Islamic Education

Student book
Grade 7
1442-1443 A.H. / 2021-2022 A.D.
Introduction

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

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

In terms of structure, this book has adopted a unit-based approach with each unit comprising diverse topics that collectively represent the domains and core themes of the curriculum in an integrated and holistic manner such as:
Divine Revelation (Waḥy),
Islamic Creed (ʿAqīdah),
Values and Manners of Islam (Qiyam wa Ādāb),
Islamic Rulings and their Higher Purposes (Aḥkām wa Maqāṣid),
Life of the Prophet (Sirah) and Prominent Muslim Personalities (Shakhṣīyyāt), and
National Identity and Contemporary Issues (Huwiyyah wa Qaḍāyā).

This new textbook endeavors to translate the curriculum standards into comprehensive tables of contents and stipulates the learning outcomes at the beginning of each lesson under the heading: ‘I learn from this lesson.’

Each lesson consists of:
an introduction entitled: ‘I take initiative to learn’,
a presentation entitled: ‘I use my skills to learn’, and
a conclusion entitled: ‘I organize my ideas’.

This is followed by students activities which focus on three specific types:
general activities for all students entitled: ‘I answer by myself’,
enrichment activities for outstanding students entitled: ‘I enrich my experience, and
applied activities entitled: “I assess myself”.

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

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

The textbook focuses on the religious knowledge and ideas that students are required to have. It furthermore connects this religious knowledge and ideas to their contemporary life in accordance with the compassionate teachings of Islam which are characterized by moderation, balance, equanimity, tolerance, clemency, love, peace, cohesion, harmony, respect for human dignity, a rejection of violence and hatred,
reinforcement of positivity, and a sense of individual and communal responsibility. Moreover, the book attaches importance to developing performance skills that are specific to Islamic Education and places special emphasis on Islamic values in order to build conscientious personalities who are committed to their religion, take pride in their heritage, contribute to nation building and open up new horizons of cooperation and collaboration for promoting shared human values.

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

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

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

And Allah alone grants success.

Curriculum Design Team of the Islamic Education Series
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2. Explain the meanings of Qur’anic vocabulary.  
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5. Explain manifestations of the greatness and power of Allah.  
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| Those in the Shade of the Most Merciful | 1. Read the hadith by heart properly.  
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| Glad Tidings for those who Pray | 1. Read the hadith by heart properly.  
2. Explain the advantages of walking to Mosques.  
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| Evidences for the Oneness of Allah | 1. Explain the concept of Fitrah (natural predisposition).  
2. Explain how to build the argument that Allah is uniquely One and has no associate.  
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| Consciousness of Allah’s watching one | 1. Explain the concept of Murāqaba of Allah, سبحانه وتعالى.  
2. Defines the benefits of Murāqaba of Allah, سبحانه وتعالى.  
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| Sunan al-Fitrah | 1. Explain the concept of Sunan al-Fitrah.  
2. Describe Sunan al-Fitrah.  
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| The Absolute Creator, the All-Knowing | 1. Recite the verses while observing the rules of recitation.  
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The Reliever, the Forbearing, glory be to Him
1. Explain the concept of the Reliever, the Forbearing, glory be to Him.
2. Mention the manifestations of divine forbearance in life.
3. Demonstrate my adoption of forbearance in dealing with people.

Ritual purificatory bath (Ghusl)
1. Apply the rules of Ghusl correctly.
2. Define the acts of Ghusl and its ruling.

Dry ablution (tayammum) and maḥṣa (wiping with wet hands) over footwear
1. Explain the concepts of dry ablution (tayammum) and maḥṣa (wiping with wet hands) over footwear.
2. Apply tayammum and maḥṣa correctly.
3. Compare and contrast tayammum and maḥṣa.

Battle of the Confederates (Ghazwat al-Aḥzāb)
1. Explain the events of the Battle of the Confederates.
2. Analyze the outcome of the Battle of the Confederates.
3. Conclude lessons from the Battle of the Confederates.

Glad Tidings and Consolation
1. Recite the verses while observing the rules of recitation.
2. Explain the meanings of Qur'anic vocabulary.
3. Explain the overall meaning of the verses.
4. Describe the people of Paradise.
5. Be keen on obeying Allah, seeking His pleasure.
6. Explain the significance of referring to previous nations.

Rules of the Silent Mīm (Mīm al-Sākinah)
1. Identify the cases of the Silent Mīm Mīm whilst reciting.
2. Apply the rules of the Silent Mīm whilst reciting.
3. Compare between the cases of Silent Mīm and the cases of other similar letters.
4. Be dedicated in reciting the Book of Allah.

Moderation in Spending
1. Read the noble hadith properly by heart.
2. Explain the rules concerning extravagance.
3. Explain the connection between extravagance and vanity.
4. Understand the danger of extravagance on the individual and on society.
5. Infer Islamic principles dealing with extravagance.

Imām Abu Ḥanīfa al-Nuʿmān (may Allah have mercy upon him)
1. Summarize aspects from the life of Imām Abu Ḥanīfa.
2. Infer lessons to be learned from the biography of Imām Abu Ḥanīfa.

The Arab Islamic civilization
1. Define the concept of the Arab Islamic Civilization.
2. Identify the manifestations of the Arab Islamic Civilization.
3. Explain factors that contributed to the prosperity of the Arab Islamic Civilization.
4. Explain the role of the United Arab Emirates in maintaining the Arab Islamic Civilization.
Allah, said:

“sa-nurīhim ʾāyātinā fī l-ʿāfāqi wa-fī ʾanfusihim ḥattā yatabayyana lahum ʿannahu l-ḥaqqu ʿa-wa-lam yakfī bi-rabbika ʿannahū ʿalā kulli shayʿ in shahīdun”

[We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the Truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness?]

[Fuṣṣilat: 53]
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Lesson 1

The Resurrection and Raising up

This Lesson teaches me to:

- Recite the verses while observing the rules of recitation.
- Explain the meanings of Qur’anic vocabulary.
- Explain the overall meaning of the verses.
- Explain the evidence of resurrection and the raising up.
- Explain the manifestations of the greatness and power of Allah.
- Infer the methodology of dialogue in the verses.

I take the initiative to learn:

It was said in the ancient times that “Qāf” was the name of a mountain surrounding earth.
We now live in the age of technology, satellites, space and image-based discoveries. To what extent are you convinced of the above statement? Justify your point of view. What do you know about “Qāf”?

I use my skills to learn

I recite and memorize:

Umm Hishām bint Haritha, may Allah be pleased with her, said:
I learned “Qāf. By the honored Qur’an directly from the Messenger of Allah ᵃˢ, as he used to read it every Friday on the minbar when he delivered the sermon before the people. [narrated by Muslim]
Sūrat Qāf

Bi-smi llāhi r-raḥmāni r-raḥīmi

"Qāf wa-l-qurʾāni l-majīdi (1) bal ʿajibū ʾan jāʾahum mundhirun minhum fa-qāla l-kāfirūna hādhā shayʿun ʿajibun (2) ʿa-ʾidhā mitnā wa-kunnā turāban dhālika rajʿun baʿīdun (3) qad ʿalimnā mā tanquṣu l-ʾarḍu minhum wa-ʿindanā kitābun ḥafīzun (4) bal kadhhabū bi-l-ḥaqqi lammā jāʾahum fa-hum fiʾ amrin marījin (5) ʿa-fa-lam yanzurū ʾilā s-samāʾi fawqahum kayfa banaynāhā wa-zayyannāhā wa-mā lahā min furūjin (6) wa-l-ʾarda madadnāhā wa-ʾalqaynā fihā rawāsiya wa-ʾanbatnā fihā min kulli zawjin bahlījin (7) tabṣīratan wa-dhikrā li-kulli ʿabdin munībin (8) wa-nazzalnā mina s-samāʾi māʾan mubārakan fa-ʾanbatnā bihī jannātin wa-ḥabba l-ḥaṣīdi (9) wa-nakhlā bāsiqātin lahā ṭalʿun naḍīdun (10) rizqan li-l-ʿibādi wa-ʾaḥyaynā bihī baldatan maytan ka-dhālika l-khurūju (11)".

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

Qāf. By the Glorious Qur’ān. (1) But they wonder that there has come to them a warner from among themselves, and the disbelievers say, “This is an amazing thing. (2) When we have died and have become dust, we will return to life? That is a distant return.” (3) We know what the earth diminishes of them, and with us is a retaining record. (4) But they denied the truth when it came to them, so they are in a confused condition. (5) Have they not looked at the heaven above them - how we structured it and adorned it and how it has no rifts? (6) And the earth - We spread it out and cast therein mountains and made grow therein something of every beautiful kind, (7) Giving insight and a reminder for every servant who turns [to Allah]. (8) And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest (9) And lofty palm trees having fruit arranged in layers - (10) As provision for the servants, and We have given life thereby to a dead land. Thus is the resurrection. (11)
I explain Qur’ānic vocabulary:

(Qāf): A letter that was intended to defy the pagan Arabs to come up with something like the Qur’ān or even one of its verses. It also draws attention to the importance of what comes after.

(al-Majīd): The Noble, Possessor of Honor and Majesty.

(rajun’): Resurrection after death.

(baʿīd): Impossible.

(ma tanquṣu): Parts of the body that decay after death and turn into dust.

((AFūq): The Preserved Tablet.

(marij): Puzzled and baffled.

(furūj): Cracks and fractures.

(rawāsiya): Fixed mountains.

(munīb): One who returns to Allah.

(bāsiqāt): Tall.

(talʿun): Clustered fruit of the palm tree.

(al-Khurūj): People being raised from their graves on the Day of Resurrection.

I understand the significance of the verses:

The promise of Allah does not change:

Allah, swears by the Qurʾān, stating: “By the Glorious Qurʾān”, by what is in it of its goodness, knowledge, truth and beauty, that Muhammad, is the Messenger of Allah, and that his warning to his people is true.

However, the polytheists of Makkah were perplexed in how they had a warner from among themselves, namely Muhammad, to warn them of a terrible outcome. They went too far, and denied that he was the Prophet of Allah, accusing him of telling lies; saying: "will we come back to life after we die and our bodies turn into dust? Our minds cannot believe this."

I specify:

The polytheists of Makkah committed a mistake when they asked a question and then passed judgement before they had heard or reflected on the answer to their question. I specify the following from the verses:

1. The question asked by those who denied the resurrection after death ..............................................

2. The judgment made by those who denied the resurrection after death ............................................
I complete:
The correct steps of dialogue are: I ask ...................... then wait for ...................., then reflect upon and reply towards.

I contemplate and cooperate:

In cooperation with my group, we find a solution to the following problem:
A student lost his book and suspected that his classmate took it, so he asked him to swear by the Qurʾān, but his classmate refused to do that.

I deduce:
A Sharʾīa rule from the saying of Allah, ﷺ: “By the Glorious Qurʾān”.

The Omnipotent Power of Allah ﷺ:
This noble verse stresses that Allah, ﷺ, is ʿAlīm (All-Knowing) and Qadīr (All-Powerful):

قَدْ عَلِمْنَا مَا نَقْصَى ٱلْأَرْضُ مِنْهُمْ َََُّ{

“We know what the earth diminishes of them.”) It is also an indication towards the weakness and helplessness of those who deny the resurrection and that there is nothing that should perplex them thereby. For Allah, ﷺ, knows about each particle that the earth causes to decay from the bodies of the dead, wherein they dissipate and turn into mud after they have been buried. He knows where each particle is and what it has become. The Prophet ﷺ said: “The earth will consume every child of Adam except for the tailbone” [narrated by Al-Bukhārī and Muslim]. All of this has been written in the Preserved Tablet (Lawḥ al-Maḥfūẓ). If Allah, ﷺ, wills, he brings them back all together at the time He wants and in the manner that He wants.

These people accused the Prophet, ﷺ, of telling lies despite the fact that they previously used to call him “the trustworthy, reliable one” for his wisdom and honesty after they entrusted him with their valuable wealth and possessions. When he came to them with the truthful message, they accused him of telling lies, thereby contradicting themselves and denying what they had previously said and done. Hence they found themselves confused and perplexed. So in one instance, they would say he was a poet; in another, they would say he was a magician; then they would say he was a soothsayer. They were never sure what to agree upon. And so it is that, whoever opposes the truth will find himself lost amidst falsehood.

I contemplate and infer:

I infer from the above two paragraphs the reason for the contradiction in which the pagans of Makkah found themselves.

I infer the wisdom of referring to the Preserved Tablet whilst the knowledge of Allah, ﷺ, remains sufficient.

1. Tail-bone: the lowest bone of the back, from which creatures will be reconstituted on the Day of Judgment.
Argument by argument and evidence by evidence:
The verses presented some evidence of the resurrection and raising up, and the truthfulness of the prophethood of Muhammad, ﷺ. They asserted the Omnipotent power of the Creator:

"ʿA-fa-lam yanẓurū ʾilā s-samāʾi fawqahum kayfa banaynāhā”
(Have they not then observed the sky above them, how We have constructed it)

1. **Heaven:** This great structure was raised by Allah, ﷺ, without any pillars or supports and without any rifts or fractures, including the beautiful shining stars and planets that are spread in it according to the will of Allah, ﷺ. By contrast, when man builds a small roof, he is in need of pillars, supports, steel and many materials.

"wa-l-ʿarḍa madadnāhā wa-alqaynā fīwāsiya wa-anbatnā fīhā min kulli zawjin bahījin”
(And the earth - We spread it out and cast therein firmly set mountains and made grow therein [something] of every beautiful kind)

2. **Earth:** Allah, ﷺ, spread it for people so that wherever they go they find it endless in front of them despite the fact that it is limited. He cast firm mountains in it so that it does not tilt, and created in it gardens, plants and trees, such as tall palms with neatly arranged fruits, and many kinds that create a feeling of joy and happiness. In order for these plants not to become extinct, Allah, ﷺ, created them in pairs so that they reproduce and life continues as long as Allah, ﷺ, wills. This should make everyone with sound mind and nature realize the truth.
3. **Water:** Allah, ﷺ, made this great gift the secret of life for all living things. All references to water in the Qur'an are linked to life; for Allah, ﷺ, sends water from the sky to bring things to life. Through it plants grow, farms become full of vegetation and fruits, and people, animals and birds enjoy the provisions and gifts of Allah thereby. After the land was dead, it becomes full of life. Likewise, Allah brings the dead back to life and raises them up from their graves.

**I discover:**

**In cooperation with my group, I discover the following:**
- The similarity between resurrection and the growth of vegetation, which has also been referred to by the word “resurrection”.
- The meaning of “We spread it” (madadnāhā) when talking about the earth.
- What are the references to rain in the Qur'an linked to.

**I make a judgment:**

I reflect on the attitude of those who denied resurrection and raising up and the evidence presented in the verses, and then make a judgment concerning that attitude.

**I suggest:**

The Prophet, ﷺ, passed by Sa'd bin Abī Waqqāṣ while he was performing his ablution (wuḍū'), and said: “Sa’d, what is this extravagance?” Sa’d asked: “Can there be extravagance in ablution?” The Prophet, ﷺ, said: “Yes, even if you are on the bank of a flowing river.” [Narrated by Aḥmad and Ibn Mājah]. So, preserving environmental resources is an act of worship.

**I present a plan to support the state’s efforts in preserving water.**

**I express:**

In front of my classmates, aspects of the power and greatness of Allah, ﷺ, in creating the sky.
Reflect on Previous nations! Let those with understanding learn the lesson.

So that no one has any excuse they can rely upon, the verses refer to the previous nations and how they ended, thereby showing those who are following in their footsteps the outcome that is waiting for them. The people of Noah accused their Prophet, of telling lies, as did the people of the well, who denied the message of their Prophet, and threw him in the well. Thamud denied the message of Saleh, and killed the female camel. ‘Aad accused their Prophet Hud, of telling lies, as did Pharaoh; the People
of Shuaib, ﷺ; as well as the people of the thicket; and the people of Tubba’, the King of Yemen. They all accused the Messengers of telling lies, and therefore Allah, ﷺ, destroyed them. So, where are they? How did their denial and stubbornness benefit them now? Would a reasonable person choose to go down the path of such destruction? A wise person is one who learns from the experiences of others.

I complete the following table:

<table>
<thead>
<tr>
<th>The people</th>
<th>The people of Noah</th>
<th>Pharaoh and his people</th>
<th>The people of Thamud</th>
<th>The people of ‘Aad</th>
<th>The people of the thicket</th>
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<tbody>
<tr>
<td>Their ultimate end</td>
<td>....................</td>
<td>........................</td>
<td>........................</td>
<td>........................</td>
<td>........................</td>
</tr>
</tbody>
</table>

I specify:

From the verses, what indicates the following:

1. The beginning of creation: ..............................................................................................................
2. The resurrection: .................................................................................................................................
3. The reckoning: ........................................................................................................................................

I reflect:

- Did I learn anything from the stories of previous nations? .................................................................
- How can nations exchange benefits? ........................................................................................................

The undeniable truth:

After the reminder of the previous peoples and their deeds that led them to destruction and punishment, comes the clear rhetorical question: was Allah, ﷺ, incapable with the first creation? The answer is as clear as the Sun that shines: absolutely not, that could never befor! Allah, ﷺ, is capable of creating whatever He wills. Allah, ﷺ, created all of creation out of nothing, and is not incapable in that. He alone is singularly capable of that. The secrets of creation as revealed by science prove that the Creator, ﷺ, is extremely precise and accurate; He never fails nor forgets any details. So, how can a wise person think that Allah, ﷺ, is incapable of bringing the dead to life and raising people from their graves? No one would think this way, except they be completely confused or be incapable of sound reasoning.
I infer:

I discuss with my classmate and infer the following:

- The relationship between faith and confidence: ........................................................................
- The opposite of faith and confidence: ..................................................................................

There are some who say that things were created by coincidence. Others say it was random mutation that resulted in current forms of life. A third argument claims that creatures evolved from one cell until they reached current forms of life. All these theories have been refuted by sound knowledge and reason.

I organize my ideas:

- The blessed water which Allah made the secret of life
- The earth, which was spread for people and the things that were created in it by Allah
- Palms and their clustered fruits
- The sky with its perfect structure and its galaxies, planets and stars
- Proofs of Allah’s power to resurrect the dead
I answer by myself:

First: in the saying by Allah, 

\[
\text{“а-фа-’аъинā бi-л-кhалqi l-’awwali” [Were We then weary with the first Creation],}
\]

1. What kind of question is “Were We weary”?

2. What is the implication of this question?

3. I explain the following:
   ◊ The polytheists were confused and worried.
   ◊ The reference to the previous nations in the verses.

Second: I write the number of the Qur’anic vocabulary in column A next to the corresponding meaning in column B:

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<th>Column B</th>
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<td>2</td>
<td>Ranged [naḍīd]</td>
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<td>3</td>
<td>Well [al- rassu]</td>
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<tr>
<td>4</td>
<td>Set mountains [rawāsiya]</td>
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<tr>
<td>5</td>
<td>Rifts [furūj]</td>
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<tr>
<td>6</td>
<td>Clusters [ṭal‘u]</td>
</tr>
<tr>
<td>7</td>
<td>Were We weary [’a-фа-’аъинā]</td>
</tr>
</tbody>
</table>

Third: I discuss the evidence of the greatness and power of Allah, ﷺ, in : water, air, earth.
Fourth: I specify the thing sworn by and the complement of the oath in the saying by Allah.  

«Qāf wa-l-qurʾāni l-majīdi (1) bal ʿajibū ʾan jāʾahum mundhirun minhum ” Qāf Wa Al-Qurʾāni Al-Majīd (1) Bal `Ajibū ‘An Jā’ahum Mundhirun Minhum” [Qāf. By the honored Qurʾān. (1) But they wonder that there has come to them a warner from among themselves].

I assess myself:

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<td></td>
<td>Average</td>
<td>Good</td>
</tr>
<tr>
<td>1</td>
<td>Reciting the Qurʾānic verses.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Memorizing the Qurʾānic verses.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Meanings of vocabulary.</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Overall meaning.</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Rules included in the verses.</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Lessons to be learned from the verses.</td>
<td></td>
</tr>
</tbody>
</table>

I leave my Imprint:

I praise my Lord for guiding me to Islam, teaching me the manners of dialogue and to view things positively.

I love my country:

I preserve the gifts given by Allah, in my country, the United Arab Emirates.
Lesson 2

The People who will be in the Shade of the Most Merciful

This Lesson teaches me to:

- Read the noble hadith by heart properly.
- Explain the reasons for winning the shade of Allah, ﷺ, on the Day of Judgment.
- Infer the effect of fearing Allah, ﷺ, in the life of the individual and society.

I take the initiative to learn:

Allah, ﷺ, says:

“’a-lā ’inna ’awliyā’ā llāhi lā khawfun ’alayhim wa-lā hum yahzanūna (62) alladhīna ’āmanū wa-kānū yattaqūna (63) lahumu l-bushrā fī l-ḥayāti d-dunyā wa-fī l-ʾākhirati lā tabdīla li-kalimāti llāhi dhālika huwa l-fawzu l-ʿaẓīmu (64)” (Unquestionably, for the allies of Allah there will be no fear concerning them, nor will they grieve (62) Those who believed and were fearing Allah (63) For them are good tidings in the worldly life and in the Hereafter. No change is there in the words of Allah. That is the great attainment. (64))

[Yūnus: 62-64]

- Describe the condition of the believer on the Day of Judgment.
- What are the deeds for which the believer deserved the reward described in the verses?

I use my skills to learn

According to Abu Huraira, ﷺ, The Prophet, ﷺ, said:

“Seven people Allah will give them His Shade on the Day when there would be no shade but His Shade: a just imam; a youth who grew up with the worship of Allah; a person whose heart is attached to mosques, two men who love and meet each other and depart from each other for the sake of Allah; a man who is seduced by a beautiful woman of high status, but he rejects this offer and says: ‘I fear Allah’; a man who gives in charity and conceals it to such an extent that the left hand does not know what the right has given; and a man who remembers Allah in solitude and his eyes become tearful.”

[narrated by Al-Bukhārī and Muslim]
In this hadīth, the Messenger of Allah, ﷺ, encourages Muslims (both men and women) to have true religious commitment and implants great Islamic values that would build a virtuous individual and a cooperative and coherent society.

The Messenger, ﷺ, started talking in general by saying “Seven people Allah will give them His Shade”, thereby indicating the reward these people will get on the Day of Judgment: His Shade on the day when there would be no shade but His Shade. Then he explained in detail, starting with the most important (the just imām or ruler), followed by other people whom Allah will give His Shade.

The People who will be in the Shade of the Throne of the Most Merciful are:

First: A just imām (ruler) who rules with justice, maintains the interests of people, protects them from dangers and provides them with safety and security.

I understand the significance of the noble hadīth:

In this hadīth, the Messenger of Allah, ﷺ, encourages Muslims (both men and women) to have true religious commitment and implants great Islamic values that would build a virtuous individual and a cooperative and coherent society.

The Messenger, ﷺ, started talking in general by saying “Seven people Allah will give them His Shade”, thereby indicating the reward these people will get on the Day of Judgment: His Shade on the day when there would be no shade but His Shade. Then he explained in detail, starting with the most important (the just imām or ruler), followed by other people whom Allah will give His Shade.

The People who will be in the Shade of the Throne of the Most Merciful are:

First: A just imām (ruler) who rules with justice, maintains the interests of people, protects them from dangers and provides them with safety and security.

I explain the vocabulary in the hadīth:

<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʾimām</td>
<td>The ruler, including anyone who is delegated by the ruler some authorities in relation to the affairs of Muslims.</td>
</tr>
<tr>
<td>daʿathu</td>
<td>Invited to commit immorality.</td>
</tr>
<tr>
<td>dhātu manṣabin</td>
<td>Have a high position.</td>
</tr>
<tr>
<td>fādat ʿaynāh</td>
<td>His eyes become full of tears out of fear of Allah.</td>
</tr>
</tbody>
</table>

I read and deduce:

When the messenger of Kisra saw the Commander of the Believers Umar bin al-Khaṭṭāb, he saw the Commander of the Believers Umar bin al-Khaṭṭāb, sleeping under a tree, he said: “O ʿUmar! You ruled with justice, and so you slept without fear.”

◊ What is the effect of the ruler’s justice on society, as you understand it from the above statement?

◊ Under the rulers of the United Arab Emirates, we enjoy justice, security, care and happiness. What is your duty towards them?
Second: a youth who grew up with the worship of Allah, ﷺ, and continued in the same way.

I reflect and expect:

The Prophet, ﷺ, said:
“.... a youth who grew up with the worship of Allah, ﷺ.”

◊ Write as many reasons as you can which you expect made the Prophet, ﷺ, talk specifically about the youth.

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I reflect and expect:

◊ I work with my group and write a list of things that help the youth remain virtuous, righteous and obedient to Allah, ﷺ:

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Third: a person whose heart is attached to mosques; he loves them, maintains their sanctity and always performs the prayers in them with a group.

I reflect and explain:

Allah, says:

“fi buyūtin ʾadhina llāhu ʾan turfaʿa wa-yudhkara fīhā smuhū yusabbiḥu lahū fī-l-ghuduuwi wa-l-ʾāṣāli (36) rijālun lā tulhīhim tijāratun wa-lā bayʿun ʿan dhikri llāhi wa-ʾītāʾi z-zakāti yakhāfūna yawman tataqallabu fīhi l-qulūbu wa-l-ʾabṣāru (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 zakat. They fear a Day in which the hearts and eyes will [fearfully] turn about (37)

◊ Mosques have a great status in Islam. Explain how in light of your understanding of the above two verses.

The founder of the UAE, the Late Sheikh Zayed bin Sultan Al Nahyan, may Allah have mercy upon him, paid attention to nurturing the youth to be piously obedient to Allah, by educating them, developing their abilities, linking them to their heritage, strengthening them with the Qurʾān, making them love mosques and establishing Qurʾān memorization centers for them.

◊ What should you do to be a good citizen?
**Fourth:** two men who love each other for the sake of Allah, sharing in their hearts piety towards Allah, seeking only His pleasure and working towards His reward.

Abu Bakr Al-Siddiq, was the best friend of the Messenger, which was demonstrated on several occasions, including his stay with the Messenger, in the Cave of Mount Thawr during the emigration to Madinah.

Allah, says:

“ʾillā tansurūhu fa-qad nasarahu llāhu ‘idh ‘akhirajahu lladhīna kafarū thnayni ‘idh humā fi l-ghārī ‘idh yaqūlu li-ṣāḥibihī lā taḥzan ‘inna llāha maʿanā” (If you do not aid the Prophet - Allah has already aided him when those who disbelieved had driven him out of Makkah as one of two, when they were in the cave and he said to his companion, “Do not grieve; indeed Allah is with us.”) [At-Tawbah: 40]

**I cooperate and search:**

◊ I cooperate with my group using the internet to search for another example about love for the sake of Allah, from the stories of righteous people.

**I reflect and decide:**

**The Prophet, said:**

“.... two men who love and meet and depart from each other for the sake of Allah”.

◊ What should you do for your friend whom you like in the following cases?

<table>
<thead>
<tr>
<th>Case</th>
<th>Advice</th>
</tr>
</thead>
<tbody>
<tr>
<td>If you see him beating the janitor of the school.</td>
<td></td>
</tr>
<tr>
<td>If he is absent from school because he is sick.</td>
<td></td>
</tr>
<tr>
<td>If you receive rumors about him through social media.</td>
<td></td>
</tr>
<tr>
<td>If he wins the Sheikh Hamdan bin Rashid Al Maktoum Award for Distinguished Academic Performance.</td>
<td></td>
</tr>
</tbody>
</table>
Fifth: a man who is invited by a beautiful woman of high status to commit immorality, but he refuses and says: ‘I fear Allah’.

I infer and expect:

The Prophet, ﷺ, said:
“.... a man who is seduced by a beautiful woman of high status, but he rejects this offer and says: ‘I fear Allah’”.

◊ What is the reason that prevented the young man from following his desire and committing immorality?

◊ When a Muslim fears Allah, ﷺ, in secret and in public, how does this affect his life?

Sixth: a man who gives in charity while he is sincere toward Allah, and does his best to hide it so that none but Allah, ﷺ, knows about it in order to avoid hypocrisy and embarrassing the person in need.

I reflect and explain:

The Prophet, ﷺ, said:
“.... a man who gives in charity and conceals it to such an extent that the left hand does not know what the right has given”.

◊ What is the implication of the saying by the Prophet, ﷺ, “to such an extent that the left hand does not know what the right has given”?

◊ I search with my group in Sūrat al-Baqarah for the verse which says that hiding a charity is better than showing it in public.
Seventh: a man who remembers Allah while he is alone, and this makes him feel humble and fills his eyes with tears.

I specify:

◊ There are many deeds that involve remembering Allah. I specify three of them and explain how I perform them:

<table>
<thead>
<tr>
<th>S</th>
<th>Deeds that involve remembering Allah,</th>
<th>How I perform them</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td></td>
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<tr>
<td>2</td>
<td></td>
<td></td>
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<tr>
<td>3</td>
<td></td>
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</tr>
</tbody>
</table>

I think and link:

◊ What is moral value that featured in all deeds mentioned in the hadīth despite their different forms?

◊ What do you expect will happen to society if all individuals in it follow the message of the noble hadīth?

◊ Suggest another title for the noble hadīth.
I organize my ideas:

Performing all prayers at the mosque indicates a strong faith in Allah, 

Remembering Allah, ﷺ, fills the heart with faith and confidence.

I learned from this noble hadith that:
I answer by myself:

First: the Messenger, ﷺ, talks about the proper behavior of Muslims. Explain three aspects of this behavior:

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

Second: underline the word or phrase that correctly completes the following sentence:

According to the hadīth, the noblest human relationship is based on:

- friendship.
- blood relation and affinity.
- interest.
- meeting on pious obedience to Allah.

Third: explain: charity paid secretly is better than charity paid in public.

Fourth: When is announcing a charity better than hiding it?

I enrich my experience:

First: search for the explanation of the following verse in Ibn Kathir’s Tafsīr al- Qurʾān and then read it in front of your classmates.

قال تعالى: "إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَن مَّأَمَرَ بِاللَّهِ وَالَّيْدِ وَالْأَحْيَامِ وَأَقَامَ الصَّلَاةَ وَأَتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَلَّهُ وَأَنْفَقَ مِنْ عَمَلِهِ مَنْ كَانَ مِنَ الْمُهْتَدِينَ؛

[Al-Tawbah: 18]

Allah, ﷲ, says:

“innamā yaʾmuru masājīda llāhi man ʾāmana bi-llāhi wa-l-yawmi l-ʾākhiri wa-aqāma ṣ-ṣalāta wa-ʾūtā z-zakāta wa-lam yakhsha ʾilā llāh faʾasā ʾulāʾika ʾan yakūnū mina l-muhtadīna” (The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give zakah and do not fear except Allah , for it is expected that those will be of the [rightly] guided.)
Second: in cooperation with your classmates, prepare a brief report about the excellent role which the UAE Ministry of Culture, Youth and Community Development plays in nurturing the youth, then present it in front of your classmates.

I assess myself:

To what extent do I apply the moral values presented in the noble Hadith?

<table>
<thead>
<tr>
<th>S</th>
<th>Aspect</th>
<th>I apply it</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>always</td>
</tr>
<tr>
<td>1</td>
<td>I perform the five prayers with a group at the mosque.</td>
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<tr>
<td>2</td>
<td>I observe Allah, in relation to my tongue and avoid obscene language.</td>
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<tr>
<td>3</td>
<td>I allocate time every day for reciting the Qur’ān.</td>
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<tr>
<td>4</td>
<td>I love my friends for the sake of Allah and encourage them to do good deeds.</td>
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<tr>
<td>5</td>
<td>I lower my eyes when I walk in public places.</td>
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</tbody>
</table>

I leave my Imprint:

I complete in the same way according to what I learned in the lesson:

- I support the UAE Red Crescent by making donations according to my ability.
- .................................................................
- .................................................................
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Lesson 3

Glad Tidings for Those who Pray

This Lesson teaches me to:

- Recite the noble hadīth by heart properly.
- Explain the advantages of walking to mosques.
- Explain the advantage of performing Fajr and Ishā prayers with a group.

I take the initiative to learn:

The Prophet, ﷺ, said: “Seven people will be given shade by Allah on the Day when there would be no shade but His shade: ......[of them he said:] a person whose heart is attached to mosques.”

◊ Describe the condition of the person whose heart is attached to mosques upon hearing the call to prayer.

◊ What value must you demonstrate to have a high status with Allah ﷺ on the Day of Judgment?

◊ What is the relation between the hadīth concerning the people who will be in the shade of the Most Gracious and the topic of this lesson?

I use my skills to learn

I read and memorize:

According to Buraydah, ﷺ, The Prophet, ﷺ, said:
“Convey glad tidings to those who walk to the mosque in the darkness, for they will be given full light on the Day of Judgment.”

[authentic hadīth, narrated by Abu Dawūd, on walking to perform prayer]
I understand the significance of the noble Hadīth:

The hadīth conveys glad tidings to those who continuously perform prayers with a group, especially prayers that are performed at night, and tells them that they will receive full light on the Day of Judgment. As these are keen on going to mosques, they walk there in the darkness, and Allah, will reward them by giving them a light on the Day of Judgment. So, Allah will compensate them for walking in the darkness by giving them a shining light exclusively for them on the Day of Judgment. During the time of the Prophet, there was no electricity and people used to walk in the darkness. But with the availability of lighting in our gracious country, how keen should we be?

I reflect and explore:

I cooperate with my group to reflect upon the following noble hadīth and infer from them the advantage of walking to mosques:

<table>
<thead>
<tr>
<th>Noble hadīth</th>
<th>The advantage of walking to mosques</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Prophet, said: “Whoever goes to the mosque for prayer at dawn or dusk, Allah prepares a hospitable abode for him in Paradise every time when he walks to it or comes back from it”. [narrated by Al-Bukhari and Muslim]</td>
<td></td>
</tr>
<tr>
<td>The Prophet, said: “Whoever performs ablution in his house and then walks to one of the houses of Allah for performing an obligatory prayer, one step of his will wipe out his sins and another step will elevate his rank in Paradise”. [narrated by Muslim]</td>
<td></td>
</tr>
<tr>
<td>The Prophet, said: “Every step which one takes towards the mosque for prayer is charity”. [narrated by Al-Bukhārī and Muslim]</td>
<td></td>
</tr>
</tbody>
</table>
◊ What is the total time spent by a Muslim walking if he walks to a nearby mosque five times a day at the rate of 10 minutes to the mosque and back? And what is the total time spent walking per week?

◊ Expect the health benefits gained by a person who walks to the mosque for prayer five times a day?

◊ According to Othman bin Affan, the Prophet, said:

“Whoever performs Ishā’ prayer with a group is as if he has prayed for half of the night. And whoever performs the Fajr prayer with a group is as if he has prayed the whole night”.

[narrated by Muslim]

◊ What is the reward of a person who always performs Fajr and Ishā’ prayers?

◊ Justify why performing the Ishā’ prayer at the mosque is rewarded as if the person has spent half of the night praying.

◊ Describe the image in your own way and express your attitude to this behavior.

The image expresses:

My position on this behavior:
In light of your understanding of this hadith, what is your advice to a student who stays up late to study, thereby damaging his health?

Write other things you could do at dawn to be a good and productive citizen?

I cooperate with my group to write a list of causes that make some Muslims miss Fajr prayer, then suggest appropriate solutions.

<table>
<thead>
<tr>
<th>Causes</th>
<th>Solutions</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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</tbody>
</table>
I organize my ideas:

I complete in the same way:

Performing prayers with a group, especially Fajr and Ishā’, has many benefits.

Prayer is a light for the Muslim in this world and in the Hereafter.

I learned from this noble hadīth that:
I answer by myself:

First: reward is of the same kind as the deed. Explain this based on your understanding of the noble hadith.

Second: I complete the following chart:

---

Full light on the Day of Judgment

Benefits of Fajr prayer

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I enrich my experience:

In cooperation with your group, prepare a brief report about the advantage of performing prayer with a group, and then present it before your classmates.
I assess myself:

To what extent do I apply the moral values presented in the noble hadith?

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<tr>
<th>S</th>
<th>Aspect</th>
<th>I apply it</th>
</tr>
</thead>
<tbody>
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<td>always</td>
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<tr>
<td>1</td>
<td>I always perform the Fajr prayer with a group.</td>
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<td>2</td>
<td>I am keen on waking up for Fajr prayer before the adhan.</td>
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<td>3</td>
<td>I perform Fajr prayer before sunrise.</td>
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<tr>
<td>4</td>
<td>I perform Fajr prayer after its prescribed time.</td>
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</tr>
<tr>
<td>5</td>
<td>Prayers give me peace of mind; they are the light of my life.</td>
<td></td>
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</tbody>
</table>

I leave my Imprint:

I complete in the same way according to what I learned in the lesson:

I utilize dawn time to plan for a project that encourages students to walk to mosques.
Lesson 4

Evidence of the Oneness of Allah

This Lesson teaches me to:
- Explain the concept of *Fiṭrah* (innate predisposition).
- Explain how to build the argument that Allah is One and has no partner.
- Prove the Oneness of Allah, using *Fiṭrah* and reason.
- Find evidence to the Oneness and Greatness of Allah, through the universe and its system.

I take the initiative to learn:
The revelation came down to the Prophet, ﷺ, at a time when the people of Makkah worshipped idols as a way to get closer to Allah, ﷺ. There were approximately three hundred sixty idols around, inside and on top of the Ka’bah, and each tribe had one idol which they worshipped besides Allah, ﷺ. The idol with the highest status was named Hubal. When the Prophet, ﷺ, called them to worship Allah, ﷺ, alone, they refused his message, insisted on their position and became hostile to him.

Allah, ﷺ, said, talking about the people of Noah, ﷺ:

“wa-gällū lâ tadharunna ‘ālihatakum wa-lâ tadharunna waddan wa-lâ suwā ‘an wa-lâ yaghūtha wa-ya’ūqa wa-nasran” (And said, ‘Never leave your gods and never leave Wadd or Suwa’ or Yaghuth and Ya’uq and Nasr.) [Nûh: 23]

I link and infer:

◊ The relation between the idols that were worshipped at the time of Noah, ﷺ, and the idols that were around the Ka’bah.

◊ The reason why the polytheists worshipped something besides Allah, ﷺ, despite their knowledge that Allah, ﷺ, was their Creator.

I use my skills to learn

First: The Evidence of Fiṭrah

*Fitrah*: a natural predisposition that is inherent in the offspring of Adam to know the Creator and worship Him alone.

Allah, ﷺ, says:

“wa- ’idh ’akhadha rabbuka min banî ’ādama min zuhūrihim dhurriyyatahum wa- ’ashhadahum ’alâ ’anfushihim ’a- lastu bi- rabbikum qālū balā shahidnā ʾan taqūlū yawma l-qiyāmati ʾinnā kunnā ʿan hādhā ghāfilīna  (172) ʾaw taqūlū ʾinnamā ʾashraka ʾābāʾunā min qablu wa-kunnā dhurriyyatan min baʿdihim ’a- fa-tuhlikunā bi-mā faʿala l-mubṭilūna  (173)” (And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware. (172) Or [lest] you say, "It was only that our fathers associated [others in worship] with Allah before, and we were but descendants after them. Then would You
Every human being born into this life will have implanted in him an innate predisposition of belief in the existence of Allah. It is something inherent that man will feel no matter how his ideas may change and no matter what influences he comes under; it guides him to becoming attached to Allah, the One and Unique Creator, Who is the eternally besought of all.

The evidence of Fitrah is established in the hearts and requires no proof. Therefore, it is the origin of all other evidence of the existence of the Creator.

I specify
in the verse what refers to the Fitrah of worshipping Allah alone.

I express
in my own way my feeling of the Fitrah inside me.

I discuss and infer:

◊ I discuss with my classmates how to maintain sound Fitrah:

1. ..............................................................................................................................................
2. ..............................................................................................................................................
3. ..............................................................................................................................................
Second: the Evidence of Hypothetical Mutual Prevention (Tamanu)

Allah, says:

“law kāna fīhimā ʾālihatun ʾillā llāhu la-fasadatā fa-subhāna llāhi rabbi l-ʿarshi ʿammā yaṣifūna”

(Had there been within the heavens and earth gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe.) [al-Anbiyā: 22]

The wonderful universal order and the perfect, precise and harmonious movement of all creatures constitute evidence of the oneness of the Creator, Allah.

Had there been another god besides Allah, there would have been conflict and dispute between the two gods, and that would have been reflected in chaos in the universe and disruption of its order: as one may have wanted night while the other wanted day; or one could have wanted winter while the other wanted summer.

Allah, says:

“ʾinna fī khalqi s-samāwāti wa-l-ʾarḍi wa-khtilāfi l-layli wa-n-nahāri wa-l-fulki llatī tajrī fī l-baḥri bi-mā yanfaʿu n-nāsa wa-mā ʾanzala llāhu mina s-samāʾi min māʾin fa-ʾaḥyā bihi l-ʾarḍa baʿda mawtihā wa-baththa fīhā min kulli dābbatin wa-taṣrīfi r-riyāḥi wa-s-saḥābi l-musakhkhari bayna s-samāʾi wa-l-ʾarḍi la-ʾāyātin li-qawmin yaʿqilūna ”

(Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason.) [Al-Baqarah: 164]

Whenever people of wisdom reflect on this vast universe, they realize that the One who created this universe could not have a duality, i.e. another god alongside Him.

Allah, directs us to think and reflect on the creation of the sky; how He has raised it without pillars and decorated it with the stars in such consistent and harmonious manner; and how He has spread the earth, fixed it with mountains and made grow there in various kinds of plants.

Allah, says:

قَالَ نَارَ: ۚ إِنَّا نَظَرَنَا إِلَى الْأَرْضِ وُقِفْنَا كَفِي بُيُوتِهَا وَرُشَّنَا وَمَا هُمْ مِن فُرُوجِنَّ ۚ وَالْأَرْضُ مَدْنَتُهَا وَلَا تُنفِقُنَّ فِيهَا رُزْقَيْنَ

(f) [Qur'an 20:50]
We are also directed to reflect on how Allah, says:

"wa-nazzalnā mina s-samāʾi māʾan mubārakan fa-ʾanbatnā bihī jannātin wa-ḥabba l-ḥaṣīdi (9) wa-n-nakhla bāsiqātin lahā ṭalʿun naḍīdun (10)" (And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest (9) And lofty palm trees having ranged clusters - (10)) [Qāf: 9-10]

The same applies to the miraculous creation of man. Allah, says:

"wa-min ʾāyātihī ʾan khalaqakum min turābin thumma ʾidhā ʾantum basharun tantashirūna " (And of His signs is that He created you from dust; then, suddenly you were human beings dispersing throughout the earth.) [al-Rūm: 20]

Evidence of the oneness of Allah, as manifested in His creatures based on the above Qurʾānic evidence.

Reflect on the visible world and then mention evidence of the oneness of Allah from the universe.

Prove the oneness of Allah, through His saying:

"qul law kāna ma ʾahū ʾālihatun ka-mā yaqūlūna ʾidhan la-btaghaw ʾilā dhī l-ʾarshi sabīlan " " (Say, [O Muhammad], “If there had been with Him other gods, as they say, then they each would have sought to the Owner of the Throne a way.”) [al-Isrāʾ: 42].
I suggest:
An idea that could be applied in the school and would contribute to strengthening the students’ connection with, and attachment to Allah.

Third: the Evidence of Subjection

Allah, created all creatures and subjected them for the service of man. He assigned each creature a certain task and gave it suitable size and capacity to perform such task. Then He, inspired them the ways to perform their tasks in the best manner, such that the animals know what is bad for them and avoid it, and what is good for them and benefit from it.

Allah, says:

"’a-lam taraw ’anna llāha sakhkhara lakum mā fī s-samāwāti wa-mā fī l-’ardī wa-’asbagha ‘alaykum ni’amahū zāhiratan wa-bāṭinatan wa-mina n-nāsi man yujādilu fī llāhi bi-ghayri ʿilmin wa-lā hudan wa-lā kitābin munīrin” (Do you not see that Allah has made subject to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you His favors, [both] apparent and unapparent? But of the people is he who disputes about Allah without knowledge or guidance or an enlightening Book [from Him]) [Luqmān: 20]

So there is no creature that refrains or refuses to perform the task for which it was created.

Allah, says:

“wa-ladhī khalaga l-’azwāja kullahā wa-ja’ala lakum mina l-fulki wa-l-ʾanʿāmi mā tarkabūna (12) li-tastawū ʿalā ẓuhūrihī thumma tadhkurū niʿmata rabbikum ʾidhā stawaytum ʿalayhi wa-taqūlū subḥāna lladhī sakhkhara lāna hādhā wa-mā kunnā lahū muqrinīna (13)” (And who created the species, all of them, and has made for you of ships and animals those which you mount. (12) That you may settle yourselves upon their backs and then remember the favor of your Lord when you have settled upon them and say. "Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it.) [Al-Zukhruf: 12-13]
Allah, also says:

"wa-sakhkhara lakumu l-layla wa-n-nahāra wa-sh-shamsa wa-n-qamara wa-n-nejūmu musakhkharātun bi-ʾamrihī ʾinna fī dhālika la-ʾāyātin li-qawmin yaʿqilūn." (And He has subjected for you the night and day and the sun and moon, and the stars are subjected by His command. Indeed in that are signs for a people who reason.) [Al-Naḥl: 12]

Further, Allah, says:

"wa-huwa lladhī sakhkhara l-baḥra li-taʾkulū minhu laḥman ṭariyyan wa-tastakhrijū minhu ḥilyatan talbasūnahā wa-tarā l-fulka mawākhira fīhi wa-li-tabtaghū min faḍlihī wa-laʿallakum tashkurūna." (And it is He who subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear. And you see the ships plowing through it, and [He subjected it] that you may seek of His bounty; and perhaps you will be grateful.) [Al-Naḥl: 14]

I reflect and prove:

The Oneness of Allah, through the magnetic field surrounding the Earth.

I analyze and comment:

In cooperation with my group, we discuss the following statement, and then respond to it:

“The order and consistency of the universe are there by coincidence and do not provide evidence of the Oneness of Allah.”
I link and express:

Write next to each of the following pictures the evidence of the Oneness of Allah, with the explanation:

<table>
<thead>
<tr>
<th>Picture</th>
<th>Evidence of the Oneness of Allah</th>
</tr>
</thead>
<tbody>
<tr>
<td>![Person Praying]</td>
<td>![Explanation]</td>
</tr>
<tr>
<td>![Solar System]</td>
<td>![Explanation]</td>
</tr>
<tr>
<td>![Man with Headscarf]</td>
<td>![Explanation]</td>
</tr>
</tbody>
</table>

I organize my ideas:

- **Definition of Fitrah**
  - ![Diagram Link] | Evidence of the Oneness of Allah |
  - ![Diagram Link] | The evidence of Fitrah |
- **The evidence of Fitrah**
  - ![Diagram Link] | Evidence of the Oneness of Allah |
  - ![Diagram Link] | The evidence of hypothetical mutual prevention |
- **The evidence of subjection**
  - ![Diagram Link] | Evidence of the Oneness of Allah |
  - ![Diagram Link] | The evidence of hypothetical mutual prevention |
I answer by myself:

First: I complete the following chart as appropriate:

Evidence of the oneness of Allah, 

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

Allah, says:

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

Second: Define Fiţrah, and give evidence of it:

1. Definition of Fiţrah: ....................................................................................................................
2. Evidence of Fiţrah: ....................................................................................................................

Third: Criticize with evidence the following two claims:

1. The mind is inclined toward polytheism because the universe needs several gods to organize it and manage its affairs.

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2. The flight of planes in the sky is the result of studies and research in aeronautics, rather than subjection.

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

Fourth: What is meant by the evidence of hypothetical mutual prevention?

.....................................................................................................................................................
I enrich my experience:

First: Refer to Al-Qurtubi’s commentary of al-Jami’a li ahkām i al-Qur’ān and look up the interpretation of verses 84-92 of Surāt al-Mu’minūn, then infer the evidence of the Oneness of Allah، محمد صلى الله عليه وسلم، in them.

Second: In cooperation with your classmates, design a poster or presentation explaining the evidence of the Oneness of Allah، محمد صلى الله عليه وسلم.

I assess myself:

I assess the extent to which my belief in the Oneness of Allah، محمد صلى الله عليه وسلم，is reflected in my behavior and worship acts:

<table>
<thead>
<tr>
<th>S</th>
<th>Aspect</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Average</td>
</tr>
<tr>
<td>1</td>
<td>(In my prayer) I am keen on performing prayer on time without any delay.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>(In my statements) I speak honestly and avoid telling lies.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>(In my dealings) I demonstrate the ethics of believers in my dealings with my classmates.</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>(In my study) I review my lessons without delay or laziness.</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>(With my teacher) I respect my teacher and cooperate with him in respect of curricular activities.</td>
<td></td>
</tr>
</tbody>
</table>

I leave my Imprint:

I preserve the sustainable gifts granted to us by Allah، محمد صلى الله عليه وسلم，through the following:

- I avoid extravagance in the use of water.
- ……………………………………………………………
- ……………………………………………………………
Lesson 5

Being Conscious of Allah,

This Lesson teaches me to:
- Explain the concept of being conscious of Allah.
- Define the benefits of being conscious of Allah.
- Explain things that help one become more conscious of Allah.
- Deduce the effects of being conscious of Allah, in the behavior of the individual and the welfare of society.
- Follow examples from the biographies of righteous people in being conscious of Allah.

I take the initiative to learn:

I think and answer:

Imagine that the school management installed CCTV cameras in the school courtyard to record in video and audio the behavior of students.

- Describe the behavior of students in the school courtyard after the installation of CCTV cameras.

- What is the reason that would make students change their behavior?

- What should govern the behavior of a Muslim at all times?
I read to learn:

Being conscious of Allah’s observing one, feeling His Greatness and fearing Him constitute one of the key and most important duties of a Muslim. Allah, ﷺ, warns against neglecting such an observance of Him. He says:

"wa-`lamū ʾanna llāha yaʿlamu mā fī ʾanfusikum fa-ḥdharūhu " (And know that Allah knows what is within yourselves, so beware of Him). [Al-Baqarah: 235]

The concept of observance of Allah, ﷺ: observance here means that the servant is always aware that Allah, ﷺ, is observing and, knows what he says and does in public and in secret.

The Prophet, ﷺ, ordered that Muslims observe Allah, ﷺ, everywhere, at all times and in all situations. Abu Dhar, ℹ️, said: the Messenger of Allah, ﷺ, said to me: “Fear Allah wherever you are, do good deeds after doing bad ones, the former will wipe out the latter, and behave decently towards people”. [narrated by Al-Tirmidhī as good and authentic hadīth]

While Abdullah ibn ʿUmar, ℹ️, was traveling with some companions, they passed by a shepherd. ibn ʿUmar addressed the shepherd saying: “Sell us one of these sheep.” The shepherd replied: “They are not mine; they belong to my master.” ibn ʿUmar said: “tell your master that it was eaten by a wolf.” The shepherd said: “What about Allah?” ibn ʿUmar, ℹ️, cried and kept repeating “What about Allah?” Then, he went to the master and bought the shepherd and the sheep. He then freed the shepherd and gave him the sheep as a gift.

I reflect and infer:

◊ What is the reason that made the shepherd refuse to sell the sheep to ibn ʿUmar, ℹ️?

◊ It is said that “if someone gives up something for the sake of Allah, Allah will give him something better than that which he gave up”. Indicate the part of the story that supports this saying.

◊ Suggest a title for the story above and write it neatly in the box above.
I cooperate with my group – using the internet – to search for another example from the life of the righteous of observance of Allah, then summarize it in my own style and present it to my classmates.

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............................................................................................................................
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The relation between belief in the names of Allah, and observance of Him:

observance of Allah occurs when we are fully certain that Allah, knows what is in the heart of everyone; He knows that which deceives the eyes and what the breasts conceal. Allah, says:

\[
\text{And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein} \] (Qāf: 16). We become certain that Allah hears what we say, records it and will be reckoning us for it. Allah, says:

\[
\text{Man does not utter any word except that with him is an observer prepared to record} \] (Qāf: 18).

I expect:

◊ When a Muslim believes that Allah, knows what he is concealing and what he is showing in public, how will this affect his life?

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

◊ What do you expect to happen if all individuals in society were conscious of being observed by Allah,?

....................................................................................................................................................
Being conscious of, سُبْحَانَ اللهِ, at all times:

Muslims must observe Allah, سُبْحَانَ اللهِ, in all their affairs, and this is the true religion. Being conscious of Allah is one of the traits of righteous people and their role model, the Prophet, ﷺ, who said: “Be mindful of Allah and He will protect you” [narrated by Al-Tirmidhî]. This is a great statement and a path that must be followed by Muslims throughout their lives: being conscious of Allah, سُبْحَانَ اللهِ, observing them throughout their lives. So they have observance of Allah, سُبْحَانَ اللهِ, when performing their everyday tasks, avoiding prohibitions, in their relations with themselves, their children, their spouses and their siblings, as well as in their trade, deeds and responsibilities.

I reflect and answer:

Read the following situations and then answer the following questions:

- A student took the opportunity of the examiner being busy to cheat and copy the answers from his/her classmate.
- A driver hit a car that was parked in the parking lots. He looked around and saw nobody was there. So he fled from the scene of accident.

◊What is the value missing in the above two situations?

◊Express in your own words the importance of consciously being aware that Allah, سُبْحَانَ اللهِ, is observing us when we commit wrong.

I reflect and deduce:

First: The Messenger of Allah, ﷺ, said: “Excellence of worship (Iḥsān) is to worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you.” [narrated by Al-Bukhārī and Muslim]

◊What is the relation between consciously being aware that Allah, سُبْحَانَ اللهِ, is observing us and sincerity in worshipping?

◊Explain the importance of consciously being aware that Allah, سُبْحَانَ اللهِ, is observing us during our piety towards Him:
Second: the benefits of observance of Allah, ﷺ, include the following:

1. It is one of the reasons for entering Paradise.
2. Through it, the servant makes Allah, ﷺ, pleased with him.
3. It makes the Muslim pure and virtuous.
4. It makes the servant happy and reforms his status in this world and the Hereafter.
5. It is a key driver for performing acts of worship.
6. It helps the servant avoid sins and vices.
7. It is one of the features and fruits of being a believer.
8. It is one reason for answering supplications.

I think and apply:

How are you consciously aware that Allah, ﷺ, is observing you in the following situations:

1. When using social media?

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

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

2. When watching TV channels?

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

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

3. When driving the car?

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

....................................................................................................................................................
Write as many things as you can that helps the Muslim feel conscious that Allah, يُ mijli, is observing him.

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

I organize my ideas:

- Observing Allah, يُ mijli
  - Reasons that help observance of Allah
  - Effects on society
  - Benefits
  - Fields
  - Concept
I answer by myself:

**First:** I complete the following chart as appropriate:

<table>
<thead>
<tr>
<th>Observance of Allah, Ṣabāḥal-Ŷālīf</th>
<th>occurs when one becomes fully certain that Allah, Ṣabāḥal-Ŷālīf</th>
</tr>
</thead>
<tbody>
<tr>
<td>.....................................</td>
<td>...........................................................................</td>
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<tr>
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<td>...........................................................................</td>
</tr>
</tbody>
</table>

**Second:** Training on observing Allah, Ṣabāḥal-Ŷālīf, is clearer in fasting than all other worship acts.

How does Observance of Allah, Ṣabāḥal-Ŷālīf, manifest during fasting?

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

I enrich my experience:

**First:** Search for the explanation of the following verse in Ibn Kathir’s *Tafsīr al-Qurʾān* and then read it in front of your classmates.

Allah, Ṣabāḥal-Ŷālīf, says:

```
﴾ придетсяون من الناس ولا يستحضرون من الله وهو معهم ﴾(They conceal [their evil intentions and deeds] from the people, but they cannot conceal [them] from Allah, and He is with them)﴾ [Al-Nisāʾ: 108]
```

**Second:** In cooperation with your classmates, prepare an educational flyer with pictures that expresses the importance of observing Allah, Ṣabāḥal-Ŷālīf, in secret and in public.
I assess myself:

To what extent do I consciously feel that Allah, is observing me in my daily affairs?

<table>
<thead>
<tr>
<th>S</th>
<th>Aspect</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Average</td>
</tr>
<tr>
<td>1</td>
<td>I am consciously aware that Allah, is observing what I say. So, I do not tell lies or harm anybody with my words.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>I consciously feel that Allah, is observing me in my school. So, I follow the order and respect my teacher.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>I consciously feel that Allah, is observing what I eat and drink. So, I do not eat the Harām.</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>I consciously feel that Allah, is observing my prayers. So, I perform them with humility.</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>I am consciously aware that Allah, is observing my use of the lab equipment. So, I do not damage them.</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>I am consciously aware that Allah, is observing me in my house. So, I respect and cherish my parents and deal kindly with my brothers and sisters.</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>I am consciously aware that Allah, is observing me in the classroom. So, I cooperate with my classmates and do not assault them.</td>
<td></td>
</tr>
</tbody>
</table>

I leave my Imprint:

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

- I am consciously aware that Allah, is observing me when I perform ablution. So, I avoid extravagance in the use of water.
- .................................................................
- .................................................................
- .................................................................
- .................................................................
Lesson 6

Sunan al-Fiṭrah

This Lesson teaches me to:

- Explain the concept of Sunan al-Fiṭrah.
- Describe Sunan al-Fiṭrah.
- Infer the wisdom of prescribing Sunan al-Fiṭrah.
- Explain aspects of the beauty of Islam in light of its interest in Sunan al-Fiṭrah.

I take the initiative to learn:

- One of the first verses that were revealed to the Messenger of Allah, ﷺ, is the saying of Allah, ﷺ:

  \[
  \text{“wa-thiyābaka fa-ṭahhir ”} \text{ (And your clothing purify) [Al-Muddaththir: 4].}
  \]

- The Messenger of Allah, ﷺ, said: “purity is half of faith” [narrated by Muslim].

In cooperation with my classmates, we infer from the above as much benefits as possible of purity and its importance in Islam.

I use my skills to learn

I think and discover:

- Fiṭrah: the natural predisposition inherent in people.
- Sunan al-Fiṭrah: religious rules that are connected with the cleanliness of human body.
- A Muslim who follows these rules will be adhering to Fiṭrah upon which Allah has created all people and will have the best shape and appearance.

- Allah, ﷺ, says:

  \[
  \text{“al-hamdu li-llāhi fāṭiri s-samāwāti wa-l-ʾardī”} \text{ (All praise is due to Allah, Creator of the heavens and the earth) [Fāṭir: 1]}
  \]

- Allah, ﷺ, says:

  \[
  \text{“fitrata llāhi ilātī fāṭira n-nāsa ʿalayhā lā tabdīla li-khalqi llāhi ”} \text{ (Adhere to the Fitr of Allah upon which He has created all people. No change should there be in the creation of Allah.) [Al-Rūm: 30]}
  \]

I Infer from the above two verses the meanings of the word “Fiṭrah”.

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

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

....................................................................................................................................................
I classify the following in the table as appropriate:

- Worshipping Allah, alone
- Helping people in need
- Destroying properties
- Maintaining cleanliness
- Worshipping other than Allah, alone
- Looking down at people
- Having mercy on the weak

<table>
<thead>
<tr>
<th>Against Fitrah</th>
<th>In line with Fitrah</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Sunan al-Fiṭrah:

There are many acts that fall under Sunan al-Fitr; they are not limited to a certain number. However, the key ones were mentioned in the hadith narrated by Ayesha, (may Allah be pleased with her) as the Messenger of Allah, having said:

“There are ten acts that belong to Fitrah: clipping the moustache, letting the beard grow, using the siwāk, snuffing water in the nose, cutting the nails, washing the finger joints, plucking the hair under the armpits, shaving the pubic hair, cleaning one’s private parts with water and rinsing the mouth.” [narrated by Muslim (604)]

I understand the vocabulary in the hadith:

- البراجم: Joints of the fingers where dirt accumulates. The same rule applies to dirt in ear folds and wax in the ear canal.
- انتقاص الماء: Cleaning one’s private parts with water

◊ Which part of the noble hadith refers to this picture?..
I identify the Sunan al-Fiṭrah mentioned in the hadīth and then classify them in the table depending on the part of the body they relate to:

<table>
<thead>
<tr>
<th>Head and face</th>
<th>Rest of the body</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The siwāk:
Siwāk, or miswak, is an Arabic word which indicates either the act of brushing teeth with the siwāk, or the tool used in brushing teeth, which is a tooth cleaning twig from the arak tree.

Look at the pictures below and infer a Sharīʿah rule.

According to Abdullah ibn ʿUmar, the Prophet, said: “Use the Siwāk; it is a means of purification for the mouth and it is pleasing to the Lord,” [narrated by Ahmad].

It is recommended to use the siwāk at all times, but there is stress on certain times, including the following:
1. When performing ablution.
2. Before performing prayers.
3. After getting up from bed.

Write other times in which use of siwāk is stressed:
1) ................................. 2) ................................. 3) .................................

Highlights
A study conducted at the University of Minnesota, USA, showed that Muslims who continuously use the siwāk have healthier teeth and gum than others who use a normal toothbrush. This was attributed to effective cleansing substances such as sinigrin, tannic acid and trimethylamine. These are also astringents which stop gum bleeding.
What is the relation between the following hadith and Sunan al-Fitrah?

◊ According to Abdullah bin Mas'ud, the Messenger of Allah, said: “Indeed Allah is Beautiful, and He loves beauty” [narrated by Muslim].

I disagree with the following behaviors in line with the rules of Islam and give the reasons.

◊ She lets her nails grow long.

◊ He cut part of his hair and left the top part.

◊ My classmate performs ablution without rinsing his mouth or snuffing water in his nose.

◊ He came to the mosque wearing dirty clothes.

◊ He wears clothes with improper pictures and words printed on them.

◊ He drank juice and threw the bottle in the street.
I reflect and discuss:

I look at the following chart and discuss with my classmates the importance of Sunan al-Fiṭrah in our lives:

### The Importance of Sunan al-Fiṭrah in our lives

**For individuals**
- Personal hygiene.
- Good appearance.
- Following the order of the Messenger of Allah, ﷺ.

**For society**
- Limiting the spread of diseases.
- Protecting people.
- Maintaining harmony in society.

I organize my ideas:

**Following them is part of faith and a form of obedience to the Most Gracious.**

**Their purpose:**
For Muslims to have better shape and appearance.

**They are much more than the ones mentioned in this lesson.**

**Religious practices that relate to personal hygiene**
“ʾa-wa-lam yaraw ʾilā ʿt-ṭayri fawqahum ʾschaffatin ʾwa-yaqbiḍna mā yumsikuhunna ʾillā r-raḥmānu ʾinnahū bi-kulli shayʾin baṣīrun”
(Do they not see the birds above them with wings outspread and sometimes folded in? None holds them aloft except the Most Merciful. Indeed He is, of all things, Seeing.) [Al-Mulk: 19]
I answer by myself:

**First:** Explain the meanings of the following terms:

1. Sunan al-Fiṭrah: 
2. Siwāk: 
3. Washing the finger joints: 
4. Cleaning one’s private parts with water: 

**Second:** Imagine a community of people who do not apply Sunan al-Fiṭrah. What do you expect to happen to this society?

I enrich my experience:

1. Cooperate with a group of your classmates to prepare a school radio show or a poster about Sunan al-Fiṭrah and purity in Islam.
2. Write a research on the miraculous aspects of Sunan al-Fiṭrah.
3. Write down the most common mistakes among people in relation to Sunan al-Fiṭrah, and suggest solutions based on your point of view.
I assess myself:

To what extent do I apply what I have learned from the lesson?

<table>
<thead>
<tr>
<th>S</th>
<th>Aspect</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Average</td>
</tr>
<tr>
<td>1</td>
<td>I avoid everything that is contradictory to the traditions of my society in terms of clothing and haircut.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>I ensure the cleanliness of everything related to me, such as my body, my clothes, my room and my school.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>I clean my teeth or use the siwāk every day.</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>I cut my nails every week.</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>I throw garbage in the designated place.</td>
<td></td>
</tr>
</tbody>
</table>

I leave my Imprint:

I complete the following statement:

I ensure the cleanliness of my body, my clothes and everything around me, such as my book, my school courtyard, ........................., ..........................., ...........................
Allah, says:

“ʾa-lam yaraw ʾilā ṭ-ṭayri musakhkharātin fī jawwi s-samāʾi mā yumsikuhunna ʾillā llāhu ʾinna fī dhālika la-ʾāyātin li-qawmin yuʾminūna ”

(Do they not see the birds controlled in the atmosphere of the sky? None holds them up except Allah. Indeed in that are signs for a people who believe.)  
[Al-Naḥl: 79]
UNIT TWO

(He is, of all things, Knowing.)

Unit Contents:

<table>
<thead>
<tr>
<th>Lesson</th>
<th>Subject</th>
<th>Field</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The Absolute Creator, the All-Knowing</td>
<td>Qurʼān</td>
</tr>
<tr>
<td>2</td>
<td>Repentance is the Opportunity of a Lifetime</td>
<td>Hadīth</td>
</tr>
<tr>
<td>3</td>
<td>The Reliever, the Forbearing, glory be to Him</td>
<td>Faith</td>
</tr>
<tr>
<td>4</td>
<td>Ritual purificatory bath (Ghusl)</td>
<td>Acts of Worship</td>
</tr>
<tr>
<td>5</td>
<td>Dry ablution (tayammum) and wiping (maḥsa) over footwear</td>
<td>Acts of Worship</td>
</tr>
<tr>
<td>6</td>
<td>Battle of the Confederates (Ghazwat al-Aḥzāb)</td>
<td>Biography of the Prophet</td>
</tr>
</tbody>
</table>
Lesson 1

The Absolute Creator, the All-Knowing

This Lesson teaches me to:
- Recite the verses while observing the rules of recitation.
- Explain the meanings of Qur’anic vocabulary.
- Explain the overall meaning of the verses.
- Explain the manifestations of Allah’s knowledge and justice.

I take the initiative to learn:

Biologists have cloned some animals.

If a man is cloned, will the cloned creature be a human being? Who is his father? Who is his mother? Will he have a family? How will his life be? Support your point of view.

What do you know about the first man created by Allah, i.e. Adam? Umm Hisham bint Haritha, may Allah be pleased with her, said: I learned “Qāf. By the honored Qur’ān” directly from the Messenger of Allah, ﷺ, as he used to read it every Friday on the minbar when he delivered the sermon before the people. [narrated by Muslim]

I use my skills to learn

I recite and memorize:

Recite the verses while observing the rules of recitation.

Explain the meanings of Qur’anic vocabulary.

Explain the overall meaning of the verses.

Explain the manifestations of Allah’s knowledge and justice.

I use my skills to learn

Umm Hisham bint Haritha, may Allah be pleased with her, said: I learned “Qāf. By the honored Qur’ān” directly from the Messenger of Allah, ﷺ, as he used to read it every Friday on the minbar when he delivered the sermon before the people. [narrated by Muslim]
In the Name of Allah, the Most Compassionate, the Most Loving-Kind

And We have already created man and know what his soul whispers to him, and We are closer to him than his jugular vein. (16) When the two receivers receive, seated on the right and on the left. (17) Man does not utter any word except that with him is an observer prepared to record. (18) And the intoxication of death will bring the truth; that is what you were trying to avoid. (19) And the Horn will be blown. That is the Day of carrying out the threat. (20) And every soul will come, with it a driver and a witness. (21) It will be said, “You were certainly in unmindfulness of this, and We have removed from you your cover, so your sight, this Day, is sharp.” (22) And his companion, the angel, will say, “This record is what is with me, prepared.” (23) Allah will say, “Throw into Hell every obstinate disbeliever, (24) Preventer of good, aggressor, and doubter, (25) Who made as equal with Allah another deity; then throw him into the severe punishment.” (26) His devil companion will say, “Our Lord, I did not make him transgress, but he himself was in extreme error.” (27) Allah will say, “Do not dispute before Me, while I had already presented to you the warning. (28) The word will not be changed with Me, and never will I be unjust to the servants.” (29) On the Day We will say to Hell, “Have you been filled?” and it will say, “Are there some more,” (30)
I explain Qur’anic vocabulary:

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>حبل الوريد</td>
<td>A vein in the neck.</td>
</tr>
<tr>
<td>المتقناني</td>
<td>The two angels who are assigned with the task of recording the deeds of man.</td>
</tr>
<tr>
<td>قيد</td>
<td>Sitting.</td>
</tr>
<tr>
<td>رائي</td>
<td>Someone who watches or notices something.</td>
</tr>
<tr>
<td>السكر المواتي</td>
<td>The final moments of life.</td>
</tr>
<tr>
<td>هاديد</td>
<td>Trying to escape.</td>
</tr>
<tr>
<td>قادر عليه</td>
<td>Two angels, one to guide man and the other to testify to his deeds.</td>
</tr>
<tr>
<td>أتيد</td>
<td>Clear and capable of seeing what you were denying.</td>
</tr>
<tr>
<td>مرتب</td>
<td>An angel or a devil accompanying man.</td>
</tr>
<tr>
<td>عتيد</td>
<td>Ready.</td>
</tr>
<tr>
<td>مريب</td>
<td>Suspecting.</td>
</tr>
</tbody>
</table>

I understand the significance of the verses:

Absolute knowledge and justice:

The above verses provide evidence to the greatness of Allah, and His power of creation and resurrection. So, what Muhammad, told his people was true, which proves that the Prophet Muhammad, is the Messenger of Allah to all of mankind.

Then, the verses go on to present the facts clearly to people in the hope that they are guided to the right path. Allah, created man and knows everything about him; even if man says something to himself without uttering it, He knows it. Allah, with His knowledge and power is closer to man than his jugular vein. Despite His knowledge of everything, Allah, assigned two angels to observe and record everything man says or does so that his sheet is shown to him on the day when the witnesses stand before the Lord of the worlds.

Everything man utters or does throughout his life, whether good or bad, is written down by the two angels according to the order they received from Allah; they do what they are ordered to.

I discover:

Whispering of the ego is limited to one’s wrong doing and does not go elsewhere.

Based on this, I discover that whispering of the devil is .................................................................
I make a judgment:

Regarding the situations in the table below by putting a tick in the appropriate column:

<table>
<thead>
<tr>
<th>Situation</th>
<th>He is rewarded</th>
<th>It is counted as a sin</th>
<th>He will not be called to account</th>
</tr>
</thead>
<tbody>
<tr>
<td>He thought of destroying his classmate’s pen.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>He helps his neighbors.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>He pushed his classmate while getting down from the bus.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>His soul whispered for him to break fasting during Ramadan.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>He wanted to donate to the UAE Red Crescent, but he discovered that he had forgotten his money.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

I investigate and specify:

In cooperation with my classmate, I investigate the kinds of angels and specify their duties through the Qur’anic verses.

<table>
<thead>
<tr>
<th>Type of angels assigned with duties related to man</th>
<th>The duty of each of them</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Every beginning has an end:

The beginning and end of our lives are governed by destiny. Allah, جلجلجل، says:

\[
\text{wa-jāʾat sakratu l-mawti bi-l-ḥaqqi} \quad (\text{And the intoxication of death will bring the truth}.
\]

This is the moment which man dreads and the truth which he tries to escape. When it comes, the screens of heedlessness fall down, the truth gets uncovered, and the unbelievers realize that what they denied was the truth.

The verses go on narrating some of the events of the Day of Judgment. Iṣrāfīl، جلجل، blows the Horn for the second time and people rise up from the graves. It is the Day of carrying out the threat; the Day with which Allah threatened the unbelievers. This is the Day which they denied in the world, and it has come. On this Day, people are driven to the gathering place, each accompanied by one angel to guide him and one angel to testify to his deeds, whether good or bad.
I cooperate:

With my group to find the difference between: “promise” and “threat”.

<table>
<thead>
<tr>
<th>Promise</th>
<th>Threat</th>
</tr>
</thead>
</table>

I clarify:

The believer’s view to death.

An end that is every reasonable person remains wary of:

Then the Qur’anic verses tell us about another stage:

“’alqiyyā fi jahannama kulla kaffārin ‘anīdin” (Allah will say, “Throw into Hell every obstinate disbeliever). At this stage, the punishment of the criminals is seen. After the judgment is made, Allah, , orders the angels to throw in hell all those who disbelieved in Allah’s favors, denied the truth, prevented good things from reaching people, violated the rights, associated others with Allah, doubted His religion and made others in doubt. The descriptions here indicate the enormity of the situation. At that moment, the devil companion of the unbeliever disassociates himself from him to escape any responsibility by saying: “O our Lord! I did not make him transgress, but found him transgressing by himself”. Then the dispute is resolved by the saying of Allah, :

“qāla lā takhtaṣimū ladayya wa-qad qaddamtu ‘ilaykum bi-l-wa‘īdi (28) mā yubaddalu l-qawlu ladayya wa-mā ‘ana bi-ẓallāmin li-l-ʿabīdi (29)” (Allah will say, “Do not dispute before Me, while I had already presented to you the warning. (28) The word will not be changed with me, and never will I be unjust to the servants.”)

apply:

I recite the verses (24-26) of Sūrat Qāf, and then fill the following table:

<table>
<thead>
<tr>
<th>Find</th>
</tr>
</thead>
<tbody>
<tr>
<td>Words in the verses which have a similar sound to:</td>
</tr>
<tr>
<td>Meaning of these Qur’ānic words.</td>
</tr>
<tr>
<td>Significance of these words.</td>
</tr>
</tbody>
</table>

◊ Think of the word “Fā’īl” “Qaʿīd” and apply to it what you have learned in this activity
The Angels write one good deed as ten, but write one bad deed as one. They write down the good deed when you merely think of doing it, but do not write the bad deed until it is actually done.
I answer by myself:

First: Explain the following

1. **Allah**, says: ﴿َوَلَقَدْ خَلَقْنَا الْإِنسَانَ﴾ “wa lagad khalqanā l’ al-insāna” (And We have certainly created man)

2. **Allah**, says: ﴿مَا يَلْفِزُ مِنْ قَوْلِنَّ إِلَّا لَدَيْهِ رَاقِبُ عَتِيدٌ﴾ “mā yalfizu min qawlin ʾillā ladayhi raqībun ‘atīdun” (Man does not utter any word except that with him is an observer prepared to record.)

3. **Allah**, says: ﴿قَالَ لَا تَتَخَّسِمُوا لَدَيّ﴾ “qāla lā takhtaṣimū ladayy” (Allah will say, “Do not dispute before Me.)

Second: I write the number of the Qur’ānic vocabulary in column A next to the corresponding meaning in column B:

<table>
<thead>
<tr>
<th>Column A</th>
<th>Column B</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Jugular vein (al-warīd)</td>
<td>An angel to testify to one’s deeds</td>
</tr>
<tr>
<td>2 Observer (raqīb)</td>
<td>Clear and capable of seeing what you were denying</td>
</tr>
<tr>
<td>3 Self (nafs)</td>
<td>A vein in the neck.</td>
</tr>
<tr>
<td>4 Sharp (ḥadīd)</td>
<td>Man</td>
</tr>
<tr>
<td>5 Trying to avoid (taḥīd)</td>
<td>The final moments of life</td>
</tr>
<tr>
<td>6 Witness (shahīd)</td>
<td>Someone who watches or notices something.</td>
</tr>
<tr>
<td>7 Intoxication of death (sakratu l-mawti)</td>
<td>Bring into existence</td>
</tr>
<tr>
<td>8 Created (khalqanā)</td>
<td>Trying to escape</td>
</tr>
</tbody>
</table>
Third: Contrast the underlined words as indicated in the table:

<table>
<thead>
<tr>
<th>Aspect of contrast</th>
<th>And his companion, the angel, will say, “This record is what is with me, prepared.”</th>
<th>His devil companion will say, “Our Lord, I did not make him transgress, but he himself was in extreme error.”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kind</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Origin from which he was created</td>
<td></td>
<td></td>
</tr>
<tr>
<td>His function in the world</td>
<td></td>
<td></td>
</tr>
<tr>
<td>His attitude on the Day of Judgment</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

I assess myself:

<table>
<thead>
<tr>
<th>S</th>
<th>Learning aspect</th>
<th>Level achieved</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Average</td>
</tr>
<tr>
<td>1</td>
<td>Reciting the Qur’anic verses.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Memorizing the Qur’anic verses.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Meanings of vocabulary.</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Overall meaning.</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Rules included in the verses.</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Lessons to be learned from the verses.</td>
<td></td>
</tr>
</tbody>
</table>

I leave my Imprint:

I feel ashamed to disobey Allah, because He is Knowing of that within the hearts.

I love my country:

I do good deeds for myself, my family and my country.
Repentance is the Opportunity of a Lifetime

This Lesson teaches me to:

- Recite the noble hadith by heart properly.
- Infer the conditions of sincere repentance.
- Explain things that help one repent.
- Criticize wrong practices under repentance.

I take the initiative to learn: I reflect and discover:

The Messenger of Allah, ﷺ, is reported to have said: “Every son of Adam sins, but the best of the sinners are those who repent” [narrated by Al-Tirmidhi as good hadith]

- Weakness of man.
- Way of dealing with this weakness.
- Manifestation of the mercy of Allah, ﷺ, towards man.

I use my skills to learn

I read and memorize:

According to Abu Musa Al-Ash’ari, ﷺ, the Messenger of Allah, ﷺ, said: [Narrated by Muslim]

“Allah stretches out His Hand during the night so that people may repent for the sins committed during the day and He stretches out His Hand during the day so that people may repent for the sins committed during the night. He would accept repentance until the sun rises in the west.”
I understand the significance of the noble hadith:

In this hadith, the Messenger of Allah, ﷺ, explains that Allah, ﷲ, is merciful toward His creatures; He opened the door of repentance for all sinners. It is a manifestation of the generosity of Allah, ﷲ, to accept repentance even if it was delayed. If someone commits a sin during the day and then repents during the night, Allah, ﷲ, accepts their repentance; and if someone commits a sin during the night and repents during the day, Allah, ﷲ, accepts their repentance.

Repentance means feeling sorrow for and detestation of sin.

This hadith shows that repentance must occur while one still has an option; i.e. before the sun rises from the west, which is one of the major signs of the Day of Judgment. Repentance must also take place before the moment of death.

**Allah, ﷲ, says:**

“yā-ʾayyuhā lladhīna ʾāmanū tūbū ʾilā llāhi tawbatan naṣūhan” (O you who have believed, repent to Allah with genuine repentance.) [Al- Taḥrīm:8]

**Conditions of sincere repentance:**

- Sincerity to Allah, ﷲ, when repenting.
- Feeling regret for past sins.
- Quitting the sin.
- Determining not to commit the sin again.
- Returning the rights of other people that relate to the sin.

I think and infer:

I infer the meaning of “genuine” in the verse, then look it up, and compare the result with my answer:
I discuss and assess:

I make a judgment, along with explanation, in the following table:

<table>
<thead>
<tr>
<th>Situation</th>
<th>Sincere repentance</th>
<th>Not repentance</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>He quitted drinking wine because the doctor warned him against drinking it.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>He refrained from destroying public property because he feared the financial penalty.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>He stopped stealing because he remembered the punishment of those who steal on the Day of Judgment.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>He refrained from viewing immoral websites because they keep him away from studying.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The Prophet, ﷺ, said:
“O Mankind turn in repentance to Allah and ask forgiveness of Him. For I turn to Him in repentance a hundred times each day”. [narrated by Muslim]

What is the significance of the fact that the Prophet, ﷺ, used to turn to Allah in repentance and beg forgiveness of Him one hundred times a day?

I contrast and infer:

I read the following verses and contrast the attitudes of Adam, ﷴ، and Satan after each of them committed a sin, and explain the result of that attitude.

- Allah, ﷲ, says: about Adam and Eve:

  "qālā rabbanā zālamānā ‘anfusānā wa-‘īn lam tāghfir lānā wa-tarḥānnā la-nakānanna mina l-khāsirīnā " (They said, “Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.”) [al-A‘rāf: 23]

- Allah, ﷲ, says:

  "فُلَأَنَّ أَنتُمْ أَهْدَفُنَّ إِلَى أَنْفُسَنَا وَإِنْ أَتَّمَرْنَ وَتَرْضَى بِنَفْسِنَا أَنْفُسُنا مِنَ الْخَسِيرِينَا " (You will assuredly bring yourselves to yourselves, and if you repent, and you do not repent, then enter yourselves into the losers.) [al-Mu’minûn: 76]
“qāla yā-ʾiblīsu mā manaʿaka ʾan tasjuda li-mā khalaqtu bi-yadayya ʾa-stakbarta ʾam kunta mina l-ʿālīna (75) qāla ʾana khayrun minhu khalaqtānī min nārin wa-khalaqtahū min ūtin (76) qāla fa-khruj minhā fa-ʾinnaka rajīmun (77) wa-ʾinna ʿalayka laʿnātī ilā yawmi d-dīnī” (Allah said, “O Iblees, what prevented you from prostrating to that which I created with My hands? Were you arrogant then, or were you already among the haughty?” (75) He said, “I am better than him. You created me from fire and created him from clay.” (76) Allah said, “Then get out of Paradise, for indeed, you are expelled. (77) And indeed, upon you is my curse until the Day of Recompense.” (78)) [Ṣād: 75-78]

<table>
<thead>
<tr>
<th>Aspect contrasted</th>
<th>Adam, Satan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attitude after committing the sin</td>
<td>.............................................</td>
</tr>
<tr>
<td>Result</td>
<td>.............................................</td>
</tr>
</tbody>
</table>

**I read and explain:**

**Returning the rights of other people:**

The Messenger of Allah, ﷺ, said: “Whoever has wronged his brother, should ask for his pardon before his death, as in the Hereafter there will be neither a Dinar nor a Dirham. He should secure pardon in this life before some of his good deeds are taken and paid to his brother, or, if he has done no good deeds, some of the bad deeds of his brother are taken to be loaded on him in the Hereafter.” [Sahih Al-Bukhārī]

If a Muslim has wronged his brother or done him an injustice, he must rectify this by returning the rights to their holders or requesting forgiveness. This is possible only in this world. As for the Hereafter, the good deeds will be taken from the oppressor and given to the oppressed, and once such good deeds are finished, bad deeds will be taken from the oppressed and loaded on the oppressor.

Explain why a Muslim, upon repentance, is keen on returning the rights owed by him to their holders?
Suggest a solution:

I cooperate with my classmates to find suitable solutions for the following problems:

◊ He backbited his classmate at a gathering, and wants to repent.

◊ He stole a pen from a stationery shop one year ago, and wants to return it, but the shop has closed.

◊ He repented and wants to clear himself from cheating in the school examination.

◊ He hacked his classmate’s email and wants to repent.

Things that help one repent:

Here are some of the things that help the Muslim repent:

1. **Knowledge**: because it lights the way; it guides man to good deeds and keeps him away from evil. If the Muslim knows the consequence of sins and the benefit of repentance, this will help him repent.

2. **Keeping company with good people and avoiding bad ones**: because keeping company with good people helps a Muslim to be obedient to Allah. That is why the Prophet, ﷺ, told the story of a man who killed ninety-nine people, and when he came to the learned man and asked him whether there was any chance for his repentance to be accepted. He said: Yes; what stands between you and the repentance? You better go to such and such land; there are people devoted to prayer and worship and you should worship along with them and do not come to the land of yours since it was an evil land. [narrated by Muslim]

3. **Supplication**: one of the key things to ask for is to ask Allah for repentance: man would supplicate to his Lord to grant him sincere repentance no matter what situation he is in. Our Prophet Muhammad, ﷺ, used to say: “O Allah forgive me and accept my repentance, for you are the Accepter of repentance, the Most Merciful.” [narrated by Ahmad].

Add other things that help one repent:

* ……………………………………………………………………………………………………………………………

* ……………………………………………………………………………………………………………………………
I organize my ideas:

I criticize the following situation in line with the rules of Islam on repentance

◊ He postpones repentance using the excuse that he is still young.

◊ He wants to repent, but does not do it, because he fears that he will sin again.

◊ His classmates ridiculed him because he quitted smoking.

◊ He commits many sins, and when somebody gives him advice, he says: Allah is Oft Forgiving and Merciful.

I organize my ideas:

I complete in the same way

Performing all prayers at the mosque indicates a strong faith in Allah,
I answer by myself:

First: I complete in the same way:

1. He repented not praying because he was ashamed of the teacher.
   - Repentance is not acceptable, because it was not sincere for Allah.
2. He repented harming his neighbors, but he still boasts harming them.

3. He repented backbiting his classmate, but he continues to backbite him.

4. He repented his theft by only saying, “I ask Allah for forgiveness”.

Second: State two conditions of sincere repentance.

1. .................................................................
2. .................................................................

Third: Your classmate asks you to specify the two most important things that help one repent.

1. .................................................................
2. .................................................................
I enrich my experience:

Allah, says: ﴿"`inna llāha yuḥibbu t-tawwābīna wa-yuḥibbu l-mutaṭahhirīna "' (Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.) [Al-Baqarah: 222]

1. Search in Qur’an commentary books for the connection between those who are constantly repentant and those who purify themselves, and write it down.
2. Write a research about the benefits of repentance and gather in it the hadith that indicate those benefits.
3. Prepare a presentation or a video footage showing the importance of repentance in the life of the Muslim.

I assess myself:

Extent of my application of what I have learned from the lesson.

<table>
<thead>
<tr>
<th>S</th>
<th>Aspect</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Average</td>
</tr>
<tr>
<td>1</td>
<td>I am keen on asking Allah, i, for forgiveness after each prayer and every day.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>I take the initiative to repent if I commit a sin.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>If I see a sinner, I supplicate to Allah to guide him to the right path rather than looking down at him or swearing at him.</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>I observe sincerity and honesty towards Allah in all my deeds.</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>If I wrong any person, I apologize and rectify my mistakes.</td>
<td></td>
</tr>
</tbody>
</table>

I leave my Imprint:

I complete in the same way:

This hadith taught me:

If I commit a mistake, my duty is to rectify such a mistake.

If other people commit a mistake, my duty is to ..........
Lesson 3

The Reliever, the Forbearing, glory be to Him

This Lesson teaches me to:
- Explain the concept of the Reliever, the Forbearing, glory be to Him.
- Mention some manifestations of divine forbearance in life.
- Demonstrate my adoption of forbearance in dealing with people.

I take the initiative to learn:

By his human nature, man tends to help and assist people. Islam came to strengthen this inherent tendency and ordered Muslims to relieve those in dire need. The Prophet, ﷺ, was the perfect example of doing this before and after Islam. He said: “I was sent to perfect good character”. That is why when he was in panic after the revelation descended upon him, his wife Khadija, may Allah be pleased with her, 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”.

One of the best names of Allah is the Reliever. Allah, ﷻ, says:

﴾

"wa-huwa lladhī yunazzilu l-ghaytha min ba’di mā qanaṭū wa-yanshuru raḥmatahū wa-huwa l-waliyyu l-ḥamīdu “ (And it is He who sends down the rain after they had despaired and spreads His mercy. And He is the Protector, the Praiseworthy.) [Al-Shūrā: 28]

Allah has names which He gave to Himself, and He has attributes that describe Him. One of His names, ﷻ, is the Forbearing. The Prophet, ﷺ, used to say at the time of difficulty: “There is no god but Allah, the Great, the Forbearing. There is no god but Allah, the Lord of the Heavens and Earth. There is no god but Allah, the Lord of the Honorable Throne,” [narrated by Al-Bukhārī and Muslim].

Write as many names and attributes of Allah, ﷻ, as you can (in two minutes):
First: The Reliever, glory be to Him

The Reliever (al-mughīth): the One who removes difficulties and alleviates distress. Allah, says:

"Qul man yunajjīkum min ẓulumāti l-barri wa-l-baḥri tadʿūnahū taḍarruʿan wa-khufyatan la-ʾinjānā min hādhihī la-nakūnanna mina sh-shākirīna " (Say, "Who rescues you from the darknesses of the land and sea [when] you call upon Him imploring [aloud] and privately, 'If He should save us from this [crisis], we will surely be among the thankful.'") [Al-Anʿām : 63].

He is the Reliever of all His creatures and thus He responds to the call of those desperate for relief.

The attribute of “Relief” (al-ghawth) is one of the attributes of Allah, that are established by Qurʾānic verses and noble hadīth. For Allah, says:

"ʾidhā saʾalaka ʿibādī ʿannī fa-ʾinnī qarībun ʾujību daʿwata d-dāʿi ʾidhā daʿāni fa-l-yastajībū lī wa-l-yuʾminū bī laʿallahum 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...)

The Name of Allah, the Reliever (al-Mughīth) means:

In cooperation with my classmates, I contrast “calling for relief” and “calling for assistance”:

The Relief provided by Allah, of His servants:

Allah, says:

"wa-ʾidhā saʾalaka ʿibādī ʿannī fa-ʾinnī qaribun ʿujibū daʿwata d-dāʿi ʾidhā daʿāni fa-l-yastajībū lī wa-l-yuʾminī bī laʾallahum 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...)

I use my skills to learn

I read and answer:
to Me by obedience and believe in Me that they may be rightly guided.) [Al-Baqarah: 186]. Allah, ﷺ, tries his servants with calamities and distresses to test their faith; and once they supplicate Him, He helps them and alleviates their distress. Allah, ﷺ, says: 

﴾ ﴾ َ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﯠ ﯡ ﯢ ﯣ 

Ways through which Allah, ﷺ, relieves people include the following:

He sent the Messengers to guide people and bring them out of the darkness to the light.

I notice and express:

In cooperation with my group, we enumerate the benefits of trial by Allah, ﷺ, of his servants with calamities:

I investigate:

In cooperation with my group, we enumerate the benefits of trial by Allah, ﷺ, of his servants with calamities:
The following are examples of relief by Allah, of his servants:

◊ When Younus, called upon Allah, for relief, He saved him from inside the whale.

◊ Allah relieved the Muslims in the Battle of the Confederates (Ghazwat al-Ahzab) by sending strong winds that disturbed the polytheists and spread fear amongst them until they withdrew without achieving their goal.

◊ People suffered drought in the Year of the Famine (`Am al-Ramadan) during the reign of `Umar bin al-Khattab, may Allah be pleased with him; crops were damaged and animals died. So the people called upon Allah, for relief, and He responded to them and alleviated their distress.

In cooperation with my group, I write about a real-life incident in which Allah, relieved people.

I utilize my knowledge about the name of Allah, “the Reliever” in dealing with other people and do the following:

----

**Calling Allah, for relief is part of worship**

Allah, is the Reliever. He responds to the call of the desperate and removes the evil/difficulty afflicting them. When Allah, referred to those who call upon Him, they were praised and Allah was pleased with them. Allah, says: \(\text{"fa-stajabnā lahū wa-najjaynāhu mina l-ghammī wa-ka-dhālika nunjī l-muʾminīna"}\) (So We responded to him and saved him from the distress. And thus do We save the believers.) [Al-Anbiyā': 88].

**I infer and link:**

I hold a discussion with my classmates to infer the relationship between calling Allah, for relief and worshipping Him.

Relieving the desperate is part of the Islamic ethics for which the UAE is well known.
Second: The Forbearing (al-Halīm), glory be to Him

The Forbearing(al-Halīm): the One who keeps giving His creation apparent and hidden gifts despite their disobedience and many sins; He gives them time to repent. Allah, says: 

“wa-la-qad ʿafā llāhu ʿanhum ʾinna llāha ghafūrun ḥalīmun” (But Allah has already forgiven them. Indeed, Allah is Forgiving and Forbearing.) [Āl -ʿImrān: 155].

He is the Forbearing for he does not punish His servant immediately to give him a chance to repent of his disobedience.

The name “the Forbearing” (al-Ḥalīm) is one of the greatest of the names of Allah that were included in the hadīth of Abu Huraira, when he reported that the Prophet, said: “Allah has ninety-nine names, i.e. one-hundred minus one, and whoever knows them will go to Paradise.” [narrated by Al-Bukhārī and Muslim]. It was mentioned eleven times in the Qurʾān. Allah, says: 

“wa-ʿlamū ʾanna llāha ghafūrun ḥalīmun” (And know that Allah is Forgiving and Forbearing.) [Al-Baqarah: 235].

The Prophet, was very forbearing. Anas bin Malik, said: “While I was going along with the Prophet, who was wearing a Najrani cloak with a thick border, a bedouin overtook him and pulled his cloak forcibly. I looked at the side of the shoulder of the Prophet, and noticed that the edge of the cloak had left a mark on it because of the violence of that pull. The bedouin said, “O Muhammad! Give me some of Allah’s property which you have.” The Prophet, turned towards him, smiled and ordered that he be given something.” [narrated by Al-Bukhārī and Muslim].

I suggest:

In cooperation with my group, I suggest three ways for restraining anger and exhibiting forbearance in the case of anger:

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

I apply:

According to Abu Huraira, the Prophet, is reported to have said: “Indeed knowledge comes through learning, and forbearance comes by cultivating forbearance. Whoever aims for good will receive it and whoever seeks to evade evil will be protected from it.” [narrated by Al-Dār Qatani, Al-Ṭabarānī and Al-Bayhaqi]
Imagine that extreme anger is one of your attributes. How can you be forbearing when faced with the following situations?

<table>
<thead>
<tr>
<th>I organize my ideas:</th>
</tr>
</thead>
<tbody>
<tr>
<td>The concept of the name of Allah “the Reliever” (al-Ḥalīm)</td>
</tr>
<tr>
<td>Relief by Allah, of His servants</td>
</tr>
<tr>
<td>The concept of the name of Allah, “the Forbearing”</td>
</tr>
<tr>
<td>The practical application of forbearance</td>
</tr>
</tbody>
</table>

**I link**

I read the following two noble hadīth carefully and then clarify the relationship between them on the one hand and the name of Allah, “the Forbearing” (al-Ḥalīm) on the other.

◊ Abdullah bin Masʿūd, said: “I can still remember very clearly when the Messenger of Allah, told the story of one of the Prophets whose people scourged him and shed his blood, while he wiped blood from his face, he said: “O Allah! Forgive my people, because they certainly do not know”.” [narrated by Al-Bukhārī and Muslim]

◊ The Prophet, said: “Do you think that this lady can throw her son in the fire?” We replied, “No, not with her own will” The Prophet, then said, “Allah is more merciful to His servants than this lady is to her son.” [narrated by Al-Bukhārī and Muslim]
I answer by myself:

First: I explain the meaning of the attribute of Allah, ﷺ, “the Reliever” (al-Ḥalīm):

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

Second: I complete the following table as appropriate:

<table>
<thead>
<tr>
<th>Examples of the relief by Allah, ﷺ, of His servants</th>
<th>Examples of the forbearance of Allah, ﷺ, toward His servants</th>
</tr>
</thead>
<tbody>
<tr>
<td>........................................................................</td>
<td>..................................................................................</td>
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<tr>
<td>........................................................................</td>
<td>..................................................................................</td>
</tr>
</tbody>
</table>

Third: How would you reply to the following claims:

◊ He claims that he gets angry quickly and cannot control his behavior towards others?

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

◊ He refuses to help people in distress under the pretext that Allah, ﷺ, is the Reliever(al-Ḥalīm) who helps them and alleviates their distress?

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

I enrich my experience:

First: The Prophet, ﷺ, forbade anger and ordered Muslims to exhibit patience and forbearance. He ﷺ said: “The strong man is not the one who is good at wrestling, but the strong man is the one who controls himself in a fit of rage.” [narrated by Al-Bukhārī and Muslim]. According to Abu Huraira, ﷺ, a man said to the Prophet, ﷺ: “Advise me”. The Prophet, ﷺ, said: “Do not get angry.” The man repeated that several times and the Prophet, ﷺ, replied each time, “Do not get angry.” [narrated by Al-Bukhārī and Muslim].
Second: In cooperation with your classmates, prepare a poster or presentation showing how a student can exhibit the attribute of relief and forbearance.

I assess myself:

I assess how my faith in the attribute and Name of Allah, “the Reliever” (al-Ḥalīm) and His name “the Forbearing” is reflected in my behavior and worship:

<table>
<thead>
<tr>
<th>S</th>
<th>Aspect</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>In my prayer, I supplicate Allah, to relieve the needy people and those who are in distress.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>I avoid words that hurt others no matter how angry I get.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>I exhibit the attribute of forbearance and forgive others for their mistakes.</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>I help my classmates with studying by lending them my notes and copybooks.</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>I cooperate with my teacher and supplicate to Allah, for him in my heart.</td>
<td></td>
</tr>
</tbody>
</table>

I leave my Imprint:

I complete the lines below along the same patterns of what I learned from the lesson:

I learned from this lesson the attribute of forbearance and helping others. So, I do the following:

◊ If I find someone in distress and in need of help, I move quickly to help him/her.

◊ .................................................................

◊ .................................................................
Lesson 4

Full Ablution /Purificatory Bath (Ghusl)

This Lesson teaches me to:

- Apply the rules of full ablution correctly.
- Define the acts of full ablution and their rules.

I take the initiative to learn:

Allah, says: 

"Yā-ʾayyuhā lladhīna ʾāmanū ʾidhā qumtum ʾilā ṣ-ṣalāti fa-ghsilū wujūhakum wa-ʾaydiyakum ʾilā l-marāfiqi wa-msaḥū bi-ruʾūsikum wa-ʾarjulakum ʾilā l-kaʿbayni wa-ʾin kuntum junuban fa-ṭṭahharū"  

(O you who have believed, when you rise to perform prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of major ritual impurity, then purify yourselves) [Al-Māʾidah: 6]

I notice and infer:

The verse referred to two kinds of purification using water:

1. Removing minor ritual impurity, which is achieved through ............................................

2. Removing major ritual impurity, which is achieved through ............................................

I infer:

Full ablution (ghusl) is washing all the body with pure water while having the intention to do so.

I infer from this definition that the necessary pillars of full ablution are:

1. .................................................................................................

2. .................................................................................................
I explain:

I explain why full ablution is invalid in the following cases:

1. She painted her nails with nail polish and then performed full ablution:

2. He swam in the sea only to cool off:

Description of full ablution:

Full ablution is performed as follows:

- Having the intention.
- Washing the two hands three times.
- Washing the area of impurity.
- Saying “In the name of Allah, the Most Gracious, the Most Merciful” and performing partial ablution (wuḍū’).
- Pouring water on the head and ensuring it reaches the scalp three times.
- Pouring water on all parts of the body starting with the right side and then the left side.

If the Muslim suffices himself with the intention and washes all his body with water, his full ablution will be valid and both his minor and major ritual impurities will be removed.

I think and infer:

The Prophet, ﷺ, used to postpone washing his feet until he finishes the full ablution; then he would move aside and wash his feet.

Today, with washing water being drained immediately, is it acceptable to postpone washing one’s is feet?

Manners of performing full ablution:

I read and infer:

I read the following noble hadīth and infer from them the manners of performing the full ablution.

◊ Anas, ﷺ, said: “The Prophet, ﷺ, used only one Mudd of water for partial ablution and one Sa’ to five Mudds of water for full ablution”¹ [narrated by Al-Bukhārî and Muslim]

____________________________________________________________

¹ Sā and Mudd are traditional units for measuring quantity. One Mudd of water fills two cupped hands whereas a Sā is equal to four Mudds.
According to Abu Huraira, the Prophet, said: “Do not take a bath in stagnant water when you are in a state of major ritual impurity” [narrated by Muslim]

Umm Hani bint Abu Talib, said: “I went to the Messenger of Allah, on the day of the conquest of Mecca and found him taking a bath, while his daughter Fatimah was holding a curtain around him.” [narrated by Al-Bukhārī and Muslim]

**Types of full ablution:**

Full ablution is of two kinds:

1. Obligatory full ablution.
2. Desirable full ablution.

a. Performing full ablution is obligatory for the Muslim in the following cases:

   ◊ Having a wet dream.
   ◊ End of menstruation and postpartum bleeding (bleeding after birth, typically 4-6 weeks).
   ◊ Death.

b. Performing full ablution is desirable in the following cases, among others:

   ◊ Performing full ablution on Fridays, which is a confirmed Sunnah.
   ◊ Performing full ablution on Eid day.
   ◊ Performing full ablution when assuming the state of Iḥrām for pilgrimage or Umrah.
   ◊ Performing full ablution after washing a dead person.

**Rules governing the person who must perform obligatory full ablation:**

A person who is in a state of major ritual impurity is forbidden from performing certain worship acts before performing full ablution. These worship acts include: prayer, ʿṬawāf (circumambulation) around the Kaʿbah, ........................................, and ............................

---

2 Major ritual impurity results from several causes, one of which is having a wet dream.
I make a judgment

Give the Shari’ah rule in the following cases and explain the reason:

◊ She dyed her hair and then performed full ablution.

◊ She performed full ablution after the end of postpartum bleeding without undoing her hair, but she only ensured that water reached the scalp.

◊ He assumed the status of Ihram without performing full ablution.

---

I organize my ideas:

Full ablution (ghusl)

Definition
Washing all the body with pure water while having the intention to do so.

Description

Pillars
• ........................................
• ........................................

Sunan (optional)
• ........................................
• ........................................

Kinds
• Obligatory
• Desirable

Manners
• ....................................................
• ....................................................
• ....................................................

Forbidden acts while in the state of major ritual impurity
• ............................................................
• ............................................................
• ............................................................
• ............................................................
• ............................................................

---
I answer by myself:

First: Define full ablution:

Second: Discover the mistake in the following statements and write the correct versions under each:

1. A woman converted to Islam but did not perform full ablution.

2. When he woke up, he found his underwear wet with semen. He performed partial ablution (wuḍūʿ) and prayed.

3. After the end of her menstrual bleeding, she prayed and then performed full ablution.

4. An ill man was in a state of major ritual impurity and could not perform full ablution. So, he did not pray.

I enrich my experience:

1. Refer to one of the books on jurisprudence and list the cases in which it is desirable to perform full ablution, giving supporting evidence.

2. In cooperation with your classmates, design a poster or presentation on full ablution, including Sharī‘ah - derived evidence and relevant pictures about this topic.
I assess myself:

To what extent do I apply what I have learned from the lesson?

<table>
<thead>
<tr>
<th>S</th>
<th>Aspect</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I am keen on applying the rules concerning full ablution.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>I am keen on ensuring my personal hygiene and cleanliness of my clothes at all times.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>I do not overconsume water when using it for performing partial and full ablution.</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>I ensure I am pure when reading from the Qur'ān.</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>I perform full ablution on Fridays before Friday prayer.</td>
<td></td>
</tr>
</tbody>
</table>

I leave my Imprint:

One of the greatest gifts given by Allah to man is clean pure water, which I must preserve through the following:

...................................................................................
...................................................................................
...................................................................................
Lesson 5

Dry Ablution (tayammum) and Wiping over Footwear

This Lesson teaches me to:

- Explain the concepts of dry ablution (tayammum) and wiping over footwear.
- Apply dry ablution and wiping over footwear correctly.
- Compare and contrast dry ablution and wiping over footwear.

I take the initiative to learn:

Allah, says:

"mā yurīdu llāhu li-yajʿala ʿalaykum min ḥarajin wa-lākin yurīdu li-yuṭahhirakum wa-li-yutimma niʿmatahū ʿalaykum laʿallakum tashkurūna " (Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.) [Al- Māʾidah: 6]

The Messenger of Allah, said: "Indeed religion (of Islam) is easy" [narrated by Al-Bukhārī]

On aspect of the mercy of Allah, toward His servants is that Sharʾīah rules and obligations are based on the principle of making things easy for them. For example, an ill man who cannot stand up can perform prayer while sitting down.

I illustrate:

I give other examples that show easiness of Islam in relation to the Muslim’s purity.
First: Dry Ablution

Definition of dry ablution (tayammum): wiping the face and hands with clean earth in a specific manner while having the intention to do so.

Dry ablution is a special permission given by Allah, ﷻ، to His servants; it represents the easiness of Islam. Allah, ﷻ، says: ﴿fa-lam tajidū māʾan fa-tayammamū ṣaʿīdan ṭayyiban fa-msaḥū bi-wujūhikum wa-ʾaydīkum minhu﴾” (and do not find water, then seek clean earth and wipe over your faces and hands with it.) [Al-Mā′idah : 6]

Specify from the Qur’ānic verse two conditions for the validity of dry ablution:

•

•

The situations in which dry ablution is permissible:

A person who is in a state of minor or major ritual impurity may perform dry ablution whether he is travelling or not in any of the following situations:

1. If water is not available, or is available but not enough to perform ablution.
2. If he is ill and fears that the use of water could aggravate his situation or delay recovery.
3. If the water is so cold that its use could harm him.

I apply:

I make judgments regarding the situations in the following table:

<table>
<thead>
<tr>
<th>Situation</th>
<th>Permissible</th>
<th>Impermissible</th>
<th>Reason</th>
</tr>
</thead>
<tbody>
<tr>
<td>His physician forbade him from using water after the surgery. So, he performed dry ablution.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>He performed dry ablution because the weather was cold, although warm water was available.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>He performed dry ablution because water was far away from him and he could not reach it.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>He had a headache. Therefore, he performed dry ablution instead of partial ablution.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>He performed dry ablution because water was cold and he thought that it would harm him.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Description of dry ablution:
If a Muslim wants to perform dry ablution, he must start by striking the ground once with his hands, then blow off dust and wipe his face and hands up to the wrist.

I notice and infer:

I notice the way of performing dry ablution through the pictures:

ʿAmmār bin Yasir narrates to ʿUmar bin Al-Khaṭṭāb, in describing the way the Messenger, performed dry ablution: “The Prophet, stroke lightly the earth with his hands and then blew off the dust and wiped his face and hands.”

I think and deduce:

I note the mistakes in performing dry ablution, and then deduce things that nullify dry ablution.

<table>
<thead>
<tr>
<th>Situation</th>
<th>Mistake</th>
</tr>
</thead>
<tbody>
<tr>
<td>He performed dry ablution then slept. Immediately after waking up, he prayed.</td>
<td></td>
</tr>
<tr>
<td>He performed dry ablution. Before praying, he found water. Despite this, he prayed while in the state of dry ablution.</td>
<td></td>
</tr>
</tbody>
</table>
I deduce things that nullify dry ablution:

1. Everything that nullifies partial ablution will nullify dry ablution, such as a) ........................................, b) ........................................, c) ........................................

2. ...........................................................................................................................................................................................................

3. ...........................................................................................................................................................................................................

Rules of dry ablution:

1. If a Muslim performs dry ablution and then finds water after he perform prayer, he should not re-perform his prayer because it is valid.

2. If a person cannot perform partial ablution or dry ablution, he must pray according to his condition, and need not re-perform his prayer. This is because Allah, ﷺ, says: ﴿fa-ttaqū llāha mā staṭaʾ tum﴾ (So fear Allah as much as you are able). [Al-Taghābun: 16]

I cooperate and deduce:

In cooperation with your classmates, write as many answers as you can to the following two questions:

1. What do you expect would have happened if Allah, ﷺ, had not permitted us to perform dry ablution?
2. What are the aspects of easiness in the permissibility of dry ablution?

I organize my ideas:

- Unavailability of water or inability to use it.
- Purity of earth.
- Everything that nullifies ablution (wuḍū’).
- If one cannot find water.
Second: Wiping over Footwear

**Footwear:** everything worn on the feet, whether made of leather, wool or otherwise.

**Wiping the footwear:** to pass a wet hand over the footwear instead of washing the feet when performing partial ablution under certain conditions.

**Conditions of wiping over footwear:**

I read and infer:

I read the following noble hadīths and infer from them the conditions of wiping over footwear.

◊ Al-Mughīrah bin Sha‘bāh, [narrated by Al-Bukhārī and Muslim].

◊ Ali bin Abu Talib, [narrated by Muslim].

**Description of wiping over footwear:**

A person who has performed partial ablution and then worn footwear may wipe over it instead of washing his feet when performing partial ablution again. He would wipe the upper part of the footwear, starting with the right foot and then the left foot.

I apply practically:

I apply wiping over footwear practically before my classmates.
Things that nullify wiping over footwear:
1. End of the period during which wiping over footwear is permitted.
2. Being in a state of major ritual impurity.
3. Removing the footwear that was wiped over.

I think and deduce:
I note the mistakes in wiping over footwear and then deduce things that nullify it:

<table>
<thead>
<tr>
<th>Situation</th>
<th>Mistake</th>
</tr>
</thead>
<tbody>
<tr>
<td>He performed full ablution after having a wet dream, but did not remove his footwear; instead, he wiped over it.</td>
<td></td>
</tr>
<tr>
<td>He removed his footwear and then put it on again and wiped over it.</td>
<td></td>
</tr>
<tr>
<td>He continued wiping his footwear for two days while staying in town.</td>
<td></td>
</tr>
</tbody>
</table>

I think and talk:
The wisdom of wiping over footwear is to make things easy for people who face difficulties with removing footwear and washing the feet, especially when it is very cold in winter or during travel.

Give other examples which demonstrate that Shar‘īah rules are based on considering the conditions of people and making things easy for them.

I organize my ideas:

- Making things easy for people.
- Wiping over footwear
- Definition
- Conditions
- Description
- Wisdom
- Nullifiers

It means

*………………………………
*………………………………
*………………………………
I answer by myself:

First: Compare and contrast dry ablution and wiping over footwear according to the following table:

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Dry ablution</th>
<th>Wiping over footwear</th>
</tr>
</thead>
<tbody>
<tr>
<td>Definition</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Conditions</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nullifiers</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Second: Explain the Shar`īah rule with justification for each of the following:

◊ The physician forbade her from using water. So, she performed dry ablution to pray. After recovery, she re-performed the prayers which she had performed with dry ablution.

◊ It was obligatory for him to perform full ablution, but he could not find water. So, he rolled over in earth instead of performing full ablution.

◊ He woke up in the morning and then put on his footwear. When he performed partial ablution, he wiped over his footwear.

◊ She wanted to perform dry ablution. So, she stroke her hand on the mattress, because she was disabled and could not move.

◊ He did not perform noon prayer because he could not perform partial or dry ablution.
I enrich my experience:

First: Cooperate with your group to prepare a presentation about how the Sharʾīah makes things easy and removes difficulty.

Second: Cooperate with a hospital to innovate a healthy way that helps disabled patients who cannot move be able to perform dry ablution.

Third: Research the difference between leather socks, shoes and slippers.

I assess myself:

To what extent do I apply what I have learned from the lesson?

<table>
<thead>
<tr>
<th>S</th>
<th>Aspect</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Average</td>
</tr>
<tr>
<td>1</td>
<td>I am keen on using <em>Sharʾīah</em> dispensation and do not make things difficult for myself.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>I follow the Sunnah of the Prophet, صلى الله عليه وسلم, in my worship.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>I avoid fundamentalism and extremism in religion.</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>I always thank Allah for the gift of Islam, because it is a religion that takes into consideration the different conditions of people.</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>I always perform prayers on time even if I was ill.</td>
<td></td>
</tr>
</tbody>
</table>

I leave my Imprint:

I complete the following as appropriate:

Allah, , is merciful toward his servants; He made acts of worship easy for them and does not require them to do things beyond their abilities. Accordingly, it is the duty of the Muslim in his dealings with people to treat them:

..............................................................................
..............................................................................
After the Prophet, ﷺ, expelled Banū Naḍîr from Madinah to Khaybar because of their betrayal, they were resolved to take revenge and sought to take advantage of Quraysh’s thrill of victory following the Battle of Uḥud and their intention to conquer the Muslims. So, their leaders went to Quraysh and agreed with its leaders on fighting Muslims. Then they went to the Tribe of Ghatafan to encourage it to join them and Quraysh, promising them that they will receive the fruits of Khaybar date palms for that year in the case of victory. Then they visited Arab tribes, soliciting them to participate in conquering the Muslims. The polytheists gathered a huge army comprising ten thousand fighters and were led by Abu Sufyān bin Ḥarb. It marched out in Shawwal in the fifth year after the Emigration. (Ḥījrāh).

Summarize the cause of the Battle of the Confederates.

 ....................................................................................................................................................
....................................................................................................................................................
....................................................................................................................................................
First: Planning and Making Necessary Efforts

When the Prophet, ℓℓℓ, heard about the Confederates’ gathering and marching out, he gathered his companions and consulted them, as was his habit. Salmān al-Farsi, ℓℓℓ, advised that a deep trench be dug to the north of Madinah, since the other sides of the city were naturally protected by hills in the east and west and trees and bushes in the south. The Prophet, ℓℓℓ, liked the advice of Salmān and applied it.

Imagine that you were among the companions who were consulted by the Prophet, ℓℓℓ. What idea would you have proposed to confront the Confederates?

Second: Digging the Trench

After the Muslims set their defense plan, they started implementing it. The first step was to start digging the trench. The Prophet, ℓℓℓ, organized work and divided the distance between his companions: every ten men would cover a distance of forty cubits. He worked with them. The Muslims’ army consisted of 3,000 men, and it took them almost 15 days to dig the trench. The Messenger, ℓℓℓ, was keen on encouraging his companions, ℓℓℓ, to work harder. Al-Bara bin Ahzāb, ℓℓℓ, said: “When it was the day of the Confederates and the Messenger of Allah, ℓℓℓ, dug the trench, I saw him carrying earth out of the trench till dust made the skin of his abdomen out of my sight. He was relatively full-haired. I heard him reciting the poetic verses composed by Ibn Rawāḥa while he was carrying the earth:

O Allah! Without You we would not have been guided,
nor would we have given in charity, nor would we have prayed.
So, O Allah, please send calmness upon us
and make our feet firm if we meet the enemy.
For they have rebelled against us,
and if they intend to frighten us, then we will confront them.
The Prophet, ﷺ, would then prolong his voice with the last words. [narrated by Al-Bukhārī and Muslim]

◊ Why was the Battle of the Confederates given this name?

◊ Infer the leadership qualities of the Prophet, ﷺ that were demonstrated during the digging of the trench.

◊ Search in the lesson for another name for this battle.

**Third: Surprising the Confederates**

I reflect and analyze:

The armies of the Confederates approached Madinah from the north, thinking that they would eliminate the Muslims within one or two days; their numbers were big, so they must emerge victorious. However, they were surprised to find a deep trench that stopped them, destroyed their hopes and disrupted their plans. They camped and waited days and nights, facing the Muslims without moving or fighting, except for an exchange of arrows. They would go along the trench day and night looking for a way to cross it, but the Muslims would confront them whenever they approached the trench, forcing them to go back without achieving their goal. They continued this way for almost one month, or little less. Some polytheist horsemen managed to cross the trench at one of its narrow points, but a group of Muslims led by Ali bin Abu Talib, ﷺ, confronted them, killed their leader and forced them to withdraw.
Discern this statement and formulate an opinion about it: “digging the trench changed the balance of the battle”.

Fourth: Violation of the Pact

I reflect and describe:

Huyayy bin Akhtab sneaked to Banu Qurayza and convinced them to violate the pact with the Muslims. When the Messenger of Allah, ﷺ, learned about this, he sent a delegation to confirm this news. The delegation came back confirming the violation of the pact. So, Banu Qurayza joined the Confederates, and the Muslims became surrounded from all sides; the polytheists from the north and Banu Qurayza from the south. Distress increased, but the Muslims did not lose faith in the mercy of Allah, ﷺ, and were sure that He will support them.

Allah, ﷺ, says:

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﴿

ʾidh jāʾūkum min fawqikum wa-min ʾasfala minkum wa-ʾidh zāghati l-ʾabṣāru wa-balaghati l-qulūbu l-ḥanājira wa-taẓunnūna bi-llāhi ẓ-ẓunūna ḫunālika btuliya l-muʾminūna wa-zulzilū zilzālan shadīdan (10) (Remember when they came at you from above you and from below you, and when eyes shifted in fear, and hearts reached the throats and you assumed about Allah various assumptions. (10) There the believers were tested and shaken with a severe shaking. (11)) [Al-Ahzab: 10-11]

I describe in front of my classmates the condition of Muslims when they learned that Banu Qurayza violated the pact.

Fifth: Moral Support to the Believers

I reflect and feel:

Allah, ﷺ, always supports true believers by sending down miracles through Prophets, ﷺ, to enhance their firm position and strengthen their belief in Allah. In this battle, Allah, ﷺ, sent down several miracles to the Prophet, ﷺ, including the following:

First Miracle: Increasing the Food of Jābir bin Abdullah, may Allah be pleased with him.

Jābir, ﷺ, saw how the Prophet, ﷺ, was hungry and tired. So, he wanted to honor him and invited him to his house where he prepared food for two people. However, the Prophet, ﷺ, came with all the men who were working in the trench. They were almost one thousand. They all ate and there remained enough food for the family of Jābir, may Allah be pleased with him. [narrated by Al-Bukhārī and Muslim]
• Express your opinion about what Jābir, , did when he saw that the Prophet, ﷺ, was hungry.

• How would you have behaved if you were in the place of Jābir, , and saw the Prophet, ﷺ, coming with a thousand of his companions to eat at your place while you have food for only two people?

Second Miracle: Breaking the Rock

While digging, the companions, , came across one big rock which they were unable to break. The Prophet, ﷺ, took an axe and struck it three times and it was broken. This involved two miracles: first, breaking the rock which the companions were unable to remove; second, the Prophet, ﷺ, was given the glad tidings regarding the conquest of the Levant, Persia and Yemen. This conquest occurred during the time of the companions, may Allah be pleased with them.

• “Miracles represent support from Allah, , to the Prophet, ﷺ, and raise the spirit of the believers”.

Give evidence of this through the Battle of the Confederates.

Sixth: Consequence of Staying Firm (The Divine Victory)

I reflect and cooperate:

After the Muslims stayed firm through this distress and trial, the signs of divine victory started to appear. Naeem bin Masood Al-Ghatafani came to the Messenger of Allah, ﷺ, and told him that he had converted to Islam but his people did not know that. The Prophet, ﷺ, said: “With us, you are only one man. But you can discourage them from fighting us. War is deception.” So, Naeem bin Masood, , went to Banu Qurayza and convinced them not to get involved in fighting with Quraysh until they take hostages from their ranks. Then, he went to Quraysh and told them that Banu Qurayza had regretted violating the pact, and had agreed secretly with the Messenger of Allah, ﷺ, to kidnap a number of leaders from Quraysh and Ghatafan and hand them over to him to kill them as proof of their honesty and regret for violating the pact. Through this, he created doubts between the two sides, and they both retreated, accusing each other of betrayal. So, the bonds of the polytheists’ army loosened, and trust between the tribes vanished.

Then, Allah, , sent a strong wind against the Confederates on a very cold night, tearing out their tents, turning their pots upside down, turning off their fire and letting their horses and camels escape. Allah, , says:

"yā-ʾayyuhā lladhīna ʾāmanū dhkurū niʿmata llāhi ʿalaykum ʾidh jāʾatkum junūdun fa-ʾarsalnā ʿalayhim rīḥan wa-junūdan lam tarawhā wa-kāna llāhu bi-mā taʾmalūna baṣīran "(O you who have believed,
remember the favor of Allah upon you when armies came to attack you and We sent upon them a wind and armies of angels you did not see. And ever is Allah, of what you do, Seeing.) [Al-Ahzāb: 9]

So, their hearts were filled with fear and panic and they escaped to Makkah. **Allah, says:**

```
wa-radda llāhu lladhīna kafarū bi-ghayzihim lam yanālū khayran wa-kāna llāhu qawiyyan ʿazīzan
```

(And Allah repelled those who disbelieved, in their rage, not having obtained any good. And sufficient was Allah for the believers in battle, and ever is Allah Powerful and Exalted in Might.) [Al-Ahzāb: 25] So, Allah was sufficient for the believers in battle, and the polytheists returned to their homes after their plans failed.

Explain the following: “the Battle of the Confederates was a distinguishing mark between two major stages for the Muslims: before and after the battle.”

• In cooperation with your classmates, complete the following table:

<table>
<thead>
<tr>
<th>The condition of the Muslims before the Battle of the Confederates</th>
<th>The condition of the Muslims after the Battle of the Confederates</th>
</tr>
</thead>
<tbody>
<tr>
<td>• The conditions of the Muslims were not stable.</td>
<td>• The conditions of the Muslims became stable in Madinah.</td>
</tr>
<tr>
<td>• ..................................................................................</td>
<td>• ..................................................................................</td>
</tr>
<tr>
<td>• ..................................................................................</td>
<td>• ..................................................................................</td>
</tr>
<tr>
<td>• ..................................................................................</td>
<td>• ..................................................................................</td>
</tr>
</tbody>
</table>

• How would you explain the conversion of **Naeem bin Masood Al-Ghatafani,** to Islam at the time when the Muslims were caught between the clamping jaws of the pliers?

....................................................................................................................................................
....................................................................................................................................................
Seventh: The Attitude of the Hypocrites

The hypocrites tried to spread panic among Muslims. They exaggerated the news about the army of the polytheists and said there was no hope of defending Madinah, since all Arab tribes agreed to eliminate Islam. They would sneak away from work without asking for the permission of the Prophet, ﷺ, or would seek his permission using weak excuses. Allah, ﷻ, says:

"Wa-ʾidh qālat ṭāʾifatun minhum yāʾahla yathribā lā muqāma lakum fa-rjiʿū wa-yastaʾdhinu farīqun minhumu n-nabiyya yaqūlūna ʾinna buyūtanā ʿawratun wa-mā hiya bi-ʿawratin ʾīllā firāran”  

(And when a faction of them said, “O people of Yathrib, there is no stability for you here, so return home.” And a group of them asked permission of the Prophet, saying, “Indeed, our houses are unprotected,” while they were not exposed. They did not intend except to flee.) [Al-Ahzāb: 13]

• Hypocrites have existed and spread false rumors since the time of the Prophet, ﷺ, until now. Give your classmates three suggestions for avoiding the evils of the hypocrites.

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

I organize my ideas:

<table>
<thead>
<tr>
<th>1. Distress</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Theoretical collective thinking</td>
</tr>
<tr>
<td>3. Innovation in ideas</td>
</tr>
<tr>
<td>4. Practical application</td>
</tr>
<tr>
<td>5. Staying firm in the face of trial</td>
</tr>
<tr>
<td>6. Victory is the consequence of staying firm</td>
</tr>
</tbody>
</table>
I answer by myself:

First:

Second: I write the causes that led to the victory of Muslims in the Battle of the Confederates in the table below:

<table>
<thead>
<tr>
<th>Causes that have to do with the Muslims</th>
<th>Causes that have to do with the Confederates</th>
</tr>
</thead>
<tbody>
<tr>
<td>• ..................................................</td>
<td>• ..................................................</td>
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<td>• ..................................................</td>
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<td>• ..................................................</td>
<td>• ..................................................</td>
</tr>
</tbody>
</table>
I enrich my experience:

In the Battle of the Confederates, Allah, ﷺ, made several miracles occur through the hands of the Prophet, ﷺ, to support him and help the Muslims stay firm. In consultation with your teacher, search in the books on the biography of the Prophet, ﷺ, and on the internet for the most important miracles that took place in this battle.

I assess myself:

I assess the effect of the events of the Battle of the Confederates on my behavior and worship:

<table>
<thead>
<tr>
<th></th>
<th>Aspect</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>(In my prayers) I supplicate Allah, ﷺ, to protect Muslims from sedition, whether apparent or hidden.</td>
<td>Average</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Good</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Excellent</td>
</tr>
<tr>
<td>2</td>
<td>(In my words) I do not spread rumors that contribute to creating conflict between Muslims.</td>
<td>Average</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Good</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Excellent</td>
</tr>
<tr>
<td>3</td>
<td>(In my dealings) I cooperate with my classmates because we are all equal.</td>
<td>Average</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Good</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Excellent</td>
</tr>
<tr>
<td>4</td>
<td>(In my studies) I work hard and tirelessly.</td>
<td>Average</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Good</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Excellent</td>
</tr>
<tr>
<td>5</td>
<td>(Regarding my homeland) I defend it and sacrifice everything I can for it.</td>
<td>Average</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Good</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Excellent</td>
</tr>
</tbody>
</table>

I leave my Imprint:

I learn from this lesson to have faith in Allah and hold to the unity of Muslims through the following:

- If there are rumors that cause conflict in society, I resist and reject them.
- ...........................................................
Allah, says:

“fi buyūtin ʾadhina llāhu ʾan turfaʿa wa-yudhkara fīhā smuhū yusabbiḥu lahū fīhā bi-l-ghuduwwi wa-l-ʾāsāli (36) rijālun lā tulhīhim tijāratun wa-lā bayʿun ʿan dhikri llāhi wa-ʾiqāmi ṣ-ṣalāti wa-ʾītāʾi z-zakāti yakhāfūna yawman tataqallabu fīhi l-qulūbu wa-l-ʾabṣāru (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 zakat. They fear a Day in which the hearts and eyes will fearfully turn about (37))

[Al-Nūr: 36-37]
UNIT THREE

(And for all are degrees from what they have done)

Unit Contents:

<table>
<thead>
<tr>
<th>Lesson</th>
<th>Subject</th>
<th>Field</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Glad Tidings and Consolation</td>
<td>Qurʾān</td>
</tr>
<tr>
<td>2</td>
<td>Rules of Silent Mīm (Mīm al-Sākinah)</td>
<td>Qurʾān</td>
</tr>
<tr>
<td>3</td>
<td>Moderation in Spending</td>
<td>Hadīth</td>
</tr>
<tr>
<td>4</td>
<td>Imām Abu Ḥanīfa al-Nuʿmān</td>
<td>Personalities</td>
</tr>
<tr>
<td>5</td>
<td>The Arab Islamic Civilization</td>
<td>Identity</td>
</tr>
</tbody>
</table>
Lesson 1

Glad Tidings and Consolation

This Lesson teaches me to:
- Recite the verses while observing the rules of recitation.
- Explain the meanings of Qur’anic vocabulary.
- Explain the overall meaning of the verses.
- Describe the people of Paradise.
- Be keen on obeying Allah, and seeking His reward.
- Explain the significance of referring to previous nations.

I take the initiative to learn:

We live in a vast world. Every day, we hear and see inventions, discoveries and new knowledge in various areas of life, resulting from the work of scholars who work on research and development tirelessly day and night.

What is the latest thing which you have seen, heard or read about?

Why do the scholars never get bored of research and discoveries?
I use my skills to learn

I recite and memorize:

Bi-smi llāhi r-raḥmāni r-raḥīmi

" wa-ʾuzlifati l-jannatu li-l-muttaqīna ghayra baʿīdin  (31) hādhā mā tūʿadūna li-kulli ʾawwābin ḥafīẓin (32) man khashiya r-raḥmāni r-raḥīmi r-raḥīmi r-raḥīmi  (33) udkhalūni dhālika yawmu l-khurūji  (34) lahum mā yashāʾūna fīhā wa-ladaynā mazādun  (35) wa-kam ʾahlaknā qablahum min qablan hum ʾashāʾūna fīhā wa-sabbiḥ hu wa-ʾadbāra s-sujūdi (40) wa-stamiʿ yawmi tamaṣiru  (41) yawma tashqqaqu ʿanhum sirāʿan dhālika ḥashru min makānin qarībin  (42) ’innā naḥnu nakhfīna ʿalayhum wa-ma ʾanta ʿalayhim bi-jabbārin fa-dhakkir bi-l-qurʾāni man yakhāfu waʿīdi  (45)"

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

And Paradise will be brought near to the righteous, not far, (31) It will be said, “This is what you were promised - for every returner to Allah and keeper of His covenant (32) Who feared the Most Merciful unseen and came with a heart returning in repentance. (33) Enter it in peace. This is the Day of Eternity.” (34) They will have whatever they wish therein, and with Us is more. (35) And how many a generation before them did We destroy who were greater than them in striking power and had explored throughout the lands. Is there any place of escape? (36) Indeed in that is a reminder for whoever has a heart or who listens while he
I explain Qur’anic vocabulary:

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>(wa-ʿuzlifati)</td>
<td>Brought closer.</td>
</tr>
<tr>
<td>(ʾawwābin)</td>
<td>Returning to the obedience of Allah.</td>
</tr>
<tr>
<td>(munībin-I)</td>
<td>Coming back to his Lord.</td>
</tr>
<tr>
<td>(qarnin)</td>
<td>Nation.</td>
</tr>
<tr>
<td>(mahlišin)</td>
<td>A way out.</td>
</tr>
<tr>
<td>(shahidun)</td>
<td>Being present.</td>
</tr>
<tr>
<td>(lughūbin)</td>
<td>Tiredness.</td>
</tr>
<tr>
<td>(ṣ-ṣayḥata)</td>
<td>The voice of the Horn being blown.</td>
</tr>
<tr>
<td>(sirāʾan)</td>
<td>Hastening.</td>
</tr>
<tr>
<td>(bi-jabbārin)</td>
<td>Forcing people to believe.</td>
</tr>
</tbody>
</table>

I understand the significance of the verses:

Glad tidings for the believers:

The above verses describe the condition of those who denied resurrection after death and turned away from the truth. They warn about the severity of punishment, the gravity of that situation and the outcome those who disbelieve will face. 

After that, the verses describe the happiness and pleasure that awaits the believers. Paradise is brought close to its people so that they do not bear the toil of going to it. They are then told: “this is what you were promised; this is promise given to everyone who worships and obeys Allah, and whenever he commits a sin, he repents and returns to Allah, Who accepts his repentance. Allah, says:

(Al-Nisā’: 17) “‘innamā tawbatu ʿalā li-lladhīna ya’malūna s-sūʾa bi-jahālatin” (The repentance accepted by Allah is only for those who do wrong in ignorance)
These are the ones who feared their Lord out of homage and glorification for Him. Their hearts are filled with high esteem for Him. They feared Him, loved him and aimed at pleasing him secretly and publicly. They obeyed Him and surrendered to His will. Hence, they deserved Paradise, which they enter with hearts that are free of hatred and selfishness. The angels greet them, and they greet each other and greet people of previous nations who are in Paradise. Allah has prepared for them everything they wish for, and would give them above that all what the Prophet, ﷺ, described as “no eye has ever seen, no ear has ever heard and no human heart has ever perceived” [narrated by Al-Bukhārī and Muslim]. The greatest of all is looking at the face of their Lord of Majesty and Generosity.

I make a judgment:

Obedience could be either out of love and conviction or out of force and coercion. I make a judgment in relation to the following cases:

<table>
<thead>
<tr>
<th>Case</th>
<th>Love</th>
<th>Coercion</th>
</tr>
</thead>
<tbody>
<tr>
<td>The believer’s obedience of his Lord.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The hypocrite’s obedience.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Obedience of the ruler.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The criminal’s obedience of the law.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

I exemplify and classify:

I write one realistic example for the following cases in the table:

<table>
<thead>
<tr>
<th>Case</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unknown to us, known to others</td>
<td>...........................................................................................................</td>
</tr>
<tr>
<td>Unknown to others, known to us</td>
<td>What is going on in the classroom now is known to us, but unknown to others who are outside the classroom.</td>
</tr>
<tr>
<td>Unknown to us and to all people</td>
<td>...........................................................................................................</td>
</tr>
<tr>
<td>Unknown to the creatures, known to the Creator.</td>
<td>Keys of the unseen, ...........................................................................</td>
</tr>
<tr>
<td>Known but unseen.</td>
<td>...........................................................................................................</td>
</tr>
</tbody>
</table>
I contrast:

Verbally between the reward of the believer and the punishment of those who disbelieve.

The consolation of the Prophet, ﷺ:

Then, the verses started consoling the Prophet, ﷺ, for the treatment he received from his people, who have devoted their wealth and strength to avert others from the path of truth. Allah addresses the Prophet, ﷺ, saying: “O Muhammad. We have destroyed many nations before your people. They were stronger and richer than your people, and they traveled around the world in search of wealth, strength, tourism and leisure. Did that enable them to escape the destiny of Allah? Could they escape death?” The answer to these questions provides a lesson for those who are willing to learn, those who are attentive to the words of the Lord of the worlds, so that they take a lesson from the destiny of the previous nations.

Death is not the only lesson. Life and building the world is a more important lesson. Allah created the heavens, the earth and all the animals, plants, non-living things and air in six days without any toil. Whoever reflects on this would realize that the matter belongs completely to Allah, that Allah has power over all things, and that He will help His Prophet, peace and blessings be upon him.

I prove:

In cooperation with my group, I prove logically that the previous nations were stronger than Quraysh.

I induce:

I read the following statements and then fill the spaces:

Allah destroyed Pharaoh, Aad and Thamud, who all were stronger than Quraysh. Therefore, he is capable of destroying Quraysh. So, the end of the deniers .................................................. and the reward of the believers ....................................................

I reflect and discuss:

In cooperation with my group:

Allah is capable of creating the heavens and the earth in one instance. However, He created them in six days. Why was that? .................................................. What is the result of that? ....................................................

How do I learn and benefit from that? ..........................................................
Praising Allah provides contentment:

As an additional reassurance to the Prophet, ﷺ, he receives the to be patient with the lies and allegations of the deniers. He is ordered to praise his Lord after every prayer, because praising Allah gives a feeling of peace, security and confidence. This is also a reference to the need to perform prayer on time. **Allah**, ﷺ, says: 

\[\text{“inna ṣ-salāta kānat ʿalā l-muʾminīna kitāban mawqūta”} \]

(Indeed, prayer has been decreed upon the believers a decree of specified times.) [Al-Nisāʾ: 103]. After that, the verses refer to the beginning of the events of the day of emergence from the graves. When the angel calls them, and every son of Adam hears that call as if the angel were next to him. They respond to the second blow, and emerge quickly to the gathering to account. So, the destiny of everything is in the hands of Allah, ﷺ, Who gives life and causes death.

Then, **Allah**, ﷺ, concludes the Surah with a final statement: Allah is All-Knowing of what they say and what they do, and neither you nor anybody else can force others to believe in Allah; but remind people of the religion of Allah and inform them about His message. **Allah**, ﷺ, says:

\[\text{“mani htadā fa-ʾinnamā yahtadī li-nafsihī wa-man ḍalla fa-ʾinnamā yaḍillu ʿalayhā wa-lā taziru wāziratun wizra ʾukhrā”} \]

(Whoever is guided is only guided for the benefit of his soul. And whoever errs only errs against it. And no bearer of burdens will bear the burden of another.) [Al-Isrāʾ: 15]

I specify:

I remember my previous knowledge and complete the following table:

<table>
<thead>
<tr>
<th>Time of prayer</th>
<th>Name of prayer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Two prayers before sunset.</td>
<td></td>
</tr>
<tr>
<td>One prayer before sunrise.</td>
<td></td>
</tr>
<tr>
<td>One prayer after sunset.</td>
<td></td>
</tr>
<tr>
<td>One prayer at night after dusk.</td>
<td></td>
</tr>
<tr>
<td>Take the initiative and search for the middle prayer. Which prayer is it?</td>
<td></td>
</tr>
</tbody>
</table>

I criticize:

I think with my classmates of the following statement and make a judgment in relation to it:

He said: I am not afraid of poverty, because my father is rich and I will inherit a lot of money from him.

I express:

I express in front of my classmates the meaning of:

- The “Blast” in the saying of **Allah**, ﷺ:
  \[\text{“yawma yasmaʿūna ṣ-ṣayḥata bi-l-ḥaqqi dhālika yawmu l-khurūji”} \]
  (The Day they will hear the blast of the Horn in truth. That is the Day of Emergence from the graves.)

- “Peace” in the saying of **Allah**, ﷺ:
  \[\text{“udkhulūhā bi-salāmin dhālika yawmu l-khulādi”} \]
  (Enter it in peace. This is the Day of Eternity.”)
I prove:

with logic and evidence that the Prophet, ﷺ, was patient with the hypocrites.

I research:

I summarize a situation in which the Prophet, ﷺ, was patient with the harm inflicted by the polytheists.

The Messenger of Allah, ﷺ, said:

“Paradise is surrounded by hardships and the Hell is surrounded by temptations.” [narrated by Al-Bukhari and Muslim]

I organize my ideas:

- Learning a lesson from previous nations and trusting the promise of Allah, ﷺ.
- Nobody can force anyone to believe.
- Allah, ﷺ, reassured His Prophet that He knows what the deniers say and do, and will help His messengers.
- Allah, ﷺ, gave glad tidings to the believers that they will go to Paradise.
- Glad tidings and consolation
I answer by myself:

First: Explain the following:
◊ The people of Paradise will never get bored with its pleasure.
◊ Nobody can force anyone to believe in any religion.

Second: I write the number of the Qur’anic vocabulary in column A next to the corresponding meaning in column B:

<table>
<thead>
<tr>
<th>Column A</th>
<th>Column B</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Generation Returning to the obedience of Allah</td>
</tr>
<tr>
<td>2</td>
<td>Explored Nation</td>
</tr>
<tr>
<td>3</td>
<td>Place of escape The end and place of return</td>
</tr>
<tr>
<td>4</td>
<td>More Traveled around the world</td>
</tr>
<tr>
<td>5</td>
<td>Returner to Allah Bringing people together to account</td>
</tr>
<tr>
<td>6</td>
<td>Weariness A way out</td>
</tr>
<tr>
<td>7</td>
<td>The destination Tiredness</td>
</tr>
<tr>
<td>8</td>
<td>Gathering Extra</td>
</tr>
</tbody>
</table>

Third: Contrast verbally between the pleasure of this world and the pleasure of the Hereafter.

Fourth: Mention three benefits of traveling.
1. .................................................................................................................................
2. .................................................................................................................................
3. .................................................................................................................................
I assess myself:

<table>
<thead>
<tr>
<th>S</th>
<th>Learning aspect</th>
<th>Level achieved</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Average</td>
</tr>
<tr>
<td>1</td>
<td>Reciting the Qur'anic verses.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Memorizing the Qur'anic verses.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Meanings of vocabulary.</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Overall meaning.</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Rules included in the verses.</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Lessons to be learned from the verses.</td>
<td></td>
</tr>
</tbody>
</table>

I leave my Imprint:

Feeling certainty in the heart is a gift from Allah, which I maintain by remembering Him.

I love my country:

I contribute to the prosperity of my country by having faith, acquiring knowledge and doing good deeds.
Lesson 2

Rules of Silent Mīm (م)

This Lesson teaches me to:

- Specify the cases of silent Mīm while reciting.
- Apply the rules of silent Mīm while reciting.
- Compare between the cases of silent Mīm and the cases of other similar letters.
- Ensure reciting the Book of Allah, ﷺ.

I take the initiative to learn:

We previously learned some recitation rules. If we look at the table below, we will recall those rules, and we might remember in which class we learned each rule with our teacher. Let’s have a look at the table!

<table>
<thead>
<tr>
<th>I refresh my memory: recitation rules which I learned previously</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unpronounced (shamsiyya) and pronounced (qamariyya) Lam (ل) in the definite article.</td>
</tr>
<tr>
<td>Lam (ل) in the word “Allah”</td>
</tr>
<tr>
<td>If the word “Allah” is at the beginning of the sentence or if it is preceded by dhamma (ـ) or fatha (ـ)</td>
</tr>
<tr>
<td>Pronounced as a thin letter (Tarqīq)</td>
</tr>
<tr>
<td>If the word “Allah” is preceded by kasra (ـ) or tanwīn (ـ ـ ـ ـ ـ)</td>
</tr>
<tr>
<td>Echo (Qalqala) letters</td>
</tr>
<tr>
<td>أخی هاک علم حازه غير خاسر</td>
</tr>
<tr>
<td>Clear pronunciation (Iẓhār)</td>
</tr>
<tr>
<td>يرملون</td>
</tr>
<tr>
<td>Silent noon (ن) and tanween (ـ ـ)</td>
</tr>
<tr>
<td>Blending (Idghām)</td>
</tr>
<tr>
<td>Changing (Iqlāb)</td>
</tr>
<tr>
<td>Hiding (Ikḥfaa)</td>
</tr>
<tr>
<td>صف ذا ثنا کم جاد شخص قد سما زد فی تنى ضع ظالما دم طیبا</td>
</tr>
</tbody>
</table>

Sheikh Zayed, may Allah have mercy upon him, launched the Qurʿān Memorization Project, helping many UAE citizens and residents memorize the Book of Allah, ﷺ, or parts of it. He oversaw this project and honored people who worked or participated in it. All of this was done with the aim of serving the Book of Allah, ﷺ, and maintaining it. It was a great project. May Allah add this to Sheikh Zayed’s balance of good deeds and enter him into His vast Paradise.
Cases of silent \textit{mīm} (م): 

A silent \textit{mīm} is a \textit{mīm} that does not carry \textit{kasra}, \textit{dhamma} or \textit{fat'ha}. When it is silent in the Holy Qurʾān, it could have one of three cases depending on the letter following it, as follows:

1. Labial blending (Idghām Shafawī): this is when the silent \textit{mīm} is followed by another \textit{mīm} that is not silent. It will be pronounced as double \textit{mīm}.
2. Labial hiding (Ikhfā Shafawī): this is when the silent \textit{mīm} is followed by \textit{bā}. (ـ) that is not silent.
3. Labial clear pronunciation (Iẓhār Shafawī): this is when the silent \textit{mīm} is followed by any letter other than \textit{mīm} or \textit{bā}.

**I apply:**

I listen, then recite and notice the following verse: ﴿َلا هم معفرين﴾ “Lahum Maghfira”.

The letter \textit{mīm} is articulated with .................; therefore, its rules are all called labial (labial blending, labial hiding, labial clear pronunciation).

**I reflect and discover:**

I pronounce the letters in the box and discover the connection between them:

![Box with letters](image)

They are all articulated with .................. I suggest that we call them ................. letters.

**I create:**

I try to create a word from these letters, and discuss it with my group.
Recitation and rules:

There are several reasons that make a Muslim memorize and recite the Book of Allah. It is an act of worship of Allah, that increases one’s reward and reassurance; it is a great gift. Allah, says: 

﴾a-lā bi-dhikri llāhi taṭmaʾinnu l-qulūb” (Unquestionably, by the remembrance of Allah hearts are assured.)﴿ [Al-Ra’d: 28].

The application of recitation rules raises one’s rank with his Lord. The Prophet, , said: “The one who is proficient in the Qur’an is associated with the noble, upright, recording angels.” [narrated by Muslim]. The United Arab Emirates has thus launched several local and international awards for memorizing the Book of Allah, which has made it a destination for people who memorize the Qur’an from all around the world.

I apply:

I recite the following verses and apply the rule of labial blending (I blend the silent mīm with the following mīm so that they are pronounced as double mīm with nasal sound (ghunna):

﴿jā’ kum min allāh” “fi qulūbihim maraḍ” “wa lakum mā kasabtum” “lahum maghfirah”

I recite the following verses and apply the rule of labial hiding (I hide the silent mīm with nasal sound (ghunna) and pronounce clearly the baa letter that follows it):

﴿wa kalbuhum bāsit” “yawma hum bārizūn” “‘inna rabbahum bihim” “mā lahum bihi”

I recite the following verses and apply the rule of labial clear pronunciation (I clearly pronounce the mīm and the letter that follows it, noting that there is no nasal sound (ghunna) with the mīm in the case of clear pronunciation):

﴿yamshūn” “lahum jannāt” “wa lā hum yaḥzanūn” “lahum ajruhum”

“am ‘indahum u’l-ghayb” “’alayhim ṭayrān” “ayyukum zādathu” “wa lahum fihā” “am ḥasibtum”

I deduce:

I have noticed that the labial clear pronunciation could occur in one word, such as “yamshūn” and “al-Ḥamdu”. Does this apply to labial blending and labial hiding? I express this and write:
Rules of silent mīm and similar rules:

There are labial blending, labial hiding and labial clear pronunciation. These are associated with the silent mīm. There are also real blending, real hiding and real clear pronunciation. These are associated with the silent noon and tanween.

I compare:

I complete the comparison in the following table:

<table>
<thead>
<tr>
<th>Rules</th>
<th>Labial, with the letters</th>
<th>Real, with the letters</th>
</tr>
</thead>
<tbody>
<tr>
<td>Blending</td>
<td>ي، ر، م، ل، و، ن.</td>
<td></td>
</tr>
<tr>
<td>Clear pronunciation</td>
<td>26 letters excluding mīm and bā</td>
<td></td>
</tr>
<tr>
<td>Hiding</td>
<td>15 letters excluding the letters of blending, hiding and clear pronunciation</td>
<td></td>
</tr>
</tbody>
</table>

I analyze:

In cooperation with my group the reasons for blending the silent mīm with the following mīm.

I apply and extract:

Rules of silent mīm from the verses in the table below:

<table>
<thead>
<tr>
<th>Verse</th>
<th>Rule of mīm</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Allah, says:</strong> &quot;bal ʿajibū ʾan jāʾahum mundhirun minhum fa-qāla l-kāfirūna hādhā shayʿun ʿajībun &quot; (But they wonder that there has come to them a warner from among themselves, and the disbelievers say, “This is an amazing thing.) [Qāf: 2]</td>
<td></td>
</tr>
<tr>
<td><strong>Allah, says:</strong> &quot;nahnu ʾawliyāʾ ukum fi l-hayāti d-dunyā wa-fī l-ʾākhirati wa-lakum fīhā mā tashtahī ʾanfusukum wa-lakum fīhā mā taddaʿūna &quot; (We [angels] were your allies in worldly life and are so in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request or wish) [Fuṣṣilat: 31]</td>
<td></td>
</tr>
</tbody>
</table>
I organize my ideas:

<table>
<thead>
<tr>
<th>Rule of mīm</th>
<th>Verse</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Clear Pronunciation</strong></td>
<td>Allah, says: (Exalted is Allah when you reach the evening and when you reach the morning.) [Al-Rūm: 17]</td>
</tr>
<tr>
<td><strong>Blending</strong></td>
<td>Allah, says: (And you will see the angels surrounding the Throne, exalting Allah with praise of their Lord. And it will be judged between them in truth, and it will be said, “praise to Allah, Lord of the worlds.”) [Al-Zumar: 75]</td>
</tr>
<tr>
<td><strong>hiding</strong></td>
<td>“yuṭāfu ʿalayhim bi-ṣiḥāfin min dhahabin wa-ʾakwābin wa-fīhā mā tashtahīhi l-ʾanfusu” (Circulated among them will be plates and vessels of gold. And therein is whatever the souls desire and what delights the eyes, and you will abide therein eternally.) [Az-Zukhruf: 71]</td>
</tr>
<tr>
<td>The letter bā</td>
<td>The letter mīm</td>
</tr>
<tr>
<td>26 letters excluding mīm and bā</td>
<td></td>
</tr>
</tbody>
</table>
I answer by myself:

First: State the three rules of silent mīm, indicating the letters associated with every rule:

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

Second: Explain: how the labial clear pronunciation becomes even more clear if the silent mīm is followed by waw or fā.

I enrich my experience:

I note the effect of memorizing the Qurʾān on speaking Arabic.
(Observe yourself before and after memorization, and observe your classmates who memorize the Qurʾān or parts of it, and then write your notes and discuss them with your classmates).
I assess myself:

To what extent do I apply the rules of silent *mīm* while reciting the Qurʾān?

<table>
<thead>
<tr>
<th>S</th>
<th>Aspect</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Knowing the rules of silent <em>mīm</em>.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Applying the rules of silent <em>mīm</em>.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Analyzing the reasons behind labial blending.</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Comparing the rules of <em>mīm</em> to similar rules.</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Doing the activities.</td>
<td></td>
</tr>
</tbody>
</table>

I leave my Imprint:

I apply recitation rules when reciting the Qurʾān, particularly the rules of silent *mīm* until I master them.

I love my country:

I participate in Qurʾānic contests to raise the name of my country.
Lesson 3

Moderation in Spending

This Lesson teaches me to:
- Recite the noble hadith properly by heart.
- Explain the rule concerning extravagance.
- Explain the connection between extravagance and vanity.
- Deduce the danger of extravagance on the individual and on society.
- Infer the Islamic principles dealing with extravagance.

I take the initiative to learn: I think and infer:

Your friend received 500 dirhams as an Eid gift from his family on the first day of Eid, and he spent the whole amount buying toys and candy.

◊ I explain my opinion regarding what my friend did, indicating the reason.

◊ What would I have done with the money if I had been in his place?

◊ What should a Muslim take into consideration when spending money?

I use my skills to learn

I read and memorize:

The Prophet, ﷺ, said:
“Eat, drink, wear clothes and give charity without any extravagance or vanity.”
[narrated by Al-Bukhari]
This hadīth calls for controlled spending and rationalized consumption. It forbids all forms of extravagance and calls for moderate spending on permitted things so that spending on food, drinks and clothes does not turn into extravagance, arrogance and snobbery.

In recent times, overspending has turned from individual behavior to a general phenomenon; wherein many people are overburdened by bank loans in order to cover their family’s extravagant requirements.

We in the United Arab Emirates enjoy many gifts that a lot of people around the world are deprived of. So, we must eat, drink and clothe moderately; and be thankful whilst enjoying the gifts of Allah, by giving charity to people in need, but without extravagance or parsimony.

First: Moderate Consumption of Food and Drink:

Islam’s view on food and drinks, which is essential for life, is based on moderation. It allows man to enjoy food and drinks to the extent there is no extravagance or vanity, and it encourages him to take what his body needs, because this will maintain his body and make him more capable of worship. Allah, guides us to this in His saying: “wa-kulū wa-shrabū wa-lā tusrifū ʾinnahū lā yuḥibbu l-musrifīna” (and eat and drink, but be not excessive. Indeed, He likes not those who commit excess) [al-Aʿrāf: 31]. Furthermore, the Prophet, , advised us when eating to leave one third of one’s stomach for drink and one third for air.

In cooperation with my group, think of the verse in the paragraph above then answer the following questions:

◊ What do I expect will happen to someone who overeats?
I explain why some people buy more food than they need in Ramadan and in wedding banquets and parties.

I reflect and contrast:

Describe the practices shown in the pictures which are used to dispose of extra food:

Which of the two practices do you prefer? Why?

I reflect and infer:

Abdullah bin Amr bin Al-‘Aas, said: The Messenger of Allah, passed by Sa‘d while he was performing partial ablution (wudū’), and said: “What is this extravagance?” Sa‘d said: “Can there be any extravagance in ablution?” The Prophet, said: “Yes, even if you are on the bank of a flowing river.”

What is the result of overconsumption of water?

What would you advise Muslims when using water for performing partial ablution?
I describe and criticize:

Describe in your words the picture and express your position regarding this behavior.

The picture expresses:
  ..........................................................................
  ..........................................................................

My position regarding this behavior:
  ..........................................................................
  ..........................................................................

I cooperate and innovate:

Water has become one of the top concerns of the world population, especially as there are more than one billion people in the world who lack pure water.

In cooperation with my group, I suggest as many means for rationalizing water consumption as possible.

  ............................................................................................................................
  ............................................................................................................................
  ............................................................................................................................
  ............................................................................................................................
  ............................................................................................................................
Second: Moderation in Clothing:

Islam calls for moderate spending on clothes, and forbids extravagance and vanity in clothing as it results in wasting money and spending it in ways which are incompatible with the Shari’ah.

I express and explain my opinion regarding the following situation:

Some people buy many clothes and accessories at expensive prices under the pretext that “Allah loves to see the traces of His gifts on his servant.” [narrated by al-Tirmidhī].

I cooperate and expect:

In cooperation with my group, I expect the reasons which make some people overspend on buying expensive clothes and accessories without a real need, and suggest appropriate solutions.

Third: Moderate Charity Giving:

Islam calls for moderate charity giving. Charity can also involve extravagance when someone spends on voluntary matters but fails to perform his duties, like one who gives all his money in charity and leave his family in need of money. Sa’d bin Abu Waqqas, wanted to bequeath all his wealth, but the Prophet, reduced that to one third and said “One-third is fine. And a third is a lot. It is better for you to leave your inheritors wealthy than to leave them poor, dependent on others. Know that whatever you spend seeking Allah thereby will be considered as charity, even the food you put in the mouth of your wife.” [narrated by Al-Bukhārī and Muslim]
The importance of charity in societies:

The fact that the hadith forbids extravagance in food, drinks, clothing and charity does not mean that extravagance and vanity are permissible in other things such as vehicles, houses, furniture, parties and others; extravagance and vanity is not permissible in these.

I express my opinion regarding the following situation, explaining the reason:

Someone decided to travel with his family for the annual holiday, so he borrowed 100,000 dirhams from a bank to cover the travel expenses.

Money is an important gift from Allah, and we thank Him for this by spending this money for good deeds and to cover our needs.

Using the internet, write a brief letter to extravagant people explaining the risks of extravagance for society, then read it before your classmates and post it on social media.
I organize my ideas:

Complete the following chart as appropriate:

Overspending has many risks for society.  
I have learned from this noble hadith that:  
Islam forbids all forms of extravagance
I answer by myself:

First: Explain the stress on forbidding overspending:
1. .................................................................................................................................................
2. .................................................................................................................................................
3. .................................................................................................................................................

Second: Many societies in the world suffer from poverty and need after they had wealth and gifts. Suggest suitable means for dealing with the problem of poverty in the world based on your understanding of the noble hadīth:
1. .................................................................................................................................................
2. .................................................................................................................................................
3. .................................................................................................................................................

Third: Complete the following chart:

<table>
<thead>
<tr>
<th>Forms of overspending</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overconsumption of water</td>
</tr>
</tbody>
</table>

I enrich my experience:

1. In cooperation with your classmates, design an awareness flyer about ways for rationalizing the consumption of water and electricity. Show it to your classmates.

2. Visit the UAE Red Crescent and write a brief report about the Preservation of Grace Project sponsored by the Red Crescent in the UAE. Present it to your classmates.
I assess myself:

To what extent am I moderate in spending?

<table>
<thead>
<tr>
<th>S</th>
<th>Aspect</th>
<th>Always</th>
<th>Sometimes</th>
<th>Rarely</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I buy only food, drinks and clothes which I need.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>I eat only what is enough to satisfy my hunger and strengthen me to worship Allah.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>I buy everything I like, even if I already have what fulfils my need.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>I save some of my monthly pocket money to use it in time of need.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>I switch off electricity before I leave my room.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>I throw garbage in the bin.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

I leave my Imprint:

I fill in the lines in accordance with what I learned in the lesson:

I design an awareness project for my school students in cooperation with the UAE Red Crescent about preservation of grace.

................................................................................................................................
................................................................................................................................
................................................................................................................................
Lesson 4

Imam Abu Hanīfa al-Nu’mān
(may Allah have mercy upon him)

This Lesson teaches me to:

- Summarize aspects from the life of Imam Abu Hanīfa.
- Infer lessons to be learned from the biography of Imam Abu Hanīfa.

I take the initiative to learn:

The Prophet, ﷺ, was the reference for Muslims in relation to their religion. The companions, ﷺ, learned from him. After the death of the Prophet, ﷺ, the companions became the reference for Muslims in relation to their religion, and they spread knowledge amongst people. More and more people sought knowledge, and there were many outstanding scholars from the two generations of followers after the Prophet ﷺ and those who came after them. People trusted these scholars and students from all over the Islamic territories came to learn from them. Gradually, authority figures within religion started to emerge, and Imam Abu Hanīfa was one of them.

I specify:

Imam Abu Hanīfa was one of the four Imams of the well-known religious schools. The other three are:

1. ........................................................................................................
2. ........................................................................................................
3. ........................................................................................................
Abu Hanīfa in brief:

Abu Hanīfa, Al- Nuʿmān bin Thābit Al-Kūfī, was born in Kūfah in the year 80 AH. His father was a clothes merchant. So, he grew up in a wealthy family. As was the norm during his time, he helped his father in his shop to learn the trade. He worked hard and drew the attention of people who met him. Imam Al-Shaʿbiy, met him and liked his hardworking character. So he advised him to consider seeking knowledge. The young Abu Hanīfa liked the idea, and started learning. He memorized the Qurʾān at a young age and started working and learning at the same time.

At the age of sixteen, he accompanied his father to the Holy Mosque in Makkah to perform pilgrimage. He met many scholars from the followers and learned from them, until he attained a remarkable status in jurisprudence and theology. He died at the age of 70 in the year 150 AH, and was buried in Baghdad.

I expect:

◊ How did Imam Abu Hanīfa manage to balance his work in trade and his learning?

◊ Traces of religious knowledge on the success of business career.

Highlights from the life of Abu Hanīfa:

Cherishing his mother:

Imam Abu Hanīfa was very dutiful to his mother. He used to say: “The most distressful thing to me is for my mother to be sad because of me”. He used to respond to all his mother’s requests, even if such requests were against his wishes. When she requested that he asks a certain scholar about the rule regarding a certain matter, he would go and ask him at her request even though that scholar was one of his students.

Being good to his neighbor:

Abu Hanīfa had a neighbor who used to drink. After getting drunk, he used to recite the well-known line of poetry: “They have wasted me without knowing what young man they have wasted”. Abu Hanīfa used to hear him. After some time, he stopped hearing him. He asked about him and was told that the man was in prison. Abu Hanīfa went to the judge and settled the debt for which his neighbor was imprisoned. When he was taking him out of prison, Abu Hanīfa said: “I hope we have not wasted you”. After that, the man repented, started attending the lessons given by Abu Hanīfa and became one of his students.

His generosity and spending on students:

Abu Hanīfa, , knew his students well. He used to inquire about their needs and meet them. He gave them money to help them continue learning. As a result, some of his students became prominent scholars of that time, such as his student Abu Yusuf, who became the judge of the state later on.
I research:
Under the supervision of the teacher, I search for the story which mentions how Imam Abu Hanīfa spent money on his student Abu Yusuf, and summarize it for my classmates.

Abu Hanīfa and the culture of dialogue:

Respecting the other opinion:
Abu Hanīfa used to present the jurisprudential matter to his students and listen to all their opinions. After they finished discussing the matter and reached a conclusion in that respect, he would ask his clerk to write it down.

Argument and evidence:
His discussion was based on sound reason and logic. He used to hold discussions with his debaters, and would often make them agree with his convictions through their own arguments. Imam al-Shāфиʿi said: “Imam Mālik was asked: Have you met Abu Hanīfa? He answered; Yes! I met a man who is capable of convincing you into believing that this mast is made of gold.”

I contrast:
In cooperation with my group, we complete the following table:

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Positive dialogue</th>
<th>Negative dialogue</th>
</tr>
</thead>
<tbody>
<tr>
<td>Method</td>
<td>..............................</td>
<td>..............................</td>
</tr>
<tr>
<td>Result</td>
<td>..............................</td>
<td>..............................</td>
</tr>
</tbody>
</table>
Abu Hanīfa’s Speculative Jurisprudence:

One of the aspects Abu Hanifa’s jurisprudence is characterized by is its speculative ability, where one can imagine a future situation and find a solution for it. Hence, he left us rich jurisprudential knowledge that helped facilitate things for people later on. Abu Hanifa had this futuristic vision, and imagined possible situations and events prior to their occurring and found solutions for them. This shows the importance of contemplating the future and planning for it.

I expect:

The importance of asking questions and assuming hypotheses for students.

- .............................................................................................................................................
- .............................................................................................................................................
I answer by myself:

**First**: Indicate the events that are related to the biography of Imam Abu Hanīfa and took place in the following cities:

- Kūfah:
- Makkah:
- Baghdad:

**Second**: Summarize in your own words the key attributes of Imam Abu Hanīfa, may Allah have mercy upon him.

I enrich my experience:

1. Write a research about the Hanafi School which was established by Imam Abu Hanīfa.
2. Explain the role played by Imam Abu Hanīfa in establishing jurisprudence.
I assess myself:

To what extent do I understand the lesson and benefit from it?

<table>
<thead>
<tr>
<th>S</th>
<th>Aspect</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Average</td>
</tr>
<tr>
<td>1</td>
<td>I respect all Muslim scholars and appreciate their efforts.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>I am keen on acquiring knowledge and study hard.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>I cherish my parents and never refuse to do anything they ask me to, even if it was against my wish.</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>I respect the opinions of others. If I do not like them, I debate them using argument and evidence.</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>I have a clear idea about my goal in life and my future vision.</td>
<td></td>
</tr>
</tbody>
</table>

I leave my Imprint:

I complete in the same pattern:

I have learned from the biography of Imam Abu Hanifa:
• to be dutiful to my parents and good to my neighbors.
• to ask and learn.

I love my country:

I serve and protect my country with knowledge.
Lesson 5

The Arab Islamic civilization

This Lesson teaches me to:

- Define the concept of the Arab Islamic civilization.
- Specify the manifestations of the Arab Islamic civilization.
- Explain factors that contributed to the prosperity of the Arab Islamic civilization.
- Explain the role of the United Arab Emirates in maintaining the Arab Islamic civilization.

I take the initiative to learn:

Map of the world as drawn by Abdullah bin Muhammad Al-Idrīsī Al-Qurayshī

The Arab Islamic civilization started with the emergence of Islam. It was an open and flexible civilization that interacted with all civilizations, influencing them and getting influenced by them. This was apparent during the translation stage, which was encouraged by the Caliphs. This stage was followed by the maturity and creativity stage, when scholars emerged in various fields, and an emerging civilization was built that spread all over the Muslim countries. The global stage then followed, in which works of Muslim scholars were translated to different languages of the world.

I anticipate the factors that contributed to the prosperity of the Arab Islamic civilization.
The concept of the Arab Islamic civilization:

It comprises everything that was produced by the Arab Islamic nation throughout its long history, and contributes to the development and progress of humanity.

It was named the “Arab Islamic” civilization because its language was Arabic on the one hand, and because Islam was its key driver, on the other.

Manifestations of the Arab Islamic civilization:

The starting point for Muslims was their belief in Allah, and the purpose for which man was created; namely to worship Allah, and to populate earth. Allah says:

﴾ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﴿

“huwa ʾanshaʾakum mina l-ʾardı wa-staʿmarakum fīhā fa-staghfirūhu thumma tūbū ʾilayhi” (He has produced you from the earth and settled you in it, so ask forgiveness of Him and then repent to Him.) [Hūd: 61]. So, they were keen on populating earth and developing the lives of human beings. They established hospitals and authored books on medicine, such as Avicenna’s *The Canon of Medicine*. In terms of architecture, Muslims planned entire cities based on scientific foundations and Islamic architecture emerged with a distinctive style. Baghdad became the capital of the Islamic caliphate. Muslims established the modern method of scientific research that is based on observation and experiment, and Jābir bin Hayyan, laid the foundations of chemistry as a science that follows this method. Allah says:

﴾ ﯸ ﯹ ﯺ ﯻ ﯼ ﯾ ﯿ ﴿

“ʾinna s-samʿa wa-l-baṣara wa-l-fuʿāda kullu ʾulāʾika kāna ʿanhu masʾūlan” (Indeed, the hearing, the sight and the heart - about all those one will be questioned.) [Al-Isrāʾ: 36]. The same applies to other sciences, such as astronomy, sociology and others.

I suggest:

In cooperation with my classmates and under the supervision of my teacher, I write three suggestions that would help the Arab Islamic civilization regain its role in the global civilization:

- ...............................................................................................................................................
- ...............................................................................................................................................
- ...............................................................................................................................................
Factors that contributed to the prosperity of the Arab Islamic civilization:

- The principle of increasing good deeds. The more beneficial to people a work is, the better and more valuable it is.
- Respecting others and appreciating their efforts. Hence, the Islamic civilization interacted with other civilizations, benefiting from, developing and enriching their knowledge.
- Believing in knowledge and respecting the role of the intellect. Muslims built schools, universities and libraries to spread knowledge.
- Balance between the spiritual and the material. There is time of time for worship to time devoted to work:

I discover:

By making a comparison as shown in the table below, I discover the ratio of time for worship to time devoted to work:

<table>
<thead>
<tr>
<th>Worship act</th>
<th>Worship time</th>
<th>Work time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prayers</td>
<td>1 hour</td>
<td>23 hours</td>
</tr>
<tr>
<td>Fasting</td>
<td>---------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Pilgrimage</td>
<td>---------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Zakat</td>
<td>---------------</td>
<td>-----------</td>
</tr>
</tbody>
</table>

I specify:

When does work become an act of worship?

The role of the United Arab Emirates in maintaining the Arab Islamic civilization:

- It contributed to showing Islamic architecture in public and governmental buildings.
- It established museums that specialize in Islamic civilization.
- It enacted laws and established societies to maintain Arabic, which is the language of this civilization.
- It established specialized centers for teaching Arabic for non-Arabs in many countries around the world.
- It hosted major exhibitions and cultural events and dedicated some of them for highlighting the Arab Islamic civilization.
I apply:

Using the internet and in cooperation with my group, I give examples for each area in the table below:

<table>
<thead>
<tr>
<th>Area</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Focus on the Arab Islamic civilization</td>
<td>Sharjah Museum of Islamic Civilization</td>
</tr>
<tr>
<td>Promotion of the Arabic language</td>
<td></td>
</tr>
<tr>
<td>Islamic architecture</td>
<td></td>
</tr>
</tbody>
</table>

I organize my ideas:

<table>
<thead>
<tr>
<th>Emergence of the Arab Islamic civilization</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Concept of the Arab Islamic civilization</td>
<td></td>
</tr>
<tr>
<td>Manifestations of the Arab Islamic civilization</td>
<td></td>
</tr>
<tr>
<td>Factors that contributed to the prosperity of the Arab Islamic civilization</td>
<td>1.</td>
</tr>
<tr>
<td></td>
<td>2.</td>
</tr>
<tr>
<td></td>
<td>3.</td>
</tr>
<tr>
<td></td>
<td>4.</td>
</tr>
<tr>
<td>The role of the United Arab Emirates in maintaining the Arab Islamic civilization</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
I answer by myself:

First: Explain why the Arab Islamic civilization did not reject other civilizations despite the difference in faith:

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

Second: Enumerate three factors that contributed to the prosperity of the Arab Islamic civilization:

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

Third: How would you reply to those who claim that all inventions came from the West, and that the Islamic civilization did not produce anything?

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

I enrich my experience:

Search the internet for the most important hospitals that were built during the Umayyad and Abbasid caliphates.
I assess myself:

I assess the effect of my belief in the importance of knowledge and its practical application on my behaviour and worship:

<table>
<thead>
<tr>
<th>S</th>
<th>Aspect</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Average</td>
</tr>
<tr>
<td>1</td>
<td>I study hard in order to contribute to developing the Arab Islamic civilization.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>I respect my teacher because he contributes to civilization.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>I observe the teachings of Islam because they are the foundations of civilization.</td>
<td></td>
</tr>
</tbody>
</table>

I leave my Imprint:

I complete in the same pattern in line with what I learned in the lesson:

I contribute to maintaining civilization in the United Arab Emirates through the following:
- I maintain my school because it is part of civilization.
- ........................................................................................................................................
- ........................................................................................................................................
- ........................................................................................................................................
Hybrid education in the Emirati school

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

Channels for obtaining a textbook:

- Electronic units
- Self
- Direct
- School learning
- Cycle 1
- Cycle 2
- Cycle 3
- Pre-kindergarten/kindergarten

Study Plan
Vocational Qualification

Diploma / Postgraduate Diploma (2-3 Years)

(2 Years)

Postgraduate Diploma / Applied Sciences (1-2 Years)

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

Doctorate Degree / Applied Sciences (3-5 Years)

Joining Work

Bridging Program

Education System in the United Arab Emirates

Vocational Education and Development Centre

Continuous Education

Home Schooling

General & Academic Stream

Applied Stream

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

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

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End of Book
Praise be to Allah
How can I help .......

A poor family

The trees

The animals

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