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# Islamic Education



Grade  
**04**

# Islamic Education

**Student book**

Grade 4

Volume 1



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## Introduction

Praise be to Allah, the Most Powerful, the Most Bountiful, Who taught by the pen; taught man that which he knew not. Blessings and peace be upon the most honored of messengers, our master 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 Islamic Education textbook, praying to Allah ﷻ that it will help them increase their knowledge, expand their intellectual horizons, and elevate and refine their moral character; for Allah ﷻ is the All-Hearing, Always Ready to Answer.

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

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

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

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

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

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

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

The textbook aims to:

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





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

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

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

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

Allah Alone grants success

**Curriculum Design Team of the Islamic Education Series**





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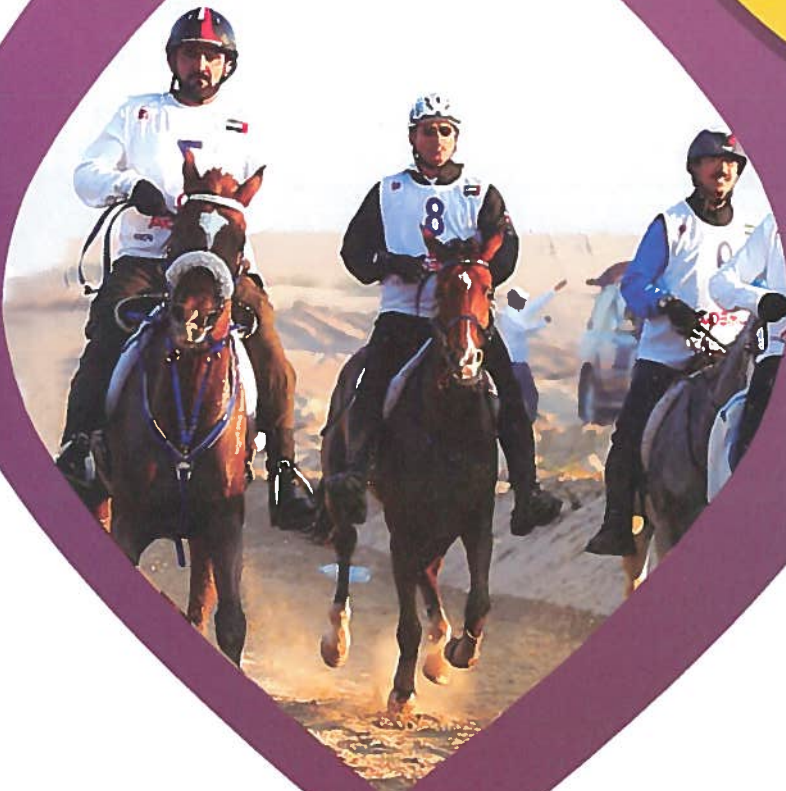
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# Unit One

# The Strong Believer

1



Ser. No.	Domain	Theme	Lesson	Learning Outcome
1	Islamic Values and Manners (Qiyam wa Ādāb)	Islamic Manners (Ādāb)	Etiquette of Entering and Exiting the House	<ul style="list-style-type: none"> <li>◆ He learns the du‘ā’ (supplication) on entering and exiting the house.</li> <li>◆ He applies the ādāb (etiquette) of entering or and exiting the house.</li> </ul>
2	Divine Revelation (Waḥy)	Holy Qur’ān	Sūrat al-Burūj	<ul style="list-style-type: none"> <li>◆ He recites Sūrat al-Burūj while observing the rules of proper recitation.</li> <li>◆ He explains the Qur’ānic vocabulary contained in the verses.</li> <li>◆ He explains the general meaning of the verses.</li> <li>◆ He learns Sūrat al-Burūj by heart properly.</li> </ul>
3	Divine Revelation (Waḥy)	Holy Qur’ān	The Rules of Tajwīd (Proper Recitation of the Holy Qur’ān)	<ul style="list-style-type: none"> <li>◆ He explains the Lām Shamsiyyah (ل) which is not pronounced, and Lām Qamariyyah, which is pronounced.</li> <li>◆ He enumerates the rules for pronouncing the Lafẓ al-Jalālah (Divine Name (الله) "Allāh").</li> <li>◆ He applies the rules pertaining to the lām shamsiyyah, the lām qamariyyah and the lām of Lafẓ al-Jalālah.</li> </ul>
4	Divine Revelation (Waḥy)	Noble Ḥadīth	The Strong Believer	<ul style="list-style-type: none"> <li>◆ He learns by heart the ḥadīth: "A strong believer is better ..."</li> <li>◆ He explains the general meaning of the ḥadīth.</li> <li>◆ He finds out how one can be a believer who is beneficial to people.</li> <li>◆ He explains the effect of connection with Allah <small>سبحانه وتعالى</small>.</li> </ul>
5	Life of the Prophet (Sīrah) and Prominent Muslim Personalities (Shakhṣiyyāt)	Life of the Prophet (Sīrah)	The Beginning of the Call to Islam (Da‘wah)	<ul style="list-style-type: none"> <li>◆ He explains that the Messenger of Allah ﷺ, began calling to Islam through wisdom and good advice.</li> <li>◆ He mentions first Muslims.</li> <li>◆ He explains the attitudes towards the invitation to Islam by Prophet Muhammad ﷺ.</li> </ul>
6	Life of the Prophet (Sīrah) and Prominent Muslim Personalities (Shakhṣiyyāt)	Prominent Muslim Personalities (Shakhṣiyyāt)	The Mother of the Believers, Zaynab bint Khuzaymah <small>رضي الله عنها</small>	<ul style="list-style-type: none"> <li>◆ He mentions aspects of the life of Zaynab Bint Khuzayma <small>رضي الله عنها</small>.</li> <li>◆ He extracts the lessons that can be derived from the life of Zaynab bint Khuzaymah <small>رضي الله عنها</small>.</li> </ul>

## Etiquette of Entering and Exiting the House

I learn from this  
Lesson to:

- ◆ learn the du'ā' (supplication) on entering and leaving a house.
- ◆ apply the ādāb (etiquette) of entering or exiting the house.



I take initiative to learn

I read and reflect

◆ I mention what I do before I enter the house:

One sunny morning, the family were sitting in the garden, enjoying the beautiful weather. Dad was taking care of the plants, while Ahmad was reviewing his lessons, and Fatima was helping Mom cook the food. Suddenly, a ball from the neighboring house landed in the garden!

To their consternation, they saw the neighbor's son jumping over the fence as quickly as possible to take the ball, then sped off.

**Dad:** What do you think about the behavior of the neighbor's son?

**Fatimah:** It's wrong and made us all upset, Dad.

**Dad:** What was inappropriate about what he did?

**Ahmad:** What he did was hugely inappropriate, Dad. It was like he attacked us in our own backyard.

**Mother:** If you were in his shoes, what would you have done?

**Ahmad:** We would've rang the doorbell and asked for permission to come inside and then take the ball.


**Dad:** Bārakallāhu fik (May Allah bless you), Ahmad. This is the proper conduct to which Islam guides us and calls us towards. Knocking on the door and asking for permission to enter avoids disturbing the household, shows respect for their privacy and teaches Muslims beautiful manners.

**Mother:** What do you think about playing a fun game that will teach us du'ā's (supplications) that we should strive to say when entering and exiting the house so that Allah ﷻ may protect and safeguard us?

**Fatimah and Ahmad:** Let's play the game, Mom!





 I use my skills in order to learn

1 I decide:

♦ The du'ā' on entering one's home

بِسْمِ اللَّهِ وَآلِهِ وَسَلَّمَ وَبِسْمِ اللَّهِ خَرَجْنَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا  
Bismillāhi walajnā wa bismillāhi kharajnā  
wa 'alallāhi rabbinā tawakkalnā  
"In the Name of Allah we enter, in the Name of Allah we exit and in Allah, our Lord and Cherisher, we put our trust."



♦ The prayer on exiting one's home

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ  
Bismillāh, tawakkaltu 'alallāh, lā ḥawla wa lā quwwata illā billāh  
In the Name of Allah; I put my trust in Allah; There is no power and might except with Allah.

اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ  
وَالْبَيْتُ الْمَقْصُورُ  
Allāhumma bika aṣḥabnā wa bika amsaynā wa bika naḥyā wa bika namūtu wa ilaykal-maṣīr  
'O Allah, by You we enter the morning, and by You we enter the evening, and be You we live, and by You we died, and to You is the Return.

اللَّهُمَّ أَلْهِمْنِي رُشْدِي وَأَعِزَّنِي مِنْ شَرِّ نَفْسِي  
Allāhumma alhimnī rushdī, wa a'idhnī min sharri nafsī  
O Allāh, inspire me with guidance and protect me from the evil of my lower self.

2 I put into practice



Home Etiquette

The ādāb (etiquette) of entering the house:

The ādāb (etiquette) of leaving the house:

- Asking for permission.
- I say: Bismillāh (In the Name of Allah), and enter with my right foot.
- I recite the du'ā' for entering the house.
- I greet those in the house saying: "Assalāmu 'alaykum (Peace be upon you).

- I ask my parents permission before leaving.
- I greet my family saying: "Assalāmu 'alaykum"
- I recite the du'ā' for leaving the house.



Etiquette of Entering and Exiting the House

# Lesson One

## 3 I observe and imitate



◆ I obey my parents and help them in everything.

◆ If a guest visits us, I welcome him. I show respect to my older brothers and kindness to my younger brothers.

◆ I ask permission before entering and make sure that the house is quiet, peaceful and clean.

## 4 I cooperate with my classmates:

◆ I write down the beneficial and positive tasks I do at home.

## 5 I think

◆ What is the benefit of observing proper *ādāb* (etiquette) for entering and exiting the house?



## 6 I reflect

◆ What would happen if members of society did not follow proper *ādāb* at home?

## 7 I think in order to be creative

- ◆ My friend paid me a visit at home. I noticed that he did not follow the required Islamic *ādāb* on entering the house and during his entire stay with me.
- ◆ I jotted down a number of ideas that I can use to guide my friend to proper *ādāb* without causing him any embarrassment.





I organize my ideas

### Home Etiquette

On entering

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

At home

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

On leaving

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



I recite the Holy Qur'an

[النور: 61] فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبْرَكَةً طَيِّبَةً ﴿٦١﴾

[fa- 'idhā dakhaltum buyūtan fa-sallimū 'alā 'anfusikum taḥiyyatan min 'indi llāhi mubārakan taḥyibatan]

“But when you enter houses, salute one another with a greeting from Allah, blessed and sweet.” (Sūrat al-Nūr: 61)



I leave my mark

My behavior is my responsibility:

◆ I make sure to observe proper ādāb on entering the house with respect to:

My neighbors

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

My friends

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

I love my country:

◆ I jot down a number of things which will help me to be more conscientious of strengthening the cohesion and solidarity inside our homes and community.

# Lesson One



## Student Activities

I answer by myself:

1

### Activity One

I express my view on the following scenarios and the reason for that view:

Ser No.	Attitudes	Agree	Disagree	Reason
1	He enters the house without greeting.			
2	He kisses his parents on their foreheads when he returns home.			
3	He climbs over the wall instead of entering through the door.			
4	He maintains a quite and peaceful atmosphere at home.			
5	He frequently reads the du'ā' when entering and leaving the house.			
6	He puts his shoes in the designated area when entering.			

2

### Activity Two

I mention three things with which I help my family at home.

.....

1

.....

2

.....

3





### 3 Activity Three

◆ I write the suitable du'ā' for the picture:



.....  
.....



.....  
.....

I enrich my experience:

I search for the Qur'ānic verse that speaks about the times that require one to ask for permission (to enter private quarters), and recite it to my classmates.

I assess myself:

I choose the right grade for my learning:

Ser No.	Learning Activity	Excellent	Good	Acceptable
1	I memorize the du'ā' for entering the house.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I memorize the du'ā' for leaving the house.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	I observe the manners (ādāb) on entering the house.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



### Sūrat al-Burūj

I learn from this  
Lesson to:

- ◆ Recite Sūrat al-Burūj correctly.
- ◆ Explain the new vocabulary of the verses.
- ◆ Explain the general meaning of the verses.
- ◆ Recite Sūrat al-Burūj by heart.



I take initiative to learn

I read and reflect

◆ Allah ﷻ says:

﴿وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ﴾ [الحجر]

[wa-la-qad ja'alnā fī s-samā' iBurūjan wa-zayyannāhā li-n-nāzirīna]

"16. And indeed, We have put the big stars in the heaven and We beautified it for the onlookers." (Sūrat al-Hijr: 16)

He ﷻ also says:

﴿تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا﴾ [الفرقان]

[tabāraka lladhī ja'ala fī s-samā' iBurūjan wa-ja'ala fīhā sirājan wa-qamaran munīran]

"61. Blessed be He Who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light.!" (Sūrat al-Furqān)

- ◆ What is meant by (البروج).
- ◆ Why does Allah ﷻ draw our attention to the mansions of the stars?



سورة البروج

قَالَ تَعَالَى: ﴿١﴾ وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ﴿٢﴾ وَالْيَوْمِ الْمَوْعُودِ ﴿٣﴾ وَشَاهِدٍ وَمَشْهُودٍ ﴿٤﴾ قِيلَ أَصْحَابُ  
الْأَخْدُودِ ﴿٥﴾ النَّارِ ذَاتِ الْوَقُودِ ﴿٦﴾ إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٧﴾ وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ﴿٨﴾  
وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ﴿٩﴾ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ  
وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١٠﴾ إِنَّ الَّذِينَ فَتَنَّا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابٌ جَهَنَّمُ  
وَلَهُمْ عَذَابٌ الْحَرِيقِ ﴿١١﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
ذَلِكَ الْفَوْزُ الْكَبِيرُ ﴿١٢﴾ إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٣﴾ إِنَّهُ هُوَ بَدِيٌّ وَبَعِيدٌ ﴿١٤﴾ وَهُوَ الْعَفُورُ الْوَدُودُ ﴿١٥﴾  
الْعَرْشِ الْمَجِيدِ ﴿١٦﴾ فَعَالَ لِمَا يُرِيدُ ﴿١٧﴾ هَلْ أُنثِقُ حَدِيثُ الْجُنُودِ ﴿١٨﴾ فِرْعَوْنَ وَثَمُودَ ﴿١٩﴾ بَلِ الَّذِينَ كَفَرُوا  
فِي تَكْذِيبٍ ﴿٢٠﴾ وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ﴿٢١﴾ بَلْ هُوَ قُرْءَانٌ مَجِيدٌ ﴿٢٢﴾ فِي لَوْحٍ مَحْفُوظٍ ﴿٢٣﴾

Sūrat al-Burūj [Big Stars] (85)  
bi-smi llāhi r-raḥmāni r-raḥīmi

1. wa-s-samā' i dhāti l-burūji
2. wa-l-yawmi l-maw' ūdi
3. wa-shāhidin wa-mashhūdin
4. qutila 'aṣḥābu l-' ukhdūdi
5. an-nāri dhāti l-waqūdi
6. 'idh hum 'alayhā qu' ūdun
7. wa-hum 'alā mā yaf' alūna bi-l-mu' minīna shuhūdun
8. wa-mā naqamū minhum 'illā 'an yu' minū bi-llāhi l-'azīzi l-ḥamīdi
9. alladhī lahū mulku s-samāwāti wa-l-'arḍi wa-llāhu 'alā kulli shay' in shahīdun
10. 'inna lladhīna fatanū l-mu' minīna wa-l-mu' mināti thumma lam yatūbū fa-lahum 'adhābu jahannama wa-lahum 'adhābu l-ḥarīqi
11. 'inna lladhīna 'āmanū wa-'amilū ṣ-ṣāliḥāti lahum jannātun tajrī min taḥtiḥā l-'anhāru dhālika l-fawzu l-kabīru
12. 'inna baṭsha rabbika la-shadīdun
13. 'innahū huwa yubdi' u wa-yu' īdu
14. wa-huwa l-ghafūru l-wadūdu
15. dhū-l-'arshi l-majīdu
16. fa' 'ālun li-mā yurīdu
17. hal 'atāka ḥadīthu l-junūdi
18. fir'awna wa-thamūda
19. bali lladhīna kafarū fī takdhībin
20. wa-llāhu min warā' ihim muḥīṭun
21. bal huwa qur'ānun majīdun
22. fī lawḥin maḥfūẓin

## Lesson Two

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

1. By the heaven full of stellar formations,
2. And by the Promised Day. •
3. By the Witness and the Witnessed,
4. Cursed be the people of the ditch
5. (The people of) the fire abounding in fuel,
6. When they were sitting by it,
7. And were themselves the witnesses of what they did to the believers.
8. They were vindictive and vengeful towards them only because they had faith in Allah, the All-Mighty, the One worthy of all praise,
9. Him unto Whom belongs the sovereignty of the heavens and the earth; and Allah is witness to all things.
10. Indeed those who persecute believing men and believing women and do not not repent, for them there will be the punishment of hell, and for them there will be the punishment of burning Fire.
11. 11. Indeed those who believe and do good works, for them there will be Gardens underneath which rivers flow. That is the Supreme Success.
12. Indeed the punishment of your Lord is stern.
13. Indeed He it is Who originates (creation), and repeats (it as a new creation),
14. And He is the Oft-Forgiving, the Most Loving,
15. Lord of the Throne of Glory,
16. Doer of whatever He wills.
17. Has there come unto you the story of the hosts
18. Of Fir'aun (Pharaoh) and (the tribe of) Thamūd?
19. Nay, but those who disbelieve live in denial
20. And Allah surrounds them all (with His power and they cannot escape His punishment).
21. Rather it is a Glorious Qur'ān
22. (Recorded) in a Tablet Preserved.

2

I explain the verses:

- ◆ ﴿وَالسَّمَاءِ ذَاتِ الْبُرُوجِ﴾ wa-s-samā' i dhāti l-burūji Allah ﷻ swears by the heaven and the stellar formations, which comprise great constellations of distant and far-away stars. This points to the Perfect Power of Allah ﷻ and His Absolute Knowledge and Infinite Wisdom.
- ◆ ﴿وَالْيَوْمِ الْمَوْعُودِ﴾ wa-l-yawmi l-maw'ūdi The Day of Resurrection.
- ◆ ﴿وَشَاهِدٍ وَمَشْهُودٍ﴾ wa-shāhidin wa-mashhūdin شاهد is every one who testifies and is witness to the truth, and مشهود means The Day of Resurrection.
- ◆ ﴿قُلِ اصْحَابُ الْأُخْدُودِ﴾ qulil aṣḥābu l-'ukhdūdi This is an invocation against the people of the ditch to be destroyed, cursed and deprived of Allah's Mercy.
- ◆ ﴿وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ﴾ wa-mā naqamū minhum 'illā 'an yu'minū bi-llāhi These oppressive wrongdoers had nothing against the believers save that they believed in Allah.

3

I read and reflect

The People of the Ditch were a community of disbelievers who lived in the ancient past. They tried to divert believers from their faith, but they failed. So, they dug a ditch, filled it with wood and set it on fire. Then they threw the believers into the ditch and watched showing no mercy and compassion. Therefore, Allah ﷻ threatened to punish them on the Day of Judgment as a requital for what they have perpetrated.





◆ Who is the One Who owns the people and owns their lives?

◆ Why did Allah ﷻ threaten to punish the People of the Ditch on the Day of Resurrection?

◆ What do we conclude from this?

**4** I read then complete the sentence as shown in the example:

العزیز: al-'Azīz - The Mighty, The Strong, The Defeater who is not defeated.

- I believe firmly that Allah is the Mighty and Strong (al-'Azīz), and therefore I surrender myself to His will and I show keen desire to obey Him.
- I believe firmly that Allah is the One Worthy of All Praise (al-Ḥamīd), and therefore .....
- I believe firmly that Allah is the Absolute Master and Sole Owner (al-Mālik), and therefore .....

الشهید: al-Shahīd - the Witness Who witnesses and observes the deeds of His servants, such that nothing is concealed from Him.

- I firmly believe that Allah is the Witness (al-Shahīd), and therefore .....

**I demonstrate:**

- 1 Allah ﷻ gave those who burnt the believers with fire a chance to repent to Him give up disobeying Him and return to obeying Him. If they did not stop what they were doing and and show remorse, then they will suffer the torture of Hell and incur the punishment of a burning fire, because of the fact that they burnt believers.
- What does this indicate?

2 Allah ﷻ says:

﴿ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ ۝۱۱ ﴾

'inna lladhīna āmanū wa-amilū ṣ-ṣāliḥāti lahum jannātun tajrī min taḥtiḥā l-'anhāru dhālika l-fawzu l-kabīru

“those who believe and do good works, theirs will be Gardens underneath which rivers flow. That is the Supreme Success.”

Allah ﷻ describes the Garden and says of it that it is the Supreme Success.



## Lesson Two

- What does this indicate?

5 I contemplate the following Qur'ānic verses and then answer the questions

1 ﴿إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ﴾: 'inna baṭsha rabbika la-shadīdun Allah's vengeance on wrongdoers by torturing them in the Hell will be severe and painful.

2 ﴿إِنَّهُ هُوَ الْبَدِيُّ وَيُعِيدُ﴾: 'innahū huwa yubdi'u wa-yu'īdu He created the creation out of nothing the first time and He will recreate them bringing them back to life after death.

3 ﴿وَهُوَ الْعَفُورُ الْوَدُودُ﴾: wa-huwa l-ghafūru l-wadūdu He is the One Who forgives the sins of His penitent servants, and absolves them from the punishment due to them, for He is al-Laṭīf - the Most Gentle, All-Kind, Who loves them.

- Why does Allah ﷻ say that He is the Oft-Forgiving, the Most Loving, after having mentioned the severity of His punishment?

- How do you feel when you know that Allah ﷻ is the Oft-Forgiving, the Most Loving?

6 I cooperate with my classmates

We read, search and then complete the table:

﴿هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ﴾ hal 'atāka ḥadīthu l-junūdi	Has there come to you, O Muhammad, the news of the disbelieving communities who fought against the Divine Messengers and Prophets, and then Allah punished them?
﴿فِرْعَوْنَ﴾ fir'awna	
﴿وَتَمُودَ﴾ wa-thamūda	
﴿بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ﴾ bali lladhīna kafarū fī takdhībin	
﴿وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ﴾ wa-llāhu min warā'ihim muḥīṭun	Allah ﷻ threatens the disbelievers in Makkah that He has the power to punish them, and that they cannot thwart His Power and render Him powerless. They are all in His Powerful and Inescapable Grip.



2. We read and answer:

﴿بَلْ هُوَ قُرْآنٌ مَّجِيدٌ﴾

bal huwa qur'ānun majīdun

The Qur'ān is a Book that is high in nobility and exalted in status!

﴿فِي لَوْحٍ مَّحْفُوظٍ﴾

fī lawḥin maḥfūzin .

Allah ﷻ preserved the Qur'ān in a tablet in an Exalted Assembly, protected from addition, deduction, distortion, alteration and change.

◆ We write three things indicating that the Holy Qur'ān is a Great Book.

.....  
.....

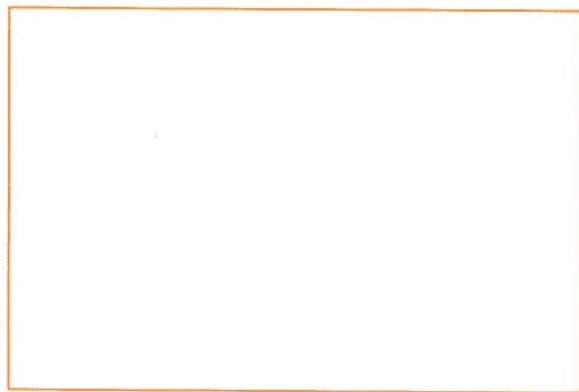
7 I think and recall

◆ What is the purpose of relating the stories of the nations that came before the Prophet Muhammad ﷺ?

.....

8 I share my creativity

◆ I imagine star clusters and draw them into several forms and shapes such that if they are connected and combined a particular pattern emerges which is one of my own creative productions.



9 I do research on

◆ a good and just king who is mentioned in the Holy Qur'ān, and whom Allah ﷻ has given a great kingdom that reached eastwardsthe limit where the sun rises and westwards the limit where the sun sets, and I will speak about him.

# Lesson Two

I organize my ideas

## Sūrat al-Burūj

Allah ﷻ swore

By the sky and its stars,  
and also by the Day of  
Resurrection

That the People of the  
Ditch .....

Because they set fire to  
.....

The punishment of  
wrongdoers on the Day  
of Resurrection will be  
severe and painful.

The reward of the believers will be  
.....

Because they remained faithful to  
.....

Has there come to you, O Muhammad, news of  
former nations that were unjust and oppressive  
and disbelieved in the call to Allah ﷻ, was  
and how they have ended up?

Fir'awn (Pharaoh)  
and his soldiers


and  
.....

The disbelievers of Quraysh continued  
to reject the call to Truth

Allah ﷻ is the One Who created  
everything out of nothing, and He will  
return them to life after death.


The Holy Qur'ān is a Great Book which is  
protected and preserved with Allah ﷻ  
and cannot be changed and altered.



 I recite the Holy Qur'an

قال تعالى: ﴿وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ  
وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ﴾ [هود: ١٢٠]

wa-kullan naquṣṣu 'alayka min 'anbā' i r-rusuli mā nuthabbitu bihī fu'ādaka wa-jā' aka fī hādhihi l-ḥaqqu wa-maw'izātun wa-dhikrā li-l-mu'minīna  
“(Muhammad), All that We relate to you of the accounts of the messengers are those by which We strengthen your heart, and there has come to you in this [sūrah] the Truth, as well as advice and admonition for those who believe.” (Sūrat Hūd)

 I leave my mark

**My behavior is my responsibility:**

◆ I mention the acts that I will perform that will make me into a Sharī'ah abiding Muslim:

.....

**I love my country**

◆ I mention the alternatives that can be used when Earth Hour is announced in my country.

.....

 Student Activities

**I answer by myself:**

**1 Activity One**

I write the meanings of the following Qur'ānic words:

1 البروجُ: ..... 2 اليومُ الموعودُ: ..... 3 الأخدودُ: ..... 4 مجيدٌ: .....



## Lesson Two

### 2 Activity Two

I express my opinion on the following scenarios:

Scenario	Agree	Do not agree
1 He verbally abuses others and does not respect anyone.	<input type="checkbox"/>	<input type="checkbox"/>
2 If a person gives him advice, he refuses to listen to the advice and insists on doing his own thing.	<input type="checkbox"/>	<input type="checkbox"/>
3 He enters the mosque in quiet and orderly fashion in order not to disturb worshippers.	<input type="checkbox"/>	<input type="checkbox"/>
4 He sells goods to people knowing full well that they are defective and unfit for human consumption.	<input type="checkbox"/>	<input type="checkbox"/>

### 3 Activity Three

I compare and complete the following table:

Point of Comparison	Patient Believers	People of the Ditch
Act	.....	.....
Result	.....	.....

**I enrich my experience:**

- ◆ I look for the special characteristics that distinguish the Holy Qur'ān from other sacred books.

**I assess myself**

I choose the right grade for my learning:

Ser. No.	Learning Activity	Excellent	Good	Acceptable
1	My reading of Sūrat al-Burūj.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	My memorization of Sūrat al-Burūj.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	My ability to explain the meaning of the vocabulary contained in the sūrah.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	My ability to explain the overall meaning of the noble verses.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



## Some of Rules of Tajwīd (proper recitation of the Holy Qur'ān)



I learn from this  
Lesson to:

- ◆ explain the lām shamsiyyah (assimilated lām) and the lām qamariyyah, (unassimilated lām).
- ◆ enumerate the rules for pronouncing the Lafẓ al-Jalālah (Divine Name of Allah) (الله).
- ◆ apply the rules pertaining to the lām shamsiyyah, the lām qamariyyah and the Lafẓ al-Jalālah.



I take initiative to learn

I observe and think

- ◆ How many sūrahs from the Qur'ān have you memorized?
- ◆ Do you read the Qur'ān as you read any other book?
- ◆ Enumerate the ādāb (manners and etiquette rules) that you observe when reading the Qur'ān.



﴿وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا﴾ [المزمل:4] wa-rattili l-qur'āna tartīlan ( Sūrat al-Muzzammil) that is, Read the Qur'ān slowly, for this helps with understanding the Qur'ān and reflecting on its meaning.



I use my skills in order to learn

1

I read and reflect

Ahmad sat with his father in front of the television watching the International Quranic Competition.

**Ahmad:** What is interesting is that the participants come from all over the world. Many of them do not even know the Arabic; yet they read the Holy Qur'ān like world renowned reciters of the Qur'ān. and have memorized it with the utmost perfection.

**Father:** Yes, my son! They do not speak Arabic, but they possess an acute ability to pronounce the Arabic letters from the correct places of articulation and masterfully apply the rules of tafkhīm and tarqīq. This is achieved through endless practice and constant reading of the Qur'ān.

**Ahmad:** Oh, how beautiful their voices are while reciting the Holy Qur'ān and chanting its beautiful verses!

**Father:** Indeed, my son! This is how the Messenger of Allah ﷺ taught us to read the Holy Qur'ān.

## Lesson Three

**Ahmad:** Ḥuffāz from the UAE also take part in this competition. Dad, do you know how they learn to become so proficient in reading the Holy Qur'ān and so skillful in observing the rules of tajwīd (proper Qur'ān recitation)?

**Father:** O yes, son, they do so by joining Qur'ān memorization centers or institutions.

**Ahmad:** I wish I can memorize and recite the Holy Qur'ān just like them.

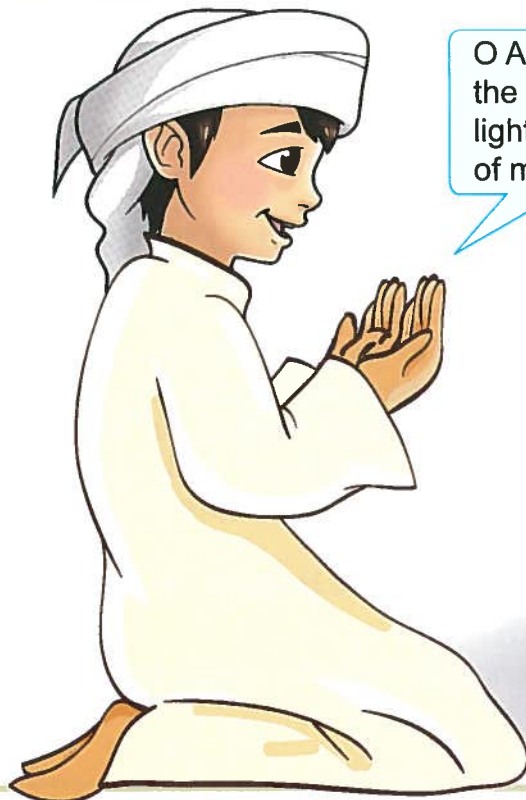
**Father:** This is exactly my wish, my son. Our beloved country has established numerous Qur'ān memorization centers in all the districts and cities and hand out big prizes and huge rewards to the most outstanding reciters.

**Ahmad:** What do you think, Dad, if I join the Qur'ān Memorization Center close by? I pray to Allah that He make me one of the learners of His Book. I wish to represent my country, the UAE, in international competitions of the Holy Qur'ān.

**Father:** Yes, my son, don't delay in joining the Qur'ān center so that you learn the rules of tajwīd (proper recitation) and memorize the Qur'ān observing the correct rules and etiquette.

- 1 What decision did Ahmad take after being highly impressed with the way the international Qur'ān contestants recited the Qur'ān?
- 2 How will you start memorizing the Holy Qur'ān?

2 I repeat



O Allah, make the Sublime Qur'ān the spring (delight) of my heart, the light for my eyes, and the remover of my sorrows, pain and worries.



### 3 I observe and think

1. Lām Qamariyyah (the lām as pronounced in the word الْقَمَر – al-qamar): it is the lām (ل) that is both written and pronounced, and the letter following it is not reinforced and doubled using a shaddah (-).



This is like the word قَمَر (القَمَر) (qamarun – al-qamaru), and the Qur'ānic verse: ﴿عَلَّمَ الْقُرْآنَ﴾ (Sūrat al-Raḥmān: 2).

2. Lām Shamsiyyah (the lām as pronounced in the word الشَّمْس – ash-shams): it is the lām (ل) that is written but not pronounced during recitation, and the letter following it is reinforced and doubled using a shaddah (-).



This is like the word (شَمْسٌ - الشَّمْسُ) (ash-shamsu - shamsun), and the Qur'ānic verse: ﴿وَالسَّمَاءِ وَالطَّارِقِ﴾ (Sūrat al-Tāriq: 1).

The letter (ل) in the definite article (ال-) is only prefixed to nouns, and comprises two rules:

- ◆ izhār (pronouncing the lām clearly and explicitly).
- ◆ idghām (merging and assimilating the lām into the letter that follows it).

- 1 izhār (pronouncing the lām clearly and explicitly) which is when the lām is followed by one of the 14 letters combined in the mnemonic:

إِنِّعَ حَجَّكَ وَخَفَّ عَقِيمَهُ

[أ، ب، غ، ح، ج، ك، و، خ، ف، ع، ق، ي، م، ه،  
أ، ب، ج، ح، خ، ع، غ، ف، ق، ك، م، ه، و، ي]

The lām is pronounced in this case and is called lām qamariyyah because the lām in the word (الْقَمَر) is pronounced because of the letter qāf occurring after it.

• We notice this in the Holy Qur'ān by the fact that a sukūn (-) is written above the lām, and that the letter following it is not reinforced and doubled using a shaddah (-).

Examples: الْقَمَرُ , الْكِتَابُ .

- 2 idghām (merging and assimilating the lām into the letter that follows it), that is, it is necessary to merge and assimilate the lām into the remaining 14 letters of the Arabic alphabet, which are indicated as the initial letters of the words contained in the following poetry line:

طَبُّ ثَمَّ صِيلٌ رَجِمًا تَفَرُّ ضَيْفٌ ذَا نِعَمٍ = دَعِ سُوءَ ظَنٍّ زُرَّ شَرِيفًا لِلْكَرَمِ

[ط، ث، ص، ر، ت، ض، ذ، ن، د، س، ظ، ز، ش، ل]

[ت، ث، د، ذ، ر، ز، س، ش، ص، ض، ط، ظ، ن، ل]

Examples: الطَّامَةُ – السَّاعَةُ – الظَّالِمُونَ



## Lesson Three

4

I cooperate with my classmates:

We search in the Juz' 'Amma (the 30th Juz' i.e. the last part of the Qur'ān):

- ◆ for the names of three sūrahs that begin with the lām qamariyyah in Juz' 'Amma:

.....	.....	.....
-------	-------	-------

- ◆ for the names of three sūrahs that begin with the lām shamsiyyah in Juz' 'Amma:

.....	.....	.....
-------	-------	-------

Lafẓ al-Jalālah is to utter the word (الله) "Allāh".

It comprises two rules: tafkhīm (pronouncing the lām as a dark, thick and full lām) and tarqīq (pronouncing the lām as a clear, thin and fine lām).



5

I observe and discover:

[الإخلاص] ﴿اللهُ الصَّمَدُ﴾

[Allāhuṣ-ṣamad]

"Allah is He on Whom all depend." (Sūrat al-Ikhlāṣ)

﴿اللهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ﴾ [الطلاق: 12]

[Allāhu lladhī khalaqa sab'a samāwātin wa-mina l-'arḍi mithlahunna]

"12. Allah is He Who created seven heavens, and of the earth the like of them" (Sūrat al-Ṭalāq)

﴿قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ [التوبة]

[qul lan yuṣībanā 'illā mā kataba llāhu lanā huwa mawlānā wa-'alā llāhi fa-l-yatawakkali l-mu'minūna]

"51. Say: "Nothing will happen to us except what Allah has decreed for us: He is our protector": and on Allah let the Believers put their trust." (Sūrat al-Tawbah)

﴿وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللهِ أَفْوَاجًا﴾ [النصر]

[wa-rāayta n-nāsa yadkhulūna fī dīni llāhi 'afwājan]

"2. And you see that the people enter Allah's religion (Islam) in crowds," (Sūrat al-Naṣr)

﴿وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ﴾ [البروج]



[wa-mā naqamū minhum 'illā 'an yu'minū bi-llāhi l-'azīzi l-ḥamīdi]

“8. They had nothing against them save that they believed in Allah, the All-Mighty, the One Worthy of all Praise,” (Sūrat al-Burūj)

I identify and read the Name of Allah (الله) in the above verses.

• I state orally what I observe.

6

I read

**Tafkhīm:** to produce the sound of a letter in a thick and full manner from its place of articulation when pronouncing it, such that the mouth is filled with its reverberation.

The tafkhīm-reading of the Lafẓ al-Jalālah applies in four cases:

1 If it occurs at the beginning of sentence. Example:

[البقرة: 255] **اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ**

[Allāhu lā 'ilāha 'illā huwa l-ḥayyu l-qayyūmu]

“255. Allah! There is no god except Him, the Living One, the Self-Subsisting, the All-Sustaining.” (Sūrat al-Baqarah)

2 If it is preceded by a letter vowelled with a fathah (–). Example:

[المائدة: 115] **قَالَ اللَّهُ إِنِّي مَنَزَلْتُهَا عَلَيْكُمْ فَمَن يَكْفُرْ بَعْدَ مَنكُم فَأَنِّي أَعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ**

[qāla llāhu 'innī munazziluhā 'alaykum fa-man yakfur ba'du minkum fa-'innī 'u'adhhdhibuhū 'adhāban lā 'u'adhhdhibuhū 'aḥadan mina l-'ālamīna]

“Allah said, “I am sending it down. Anyone among you who disbelieves after this, I will punish him as I never punished anyone else.” (Sūrat al-Mā'idah)

3 If it is preceded by a letter vowelled with a ḍammah (–). Example:

[مريم: 30] **قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا**

[qāla 'innī 'abdu llāhi 'ātāniya l-kitāba wa-ja'alanī nabiyyan]

“He (‘Īsā) said: I am indeed a servant of Allah. He has given me the Book and made me a prophet.” (Sūrat Maryam)

4. If it is preceded by an unvowelled letter marked with a sukūn (◌) after a letter vowelled with a ḍammah (–) or fathah (–). Example:

[الأنفال: 32] **وَإِذْ قَالُوا اللَّهُمَّ**

[wa-'idh qālū llāhumma ...]

“32. And when they said: O Allah!” (Sūrat al-Anfāl)

**Tarqīq:** to produce the sound of a letter in a thin and fine manner from its place of articulation when pronouncing it such that the mouth is not filled with its reverberation.

## Lesson Three

The tarqīq-reading of Lafz al-Jalālah applies in three cases:

- 1 If it preceded by a letter vowelled with a kasrah (ـِ). Example:

﴿وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ﴾ [الحديد: 8]

[wa-mā lakum lā tu' minūna bi-llāhi]

"8. Why should you not believe in Allah." (Sūrat al-Ḥadīd)

﴿قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ﴾ [آل عمران: 26]

[quli llāhumma mālika l-mulki]

"26. Say: O Allah, Owner of the Kingdom" (Sūrat Āl 'Imrān)

- 2 If it is preceded by an unvowelled letter marked a sukūn (ـْ) after a letter vowelled with a kasrah (ـِ). Example:

﴿وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا﴾ [الزمر: 61]

[wa-yunajji llāhu lladhīna ttaqaw]

"61. And Allah delivers those who keep their duty" (Sūrat al-Zumar)

- 3 If it is preceded by a tanwīn (ـً). Example:

﴿وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ﴾ [الأعراف: 164]

[wa-'idh qālat 'ummatun minhum li-ma ta' izūna qawman-i llāhu muhlikuhum]

"164. When some of them said: "Why do ye preach to a people whom Allah will destroy?" (Sūrat al-A' rāf)

### 7 I read and apply:

The tajwīd rules pertaining to the Lafz al-Jalālah imitating the exemplery recitation of my teacher:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ﴾ 1

﴿فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ﴾ [المنافقون]

[9. yā-'ayyuhā lladhīna 'āmanū lā tulhikum 'amwālukum wa-lā 'awlādukum 'an dhikri llāhi wa-man yaf' al dhālika fa-'ulā'ika humu l-khāsirūna]

"9. O ye who believe! Let not your riches or your children divert you from the remembrance of Allah. If any act thus, the loss is their own." (Sūrat al-Munāfiqūn)

﴿فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ﴾ 2

﴿تُفْلِحُونَ﴾ [الجمعة]

[10. fa-'idhā quḍiyati ṣ-ṣalātu fa-ntashirū fī l-'arḍi wa-btaghū min faḍli llāhi wa-dhkurū llāha kathīran la'allakum tufliḥūna]



“Once the prayer is completed, you may spread through the land to seek GOD's bounties, and continue to remember GOD frequently, that you may succeed.” (Sūrat al-Jumu‘ah)

﴿ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾ [الجمعة] 3

[dhālika faḍlu llāhi yu'tīhi man yashā'u wa-llāhu dhū l-faḍli l-'azīmi]

“4. That is the bounty of Allah; which He gives to whom He will. Allah is of great Bounty.” (Sūrat al-Jumu‘ah)

﴿ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ. وَمَن يُشَاقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ [الحشر] 4

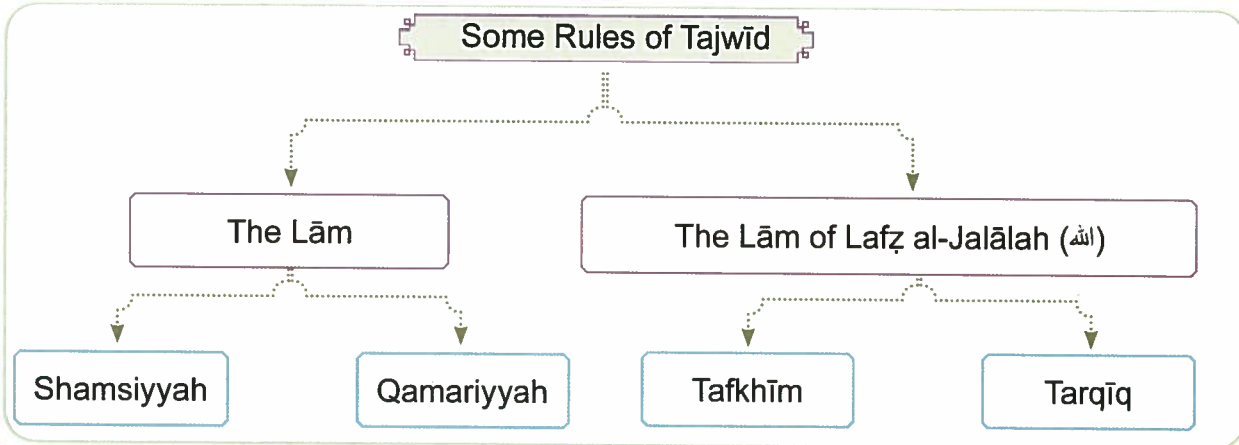
[4. dhālika bi-'annahum shāqqū llāha wa-rasūlahū wa-man yushāqqi llāha wa-rasūlahū fa-'inna llāha shadīdu l-'iqābi]

“4. That is because they resisted Allah and His Messenger: and if any one resists Allah, verily Allah is severe in Punishment.” (Sūrat al-Ḥashr)

### 8 I share my Creativity

I design a pattern that shows the cases of tarqīq and tafkhīm of Lafz al-Jalālah in a creative and innovative way:

### I organize my ideas





## Lesson Three

I recite the Holy Qur'an

Allah ﷻ says:

قَالَ تَعَالَى: ﴿وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ  
وَرَتَّلْنَاهُ تَرْتِيلًا﴾ [الفرقان]

[32. wa-qāla lladhīna kafarū law-lā nuzzila 'alayhi l-qur'ānu jumlatan wāḥidatan ka-dhālika li-nuthabbita bihī fu'ādaka wa-rattalnāhu tartīlan]

"32. And those who disbelieve say: "Why is not the Qur'ān revealed to him all at once?" Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages." (Sūrat al-Furqān)

### My behavior is my responsibility

- ◆ I state what I will do in order to recite the Qur'ān correctly earning thereby a good reward for each letter, and each good reward is multiplied ten times.

### I love my country

- ◆ I make a plan for learning the Holy Qur'ān in order to represent my country, the UAE, in international competitions.

## Student Activities

### 1 Activity One

I divide the following words into two groups: one with Lām Shamsiyyah and another with Lām Qamariyyah, then I write them in their proper place in the table:

(الجنة – الظلّة – الودود – الملّك – الزّيتون – الصّالحة – الهدى – الكريم – الشّرح – الضّحى)

Words with Lām Shamsiyyah	Words with Lām Qamariyyah

## 2 Activity Two

- ◆ I search for the names of four of the most famous Qur'ānic Reciters in the world and I try to copy and imitate them in their recitation of Sūrat al-Burūj.

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

- ◆ I explain the rule relating to Lafẓ al-Jalālah as regards tafkhīm and tarqīq in the following Qur'ānic verses:

Verses	The Rule	
	Tafkhīm	Tarqīq
﴿وَيَجِيءُ اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَلَا هُمْ يَحْزَنُونَ﴾ [الزمر: ٦١]		
﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ﴾ [العنكبوت: 45]		
﴿وَوَظَّهَرَ أَمْرَ اللَّهِ وَهُمْ كَارِهُونَ﴾ [التوبة: 48]		
﴿إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ﴾ [آل عمران: 4]		
﴿وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ﴾ [البروج: ٢٠]		
﴿وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعَدَّهُ﴾ [الزمر: 74]		
﴿وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَئِكَ هُمُ الْخَاسِرُونَ﴾ [الزمر: 63]		
﴿اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾ [الزمر: ٦٢]		

### I enrich my experience:

- ◆ I look for a ḥadīth in which the Prophet ﷺ explains the reward of someone who recites the Qur'ān for each letter he reads ...



## Lesson Three

I assess myself:

◆ I rate my progress level in the specified learning area:

Ser. No.	Learning Area	Excellent	Good	Acceptable
1	I distinguish between Lām Shamsiyyah and Lām Qamariyyah.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I classify the cases of Tafkhīm and Tarqīq with respect to Lafẓ al-Jalālah.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	I apply the rules pertaining to Lafẓ al-Jalālah and the rules pertaining to Lām Shamsiyyah and Lām Qamariyyah when reciting the Qur'ān.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



## The Strong Believer

I learn from this  
Lesson to:

- ◆ memorize the noble ḥadīth.
- ◆ give the general meaning of the noble ḥadīth.
- ◆ find out how I can be a strong believer who benefits people.
- ◆ explain the effect of being connected to Allah ﷻ on a believer's inner and outer strength.



I take initiative to learn

I read and reflect

Allah ﷻ says:

﴿اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ﴾ [الشورى: ١٩]

[Allāhu laṭifun bi-'ibādihī yarzuqu man yashā'u wa-huwa l-qawiyyu l-'azīzu]  
"19. Allah is kind to His servants. He provides for whomever He wishes. And He is the All-Strong, the All-Mighty." (Sūrat al-Shūrā)



I use my skills in order to learn

I read and memorize

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَيَّ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ احْرَصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللَّهِ وَلَا تَعْجِزْ وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا . وَلَكِنْ قُلْ قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ " .

(رواه مسلم)

Abu Huraira reported: The Messenger of Allah ﷺ said, "A strong believer is more beloved to Allah than a weak believer, but there is goodness in both of them. Be eager for what benefits you, seek help from Allah, and do not lose heart. If trouble happens to you, then do not say: If only I had done such and such. Rather say: Allah has decreed what He wills. Verily, the phrase 'if only' opens the way for the work of Satan."

(Narrated by Muslim)

## Lesson Four

### 1 explain the expressions

- › **أَحْرِصْ عَلَى مَا يَنْفَعُكَ**: (Be eager for what benefits you): Work hard to obtain all that is useful and beneficial to you both in this life and the afterlife.
- › **لَا تَعْجِزْ**: (do not lose heart): continue to do your work and do not be late or lazy and lax.
- › **إِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا**: (If trouble happens to you, then do not say: If only I had done such and such): that is, if you work hard exerting lots of effort and ask Allah ﷻ to help you, but then what you desire and want does not materialize, then don't regret and feel disappointed and helpless.
- › **فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ**: (Verily, the phrase 'if only' opens the way for the work of Satan): it opens you up and exposes you to all kinds of evil whisperings and regret.

### 2

#### I find out what the ḥadīth means

- ◆ What did the Prophet ﷺ connect strength to in the above ḥadīth?
- ◆ What is the strong believer's status with Allah?
- ◆ What is the effect of belief and trust in Allah ﷻ on a believer's inner and outer strength?
- ◆ What acts should a believer do to be strong?

### 3

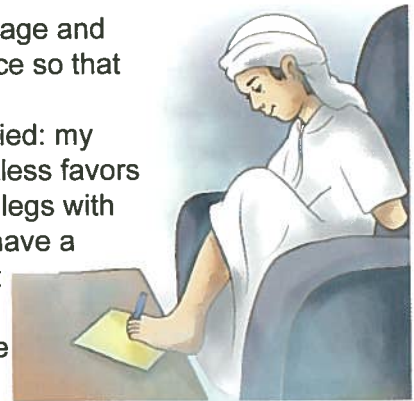
#### I read and answer

Mahmoud is a 10-year old boy, and with his strong faith, patience and determination, he is able to overcome his disability. Mahmoud was involved in an accident and lost both his arms, but he did not give up. He accepted Allah's Divine Decree, and decided to live his life to the full and carry out his role and mission in this life, so he became studious, diligent and hardworking in his quest for knowledge.

Through sheer will power, he was able to use his feet to write, eat, live his life full of energy and vigor and learn how to swim until he became good at it.

Mahmoud decided to work with special needs kids to encourage and motivate them, and give them assistance and valuable advice so that they can follow his example and become strong like him.

When he was asked about the secret of his strength, he replied: my strong faith and trust in Allah ﷻ acknowledging the countless favors He has bestowed on me. So al-ḥamdu lillāh, I still have two legs with which I'm able move from one place to another. Also, I still have a mind that thinks, and a tongue that speaks. These are great favors which Allah has blessed me with, and which I must utilize in all that beneficial and useful to me and in obedience to Allah ﷻ.



- ◆ What was it that Mahmoud that enabled him to achieve his goals?
- ◆ What was the secret of Mahmoud's strength?
- ◆ What effect does being satisfied and contented with Divine Decree have on a believer's life?

## How to be a strong believer:

1 Allah ﷻ says:

﴿خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ﴾ [البقرة: 63].

[khudhū mā 'ātaynākum bi-quwwatin]

"Hold fast that which We have given you" (Sūrat al-Baqarah: 63)

He ﷻ also says:

﴿يٰحٰيى خُذِ الْكِتٰبَ بِقُوَّةٍ وَّءٰتَيْنٰهُ الْحٰكِمَ صَبِيًّا﴾ [مريم].

[12 yā-yaḥyā khudhi l-kitāba bi-quwwatin wa-'ātaynāhu l-ḥukma ṣabiyyan]

"12. (And it was said to Zakariyyā's son): OYaḥyā ( John)! Hold the Scripture. And We gave him wisdom when a child." (Sūrat Maryam)

Example: (I learn the Religion of Allah, enact His Commandments and refrain from His Prohibitions.)

2 Allah ﷻ says:

﴿وَيَقَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ﴾ [هود].

[52 wa-yā-qawmi staghfirū rabbakum thumma tūbū 'ilayhi yursili s-samā'a 'alaykum midrāran wa-yazidkum quwwatan 'ilā quwwatikum wa-lā tatawallaw mujrimīna]

"52. And, O my people! Ask forgiveness of your Lord, then turn unto Him penitently; He will send down on you abundant rain and will strength to your (existing) strength. So do not turn away, guilty!" (Sūrat Hūd)

3 Allah ﷻ says:

﴿قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ [التوبة].

[qul lan yuṣṭbanā 'illā mā kataba llāhu lanā huwa mawlānā wa-'alā llāhi fa-l-yatawakkali l-mu'minūna]

"51. Say: Nothing happens to us except that which Allah has decreed for us. He is our protecting Friend. In Allah let believers put their trust!" (Sūrat al-Tawbah)

## Lesson Four

- 4 Sheikh Zayed رحمه الله: "I had faith in Allah, the Almighty, a desire for change, and strong will and relentless determination to challenge difficulties. We proceeded on the way of righteousness and duty towards our homeland and citizens. Allah granted us success and were able to turn the desert into green gardens, transform the average person's life into one of honor, dignity and affluence."

.....



- 5 I cooperate with my classmates:

### 1. We classify the following attributes:

(a desire for continuous comfort – working hard in the quest for knowledge – reliance in Allah – having little patience and endurance – strong will – being busy with useless things – high aspiration – love of reading – displaying negligence to revise lessons – determination to succeed – creativity and innovation – incompetence and giving up – constant complaining)

Ser. No.	Characteristics of a Strong Believer	Characteristics of a Weak Believer
1	.....	.....
2	.....	.....
3	.....	.....
4	.....	.....
5	.....	.....
6	.....	.....

### 2. We discuss:

- 1 What effect does being connected to Allah have on a believer's (inner) strength?  
.....
- 2 Why does Allah love the strong believer?  
.....



3. We state the personal and social benefits obtained by the following types of strength and power:

Brainstorming Skill		
Type of Strength or Power	Personal Benefit	Social Benefit
Money	.....	.....
Body	.....	.....
Knowledge	.....	.....
Will	.....	.....

6 I think in order to be creative

- ◆ Maryam wanted to memorize the Qur'ān and also learn how to recite it with proper tajwīd. Thus, she enrolled at one of the Qur'ān memorization centers. She managed to memorize only three parts (juz') and was unable to realize all that she had wished.
- ◆ I suggest three courses of action Maryam can follow to achieve her goal, and arrange them in descending order of importance starting with the biggest and most important goal and continuing in decreasing order to end with the smallest and least important goal.



I have a strong desire for seeking knowledge and reading more in order to learn more and become a strong Muslim.

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

7 I remember Allah and say:

(O Allah, I take refuge in You from anxiety and sorrow, weakness and laziness, miserliness and cowardice, the burden of debts and being overpowered by men.)

8 I search for: Mūsā

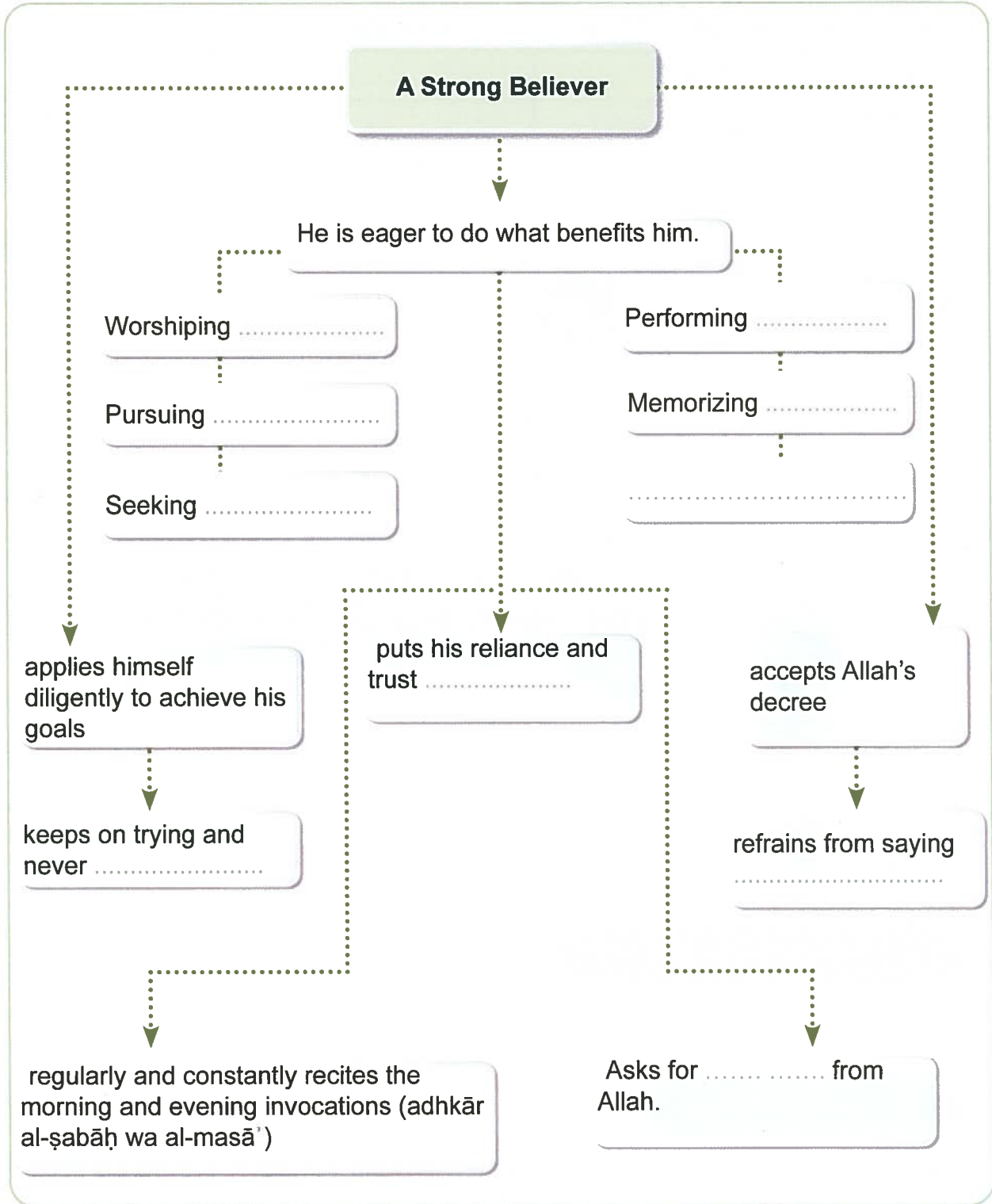
The story of Prophet Mūsā (Moses) ﷺ and extract from it evidence proving his strong faith and trust in his Lord ﷻ when Fir'aun and his soldiers followed him, talk about it in front of my class.





# Lesson Four

I organize my ideas





 I recite the Holy Qur'an

آية الكرسي

قال تعالى: ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾ [البقرة]

[Ayat Al-Kursi]

[255. Allāhu lā 'ilāha 'illā huwa l-ḥayyu l-qayyūmu lā tākhudhuhū sinatun wa-lā nawmun lahū mā fī s-samāwāti wa-mā fī l-'arḍi man dhā lladhī yashfa'u 'indahū 'illā bi-'idhnihī ya'lamu mā bayna 'aydīhim wa-mā khalfahum wa-lā yuḥīṭūna bi-shay'in min 'ilmihī 'illā bi-mā shā'a wasī'a kursiyyuhu s-samāwāti wa-l-'arḍa wa-lā yāūduhū ḥifẓuhumā wa-huwa l-'aliyyu l-'aẓīmu]

"255. Allah! There is no god but He - the Living, the Self-Subsisting, the All-Sustaining. Neither drowsiness befalls Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that may intercede with Him except with His permission? He knows that which is before them and that which is behind them, and they do not comprehend anything of His knowledge except what He wishes. His seat embraces the heavens and the earth, and He is not wearied by their preservation, and He is the All-Exalted, the All-Supreme." (Sūrat al-Baqarah)

 I leave my mark

My behavior is my responsibility:

- ◆ I draw up an action-plan for myself through which I will be able to achieve my goal, clarifying in it the daily tasks that I will be performing with the aim of becoming a strong believer.

I love my country:

- ◆ Lamyaa is an outstanding student, but she does not like anyone to be better than her and excel her in anything. I give my opinion about those who do not wish for others what they wish for themselves, and how I can help to spread among my classmates love of showing benevolence to others.



## Lesson Four



### Student Activities

I answer by myself:

1

#### Activity One

I read the following table then check the right description of each of them:

Ser. No.	Case	A strong Believer	A Weak Believer
1	Hamdan is a hard-working student. He does not like sports and watches a lot of TV.	<input type="radio"/>	<input type="radio"/>
2	Sulayman is a wealthy man He loves money but does not like to spend it in charity.	<input type="radio"/>	<input type="radio"/>
3	Khaleel is a young man who loves jogging. He was involved in an accident and broke his leg, and so decided to take up another sport.	<input type="radio"/>	<input type="radio"/>
4	Noura is a hard-working student. She participated with one of her classmates in a school competition. However, she lost and her classmate won the competition. So, she became very sad and bore resentment towards her classmate.	<input type="radio"/>	<input type="radio"/>
5	Aminah is a mother with four small children. Her husband died, and despite her loss she was contented with Allah's decree and exercised patience. Then, she decided to work in order to bring up her kids.	<input type="radio"/>	<input type="radio"/>



## 2 Activity Two

- ◆ Prophet Muhammad ﷺ said: "Be eager for that which benefits you." Write down three beneficial things which a believer should be eager to do.

.....

.....

## 3 Activity Three

I find out:

- ◆ Prophet Mūsā عليه السلام left Egypt setting out in the direction of Madyan. On the way, he supplicated to Allah سبحانه وتعالى says:

[القصص] ﴿٢٢﴾ وَلَمَّا تَوَجَّهَ تَلْقَاءَ مَدْيَنَ قَالَ عَسَى رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ

[wa-lammā tawajjaha tilqā'a madyana qāla 'asā rabbī 'an yahdiyanī sawā'a s-sabīli]  
 "22. And when he turned his face toward Midian, he said: maybe my Lord will guide me in the right road." (Sūrat al-Qaṣaṣ)

- ◆ What does this indicate?

-----

- ◆ Allah سبحانه وتعالى says:

[القصص] ﴿٢٦﴾ قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ

[qālat 'iḥdāhumā yā-'abati stājirhu 'inna khayra mani stājarta l-qawiyu l-'amīnu]  
 "26. One of the two women said: O my father! Hire him! For the best (man) that you can hire is the strong, the trustworthy." (Sūrat al-Qaṣaṣ)

What were the qualities the young woman described in Prophet Mūsā عليه السلام ?

.....

- ◆ What qualities should a worker have?

.....

.....

.....



The Strong Believer

## Lesson Four

### 4 Activity Four

I give advice to those finding themselves in the following scenarios:

- ◆ A person wanted to travel for an important matter; but was all of sudden told that the flight had been cancelled.  
.....
- ◆ He got prepared himself well for the examination; but got sick and missed the examination, and felt very sad and upset.  
.....
- ◆ He spends most of his time playing electronic games.  
.....
- ◆ He believes that it is his diligence and hardwork alone that caused him to pass!  
.....
- ◆ He became boastful and arrogant about his work, and did not put his trust in Allah ﷻ.  
.....

I enrich my experience:

I look for the story of the noble companion (ṣaḥābī), ‘Abdurrahmān ibn ‘Awf رضي الله عنه. I extrapolate from it the proof pointing to his strong belief in Allah and his self-reliance, and tell it to my classmates.

I assess myself:

I rate my progress level in the specified learning area:

Ser. No.	Learning Area	Excellent	Good	Acceptable
1	Memorizing the noble ḥadīth.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	Giving the overall meaning of the noble ḥadīth.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	Explaining how I can be a strong believer who is a benefit to people.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	Explaining the effect of being connected to Allah ﷻ on the (inner) strength of the believer.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



## The Beginning of the Call to Islam (Da'wah)

I learn from this  
Lesson to:

- ◆ explain that Prophet Muhammad ﷺ began inviting to Islam with wisdom and good advice.
- ◆ remember early Muslims.
- ◆ explain the various attitudes and stances towards the propagation of the Prophet ﷺ.



I take initiative to learn



1 I remember and answer

- ◆ What were the first verses of the Qur'ān to be revealed to the Prophet ﷺ?

2 I read and answer

Dad is reading Sūrat al-Muddathir in an audible and beautiful voice, while Ahmad is listening to him.

Ahmad: Masha Allah, Dad. Your voice is really beautiful! Today, the Islamic Education teacher explained this sūrah to us. He said that after the Prophet ﷺ had received this sūrah, he began to call his family, relatives and friends to worship Allah Alone associating with no partners with Him, and give up the worship of idols which their fathers and forefathers used to worship.

Dad: Indeed, my son! The first to respond to him was his wife, Khadijah bint Khuwailid رَضِيَ اللهُ عَنْهَا, his friend Abū Bakr رَضِيَ اللهُ عَنْهُ and his cousin 'Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ.

Then Abū Bakr called 'Uthmān ibn 'Affān رَضِيَ اللهُ عَنْهُ, 'Abdurrahmān ibn 'Awf رَضِيَ اللهُ عَنْهُ, Sa'd ibn Abī Waqqās رَضِيَ اللهُ عَنْهُ, Zubayr ibn al-'Awwām رَضِيَ اللهُ عَنْهُ, and Ṭalhah ibn 'Ubaydillāh رَضِيَ اللهُ عَنْهُ. They became embrace Islam and were among the ten companions who were promised Paradise, may Allah be pleased with all of them.

Ahmad: When did the Prophet ﷺ begin to call his nearest of kin and his people to Islam, Dad?

Father: After the revelation of the verse:

[الشعراء] وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾

(wa-'andhir 'ashīrataka l-'aqrabīna)

"214. And warn your nearest of kin," (Sūrat al-Shu'arā')

The Beginning of the Call to Islam (Da'wah)

## Lesson Five

The Prophet ﷺ climbed the Mountain of aş-Şafā and called out: “O People of Quraysh”. They came to him and gathered around him and said: “What's the matter, Muhammad?” He said: What would you think if I told you that there are horsemen at the foot of this mountain going to raid you, are you going to believe me?” They answered: “We have never known you to tell a lie ever.” He then said: “I am the Messenger of Allah sent to you.” and called them to worship Allah Alone and to stop worshipping the idols. He awakened in them a desire the Garden of Paradise and warned them against the Fire of Hell. Then, his uncle Abū Lahab, said to him: Fie on you and may you perish! Is this what have you gathered us here for?

So Allah ﷻ revealed:

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾ [المسد]

(tabbat yadā 'abī lahabin wa-tabba)

“1. Perish the hands of Abū Lahab(the Father of the Flame) and perish he!” (Sūrat al-Masad). (Narrated by al-Bukhārī and Muslim).

Salem: What was his people's attitude towards him, Mom?

Mother: The disbelievers of Quraysh used every means at their disposal to prevent the Prophet ﷺ from conveying and propagating his Lord's Message to the people. They tried to entice him by offering him power and wealth and in return he gives up his mission. They even requested his uncle Abu Talib to try to convince him to accept the attractive offer they have made to him. The Messenger of Allah ﷺ said to him: “O Uncle, By Allah, even if they place the sun in my right-hand, and the moon in my left-hand in return for giving up this matter (Propagating the Message of Allah), I will never stop – until; - either Allah makes it (i.e. His Message) triumph or I die defending it. [Narrated by Abū Ya' lā and al-Ṭabarānī through a good chain of transmitters]. His uncle Abū Ṭālib was very touched by what he had said and promised to protect him, saying: “Go, my nephew, and say whatever you like; I will never surrender you to anyone.”

His uncle, Ḥamzah رَضِيَ اللَّهُ عَنْهُ had meanwhile embraced Islam, and when he heard that Abū Jahl had insulted and hurt his nephew, he went to Abū Jahl and struck him on the head, saying: “How dare you hurt my nephew, Muhammad, while I myself follow his religion? After some days since Hamzah, who was nicknamed ‘the Lion of Allah’, had embraced Islam, ‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ embraced Islam. He was a strong man who was respected and feared by all of Quraysh.

Salem: How did the Messenger ﷺ and his companions رَضِيَ اللَّهُ عَنْهُمْ defeat and overpower the methods of Quraysh, Dad?

Dad: Our beloved Messenger ﷺ endured harm and persecution at the hands of the disbelievers of Quraysh but kept preaching and inviting to Islam in conformity with the statement of Allah ﷻ:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ﴾ [النحل: 125]

(‘ud ‘u ‘ilā sabīli rabbika bi-l-ḥikmati wa-l-maw‘izati l-ḥasanati)



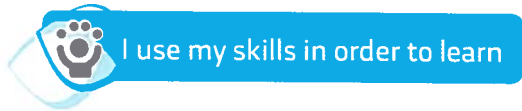
“125. Call unto the way of your Lord with wisdom and good advice.” (Sūrat al-Naḥl)  
He invited his people to Islam through dialogue, persuasion, gentleness, steadfastness and being patient with people. He did this while displaying the most noble of character traits, believing firmly in Allah's promise and help and propagating his message with relentless determination and unwaivering resolve until mercy and compassion spread to all the worlds.

The noble Companions tasted the sweetness of faith, and their hearts were filled with love of Allah and His Messenger. Therefore, they faced the methods of Quraysh with patience, steadfastness and determination, holding fast to obedience of Allah and His messenger, until the Allah's command prevailed.

Children: Al-ḥamdu lillāh (Praise be to Allah), Who protected and safeguarded for us the Messenger of Allah ﷺ in order that he bring us out from darkness to light.

## The Prophet of Mercy ﷺ

- ◆ Who were the first to embrace Islam?
- ◆ Where did the Messenger of Allah ﷺ stand when he called his people?



Allah ﷻ says:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ [التوبة] ١٢٨

[la-qad jā' akum rasūlun min 'anfusikum 'azīzun 'alayhi mā 'anittum ḥarīṣun 'alaykum bil-mu' minīna raūfun raḥīmun]

“128. There has come unto you a messenger, (one) of yourselves. It grieves him that you should receive any injury or difficulty, full of concern for you, for the believers full of pity, All-Merciful.” (Sūrat al-Tawbah)

In the light of these Qur'ānic verses, we mention how we express our love for the Messenger of Allah ﷺ.

.....

.....

The Beginning of the Call to Islam (Da'wah)



## Lesson Five

I read and find out

'Uthmān ibn 'Affān رضي الله عنه said about how he embraced Islam: "I visited my aunt, 'Arwā bint 'Abdi l-Muṭṭalib, then the Messenger of Allah ﷺ came in. I stood gazing at him. The news about his mission was known to some extent. He then turned to me and said: 'What is it, O 'Uthmān?' I said: I am amazed at you and your status among us, and what is said about you! The Prophet ﷺ just said: لَا إِلَهَ إِلَّا اللَّهُ (lā 'ilāha 'illā llāhu) "There is no god except Allah!" 'Uthmān said: "Allah knows, for my skin was truly shuddering." Then the Messenger of Allah ﷺ read:

﴿وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ﴾ ﴿٢٢﴾ ﴿فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ مِثْلَ مَا أَنْتُمْ نَاطِقُونَ﴾ ﴿٢٣﴾  
[الدَّارِيَات]

(wa-fī s-samā' i rizqukum wa-mā tū'adūna. fa-wa-rabbi s-samā' i wa-l-'arḍi 'innahū la-ḥaqqun mithla mā 'annakum tanṭiqūna)

"22. And in the heaven is your sustenance and that which you are promised; 23. And by the Lord of the heavens and the earth, it is the truth, even as (it is true) that you speak."  
(Sūrat al-Dhāriyāt)

After this he ﷺ went out. I went out after him, met him and embraced Islam.

◆ I write a title for the previous passage.

.....

◆ Why did 'Uthmān ibn 'Affān embrace Islam?

.....

◆ I mention what I would have done if I had been one of the early Muslims?

.....





I organize my ideas

### The Beginning of the Call to Islam (Da'wah)

The first to embrace Islam from the Prophet's family members, relatives and friends

"Warn your your nearest of kin"

From the women:

.....

From the men:

.....

From the youth:

.....

The approach of the Prophet ﷺ in calling his people to Islam was:

The Islam of his uncle .....  
And .....  
And he was a strong man.

With wisdom  
And

.....

He was protected  
by his uncle

.....

The ten companions who were promised Paradise embraced Islam at his hands, and they include: .....

.....



The Beginning of the Call to Islam (Da'wah)

## Lesson Five



I recite the Holy Qur'an

Allah ﷻ says:

[الحجر] ﴿٩٤﴾ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾ فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

[94. fa-ṣḍa' bi-mā tu'maru wa-'a'riḍ 'ani l-mushrikīna. 95. 'innā kafaynāka l-mustahzi'īna]  
"94. So declare openly what you are commanded, and turn away from those who join false gods with Allah. 95. Indeed We will suffice you against those who mock you." (Sūrat al-Ḥijr)



I leave my mark

My behavior is my responsibility:

- ◆ I mention how I treat those who wrong and ill-treatme.

I love my country:

- ◆ I explain how I can manage the difficulties that I face in my school work in order to be a good citizen.



Student Activities

I answer by myself:

### 1 Activity One

I circle the correct answers:

- 1 The Messenger of Allah ﷺ stood on top of Mount ..... and called his people in order to propagate Islam to them:

- ◆ al-Marwā
- ◆ aṣ-Ṣafā
- ◆ 'Arafah

- 2 The person who took it upon himself to protect the Messenger ﷺ was his uncle:

- ◆ Hamzah
- ◆ Abū Ṭālib
- ◆ Ja'far

- 3 Sūrat al-Masad was revealed in response to: .....

- ◆ Al-Walīd ibn al-Mughīrah
- ◆ Abū Lahab
- ◆ Abū Jahl



## 2 Activity Two

I look for the speaker in the following situations in the table. Who is he?

Situation	Speaker
◆ By Allah, even if they place the sun in my right-hand, and the moon in my left-hand in return for giving up this matter (Propagating the Message of Allah), I will never stop – until; - either Allah makes it (i.e. His Message) triumph or I die defending it.	
◆ How dare you hurt my nephew, Muhammad, while I myself follow his religion?	
◆ Go, my nephew, and say whatever you like; I will never surrender you to anyone.	
◆ I am amazed at you and your status among us!	

I search:

In my school library for the biography of one of the ten companions who were promised Paradise, and then I summarize it.

.....

.....

I check (✓) the box that shows my mastering of the specified learning:

Learning	Excellent	Good	Acceptable
I explain how the Prophet ﷺ began calling his family, tribe and people to Islam?			
I describe the attitudes of the Prophet's relatives towards the call to Islam (Da'wah).			
I describe the attitudes of the disbelievers of Quraysh towards the Islamic Call (Da'wah)?			
I mention the names of the first Muslims.			
I speak about the Prophet's firm stand and wisdom in facing the ways of Quraysh disbelievers.			

## Lesson Six

### The Mother of the Believers, Zaynab bint Khuzaymah رَضِيَ اللهُ عَنْهَا

I learn from this  
Lesson to:

- ◆ state aspects from the life of Zaynab bint Khuzaymah رَضِيَ اللهُ عَنْهَا .
- ◆ draw lessons from the life of Zaynab bint Khuzaymah رَضِيَ اللهُ عَنْهَا .



I take initiative to learn

which of his wives did the Prophet ﷺ get married to before marrying the Mother of the Believers, Zaynab bint Khuzaymah رَضِيَ اللهُ عَنْهَا ?



**Mothers of the Believers**



I use my skills in order to learn

1

I read and answer

The teacher asked the girls of Grade 4 to write a report on the wives of the Prophet ﷺ. One group chose the Mother of the Believers, Zaynab bint Khuzaymah رَضِيَ اللهُ عَنْهَا . The group presented Zaynab bint Khuzaymah رَضِيَ اللهُ عَنْهَا in an interesting dialogic form:

Teacher: Who will speak to us about Zaynab bint Khuzaymah رَضِيَ اللهُ عَنْهَا ?

Shamma: I read in her biography that she was a virtuous lady, of noble origin. She was kind and generous. She was called "the Mother of the Needy (Umm al-Masākīn)," because she gave in charity to the poor and needy and used to look after them and provide for them. Her full name is Zaynab bint Khuzaymah ibn al-Hārith al-Hilāliyyah. She was born about 13 years before the beginning of the Prophetic Mission.

Maryam: I search for the date when she became Muslim, I discovered that she had embraced Islam from the beginning of the Prophetic Call to Islam, and thus, she was one of the first Muslims. By embracing Islam, she earned the pleasure of Allah ﷻ, and it is to people like her that the following verse applies:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ

اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ﷻ [التوبة: 100]



"wa-s-sābiqūna l-'awwalūna mina l-muhājirīna wa-l-'anṣārī wa-lladhīna ttaba'ūhum bi-  
'ihsānin raḍīya llāhu 'anhum wa-raḍū 'anhu"

"100. And the first to lead the way, of the Muhājirīn and the Anṣār, and those who followed them in goodness Allah is well pleased with them and they are well pleased with Him ....," (Sūrat al-Tawbah)

Salma: May Allah be pleased with our mother Zaynab. She showed enduring patience at the departure of her beloved husband the day he died as a martyr in the Battle of Badr. So, she entrusted her affair to Allah, and He gave her better in return (for her loss) and honoured her with the title of "the Mother of the Believers".

Maryam: How did she get the title of "the Mother of the Believers"?

Salma: The Messenger of Allah ﷺ got married to her and built her a private apartment next the private apartments of his other virtuous wives: 'Ā'ishah bint Abī Bakr رضى الله عنها and Ḥafṣah bint 'Umar رضى الله عنها. This is how Zaynab bint Khuzaymah became a mother of the Believers (Umm al-Mu'minīn).

Maryam: What good fortune to have such great honor bestowed on her! Indeed, Allah سبحانه وتعالى has increased her in generosity, benevolence and humility, such that her name is almost not mentioned except that the title "the Mother of the Poor"(Umm al-Masākīn) is mentioned with it.

Shamma: Why was given the title of "Umm al-Masākīn"?

Salma: Because even before she became Muslim she was already known for her generosity and kindness to the poor and needy. Whatever money she got, she would spend on the poor and needy. When she got married to the Prophet ﷺ she only increased in generosity, kindness and taking care of people's needs.

Shamma: Zaynab bint Khuzaymah رضى الله عنها lived the best days of her life in the house of the Prophet ﷺ under his comforting and protective care. She learnt from her husband, the Messenger of Allah ﷺ gained more knowledge and imitated his manners. She died at the age of thirty and was buried in the al-Baqī' Graveyard in al-Madīnah al-Munawwarah.

Teacher: Thank you for choosing such a good subject. May Allah سبحانه وتعالى increase your desire and love for learning, and guide you to follow in the footsteps of the mothers of the believers (ummaḥāt al-mu'minīn), the wives of the Prophet ﷺ.

## 2 | answer orally

- ◆ Who is Zaynab bint Khuzaymah رضى الله عنها .?
- ◆ When did she become Muslim?
- ◆ Where is she buried?
- ◆ What are the things indicating that Zaynab bint Khuzaymah took the Prophet ﷺ as her role model?



# Lesson Six

## 3 I think in order to be creative

◆ I try to suggest in idea for the largest number of charity projects that can be developed for the welfare of the poor and needy:

Suggested Charity Projects	
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....

## 4 I read and infer

Our role model is exemplified in the Mother of the Emirates (Umm al-Imārāt), Her Highness Sheikha Fatima bint Mubarak, the wife of the late Sheikh Zayed Bin Sultan Al Nahyan رحمته الله. She is the pioneer of humanitarian work who is always quick to extend a helping hand to the poor, needy and downtrodden. Her Highness is renowned for her humbleness and having a warm and kind heart in addition to being generous, benevolent and possessing an unbounded love for charity work both inside the borders of the UAE and beyond.

1 I give a title to the above text.  
.....

2 I extract the qualities of Sheikha Fatima bint Mubarak contained in the text.  
.....





5 I cooperate with my classmates

'Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ said:

أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَتَصَدَّقَ فَوَافِقَ ذَلِكَ عِنْدِي مَالًا، فَقُلْتُ: الْيَوْمَ أَسْبِقُ أَبَا بَكْرٍ إِنْ سَبِقْتُهُ يَوْمًا، قَالَ: فَجِئْتُ بِنِصْفِ مَالِي، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَا أَبْقَيْتَ لِأَهْلِكَ؟"، قُلْتُ: مِثْلَهُ، وَأَتَى أَبُو بَكْرٍ بِكُلِّ مَا عِنْدَهُ، فَقَالَ: "يَا أَبَا بَكْرٍ مَا أَبْقَيْتَ لِأَهْلِكَ؟"، قَالَ: أَبْقَيْتُ لَهُمُ اللَّهَ وَرَسُولَهُ، قُلْتُ: وَاللَّهِ لَا أَسْبِقُهُ إِلَى شَيْءٍ أَبَدًا.

'Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ said: The Messenger of Allah ﷺ instructed us to give charity. At that time, I had some money, so I said to myself: Today I will outdo Abū Bakr, if ever there's a day I stand to outdo him. So I went to the Prophet ﷺ with half of my wealth. The Messenger of Allah ﷺ said: "How much have you left for your family?" I said: "The same amount as this." Then Abū Bakr brought all that he possessed, upon which the Messenger of Allah asked him: "What did you leave for your family, Abū Bakr?" Abū Bakr answered: "I have left for them Allah and His Messenger." So I said to myself: I can never outdo him in anything." (Narrated by Abū Dāwūd and al-Tirmidhī with a good chain of transmitters).

What was the charitable deed that both Abū Bakr and 'Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ performed?

.....

- 1 I describe how I can compete in doing charitable work for my family.
- 2 I plan new, innovative and creative ways on how to help and aid the poor and needy.

.....

6 I use my creativity and design

I design a card and write on it "certificate of appreciation to all those who contributed towards alleviating the plight of the poor and needy".





## Lesson Six

7 I join

- ◆ What is the point of similarity between the following image and charity work?



.....

I share my idea

- ◆ I speak about the virtues of charity.

Charity is a shield that protects the Muslim giving charity from the Hellfire. This is based on the Prophet's statement: "Protect yourself from the Fire even with half a date, and if you cannot afford even that, then you should at least utter a good word." (Narrated by al-Bukhārī & Muslim)

I innovate

- ◆ I take an empty can and re-use it as a money box to collect what is leftover from my daily money allowance and expenses for the welfare of the poor and needy.





I organize my ideas

## The Mother of the Believers, Zaynab bint Khuzaymah رضي الله عنها

She embraced Islam at the age of 13.

The fifth wife of the Messenger of Allah ﷺ.

She loved her husband, the Messenger of Allah ﷺ and drank from the fountain of his knowledge and followed his noble example.

She was given the title of “the Mother of the Believers” (Umm al-Mu’minīn).

She was also called “the Mother of the Poor” (Umm al-Masākīn).

She died at the age of 30.

She was known for her kindness and generosity both before and after she became a Muslim.

She died in al-Madīnah and was buried in Jannat al-Baqī’ cemetery.



## Lesson Six



I recite the Holy Qur'an

Allah سبحانه وتعالى says:

﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾ [البقرة]

[mathalu lladhīna yunfiqūna 'amwālahum fī sabīli llāhi ka-mathali ḥabbatin 'anbatat sab'a sanābila fī kullī sunbulatin mi'atu ḥabbatin wa-llāhu yuḍā'ifu li-man yashā'u wa-llāhu wāsi'un 'alīmun]

"261. The example of those who spend their money in the cause of Allah is that of a grain that produces seven ears, in every ear a hundred grains. And Allah multiplies (further) for whom He pleases. And Allah is Bounteous, Knowing." (Sūrat al-Baqarah)



I leave my mark

My behavior is my responsibility

◆ I describe how I can help the poor and destitute without letting them feel inferior.

I love my country:

◆ I express my feeling towards the UAE as the global capital of humanitarian work.



Student Activities

I answer by myself:

1

Activity One

I choose the correct answer and color the circle in front of it:

1 She was nicknamed the Mother of the Poor (Umm al-Masākīn):

Ḥafṣah bint 'Umar رضي الله عنها

Zaynab bint Khuzaymah رضي الله عنها

'Ā'ishah bint Abī Bakr aṣ-Ṣiddīq رضي الله عنها



2 Zaynab died and was buried in:

Makkah Al-Mukarramah

Al-Madīnah al-Munawwarah

Al-Ṭā'if

3 Zaynab died when she was:

30

25

35

**I enrich my experience:**

Allah سبحانه وتعالى says:

﴿فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا ....﴾ [المائدة: 48]

[fa-stabiqū l-khayrāti 'ilā llāhi marji'ukum jamī'an]

“So compete in good works. To Allah you will all return.” (Sūrat al-Mā'idah: 48)

◆ In my school library, I look for other examples of the Prophet's companions (Ṣaḥābah) competing in good works of charity.

**I assess myself:**

I check (✓) the box that shows my level of mastery of the specified learning aspect:

S.N	Learning Area	Excellent	Good	Acceptable
1	I mention the family lineage of Zaynab bint Khuzaymah رَضِيَ اللهُ عَنْهَا.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I explain the reason for her being one first Muslims to respond to the invitation of Islam.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	I state why she was called “the Mother of the Poor” (Umm al-Masākīn).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	I mention the place where she died and was subsequently buried.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5	I extrapolate the morals and character traits of Zaynab bint Khuzaymah رَضِيَ اللهُ عَنْهَا in order to model myself after her.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



## Unit Two A Good Word

2

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقُولُوا لِلنَّاسِ  
حُسْنًا

[البقرة: 83]

[wa-qūlū li-n-nāsi husnan]  
“and speak kindly to mankind

(Surat Al-Baqarah:83)



Ser. No.	Field	Theme	Lesson	Learning Outcome
1	Islamic Creed ('Aqīdah)	Faith and Belief (Īmān)	Belief in the Divine Books	<ul style="list-style-type: none"> <li>◆ The student mentions the names of the Divine Books, and to whom they were revealed</li> <li>◆ He compares earlier Divine Books with the Holy Qur'ān.</li> <li>◆ He mentions that the Holy Qur'ān is the last of the Divine Books.</li> <li>◆ He elucidates based on proof that Allah ﷻ has made it easy for us to recite and memorize the Holy Qur'ān.</li> </ul>
2	Divine Revelation (Waḥy)	Holy Qur'ān	Sūrat al-Ṭāriq	<ul style="list-style-type: none"> <li>◆ The student recites Sūrat al-Ṭāriq while observing the rules of proper recitation.</li> <li>◆ He memorizes Sūrat al-Ṭāriq properly.</li> <li>◆ He explains the the Qur'ānic vocabulary contained in the verses.</li> <li>◆ He explains the overall meaning of the verses.</li> </ul>
3	Divine Revelation (Waḥy)	Noble Ḥadīth	Verifying information	<ul style="list-style-type: none"> <li>◆ The student memorizes the ḥadīth:</li> <li>◆ He gives the general meaning of the ḥadīth.</li> <li>◆ He deduces for himself the importance of verifying information before transmitting and spreading it.</li> <li>◆ He explains the effect of truthfulness and honesty (ṣidq) on the life of a believer.</li> </ul>
4	Islamic Rulings and their Higher Purposes (Aḥkām wa Maqāṣid)	Rulings Pertaining to the Acts of Worship (Aḥkām- 'Ibādāt)	The Importance and Etiquette of Obligatory Prayers	<ul style="list-style-type: none"> <li>◆ The student explains the importance of obligatory prayers.</li> <li>◆ He mentions the proper behavior in prayer.</li> <li>◆ He shows that he applies the proper behavior in prayer.</li> </ul>
5	Divine Revelation (Waḥy)	Noble Ḥadīth	The best of you in moral character	<ul style="list-style-type: none"> <li>◆ He reads the Prophetic ḥadīth properly with meaning and feeling.</li> <li>◆ He explains the meaning the words and expressions of the ḥadīth.</li> <li>◆ He learns the ḥadīth by heart.</li> <li>◆ He follows in the Prophet's footsteps in good manners.</li> </ul>

## Belief in Divine Books

I learn from this  
Lesson to:

- ◆ mention the names of the Divine Books, and to whom they were revealed
- ◆ compare earlier Divine Books with the Holy Qur'an.
- ◆ mention that the Holy Qur'an is the last of the Divine Books.
- ◆ elucidate based on proof that Allah ﷻ has made it easy for us to recite and memorize the Holy Qur'an.



I take initiative to learn

I remember and reflect

Allah ﷻ says in the Holy Qur'an:

﴿أَمَّا مَنْ الرَّسُولِ بِمَا أَنْزَلَ إِلَيْهِ مِنْ رَبِّهِ، وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ  
وَكُتُبِهِ، وَرُسُلِهِ، لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ، وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ  
الْمَصِيرُ ﴿٢٨٥﴾ [البقرة]

[’āmana r-rasūlu bi-mā ’unzila ’ilayhi min rabbihī wa-l-mu’minūna kullun ’āmana bi-llāhi wa-malā’ikatihī wa-kutubihī wa-rusulihī lā nufarriqu bayna ’ahadin min rusulihī wa-qālū sami’nā wa-’aṭā’nā ghufrānaka rabbanā wa-’ilayka l-maṣīru]

“285. The Messenger believes in that which has been revealed unto him from his Lord and (so do) the believers. Each one believes in Allah and His Angels and His Books and His Messengers. We make no distinction between any of His Messengers and they say: We hear, and we obey. (Grant us) Your forgiveness, our Lord. Unto You is the journeying and the return.” (Sūrat al-Baqarah)

- ◆ Who is the messenger intended in the above verse?
- ◆ What did the Prophet ﷺ and the believers believe in?
- ◆ I enumerate the pillars of belief (īmān).
- ◆ Which are books intended in the noble verse?



I use my skills in order to learn

1

I read and infer

The name of the Book and the name of the Messenger who received it:





1 Allah سُبْحَانَ رَبِّعَالِي says:

طه ﴿١﴾ مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴿٢﴾ إِلَّا تَذَكْرَةً لِمَنْ يَخْشَى ﴿٣﴾ [طه].

[1- Ṭā Hā, 2- mā 'anzalnā 'alayka l-qur'āna li-tashqā, 3- 'illā tadhkiratan li-man yakhshā] "1. Ṭā. Hā. 2. We have not revealed unto you (Muhammad) this Quran that you should be distressed, 3. But as a reminder unto him who fears." (Sūrat Ṭā-Hā)

.....	Muhammad ﷺ
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2 Allah سُبْحَانَ رَبِّعَالِي says:

ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَىٰ ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً ﴿٢٧﴾ [الحديد:27]

[thumma qaffaynā 'alā 'āthārihim bi-rusulīnā wa-qaffaynā bi-'īsā bni maryama wa-'ātaynāhu l-'injīla wa-ja'alnā fī qulūbi lladhīna ttaba'ūhu rāfatan wa-raḥmatan ]"27. Then We caused Our messengers to follow in their footsteps; and We caused Jesus, son of Mary, to follow, and We gave him the Gospel, and placed in the hearts of those who followed him compassion and mercy." (Sūrat al-Ḥadīd)

.....	.....
-------	-------

3 Allah سُبْحَانَ رَبِّعَالِي also says:

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَىٰ ﴿١٨﴾ صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ ﴿١٩﴾ [الأعلى].

[18. 'inna hādhā la-fī ṣ-ṣuḥufi l-'ulā 19. ṣuḥufi 'ibrāhīma wa-mūsā] "18. This is indeed in the former scrolls, 19. the scrolls of Ibrāhīm (Abraham) and Mūsā (Moses)." (Sūrat al-A'lā)

.....	.....
al-Tawrah (the Torah)	.....



Belief in Divine Books



## Lesson One

### 2 I read and answer

Rashid: Dad, I read on the internet about belief in the Divine Books.

Father: Excellent, my son. You are eager to learn. Can you tell us what message the Divine Books came with?

Rashid: The Holy Qur'ān calls people to the tawhīd of Allah ﷻ (declaring the Absolute Oneness of Allah), but I do not know exactly the content of the previous Divine Books.

Saeed: I do not know, either. Tell us, Dad.

Father: Bring the Qur'ān, Rashid, and read for us verse number 25 from Sūrat al-Anbiyā'.

Rashid:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ: ﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾ [الأنبياء].

[ 'A 'ūdhu bi-llāhi mina sh-shayṭāni r-rajīmi: wa-mā 'arsalnā min qablika min rasūlin 'illā nuḥī 'ilayhi 'annahū lā 'ilāha 'illā 'ana fa-'budūni]

I seek refuge in Allah from the damned devil:

"25. And We sent no messenger before you but We revealed to him, (that): There is no deity except Me (Allah), so worship Me." (Sūrat al-Anbiyā')

Father: So do you know now?

Saeed: Yes, they all came with one message: the tawhīd of Allah ﷻ (declaring the Absolute Oneness of Allah. That is to say, all Divine Books call towards worshiping Allah alone without any partner.

Father: Well-done, Saeed. All these Books were revealed by Allah to guide people to the truth and teach them benevolence and good and virtuous character. The last of these books was the Holy Qur'ān which came to explain and clarify everything while this was not the case with the previous Divine Books.

Saeed: Do you mean, Dad, that the Holy Qur'ān was sent for the whole of humanity?

Father: Open the Qur'ān and go to Sūrat Sabā. Read verse number 28 and you will find the answer.

Saeed:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ: ﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا﴾ [سبأ: 28].

1. [ 'A 'ūdhu bi-llāhi mina sh-shayṭāni r-rajīmi: wa-mā 'arsalnāka 'illā kāffatan li-n-nāsi bashīran wa-nadhīran]

I seek refuge in Allah from the damned devil:

"And We have not sent you (O Muhammad) except as a giver of glad tidings and a warner to all mankind" (Sūrat Sabā)



Father: So do you see, Saeed? The previous Divine Books were all sent to certain specific communities and not others. In contrast, the Holy Qur'ān was sent to the entire humankind.

Rashid: Alḥamdulillāh, all praise be to Allah Who sent to us the Holy Qur'ān in order that we maybe guided by it, and Who facilitated for us its recitation and memorization.

Father: Alḥamdulillāh, indeed all praise be to Allah who safeguarded and protected the Qur'ān from the alterations and distortions that affected the previous Divine Books.

Saeed: How did these alterations and distortions creep into the previous Divine Books, Dad?

Father: Knowledge of the previous Scriptures was limited to religious scholars, who would explain the words of Allah in according to their whims and fancies. So they made ḥarām (forbidden) what was ḥalāl (permissible), and made ḥalāl what was ḥarām. They would write this down in their books and teach it to the people on the basis that this was from Allah.

Rashid: Why should we then believe in previous Scriptures?

Father: My dear children, we believe that Allah revealed these Divine Books to His Messengers; but we are dutybound to act in accordance with is stated in the Holy Qur'ān which is the last and final of these Divine Books. Moreover, Allah combined in the Qur'ān all the good qualities and features of the previous Divine Books and made it the most comprehensive, most supreme and most perfect of them all. Moreover, Allah took it upon Himself to protect it and safeguard from any alteration and distortion. Allah سُبْحٰنَ رَبِّعَالِي says:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾ [الحجر: ٩]

[‘innā naḥnu nazzalnā dh-dhikra wa-‘innā lahū la-ḥāfizūna]

“9. We Ourselves have revealed the Quran and We (Ourselves) are its Protectors.”

(Sūrat al-Ḥijr)

3 I read and find out

﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾ [القمر: ١٧]

[wa-la-qad yassarnā l-qur'āna li-dh-dhikri fa-hal min muddakirin]

“17. Certainly We have made the Qur'ān easy for the purpose of remembrance and admonition; but is there any that will remember and take admonition?” (Sūrat al-Qamar)

1 What does Allah سُبْحٰنَ رَبِّعَالِي tell us in this holy verse?

2 What is the wisdom (ḥikmah) behind making the Qur'ān easy to recite, understand and memorize?



# Lesson One

4 I cooperate with my classmates

1 We compare the Holy Qur'ān with the previous Divine Books.

Comparison	The Holy Qur'an	Previous Divine Books
Point of Similarity	.....	
Points of Difference	.....	They were revealed to specific communities.
	It contains a clear and detailed exposition (of things).	.....
	.....	.....
	.....	.....

5 – We discuss, then arrange the following Divine Books according to their order of revelation

Ṣuḥuflbrāhīm (the Scrolls of Abraham) - al-Qur'ān al-Karīm (the Holy Qur'ān) – al-Injīl (the Gospel) – al-Tawrah (the Torah)

The 1st	The 2nd	The 3rd	The 4th	The 5th
.....	.....	al-Zabūr (the Psalms)	.....	.....

6 – I speak to my classmates about

- ◆ my belief in divine books.
- ◆ my feelings and emotions during the recitation of the Holy Qur'ān.





7 I think in order to be creative

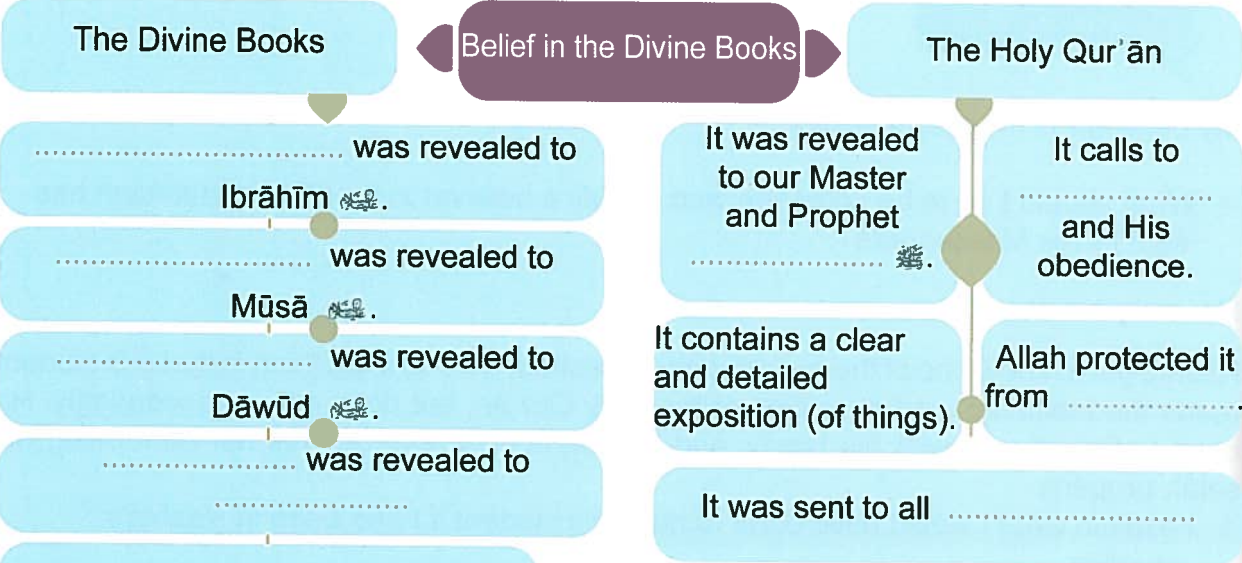
I formulate a monthly plan to organize my time, so I'm able to perform my various activities, carry out my daily chores and stipulate definitive times in my daily timetable for memorizing new verses from the Qur'ān.

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

8 I search for:

I search on the internet for one proof that demonstrates the miraculousness of the Holy Qur'ān and talk about it in front of the class.

I organize my ideas



They call to .....

They did not encompass everything. They were sent to specific communities.

.....



## Lesson One

I recite the Holy Qur'an

Allah ﷻ says:

﴿ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ  
وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ  
الْمَصِيرُ﴾ [البقرة]

[‘āmana r-rasūlu bi-mā ‘unzila ‘ilayhi min rabbihī wa-l-mu‘minūna kullun ‘āmana bi-llāhi wa-malā’ikatihī wa-kutubihī wa-rusulihī lā nufarriqu bayna ‘aḥadin min rusulihī wa-qālū sami‘nā wa-‘aṭānā ghufrānaka rabbanā wa-‘ilayka l-maṣīru]

“285. The Messenger believes in that which has been revealed unto him from his Lord and (so do) the believers. Each one believes in Allah and His Angels and His Books and His Messengers. We make no distinction between any of His Messengers and they say: We hear, and we obey. (Grant us) Your forgiveness, our Lord. Unto You is the journeying and the return.” (Sūrat al-Baqarah)

I leave my mark

My behavior is my responsibility:

- ◆ What should I do to be someone who is truly a believer in the Books that Allah has sent to His Messengers? .....

I love my country

Rashid got to know one of the new students at school. The strange thing is that this student reads the teachings and directives of the Holy Qur’ān, but does not act accordingly. He used to live abroad with his family, and Rashid noticed that he was not performing his ṣalāh properly.

- ◆ I explain what I would have done to help this student if I had been in Rashid's situation .
- ◆ I draw up an action plan to create awareness among my friends at school about the importance of prayer in their lives and then set about implementing it.



.....

.....

.....

.....

.....



## Student Activities

### I answer by myself

#### 1 Activity One

I complete the following table with the appropriate expressions:

The Revealed Book	The Messenger to Whom it was Revealed
The Holy Qur' ān	.....
.....	Mūsā عليه السلام
Al-Injīl (the Gospel)	.....
Al-Zabūr (the Psalms)	.....
.....	Ibrāhīm عليه السلام

#### 2 Activity Two

I read the following texts, then write what they signify:

1 Allah سبحانه وتعالى says:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾ [الحجر]

[‘innā naḥnu nazzalnā dh-dhikra wa-‘innā lahū la-ḥāfiẓūna]

“9. We Ourselves have revealed the Quran and We (Ourselves) are its Protectors.” (Sūrat al-Hijr)

2 Abu Huraira رضى الله عنه reported that the Prophet ﷺ said:

... "والأنبياء إخوة لعلات، أمهاتهم شتى، ودينهم واحد ..."

“... and the Prophets are paternal brothers; their mothers are different, but their religion is one.” [Narrated by al-Bukhārī and Muslim]



# Lesson One

## 3 Activity Three

I give my opinion about the following scenarios:

- 1 He is busy playing electronic games instead of learning the Holy Qur'ān.  
.....  
.....
- 2 He knows that ṣalāh (prayer) is obligatory on every Muslim, but still he fails to perform it regularly.  
.....  
.....
- 3 He participates in the Holy Qur'ān Memorization Competition.  
.....  
.....
- 4 He visits his non-Muslim friend and plays with him.  
.....  
.....

I enrich my experience:

I search for other names by the Holy Qur'ān is known and show them to my classmates.

I assess myself:

I rate my progress level in the specified learning area:

Ser. No.	Learning Area	Excellent	Good	Acceptable
1	Mentioning the names of the Divine Books and to whom they were revealed.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	Comparing the Holy Qur'ān and the earlier scriptures.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	Explaining that the Holy Qur'ān is the last of the Divine Books.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	Explaining on the basis of evidence that Allah ﷻ has made it easy to recite and memorize the Holy Qur'ān.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

### ﴿ Sūrat al-Ṭāriq ﴾

I learn from this  
Lesson to:

- ◆ recite Sūrat al-Ṭāriq while observing the rules of proper recitation.
- ◆ memorize Sūrat al-Ṭāriq properly.
- ◆ explain the Qur'ānic vocabulary contained in the verses.
- ◆ explain the overall meaning of the verses.



I take initiative to learn



I read and reflect

- ◆ How do stars move in the sky?
- ◆ Why do stars not collide with one another?



I use my skills in order to learn

I recite and memorize

#### سورة الطارق

قَالَ تَعَالَى: ﴿ وَالسَّمَاءِ وَالطَّارِقِ ﴿١﴾ وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾ النَّجْمُ الثَّاقِبُ ﴿٣﴾ إِنَّ كُلَّ نَفْسٍ لَمَّا عَلَيهَا حَافِظٌ ﴿٤﴾ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٦﴾ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾ إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ﴿٨﴾ يَوْمَ تُبْلَى السَّرَائِرُ ﴿٩﴾ فَالَهُ مِنْ قُوَّةٍ وَلَا نَاصِرَ ﴿١٠﴾ وَالسَّمَاءِ ذَاتِ الرَّجْعِ ﴿١١﴾ وَالْأَرْضِ ذَاتِ الصَّالِعِ ﴿١٢﴾ إِنَّهُ لَقَوْلُ فَصْلٍ ﴿١٣﴾ وَمَا هُوَ بِالْهَزْلِ ﴿١٤﴾ إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾ وَأَكِيدُ كَيْدًا ﴿١٦﴾ فَمَهْلُ الْكَافِرِينَ أَمَهُلُهُمْ رَوْدًا ﴿١٧﴾



## Lesson Two

Sūrat al-Ṭāriq

bi-smi llāhi r-raḥmāni r-raḥīmi

[wa-s-samā'i wa-ṭ-ṭāriqi (1) wa-mā 'adrāka mā ṭ-ṭāriqu (2) an-najmu th-thāqibu (3) 'in kullu nafsin lammā 'alayhā ḥāfiẓun (4) fa-l-yanẓuri l-'insānu mimma khuliqa (5) khuliqa min mā'in dāfiqin (6) yakhruju min bayni ṣ-ṣulbi wa-t-tarā'ibi (7) 'innahū 'alā raj'ihī la-qādirun (8) yawma tublā s-sarā'iru (9) fa-mā lahū min quwwatin wa-lā nāṣirin (10) wa-s-samā'i dhāti r-raj'i (11) wa-l-'arḍi dhāti ṣ-ṣad'i (12) 'innahū la-qawlun faṣlun (13) wa-mā huwa bi-l-hazli (14) 'innahum yakīdūna kaydan (15) wa-'akīdu kaydan (16) fa-mahhili l-kāfirīna 'amhilhum ruwaydan (17)]

The Night-Visitant (Star of Piercing Brightness)

(Sūrat al-Ṭāriq)

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

1. By the Sky and the Night-Visitant;-
2. And what will explain to thee what the Night-Visitant is?-
3. (It is) the Star of piercing brightness;-
4. There is no soul but has a protector over it.
5. Now let man but think from what he is created!
6. He is created from a drop emitted-
7. Proceeding from between the backbone and the ribs:
8. Surely (God) is able to bring him back (to life)!
9. The Day that (all) things secret will be tested,
10. (Man) will have no power, and no helper.
11. By the Firmament which returns (in its round),
12. And by the Earth which opens out (for the gushing of springs or the sprouting of vegetation),-
13. Behold this is the Word that distinguishes (Good from Evil):
14. It is not a thing for amusement.
15. As for them, they are but plotting a scheme,
16. And I am planning a scheme.
17. Therefore grant a delay to the Unbelievers: Give respite to them gently (for awhile).

I explain the Qur'ānic vocabulary

- › **al-Ṭāriq**: the star that has a piercing light and strong rays that can penetrate anything that it encounters.
- › **Ḥāfiẓ (guardian)**: one of the angels and writes down the provision, life and deeds of man.



## 2 I reflect on the Qur'ānic verses and answer

- ◆ What truth is Allah emphasizing through this oath?
- ◆ What is incumbent on a person to do when he realizes that the angels are writing down what he says and does?

## 3 I read and extrapolate

- 1 In verses (5 – 8), Allah orders man to look into the origin of his creation. This is in order that he realizes Allah's Grace and Favor upon him, and in order that he realizes his true worth such that he does not become haughty and arrogant, for he is created from a base and despised fluid. This is also in order that he realizes that Allah, Who created him, is able to bring him back to life after he dies and bring him to account for his deeds, without there being any power that can prevent Allah from doing that, nor any helper for man find refuge with.
- 2 Some of the sates human beings will find themselves in on the Day of Resurrection:
  - ◆ They stand before Allah acknowledging all that they have done and receive just recompense from Allah *سُبْحَانَكَ يَا رَبِّي*.
  - ◆ Their secrets and all that they have concealed in their chests are exposed.
  - ◆ They do not possess any power that can help them or protect them from the punishment.
- 3 What should a person do when he realizes:
  - ◆ That Allah is able to bring him back to life once again after his demise?  
.....  
.....
  - ◆ That his evil deeds which he had concealed from people will be exposed on the Day of Resurrection?  
.....  
.....



## Lesson Two

4

I cooperate with my classmates

### 1 We read, then answer.

وَالسَّمَاءِ ذَاتِ الرَّجْعِ: wa-s-samā'i dhāti r-raj'i	Allah ﷻ swears by the sky, which returns; that is, it returns what rises to it from the earth back to earth, and that a lot of what falls from its elevated parts on to the earth is returned to the source from which it has fallen on to the earth.
وَالْأَرْضِ ذَاتِ الصُّدُوعِ: wa-l-'arḍi dhāti ṣ-ṣad'i	Allah ﷻ swears by the earth which breaks and splits (with the growth of plants, trees and flowers).
إِنَّهُ لَقَوْلٌ فَصْلٌ: 'innahū la-qawlun faṣlun	Truly, this (Quran) is a decisive word that distinguishes decisively and conclusively between truth and falsehood.
وَمَا هُوَ بِالْهَزْلِ: wa-mā huwa bi-l-hazli	It does not contain an inkling of jokes, falsehood or idle and vain talk; on the contrary, it is the truth because it is the words of the Most Decisive of Judges and Wisest of Rulers, Allah ﷻ.

- ◆ What should a person do when he realizes that the Holy Qur'ān is the Word of Truth? .....

### 2 We read and discuss

إِنَّهُمْ 'innahum	That is, those who disbelieve in the Messenger of Allah ﷺ and the Holy Qur'ān.
يَكِيدُونَ كَيْدًا yakīdūna kaydan	they secretly plan and conspire to destroy the religion of Islam.
وَأَكِيدُ كَيْدًا wa-'akīdu kaydan	I uncover the plans and plots of the wrongdoers, and make the truth visible and manifest such that they are unable to prevent what Allah ﷻ intends and chooses.
فَمَهْلِكُ الْكَافِرِينَ أَمْهَلُهُمْ رُوَيْدًا fa-mahhili l-kāfirīna 'amhilhum ruwaydan	Just wait for a little while, for they will know the end of their affairs and the consequences of their actions when the punishment befalls them.



After his son was taken prisoner in the Battle of Badr, 'Umayr ibn Wahb said to Şafwān ibn Umayyah while in Makkah in a secluded place with no one present: "By Allah, had I not been burdened with debts and small children, I would have gone to Muhammad and kill him." So Şafwān ibn Umayyah said to him: As for your debts, I will settle them on your behalf, and as for your children, (consider them) as my own children. So, go and do what you originally intended to do. So, 'Umayr ibn Wahb set out for al-Madinah, carrying with him his poisoned sword, and pretending that he wanted to pay ransom for the freedom of his son. When he arrived in al-Madinah, 'Umar ibn al-Khaṭṭāb رضي الله عنه saw him. He said: "This is the enemy of Allah, 'Umayr ibn Wahb, he has come here with evil intentions." Then he took him to the Prophet ﷺ after he tied him with the belt of his sword. He said: "O Messenger of Allah, this is the enemy of Allah, 'Umayr!" The Prophet ﷺ said: "Release him, 'Umar!" So, 'Umar released him. The Prophet ﷺ then said: "Come near me, 'Umayr! What made you come here?"

'Umayr answered: "I have come to ransom my son." The Prophet ﷺ: "Why this sword, then?" He answered: "Allah's curse be on these swords; were they of any use to us on the Day of Badr?" The Prophet ﷺ said to him: "Didn't you say to Şafwān ibn Umayyah: 'Had I not been burdened with debts and small children, I would have gone to Muhammad and kill him.,' and he said to you: As for your debts, I will settle them on your behalf, and as for your children, (consider them) as my own children, so go and continue with what you originally intended.' 'Umayr was shocked and said to him: "By Allah, this is exactly what transpired between the two of us, and absolutely no one knows about except Allah, and you are the Messenger of Allah." (Narrated by Ibn Mandah with a good chain of transmitters)

◆ What was the scheme that 'Umayr ibn Wahab and Şafwān ibn Umayyah plotted?

.....

◆ How did Allah frustrate their plan and render it null and void?

.....

5 I think in order to be creative

◆ What would happen if all the water of the seas evaporated up into the sky and never returned to earth?

.....

6 I search

I look up the story of the Prophet ﷺ leaving his house on the day of the Hijrah (Migration to al-Madīnah) right in full view of the Quraysh without them being able to spot him, showing how Allah سبحانه وتعالى frustrated their plan and speak about it to my classmates.



## Lesson Two

I organize my ideas

I complete the chart with what is suitable:

Sūrat al-Tāriq

Allah سُبْحَانَهُ وَرَعَالِيهِ swears

by the heaven and the star of piercing brightness, by the heaven which returns (with rain time after time), and the earth which splits (with the growth of plants),

that indeed, the Holy Qur'ān is .....

that every human soul .....

that the disbelievers plot against the Prophet ﷺ intent on putting an end to the religion of truth.

who writes down its provisions, life and acts

Allah سُبْحَانَهُ وَرَعَالِيهِ exposes their plans and makes them backfire on them.

that Allah is He Who has created man from .....

Allah gives a respite to the disbelievers, but He .....

Able to..... and take account of him for his actions.

I recite the Holy Qur'an

Allah سُبْحَانَهُ وَرَعَالِيهِ says:

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَلَىٰ اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٦﴾﴾ [المؤمنون].


115. 'a-fa-ḥasibtum 'annamā khalaqnākum 'abathan wa-'annakum 'ilaynā lā turja'ūna

116. fa-ta'ālā llāhu l-maliku l-ḥaqqu lā 'ilāha 'illā huwa rabbu l-'arshi l-karīmi

115. Did you then think that We had created you in jest, and that you would not be brought back to Us (for account) " ?

116. Therefore exalted be Allah, the King, the Truth: there is no god but He, the Lord of the Throne of Honour!



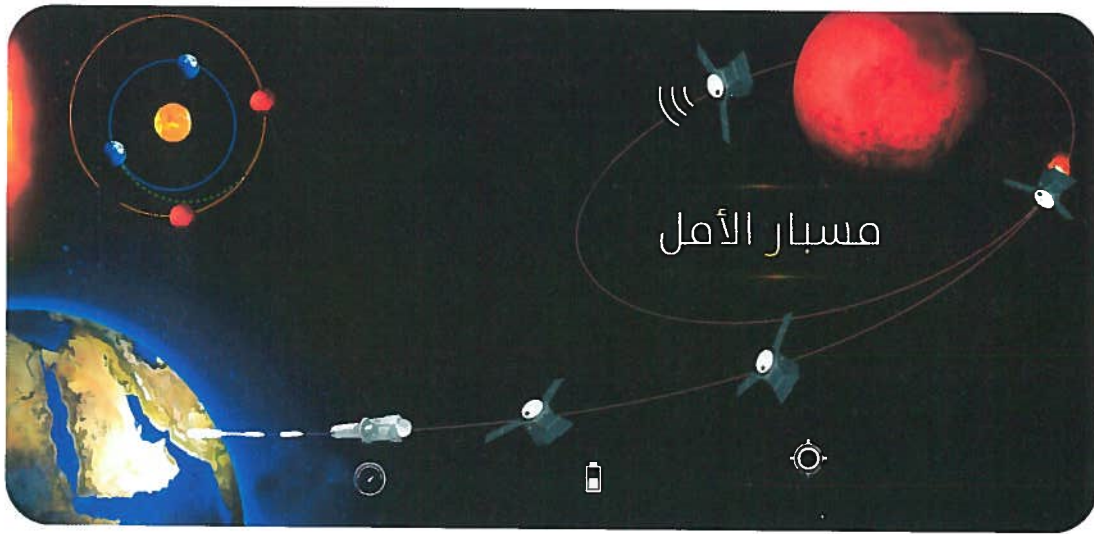
 I leave my mark

My behavior is my responsibility:

- ◆ I state what I do while showing awareness that Allah is watching me.
- 

I love my country

- ◆ I express my opinion about the launching of the Hope Spacecraft to explore Planet Mars.
  - ◆ I compose a sentence in which I express the pride and joy I feel at the achievements of my country.
- 



## Lesson Two



### Student Activities

I answer by myself

1

### Activity One

I indicate which of the following deeds of a person are recorded by the angels:

Act	Recorded	Not Recorded
One student insulted another student using foul language.		
A student indicated with his hand and hit his friend in the face by mistake.		
A girl prayed to Allah ﷻ thanking Him for obtaining the highest grade in the examination.		
A man talked in his sleep.		
He took money from his friend's wallet without anyone seeing him.		

2

### Activity Two

I read the following texts, then write what they indicate:

١ قال الله عز وجل: ﴿فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ﴾ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۗ قَالَ بَل لَّبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۗ وَانظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ ۗ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿البقرة﴾

259. fa-'amātaḥu llāhu mi'ata 'āmin thumma ba'athahū qāla kam labithta qāla labithtu yawman 'aw ba'ḍa yawmin qāla bal labithta mi'ata 'āmin fa-nzur 'ilā ṭa'āmika wa-sharābika lam yatasannah wa-nzur 'ilā ḥimārika wa-li-naj'alaka 'āyatan li-n-nāsi wa-nzur 'ilā l-'iẓāmi kayfa nunshizuhā thumma naksūhā laḥman fa-lammā tabayyana laḥū qāla 'a'lamu 'anna llāha 'alā kulli shay'in qadīrun.



“And Allah made him die a hundred years, then brought him back to life. He said: How long have you tarried thus? (The man) said: I have tarried a day or part of a day. (He) said: Nay, but you have tarried for a hundred years. Just look at thy food and drink which have not spoiled! Look at your donkey! And (We did) this to make you a sign for the people! Look at the bones, how We raise them, and then cover them with flesh! And when (the matter) became clear unto him, he said: I know now that Allah is Able to do all things. (259)” (Sūrat al-Baqarah)

2 قَالَ اللهُ عَزَّ وَجَلَّ: ﴿أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا

الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ ﴿٢١﴾ [الجاثية]

21. 'am ḥasiba lladhīna jtarahū s-sayyi' āti 'an naj'alahum ka-lladhīna 'āmanū wa-'amilū ṣ-ṣāliḥāti sawā'an maḥyahum wa-mamātuhum sā'a mā yaḥkumūna

“21. Or Do those who do evil deeds think that We shall hold them equal with those who believe and do righteous deeds, - that equal will be their life and their death? Bad is their judgment!” (Sūrat al-Jāthiyah)

3 The disbelievers of Quraysh set out after the Prophet ﷺ following him to the Cave of Thawr after he left for the Migration. When they arrived at the entrance of the Cave of Thawr, they found a spider that had spun its web over the cave opening and a pigeon that had built its nest in front of it. So they left. Abū Bakr aṣ-Ṣiddīq رَضِيَ اللهُ عَنْهُ said (recounting the episode): “If one of them had just looked at the spot where his feet were, he would most certainly have seen us.” (Narrated by al-Bukhārī and Muslim)

### 3 Activity Three

I express my opinion on the following scenarios:

Attitudes	Agree	Disagree
He is eager to read and learn the Qur' ān in order to observe its injunctions and teachings in his life.	<input type="checkbox"/>	<input type="checkbox"/>
He wanted to pass the examination, so he resorted to cheating.	<input type="checkbox"/>	<input type="checkbox"/>
He reads the Holy Qur' ān but does not carry out the orders of Allah ﷻ .	<input type="checkbox"/>	<input type="checkbox"/>
He obtained a doctoral degree (PhD) and then used his knowledge to serve his country.	<input type="checkbox"/>	<input type="checkbox"/>







## Lesson Two

### I enrich my experience:

- ◆ I watch the documentary film “Başmat al-Thuqb al-Aswad” (The Imprint of the Black Hole) to realize and appreciate the greatness of Allah's Creation.

### I assess myself:

#### I rate my progress level in the specified learning area:

Ser. No.	Learning Area	Excellent	Good	Acceptable
1	Reciting Sūrat al-Ṭāriq correctly.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	Memorizing Sūrat al-Ṭāriq properly.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	Explaining the Qur'ānic vocabulary contained in the sūrah.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	Giving the overall meaning of the verses.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>





## Verifying Information

I learn from this  
Lesson to:

- ◆ learn the noble ḥadīth by heart.
- ◆ give the general meaning of the ḥadīth.
- ◆ find out the importance of verifying information before transmitting it.
- ◆ explain the effect of truthfulness on a believer's life.



I take initiative to learn

- ◆ How many pieces of news do you hear in one day?
- ◆ What kind of news do you hear?
- ◆ How do you deal with the news?
- ◆ Can you tell all the news that you hear?



I use my skills in order to learn

1 I read and reflect

The father asked his three sons to write down a text message received from one of their friends. The message ended with: "Send and earn rewards!". The following morning, out of obedience to their father, they all brought with them a piece of paper on which the respective messages had been written. Each of them began to read his message.

Father: Did you send it to others, Ahmad?

Ahmad: Yes, Dad, as soon as I read "Send and earn rewards!"

Father: And you, Khalid?

Khalid: I sent it because I already knew beforehand that the information it contained was correct.

Father: And you, Sultan?

Sultan: I have not sent it to anyone for fear that the information might be false, and this will result in Allah ﷻ writing me down as a liar.

Father: Well done, Sultan. This is exactly the message that I wish to bring home to you, my sons. A Muslim must always verify information before he passes it on to others, particularly if it involves a Sharī'ah ruling, a Prophetic ḥadīth, or information that is deemed hurtful and harmful to others, so that Allah ﷻ will not write us down as liars.



## Lesson Three

Khalid: How do you go about making sure that information is sound and correct?

Father: From Fatwa centers or credible scholars and expert authorities.

**And you, dear student, what will you do with such a message?**

2

I read and memorize

Ḥaḥḥ ḥbn 'Āḥim رضي الله عنه said: The Messenger of Allah ﷺ said:

كفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ

“It is enough for it to be deemed falsehood and lies that someone goes around saying and repeating everything he hears.” (Narrated by Muslim)

The general meaning of the noble ḥadīth:

Refrain from transmitting what people say without first verifying it (i.e. making sure that they are true), because this may cause you to pass on false information, which constitutes a sin.

3

I read and explore

It was said to a highly renowned companion of the Prophet ﷺ: “Your friend has received revelation (as prophet).” He answered: “He has spoken the truth.” They said: “and Jibrīl (Gabriel) descended upon him!” He said: “He has spoken the truth.” They said: “And he told us that he was transported by night to the Aqṣā Mosque! He answered: “He has spoken the truth.” They said: “And he told us that he was carried up into the Heavens!” He said: “He has spoken the truth.” Then it was said to him: “You are indeed al-ṣiddīq (the one who is utterly devoted to truthfulness) while you're alive and after you have passed on (from this world).”

- ◆ What is the name of this highly renowned companion?
- ◆ Who is meant by the one who has spoken the truth in the above text?





4 I read and imitate



Allah sees me and knows what I have in mind; therefore, I am keen to be always truthful in order to gain His love and pleasure.

5 I reflect and answer

I extract from the Qur'ānic verses the reasons that help one to be truthful:

1 Allah ﷻ says:

﴿يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوا اللّٰهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ﴾ [التَّوْبَةُ] ١١٩

yā-'ayyuhā lladhīna 'āmanū ttaqū llāha wa-kūnū ma'a ṣ-ṣādiqīna  
"119. O you who believe! Be careful of your duty to Allah, and keep the company of those who are truthful." (Sūrat al-Tawbah)

..... the company of the truthful.

2 Allah ﷻ says:

﴿فَلَمَّا اَسْلَمَ وَتَلَّهٗ لِلْجَبِيْنِ ۙ وَنَدَيْنٰهُ اَنْ يَّتَابَرٰهِيْمُ ۙ قَدْ صَدَّقْتَ الرُّيَاۤءَ اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ﴾ [الصّٰفٰت] ١٠٣ ١٠٤ ١٠٥

fa-lammā 'aslamā wa-tallahū li-l-jabīni (103) wa-nādaynāhu 'an yā-'ibrāhīmu (104) qad ṣaddaḡta r-ru yā 'innā ka-dhālika najzī l-muhsinīna (105)  
"103. Then, when they had both surrendered (to Allah), and he had put him down upon his face, 104. We called unto him: O Ibrāhīm:  
105. You have already fulfilled the vision. Lo! thus do We reward those who good." (Sūrat al-Ṣaffāt)

.....



## Lesson Three

3 Allah ﷻ says:

﴿وَقُلْ رَبِّ ادْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَأَجْعَلْ لِي مِنْ لَدُنْكَ سُلْطٰنًا نَّصِيْرًا﴾ [الْاِسْرٰءِ]

wa-qul rabbi 'adkhilnī mudkhalā ṣidqin wa-'akhrijnī mukhrajā ṣidqin wa-j' al lī min ladunka sulṭānan naṣīran

"80. And say: My Lord! Make me enter a truthful entry and make me exit a truthful exit. And give me from Your presence a sustaining Power." (Sūrat al-Isrā')

### (Du'ā') Supplication

6 I cooperate with my classmates

1 I come up with creative and innovative ways to solve the problem of rumors and the transmission of false information at school.

2 I classify the harmful effects of false rumors.

Damage	Personal	Societal
1	Being described and regarded as a liar	Untrustworthy
2	.....	.....
3	.....	.....
4	Leads to immorality	Spreads corruption



7 I reflect

1 Allah ﷻ says about false rumors:

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ [النور]

'idh talaqqawnahū bi- 'alsinatikum wa-taqūlūna bi- 'afwāhikum mā laysa lakum bihī 'ilmun wa-taḥsabūnahū hayyinan wa-huwa 'inda llāhi 'aẓīmun

"15. When you welcomed it with your tongues, and uttered with your mouths that whereof you had no knowledge, you counted it a trifle, but in the sight of Allah it is very great." (Sūrat al-Nūr)

◆ (Allah ﷻ has conferred on people the blessing of a rational mind in order that they may discern what they hear and use it to judge what they utter.)

8 I reflect in order to be creative

◆ I state three innovative acts that can be done together with my classmates with truthfulness and honesty to gain the pleasure of Allah ﷻ and spread love and affection in society.

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

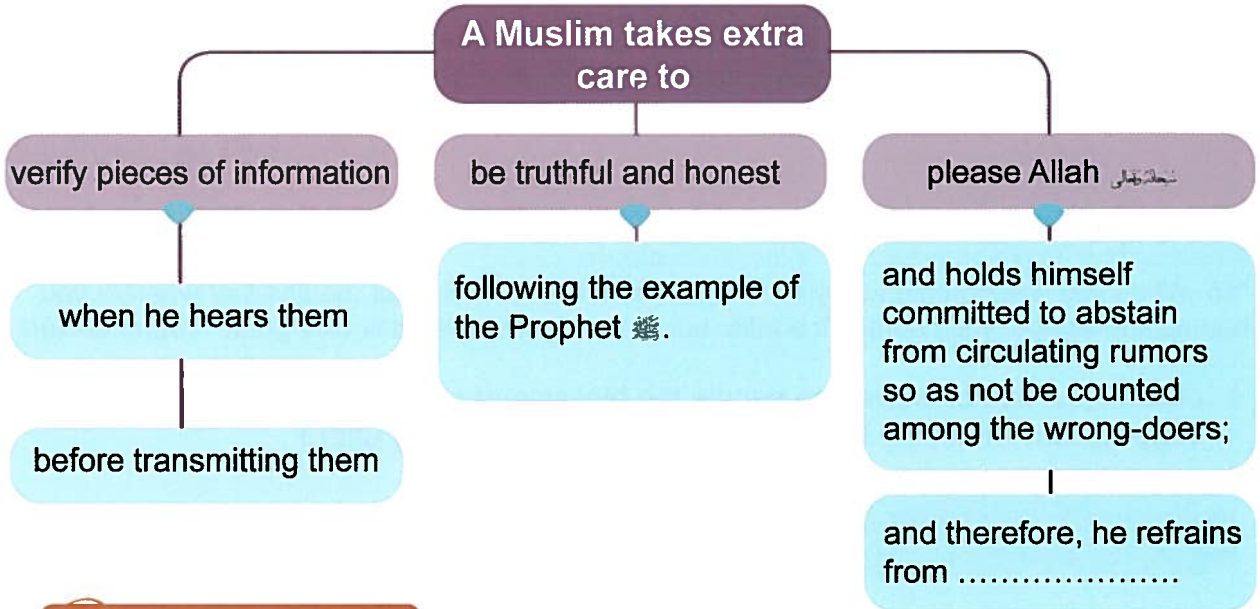


I choose as my friends those who are truthful and honest, and I always take care to tell the truth, and not transmit anything I hear without first verifying it, so as not to be counted amongst the liars.



# Lesson Three

 I organize my ideas




 I recite the Holy Qur'an

Allah ﷻ says:

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا  
 رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ [المائدة]

qāla llāhu hādhā yawmu yanfa' u ṣ-ṣādiqīna ṣidquhum lahum jannātun tajrī min taḥtihā l-'anhāru khālidīna fihā 'abadan raḍiya llāhu 'anhum wa-raḍū 'anhu dhālika l-fawzu l-'azīmu

"119. Allah says: This is a day in which their truthfulness profits the truthful, for theirs are Gardens underneath which rivers flow, wherein they are secure for ever, Allah taking pleasure in them and they in Him. That is the great triumph." (Sūrat al-Mā'idah)

 I leave my mark

**My behavior is my responsibility**

◆ I promise to be truthful in both word and deed.

**I love my country:**

◆ I fight against bad rumors that compromise the security of my country and put it in harm's way.





## Student Activities

### I answer by myself

#### 1 Activity One

I offer my advice to each of the following people so that they continue to love what they're doing and not fall prey to rumors:

The journalist:

.....

The salesman:

.....

The student:

.....

#### 2 Activity Two

I match the following scenarios with the appropriate types of truthfulness:

Being truthful towards Allah ﷻ

Being truthful towards Allah's Messenger ﷺ

Fulfilling one's promise

- ◆ He promised to give the amount back after two days, and he gave it on time.  
(.....)
- ◆ He followed the guidance of the Prophet ﷺ regarding verifying information.  
(.....)
- ◆ You fear Allah ﷻ and abstain from acts of disobedience.  
(.....)

#### 3 Activity Three

I furnish as proof:

- 1 Al Mughira ibn Shu'ba رضي الله عنه said: The Prophet ﷺ said: "If a person carries a speech which he knows is false, he is one of the liars." (Narrated by Muslim in the introduction of his *Ṣaḥīḥ* compilation)
- ◆ What is this shown to be proof of?



Verifying Information





## Lesson Three

2 Allah ﷻ says:

﴿وَيْدٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ﴾ [الجاثية]

[7. waylun li-kulli 'affākin 'athīmin]

"7. Woe unto each sinful liar." (Sūrat al-Jāthiyah)

◆ What is this shown to be proof of?

I enrich my experience:

1. I look up the story of the hoopoe in the Holy Qur'ān, and extract from it evidence for verifying information, then show it to my schoolmates.
2. In collaboration with a family member of mine, I look up the Law of Electronic Security, and write down in two lines what I have learnt from it.



I assess myself:

I rate my progress level in the specified learning area:

Ser. No.	Learning Area	Excellent	Good	Acceptable
1	My ability to learn the ḥadīth by heart.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	My ability to give the general meaning of the noble ḥadīth.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	My ability to avoid transmitting information without first verifying it.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	My ability to aspire to be truthful and honest in both word and deed.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## The Importance and Etiquette of Obligatory Prayers

I learn from this Lesson to:

- ◆ explain the importance of obligatory prayers.
- ◆ enumerate the ādāb (rules of etiquette) that relate to prayer.
- ◆ demonstrate my ability to apply the proper ādāb (rules of etiquette) that relate to prayer.



I take initiative to learn

1 I observe and compare

- ◆ What does this picture remind you of?
- ◆ How do you know the prescribed times of prayer?
- ◆ Are they fixed across all four seasons of the year?
- ◆ What is the meaning of the following verse from the Holy Qur' ān:

Prayer	Time
Imsak	03:56 AM
Fa'jr	04:06 AM
Sunrise	05:34 AM
Dhuhr	12:15 PM
Asr	03:42 PM
Maghrib	06:57 PM
Isha	08:27 PM

﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا﴾ [النساء: 103]

'inna ṣ-ṣalāta kānat 'alā l-mu'minīna kitāban mawqūtan

"Verily, the prayer is enjoined on the believers at prescribed and fixed times.." (Sūrat al-Nisā':103)



I use my skills in order to learn

2 I read and reflect

The father returned with his children from the sports club and asked them to get ready for al-Maghrib Prayer.

Rashid: It is still early, Dad. The mosque is near, so why do we get ready half an hour before the adhān (call to prayer)?

Father: My son, Prayer is one of the most important acts incumbent on Muslims, and it is essential that they perform it regularly and on time.

Salim: Yes, prayer refines the soul, purifies the heart, deepens one's faith, connects him to his Lord and organizes his life. It also strengthens in him the desire to do good deeds and perform charitable acts. It is a light that guides



## Lesson Four

a person in this world and safeguards him against lewd and evil acts and directs him to righteousness.

Father: Prayer, my sons, is one of the greatest pillars of Islam. Allah has ordered us to perform it in all conditions and circumstances: whether one is travelling or resident, healthy or sick. The Prophet ﷺ enjoined it upon his Ummah as a bequest before he died for fear they would treat it lightly and neglect it. It is the first thing one will be asked about on the Day of Judgement, and if it is sound and valid, the rest of his deeds will be also be sound and valid.

Salim: It is a kaffārah (expiation) for one's sins, as said by the Prophet ﷺ: "When the time for a obligatory prayer comes, and if any Muslim offers his prayer with proper ablution, proper humility and proper bowing, it will be an expiation for his past sins, so long as he has not committed a major sin; and this applies for all times." (Narrated by Muslim)

Hamdan: The station of the one who performs prayer is with the truthful, the martyrs and the righteous in the Garden of Paradise.

Father: May Allah bless you, my sons. For Prayer there are certain ādāb (rules of etiquette) that must be adhered to which include:

- 1 offering prayer on time so that you obtain the reward for doing so and so that Allah ﷻ bless you in your knowledge and deeds.
- 2 getting ready early for prayer and waiting for it commence.
- 3 having a intention that is sincere and purely for Allah because Allah accepts only acts that are offered sincerely and purely for His sake.
- 4 performing wuḍū' (ablution) in a perfect manner.
- 5 engaging in dhikr (remembrance) of Allah before and after prayer, like saying:

(أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ)، (سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، تَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ).

[astaghfiru Allāh, astaghfiru Allāh, astaghfiru Allāh) (subḥānaka llāhumma wa-biḥamdika, wa tabāraka smuka wa ta'ālā jadduka wa lā ilāha ghayruka.)

"I ask Allah to forgive me; I ask Allah to forgive me; I ask Allah to forgive me. Glorified and praised be You, Allah; blessed is your Name, Exalted be Your Name, and there is no God but You."

- 6 walking to prayer calmly and solemnly.
- 7 busying oneself between the adhān (call to prayer) and iqāmah (second call to prayer) with dhikr (invocation), du'ā' (supplication) and tilāwat al-Qur'ān (recitation of the Qur'ān); not disturbing and annoying fellow worshippers in the mosque or dedicated praying area.
- 8 having humility and peace of mind (khusū') in prayer and is expressed inwardly in the heart.

Abdullah: Al-ḥamdu lillāh, I have learnt from you today a lot of ādāb (rules of etiquette) relating to prayer.

Father: In that case, let's perform wuḍū' and hurry to the mosque.



3 I answer

- 1 What is the importance of prayer?
- 2 I enumerate ādāb (the rules of etiquette) relating to prayer

4 I Say



"O Allah, help me to remember You, thank You and worship You in the best manner!"

Add to Your Knowledge

The servant of Allah should be mindful in his prayer and bring to mind that he is submitting and surrendering to Allah, Lord of the worlds. This inward presence of mind is outwardly expressed on the worshipper's limbs such that they become still, quiet and submissive to Allah سبحانه وتعالى such that he does not play with any part of his body or perform movements other than what belongs to the prayer.

5 I cooperate with my classmates

- ◆ I cooperate with the members of my group and we discuss the acts that violate the ādāb (etiquette) of prayer in the following pictures and write them down:



The Importance and Etiquette of Obligatory Prayers



# Lesson Four



subhāna llāhi,  
walḥamdu lillāhi,  
walā ilāha illa llāhu,  
wallāhu akbar.

Glory be to Allah; praise be to Allah; there is no god but Allah; and Allah is the Greatest!

Allah is the Greatest!  
O Allah, Lord of this perfect prayer.

Allāhumma rabba  
hādhihi l-da'wati  
tāmmah  
.....



- 1 .....
- 2 .....
- 3 .....
- 4 .....
- 5 .....
- 6 .....





## 6 I decide

- 1 To perform prayer with eagerness, love, high aspiration, enthusiasm, and longing for Allah's communion.
- 2 To improve my appearance before performing prayer by putting on clean clothes, applying perfume and cleaning my teeth using the miswāk (tooth cleaning twig).

Allah ﷻ says:

[الأعراف: 31] رَبِّنِي ۖ آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

31. yā-banī 'ādama khudhū zīnatakum 'inda kulli masjidin

"31. O Children of Adam! Look to your adornment at every place of worship." (Sūrat al-A' rāf)

- 3 To do house work, homework and other necessary chores before commencing prayer in order to free my mind from anything other than Allah ﷻ.
- 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا said: "I heard the Messenger of Allah ﷺ say: No prayer can be performed properly in the presence of food, or when one is resisting the urge to relieve himself (through passing urine or stools)." (Narrated by Muslim)
- 4 to be calm, composed, collected and relaxed when about to perform prayer.
- What are you going to decide to do after have read the above?

## 7 I listen and repeat



Allah ﷻ says:

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤٠﴾  
رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾ [إبراهيم]

40 rabbi j' alnī muqīma ṣ-ṣalāti wa-min dhurriyyatī rabbanā wa-taqabbal du' ā' i

41 rabbanā ghfir lī wa-li-wālidayya wa-li-l-mu' minīna yawma yaqūmu l-ḥisābu

"40. My Lord! Make me one who establishes proper prayer, and of my descendants (too); our Lord! accept my supplication.

41. Our Lord! Forgive me and my parents and the believers on the day when the reckoning is held." (Sūrat Ibrāhīm)

[مريم: 31] وَأَوْصِنِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

31. wa-'awṣānī bi-ṣ-ṣalāti wa-z-zakāti mā dumtu ḥayyan

"31. And He has enjoined upon me prayer and alms giving for as long as I remain alive." (Sūrat Maryam)



## Lesson Four

### 8 I do a search

- ◆ I search for du'ā's (supplications) that are recommended after hearing adhān (the call to prayer).

.....

.....

### 9 I participate with my creativity

- ◆ I design a smart and innovative project showing some of the errors stemming from the non-observance of ādāb al-ṣalāh (prayer etiquette). I hand it to my teacher to put it up in the school gallery.





I organize my ideas

Obligatory Prayer

its importance

part of its ādāb (etiquette)

The greatest pillar of Islam after the two declarations of faith (shahādātayn).

sincerity and purity of intention .....

The first thing to be given account of .....

Complete (purification) .....

The one who performs prayer will be in the company of the truthful (ṣiddīqīn) and martyrs (shuhadā') in the Garden of Paradise.

Adornment, beautiful look and siwāk.

It is light for the one who performs it in this worldly life.

Doing it early on time .....

Prayer (ṣalāh) was the Prophet's final and parting advice (waṣīyyah) to his Ummah

Dhikr (remembrance) of Allah تذکرتہ اللہ!

Th first of the attributes of the righteous (muttaqīn).

Calmness and tranquility

Humbleness .....



## Lesson Four



I recite the Holy Qur'an

Allah ﷻ says:

﴿وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾ أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٣٥﴾﴾ [المعارج].

34. wa-lladhīna hum 'alā ṣalātihim yuḥāfiḏūna 35. 'ulā'ika fī jannātin mukramūna

"34. And those who are watchful of their prayers,

35. These will dwell in Gardens, held in honor." (Sūrat al Ma'ārij)



I leave my mark

My behavior is my responsibility:

- ◆ I mention what it is that I do until I perform the obligatory prayer.

I love my country:

- ◆ I mention what du'ā' (supplication) I will be making in my prayer for my father, mother and country.



## Student Activities

I answer by myself

### 1 Activity One

I write the number of proof against the particular rule of etiquette that indicates to it:

Ser. No.	Act	Number	Etiquette
1	<p>اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي لِسَانِي نُورًا وَاجْعَلْ فِي سَمْعِي نُورًا وَاجْعَلْ فِي بَصَرِي نُورًا وَاجْعَلْ مِنْ خَلْفِي نُورًا وَمِنْ أَمَامِي نُورًا وَاجْعَلْ مِنْ فَوْقِي نُورًا وَمِنْ تَحْتِي نُورًا. اللَّهُمَّ أَعْطِنِي نُورًا.</p> <p>Allāhummaj'al fī qalbī nūran, wa fī lisānī nūran, waj'al fī sam'ī nūran, waj'al fī baṣarī nūran, waj'al min khalfī nūran, wa min 'amāmī nūran, waj'al min fawqī nūran, wa min taḥtī nūran. Allāhumma 'a'tinī nūran.</p> <p>"O Allah! place light in my heart, light in my tongue, place light in my hearing, place light in my eyesight, place light behind me, and light in front of me, and place light above me, and light below me. O Allah! grant me light." (Narrated by al-Bukhārī and Muslim)</p>		Going to prayers early
2	<p>﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ﴾ [البينة]</p> <p>[5 wa-mā 'umirū 'illā li-ya'budū llāha mukhliṣīna lahu d-dīna ḥunafā'a wa-yuqīmū ṣ-ṣalāta wa-yu'tū z-zakāta wa-dhālika dīnu l-qayyimatī]</p> <p>"5. Yet they were not commanded except to worship Allah,, dedicating their devotion solely to Him, as people of upright nature and disposition, and to establish prayer and to pay the poor due. That is Religion Right and Straight." (Sūrat al-Bayyinah)</p>		Performing wuḍū' completely and perfectly

## Lesson Four

3	<p>"One continues to be in prayer as long as he waits for the (next) prayer." (Narrated by al-Bukhārī and Muslim)</p>		<p>Dhikr (remembrance) of Allah before and after prayer</p>
4	<p>The Prophet ﷺ: "Should I not direct you to something by which Allah obliterates the sins and elevates (your) ranks." They said: "Yes, O Messenger of Allah". He said, "Performing wuḍū' properly, even in difficulty, frequently going to the mosque, and waiting eagerly for the next prayer after a prayer is over; indeed, that is al-ribāṭ (the real struggle and fight)." (Narrated by Muslim)</p>		<p>Sincerity of intention to Allah <small>سجدة لله تعالى</small>.</p>
5	<p>The Prophet ﷺ says: "If you hear the iqāmah (second call to prayer), then walk to ṣalāh (prayer) in a calm and composed state, and do not rush. Whatever you are able to get (of the prayer in congregation), then pray (it in congregation) and whatever you have missed (of the prayer in congregation), then complete (it on your own afterwards)." (Narrated by al-Bukhārī)</p>		<p>Walking to prayer in peace and tranquility</p>

### 2 Activity Two

I compose a piece of writing on the ādāb al-ṣalāh (etiquette of prayer) and broadcast it over the school radio:

.....

.....

.....

## 3

## Activity Three

## I give my opinion

Ser, No.	Action	Agree	Disagree
1	He performs the Fajr (Dawn) Prayer on Friday at 9:00 A.M. intentionally.		
2	He only observes the proper etiquette of prayer when his mother orders him to do so.		
3	He sat in the mosque reading Sūrat al-Kahf until the Imam ascended the Minbar for Jum' ah prayer.		
4	He makes excessive movements during prayer.		
5	She looks at her watch during prayer.		
6	He contemplates and reflects on the meanings of the words contained in the sūrah that he is reading during prayer.		
7	He washes his face and hands so that he can pray quickly and go back to sleep.		

## Lesson Four

4

### Activity Four

I show in the table how much of the etiquette of prayer I have observed on Friday and Saturday, by checking (✓) the blank spaces: :

Prayers	Sincerity and Purity of Intention	Going to the Mosque Early	Performing wuḍū' (ablution) completely and thoroughly	Being keen on reading the du'ā' al-istiftāh (opening supplication) at the beginning of ṣalāh	Being in a state of tranquility and peace of mind	Humbleness and humility	I make a point of wearing suitable clothes for prayer, applying perfume and cleaning my teeth with a miswāk
Fajr (Dawn)							
Dhuhr (Noon)							
'Aṣr (Afternoon)							
Maghrib (Sunset)							
'Ishā' (Evening)							

I enrich my experience

I look for the number of the verse and explain it:

قال تعالى: ﴿وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ﴾ [النبي: ٩]

9. wa-lladhīna hum 'alā ṣalawātihim yuḥāfiẓūna

"9. And who are mindful of their prayers." (Sūrat al-Mu'minūn)

I assess myself:

◆ I color in the square that reflects the specific learning area:

Ser. No.	Learning Area	Excellent	Good	Acceptable
1	I list the ādāb al-ṣalāh (rules of etiquette pertaining to prayer).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I explain the importance of prayer.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	I show evidence for practically observing the etiquette of prayer.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



## The Best of You are the Best in Moral Character

I learn from this  
Lesson to:

- ◆ read the noble ḥadīth properly with meaning and feeling.
- ◆ explain the vocabulary and linguistic structures of the ḥadīth.
- ◆ memorize the ḥadīth firmly and solidly.
- ◆ follow the example of the Prophet ﷺ in good character.



I take initiative to learn

2 I answer

Allah ﷻ says:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾ [الأحزاب]

21. la-qad kāna lakum fī rasūli liāhi 'uswatun ḥasanatun li-man kāna yarjū llāha wa-l-yawma l-'ākhirā wa-dhakara llāha kathīran

"21. Verily you have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and remembers Allah profusely." (Sūrat al-Aḥzāb)

- ◆ I mention some of the character traits of the Prophet ﷺ so that I can emulate him therein:




- ◆ I explain how I express my love for the Prophet ﷺ through my behavior and conduct.
- ◆ Why do we follow the example of our Prophet Muhammad ﷺ?

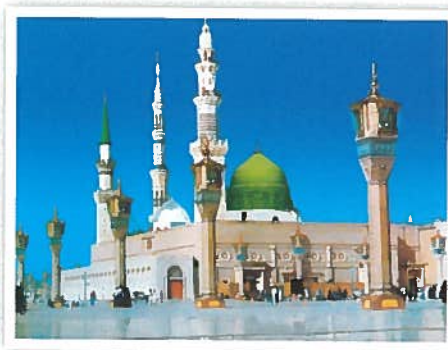


I use my skills in order to learn

1 I read and memorize

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: لَمْ يَكُنِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاجِشًا وَلَا مُتَفَحِّشًا، وَكَانَ يَقُولُ: خَيْرُكُمْ أَحْسَنُكُمْ أَخْلَاقًا

Abdullāh ibn 'Amr رضي الله عنه said that the Prophet ﷺ was not indecent by nature, nor did he assume or commit indecency on purpose. He used to say: "The best of you are the best in moral character." (Narrated by al-Bukhārī and Muslim)



## Lesson Five

### I explain the vocabulary

- › **Fāḥishan (indecent by nature):** a person whose words or acts are indecent.
- › **Mutafahḥishan:** a person who deliberately and intentionally performs indecent acts.
- › **Khiyārūkum:** The best of you: those who are the best in rank with Allah.
- › **Ḥusn al-Khuluq:** Doing good to others, abstaining from harming them, having cheerful countenance and demeanor.

### 2 I reflect

- 1 The Messenger of Allah ﷺ was not insulting, indecent or abusive in his speech.
- 2 He would not address anyone face-to-face with something they dislike whether it be in word or deed.
- 3 Good character is attained by adopting virtue and abandoning vice.

I love my character to be like that of the Prophet ﷺ.



### 3 I cooperate with my classmates

We identify in the following situations the good mannered person emulating the example of the Prophet ﷺ:

Ser, No.	Situations	Emulating the Prophet ﷺ	Not emulating Him
1	He quarreled with his classmate, and then insulted him for being fat.		
2	He says to his friend in class: You are a liar.		
3	He put the empty juice can in the bag of one of his classmates in order to make the others laugh.		
4	She met her friend and greeted her with a smile, then invited her to have tea with her.		
5	He found a tree branch in the school courtyard and removed to avoid anyone getting injured by it.		
6	He is keen to obey his parents and accept their advice.		
7	He received a message on his mobile phone containing ridicule and derisive and divisive comments, and sent it to others.		
8	He saw an old man wanting to cross the street, so he helped him cross to the other side.		



I choose as my friends people who are good mannered.



I always make sure to wear modest and clean clothes as a way of inacting the guidance of our Noble Messenger ﷺ.



3

I read and infer

1 "كَانَ يَخِيطُ ثَوْبَهُ ، وَيَخْصِفُ نَعْلَهُ، وَيَعْمَلُ مَا يَعْمَلُ الرَّجَالُ فِي بُيُوتِهِمْ"

1 'Ā'ishah رضي الله عنها said: "He (the Prophet ﷺ) used to sew his dress, repair his shoes and work like other men in his house." (Narrated by Aḥmad through a valid chain of transmitters).

One of the character traits of the Prophet ﷺ is: (tawāḍu' - humbleness and humility)

2 عَنْ أَبِي قَتَادَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنِّي لَأَقُومُ فِي الصَّلَاةِ أُرِيدُ أَنْ أَطَوَّلَ فِيهَا، فَاسْمَعُ بُكَاءَ الصَّبِيِّ، فَاتَّجَوَّزُ فِي صَلَاتِي كَرَاهِيَةً أَنْ أَشُقَّ عَلَى أُمِّهِ "

2 Abū Qatādah reported the Prophet ﷺ as saying: "I start prayer intending to make it long, then I hear a baby crying, so I do it quickly for fear that I might cause hardship and difficulty to his mother." (Narrated by al-Bukhārī and Muslim, and the wording here is that of al-Bukhārī)

One of the character traits of the Prophet ﷺ is: ( ..... )

3 قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ "

3 The Prophet ﷺ said: "Modesty (ḥayā') only brings about good." (Narrated by al-Bukhārī and Muslim)

One of the character traits of the Prophet ﷺ is: ( ..... )

4 عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "دَعَا مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ، فَإِنَّ الصَّدْقَ طَمَآنِينَةٌ وَالْكَذِبُ رِيْبَةٌ".

4 Abū Muḥammad, al-Ḥasan ibn 'Alī ibn Abī Ṭālib رضي الله عنه said: "I learnt the following from the Messenger of Allah ﷺ: 'Leave that which causes you doubt for that which does not cause you doubt; for truth brings tranquility and peace of mind while falsehood sows doubt and suspicion..' (Narrated by al-Tirmidhī who said that it is an authentic ḥadīth)

One of the character traits of the Prophet ﷺ is: ( ..... )

5 عَنْ أَبِي هُرَيْرَةَ قَالَ: سئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ فَقَالَ " تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ "

5 Abū Hurairah said: the Messenger of Allah ﷺ was asked about that for which people are admitted into Paradise the most, so he said: 'Having fear and awe (taqwā) of Allah and good character.' (Narrated by al-Tirmidhī who said that it is an authentic ḥadīth)

What is the great glad tidings for the person of good and virtuous character?

The Best of You are the Best in Moral Character



## Lesson Five

### 5 I decide

- Among the character traits that I will adorn myself with after knowing and learning the character traits of the Prophet ﷺ as a way of emulating him.

.....

.....

### 6 I repeat

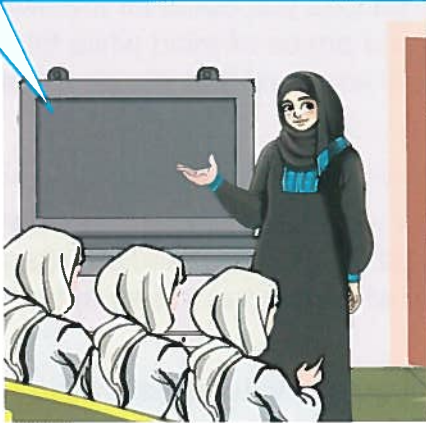
(اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.) [رَوَاهُ الْبُخَارِيُّ]

'Allāhumma ṣalli 'alā Muḥammadin, wa 'alā 'āli Muḥammadin, kamā ṣallayta 'alā 'Ibrāhīma wa 'āli 'Ibrāhīma, 'Allāhumma bārik 'alā Muḥammadin, wa 'alā 'āli Muḥammadin, kamā bārakta 'alā 'Ibrāhīma wa 'āli 'Ibrāhīma, 'innaka Ḥamīdun Majīd

“O Allah, bless Muhammad and the family of Muhammad as you blessed Ibrahim and the family of Ibrahim. O Allah, show grace to Muhammad and the family of Muhammad as You showed grace to Ibrahim and the family of Ibrahim. You are truly the Most Praisedworthy and Most Glorious.” (Narrated by al-Bukhārī)



How great you are, O Messenger of Allah. Allah has indeed told the truth when He described you in the following words: وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ wa-'innaka la-'alā khuluqin 'aẓīmin “4. And surely you are of a Sublime Character.” (Sūrat al-Qalam)





7 I observe and think

I specify acts that the Prophet ﷺ likes, and other acts that the Prophet ﷺ dislikes:

1 سُبُلْتُ عَائِشَةَ عَنْ خُلُقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ لَمْ يَكُنْ فَاحِشًا وَلَا مُتَفَحِّشًا وَلَا صَخَّابًا فِي الْأَسْوَاقِ وَلَا يَجْزِي بِالسَّيِّئَةِ السَّيِّئَةَ وَلَكِنْ يَعْفُو وَيَصْفَحُ

1 'Ā'ishah (رضي الله عنها) was asked about the character of the Prophet ﷺ; she said: He was not indecent by nature, nor did he strive to be indecent, nor was he noisy and loud, nor would he counter and return evil with evil. Instead, he would always give pardon and show forgiveness." (Narrated by al-Tirmidhī who said that it is an authentic ḥadīth)

2 عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ

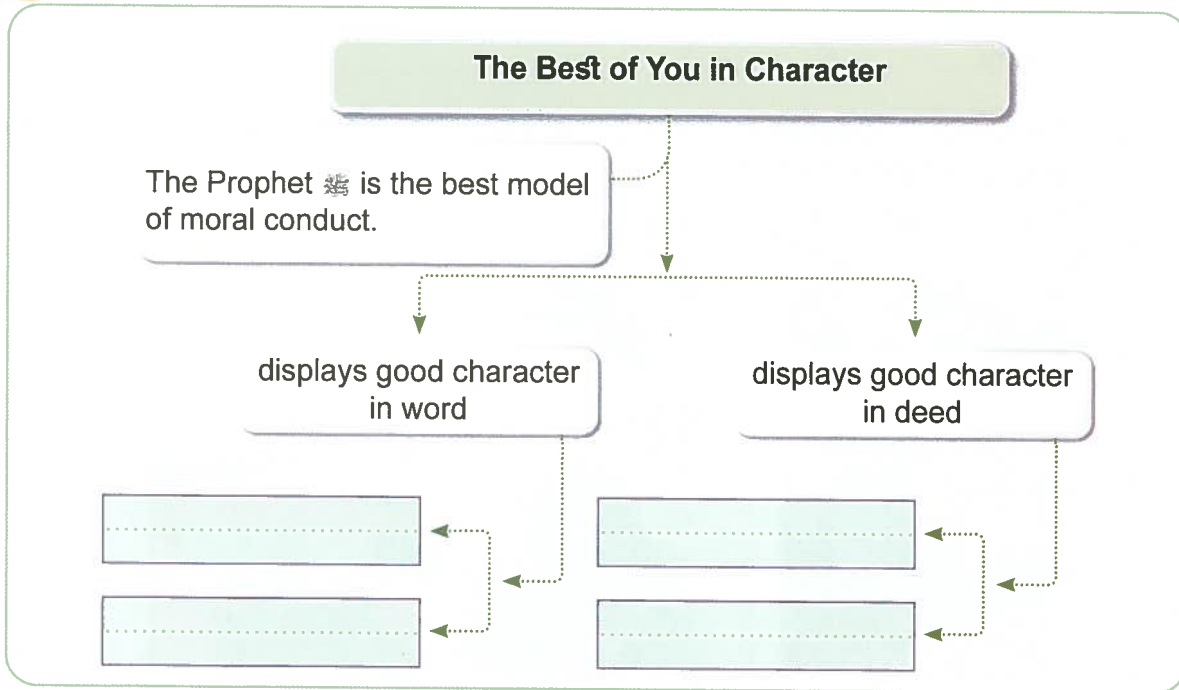
2 Abū Dharr (رضي الله عنه) reported the Messenger of Allah ﷺ as saying: "Your smiling in the face of your brother is an act of charity." (Narrated by al-Tirmidhī who said that it is an authentic ḥadīth)

- What resolution have you taken now that you know the kinds of acts that the Prophet ﷺ likes, and the kinds of acts that he dislikes?
- The resolution that I have taken is .....

8 I participate with my creativity

I design a chart with the aim of acquainting others with the character traits of the Prophet ﷺ and encouraging them to follow his example, and I hand it to my teacher.

I organize my ideas



The Best of You are the Best in Moral Character

## Lesson Five

I write down:

- By following the example of ..... in word and deed we gain the pleasure of ..... and Paradise.



I recite the Holy Qur'an

Allah سبحانه وتعالى says:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ

كَثِيرًا﴾ [الأحزاب]

21. la-qad kāna lakum fī rasūli llāhi 'uswatun ḥasanatun li-man kāna yarjū llāha wa-l-yawma l-'ākhirā wa-dhakara llāha kathīran

"21. Verily you have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and remembers Allah profusely." (Sūrat al-Aḥzāb)

My behavior is my responsibility:

- I enumerate the attributes that exemplify good character in order to adorn myself with them.

.....

.....

I love my country:

- I state what I will do to serve my country, the UAE, after studying the character traits of our Prophet Muhammad ﷺ





## Student Activities

I answer by myself

### 1 Activity One

Behavior	Like	Dislike
He is conscientious about putting the paper and empty glasses in the designated places.	.....	.....
He comes to school early with aspiration and enthusiasm.	.....	.....
He sends inappropriate messages and images to his friends from his mobile.	.....	.....
He greets both those whom he knows and those whom he does not know.	.....	.....
He intentionally pushes his schoolmates when buying from the school canteen.	.....	.....

### 2 Activity Two

I look for an explanation of the holy verse:

Allah ﷻ says:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾ [القلم]

4. wa- 'innaka la- 'alā khuluqin 'azīmin

"4. And surely you are of a Sublime Character." (Sūrat al-Qalam)

.....

The Best of You are the Best in Moral Character

## Lesson Five

3

### Activity Three

I match each noble ḥadīth with the relevant situation by inserting the relevant ḥadīth number:

Ser. No.	Noble Ḥadīths	Ḥadīth No.	Situations
1	The Prophet ﷺ said: "..... وَمَنْ عَشَّنَا فَلَيْسَ مِنَّا" "..... and anyone who cheats us is not one of us." (Narrated by Muslim)		He always goes to school early and actively.
2	The Prophet ﷺ said, "الإيمان بضغ وسبعون شعبة أغلاها قول لا إله إلا الله وأنها إمارة" "الأدى عن الطريق" "Faith consists of seventy-odd branches, the highest of which is to declare that there is no god but Allah and the lowest of which is to remove something harmful from the road." (Narrated by al-Bukhārī)		He sells food with expired validity.
3	The Messenger of Allah, peace and blessings be upon him, said: "مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ" "Whoever travels a path in search of knowledge, Allah will make easy for him a path to Paradise." (Narrated by Muslim)		He removes the broken glass from the playground.



### 3

### Activity Four

#### I enrich my experience

- ◆ I search for a Qur'ānic verse that talks about the Prophet's kind treatment of his companions:  
(.....)

#### I assess myself:

- ◆ The Messenger of Allah said:

"أَفْرَبُّكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحْسَنُكُمْ أَخْلَاقًا"

"Indeed the most beloved among you to me, and the nearest to be with me on the Day of Judgment is the best of you in character. (Narrated by al-Tirmidhī who said that it is an authentic ḥadīth)

- ◆ What effect does this ḥadīth have on you?

#### I rate my progress level in the specified learning area:

Ser. No.	Learning Area	Excellent	Good	Acceptable
1	My memorization of the noble ḥadīth.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	My ability to give the overall meaning of the noble ḥadīth.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	My emulation of the character traits of the Prophet ﷺ in both word and deed.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

# Unit Three

## Kind Treatment

3



Thanks!

Please drink  
water.



Ser. No.	Field	Theme	Lesson	Learning Outcome
1	Islamic Rulings and their Higher Purposes (Aḥkām wa Maqāsid)	Rulings Pertaining to the Acts of Worship (Aḥkām- 'Ibādāt)	Sunan Rawātib Prayers (Regular Supererogatory Prayers Associated with the Obligatory Prayers)	<ul style="list-style-type: none"> <li>◆ The student distinguishes between the farḍ prayers and the sunan rawātib</li> <li>◆ He extrapolates some of the virtues of the sunan nawāfil prayers</li> </ul>
2	Life of the Prophet (Sīrah) and Prominent Muslim Personalities (Shakhṣiyyāt)	Life of the Prophet (Sīrah)	Migration to Abyssinia	<ul style="list-style-type: none"> <li>◆ He mentions the causes of the Muslims' migration to Abyssinia</li> <li>◆ He extrapolates the importance of the kind treatment that existed between Muslims and non-Muslims.</li> <li>◆ He deduces the beauty of Islam from the conversation of Ja'far ibn Abī Ṭālib <small>رضي الله عنه</small>.</li> </ul>
3	Islamic Values and Manners (Ādāb wa Qiyam)	Islamic Values (Qiyam)	Kind Treatment	<ul style="list-style-type: none"> <li>◆ He deduces good character traits in the treatment of people.</li> <li>◆ He explains how to show respect to the elderly and compassion to the weak.</li> <li>◆ He explains the status of moral character in Islam.</li> </ul>
4	Divine Revelation (Waḥy)	Holy Qur'ān	Sūrat al-A'lā	<ul style="list-style-type: none"> <li>◆ He recites Sūrat al-A'lā while observing the rules of proper recitation.</li> <li>◆ He memorizes Sūrat al-A'lā without mistakes.</li> <li>◆ He explains the Qur'ānic vocabulary contained in the verses.</li> <li>◆ He explains the overall meaning of the verses.</li> </ul>
5	Divine Revelation (Waḥy)	Noble Ḥadīth	Congregational Prayer (ṣalāh al-jamā'ah)	<ul style="list-style-type: none"> <li>◆ He memorizes the ḥadīth:</li> <li>◆ He gives the overall meaning of the ḥadīth.</li> <li>◆ He reads the noble ḥadīth properly with meaning and feeling.</li> <li>◆ He explains the vocabulary and linguistic constructions.</li> <li>◆ He learns the ḥadīth on congregational prayer (ṣalāh al-jamā'ah).</li> <li>◆ He explains the importance of congregational prayer (ṣalāh al-jamā'ah).</li> </ul>



## Sunan Rawātib Prayers

(Regular Supererogatory Prayers Associated with the Obligatory Prayers)

I learn from this  
Lesson to:

- ◆ distinguish between the farḍ (obligatory) prayers and sunan rawātib prayers.
- ◆ deduce the virtues of some nawāfil (voluntary) prayers.



I take initiative to learn

- ◆ I mention the farḍ (obligatory) prayers.
- ◆ What are their prescribed times and where do I offer them?



I use my skills in order to learn

1 I read and reflect



The family went to the park during a holiday. When it was time for al-Maghrib Prayer, the father prayed leading the family in congregation. After finishing the obligatory Maghrib (Sunset) prayer, he offered two rak'ahs afterwards.

One of the sons said: Why did you pray two rak'ahs after the Maghrib (Sunset) prayer, Dad?

Father: The Messenger of Allah ﷺ said: Allah ﷻ says: "My servant does not draw near to Me with anything more beloved and pleasing to Me than what I have made obligatory upon him, and my servant continues to draw near to Me with voluntary deeds until I love him ..." (Narrated by al-Bukhārī)

Son: Nawāfil (voluntary deeds)!!

Father: It is from the Grace and Generosity of Allah ﷻ towards His servants that He made the acts of worship into various and diverse types in order that He may raise His servants in rank and forgive them their sins. An instantiation of this is the nawāfil (voluntary) prayers and sunan rawātib (regular supererogatory) prayers established as a regular practice by the Prophet ﷺ.

Son: What is the meaning of sunan rawātib prayers, dad?

Father: They are voluntary prayers recommended by the Prophet ﷺ and are offered along with the farḍ (obligatory) prayers, either before or after them.

Son: And what are the other recommended (sunnah) prayers that the Prophet ﷺ also performed apart from the sunan rawātib prayers?

Father: Ḍuḥā (Forenoon) prayer, Tahajjud (Nighttime) prayer, and Witr (Odd) prayer which concludes the nighttime prayer.

May Allah grant you success, my children, and make you of those who are blessed with nearness to Him by offering lots of nawāfil prayers



## 2 I read and deduce

عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ صَلَّى فِي يَوْمٍ وَلَيْلَةٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً بِنِي لَهُ بَيْتٌ فِي الْجَنَّةِ: أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَهَا وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ وَرَكْعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ"

Umm Ḥabībah bint Abī Sufyān reported Allah's Messenger ﷺ as saying: "A house will be built in Heaven for one who prays 12 Rak'as in a day and night as follows: 4 Rak'as before and 2 after the Dhuhr (Noon) prayer, 2 after the Maghrib (Sunset) prayer, 2 after the 'Ishā' (Evening) prayer and 2 before the Fajr (Dawn) prayer." "Whoever prays twelve rak'ahs during a day and night, a house will be built from him in Paradise: four rak'ahs before Dhuhr, two rak'ahs after it, two rak'ahs after Maghrib, two rak'ahs after 'Ishā', and two rak'ahs before Fajr prayer." (Narrated by at-Tirmidhī who said that it is a good and authentic ḥadīth)

Sunnah Prayer Before	Farḍ Prayer	Sunnah Prayer After
	Fajr Prayer	
	Zuḥr Prayer	
	'Aṣr Prayer	
	Maghrib Prayer	
	'Ishā' Prayer	

## 3 I read and answer

I extrapolate from the following ḥadīths the virtues of sunan rawātib prayers and nawāfil prayers:

1 قَالَ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا مِنْ عَبْدٍ مُسْلِمٍ يُصَلِّيَ لِلَّهِ كُلَّ يَوْمٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً تَطَوُّعًا غَيْرَ فَرِيضَةٍ إِلَّا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ "

The Messenger ﷺ said: "There is not a single Muslim servant of Allah who prays twelve rak'ahs voluntarily, excluding the farḍ prayer, except that Allah will build for him a house in Paradise" (Narrated by Muslim)



## Lesson One

2 قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ قَالَ: وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّىٰ أَحِبَّهُ

The Messenger of Allah ﷺ said: Allah Most High says, “and my servant continues to draw near to Me with voluntary deeds until I love him ...” (Narrated by al-Bukhārī)

3 أَوَّلُ شَيْءٍ مِمَّا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ صَلَاتُهُ الْمَكْتُوبَةُ، فَإِنْ صَلَحَتْ، وَإِلَّا زِيدَ فِيهَا مِنْ تَطَوُّعِهِ

Abu Hurayrah رضي الله عنه said: I heard the Messenger of Allah ﷺ say: “The first thing a person is asked about on the Day of Judgement is his obligatory prayer: if it is adequate and acceptable (he will be fine); and if it is not, then some of his voluntary prayers will be added to it (in order to make it adequate and acceptable).” (Narrated by Abū Dāwūd with an authentic chain of transmitters)

4 "عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ دَأْبُ الصَّالِحِينَ قَبْلَكُمْ، وَهُوَ قُرْبَةٌ إِلَىٰ رَبِّكُمْ، وَمَكْفَرَةٌ لِلْسَيِّئَاتِ، وَمَنْهَةٌ لِلْإِثْمِ"

The Messenger of Allah d said: “Offer night prayer, for it is the habitual practice of the righteous before you, a means for attaining nearness to Allah, an expiation of sins, and a means for preventing sin.” (Narrated by al-Tirmidhī)


### 4 I compare

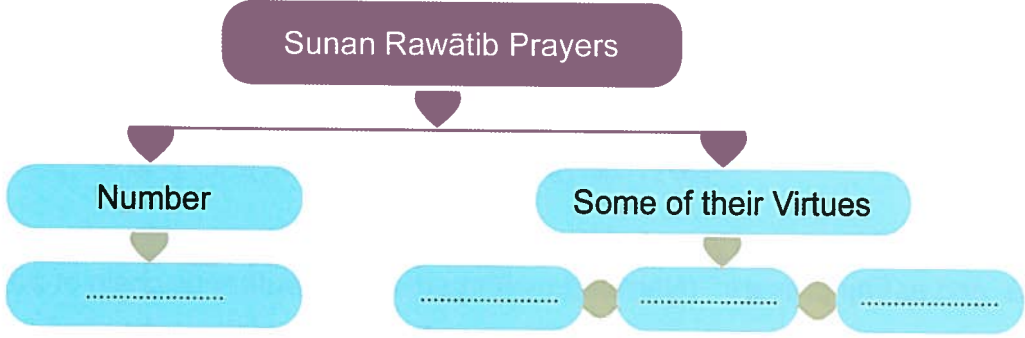
Aspects of Comparison	Fard Prayer	Sunan Rawātib Prayers
Degree of Bindingness of the Prayer		
Number		
Reward		
Punishment of the one who neglects it		

### 5 I cooperate with my classmates

- 1 We find out the number of rak'ahs that the prayer of al-Shaf' wal-Witr (Even and Odd) is composed of.
- 2 We mention what is recommended to read in the prayer of al-Shaf' wal-Witr.



 I organize my ideas




 I recite the Holy Qur'an

Allah ﷻ says:

﴿أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ﴾ [الزُّمَرِ]

9 'am-man huwa qānitun 'ānā' a l-layli sājidan wa-qā iman yaḥdharu l-'ākhirata wa-yarjū raḥmata rabbiḥi qul hal yastawī lladhīna ya lamūna wa-lladhīna lā ya lamūna 'innamā yatadhakkaru 'ulū l-'albābi

9. Is one who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only people of understanding who will remember and take heed.

 I leave my mark

My behavior is my responsibility

◆ I am keen on performing sunan rawatib.

I love my country

◆ I observe the mosque etiquette during tarāwīḥ prayers.

# Lesson One

## Student Activities

I answer by myself

### 1 Activity One

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ زَادَكُمْ صَلَاةً، فَصَلُّوْهَا بَيْنَ الْعِشَاءِ وَالْفَجْرِ

The Messenger of Allah ﷺ said: "Allah has added a prayer for you; perform it between al-'Ishā' and al-Fajr prayers." (Narrated by Aḥmad with an authentic chain of transmitters)

Ⓐ I deduce the prayer referred to in the noble ḥadīth.

.....

Ⓑ I explain the excellence of this prayer.

.....

### 2 Activity Two

I design a card in which I invite one of my classmates to join me in praying al-Tarāwīḥ Prayer in congregation (jamā'ah):





### 3 Activity Three

I check (✓) the right statement, and cross (x) the wrong statement in the following:

- 1 The sunan rawātib prayers are offered with the farḍ prayers, either before or after them. ( )
- 2 The sunan rawātib prayers consist of eight rak'ahs. ( )
- 3 Al-Maghrib Prayer is concluded with al-Witr Prayer. ( )

#### I enrich my experience

I look up the excellence of al-Ḍuḥā Prayer, and write the Qur'ānic and ḥadīth proof, then I show it to my classmates:

#### I assess myself

Sunan Rawātib  Days of the Week	The sunnah of al-Fajr is 2 rak'ahs before the farḍ prayer	The sunnah of al-Dhuhr is		The sunnah of al-Maghrib is 2 rak'ahs after	The sunnah of al-'Ishā' is 2 rak'ahs after
		4 rak'ahs before	2 rak'ahs after		

## Lesson Two

# The Migration to Abyssinia

I learn from this  
Lesson to:

- ◆ explain the causes of the Muslims' migration to Abyssinia
- ◆ extrapolate the importance of the kind treatment that existed between Muslims and non-Muslims.
- ◆ deduce the beauty of Islam from the conversation of Ja'far ibn Abī Ṭālib رضى الله عنه.



I take initiative to learn

- 1 How many were the first Muslims in Dār al-Arqam?
- 2 What was the attitude of the disbelievers of Makkah towards the increasing number of Muslims?



I use my skills in order to learn

1 I read and answer

When the Muslims began to multiply in Makkah and Īmān (belief in Allah and His Messenger) became more prevalent, and people started to talk about Islam in their gatherings and market places, the Quraysh became enraged and deliberately set out to hurt and persecute the Muslims who were from the very inhabitants of Makkah in order to turn them away from their faith if they could. The Prophet ﷺ wanted to avoid the shedding of blood and prevent his noble companions from being exposed to harm, tribulation and persecution. He also wanted to minimize the number of Muslims in the eyes of the disbelievers. Thus, he advised some of his companions to migrate from Makkah, and said to them: "spread out in the land." To which they replied: "Where shall we go, O Messenger of Allah?", and he directed them to go to the land of al-Ḥabashah (Abyssinia, present-day Ethiopia) saying: "It is a land of truth, and its king, al-Najāshī (Negus) is a man of integrity, and no one is wronged and persecuted in his domain.

The first migration was in the fifth year after the Prophetic Mission. The number of Muslims who set out on that migration was eleven men and four women. They stayed in there for 3 months; but their longing for their homeland caused them to return when they heard that leaders of Quraysh had embraced Islam. However, to their surprise they saw that the Quraysh had only intensified their persecution of the Muslims and those who returned from Abyssinia. Hence, the Prophet ﷺ advised them to migrate a second time to Abyssinia, and





the number of migrants this time round amounted to eighty-three men and eighteen women. Having learnt of their migration, the Quraysh then sent two of their messengers to the Negus (al-Najāshī), namely, 'Amr ibn al-'Āṣ and 'Abd Allāh ibn Abī Rabī'ah, with precious gifts, which they offered to the Negus in return the Muslims. However, he turned down their gifts and was resolute in his determination to protect the Muslims, He welcomed the Muslims with open arms and they lived under him in safety and security with their honor and integrity completely intact. They stayed there for eleven years, being able to practise Islam and implementing its directives with total freedom. They taught people about the true message of Islam and its noble and lofty principles while at the same time adhering to the rules and regulations of living in a foreign land and paying their respect to the Negus, Abyssinia and its people. Therafter, they returned to al-Madīnah after the Prophet ﷺ had migrated there.

2 I explain the reason for

1 choosing Abyssinia to perform hijrah (migration) to.

2 the second hijrah to Abyssinia.

3 I furnish evidence

Umm Salamah رضي الله عنها said about the migration: "When we stayed in Abyssinia, we lived in the protective neighborhood of the best of neighbors, al-Najāshī (the Negus). We felt safe to practise our religion and were able to worship Allah, Most High, without being persecuted and listening to anything loathesome and abhorrent." (narrated by Aḥmad with a good chain of transmitters)

◆ Islam considers peaceful coexistence among humankind as one of the manifestations of communal and societal progress and a guarantee for ensuring safety, security and peace in the world. How was peaceful coexistence realized in the migration to Abyssinia?



## Lesson Two

### 4 I cooperate with my classmates

Ja'far ibn Abī Ṭālib was able to convince al-Najāshī using wisdom, reason and evidence, when he said to him:

“O King, we were a people in a state of ignorance, worshipping idols and eating the flesh of dead animals, committing shameful deeds, breaking the ties of kinship, treating neighbors and guests badly, and the strong among us exploited the weak. We remained in this state until Allah sent us a Prophet from our own people, whose lineage, truthfulness, trustworthiness, and integrity are well-known to us. He called us to believe in the Absolute Unity of Allah and worship Him alone, so we believed in him and followed him in that which he brought to us from Allah, and so we worshipped Allah alone, not associating anything with Him, and we regard as unlawful that which He has made unlawful to us, and we regard as permissible that which He has made permissible for us.” Then he recited for him the first portion of Sūrat Maryam.

### 5 We expect

1 What was al-Najāshī's question to which Ja'far ibn Abī Ṭālib replied as mentioned above?

.....

2 What was the impact of Ja'far ibn Abī Ṭālib's speech on al-Najāshī personally, on the migrants and on the two envoys of Quraysh?

.....

3 Why the reason for the increased number of migrants on the second occasion?

.....

### 6 I deduce

1 the distinctive features of a successful dialogue in Ja'far ibn Abi Talib's address to al-Najāshī.

.....





7 I apply

### The Migration Route to Abyssinia



◆ I draw a line showing the migration route to Abyssinia on the above map.

8 I imagine and describe

◆ The obstacles and impediments that the migrants encountered on their journey.

9 I think in order to be creative

My classmates encountered a problem at school, so they asked me to represent them before the school principal:

◆ I identify the problem and in my mind's eye I imagine the dialogue, taking into consideration the proper etiquette of dialogue, then I deliver it in front of my classmates.

The Migration to Abyssinia



## Lesson Two

9 I design

I design flash cards for those travelling abroad so they can represent their country in a positive way.



I organize my ideas

### The Migration to Abyssinia

Abyssinia is a land of truthfulness and honesty ('arḍ al-ṣidq) where a just king lives under whom no one is wronged and persecuted .

The first time there were ..... men and ..... women

The second time there were ..... men and ..... women

Quraysh sent gifts to al-Najāshī in order that he might send the migrants back

The migrants remained in Abyssinia .....





I recite the Holy Qur'an

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ  
الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾ [آل عمران]

19. 'inna d-dīna 'inda llāhi l-'islāmu wa-mā khtalafa lladhīna 'ūtū l-kitāba 'illā min ba'di mā jā'ahumu

l-'ilmu baghyān baynahum wa-man yakfur bi-'āyāti llāhi fa-'inna llāha sarī'u l-ḥisābi

"19. Surely the (true) religion with Allah is Islam. And those who were given the Book differed only after knowledge had come to them, out of envy among themselves. And whoever rejects Allah's signs [should know that] Allah is swift at reckoning." (Sūrat 'Āl 'Imrān)



I leave my mark

My behavior is my responsibility:

- ◆ I discuss what I do to show how highly advanced Islam is when it comes to coexistence with the Other.

I love my country:

The UAE ranked first worldwide for peaceful coexistence among nationalities.

- ◆ I discuss my role and contribution in continuously achieving the Number One position.



The Migration to Abyssina



## Lesson Two



### Student Activities

I answer by myself

#### 1 Activity One

1 I circle the correct answer:

- 1 Abyssinia (Ethiopia) is located in the continent of:      Europe    Asia    Africa
- 2 The king of Abyssinia was:      just    unjust    arrogant
- 3 al-Najāshī's attitude towards the gifts offered to him by Quraysh  
he accepted them      returned them      gave them to his entourage
- 4 Ja'far ibn Abī Ṭālib recited to al-Najāshī a portion from Sūrat:  
Nisā'      Sūrat Maryam      Sūrat al-Falaq

2 What was al-Najāshī's stance towards the request of Quraysh?

.....

#### 2 Activity Two

I explain the reason

1 Quraysh's choice of 'Amr ibn al-ʿĀṣ as their representative before al-Najāshī.

.....

2 The Muslims staying in Abyssinia for eleven years.

.....

I mention how I can be a good and effective interlocutor.

.....





### 3 Activity Three

I correct the underlined expressions:

- 1 The one who represented the Muslims before al-Najāshī was 'Abd al-Rahmān ibn 'Awf رضيقه .....
- 2 The migration to Abyssinia was in the 4<sup>th</sup> year A.H. ....
- 3 The number of migrants the first time round comprised 12 men and 5 women .....

### 4 Activity Four

- I reflect and ponder then I answer

Allah سبحانه وتعالى says describing Ibrāhīm's dialogue with his father:

﴿قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا﴾ [مريم]

47. qāla salāmun 'alayka sa-'astaghfiru laka rabbī 'innahū kāna bī ḥafiyyan

"47. He said: Peace be unto you! I shall ask forgiveness of my Lord for you. Indeed, He is ever gracious unto me." (Sūrat Maryam)

- 1 How would you describe Ibrāhīm's dialogue with his father Āzar?
- 2 I discuss how I can realize the proper etiquette of dialogue when conversing with my father.

- I enrich my experience

I conduct a search in my school library concerning the etiquette of dialogue used by the Prophet ﷺ in conversing with the polytheists and disbelievers during the initial stages of his propagation to Islam.

## Lesson Two

I assess myself

I check (✓) the box that shows my mastery of the specified learning:

Learning Area	Excellent	Good	Acceptable
I explain the causes behind the Muslims' migration to Abyssinia	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I mention the number of Muslims in the first migration.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I mention the names of some of the migrants.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I explain the instantiations of the protection that al-Najāshī gave to the migrants.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I explain the etiquette in Ja'far ibn Abī Ṭālib dialogue.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I deduce the kind treatment that existed between Muslims and non-Muslims.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



## Kind Treatment

I learn from this  
Lesson to:

- ◆ extrapolate good manners treating others.
- ◆ explain how to show respect to the elderly and kindness to the frail and weak.
- ◆ explain the status of moral character in Islam.



I take initiative to learn

I observe and deduce



- 1 What did the children do in the two pictures?
- 2 I expect the feeling of each of them toward the other.
- 3 What do we call the action done by the children in the two pictures?



## Lesson Three

I use my skills in order to learn

1 I read and answer

Salim is a student in Grade 4. Through his virtuous character and good behavior, he was able to win over the love of his friends and teachers at school. He became an exemplary model of what it is to be a student who is successful in his studies and outstanding in his relations with others. He would wake up early every day, perform Fajr (Dawn) prayer in the mosque, then he would sit for a while to read the Holy Qur'ān and morning adhkar (invocations and supplications). He is always eager to obey his parents and kiss their foreheads before he leaves the house. Every day he would enter the school with a smile, greeting everyone he meets on the way and walking calmly and confidently. When he meets his friends, he would greet them and shake their hands. He would speak politely and respectfully to his teacher and take great care never to hurt any of the students whether verbally or physically. On one occasion, one of his classmates was absent for three days, so he immediately enquired about him and agreed with his classmates to pay him a visit together with their teacher. One day he was standing near the school canteen, when he noticed a Grade One student crying. He realized that the student was unable to buy something for himself, so he helped him. The student smiled at him and thanked him. The school selected him to be the recipient of the Ideal Student Award. One student asked him: How can I be just like you, Salim?

Salim: Be keen to gain the pleasure of Allah in everything that you do, and take our Prophet Muhammad ﷺ as your role model, and then your desired goal will be realized.

- 1 How was Salim able to earn the love of those around him?
- 2 What actions did Salim do that pointed to his kind treatment and good interaction with people?
- 3 What was Salim's advice to the student who wished to be like him?
- 4 I classify the acts of Salim into: acts of worship / social interaction.





2 I observe and deduce

Good manners in dealing with the old and helpless.

I write under each picture a suitable expression:



3 I cooperate with my classmates

We classify the following acts:

Greeting – frowning –insulting andvilifying – showing gratitude – apologizing – not listening to a person speaking – smiling – hospitality – verbal abuse – plotting a revenge plan – refusing to let others share their food.

Ser. No.	Good Treatment	Bad Treatment

## Lesson Three

### ⓑ We read then find out

- ◆ I notice the action of the two women mentioned in the following ḥadīth:

عن أبي هريرة رضي الله عنه قال :  
( قَالَ رَجُلٌ : يَا رَسُولَ اللَّهِ ! إِنَّ فُلَانَةَ - يُذَكِّرُ مِنْ كَثْرَةِ صَلَاتِهَا وَصِيَامِهَا وَصَدَقَتِهَا - غَيْرَ أَنَّهُا تُؤْذِي جِيرَانَهَا بِلِسَانِهَا؟ قَالَ :  
هِيَ فِي النَّارِ . قَالَ : يَا رَسُولَ اللَّهِ ! فَإِنَّ فُلَانَةَ - يُذَكِّرُ مِنْ قَلَّةِ صِيَامِهَا وَصَدَقَتِهَا وَصَلَاتِهَا - وَإِنَّهَا تَصَدَّقُ بِالْأَثْوَارِ مِنَ الْأَقِطِ وَلَا  
تُؤْذِي جِيرَانَهَا بِلِسَانِهَا؟ قَالَ : هِيَ فِي الْجَنَّةِ )

On the authority of Abū Hurayrah رضي الله عنه that he said: a man (once) said: O Messenger of Allah, Such-and-such (a woman) is said to do lots of praying, fasting, and charity, but she abuses her neighbors with her tongue? He said: She is in Hellfire.

The man said: O Messenger of Allah, Such-and-such (a woman) is said to do minimum prayer, charity, and fasting - instead she would only give in charity pieces of aqit (cheese or milk which [has been churned and cooked and then left until it] has become congealed) – but she does not abuse her neighbors with her tongue. The Prophet ﷺ said: She is in Paradise. (Narrated by Ahmad, with a good chain of transmitters).

- 1 Why will the first woman enter Hellfire despite the fact that she performs lots of prayer and fasting?

- 2 What is the relationship between good character and worshipping Allah سبحانه وتعالى?

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ الْمُؤْمِنَ لَيُذْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ "

The Messenger of Allah ﷺ said: "A believer through his good character attains the rank of the person who always fasts and prays at night." (Narrated by Abū Dāwūd, with an authentic chain of transmitters)

وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا مِنْ شَيْءٍ أَثْقَلُ فِي مِيزَانِ الْعَبْدِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ حُسْنِ الْخُلُقِ "

The Messenger of Allah ﷺ also said: "Nothing weighs heavier in the scale of a believer (the scale of his good deeds) on the Day of Judgement than good character." (Narrated by al-Tirmidhī who says that it is a good and authentic ḥadīth)

- ◆ What is the reward of having a good character?

### 4 I expect

- ◆ I expect the effect of treating others kindly to be manifested on the members of society.

### 5 I remember Allah سبحانه وتعالى and supplicate:

- ◆ (اللَّهُمَّ اهْدِنِي لأَحْسَنِ الْأَخْلَاقِ ، لا يَهْدِي لأَحْسَنِهَا إِلا أَنْتَ ، وَاصْرِفْ عَنِّي سَيِّئَهَا لا يَصْرِفُ عَنِّي سَيِّئَهَا إِلا أَنْتَ) (اللَّهُمَّ حَسِّنْ خُلُقِي كَمَا حَسَّنْتَ خُلُقِي)

"O Allah, guide me to the best manners for no one can guide to the best of manners except You, and keep me away from the worst of manners for no one can keep me away from the worst of manners except You" "O Allah, beautify my character (khaluqī) as You have beautified my physical creation (khalqī)." (Narrated by Muslim)



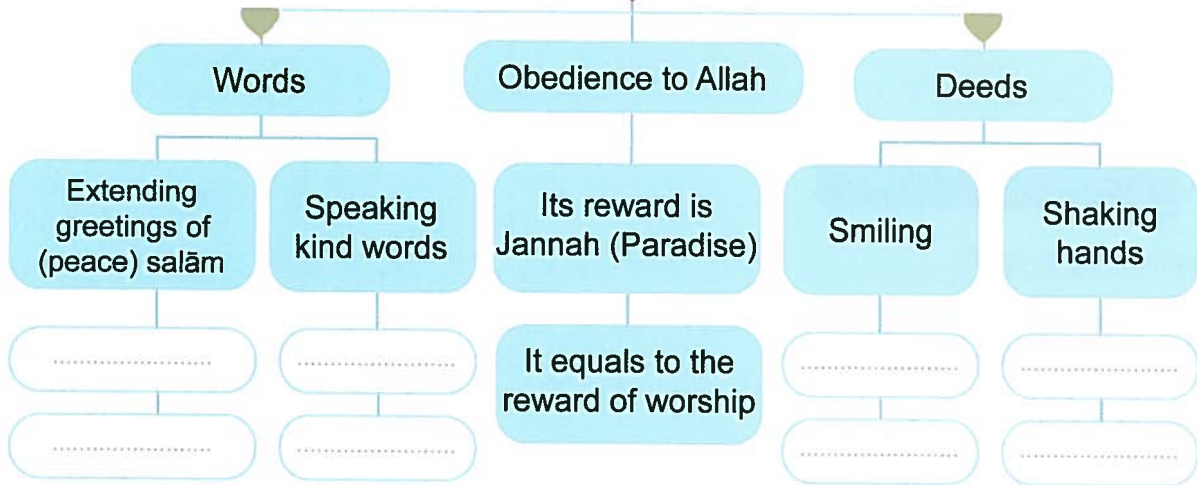
4 I research

The manner in which the Prophet ﷺ treated those who were his service to him.



I organize my ideas

Kind Treatment



Kind Treatment

I recite the Holy Qur'an

قال تعالى: ﴿ وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴾ [الإسراء: ٥٣]

53. wa-qul li-'ibādī yaqūlū llatī hiya 'aḥsanu 'inna sh-shayṭāna yanzaghu baynahum 'inna sh-shayṭāna kāna li-l-'insāni 'aduwwan mubīnan

"53. Tell My servants to speak that which is best. Surely, the devil sows disagreement among them. Surely, the devil is for man an open enemy." (Sūrat al-Isrā')

## Lesson Three

I leave my mark

My behavior is my responsibility:

- ◆ I prepare a list of actions that I will do so that will cause me to treat others kindly.

.....

.....

I love my country:

- ◆ We prepare a list of actions that express our moral character and behavior during travelling abroad in order to give a positive image of our country.

.....

Student Activities

I answer by myself

### 1 Activity One

Find the result:

- ◆ Good manners + worshipping Allah = .....
- ◆ Bad manners + worshipping Allah = .....
- ◆ Good manners + not worshipping Allah = .....

### 2 Activity Two

I extrapolate the moral trait in the following texts:

- ◆ Allah سبحانه وتعالى says:

﴿ وَقُولُوا لِلنَّاسِ حُسْنًا ﴾ [البقرة: 83].

wa-qūlū li-n-nāsi ḥusnan

"and say to people what is good and kind." (Sūrat al-Baqarah: 83)

.....



2 Allah ﷻ says:

﴿وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾ [آل عمران: 134]

wa-l-kāzimīna l-ghayza wa-l- 'āfina 'ani n-nāsi wa-llāhu yuḥibbu l-muḥsinīna

"those who control their anger and are forgiving toward people; Allah loves those who do good." (Sūrat Āl 'Imrān)

3 The Prophet ﷺ says:

تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ

"Your smile in the face of your brother is an act of charity" (Narrated by al-Tirmidhī who said that it is a good ḥadīth)

4 The Prophet ﷺ says:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

"None amongst you believes (truly) until he loves for his brother that which he loves for himself." (Narrated by al-Bukhārī and Muslim)

### 3 Activity Three

I say how I treat kindly each of the following:

1 House workers.

2 Tthe poor and the needy.

3 My non-Muslim neighbor.

## Lesson Three

### 4 Activity Four

What do people in the following professions do in order to be good and kind in their treatment of people?

1 The merchant in relation to buyers:

.....

2 The student in relation to the teacher:

.....

3 The doctor in relation to patients:

.....

### 4 Activity Five

I read the following table then I identify the type of treatment:

Ser, No.	Situation	Good Treatment	Bad Treatment
1	She obeys her parents; if she makes a mistake, she apologizes; she helps those who need her help.		
2	He walks ahead of his father; he complains of his numerous requests.		
3	She is observant in her prayers; she talks gently; she forgives her friends if they wrong her.		
4	She is diligent in her studies; she is jealous of her friends and does not want them to excel.		
5	He makes fun of others and behaves arrogantly towards them, and says that he is better than them.		

### - I enrich my experience

- 1 – I research how the Prophet ﷺ treated his grandchildren, then speak about it in front of my class.
- 2 – In collaboration with a member of my family, I do research on the Law on Combating Discrimination and Hatred, and summarize what I was able to find in 2 lines, then read it to my classmates.





- I assess myself

I rate my progress level in the specified learning area:

Ser. No.	Learning Area	Excellent	Good	Acceptable
1	Deducing good character traits in dealing with people.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	Explaining how to show respect to the elderly and kindness to the frail and weak.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	Explaining the place of moral character in Islam.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



## Lesson Four

### Sūrat al-A' lā

I learn from this  
Lesson to:

- ◆ recite Sūrat al-A' lā correctly.
- ◆ memorize Sūrat al-A' lā properly.
- ◆ explain the Qur'ānic vocabulary contained in the holy verses.
- ◆ explain the overall meaning of the verses.
- ◆ infer the good manners in treating others.
- ◆ explain how to show respect to the elderly and kindness to the frail and weak.
- ◆ explain the status of moral character in Islam.



I take initiative to learn

I observe and think

- 1 What does the worshipper (muṣalli) say during prostration (sujūd)?
- 2 What is meant by "al-A' lā"?



I use my skills in order to learn

Subhāna Rabbiya l-A' lā  
Glory be to Allah, the Most High



1 I recite and memorize

سورة الأعلى

قَالَ تَعَالَى: ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ۝۱ الَّذِي خَلَقَ فَسَوَّى ۝۲ وَالَّذِي قَدَّرَ فَهَدَى ۝۳ وَالَّذِي أَخْرَجَ الْمَرْعَى ۝۴ فَجَعَلَهُ غُثَاءً أَحْوَى ۝۵ سَنُقَرِّبُكَ فَلَا تَنْسَى ۝۶ إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ۝۷ وَيَنْسِرُكَ لِلبَّيْرِ ۝۸ فَذَكَرْنَاكَ إِن نَّفَعَتِ الذِّكْرَى ۝۹ سَيَذَكِّرُكَ مَنْ يَخْشَى ۝۱۰ وَيَنْجِنُهَا الْأَشْقَى ۝۱۱ الَّذِي يَصْلَى النَّارَ الْكُبْرَى ۝۱۲ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ۝۱۳ قَدْ أَفْلَحَ مَنْ تَزَكَّى ۝۱۴ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ۝۱۵ بَلْ تُؤَثِّرُونَ الْحَيَاةَ الدُّنْيَا ۝۱۶ وَالْآخِرَةَ خَيْرٌ وَأَبْقَى ۝۱۷ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ۝۱۸ صُحُفِ إِبْرَاهِيمَ وَمُوسَى ۝۱۹﴾



**Sūrat al-'A'īā**  
**bi-smi llāhi r-raḥmāni r-raḥīmi**

1. sabbiḥi sma rabbika l-'a'īā
2. alladhī khalaqa fa-sawwā
3. wa-lladhī qaddara fa-hadā
4. wa-lladhī 'akhraja l-mar'ā
5. fa-ja'alahū ghuthā'an 'aḥwā
6. sa-nuqri'uka fa-lā tansā
7. 'illā mā shā'allahū 'innahū ya'lamu l-jahra wa-mā yakhfā
8. wa-nuyassiruka li-l-yusrā
9. fa-dhakkir 'in nafa'ati dh-dhikrā
10. sa-yadhdkkaru man yakhshā
11. wa-yatajannabuhā l-'ashqā
12. alladhī yaṣlā n-nāra l-kubrā
13. thumma lā yamūtu fihā wa-lā yaḥyā
14. qad 'afლაḥa man tazakkā
15. wa-dhakara sma rabbihī fa-ṣallā
16. bal tu'thirūna l-ḥayāta d-dunyā
17. wa-l-'āakhiratu khayrun wa-'abqā
18. 'inna hādhā la-fī ṣ-ṣuḥufi l-'ūlā
19. ṣuḥufi 'ibrāhīma wa-mūsā

**(Sūrat al-'A'īā)**

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

1. Praise the name of your Lord the Most High,
2. Who has created (all things), and further, given (them) order and proportion;
3. Who measures, then guides;
4. Who brings forth the pasturage,
5. Then turns it to russet stubble.
6. We shall make you read (O Muhammad) so that you shall not forget
7. Save that which Allah wills. Lo! He knows the disclosed and that which still is hidden;
8. And We shall ease your way unto the state of ease.
9. Therefore remind (men), where the reminder is of use.
10. He will heed who fears,
11. But the most hapless will flout it,
12. He who will be flung to the great fire
13. Wherein he will neither die nor live.
14. He is successful who purifies himself,
15. And remembers the name of his Lord, so prays.
16. But you prefer the life of the world
17. Although the Hereafter is better and more lasting.
18. Lo! This is in the former scrolls,
19. The Book of Ibrāhīm and Mūsā.



Sūrat al-A' lā was a sūrah which the Prophet ﷺ loved very much. He used to read it in both 'Īd (Eid) prayers as well as in the Jumu'ah (Friday) prayer. When it was revealed he said:

"إِجْعَلُوهَا فِي سُجُودِكُمْ"

"Read it in your prostration."  
(Narrated by Aḥmad with a good chain of transmitters).





2 I explain the verses

<p>سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى sabbihī sma rabbika l-'a'lā</p>	<p>Declare Him above all unworthy qualities; i.e. Do not ascribe to your Lord attributes that do not befit Him.</p>
<p>الْأَعْلَى l-'a'lā</p>	<p>The One to Whom everything surrenders.</p>
<p>الَّذِي خَلَقَ فَسَوَّى alladhī khalaqa fa-sawwā</p>	<p>The One Who brought created beings into being out of nothing, disposed of their creation in perfect order and originated their production without a pre-existing model.</p>
<p>وَالَّذِي قَدَّرَ فَهَدَى wa-lldhī qaddara fa-hadā</p>	<p>Who endowed everything with special properties and facilitated it towards that which it is intended to benefit.</p>
<p>وَالَّذِي أَخْرَجَ الْمَرْعَى wa-lldhī 'akhrāja l-mar'ā</p>	<p>Who brought out pasture and grass for animals to eat.</p>
<p>فَجَعَلَهُ غُثَاءً أَحْوَى fa-ja'alahū ghuthā'an 'ahwā</p>	<p>Who made the pasture turn into black dried forage like the scum carried along by the flood.</p>
<p>إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى 'innahū ya'lamu l-jahra wa-mā yakhfā</p>	<p>He knows what is hidden and secret and what is open and exposed.</p>

3 I think about the verses and answer

1 Allah ﷻ says:

قال تعالى: ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ [الأعلى]

"1. Praise the name of your Lord the Most High." (Sūrat al-A'lā)

Allah ﷻ also says:

وقال تعالى: ﴿وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ﴾ [لقمان: 30].

"and that Allāh, He is the Highly Exalted, the Most Great." (Sūrat Luqmān 31:30)

Why did Allah ﷻ describe Himself that He is the Most High?

## Lesson Four

2 Allah ﷻ also says:

قال تعالى: ﴿الَّذِي خَلَقَ فَسَوَّىٰ﴾ [الأعلى]

“2. Who has created (all things), and further, given (them) order and proportion” (Sūrat al-A‘lā)

Allah ﷻ also says:

وقال تعالى: ﴿الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ، وَبَدَأَ خَلْقَ الْإِنْسَانِ مِن طِينٍ﴾ ٧ ﴿ثُمَّ جَعَلَ نَسْلَهُ مِن سُلَالَةٍ مِّن مَّاءٍ مَّهِينٍ﴾ ٨ ﴿ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ، وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ﴾ ٩ [سورة السجدة]

7 alladhī ‘aḥsana kulla shay‘in khalaqahū wa-badāa khalqa l-‘insāni min ṭīnin 8 thumma ja‘ala naslahū min sulālatin min mā‘in mahīnin 9 thumma sawwāhu wa-nafakha fihi min rūḥihī wa-ja‘ala lakumu s-sam‘a wa-l-‘abṣāra wa-l-‘af‘idata qalīlan mā tashkurūna

“7. Who made all things good which He created, and He began the creation of man from clay;

8. Then He made his seed from semen of worthless water;

9. Then He fashioned him and breathed into him of His spirit; and appointed for you hearing and sight and hearts. Small thanks give you!” (Sūrat al-Sajdah)

What should you do when you know that Allah ﷻ has created you in the best form?

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ  
subḥāna llāhi wa biḥamdiḥī  
subḥāna llāhi l-‘azīm

I always say: “Glory be to Allah,  
and His Praise be celebrated,  
Glory be to Allah, the Supreme!





4 I read and reflect

- ◆ A single stretch of land is cultivated and planted with different kinds of fruit: apples, peaches, grapes, lemons and oranges, and the taste of each type of fruit is different notwithstanding the fact that soil is one and the same and water one and the same, how is that they differ in taste?
- ◆ The small chick inside the egg has a small protuberance at the tip of its beak (called an 'egg-tooth') with which it breaks open the egg. After it breaks open the egg and comes out, this protuberance disappears. What is it that causes this protuberance to disappear?
- ◆ An ant brings its food out of the ant-hole and leaves it outside to dry in the sun so that it does not rot. It eats the edges of each of these (food) grains until they are unable to grow. How did the ant know that?
- ◆ Water snakes migrate from the waters of the rivers in which they were born to the depths of oceans to lay their eggs and then die. When the eggs hatch, the infant snakes return to the rivers. How did the infant snakes know that?



Allah سبحانه و تعالٰى says:

قَالَ تَعَالَى: ﴿قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى﴾ [طه]

50. qāla rabbunā lladhī 'a 'ṭā kulla shay' in khalqahū thumma hadā

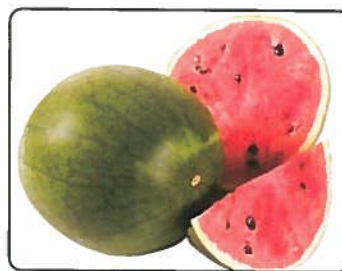
"50. He said: Our Lord is He Who gave to everything its nature, then guided (it)." (Sūrat Ṭā-Hā)

Glory be to Allah, the Supreme! How great is His Power! How marvelous is the way He guides His Creation!

What would happen if:

1 Watermelons grew on trees?

2 Hands and fingers were without joints?



## Lesson Four

### 5 I read and answer

1	<p>سَنُقَرِّئُكَ فَلَا تَنْسَى sa-nuqri'uka fa-lā tansā</p>	We shall make you, O Muhammad, read this Great Qur'ān, so you will memorize it and preserve it in your heart and you will never forget it.
2	<p>وَنُيَسِّرُكَ لِلْيُسْرَى wa-nuyassiruka li-l-yusrā</p>	We have made it easy for you to perform righteous deeds and utter righteous words and we have ordained for you an easy, tolerant and straight Law (Sharī'ah) which is the Sharī'ah of Islam.
3	<p>فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى fa-dhakkir 'in nafa'ati dh-dhikrā</p>	Admonish with the Qur'ān those who benefit from advice and reminders.

1 What is a Muslim's duty towards the Holy Qur'ān?

.....

2 How does a Muslim admonish others with the Qur'ān?

.....



### 6 I cooperate with my classmates

We compare between the wretched person (shaqī) and the felicitous person (sa'īd), and complete the following table:

	the Felicitous Person (Sa'īd)	the Wretched Person (Shaqī)
<b>Action</b>	.....	Refuses advice.
	remembers his Lord and prays.	.....
	.....	Does not use this worldly life (dunyā) for the sake of the Afterlife (Ākhirah).
<b>Result</b>	.....	Enters the Hellfire wherein he will neither die and thus be put out of his misery nor live a respectable life.



7 We read and reflect

The advice and lessons mentioned in Sūrat al-A' lā had already been previously mentioned in the scriptures that were revealed to Ibrāhīm and Mūsā عليه السلام. **What does this signify?**

.....

8 I think in order to be creative

Saeed wants to purify his nafs (self or soul) to give up bad behavior and turn towards good and right behavior, so as to achieve Paradise and be of the felicitous. So, he drew up a plan to purify his nafs. I, too, will draw up a plan to purify my nafs. The actions I will do are as follows:

.....

.....

9 I participate with my creativity

◆ I choose three of Allah's Most Beautiful Names and write them on and in the form of innovative and creative patterns which I design myself.

10 I research

The particular scenario which points to the great eagerness on the part of the Prophet عليه السلام not to forget the Holy Qur' ān.





# Lesson Four

I organize my concepts

## Sūrat al-A'lā

Allah, Exalted be He, is the Supreme to Whom everything surrenders.

We shall make you read, O Muhammad, the Holy Qur'ān and will not forget except by Allah's Will and Permission. This is Allah guiding His prophet ﷺ.

And it is He Who brought into being ----- out of nothing.

Allah سبحانه وتعالى knows what man speaks loudly and audibly and what is hidden and will never be known to any human being.

He the One Who has endowed everything with special properties and facilitated it towards that which it is intended to benefit.

We will ordain for you an easy, tolerant and straight law, which is -----

He the One Who causes to grow (from the earth) herbs and grass which are eaten by -----

Admonish with the Qur'ān those who -----

The successful one is he who obeys Allah, remembers Him and is observant of his prayer.

The one who will benefit is the the felicitous person who stands in awe of ----- and fears -----

But you prefer the temporary worldly life, while the Afterlife is the eternal life which never ends.

As for the wretched person who persists in disbelieving in Allah and being disobedient, his final end is -----

All this advice and admonitions had already been mentioned previously in the scriptures that were revealed to ----- and -----.





 I recite the Holy Qur'an


Allah سبحانه وتعالى says:

قَالَ تَعَالَى: ﴿فَنَعَلَى اللَّهِ الْمَلِكِ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ، وَقُل رَّبِّ زِدْنِي عِلْمًا﴾ [طه]

114 fa-ta' alā llāhu l-maliku l-ḥaqqu wa-lā ta'jal bi-l-qur'āni min qabli 'an yuqḍā 'ilayka waḥyuhū wa-qul rabbi zidnī 'ilman

"114. Then exalted be Allah, the True King! And hasten not (O Muhammad) with the Quran before its revelation has been perfected unto you, and say: My Lord! Increase me in knowledge." (Sūrat Ṭā-Hā)



 I leave my mark

My behavior is my responsibility

- ◆ The remembrance of Allah سبحانه وتعالى is one of the greatest sources of happiness in this life and in the Afterlife, and in order for me to always remember Allah, I will:

I love my country:

- ◆ I state what I will do in order to participate in serving my country in the area of keeping the environment clean.

 Student Activities

I answer by myself:

1 Activity One

Abū Hurayrah رضي الله عنه reported Allah's Messenger ﷺ as saying:

مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَحَمَدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ فَتِلْكَ تِسْعَةٌ وَتِسْعُونَ وَقَالَ تَمَامَ الْمِائَةِ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ [رواه مسلم]

"He who recites after every prayer: subḥāna llāh (Allah is free from imperfection) thirty-three times; al-ḥamdu lillāh (praise be to Allah) thirty-three times; Allāhu akbar (Allah is the Greatest) thirty-three times; and completes the hundred with: lā ilāha illa llāhu, waḥdahū lā sharīka lahū, laḥul-mulku wa laḥul-ḥamdu, wa huwa 'alā kulli shay'in qadīr (there is no true god except Allah Alone, and He has no partner with Him. To Him belongs



## Lesson Four

the sovereignty and to Him all praise is due, and He is Omnipotent), will have all his sins pardoned even if they may be as abundant as the foam on the surface of the sea." [Narrated by Muslim]

- 1 What is the text or wording of the tasbīḥ (saying: subḥāna llāh), taḥmīd (saying: al-ḥamdu lillāh) and takbīr (saying: Allāhu akbar) that the Prophet ﷺ mentioned?  
.....
- 2 What is the reward that the devotee earns for performing this invocation (dhikr) after every prayer?  
.....

### 2 Activity Two

I mention what I do in the following situations:

- 1 I saw my classmate swear by Allah falsely.  
.....
- 2 My classmate asked me to plot against another student.  
.....

### 3 Activity Three

I write the verse that indicates the meaning:

- 1 Those who fear Allah and His punishment will be admonished by the Qur'ān and learn lessons from it.  
.....
- 2 The One Who created all beings, brought them forth out of nothing, and made their creation most excellent and perfect.  
.....
- 3 The advice and admonishments in the Holy Qur'ān had already been mentioned previously in the old scriptures that were revealed to Ibrāhīm and Mūsā ﷺ.  
.....





4

Activity Four

I mention the feature of similarity between the green grass and worldly life:

Allah سبحانه وتعالى says:

قال تعالى: ﴿اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوْ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَمًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْفُرُورِ ﴿٢٠﴾ [الحديد]

20. i'lamū 'annamā l-ḥayātu d-dunyā la'ibun wa-lahwun wa-zīnatun wa-tafākhurun baynakum wa-takāthurun fī l-'amwālī wa-l-'awlādī ka-mathali ghaythin 'a' jaba l-kuffāra nabātuhū thumma yahīju fa-tarāhu muṣfarran thumma yakūnu ḥuṭāman wa-fī l-'ākhirati 'adhābun shadīdun wa-maghfiratun mina llāhi wa-riḍwānun wa-mā l-ḥayātu d-dunyā 'illā matā'u l-ghurūri

“20. Know that the life of this world is only play, and idle talk, and an adornment, and boasting among you, and rivalry in respect of wealth and children; as the likeness of vegetation after rain, whereof the growth is pleasing to the husbandman, but afterward it dries up and you seest it turning yellow then it becomes straw. And in the Hereafter there is grievous punishment, and (also) forgiveness from Allah and His good pleasure, whereas the life of the world is but matter of illusion.” (Sūrat al-Ḥadīd)

Feature of Similarity	Green Grass	Worldly Life
Its Benefit	.....	.....
Its End	.....	.....



Sūrat al-A'la

## Lesson Four

### 5 Activity Five

I point out how these organs carry out their respective functions:

Ser. No.	Organs	Voluntary	Involuntary
1	Heart		
2	Tongue		
3	Kidneys		
4	Lungs		

### 6 I enrich my experience

I search for adhkār (the supplications and invocations) that a Muslim say during bowing (rukū') and prostration (sujūd), and then show them to my classmates.

### - I assess myself

I rate my progress level in the specified learning area:

Ser. No.	Learning Area	Excellent	Good	Acceptable
1	My recitation of Sūrat al-A' lā.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	My memorization of Sūrat al- A' lā.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	My explanation of the meanings of Qur' ānic terms contained in the sūrah.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	My explanation of the overall meaning of Sūrat al-A' lā	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



## Congregational Prayer

I learn from this Lesson to:

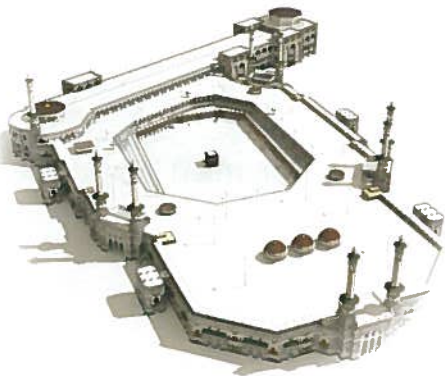
- ◆ read the noble ḥadīth properly.
- ◆ explain the meaning the words and linguistic constructions in the ḥadīth.
- ◆ learn the ḥadīth on Congregational Prayer by heart.
- ◆ explain the importance of Congregational Prayer.



I take initiative to learn



I observe and deduce



- 1 I mention where I perform Dhuhr (Noon) Prayer during school hours.
- 2 What is the reward for performing prayer in the Holy Mosque of Makkah (al-masjid al-ḥarām)?



I use my skills in order to learn

1 I read and reflect

Khalid: Where are you going, Rashid? The time for Maghrib Prayer is near.

Rashid: I am going to the football field, where I will pray alone, then start doing exercise.



## Lesson Five

Khalid: What I know about you is that you are eager, Rashid, to obey Allah and His Messenger.

Rashid: Thank you, brother. May Allah help us to do that.

Khalid: Our Noble Prophet ﷺ instructed us to observe congregational prayer, because it exceeds the individual prayer in reward by twenty-seven degrees. What do you think about us praying in the mosque, then leaving together to exercise and work out in the field?

Rashid: Sure, it is a good idea. Thank you, brother for your advice. Let's go.

### Congregational Prayer

A group of Muslims worshippers offering the obligatory prayer in congregation, at the same time and place, led by one imām behind whom the worshippers stand in a rows.

- 1 Is a Muslim's prayer valid if he offers it alone?
- 2 By how many degrees is congregational prayer superior to individual prayer?

### 2 I memorize

Abdullāh ibn 'Amr رضي الله عنه reported that the Messenger of Allah ﷺ said:

صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَدِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً  
"Prayer performed in congregation is better than a prayer performed individually by twenty-seven degrees." (Narrated by al-Bukhārī and Muslim)

### Meaning of words:

الْفَدِّ (individual): the individual person who prays alone.

### General meaning of the ḥadīth:

- ◆ A congregational prayer is higher in reward than individual prayer by 27 times.
- ◆ Whosoever performs it inside a mosque in congregation, it is as if he has prayed 27 prayers in comparison with the prayer of an individual worshipper.
- ◆ The payer of the individual worshipper is valid and he is rewarded for it, because the term 'better' (أَفْضَلُ) in the above ḥadīth means that both are rewarded, but one of them is greater in reward than the other. This is in the of the person who does not have a valid excuse (ghayr ma'dhūr) for praying alone. As for the person who does have a valid excuse (ma'dhūr), the religious texts point to the fact that he will receive his reward in full.



3

I read

The teacher requested from the students to write reports about their performing prayers in congregation.

- ◆ We read what our friends have written about the excellence of prayer offered in congregation over prayer offered by an individual worshipper.



Abdullah: Congregational prayer teaches and inculcates in me an eagerness to respond to the call of the mu'adhhdhin by intending to pray in congregation and by going to the mosque early and praying on time. It also teaches me to say the supplication on entering the mosque (du'ā' dukhūl al-masjid) and perform the prayer for greeting the mosque (ṣalāt taḥīyyat al-masjid) on entering.



Abdurrahman: Congregational prayer teaches me that sitting in the mosque waiting for the prayer is a form of worship. This because the one waiting for the prayer is regarded as being engaged in prayer; and the angels bless him, ask Allah to forgive him, and bear witness for him on the Day of Judgement. This instills in me a feeling of happiness and that I am a guest of Allah سبحانه وتعالى and a recipient of His Divine Hospitality. This is why I love congregational prayer.



Mohammed: Congregational prayer teaches me that my responding to the iqāmah (second call to prayer) keeps me safe from the devil. Like-wise, I have also learnt order and organization from the congregational prayer, by standing and waiting for the imām to say the takbīrat al-iḥrām (i.e. uttering Allāhu akbar to commence the prayer), by entering into prayer with the imām, and by straightening the rows.



Omar: Congregational prayer teaches me to answer the imām when he says "sami'a llāhu liman ḥamidah" (Allah listens to the one who prais-es Him). It also helps to safeguard against forgetfulness (in prayer) in general. Moreover, it teaches me to feel a greater sense of humbleness and presence of mind, to keep away all that distracts me during prayer, to maintain a good appearance, and to feel that we are surrounded by angels.



Othman: Congregational prayer teaches me to practise reciting the Holy Qur'ān while observing the rules of tajwīd (correct recitation), learn and become familiar with the rules (aḥkām) pertaining to ṣalāh and show veneration for the religious rites and symbols of Islam.



Nasser: Congregational prayer teaches me that the steps a Muslim takes to the mosque to pray in congregation will be rewarded by Allah, such that there is not a single step that a Muslim takes, except that through it he is raised one degree and has erased from him one sin.





## Lesson Five

4

I search

The Prophet ﷺ:

"أَلَا أُذَلِّكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟" . قَالُوا بَلَى يَا رَسُولَ اللَّهِ . قَالَ "إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَى إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، فَذَلِكَ الرَّبَاطُ"

"Shall I tell you about things with which Allah erases sins and raises grades on the Judgement?" They said: Yes, Messenger of Allah. He said: "Performing wuḍū' (ablution) in a complete manner in cases of difficulty, taking a great number of steps to mosques, and waiting for prayer after prayer: That is like serving on the front line." (Narrated by Muslim)

◆ Explain what the above ḥadīth guides to.

5

I observe and deduce



1 The places in which Muslims perform congregational prayers.

2 The reasons that force a Muslim to perform congregational prayers outside the mosque.

3 I speak about three benefits of congregational prayers.



6 I cooperate with my friends

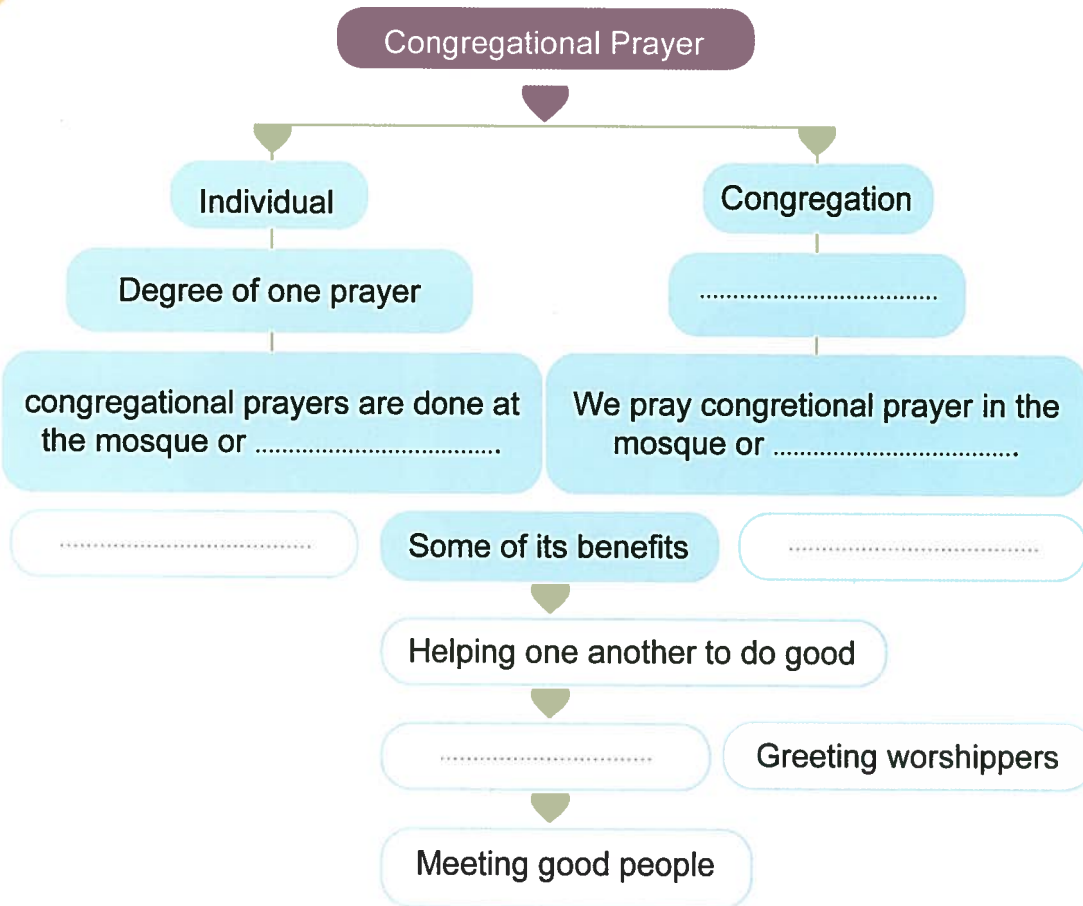
We think

1 What would happen if all Muslims prayed in their houses?

2 Adnan always performs congregational prayer in the mosque, but performs 'Ishā' Prayer at home:

Expected Reasons	Solutions

I organize my ideas



## Lesson Five



I recite the Holy Qur'an

[النساء: 103] إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿١٠٣﴾

'inna ṣ-ṣalāta kānat 'alā l-mu'minīna kitāban mawqūtan

"Verily, the prayer is enjoined on the believers at prescribed and fixed times." (Sūrat al-Nisā':103)



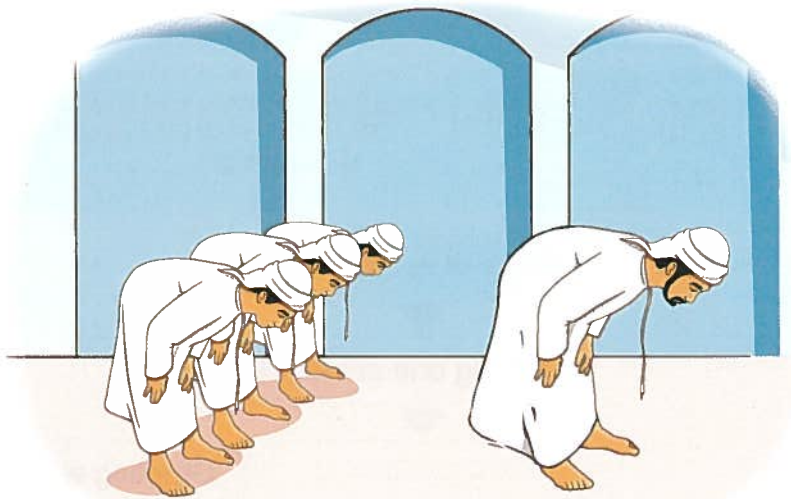
I leave my mark

My behavior is my responsibility:

- ◆ I state how I can learn from prayer in organizing my time.

I love my country:

I make a list of actions that express the respect that worshippers show for congregational prayers in mosques, and present it to my teacher to choose the best action and hang it up at the school mosque.





## Student Activities

I answer by myself:

### 1 Activity One

I read the following table then state my position:

Ser, No.	Scenario	Like	Dislike
1	He takes special care to follow behind the imām during prayer and therefore does not overtake him and go ahead of him.		
2	He comes to congregational prayer wearing sport clothes that give off a bad smell.		
3	He came to the mosque and found that he had missed the prayer, so he returned home without praying.		
4	A mother performs prayer in congregation together with her daughters at home.		
5	a group of young men went on picnic, and the time for Maghrib Prayer entered, so they prayed it in congregation on an open field.		
6	He sat talking with his friend loudly inside the mosque, while waiting for the second call to prayer announcing its commencement.		
7	He agreed with his friends to come to the mosque early in order to arrange the Qur'ān copies neatly in the mosque.		





# Lesson Five

## 2 Activity Two

I write down four scenes which I see during the time allocated for Dhuhr Prayer in my school and which I find pleasing:

1 .....

2 .....

3 .....

4 .....

## 3 Activity Three

I look for the story of the blind man who asked permission from the Prophet ﷺ to pray at home (He had no one to guide him on the way to the mosque), and explain the importance of performing congregational prayer in the mosque.

.....  
.....

## 4 Activity Four

Among the virtues of congregational prayer





5 I assess myself

I rate my progress level in the specified learning area:

Ser. No.	Learning Area	Excellent	Good	Acceptable
1	I learn the ḥadīth on congregational prayer by heart.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I explain the meanings of Qur'ānic terms and linguistic constructions.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	I explain the importance of congregational prayer.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



# Enriching Activities Program

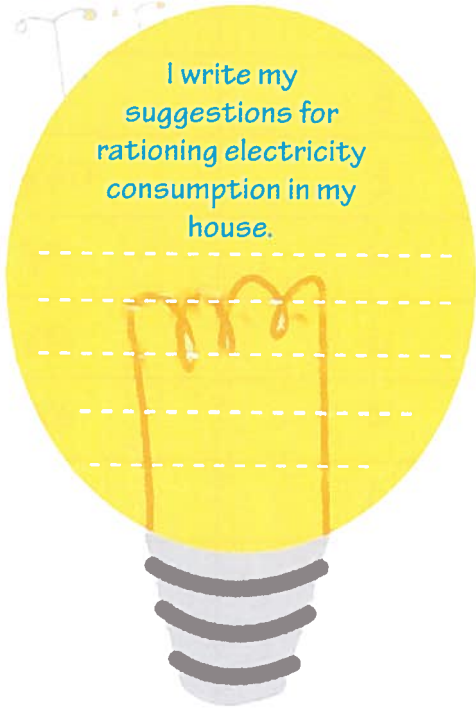


PROGRAM OF REINFORCING NATIONAL IDENTITY  
Belonging, allegiance, public safety, volunteering

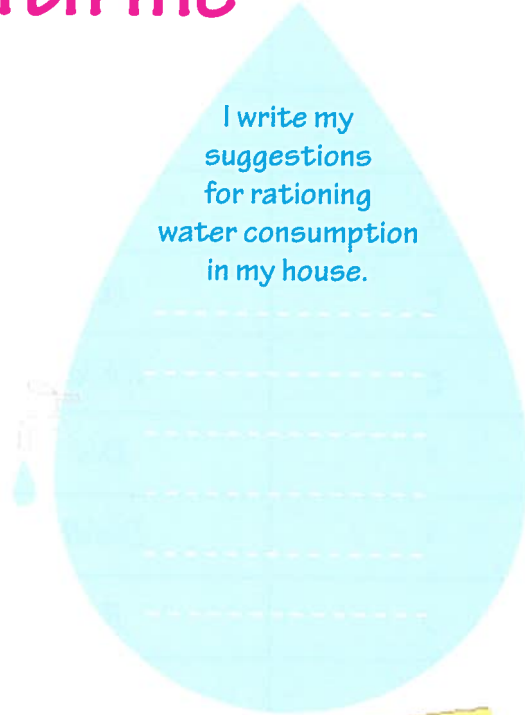


## Think with me

I write my suggestions for rationing electricity consumption in my house.



I write my suggestions for rationing water consumption in my house.



I look for the seven emirates of the UAE in the following square then rewrite them according to their geographic location beginning with the capital:

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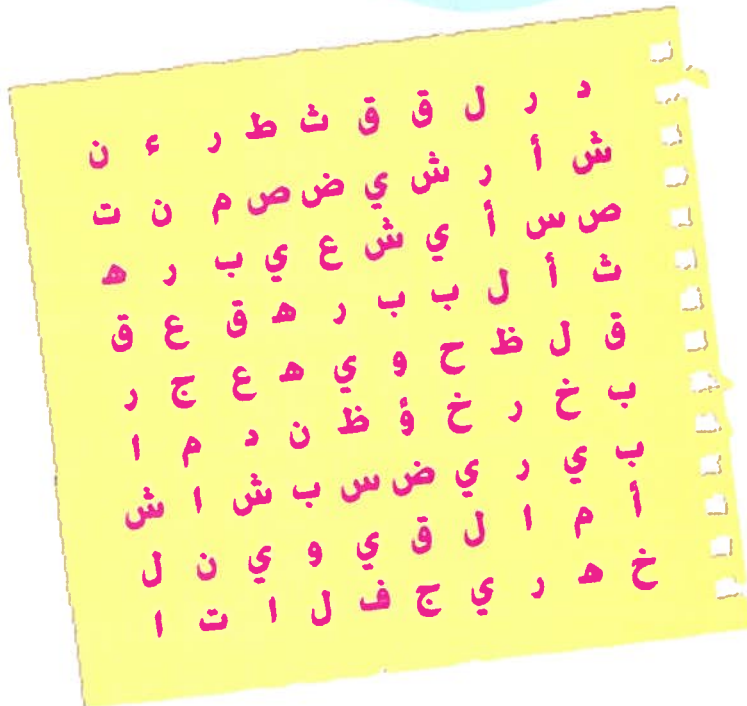
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## Appendix: Key for Transliteration Characters

<b>Arabic Consonants</b>			
ء	'	ض	<i>D/d</i>
ب	<i>B/b</i>	ط	<i>T/t</i>
ت	<i>Tt</i>	ظ	<i>Z/z</i>
ث	<i>Th/th</i>	ع	'
ج	<i>J/j</i>	غ	<i>Gh/gh</i>
ح	<i>H/h</i>	ف	<i>F/f</i>
خ	<i>Kh/kh</i>	ق	<i>Q/q</i>
د	<i>D/d</i>	ك	<i>K/k</i>
ذ	<i>Dh/dh</i>	ل	<i>L/l</i>
ر	<i>R/r</i>	م	<i>M/l</i>
ز	<i>Z/z</i>	ن	<i>N/n</i>
س	<i>S/s</i>	و	<i>W/w</i>
ش	<i>Sh/sh</i>	هـ/ه	<i>H/h</i>
ص	<i>Ṣ/ṣ</i>	ي	<i>Y/y</i>
<b>Arabic Vowels (Short &amp; Long)</b>			
اَ	<i>A/a</i>	اَ	<i>Ā/ā</i>
اُ	<i>U/u</i>	اُ	<i>Ū/ū</i>
اِ	<i>I/i</i>	اِ	<i>Ī/ī</i>
<b>Arabic Diphthongs</b>			
اَوْ	<i>aw</i>	اَي	<i>ay</i>

## Appendix: Key for Supplicative Symbols

	Symbol	Transliteration	Translation
1.	/	سُبْحَانَهُ وَتَعَالَى <i>subhānahū wa ta 'ālā</i>	Glorified and Exalted Be He
2.	ﷺ	صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ <i>ṣalla llāhu 'alayhi wa sallama</i>	Blessings and Peace be upon him
3.	☉	عَلَيْهِ السَّلَامُ <i>'alayhi s-salāmu</i>	Peace be upon him
4.	+	عَلَيْهَا السَّلَامُ <i>'alayha s-salāmu</i>	Peace be upon her
5.	)	عَلَيْهِمَا السَّلَامُ <i>'alayhima s-salāmu</i>	Peace be upon the two of them
6.	*	عَلَيْهِمُ السَّلَامُ <i>'alayhimu s-salāmu</i>	Peace be upon them
7.	Δ	رَضِيَ اللهُ عَنْهُ <i>raḍiya llāhu 'anhu</i>	May Allah be pleased with him
8.	∇	رَضِيَ اللهُ عَنْهَا <i>raḍiya llāhu 'anhā</i>	May Allah be pleased with her
9.		رَضِيَ اللهُ عَنْهُمَا <i>raḍiya llāhu 'anhumā</i>	May Allah be pleased with the two of them
10.	!	رَضِيَ اللهُ عَنْهُمْ <i>raḍiya llāhu 'anhum</i>	May Allah be pleased with them (males)
11.	#	رَضِيَ اللهُ عَنْهُنَّ <i>raḍiya llāhu 'anhunna</i>	May Allah be pleased with them (females)

## Appendix: Qur'ān-Word-by-Word Translation of the Relevant Sūrahs

never-ending reward.

In the name of Allah,  
the Most Gracious, the  
Most Merciful.

1. By the sky containing  
the constellations,
2. And the Promised Day,
3. And the witness and  
what is witnessed,
4. Destroyed were the  
companions of the pit,
5. Of the fire full of fuel,
6. When they sat by it,
7. And they were witnesses  
over what they were  
doing to the believers.
8. And they resented  
them because

سورة البُرُوج مَكِّيَّة ٢٧ رُكُوعًا ١									
Surah Al-Buruj									
بِسْمِ		اللَّهِ		الرَّحْمَنِ		الرَّحِيمِ			
in (the) name		(of) Allah,		the Most Gracious,		the Most Merciful.			
وَالسَّمَاءِ		ذَاتِ		الْبُرُوجِ		۱		وَالْيَوْمِ الْمَوْعُودِ	
By the sky,		containing		the constellations,		1		And the Day	
۱		وَشَاهِدٍ		وَمَشْهُودٍ		۳		قَتِيلٍ	
2		And (the) witness		and what is witnessed.		3		Destroyed were	
أَصْحَابُ		الْأَخْدُودِ		۴		النَّارِ		ذَاتِ الْوَقُودِ ۵	
(the) companions		(of) the pit,		4		(Of) the fire		5 (of) the fuel, full	
إِذْ هُمْ عَلَيْهَا قُعُودٌ		۶		وَهُمْ عَلَىٰ مَا يَفْعَلُونَ					
(were) sitting,		6		And they		over		what they were doing	
by it		7		وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ					
they		7		And not		they resented		that except [of] them	
When		witnesses.		to the believers					

يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ۝٨	الَّذِي	۝٨	اللَّهُ	الْعَزِيزِ	الْحَمِيدِ	يُؤْمِنُوا	بِاللَّهِ
The One Who.	8	the Praiseworthy.	the All-Mighty.	in Allah	they believed		
لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۝٩	وَاللَّهُ	عَلَىٰ	كُلِّ	شَيْءٍ	شَهِيدٌ ۝٩	إِنَّ	الَّذِينَ
every	on	and Allah	and the earth;	(of) the heavens	(is) the dominion	for Him	
الْمُؤْمِنِينَ	فَتَنُوا	الْمُؤْمِنِينَ	وَالْمُؤْمِنَاتِ	لَمْ	يَتُوبُوا	فَلَهُمْ	عَذَابٌ
the believing men	persecuted	those who	Indeed,	9	(is) a Witness.	thing	
جَهَنَّمَ	وَلَهُمْ	عَذَابٌ	الْحَرِيقِ ۝١٠	إِنَّ	الَّذِينَ	آمَنُوا	وَعَمِلُوا
(is the) punishment	then for them	they repented,	not	then	and the believing women,		
لَهُمْ	جَنَّاتٌ	تَجْرِي	مِنْ	تَحْتِهَا	الْأَنْهَارُ	ذَلِكَ	الْفَوْزُ
underneath it	from	flow	(will be) Gardens	for them			
رَبِّكَ	لَشَدِيدٌ ۝١١	إِنَّهُ	هُوَ	يُبْدِئُ	وَيُعِيدُ ۝١٢	وَهُوَ	الْعَفُوفُ
originates	He	Indeed He,	12	(is) surely strong.	(of) your Lord		
ذُو الْعَرْشِ	الْمَجِيدُ ۝١٥	فَعَالٌ	لِمَا	يُرِيدُ ۝١٦	هَلْ	أَتَكَ	حَدِيثُ
16	He intends.	of what	Doer	15	the Glorious,	Owner (of) the Throne	
وَشَوَدٌ	فِرْعَوْنَ ۝١٧	وَشَوَدٌ	وَشَوَدٌ	وَشَوَدٌ	وَشَوَدٌ	وَشَوَدٌ	وَشَوَدٌ
and Thamud?	Firaun	17	(of) the hosts,	(the) story	come to you	Has	
بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ۝١٨	وَاللَّهُ	مِنْ	وَرَأَيْهِمْ	مُحِيطٌ ۝٢٠	بَلِ	الَّذِينَ	كَفَرُوا
But Allah	19	denial.	(are) in	disbelieve	Those who	Nay!	18
مِنْ	وَرَأَيْهِمْ	مُحِيطٌ ۝٢٠	بَلِ	الَّذِينَ	كَفَرُوا	فِي	تَكْذِيبٍ ۝١٩
(is) a Quran	It	Nay!	20	encompasses.	behind them,	from	
مَجِيدٌ ۝٢١	فِي	لَوْحٍ	مَّحْفُوظٍ ۝٢٢	مَجِيدٌ ۝٢١	فِي	لَوْحٍ	مَّحْفُوظٍ ۝٢٢
22	Guarded.	a Tablet,	In	21	Glorious.		

they believed in Allah, the All-Mighty, the Praiseworthy,

9. To **Whom** belongs the dominion of the heavens and the earth. And Allah is a Witness over all things.

10. Indeed, those who persecuted believing men and believing women, then did not repent, they will have the punishment of Hell, and they will have the punishment of the Burning Fire.

11. Indeed, those who believe and do righteous deeds, they will have Gardens underneath which rivers flow. That is the great success.

12. Indeed, the Grip of your Lord is strong.

13. Indeed, it is **He Who** originates and repeats,

14. And **He** is the Oft-Forgiving, the Most Loving,

15. Owner of the Glorious Throne,

16. Doer of what He intends.

17. Has there come to you the story of the hosts,

18. (Of) Firaun and Thamud?

19. Nay! Those who disbelieve are in denial.

20. But Allah encompasses them from behind.

21. Nay! It is a Glorious Quran,

22. In a Guarded Tablet.

In the name of Allah,  
the Most Gracious, the  
Most Merciful.

1. By the sky and the night  
comer,
2. And what can make you  
know what the night  
comer is?
3. It is the piercing star!
4. There is not a soul but  
over it is a protector.
5. So let man see from  
what he is created.
6. He is created from a  
fluid, ejected,
7. Coming forth from  
between the backbone  
and the ribs.
8. Indeed, He is Able to  
return him (to life).
9. The Day when the  
secrets will be tested,
10. Then he will not have  
any power or any helper.
11. And by the sky which  
returns (rain),
12. And the earth which  
cracks open (with the  
sprouting of seeds),
13. Indeed, it is a decisive  
Word,
14. And it is not for  
amusement.
15. Indeed, they are  
plotting a plot,
16. But I am planning a  
plan.
17. So give respite <sup>ع</sup>  
to the disbelievers. Give  
respite to them (for) a  
little while.

سُورَةُ الطَّارِقِ مَكِّيَّةٌ ٣٦ رُكُوعُهَا ١					
Surah At-Tariq					
بِسْمِ		اللَّهِ		الرَّحْمَنِ	
the Most Merciful.		the Most Gracious.		(of) Allah.	
الرَّحِيمِ		الرَّحْمَنِ		الرَّحِيمِ	
In (the) name		(of) Allah.		the Most Gracious.	
وَالسَّمَاءِ		وَالطَّارِقِ		وَمَا	
By the sky		and the night comer.		And what	
الطَّارِقُ		النَّجْمِ		الثَّاقِبِ	
the night comer (is)?		(It is) the star.		the piercing!	
نَفْسٍ		لَهَا		عَلَيْهَا	
soul		but		over it	
حَافِظٌ		فَلْيَنْظُرِ		الْإِنْسَانَ	
(is) a protector.		So let see		man	
خُلِقَ		مِنْ		مَاءٍ	
he is created.		from		a water.	
يَخْرُجُ		مِنْ		بَيْنِ	
Coming forth		from		between	
رَاجِعِهِ		لِقَادِرٍ		يَوْمَ	
return him		(is) Able.		(The) Day	
فَمَا		لَهُ		مِنْ	
Then not		(is) for him		any	
ذَاتِ		الرَّجْعِ		وَالْأَرْضِ	
which returns.		which cracks open.		And the earth	
لَقَوْلٍ		فَصْدٌ		وَمَا	
(is) surely a Word		decisive.		And not	
إِنَّهُمْ		يَكِيدُونَ		كَيْدًا	
Indeed, they		are plotting		a plot.	
فَمَهْلٍ		الْكَافِرِينَ		أَمَهُمْ	
So give respite		(to) the disbelievers.		Give respite to them -	
لِقَوْلٍ		رُؤْيِدًا		لِقَوْلٍ	
little.		a little while.		a little while.	
سُورَةُ الرَّحْمَنِ مَكِّيَّةٌ ٨ رُكُوعُهَا ١					
Surah Al-Rahman					
بِسْمِ		اللَّهِ		الرَّحْمَنِ	
the Most Merciful.		the Most Gracious.		(of) Allah.	
الرَّحِيمِ		الرَّحْمَنِ		الرَّحِيمِ	
In (the) name		(of) Allah.		the Most Gracious.	

In the name of Allah,  
the Most Gracious, the  
Most Merciful.

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ۝۱	الَّذِي خَلَقَ	فَسَوَّى ۝۲	وَالَّذِي قَدَّرَ فَهَدَى ۝۳	وَالَّذِي أَخْرَجَ الْمَرْعَى ۝۴	فَجَعَلَهُ عُتَاءً ۝۵	أَحْوَى ۝۶	سَنُقَرِّبُكَ فَلَا تَنْسَى ۝۷	إِلَّا مَا شَاءَ اللَّهُ ۝۸	إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ۝۹	وَنُيَسِّرُكَ لِلْيُسْرَى ۝۱۰	فَذَكِّرْ ۝۱۱	سَيَذَكَّرْكَ ۝۱۲	مَنْ يَخْشَى ۝۱۳	وَيَتَجَنَّبُهَا ۝۱۴	الْأَشْقَى ۝۱۵	الَّذِي يَصِلَى النَّارَ الْكُبْرَى ۝۱۶	ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ۝۱۷	قَدْ أَفْلَحَ مَنْ تَزَكَّى ۝۱۸	وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ۝۱۹	بَلْ تُوْثِرُونَ الْحَيَاةَ الدُّنْيَا ۝۲۰	وَ الْآخِرَةُ ۝۲۱	وَ الْآبَقَى ۝۲۲	إِنْ هَذَا لَفِي الصُّحُفِ الْأُولَى ۝۲۳	صُحُفِ إِبْرَاهِيمَ وَمُوسَى ۝۲۴
Glorify	created,	then proportioned,	then guided,	brings forth	And then makes it	dark.	We will make you recite	Allah will	is hidden.	And We will ease you	So remind,	He will pay heed -	fears (Allah).	And will avoid it	the wretched one.	will burn	The one who	he will die	(one) who	and prays.	While the Hereafter	and everlasting.	Indeed,	(The) Scriptures
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	
the Most High,	(of) your Lord,	(the) name	the Manifest	the pasture,	the pasture,	the pasture,	the pasture,	the pasture,	the pasture,	the pasture,	the pasture,	the pasture,	the pasture,	the pasture,	the pasture,	the pasture,	the pasture,	the pasture,	the pasture,	the pasture,	the pasture,	the pasture,	the pasture,	the pasture,

1. Glorify the name of your Lord, the Most High,

2. Who created, then proportioned,

3. And Who measured, then guided,

4. And Who brings forth the pasture,

5. And then makes it dark stubble.

6. We will make you recite, so you will not forget,

7. Except what Allah wills. Indeed, He knows the manifest and what is hidden.

8. And We will ease you towards ease.

9. So remind, if the reminder benefits.

10. He who fears (Allah) will pay heed.

11. And the wretched one will avoid it.

12. The one who will burn in the great Fire.

13. In which he will neither die nor live.

14. Certainly, he is successful who purifies himself,

15. And remembers the name of his Lord and prays.

16. Nay! You prefer the life of the world,

17. While the Hereafter is better and everlasting.

18. Indeed, this is in the former Scriptures,

19. The Scriptures of Ibrahim and Musa.











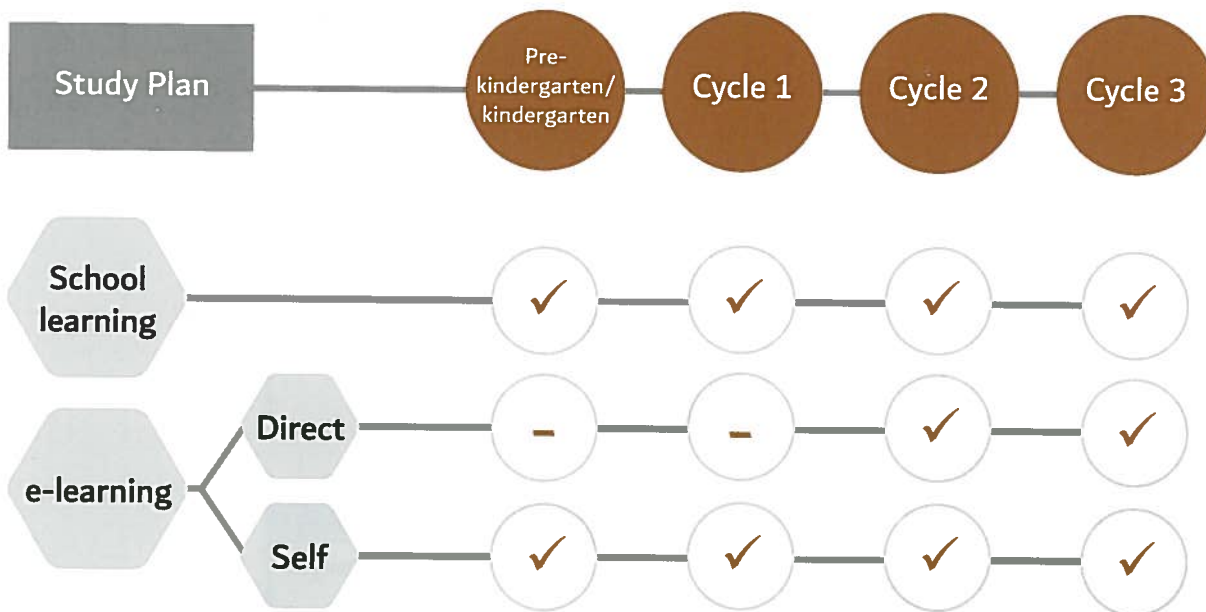






## Hybrid education in the Emirati school

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



Channels for obtaining a textbook:



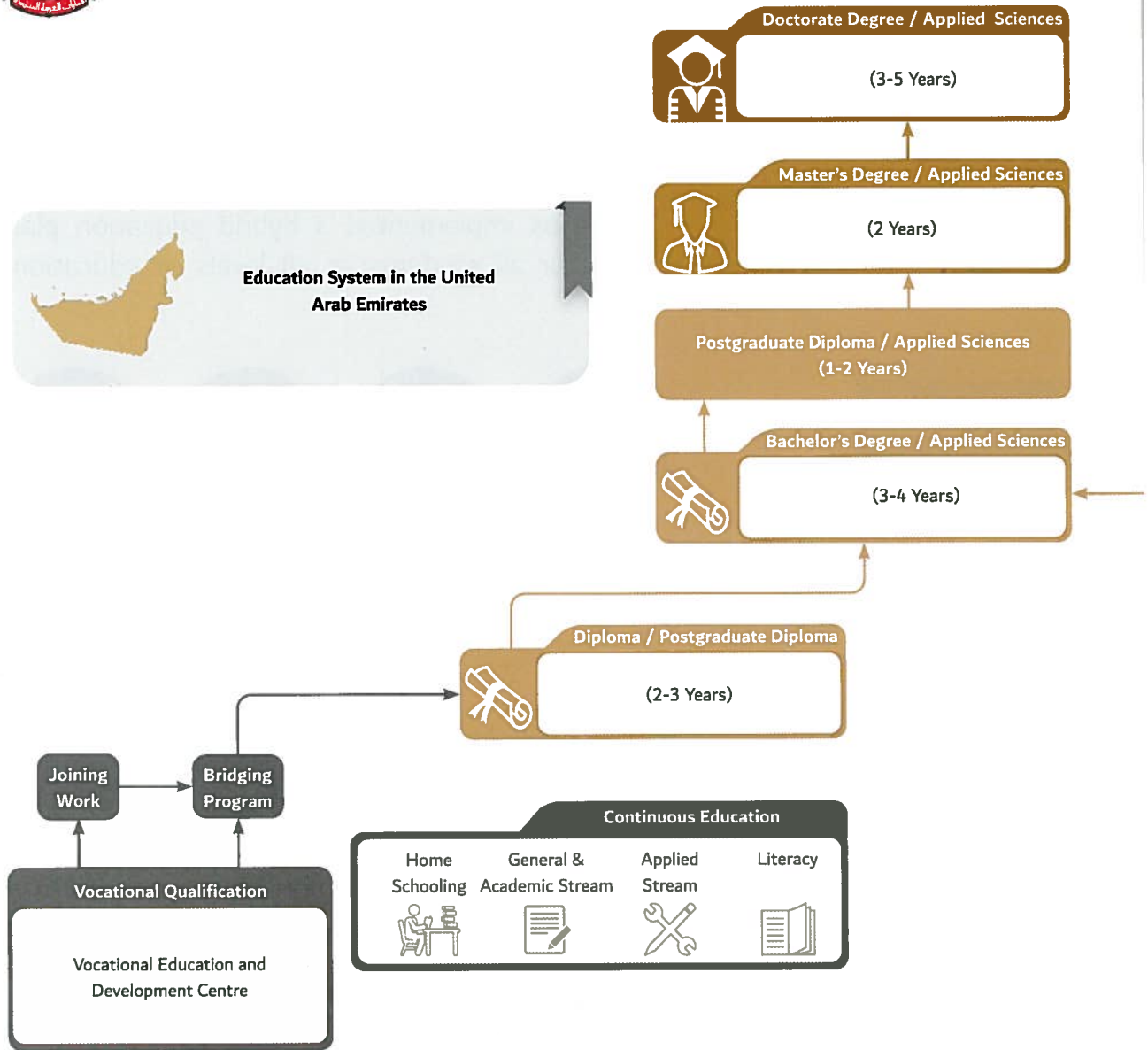
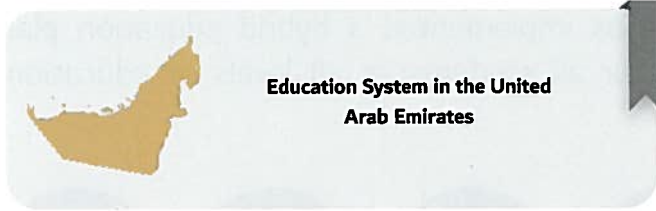
برنامج محمد بن راشد  
للتعلم الذكي  
Mohammed Bin Rashid  
Smart Learning Program

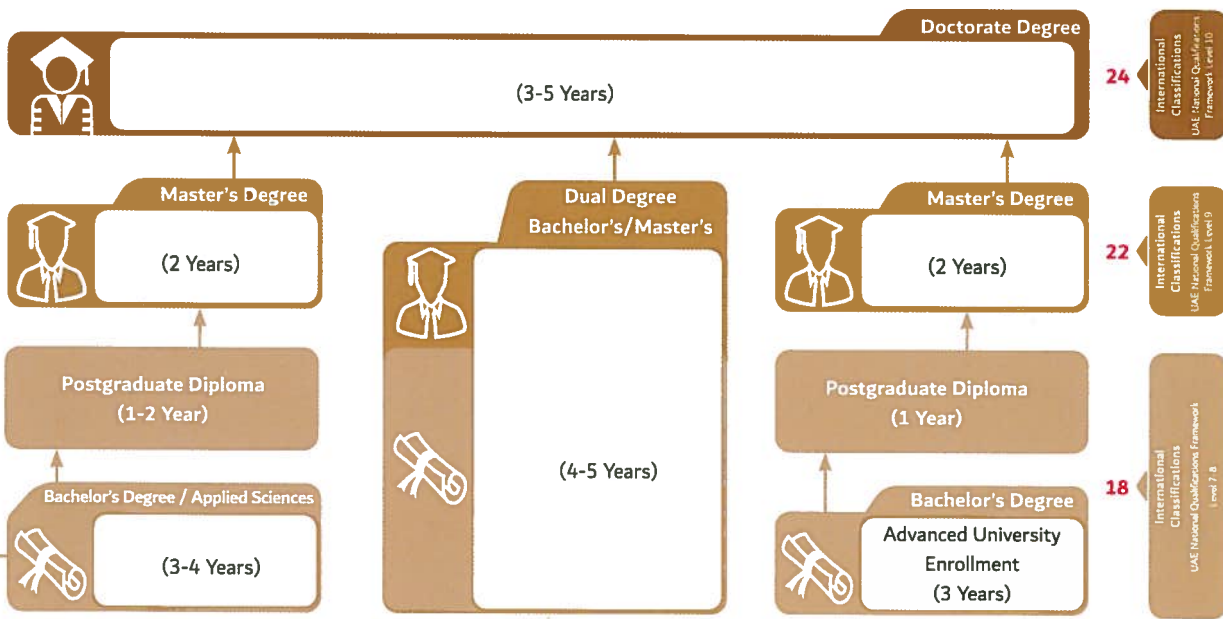
Electronic units





**UNITED ARAB EMIRATES  
MINISTRY OF EDUCATION**





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.**

