



UNITED ARAB EMIRATES
MINISTRY OF EDUCATION



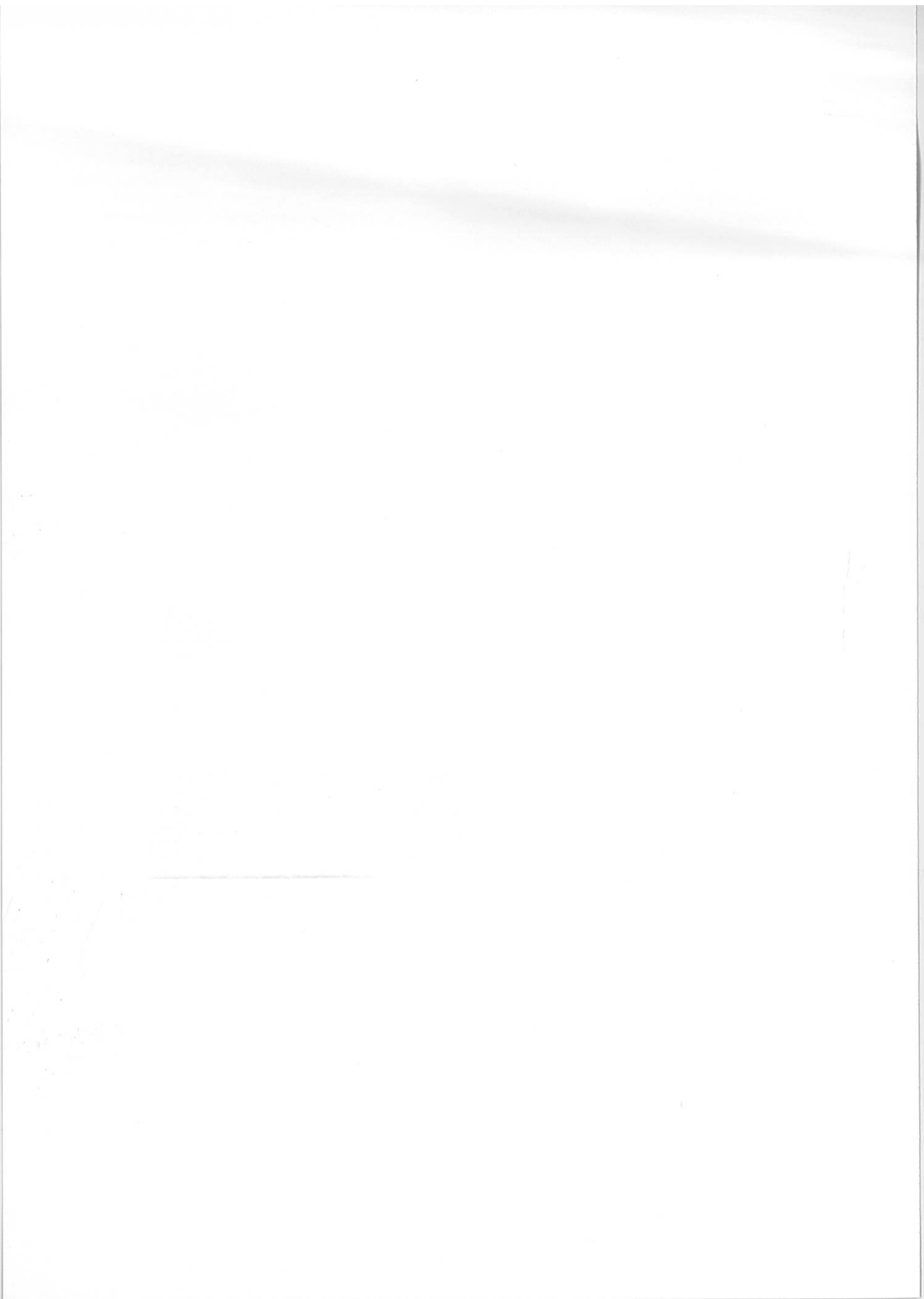
Islamic Education

Grade 7



Part One

First Pilot Edition / 1438-1439 A.H. / 2017-2018 A.D.





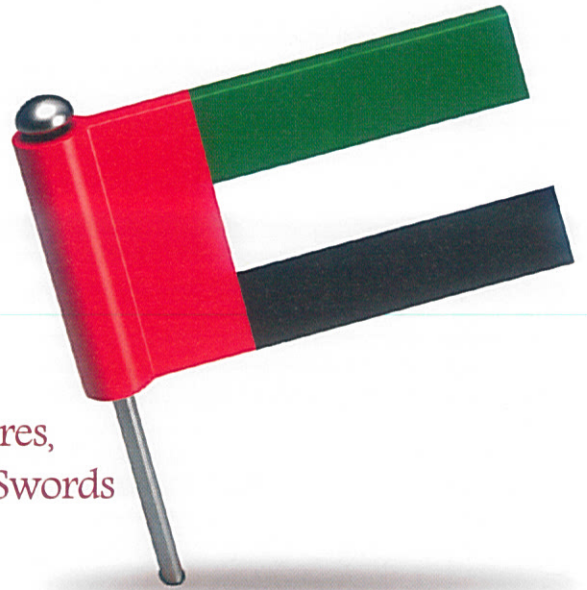
“Extensive knowledge and modern science must be acquired. The educational process we see today is in an ongoing and escalating challenge which requires hard work. We succeeded in entering the third millennium, while we are more confident in ourselves.”

H.H. Sheikh Khalifa Bin Zayed Al Nahyan

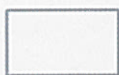
President of the United Arab Emirates

The Meanings of the United Arab Emirates Flag Colors

The colors of the United Arab Emirates (UAE) flag are inspired by the famous verse of the poet Safiyuddin Al-Hilli:



White are our deeds, Green are our pastures,
Black are our Battles, Red are our Swords



Symbolizes goodness, welfare and giving, as well as the State's approach of supporting peace and security all over the world.



symbolizes growth, prosperity, green environment, cultural revival in the country.



Symbolizes the strength, staunchness and might of the people of the State, as well as the rejection of injustice and extremism.



symbolizes the sacrifices of the Pre-Union generation, and of the nation's martyrs who sacrificed their lives to protect the homeland's achievements and gains.

The UAE Vision 2021

United in Responsibility

- Confident and responsible Emiratis.
- Cohesive and prosperous families.
- Strong and vital social relations.
- Rich and vibrant culture.

United in Destiny

- Following the example of the Founding Fathers.
- Safety and security of the nation.
- Enhancement of the UAE's status on the international arena.

United in Knowledge

- Harness full potential of national human capital.
- Sustainable and diversified economy.
- Knowledge-based and highly productive economy.

United in Prosperity

- Long and healthy life.
- First-class educational system.
- Well-rounded lifestyles.
- Environmental protection.



Emirings of the United Arab Emirates

The United Arab Emirates (UAE) is a country in the Middle East, known for its rich history and modern infrastructure.

Our motto is "Forward with Faith". We are committed to progress and innovation.

Area 1	Area 2
Area 3	Area 4

UAE Vision 2021

Our vision for the future is to become a global hub for business and innovation. We will focus on sustainable development and economic growth.

We will continue to invest in education, healthcare, and infrastructure to ensure a bright future for all our citizens.



Introduction

Praise be to Allah, the Almighty, the most Generous, who taught by the pen, taught man that which he knew not, and peace and blessings be on the Messenger of mercy to all nations, our master Muhammad, peace be upon him and his family and companions.

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

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

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

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

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

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

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

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

Allah knows best the intention behind one’s deeds.

The Authors



Answered by:



The Official Fatwa Centre in the United Arab Emirates



1

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

2

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

3

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

4

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

Contents

Unit 1: (and He is with you wherever you are) ﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ﴾ 13

Lesson One: Resurrection and Raising up..... 14

Lesson Two: The People who will be in the Shade of the Most Gracious..... 24

Lesson Three: Glad Tidings for those who Pray..... 34

Lesson Four: Evidence of the Oneness of Allah, glory be to Him..... 42

Lesson Five: Observing Allah, glory be to Him..... 52

Lesson Six: Sunan Al-Fitra..... 60

Unit 2: (and He is Knowing of all things) ﴿وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ 69

Lesson One: The Supreme Creator, the All-Knowing..... 78

Lesson Two: Repentance is the Opportunity of a Lifetime..... 78

Lesson Three: The Reliever, the Forbearing, glory be to Him..... 86

Lesson Four: Full Ablution (Ghusl)..... 96

Lesson Five: Dry Ablution (Tayammum) and Wiping over Footwear..... 100

Lesson Six: Battle of the Confederates (Ghazwat Al-Ahzab)..... 108

Unit 3: (And for all are degrees from what they have done) ﴿وَلِكُلِّ دَرَجَاتٍ مِمَّا عَمِلُوا﴾ 119

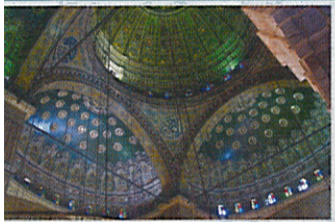
Lesson One: Glad Tidings and Consolation..... 120

Lesson Two: Rules of Silent Meem..... 130

Lesson Three: Moderate Spending..... 138

Lesson Four: Imam Abu Hanifa Al-Nu'man (may Allah have mercy upon him)..... 148

Lesson Five: the Arab Islamic civilization..... 154



Lesson Title	Learning Outcomes / Performance Indicators
Resurrection and Raising up	<ol style="list-style-type: none"> 1. To recite the verses while observing the rules of recitation. 2. To explain the meanings of Qur'anic vocabulary. 3. To explain the overall meaning of the verses. 4. To explain the evidence of resurrection and raising up. 5. To explain manifestations of the greatness and power of Allah. 6. To infer the methodology of dialogue in the verses.
The People who will be in the Shade of the Most Gracious	<ol style="list-style-type: none"> 1. To read the noble hadith by heart properly. 2. To explain the reasons for winning the shade of Allah, glory be to Him, on the Day of Judgment. 3. To infer the effect of fearing Allah, glory be to Him, in the life of the individual and society.
Glad Tidings for those who Pray	<ol style="list-style-type: none"> 1. To read the noble hadith by heart properly. 2. To explain the advantages of walking to mosques. 3. To explain the advantage of performing Fajr and Isha prayers with a group.
Evidence of the Oneness of Allah, glory be to Him	<ol style="list-style-type: none"> 1. To explain the concept of Fitra (natural predisposition). 2. To explain how to build the argument that Allah is One and has no partner. 3. To prove the oneness of Allah, glory be to Him, using Fitra and reason. 4. To find evidence to the oneness and greatness of Allah, glory be to Him, through the universe and its system.
Observing Allah, glory be to Him	<ol style="list-style-type: none"> 1. To explain the concept of observing Allah, glory be to Him. 2. To define the benefits of observing Allah, glory be to Him. 3. To explain things that help one observe Allah, glory be to Him. 4. To deduce the effects of observing Allah, glory be to Him, on the behavior of the individual and the welfare of society. 5. To follow examples from the biographies of righteous people in observing Allah, glory be to Him.
Sunan Al-Fitra	<ol style="list-style-type: none"> 1. To explain the concept of Sunan Al-Fitra. 2. To describe Sunan Al-Fitra. 3. To infer the wisdom of prescribing Sunan Al-Fitra 4. To explain aspects of the beauty of Islam in light of its interest in Sunan Al-Fitra.
The Creator, the All-Knowing	<ol style="list-style-type: none"> 1. To recite the verses while observing the rules of recitation. 2. To explain the meanings of Qur'anic vocabulary. 3. To explain the overall meaning of the verses. 4. To explain the manifestations of Allah's knowledge and justice.
Repentance is the Opportunity of a Lifetime	<ol style="list-style-type: none"> 1. To read the noble hadith by heart properly. 2. To infer the conditions of sincere repentance. 3. To explain things that help one repent. 4. To disagree with wrong practices under repentance.

The Reliever, the Forbearing, glory be to Him	<ol style="list-style-type: none"> 1. To explain the concept of the Reliever, the Forbearing, glory be to Him. 2. To mention some manifestations of divine forbearance in life. 3. To demonstrate my adoption of forbearance in dealing with others.
Full Ablution (Ghusl)	<ol style="list-style-type: none"> 1. To apply the rules of full ablution correctly. 2. To define the acts of full ablution and their rules.
Dry Ablution (Tayammum) and Wiping over Footwear	<ol style="list-style-type: none"> 1. To explain the concepts of dry ablution (tayammum) and wiping over footwear. 2. To apply dry ablution and wiping over footwear correctly. 3. To compare and contrast dry ablution and wiping over footwear.
The Battle of the Confederates (Ghazwat Al-Ahzab)	<ol style="list-style-type: none"> 1. To explain the events of the Battle of the Confederates. 2. To analyze the results of the Battle of the Confederates. 3. To conclude lessons from the Battle of the Confederates.
Glad Tidings and Consolation	<ol style="list-style-type: none"> 1. To recite the verses while observing the rules of recitation. 2. To explain the meanings of Qur'anic vocabulary. 3. To explain the overall meaning of the verses. 4. To describe the people of Paradise. 5. To be keen on obeying Allah, glory be to Him, and seeking His reward. 6. To explain the significance of referring to previous nations.
Rules of Silent Meem	<ol style="list-style-type: none"> 1. To specify the cases of silent Meem while reciting. 2. To apply the rules of silent Meem while reciting. 3. To compare between the cases of silent Meem and the cases of other similar letters. 4. To ensure reciting the Book of Allah, glory be to Him.
Moderate Spending	<ol style="list-style-type: none"> 1. To read the noble hadith properly by heart. 2. To explain the rule concerning extravagance. 3. To explain the connection between extravagance and vanity. 4. To understand the danger of extravagance on the individual and on society. 5. To infer the Islamic principles dealing with extravagance.
Imam Abu Hanifa Al-Nu'man (may Allah have mercy upon him)	<ol style="list-style-type: none"> 1. To summarize some aspects of the life of Imam Abu Hanifa. 2. To infer lessons to be learned from the biography of Imam Abu Hanifa.
The Arab Islamic civilization	<ol style="list-style-type: none"> 1. To define the concept of the Arab Islamic civilization. 2. To specify the manifestations of the Arab Islamic civilization. 3. To explain factors that contributed to the prosperity of the Arab Islamic civilization. 4. To explain the role of the United Arab Emirates in maintaining the Arab Islamic civilization.

قال تعالى:

﴿ سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ
أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴾ [سورة فُضِّلَتْ]

Allah, glory be to Him, said:

“Sanurīhim ‘Āyātinā Fī Al-’Āfāqi Wa Fī ‘Anfusihim Ĥattā Yatabayyana Lahum
‘Annahu Al-Ĥaqqu ‘Awalam Yakfi Birabbika ‘Annahu ‘Alā Kulli Shay’in Shahīd”

(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﴾

(and He is with you wherever you are)



Unit Contents:

Lesson	Subject	Field
1 Resurrection and Raising up	Holy Qur'an	Divine Revelation
2 The People who will be in the Shade of the Most Gracious	Noble Hadith	Divine Revelation
3 Glad Tidings for those who Pray	Noble Hadith	Divine Revelation
4 Evidence of the Oneness of Allah, glory be to Him	Faith-based Mindset	Faith
5 Observing Allah, glory be to Him	Islamic Values	Islamic Values and Manners
6 Sunan Al-Fitra	Worship Acts	Rules of Islam and their Purposes

Lesson 1

Resurrection and Raising up

This Lesson teaches me to:

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

I take the initiative to learn:

It was said in the ancient times that "Qaf" was the name of a mountain surrounding earth.

We live now 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 "Qaf"?



Highlights

Umm Hisham bint Haritha, may Allah be pleased with her, said: I learned "Qaf. By the honored Qur'an" directly from the Messenger of Allah, peace be upon him, 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:

(سورة ق)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ق وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾ بَلْ يَجْعَلُونَ أَمْثَلَهُمْ لَمَّا جَاءَهُمْ مُنذِرٌ مِّنْهُمْ فَقَالَ الْكٰفِرُونَ هَذَا شَيْءٌ عَجِيبٌ ﴿٢﴾ اِذْ ذٰلِكَ نَحْنُ وَكٰنُا نُرٰبِآ ذٰلِكَ رَجَعُۢمٌ ﴿٣﴾ قَدْ عَلِمْنَا مَا تَنْقُصُ الْاَرْضُ مِنْهُمْ وَعِندَنَا كِتٰبٌ حٰفِیْظٌ ﴿٤﴾ بَلْ كَذَّبُوۢا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِيۢ اَمْرٍ مَّرِیْجٍ ﴿٥﴾ اَفَلَمْ يَنْظُرُوۡا اِلَى السَّمٰوٰتِ فَوْقَهُمْ كَيْفَ بَنٰیْنَهَا وَرَزَقْنٰهَا وَمَا لَهَا مِنْ فُرُوْجٍ ﴿٦﴾ وَالْاَرْضَ مَدَدْنٰهَا وَالْقِیٰنَا فِیْهَا رَوٰسِیٖ وَابْنٰنَا فِیْهَا مِنْ كُلِّ رَوْحٍ بِهَبِیْجٍ ﴿٧﴾ تَبٰصِرَةٌ وَّذِكْرٰی لِكُلِّ عَبْدٍ مُّبِیْنٍ ﴿٨﴾ وَنَزَلْنَا مِنَ السَّمٰوٰتِ مَآءً مُّبْرَكًا فَاَنْبَتْنَا بِهٖ جَبَّتٍ وَحَبَّ الْحَصِیْدِ ﴿٩﴾ وَالنَّخْلَ بَاسِقٰتٍ لَّهَا طَلْعٌ نَّضِیْدٌ ﴿١٠﴾ رِزْقًا لِّلْعِبَادِ وَاَحْيٰیْنَا بِهٖۤ- بَلَدَةً مِّثَآءً كَذٰلِكَ الْخُرُوْجُ ﴿١١﴾﴾

Surat Qāf

Bismi Allāhi Ar-Rahmāni Ar-Rahīm

Qāf Wa Al-Qur'āni Al-Majīd (1) Bal `Ajībū `An Jā'ahum Mundhirun Minhum Faqāla Al-Kāfirūna Hādhā Shay'un `Ajīb (2) `A'idhā Mitnā Wa Kunnā Turābāan Dhālika Raj'un Ba`id (3) Qad `Alimnā Mā Tanquṣu Al-'Arḍu Minhum Wa `Indanā Kitābun Ḥafīẓ (4) Bal Kadhhabū Bil-Ḥaqqi Lammā Jā'ahum Fahum Ft `Amrin Marīj (5) `Afalam Yanẓurū `Ilā As-Samā'i Fawqahum Kayfa Banaynāhā Wa Zayyannāhā Wa Mā Lahā Min Furūj (6) Wa Al-'Arḍa Madadnāhā Wa `Alqaynā Fīhā Rawāsiya Wa `Anbatnā Fīhā Min Kulli Zawjin Bahīj (7) Tabṣīratan Wa Dhikrā Likulli `Abdin Munīb (8) Wa Nazzalnā Mina As-Samā'i Mā'an Mubārakāan Fa'anbatnā Bihi Jannātin Wa Ḥabba Al-Ḥaṣīd (9) Wa An-Nakhla Bāsiqātin Lahā Ṭal'un Nadīd (10) Rizqāan Lil'ibādi Wa `Ahyaynā Bihi Baldatan Maytāan Kadhālika Al-Khurūj (11)

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

Qaf. 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 penitent servant. (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 ranged clusters - (10) As provision for the servants, and We have given life thereby to a dead land. This is the resurrection. (11)

I explain Qur'anic vocabulary:

ق	: An alphabet letter that is intended to defy Arabs to come up with something like the Qur'an or even one of its verses. It also draws attention to the importance of what comes after it.
الْمَجِيدِ	: Regarded with honor and great respect.
رَجَع	: Come back to life after death.
بَعِيدٍ	: Impossible.
مَا نَقُصُّ	: Parts of the body that decay after death and turn into dust.
كِتَابٍ حَفِيزٍ	: The Preserved Slate.
مَرِيحٍ	: Puzzled and baffled.
فُرُوجٍ	: Cracks and fractures.
رَوَاسِيَ	: Fixed mountains.
مُنِيبٍ	: One who returns to Allah, glory be to Him.
بَاسِقَاتٍ	: Tall.
طَلْعٍ	: Clustered fruit of palm tree.
الْخُرُوجِ	: When people rise up from their graves on the Day of Resurrection.

I understand the significance of the verses:

The promise of Allah does not change:

Allah, glory be to Him, swears by the Holy Qur'an "By the Glorious Qur'an", given its benefits, knowledge, truth and beauty, that Muhammad, peace be upon him, is the Messenger of Allah, and that his warning to his people is true.

However, the polytheists of Makkah wondered that they had a warner from among themselves, namely Muhammad, peace be upon him, to warn them of bad consequences. They went further to deny that he was the Prophet of Allah and accused him of telling lies; they said: 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 made a judgement before they 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, think of it and reply to it.

I cooperate:

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

One student lost his book. He suspected that his classmate took it and asked him to swear by the Holy Qur'an, but his classmate refused to do that.

I deduce:

A Sharia rule from the saying of Allah, glory be to Him: "By the Glorious Qur'an".

The Power of Allah, glory be to Him:

The verses stress that Allah, glory be to Him, is All-Knowing and All-Powerful: "قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ" "Qad `Alimnā Mā Tanquṣu Al-'Arḍu Minhum" (We know what the earth diminishes of them), which refers to the weakness and helplessness of those who deny the resurrection and the fact that what made them wonder is not an amazing thing. Allah, glory be to Him, knows about each particle that diminishes from the bodies of the dead, which decay and turn into dust after they are buried. He knows where each particle is and what it has become. The Prophet, peace be upon him, said: "The earth will eat every son of Adam except for the tail-bone¹" [narrated by Al-Bukhari and Muslim]. All of that has been written in the Preserved Slate. If Allah, glory be to Him, wills, he brings them all together at the time He wants and in the manner that He wants.

Those people accused the Prophet, peace be upon him, of telling lies despite the fact that they previously used to call him "the honest man" for his wisdom and honesty and entrusted him with their valuable stuff. When he came to them with the truthful message, they accused him of telling lies, thereby contradicting themselves and denying what they had said and done. They found themselves confused and perplexed. At one instance, they would say he was a poet; at another, they would say he was a wizard; then they would say he was a clergyman. They were never sure. In fact, whoever denies the truth will find himself lost among false things.

I infer:

- ⊙ I infer from the above two paragraphs the reason for the contradiction in which the polytheists of Makkah found themselves.
- ⊙ I infer the wisdom of referring to the retaining record although the knowledge of Allah, glory be to Him, is 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**, peace be upon him. They asserted the power of the Creator, **glory be to Him**:

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا

“**Afalam Yanžurū ‘Ilā As-Samā’i Fawqahum Kayfa Banaynāhā**”
(Have they not looked at the heaven above them - how we structured it)

1. **Heaven**: this great structure that was raised by Allah, glory be to Him, 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, glory be to Him. By contrast, when man builds a small roof, he will need pillars, supports, steel and many materials.



وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ

“**Wa Al-’Arḍa Madadnāhā Wa ‘Alqaynā Fihā Rawāsiya Wa ‘Anbatnā Fihā Min Kulli Zawjin Bahīj**”

(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, glory be to Him, 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, glory be to Him, created them in pairs so that they reproduce and life continues as long as Allah, glory be to Him, wills. All of this makes everyone with sound mind and judgment realize the truth.



وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبْرَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ

“Wa Nazzalnā Mina As-Samā’i Mā’an Mubārakāan
Fa’anbatnāBihi Jannātin Wa Ḥabba Al-Ḥaṣīd”

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

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



I discover:

In cooperation with my group, I discover the following:

- The similarity between resurrection and making plants grow, which is also referred to by the word “resurrection”.
- The meaning of “We spread it” when talking about the earth.
- What are the references to rain in the Holy Qur’an linked to.

I make a judgment:

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

I suggest:

The Prophet, peace be upon him, passed by Saad bin Abu Waqqas while he was performing partial ablution (wudu’), and said: “Saad, why is this extravagance?” Saad said: “Can there be any extravagance in ablution?” The Prophet, peace be upon him, said: “Yes, even if you are on the bank of a flowing river.” [Narrated by Ahmad and Ibn Majah]. 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, glory be to Him, in creating the sky.

I recite and memorize:

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

“Kadhdhabat Qablahum Qawmu Nūhin Wa ‘Aṣḥābu Ar-Rassi Wa Thamūd (12) Wa ‘Ādun Wa Fir`awnu Wa ‘Ikhwānu Lūṭ (13) Wa ‘Aṣḥābu Al-‘Aykati Wa Qawmu Tubba`in Kullun Kadhdhaba Ar-Rusula Faḥaqqu Wa`īd (14) ‘Afa`ayīnā Bil-Khalqi Al-‘Awwali Bal Hum Fī Labsin Min Khalqin Jadīd (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’anic vocabulary:

الرَّيِّسِ	:	Well; a hole dug in the ground to obtain water.
الْأَيْكَةِ	:	A dense group of bushes or trees.
أَفَعَيْنَا	:	Did we fail.
لَبْسٍ	:	Doubt.

I understand the significance of the verses:

Previous nations! Let those with vision learn the lesson.

In order not to leave any excuse, the verses refer to the previous nations and how they ended, thereby showing those who are following in their steps the end that is waiting for them. The people of Noah accused their Prophet, peace be upon him, of telling lies, as did the people of the well, who denied the message of their Prophet, peace be upon him, and threw him in the well. Thamud denied the message of **Saleh**, peace be upon him, and killed the **female camel**. ‘Aad accused their Prophet Hud, peace be upon him, of telling lies, as did Pharaoh; the People of Shuaib, peace be upon him; the people of the thicket; and the people of Tubba’, king of Yemen. They all accused the Messengers of telling lies, and therefore Allah, glory be to Him, destroyed them. So, where are they? How did their denial and stubbornness benefit them? Would a reasonable man go down the path of destruction? A reasonable man will learn 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 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 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: did Allah, glory be to Him, fail with the first creation? The evident answer is definitely not! Allah, glory be to Him, never fails.

Allah, glory be to Him, created all creatures out of nothing, and did not fail with that. He alone is capable of that. The secrets of creation as revealed by science prove that the Creator, glory be to Him, is extremely precise and accurate; He never failed or forgot any details. So, how can a reasonable man think that Allah, glory be to Him, is not capable of bringing the dead to life and raising people from their graves?

Only people who are completely confused and incapable of sound reasoning think this way.

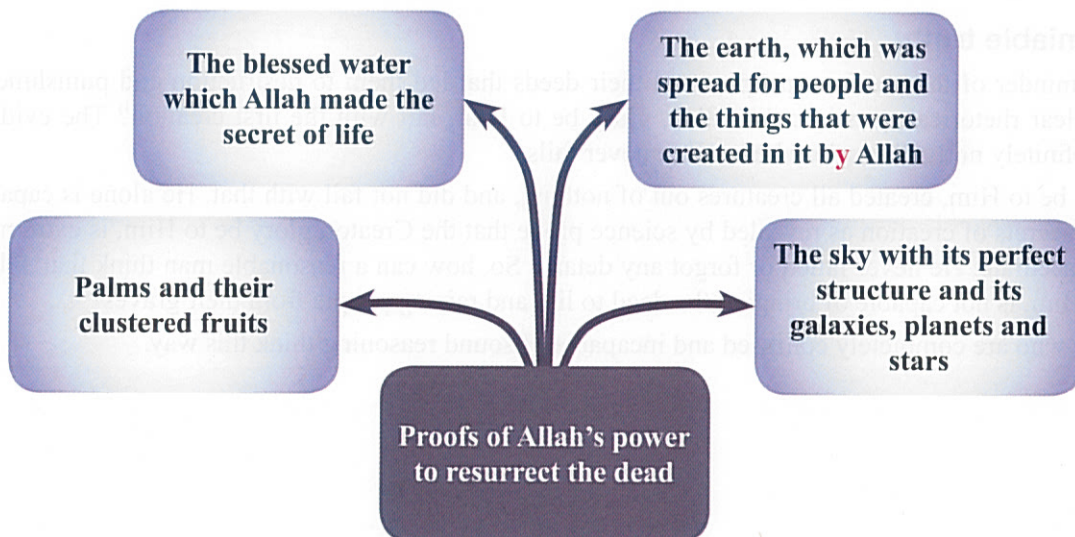
I infer:

I discuss with my classmate and infer the following:

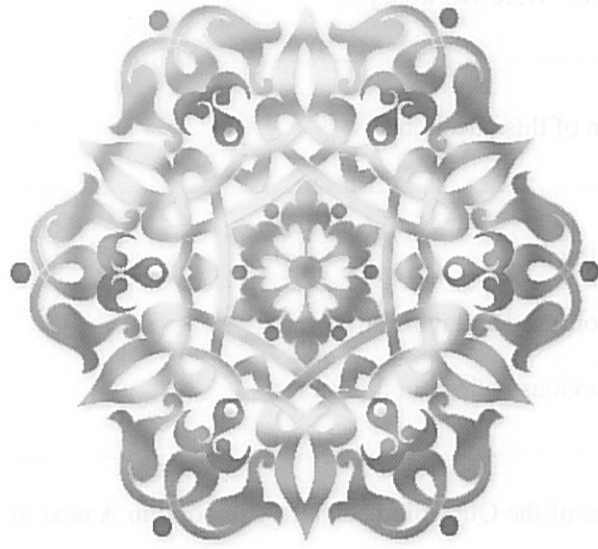
- ① The relationship between faith and confidence:
- ② The opposite of faith and confidence:

Some say that things were created by coincidence. Others talk about a mutation that resulted in the current forms of life. A third argument claims that creatures evolved from one cell until they reached the current various forms of life. All these theories were refuted by science and reason.

I organize my concepts:



Student's Activities



Column A	Column B
1. Person	A hole dug in the ground to obtain water
2. Banged	Fixed navigation
3. Well	One who remains in Allah's glory to the end
4. set mountains	Positioned or occurring closely together
5. Rife	Forms or pairs two
6. Clusters	Did we fail
7. Was We wary	Checks

Student's Activities

I answer by myself:

First: in the saying by Allah, glory be to Him: «أَفَعَيْنَا بِالْحَلْقِ الْأَوَّلِ» “Afa`ayīnā Bil-Khalqī Al-`Awwal” (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 orally 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	A hole dug in the ground to obtain water
2	Ranged	Fixed mountains
3	Well	One who returns to Allah, glory be to Him
4	Set mountains	Positioned or occurring closely together
5	Rifts	Fruits of palm tree
6	Clusters	Did we fail
7	Were We weary	Cracks

Third: I discuss the evidence of the greatness and power of Allah, glory be to Him, in : water, air, earth.

.....

Fourth: I specify the thing sworn by and the complement of the oath in the saying by Allah, glory be to Him: « بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ » “Qāf Wa Al-Qur’āni Al-Majīd (1) Bal `Ajibū ‘An Jā’ahum Mundhirun Minhum” (Qaf. By the honored Qur’an. (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’anic verses.			
2	Memorizing the Qur’anic verses.			
3	Meanings of vocabulary.			
4	Overall meaning.			
5	Rules included in the verses.			
6	Lessons to be learned from the verses.			

My Imprint:

I thank Allah for guiding me to Islam, observe the manners of dialogue and view things positively.

I love my country:

I preserve the gifts given by Allah, glory be to Him, in my country, the United Arab Emirates.

Lesson

2

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

This Lesson teaches me to:

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

I take the initiative to learn:

قَالَ تَعَالَى: ﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾ لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا بُدَّ لِلَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٤﴾﴾ [يونس]

Allah, glory be to Him, said:

Allāhi Lā Khawfun `Alayhim Wa Lā Hum Yaḥzanūn (62) Al-Ladhīna `Āmanū Wa Kānū Yattaqūn (63) Lahumu Al-Bushrá Fī Al-Ĥayāati Ad-Dunyā Wa Fī Al-`Ākhirati Lā Tabdīla Likalimāti Allāhi Dhālika Huwa Al-Fawzu Al-`Aẓīm (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))

[[Yūnis: 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, may Allah be pleased with him, The Prophet, peace be upon him, 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-Bukhari and Muslim]

I explain the vocabulary in the hadith:

إِمَامٌ	:	The ruler, including anyone who is delegated by the ruler some authorities in relation to the affairs of Muslims.
دَعَا	:	Invited to commit immorality.
ذَاتُ مَنْصِبٍ	:	Have a high position.
فَاصَتْ عَيْنَاهُ	:	His eyes become full of tears out of fear of Allah, glory be to Him.

I understand the significance of the noble hadith:

In this hadith, the Messenger of Allah, peace be upon him, 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, peace be upon him, 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 (just imam), followed by other people whom Allah will give His Shade.

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

First: a just imam 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 Omar bin Al-Khattab, may Allah be pleased with him, sleeping under a tree, he said: “O Omar! 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, glory be to Him, and continued in the same way.

I reflect and expect:

The Prophet, peace be upon him, said:
“.... a youth who grew up with the worship of Allah, glory be to Him”.

◇ Write as many reasons as you can which you expect made the Prophet, peace be upon him, 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, glory be to Him:

- ⊙
- ⊙
- ⊙
- ⊙

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, glory be to Him, said:

‘An Turfa`a Wa Yudhkara Fihā Asmuhu Yusabbiḥu Lahu Fihā Bil-Ghudūwi Wa Al-’Āṣāl (36) Rijālun Lā Tulhīhim Tijāratun Wa Lā Bay`un `An Dhikri Allāhi Wa ‘Iqāmi Aṣ-Ṣalāati Wa ‘Ītā`i Az-Zakāati Yakhāfūna Yawmāan Tataqallabu Fihī Al-Qulūbu Wa Al-’Abṣār” (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)) [An-Nūr: 36-37]

◇ Mosques have a great status in Islam. Explain 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 obedient to Allah, glory be to Him, by educating them, developing their abilities, linking them to their heritage, strengthening them with the Holy Qur’an, making them love mosques and establishing Holy Qur’an memorization centers for them.

◇ What should you do to be a good citizen?

.....

.....

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

Abu Bakr Al-Siddiq, may Allah be pleased with him, was the best friend of the Messenger, peace be upon him, which was demonstrated on several occasions, including his stay with the Messenger, peace be upon him, in Hera' Cave during the emigration to Madinah.

قال تعالى:



Allah, glory be to Him, said:

“Illā Tanṣurūhu Faqad Naṣarahu Allāhu ‘Idh ‘Akhrājuhu Al-Ladhīna Kafarū Thāniya Athnayni ‘Idh Humā Fī Al-Ghāri ‘Idh Yaqūlu Liṣāhibihi Lā Taḥzan ‘Inna Allāha 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, glory be to Him, from the stories of righteous people.

.....

.....

.....

I reflect and decide:

The Prophet, peace be upon him, said:

“.... two men who love and meet each other 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 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, peace be upon him, 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, glory be to Him, 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, glory be to Him, knows about it in order to avoid hypocrisy and embarrassing the person in need.

I reflect and explain:

The Prophet, peace be upon him, 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, peace be upon him, “to such an extent that the left hand does not know what the right has given”?

.....

◇ I search with my group in Surat 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, glory be to Him. I specify three of them and explain how I perform them:

S	Deeds that involve remembering Allah, glory be to Him	How I perform them
1		
2		
3		

I think and link:

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

.....

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

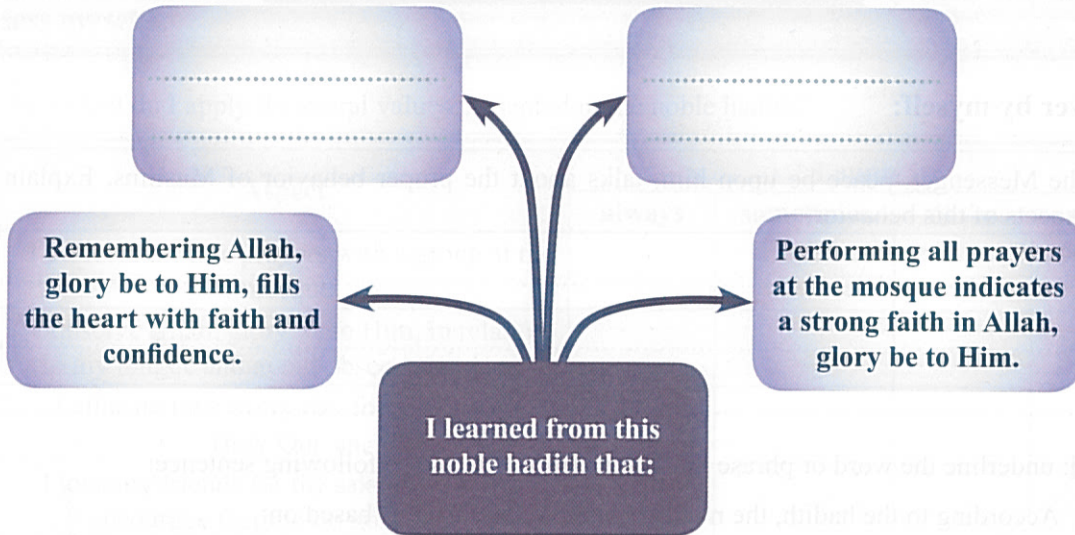
.....

◇ Suggest another title for the noble hadith.

.....

I organize my concepts:

I complete in the same way



Lesson 3

Glad Tidings for those who Pray

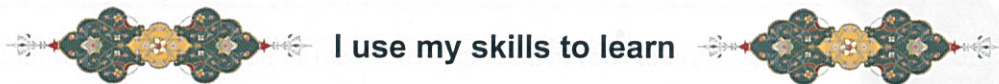
This Lesson teaches me to:

- Read the noble hadith by heart properly.
- Explain the advantages of walking to mosques.
- Explain the advantage of performing Fajr and Isha prayers with a group.

I take the initiative to learn:

The Prophet, peace be upon him, said: “Seven people Allah will give them His Shade on the Day when there would be no shade but His Shade: 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 on the Day of Judgment?
.....
- ◇ What is the relation between the hadith concerning the people who will be in the shade of the Most Gracious and the topic of this lesson?
.....



I read and memorize:

According to Buraida, may Allah be pleased with him, The Prophet, peace be upon him, 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 hadith, narrated by Abu Dawood, on walking to perform prayer]

I explain the vocabulary in the hadith:

بَشْرٍ	: Good news that makes one happy.
المَشَائِرَ	: Those who walk frequently.
الظُّلْمَ	: The darkness at the time of Isha and Fajr prayers.
بِالنُّورِ التَّامِّ	: Shining light from all directions.

I understand the significance of the noble hadith:

The hadith 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, glory be to Him, 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, peace be upon him, 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 think of the following noble hadiths and infer from them the advantage of walking to mosques:

Noble hadith	The advantage of walking to mosques
The Prophet, peace be upon him, 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, peace be upon him, 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, peace be upon him, said: "Every step which one takes towards the mosque for prayer is charity". [narrated by Al-Bukhari 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, may Allah be pleased with him, the Prophet, peace be upon him, said: **“Whoever performs Isha 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 Isha prayers?

.....

◇ Justify why performing the Isha 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:

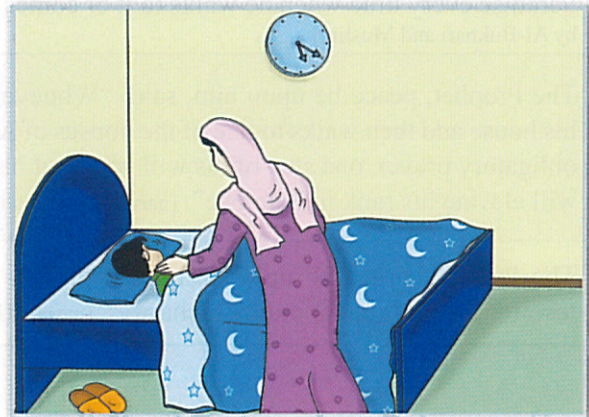
.....

.....

My position on this behavior:

.....

.....



I infer and apply:

The Prophet, peace be upon him, said: “O Allah, bless my people in their early mornings”.

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

.....

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

⦿

⦿

⦿

⦿

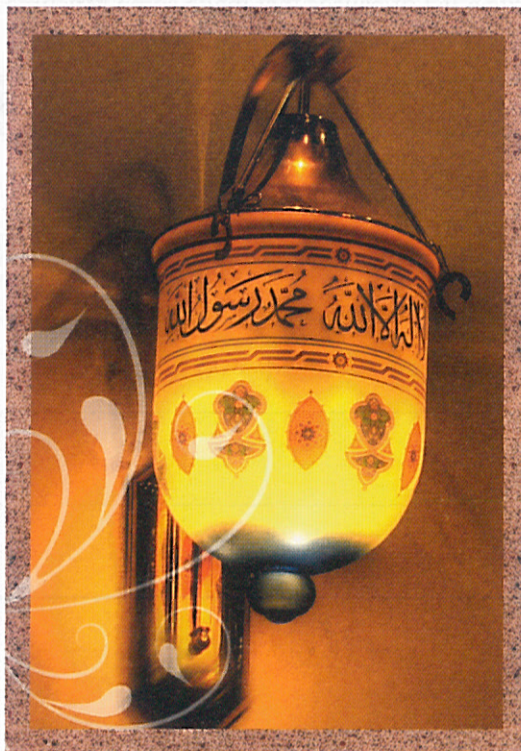
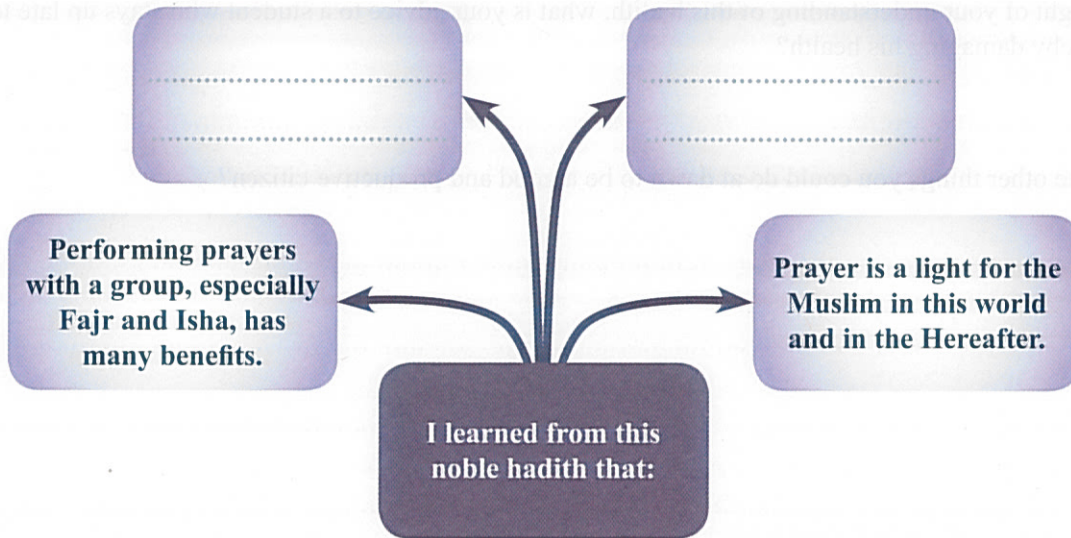
I cooperate and suggest:

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 concepts:

I complete in the same way:





Touching my experience

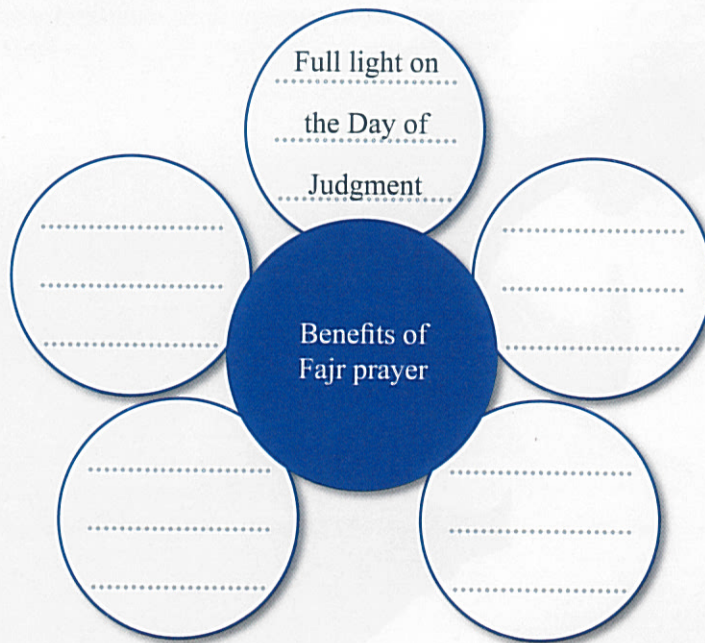
Student's Activities

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:



Enriching my experience:

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

I assess myself:

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

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.			

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, glory be to Him

This Lesson teaches me to:

- Explain the concept of Fitra (natural predisposition).
- Explain how to build the argument that Allah is One and has no partner.
- Prove the Oneness of Allah, glory be to Him, using Fitra and reason.
- Find evidence to the Oneness and Greatness of Allah, glory be to Him, through the universe and its system.

I take the initiative to learn:



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

Allah, glory be to Him, said, talking about the people of Noah, peace be upon him, when they accused him of telling lies:

﴿وَقَالُوا لَا نَدْرُنَّ إِلَهَتَكَ وَلَا نَذَرْنُ وِدَا وَلَا سِوَاعَا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا﴾ (۲۳)

“Wa Qālū Lā Tadharunna ‘Ālihatakum Wa Lā Tadharunna Waddāan Wa Lā Suwā`āan Wa Lā Yaghūtha Wa Ya`ūqa Wa Nasrā” (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, peace be upon him, and the idols that were around the Ka'bah.
- ◇ The reason why the polytheists worshipped something besides Allah, glory be to Him, despite their knowledge that Allah, glory be to Him, was their Creator.

I use my skills to learn

First: the Evidence of Fitra

Fitra: 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 مِن بَنِي آدَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿۱۷۲﴾ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّن بَعْدِهِمْ أَفَنُهَلِكُمَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿۱۷۳﴾﴾ [الأعراف].

Allah, glory be to Him, said:

“Wa ‘Idh ‘Akhadha Rabbuka Min Banī ‘Ādama Min Žuhūrihim Dhurrīyatakum Wa ‘Ash/hadahum `Alā ‘Anfusihim ‘Alastu Birabbikum Qālū Balā Shahidnā ‘An Taqūlū Yawma Al-Qiyāmati ‘Innā Kunnā `An Hādhā Ghāfilīn (172) ‘Aw Taqūlū ‘Innamā ‘Ashraka ‘Ābā`uunā Min Qablu Wa Kunnā Dhurrīyatan Min Ba`dihim ‘Afatuhlikunā Bimā Fa`ala Al-Mubṭilūn (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 a natural predisposition to believe in the existence of Allah, glory be to Him. It is something inherent that man will feel no matter how his thinking changes and no matter what influences he comes under; it guides him to become attached to Allah, the One and Unique Creator, Who is eternally besought of all.

The evidence of Fitra is established in the hearts and requires no proof. Therefore, it is the origin of all other evidence of the existence of the Creator, glory be to Him.

I specify

in the verse what refers to the Fitra of worshipping Allah alone.

.....

I express

in my own way my feeling of the Fitra inside me.

.....

.....

I discuss and infer:

◇ I discuss with my classmates how to maintain sound Fitra:

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, glory be to Him, said:

“Law Kāna Fīhimā ‘Ālihatun ‘Illā Al-Lahu Lafasadatā Fasubhāna Allāhi Rabbi Al-‘Arshi ‘Ammā Yašifūn” (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-‘Anbyā’: 22]

The wonderful universal order and the perfect, precise and harmonious movement of all creatures constitute evidence of the oneness of the Creator, glory be to Him. Had there been another god besides Allah, glory be to Him, there would have been conflict and dispute between the two gods,



and that would have been reflected in the movement of the universe and disruption of its order: one would have wanted night while the other wanted day; one would 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, glory be to Him, said:

‘Inna Fī Khalqi As-Samāwāti Wa Al-‘Arđi Wa Akhtilāfi Al-Layli Wa An-Nahāri Wa Al-Fulki Allatī Tajrī Fī Al-Baħri Bimā Yanfa‘u An-Nāsa Wa Mā ‘Anzala Allāhu Mina As-Samā‘i Min Mā‘in Fa‘ahyā Bihi Al-‘Arđa Ba‘da Mawtihā Wa Baththa Fīhā Min Kulli Dābbatin Wa Taṣrīfi Ar-Riyāhi Wa As-Saħābi Al-Musakhkhari Bayna As-Samā‘i Wa Al-‘Arđi La‘āyātin Liqawmin Ya‘qilūn” (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 reasonable men reflect on this vast universe, they realize that the One who created this universe and gave it such harmony cannot have another god with Him.

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

قَالَ تَعَالَى: ﴿أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا هِيَ مِنْ فُرُوجٍ ﴿٦﴾ وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٧﴾ بَصِيرَةً وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ ﴿٨﴾﴾. [ق]

Allah, glory be to Him, said:

“Afalām Yanžurū ‘Ilā As-Samā‘i Fawqahum Kayfa Banaynāhā Wa Zayyannāhā Wa Mā Lahā Min Furūj (6) Wa Al-‘Arđa Madadnāhā Wa ‘Alqaynā Fīhā Rawāsiya Wa ‘Anbatnā Fīhā Min Kulli Zawjin Bahīj (7) Tabṣīratān Wa Dhikrá Likulli ‘Abdin Munīb (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 penitent servant. (8)) [Qaf: 6-8]

We are also directed to reflect on how Allah, glory be to Him, sends down rain and makes grow the plants.

قال تعالى: ﴿وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبْرَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ﴿٩﴾ وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَعْفٌ نُضِيدٌ ﴿١٠﴾﴾ [ق]

Allah, glory be to Him, said:

“Wa Nazzalnā Mina As-Samā’i Mā’an Mubārakāan Fa’anbatnā Bihi Jannātin Wa Ḥabba Al-Ḥaṣīd (9) Wa An-Nakhla Bāsiqātin Lahā Ṭal’un Naḍīd (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)) [Qaf: 9-10]

قال تعالى: ﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴿٢٠﴾﴾ [الروم]

The same applies to the miraculous creation of man. **Allah, glory be to Him, said:**

“Wa Min ‘Āyātihi~ ‘An Khalaqakum Min Turābin Thumma ‘Idhā ‘Antum Basharun Tantashirūn” (And of His signs is that He created you from dust; then, suddenly you were human beings dispersing throughout the earth.) [Ar-Rūm: 20]

I cooperate and extract:

- ◇ Evidence of the oneness of Allah, glory be to Him, as manifested in His creatures based on the above Qur’anic evidence.

.....

.....

.....

- ◇ Reflect on the visible world and then mention evidence of the oneness of Allah, glory be to Him from the universe.

.....

.....

- ◇ Prove the oneness of Allah, glory be to Him, through His saying:

﴿قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَأَبْتَعُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿٤٢﴾﴾

“Qul Law Kāna Ma’ahu~ ‘Ālihatun Kamā Yaqūlūna ‘Idhāan Lābtaghaw ‘Ilā Dhī Al-‘Arshi Sabīlā” (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, glory be to Him.

Third: the Evidence of Subjection



Allah, glory be to Him, 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, glory be to Him, inspired it the way to do that task properly, so much so that the beasts know what is bad for them and avoid it, and what is good for them and benefit from it.

قَالَ تَعَالَى: ﴿لَمْ يَلْمِزُوا أَنْ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ ﴿٢٠﴾﴾ [لقمان]

Allah, glory be to Him, said:

“Alam Taraw ‘Anna Allāha Sakhkhara Lakum Mā Fī As-Samāwāti Wa Mā Fī Al-’Ardi Wa ‘Asbagha ‘Alaykum Ni`amahu Zāhiratan Wa Bāṭinatan Wa Mīna An-Nāsi Man Yujādilu Fī Al-Lahi Bighayri ‘Ilmin Wa Lā Hudan Wa Lā Kitābin Munīr” (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, no creature refrains or refuses to perform the task for which it was created.

قَالَ تَعَالَى: ﴿وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٢﴾ لِيَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾﴾ [الزخرف]

Allah, glory be to Him, said:

“Wa Al-Ladhī Khalaqa Al-’Azwāja Kullahā Wa Ja`ala Lakum Mina Al-Fulki Wa Al-’An`ām Mā Tarkabūn (12) Litastawū `Alā Žuhūrihi Thumma Tadhkurū Ni`mata Rabbikum ‘Idhā Astawaytum `Alayhi Wa Taqūlū Subhāna Al-Ladhī Sakhkhara Lanā Hādhā Wa Mā Kunna Lahu Muqrinīn (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.) [Az-Zukhruf: 12-13]

قَالَ تَعَالَى: ﴿وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٌ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٢﴾﴾ [النحل].

Allah, glory be to Him, also said:

“Wa Sakhkhara Lakumu Al-Layla Wa An-Nahāra Wa Ash-Shamsa Wa Al-Qamara Wa An-Nujūmu Musakhkharātun Bi’amrihi ‘Inna Fī Dhālika La’āyātin Liqawmin Ya’qilūn” (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.) [An-Naḥl: 12]

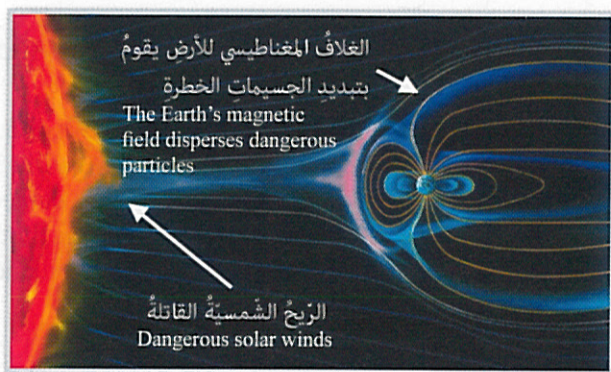
وقال تعالى: ﴿هُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حَبْلًا حَلِيَّةً تَلْبَسُونَهَا وَتَرَى
الْفَلَكَ مَوَازِيرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ﴾ [النحل]

Further, Allah, glory be to Him, said:

“Wa Huwa Al-Ladhī Sakhkhara Al-Baḥra Lita’kulū Minhu Laḥmāan Ṭarīyāan Wa Tastakhrijū Minhu Ḥilyatan Talbasūnahā Wa Tarā Al-Fulka Mawākhirā Fīhi Wa Litabtaghū Min Faḍlihi Wa La’allakum Tashkurūn” (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.) [An-Naḥl: 14]

I reflect and prove:

The oneness of Allah, glory be to Him, through the magnetic field surrounding the Earth.



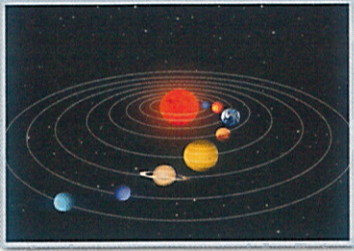
I analyze and comment:

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

“The order and consistency of the universe are there by coincidence and do not evidence the oneness of Allah, glory be to Him.”

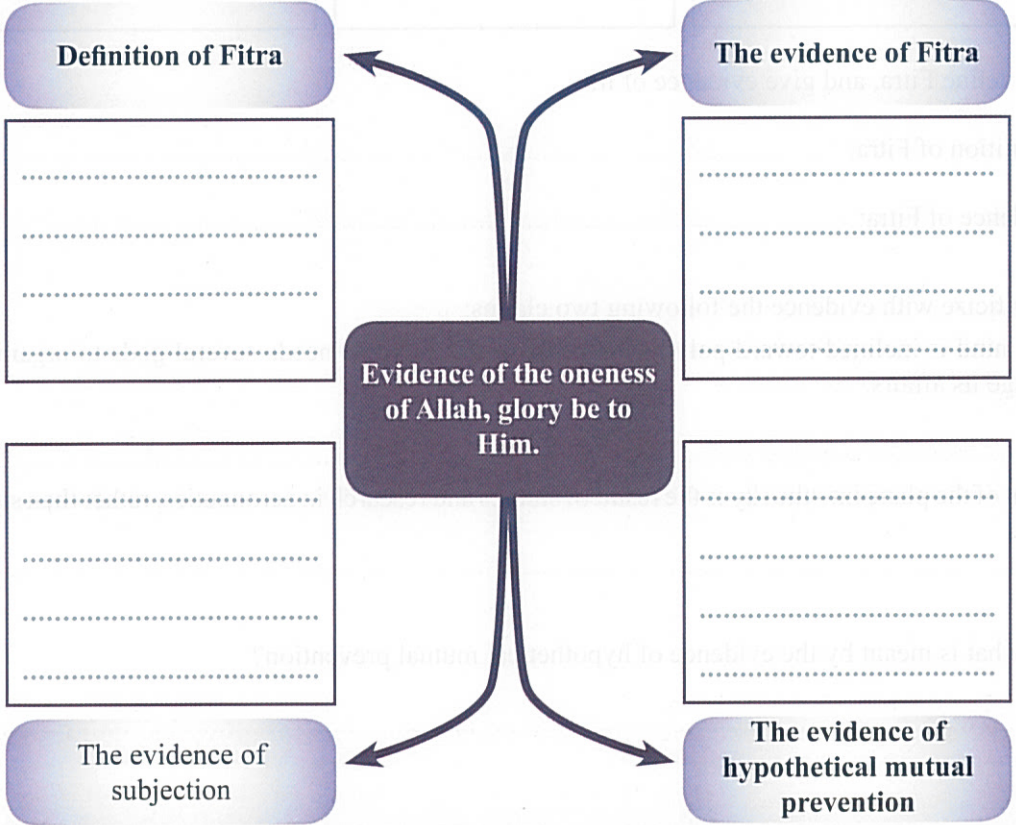
I link and express:

Write next to each of the following pictures the evidence of the oneness of Allah, glory be to Him, with the explanation:



Student's Activities

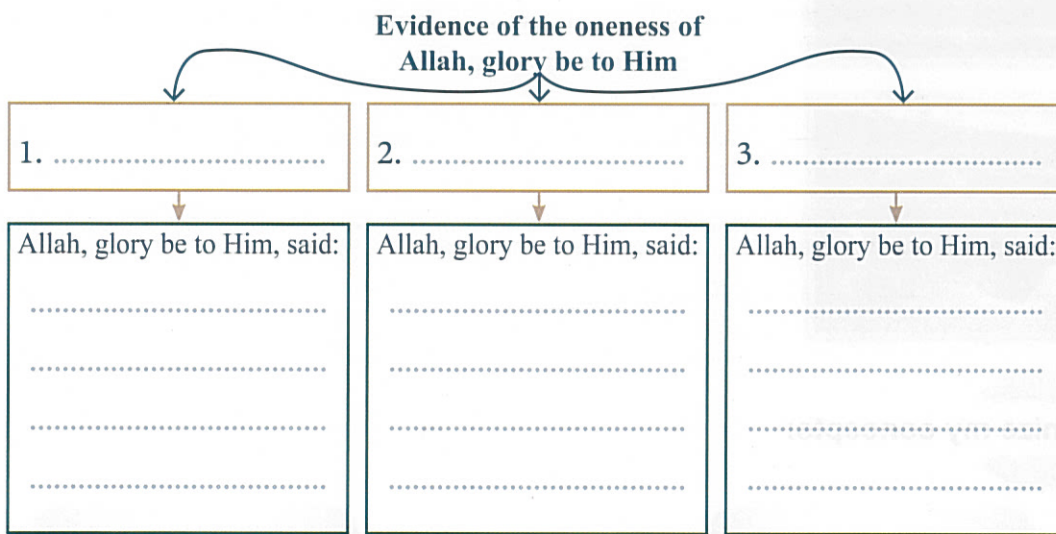
I organize my concepts:



Student's Activities

I answer by myself:

First: I complete the following chart as appropriate:



Second: define Fitra, and give evidence of it:

1. Definition of Fitra:
2. Evidence of Fitra:

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. Flight of the plane into 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?

.....

Enriching my experience:

First: Refer to Al-Qurtubi’s Commentary *Al-Jami’ Li Ahkam Al-Qur’an* and look up the interpretation of verses 84-92 of Surat Al-Mu’uminūn, then infer the evidence of the oneness of Allah, glory be to Him, in them.

.....

.....

.....

Second: In cooperation with your classmates, design a poster or presentation explaining the evidence of the oneness of Allah, glory be to Him.

I assess myself:

I assess the extent to which my belief in the oneness of Allah, glory be to Him, 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.			

My Imprint:

I preserve the sustainable gifts granted to us by Allah, glory be to Him, through the following:



- ⦿ I avoid extravagance in the use of water.
- ⦿
- ⦿

Lesson 5

Observing Allah, glory be to Him

This Lesson teaches me to:

- Explain the concept of observing Allah, glory be to Him.
- Define the benefits of observing Allah, glory be to Him.
- Explain things that help one observe Allah, glory be to Him.
- Deduce the effects of observing Allah, glory be to Him, in the behavior of the individual and the welfare of society.
- Follow examples from the biographies of righteous people in observing Allah, glory be to Him.

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 use my skills to learn

I read to learn:

Observing Allah, feeling His Greatness and fearing Him constitute one of the key and most important duties of a Muslim. Allah, glorified be He, warned against neglecting to observe Him, **glory be to Him. He said:**

﴿وَأَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ﴾

“Wa A`lamū ‘Anna Allāha Ya`lamu Mā Fī ‘Anfusikum Fāhdharūh” (And know that Allah knows what is within yourselves, so beware of Him). [Al-Baqarah: 235]

The concept of observing Allah, glory be to Him: observing means that the servant is always aware beyond doubt that Allah, glory be to Him, knows what he says and does in public and in secret.

The Prophet, peace be upon him, ordered that Muslims observe Allah, glory be to Him, everywhere, at all times and in all situations. Abu Dhar, may Allah be pleased with him, said: the Messenger of Allah, peace be upon him, 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-Tirmidhi as good and authentic hadith]

While Abdullah bin Omar, may Allah be pleased with them, was traveling with some companions, they passed by a shepherd. Ibn Omar addressed the shepherd saying: “Sell us one of these sheep.” The shepherd replied: “They are not mine; they belong to my master.” Ibn Omar said: “tell your master that it was eaten by a wolf.” The shepherd said: “What about Allah?” Ibn Omar, may Allah be pleased with him, 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 Omar, may Allah be pleased with him?

.....

◇ It was 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 of observing Allah, from the life of righteous people, then summarize it in my own style and present it to my classmates.

.....

.....

.....

.....

.....

.....

.....

The relation between belief in the names of Allah, glory be to Him, and observing Him:

Observing Allah occurs when we are fully certain that Allah, glory be to Him, knows what is in the heart of everyone; He knows that which deceives the eyes and what the breasts conceal. **Allah, glory be to Him, said:**

﴿وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعَلَهُ مَا تَوَسَّوَسُ بِهِ نَفْسَهُ، وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ﴾ (١٦)

“Wa Laqad Khalaqnā Al-’Insāna Wa Na’ lamu Mā Tuwaswisu Bihi Nafsuhu Wa Nahnu ‘Aqrabu ‘Ilayhi Min Ḥabli Al-Warīd” (And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein) [Qaf: 16]. We become certain that Allah hears what we say, records it and will be reckoning us for it. **Allah, glory be to Him, said:**

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

“Mā Yalfiẓu Min Qawlin ‘Illā Ladayhi Raqībun ‘Atīd” (Man does not utter any word except that with him is an observer prepared to record) [Qaf: 18].

I expect:

◇ When a Muslim believes that Allah, glory be to Him, 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 felt the observation of Allah, glory be to Him.

.....

Observing Allah, glory be to Him, at all times:

Muslims must observe Allah, glory be to Him, in all their affairs, and this is true religion. Observing Allah is one of the traits of righteous people and their role model, the Prophet, peace be upon him, who said: “Be mindful of Allah and He will protect you” [narrated by Al-Tirmidhi]. This is a great statement and a path that must be followed by Muslims throughout their lives: observing Allah, glory be to Him, when performing duties, observing Allah, glory be to Him, when avoiding prohibitions, and observing Allah, glory be to Him, in their relations with themselves, their children, their spouses and their siblings, as well as in their trades, deeds and responsibilities.

I reflect and answer:

Read the following situations and then answer the following questions:

- ⊙ A student took the opportunity of the exam proctor 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 ran away from the scene of accident.

◇ What value is missing in the above two situations?

.....

◇ Express in your own words the importance of consciously feeling that Allah, glory be to Him, is observing us when we commit sins.

.....

.....

.....

I reflect and deduce:

First: The Messenger of Allah, peace be upon him, said: “Perfection of worship (Ihsan) 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-Bukhari and Muslim]

- ⊙ What is the relation between consciously feeling that Allah, glory be to Him, is observing us and sincerity in worshipping?

.....

- ⊙ Explain the importance of consciously feeling that Allah, glory be to Him, is observing us for being obedient to Him:

.....

Second: the benefits of observing Allah, glory be to Him, include the following:

1. It is one of the reasons for entering Paradise.
2. Through it, the servant makes Allah, glory be to Him, 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 do you consciously feel that Allah, glory be to Him, is observing you in the following situations:

1. When using social media?

.....
.....

2. When watching TV channels?

.....
.....

3. When driving the car?

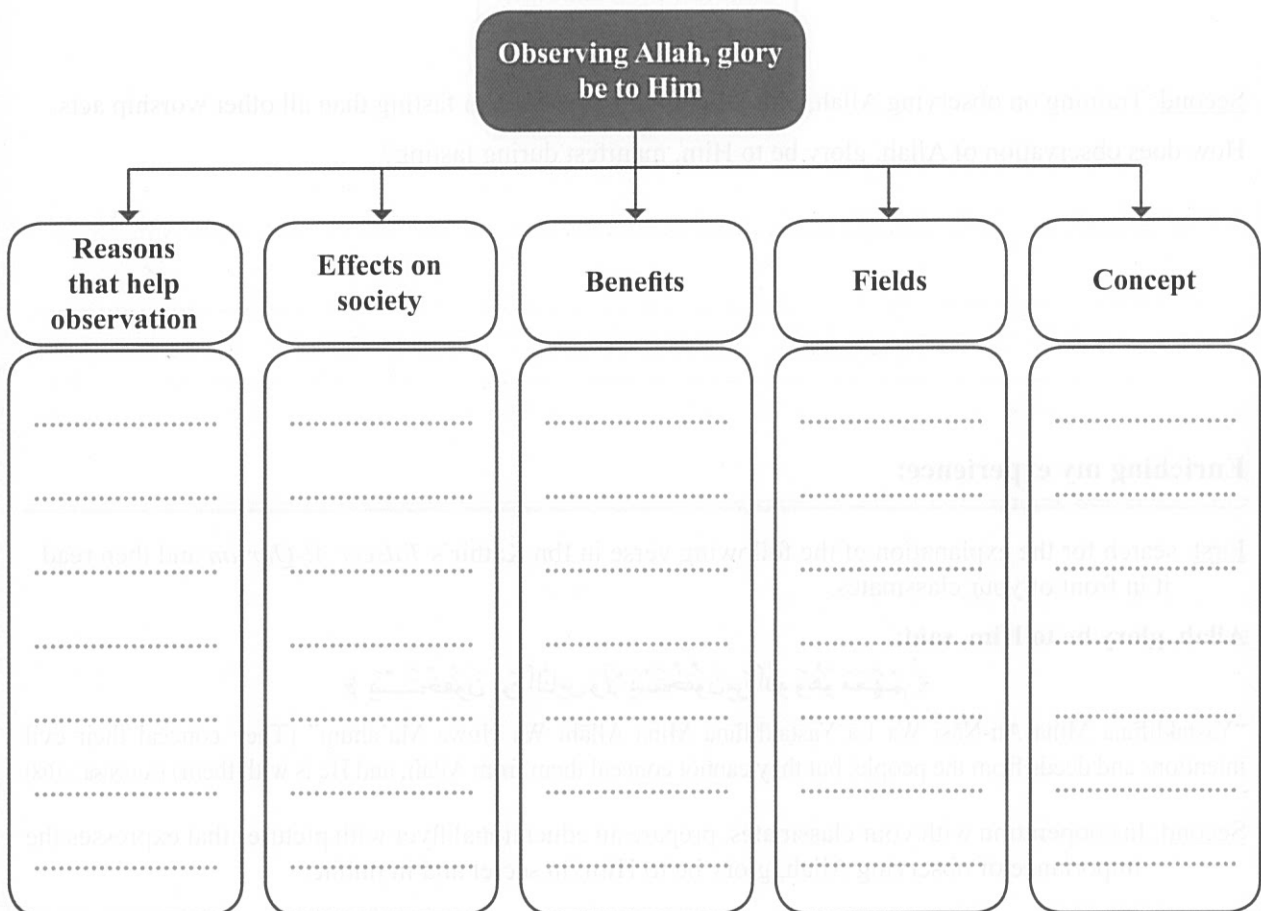
.....
.....

I think and write:

Write as many things as you can that help the Muslim feel consciously that Allah, glory be to Him, is observing him.

1.
2.
3.
4.

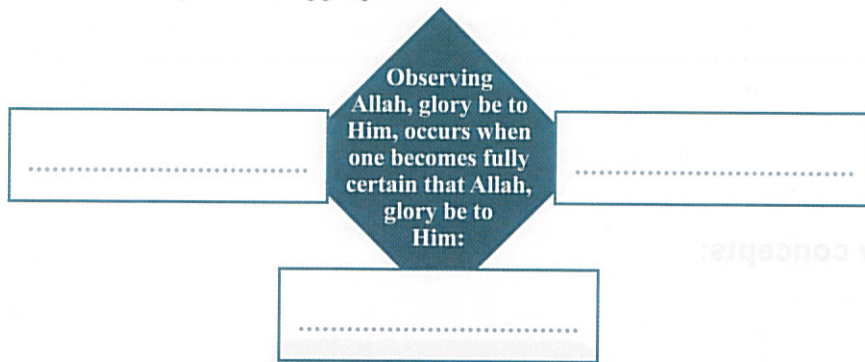
I organize my concepts:



Student's Activities

I answer by myself:

First: I complete the following chart as appropriate:



Second: Training on observing Allah, glory be to Him, is clearer in fasting than all other worship acts. How does observation of Allah, glory be to Him, manifest during fasting?

.....
.....

Enriching my experience:

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

Allah, glory be to Him, said:

﴿ يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ ﴾

“Yastakhfūna Mina An-Nāsi Wa Lā Yastakhfūna Mina Allāhi 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) [An-Nisā': 108]

Second: In cooperation with your classmates, prepare an educational flyer with pictures that expresses the importance of observing Allah, glory be to Him, in secret and in public.

I assess myself:

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

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

My Imprint:

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



② I consciously feel that Allah, glory be to Him, is observing me when I perform ablution. So, I avoid extravagance in the use of water.

- ①
- ③
- ④

Lesson

6

Sunan Al-Fitra

This Lesson teaches me to:

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

I take the initiative to learn:

- One of the first verses that were revealed to the Messenger of Allah, peace be upon him, is the saying of Allah, glory be to Him:

﴿وَتِيَابِكَ فَطَهِّر﴾

“Wa Thiyābika Faṭahhir” (And your clothing purify) [Al-Muddaththir: 4].

- The Messenger of Allah, peace be upon him, 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:

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

﴿الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ﴾

“Al-Ĥamdu Lillāh Fāṭiri As-Samāwāti Wa Al-’Ard” (All praise is due to Allah, Creator of the heavens and the earth) [Fāṭir: 1]

- ◇ Allah, glory be to Him, said:

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

“Fiṭrata Allāhi Allatī Faṭara An-Nāsa `Alayhā Lā Tabdīla Likhalqī Allāh” (Adhere to the Fitra of Allah upon which He has created all people. No change should there be in the creation of Allah.) [Ar-Rūm: 30]

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

I distinguish:

I classify the following in the table as appropriate:

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

Against Fitra	In line with Fitra

Sunan Al-Fitra:

There are many acts that fall under Sunan Al-Fitra; they are not limited to a certain number. However, the key ones were mentioned in the hadith narrated by Aysha, may Allah be pleased with her: the Messenger of Allah, peace be upon him, said:

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

I understand the vocabulary in the hadith:

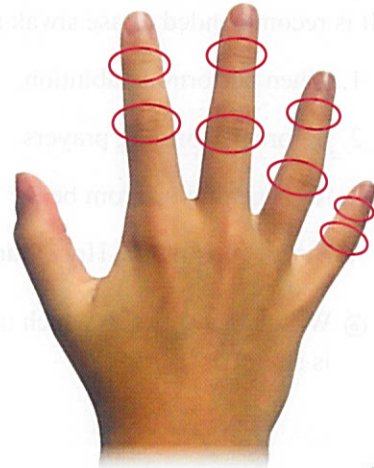
البراجم : Joints of the fingers where dirt accumulates. The same rule applies to dirt in ear folds and wax in the ear canal.

انتقاص الماء : cleaning one’s private parts with water

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

.....

.....



I choose and classify:

I identify the Sunan Al-Fitra mentioned in the hadith 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 siwak:

Siwak, or miswak, is an Arabic word which indicates either the act of bushing teeth with the siwak, 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 Sharia rule.



According to Abdullah bin Omar, may Allah be pleased with them, the Prophet, peace be upon him, said: “use the Siwak; it is a means of purification for the mouth and it is pleasing to the Lord, glory be to Him” [narrated by Ahmad].

It is recommended to use siwak 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’an.
- ☉ Write other times in which use of siwak is stressed:

Highlights

A study conducted at the University of Minnesota, USA, showed that Muslims who continuously use the siwak 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 hadith and Sunan Al-Fitra?

- ◇ According to Abdullah bin Masood, may Allah be pleased with him, the Messenger of Allah, peace be upon him, said: “Allah is Beautiful, and He likes 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.

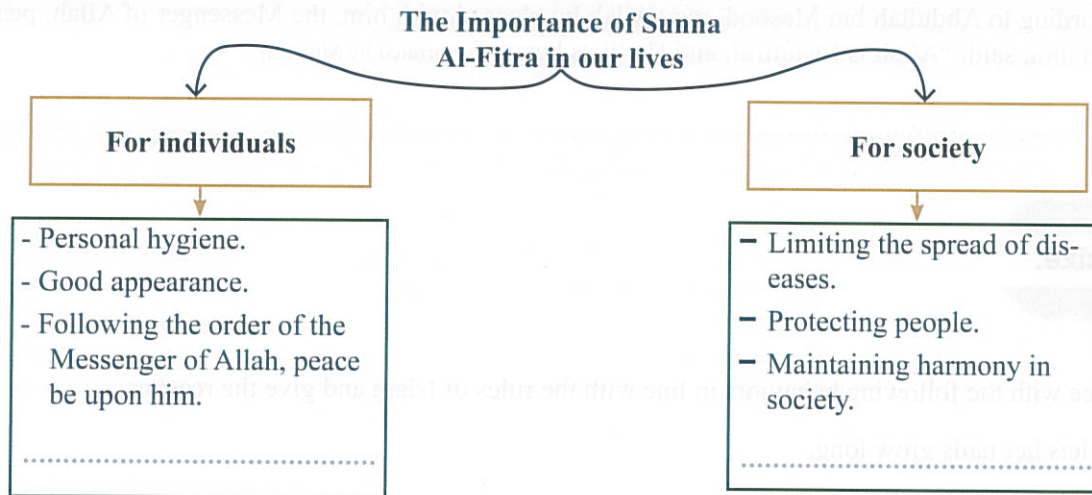
.....

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

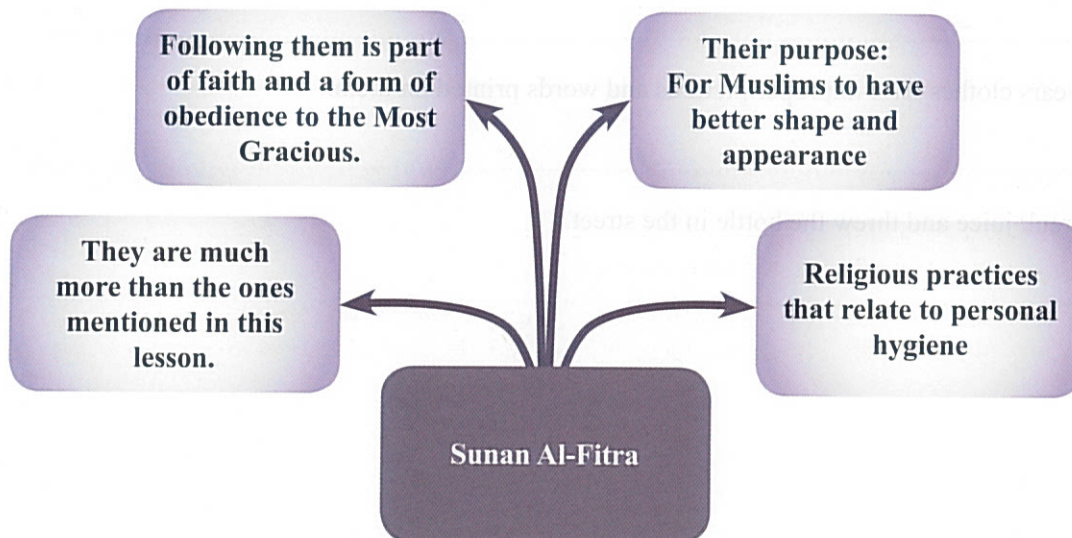
.....

I reflect and discuss:

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



I organize my concepts:





أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَّتٍ وَبِقِضْنِ مَا يُمْسِكُهُنَّ

إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ (سورة المللك) ١٩

“Awalam Yaraw ‘Ilā Aṭ-Ṭayri Fawqahum Ṣaffātin Wa Yaqbidna Mā Yumsikuhunna ‘Illā Ar-Rahmānu ‘Innahu Bikulli Shay’in Baṣīr”

(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]

Student's Activities

I answer by myself:

First: explain the meanings of the following terms:

- 1. Sunan Al-Fitra:
- 2. Siwak:
- 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-Fitra. What do you expect to happen to this society?

.....

.....

.....

Enriching my experience:

- 1. Cooperate with a group of your classmates to prepare a school radio show or a poster about Sunan Al-Fitra and purity in Islam.
- 2. Write a research on the miraculous aspects of Sunan Al-Fitra.
- 3. Write down the most common mistakes among people in relation to Sunan Al-Fitra, 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 siwak every day.			
4	I cut my nails every week.			
5	I throw garbage in the designated place.			

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, glory be to Him, said:

“Alam Yaraw ‘Ilā Aṭ-Ṭayri Musakhkharātin Fī Jawwi As-Samā’i Mā Yumsikuhunna ‘Illā Al-Lahu ‘Inna Fī Dhālika La’āyātin Liqawmin Yu’uminūn”

(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.) [An-Nahl: 79]



UNIT TWO

﴿وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

(and He is Knowing of all things)

Unit Contents:

Lesson	Subject	Domain
1 The Creator, the All-Knowing	Holy Qur'an	Divine Revelation
2 Repentance is the Opportunity of a Lifetime	Noble Hadith	Divine Revelation
3 Allah, the Reliever, the Forbearing	Faith	Faith
4 Full Ablution (Ghusl)	Worship Acts	Rules of Islam and their Purposes
5 Dry Ablution (Tayammum) and Wiping over Footwear	Worship Acts	Rules of Islam and their Purposes
6 Battle of the Confederates (Ghazwat Al-Ahzab)	Biography of the Prophet	Biography of the Prophet and Personalities

Lesson 1

The Creator, the All-Knowing

This Lesson teaches me to:

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

I take the initiative to learn:

Biologists have cloned some animals.

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

What do you know about the first man created by Allah, glory be to Him?



Highlights

Umm Hisham bint Haritha, may Allah be pleased with her, said: I learned "Qaf. By the honored Qur'an" directly from the Messenger of Allah, peace be upon him, 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 الْإِنْسَانَ وَنَعَلْنَاهُ مَا تُوسَّوْسُ بِهِ، وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾ إِذْ يَتَلَقَّى الْمُتَلَقِينَ
عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ 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 مِنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴿٢٢﴾ وَقَالَ قَرِينُهُ هَذَا مَا
لَدَى عَيْدٍ ﴿٢٣﴾ أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾ مَتَاعٍ لِلْخَيْرِ مُعْتَدٍ مُرِيبٍ ﴿٢٥﴾ الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا
ءَاخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ ﴿٢٦﴾ ﴿٢٧﴾ قَالَ قَرِينُهُ رَبَّنَا مَا أَطِغَيْتُهُ وَلَا كُنْ كَانَ فِي ضَلَالٍ بَعِيدٍ ﴿٢٧﴾ قَالَ
لَا تَخْصِمُوا لَدَى وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ﴿٢٨﴾ مَا يُبَدِّلُ الْقَوْلَ لَدَى وَمَا أَنَا بِظَالِمٍ لِّلْعَبِيدِ ﴿٢٩﴾ يَوْمَ نَقُولُ
لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَنَقُولُ هَلْ مِنْ مَّزِيدٍ ﴿٣٠﴾﴾ [سورة ق]

Bismi Allāhi Ar-Raḥmāni Ar-Raḥīm

Wa Laqad Khalaqnā Al-'Insāna Wa Na'lamu Mā Tuwaswisu Bihi Nafsuḥu Wa Nahnu 'Aqrabu 'Ilayhi Min Ḥabli Al-Warīd (16) 'Idh Yatalaqqā Al-Mutalaqqiyāni 'Ani Al-Yamīni Wa 'Ani Ash-Shimāli Qa'īd (17) Mā Yalfiẓu Min Qawlin Ḳillā Ladayhi Raqībun 'Atīd (18) Wa Jā'at Sakratu Al-Mawti Bil-Ḥaqqi Dhālika Mā Kunta Minhu Tahīd (19) Wa Nufikha Fī Aṣ-Ṣūri Dhālika Yawmu Al-Wa'īd (20) Wa Jā'at Kullu Nafsin Ma'ahā Sā'iqun Wa Shahīd (21) Laqad Kunta Fī Ghaflatin Min Hādhā Fakashafnā 'Anka Ghiṭā'aka Fabaṣaruka Al-Yawma Ḥadīd (22) Wa Qāla Qarīnuhu Hādhā Mā Ladayya 'Atīd (23) 'Alqiyā Fī Jahannama Kulla Kaffārin 'Anīd (24) Mannā'in Lilkhayri Mu'tadin Murīb (25) Al-Ladhī Ja'ala Ma'a Allāhi 'Ilahāan 'Ākhara Fa'alqiyāhu Fī Al-'Adhābi Ash-Shadīd (26) Qāla Qarīnuhu Rabbanā Mā 'Aṭghaytuhu Wa Lakin Kāna Fī Ḍalālin Ba'īd (27) Qāla Lā Takhtaṣimū Ladayya Wa Qad Qaddamtu 'Ilaykum Bil-Wa'īd (28) Mā Yubaddalu Al-Qawlu Ladayya Wa Mā 'Anā Biẓallāmin Lil'abīd (29) Yawma Naqūlu Lijahannama Hal Amtala'ti Wa Taqūlu Hal Min Mazīd (30)

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

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)

Surat Qāf

I explain Qur'anic vocabulary:

حَبْلُ الْوَرِيدِ	:	A vein in the neck.
الْمُتَلَقِّيَانِ	:	The two angels who are assigned with the task of recording the deeds of man.
قَعِيدٌ	:	Sitting.
رَقِيبٌ	:	Someone who watches or notices something.
سَكْرَةُ الْمَوْتِ	:	The final moments of life.
يَحِيدٌ	:	Trying to escape.
سَائِقٌ وَشَهِيدٌ	:	Two angels, one to guide man and the other to testify to his deeds.
حَلِيدٌ	:	Clear and capable of seeing what you were denying.
قَرِينُهُ	:	An angel or a devil accompanying man.
عَيْدٌ	:	Ready.
مُرِيْبٌ	:	Suspecting.

I understand the significance of the verses:

Absolute knowledge and justice:

The above verses provide evidence to the greatness of Allah, glory be to Him, and His power of creation and resurrection. So, what Muhammad, peace be upon him, told his people is true, which means that Muhammad, peace be upon him, is the Messenger of Allah to people.

Then, the verses go on to present the facts clearly to people in the hope that they are guided to the right path. Allah, glory be to Him, created man and knows everything about him; even if man says something to himself without uttering it, He knows it. Allah, glory be to Him, with His knowledge and power is closer to man than the vein in his neck. Despite His knowledge, Allah, glory be to Him, 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, glory be to Him; they do what they are ordered to.

I discover:

Whispering of the soul is limited to one single sin.

Based on this, I discover that whispering of the devil

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'anic verses.

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

Each beginning has an end:

The beginning and end of our lives are governed by destiny. Allah, glory be to Him, said:

﴿وَجَاءَت سَكْرَةُ الْمَوْتِ بِالْحَقِّ﴾

“Wa Jā’at Sakratu Al-Mawti Bil-Ĥaqq” (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. Israfil, peace be upon him, 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’anic verses tell us about another stage:

﴿الْقِيَامِ فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ﴾

“Alqiyā Fī Jahannama Kulla Kaffārin `Anīd” (Allah will say, “Throw into Hell every obstinate disbeliever). In this stage, the punishment of the criminals is seen. After the judgment is made, Allah, glory be to Him, 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, glory be to Him:**

﴿قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ﴿٢٨﴾ مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِّلْعَبِيدِ ﴿٢٩﴾﴾

“Qāla Lā Takhtaṣimū Ladayya Wa Qad Qaddamtu `Ilaykum Bil-Wa`īd (28) Mā Yubaddalu Al-Qawlu Ladayya Wa Mā `Anā Biẓallāmin Lil`abīd (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 Surat Qaf, and then fill the following table:

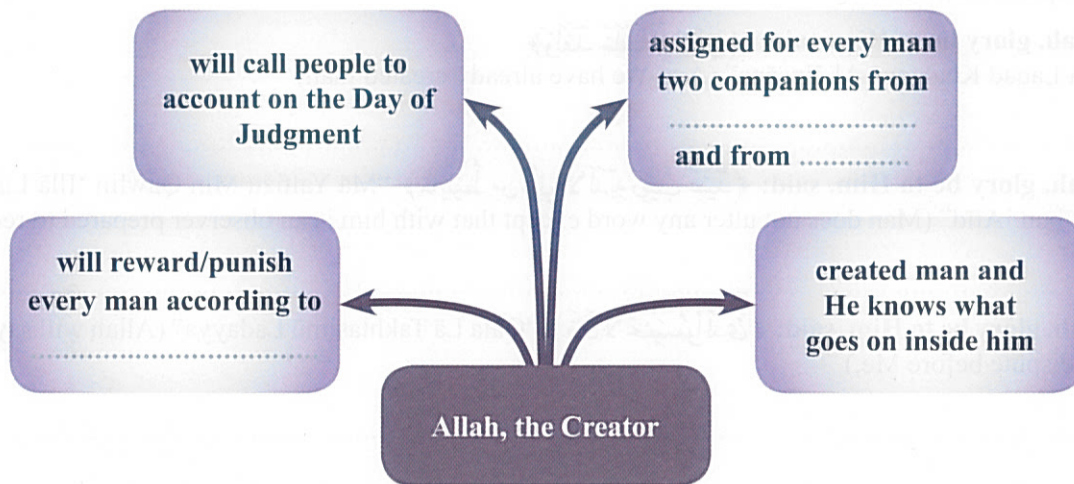
Find	فَعَّالٌ Fa``ālun		فَعِيْلٌ Fa`īl	
Words in the verses which have a similar sound to:
Meaning of these Qur’anic words.
Significance of these words.

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

.....

The Angels write one good deed as ten-fold, 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 concepts:



Student's Activities

I answer by myself:

First: Explain the following

1. **Allah, glory be to Him, said:** ﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ﴾
 “Wa Laqad Khalaqnā Al-’Insāna” (And We have already created man)

2. **Allah, glory be to Him, said:** ﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾ “Mā Yalfiẓu Min Qawlin ‘Illā Ladayhi Raqībun `Atīd” (Man does not utter any word except that with him is an observer prepared to record.)

3. **Allah, glory be to Him, said:** ﴿قَالَ لَا تَخْتَصِمُوا لَدَيَّ﴾ “Qāla Lā Takhtaṣimū Ladayya” (Allah will say, “Do not dispute before Me,)

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	Jugular vein	An angel to testify to one’s deeds
2	Observer	Clear and capable of seeing what you were denying
3	Soul	A vein in the neck.
4	Sharp	Man
5	Trying to avoid	The final moments of life
6	Witness	Someone who watches or notices something.
7	Intoxication of death	Bring into existence
8	Created	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'anic verses.			
2	Memorizing the Qur'anic verses.			
3	Meanings of vocabulary.			
4	Overall meaning.			
5	Rules included in the verses.			
6	Lessons to be learned from the verses.			

My Imprint:

I feel ashamed to disobey Allah, glory be to Him, 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:

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

I take the initiative to learn:

I reflect and discover:

The Messenger of Allah, peace be upon him, said: “Every son of Adam sins, and the best of the sinners are the repentant” [narrated by Al-Tirmidhi as good hadith]

- Weakness of man.
- Way of dealing with this weakness.
- Manifestation of the mercy of Allah, glory be to Him, towards man.

I use my skills to learn

I read and memorize:

According to Abu Musa Al-Ash’ari, may Allah be pleased with him, the Messenger of Allah, peace be upon him, said:

“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.”

[narrated by Muslim]

I explain the vocabulary in the hadith:

يَسْطُ : Extend; i.e. allows his servants to repent.

يَتُوبُ : Regret committing sins.

I understand the significance of the noble hadith:

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

Repentance means feeling sorrow for and detestation of sin.

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

قَالَ تَعَالَى:



Allah, glory be to Him, said:

Tawbatan Naşūhā” (O you who have believed, repent to Allah with genuine repentance.) [At-Taḥrīm: 8]

Conditions of sincere repentance:

- Sincerity to Allah, glory be to Him, 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 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, peace be upon him, said:

“Turn you people in repentance to Allah and beg pardon of Him. I turn to Him in repentance a hundred times a day”. [narrated by Muslim]

What is the significance of the fact that the Prophet, peace be upon him, used to turn to Allah in repentance and beg pardon of Him one hundred times a day?

I contrast and infer:

I read the following verses and contrast the attitudes of Adam, peace be upon him, and Satan after each of them committed a sin, and explain the result of that attitude.

① Allah, glory be to Him, said about Adam and Eve:

﴿قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّا تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾﴾

“Qālā Rabbanā Ḍalamnā ‘Anfusānā Wa ‘In Lam Taghfir Lanā Wa Tarḥamnā Lanakūnanna Mina Al-Khāsirīn” (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]

② Allah, glory be to Him, said:

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

“Qāla Yā ‘Iblīsu Mā Mana`aka ‘An Tasjudā Limā Khalaqtu Biyadayya ‘Āstakbartā ‘Am Kunta Mina Al-‘Ālīn (75) Qāla ‘Anā Khayrun Minhu Khalaqtānī Min Nārin Wa Khalaqtahu Min Ṭīn (76) Qāla Fākhruj Minhā Fa`innaka Rajīm (77) Wa ‘Inna `Alayka La`natī ‘Ilā Yawmi Ad-Dīn (78)” (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, peace be upon him	Satan
Attitude after committing the sin
Result



I read and explain:

Returning the rights of other people:

The Messenger of Allah, peace be upon him, 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-Bukhari]

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, there will be only good deeds 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 backbit 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 the Muslim be obedient to Allah, glory be to Him. That is why the Prophet, peace be upon him, 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 you had better 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 also 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, peace be upon him, 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 think and criticize:

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

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

.....

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

.....

◇ His classmates ridiculed him because he quitted smoking.

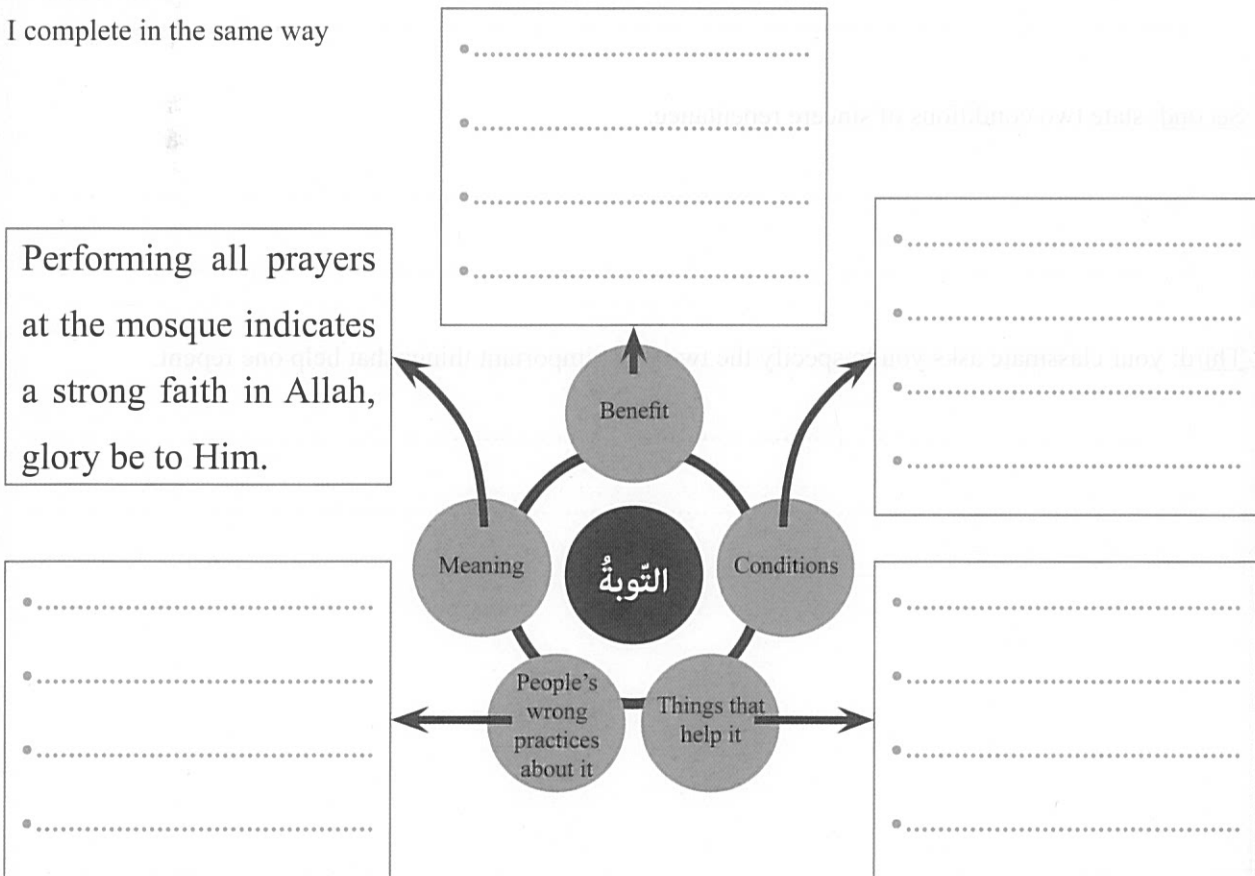
.....

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

.....

I organize my concepts:

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.

Enriching my experience:

Allah, glory be to Him, said: ﴿إِنَّ اللَّهَ يُحِبُّ الْمُتَوَابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾ “Inna Allāha Yuḥibbu At-Tawwābīna Wa Yuḥibbu Al-Mutaṭahhirīn” (Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.) [Al-Baqarah: 222]

1. Search in Qur’an commentary books for the connection between those who are constantly repentant and those who purify themselves, and write it down.
2. Write a research about the benefits of repentance and gather in it the hadiths 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, glory be to Him, 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.			

My Imprint:

I complete in the same way:



This hadith taught me:

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

If other people commit a mistake, my duty is to

.....

Lesson

3

The Reliever, the Forbearing, glory be to Him

This Lesson teaches me to:

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

I take the initiative to learn:



By his human nature, man tends to help and assist people. Islam came to strengthen this inherent tendency and ordered Muslims to relieve those in dire need. The Prophet, peace be upon him, 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, glory be to Him, said:**

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

“Wa Huwa Al-Ladhī Yunazzilu Al-Ghaytha Min Ba`di Mā Qanaṭū Wa Yanshuru Rahmatahu Wa Huwa Al-Walīyu Al-Ĥamīd” (And it is He who sends down the rain after they had despaired and spreads His mercy. And He is the Protector, the Praiseworthy.) [Ash-Shūraā: 28]

Allah has names which He gave to Himself, and He has attributes that describe Him. One of His names, glory be to Him, is the Forbearing. The Prophet, peace be upon him, 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-Bukhari and Muslim].

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

I use my skills to learn

First: The Reliever, glory be to Him

I read and answer:

The Reliever: the One who removes difficulties and alleviates distress. Allah, glory be to Him, 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, glory be to Him, said:**

﴿قُلْ مَنْ يُنَجِّيكُمْ مِنَ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّيْنٍ أَنجِنَا مِنَ هَذِهِ لَتَكُونَنَّ مِنَ الشَّاكِرِينَ﴾ (٦٣)

“Qul Man Yunajjikum Min Zulumāti Al-Barri Wa Al-Bahri Tad’unahu Tadarru’āan Wa Khufyatan La’in ‘Anjānā Min Hadhihi Lanakūnanna Mina Ash-Shākirīn” (Say, “Who rescues you from the darkness 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
He responds to the call by the desperate for relief.**

“Relief” is one of the attributes of Allah, glory be to Him, that are established by Qur’anic verses and noble hadiths. **Allah, glory be to Him, said:** ﴿إِذَا تَسْتَعِيثُونَ رَبَّكُمْ فَاسْتَجَابْ لَكُمْ﴾ “Idh Tastaghīthūna Rabbakum Fāstajāba Lakum” (Remember when you asked help of your Lord, and He answered you) [Al-’Anfāl: 9], and: ﴿وَهُمَا يَسْتَعِينَانِ اللَّهُ وَيَلِكْ ءَامِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ﴾ “Wa Humā Yastaghīthāni Allāha Waylaka ‘Āmin ‘Inna Wa’da Allāhi Haqq” (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, may Allah be pleased with him, reported that a person entered the mosque at the time of the Friday prayer and the messenger of Allah, peace be upon him, was delivering the sermon while standing. He came and stood in front of the Messenger of Allah, peace be upon him, and said: “O Messenger of Allah, the camels died and the passages were blocked; so supplicate to Allah to send down rain upon us. The Messenger of Allah, peace be upon him, 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-Bukhari]



The attribute of Allah, glory be to Him,
“the Reliever” means:

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

Relief by Allah, glory be to Him, of his servants:

Allah, glory be to Him, said:

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

“Wa ‘Idhā Sa’alaka ‘Ibādī ‘Annī Fa’innī Qarībun ‘Ujībū Da’wata Ad-Dā’i ‘Idhā Da’āni Falyastajībū Lī Wa Līū’uminū Bī La’llahum Yarshudūn” (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, glory be to Him, tries his servants with calamities and distresses to test their faith; once they supplicate Him, He helps them and alleviates their distress. **Allah, glory be to Him, said:** ﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ﴾
 “‘Amman Yujību Al-Mudṭarra ‘Idhā Da`āhu Wa Yakshifu As-Sū’a” (Is He not best who responds to the desperate one when he calls upon Him and removes evil) [An-Naml: 62].

I notice and express:

Ways through which Allah, glory be to Him, 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, glory be to Him, of his servants with calamities:

I cooperate and apply:

The following are examples of relief by Allah, glory be to Him, of his servants:

- ◇ When Yunus, peace be upon him, called Allah, glory be to Him, for relief, He saved him from inside the whale.

- ◇ Allah relieved the Muslims in the Battle of the Confederates (Ghazwat Al-Ahzab) by sending strong winds that disturbed the polytheists and spread fear among them until they withdrew without achieving their goal.
- ◇ People suffered drought in the Year of the Famine (‘Aam Ar-Ramada) during the reign of Omar bin Al-Khattab, may Allah be pleased with him; crops were damaged and animals died. So, people called Allah, glory be to Him, for relief, and He responded to them and alleviated their distress.

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

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

Calling Allah, glory be to Him, for relief is part of worship

Allah, glory be to Him, is the Reliever. He responds to the call of the desperate and removes evil. When Allah, glory be to Him, referred to those who call upon Him, they were praised and Allah was pleased with them. **Allah, glory be to Him, said:** ﴿فَاسْتَجِبْنَا لَهُ وَجَجْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نَشِجِي الْمُؤْمِنِينَ﴾ “Fāstajabnā Lahu Wa Najjaynāhu Mina Al-Ghammi Wa Kadhalika Nunjī Al-Mu’uminīn” (So We responded to him and saved him from the distress. And thus do We save the believers.) [Al-‘Anbyā’: 88].

I infer and link:

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



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

Second: The Forbearing, glory be to Him

I read and infer:

The Forbearing: the One who keeps giving His creature apparent and hidden gifts despite their disobedience and many sins; He gives them time to repent. **Allah, glory be to Him, said:** ﴿وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ﴾ (150) “Wa Laqad `Afā Al-Lahu `Anhum `Inna Allāha Ghafūrun Ḥalīm” (But Allah has already forgiven them. Indeed, Allah is Forgiving and Forbearing.) [‘Āli `Imrān: 155].

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

The name “the Forbearing” is one of the best names of Allah that were included in the hadith of Abu Huraira, may Allah be pleased with him, when he reported that the Prophet, peace be upon him, said: “Allah has ninety-nine names, i.e. one-hundred minus one, and whoever knows them will go to Paradise.” [narrated by Al-Bukhari and Muslim]. It was mentioned eleven times in the Holy Qur’an. **Allah, glory be to Him, said:** ﴿وَأَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ﴾ (135) “Wa A`lamū `Anna Allāha Ghafūrun Ḥalīm” (And know that Allah is Forgiving and Forbearing.) [Al-Baqarah: 235].

The Prophet, peace be upon him, was very forbearing. Anas bin Malik, may Allah be pleased with him, said: “While I was going along with the Prophet, peace be upon him, 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, peace be upon him, 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! Order for me some of Allah’s property which you have.” The Prophet, peace be upon him, turned towards him, smiled and ordered that he be given something.” [narrated by Al-Bukhari 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, may Allah be pleased with him, the Prophet, peace be upon him, said: “knowledge only comes by learning, and forbearance only comes by cultivating forbearance. Whoever aims for good will receive goodness and whoever seeks to evade evil will be protected from it.” [narrated by Al-Dar Qatani, Al-Tabarani and Al-Bayhaqi]

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 hadiths carefully and then clarify the relationship between them on the one hand and the name of Allah, glory be to Him, “the Forbearing” on the other.

◇ Abdullah bin Masood, may Allah be pleased with him, said: “I can still remember very clearly when the Messenger of Allah, peace be upon him, 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-Bukhari and Muslim]

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

I organize my concepts:

The concept of the name of Allah “the Reliever”	.....
Relief by Allah, glory be to Him, of His servants	.....
The concept of the name of Allah, glory be to Him, “the Forbearing”	.....
The practical application of forbearance	.....

Student's Activities

I answer by myself:

First: I explain the meaning of the attribute of Allah, glory be to Him, “the Reliever”:

.....

Second: I complete the following table as appropriate:

Examples of the relief by Allah, glory be to Him, of His servants	Examples of the forbearance of Allah, glory be to Him, 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, glory be to Him, is the Reliever who helps them and alleviates their distress?

.....

Enriching my experience:

First: The Prophet, peace be upon him, forbade anger and ordered Muslims to exhibit patience and forbearance. He 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-Bukhari and Muslim]. According to Abu Huraira, may Allah be pleased with him, a man said to the Prophet, peace be upon him: “advise me”. The Prophet, peace be upon him, said: “Do not get angry.” The man repeated that several times and the Prophet, peace be upon him, replied, “Do not get angry.” [narrated by Al-Bukhari 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 of Allah, glory be to Him, “the Reliever” 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, glory be to Him, 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 Allah, glory be to Him, for him in my heart.			

My Imprint:

I complete in the same pattern in line with 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 (Ghusl)

This Lesson teaches me to:

- Apply the rules of full abluion correctly.
- Define the acts of full abluion 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, glory be to Him, said: “Yā ‘Ayyuhā Al-Ladhīna ‘Āmanū ‘Idhā Qumtum ‘Ilā Aṣ-Ṣalāati Fāghsilū Wujūhakum Wa ‘Aydiyakum ‘Ilā Al-Marāfiqi Wa Amsahū Biru’ūsikum Wa ‘Arjulakum ‘Ilā Al-Ka’bayni Wa ‘In Kuntum Junubāan Fa Aṭṭahharū” (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 abluion (ghusl) is washing all the body with pure water while having the intention to do so.

I infer from this definition the necessary pillars of full abluion:

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 (wudu’).
- ⦿ 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, peace be upon him, 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 hadith and infer from them the manners of performing full ablution.

- ◇ Anas, may Allah be pleased with him, said: “The Prophet, peace be upon him, used only one Mudd of water for partial ablution and one Sa’ to five Mudds of water for full ablution” [narrated by Al-Bukhari and Muslim]

.....

.....

◇ According to Abu Huraira, may Allah be pleased with him, the Prophet, peace be upon him, said: “Do not take a bath in stagnant water when you are in a state of major ritual impurity” [narrated by Muslim]

.....

◇ Umm Hani bint Abu Talib, may Allah be pleased with her, said: “I went to the Messenger of Allah, peace be upon him, 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-Bukhari 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 puerperium.
- ◇ 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 Ihram 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, Tawaf (circumambulation) around the Ka’bah,, and

I make a judgment

Give the Sharia rule in the following cases and explain the reason:

◇ She dyed her hair and then performed full ablution.

.....

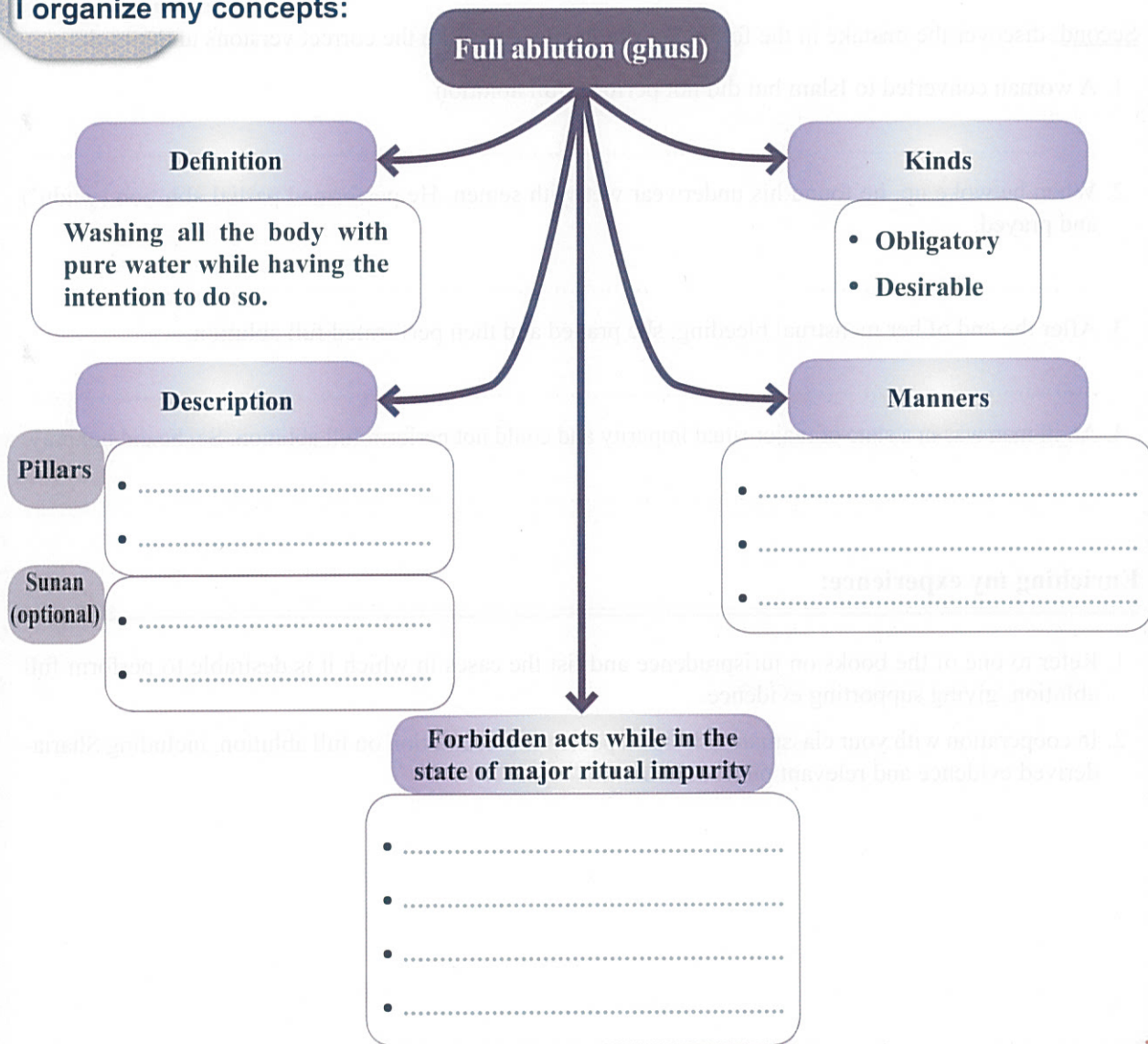
◇ She performed full ablution after the end of puerperium without undoing her hair, but she only ensured that water reached the scalp.

.....

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

.....

I organize my concepts:



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 (wudu') 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.
.....

Enriching 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 Sharia-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'an.			
5	I perform full ablution on Fridays before Friday prayer.			

My Imprint:

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



.....

.....

.....

Lesson

5

Dry Ablution (Tayammum) and Wiping over Footwear

This Lesson teaches me to:

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

I take the initiative to learn:

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

Allah, glory be to Him, said:

“Mā Yurīdu Allāhu Liyaj`ala `Alaykum Min Ĥarajin Wa Lakin Yurīdu Liyuṭahhirakum Waliyutimma Ni`matahu `Alaykum La`allakum Tashkurūn” (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, peace be upon him, said: “the religion of Islam is easy” [narrated by Al-Bukhari]

On aspect of the mercy of Allah, glory be to Him, toward His servants is that Sharia 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.

I use my skills to learn

First: Dry Ablution

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

Dry ablation is a special permission given by Allah, glory be to Him, to His servants; it represents the easiness of Islam. **Allah, glory be to Him, said:** ﴿فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ﴾
 “Falam Tajidū Mā’an Fatayammamū Ṣa’īdāan Ṭayyibāan Fāmsahū Biwujūhikum Wa ‘Aydikum Minh” (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’anic verse two conditions for the validity of dry ablation:

-
-



Highlights

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

The situations in which dry ablation is permissible:

A person who is in a state of minor or major ritual impurity may perform dry ablation 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 ablation.
2. If he is ill and fears that the use of water could aggravate his situation or delay recovery.
3. If 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 ablation.		
He performed dry ablation because the weather was cold, although warm water was available.		
He performed dry ablation because water was far away from him and he could not reach it.		
He had a headache. Therefore, he performed dry ablation instead of partial ablation.		
He performed dry ablation 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:

Ammar bin Yasir said to Omar bin Al-Khattab, may Allah be pleased with them, describing the way the Messenger, peace be upon him, performed dry ablution: "The Prophet, peace be upon him, 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. Still, he prayed while in the state of dry ablution.

I deduce things that nullify dry abluion:

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

Rules of dry abluion:

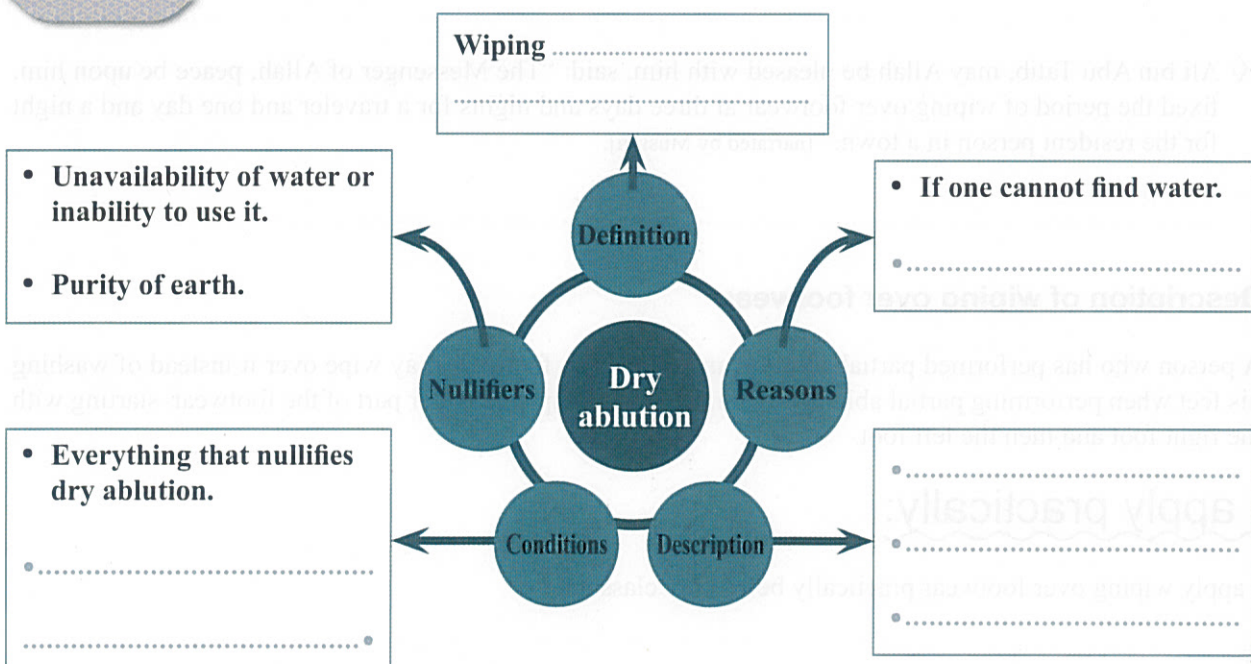
1. If a Muslim performs dry abluion and then finds water after he perform prayer, he should not re-perform his prayer because it is valid.
2. If a person cannot perform partial abluion or dry abluion, he must pray according to his condition, and need not re-perform his prayer. This is because Allah, glory be to Him, said: ﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾ "Fāttaqū Allaha Mā Astaṭa'tum" (So fear Allah as much as you are able). [At-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, glory be to Him, had not permitted us to perform dry abluion?
2. What are the aspects of easiness in the permissibility of dry abluion?

I organize my concepts:



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 hadiths and infer from them the conditions of wiping over footwear.

◇ Al-Mughirah bin Shu’bah, may Allah be pleased with him, said: “I was with Messenger of Allah, in a journey. I stretched out my hand to take off his Khuff (leather socks), but he said, “Leave them. I put them on after performing partial ablution,” and he passed his wet hands over them.” [narrated by Al-Bukhari and Muslim].

◇ Ali bin Abu Talib, may Allah be pleased with him, said: “The Messenger of Allah, peace be upon him, 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:

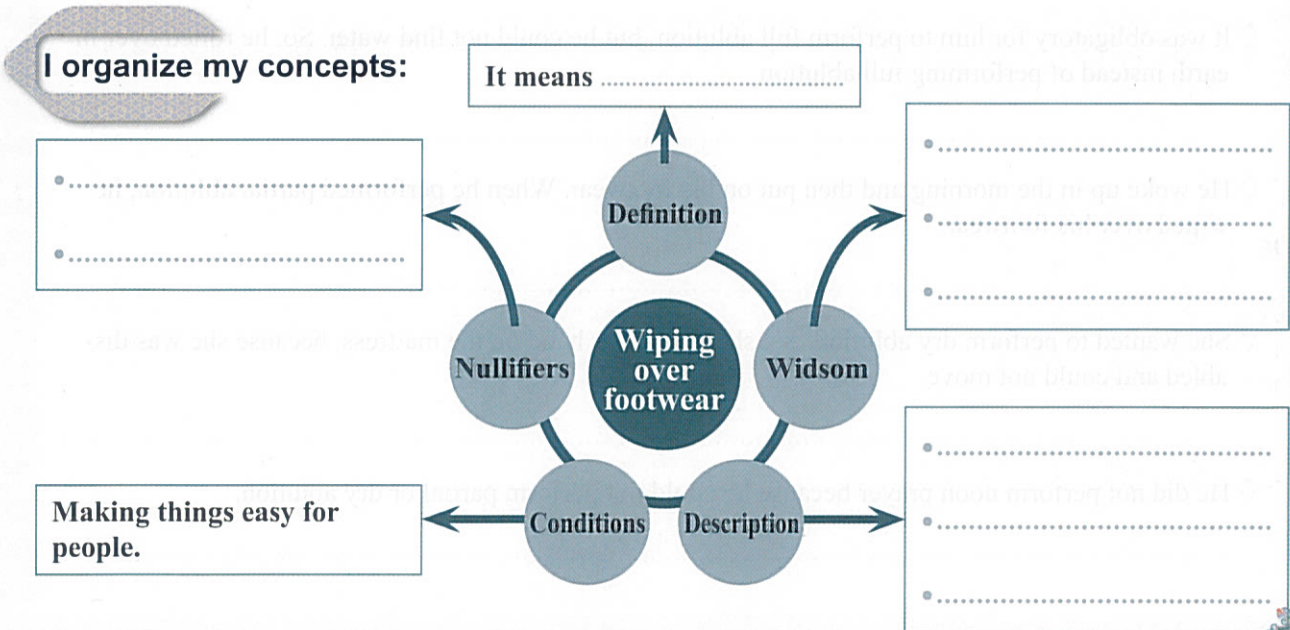
Situation	Mistake
He performed full ablution after having a wet dream, but did not remove his footwear; instead, he wiped over it.
He removed his footwear and then put it on again and wiped over it.
He continued wiping his footwear for two days while staying in town.

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 Sharia 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 Sharia 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 stroked 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.

.....

Enriching my experience:

First: Cooperate with your group to prepare a presentation about making things easy in Islamic Sharia.

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

Third: Search for 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 Sharia permits and do not make things difficult for myself.			
2	I follow the Sunnah of the Prophet, peace be upon him, 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.			

My Imprint:

I complete the following as appropriate:



Allah, glory be to Him, is merciful toward his servants; He made worship acts easy for them and did 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-Ahzab)

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, peace be upon him, expelled Banu Nadir 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 Uhud 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 toured Arab tribes, soliciting them to participate in conquering the Muslims. The polytheists gathered a huge army comprising ten thousand fighters and led by Abu Sufyan bin Harb. It marched out in Shawwal in the fifth year after the Emigration. (Hijra).

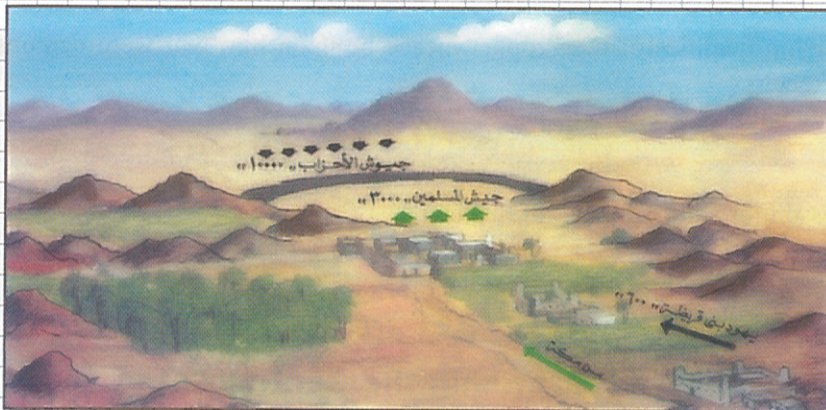
Summarize the cause of the Battle of the Confederates.

.....

.....

.....

First: Planning and Making Necessary Efforts



I think and infer:

When the Prophet, peace be upon him, heard about the Confederates' gathering and marching out, he gathered his companions and consulted them, as was his habit. Salman Al-Farsi, may Allah be pleased with him, 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, peace be upon him, liked the advice of Salman and applied it.

Imagine that you were among the companions who were consulted by the Prophet, peace be upon him. 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, peace be upon him, 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, peace be upon him, was keen on encouraging his companions, may Allah be pleased with them, to work harder. Al-Bara bin Azib, may Allah be pleased with him, said: "When it was the day of the Confederates and the Messenger of Allah, peace be upon him, 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 a hairy man. I heard him reciting the poetic verses composed by Ibn Rawaha 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.**

**They have rebelled against us,
and if they intend to frighten us, then we will confront them.**

The Prophet, peace be upon him, would then prolong his voice with the last words. [narrated by Al-Bukhari and Muslim]

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

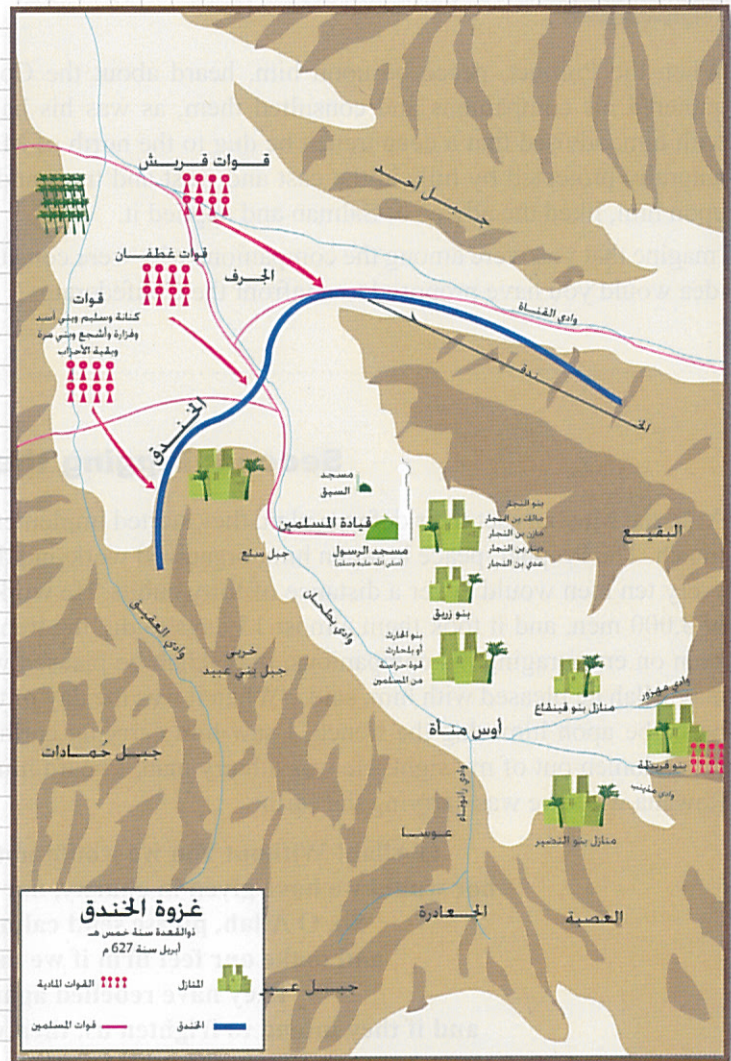
◇ Infer the leadership qualities of the Prophet, peace be upon him that were demonstrated during the digging of the trench.

◇ 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, may Allah be pleased with him, 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”.

.....

.....

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, peace be upon him, 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, glory be to Him, and were sure that He will support them.

Allah, glory be to Him, said:

﴿إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظَّنُونَا ﴿١٠﴾ هَٰذَا كَيْفَ أَخْبَلْنَا الْمُؤْمِنِينَ وَزَلَّلْنَا الْأَسَدِيَّةَا ﴿١١﴾﴾

“Idh Jā’ūkum Min Fawqikum Wa Min ‘Asfala Minkum Wa ‘Idh Zāghati Al-’Abṣāru Wa Balaghati Al-Qulūbu Al-Ĥanājira Wa Taẓunnūna Billāhi Aẓ-Ẓunūn (10) Hunālika Abtuliya Al-Mu’uminūna Wa Zulzilū Zilzālāan Shadīdā (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, glory be to Him, always supports true believers by sending down miracles through Prophets, peace be upon them, to enhance their firm position and strengthen their belief in Allah. In this battle, Allah, glory be to Him, sent down several miracles to the Prophet, peace be upon him, including the following:

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

Jabir, may Allah be pleased with him, saw how the Prophet, peace be upon him, 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, peace be upon him, 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 Jabir, may Allah be pleased with him. [narrated by Al-Bukhari and Muslim]

- Express your opinion about what Jabir, may Allah be pleased with him, did when he saw that the Prophet, peace be upon him, was hungry.

- How would you have behaved if you were in the place of Jabir, may Allah be pleased with him, and saw the Prophet, peace be upon him, 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, may Allah be pleased with them, came across one big rock which they were unable to break. The Prophet, peace be upon him, took an axe and stroke 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, peace be upon him, 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, glory be to Him, to the Prophet, peace be upon him, and raise the spirit of the believers”. Give evidence of this through the Battle of the Confederates.

Sixth: Consequence of Staying Firm (Purple 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, peace be upon him, and told him that he had converted to Islam but his people did not know that. The Prophet, peace be upon him, said: “With us, you are only one man. But you can discourage them from fighting us. War is deception.” So, Naeem bin Masood, may Allah be pleased with him, 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, peace be upon him, 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, glory be to Him, 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, glory be to Him, said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿١٠﴾﴾

“Yā ‘Ayyuhā Al-Ladhīna ‘Āmanū Adhkurū Ni`mata Allāhi `Alaykum `Idh Jā`atkum Junūdun Fa`arsalnā `Alayhim Rīhāan Wa Junūdāan Lam Tarawhā Wa Kāna Allāhu Bimā Ta`malūna Baṣīrā” (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, glory be to Him, said:**

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

“Waradda Allāhu Al-Ladhīna Kafarū Bighayẓihim Lam Yanālū Khayrāan Wa Kafā Allāhu Al-Mu’uminīna Al-Qitāla Wa Kāna Allāhu Qawīyāan `Azīzā” (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. • • •

- How would you explain the conversion of Naeem bin Masood Al-Ghatafani, may Allah be pleased with him, 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, peace be upon him, or would seek his permission using weak excuses. **Allah, glory be to Him, said:**

﴿ 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 ﴿١٣﴾ ﴾

“Wa ‘Idh Qālat Ṭā’ifatun Minhum Yā ‘Ahla Yathriba Lā Muqāma Lakum Fārji`ū” Wa Yasta`dhinu Farīqun Minhumu An-Nabīya Yaqūlūna ‘Inna Buyūtanā `Awratun Wa Mā Hiya Bi`awratin ‘In Yurīdūna ‘Illā Firārā” (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-‘Aḥzāb: 13]

- Hypocrites have existed and spread false rumors since the time of the Prophet, peace be upon him, until now. Give your classmates three suggestions for avoiding the evils of the hypocrites.

1.
2.
3.

I organize my concepts:

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
•	•
•	•
•	•
•	•

Enriching my experience:

In the Battle of the Confederates, Allah, glory be to Him, made several miracles occur through the hands of the Prophet, peace be upon him, to support him and help the Muslims stay firm. In consultation with your teacher, search in the books on the biography of the Prophet, peace be upon him, 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, glory be to Him, 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.			

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.
-
-



قال تعالى:

﴿ فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيَذْكُرَ فِيهَا أَسْمَهُ 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, glory be to Him, said:

“Fī Buyūtin ‘Adhina Allāhu ‘An Turfa`a Wa Yudhkara Fīhā Asmuhu Yusabbīhu Lahu Fīhā Bil-Ghudūwi Wa Al-’Āṣāl (36) Rijālun Lā Tuhlīhim Tijāratun Wa Lā Bay`un `An Dhikri Allāhi Wa ‘Iqāmi Aṣ-Ṣalāati Wa ‘Ītā`i Az-Zakāati Yakhāfūna Yawmāan Tataqallabu Fīhi Al-Qulūbu Wa Al-’Abṣār”

(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)) [An-Nūr: 36-37]



UNIT THREE

﴿وَلِكُلِّ دَرَجَةٌ مِّمَّا عَمِلُوا﴾

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

Unit Contents:

Lesson	Subject	Domain
1 Glad Tidings and Consolation	Holy Qur'an	Divine Revelation
2 Rules of Silent Meem	Holy Qur'an	Divine Revelation
3 Moderate Spending	Noble Hadith	Divine Revelation
4 Imam Abu Hanifa Al-Nu'man	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'anic vocabulary.
- Explain the overall meaning of the verses.
- Describe the people of Paradise.
- Be keen on obeying Allah, glory be to Him, 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 scientists who work on research and development tirelessly day and night.

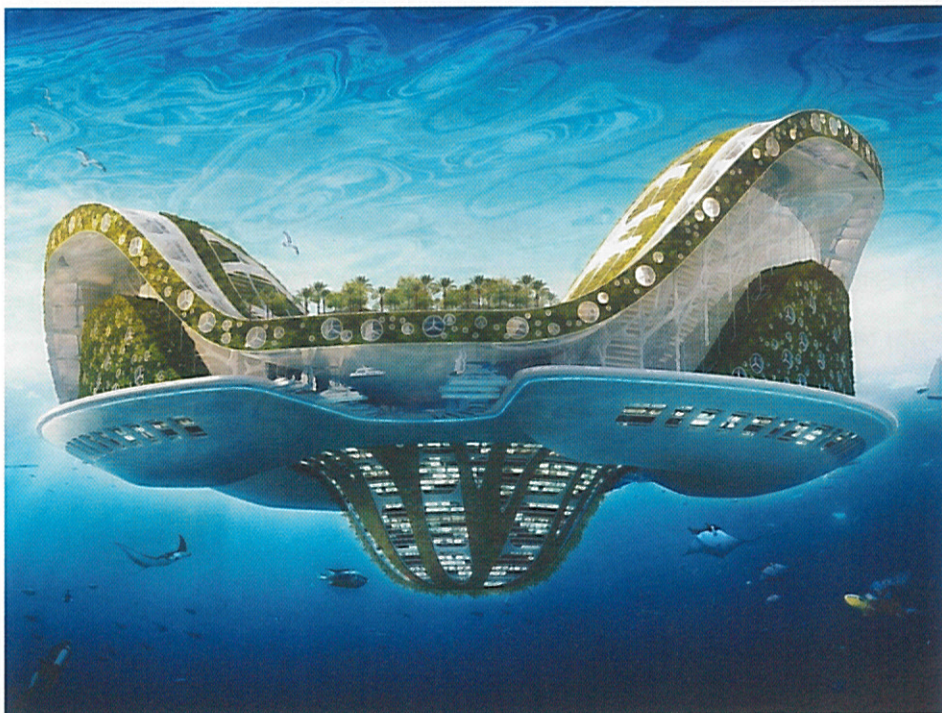
What was the latest thing that you saw, heard or read about?

Why scientists do not get bored of research and discoveries?



Highlights

Umm Hisham bint Haritha, may Allah be pleased with her, said: I learned "Qaf. By the honored Qur'an" directly from the Messenger of Allah, peace be upon him, 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:

﴿وَأَرْزَلْتِ الْجَنَّةَ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾ هَذَا مَا تُوْعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿٣٢﴾ مَن خَشِيَ الرَّحْمَنَ الْغَيْبَ
 وَجَاءَ بِقَلْبٍ مُّنِيبٍ ﴿٣٣﴾ ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ ﴿٣٤﴾ لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾ وَكَمْ
 أَهْلَكْنَا قَبْلَهُمْ مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِن مَّحِصٍ ﴿٣٦﴾ إِنَّ فِي
 ذَلِكَ لَذِكْرَى لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾ وَلَقَدْ خَلَقْنَا السَّمَوَاتِ
 وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ ﴿٣٨﴾ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ
 بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ السُّجُودِ ﴿٤٠﴾
 وَأَسْمِعْ يَوْمَ يُنَادِي الْمُنَادِ مِن مَّكَانٍ قَرِيبٍ ﴿٤١﴾ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ ﴿٤٢﴾ إِنَّا
 نَحْنُ نُحْيِيهِ وَنُمِيتُهُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾ يَوْمَ تَسْقُطُ الْأَرْضُ عَنْهُمْ سَرَاعًا ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ
 ﴿٤٤﴾ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكَرْ بِالْقُرْآنِ مَن يَخَافُ وَعَبِيدِ ﴿٤٥﴾﴾ [سورة ق]

Bismi Allāhi Ar-Rahmāni Ar-Rahīm

Wa 'Uzlifati Al-Jannatu Lilmuttaqīna Ghayra Ba'īd (31) Hādhā Mā Tū'adūna Likulli 'Awwābin Ḥafīẓ (32) Man Khashiya Ar-Rahmāna Bil-Ghaybi Wa Jā'a Biqalbin Munīb (33) Adkhulūhā Bisalāmin Dhālika Yawmu Al-Khulūd (34) Lahum Mā Yashā'ūna Fīhā Wa Ladaynā Mazīd (35) Wa Kam 'Ahlaknā Qablahum Min Qarnin Hum 'Ashaddu Minhum Baṭshāan Fanaqqabū Fī Al-Bilādi Hal Min Maḥiṣ (36) 'Inna Fī Dhālika Ladhikrā Liman Kāna Lahu Qalbin 'Aw 'Alqā As-Sam'a Wa Huwa Shahīd (37) Wa Laqad Khalaqnā As-Samāwāti Wa Al-'Arḍa Wa Mā Baynahumā Fī Sittati 'Ayyāmin Wa Mā Massanā Min Lughūb (38) Fāṣbir 'Alā Mā Yaqūlūna Wa Sabbiḥ Biḥamdi Rabbika Qabla Ṭulū'i Ash-Shamsi Wa Qabla Al-Ghurūb (39) Wa Mina Al-Layli Fasabbiḥhu Wa 'Adbāra As-Sujūd (40) Wa Astami' Yawma Yunādi Al-Munādi Min Makānin Qarīb (41) Yawma Yasma'ūna Aṣ-Ṣayḥata Bil-Ḥaqqi Dhālika Yawmu Al-Khurūj (42) 'Innā Naḥnu Nuḥyī Wa Numītu Wa 'Ilaynā Al-Maṣīr (43) Yawma Tashaqqaqu Al-'Arḍu 'Anhum Sirā'ān Dhālika Ḥashrun 'Alaynā Yasīr (44) Naḥnu 'A'lamu Bimā Yaqūlūna Wa Mā 'Anta 'Alayhim Bijabbārin Fadhakkir Bil-Qur'āni Man Yakhāfu Wa'īd (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)

I explain Qur'anic vocabulary:

وَأَزَلَقْتِ	:	Brought closer.
أَوَابٍ	:	Returning to the obedience of Allah.
مُنِيبٍ	:	Coming back to his Lord.
قَرْنٍ	:	Nation.
مَخْرَجٍ	:	A way out.
شَاهِدٍ	:	Attentive.
لُغُوبٍ	:	Tiredness.
الصَّيْحَةَ	:	The voice of the Horn being blown.
سِرَاعًا	:	Quickly.
يَجْبَارِ	:	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 from the severity of the call to account, the gravity of that situation and the end they will face. ﴿يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَتَقُولُ هَلْ مِنْ مَزِيدٍ﴾ (30) “Yawma Naqūlu Lijahannama Hal Amtala’ti Wa Taqūlu Hal Min Mazīd” (On the Day We will say to Hell, “Have you been filled?” and it will say, “Are there some more,”) [Qāf: 30]. So, there is no more room in it.

After that, the verses describe the happiness and pleasure that await the believers. Paradise is brought close to its people so that they do not bear the toil of going to it. They are 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, glory be to Him, said:**

﴿إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهْلَةٍ﴾ (17) “Innamā At-Tawbatu ‘Alā Allāhi Lilladhīna Ya‘malūna As-Sū‘a Bijahāla” (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, peace be upon him, described as “no eye has ever seen, no ear has ever heard and no human heart has ever perceived” [narrated by Al-Bukhari 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 style="text-align: center;">Allah, glory be to Him, said:</p> <p>﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ﴾ “‘‘Alam Tará Kayfa Fa`ala Rabbuka Bi`ashābi Al-Fīl” (Have you not considered, O Muhammad, how your Lord dealt with the companions of the elephant?) [Al-Fīl: 1] Which kind of the above is this?</p>	<p style="text-align: center;">.....</p>

I contrast:

verbally between the reward of the believer and the punishment of the deniers.

Consolation of the Prophet, peace be upon him:

Then, the verses start consoling the Prophet, peace be upon him, 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, peace be upon him, 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 money, strength, tourism and leisure. Did that enable them to escape the destiny of Allah? Could they escape death?” The answer to these questions includes a lesson for those who are willing to learn, and who are attentive to the words of the Lord of the worlds, so that they learn 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 getting tired. Whoever thinks of 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 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 effect of that?

How do I learn from that?



Praise of Allah is reassuring:

As an additional reassurance of the Prophet, peace be upon him, he receives the order 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, glory be to Him, said:** ﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا﴾ “Inna Aṣ-Ṣalāata Kānat `Alá Al-Mu`uminīna Kitābāan Mawqūṭā” (Indeed, prayer has been decreed upon the believers a decree of specified times.) [An-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, glory be to Him, Who gives life and causes death.

Then, Allah, glory be to Him, 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, glory be to Him, said:** ﴿مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا نُزِرُ وَأَنزُرُ ۚ وَزُرْ آخِرَىٰ ۚ﴾ “Mani Ahtadā Fa`innamā Yahtadī Linafsihi 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:

- ① “Blast” in the saying of **Allah, glory be to Him:** ﴿يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَٰلِكَ يَوْمُ الْخُرُوجِ﴾ “Yawma Yasma`ūna Aṣ-Ṣayḥata Bil-Ḥāqqi Dhālika Yawmu Al-Khurūj” (The Day they will hear the blast of the Horn in truth. That is the Day of Emergence from the graves.)
- ② “Peace” in the saying of **Allah, glory be to Him:** ﴿أَدْخُلُوهَا بِسَلَامٍ ذَٰلِكَ يَوْمُ الْخُلُودِ﴾ “Adkhlūhā Bisalāmin Dhālika Yawmu Al-Khulūd” (Enter it in peace. This is the Day of Eternity.)

I prove:

with logic and evidence that the Prophet, peace be upon him, was patient with the hypocrites.

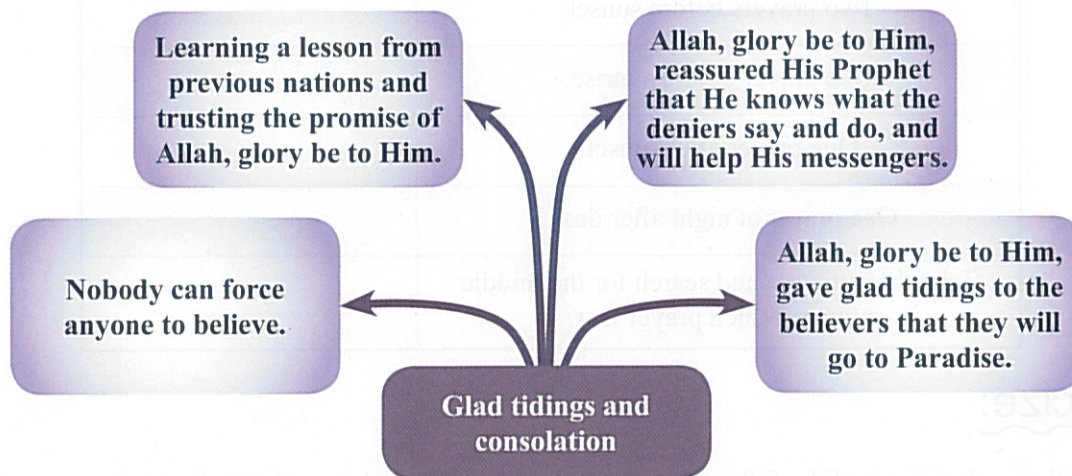
I research:

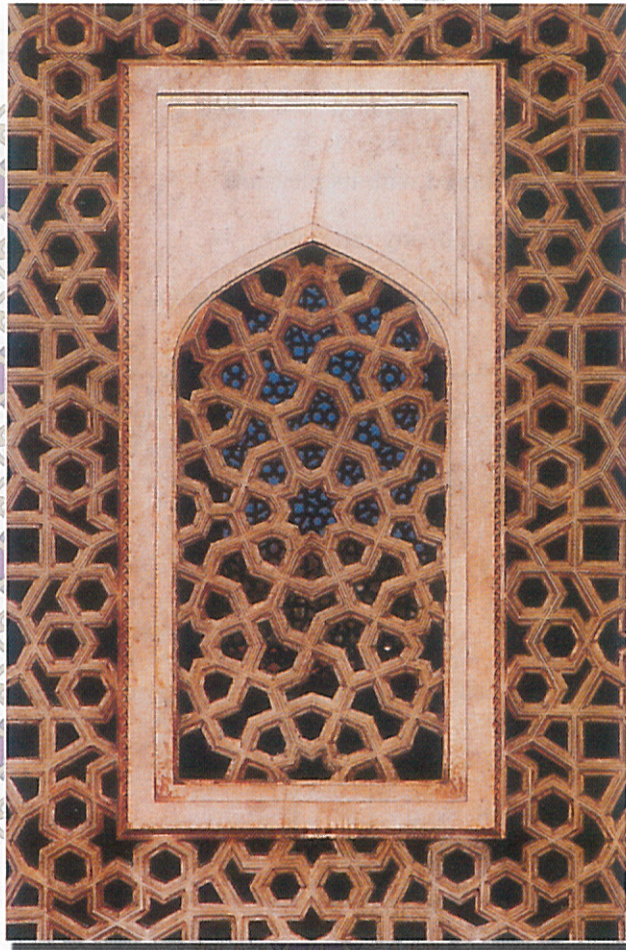
I summarize a situation in which the Prophet, peace be upon him, was patient with the harm inflicted by the polytheists.

The Messenger of Allah, peace be upon him, said:

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

I organize my concepts:





Student's Activities

I answer by myself:

First: Explain the following:

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

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

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'anic verses.			
2	Memorizing the Qur'anic verses.			
3	Meanings of vocabulary.			
4	Overall meaning.			
5	Rules included in the verses.			
6	Lessons to be learned from the verses.			

My Imprint:

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

I love my country:

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

Lesson

2

Rules of Silent Meem (م)

This Lesson teaches me to:

- Specify the cases of silent *Meem* while reciting.
- Apply the rules of silent *Meem* while reciting.
- Compare between the cases of silent *Meem* and the cases of other similar letters.
- Ensure reciting the Book of Allah, glory be to Him.

I take the initiative to learn:

We learned previously some recitation rules. If we look at the table below, we will remember those rules, and we might remember in which grade 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>Tafkheem</i>)	If the word "Allah" is at the beginning of the sentence or if it is preceded by <i>dhamma</i> (◌ُ) or <i>fat'ha</i> (◌َ)
	Pronounced as a thin letter (<i>Tarqeeq</i>)	If the word "Allah" is preceded by <i>kasra</i> (◌ِ) or <i>tanween</i> (◌ً ◌ٍ ◌ٍ)
Echo (<i>Qalqala</i>) letters		قطب جد
Silent <i>noon</i> (ن) and <i>tanween</i> (◌ً ◌ٍ ◌ٍ)	Clear pronunciation (<i>Izhar</i>)	أخي هاك علم حازه غير خاسر
	Blending (<i>Idghaam</i>)	يرملون
	Changing (<i>Iqlaab</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 Holy Qur'an Memorization Project, helping many UAE citizens and residents memorize the Book of Allah, glory be to Him, 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, glory be to Him, and maintaining it. It was a great project. May Allah add this to Sheikh Zayed's balance of good deeds and let him enter His vast Paradise.

I use my skills to learn

Cases of silent *meem* (م):

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

1. Labial blending (*Idghaam Shafawee*): this is when the silent *meem* is followed by another *meem* that is not silent. It will be pronounced as double *meem*.
2. Labial hiding (*Ikhfaa Shafawee*): this is when the silent *meem* is followed by *baa* (ب) that is not silent.
3. Labial clear pronunciation (*Izhar Shafawee*): this is when the silent *meem* is followed by any letter other than *meem* or *baa*.



Highlights

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

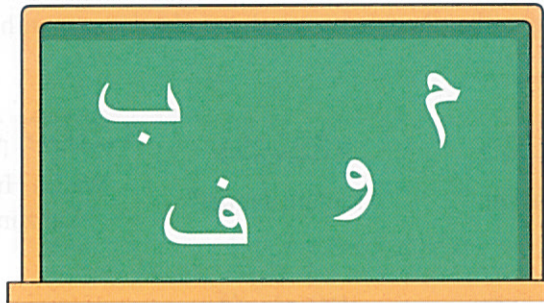
I apply:

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

The letter *meem* is articulated with; therefore, its rules are 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, glory be to Him, that increases one's reward and reassurance; it is a great gift. **Allah, glory be to Him, said:** ﴿أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾ “Alā Bidhikri Allāhi Taṭma'innu Al-Qulūb” (Unquestionably, by the remembrance of Allah hearts are assured.) [Ar-Ra'd: 28].

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

I apply:

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

﴿جَاءَكُمْ مِنَ اللَّهِ﴾ “Jā'akum Mina Allāh”	﴿فِي قُلُوبِهِمْ مَرَضٌ﴾ “Fī Qulūbihim Marad”	﴿وَلَكُمْ مَا كَسَبْتُمْ﴾ “Wa Lakum Mā Kasabtum”	﴿لَهُمْ مَغْفِرَةٌ﴾ “Lahum Maghfira”
---	---	--	---

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

﴿وَكَلْبُهُمْ بَاسِطٌ﴾ “Wa Kalbuhum Bāsiṭun”	﴿يَوْمَ هُمْ بَارِزُونَ﴾ “Yawma Hum Bārizūn”	﴿إِنَّ رَبَّهُم بِهِمْ﴾ Inna Rabbahum” “Bihim	﴿مَا لَهُمْ بِهِ﴾ “Mmā Lahum Bihi”
--	--	---	---------------------------------------

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

﴿يَمْشُونَ﴾ “Yamshūn”	﴿لَهُمْ جَنَّاتٌ﴾ “Lahum Jannāt”	﴿وَلَا هُمْ يَحْزَنُونَ﴾ Wa Lā Hum” “Yahzanūn	﴿لَهُمْ أَجْرُهُمْ﴾ “Lahum 'Ajruhum”
﴿أَمْ عِنْدَهُمُ الْعَيْبُ﴾ Am 'Indahumu” “Al-Ghayb	﴿عَلَيْهِمْ طَيْرًا﴾ Alayhim” “Ṭayrān	﴿أَيُّكُمْ زَادَتْهُ﴾ Ayyukum Zādat/” “hu	﴿وَلَهُمْ فِيهَا﴾ “Wa Lahum Fīhā”
			﴿أَمْ حَسِبْتُمْ﴾ “Am Ḥasibtum”

I deduce:

I have noticed that labial clear pronunciation could occur in one word, such as ﴿يَمْشُونَ﴾ “Yamshūn” and ﴿أَلْحَمْدُ﴾ “Al-Ḥamdu”. Does this apply to labial blending and labial hiding? I express this and write:

Rules of silent *meem* and similar rules:

There are labial blending, labial hiding and labial clear pronunciation. These are associated with the silent *meem*. 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>meem</i> and <i>baa</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 *meem* with the following *meem*.

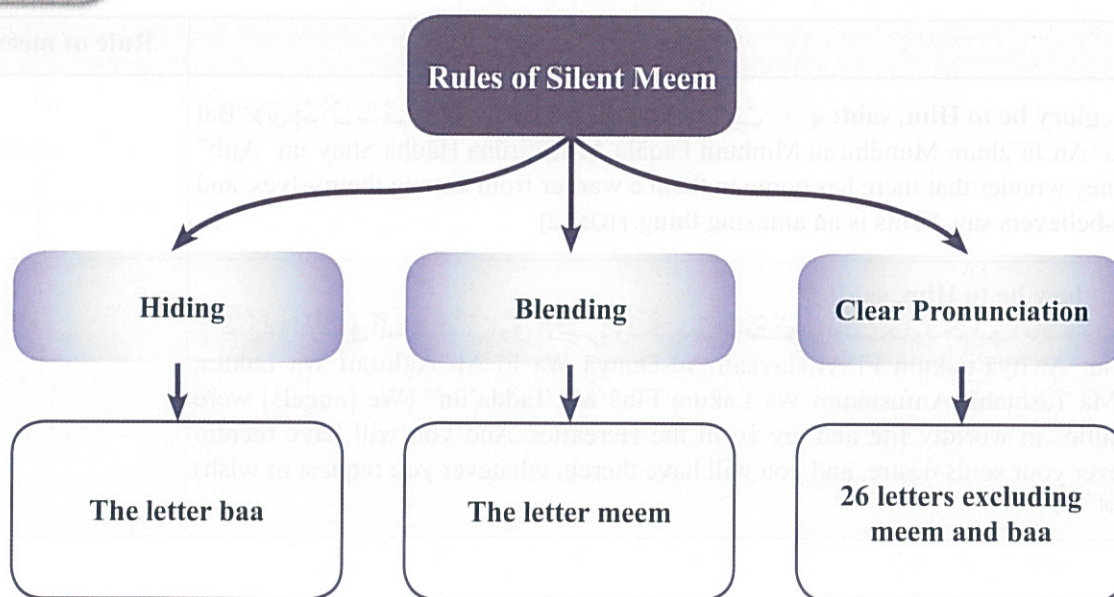
I apply and extract:

rules of silent *meem* from the verses in the table below:

Verse	Rule of <i>meem</i>
<p>Allah, glory be to Him, said: ﴿بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ فَقَالَ الْكٰفِرُونَ هٰذَا شَيْءٌ عَجِيبٌ ﴿٢﴾﴾ “Bal ‘Ajbū ‘An Jā’ahum Munthirun Minhum Faqāla Al-Kāfirūna Hādhā Shay’un ‘Ajīb” (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, glory be to Him, said: ﴿نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتٰهَوْنَ أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾﴾ “Nahnu ‘Awliyā’uukum Fī Al-Hayāati Ad-Dunyā Wa Fī Al-‘Ākhirati Wa Lakum Fīhā Mā Tashtahī ‘Anfusukum Wa Lakum Fīhā Mā Tadda’un” (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 meem
<p>Allah, glory be to Him, said: ﴿يُطَافُ عَلَيْهِم بِصِحَافٍ مِّن ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا دَشْتَهُمِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ﴾ “Yuṭāfu `Alayhim Biṣihāfin Min Dhahabin Wa ‘Akwābin Wa Fihā Mā Tashtahīhi Al-`Anfusu Wa Taladhdhu Al-`A`yunu Wa ‘Antum Fihā Khālidūn” (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, glory be to Him, said: ﴿فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ﴾ “Fasubhāna Allāhi Hīna Tumsūna Wa Hīna Tuṣbihūn” (So exalted is Allah when you reach the evening and when you reach the morning.) [Ar-Rūm: 17]</p>	
<p>Allah, glory be to Him, said: ﴿وَتَرَى الْمَلَائِكَةَ حَافِيَةً مِن حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ “Wa Tarā Al-Malā`ikata Hāffīna Min Ḥawli Al-`Arshi Yusabbihūna Biḥamdi Rabbihim Wa Quḍiya Baynahum Bil-Ḥaqqi Wa Qīla Al-Ḥamdu Lillāh Rabbi Al-`Ālamīn” (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.”) [Az-Zumar: 75]</p>	

I organize my concepts:





Student's Activities

I answer by myself:

First: state the three rules of silent *meem*, indicating the letters associated with every rule:

1.
2.
3.

Second: explain: labial clear pronunciation becomes even clearer if the silent *meem* is followed by *waw* or *faa*.

.....

Enriching my experience:

I note the effect of memorizing the Holy Qur'an on speaking Arabic.
(Observe yourself before and after memorization, and observe your classmates who memorize the Holy Qur'an 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 *meem* while reciting the Holy Qur'an?

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

My Imprint:

I apply recitation rules when reciting the Holy Qur'an, particularly the rules of silent *meem* until I master them.

I love my country:

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

Lesson

3

Moderate Spending

This Lesson teaches me to:

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

I take the initiative to learn:

I think and infer:

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

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

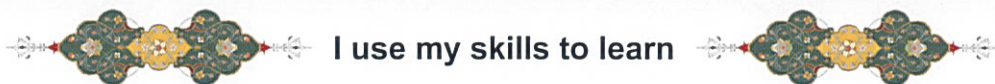
.....

◇ 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, peace be upon him, said:

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

[narrated by Al-Bukhari]

I explain the vocabulary in the hadith:

إِسْرَافٍ	:	Overspending.
مَخِيلَةٍ	:	Pride and arrogance.

I understand the significance of the noble hadith:

This hadith 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 turned from an individual behavior to a general phenomenon; some people are overburdened by bank loans in order to cover his family 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; we enjoy the gifts of Allah, glory be to Him, and give 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, glory be to Him**, guides us to this in His saying: ﴿وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾ “Wa Kulū Wa Ashrabū Wa Lā Tusrifū ‘Innahu Lā Yuhibbu Al-Musrifīn” (and eat and drink, but be not excessive. Indeed, He likes not those who commit excess) [Al-'A'raf: 31]. Furthermore, the Prophet, peace be upon him, 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, may Allah be pleased with them, said: The Messenger of Allah, peace be upon him, passed by Saad while he was performing partial ablution (wudu’), and said: “What is this extravagance?” Saad said: “Can there be any extravagance in ablution?” The Prophet, peace be upon him, 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 world population, especially that there are more than one billion people in the world who suffer from lack of pure water.

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

⊗

⊗

⊗

⊗

Second: Moderate 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 Sharia.

I express and explain my opinion regarding the following situation:

Some people buy much clothes and accessories at expensive prices under the pretext that “Allah loves to see the effects of His gifts on his servant.” [narrated by Al-Tirmidhi].

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. Saad bin Abu Waqqas, may Allah be pleased with him, wanted to bequeath all his wealth, but the Prophet, peace be upon him, reduced that to one third and said “One-third is alright. It is even too much, for you’d better leave your inheritors wealthy than leave them poor, begging of others. Whatever you spend will be considered as charity for you, even the food you put in the mouth of your wife.” [narrated by Al-Bukhari and Muslim]

I read and determine:

◇ The importance of charity in societies:

.....

I read and determine:

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

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

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

.....

I research and write:

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

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

.....

.....

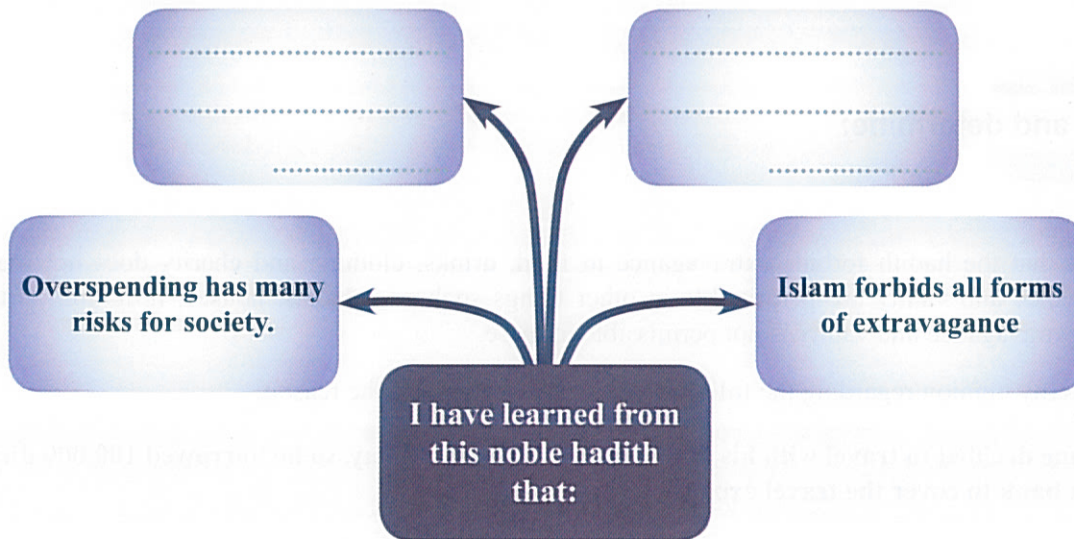
.....

.....

.....

I organize my concepts:

Complete the following chart as appropriate:





Student's Activities

I answer by myself:

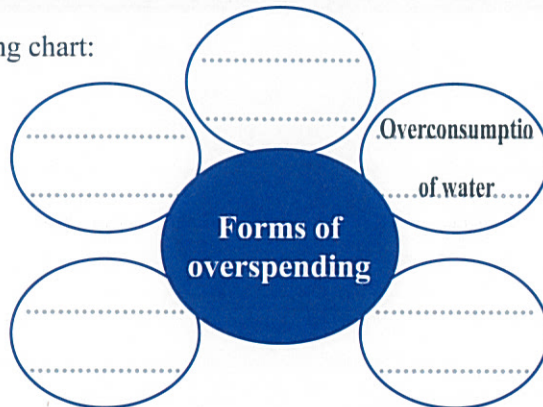
First: explain the stress on forbidding overspending:

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 hadith:

1.
2.
3.

Third: complete the following chart:



Enriching 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, glory be to Him.			
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.			

My Imprint:

I complete in the same pattern in line 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 Hanifa Al-Nu'man (may Allah have mercy upon him)

This Lesson teaches me to:

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

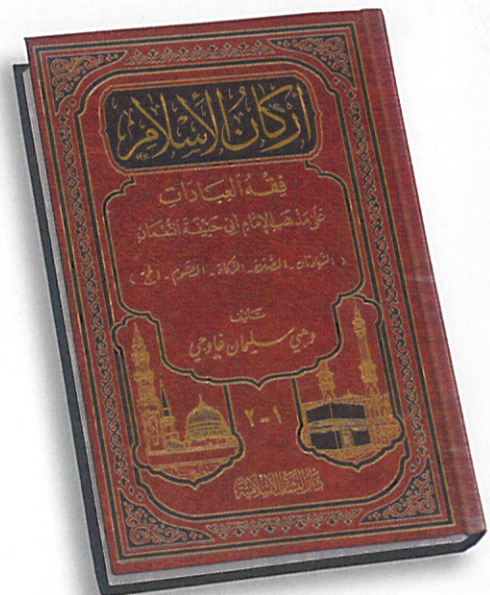
I take the initiative to learn:

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

I specify:

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

1.
2.
3.



I use my skills to learn

Abu Hanifa in brief:

Abu Hanifa, Al-Nu'man bin Thabit Al-Kufi, was born in Kufa 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'bi, may Allah have mercy upon him, met him and liked his hardworking. So, he advised him to consider seeking knowledge. Young Abu Hanifa liked the idea, and started learning. He memorized the Qur'an 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 Hanifa manage to balance his work in trade and his learning?

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

Highlights from the life of Abu Hanifa:

Cherishing his mother:

Imam Abu Hanifa 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 Hanifa had a neighbor who used to drink. After getting drunk, he used to recite the well-known poetry line: "They wasted me without knowing what strong young man they have wasted". Abu Hanifa 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 Hanifa went to the judge and settled the debt for which his neighbor was imprisoned. When he was taking him out of prison, Abu Hanifa said: "I hope we have not wasted you". After that, the man repented, started attending the lessons given by Abu Hanifa and became one of his students.

His generosity and spending on students:

Abu Hanifa, may Allah have mercy upon him, 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 tells how Imam Abu Hanifa spent money on his student Abu Yusuf, and summarize it for my classmates.

Abu Hanifa and the culture of dialogue:

Respecting the other opinion:

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

Argument and evidence:

His discussion was based on reason and logic. He used to hold discussions with his debaters, and would often make them reach his convictions through their own arguments. Al-Shafe'i said: "Malik was asked: have you met Abu Hanifa? He answered; Yes! I met a man who is capable of arguing 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 Hanifa's Hypothetical Jurisprudence:

Abu Hanifa's jurisprudence is characterized by hypotheticality: hypothesizing a situation and finding a solution for it. Hence, he left us rich jurisprudential knowledge that facilitated things for people later on. Abu Hanifa had this futuristic vision, thought of possible situations and events and found solutions for them. This shows a big interest in the future and planning for it.

I expect:

The importance of asking questions and assuming hypotheses for students.

- ⊗
- ⊗

I organize my concepts:

Birth and growing up

He was born in Kufa in the year 80 AH. He worked with his father selling clothes. He memorized the Qur'an at an early age. He learned from the followers.

Imam Abu Hanifa

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 Hanifa and took place in the following cities:

- Kufa:
- Makkah:
- Baghdad:

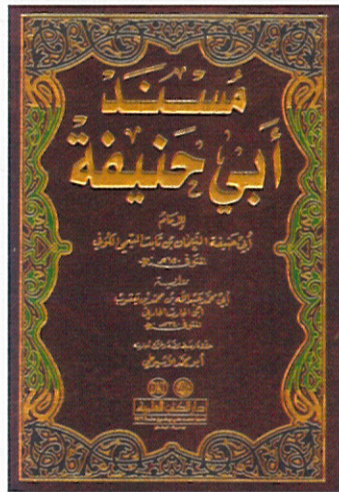
Second: summarize in your own words the key attributes of Imam Abu Hanifa, may Allah have mercy upon him.

.....

.....

Enriching my experience:

1. Write a research about the Hanafi School which was established by Imam Abu Hanifa.
2. Explain the role played by Imam Abu Hanifa 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.			

My Imprint:

I complete in the same pattern:

I have learned from the biography of Imam Abu Hanifa:

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



I love my country:

I serve and protect my country with knowledge.

Lesson 5

The Arab Islamic civilization

This Lesson teaches me to:

- Define the concept of the Arab Islamic civilization.
- Explain factors that contributed to the prosperity of the Arab Islamic civilization.
- Specify the manifestations 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-Idrisi Al-Qurashi

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 caliphs. This stage was followed by the maturity and creativity stage, when scholars emerged in various fields, and building activities spread all over Muslim countries. The global stage followed, in which works of Muslim scholars were translated to different languages of the world.

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

I use my skills to learn

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 “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, glory be to Him, and the purpose for which man was created; namely to worship Allah, glory be to Him, and populate earth. **Allah, glory be to Him, said:** ﴿هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَعْمَرَكَ فِيهَا فَاسْتَغْفِرُوا لَهُمْ يَسْمَعْهُمْ قَوْلَهُمْ لِرَبِّهِمْ﴾ “Huwa ‘Ansha’akum Mina Al-’Arđi Wa Asta’marakum Fihā Fāstagħfirūhu Thumma Tūbū ‘Ilayh” (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 as 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 Jabir bin Hayyan, laid the foundations of chemistry as a science that follows this method. **Allah, glory be to Him, said:** ﴿إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عِنْدَهُ مَشْهُولًا﴾ “Inna As-Sam`a Wa Al-Baṣara Wa Al-Fu`uāda Kullu ‘Ulā’ika Kāna `Anhu Mas`ūlā” (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:

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

I discover:

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

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:

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

I apply:

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

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

I organize my concepts:

Emergence of the Arab Islamic civilization

.....

Concept of the Arab Islamic civilization

.....

Manifestations of the Arab Islamic civilization

.....

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

.....
.....

Student's Activities

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?

.....

Enriching 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.			

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.
-
-



Chapter	Topic	Key Points
1	Introduction	...
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100

End of Book

Praise be to Allah

