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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. Peace and Blessings be upon the most honored of Messengers, our Master Muḥammad ﷺ, who was sent as a mercy to all nations, and upon his family and companions.

The Curriculum Design Team of the Islamic Education Series is pleased to present to our dear students this new edition of the Islamic Education textbook. We pray to Allah

سُبْحَانَكَ رَبِّيَ الْعَلِيِّ that it will help increase their knowledge, expand their intellectual horizons, and elevate and refine their moral character; for Allah is the One who always hears and responds whenever called upon.

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

Divine Revelation (Waḥy),

Islamic Creed (‘Aqīdah),

Values and Manners of Islam (Qiyam wa Ādāb),

Islamic Rulings and their Higher Purposes (Aḥkām wa Maqāṣid),

Life of the Prophet (Sīrah) and Prominent Muslim Personalities (Shakhṣiyyāt), and

National Identity and Contemporary Issues (Huwiyyah wa Qaḍāyā).

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

Each lesson consists of:

an introduction entitled: ‘I take initiative to learn’,

a presentation entitled: ‘I use my skills to learn’, and

a conclusion entitled: ‘I organize my ideas’.

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

general activities for all students entitled: ‘I answer by myself’,

enrichment activities for outstanding students entitled: ‘I enrich my experience, and

applied activities entitled: “I assess myself”.

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

The textbook aims to:

realize the defining traits of Emirati students,


strengthen their loyalty and sense of belonging to their country,

protect and fortify them against the ideas of extremism and terrorism,

develop 21st century skills and holistic thinking, and

meet the pressing needs and demands of sustainable development.

The textbook focuses on the religious knowledge and ideas that students are required to have. It furthermore connects this religious knowledge and ideas to their contemporary life in accordance with the compassionate teachings of Islam which are characterized by moderation, balance, equanimity, tolerance, clemency, love, peace, cohesion, harmony, respect for human dignity, a rejection of violence and hatred,



reinforcement of positivity, and a sense of individual and communal responsibility. Moreover, the book attaches importance to developing performance skills that are specific to Islamic Education and places special emphasis on Islamic values in order to build conscientious personalities who are committed to their religion, take pride in their heritage, contribute to nation building and open up new horizons of cooperation and collaboration for promoting shared human values.

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

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

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

And Allah alone grants success.

Curriculum Design Team of the Islamic Education Series



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Lesson Title	Learning Outcomes / Performance Indicators
The Resurrection and Raising up	<ol style="list-style-type: none"> 1. Recite the verses while observing the rules of recitation. 2. Explain the meanings of Qur'ānic vocabulary. 3. Explain the overall meaning of the verses. 4. Explain the evidence of the resurrection and raising up. 5. Explain manifestations of the greatness and power of Allah. 6. Infer the methodology of dialogue in Qur'ānic verses.
Those in the Shade of the Most Merciful	<ol style="list-style-type: none"> 1. Read the hadīth by heart properly. 2. Explain the reasons for winning the shade of Allah, <i>سُبْحَانَ وَتَعَالَى</i>, on the Day of Judgment. 3. Infer the effect of fearing Allah, <i>سُبْحَانَ وَتَعَالَى</i>, in the life of the individual and society.
Glad Tidings for those who Pray	<ol style="list-style-type: none"> 1. Read the hadīth by heart properly. 2. Explain the advantages of walking to Mosques. 3. Explain the advantage of performing Fajr and Isha prayers with congregation.
Evidences for the Oneness of Allah <i>سُبْحَانَ وَتَعَالَى</i>	<ol style="list-style-type: none"> 1. Explain the concept of Fiṭrah (natural predisposition). 2. Explain how to build the argument that Allah is uniquely One and has no associate . 3. Prove the oneness of Allah, <i>سُبْحَانَ وَتَعَالَى</i>, using Fiṭrah and reason. 4. Deduce the Oneness and greatness of Allah, <i>سُبْحَانَ وَتَعَالَى</i>, through the created universe and its systemic order.
Consciousness of Allah's <i>سُبْحَانَ وَتَعَالَى</i> watching one	<ol style="list-style-type: none"> 1. Explain the concept of Murāqaba of Allah <i>سُبْحَانَ وَتَعَالَى</i> . 2. Defines the benefits of Murāqaba of Allah, <i>سُبْحَانَ وَتَعَالَى</i> . 3. Clarify the means that aid Murāqaba of Allah, <i>سُبْحَانَ وَتَعَالَى</i> . 4. Deduce the resultant traces of Murāqaba of Allah, <i>سُبْحَانَ وَتَعَالَى</i>, on the behavior of the individual and preserving welfare of society. 5. Emulate examples from the biographies of the righteous in their Murāqaba of Allah, <i>سُبْحَانَ وَتَعَالَى</i>
Sunan al-Fiṭrah	<ol style="list-style-type: none"> 1. Explain the concept of Sunan al-Fiṭrah . 2. Describe Sunan al-Fiṭrah. 3. Infer the wisdom in prescribing Sunan al-Fiṭrah. 4. Explain aspects of the beauty of Islam in light of its interest in Sunan al-Fiṭrah.
The Absolute Creator, the All-Knowing	<ol style="list-style-type: none"> 1. Recite the verses while observing the rules of recitation. 2. Explain the meaning of Qur'ānic vocabulary. 3. Explain the overall meaning of the verses. 4. Explain the manifestation of Allah's knowledge and His justice
Repentance is the Opportunity of a Lifetime	<ol style="list-style-type: none"> 1. Recite the noble hadīth by heart properly. 2. Infer the conditions of sincere repentance. 3. Clarify the matters that aid repentance. 4. Critique the wrong ways through which repentance is sought.

The Reliever, the Forbearing, glory be to Him	<ol style="list-style-type: none"> 1. Explain the concept of the Reliever, the Forbearing, glory be to Him. 2. Mention the manifestations of divine forbearance in life. 3. Demonstrate my adoption of forbearance in dealing with people.
Ritual purificatory bath (Ghusl)	<ol style="list-style-type: none"> 1. Apply the rules of Ghusl correctly. 2. Define the acts of Ghusl and its ruling.
Dry ablution (tayammum) and maḥṣa (wiping with wet hands) over footwear	<ol style="list-style-type: none"> 1. Explain the concepts of dry ablution (tayammum) and maḥṣa (wiping with wet hands) over footwear. 2. Apply tayammum and maḥṣa correctly. 3. Compare and contrast tayammum and maḥṣa.
Battle of the Confederates (Ghazwat al-Aḥzāb)	<ol style="list-style-type: none"> 1. Explain the events of the Battle of the Confederates. 2. Analyze the outcome of the Battle of the Confederates. 3. Conclude lessons from the Battle of the Confederates.
Glad Tidings and Consolation	<ol style="list-style-type: none"> 1. Recite the verses while observing the rules of recitation. 2. Explain the meanings of Qur'ānic vocabulary. 3. Explain the overall meaning of the verses. 4. Describe the people of Paradise. 5. Be keen on obeying Allah, سُبْحَانَ وَجَعَالِي, and seeking His pleasure. 6. Explain the significance of referring to previous nations.
Rules of the Silent Mīm (Mīm al-Sākinah)	<ol style="list-style-type: none"> 1. Identify the cases of the Silent Mīm whilst reciting. 2. Apply the rules of the Silent Mīm whilst reciting. 3. Compare between the cases of Silent Mīm and the cases of other similar letters. 4. Be dedicated in reciting the Book of Allah, سُبْحَانَ وَجَعَالِي.
Moderation in Spending	<ol style="list-style-type: none"> 1. Read the noble hadīth properly by heart. 2. Explain the rules concerning extravagance. 3. Explain the connection between extravagance and vanity. 4. Understand the danger of extravagance on the individual and on society. 5. Infer Islamic principles dealing with extravagance.
Imām Abu Ḥanīfa al-Nu'mān (may Allah have mercy upon him)	<ol style="list-style-type: none"> 1. Summarize aspects from the life of Imām Abu Ḥanīfa. 2. Infer lessons to be learned from the biography of Imām Abu Ḥanīfa
The Arab Islamic civilization	<ol style="list-style-type: none"> 1. Define the concept of the Arab Islamic Civilization. 2. Identify the manifestations of the Arab Islamic Civilization. 3. Explain factors that contributed to the prosperity of the Arab Islamic Civilization. 4. Explain the role of the United Arab Emirates in maintaining the Arab Islamic Civilization.

قال تعالى:

﴿ سَرِيهِمْ ءَايَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ
أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾ [سورة فُصِّلَتْ]

Allah, وسبحانه وتعالى, **said:**

“sa-nurīhim ‘āyātīnā fī l-’āfāqī wa-fī ‘anfusihiḥ ḥattā yatabayyana lahum ‘annahu l-ḥaqqu ‘a-wa-lam yakfi bi-rabbika ‘annahū ‘alā kulli shay’in shahīdun”

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

[Fuṣṣilat: 53]



UNIT ONE

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ﴾

He is with you wherever you are



Unit Contents:

Lesson	Subject	Field
1 The Resurrection and Raising up	Qur'ān	Divine Revelation
2 Those in the Shade of the Most Merciful	Hadīth	Divine Revelation
3 Glad Tidings and Consolation	Hadīth	Divine Revelation
4 Evidence of the Oneness of Allah, سُبْحَانَ رَبِّيَ الْعَلِيِّ	Faith-based Mindset	Belief
5 Consciousness of Allah's watching one سُبْحَانَ رَبِّيَ الْعَلِيِّ	Islamic Values	Islamic Values and Manners
6 Sunan al-Fiṭrah	Acts of Worship	Rulings of Islam and their Aims

Lesson

1

The Resurrection and Raising up

This Lesson teaches me to:

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

I take the initiative to learn:

It was said in the **ancient** times that “Qāf” was the name of a mountain surrounding earth.

We now live in the age of technology, satellites, space and image-based discoveries. To what extent are you convinced of the above statement? Justify your point of view. What do you know about “Qāf”?



Highlights

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

I use my skills to learn

I recite and memorize:

(سورة ق)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ق وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾ بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ فَقَالَ الْكٰفِرُونَ هَذَا شَيْءٌ عَجِيبٌ ﴿٢﴾ أَوَ ذَا
مِتْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ ﴿٣﴾ قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيفٌ ﴿٤﴾ بَلْ كَذَّبُوا
بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيعٍ ﴿٥﴾ أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا
مِنْ فُرُوجٍ ﴿٦﴾ وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَواسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٧﴾ تَبَصَّرَةٌ وَذَكَرَى
لِكُلِّ عَبْدٍ مُنِيبٍ ﴿٨﴾ وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبْرَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ﴿٩﴾ وَالنَّخْلَ
بِاسْقَاتٍ لَهَا طَلْعٌ نَضِيدٌ ﴿١٠﴾ رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ الْخُرُوجُ ﴿١١﴾﴾

Sūrat Qāf

Bi-smi llāhi r-raḥmāni r-raḥīmi

"Qāf wa-l-qur'āni l-majīdi (1) bal 'ajībū 'an jā'ahum mundhirun minhum fa-qāla l-kāfirūna hādihā shay'un 'ajībun (2) 'a-'idhā mitnā wa-kunnā turāban dhālika raj'un ba'idun (3) qad 'alimnā mā tanquṣu l-'arḍu minhum wa-'indanā kitābun ḥafīzun (4) bal kadhdhabū bi-l-ḥaqqi lammā jā'ahum fa-hum fī 'amrin marījin (5) 'a-fa-lam yanẓurū 'ilā s-samā'i fawqahum kayfa banaynāhā wa-zayyannāhā wa-mā lahā min furūjin (6) wa-l-'arḍa madadnāhā wa-'alqaynā fihā rawāsiya wa-'anbatnā fihā min kulli zawjin bahījin (7) tabṣiratan wa-dhikrā li-kulli 'abdin munībin (8) wa-nazzalnā mina s-samā'i mā'an mubārakan fa-'anbatnā bihī jannātin wa-ḥabba l-ḥaṣīdi (9) wa-n-nakhla bāsiqātin lahā ṭal'un naḍīdun (10) rizqan li-l-'ibādi wa-'aḥyaynā bihī baldatan maytan ka-dhālika l-khurūju (11)".

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

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

I explain Qur'ānic vocabulary:

ق (Qāf)	: A letter that was intended to defy the pagan Arabs to come up with something like the Qur'ān or even one of its verses. It also draws attention to the importance of what comes after.
الْمَجِيدِ (al-Majīd)	: The Noble, Possessor of Honor and Majesty.
رَجَعٌ (rajun')	: Resurrection after death.
بَعِيدٌ (ba'īd)	: Impossible.
مَا تَنْقُصُ (ma tanquṣu)	: Parts of the body that decay after death and turn into dust.
كِتَابٌ حَفِيزٌ (kitābun ḥafīz)	: The Preserved Tablet.
مَرِيحٌ (marīj)	: Puzzled and baffled.
فُرُوجٌ (furūj)	: Cracks and fractures.
رَوَاسِي (rawāsiya)	: Fixed mountains.
مُنِيبٌ (munīb)	: One who returns to Allah, سُبْحَانَ رَبِّيَ الْعَلِيِّ .
بَاسِقَاتٍ (bāsiqāt)	: Tall.
طَلْعٌ (ṭal'un)	: Clustered fruit of the palm tree.
الْخُرُوجُ (al-Khurūj)	: People being raised from their graves on the Day of Resurrection.

I understand the significance of the verses:

The promise of Allah does not change:

Allah, سُبْحَانَ رَبِّيَ الْعَلِيِّ, swears by the Qur'ān, stating: "By the Glorious Qur'an", by what is in it of its goodness, knowledge, truth and beauty, that Muhammad, ﷺ, is the Messenger of Allah, and that his ﷺ warning to his people is true.

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

I specify :

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

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

I complete:

The correct steps of dialogue are: I ask then wait for, then reflect upon and reply towards.

I contemplate and cooperate:

In cooperation with my group, we find a solution to the following problem:

A student lost his book and suspected that his classmate took it, so he asked him to swear by the Qur'ān, but his classmate refused to do that.

I deduce:

A Shar'īa rule from the saying of Allah, ﷻ: “By the **Glorious** Qur'ān”.

The Omnipotent Power of Allah ﷻ :

This noble verse stresses that Allah, ﷻ, is 'Alīm (All-Knowing) and Qadīr (All-Powerful) :

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

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

I contemplate and infer:

- I infer from the above two paragraphs the reason for the contradiction in which the pagans of Makkah found themselves.
- I infer the wisdom of referring to the Preserved Tablet whilst the knowledge of Allah, ﷻ, remains sufficient.

1. Tail-bone: the lowest bone of the back, from which creatures will be reconstituted on the Day of Judgment.

Argument by argument and evidence by evidence:

The verses presented some evidence of the resurrection and raising up, and the truthfulness of the prophethood of **Muhammad**, ﷺ. They asserted the Omnipotent power of the Creator, ﷻ:

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا

“*A-fa-lam yanẓurū `ilā s-samā`i fawqahum kayfa banaynāhā*”

(Have they not then observed the sky above them, how We have constructed it)

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



وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ

“*wa-l-`arḍa madadnāhā wa-`alqaynā fihā rawāsiya wa-`anbatnā fihā min kulli zawjin bahījin*”

(And the earth - We spread it out and cast therein firmly set mountains and made grow therein [something] of every beautiful kind)

2. **Earth:** Allah, ﷻ, spread it for people so that wherever they go they find it endless in front of them despite the fact that it is limited. He cast firm mountains in it so that it does not tilt, and created in it gardens, plants and trees, such as tall palms with neatly arranged fruits, and many kinds that create a feeling of joy and happiness. In order for these plants not to become extinct, Allah, ﷻ, created them in pairs so that they reproduce and life continues as long as Allah, ﷻ, wills. This should make everyone with sound mind and nature realize the truth.

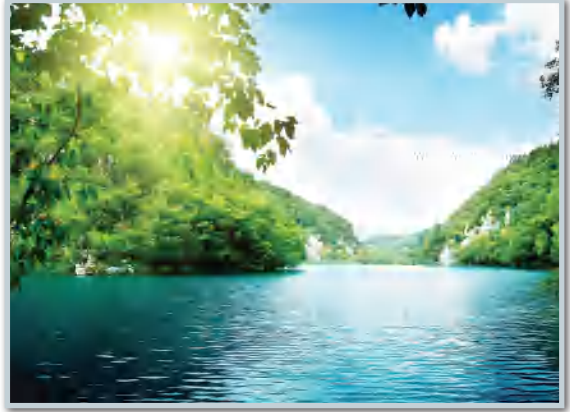


وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ

“wa-nazzalnā mina s-samā’i mā’an mubārakan fa-’anbatnā bihī jannātin wa-ḥabba l-ḥaṣīdi ”

(And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest)

3. **Water:** Allah, ﷻ, made this great gift the secret of life for all living things. All references to water in the Qur’ān are linked to life; ; for Allah, ﷻ, sends water from the sky to bring things to life. Through it plants grow, farms become full of vegetation and fruits, and people, animals and birds enjoy the provisions and gifts of Allah thereby. After the land was dead, it becomes full of life. Likewise, Allah ﷻ brings the dead back to life and raises them up from their graves.



I discover:

In cooperation with my group, I discover the following:

- The similarity between resurrection and the growth of vegetation, which has also been referred to by the word “resurrection”.
- The meaning of “We spread it” (madadnāhā) when talking about the earth.
- What are the references to rain in the Qur’ān linked to.

I make a judgment:

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

I suggest:

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

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

I express:

In front of my classmates, aspects of the power and greatness of Allah, ﷻ, in creating the sky.

I recite and memorize:

﴿كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّيْسِ وَثَمُودُ ﴿١٢﴾ وَعَادُ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ﴿١٣﴾ وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ ﴿١٤﴾ أَفَعِينَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾﴾

“kadhhabat qablahum qawmu nūhin wa-’aşhābu r-rassi wa-thamūdu (12) wa-’ādun wa-fir‘awnu wa-’ikhwānu lūṭin (13) wa-’aşhābu l-’aykati wa-qawmu tubba’in kullun kadhhaba r-rusula fa-ḥaqqā wa’īdi (14) ’a-fa-’ayīnā bi-l-khalqī l-’awwali bal hum fī labsin min khalqin jadīdin(15)”

(The people of Noah denied before them, and the companions of the well and Thamud (12) And ‘Aad and Pharaoh and the brothers of Lot (13) And the companions of the thicket and the people of Tubba’. All denied the messengers, so my threat was justly fulfilled. (14) Were we then weary with the first Creation? But they are in confusion over a new creation (15))

I explain Qur’ānic vocabulary:

الرَّيْسِ (al- rassi)	:	Well; a hole dug in the ground to obtain water.
الْأَيْكَةِ (al-’aykati)	:	A dense group of bushes or trees.
أَفَعِينَا (’a-fa-’ayīnā)	:	Did we fail /become weary.
لَبْسٍ (labsin)	:	Confusion/ Doubt.

I understand the significance of the verses:

Reflect on Previous nations! Let those with understanding learn the lesson.

So that no one has any excuse they can rely upon, the verses refer to the previous nations and how they ended, thereby showing those who are following in their footsteps the outcome that is waiting for them. The people of Noah accused their Prophet, ﷺ, of telling lies, as did the people of the well, who denied the message of their Prophet, ﷺ, and threw him in the well. Thamud denied the message of **Saleh**, ﷺ, and killed the **female camel**. ‘Aad accused their Prophet Hud, ﷺ, of telling lies, as did Pharaoh; the People

of Shuaib, عَلَيْهِ السَّلَامُ; as well as the people of the thicket; and the people of Tubba', the King of Yemen. They all accused the Messengers of telling lies, and therefore Allah, سُبحانه و تعالٰى, destroyed them. So, where are they? How did their denial and stubbornness benefit them now? Would a reasonable person choose to go down the path of such destruction? A wise person is one who learns from the experiences of others.

I complete the following table:

The people	The people of Noah	Pharaoh and his people	The people of Thamud	The people of 'Aad	The people of the thicket
Their ultimate end

I specify:

From the verses, what indicates the following:

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

I reflect:

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

The undeniable truth:

After the reminder of the previous peoples and their deeds that led them to destruction and punishment, comes the clear rhetorical question: was Allah, سُبحانه و تعالٰى, incapable with the first creation? The answer is as clear as the Sun that shines: absolutely not, that could never be! Allah, سُبحانه و تعالٰى, is capable of creating whatever He wills.

Allah, سُبحانه و تعالٰى, created all of creation out of nothing, and is not incapable in that. He alone is singularly capable of that. The secrets of creation as revealed by science prove that the Creator, سُبحانه و تعالٰى, is extremely precise and accurate; He never fails nor forgots any details. So, how can a wise person think that Allah, سُبحانه و تعالٰى, is incapable of bringing the dead to life and raising people from their graves?

No one would think this way, except they be completely confused or be incapable of sound reasoning.

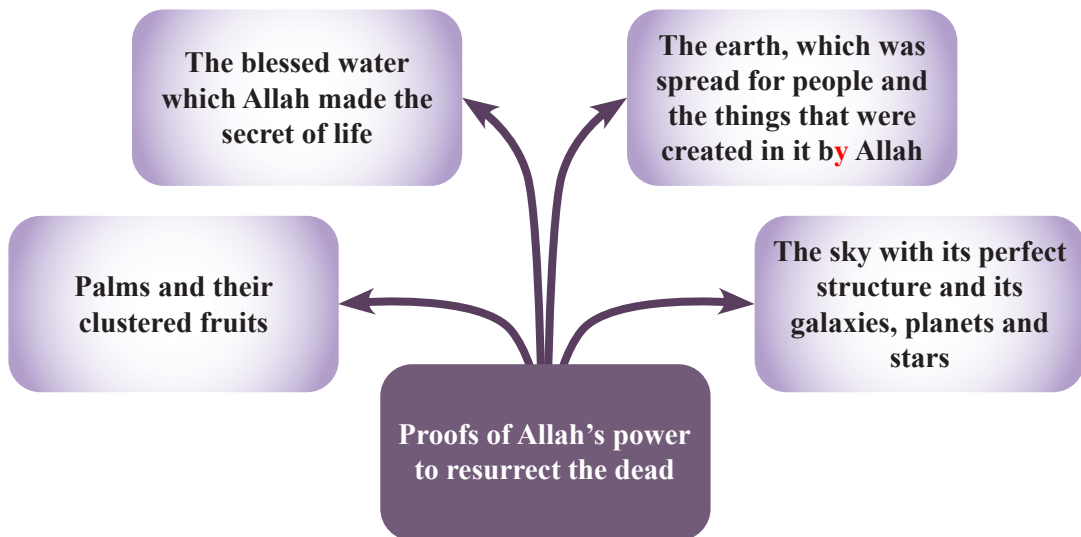
I infer:

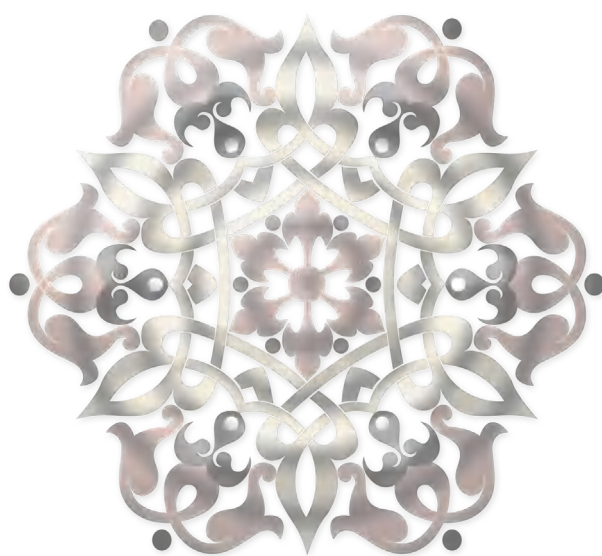
I discuss with my classmate and infer the following:

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

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

I organize my ideas:





Student's Activities

I answer by myself:

First: in the saying by Allah, ﷻ : **أَفَعَيْنَا بِالْخَلْقِ الْأَوَّلِ** ﴿١﴾ “*a-fa-‘aynā bi-l-khalqi l-’awwali*” [Were We then weary with the first Creation],

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

.....

2. What is the implication of this question?

.....

3. I explain the **following**:

- ◇ The polytheists were confused and worried.
 - ◇ The reference to the previous nations in the verses.
-

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

Column A		Column B
1	Penitent [<i>munīb</i>]	A hole dug in the ground to obtain water
2	Ranged [<i>naḍīd</i>]	Fixed mountains
3	Well [<i>al-rassu</i>]	One who returns to Allah, ﷻ
4	Set mountains [<i>rawāsiya</i>]	Positioned or occurring closely together
5	Rifts [<i>furūj</i>]	Fruits of palm tree
6	Clusters [<i>tal‘u</i>]	Did we fail
7	Were We weary [<i>‘a-fa-‘aynā</i>]	Cracks

Third: I discuss the evidence of the greatness and power of Allah, ﷻ, in : water, air, earth.

.....

Fourth: I specify the thing sworn by and the complement of the oath in the saying by Allah, ﷻ:

« ق وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾ بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ » “Qāf wa-l-qur’āni l-majīdi (1) bal ‘ajibū ‘an jā’ahum mundhirun minhum ” Qāf Wa Al-Qur’āni Al-Majīd (1) Bal `Ajibū ‘An Jā’ahum Mundhirun Minhum” [Qāf. By the honored Qur’ān. (1) But they wonder that there has come to them a warner from among themselves].

I assess myself:

S	Learning aspect	Level achieved		
		Average	Good	Excellent
1	Reciting the Qur’ānic verses.			
2	Memorizing the Qur’ānic verses.			
3	Meanings of vocabulary.			
4	Overall meaning.			
5	Rules included in the verses.			
6	Lessons to be learned from the verses.			

I leave my Imprint:

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

I love my country:

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

Lesson

2

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

This Lesson teaches me to:

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

I take the initiative to learn:

قَالَ تَعَالَى: ﴿الْأَبْرَارِ أَوْلِيَائِهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ (62) الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾ لَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا بُدِيلَ لِكَالِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٤﴾ [يونس]

Allah, سُبْحَانَكَ يَا رَبِّي, says:

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

[Yūnus: 62-64]

- Describe the condition of the believer on the Day of Judgment.

.....

- What are the deeds for which the believer deserved the reward described in the verses?

.....



I use my skills to learn



I read and memorize:

According to Abu Huraira, رَضِيَ اللَّهُ عَنْهُ, The Prophet, ﷺ, said:

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

[narrated by Al-Bukhārī and Muslim]

I explain the vocabulary in the hadīth:

إِمَامٌ [imām]

: The ruler, including anyone who is delegated by the ruler some authorities in relation to the affairs of Muslims.

دَعَا [da'athu]

: Invited to commit immorality.

ذَاتُ مَنْصِبٍ [dhātu manṣabin]

: Have a high position.

فَأَصْبَتْ عَيْنَاهُ [fāṣat aynāhu]

: His eyes become full of tears out of fear of Allah, سبحانه وتعالى.

I understand the significance of the noble hadīth:

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

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

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

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

I read and deduce:

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

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

.....

◇ Under the rulers of the United Arab Emirates, we enjoy justice, security, care and happiness. What is your duty towards them?

.....

.....

Second: a youth who grew up with the worship of Allah, سُبْحَانَ رَبِّيَ الْعَلِيِّ، and continued in the same way.

I reflect and expect:

The Prophet, ﷺ, said:

“.... a youth who grew up with the worship of Allah, سُبْحَانَ رَبِّيَ الْعَلِيِّ”.

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

- ⊗
- ⊗
- ⊗

I reflect and expect:

◇ I work with my group and write a list of things that help the youth remain virtuous, righteous and obedient to Allah, سُبْحَانَ رَبِّيَ الْعَلِيِّ :

- ⊗
- ⊗
- ⊗
- ⊗

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

I reflect and explain:

قال تعالى:



Allah, سبحانه وتعالى, says:

“*fī buyūtin ‘adhina llāhu ‘an turfa ‘a wa-yudhkara fihā smuhū yusabbiḥu lahū fihā bi-l-ghuduwwi wa-l-‘āsāli (36) rijālun lā tulhīhim tijāratun wa-lā bay‘un ‘an dhikri llāhi wa-‘iqāmi ṣ-ṣalāti wa-‘itā’i z-zakāti yakhāfūna yawman tataqallabu fihī l-qulūbu wa-l-‘abṣāru (37)*” [Such niches are] in mosques which Allah has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings (36) [Are] men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakat. They fear a Day in which the hearts and eyes will [fearfully] turn about (37)) [al-Nūr: 36-37]

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

.....

.....

.....

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

◇ What should you do to be a good citizen?

.....

.....

Fourth: two men who love each other for the sake of Allah ﷻ, sharing in their hearts piety towards Allah ﷻ, seeking only His pleasure and working towards His reward.

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

قال تعالى:



Allah, ﷻ, says:

“*illā tanṣurūhu fa-qad naṣarahu llāhu ’idh ’akhrajahu lladhīna kafarū thāniya thnayni ’idh humā fī l-ghāri ’idh yaqūlu li-ṣāhibihī lā taḥzan ’inna llāha ma’anā*” (If you do not aid the Prophet - Allah has already aided him when those who disbelieved had driven him out of Makkah as one of two, when they were in the cave and he said to his companion, “Do not grieve; indeed Allah is with us.”) [At-Tawbah: 40]

I cooperate and search:

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

.....

.....

.....

I reflect and decide:

The Prophet, ﷺ, said:

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

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

If you see him beating the janitor of the school.	
If he is absent from school because he is sick.	
If you receive rumors about him through social media.	
If he wins the Sheikh Hamdan bin Rashid Al Maktoum Award for Distinguished Academic Performance.	

Fifth: a man who is invited by a beautiful woman of high status to commit immorality, but he refuses and says: ‘I fear Allah’.

I infer and expect:

The Prophet, ﷺ, said:

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

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

.....

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

.....

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

I reflect and explain:

The Prophet, ﷺ, said:

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

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

.....

◇ I search with my group in Sūrat al-Baqarah for the verse which says that hiding a charity is better than showing it in public.

.....

Seventh: a man who remembers Allah while he is alone, and this makes him feel humble and fills his eyes with tears.

I specify:

◇ There are many deeds that involve remembering Allah, سُبْحَانَ رَبِّيَ الْعَلِيِّ. I specify three of them and explain how I perform them:

S	Deeds that involve remembering Allah, سُبْحَانَ رَبِّيَ الْعَلِيِّ	How I perform them
1		
2		
3		

I think and link:

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

.....

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

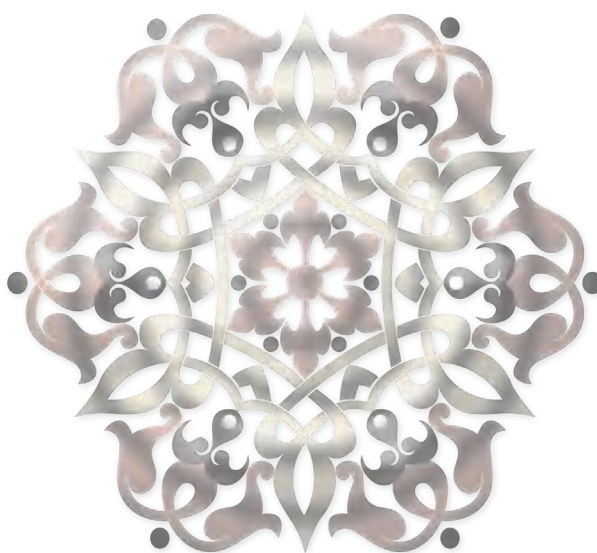
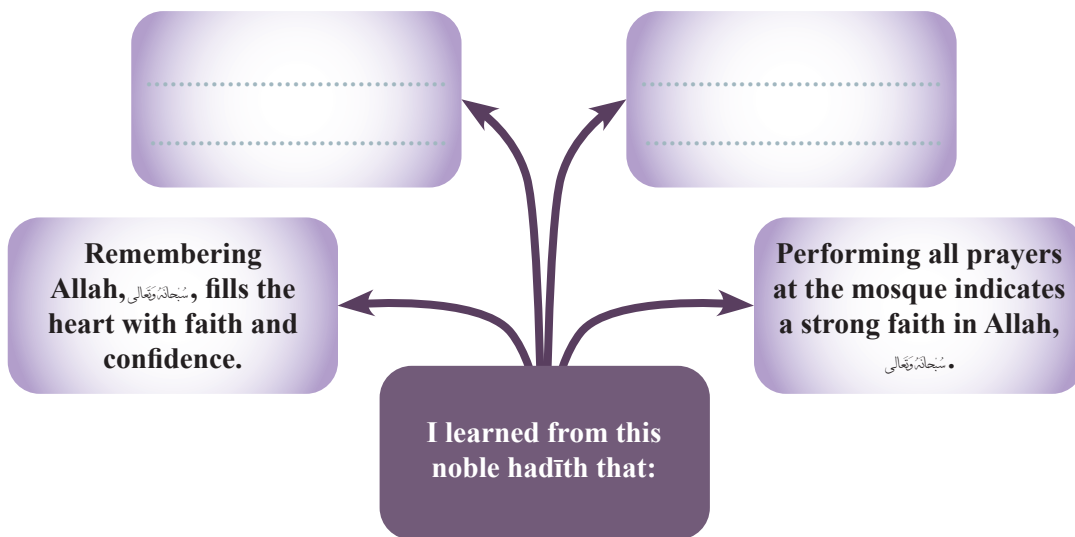
.....

◇ Suggest another title for the noble hadīth.

.....

I organize my ideas:

I complete in the same way



Student's Activities

I answer by myself:

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

1.
2.
3.

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

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

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

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

.....

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

.....

I enrich my experience:

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

قَالَ تَعَالَى: ﴿إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَحْشَ إِلاَّ اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ﴾ [التوبة: ١٨]

Allah, ﷻ, says:

“*innamā ya ‘muru masājida llāhi man ‘āmana bi-llāhi wa-l-yawmi l-‘ākhirī wa-‘aqāma ṣ-ṣalāta wa-‘ātā z-zakāta wa-lam yakhsha ‘illā llāha fa-‘asā ‘ulā ‘ika ‘an yakūnū mina l-muhtadīna*” (The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give zakah and do not fear except Allah, for it is expected that those will be of the [rightly] guided.)

[Al-Tawbah: 18]

Second: in cooperation with your classmates, prepare a brief report about the excellent role which the UAE Ministry of Culture, Youth and Community Development plays in nurturing the youth, then present it in front of your classmates.

I assess myself:

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

S	Aspect	I apply it			
		always	sometimes	never	rarely
1	I perform the five prayers with a group at the mosque.				
2	I observe Allah, سبحانك ربنا, in relation to my tongue and avoid obscene language.				
3	I allocate time every day for reciting the Qur'ān.				
4	I love my friends for the sake of Allah and encourage them to do good deeds.				
5	I lower my eyes when I walk in public places.				

I leave my Imprint:

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



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

Lesson

3

Glad Tidings for Those who Pray

This Lesson teaches me to:

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

I take the initiative to learn:

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

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

.....

- ◇ What value must you demonstrate to have a high status with Allah ﷻ on the Day of Judgment?

.....

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

.....



I use my skills to learn



I read and memorize:

According to Buraydah, رضي الله عنه, The Prophet, ﷺ, said:

“Convey glad tidings to those who walk to the mosque in the darkness, for they will be given full light on the Day of Judgment.”

[authentic hadīth, narrated by Abu Dawūd, on walking to perform prayer]

I understand the significance of the noble Hadīth:

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

I reflect and explore:

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

Noble hadīth	The advantage of walking to mosques
The Prophet, ﷺ, said: “Whoever goes to the mosque for prayer at dawn or dusk, Allah prepares a hospitable abode for him in Paradise every time when he walks to it or comes back from it”. [narrated by Al-Bukhari and Muslim]	
The Prophet, ﷺ, said: “Whoever performs ablution in his house and then walks to one of the houses of Allah for performing an obligatory prayer, one step of his will wipe out his sins and another step will elevate his rank in Paradise”. [narrated by Muslim]	
The Prophet, ﷺ, said: “Every step which one takes towards the mosque for prayer is charity”. [narrated by Al-Bukhārī and Muslim]	

I think and expect:

◇ What is the total time spent by a Muslim walking if he walks to a nearby mosque five times a day at the rate of 10 minutes to the mosque and back? And what is the total time spent walking per week?

.....

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

.....

I link and explain:

According to Othman bin Affan, رضي الله عنه, the Prophet, ﷺ, said:

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

[narrated by Muslim]

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

.....

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

.....

I describe and criticize:

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

The image expresses:

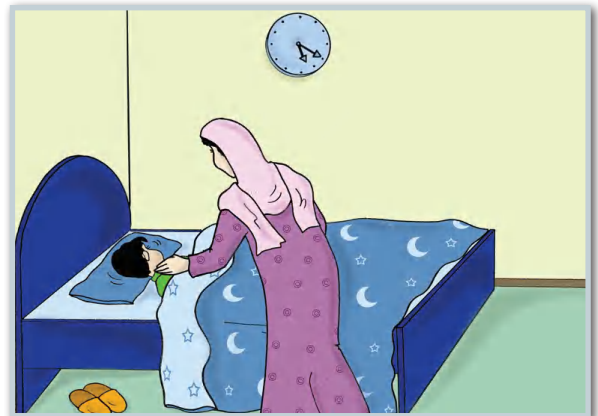
.....

.....

My position on this behavior:

.....

.....



I infer and apply:

The Prophet, ﷺ, said: “O Allah, bless my people in their early mornings”.

◇ In light of your understanding of this hadīth, what is your advice to a student who stays up late to study, thereby damaging his health?

.....

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

☼

☼

☼

☼

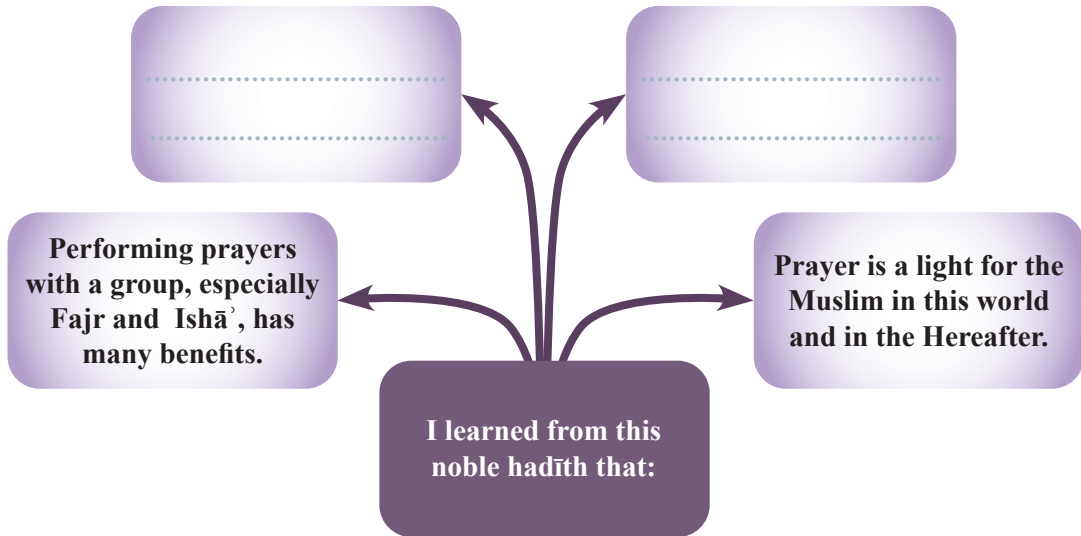
I cooperate and suggest:

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

Causes	Solutions
.....
.....
.....
.....
.....

I organize my ideas:

I complete in the same way:





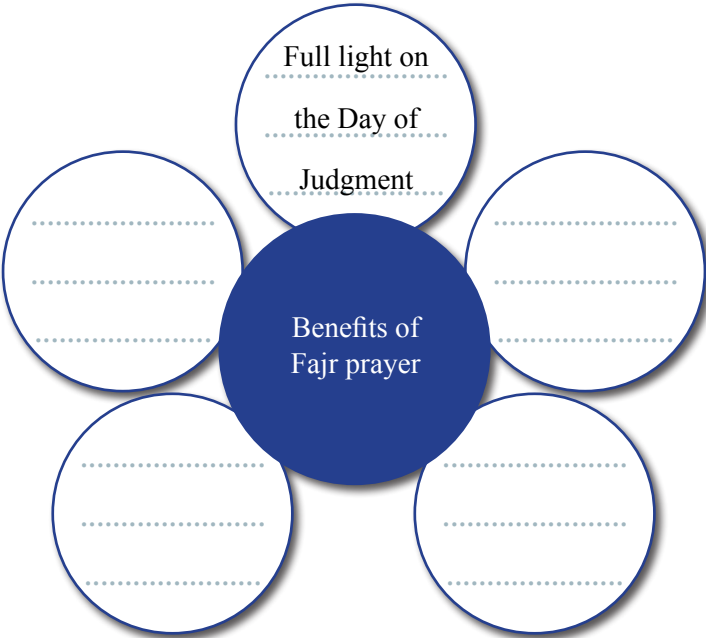
Student's Activities

I answer by myself:

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

.....

Second: I complete the following chart:



I enrich my experience:

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

I assess myself:

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

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

I leave my Imprint:

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



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

.....

.....

.....

Lesson

4

Evidence of the Oneness of Allah, سُبْحَانَكَ يَا رَبُّ الْعَالَمِينَ

This Lesson teaches me to:

- Explain the concept of *Fitrah* (innate predisposition).
- Explain how to build the argument that Allah سُبْحَانَكَ يَا رَبُّ الْعَالَمِينَ is One and has no partner.
- Prove the Oneness of Allah, سُبْحَانَكَ يَا رَبُّ الْعَالَمِينَ, using *Fitrah* and reason.
- Find evidence to the Oneness and Greatness of Allah, سُبْحَانَكَ يَا رَبُّ الْعَالَمِينَ, through the universe and its system.

I take the initiative to learn:



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

Allah, ﷻ, said, talking about the people of Noah, عليه السلام, when they accused him of telling lies:

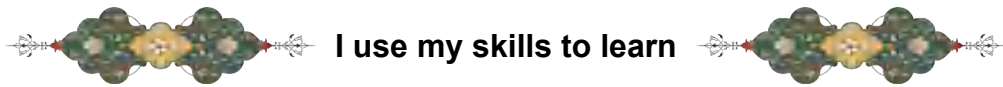
﴿وَقَالُوا لَا نَدْرَأُ الْهَتِكُمْ وَلَا نَدْرَأُ وَدَا وَلَا سَوْاعًا وَلَا يَعُوثَ وَيَعُوقَ وَنَسْرًا﴾ (23)

“*wa-qālū lā tadharunna ʿalihatakum wa-lā tadharunna waddan wa-lā suwā ʿan wa-lā yaghūtha wa-ya ʿūqa wa-nasran*” (And said, ‘Never leave your gods and never leave Wadd or Suwa’ or Yaghuth and Ya’uq and Nasr.) [Nūh: 23]

I link and infer:

- ◇ The relation between the idols that were worshipped at the time of Noah, عليه السلام, and the idols that were around the Ka'bah.

- ◇ The reason why the polytheists worshipped something besides Allah, ﷻ, despite their knowledge that Allah, ﷻ, was their Creator.



First: The Evidence of Fiṭrah

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

قَالَ اللَّهُ تَعَالَى: ﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَنفَهُلْ كُنَّا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿١٧٣﴾﴾ [الأعراف].

Allah, ﷻ, says:

“*wa-ʿidh ʿakhadha rabbuka min banī ʿādama min zuhūrihim dhurriyyatahum wa-ʾashhadahum ʿalā ʾanfusihim ʾa-lastu bi-rabbikum qālū balā shahidnā ʿan taqūlū yawma l-qiyāmati innā kunnā ʿan hādihā ghāfilīna (172) ʾaw taqūlū innamā ʾashraka ʾābā ʾunā min qablu wa-kunnā dhurriyyatan min ba ʾdihim ʾa-fa-tuhlikunā bi-mā fa ʾala l-mubīlūna (173)*” (And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware. (172) Or [lest] you say, "It was only that our fathers associated [others in worship] with Allah before, and we were but descendants after them. Then would You

destroy us for what the falsifiers have done?" (173)

[al- A' rāf : 172-173].

Every human being born into this life will have implanted in him an innate predisposition of belief in the existence of Allah, *سُجِّلَتْهُ رَبِّعَالِي*. It is something inherent that man will feel no matter how his ideas may change and no matter what influences he comes under; it guides him to becoming attached to Allah, the One and Unique Creator, Who is the eternally besought of all.

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

I specify

in the verse what refers to the *Fiṭrah* of worshipping Allah alone.

.....

I express

in my own way my feeling of the *Fiṭrah* inside me.

.....

.....

I discuss and infer:

◇ I discuss with my classmates how to maintain sound *Fiṭrah*:

1.

2.

3.

Second: the Evidence of Hypothetical Mutual Prevention (Tamanu)

قَالَ تَعَالَى: ﴿لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾﴾ [الأنبياء]

Allah, سُبحانه وتعالى, says:

“*law kāna fihimā `ālihatun `illā llāhu la-fasadatā fa-subḥāna llāhi rabbi l-`arshi `ammā yaṣifūna*” (Had there been within the heavens and earth gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe.) [al-Anbiyā: 22]

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

سُبحانه وتعالى. Had there been another god besides

Allah, سُبحانه وتعالى, there would have been conflict and

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



قَالَ تَعَالَى: ﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾﴾ [البقرة 164]

Allah, سُبحانه وتعالى, says:

“*inna fī khalqī s-samāwāti wa-l-`arḍi wa-khtilāfi l-layli wa-n-nahāri wa-l-fulki llatī tajrī fī l-baḥri bi-mā yanfa`u n-nāsa wa-mā `anzala llāhu mina s-samā`i min mā`in fa-`ahyā bihi l-`arḍa ba`da mawtihā wa-baththa fihā min kulli dābbatin wa-taṣrīfi r-riyāḥi wa-s-saḥābi l-musakhkhari bayna s-samā`i wa-l-`arḍi la-`āyātīn li-qawmin ya`qilūna*” (Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason.) [Al-Baqarah: 164]

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

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

قَالَ تَعَالَى: ﴿وَأَنبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٧﴾ تَبْصِرَةً وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ ﴿٨﴾﴾ [ق]

Allah, سُبحانه وتعالى, says:

“*a-fa-lam yanẓurū ‘ilā s-samā’i fawqahum kayfa banaynāhā wa-zayyannāhā wa-mā lahā min furūjin (6) wa-l-’arḍa madadnāhā wa-’alqaynā fihā rawāsiya wa-’anbatnā fihā min kulli zawjin bahījin (7) tabṣīratan wa-dhikrā li-kulli ‘abdin munībīn (8)*” (Have they not looked at the heaven above them - how We structured it and adorned it and how it has no rifts? (6) And the earth - We spread it out and cast therein firmly set mountains and made grow therein something of every beautiful kind, (7) Giving insight and a reminder for every servant who turns [to Allah] . (8)) [Qāf: 6-8]

We are also directed to reflect on how Allah, **سُبْحَانَهُ وَتَعَالَى**, sends down rain and revives growth in plants.

قَالَ تَعَالَى: ﴿وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبْرَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ﴿٩﴾ وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَعُّ نَضِيدٌ ﴿١٠﴾﴾ . [ق]

Allah, **سُبْحَانَهُ وَتَعَالَى**, says:

“*wa-nazzalnā mina s-samā’i mā’an mubārakan fa-’anbatnā bihī jannātin wa-ḥabba l-ḥaṣīdi (9) wa-n-nakhla bāsiqātin lahā ṭal’un naḍīdun (10)*” (And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest (9) And lofty palm trees having ranged clusters - (10)) [Qāf: 9-10]

قَالَ تَعَالَى: ﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴿٢٠﴾﴾ . [الروم]

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

” “*wa-min ‘āyātihī ‘an khalaqakum min turābin thumma ‘idhā ‘antum basharun tantashirūna*” (And of His signs is that He created you from dust; then, suddenly you were human beings dispersing throughout the earth.) [al-Rūm: 20]

I cooperate and extract:

◇ Evidence of the oneness of Allah, **سُبْحَانَهُ وَتَعَالَى**, as manifested in His creatures based on the above Qur’ānic evidence.

.....

.....

.....

◇ Reflect on the visible world and then mention evidence of the oneness of Allah, **سُبْحَانَهُ وَتَعَالَى** from the universe.

.....

.....

◇ Prove the oneness of Allah, **سُبْحَانَهُ وَتَعَالَى**, through His saying:

﴿قُلْ لَوْ كَانَ مَعَهُ ءِالِهَةٌ كَمَا يَقُولُونَ إِذَا لَابْتَغَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿٤٢﴾﴾

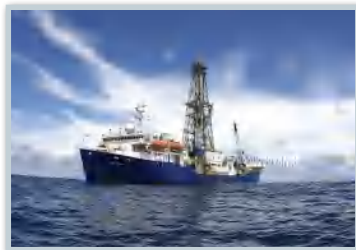
“*qul law kāna ma’ahū ‘ālihatun ka-mā yaqūlūna ‘idhan la-btaghaw ‘ilā dhī l-’arshi sabīlan*”

(Say, [O Muhammad], “If there had been with Him other gods, as they say, then they each would have sought to the Owner of the Throne a way.”) [al-Isrā’: 42].

I suggest:

An idea that could be applied in the school and would contribute to strengthening the students' connection with, and attachment to Allah, سُبحانه وتعالى.

Third: the Evidence of Subjection



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

قَالَ تَعَالَى: ﴿لَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَاَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَهْرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجٰدِلُ فِي اللّٰهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتٰبٍ مُّنِيرٍ ﴿٢٠﴾﴾ . [لقمان]

Allah, سُبحانه وتعالى, says:

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

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

قَالَ تَعَالَى: ﴿وَالَّذِي خَلَقَ الْاَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفَلَٰكِ وَالْاَنْعَامِ مَا تَرْكَبُونَ ﴿١٢﴾ لِنَسْتَوِيَ عَلٰى ظُهُورِهِ ثُمَّ تَذْكُرُوْا نِعْمَةَ رَبِّكُمْ اِذَا اَسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوْا سُبْحٰنَ الَّذِي سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِيْنَ ﴿١٣﴾﴾ . [الزخرف]

Allah, سُبحانه وتعالى, says:

“*wa-lladhī khalaqa l-`azwāja kullahā wa-ja`ala lakum mina l-fulki wa-l-`an`ami mā tarkabūna (12) li-tastawū `alā zuhūrihī thumma tadhkurū ni`mata rabbikum `idhā stawaytum `alayhi wa-taqūlū subhāna lladhī sakhkhara lanā hādihā wa-mā kunnā lahū muqrinīna (13)*” (And who created the species, all of them, and has made for you of ships and animals those which you mount. (12) That you may settle yourselves upon their backs and then remember the favor of your Lord when you have settled upon them and say. Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it.) [Al-Zukhruf: 12-13]

قَالَ تَعَالَى: ﴿وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٌ بِأَمْرِ رَبِّكَ فِي ذٰلِكَ لَآيٰتٍ لِّقَوْمٍ يَعْقِلُوْنَ ﴿١٢﴾﴾ . [النحل]

Allah, سُبْحَانَهُ وَتَعَالَى, also says:

” *“wa-sakhkhara lakumu l-layla wa-n-nahāra wa-sh-shamsa wa-l-qamara wa-n-nujūmu musakhkharātun bi-’amrihī ’inna fī dhālika la-’āyātin li-qawmin ya’qilūna ”* (And He has subjected for you the night and day and the sun and moon, and the stars are subjected by His command. Indeed in that are signs for a people who reason.) [Al-Naḥl: 12]

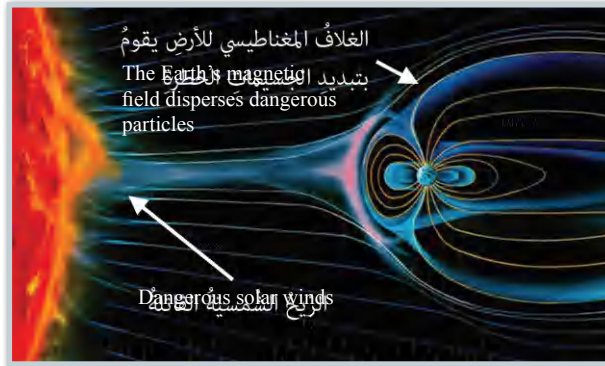
وقَالَ تَعَالَى: ﴿هُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى
الْفُلَّكَ مَوَاجِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ ۗ وَلِعَلَّكُمْ تَشْكُرُونَ ﴿١٤﴾ . [النحل]

Further, Allah, سُبْحَانَهُ وَتَعَالَى, says:

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

I reflect and prove:

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



I analyze and comment:

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

”The order and consistency of the universe are there by coincidence and do not provide evidence of the Oneness of Allah, سُبْحَانَهُ وَتَعَالَى.”

I link and express:

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



.....

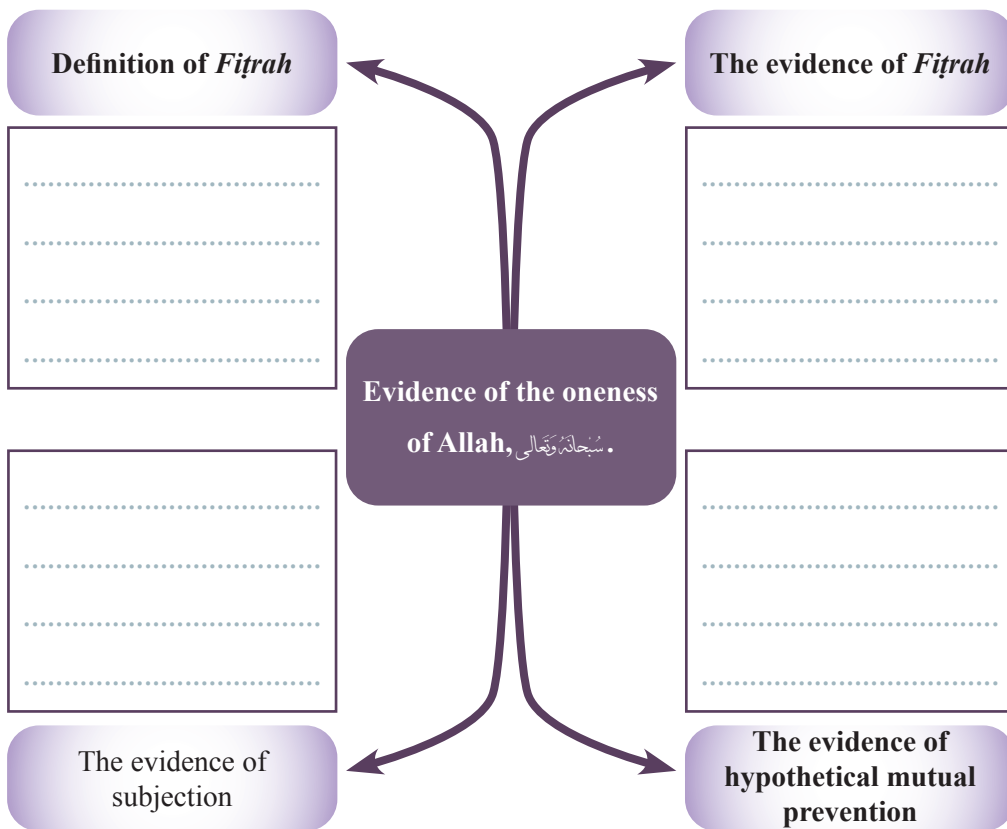


.....



.....

I organize my ideas:

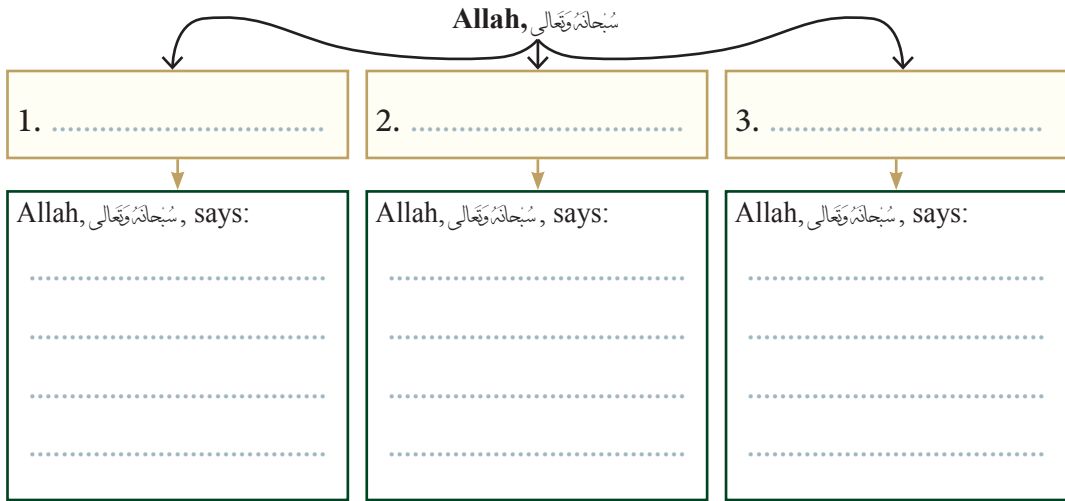


Student's Activities

I answer by myself:

First: I complete the following chart as appropriate:

Evidence of the oneness of



Second: Define *Fitrah*, and give evidence of it:

1. Definition of *Fitrah*:
2. Evidence of *Fitrah*:

Third: Criticize with evidence the following two claims:

1. The mind is inclined toward polytheism because the universe needs several gods to organize it and manage its affairs.
.....
2. The flight of planes in the sky is the result of studies and research in aeronautics, rather than subjection.
.....

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

.....

I enrich my experience:

First: Refer to *Al-Qurtubiy's commentary of al-Jāmi 'a li aḥkām i al- Qur'ān* and look up the interpretation of verses 84-92 of *Surāt al-Mu'minūn*, then infer the evidence of the Oneness of Allah, سُبحانه و تعالیٰ, in them.

.....

.....

.....

Second: In cooperation with your classmates, design a poster or presentation explaining the evidence of the Oneness of Allah, سُبحانه و تعالیٰ.

I assess myself:

I assess the extent to which my belief in the oneness of Allah, سُبحانه و تعالیٰ, is reflected in my behavior and worship acts:

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

I leave my Imprint::

I preserve the sustainable gifts granted to us by Allah, سُبحانه و تعالیٰ, through the following:



● I avoid extravagance in the use of water.

●

●

Lesson

5

Being Conscious of Allah,

سُبْحَانَ رَبِّيَ الْعَلِيِّ

This Lesson teaches me to:

- Explain the concept of being conscious of Allah, سُبْحَانَ رَبِّيَ الْعَلِيِّ.
- Define the benefits of being conscious of Allah, سُبْحَانَ رَبِّيَ الْعَلِيِّ.
- Explain things that help one become more conscious of Allah, سُبْحَانَ رَبِّيَ الْعَلِيِّ.
- Deduce the effects of being conscious of Allah, سُبْحَانَ رَبِّيَ الْعَلِيِّ, in the behavior of the individual and the welfare of society.
- Follow examples from the biographies of righteous people in being conscious of Allah, سُبْحَانَ رَبِّيَ الْعَلِيِّ.

I take the initiative to learn:

I think and answer:

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

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

.....

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

.....

- What should govern the behavior of a Muslim at all times?

.....

I read to learn:

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

﴿وَأَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ﴾

“*wa-‘lamū `anna llāha ya ‘lamu mā fī `anfusikum fa-ḥdharūhu* ” (And know that Allah knows what is within yourselves, so beware of Him). [Al-Baqarah: 235]

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

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



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

I reflect and infer:

◇ What is the reason that made the shepherd refuse to sell the sheep to ibn ‘Umar, رضي الله عنه?

.....

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


.....

◇ Suggest a title for the story above and write it neatly in the box above.

.....

I search:

I cooperate with my group – using the internet – to search for another example from the life of the righteous of observance of Allah ﷻ, then summarize it in my own style and present it to my classmates.



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

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

﴿وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعَلَهُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۗ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾﴾

“*wa-la-qad khalaqnā l-`insāna wa-na`lamu mā tuwaswisu bihī nafsuhū wa-nahnu `aqrabu `ilayhi min ḥabli l-warīdi* ” (And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein) [Qāf: 16]. We become certain that Allah hears what we say, records it and will be reckoning us for it. Allah, ﷻ, says:

﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾﴾

“*mā yalfizu min qawlin `illā ladayhi raqībun `atīdun* ” (Man does not utter any word except that with him is an observer prepared to record) [Qāf: 18].

I expect:

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

.....

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

.....

Being conscious of, **سُبْحَانَكَ يَا رَبِّ الْعَالَمِينَ**, at all times:

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

I reflect and answer:

Read the following situations and then answer the following questions:

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

.....

- ◇ Express in your own words the importance of consciously being aware that Allah, **سُبْحَانَكَ يَا رَبِّ الْعَالَمِينَ**, is observing us when we commit wrong.

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

I reflect and deduce:

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

- ⊙ What is the relation between consciously being aware that Allah, **سُبْحَانَكَ يَا رَبِّ الْعَالَمِينَ**, is observing us and sincerity in worshipping?
.....
- ⊙ Explain the importance of consciously being aware that Allah, **سُبْحَانَكَ يَا رَبِّ الْعَالَمِينَ**, is observing us during our piety towards Him:
.....

Second: the benefits of observance of Allah, *سُبْحَانَكَ رَبِّيَ*, include the following:

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

I think and apply:

How are you consciously aware that Allah, *سُبْحَانَكَ رَبِّيَ*, is observing you in the following situations:

1. When using social media?

.....

.....

2. When watching TV channels?

.....

.....

3. When driving the car?

.....

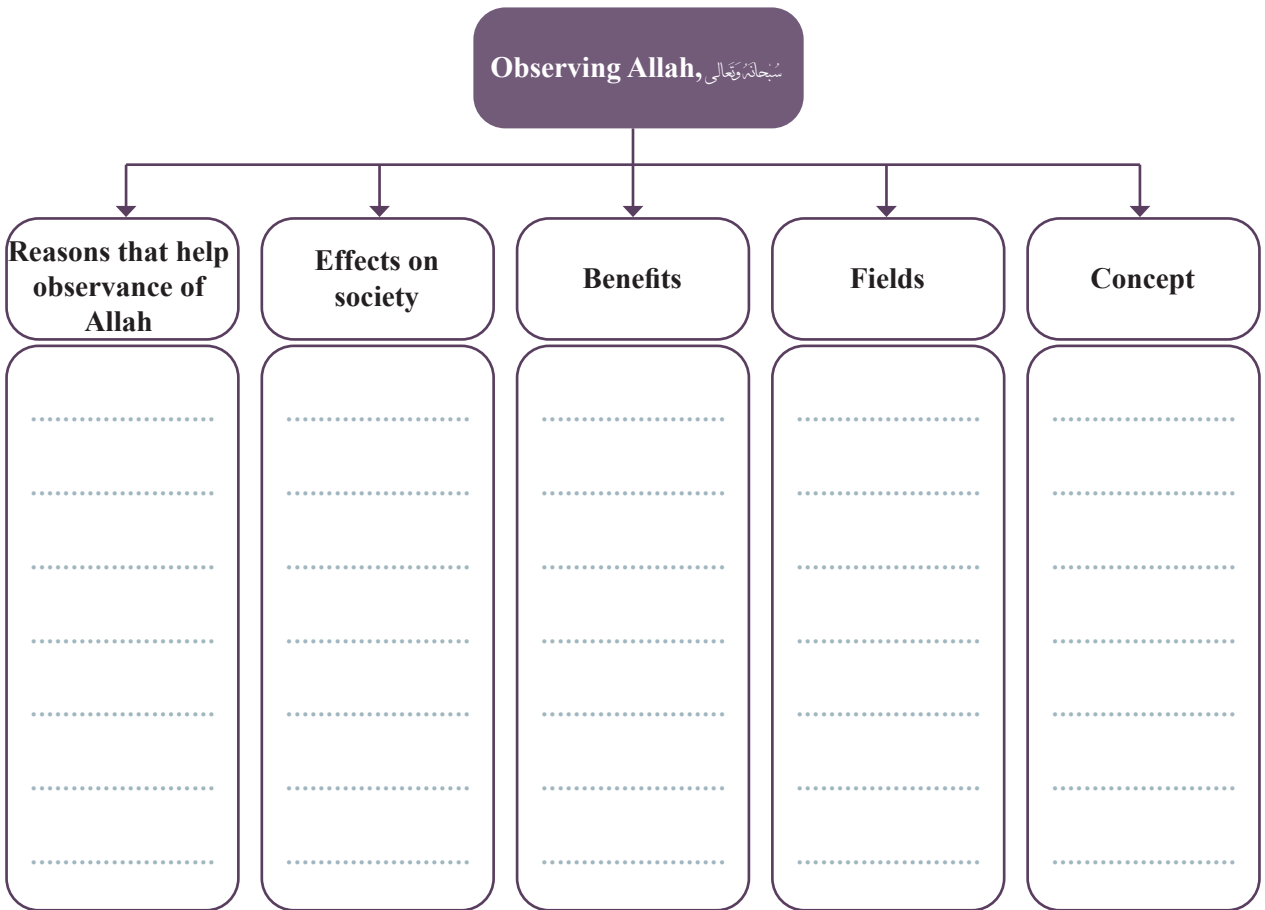
.....

I think and write:

Write as many things as you can that helps the Muslim feel conscious that Allah, **سُبْحَانَ رَبِّكَ وَالسَّمَاءِ**, is observing him.

1.
2.
3.
4.

I organize my ideas:



Student's Activities

I answer by myself:

First: I complete the following chart as appropriate:



Second: Training on observing Allah, *سُبْحَانَهُ وَرَبُّهُ*, is clearer in fasting than all other worship acts.

How does Observance of Allah, *سُبْحَانَهُ وَرَبُّهُ*, manifest during fasting?

.....

.....

.....

I enrich my experience:

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

Allah, *سُبْحَانَهُ وَرَبُّهُ*, says:

﴿ يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ ﴾

“*yastakhfūna mina n-nāsi wa-lā yastakhfūna mina llāhi wa-huwa ma‘ahum* ” (They conceal [their evil intentions and deeds] from the people, but they cannot conceal [them] from Allah , and He is with them) [Al-Nisā’ : 108]

Second: In cooperation with your classmates, prepare an educational flyer with pictures that expresses the importance of observing Allah, *سُبْحَانَهُ وَرَبُّهُ*, in secret and in public.

I assess myself:

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

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

I leave my Imprint:

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



☞ I am consciously aware that Allah, سُبْحَانَكَ رَبِّيَ, is observing me when I perform ablution. So, I avoid extravagance in the use of water.

-
-
-

Lesson

6

Sunan al-Fiṭrah

This Lesson teaches me to:

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

I take the initiative to learn:

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

﴿وَتِبَّابَكَ فَطَهَّرْ﴾

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

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

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

I use my skills to learn

I think and discover:

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

- ◇ Allah, ﷻ, says:

﴿الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ﴾

“*al-ḥamdu li-llāhi fāṭiri s-samāwāti wa-l-’arḍi*” (All praise is due to Allah, Creator of the heavens and the earth) [Fāṭir: 1]

- ◇ Allah, ﷻ, says:

﴿فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ﴾

“*fiṭrata llāhi llatī faṭara n-nāsa ‘alayhā lā tabdīla li-khalqi llāhi*” (Adhere to the Fiṭrah of Allah upon which He has created all people. No change should there be in the creation of Allah.) [Al-Rūm: 30]

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

I distinguish:

I classify the following in the table as appropriate:

Worshipping Allah, سُبْحَانَكَ رَبِّيَ, alone – helping people in need – destroying properties – maintaining cleanliness – worshipping other than Allah, سُبْحَانَكَ رَبِّيَ – looking down at people – having mercy on the weak

Against Fiṭrah	In line with Fiṭrah

Sunan al-Fiṭrah:

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

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

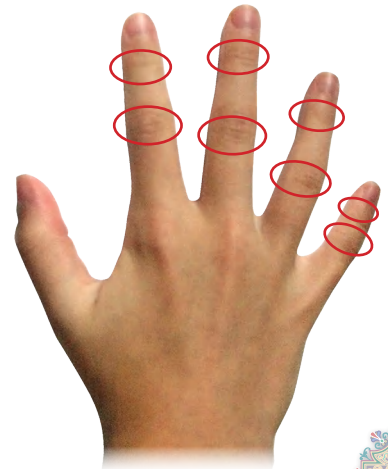
I understand the vocabulary in the hadīth:

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

◇ Which part of the noble hadīth refers to this picture?..

.....

.....



I choose and classify:

I identify the Sunan al-Fiṭrah mentioned in the hadīth and then classify them in the table depending on the part of the body they relate to:

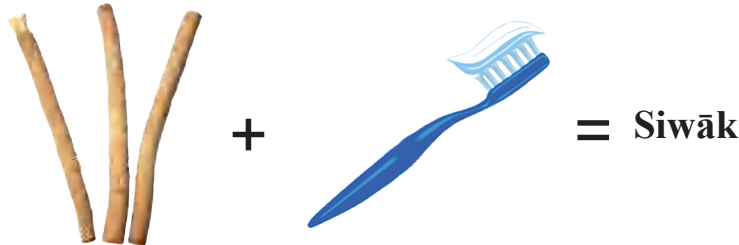
Head and face	Rest of the body

I reflect and infer:

The siwāk:

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

Look at the pictures below and infer a Sharī'ah rule.



According to Abdullah ibn 'Umar, رضي الله عنه, the Prophet, ﷺ, said: “Use the Siwāk; it is a means of purification for the mouth and it is pleasing to the Lord, سبحانه وتعالى” [narrated by Ahmad].

It is recommended to use the siwāk at all times, but there is stress on certain times, including the following:

1. When performing ablution.
 2. Before performing prayers.
 3. After getting up from bed.
 4. Before reciting the Holy Qur'ān.
- Write other times in which use of siwāk is stressed:



Highlights

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

1) 2) 3)



I connect:

What is the relation between the following hadīth and Sunan al-Fiṭrah?

- ◇ According to Abdullah bin Mas‘ud, رضي الله عنه, the Messenger of Allah, ﷺ, said: “Indeed Allah is Beautiful, and He loves beauty” [narrated by Muslim].
-

I criticize:

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

- ◇ She lets her nails grow long.
-

- ◇ He cut part of his hair and left the top part.
-

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

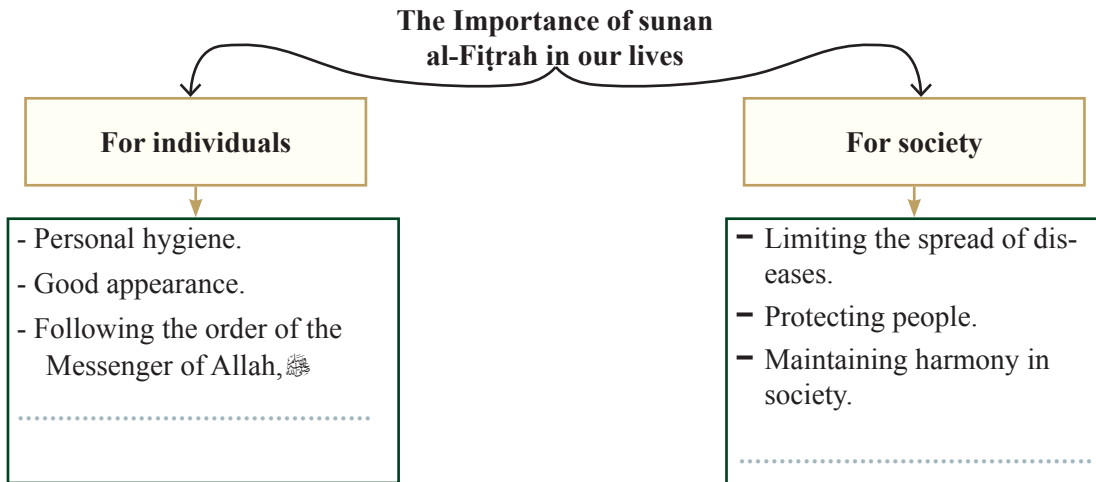
- ◇ He came to the mosque wearing dirty clothes.
-

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

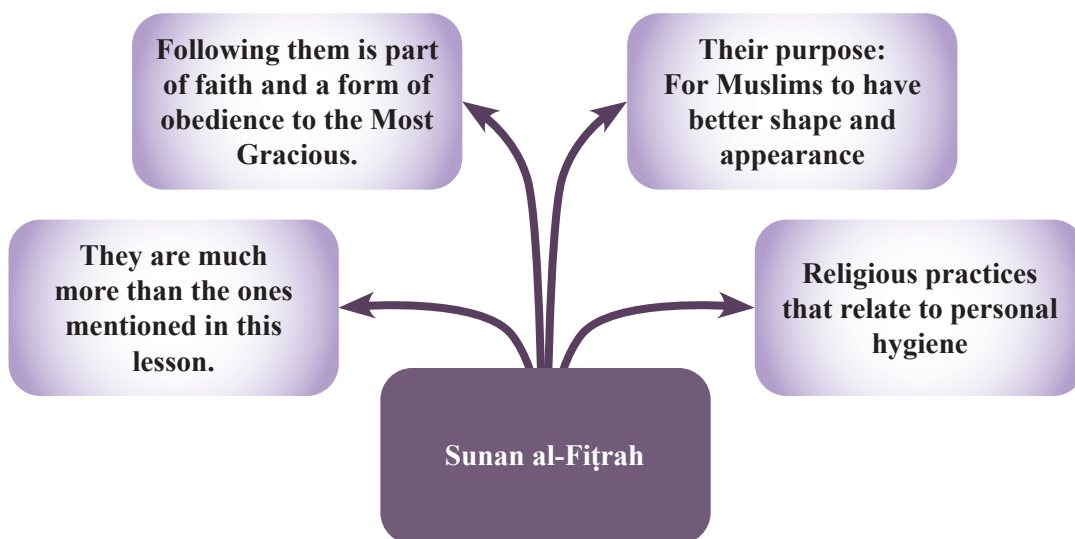
- ◇ He drank juice and threw the bottle in the street.
-

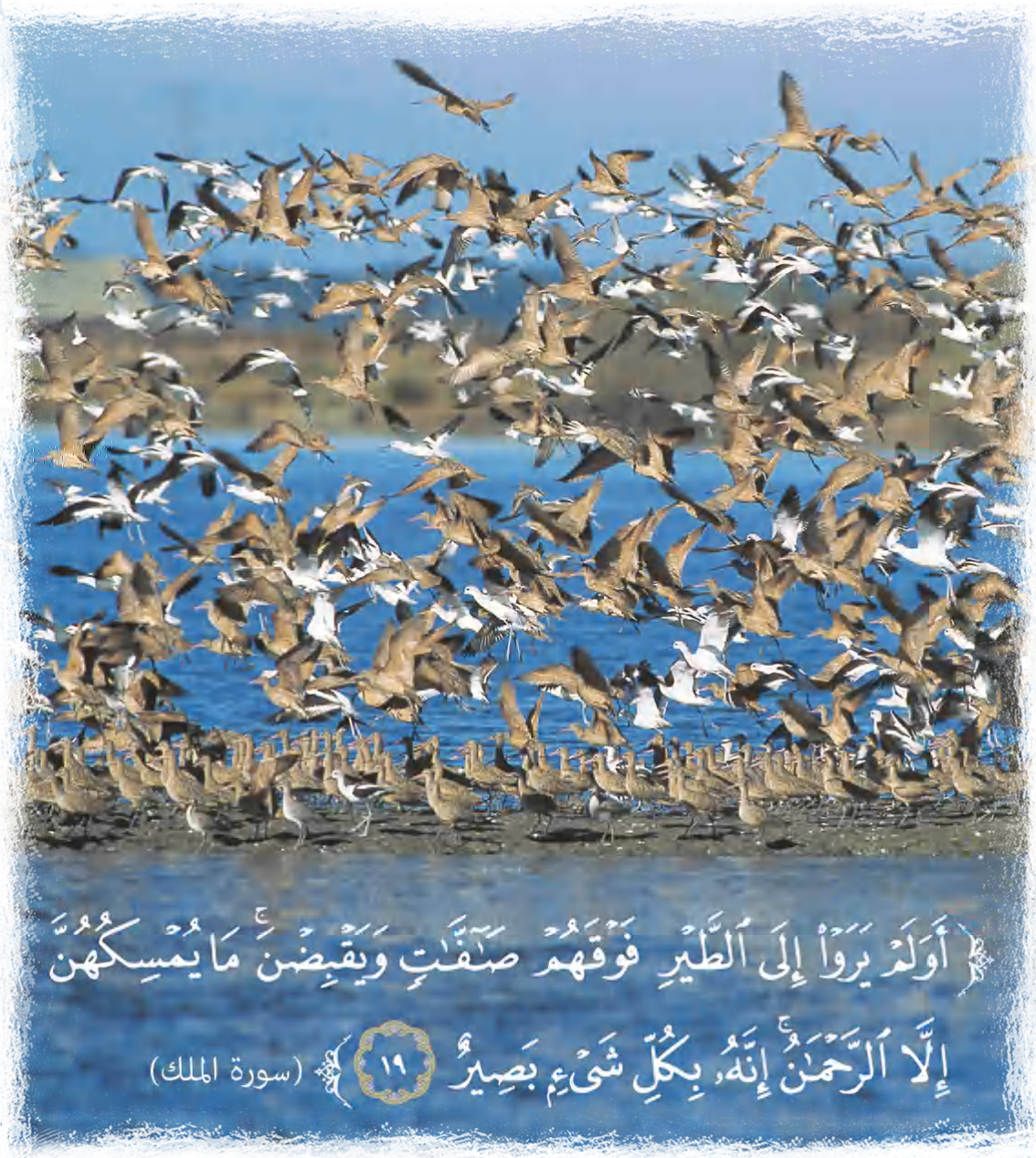
I reflect and discuss:

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



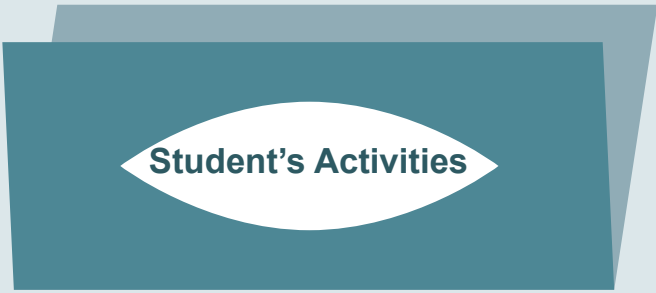
I organize my ideas:





“‘a-wa-lam yaraw ‘ilā ṭ-ṭayri fawqahum ṣāffātin wa-yaqbiḍna mā yumsikuhunna ‘illā r-raḥmānu ‘innahū bi-kulli shay’in baṣīrun”

(Do they not see the birds above them with wings outspread and sometimes folded in? None holds them aloft except the Most Merciful. Indeed He is, of all things, Seeing.) [Al-Mulk: 19]



I answer by myself:

First: Explain the meanings of the following terms:

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

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

.....

.....

.....

I enrich my experience:

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

I assess myself:

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

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

I leave my Imprint:

I complete the following statement:

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

قال تعالى:

﴿ أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴾

[سورة النحل: 79]



Allah, سُبْحَانَهُ وَتَعَالَى, says:

“*a-lam yaraw 'ilā ṭ-ṭayri musakhkharātin fī jawwi s-samā'i mā yumsikuhunna 'illā llāhu 'inna fī dhālika la-'āyātin li-qawmin li-'minūna*”

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



UNIT TWO

﴿وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾
(He is, of all things, Knowing.)



Unit Contents:

	Lesson	Subject	Field
1	The Absolute Creator, the All-Knowing	Qur'ān	Divine Revelation
2	Repentance is the Opportunity of a Lifetime	Hadīth	Divine Revelation
3	The Reliever, the Forbearing, glory be to Him	Faith	Faith
4	Ritual purificatory bath (Ghusl)	Acts of Worship	Rules of Islam and their Purposes
5	Dry ablution (<i>tayammum</i>) and wiping (<i>maḥṣa</i>) over footwear	Acts of Worship	Rules of Islam and their Purposes
6	Battle of the Confederates (<i>Ghazwat al-Aḥzāb</i>)	Biography of the Prophet	Biography of the Prophet and Personalities

Lesson

1

The Absolute Creator, the All-Knowing

This Lesson teaches me to:

- Recite the verses while observing the rules of recitation.
- Explain the meanings of Qur'ānic vocabulary.
- Explain the overall meaning of the verses.
- Explain the manifestations of Allah's knowledge and justice.

I take the initiative to learn:

Biologists have cloned some animals.

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

What do you know about the first man created by Allah, سبحانه وتعالى?



Highlights

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

I use my skills to learn

I recite and memorize:

﴿وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَعَلَّمَهُ مَا نُوَسِّوْهُ بِهِ نَفْسَهُ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ۝١٦﴾ إِذْ يَنْتَلِقَى الْمَتَلَقِيَانِ
عَنِ الْيَمِينِ وَعَنِ الشَّمَالِ قَعِيدٌ ۝١٧ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ۝١٨ وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ
ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ۝١٩ وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمَ الْوَعِيدِ ۝٢٠ وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ
۝٢١ لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ۝٢٢ وَقَالَ قَرِينُهُ هَذَا مَا
لَدَىٰ عَتِيدٌ ۝٢٣ أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ۝٢٤ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ۝٢٥ الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا
ءَاخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ ۝٢٦ ﴿ قَالَ قَرِينُهُ رَبَّنَا مَا أَطْعَيْتُهُ وَلَا لَكِن كَانَ فِي صُلْبٍ بَعِيدٍ ۝٢٧ قَالَ
لَا تَخْصِمُوْا لَدَىٰ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ۝٢٨ مَا يُبَدِّلُ الْقَوْلَ لَدَىٰ وَمَا أَنَا بِظَالِمٍ لِّلْعَبِيدِ ۝٢٩ يَوْمَ نَقُولُ
لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِنْ مَّزِيدٍ ۝٣٠﴾ [سورة ق]

Bi-smi llāhi r-raḥmāni r-raḥīmi

" wa-la-qad khalaqnā l-'insāna wa-na'lamu mā tuwaswisu bihī nafsuhū wa-naḥnu 'aqrabu 'ilayhi min ḥabli l-warīdi (16) 'idh yatalaqqā l-mutalaqqiyāni 'ani l-yamīni wa-'ani sh-shimāli qa'īdun (17) mā yalfīzu min qawlin 'illā ladayhi raqībun 'atīdun (18) wa-jā'at sakratu l-mawti bi-l-ḥaqqi dhālika mā kunta minhu taḥīdu (19) wa-nufikha fī ṣ-ṣūri dhālika yawmu l-wa'īdi (20) wa-jā'at kullu nafsin ma'ahā sā'iqun wa-shahīdun (21) la-qad kunta fī ghaflatin min hādihā fa-kashafnā 'anka ghiṭā'aka fa-baṣaruka l-yawma ḥadīdun (22) wa-qāla qarīnuhū hādihā mā ladayya 'atīdun (23) 'alqiyā fī jahannama kulla kaffārin 'anīdin (24) mannā'in li-l-khayri mu'tadin murībin-I (25) alladhī ja'ala ma'a llāhi 'ilāhan 'ākhara fa-'alqiyāhu fī l-'adhābi sh-shadīdi (26) qāla qarīnuhū rabbanā mā 'atḡhaytuhū wa-lākin kāna fī ḍalālin ba'īdin (27) qāla lā takhtaṣimū ladayya wa-qad qaddamtu 'ilaykum bi-l-wa'īdi (28) mā yubaddalu l-qawlu ladayya wa-mā 'ana bi-zallāmin li-l-'abīdi (29) yawma naqūlu li-jahannama hali mtalāti wa-taqūlu hal min mazīdin (30) "

In the Name of Allah, the Most Compassionate, the Most Loving-Kind

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

I explain Qur'ānic vocabulary:

حَبْلِ الْوَرِيدِ [habli l-warīdi]	:	A vein in the neck.
الْمَلَكَيْنِ [al- mutalaqqiyāni]	:	The two angels who are assigned with the task of recording the deeds of man.
قَاعِدٌ [qa`īdun]	:	Sitting.
رَقِيبٌ [raqībun]	:	Someone who watches or notices something.
سَكْرَةُ الْمَوْتِ [sakratu l-mawti]	:	The final moments of life.
تَحِيدٌ [taḥīdu]	:	Trying to escape.
سَائِقٌ وَشَهِيدٌ [sā`iqun wa- shahīdun]	:	Two angels, one to guide man and the other to testify to his deeds.
حَدِيدٌ [ḥadīdun]	:	Clear and capable of seeing what you were denying.
قَارِئُهُ [qarīnuhū]	:	An angel or a devil accompanying man.
عَتِيدٌ [`atīdun]	:	Ready.
مُرِيبٌ [murībin]	:	Suspecting.

I understand the significance of the verses:

Absolute knowledge and justice:

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

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

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

I discover:

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

Based on this, I discover that whispering of the devil is

I make a judgment:

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

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

I investigate and specify:

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

Type of angels assigned with duties related to man	The duty of each of them
.....
.....
.....

Every beginning has an end:

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

﴿وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ﴾

“*wa-jā'at sakratu l-mawti bi-l-ḥaqqi*” (And the intoxication of death will bring the truth). This is the moment which man dreads and the truth which he tries to escape. When it comes, the screens of heedlessness fall down, the truth gets uncovered, and the unbelievers realize that what they denied was the truth.

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

I cooperate:

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

Promise	Threat
---------	-------	--------	-------

I clarify:

The believer’s view to death.

.....

.....

An end that is every reasonable person remains wary of:

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

﴿الْقِيَافِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ﴾

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

﴿قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ﴿٢٨﴾ مَا يُبَدِّلُ الْقَوْلَ لَدَيَّ وَمَا أَنَا بِظَلَمٍ لِلْعَبِيدِ ﴿٢٩﴾﴾

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

apply:

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

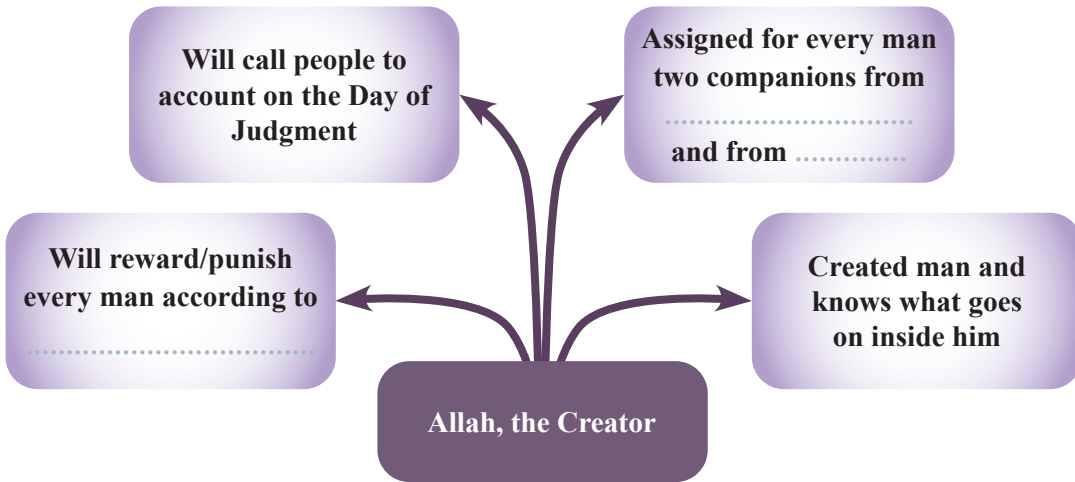
Find	فَعَّالٌ Fa‘ālun		فَعِيلٌ Fa‘īl	
Words in the verses which have a similar sound to:
Meaning of these Qur’ānic words.
Significance of these words.

◇ Think of the word “فَعِيلٌ” “Qa‘īd” and apply to it what you have learned in this activity

.....

The Angels write one good deed as ten, but write one bad deed as one. They write down the good deed when you merely think of doing it, but do not write the bad deed until it is actually done.

I organize my ideas:



Student's Activities

I answer by myself:

First: Explain the following

1. **Allah**, سبحانه وتعالى, says: ﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ﴾
 “*wa laqad khalaqnā l’ al-insāna*” (And We have certainly created man)
2. **Allah**, سبحانه وتعالى, says: ﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾ “*mā yalfizu min qawlin ’illā ladayhi raqībun ’atīdun*” (Man does not utter any word except that with him is an observer prepared to record.)
3. **Allah**, سبحانه وتعالى, says: ﴿قَالَ لَا تَخْتَصِمُوا لَدَيَّ﴾ “*qāla lā takhtaṣimū ladayy*” (Allah will say, “Do not dispute before Me.)

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

	Column A	Column B
1	Jugular vein (<i>al-warīd</i>)	An angel to testify to one’s deeds
2	Observer (<i>raqīb</i>)	Clear and capable of seeing what you were denying
3	Self (<i>naḥs</i>)	A vein in the neck.
4	Sharp (<i>ḥadīd</i>)	Man
5	Trying to avoid (<i>taḥīd</i>)	The final moments of life
6	Witness (<i>shahīd</i>)	Someone who watches or notices something.
7	Intoxication of death (<i>sakratu l-mawtī</i>)	Bring into existence
8	Created (<i>khalqnā</i>)	Trying to escape

Third: Contrast the underlined words as indicated in the table:

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

I assess myself:

S	Learning aspect	Level achieved		
		Average	Good	Excellent
1	Reciting the Qur’ānic verses.			
2	Memorizing the Qur’ānic verses.			
3	Meanings of vocabulary.			
4	Overall meaning.			
5	Rules included in the verses.			
6	Lessons to be learned from the verses.			

I leave my Imprint:

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

I love my country:

I do good deeds for myself, my family and my country.

Lesson

2

Repentance is the Opportunity of a Lifetime

This Lesson teaches me to:

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

I take the initiative to learn:

I reflect and discover:

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

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

I use my skills to learn

I read and memorize:

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

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

I understand the significance of the noble hadīth:

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

Repentance means feeling sorrow for and detestation of sin.

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

قال تعالى:



Allah, ﷻ, says:

“*yā-’ayyuhā lladhīna ’āmanū tūbū ’ilā llāhi tawbatan naṣūḥan*” (O you who have believed, repent to Allah with genuine repentance.) [Al- Taḥrīm:8]

Conditions of sincere repentance:

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

I think and infer:

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

.....

I discuss and assess:

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

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

The Prophet, ﷺ, said:

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

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

I contrast and infer:

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

- Allah, سبحانه وتعالى, says: about Adam and Eve:

﴿قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾﴾

“qālā rabbanā zalamnā ‘anfusānā wa-’in lam tagfir lanā wa-tarḥamnā la-nakūnanna mina l-khāsirīna ” (They said, “Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.”) [al-A‘rāf: 23]

- Allah, سبحانه وتعالى, says:

﴿قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴿٧٥﴾ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿٧٦﴾ قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَءِيسٌ ﴿٧٧﴾ وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿٧٨﴾﴾

“qāla yā-’iblīsū mā mana ‘aka ‘an tasjudā li-mā khalaqtu bi-yadayya ‘a-stakbartā ‘am kunta mina l-’ālīna (75) qāla ‘ana khayrun minhu khalaqtanī min nārīn wa-khalaqtahū min ḥīnin (76) qāla fa-khruj minhā fa-’innaka rajīmūn (77) wa-’inna ‘alayka la’natī ‘ilā yawmi d-dīni” (Allah said, “O Iblees, what prevented you from prostrating to that which I created with My hands? Were you arrogant then, or were you already among the haughty?” (75) He said, “I am better than him. You created me from fire and created him from clay.” (76) Allah said, “Then get out of Paradise, for indeed, you are expelled. (77) And indeed, upon you is my curse until the Day of Recompense.” (78)) [Ṣād: 75-78]

Aspect contrasted	Adam, عليه السلام	Satan
Attitude after committing the sin
Result

I read and explain:

Returning the rights of other people:

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

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

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

.....

Suggest a solution:

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

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

.....

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

.....

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

.....

◇ He hacked his classmate's email and wants to repent.

.....

Things that help one repent:

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

1. **Knowledge:** because it lights the way; it guides man to good deeds and keeps him away from evil. If the Muslim knows the consequence of sins and the benefit of repentance, this will help him repent.
2. **Keeping company with good people and avoiding bad ones:** because keeping company with good people helps a Muslim to be obedient to Allah, ﷻ. That is why the Prophet, ﷺ, told the story of a man who killed ninety-nine people, and when he came to the learned man and asked him whether there was any chance for his repentance to be accepted. He said: Yes; what stands between you and the repentance? You better go to such and such land; there are people devoted to prayer and worship and you should worship along with them and do not come to the land of yours since it was an evil land. [narrated by Muslim]
3. **Supplication:** one of the key things to ask for is to ask Allah for repentance: man would supplicate to his Lord to grant him sincere repentance no matter what situation he is in. Our Prophet Muhammad, ﷺ, used to say: "O Allah forgive me and accept my repentance, for you are the Acceptor of repentance, the Most Merciful." [narrated by Ahmad].

Add other things that help one repent:

-
-

I organize my ideas:

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

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

.....

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

.....

◇ His classmates ridiculed him because he quitted smoking.

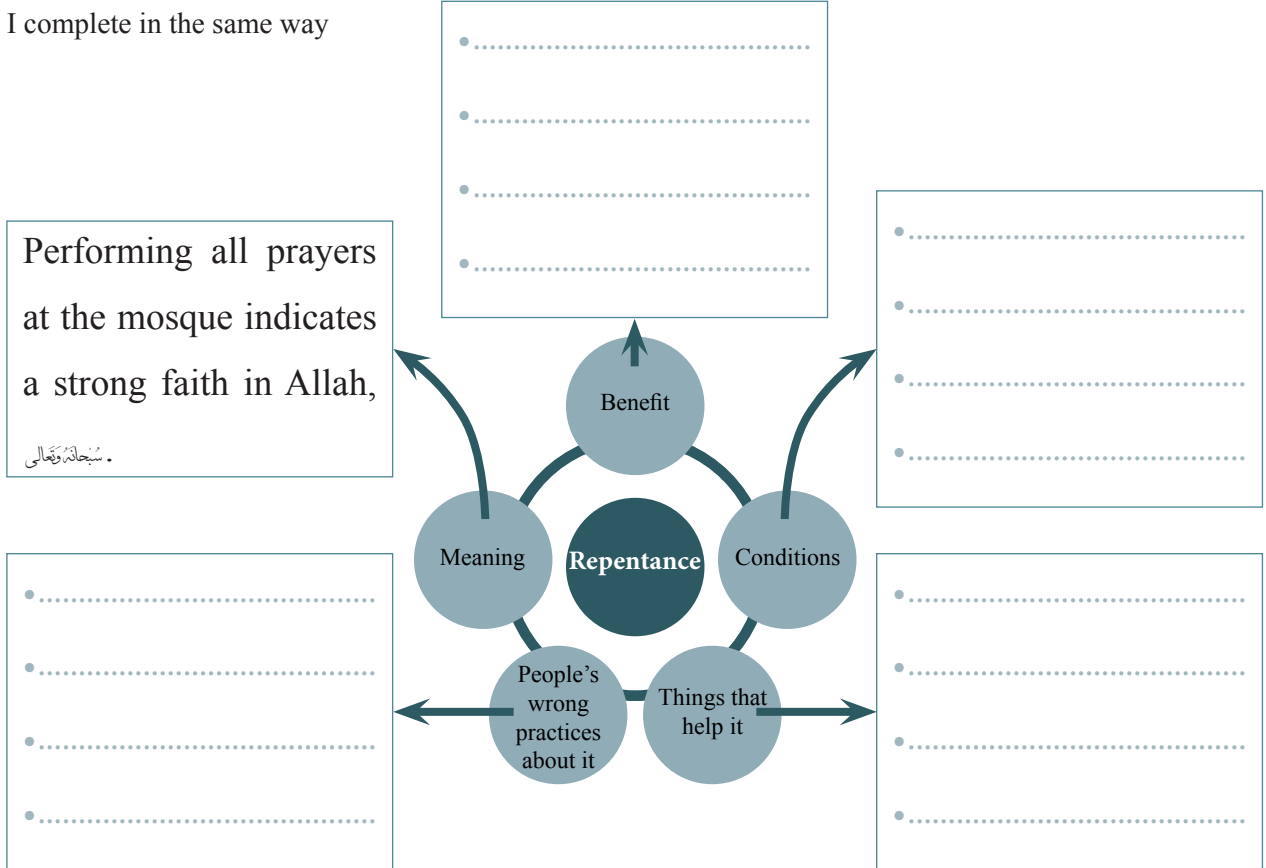
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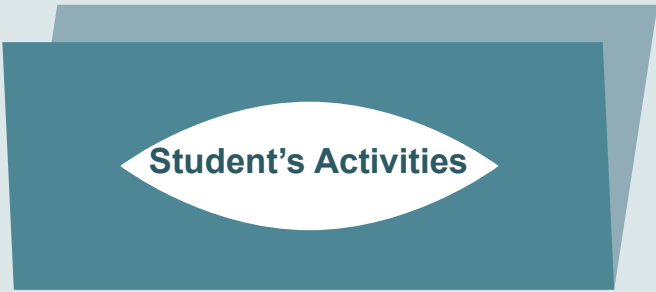
◇ He commits many sins, and when somebody gives him advice, he says: Allah is Oft Forgiving and Merciful.

.....

I organize my ideas:

I complete in the same way





Student's Activities

I answer by myself:

First: I complete in the same way:

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

.....

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

.....

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

.....

Second: State two conditions of sincere repentance.

- 1.
- 2.

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

- 1.
- 2.

I enrich my experience:

Allah, سُبْحَانَكَ رَبِّيَ, says: **إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ** “ *inna llāha yuḥibbu t-tawwābīna wa-yuḥibbu l-mutaṭahhirīna* ” (Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.) [Al-Baqarah: 222]

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

I assess myself:

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

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

I leave my Imprint:

I complete in the same way:



This hadīth taught me:

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

If other people commit a mistake, my duty is to

.....

Lesson

3

The Reliever, the Forbearing, glory be to Him

This Lesson teaches me to:

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

I take the initiative to learn:



By his human nature, man tends to help and assist people. Islam came to strengthen this inherent tendency and ordered Muslims to relieve those in dire need. The Prophet, ﷺ, was the perfect example of doing this before and after Islam. He said: “I was sent to perfect good character”. That is why when he was in panic after the revelation descended upon him, his wife Khadija, may Allah be pleased with her, told him: “Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones”.

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

﴿وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ، وَهُوَ الْوَلِيُّ الْحَمِيدُ﴾ (28)

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

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

- Write as many names and attributes of Allah, سُبْحَانَهُ وَتَعَالَى, as you can (in two minutes):

First: The Reliever, glory be to Him

I read and answer:

The Reliever (al-mughhith): the One who removes difficulties and alleviates distress. Allah, ﷻ, relieves His servants during difficult times and responds to the desperate. He alone is the Able, and in His hand is the realm of the heavens and the earth. Allah, ﷻ, says:

﴿قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَئِنْ أَنْجَانَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٦٣﴾﴾

“qul man yunajjikum min zulumāti l-barri wa-l-baḥri tad‘ūnahū taḍarru ‘an wa-khufyatan la-’ in ‘anjānā min hādhihī la-nakūnanna mina sh-shākirīna ” (Say, "Who rescues you from the darknesses of the land and sea [when] you call upon Him imploring [aloud] and privately, 'If He should save us from this [crisis], we will surely be among the thankful.'") [Al-An‘ām : 63].

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

The attribute of “Relief” (al-ghawth) is one of the attributes of Allah, ﷻ, that are established by Qur’ānic verses and noble hadīth. For Allah, ﷻ, says: ﴿إِذَا تَسْتَعِينُونَ رَبِّكُمْ فَأَسْتَجَابْ لَكُمْ﴾ “*idh tastaghīthūna rabbakum fa-stajāba lakum* ” (Remember when you asked help of your Lord, and He answered you) [Al-‘Anfāl: 9], and: ﴿وَهُمَا يَسْتَعِينَانِ اللَّهَ وَبِكَ ءَامِنَانِ إِنَّ وَعْدَ اللَّهِ حَقٌّ﴾ “*wa-humā yastaghīthāni llāha waylaka ‘āmin ‘inna wa‘da llāhi ḥaqqun*” (while they call to Allah for help, and to their son, “Woe to you! Believe! Indeed, the promise of Allah is truth.”) [Al- Aḥqāf: 17]. In Sunnah, Anas bin Malik, رَضِيَ اللَّهُ عَنْهُ, reported that a person entered the mosque at the time of the Friday prayer and the messenger of Allah, ﷺ, was delivering the sermon while standing. He came and stood in front of the Messenger of Allah, ﷺ, and said: “O Messenger of Allah, our wealth has been destroyed and the paths to travel have been cut off; so please supplicate to Allah to send down rain upon us. The Messenger of Allah, ﷺ, raised his hands and then said: “O Allah, send down rain upon us; O Allah, send down rain upon us; O Allah, send down rain upon us.” [narrated by Al-Bukhārī]



The Name of Allah, ﷻ,
“the Reliever” (al-Mughhith) means:

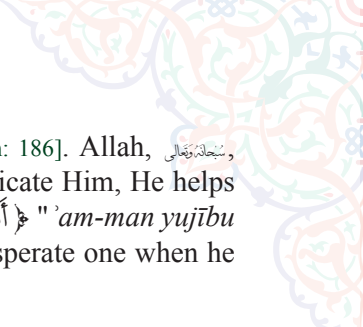
In cooperation with my classmates, I contrast “calling for relief” and “calling for assistance”:

The Relief provided by Allah, ﷻ, of His servants:

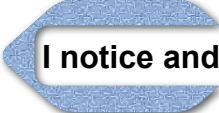
Allah, ﷻ, says:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾﴾

“*wa-’idhā sāalaka ‘ibādī ‘annī fa-’innī qarībun ‘ujību da‘wata d-dā‘i ‘idhā da‘āni fa-l-yastajībū lī wa-l-yu’minū bī la ‘allahum yarshudūna*” (And when My servants ask you, O Muhammad, concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond



to Me by obedience and believe in Me that they may be rightly guided.) [Al-Baqarah: 186]. Allah, ﷻ, tries his servants with calamities and distresses to test their faith; and once they supplicate Him, He helps them and alleviates their distress. Allah, ﷻ, says: ﴿مَنْ يَجِبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ﴾ " *am-man yujību l-muḍṭarra 'idhā da'āhu wa-yakshifu s-sū'a* " (Is He not best who responds to the desperate one when he calls upon Him and removes evil) [Al-Naml: 62].

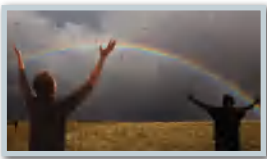


I notice and express:

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



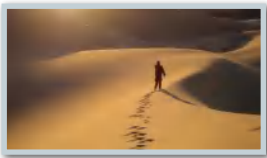
He sent the Messengers to guide people and bring them out of the darkness to the light.



.....



.....



.....

I investigate:

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

.....



I cooperate and apply:

The following are examples of relief by Allah, ﷻ, of his servants:

- ◇ When Yunus, عليه السلام, called upon Allah, ﷻ, for relief, He saved him from inside the whale.
- ◇ Allah relieved the Muslims in the Battle of the Confederates (*Ghazwat al-Aḥzāb*) by sending strong winds that disturbed the polytheists and spread fear amongst them until they withdrew without achieving their goal.
- ◇ People suffered drought in the Year of the Famine (*‘Ām al-Ramādah*) during the reign of ‘Umar bin al-Khattab رضي الله عنه, may Allah be pleased with him; crops were damaged and animals died. So the people called upon Allah, ﷻ, for relief, and He ﷻ responded to them and alleviated their distress.

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

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

Calling Allah, ﷻ, for relief is part of worship

Allah, ﷻ, is the Reliever. He responds to the call of the desperate and removes the evil/difficulty afflicting them. When Allah, ﷻ, referred to those who call upon Him, they were praised and Allah was pleased with them. Allah, ﷻ, says: ﴿فَاسْتَجَبْنَا لَهُ وَبَجَيْنَاهُ مِنَ الْعَذَابِ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ﴾ “*fa-stajabnā lahū wa-najjaynāhu mina l-ghammi wa-ka-dhālika nunjī l-mu’minīna*” (So We responded to him and saved him from the distress. And thus do We save the believers.) [Al-Anbiyā’: 88].

I infer and link:

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



Relieving the desperate is part of the Islamic ethics for which the UAE is well known.

Second: The Forbearing (*al-Halīm*), glory be to Him

I read and infer:

The Forbearing (*al-Halīm*): the One who keeps giving His creation apparent and hidden gifts despite their disobedience and many sins; He gives them time to repent. Allah, ﷻ, says: ﴿وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ﴾ (155) “*wa-la-qad ‘afā llāhu ‘anhum ‘inna llāha ghafūrun ḥalīmūn*” (But Allah has already forgiven them. Indeed, Allah is Forgiving and Forbearing.) [Āl - ‘Imrān: 155].

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

The name “the Forbearing” (*al-Halīm*) is one of the greatest of the names of Allah that were included in the hadīth of Abu Huraira, رضي الله عنه, when he reported that the Prophet, ﷺ, said: “Allah has ninety-nine names, i.e. one-hundred minus one, and whoever knows them will go to Paradise.” [narrated by Al-Bukhārī and Muslim]. It was mentioned eleven times in the Qur’ān. Allah, ﷻ, says: ﴿وَأَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ﴾ (135) “*wa-‘lamū ‘anna llāha ghafūrun ḥalīmūn*” (And know that Allah is Forgiving and Forbearing.) [Al-Baqarah: 235].

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

I suggest:

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

1.
2.
3.

I apply:

According to Abu Huraira, رضي الله عنه, the Prophet, ﷺ, is reported to have said: “Indeed knowledge comes through learning, and forbearance comes by cultivating forbearance. Whoever aims for good will receive it and whoever seeks to evade evil will be protected from it.” [narrated by Al-Dār Qatani, Al-Ṭabarānī and Al-Bayhaqī]

Imagine that extreme anger is one of your attributes. How can you be forbearing when faced with the following situations?



.....

.....

.....

.....

I link

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

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

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

I organize my ideas:

The concept of the name of Allah “the Reliever” (al-Ḥalīm)	.....
Relief by Allah, سُبْحَانَكَ يَا , of His servants	.....
The concept of the name of Allah, سُبْحَانَكَ يَا , “the Forbearing”	.....
The practical application of forbearance	.....

I answer by myself:

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

.....

Second: I complete the following table as appropriate:

Examples of the relief by Allah, ﷻ, of His servants	Examples of the forbearance of Allah, ﷻ, toward His servants
.....
.....
.....

Third: How would you reply to the following claims:

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

.....

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

.....

I enrich my experience:

First: The Prophet, ﷺ, forbade anger and ordered Muslims to exhibit patience and forbearance. He ﷺ said: “The strong man is not the one who is good at wrestling, but the strong man is the one who controls himself in a fit of rage.” [narrated by Al-Bukhārī and Muslim]. According to Abu Huraira, رضي الله عنه, a man said to the Prophet, ﷺ: “Advise me”. The Prophet, ﷺ, said: “Do not get angry.” The man repeated that several times and the Prophet, ﷺ, replied each time, “Do not get angry.” [narrated by Al-Bukhārī and Muslim].

.....

.....

.....

.....

Second: In cooperation with your classmates, prepare a poster or presentation showing how a student can exhibit the attribute of relief and forbearance.

I assess myself:

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

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

I leave my Imprint:

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



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

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

◇

◇

Lesson

4

Full Ablution /Purificatory Bath (Ghusl)

This Lesson teaches me to:

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

I take the initiative to learn:

قَالَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا﴾ [المائدة: 6]

Allah, ﷻ, says: “*yā-’ayyuhā lladhīna ’āmanū ’idhā qumtum ’ilā ṣ-ṣalāti fa-ghsilū wujūhakum wa-’aydiyakum ’ilā l-marāfiqi wa-msaḥū bi-ru’ūsikum wa-’arjulakum ’ilā l-ka’bayni wa-’in kuntum junuban fa-ṭṭahharū*” (O you who have believed, when you rise to perform prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of major ritual impurity, then purify yourselves) [Al-Mā’idah: 6]

I notice and infer:

The verse referred to two kinds of purification using water:

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

I use my skills to learn

I infer:

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

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

1.
2.

I explain:

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

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

.....

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

.....

Description of full ablution:

Full ablution is performed as follows:

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

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

I think and infer:

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

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

Manners of performing full ablution:

I read and infer:

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

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

.....

.....

¹ Sā and Mudd are traditional units for measuring quantity. One Mudd of water fills two cupped hands whereas a Sā is equal to four Mudds.

◇ According to Abu Huraira, رضي الله عنه, the Prophet, ﷺ, said: “Do not take a bath in stagnant water when you are in a state of major ritual impurity”² [narrated by Muslim]

.....

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

.....

Types of full ablution:

Full ablution is of two kinds:

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

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

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

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

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

Rules governing the person who must perform obligatory full ablution:

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

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

I make a judgment

Give the Sharī'ah rule in the following cases and explain the reason:

◇ She dyed her hair and then performed full ablution.

.....

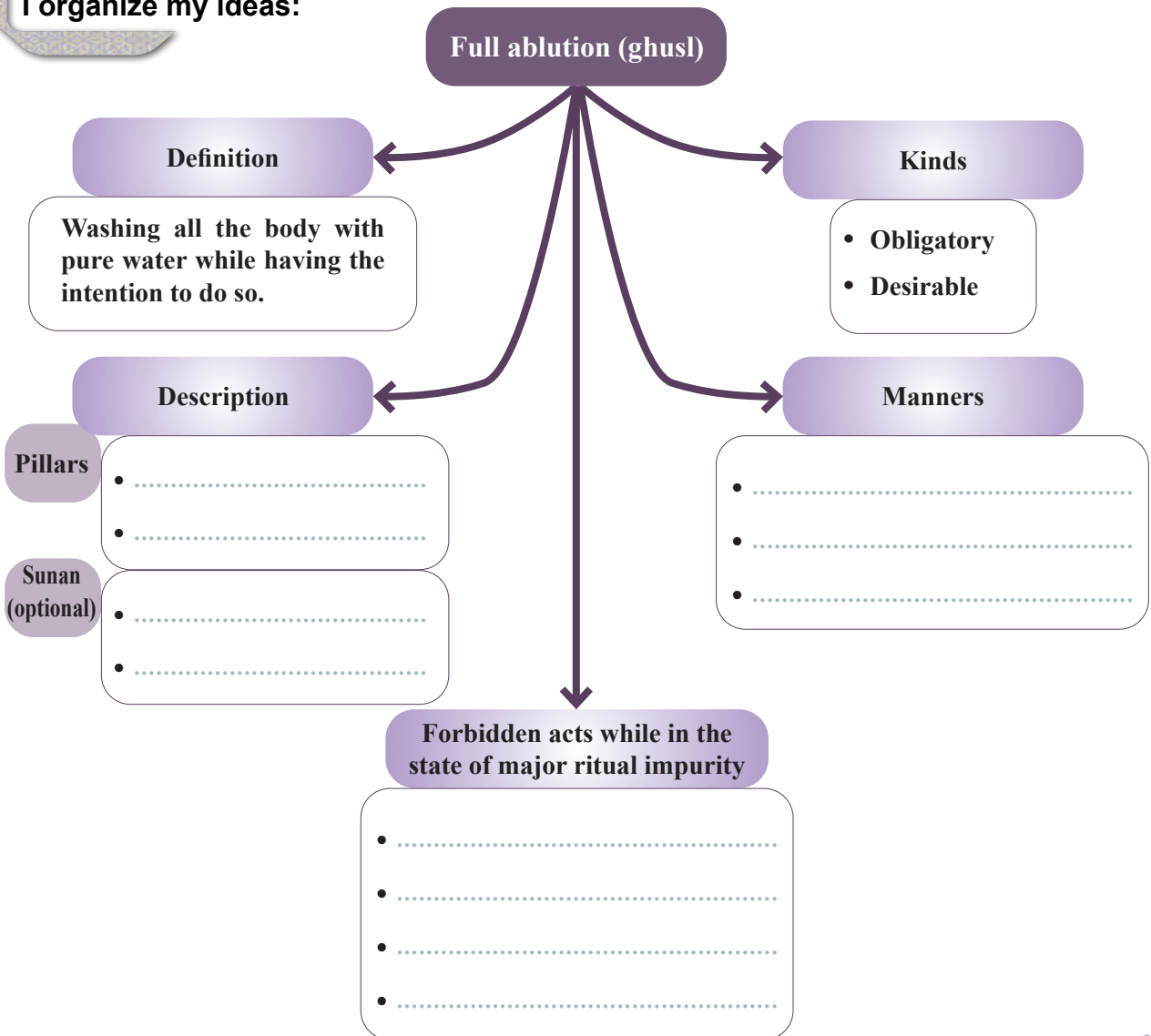
◇ She performed full ablution after the end of postpartum bleeding without undoing her hair, but she only ensured that water reached the scalp.

.....

◇ He assumed the status of Ihṛām without performing full ablution.

.....

I organize my ideas:





Student's Activities

I answer by myself:

First: Define full ablution:

.....
.....

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

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

.....

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

.....

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

.....

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

.....

I enrich my experience:

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

2. In cooperation with your classmates, design a poster or presentation on full ablution, including Sharʿīah - derived evidence and relevant pictures about this topic.

I assess myself:

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

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

I leave my Imprint:

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



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Lesson

5

Dry Ablution (tayammum) and Wiping over Footwear

This Lesson teaches me to:

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

I take the initiative to learn:

قَالَ اللَّهُ تَعَالَى: ﴿مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾ [المائدة: 6]

Allah, ﷻ, says:

“*mā yurīdu llāhu li-yaj‘ala ‘alaykum min ḥarajin wa-lākin yurīdu li-yuṭahhirakum wa-li-yutimma ni‘matahū ‘alaykum la‘allakum tashkurūna*” (Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.) [Al- Mā’idah: 6]

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

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

I illustrate:

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



First: Dry Ablution

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

Dry abluion is a special permission given by Allah, سبحانه وتعالى, to His servants; it represents the easiness of Islam. Allah, سبحانه وتعالى, says: ﴿قُلْ لَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ﴾ “*fa-lam tajidū mā’an fa-tayammamū ṣa’īdan ṭayyiban fa-mṣahū bi-wujūhikum wa-’aydīkum minhu*” (and do not find water, then seek clean earth and wipe over your faces and hands with it.) [Al-Mā’idah : 6]

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

-
-



Highlights

Dry abluion can be performed using soil, sand, stone, rocks, gravel and everything that falls under the term “earth”.

The situations in which dry abluion is permissible:

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

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

I apply:

I make judgments regarding the situations in the following table:

Situation	Permissible	Impermissible	Reason
His physician forbade him from using water after the surgery. So, he performed dry abluion.		
He performed dry abluion because the weather was cold, although warm water was available.		
He performed dry abluion because water was far away from him and he could not reach it.		
He had a headache. Therefore, he performed dry abluion instead of partial abluion.		
He performed dry abluion because water was cold and he thought that it would harm him.		


Description of dry ablution:

If a Muslim wants to perform dry ablution, he must start by striking the ground once with his hands, then blow off dust and wipe his face and hands up to the wrist.

I notice and infer:

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

‘Ammār bin Yasir رضي الله عنه narrates to ‘Umar bin Al-Khaṭṭāb, رضي الله عنه, in describing the way the Messenger, ﷺ, performed dry ablution: “The Prophet, ﷺ, stroke lightly the earth with his hands and then blew off the dust and wiped his face and hands.”




1

- He pronounces the intention to perform dry ablution, says “In the Name of Allah, the Most Gracious, the Most Merciful”, and then strikes pure earth once with his hands.




2

- He blows off dust.



3

- He wipes his face as he does when performing partial ablution.



4

- He wipes his right and left hands to the wrist as he does when performing partial ablution.

I think and deduce:

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

Situation	Mistake
He performed dry ablution then slept. Immediately after waking up, he prayed.
He performed dry ablution. Before praying, he found water. Despite this, he prayed while in the state of dry ablution.

I deduce things that nullify dry ablution:

1. Everything that nullifies partial ablution will nullify dry ablution, such as a), b), c)
2.
3.

Rules of dry ablution:

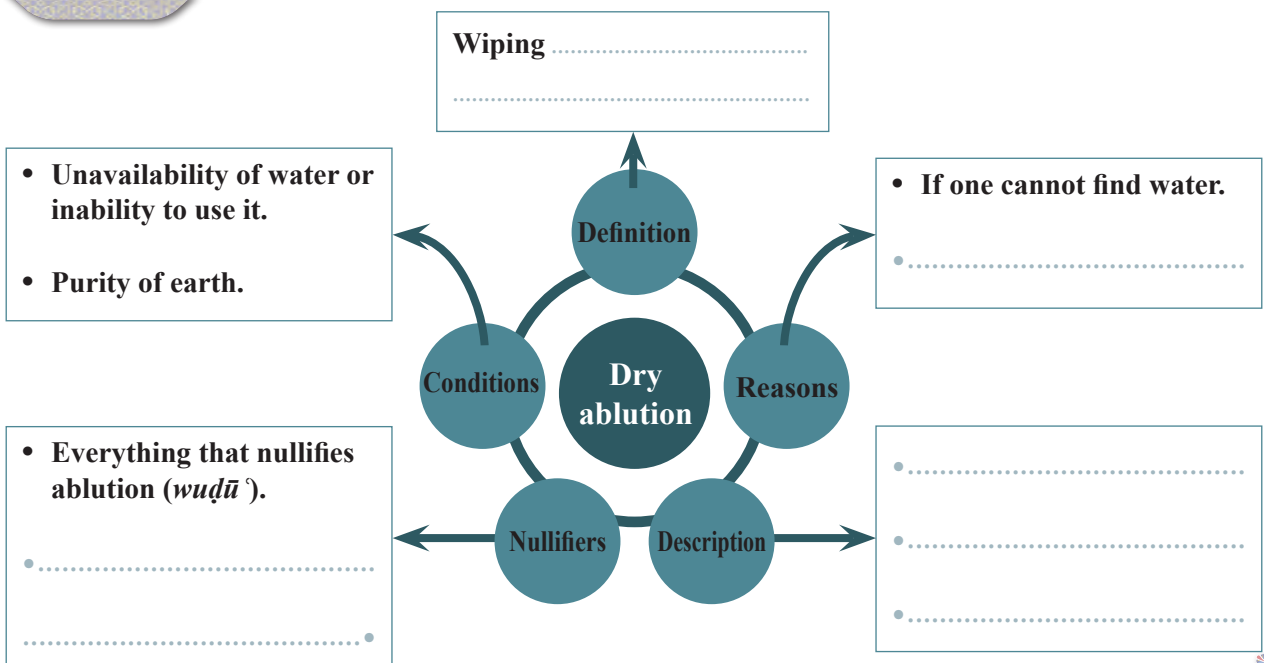
1. If a Muslim performs dry ablution and then finds water after he perform prayer, he should not re-perform his prayer because it is valid.
2. If a person cannot perform partial ablution or dry ablution, he must pray according to his condition, and need not re-perform his prayer. This is because Allah, ﷻ, says: ﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾ “fa-ttaqū llāha mā staṭa‘tum” (So fear Allah as much as you are able). [Al-Taghābun: 16]

I cooperate and deduce:

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

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

I organize my ideas:



Second: Wiping over Footwear

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



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



Conditions of wiping over footwear:

I read and infer:

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

◇ Al-Mughīrah bin Sha‘bah, رضي الله عنه, said: “I was with the Messenger of Allah, ﷺ in a journey. I stretched out my hand to take off his Khuff (leather socks), but he ﷺ said, “Leave them. I put them on after performing partial ablution,” and he passed his wet hands over them.” [narrated by Al-Bukhārī and Muslim].

◇ Ali bin Abu Talib, رضي الله عنه, said: “The Messenger of Allah, ﷺ, fixed the period of wiping over footwear at three days and nights for a traveler and one day and a night for the resident person in a town.” [narrated by Muslim].

Description of wiping over footwear:

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

I apply practically:

I apply wiping over footwear practically before my classmates.

Things that nullify wiping over footwear:

1. End of the period during which wiping over footwear is permitted.
2. Being in a state of major ritual impurity.
3. Removing the footwear that was wiped over.

I think and deduce:

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

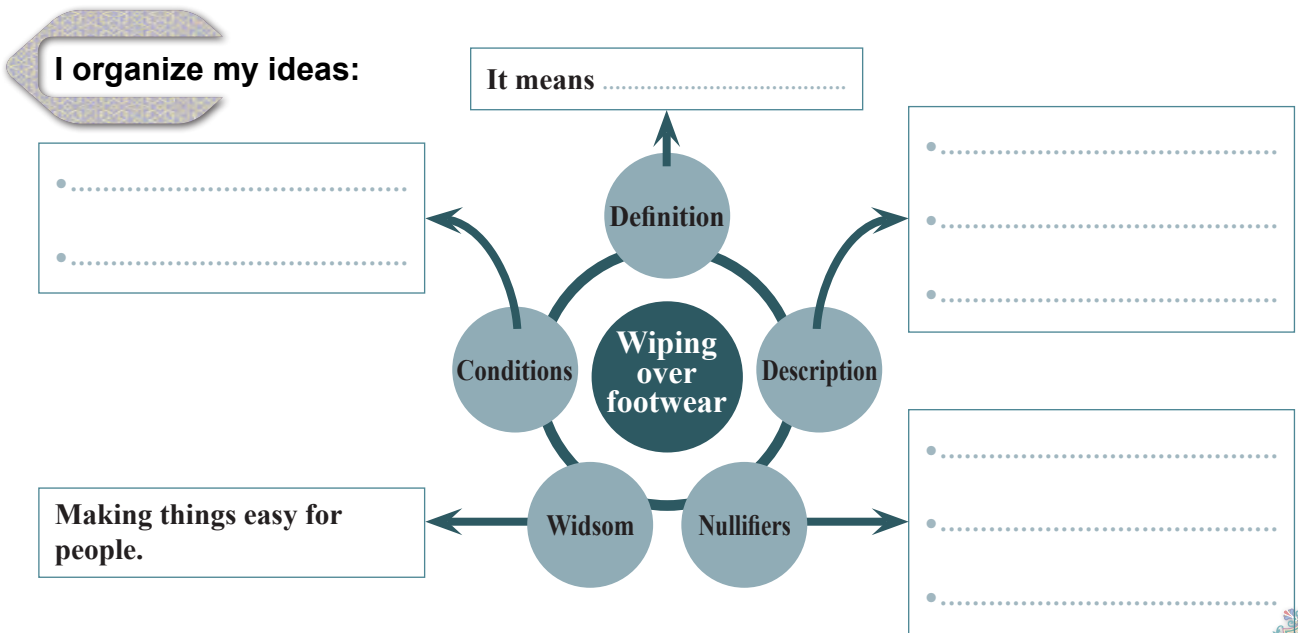
Situation	Mistake
He performed full ablution after having a wet dream, but did not remove his footwear; instead, he wiped over it.
He removed his footwear and then put it on again and wiped over it.
He continued wiping his footwear for two days while staying in town.

I think and talk:

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

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

.....



Student's Activities

I answer by myself:

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

Aspect	Dry ablution	Wiping over footwear
Definition		
Conditions		
Nullifiers		

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

- ◇ The physician forbade her from using water. So, she performed dry ablution to pray. After recovery, she re-performed the prayers which she had performed with dry ablution.
.....
- ◇ It was obligatory for him to perform full ablution, but he could not find water. So, he rolled over in earth instead of performing full ablution.
.....
- ◇ He woke up in the morning and then put on his footwear. When he performed partial ablution, he wiped over his footwear.
.....
- ◇ She wanted to perform dry ablution. So, she stroke her hand on the mattress, because she was disabled and could not move.
.....
- ◇ He did not perform noon prayer because he could not perform partial or dry ablution.
.....

I enrich my experience:

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

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

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

I assess myself:

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

S	Aspect	Level		
		Average	Good	Excellent
1	I am keen on using <i>Shar'ah</i> dispensation and do not make things difficult for myself.			
2	I follow the Sunnah of the Prophet, ﷺ, in my worship.			
3	I avoid fundamentalism and extremism in religion.			
4	I always thank Allah for the gift of Islam, because it is a religion that takes into consideration the different conditions of people.			
5	I always perform prayers on time even if I was ill.			

I leave my Imprint:

I complete the following as appropriate:



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

.....
.....

Lesson

6

Battle of the Confederates *(Ghazwat al-AHhzāb)*

This Lesson teaches me to:

- Explain the events of the Battle of the Confederates.
- Analyze the results of the Battle of the Confederates.
- Deduce lessons from the Battle of the Confederates.

I take the initiative to learn:

I read and summarize:

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

Summarize the cause of the Battle of the Confederates.

.....

.....

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First: Planning and Making Necessary Efforts



I think and infer:

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

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

Second: Digging the Trench

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

**O Allah! Without You we would not have been guided,
nor would we have given in charity, nor would we have prayed.
So, O Allah, please send calmness upon us
and make our feet firm if we meet the enemy.
For they have rebelled against us,
and if they intend to frighten us, then we will confront them.**

The Prophet, ﷺ, would then prolong his voice with the last words. [narrated by Al-Bukhārī and Muslim]

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

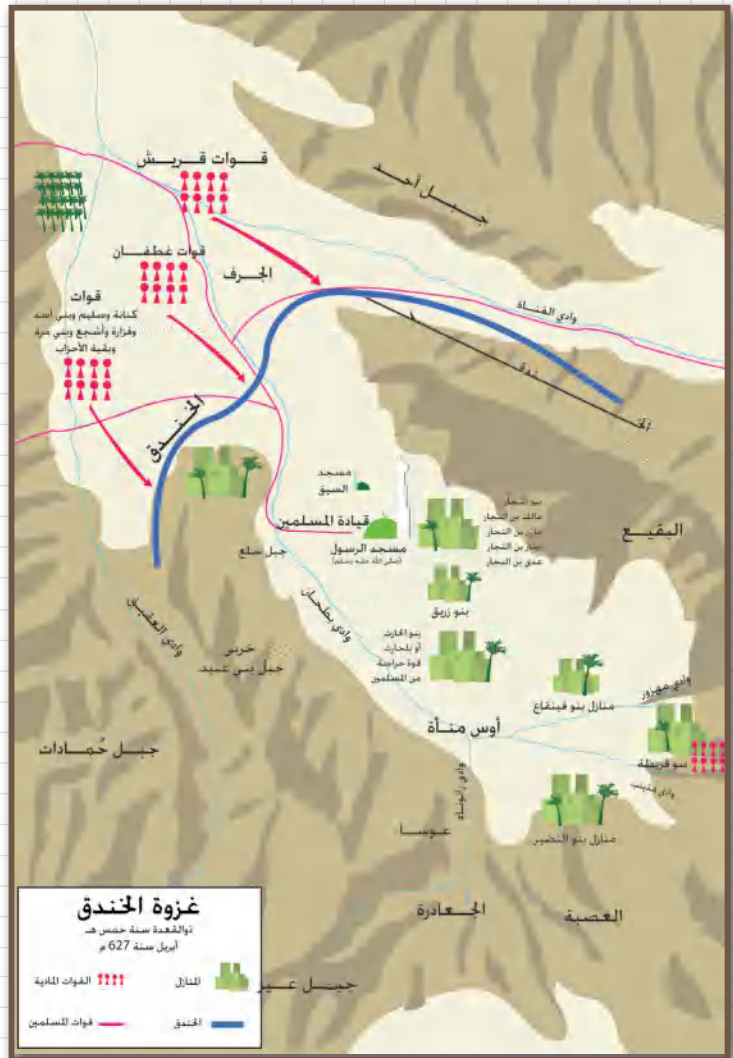
◇ Infer the leadership qualities of the Prophet, ﷺ that were demonstrated during the digging of the trench.

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

Third: Surprising the Confederates

I reflect and analyze:

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



- Discuss this statement and formulate an opinion about it: “digging the trench changed the balance of the battle”.

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Fourth: Violation of the Pact

I reflect and describe:

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

Allah, ﷻ, says:

﴿إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَنَظُنُّونَ بِاللَّهِ الظُّنُونًا ﴿١٠﴾ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زَلِيلًا شَدِيدًا ﴿١١﴾﴾

“‘idh jā’ukum min fawqikum wa-min ‘asfala minkum wa-’idh zāghati l-’absāru wa-balaghati l-qulūbu l-ḥanājira wa-tazunnūna bi-llāhi ḡ-zunūna (10) hunālika btuliya l-mu’minūna wa-zulzilū zilzālan shadīdan (11)” (Remember when they came at you from above you and from below you, and when eyes shifted in fear, and hearts reached the throats and you assumed about Allah various assumptions. (10) There the believers were tested and shaken with a severe shaking. (11)) [Al-Aḥzāb: 10-11]

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

Fifth: Moral Support to the Believers

I reflect and feel:

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

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

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

- Express your opinion about what Jābir, رضي الله عنه, did when he saw that the Prophet, ﷺ, was hungry.

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

Second Miracle: Breaking the Rock

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

- “Miracles represent support from Allah, سبحانه وتعالى, to the Prophet, ﷺ, and raise the spirit of the believers”. Give evidence of this through the Battle of the Confederates.

Sixth: Consequence of Staying Firm (The Divine Victory)

I reflect and cooperate:

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

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

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَ نَكْمَ جُنُودٍ فَارْسَلْنَا عَلَىٰ تِمْزِيلِهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿١٠١﴾﴾

“yā-’ayyuhā lladhīna ’amanū dhkurū ni ‘mata llāhi ‘alaykum `idh jā’ atkum junūdun fa-’arsalnā ‘alayhim rīhan wa-junūdan lam tarawhā wa-kāna llāhu bi-mā ta’malūna baṣīran ”(O you who have believed,

remember the favor of Allah upon you when armies came to attack you and We sent upon them a wind and armies of angels you did not see. And ever is Allah, of what you do, Seeing.) [Al-Aḥzāb: 9]

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

﴿وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا﴾

“*wa-radda llāhu lladhīna kafarū bi-ghayzihim lam yanālū khayran wa-kafā llāhu l-mu`minīna l-qitāla wa-kāna llāhu qawiyyan `azīzan*” (And Allah repelled those who disbelieved, in their rage, not having obtained any good. And sufficient was Allah for the believers in battle, and ever is Allah Powerful and Exalted in Might.) [Al-Aḥzāb: 25] So, Allah was sufficient for the believers in battle, and the polytheists returned to their homes after their plans failed.



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

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

The condition of the Muslims before the Battle of the Confederates	The condition of the Muslims after the Battle of the Confederates
<ul style="list-style-type: none"> • The conditions of the Muslims were not stable. 	<ul style="list-style-type: none"> • The conditions of the Muslims became stable in Madinah.
<ul style="list-style-type: none"> • 	<ul style="list-style-type: none"> •
<ul style="list-style-type: none"> • 	<ul style="list-style-type: none"> •
<ul style="list-style-type: none"> • 	<ul style="list-style-type: none"> •

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

.....

.....

Seventh: The Attitude of the Hypocrites

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

﴿ وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴾ (13)

“*wa-’idh qālat ṭā’ifatun minhum yā-’ahla yathriba lā muqāma lakum fa-rji’ū wa-yastādhinu farīqun minhumu n-nabiyya yaqūlūna ’inna buyūtanā ’awratun wa-mā hiya bi-’awratin ’in yurīdūna ’illā firāran*” (And when a faction of them said, “O people of Yathrib, there is no stability for you here, so return home.” And a group of them asked permission of the Prophet, saying, “Indeed, our houses are unprotected,” while they were not exposed. They did not intend except to flee.) [Al-Ahzāb: 13]

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

1.
2.
3.

I organize my ideas:

1. Distress	.....
2. Theoretical collective thinking	.....
3. Innovation in ideas	.....
4. Practical application	.....
5. Staying firm in the face of trial	.....
6. Victory is the consequence of staying firm	.....



Student's Activities

I answer by myself:

First:



Cause of the battle:

Date:.....
 Number of the Muslims' army:.....
 Number of the polytheists' army: ...

Results of the battle:

Attitude of the hypocrites:

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

Causes that have to do with the Muslims	Causes that have to do with the Confederates
•	•
•	•
•	•
•	•

I enrich my experience:

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

.....

.....

.....

I assess myself:

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

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

I leave my Imprint:

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

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

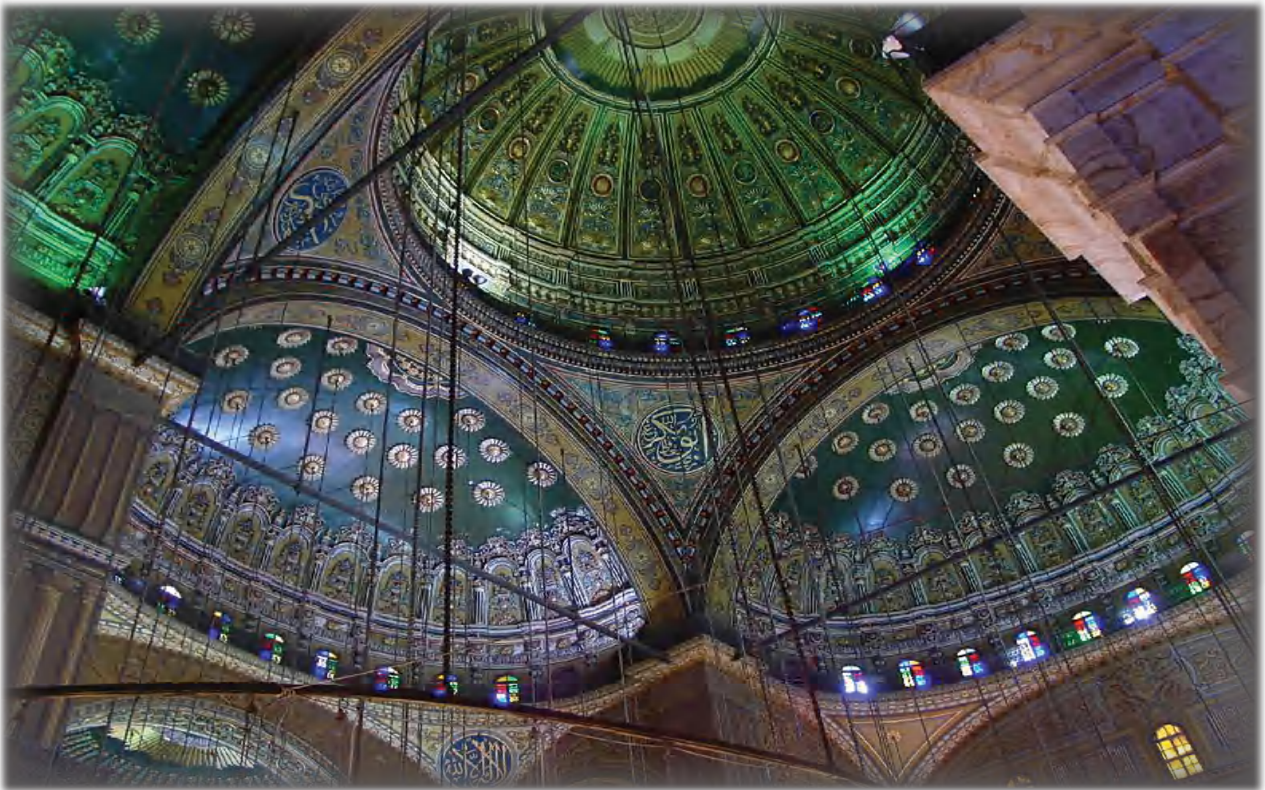


﴿ فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيُذَكَّرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾
 رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ
 الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾ [سورة النور: 36 - 37]

Allah, سبحانه وتعالى, says:

“*fī buyūtin ‘adhina llāhu ‘an turfa ‘a wa-yudhkara fihā smuhū yusabbiḥu lahū fihā bi-l-ghuduwwi wa-l-‘āṣāli (36) rijālun lā tulhīhim tijāratun wa-lā bay‘un ‘an dhikri llāhi wa-‘iqāmi ṣ-ṣalāti wa-‘itā’i z-zakāti yakhāfūna yawman tataqallabu fihī l-qulūbu wa-l-‘abṣāru (37)*”

(Such niches are in mosques which Allah has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings (36) Are men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakat. They fear a Day in which the hearts and eyes will fearfully turn about (37)) [Al-Nūr: 36-37]



UNIT THREE

﴿وَلِكُلِّ دَرَجَةٌ مِّمَّا عَمِلُوا﴾

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



Unit Contents:

Lesson	Subject	Field
1 Glad Tidings and Consolation	Qur'ān	Divine Revelation
2 Rules of Silent Mīm (Mīm al-Sākinah)	Qur'ān	Divine Revelation
3 Moderation in Spending	Hadīth	Divine Revelation
4 Imām Abu Ḥanīfa al-Nu'mān رحمة الله	Personalities	Biography of the Prophet and Personalities
5 The Arab Islamic Civilization	Identity	Identity and Contemporary Issues

Lesson

1

Glad Tidings and Consolation

This Lesson teaches me to:

- Recite the verses while observing the rules of recitation.
- Explain the meanings of Qur'ānic vocabulary.
- Explain the overall meaning of the verses.
- Describe the people of Paradise.
- Be keen on obeying Allah, ﷻ, and seeking His reward.
- Explain the significance of referring to previous nations.

I take the initiative to learn:

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

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

Why do the scholars never get bored of research and discoveries?



Highlights

Umm Hishām bint Hāritha, رضى الله عنها, said: I learned “Qāf. By the honored Qur'an” directly from the Messenger of Allah, ﷺ, as he used to read it every Friday on the minbar when he delivered the sermon before the people. [narrated by Muslim]



I recite and memorize:

﴿وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾ هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿٣٢﴾ مَنْ خَشِيَ الرَّحْمَنَ الْغَيْبِ
وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴿٣٣﴾ ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ ﴿٣٤﴾ لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾ وَكَمْ
أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَحِيسٍ ﴿٣٦﴾ إِنَّ فِي
ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾ وَلَقَدْ خَلَقْنَا السَّمَوَاتِ
وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ ﴿٣٨﴾ فَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ
بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ السُّجُودِ ﴿٤٠﴾
وَأَسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ ﴿٤١﴾ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ ﴿٤٢﴾ إِنَّا
نَحْنُ نُحْيِيهِمْ وَنُمِيتُهُمْ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾ يَوْمَ تَشْقَى الْأَرْضُ عَنْهُمْ سِرَاعًا ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ
﴿٤٤﴾ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكَرِ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ ﴿٤٥﴾﴾ [سورة ق]

Bi-smi llāhi r-raḥmāni r-raḥīmi

" wa-`uzlifati l-jannatu li-l-muttaqīna ghayra ba`īdin (31) hādhā mā tū`adūna li-kulli `awwābin ḥafīzin (32) man khashiya r-raḥmāna bi-l-ghaybi wa-jā`a bi-qalbin munībin-I (33) udkhlūhā bi-salāmin dhālika yawmu l-khulūdi (34) lahum mā yashā`ūna fihā wa-ladaynā mazīdun (35) wa-kam `ahlaknā qablahum min qarnin hum `ashaddu minhum baṭshan fa-naqqabū fī l-bilādi hal min maḥīsin (36) `inna fī dhālika la-dhikrā li-man kāna lahū qalbun `aw `alqā s-sam`a wa-huwa shahīdun (37) wa-la-qad khalaqnā s-samāwāti wa-l-`arḍa wa-mā baynahumā fī sittati `ayyāmin wa-mā massanā min lughūbin (38) fa-ṣbir `alā mā yaqūlūna wa-sabbih bi-ḥamdi rabbika qabla ṭulū`i sh-shamsi wa-qabla l-ghurūbi (39) wa-mina l-layli fa-sabbihhu wa-`adbāra s-sujūdi (40) wa-stami` yawma yunādi l-munādi min makānin qarībin (41) yawma yasma`ūna ṣ-ṣayḥata bi-l-ḥaqqi dhālika yawmu l-khurūji (42) `innā naḥnu nuḥyī wa-numītu wa-`ilaynā l-maṣīru (43) yawma tashaqqaqu l-`arḍu `anhum sirā`an dhālika ḥashrun `alaynā yasīrun (44) naḥnu `a`lamu bi-mā yaqūlūna wa-mā `anta `alayhim bi-jabbārin fa-dhakkir bi-l-qur`āni man yakhāfu wa`īdi (45)"

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

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

is present in mind. (37) And We did certainly create the heavens and earth and what is between them in six days, and there touched Us no weariness. (38) So be patient, O Muhammad, over what they say and exalt Allah with praise of your Lord before the rising of the sun and before its setting, (39) And in part of the night exalt Him and after prostration. (40) And listen on the Day when the Caller will call out from a place that is near - (41) The Day they will hear the blast of the Horn in truth. That is the Day of Emergence from the graves. (42) Indeed, it is We who give life and cause death, and to Us is the destination (43) On the Day the earth breaks away from them and they emerge rapidly; that is a gathering easy for Us. (44) We are most knowing of what they say, and you are not over them a tyrant. But remind by the Qur'an whoever fears My threat. (45) (Surat Qāf)

I explain Qur'ānic vocabulary:

وَأُزْلِفَتِ (wa-'uzlifati)	:	Brought closer.
أَوَابٍ ('awwābin)	:	Returning to the obedience of Allah.
مُنِيبٍ (munībin-I)	:	Coming back to his Lord.
قَرْنٍ (qarmin)	:	Nation.
مَخِصِّصٍ (maḥīṣin)	:	A way out.
شَاهِدٍ (shahīdun)	:	Being present.
لُغُوبٍ (lughūbin)	:	Tiredness.
الصَّيْحَةِ (ṣ-ṣayḥata)	:	The voice of the Horn being blown.
سِرَاعًا (sirā'an)	:	Hastening.
يَجْبَارٍ (bi-jabbārin)	:	Forcing people to believe.

I understand the significance of the verses:

Glad tidings for the believers:

The above verses describe the condition of those who denied resurrection after death and turned away from the truth. They warn about the severity of punishment, the gravity of that situation and the outcome those who disbelieve will face. ﴿يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَنَقُولُ هَلْ مِنْ مَزِيدٍ﴾ (30) ”*yawma naqūlu li-jahannama hali mtaḷāti wa-taqūlu hal min mazīdin*” (On the Day We will say to Hell, “Have you been filled?” and it will say, “Are there some more,”) [Qāf: 30].

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

﴿إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ﴾ (4) ”*innamā t-tawbatu 'alā llāhi li-lladhīna ya'malūna s-sū'a bi-jahālatin*” (The repentance accepted by Allah is only for those who do wrong in ignorance) [An-Nisā': 17].

These are the ones who feared their Lord out of homage and glorification for Him. Their hearts are filled with high esteem for Him. They feared Him, loved him and aimed at pleasing him secretly and publicly. They obeyed Him and surrendered to His will. Hence, they deserved Paradise, which they enter with hearts that are free of hatred and selfishness. The angels greet them, and they greet each other and greet people of previous nations who are in Paradise. Allah has prepared for them everything they wish for, and would give them above that all what the Prophet, ﷺ, described as “no eye has ever seen, no ear has ever heard and no human heart has ever perceived” [narrated by Al-Bukhārī and Muslim]. The greatest of all is looking at the face of their Lord of Majesty and Generosity.

I make a judgment:

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

Case	Love	Coercion
The believer’s obedience of his Lord.		
The hypocrite’s obedience.		
Obedience of the ruler.		
The criminal’s obedience of the law.		

I exemplify and classify:

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

Case	Example
Unknown to us, known to others	.....
Unknown to others, known to us	What is going on in the classroom now is known to us, but unknown to others who are outside the classroom.
Unknown to us and to all people	.....
Unknown to the creatures, known to the Creator.	Keys of the unseen,
Known but unseen.	.....

Case	Example
<p>Allah, ﷻ, says: ﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾﴾ “ ‘a-lam tara kayfa fa‘ala rabbuka bi- ‘aṣḥābi l-fīli (Have you not considered, O Muhammad, how your Lord dealt with the companions of the elephant?) [Al-Fīl: 1] Which type of case is the one above ?</p>	<p>.....</p>

I contrast:

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

The consolation of the Prophet, ﷺ:

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

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

I prove:

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

I induce:

I read the following statements and then fill the spaces:

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

I reflect and discuss:

In cooperation with my group:

Allah is capable of creating the heavens and the earth in one instance. However, He created them in six days.

Why was that? What is the result of that?

How do I learn and benefit from that?

Praising Allah provides contentment:

As an additional reassurance to the Prophet, ﷺ, he receives the to be patient with the lies and allegations of the deniers. He is ordered to praise his Lord after every prayer, because praising Allah gives a feeling of peace, security and confidence. This is also a reference to the need to perform prayer on time. **Allah**, ﷻ, says: ﴿ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴾ “inna ṣ-ṣalāta kānat ‘alā l-mu’minīna kitāban mawqūta” (Indeed, prayer has been decreed upon the believers a decree of specified times.) [Al-Nisā’: 103]. After that, the verses refer to the beginning of the events of the day of emergence from the graves. When the angel calls them, and every son of Adam hears that call as if the angel were next to him. They respond to the second blow, and emerge quickly to the gathering to account. So, the destiny of everything is in the hands of Allah, ﷻ, Who gives life and causes death.

Then, Allah, ﷻ, concludes the Surah with a final statement: Allah is All-Knowing of what they say and what they do, and neither you nor anybody else can force others to believe in Allah; but remind people of the religion of Allah and inform them about His message. **Allah**, ﷻ, says: ﴿ مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۗ وَلَا نُزِرُ وَأَنْزَرُ ۗ وَرَأَىٰ أُخْرَىٰ ۗ ﴾ “mani htadā fa-’innamā yahtadī li-naḥsihī wa-man ḍalla fa-’innamā yaḍillu ‘alayhā wa-lā taziru wāziratun wizra ‘ukhrā” (Whoever is guided is only guided for the benefit of his soul. And whoever errs only errs against it. And no bearer of burdens will bear the burden of another.) [Al-Isrā’: 15]

I specify:

I remember my previous knowledge and complete the following table:

Time of prayer	Name of prayer
Two prayers before sunset.
One prayer before sunrise.
One prayer after sunset.
One prayer at night after dusk.
Take the initiative and search for the middle prayer. Which prayer is it?

I criticize:

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

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

I express:

I express in front of my classmates the meaning of:

- The “Blast” in the saying of Allah, ﷻ: ﴿ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَٰلِكَ يَوْمَ الْخُرُوجِ ﴾ “yawma yasma ‘ūna ṣ-ṣayḥata bi-l-ḥaqqi dhālika yawmu l-khurūji” (The Day they will hear the blast of the Horn in truth. That is the Day of Emergence from the graves.)
- “Peace” in the saying of Allah, ﷻ: ﴿ ادْخُلُوهَا بِسَلَامٍ ذَٰلِكَ يَوْمُ الْخُلُودِ ﴾ “udkhlūhā bi-salāmin dhālika yawmu l-khulūdi” (Enter it in peace. This is the Day of Eternity.)

I prove:

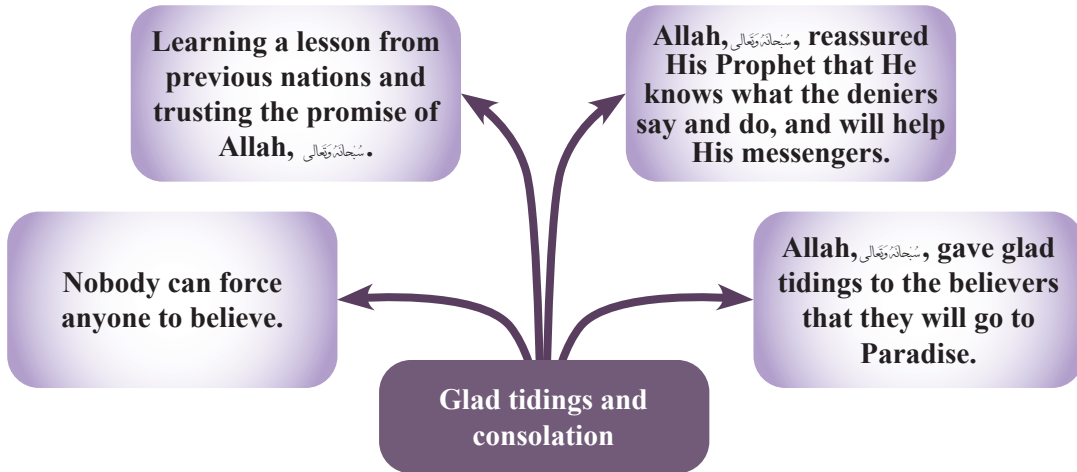
with logic and evidence that the Prophet, ﷺ, was patient with the hypocrites.

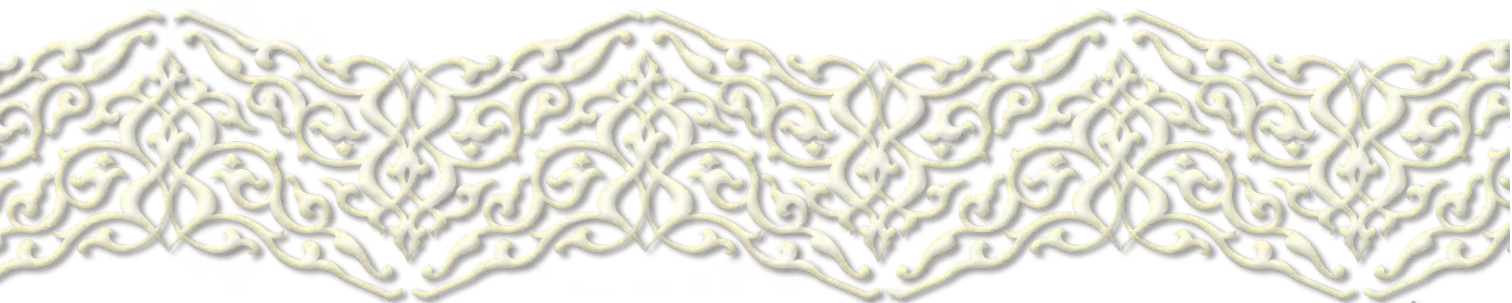
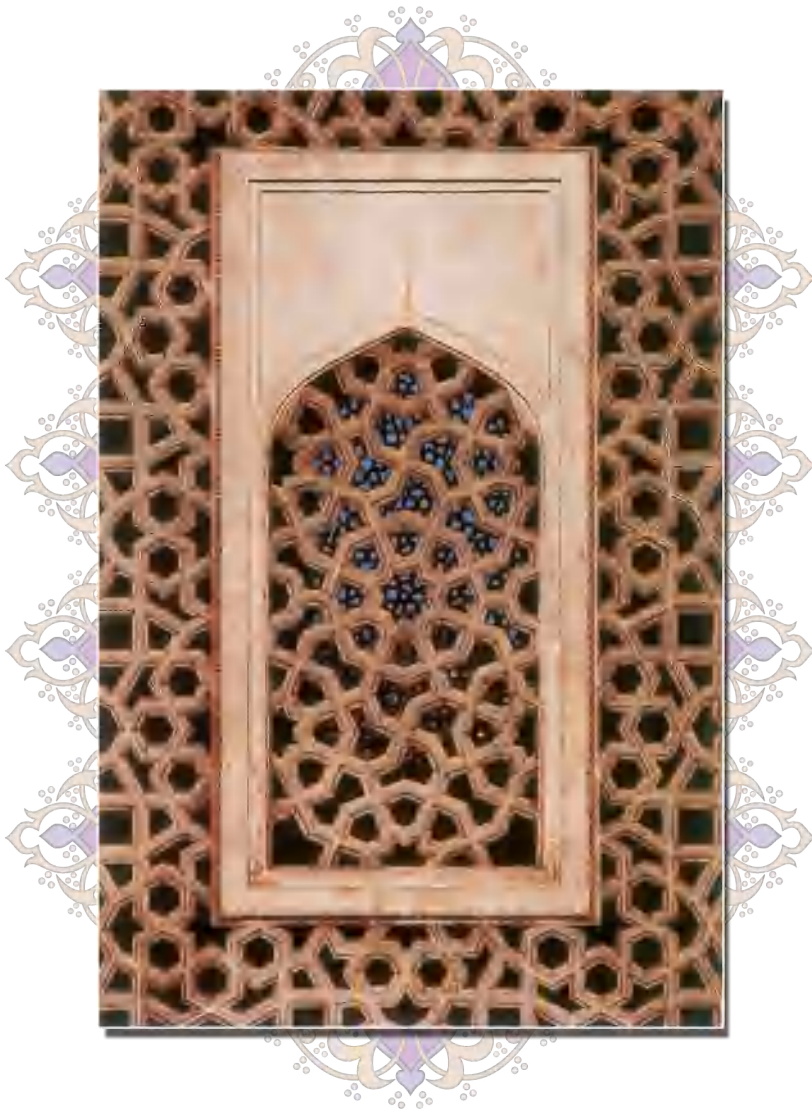
I research:

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

The Messenger of Allah, ﷺ, said:
“Paradise is surrounded by hardships and the Hell is surrounded by temptations.” [narrated by Al-Bukhārī and Muslim]

I organize my ideas:





Student's Activities

I answer by myself:

First: Explain the following:

- ◇ The people of Paradise will never get bored with its pleasure.
- ◇ Nobody can force anyone to believe in any religion.

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

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

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

Fourth: Mention three benefits of traveling.

1.
2.
3.

I assess myself:

S	Learning aspect	Level achieved		
		Average	Good	Excellent
1	Reciting the Qur'ānic verses.			
2	Memorizing the Qur'ānic verses.			
3	Meanings of vocabulary.			
4	Overall meaning.			
5	Rules included in the verses.			
6	Lessons to be learned from the verses.			

I leave my Imprint:

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

I love my country:

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

Lesson

2

Rules of Silent Mīm (م)

This Lesson teaches me to:

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

I take the initiative to learn:

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

I refresh my memory: recitation rules which I learned previously		
Unpronounced (<i>shamsiyya</i>) and pronounced (<i>qamariyya</i>) Lam (ل) in the definite article.		
Lam (ل) in the word "Allah"	Pronounced as a thick letter (<i>Tafkhīm</i>)	If the word "Allah" is at the beginning of the sentence or if it is preceded by <i>dhamma</i> (ُ) or <i>fatha</i> (َ)
	Pronounced as a thin letter (<i>Tarqīq</i>)	If the word "Allah" is preceded by <i>kasra</i> (ِ) or <i>tanwīn</i> (ً ـً ـٍ)
Echo (<i>Qalqala</i>) letters		قطب جد
Silent noon (ن) and <i>tanween</i> (ً ـً ـٍ)	Clear pronunciation (<i>Izhār</i>)	أخي هاك علم حازه غير خاسر
	Blending (<i>Idghām</i>)	يرملون
	Changing (<i>Iqlāb</i>)	ب
	Hiding (<i>Ikhfaa</i>)	صف ذا ثنا كم جاد شخص قد سما زد في تقى ضع ظالما دم طيبا

Sheikh Zayed, may Allah have mercy upon him, launched the Qur'ān Memorization Project, helping many UAE citizens and residents memorize the Book of Allah, سبحانه وتعالى, or parts of it. He oversaw this project and honored people who worked or participated in it. All of this was done with the aim of serving the Book of Allah, سبحانه وتعالى, and maintaining it. It was a great project. May Allah add this to Sheikh Zayed's balance of good deeds and enter him into His vast Paradise.

Cases of silent *mīm* (م):

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

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



Highlights

Silent *mīm*:
It is hidden when followed by a *bā*, pronounced as double *mīm* when followed by another *mīm*, and pronounced clearly when followed by other letters.

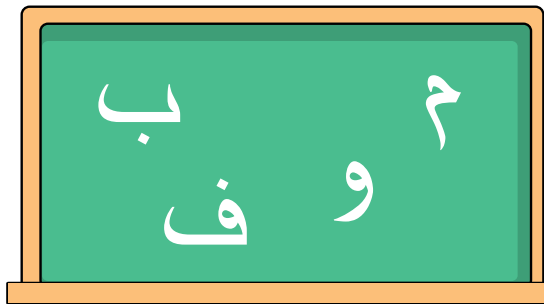
I apply:

I listen, then recite and notice the following verse: ﴿لَهُمْ مَغْفِرَةٌ﴾ “Lahum Maghfira”.

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

I reflect and discover:

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



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

I create:

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

Recitation and rules:

There are several reasons that make a Muslim memorize and recite the Book of Allah. It is an act of worship of Allah, ﷻ, that increases one's reward and reassurance; it is a great gift. Allah, ﷻ, says: ﴿لَا يَذْكُرُ اللَّهُ تَطْمِئِنُّ الْقُلُوبُ﴾ "‘a-lā bi-dhikri llāhi taṭma'innu l-qulūb" (Unquestionably, by the remembrance of Allah hearts are assured.) [Al-Ra'd: 28].

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

I apply:

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

﴿جَاءَكُمْ مِنَ اللَّهِ﴾ "jā' kum min allāh"	﴿فِي قُلُوبِهِمْ مَرَضٌ﴾ "fī qulūbihim maraḍ"	﴿وَلَكُمْ مَا كَسَبْتُمْ﴾ "wa lakum mā kasabtum"	﴿لَهُمْ مَغْفِرَةٌ﴾ "lahum maghfirah"
-------------------------------------------------	--------------------------------------------------	-----------------------------------------------------	------------------------------------------

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

﴿وَكَلْبُهُمْ بَاسِطٌ﴾ "wa kalbuhum bāsīṭ"	﴿يَوْمَ هُمْ بَارِزُونَ﴾ "yawma hum bārizūn"	﴿إِنَّ رَبَّهُم بِهِمْ﴾ "inna rabbahum bihim"	﴿مَا لَهُمْ بِهِ﴾ "mā lahum bihi"
-----------------------------------------------	-------------------------------------------------	--------------------------------------------------	--------------------------------------

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

﴿يَمشُونَ﴾ "yamshūn"	﴿لَهُمْ جَنَّاتٌ﴾ "lahum jannāt"	﴿وَلَا هُمْ يَحْزَنُونَ﴾ "wa lā hum yaḥzanūn"	﴿لَهُمْ أَجْرُهُمْ﴾ "lahum ajruhum"
﴿أَمْ عِنْدَهُمُ الْغَيْبُ﴾ "am 'indahum u'l-ghayb"	﴿عَلَيْهِمْ طَيْرًا﴾ "alayhim ṭayrān"	﴿أَيُّكُمْ زَادَتْهُ﴾ "ayyukum zādathu"	﴿وَلَهُمْ فِيهَا﴾ "wa lahum fihā"
			﴿أَمْ حَسِبْتُمْ﴾ "am ḥasibtum"

I deduce:

I have noticed that the labial clear pronunciation could occur in one word, such as ﴿يَمشُونَ﴾ "yamshūn" and ﴿الْحَمْدُ﴾ "al-Ḥamdu". Does this apply to labial blending and labial hiding? I express this and write:

Rules of silent *mīm* and similar rules:

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

I compare:

I complete the comparison in the following table:

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

I analyze:

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

.....

I apply and extract:

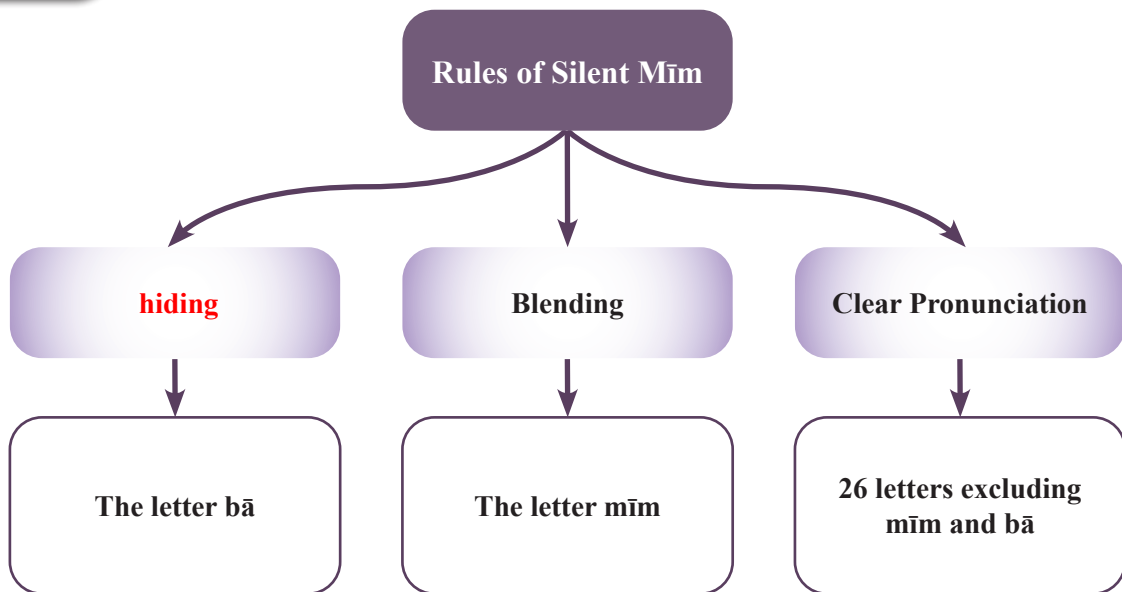
Rules of silent *mīm* from the verses in the table below:

Verse	Rule of <i>mīm</i>
<p>Allah, سبحانه وتعالى, says: ﴿بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ فَقَالَ الْكَاْفِرُونَ هَذَا شَيْءٌ عَجِيبٌ ﴿٢﴾﴾ “<i>bal ‘ajibū ‘an jā’ahum mundhirun minhum fa-qāla l-kāfirūna hādhā shay’un ‘ajībun</i>” (But they wonder that there has come to them a warner from among themselves, and the disbelievers say, “This is an amazing thing.) [Qāf: 2]</p>
<p>Allah, سبحانه وتعالى, says: ﴿نَحْنُ أَوْلِيَآؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾﴾ “<i>naḥnu ‘awliyā’ukum fī l-ḥayāti d-dunyā wa-fī l-‘ākhirati wa-lakum fihā mā tashtahī ‘anfusukum wa-lakum fihā mā tadda’ūna</i>” (We [angels] were your allies in worldly life and are so in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request or wish) [Fuṣṣilat: 31]</p>

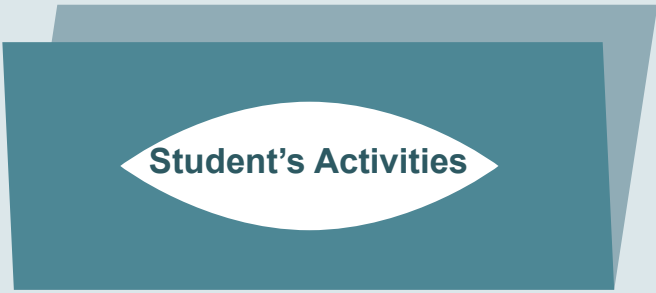
Verse	Rule of mīm
<p>Allah, سبحانه وتعالى, says:</p> <p>﴿يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ﴾ (٧١)</p> <p>“yuṭāfu ‘alayhim bi-ṣiḥāfin min dhahabin wa-’akwābin wa-fīhā mā tashtahīhi l-’anfusū” (Circulated among them will be plates and vessels of gold. And therein is whatever the souls desire and what delights the eyes, and you will abide therein eternally.) [Az-Zukhruf: 71]</p>	
<p>Allah, سبحانه وتعالى, says: ﴿فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ﴾ (٧٧)</p> <p>“fa-subḥāna llāhi ḥīna tumsūna wa-ḥīna tuṣbiḥūna” (So exalted is Allah when you reach the evening and when you reach the morning.) [Al-Rūm: 17]</p>	
<p>Allah, سبحانه وتعالى, says:</p> <p>﴿وَتَرَى الْمَلَائِكَةَ حَافِيًا مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ (٧٥)</p> <p>“wa-tarā l-malā’ikata ḥāffīna min ḥawli l-’arshi yusabbiḥūna bi-ḥamdi rabbihim wa-quḍiya baynahum bi-l-ḥaqqi wa-qīla l-ḥamdu li-llāhi rabbi l-’ālamīna” (And you will see the angels surrounding the Throne, exalting Allah with praise of their Lord. And it will be judged between them in truth, and it will be said, “praise to Allah, Lord of the worlds.”) [Al-Zumar: 75]</p>	<p>.....</p> <p>.....</p>



I organize my ideas:







I answer by myself:

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

- 1.
- 2.
- 3.

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

.....

I enrich my experience:

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

I assess myself:

To what extent do I apply the rules of silent *mīm* while reciting the Qur'ān?

S	Aspect	Level		
		Average	Good	Excellent
1	Knowing the rules of silent <i>mīm</i> .			
2	Applying the rules of silent <i>mīm</i> .			
3	Analyzing the reasons behind labial blending.			
4	Comparing the rules of <i>mīm</i> to similar rules.			
5	Doing the activities.			

I leave my Imprint:

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

I love my country:

I participate in Qur'ānic contests to raise the name of my country.

Lesson

3

Moderation in Spending

This Lesson teaches me to:

- Recite the noble hadīth properly by heart.
- Explain the rule concerning extravagance.
- Explain the connection between extravagance and vanity.
- Deduce the danger of extravagance on the individual and on society.
- Infer the Islamic principles dealing with extravagance.

I take the initiative to learn:

I think and infer:

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

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



.....

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

.....

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

.....

 **I use my skills to learn** 

I read and memorize:

The Prophet, ﷺ, said:

“Eat, drink, wear clothes and give charity without any extravagance or vanity.”

[narrated by Al-Bukhāri]

I understand the significance of the noble hadīth:

This hadīth calls for controlled spending and rationalized consumption. It forbids all forms of extravagance and calls for moderate spending on permitted things so that spending on food, drinks and clothes does not turn into extravagance, arrogance and snobbery.

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

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

First: Moderate Consumption of Food and Drink:

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

I reflect and explore:

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

- ◇ What do I expect will happen to someone who overeats?

.....

◇ I explain why some people buy more food than they need in Ramadan and in wedding banquets and parties.

.....

.....

I reflect and contrast:



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

.....

◇ Which of the two practices do you prefer? Why?

.....

I reflect and infer:

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

[narrated by Ahmad and Ibn Majah]

◇ What is the result of overconsumption of water?

.....

◇ What would you advise Muslims when using water for performing partial ablution?

.....

I describe and criticize:

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

The picture expresses:

.....
.....

My position regarding this behavior:

.....
.....



I cooperate and innovate:

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

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

⚙
⚙
⚙
⚙

Second: Moderation in Clothing:

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

I express and explain my opinion regarding the following situation:

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

I cooperate and expect:

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

Reasons	Solutions
.....
.....
.....
.....

Third: Moderate Charity Giving:

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



I read and determine:

◇ The importance of charity in societies:

.....

I read and determine:

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

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

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

.....

I research and write:

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

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

.....

.....

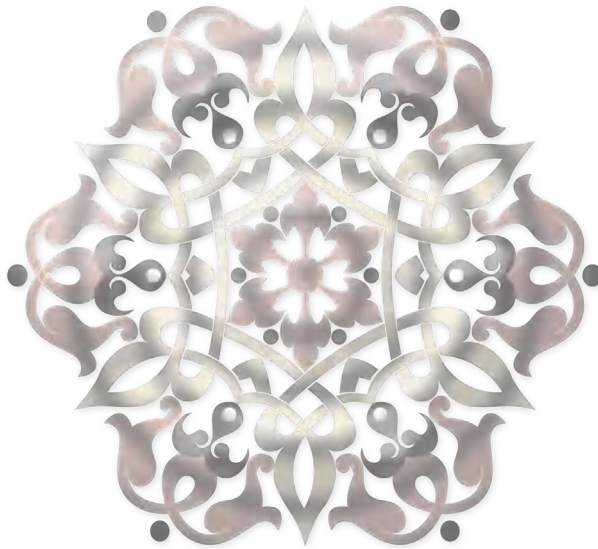
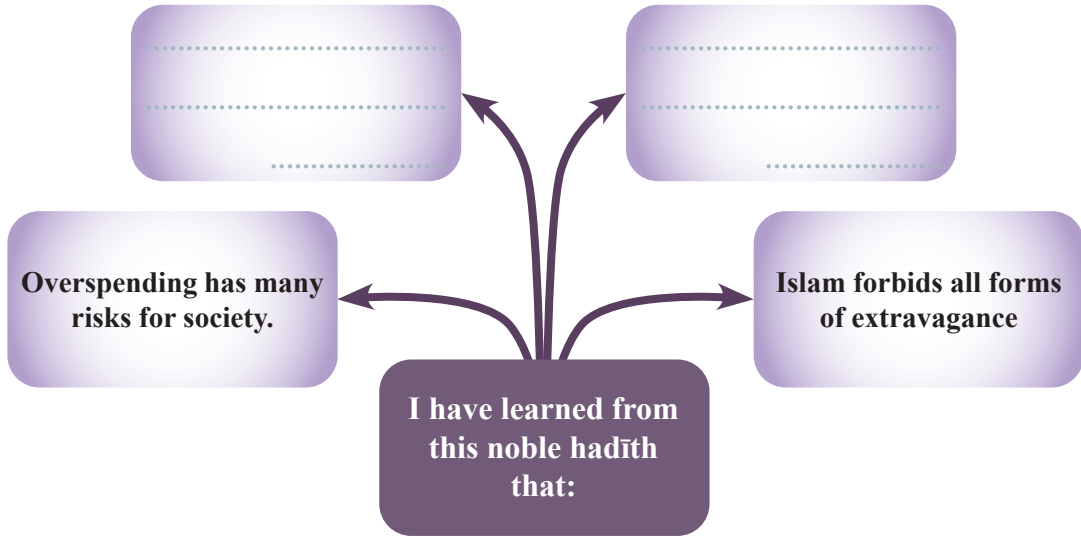
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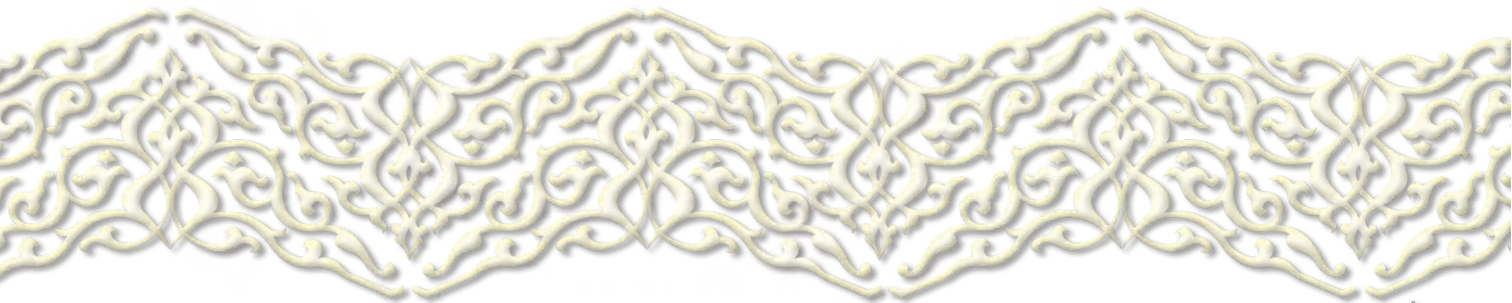
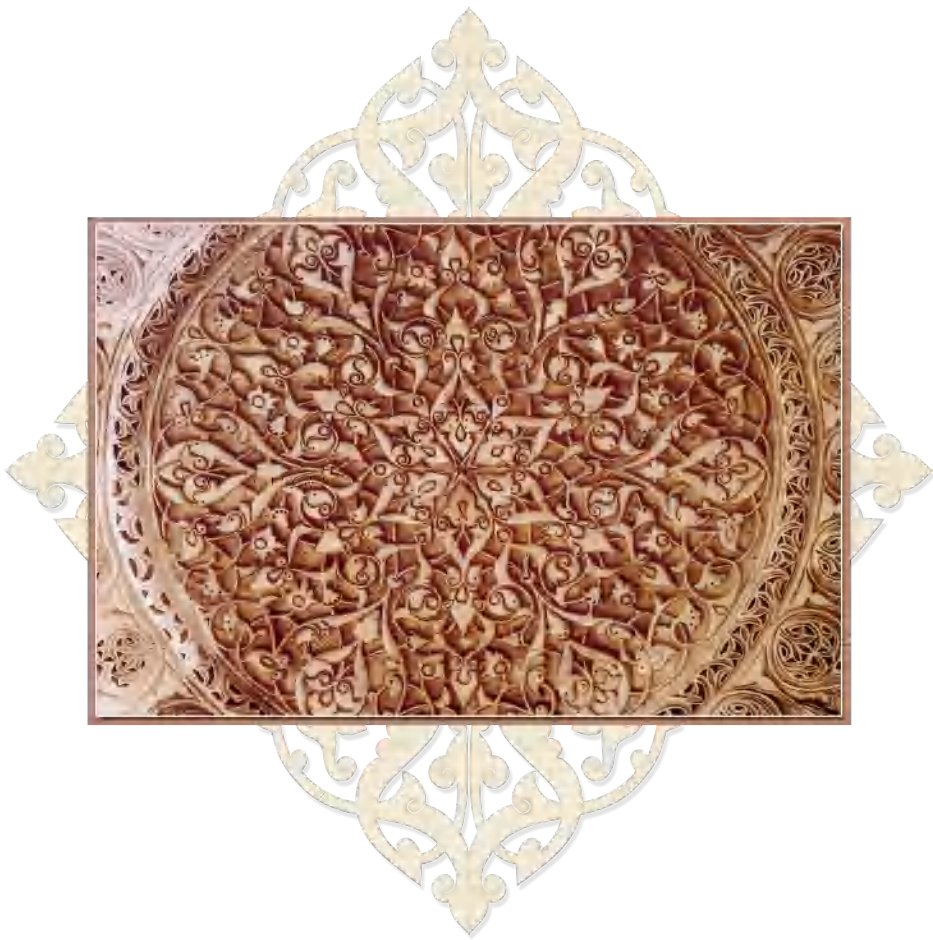
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.....

I organize my ideas :

Complete the following chart as appropriate:





Student's Activities

I answer by myself:

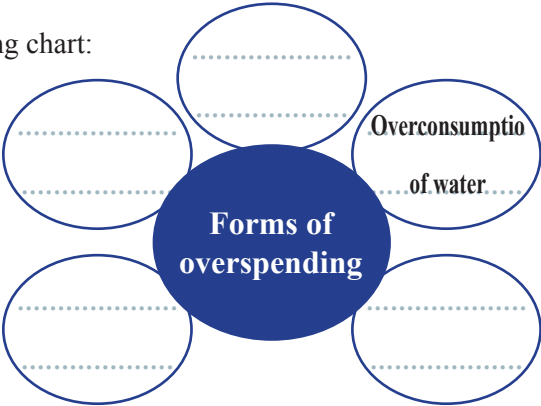
First: Explain the stress on forbidding overspending:

- 1.
- 2.
- 3.

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

- 1.
- 2.
- 3.

Third: Complete the following chart:



I enrich my experience:

- 1. In cooperation with your classmates, design an awareness flyer about ways for rationalizing the consumption of water and electricity. Show it to your classmates.
- 2. Visit the UAE Red Crescent and write a brief report about the Preservation of Grace Project sponsored by the Red Crescent in the UAE. Present it to your classmates.

I assess myself:

To what extent am I moderate in spending?

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

I leave my Imprint:

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



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

.....

.....

.....

Lesson

4

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

This Lesson teaches me to:

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

I take the initiative to learn:

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

I specify:

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

1.
2.
3.



Abu Hanīfa in brief:

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

At the age of sixteen, he accompanied his father to the Holy Mosque in Makkah to perform pilgrimage.

He met many scholars from the followers and learned from them, until he attained a remarkable status in jurisprudence and theology. He died at the age of 70 in the year 150 AH, and was buried in Baghdad.

I expect:

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

.....

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

.....

Highlights from the life of Abu Hanīfa:

Cherishing his mother:

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

Being good to his neighbor:

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

His generosity and spending on students:

Abu Hanīfa, رحمه الله عليه, knew his students well. He used to inquire about their needs and meet them. He gave them money to help them continue learning. As a result, some of his students became prominent scholars of that time, such as his student Abu Yusuf, who became the judge of the state later on.

I research:

Under the supervision of the teacher, I search for the story which mentions how Imam Abu Hanīfa spent money on his student Abu Yusuf, and summarize it for my classmates.

Abu Hanīfa and the culture of dialogue:

Respecting the other opinion:

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

Argument and evidence:

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

I contrast:

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

Aspect	Positive dialogue	Negative dialogue
Method
Result

Abu Hanīfa’s Speculative Jurisprudence:

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

I expect:

The importance of asking questions and assuming hypotheses for students.

- ⚙️
- ⚙️

I organize my ideas :

Birth and growing up

He was born in Kūfah in the year 80 AH. He worked with his father selling clothes. He memorized the Qur’ān at an early age having learned Islam from the Scholars of the Tābi’īn (the followers or generation after the Prophet's companions).

Imam Abu Hanīfa

Highlights from his life

.....
.....

Characteristics of his jurisprudence

.....
.....

Student's Activities

I answer by myself:

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

- Kūfah:
- Makkah:
- Baghdad:

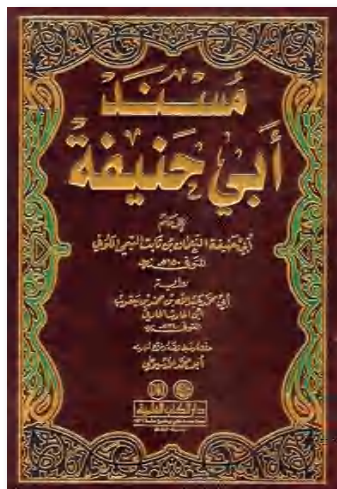
Second: Summarize in your own words the key attributes of Imam Abu Hanīfa, may Allah have mercy upon him.

.....

.....

I enrich my experience:

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



I assess myself:

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

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

I leave my Imprint:

I complete in the same pattern:

I have learned from the biography of Imam Abu Hanīfa:

- to be dutiful to my parents and good to my neighbors.
-
- to ask and learn.



I love my country:

I serve and protect my country with knowledge.

Lesson

5

The Arab Islamic civilization

This Lesson teaches me to:

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

I take the initiative to learn:



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

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

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

I read and answer:

The concept of the Arab Islamic civilization:

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

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

Manifestations of the Arab Islamic civilization:

The starting point for Muslims was their belief in Allah, سُبْحَانَهُ وَعَظَمَتُهُ, and the purpose for which man was created; namely to worship Allah, سُبْحَانَهُ وَعَظَمَتُهُ, and to populate earth. **Allah**, سُبْحَانَهُ وَعَظَمَتُهُ, says: ﴿هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَأَسْتَعْمَرَكُمْ فِيهَا فَاسْتَعِزُّوهُ ثُمَّ تَوْبُوا إِلَيْهِ﴾ “*huwa ’anshàakum mina l-’arḍi wa-sta ’marakum fihā fa-staghfirūhu thumma tūbū ’ilayhi* ” (He has produced you from the earth and settled you in it, so ask forgiveness of Him and then repent to Him.) [Hūd: 61]. So, they were keen on populating earth and developing the lives of human beings. They established hospitals and authored books on medicine, such as Avicenna’s *The Canon of Medicine*. In terms of architecture, Muslims planned entire cities based on scientific foundations and Islamic architecture emerged with a distinctive style. Baghdad became the capital of the Islamic caliphate. Muslims established the modern method of scientific research that is based on observation and experiment, and Jābir bin Hayyan, laid the foundations of chemistry as a science that follows this method. **Allah**, سُبْحَانَهُ وَعَظَمَتُهُ, says: ﴿إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا﴾ “*inna s-sam’a wa-l-baṣara wa-l-fu’āda kullu ’ulā’ika kāna ’anhu mas’ūlan*” (Indeed, the hearing, the sight and the heart - about all those one will be questioned.) [Al-Isrā’: 36]. The same applies to other sciences, such as astronomy, sociology and others.

I suggest:

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

- ☼
- ☼
- ☼

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

- ① The principle of increasing good deeds. The more beneficial to people a work is, the better and more valuable it is.
- ② Respecting others and appreciating their efforts. Hence, the Islamic civilization interacted with other civilizations, benefiting from, developing and enriching their knowledge.
- ③ Believing in knowledge and respecting the role of the intellect. Muslims built schools, universities and libraries to spread knowledge.
- ④ Balance between the spiritual and the material. There is time of time for worship to time devoted to work :

I discover:

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

Worship act	Worship time	Work time
Prayers	1 hour	23 hours
Fasting	.....	.....
Pilgrimage	.....	.....
Zakat	.....	.....

I specify:

When does work become an act of worship?

.....

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

- ① It contributed to showing Islamic architecture in public and governmental buildings.
- ② It established museums that specialize in Islamic civilization.
- ③ It enacted laws and established societies to maintain Arabic, which is the language of this civilization.
- ④ It established specialized centers for teaching Arabic for non-Arabs in many countries around the world.
- ⑤ It hosted major exhibitions and cultural events and dedicated some of them for highlighting the Arab Islamic civilization.

I apply:

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

Area	Example
Focus on the Arab Islamic civilization	Sharjah Museum of Islamic Civilization
Promotion of the Arabic language	.....
Islamic architecture	.....

I organize my ideas:

Emergence of the Arab Islamic civilization

.....

Concept of the Arab Islamic civilization

.....

Manifestations of the Arab Islamic civilization

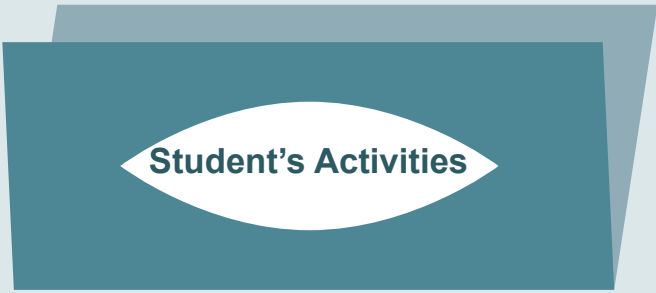
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Factors that contributed to the prosperity of the Arab Islamic civilization

1.
2.
3.
4.

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

.....
.....



I answer by myself:

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

.....

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

- 1.
- 2.
- 3.

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

.....

I enrich my experience:

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

I assess myself:

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

S	Aspect	Level		
		Average	Good	Excellent
1	I study hard in order to contribute to developing the Arab Islamic civilization.			
2	I respect my teacher because he contributes to civilization.			
3	I observe the teachings of Islam because they are the foundations of civilization.			

I leave my Imprint:

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

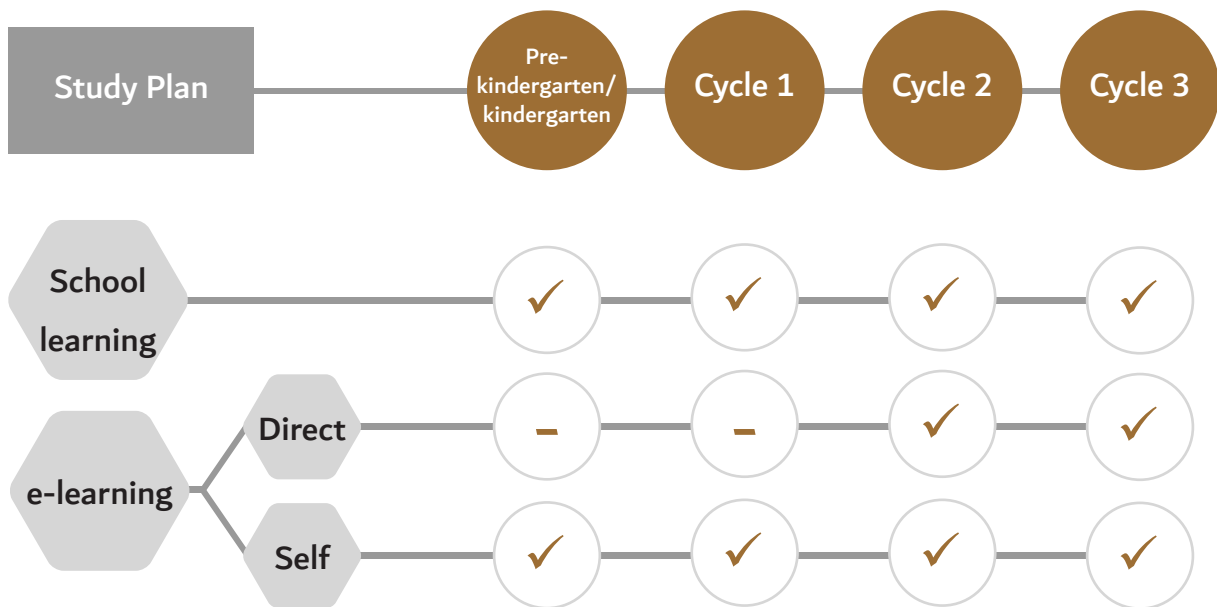


I contribute to maintaining civilization in the United Arab Emirates through the following:

- I maintain my school because it is part of civilization.
-
-

Hybrid education in the Emirati school

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



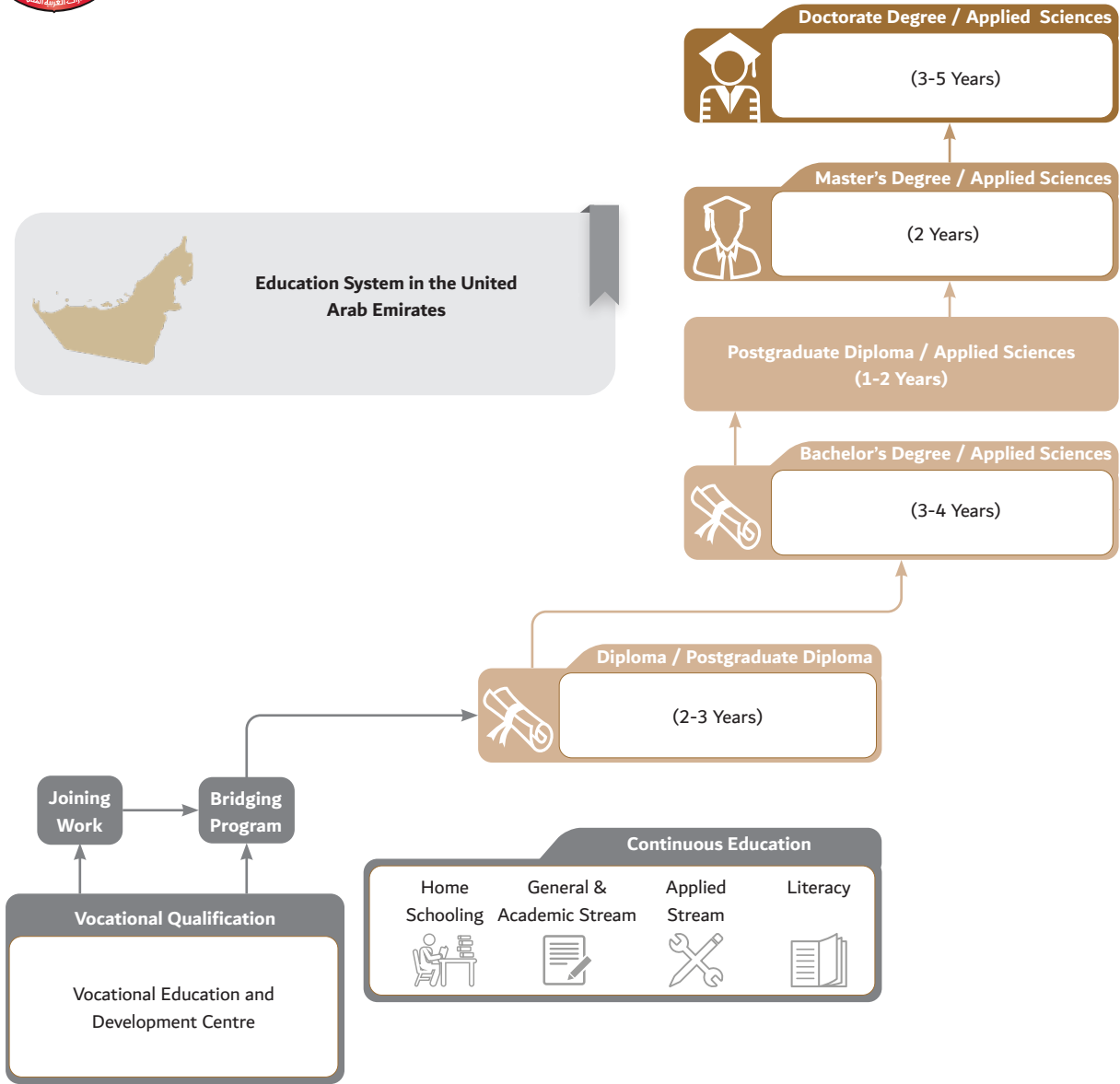
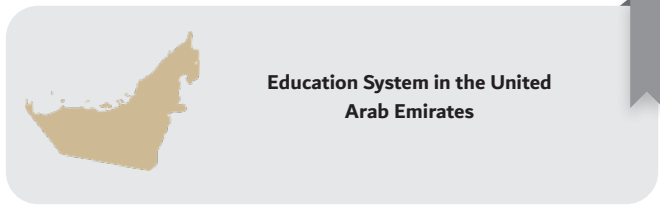
Channels for obtaining a textbook:

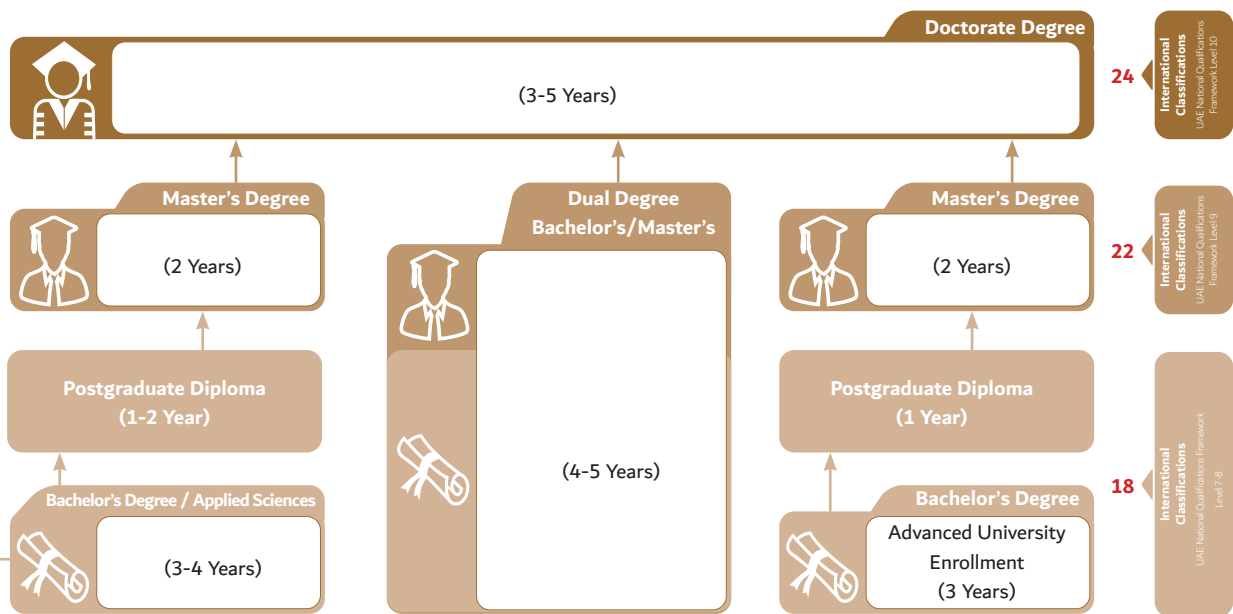


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للتعلم الذكي
Mohammed Bin Rashid
Smart Learning Program

Electronic units

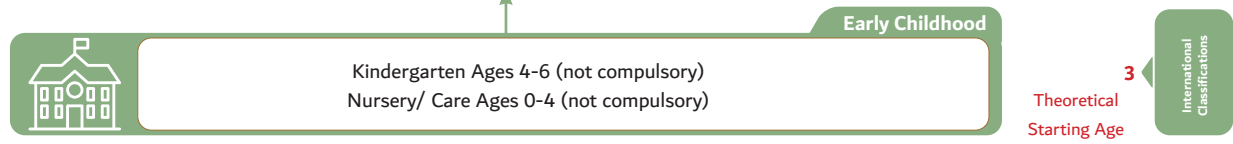
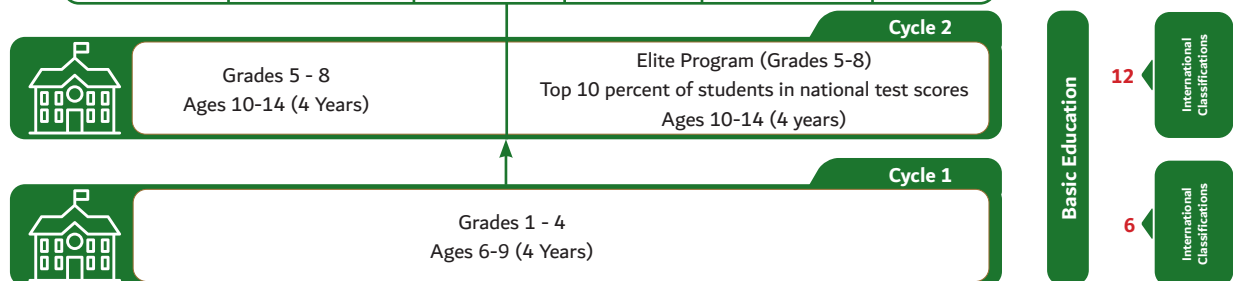
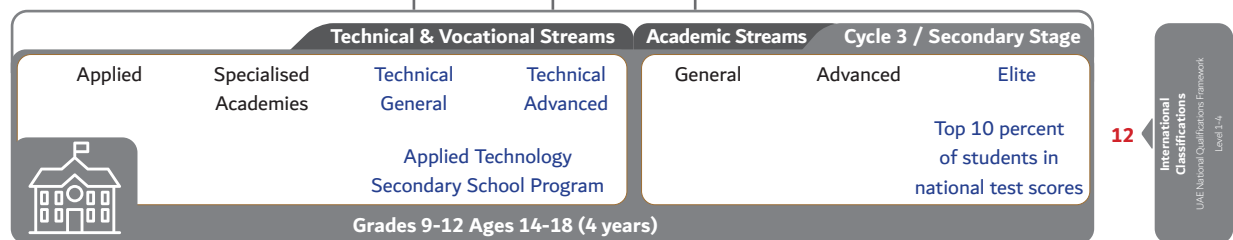






The Ministry coordinates with national higher education institutions to admit students in various majors in line with the needs of the labour market and future human development plans. Higher Education institutions also determine the number of students that can be admitted according to their capabilities, 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.



End of Book
Praise be to Allah



Enriching Activities



How can I help



A poor family



The trees

The animals



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



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