴿الْإِنْسَانُ﴾ ﴿الْإِنْسَانُ﴾

“hal ’atā ’alā l-’insāni hīnun mina d-dahri lam yakun shay’ān madhkūrān (1) ’innā khalaqnā l-’insānā mīn nūtāfīn ’amshājīn nabtalīhi fa-ja’alnāhū samī’ān bāṣīrān (2) ’innā hadaynāhū s-sabīla ’immā shākirān wa-’immā kafūrān (3)” (Has there not come upon man a period of time when he was not a thing even mentioned? (1) Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing. (2) Indeed, We quided him to the way, be he grateful or be he ungrateful.(3)) [Sūrat Al-’Insān: 1-3].

LESSON TOW

Second: Idghām Bilā Ghunnah (blending without nazalization): it has two letters (ر ل). If the Nūn Sākinah or Tanwīn is followed by either of these two letters in two words, there must be Idghām without Ghunnah (nazalization). There is, however, one exception to this rule in the whole Holy Qur’ān: ﴿مَنْ رَاقٍ﴾ “Man Rāqīn” [Sūrat al-Qiyāmah: 27]. The reason for this is that one should pause (without taking a breath) on the Nūn here, and pausing prevents blending.

Here are some examples of Idghām Bilā Ghunnah (blending without nazalization): ﴿مَالَ بَدًا﴾ “mālan lubadan” [Sūrat al-Balad: 6] and ﴿تَوَّبَانَ رَحِيمًا﴾ “tawwāban rahīman” [Sūrat al-Nisā’: 16].



I cooperate and search:

- in the Holy Qur’ān for examples of Idghām (blending) and indicate its type in the table below:

Letter	With the Nūn Sākinah	Type of Idghām (blending)	With the Tanwīn	Type of Idghām (blending)
ي	.....	.....	خَيْرًا يَرَهُ khayran “yarahū”	.....
ر	مَنْ رَبِّيهِمْ “min rabbihim”	.....	.....	.....
م	.....	.....	رَسُولٌ مَنْ “rasūlun min”	.....
ل	مِنْ لَدْنِ min ladun”	.....	.....	.....
و	.....	.....	وَلَيْ وَلَا “walīyin wa lā”	.....
ن	مِنْ نِعْمَةٍ “min ni‘matin”	.....	.....	.....

How to apply Idghām (blending):

If the Nūn Sākinah or Tanwīn is followed by one of the six letters of Idghām, we join the Nūn Sākinah or Tanwīn into the letter of Idghām so that the Nūn Sākinah disappears and the letter of Idghām becomes bearing a Shaddah as follows:

- 1 **فَمَنْ يَعْمَلُ** “faman ya ‘mal”: we pronounce it after Idghām “فَمَيْعَمْلُ” “famayya ‘mal” with Ghunnah (nazalization) as if the two words were one word.
- 2 **كِتَابٌ مَرْفُومٌ** “kitābun marqūm”: we pronounced it after Idghām “كَتَبْمَرْفُومُ” “kitābummarqūm” with Ghunnah.
- 3 **مَالًا لُبَادًا** “mālan lubadan”: we pronounced it after Idghām “مَالَلُبَادًا” “mālallubadan” without Ghunnah.
- 4 **مِنْ رَبِّهِمْ** “min rabbihim”: we pronounced it after Idghām “مَرَبِّهِمْ” “mirrabbihim” without Ghunnah.

I listen and specify:

- * I listen well to the recitation by my teacher and then write the words which have Idghām (blending), indicating its type, in the following verses:

Qur’ānic verses	Words with Idghām	Type
Allah said: ﴿جَزَاءُ مَنْ يَرِكَ عَطَاءَ جَسَابَا﴾ “jazā’ an min rabbika ‘atā’ an hīsāban”(As reward from your Lord, a generous gift made due by account,) [Sūrat An-Nabā: 36]	﴿جَزَاءُ مِن﴾ “jazā’ an min”	Idghām Bi Ghunnah blending with nasalization
Allah said: ﴿قَالَ يَقُولُ لَيْسَ بِي ضَلَالٍ وَلَكُنِي رَسُولُ مَنْ رَبِّ الْعَالَمِينَ﴾ “qāla yā-qawmi laysa bī ḏalālatun wa-lākinnī rasūlun min rabbi l-‘ālamīn”(He said, “O my people, there is not error in me, but I am a messenger from the Lord of the worlds.”) [Sūrat al-‘A’rāf: 61]		
Allah said: ﴿وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ﴾ “wa-minhum man yu’minu bihī wa-minhum man lā yu’minu bihī wa-rabbuka ‘a’lamu bi-l-muṣfidīn”(And of them are those who believe in it, and of them are those who do not believe in it. And your Lord is most knowing of the corrupters) [Sūrat Yūnus: 40].		
Allah said: ﴿سَلَامٌ قَوْلًا مِنْ رَبِّ رَحْمَةٍ﴾ “Salāmu Qawlāan Min Rabbin Raḥīm” (“Peace,” a word from a Merciful Lord.) [Yā-Sīn]		



I cooperate and apply:

- In cooperation with your classmate, pronounce the following examples of Idghām (blending) and write them the way you pronounced them.

Examples of Idghām (Blending)

﴿مِنْ لَدْنٍ﴾ "min ladun"

﴿سُرْرَ مَرْفُوعَةً﴾ "sururun marfū' atun"

﴿خَيْرًا يَرْهُ﴾ "khayran yarahū"

﴿وَمَوْعِظَةً وَذِكْرًا﴾ "wa maw'izatun wa dhikrā"

﴿رَوْفُ رَحِيمٌ﴾ "rāūfun rahīmun"

The way they are pronounced

.....

.....

.....

.....

.....



I recite and apply:

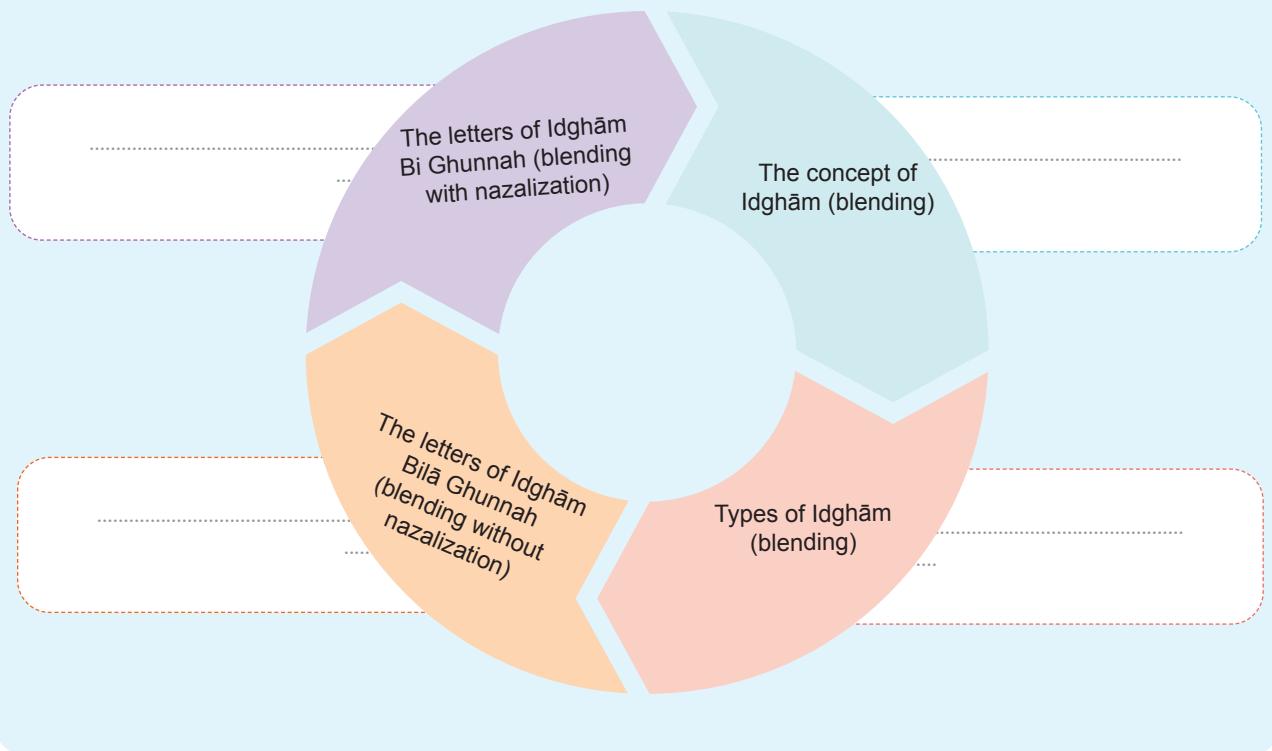
Allah, سُبْحَانَهُ وَبِحَمْدِهِ said:

﴿إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ صَلَّى عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهَتَّبِينَ ⑦ فَلَا طُلُعَ الْمُكَبِّرِينَ ⑧ وَدُرُّوا لَوْ تَدْهُنْ فَيَدْهُونُ ⑨ وَلَا طُعْنَةً كُلُّ حَلَّافٍ مَّهِينٍ ⑩ هَذَا زَمَانٌ ⑪ يَتَمَّيِّرُ ⑫ مَتَّاعُ الْخَيْرِ مَعْدِيًّا ثَيِّرٌ ⑬ عَنْتَ بَعْدَ ذَلِكَ زَنِيٌّ ⑭ أَنْ كَانَ ذَا مَالٍ وَبَنِينَ ⑮ إِذَا مُتَّلِّيٌ عَلَيْهِ مَا يَنْتَقِلُكَ أَسْنَطِيرُ الْأَزْلِيَّنَ ⑯﴾ .

"inna rabbaka huwa 'a'lamu bi-man ḥalla 'an sabīlī wa-huwa 'a'lamu bi-l-muhtadīna (7) fa-lā tuṭī'i i-l-mukadhdhibīna (8) waddū law tūdhibu fa-yudhīnū (9) wa-lā tuṭī' kulla ḥallāfin mahīn (10) hammāzin mashshā'in bi-namīn (11) mannā'in li-l-khayri mu'tadīn 'athīn (12) 'utullīn ba'da dhālikā zanīn (13) 'an kāna dhā mālin wa-banīna (14) 'idhā tutlā 'alayhi 'ayātūnā qāla 'asātīru l-awwālīna (15)" (Indeed, your Lord is most knowing of who has gone astray from His way, and He is most knowing of the rightly guided. (7) Then do not obey the deniers. (8) They wish that you would soften in your position, so they would soften toward you. (9) And do not obey every worthless habitual swearer (10) And scowler, going about with malicious gossip, (11) A preventer of good, transgressing and sinful, (12) Cruel, moreover, and an illegitimate pretender. (13) Because he is a possessor of wealth and children, (14) When Our verses are recited to him, he says, "Legends of the former peoples." (15)) [Sūrat al-Qalam: 7-15]

I organize my concepts

✿ I complete the following conceptual chart:



I leave my imprint



I join a Holy Qur'ān Memorization Center to improve my skills in reciting the Holy Qur'ān, make my Lord pleased with me and represent my homeland in international contests.



Student Activities

I answer by myself

1 Explain the differences between Idghām Bi Ghunnah (blending with nazalization) and Idghām Bilā Ghunnah (blending without nazalization).

2 Specify the words containing Idghām (blending) in the following verses by underlining them and indicating the type of Idghām:

Qur'ānic verses

Allah said: ﴿فَعَالٌ لِمَا يُرِيدُ﴾ “fa ‘ālun li-mā yurīdu” (Doer and Effector of what He intends.) [Sūrat al-Burūj: 16]

Allah said: ﴿مَا أَرِيدُ مِنْهُمْ مِنْ رِزْقٍ﴾ “mā ‘urīdu minhum min rizqin” (I do not want from them any provision) [Sūrat al-Dhāriyāt: 57]

Allah said: ﴿سَيَذَّكِرُ مَنْ يَخْشَى﴾ “sa-yadhdhakkaru man yakhshā” (He who fears [Allah] will be reminded.) [Sūrat al-‘Iālā: 10]

Allah said: ﴿وَلَعْدَابُ الْآخِرَةِ أَسْقَى وَمَا لَهُمْ مِنْ وَاقِفٍ﴾ “wa-la‘adhābu l-‘ākhirati ‘ashaqqu wa-mā lahum mina llāhi min wāqin” (and the punishment of the Hereafter is more severe. And they will not have from Allah any protector.) [Sūrat ar-Rā‘d: 34]

Allah said: ﴿وَكَثِيرٌ مِنْهُمْ فَسِيْقُونَ﴾ “wa-kathīrun minhum fāsiqūna” (but many of them are defiantly disobedient.) [Sūrat al-Hadīd: 26]

Type of Idghām (Blending)

The Rule of Idghām (Blending)

3 Extract from Sūrat al-Sajdah (23-30) four examples of the rule of Idghām (blending) and indicate its type in the following table.

Example	Type
<div style="border: 1px dashed green; padding: 10px; height: 150px;"></div>	<div style="border: 1px dashed orange; padding: 10px; height: 150px;"></div>
<div style="border: 1px dashed green; padding: 10px; height: 150px;"></div>	<div style="border: 1px dashed orange; padding: 10px; height: 150px;"></div>



I enrich my experience:

Using the internet, search for four instances in the Holy Qur'ān where the Nūn Sākinah (Unvowelled Nūn) is followed by a Ghunnah letter in one word and as a result Izhār (clear pronunciation) is a must, explaining the reason why it is a must.

I assess myself:

- What is the extent of my commitment to the values presented in the lesson ?

S	Aspect of Assessment	Level of Commitment		
		Always	Sometimes	Rarely
1	I recite some verses of the Holy Qur'ān every day.			
2	I listen to recitation by a good reciter and follow his example.			
3	I listen to the recitation of my teacher and repeat the verses after him quietly.			
4	I am keen on attending Holy Qur'ān recitation classes.			
5	I recite the Qur'ānic verses observing the rules of recitation in the school radio.			

The Believer: Between Gratitude and Patience

Noble ḥadīth



I take the initiative to learn:

In this lesson I will learn to:

- read the noble ḥadīth properly.
- explain the situations of the believer as set out in the noble ḥadīth.
- express the importance of gratitude towards Allah سُبْحَانَهُ وَتَعَالَى in good times.
- endure patiently in bad times and do not lose faith.
- read the noble ḥadīth well by heart.

Allah, سُبْحَانَهُ وَتَعَالَى, said:

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ قَبْلَ أَنْ تُنَزَّلَ إِلَيْكُمْ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾ ٢٢ ۚ لَكُمُ الْأَسْوَأُ عَلَى مَا فَانَّكُمْ وَلَا تَفْرُجُوا بِمَا إِنْتُمْ بِهِ مُحْتَالٌ فَخُورٌ ﴾ ٢٣ ۚ﴾

“mā ’aṣāba min muṣībatin fī l-’arḍi wa-lā fī ’anfusikum ’illā fī kitābin min qabli ’an nabrāahā ’inna dhālika ’alā llāhi yaṣīrun (22) li-kay-lā tāsaw ’alā mā fātakum wa-lā tafrāhū bi-mā ’ātākum wa-llāhu lā yuhibbu kulla mukhṭālin fakhūrin (23)” (No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah, is easy (22) In order that you not despair over what has eluded you and not exult in pride over what He has given you. And Allah does not like everyone self-deluded and boastful (23)) [Sūrat al-Hadīd: 22-23]



I read and answer:

One of my classmates lost a relative in an accident. I think of the above two verses and then answer:

- 1 I describe the state of the person who lost one of his relatives in an accident.
- 2 I give him advice in light of my understanding of the two verses.

Alhamdu
Lillah

LESSON THREE

I use my skills to learn



I read and memorize:

According to Suhaib ibn Sinan ﷺ, the Messenger of Allah ﷺ said:

(عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلُّهُ حَيْرٌ، وَيَسِّرْ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَّاءٌ شَكَرَ فَكَانَ حَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءٌ صَبَرَ فَكَانَ حَيْرًا لَهُ).

[رواه البخاري]

"How wonderful is the case of the believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is good for him" [Narrated by Muslim]

I understand the meaning of vocabulary:

عَجَبًا

An exclamation to express approval

لِأَمْرٍ

Case.

سَرَّاءٌ

Prosperity and good times.

ضَرَّاءٌ

Opposite of prosperity, including illness, poverty or distress

The believer between prosperity and adversity:

In both prosperity and adversity, people are of two types: believers and disbelievers.

A believer knows for sure that everything which has been predestined for him by Allah سُبْحَانَهُ وَتَعَالَى is good for him. If prosperity attends him through the gifts of Allah سُبْحَانَهُ وَتَعَالَى such as knowledge, good deeds, wealth or children, he shows gratitude to Allah سُبْحَانَهُ وَتَعَالَى by obeying Him and getting closer to Him; and that is good for him, because he has both the gift of religion through gratitude and the gift of the world through prosperity.

If adversity befalls him, such as poverty, distress or the loss of a loved one, he endures it patiently and waits for relief from Allah سُبْحَانَهُ وَتَعَالَى; and that is also good for him, because he has both the gift of religion through reward and the gift of the world to be recorded with the patient.



I think and contrast:

- Between the situation of the believer and the situation of the disbeliever in the following table:

Situation	The believer	The disbeliever
Prosperity
Adversity

All rights reserved. No part of this page may be reproduced, stored in a retrieval system or transmitted in any form or by any means without prior permission in writing of the publisher.



I suggest and express:

- Allah, سُبْحَانَهُ وَتَعَالَى, has granted many gifts to the people of the United Arab Emirates. State in the table below how you will show gratitude to Allah, سُبْحَانَهُ وَتَعَالَى, for them.

Gifts	Way of showing gratitude
The gift of religion
The gift of justice
The gift of wealth
The gift of education
The gift of prosperity
The gift of health

LESSON THREE



I cooperate and infer:

وَإِذْ تَذَكَّرْتُمْ لَيْنَ شَكَرْتُمْ لَأَزِيدُنَّكُمْ وَلَيْنَ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾ سُبْحَانَهُ وَعَلَى
Allah said: "wa- idh tāadhdhāna rabbukum la- in shakartum la- azidannakum wa-la- in kafartum 'inna 'adhābī la-shadīdūn" (And remember when your Lord proclaimed, "If you are grateful, I will surely increase you in favor; but if you deny, indeed, My punishment is severe.") [Sūrat 'Ibrāhīm: 7]

- ✿ In cooperation with your classmates, infer the benefit of gratitude as set out in the above verse.
- ✿ Suggest other benefits of gratitude to Allah سُبْحَانَهُ وَعَلَى for the gifts He granted us.

Reward of the patient:

سُبْحَانَهُ وَعَلَى shows in the Holy Qur'ān the value of patience in the life of the believer. He said: "وَلَمَنْ صَابَ وَغَفَرَ إِنَّ ذَلِكَ لَيْنَ عَزِيزُ الْأَمْرُورُ ﴿٤٣﴾ سُبْحَانَهُ وَعَلَى I- 'umūri" (And whoever is patient and forgives - indeed, that is of the matters requiring determination.) [Sūrat al-Shūrā: 43]

إِنَّمَا يُوَفَّ الصَّابِرُونَ أَجْرُهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾ 'innamā yuwaffā š-šābirūna 'ajrahum bi-ghayri hisābin" (Indeed, the patient will be given their reward without account.) [Sūrat al-Zumar: 10]

Patience is to prevent oneself from losing faith and to avoid complaining about pain to anyone but Allah. The Muslim should not complain and object when adversity befalls him; he should surrender to Allah سُبْحَانَهُ وَعَلَى and accept what He has predestined for him, because after each hardship there is always ease and every distress will be followed by relief. Only a strong believer is capable of patience. That is why Allah سُبْحَانَهُ وَعَلَى described patience as one of the greatest things, and that is why the biggest adversities befall the Prophets. Patience is exercised at the level of: the heart, by not getting fed up; the tongue, by praising Allah and not complaining; and the limbs, by avoiding deeds that anger our Lord.

Just like patience is exercised when adversities befall, it is also exercised when performing acts of worship. Performing prayers regularly requires patience; fasting in Ramadān requires patience; avoiding sins requires patience; respecting and caring for one's parents requires patience; acquiring knowledge requires patience; and refraining from responding to wrong-doing requires patience. Hence, reward for patience is great and unlimited.



I express in my own style:

- ✿ The patience of the mothers of martyrs who lost their children who responded to the call of duty.

But give good tidings to the patient



I discuss and judge:

The following situations:

- ✳ He fasted on a very hot day in Ramadān.
- ✳ One of your classmates wronged you without any reason
- ✳ You learned that your classmate was saying that your success in your study was due to cheating.

- ✳ He was in dire need of money. So, he stole his neighbor's money.



I read and search:

- ✳ For the story of a prophet or a righteous man which demonstrates patience.



I express my opinion:

He bought a new car, but it collided into another car and was greatly damaged. So, the man became angry and lost his temper.

My opinion

He stops at traffic lights and waits for them to turn green no matter how long this might take

My opinion

He complains because the lift is late.

My opinion

LESSON THREE

I organize my concepts

The situation of the believer

in prosperity

in adversity

I leave my imprint

* If Allah سبحانه وتعالى, grants me a gift, I say:

* If Allah سبحانه وتعالى, made me suffer distress and agony, I say:



Student Activities

I answer by myself

✳ Choose the right answer from the following:

1 If Allah ﷺ, سُبْحَانَهُ وَبِحَمْدِهِ, grants a gift to a believer:

he becomes happy, and it is good for him.

he attributes that to his intelligence.

he shows gratitude to Allah for it.

he enjoys the gift alone

2 If the believer suffers a calamity:

he becomes sad and loses faith.

he endures patiently and surrenders to the will of Allah.

he cheers up and laughs.

he becomes angry and fed up.

3 Anas رضي الله عنه, said: I heard the Messenger of Allah ﷺ, سُبْحَانَهُ وَبِحَمْدِهِ, saying: : “Allah ﷺ, سُبْحَانَهُ وَبِحَمْدِهِ, said: “If I afflict my servant in his two dear things (i.e., his eyes), and he endures patiently, I shall compensate him for them with Paradise.” [Narrated by al-Bukhārī].

a What is the reward of a person who loses his two eyes in the world and he endures patiently?

b How to thank Allah ﷺ, سُبْحَانَهُ وَبِحَمْدِهِ, for the gift of sight?



I enrich my experience:

✳ Search for three verses in the Holy Qur'ān which contain the word “gratitude” and three verses which contain the word “patience”.

LESSON THREE

Gratitude

Patience

 I assess myself:

S	Aspect of Assessment	Level of Commitment		
		Always	Sometimes	Rarely
1	I thank Allah سُبْحَانَهُ وَبِحَمْدِهِ, continuously for His gifts.			
2	I say "La Hawla Wa La Quwata Illa Billah" [There is neither might nor power except with Allah] whenever I feel distressed.			
3	I always endure patiently and surrender to the will of Allah when suffering a calamity.			
4	I respond to wrong-doing by good conduct.			
5	I control myself when I get angry.			
6	I thank everyone who makes me a favor.			
7	I memorize the noble ḥadīth well			

Some of the Signs of the Hour

In this lesson I will learn to:

- infer the relationship between the end of the universe and belief in the Day of Judgment.
- provide evidence to the inability of humankind to know the time of the coming of the Hour.
- explain the signs of the coming of the Hour.
- deduce the role of Islam in resisting despair and frustration.



I take the initiative to learn:

Allah, ﷺ, said: ﴿فَهَلْ يُنْظَرُونَ إِلَّا لِلْأَسْعَةِ أَنْ تَأْتِيهِمْ بِهِنْدَةٍ فَقَدْ جَاءَهُ أَشْرَاطُهَا فَإِنَّهُمْ لَمْ يَأْمُرُوهُمْ ذِكْرَهُمْ﴾ "fa-hal yanżurūna 'illā s-sā'ata 'an tātiyahum baghtatan fa-qad jā'a 'ashrātuha fa-'annā lahum 'idhā jā'athum dhikrāhum" (Then do they await except that the Hour should come upon them unexpectedly? But already there have come some of its indications. Then what good to them, when it has come, will be their remembrance?) [Muhammad: 18]

- The reason why the time of the Hour has been hidden from people although this Day has been an established religious fact.
- The meaning of 'ashrāt (sings).

LESSON FOUR

I use my skills to learn

The world is the abode of work and action:

- The time of the coming of the Hour is one of the unseen matters which are known only to Allah ﷺ

يَسْأَلُونَكَ عَنِ السَّاعَةِ إِنَّمَا مُعْلِمَهَا قَلْ إِنَّمَا عَلِمَهَا عِنْدَ رَبِّي لَا يَجِدُهَا لَوْقَهَا إِلَّا هُوَ : He سَيِّدَ الْعَالَمِينَ said 'yas' alünaka 'ani s-sā'ati 'ayyāna mursāhā qu! 'innamā 'ilmuhā 'inda rabbī lā yujallīhā li-waqtihā 'illā huwa"(They ask you, O Muhammad, about the Hour: when is its arrival? Say, "Its knowledge is only with my Lord. None will reveal its time except Him.) [Sūrat al-'A'rāf: 187]

- The first minor sign of the Hour was the sending of the Prophet Muhammad ﷺ ; he is the last Prophet and there will be no other Prophet after him. He ﷺ said: “I have been sent and the Hour like these two,” showing his two fingers and sticking them out.” [Narrated by al-Bukhārī].
- Another sign of the Hour was the splitting of the moon during the time of the Messenger of Allah ﷺ . Allah ﷺ said:

“ iqtarabati s-sā‘atu wa-nshaqqa l-qamaru (1) wa-‘in yaraw ‘ayatan yu‘riqū wa-yaqūlū sihru mustamirrun (2)” (The Hour has come near, and the moon has split in two. (1) And if they see a miracle, they turn away and say, “Passing magic.” (2)) [Sūrat al-Qamar: 1-2].

- Also another sign was the death of the Prophet ﷺ. The Messenger of Allah ﷺ, said: “Count six signs that indicate the approach of the Hour: my death” [Narrated by al-Bukhārī].

- These have been followed by many signs which will continue until the time of the Hour. So, there is no need to be preoccupied with the Hour and its signs. Instead, one should prepare for this Day by getting busy worshipping Allah ﷺ and developing the earth in the best manner through the performance of one's duties towards his Lord, his religion, his community and his homeland.



I cooperate and write:

A list of the deeds which I will ensure doing in this world towards:

my religion

my homeland

my family

the world



I think and plan:

- ✿ to use my time wisely in order to succeed in this world and be successful in the Hereafter.

LESSON FOUR

The truth of the end of the universe:

The Holy Qur'ān refers in many verses to the Day of Judgment. Belief in this Day is part of the Islamic faith.

The Prophet ﷺ said: "Belief is to believe in Allah His Angels, His Books, His Messengers, and the meeting with Him, and to believe in the Resurrection." [Narrated by al-Bukhārī]. Before the Resurrection, the universe will witness developments that disrupt its order and remove its main features. Allah ﷺ said:

١٠ يَسْتَأْلِيْلَ يَوْمَ الْقِيَمَةِ ٩ فَلَوْلَا كَفَرَ الْمُصْرِ ٨ وَحَسَفَ الْقَعْدَ ٧ وَجَمِيعَ الشَّمْسِ وَالْقَمَرِ ٦ يَقُولُ لَهُمْ دُنْدُنْ مُعَمَّدَ أَنِّيْ الْمُقْرَبُ ٥

"yas'alu 'ayyāna yawmu l-qiyāmati (6) fa-'idhā
bariqa l-baṣaru (7) wa-khasafa l-qamaru (8) wa-jumi'a
sh-shamsu wa-l-qamaru (9) yaqūlu l-insānu yawmāidhin 'ayna l-mafarru (10)" (He asks, "When is the Day of Judgment? (6) So when vision is dazzled (7) And the moon darkens (8) And the sun and the moon are joined, (9) Man will say on that Day, "Where is the place of escape?"") [Sūrat al-Qiyāmah: 6-10]. All heavenly religions recognize this truth. It is also confirmed by science, which proves that the universe will come to an end, and that life on earth will end with the extinction of all creatures.



I analyze and explain:

The disruption to the universe which will happen on the Day of Judgment based on my understanding of the following verses: Allah ﷺ said:

“‘idhā s-samā‘u nshaqqat (1) wa-
‘adhinat li-rabbihā wa-ḥuqqat (2) wa-
‘idhā l-‘arḍu muddat (3) wa-‘alqat mā
fihā wa-takhallat (4) wa-‘adhinat li-
rabbihā wa-ḥuqqat (5)” (When the sky
has split open (1) And has responded to
its Lord and was obligated to do so (2)
And when the earth has been extended
(3) And has cast out that within it and
relinquished it (4) And has responded to
its Lord and was obligated to do so (5))
[Sūrat al-‘Inshiqāq: 1-5]



I cooperate and search:

for other Qur'ānic verses that talk about the changes which will occur in the universe upon the coming of the Hour in the Sūrahs which you studied in previous years, indicating the name of the Sūrah and the meaning of the verses.

Qur'ānic verses	Name of Sūrah	Meaning of the verse
.....
.....
.....

Vastness of the knowledge of Allah ﷺ :

The knowledge of Allah ﷺ is vast and has no limits. He knows the smallest matters, the ones which already happened and the ones which are yet to happen.

He knows the unseen, including the knowledge about the Hour. Allah ﷺ, said:

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيَعْلَمُ مَا فِي الْأَرْضِ وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدَاءً وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلَيْهِ حِلْمٌ حَمِيرٌ﴾
 “inna llāha 'indahū 'ilmu s-sā'ati wa-yunazzilu l-ghaytha wa-ya'lamu mā fi l-arhāmi wa-mā tadrī nafsun mādhā taksibu ghadan wa-mā tadrī nafsun bi-'ayyi 'ardīn tamūtu 'inna llāha 'alīmun khabīrun”(Indeed, Allah alone has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and Acquainted.) [Sūrat Luqmān: 34]. Man, who is the best creature, is required to seek knowledge and go deep into it, but his knowledge is still limited. Allah ﷺ said: ﴿وَسَأَلُوكُمْ عَنِ الرُّوحِ فَلَمْ يَرْجِعُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِشْدَ مِنَ الْعِلْمِ إِلَّا قَلِيلٌ﴾
 ‘ani r-rūhi quli r-rūhu min 'amri rabbī wa-mā 'ūtītum mina l- 'ilmī 'illā qā'ilān”(And they ask you, O Muhammad, about the soul. Say, “The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little.”) [Sūrat al-'Isrā' : 85].

LESSON FOUR



I think and classify:

- * The following matters in the table below based on the ability of man to know them using his senses:

Knowledge	Possible for him to know	Not possible for him to know
Man's body		
Man's soul		
The Day of Judgment		
The beauty of nature		
Time of man's death		



I think and prove:

- * the unreliability and falsity of the messages circulating through social media and claiming to specify the time of the coming of the Hour.

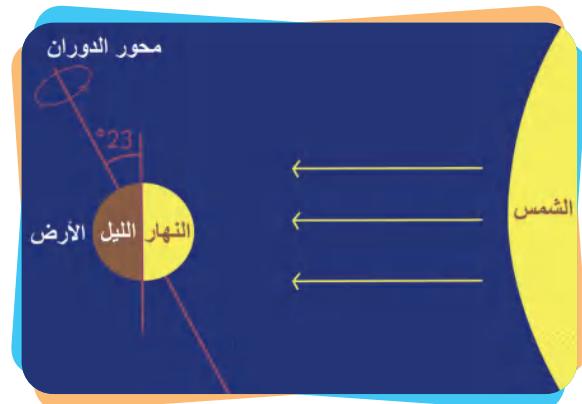
Amongst the Signs of the Hour are:

- 1 **Universal phenomena:** the change of the universal order, and the coming of the Hour is a faith-based truth. This truth is supported by modern science, which confirms that the universe will come to an end, and that there will be disruption to its order, including the rise of the sun from the West instead from the East. The Messenger of Allah ﷺ said: “The Hour will not come until the sun rises from the West: and when the people see it, then whoever will be living on earth will have faith, and that is the time when no good will it do to a soul to believe then, if it believed not before.” [Narrated by al-Bukhārī].



I observe and infer:

- * The scientific reason for the rise of the sun from the East.



- 2 Climatic phenomena : the change of the climate on earth. The Messenger of Allah ﷺ said: "The Hour will not come till the land of Arabia returns to meadows and rivers." [Narrated by al-Hākim in his al-Mustadrak].

.....

This ḥadīth says that Arabia will become green meadows with lush vegetation like it was before; the use of the word "returns" by the Prophet ﷺ indicates that it was like this before.



I respond using rational argument:

- * To people who interpret the continuous weather changes in Arabia as a direct indication of the coming of the Hour.

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

LESSON FOUR

Islam is the religion of hope:

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 Abū Dāwūd].

This *hadīth* has clear meanings of positivity in life, perseverance, determination and avoidance of despair and frustration. The Muslim is required to fully perform his role in life and to offer all good deeds he can until the last minute of his life. His giving should not stop and no events, even the events and moments of the Hour, should prevent him from persisting in life.

The United Arab Emirates has planted various seeds of giving in the lives of needy peoples, drawing smiles on their faces. It built educational institutions and supported the educational systems in their countries, established hospitals for them and sent them relief aids.



I think and determine:

* How to achieve positivity and perseverance in the following fields:

Field

Seeking knowledge

Work

Health

Family

How to achieve positivity and perseverance

.....

.....

.....

.....

I organize my concepts

Major Signs of the Hour

Just like the universe has a beginning, it has and end

Knowledge of the Hour is limited to Allah
سبحانه وتعالى, because it belongs to the unseen

Persistence in life and its events is not contradictory with belief in the coming of the Hour

Some signs of the coming of the Hour



I leave my imprint

I continue to seek knowledge seriously and obtain the highest grades to benefit myself and promote the status of my homeland.



LESSON FOUR

Student Activities

I answer by myself

- ★ Explain the reason why the time of the coming of the Hour was hidden, and why Allah ﷺ, سُبْحَانَ رَبِّكَ عَلَىٰ، kept His knowledge hidden from people.

Evidence from
the Holy Qur'ān

Science-based
evidence

- ★ Ibn 'Umar رضي الله عنهما said: "Work for this world as if you will never die; and work for the Hereafter as if you will die tomorrow." Give one benefit for each of the two kinds of work:

Working for this world

Working for the Hereafter



I enrich my experience:

- Search for three verses in the Holy Qur'an which contain the word "gratitude" and three verses which contain the word "patience".

Allah, سُبْحَانَهُ وَعَلَىٰ, said:

﴿إِذَا أَشْمَسْ كُورَتٌ ١﴾ وَإِذَا الشَّجُومُ أَنْكَرَتٌ ٢﴿وَإِذَا الْجَنُّ شَرَّتٌ ٣﴾ وَإِذَا الْعَشَرُ عُطِلَتٌ ٤﴿وَإِذَا الْوُحُوشُ حُشِرَتٌ ٥﴾ وَإِذَا الْحَمَارُ سُحِرَتٌ ٦﴾
وَإِذَا الْقُوَشُ دُوَرَتٌ ٧﴾ وَإِذَا الْمَوْهَدَةُ شَلَّتٌ ٨﴾ يَا يَٰ ذَٰكِرُ قُلْتَ ٩﴾ وَإِذَا الْأَشْهُفُ شَرَّتٌ ١٠﴾ وَإِذَا الْمَلَائِكَةُ كُلَّتٌ ١١﴾ وَإِذَا الْجَمِيعُ شَرَّتٌ ١٢﴾ وَإِذَا الْجَنَّةُ أُنْفَتٌ ١٣﴾ عَلَيْتَ نَفْسَ مَا أَحْمَرْتَ ١٤﴾

'idhā sh-shamsu kuwwirat (1) wa-'idhā n-nujūmu nkadarat (2) wa-'idhā l-jibālu suyyirat (3) wa-'idhā l-`ishāru 'uṭṭilat (4) wa-'idhā l-wuhūshu ḥushirat (5) wa-'idhā l-bihāru sujjirat (6) wa-'idhā n-nufūsu zuwwijat (7) wa-'idhā l-maw'ūdatu su'īlat (8) bi-'ayyi dhanbin qutilat (9) wa-'idhā ḫ-ṣuhūfu nushirat (10) wa-'idhā s-samā'u kushītat (11) wa-'idhā l-jahīmu su'īrat (12) wa-'idhā l-jannatu 'uzlifat (13) 'alimat nafsun mā 'ahḍarat (14) (When the sun is wrapped up in darkness (1) And when the stars fall, dispersing, (2) And when the mountains are removed (3) And when full-term she-camels are neglected (4) And when the wild beasts are gathered (5) And when the seas are filled with flame (6) And when the souls are paired (7) And when the girl [who was] buried alive is asked (8) For what sin she was killed (9) And when the pages are made public (10) And when the sky is stripped away (11) And when Hellfire is set ablaze (12) And when Paradise is brought near, (13) A soul will then know what it has brought with it. (14)) [Sūrat al-Takwīr: 1-14].

- Extract from the above verses events of the Day of Judgment and classify them in the table below:

Universal events	Earth events	Unseen events
.....
.....

LESSON FOUR

- * Send an email to a person who, you learned, tried to stop studying because he had been diagnosed with an incurable disease.

New message

To:	CC	BCC
Subject:		
Message content area		

 **I assess myself:**

S	Aspect of Assessment	Level of Commitment	
		Good	Bad
1	My belief in the coming of the Hour.		
2	My belief in the end of the universe.		
3	When I do anything, I take into consideration that I will be brought to account in the Hereafter.		
4	The signs of the Hour as stated in religion are an established truth.		
5	My belief in the value of work despite the inevitability of death.		

Imām Mālik ibn Anas رضي الله عنه

In this lesson I will learn to:

- explain the important role of scholars in their societies.
- talk about the biography of Imām Mālik ibn Anas رضي الله عنه.
- explain the status of Imām Mālik in Islamic culture.
- infer the ideal teacher-student relationship.



I take the initiative to learn:

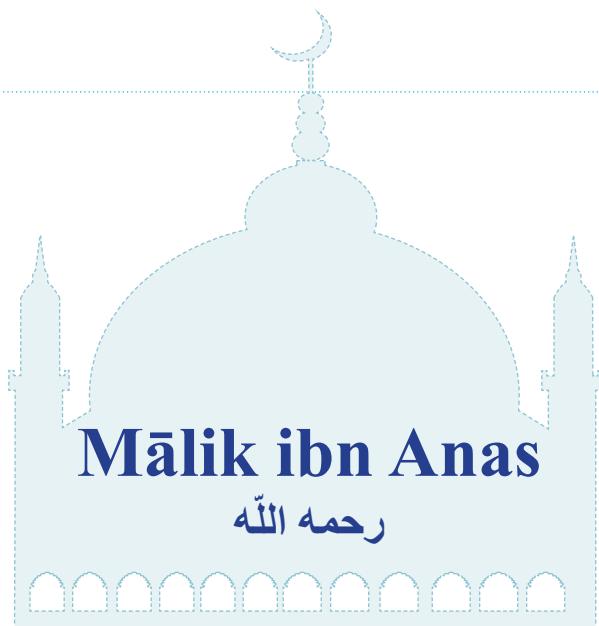
The Prophet ﷺ said: "Scholars are the heirs of the Prophets. Prophets bequeath neither dinar nor dirham; they bequeath knowledge; and he who acquires it, has in fact acquired an abundant portion." [Narrated by Abū Dāwūd].

The *hadīth* shows that scholars have a very high status in their societies; they are the heirs of the Prophets in terms of guiding people and leading them towards truth, virtue and good deeds



I think and specify:

- ✿ The relationship between scholars and Prophets.
- ✿ Learned personalities that contributed to directing society towards progress and prosperity..



I use my skills to learn

Personal card of Imām Mālik - رضي الله عنه

- ✿ Mālik ibn Anas ibn Mālik ibn Abī Āmir al- 'Aṣbahī; his mother is Āliyah bint Sharīk al-Azdiyyah.
- ✿ He was born in Madīnah in 93 AH / 703 CE, and lived in it.
- ✿ He is a Follower of a Follower. He learned from prominent scholars of Madīnah, such as al-Zuhrī and Nāfi', the client of 'Abdullāh ibn 'Umar رضي الله عنهما.
- ✿ He was known for his strong memory and desire to acquire knowledge and excel.

The status of Imām Mālik رضي الله عنه:

According to Abū Hurayrah رضي الله عنه the Messenger of Allah صلوات الله عليه وآله وسلامه said: "It shall soon be that people are beating the livers of camels (meaning that they are hastening and traveling upon them) seeking knowledge. But they will not find anyone more knowledgeable than the scholar of Madīnah." Sufyān ibn Oyayna was asked: "Who is the scholar of Madīnah?" He said: "Mālik ibn Anas." [Narrated by al-Tirmidhī].



I read and find:

in the *hadīth* three points that indicate the scholarly status of Imam Malik رضي الله عنه:



Scholarly qualifications of Imām Mālik:

Imām Mālik رضي الله عنه said: "I did not present myself as a scholar until seventy knowledgeable scholars testified that I am qualified to do so."

- ✳ I think and specify from the above statement one of the factors behind the excellence of Imām Mālik رضي الله عنه.

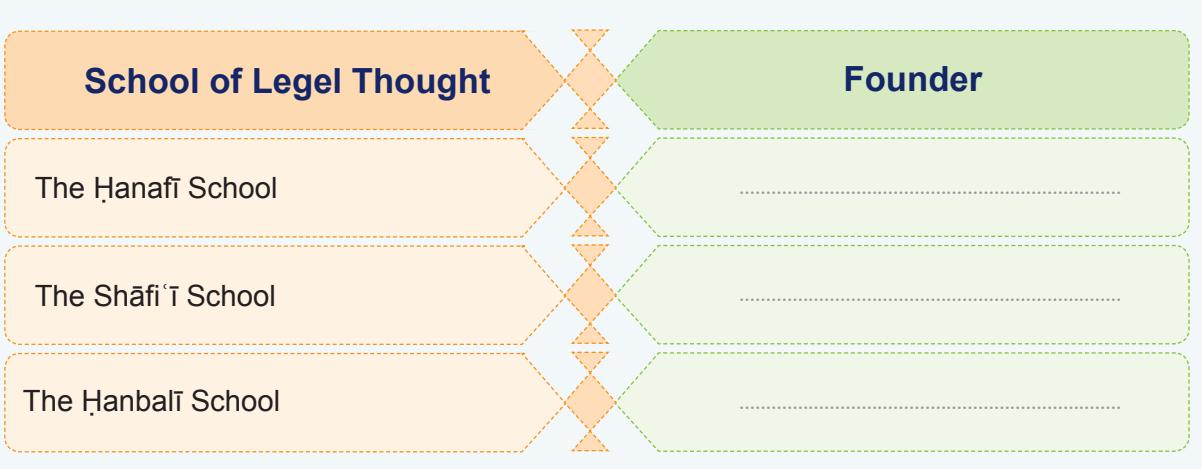
- ✳ I discuss the importance of having academic qualifications in our present time.

- ✳ I tell my classmates about my academic ambition.



I search and differentiate:

- ✳ Imām Mālik رضي الله عنه, is the founder of the Mālikī School. Give the names of the founders of the other schools of Fiqh:



I cooperate and explain:

- ✳ To my classmates the benefit of having several schools of Fiqh:

LESSON FOUR

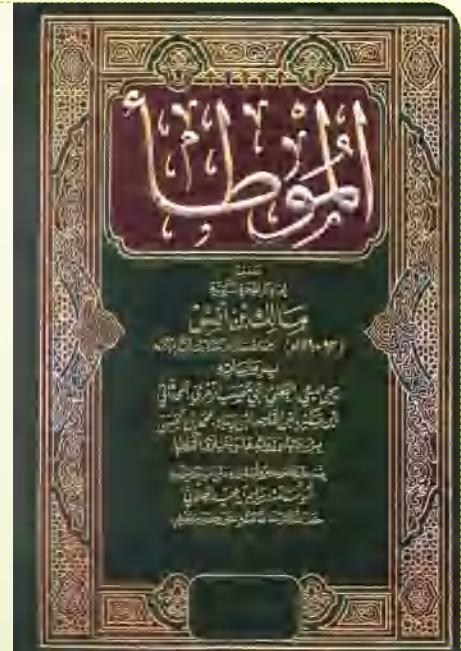
I think and explain:

Allah ﷺ said: ﴿فَسْأَلُوكُمْ أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾ "fa-s' alū 'ahla dh-dhikri 'in kuntum lā ta'lamūna" (So ask the people of the message if you do not know.) [Sūrat al-Nahl: 43]

The verse refers to the importance of seeking the assistance of the people of the message; i.e. learned scholars and specialized experts. A friend of yours was unsure about a rule relating to a Fiqh matter and wanted to ask about it over the internet. What is your advice to him?

I introduce al-Muwatṭa by Imām Mālik

because it instills knowledge, enhances the memory and improves one's linguistic and cognitive abilities. Mālik said: I told my mother, "Shall I go and write scholarly knowledge?" She said, "come and wear the clothes of knowledge." Then, she put clothes and a turban on me and said: "Now you go and write." (Tartīb al-Madārik). So, he wrote his well-known book al-Muwatṭa. Regarding the reason for writing al-Muwatṭa, it is said that Abū Ja'far al-Mansūr met Imām Mālik - and was impressed by his knowledge. Therefore, he asked him to write for people a book that would benefit them in relation to their religion and their worldly matters, and requested that he adopts in it an easy writing style. So, Imām Mālik - responded to the request of al-Mansūr and wrote al-Muwatṭa. Mālik - said: "I showed this book of mine to seventy scholars of Madīnah, and they all agreed to it. Therefore, I called it al-Muwatṭa.



Mālik ibn Anas
مَالِكُ بْنُ أَنَّاسٍ



I think and infer:

Imām al-Shāfi‘ī رضي الله عنه said: “Apart from the Book of Allah no book on earth is more accurate than Mālik’s al-Muwaṭṭa.”

- Based on this statement, I explain to my classmates the merits of al-Muwaṭṭa by Imām Mālik and its importance in Islamic culture.



Teaching people to do good:

Teaching people and educating them about matters relating to their religion and worldly affairs is one of the best and most beneficial jobs. Knowledge is essential for fighting ignorance and backwardness, expanding culture and developing life. The Prophet ﷺ said: “Allah, His angels, the dwellers of the heaven and the earth, and even the ant in its hole and the fish in water supplicate in favor of those who teach people knowledge.” [Narrated by al-Tirmidhī]. Imām Mālik - taught people about their religion. He stayed for forty years at the Prophet’s Mosque in Madinah teaching al-Muwaṭṭa to people. One of his most known students is Imām al-Shāfi‘ī - who used to say: “Mālik is my teacher. Mālik is my mentor. I learned from him.”

I explain and discuss:

- With my classmates the nature of the relationship which should exist between the student and his teacher.

LESSON FOUR

I organize my concepts

Malik bin Anas رضي الله عنه

His upbringing

- Was born in Madīnah in 93 AH and brought up in it.
- Learned from scholars of Madīnah until he became one of its most prominent scholars.
- Loved knowledge and sought to acquire it.

His scholarly status

- Scholar and Muftī of Madīnah during his time.
- Taught at the Prophet's Mosque for over forty years.
- Contributed through his knowledge to spreading moderate Islamic culture.

Mālik's al-Muwatṭa

- First modern book and most important book by Imām Mālik.
- Mālik's authentic hadiths and Fiqh opinions.
- Organized according to disciplines of Fiqh.

The Mālikī School

- One of the most well-known schools of Fiqh in the Muslim world.
- The official school of the United Arab Emirates, the most spread school in the world.



I leave my imprint

I respect all schools of Fiqh out of my belief in the importance of religious tolerance for achieving social stability and establishing the right to differ.



Student Activities

I answer by myself

1 Excellence in teaching has several factors. Mention two of them.

✳ The first factor:

✳ The second factor:

2 Introduce Imām Mālik رضي الله عنه in terms of:

- ✳ Name:
- ✳ Upbringing:
- ✳ Era in which he lived:
- ✳ Key jobs:
- ✳ Key positions he held:
- ✳ Fiqh works:
- ✳ Scholarly status:

3 Explain why al-Muwatta was given this name:

4 Name three factors that contributed to making Imām Mālik رضي الله عنه a genius.

LESSON FOUR

5 Imām al-Shāfi‘ī تَعَالَى قَوْلُهُ said: “When talking about scholars, Mālik is the star. No one else has achieved the scholarly status achieved by Mālik through his memorization, mastery and continued learning.”

- Explain the reason why Imām Mālik تَعَالَى was the star in terms of knowledge.



I enrich my experience:

- Search the internet and fill the table below:

Fiqh School	Founder	Most prominent teachers	Most prominent Students	Its impact
The Hanafī School				
The Mālikī School				
The Shāfi‘ī School				
The Hanbalī School				



I assess myself:

S	Aspect of Assessment	Level of Commitment		
1	I seek the assistance of experts whenever I am unsure of a certain matter.	Always	Sometimes	Rarely
2	I read about historical figures to learn from them.			
3	I read Fiqh books to learn the rules concerning acts of worship.			
4	I call the Official Fatwa Centre in the United Arab Emirates to enquire about my religion and worldly matters. .			
5	I respect the opinions of other and do not hold to my opinion unreasonably			

Enriching Activities

PROGRAM OF REINFORCING NATIONAL IDENTITY
Belonging, allegiance, public safety, volunteering



**Design a bulletin board titled "A country without drugs"
advising your schoolmates and warning them
of the ruining effects of drugs.**







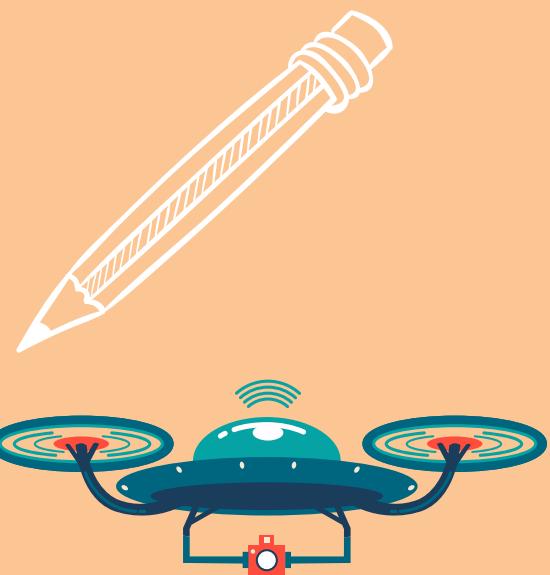
This space is dedicated to you ..

Write down the most important

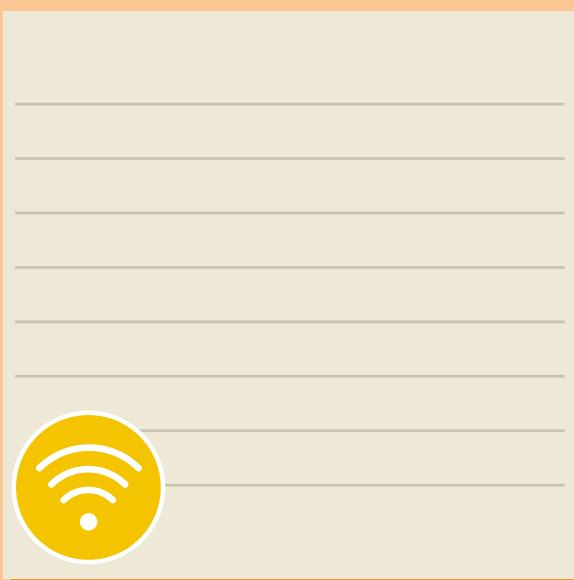
things you have seen or

experienced today.

This year



This month

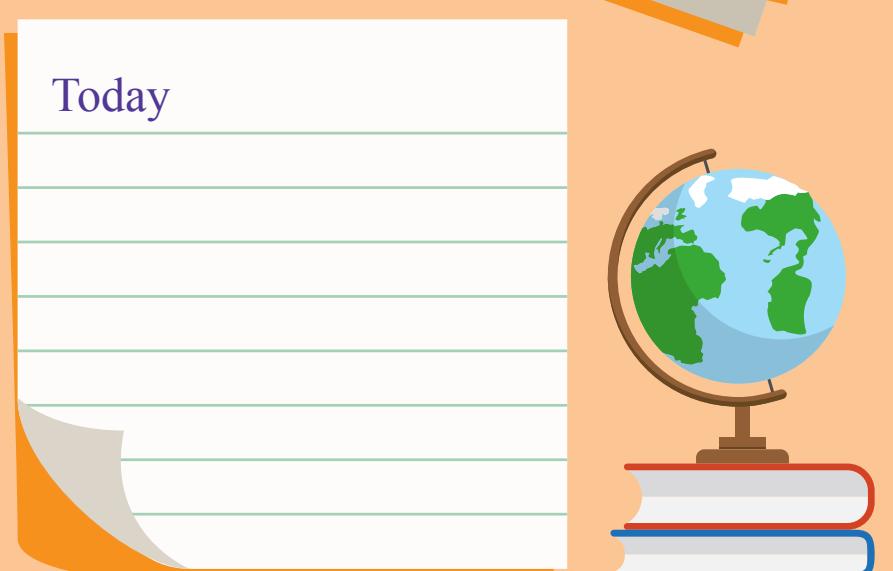




last month



This week



Today

Events of this century



Fatwas

Answered by:



The Official Fatwa Centre in the United Arab Emirates



1

Free Fatwa line (8 am – 8 pm)
(Arabic – English – Urdu):
[8002422]

2

Fatwa service through SMS
(Etisalat - Du): [2535]

3

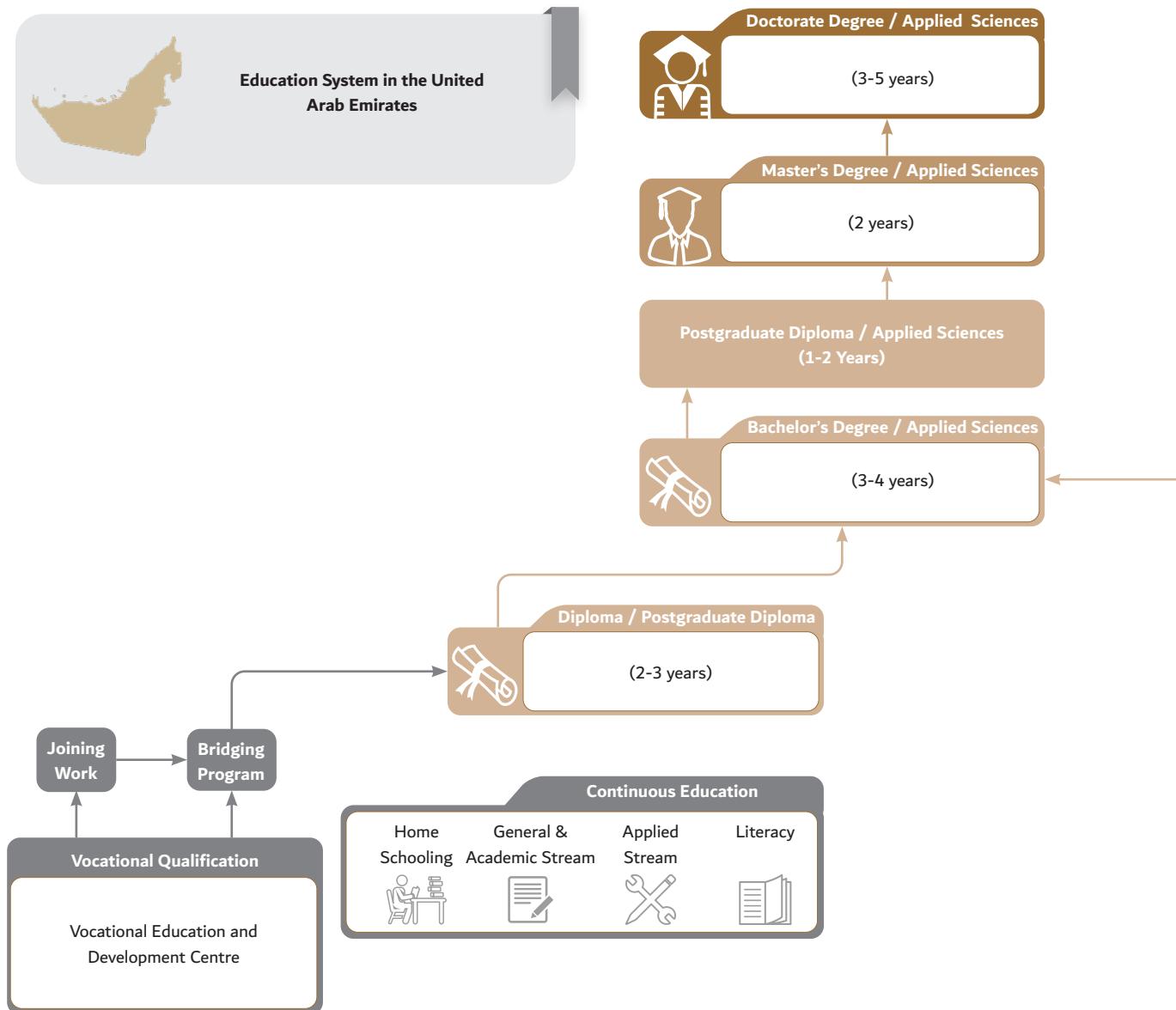
Public Fatwas through the website
(24/7): www.awqaf.gov.ae

4

For calls for outside the UAE:
[00971 2 20 52 555]



Education System in the United Arab Emirates



Guideline



