



UNITED ARAB EMIRATES  
MINISTRY OF EDUCATION

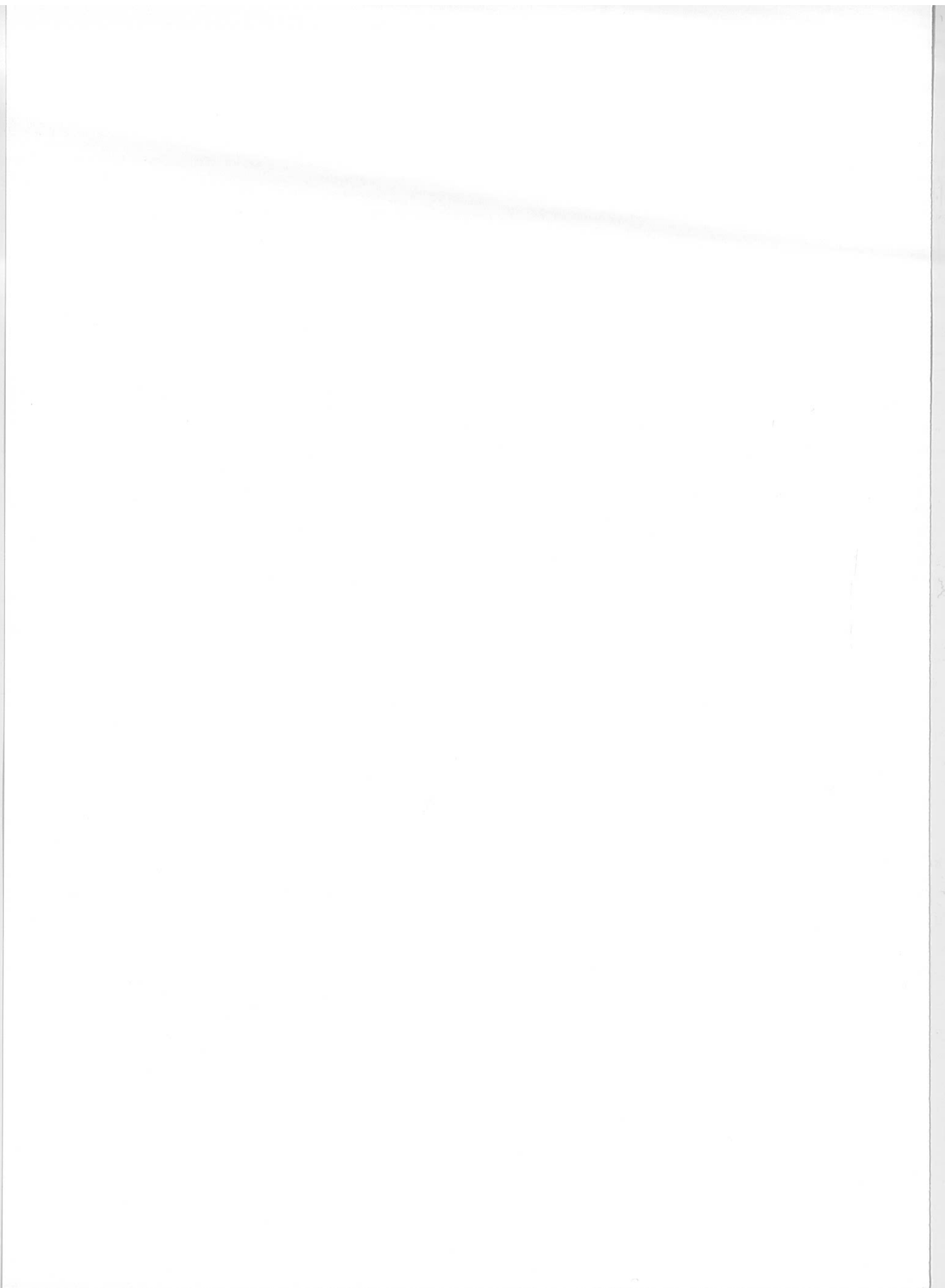


# Islamic Education

Grade 8  
Student Book  
Part one

8

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

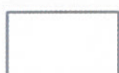


# The Meanings of the United Arab Emirates Flag Colors

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.



Answered by:



The Official Fatwa Centre in the United Arab Emirates



1

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## 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 to our beloved students of the eighth 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 fields and themes of the curriculum in an integrated manner, including divine revelation, Islamic faith, Islamic values and morals, 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 Imprint). 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 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 the 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 developing 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.

While 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.

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# Unit 1:

Allah, glory be to Him, said:

﴿ قُلِ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي ﴾

“Quli Allāha ‘A`budu Mukhliṣāan Lahu Dīni”

“Say: ‘It is Allah I serve, with my sincere and exclusive devotion’”

No.	Lesson	Subject	Field
1	<b>Honesty of the Prophet, peace be upon him, (Surat Ya-Sin 1-12)</b>	Holy Qur’an	Divine Revelation
2	<b>Rules of Madd (Elongation) 1: Original Madd</b>	Holy Qur’an	Divine Revelation
3	<b>Acts are Judged Only by Intentions</b>	Noble Hadith	Divine Revelation
4	<b>Sincerity</b>	Islamic Values	Islamic Values and Manners
5	<b>Good Earning</b>	Noble Hadith	Divine Revelation
6	<b>The Gift of Security</b>	Identity and Belonging	Contemporary Issues and Identity



No.	Field	Subject	Lesson	Learning Objectives
1	Divine Revelation	Holy Qur'an	Honesty of the Prophet, peace be upon him, (Surat Ya-Sin 1-12)	<ul style="list-style-type: none"> <li>📖 I recite the verses while observing the rules of recitation.</li> <li>📖 I explain the meanings of Qur'anic vocabulary.</li> <li>📖 I explain the overall meaning of the verses.</li> <li>📖 I infer the wisdom of sending Messengers.</li> <li>📖 I give evidence of the truthfulness of the message of our Prophet Muhammad, peace be upon him.</li> <li>📖 I clarify the positions of people towards the message of Islam.</li> <li>📖 I read the verses properly by heart.</li> </ul>
2	Divine Revelation	Holy Qur'an	Rules of Madd (Elongation) 1: Original Madd	<ul style="list-style-type: none"> <li>📖 I explain the concept of and letters of madd (Elongation).</li> <li>📖 I differentiate between types of madd.</li> <li>📖 I recite the Qur'anic verses while properly observing the rules of madd.</li> </ul>
3	Divine Revelation	Noble Hadith	Acts are Judged Only by Intentions	<ul style="list-style-type: none"> <li>📖 I read the noble hadith properly.</li> <li>📖 I explain the significance of the noble hadith.</li> <li>📖 I infer the relationship between having sincere intentions and the acceptability of acts.</li> <li>📖 I read the hadith properly by heart.</li> </ul>
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5	Divine Revelation	Noble Hadith	Good Earning	<ul style="list-style-type: none"> <li>📖 I read the hadith properly.</li> <li>📖 I explain the connection between good earning and the acceptability of works.</li> <li>📖 I differentiate between halal earnings and haram earnings.</li> <li>📖 I infer the reasons for acceptance of prayer.</li> <li>📖 I read the hadith properly by heart.</li> </ul>
6	Contemporary Issues and Identity	Identity and Belonging	The Gift of Security	<ul style="list-style-type: none"> <li>📖 I explain the concept of security in Islam.</li> <li>📖 I infer the importance of security for the individual and for society.</li> <li>📖 I explain the role of Islam in achieving security of societies.</li> <li>📖 I clarify factors that help maintain the security of societies.</li> <li>📖 I deduce the effect of security and stability on the civilization of countries.</li> <li>📖 I express my responsibility for maintaining the security of my country.</li> </ul>

## Lesson One

### Honesty of the Prophet ((peace be upon him))

(Surat Ya-Sin 1-12)

#### In this lesson I will learn to:

- Recite the verses while observing the rules of recitation.
- Explain the meanings of Qur'anic vocabulary.
- Explain the overall meaning of the verses.
- Infer the wisdom of sending Messengers.
- Give evidence of the truthfulness of the message of our Prophet Muhammad, peace be upon him.
- Clarify the positions of people towards the message of Islam.
- Read the verses properly by heart.



#### I take the initiative to learn

When Allah, glorified be He, ordered our Prophet Muhammad, peace be upon him, to warn his clan, he went up Al-Safa mountain and said: "If I tell you that there are horsemen in the valley who are going to raid you, would you believe me?" They answered: Yes, we have known you to be honest.



#### I think and explain

- One attribute of the Prophet, peace be upon him, that was acknowledged by Quryish.

#### I use my skills to learn



#### I recite and memorize

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ تَعَالَى: ﴿يَسَّ ١﴾ وَالْقُرْآنِ الْحَكِيمِ ﴿٢﴾ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٣﴾ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤﴾ تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ﴿٥﴾ لِنُذِرَ قَوْمًا مَّا أُنذِرَء أَبَاؤَهُمْ فَهُمْ غَافِلُونَ ﴿٦﴾ لَقَدْ حَقَّ الْقَوْلُ عَلَیْ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾ إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ﴿٨﴾ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾ وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾ إِنَّمَا نُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾ إِنَّا نَحْنُ نُحْيِي الْمَوْتِ وَنَكْتُبُ مَا قَدَّمُوا وَءَاثَرَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ ﴿١٢﴾



### Bismi Allāhi Ar-Raḥmāni Ar-Raḥīm



﴿Yā -Sīn (1) Wa Al-Qur'āni Al-Ḥakīm (2) 'Innaka Lamina Al-Mursalīn (3) `Alá Şirāṭin Mustaqīm (4) Tanzīla Al-`Azīzi Ar-Raḥīm (5) Litundhira Qawmāan Mā 'Undhira 'Ābā'uuhum Fahum Ghāfilūn (6) Laqad Ḥaqqā Al-Qawlu `Alá 'Aktharīhim Fahum Lā Yu'uminūn (7) 'Innā Ja`alnā Fī 'A`nāqihim 'Aghlālāan Fahiya 'Ilā Al-'Adhqāni Fahum Muqmaḥūn (8) Wa Ja`alnā Min Bayni 'Aydīhim Saddāan Wa Min Khalfihim Saddāan Fa'aghshaynāhum Fahum Lā Yubşirūn (9) Wa Sawā'un `Alayhim 'A'andhartahum 'Am Lam Tundhirhum Lā Yu'uminūn (10) 'Innamā Tundhiru Mani Attaba`a Adh-Dhikra Wa Khashiya Ar-Raḥmana Bil-Ghaybi Fabashshirhu Bimaghfiratin Wa 'Ajrīn Karīm (11) 'Innā Naḥnu Nuḥyi Al-Mawtá Wa Naktubu Mā Qaddamū Wa 'Āthārahum Wa Kulla Shay'in 'Ḥşaynāhu Fī 'Imāmin Mubīn (12)﴾

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



﴿Ya-Sin (1) By the wise Qur'an (2) Indeed you, [O Muhammad], are from among the Messengers, (3) On a straight path. (4) This is a revelation of the Almighty, the Merciful, (5) That you may warn a people whose forefathers were not warned, so they are unaware. (6) Already the word has come into effect upon most of them, so they do not believe. (7) Indeed, We have put shackles on their necks, and they are to their chins, so they are with heads aloft. (8) And We have put before them a barrier and behind them a barrier and covered them, so they do not see. (9) And it is all the same for them whether you warn them or do not warn them - they will not believe. (10) You can only warn one who follows the message and fears the Most Merciful unseen. So give him good tidings of forgiveness and noble reward. (11) Indeed, it is We who bring the dead to life and record what they put forth and what they left behind, and all things We have enumerated in a clear register. (12)﴾

## I think of the meanings of Qur'anic vocabulary

- 1 The word has come into effect: the punishment has been determined and deserved.
- 2 Shackles: chains tying their hands to their necks.
- 3 Heads aloft: their heads are up but they are looking down (a posture of humiliation).
- 4 Barrier: a block that prevents movement.
- 5 Covered them: covered their eyes.
- 6 What they left behind: their works in the world.
- 7 We have enumerated: recorded and kept.
- 8 A clear register: the book of Allah, glory be to Him, in which everything is written down (the Preserved Slate).



### I understand the significance of the verses

#### The truth of the message and the honesty of the Prophet, peace be upon him

The Surah started with the word **يس** "Yā –Sīn" (Ya-Sin). This is one instance of a Qur'anic Surah starting with separated letters; this demonstrates that the Qur'an is a miracle.

Quraysh denied the truth of the message of our Prophet Muhammad, peace be upon him. So, Allah, glory be to Him, swore by the Holy Qur'an to establish the truth of the message of the Prophet, peace be upon him, and that the Qur'an was revealed by Allah, glory be to Him. The Qur'an refers to the great attributes of the Prophet, peace be upon him, which indicate the truthfulness of his message; he is **عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ** "Alá Şirāṭin Mustaqīm" (on a straight path); i.e. moderate. This straight path signifies the message of Islam. Those who follow the path of Islam will be rewarded, and those who do not will be losers.



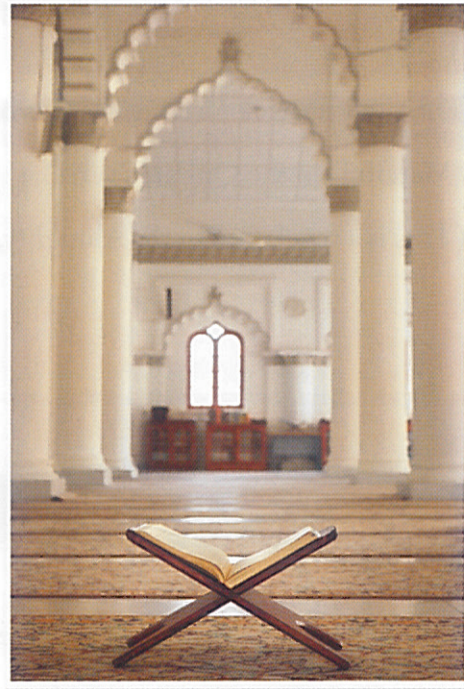
**I think and answer**

Allah, glory be to Him, said: ﴿وَالْقُرْآنَ الْحَكِيمَ﴾

“Wa Al-Qur’āni Al-Ĥakīm” (By the wise Qur’an)

⦿ Indicate in the verses the idea that this oath is used to stress (that is, the complement of the oath).

⦿ What does the fact that Allah, glory be to Him, is swearing by the wise Qur’an indicate?



**I consult and explain**

What is the Islamic Sharia rule regarding the following case?  
Consult the official Fatwa Centre in the UAE.



⦿ The rule regarding a Muslim swearing by the Holy Qur’an or by one of the creatures created by Allah, glory be to Him.

**Preserving the Holy Qur’an and protecting it from alterations and distortions**

Allah, glorified be He, revealed His Book, the Holy Qur’an, to guide humanity and have mercy upon them. This Book sets rules that govern the relations of a Muslim with his Lord and society. Allah preserved the Holy Qur’an and protected it from alterations and distortions so that this message should be the final message that sealed all previous heavenly messages. Allah, glory be to Him, said: ﴿مُقَمِّحُونَ ۝٨ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا﴾ Innā Naĥnu Nazzalnā Adh-Dhikra Wa 'Innā Lahu Laĥāfiẓūn” (Indeed, it is We who sent down the Qur’an and indeed, We will be its guardian).





### I think and clarify

- ⦿ The significance of having the attribute “Exalted in Might” followed by the attribute “Merciful” in the Qur’anic verse: ﴿ تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ﴾ Tanzīla Al-‘Azīzi Ar-Raḥīm” (This is a revelation of the Almighty, the Merciful).

.....

.....



### I discuss and explain

- ⦿ The Holy Qur’an is considered a mercy for all humanity.



.....

.....

## The wisdom of sending the Messengers, peace be upon them

Allah, glorified be He, sent our beloved Prophet Muhammad, peace be upon him, to guide humanity after they were stumbling in their ignorance, unethical behaviour and bad habits. So, the Holy Qur’an came and guided them to the right path of good behaviour and habits.



### I understand and compare

- ⦿ Explain the condition of someone who is guided by the teachings of the Qur’an and the condition of someone who is not guided by those teachings.

The condition of someone who is guided by the teachings of the Qur’an

.....

.....

.....

.....

The condition of someone who is not guided by the teachings of the Qur’an

.....

.....

.....

.....





### The positions of people regarding the message:

People are divided in terms of their attitude toward the message of our Prophet Muhammad, peace be upon him, into two groups:

- ⦿ **The first group:** those who rejected the message of the Muhammad, peace be upon him, and did not follow his teachings; they deserved punishment.
- ⦿ **The second group:** those who accepted the message of the Muhammad, peace be upon him, and followed his guidance; they deserved to be saved in this world and in the Hereafter.



#### I cooperate and explain

Worldly obstacles that discourage man from following the right path. Explain their negative effects and the ways of dealing with them.



Worldly obstacles that discourage man from following the right path	Negative effects	Ways for dealing with it
Wrong understanding of Islamic texts	.....	.....
Arrogance	.....	.....
Prejudice	.....	.....
Ignorance	.....	.....
Bad friends	.....	.....



#### I think and explain

- ⦿ A list of the acts of the rightly guided people on the one hand, and the acts of those who went astray, on the other hand.

 Acts of the rightly guided people

.....

 Acts of people who went astray

.....





### I analyze and clarify

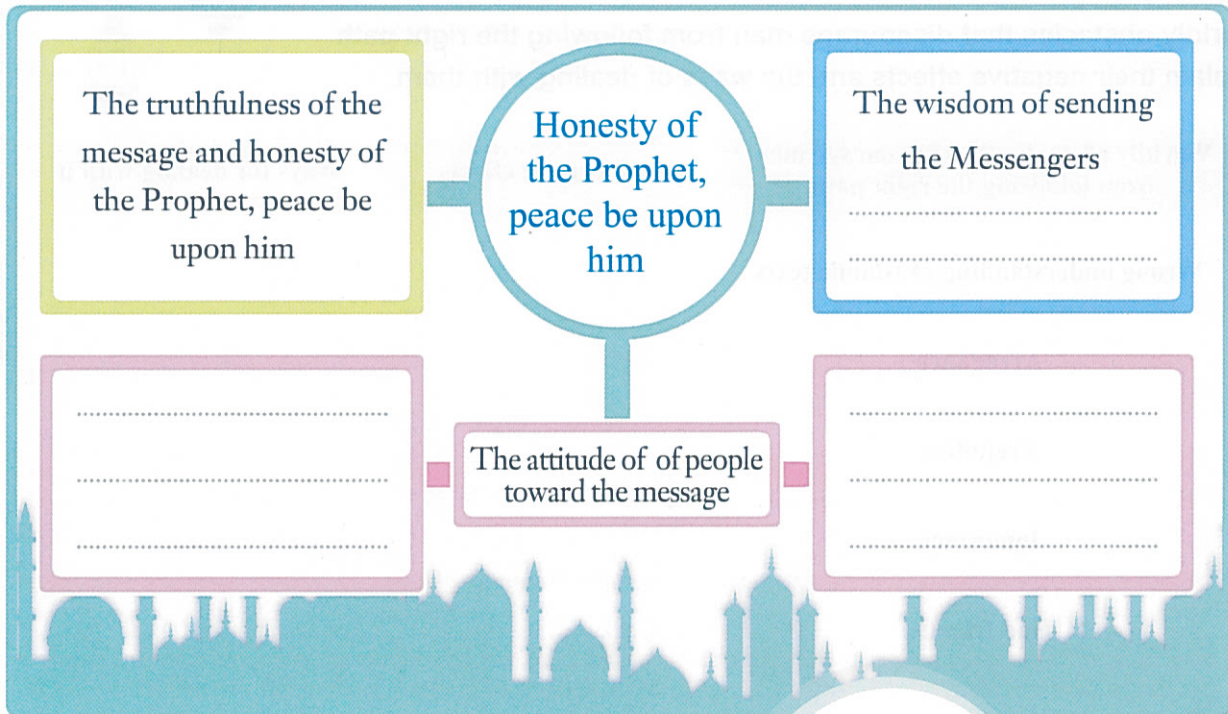
- The reward of the rightly guided people and the punishment of those who went astray.

.....

.....



### I organize My Imprint



### I leave my imprint

I am keen to be a righteous Muslim who does good deeds and promotes security in one's homeland





I answer by myself:

1 State four bad habits that were widespread before our Prophet Muhammad, peace be upon him, was sent.

- ☞ .....
- ☞ .....

2 What are the effects of the following deeds:  
Rashid taught his brothers how to pray.

- ☞ .....
- ☞ .....

he taught her friend a new method for cheating in the exam.

- ☞ .....
- ☞ .....

3 Determine which of the Qur’anic verses refers to the following meanings:  
Punishment for deniers.

- ☞ .....

Allah, glory be to Him, protected His Messenger, peace be upon Him.

- ☞ .....

The power and knowledge of Allah, glory be to Him.

- ☞ .....

4 Explain the significance of having the verb “record” in the simple present tense, while the verb “put forth” is used in the simple past tense.

- ☞ .....



### Enriching My Experience:

Research and summarize the opinions of scholars regarding the interpretation of separated letters at the beginning of some Surahs. Present the summary before your classmates in class.

.....

.....

### I assess myself:

S	Aspect	Level achieved		
		Medium	Good	Excellent
1	I read the Holy Qur'an every day.			
2	I frequently say the prayer for blessings upon the Prophet, peace be upon him.			
3	I avoid bad friends.			
4	I observe the teachings of the Holy Qur'an.			
5	I learn from the correct source.			
6	If unsure, I ask religious scholars.			
7	I research facts using academic methods.			



## Lesson Two

### Rules of Madd (Elongation)

#### 1: Original Madd

#### In this lesson I will learn to:

- Explain the concept of and letters of madd (Elongation).
- Differentiate between types of madd.
- Recite the Qur’anic verses while properly observing the rules of madd.



#### I take the initiative to learn

Hamad heard his father reciting the Qur’anic verse: ﴿كُلَّا نُمِدُّ هُنُوْلًا وَّهُنُوْلًا مِّنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا﴾ “Kullāan Numiddu Hā’uulā’ Wa Hā’uulā’ Min `Aṭā’i Rabbika Wa Mā Kāna `Aṭā’u Rabbika Maḥzūrāan” (To each category We extend - to these and to those - from the gift of your Lord. And never has the gift of your Lord been restricted) [Al-Isrā’: 20] So, he asked his father: “why do you elongate some words more than others? His father said: “The Prophet, peace be upon him, used to elongate the sounds.” [narrated by Al-Bukhari] In other words, he used to recite the Holy Qur’an, producing sounds from their correct points of articulation and elongating those that need to be elongated.



#### I reflect and determine

- ⦿ The thing that I need to observe while reciting the Holy Qur’an.  
.....
- ⦿ Means that could help me improve my recitation of the Holy Qur’an.  
.....

#### I use my skills to learn

#### Definition of Madd (Elongation):

Linguistically speaking, madd means extension and elongation. Technically, it means elongating the sound when pronouncing one of the three madd letters:

- ⦿ Silent alif that is preceded by fat’ha (ا), as in “Mālikī”, “Īyāka”, “Wa Ad-Ḍuhā”.
- ⦿ Silent waw that is preceded by dhamma (و), as in “Qālū Khayrā”, “Qulūbihim”, “Birūhī Al-Qudus”.
- ⦿ Silent yaa’ that is preceded by kasra (ي), as in “Al-Ladhī Yu’utī Mālahu Yatazakkā”.
- ⦿ These letters and their conditions are all available in the saying by Allah, glory be to Him, “Nūhīhā” or His saying “Ūdhīnā”





## I recite and find

Qur'anic verses	Madd location	Madd letter
<p>1 Allah, glory be to Him, said</p> <p>إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا</p> <p>“Inna Hādhā Al-Qur’āna Yahdī Lillatī Hiya ‘Aqwamu Wa Yubashshiru Al-Mu’uminīna Al-Ladhīna Ya’malūna Aṣ-Ṣāliḥāti ‘Anna Lahum ‘Ajrāan Kabīrāa” (Indeed, this Qur’an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward.) [Al-‘Isrā’: 9]</p>	<p>يَهْدِي لِلَّتِي</p>	<p>Silent yaa’ that is preceded by kasra</p>
<p>2 Allah, glory be to Him, said</p> <p>ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ</p> <p>“Dhālika Al-Kitābu Lā Rayba Fīhi Hudan Lilmuttaqīn” (This is the Book about which there is no doubt, a guidance for those conscious of Allah) [Al-Baqarah: 2]</p>	<p>.....</p>	<p>.....</p>
<p>.....</p>	<p>.....</p>	<p>.....</p>
<p>.....</p>	<p>.....</p>	<p>.....</p>

**Types of Madd:** there are two types of madd:

⦿ **First: Original (natural) madd:**

This type of madd is inherent in the madd letter. The madd letter is not preceded by hamza or followed by hamza or sukoon. Its duration is two counts. Count here is defined as the time required for normally closing and opening one finger.

This type is called “original” because it is the origin of all types of madd. It is also called “natural” because naturally one will not make it more or less than two counts.



## Ancillary Types of Original (Natural) Madd:

These types are ancillary to natural madd because they have its same rules (elongation for two counts only) and fulfill its same conditions (the madd letter is not followed by *hamza* or *sukoon*). They are five types:

**1 Madd Al-Badal (Substitution Madd):** this is when one of the three madd letters is elongated if it is preceded by *hamza* in one word but is not followed by *hamza* or *sukoon*. The rule is to elongate by two counts, just like natural madd.

It is called substitution madd because the madd letter mostly substituted *hamza*. Substitution occurs when there are two *hamzas* in one word, the first *hamza* has a diacritic while the second *hamza* is silent; in this case the second *hamza* would be substituted by a madd letter that is closest to the diacritic of the first *hamza*, as follows:

- If the first *hamza* has *fat'ha*, the second *hamza* would be substituted by *alif*, as in ﴿أَمَّنْ﴾ “Āmana”, which was originally اَمَّنْ.
- If the first *hamza* has *dhamma*, the second *hamza* would be substituted by *waw*, as in ﴿أُوْتُوا﴾ “Ūtū”, which was originally اُوْتُوا.
- If the first *hamza* has *kasra*, the second *hamza* would be substituted by *yaa'*, as in ﴿إِيْمَانًا﴾ “Īmānān”, which was originally اِيْمَانًا.

**2 Madd Al-Awadh (Replacement Madd):** when stopping on double *fat'ha*, it is replaced by *alif* which is elongated for two counts. For example, when stopping on ﴿حَكِيمًا﴾ “Ĥakīmāa” in the verse ﴿إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾ “Inna Allāha Kāna `Alīmāan Ĥakīmāa”, we stop with a natural *alif* elongated for two counts.

**3 Natural Madd in letters:** it occurs in the letters (ح ي ط ه ر) when they come in the openings of some Surahs, provided such madd occurs in two letters, with the second being a madd letter, such as (ها، طاء، ها، را). For example, Surat Ṭāhā opens with ﴿طه﴾ “Ṭāhā” and is read with two natural madds: (طاها) (Ṭā hā).

**4 The Lesser Connecting Madd:** it occurs when the pronoun ه falls between two unsilent letters, unless it is followed by *hamza*. For example, in the verse ﴿فَأَمَّا مَنْ أَوْفَىٰ كَيْفَهُ، بِيَمِينِهِ، ﴿٧﴾ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾﴾ “Fa`ammā Man `Ūtiya Kitābahu Biyamīnihi (7) Fasawfa Yuhāsabu Ĥisābāan Yasīrāa (8)”, the pronoun ه falls between two unsilent letters, and according to the rule it should be elongated for two counts like natural madd.

This madd is marked in the Holy Qur'an by inserting little و after ه if it has *dhamma* or inserting َ after ه if it has *kasra*.





## I cooperate and compare

between the two types of secondary madd and indicate the similarities and differences between them:



Point of comparison		Mandatory connecting madd	Optional separate madd
Differences	description	.....	.....
	example	.....	.....
Similarities		.....	



## I recite and find

In the following verse three examples of mandatory connected madd Allah, glory be to him, said:

﴿الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ﴾

“Al-Ladhī Ja`ala Lakumu Al-→Arḍa Firāshāan Wa As-Samā`a Binā`an Wa Anzala Mina As-Samā`i Mā`an Fa`akhraja Bihi Mina Ath-Thamarāti Rizqāan Lakum” (He who made for you the earth a bed spread out and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you) [Al-Baqarah: 22]

Examples of mandatory connected madd

.....

.....

.....

In the following verse three examples of optional separate madd Allah, glory be to him, said:

﴿إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُّرْسَلُونَ﴾

“Idh Arsalnā Ilayhimu Athnayni Fakadhhabūhumā Fa`azzaznā Bithālithin Faqālū Innā Ilaykum Mursalūn” (When We sent to them two but they denied them, so We strengthened them with a third, and they said, «Indeed, we are Messengers to you) [Ya-Sin: 14]

Examples of optional separate madd

.....

.....

.....





### I listen and determine

I listen well to the recitation by my teacher, then write the location of madd, its type and duration in the following table:

Allah, glory be to him, said:

﴿تَمِيمٍ ضَلَّالٍ لِّىَ إِذَا إِنِّي بُنِقِدُونَ وَلَا شَيْئًا شَفَعَتْهُمْ عَنِّي قَعْنِ لَا يَصْرِرَ الرَّحْمَنُ يُرِدُنِ إِنَاءَ الْهَكَّةَ دُونِهِ مِنْ ءَأَتَّخِذُ﴾  
“(A)attakhidhu Min Dūnihi~ ‘Ālīhātan (In Yuridni Ar-Raĥmānu Biḍurrin Lā Tughni` Annī Shafā`atuhum Shay`āan Wa Lā Yunqidhūn (23) (Innī (Idhāan Lafī Ḍalālin Mubīn (24)) (Should I take other than Him false deities while, if the Most Merciful intends for me some adversity, their intercession will not avail me at all, nor can they save me? (23) Indeed, I would then be in manifest error (24)) [Ya-Sin: 23]

Location of madd	Type	Duration
﴿ءَأَتَّخِذُ﴾	Substitution madd	Two counts
.....	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....



### I think and express

⦿ The following in light of my understanding of the following noble Hadith: According to Othman bin Affan, may Allah be pleased with him, the Messenger of Allah, peace be upon him, said: "The best among you is the one who learns the Qur'an and teaches it." [Narrated by Al-Bukhari].

1 The United Arab Emirates' efforts in serving the Holy Qur'an.

.....  
.....

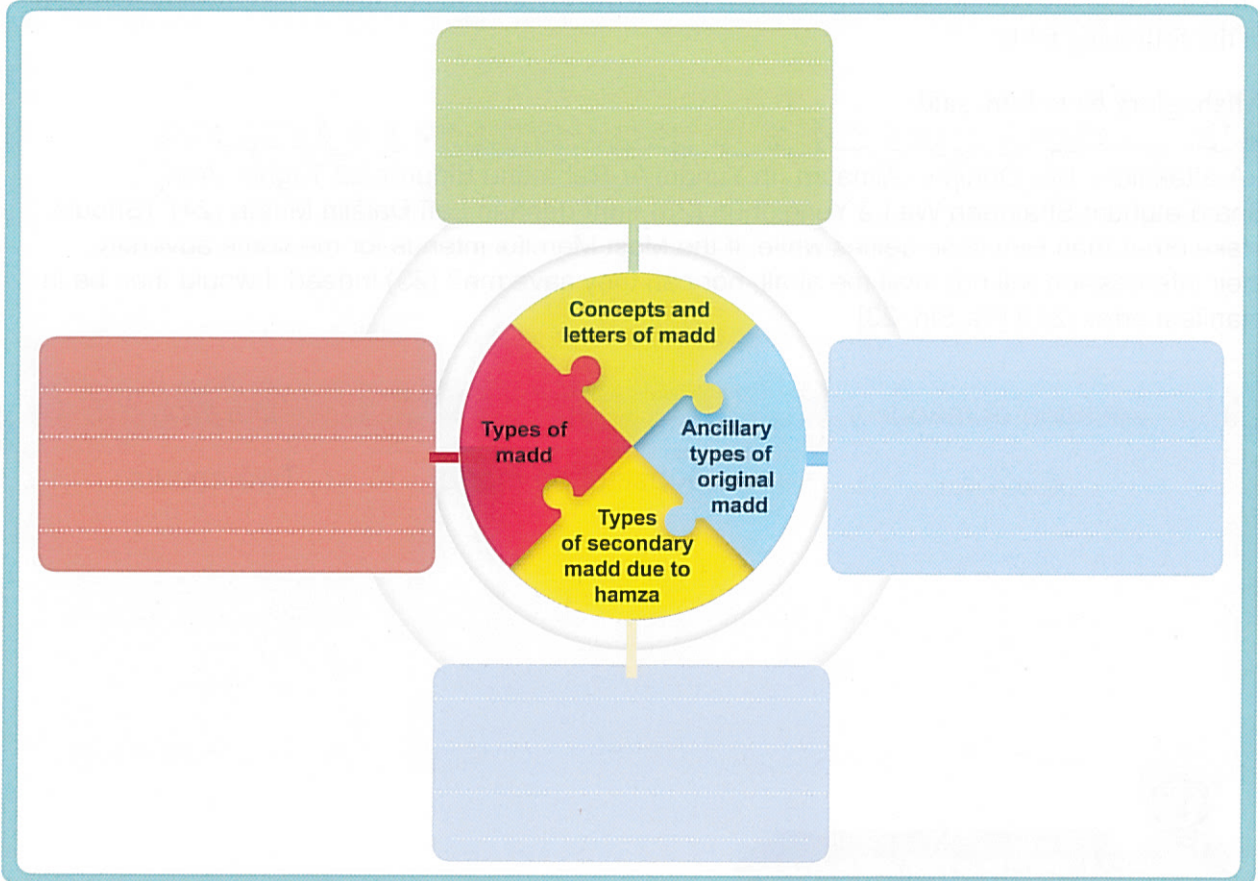
2 My duty towards the Holy Qur'an.

.....  
.....

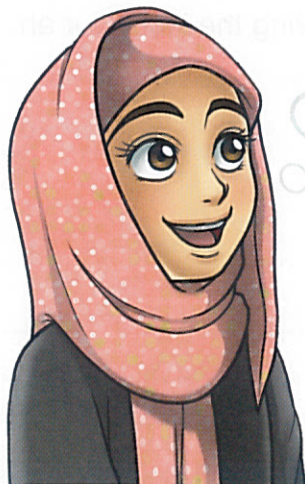


I organize My Imprint

I complete the following conceptual chart:



I leave my imprint



I join a Holy Qur'an Memorization Center to improve my skills in reciting the Holy Qur'an, so that Allah is pleased with me and I represent my country in international competitions.



### I answer by myself:

1 Explain the differences between original madd and secondary madd.

2 Find in the following verses one example for each of the rules of madd in the table below:

⊙ Allah, glory be to him, said: ﴿إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمَ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ﴾ "Idh Qāla Lahu Rabbuhu~ 'Aslim Qāla 'Aslamtu Lirabbi Al-`Ālamīn" (When his Lord said to him, "Submit", he said "I have submitted in Islam to the Lord of the worlds.") [Al-Baqarah: 131].

⊙ Allah, glory be to him, said:

﴿وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا﴾ "Wa 'Ammā Man `Āmana Wa `Amila Ṣāliḥāan Falahu Jazā'an Al-Ḥusnā Wa Sanaqūlu Lahu Min 'Amrinā Yusrā" (But as for one who believes and does righteousness, he will have a reward of Paradise, and we will speak to him from our command with ease.) [Al-Kahf: 88].

Lesser connecting madd	noitutitsbuS ddam	tnemecalpeR ddam	yrotadnaM ddam detcennoc	retaerG ddam gnitcennoc	ddam larutaN
.....	.....	.....	.....	.....	.....

3 Find in the verses of Surat Ya-Sin (1-12) six examples of the rules of madd and indicate their type in the following table:

Type of madd	Example from the Holy Qur'an
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....

## Enriching My Experience:

- Prepare a presentation about the virtuous aspect of reciting the Holy Qur'an, indicating the grades of reciting the Holy Qur'an and the difference between them.



## I assess myself::

- To what extent do I apply the values discussed in the lesson?

S	Aspect	I apply it		
		always	sometimes	rarely
1	I recite a small section of the Holy Qur'an every day.			
2	I listen to recitation by a good reciter and imitate him in reciting.			
3	I listen to recitation by my teacher and repeat the verses after him softly.			
4	I am keen on attending courses that teach how to recite the Holy Qur'an with Tajweed.			
5	I recite Qur'anic verses and follow the rules of Tajweed on the school radio.			
6	I join one of the Holy Qur'an memorization centres that are spread all over the United Arab Emirates.			



## Lesson Three

# Acts are Judge Only by Intentions

### In this lesson I will learn to:

- 📖 Read the noble hadith properly.
- 📖 Explain the significance of the noble hadith.
- 📖 Infer the relationship between having sincere intentions and the acceptability of acts.
- 📖 Read the hadith properly by heart.

### I take the initiative to learn

Imam Al-Shafe'i, may Allah have mercy upon him, said:  
 "I wish that I get rewarded by Allah for every piece of knowledge I teach to people and that they do not praise me."

### I use my skills to learn:

### I read and memorize

Omar bin Al-Khattab, may Allah be pleased with him, said: I heard the Messenger of Allah, peace be upon him, saying: "Acts are judged only by intentions and a man will have only what he intended. When one's emigration is to Allah and His Messenger, his emigration is to Allah and His Messenger. But when one's emigration is to a worldly end at which he aims or to a woman whom he marries, his emigration is to that for which he emigrated." [Narrated by Al-Bukhari and Muslim].

### I reflect and determine

- 📖 The goal of Imam Al-Shafe'i from teaching knowledge to people.
- 📖 The meaning of this saying "that they do not praise me".

## I think of the meanings of Qur'anic vocabulary

- 1 **Acts:** every activity or work that is intentionally done by man.
- 2 **Intentions:** plural of intention, which is objective of the action.
- 3 **Emigration:** Settling away from one's family and homeland.
- 4 **A worldly end at which he aims:** a benefit that one wants to obtain.



## I think and explain



- ◎ The implication of the word 'only' in the saying of the Prophet, peace be upon him: "Acts are judged only by intentions and a man will have only what he intended."

## I understand the significance of the Hadith:

### The good nature of acts is dependent on intentions:

The Prophet, peace be upon him, shows in this Hadith that acceptability of a good act is dependent on the true intention. For example, purification, which includes partial (wudu'), full (ghusl) and dry ablution (tayammum), is not valid unless there is an intention to do it. The same applies to prayer, zakat, fasting, pilgrimage, retiring into seclusion in a mosque (I'tikaf) and all worship acts. Allah, glory be to

Him, said: ﴿وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ﴾ "Wa Man 'Aḥsanu

Dīnān Mimman 'Aslama Wajhahu Lillāh Wa Huwa Muḥsinun" (And who is better in religion than one who submits himself to Allah while being a doer of good) [An-Nisā': 125]. This means being sincere in intention toward Allah, glory be to Him, while doing any act.

### The significance of hadith:

Religious scholars talked about the significance and importance of this hadith. Some of them said: it represents one third of Islam; because man acts by his heart, tongue and limbs, and intention represents one of these three elements and the most important one.



## I reflect and explain

- ◎ Al-Bukhari started his Sahih with this hadith.



### The importance of sincerity in intention:

Sincerity means doing an act to obey the order of Allah, glory be to Him, and seek His pleasure and reward. All acts by a Muslim must be done with sincere intentions to be accepted and rewarded. It is a grace by Allah, glory be to Him, that a Muslim is rewarded for good intention but is not punished for bad ones. Islam stressed this approach to build a society that is based on good intentions; once this is achieved, it would have populated earth with good acts. The following hadith was narrated in the two Sahih books: "He who intends to do a good deed but he does not do it, then Allah records it for him as a full good deed, but if he carries out his intention, then Allah writes it down for him as from ten to seven hundred folds, and even more. But if he intends to do a bad deed and has not done it, then Allah writes it down with Him as a full good deed, but if he intends it and has done it, Allah writes it down as one bad deed." [Narrated by Al-Bukhari and Muslim].

One of the benefits of having a good intention is that it guarantees for the Muslim the continuity of reward for good deeds if such deeds are interrupted for a reason beyond his control. If someone is used to doing a good deed, such as taking charge of an orphan, paying alms or performing



the night prayer, and then something like illness prevents him from doing it, Allah, glory be to Him, would reward him for such good deed by virtue of his good intention. The Prophet, peace be upon him, said: "When a servant of Allah suffers from illness or sets on a journey, he is credited with the equal of whatever good works he used to do when he was healthy or at home". [Narrated by Al-Bukhari].



### I reflect and expect



the results of the following in light of your understanding of the above hadith:

- ⦿ Someone intended to visit his ill friend, but when he got in his car, he found it was broken and so did not visit the ill friend.
- ⦿ Someone intended to perform Umrah, prepared for it and completed it with the help of Allah, glory be to Him.
- ⦿ Someone planned to cheat in the exam but changed his mind on the following day.



### I cooperate and express

my sincere intention for the sake of Allah, glory be to Him, in compliance with the following verse in the fields shown in the table below:

⦿ Allah, glory be to Him, said: ﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾  
"Qul 'Inna Şalātī Wa Nusukī Wa Maḥyāya Wa Mamātī Lillāh Rabbi Al-`Ālamīn"  
(Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah , Lord of the worlds.) [Al-'An`ām: 162]

Fields	My sincere intention for the sake of Allah, glory be to Him
Worship acts such as prayer	I have sincere intention for the sake of Allah, glory be to Him, in my prayers. I perform prayer for Allah, glory be to Him, alone and keep performing it at the beginning of its time. I pray with humility and do not expect praise from anyone.
Voluntary work	.....
Loyalty to one's country	.....
Dealing with people	.....



## Intentions matter:

Allah, glory be to Him, accepts only deeds that were intended as obedience to Him. This meaning is stressed in the hadith: "When one's emigration is to Allah and His Messenger, his emigration is to Allah and His Messenger." The Muslim may apply this hadith to get reward in many fields of his life, as habits and permitted acts can become worship acts for which one is rewarded if there is good intention. A Muslim may be rewarded while he is asleep. According to the hadith: "Whoever goes to his bed intending to get up and perform night prayer, then sleep overwhelms him until morning, will have recorded that which he intended and his sleep is a charity given to him by his Lord, glorified and exalted be He." [Narrated by Ibn Majah and Ibn Khuzaimah in his Sahih].



### I discuss and Reflect

The following acts, giving explanation:

Act	Reflect
Someone is keen on performing prayers at the mosque to make his mother happy.	.....
Someone performs prayer at its time to make Allah pleased with him.	.....
Someone visits a friend to make sure he is well and to make Allah pleased with him.	.....



### I cooperate and explain

How to turn my following habits into worship acts:

- ⦿ Eating and drinking: .....
- ⦿ Sleeping: .....
- ⦿ Learning and studying: .....
- ⦿ Dealing with people politely: .....







## Damage caused by showing off to good deeds:

Showing off is when someone does something for reputation only, so that people praise him and talk about what he did. Showing off has serious consequences for the individual, society and Muslims as a whole; it makes deeds worthless and kills conscience. It also has serious consequences for good deeds, as it unblesses and annuls them, Allah forbid:

﴿كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾

“Kālladhī Yunfiqū Mālahu Riʾāa An-Nāsi Wa Lā Yuʾminu Billāhi Wa Al-Yawmi Al-Ākhiri Famathaluhu Kamathali Şafwānin `Alayhi Turābun Faʾşābahu Wa Abilun Fatarakahu Şaldāan Lā Yaqdirūna `Alā Shayʾin Mimmā Kasabū Wa Allāhu Lā Yahdī Al-Qawma Al-Kāfirīn” (as does one who spends his wealth only to be seen by the people and does not believe in Allah and the Last Day. His example is like that of a large smooth stone upon which is dust and is hit by a downpour that leaves it bare. They are unable to keep anything of what they have earned. And Allah does not guide the disbelieving people) [Al-Baqarah: ٢٦٤]. So, it is like a smooth stone that has dust on it, and then it rains heavily and all the dust is gone.



### I give my opinion:

- Someone memorizes the Holy Qur'an and recites it well for the sake of Allah, glory be to Him. He adopts the morals of the Qur'an.
- Someone is keen on doing his work very well when his immediate supervisor is present, but does not care that much when his immediate supervisor is not present.



### I read and discover

The connection between the following hadith and the hadith of our lesson: (Acts are judged only by intentions).

The Prophet, peace be upon him, said: “The world is only for four persons: A person whom Allah provides with wealth and knowledge, so he fears his Lord with it, nurtures the ties of kinship with it, and he knows that Allah has a right in it. So this is the most virtuous rank. And a person whom Allah provides with knowledge, but He does not provide with wealth. So he has a truthful intent, saying: 'If I had wealth, then I would do the deeds of so-and-so with it.' He has his intention, so their rewards are the same. And a person whom Allah provides with wealth, but He does not provide him with knowledge. So he spends his wealth rashly without knowledge, without fearing his Lord, nor nurturing the ties of kinship, and he does not know that Allah has a right in it. So this is the most despicable rank. And a person whom Allah does not provide with wealth nor knowledge, so he says: 'If I had wealth, then I would do the deeds of so-and-so with it.' He has his intention, so their sin is the same.” [narrated by Al-Tirmidhi]



## I organize My Imprint

The significance of sincere intentions

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

**Acts are judged by intentions**

On intentions:  
Make your deeds fully intended for the sake of Allah, glory be to Him

Effect of showing off on deeds

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



## I leave my imprint

I have sincere intentions in all my sayings and deeds for the sake of Allah, glory be to him, and to serve my beloved country and make my society aware of the importance of sincere intention for work.





## I answer by myself:

Through your understanding of the noble hadith, to what extent is the following correct:

1. Someone who prays in front of people, but is lazy to pray when he is alone.

.....

2. Someone who prays slowly and recites the Qur'an properly in front of people but does it quickly if he is alone.

.....

3. Compare the effects of good intentions and bad intentions on deeds..

.....

.....

.....

.....

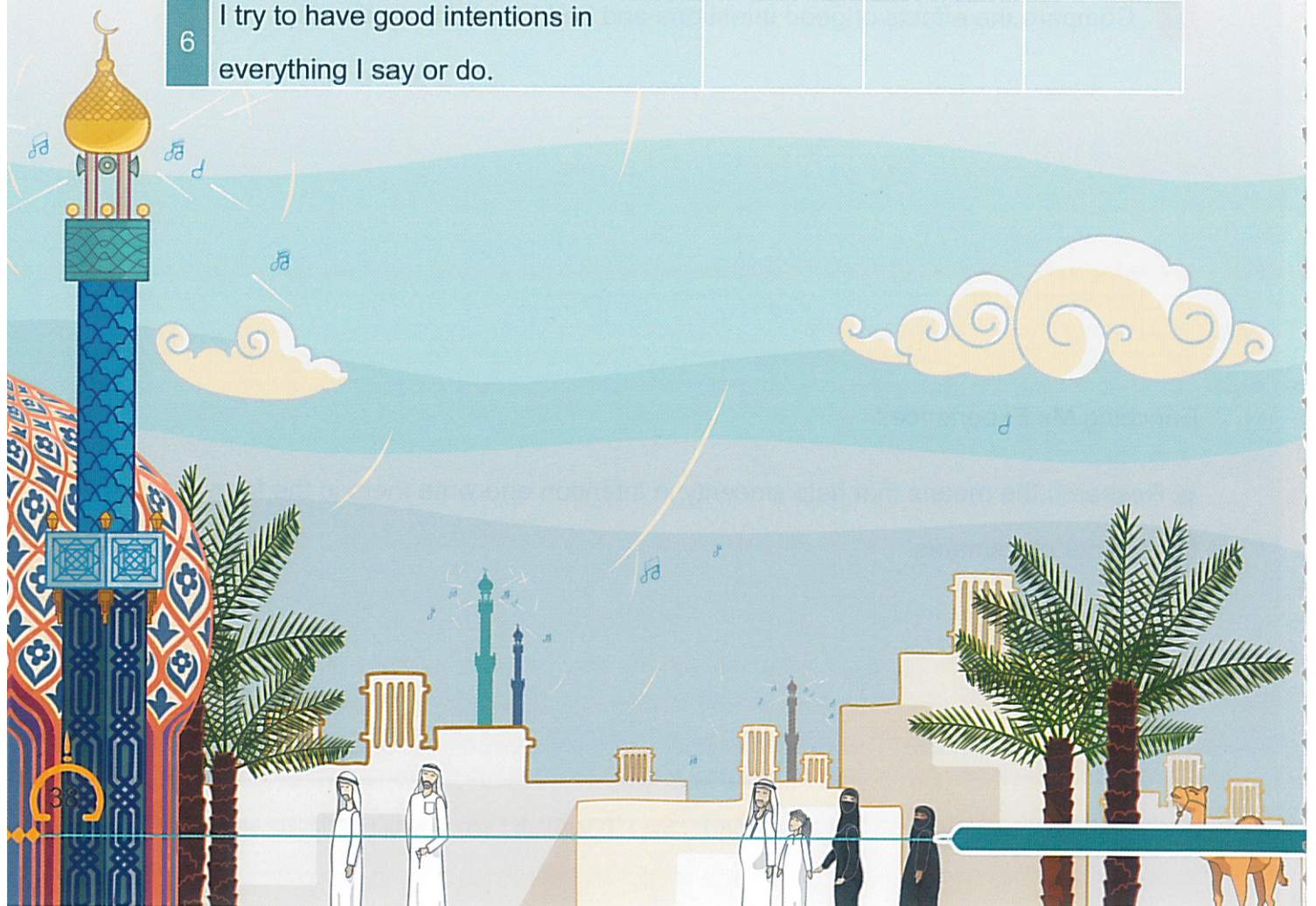
## Enriching My Experience::

⦿ Research the means that help sincerity in intention and write them in the form of tips to your classmates.



## I assess myself:

S	Aspect	Level achieved		
		Medium	Good	Excellent
1	I memorize the noble hadith well.			
2	I am keen on doing everything in my life that makes Allah pleased with me.			
3	I use what I have learned for my own benefit and the benefit of my society.			
4	I seek to have sincere intention in my worship.			
5	I avoid showing off and focusing on reputation.			
6	I try to have good intentions in everything I say or do.			



## Lesson Four

# Sincerity

In this lesson I will learn to:

- Explain the concept of sincerity.
- Explain the virtues of sincerity.
- Infer indicators of sincerity.
- Tell some stories of sincere people.
- Deduce the effects of sincerity on the individual and society.
- Explain things that help achieve sincerity.

### I take the initiative to learn



There are two conditions for the acceptability of deeds: the deed must be good and the intention must be good. Allah, glory be to Him, said:

﴿فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

“Faman Kāna Yarjū Liqā'a Rabbihi Falya`mal `Amalāan Ṣāliḥāan Wa Lā Yushrik Bi`ibādati Rabbihi~ 'Aḥadāan” (So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone) [Al-Kahf: 110].



### I reflect and determine

- ⦿ Indicate in the hadith “Acts are judged only by intentions and a man will have only what he intended” one condition for the acceptability of deeds.
- ⦿ The results of a laborer's hard work for the sake of Allah, glory be to Him.....

### I use my skills to learn:

#### The Status of Sincerity in Islam:

Sincerity is one of the greatest deeds of hearts. It is the soul of good deeds, the heart of worship acts and the basis of all deeds. No good deed by a Muslim will be acceptable without it. Given its importance, Allah, glory be to Him, ordered His Prophets and Messengers, peace be upon them, to have it. Allah, glory be to Him, said: ﴿إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ (2) أَلَا لِلَّهِ الدِّينُ الْخَالِصُ﴾ “Innā 'Anzalnā 'Ilayka Al-Kitāba Bil-Ḥaqqi Fā`budi Allāha Mukhliṣāan Lahu Ad-Dīn (2) 'Alā Lillāh Ad-Dīnu Al-Khāliṣ” (Indeed, We have sent down to you the Book in truth. So worship Allah, being sincere to Him in religion (2) Unquestionably, for Allah is the pure religion) [Az-Zumar: 2-3].



Further, Allah, glory be to Him, promised those who act sincerely with great rewards; Allah, glory be to Him, said:

﴿إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا﴾  
 “Illā Al-Ladhīna Tābū Wa 'Aṣlahū Wa A'taṣamū Billāhi Wa 'Akhlaṣū Dīnahum Lillāh Fa'ulā'ika Ma'a Al-Mu'uminīna Wa Sawfa Yu'uti Allāhu Al-Mu'uminīna 'Ajrāan 'Aẓīmā” (Except for those who repent, correct themselves, hold fast to Allah, and are sincere in their religion for Allah, for those will be with the believers. And Allah is going to give the believers a great reward) [An-Nisā': 146].

Sincerity means truly intending all sayings and deeds, both apparent and hidden, for the sake of Allah alone and purifying human soul of demerits that negatively affect deeds, such as pride, arrogance, showing off and seeking reputation and popularity. Allah, glory be to Him, said:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَٰلِكَ دِينُ الْقَيِّمَةِ﴾  
 “Wa Mā 'Umirū 'Illā Liya'budū Allaha Mukhliṣīna Lahu Ad-Dīna Ḥunafā'a Wa Yuqīmū Aṣ-Ṣalāata Wa Yu'utū Az-Zakāata Wa Dhalika Dīnu Al-Qayyimati” (And they were not commanded except to worship Allah, being sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion) [Al-Bayyinah: 5].



### I think and Reflect

- ☉ Explain sincerity, showing off and reputation and indicate my position on each of them.

Aspect of comparison	Sincerity	Showing off	Reputation
Meaning	.....	.....	.....
Example	.....	.....	.....



### I cooperate and infer

- ☉ Allah, glory be to Him, said: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4)﴾  
 “Qul Huwa Allāhu 'Aḥad (1) Allāhu Aṣ-Ṣamad (2) Lam Yalid Wa Lam Yūlad (3) Walam Yakun Lahu Kufūan 'Aḥad (4)” (Say, "He is Allah, who is One (1) Allah, the Eternal Refuge (2) He neither begets nor is born (3) Nor is there to Him any equivalent. (4)) [Al-'Ikhlāṣ].

- ☉ The reason why Surat Al-'Ikhlāṣ was given this name.

.....



### I think and list:

- ⦿ The biggest possible number of good deeds that require sincerity in intention:

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

### Indicators of sincerity:

Sincerity is a feature of the heart whose truth is only known to Allah, glory be to Him. However, there are indicators that help the individual identify whether he has sincerity. These indicators include the following:

- ⦿ When the person does not care whether people praise or dispraise him. Allah, glory be to him, said: ﴿إِنَّمَا نَطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا (9) إِنَّا نَخَافُ مِنْ رَبَّنَا يَوْمًا عَبَّوسًا قَمَطِرِيرًا (10)﴾  
 “Innamā Nuṭ`imukum Liwajhi Allāhi Lā Nurīdu Minkum Jazā'an Wa Lā Shukūrā (9) 'Innā Nakhāfu Min Rabbinā Yawmāan `Abūsāan Qamṭarīrāan (10)” (“We feed you only for the countenance of Allah. We wish not from you reward or gratitude (9) Indeed, We fear from our Lord a Day austere and distressful (10)) [Al-'Insān: 9-10].
- ⦿ When the person hastens to do good deeds because he feels that he should do more in obedience to his Creator. Allah, glory be to Him, said: ﴿وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ (60) أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ (61)﴾  
 “Wa Al-Ladhīna Yu'utūna Mā 'Ātaw Wa Qulūbuhum Wa Jilatun 'Annahum 'Ilā Rabbihim Rāji`ūn (60) 'Ulā'ika Yusāri`ūna Fī Al-Khayrāti Wa Hum Lahā Sābiqūn (61)” (And they who give what they give while their hearts are fearful because they will be returning to their Lord (60) It is those who hasten to good deeds, and they outstrip others therein.(61)) [Al-Mu'uminūn: 60-61].





### I reflect and deduce:



Other indicators of sincerity from the following pieces of evidence:

- ⦿ Allah, glory be to Him, said: ﴿مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا﴾ “Man Kāna Yurīdu Thawāba Ad-Dunyā Fa`inda Allāhi Thawābu Ad-Dunyā Wa Al-Ākhirati Wa Kāna Allāhu Samī`āan Baṣīrā” (Whoever desires the reward of this world - then with Allah is the reward of this world and the Hereafter. And ever is Allah Hearing and Seeing) [An-Nisā': 134].
- ⦿ The Prophet, peace be upon him, said: “Allah does not accept any deed, except that which is purely for Him, and seeking His Face” [narrated by Al-Nasa’i]



### cooperate and compare



Indicators from which individuals recognize that they are sincere toward Allah, glory be to Him, in their practical lives in the table below:

Student:	.....
Teacher:	.....
Father:	.....
Mother:	.....
Employee:	.....
Merchant:	.....





## Sample stories of sincere people:

◎ Sincerity is a characteristic feature of Prophets and Messengers. Allah, glory be to Him, testified to this in the Holy Qur'an, when He said:

﴿وَأَذْكُرُ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَارِ (45) إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذَكَرَى الدَّارِ (46) وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنِ الْأَخْيَارِ (47)﴾  
 “Wa Adhkur `Ibādanā `Ibrāhīma Wa `Ishāqa Wa Ya`qūba `Ulī Al-`Aydī Wa Al-`Abṣār (45) `Innā `Akhlaṣnāhum Bikhālīṣatin Dhikrā Ad-Dāri (46) Wa `Innahum `Indanā Lamina Al-Muṣṭafayna Al-`Akhyāri (47)” (And remember Our servants, Abraham, Isaac and Jacob - those of strength and religious vision (45) Indeed, We chose them for an exclusive quality: remembrance of the home of the Hereafter (46) And indeed they are, to Us, among the chosen and outstanding) [Ṣād: 45-47]. Our Prophet is our role model in sincerity; he was sincere in calling to Allah even in the most difficult circumstances, and continued without hesitation or tire. His companions, may Allah be pleased with them, followed in his steps and were keen on hiding their deeds. Abu Bakr Al-Siddiq, may Allah be pleased with him, used to take care of an old woman and serve her without anybody knowing about it until Omar bin Al-Khattab, may Allah be pleased with him, followed him and learnt what he was doing for the old woman.



**Founding leader Sheikh Zayed bin Sultan Al Nahyan, may Allah have mercy upon him**

We in the United Arab Emirates learnt sincerity from the founder of our country Sheikh Zayed bin Sultan Al Nahyan, may Allah have mercy upon him, who directed all his thought and money to serve the people and build the country. He provided charity and humanitarian work for all people in need around the world; some were known during his lifetime and some we came to know only after his death, may Allah have mercy upon him. We are still learning sincerity from our wise leadership, which works on developing a future outlook in order to ensure security and welfare of its sincere people that offer their efforts and lives to develop their country in all fields, thereby obeying Allah, glory be to Him, and the sincere rulers of the country. One of the fruits of this sincerity is that Allah, glory be to Him, has protected our beloved country from dangers and enabled it to achieve the highest levels of progress and prosperity.



### I think and Reflect

#### The following cases with explanation:

- ◎ Someone was honoured for his innovative invention, and he was pleased with that although his aim was to get reward from Allah and to contribute to the progress of the UAE.  
.....
- ◎ Someone was keen on taking photos of himself while performing the rituals of pilgrimage so that he could post them on social media.  
.....





### I think and express:

My sincerity towards Allah, glory be to Him, in the following:

⊙ My love to my country, the United Arab Emirates.

.....

⊙ My loyalty to the rulers of the United Arab Emirates.

.....



### Fruits of Sincerity

⊙ Allah, glory be to Him, rewards his sincere servants with goodness in this world and grants them in full in the Hereafter. He said: ﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ﴾  
“Man Kāna Yurīdu Al-Ĥayāata Ad-Dunyā Wa Zīnatahā Nuwaffī 'Ilayhim 'A`mālahum Fīhā Wa Hum Fīhā Lā Yubkhasūn” (Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein, and they therein will not be deprived) [Hūd: 15].

⊙ Sincerity is one reason for success in the world and in the Hereafter. The Prophet, peace be upon him, said: “The luckiest person who will have my intercession on the Day of Judgment will be the one who said sincerely from the bottom of his heart "None has the right to be worshipped but Allah.” [narrated by Al-Bukhari]



### I cooperate and deduce

Other effects of sincerity on the individual and society from the following hadith:



Prophet's Hadith	Positive effects of sincerity
The Prophet, peace be upon him, said: “Whoever makes the Hereafter his goal, Allah makes his heart rich, and organizes his affairs, and the world comes to him whether it wants to or not. And whoever makes the world his goal, Allah puts his poverty right before his eyes, and disorganizes his affairs, and the world does not come to him, except what has been decreed for him.” [narrated by Al-Tarmethi and Ibn Hebban].	.....
	.....
	.....
	.....
	.....

**I think and explain**

- ☉ Sincerity is one of the reasons that contribute to achieving security in society.

.....

.....

**Methods for acquiring sincerity:**

- 1 Self-examination: the Prophet, peace be upon Him, said: “Verily, Allah does not look at your faces and your wealth, but He looks at your heart and deeds.” (narrated by Muslim). This hadith indicates that man is responsible and will be held accountable for his intentions and deeds. Therefore, a Muslim must be careful about his intention.
- 2 Continuous fear of Allah, glorified and exalted be He. ﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا (2) وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾ “Wa Man Yattaqi Allāha Yaj`al Lahu Makhrajāan (2) Wa Yarzuqhu Min Ĥaythu Lā Yaĥtasib” (And whoever fears Allah - He will make for him a way out (2) And will provide for him from where he does not expect) [Aṭ-Ṭalāq: 2-3].
- 3 Being keen on getting reward from Allah, glory be to Him, and doing more good deeds, because Allah, glory be to Him, said: ﴿وَالْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى﴾ “Wa Lal`āakhiratu Khayrun Laka Mina Al-`Ulá” (And the Hereafter is better for you than the first life) [Aḍ-Ḍuĥāá: 4]..
- 4 Saying more prayers and repeatedly asking for firmness and continuous sincerity in sayings and deeds. One of the prayers of the Prophet, peace be upon him, was “O Changer of hearts, make my heart firm upon Your religion.” [narrated by Al-Tarmethi and Ibn Hebban].
- 5 Reflecting on the verses on sincerity and the reward of sincere people, such as the following verses from the Qur’an,
 

﴿مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَدْمُومًا مَدْحُورًا (18) وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا (19)﴾

“Man Kāna Yurīdu Al-`Ājilata `Ajjalnā Lahu Fīhā Mā Nashā`u Liman Nurīdu Thumma Ja`alnā Lahu Jahannama Yaṣlāhā Madhmūmāan Madĥūrā (18) Wa Man `Arāda Al-`Ākhirata Wa Sa`á Lahā Sa`yahā Wa Huwa Mu`uminun Fa`ulā`ika Kāna Sa`yuhum Mashkūrā (19)” (Whoever should desire the immediate - We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will [enter to] burn, censured and banished (18) But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated by Allah (19)) [Al-`Isrā’: 18-19].





## I think and add

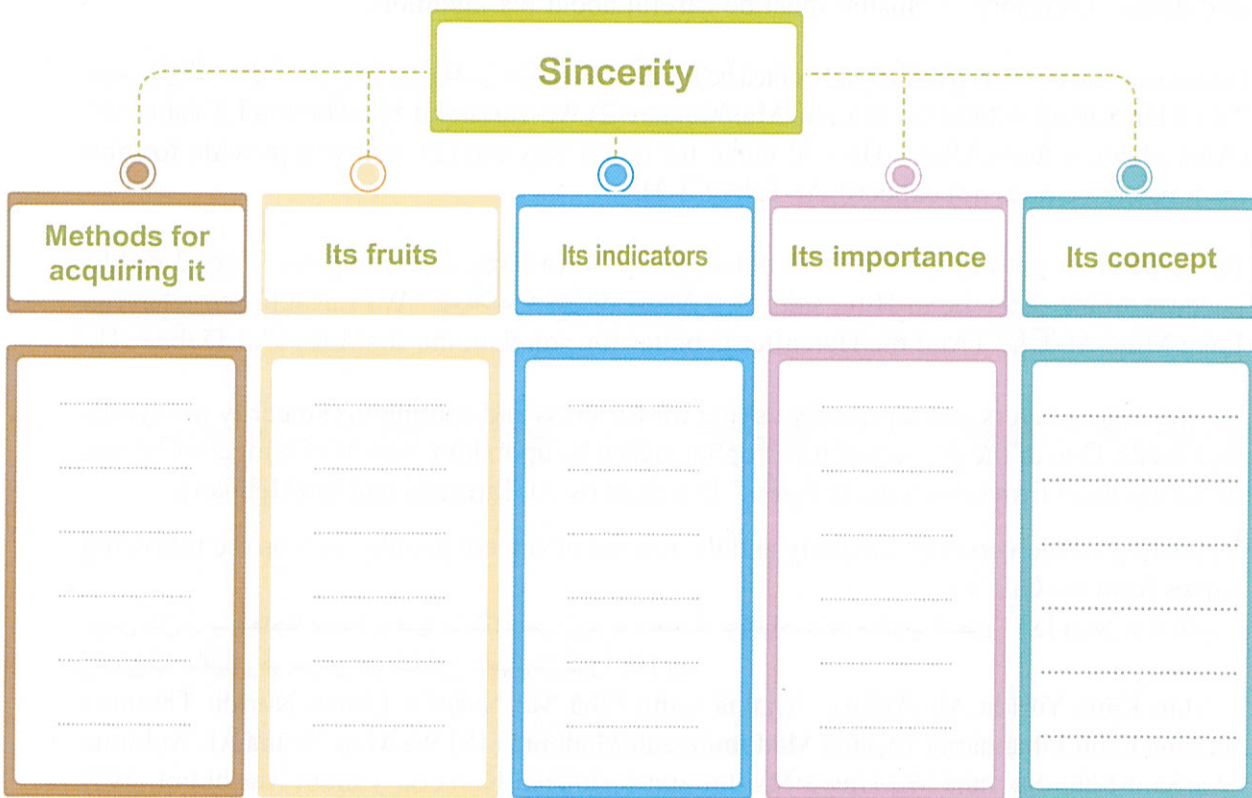
- Other methods that help a Muslim have sincerity.

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



## I organize My Imprint

- I complete the following conceptual chart:





I leave my imprint

I work hard to serve people and my country, while expressing my loyalty to the rulers of my country and with sincerity towards Allah, glory be to Him.





First: I answer by myself:

1 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 the Shade of His Throne: a just ruler; 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 whom an extremely beautiful woman seduces, 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]

Explain forms of sincerity in the hadith.

⦿ Sincerity in alms.

.....

.....

.....

.....

2 Compare and contrast sincerity and showing off in the following table:

Aspect of comparison	Sincerity	Showing off
Aspects of similarity:	..... .....	..... .....
Aspects of difference:	..... .....	..... .....
Result:	..... .....	



## Second: Enriching My Experience:

- ⦿ In cooperation with your classmates, prepare a presentation about the indicators of showing off, and talk about methods to get rid of it and its effects on the individual and society.

## I assess myself:

- ⦿ To what extent do I apply the values discussed in the lesson?

S	Aspect	I apply it		
		always	sometimes	rarely
1	I have sincere intentions toward Allah, glory be to Him, in every saying and deed.			
2	I study hard because I want Allah, glory be to Him, to be pleased with me.			
3	I cooperate with my classmates in performing volunteering work for the sake of Allah.			
4	I obey my parents as part of my obedience to Allah, glory be to Him.			
5	I remove harmful stuff off the road with sincerity toward Allah, glory be to Him.			
6	I respect the students' code of conduct so that Allah, glory be to Him, would be pleased with me.			
7	I treat people well for the sake of Allah, glory be to Him.			



## Lesson Five

# Good Earning



### I take the initiative to learn

#### In this lesson I will learn to:

- Read the hadith properly.
- Explain the connection between good earning and the acceptability of deeds.
- Differentiate between halal earnings and haram earnings.
- Infer the reasons for acceptance of prayer.
- Read the hadith properly by heart.

**Father calling his son and daughter:** Ahmad! Salma! Lunch is ready. Within few seconds, Salma came down. Ahmad did not move. The father called him again, and he replied:

**Ahmad:** Dad, I am busy studying. The term examination starts tomorrow.

**The father looked at Salma and asked her:** what about you? Do not you have exams too?

**Salma replied:** Yes, I do. But I pay attention to my teacher during the term. I only review now.

**Father:** Well done my daughter. Success requires persistence and hard work. It is one of the most important things a student can get in his life after ensuring that Allah, glory be to Him, is pleased with him, and that his parents are pleased with him.

They went up the stairs to Ahmad's room and found him busy with small pieces of paper and taking photos of some pages with his mobile phone.

**The father wondered:** what is this study? What are you doing? Ahmad remained silent. He was embarrassed and did not know what to say.

**Father:** Son! Success is necessary, but in a way that is acceptable to Allah, glory be to Him, and then to yourself. Success through cheating is forbidden; it does not please Allah, glory be to Him, nor is it satisfactory to your conscience. Dear son, remember the saying by the Prophet, peace be upon him: "He who cheats us is not one of us." [narrated by Muslim].



### I understand and compare:

⦿ Between the acts of Ahmad and Salma as per the table below:

Brother and sister	The act	Its description	Its effect on		
			self	society	homeland
Salma	.....	.....	.....	.....	.....
Ahmad	.....	.....	.....	.....	.....





## I use my skills to learn:



## I read and deduce:



According to Abu Huraira, may Allah be pleased with him, the Prophet, peace be upon him, said: Allah, glory be to Him, is Good and accepts only that which is good. And verily Allah has commanded the believers to do that which He has commanded the Messengers to do. So the Almighty has said:

﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾ “Yā 'Ayyuhā Ar-Rusulu Kūlū Mina Aṭ-Ṭayyibāti Wa A'malū Ṣāliḥān 'Innī Bimā Ta'malūna 'Alīmu” (O Messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing) [Al-Mu'uminūn: 51] and He also said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾ “Yā 'Ayyuhā Al-Ladhīna 'Āmanū Kulū Min Ṭayyibāti Mā Razaqnākum Wa Ashkurū Lillāh 'In Kuntum 'Īyāhu Ta'budūn” (O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is indeed Him that you worship) [Al-Baqarah:172].

Then he, peace be upon him, mentioned the case of a man who, having journeyed far, is disheveled and dusty, and who spreads out his hands to the sky saying “O Lord! O Lord!,” while his food is haram, his drink is haram, his clothing is haram, and he has been nourished with haram, so how can his supplication be answered?” [narrated by Muslim].

## I understand the meaning of vocabulary:

- 1 Allah, glory be to Him, is Good: sacred and elevated above all defects and shortcomings.
- 2 Disheveled: having untidy hair.
- 3 Dusty: covered by dust.
- 4 Good things: halal food.

## I understand the significance of noble hadith:

## Allah, glory be to Him, accepts only that which is good:

Allah, glory be to Him, has perfect attributes; He is sublime. Allah, glory be to Him, said: ﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾ “Wa Lillāh Al-'Asmā'u Al-Ḥusnā Fād'ūhu Bihā” (And to Allah belong the best names, so invoke Him by them) [Al-'A'rāf: 180]. Therefore, He accepts from His servants only what is pure and good; He accepts only sayings and deeds that are good and done purely for His sake; Allah, glory be to Him, said ﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾ “Ilayhi Yaş'adu Al-Kalimu Aṭ-Ṭayyibu Wa Al-'Amalu Aṣ-Ṣāliḥu Yarfa'uh” (To Him ascends good speech, and righteous work raises it) [Fāṭir: 10]. He accepts only money that is earned through halal means, and He described believers as good and pure: ﴿الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ﴾ “Al-Ladhīna Tatawaffāhumu Al-Malā'ikatu Ṭayyibīn” (The ones whom the angels take in death, being good and pure) [An-Naḥl: 32]. A true believer is good and pure in his heart, speech, body, deed and money.





## I cooperate and explain:

⦿ Indicators of goodness and purity of a true believer in the following:

The believer's	Indicators of goodness of a true believer
Heart:	.....
Worship acts:	.....
Deeds:	.....
Thought:	.....
Speech:	.....
Manners:	.....
Body and appearance:	.....

### Halal earning:

Allah, glory be to Him, wants his servants to follow the lead of the Messengers, peace be upon them, by working to earn money and benefit from good things. He said:

﴿هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ﴾ “Huwa Al-Ladhī Ja`ala Lakumu Al-  
Arḍa Dhalūlāan Fāmshū Fī Manākibihā Wa Kulū Min Rizqīhi Wa Ilayhi An-Nushūr” (It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection) [Al-Mulk]. Halal and pure work, whether little or big, is deemed an honour and a source of pride for man; it protects man from the humility of poverty, begging, laziness, unemployment and corruption; it improves the life, psychology, family and deeds of a Muslim and promotes his status in this world and in the Hereafter.



### I think and infer

Our master Omar bin Al-Khattab, may Allah be pleased with him, said:  
“The place where I most like to die is a home where I trade for my family, selling and buying stuff.”

- Three benefits of work as understood from the saying of our master Omar.

.....

.....

.....

- One example of good halal earning:

.....



### I express in my own style:

- The efforts of our wise leadership in the United Arab Emirates to utilize the capabilities of the youth in good beneficial work.

.....

.....

### Supplication helps one get closer to Allah, glory be to Him:

Supplication is one of the greatest forms of worshipping. Allah, glory be to Him, said:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾ “Wa 'Idhā Sa'alaka 'Ibādī `Annī Fa'innī Qarībun 'Ujību Da`wata Ad-Dā`i 'Idhā Da`ān” (And when My servants ask you concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me) [Al-Baqarah: 186].

It is established in the noble Sunnah that the Prophet, peace be upon him, said: “supplication is worship” [narrated by Al-Tirmidhi], and in another version “supplication is the essence of worship”, as it involves humility and submission to Allah and surrendering everything to him in good and bad times. The Prophet, peace be upon him, talked about the example of a man who fulfilled some of the requirements for responding to supplication, but at the same time committed prohibitions that reversed such fulfilment; therefore, Allah, glory be to Him, did not respond to his supplication.



## I infer and specify:

Reasons for responding to supplication from the following hadiths, with corresponding acts by the man mentioned in the hadith of the lesson:

Prophet's hadiths	Reasons for responding to supplication	Corresponding acts by the man
The Prophet, peace be upon him, said: "Three supplications are answered without doubt. The supplication of the fasting, the supplication of the traveller, and the supplication of the oppressed." [narrated by Abu Dawood, Al-Tirmidhi and Ibn Majah]	..... .....	..... .....
The Prophet, peace be upon him, said: "Allah, glorified and exalted be He, praises the people on Arafat to the angels, saying: look at my servants who came dishevelled and dusty" [narrated by Ahmad]	..... .....	..... .....
Abu Musa, may Allah be pleased with him, said: "The Prophet, peace be upon him, supplicated to Allah and then raised his hands and I saw the whiteness of his armpits" [narrated by Al-Bukhari and Muslim]	..... .....	..... .....
The Prophet, peace be upon him, said: "Whoever loves that he be granted more wealth and that his lease of life be prolonged then he should keep good relations with his family and relatives." [narrated by Al-Bukhari and Muslim]	..... .....	..... .....

Factors that prevent answering the supplications of the man mentioned in the hadith in our lesson, despite his fulfilment of the requirements for answering such supplications..

The implication of the question by the Prophet, peace be upon him: "how can his supplication be answered?"

### Halal earning and spending is a reason for answering supplication:

The hadith clearly indicates that man's deed cannot be accepted unless his earning is halal; haram earning spoils deeds and prevents them from being accepted. In this hadith, the Prophet, peace be upon him, gave examples of all deeds and worship acts by saying: "O Lord! O Lord!," while his food is haram, his drink is haram, his clothing is haram, and he has been nourished with haram, so how can his supplication be answered?"

It was narrated that Abu Al-Dardaa and Yazid bin Maysara, may Allah be pleased with them, considered that a man who earns haram money and spends it as alms is just like someone who took the money of an orphan and used it to buy clothes for a widow. [narrated by Ahmad].

The Prophet, peace be upon him, said: "Whoever buys clothes for ten dirhams, and the price paid for them includes one haram dirham, Allah will not accept a prayer from him while he is wearing those clothes." [narrated by Ahmad]

The explanation of the hadith: whoever prays while wearing clothes bought by partially haram money, his prayer is correct, but he is sinful to the extent of the one dirham earned through haram means.



### I judge:

⦿ The following acts, indicating their effect on the individual and society.

Acts	Judgment	Effect on the individual	Effect on Society
Monopolizing a medicine to raise its price	.....	.....	.....
Manipulating the expiry date to make more profits	.....	.....	.....
Forging an academic degree to apply for a prestigious job	.....	.....	.....
Working in witchcraft to provide for one's children	.....	.....	.....
A man takes his sister's inherited money and feeds a hungry person	.....	.....	.....



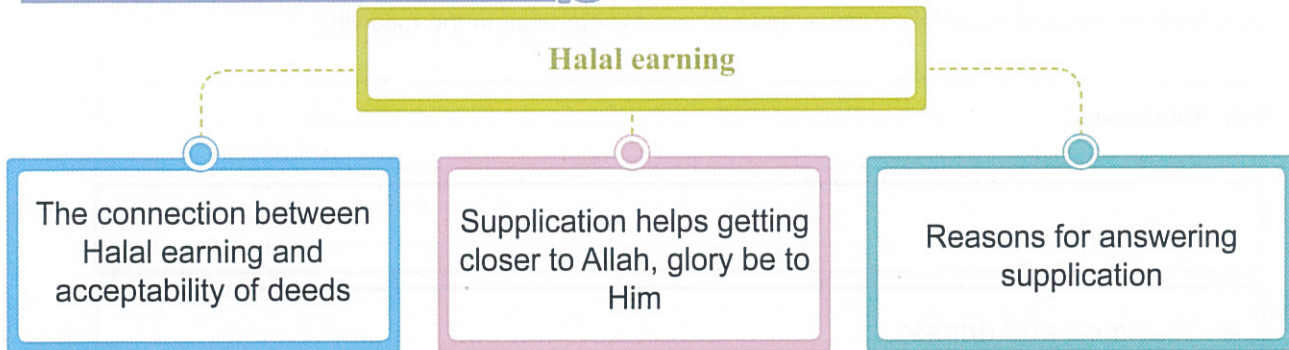
### I think and list:

The biggest possible number of ways for earning halal money:

- ⦿ .....
- ⦿ .....
- ⦿ .....
- ⦿ .....



### I organize my concepts

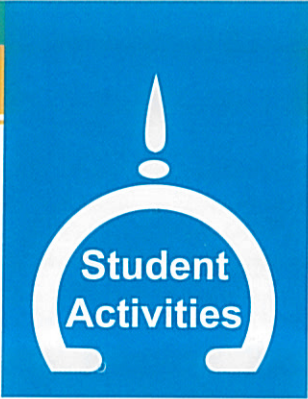


### I leave my imprint



I work hard to learn useful knowledge that qualifies me to serve my family and my country. I pray to Allah, glory be to Him, to keep our country secure all the time, by saying:  
O Allah .....





**I answer by myself:**

**1** Correct the following statements and give explanation:

**A** A man invests his money in an interest-based project and then donates the interest money for building a mosque.

.....

**B** A woman does not wear the headscarf under the pretext that faith is a matter of the heart and has nothing to do with the appearance..

.....

**C** A man uses all cheating methods to get a higher percentage and he is convinced that this is cooperation.

.....

**2** Saad bin Abi Waqqas, may Allah be pleased with him, once said: “O Messenger of Allah. Please pray to Allah to answer all my supplications”. The Prophet, peace be upon him, said: “O Saad. Ensure you are eating halal, and all your supplications will be answered.” [narrated by Al-Tabarani]

How would you apply the advice given by the Prophet, peace be upon him, to Saad bin Abi Waqqas, may Allah be pleased with Him “Ensure that you are eating halal” in the following:

⦿ Your prayer:.....

⦿ Your work: .....

⦿ Your food and drinks: .....

⦿ Your tongue:.....

⦿ Your selling and buying :.....

⦿ Your education: .....



### Enriching My Experience:

- 🕒 Search for three supplication verses in the Holy Qur'an that have the word "O Lord"

Surat	Verse	Verse number

### I assess myself:

S	Aspect	Level achieved		
		Medium	Good	Excellent
1	I always ensure I am observing halal in all my affairs.			
2	I repeated say "O Allah, enrich us with your halal so that we do not seek haram"			
3	I maintain good appearance and wear perfumes without excess.			
4	I memorize the noble hadith very well.			



## Lesson Six

# The Gift of Security

### In this lesson I will learn to:

- Explain the concept of security in Islam.
- Infer the importance of security for the individual and for society.
- Explain the role of Islam in achieving security of societies.
- Clarify factors that help maintain security of societies.
- Deduce the effect of security and stability on the civilization of countries.
- Express my responsibility in maintaining the security of my country.



### I take the initiative to learn

The Prophet, peace be upon him, said: "Whosoever begins the day feeling family security and good health, and possessing provision for his day is as though he possessed the whole world." [Narrated by Al-Bukhari in Al-Adab Al-Mufrid, and Al-Tirmidhi].



### I reflect and explain

- ⦿ The gifts granted by Allah, glory be to Him, on us in the United Arab Emirates.
- ⦿ The condition of those who lost one of these gifts.
- ⦿ My duty toward these gifts..







I use my skills to learn:

### The Gift of Security:

Security is a very important goal that is sought by everyone on our planet. It is one of the greatest gifts granted by Allah, glory be to Him on his servants. Allah, glory be to Him, said:

﴿أَوَلَمْ نُمْكِن لَّهُمْ حَرَمًا آمِنًا يُجَبَىٰ إِلَيْهِ تَمَرَاتٌ كُلُّ شَيْءٍ رِّزْقًا مِن لَّدُنَّا﴾ “Awalam Numakkin Lahum Ĥaramāan ‘Āmināan Yujbā ‘Ilayhi Thamarātu Kulli Shay’in Rizqāan Min Ladunnā” (Have we not established for them a safe sanctuary to which are brought the fruits of all things as provision from Us?) [Al-Qaṣaṣ: 57].



Linguistically speaking, “security” is the opposite of fear and panic; it means the presence of peace, stability and means of decent life for the individual and society so that man lives happily without fearing from any assault on his religion, soul, family and money. The Holy Qur’an expressed this meaning very well in the saying by Allah, glory be to Him:

﴿الَّذِي أَطْعَمَهُم مِّن جُوعٍ وَأَمَّنَهُم مِّن خَوْفٍ﴾ “Al-Ladhī ‘Aṭ’amahum Min Jū’in Wa ‘Āmanahum Min Khawf” (Who has fed them, saving them from hunger and made them safe, saving them from fear) [Quraysh: ٤]. When there is security, the resources and wealth of the country will be utilized, the economy will grow, various jobs will be available, people will feel secure from poverty and unemployment, justice will administered, laws will be respected, the values of justice, equality and tolerance will prevail, peace of mind will prevail in the whole country, and international relations will be established with all countries of the world. We in the United Arab Emirates live in a country that is considered an oasis of safety and security, and must maintain its safety and stability.



### I read and infer:

Allah, glory be to Him, said: ﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾ “Wa 'Idh Qāla 'Ibrāhīmu Rabbi Aj'al Hādha Baladāan 'Āmināan Wa Arzuq 'Ahlahu Mina Ath-Thamarāti Man 'Āmana Minhum Billāhi Wa Al-Yawmi Al-'Ākhir” (And mention when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day.") [Al-Baqarah: 126].

⦿ The reasons which made our master Ibrahim, peace be upon him, ask Allah, glory be to Him, for security for his family before asking Him to provide them with fruits.





### I research and answer:



Founder and builder Sheikh Zayed bin Sultan Al Nahyan, may Allah have mercy upon him

One of the sayings of Sheikh Zayed bin Sultan Al Nahyan, may Allah have mercy upon him: "In my opinion, the provision of health, education and culture for citizens is more important than wealth. I consider this another field of production. We have worked hard in this direction and achieved a lot."

About the achievements made by our wise leadership in the United Arab Emirates to ensure a decent life for its people in the following areas:

- Health:.....
- Education:.....
- Culture:.....
- Justice
- Police security

About the relationship between the availability of means for people to lead a decent life and production.



### I cooperate and explain:

- The danger of the following behaviours on the security of society.

Behaviour	Danger on the security of society
Refraining from working:	.....
Excessive use of water:	.....



### I think and suggest:

- ⦿ Means to limit the problem of excessive use of water..

.....

.....

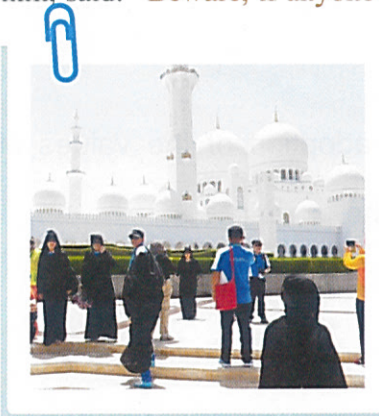
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### Islam is a religion of peace and security:

Islam linked security and faith; faith is an effective means for achieving welfare and happiness of the individual as well as progress and prosperity of countries in all fields of life. This is because Islam prohibited everything that would prejudice the safety of the individual and the security of society, such as theft, drinking and drug abuse, and ordered us not to assault safe and secure people. Allah, glory be to Him, said: ﴿وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ﴾ “Wa Lā Ta` tadū 'Inna Allāha Lā Yuḥibbu Al-Mu` tadīn” (but do not transgress. Indeed. Allah does not like transgressors) [Al-Baqarah: 190]. He also warned us against killing innocent and peaceful people; Allah, glory be to Him, said:


﴿مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾ “Man Qatala Nafsāan Bighayri Nafsin 'Aw Fasādin Fī Al-'Arḍi Faka'annamā Qatala An-Nāsa Jamī`āan Wa Man 'Aḥyāhā Faka'annamā 'Aḥyā An-Nāsa Jamī`āa” (whoever kills a soul unless for a soul or for corruption [done] in the land – it is as if he had slain mankind entirely. And whoever saves one – it is as if he had saved mankind entirely) [Al-Mā'idah: 32]. Islam strongly forbade terrifying and intimidating people, even if only by joking or pointing; the Prophet, peace be upon him, said: “None of you should point at his brother with a weapon because he does not know that Satan may make it fall from his hand and, as a result, he may fall into a pit of Hell-fire (by accidentally killing him)” [narrated by Al-Bukhari and Muslim]. Furthermore, our Prophet, peace be upon him, threatened that whoever sheds blood of innocent people will be deprived of paradise on the Day of Judgment: “Whoever killed a Mu'ahid (a person who is granted the pledge of protection by the Muslims) shall not smell the fragrance of paradise though its fragrance can be smelt at a distance of forty years of traveling” [narrated by Al-Bukhari]. There are also strong threats against oppression, verbal abuse or physical abuse; the Prophet, peace be upon him, said: “Beware, if anyone wrongs a Mu'ahid (a person who is granted the pledge of protection by the Muslims), diminishes his right, forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead for him on the Day of Judgment.” [narrated by Abu Dawood].



The United Arab Emirates is considered a model of peaceful coexistence among individuals. It hosts people from over two hundred nationalities and various religions, all enjoying security and stability.






 **I cooperate and explain**

☉ The negative effects of the following behaviours on the individual and society, and suggest appropriate means for dealing with them.


Behaviour	Negative effects	Means for dealing with it
Drug abuse	.....	.....
	.....	.....
	.....	.....
Assaulting people by killing and terrifying them	.....	.....
	.....	.....
	.....	.....

 **I think and prove**

☉ Logically that Islam is a peaceful religion that rejects all manifestations of violence and terrorism.

.....

.....

 **I expect and determine:**

The positive effects arising from the United Arab Emirates' adoption of the values of tolerance in dealing with non-Muslims inside and outside the country.

.....

.....



## Pilars of the security of societies:

Security and stability in society are achieved when a number of factors are available, and they are maintained by maintaining the reasons that contribute to them, including the following:

- ① Belief in Allah, glory be to Him; those who are believers and avoid sins will be granted security by Allah, glory be to Him, as He said: “الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ” “Al-Ladhīna ‘Āmanū Wa Lam Yalbisū ‘Imānahum BiẒulmin ‘Ulā’ika Lahumu Al-‘Amnu Wa Hum Muhtadūn” (They who believe and do not mix their belief with injustice - those will have security, and they are rightly guided) [Al-‘An‘ām: 82].
- ② Correct understanding of Islamic Sharia according to the moderate approach; Allah, glory be to Him, said: “وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا” “Wa Kadhalika Ja‘alnākum ‘Ummatan Wasaṭāa” (And thus we have made you a just community) [Al-Baqarah: 143].
- ③ Love of one’s country and belonging to it; when man loves his country, he will feel responsible to maintain its security and stability. Therefore, the Prophet, peace be upon him, asked his Lord to grant him the love of Madina to achieve stability and peace of mind: “O Allah! Make us love Madina as You made us love Makkah, or more” [narrated by Al-Bukhari and Muslim].
- ④ Loyalty and obedience to the rulers; it is through them that religion is protected, stability continues and justice is established. Obedience to the rulers is a religious obligation. Allah, glory be to Him, said: “يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ” “Yā ‘Ayyuhā Al-Ladhīna ‘Āmanū ‘Aṭī’ū Allāha Wa ‘Aṭī’ū Ar-Rasūla Wa ‘Ulī Al-‘Amri Minkum” (O you who have believed, obey Allah and obey the Messenger and those in authority among you.) [An-Nisā’: 59].
- ⑤ Adopting tolerance, moderation and kindness in dealing with Muslims and non-Muslims, following the example of the Prophet of mercy, peace be upon him.
- ⑥ Promoting affinity among people. The Prophet, peace be upon him, said: “The relationship of the believer with another believer is like the bricks of a building, each strengthens the other.” He illustrated this by interlacing the fingers of both his hands.” [narrated by Al-Bukhari and Muslim].
- ⑦ Unity and avoidance of disagreement and dispute, as it is an evil that leads society to disintegration and loss. Allah, glory be to Him, said: “وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ” “Wa Lā Tanāza‘ū Fatafshalū Wa Tadh/haba Rīḥukum Wa Aṣbirū ‘Inna Allāha Ma‘a Aṣ-Ṣābirīn” (and do not dispute and thus lose courage and then your strength would depart; and be patient. Indeed, Allah is with the patient) [Al-‘Anfāl: 46]. Further, the Prophet, peace be upon him, said: “Allah's Hand is with the group” [narrated by Al-Tirmidhi].
- ⑧ Observing safe use of the internet and social media, using them to promote good behaviours and culture, and being vigilant to suspicious sites.





### I reflect and infer:

On of the key factors that helped achieve security and stability in the UAE society, and express my role in maintaining its achievements from the following saying:-



Sheikh Zayed bin Sultan Al Nahyan, may Allah have mercy upon him

Sheikh Zayed, may Allah have mercy upon him, said: “the past years have shown the importance and necessity of the union for providing a better life for citizens, promoting stability in the country and realizing the hopes of our people in achieving progress and prosperity.”.

### Security is a catalyst for civilizational development:

Allah, glorified and exalted be He, has endowed us in the UAE with wise founding leaders who worked hard to build the federation with the aim of realising the saying of Allah, glory be to Him:

﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُون﴾ “Inna Hadhihi 'Ummatukum 'Ummatan Wāhīdatan Wa 'Anā Rabbukum Fā'budūn” (Indeed this, your religion, is one religion, and I am your Lord, so worship Me) [Al-'Anbyā': 92] until their efforts led to declaring the establishment of the United Arab Emirates. After that, they continued their journey of building and giving, which enabled the UAE to realise the aspirations of its people in terms of progress and achievements in all fields, reach highest ranks in competitiveness and international indices, and rank top among Arab countries in terms of happiness and satisfaction of people. This is because the founding fathers of the UAE followed the approach of ensuring happiness of their citizens, which represents the vision of the government in all its sectors and institutions.





### I analyze and specify:

- ⦿ The goals which the UAE leadership seeks to achieve by appointing a minister for happiness and a minister for tolerance.

.....

.....

.....

**Did you know**

That the UAE is the first country in the world to create a ministry for happiness, which aims primarily to ensure happiness and joy of people. The UAE is one of the fastest growing countries in various fields, and among the top countries that support Arab youth in the field of creativity and innovation



### I express using my own style:

- ⦿ My thanks to our leaders who contributed to achieving security and happiness of our beloved country in light of my understanding of the following hadith: The Prophet, peace be upon him, said: “if anyone does you a favour, reward him; but if you have not the means to do so, pray for him until you feel that you have rewarded him” [narrated by Abu Dawood].

.....

.....

### Maintaining security is a shared responsibility:

A good citizen is the one who builds his country and works to serve it in all fields to help it achieve stability and development. The security and stability of this country is a responsibility that requires cooperation among all individuals, including both citizens and residents, as Allah, glory be to Him, said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى﴾ “Wa Ta`āwanū `Alá Al-Birri Wa At-Tāqwá” (And cooperate in righteousness and piety) [Al-Mā'idah: 2], and as the founder and builder Sheikh Zayed bin Sultan, may Allah have mercy upon him, recommended when he warned us against those who want to destroy the union ship: “If we in this state are onboard one ship, which is the union ship, we must all work to ensure its safety so that it continues its voyage and safely reaches its destination; we cannot allow any negligence that would endanger this voyage; survival of the ship is our survival. If there persons who are trying to destroy this ship, do we just leave them do what they want? No, of course, because if the ship sinks, no one will guarantee our safety.”

This requires cooperation with competent authorities to confront extremism and terrorism and uncover every hand that aims at violating the security of the country.



**Founder and builder Sheikh Zayed bin Sultan**





**I cooperate and explain:**

⊙ The parents' responsibility in ensuring stability of their family, and indicate the effect this would have on the security of society in light of your understanding of the following hadith:

The Prophet, peace be upon him, said: “the man is a guardian of his family and is responsible for them; the woman is guardian in her husband's house and responsible for her wards” [narrated by Al-Bukhari and Muslim].

.....  
.....

⊙ How to deal with news or photos circulated through social media before spreading them in light of my understanding of the following verse:

Allah, glory be to Him, said:

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَ الَّذِينَ يُسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا

“Wa 'Idhā Jā'ahum 'Amrun Mīna Al-'Amni 'Awi Al-Khawfī 'Adhā ū Bihi Wa Law Raddūhu 'Ilā Ar-Rasūli Wa 'Ilā 'Ūlī Al-'Amri Minhum La`alimahu Al-Ladhīna Yastanbiṭūnahu Minhum Wa Lawlā Fadlu Allāhi `Alaykum Wa Raḥmatuhu Lāttaba`tumu Ash-Shayṭāna 'Illā Qalīlā” (And when there comes to them information about public security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who can draw correct conclusions from it would have known about it. And if not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few) [An-Nisā': 83]

.....  
.....





### I create and write:

⦿ A thank-you and appreciation letter to homeland protectors, who stay vigilant to guard our security in the UAE and abroad, using the following hadith:

The Prophet, peace be upon him, said: "Two eyes will never be touched by the fire of Hell; an eye which weeps out of fear of Allah and an eye which spends the night in guarding for the sake of Allah" [narrated by Al-Tirmidhi]

.....



### I cooperate and explain:

The toll free numbers of electronic security services offered by police in my country, and explain how I cooperate with security authorities in maintaining the security of the UAE.

⦿ The toll free number of Al Ameen service is: .....

⦿ The toll free number of Aman service is: .....

⦿ I cooperate with the security authorities to maintain the security of my country through:

.....



## I organize My Imprint

### The Gift of Security

My responsibility  
in maintaining the  
security of my country

Its effect on the  
development of states

Factors that help  
achieving it

Its importance

Its concept

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## I leave my imprint

⦿ I read the following statements and complete following the same approach:

I learn and acquire knowledge to strengthen my thought against extremist intellectual currents that threaten the security of states.

.....

.....

.....





I answer by myself:

1 Explain the negative effects that would result from lack of security in society.

.....  
.....

2 Prove the invalidity of the statement that Islam is a religion of violence and terrorism.

.....  
.....

3 Deduce from the following hadith the behaviours that Islam warns against to maintain the security of society:

The Prophet, peace be upon him, said: "The Muslim is the one from whose tongue and hand the people are safe, and the believer is the one from whom the people's lives and wealth are safe." [narrated by Ahmad]

.....

.....

.....

.....

.....

.....

Enriching My Experience:

⦿ In cooperation with your classmates, prepare a presentation with photos to express the role of the citizen in maintaining the security of his country.

⦿ Using the internet, look for the security services offered through Al Ameen service that was launched by the Dubai Police General Headquarters, and then read them before your classmates in the classroom.



## I assess myself:

⑥ To what extent do I apply the values discussed in the lesson?

S	Aspect	I apply it		
		always	sometimes	rarely
1	I follow good manners when dealing with all people.			
2	I verify the news before I spread it.			
3	I express my obedience to the President of the UAE and Rulers of the Emirates.			
4	I thank Allah, glory be to Him, for the gift of security through my sayings and deeds.			
5	I observe the safe use of the internet.			
6	I do my work honestly out of my sincerity toward Allah, glory be to Him, and my sense of belonging to my country.			



## Unit 2:

Allah, glory be to Him, said:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

“Wa Man Yatawakkal `Alá Allāhi Fahuwa Ḥasbuhu”  
“And whoever relies upon Allah - then He is sufficient for him”

No.	Lesson	Subject	Field
1	People of the City (Surat Ya-Sin 13-19)	Holy Qur'an	Divine Revelation
2	Getting Closer to Allah, glory be to Him	Noble Hadith	Divine Revelation
3	Belief in Divine Decree and Predestination	Faith	Islamic Faith
4	Prayers for Certain Purposes (Eclipse, Rain and Istikhara)	Worship Acts	Rules and Purposes of Islam
5	Al-Shifa' bint Abdullah Al-Adawiya, may Allah be pleased with her	Personalities	Biography of the Prophet and Personalities



No.	Field	Subject	Lesson	Learning Objectives
1	Divine Revelation	Holy Qur'an	People of the City (Surat Ya-Sin 13-19)	<ul style="list-style-type: none"> <li>☞ Recite the verses while observing the rules of recitation.</li> <li>☞ Explain the meanings of Qur'anic vocabulary.</li> <li>☞ Explain the overall meaning of the verses.</li> <li>☞ Explain the position of the People of the City toward the Messengers of Allah, glory be to Him</li> <li>☞ Clarify Aspects of the conflict between truth and falsehood in the verses.</li> <li>☞ Infer the outcome of the conflict between truth and falsehood.</li> <li>☞ Read the verses properly by heart.</li> </ul>
2	Divine Revelation	Noble Hadith	Getting Closer to Allah, glory be to Him	<ul style="list-style-type: none"> <li>☞ Read the noble hadith properly.</li> <li>☞ Explain the position of the righteous believers with Allah, glory be to Him.</li> <li>☞ Infer ways that lead to the love of Allah, glory be to Him.</li> <li>☞ Clarify signs of love by Allah, glory be to Him, of the righteous believer.</li> <li>☞ Read the hadith properly by heart.</li> </ul>
3	Islamic Faith	Faith	Belief in Divine Decree and Predestination	<ul style="list-style-type: none"> <li>☞ Clarify the concept of Divine Decree and Predestination.</li> <li>☞ Infer the importance of belief in Divine Decree and Predestination for the Muslim.</li> <li>☞ Explain the concept of trust in Allah, glory be to Him.</li> <li>☞ Deduce the effect of positivity in life.</li> </ul>
4	Rules and Purposes of Islam	Worship Acts	Prayers for Certain Purposes (Eclipse, Rain and Istikhara)	<ul style="list-style-type: none"> <li>☞ Explain the concept of eclipse, rain and Istikhara prayers.</li> <li>☞ Deduce the wisdom of such Sunnah prayers being permitted.</li> <li>☞ Express the benefits of reverting back to Allah, glory be to Him, all the time.</li> <li>☞ Explain how eclipse, rain and Istikhara prayers are performed.</li> </ul>
5	Biography of the Prophet and Personalities	Personalities	Al-Shifa' bint Abdullah Al-Adawiya, may Allah be pleased with her	<ul style="list-style-type: none"> <li>☞ Explain the characteristics of the personality of Al-Shifa' Al-Adawiya, may Allah be pleased with her.</li> <li>☞ Deduce lessons to be learnt from the biography of Al-Shifa', may Allah be pleased with her.</li> <li>☞ Infer the importance of the role of women in serving society.</li> </ul>

## Lesson One

# People of the City (Surat Ya-Sin 13-19)

### In this lesson I will learn to:

- Recite the verses while observing the rules of recitation.
- Explain the meanings of Qur'anic vocabulary.
- Explain the overall meaning of the verses.
- Infer the wisdom of sending Messengers.
- Give evidence of the truthfulness of the message of our Prophet Muhammad, peace be upon him.
- Clarify the positions of people towards the message of Islam.
- Read the verses properly by heart.



### I take the initiative to learn

Allah, glory be to Him, said:

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ﴾  
“Laqad ‘Arsalnā Rusulanā Bil-Bayyināti Wa ‘Anzalnā Ma’ ahumu Al-Kitāba Wa Al-Mīzāna Liyaqūma An-Nāsu Bil-Qisṭ” (We have already sent Our Messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice) [Al-Ĥadīd: 25]



### I think and explain

- The duty of the Muslim towards the Messengers of Allah, glory be to Him, who were sent to spread the good. ....
- The importance of Allah, glory be to Him, sending the Messengers. ....
- What would happen to us if means of knowledge and guidance were not available. ....

### I use my skills to learn



### I recite and memorize

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ تَعَالَى: ﴿وَأَضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ ﴿١٤﴾ قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُم لَمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٧﴾ قَالُوا إِنَّا نَطِيرِنَا بِكُمْ لَيْنَ لَمَّا نَتْنَهُوا لِرَجْمِكُمْ وَلِيَمَسِّنَكُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾ قَالُوا طَئِرُكُمْ مَعَكُمْ أَيْنَ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾﴾

### **Bismi Allāhi Ar-Raḥmāni Ar-Raḥīm**



﴿Bismi Allāhi Ar-Raḥmāni Ar-Raḥīm Wa Adrib Lahum Mathalāan ‘Aṣḥāba Al-Qaryati ‘Idh Jā’ahā Al-Mursalūn (13) ‘Idh ‘Arsalnā ‘Ilayhimu Athnayni Fakadhdhabūhumā Fa`azzaznā Bithālithin Faqālū ‘Innā ‘Ilaykum Mursalūn (14) Qālū Mā ‘Antum ‘Illā Basharun Mithlunā Wa Mā ‘Anzala Ar-Raḥmānu Min Shay’in ‘In ‘Antum ‘Illā Takdhibūn (15) Qālū Rabbunā Ya`lamu ‘Innā ‘Ilaykum Lamursalūn (16) Wa Mā `Alaynā ‘Illā Al-Balāghu Al-Mubīn (17) Qālū ‘Innā Taṭayyarnā Bikum La’in Lam Tantahū Lanarjumannakum Wa Layamassannakum Minnā `Adhābun ‘Alīm (18) Qālū Ṭā’irukum Ma`akum ‘A’in Dhukkirtum Bal ‘Antum Qawmun Musrifūn (19)﴾

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



﴿And present to them an example: the people of the city, when the Messengers came to it (13) When We sent to them two but they denied them, so We strengthened them with a third, and they said, “Indeed, we are Messengers to you.” (14) They said, “You are not but human beings like us, and the Most Merciful has not revealed a thing. You are only telling lies.” (15) They said, “Our Lord knows that we are Messengers to you, (16) And we are not responsible except for clear notification.” (17) They said, “Indeed, we consider you a bad omen. If you do not desist, we will surely stone you, and there will surely touch you, from us, a painful punishment” (18) They said, “Your omen is with yourselves. Is it because you were reminded? Rather, you are a transgressing people.” (19)﴾



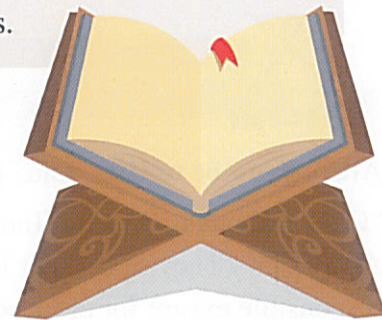


## I think of the meanings of Qur'anic vocabulary

- 1 City: a community of people living in one place.
- 2 We strengthened them with a third: we supported them with a third Messenger.
- 3 We consider you a bad omen: you are making us pessimistic.
- 4 Is it because you were reminded?: is it because we are preaching you?
- 5 We will surely stone you: we will throw stones at you until you die.
- 6 Transgressing people: committing sins beyond all limits.



I understand the significance of the verses



## The position of the People of the City toward the Messengers of Allah, glory be to Him

Allah, glory be to Him, ordered His Prophet Muhammad, peace be upon him, to present to the deniers of Quraysh and all people the example of the People of the City, and talk about the positive attitude of the two Messengers who left their distant city to call the people of this city to believe in Allah, glory be to Him, alone. When the People of the City denied the message of the Messengers, Allah, glory be to Him, strengthened them with a third Messenger, and they told the people that they were sent by Allah, glory be to Him, to call them to believe in Him. The people, however, continued accusing the Messengers of telling lies, using the pretext that they were human just like them and had nothing that would distinguish them as Messengers. So, the people denied the message of the Messengers and accused them of telling lies.



I think and explain

- ⦿ The wisdom of the Holy Qur'an presenting examples to people.





### I analyze and explain

- ⦿ The significance of sending the third Messenger with the two previous Messengers.

.....

.....

- ⦿ The manifestations of conflict between good and evil in human psychology, using a realistic example and suggesting means that would help man do good.

Realistic example: .....

Means that would help man do good: .....



### I cooperate and deduce

Allah, glory be to Him, said: ﴿ قَالُوا رَبَّنَا يَا لِمَنَّا إِنَّا لَنَكْفُرُ لِمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴾  
 “Qālū Rabbunā Ya’lamu ‘Innā ‘Ilaykum Lamursalūn (16) Wa Mā ‘Alaynā ‘Illā Al-Balāghu Al-Mubīn” (They said, "Our Lord knows that we are Messengers to you, (16) And we are not responsible except for clear notification.")



- ⦿ The task of the Messengers as described in the two verses.
- ⦿ The first principle of change and civilizational progress of society.
- ⦿ The aspects that are needed for the Islamic call now to make its message crystal clear in calling to Allah, glory be to Him, in line with the requirements of our age.



### I think and explain

- ⦿ The positive attitude of the Messengers of Allah, glory be to Him, in their reply to the denying People of the City, as presented in the above two verses.

.....



### Transgression by the People of the City against the Messengers of Allah, glory be to Him

The transgression of the People of the City against the Messengers of Allah, glory be to Him, increased; they considered the Messengers a bad omen because they called them to convert to another religion; they found this call odd. Then, they threatened the Messengers that they will be stoned to death and will be tortured with their families if they continue this call. Despite all of this, the Messengers of Allah, glory be to Him, remained patient, resolved and determined to continue until they achieve their goal.



#### I think and explain

The Messenger of Allah, peace be upon him, said: “There is no transitive disease, no bad omen, no owl and no Safar” [narrated by Al-Bukhari]

- ⦿ The position of Islam concerning belief in bad omens as indicated in the noble hadith.



#### I think and distinguish

- ⦿ Unacceptable fear that is deemed belief in bad omens and acceptable fear in the following:

- 1 Seeing the arrival of a certain person as a bad omen because power outage occurred immediately upon his arrival.  
.....

- 2 A man does not go to work because he fears he might have an accident on his way.  
.....

- 3 A woman fears for the safety of her son if he plays with sharp tools.  
.....



### I read and determine

**The student's motive for behaving this way, and suggest ways to overcome it.**

- While a teacher was arranging the seating of students and assigning them to seats in the classroom, one female student refused to sit in the seat assigned to her; she explained her refusal by saying that the student who used to sit in this seat before had low marks, and if she sits in her place she will receive low marks just like her.

The student's motive is: .....

Ways to overcome it: .....



### I cooperate and compare

Between the optimist and the pessimist in the following table:



Aspect compared	The optimist	The pessimist
Psychological and physical condition	.....	.....
Creative and innovative ability	.....	.....
Ability to improve society	.....	.....

### The position of the Messengers of Allah, glory be to Him, toward the People of the City who denied their message:

The Messengers of Allah did not respond to denial by the People of the City in the same way; rather, they remained patient and determined to perform their task of calling to belief in Allah, glory be to Him, regardless of the difficulties and trouble. The Messengers responded to the People of the City who accused them of telling lies and considered them a bad omen by saying that their bad omen is not because of the Messengers of Allah, glory be to Him, but because of the denial, transgression, disobedience and stubbornness. The question ﴿أَيْنَ ذُكِّرْتُمْ﴾ "A'in Dhukkirtum" (Is it because you were reminded)

is intended as rebuke and rebuff.



### I cooperate and state

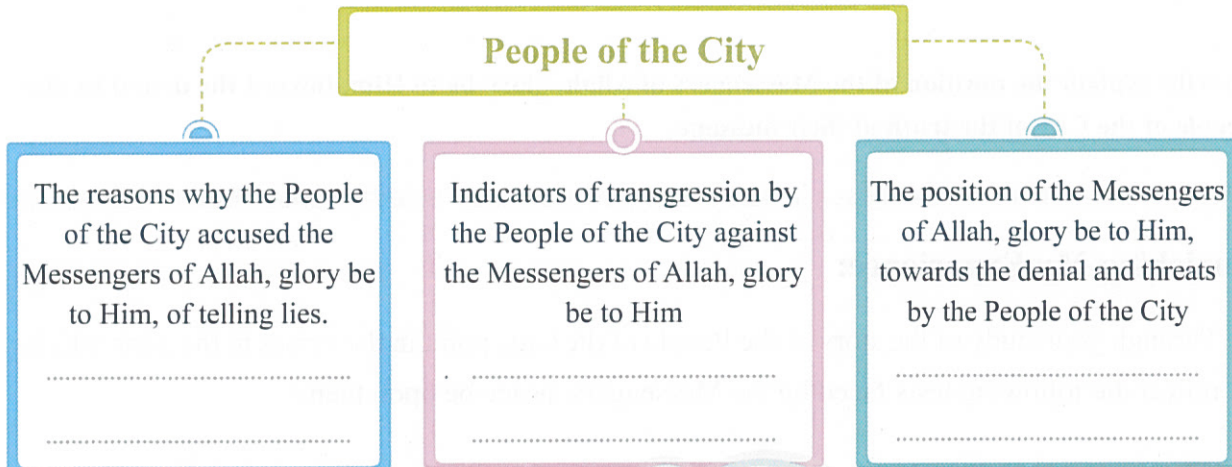
The worldly obstacles that prevent man from doing the right thing, explaining their negative effects and methods for dealing with them.



Moral values	Example	Effect on the individual and society
Teamwork	.....	.....
Logical persuasion	.....	.....
Reminding and notification	.....	.....
Avoiding coercion and violence	.....	.....

### I organize My Imprint:

⦿ I complete the following chart:



### I leave my imprint

⦿ Write following this example:

I am Muslim. I think positively and I am always optimistic.

.....

.....





### **I answer by myself:**

**First: how do you explain the following:**

**1** The People of the City's pessimism attributed to the Messengers of Allah, glory be to Him.

.....

**2** Allah, glory be to Him, sent a third Messenger to the People of the City.

.....

**Second: describe the conditions of societies and peoples whose belief in bad omens is one of their characteristic features.**

.....

.....

**Third: what is the pretext used by the People of the City for their denial of the Messengers of Allah, glory be to Him.**

.....

**Fourth: explain the position of the Messengers of Allah, glory be to Him, toward the denial by the People of the City of the truth of their message.**

.....

### **Enriching My Experience:**

⊙ Through your study of the story of the People of the City, point in the verses to the parts which reflect the following tests faced by the Messengers, peace be upon them:

- 1** Accused of telling lies:
- 2** Questioned:
- 3** Considered a bad omen and a cause of pessimism:
- 4** Threatened of stoning:
- 5** Threatened of torture:



### I assess myself:

S	Aspect	Performance level		
		Excellent	Average	Low
1	I am always optimistic.			
2	I follow the lead of the Messengers of Allah, glory be to Him, in calling people to do good.			
3	I am patient when facing difficulties			
4	I struggle against my soul which is prone to evil.			
5	I do not respond to offenses of others by doing the same thing to them.			
6	I use social media properly to spread good.			



## Lesson Tow

# Getting Closer to Allah, glory be to Him

### In this lesson I will learn to:

- Read the noble hadith properly.
- Explain the position of the righteous believers with Allah, glory be to Him.
- Infer ways that lead to the love of Allah, glory be to Him.
- Clarify signs of love by Allah, glory be to Him, of the righteous believer.
- Read the hadith properly by heart.



### I take the initiative to learn

According to Abu Huraira, may Allah be pleased with him, the Prophet, peace be upon him, said: "If Allah loves a person, He calls Jibreel, saying, 'Allah loves so and so, O Jibreel love him' So Jibreel would love him and then would make an announcement in the Heavens: 'Allah has loved so and so therefore you should love him also.' So all the dwellers of the Heavens would love him, and then he is granted the pleasure of the people on the earth". [narrated by Al-Bukhari]



### I read and specify

- What is the sign that people love Sheikh Zayed bin Sultan, may Allah have mercy upon him?  
.....
- How did he deserve that love and status with people?  
.....
- What aspect of the personality of Sheikh Zayed bin Sultan, may Allah have mercy upon him, should I follow for people to love me?  
.....

### 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: "Allah said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My servant comes nearer to Me, is what I have enjoined upon him; and My servant keeps on coming closer to Me through performing voluntary worship acts till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks for My protection, I will protect him". [narrated by Al-Bukhari]



**I think of the meanings of vocabulary:**

- 1 Shows hostility: makes one enemy and harm him.
- 2 Pious worshipper: a righteous believer who follows the orders of Allah, glory be to Him, and avoids things He ordered to be avoided.
- 3 I will declare war against him: I will let him know that I am angry with him.
- 4 I have enjoined upon him: religious obligation.
- 5 Voluntary worship acts: praying or doing extra deeds besides what is obligatory.
- 6 Ask for My protection: ask me to protect him from evils he fears.

**I understand the significance of the noble hadith:****The status of pious believers with Allah, glory be to Him:**

- ① The pious believer gets a high status with Allah, glory be to Him, to the extent that He defends him and protects him from the evils of anyone trying to harm him in any way. Allah, glory be to Him, said: **﴿إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ﴾** “**‘Inna Allāha Yudāfi`u `Ani Al-Ladhīna Āmanū** **‘Inna Allāha Lā Yuhibbu Kulla Khawwānin Kafūrin**” (Indeed, Allah defends those who have believed. Indeed, Allah does not like everyone treacherous and ungrateful) [Al-Ĥaj: 38]. Despite that, we find many people who are enticed by their souls to harm others through tale-bearing, swearing, slandering, hatred, depriving them of any of their rights, or killing without justification, which puts them in a war against Allah and His Messenger without them realizing that. They forget the saying by the Prophet, peace be upon him: “Don’t nurse grudge, don’t bid him out for raising the price, don’t nurse aversion or enmity, don’t enter into a transaction when the others have entered into that transaction and be as fellow-brothers and servants of Allah. A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor looks down upon him. The piety is here, (and while saying so he pointed towards his chest thrice). It is a serious evil for a Muslim that he should look down upon his brother Muslim. All things of a Muslim are inviolable for his brother in faith: his blood, his wealth and his honour.” [narrated by Muslim].



### I recite and compare

Between allies of Allah and allies of the devil based on my understanding of the following verse in the table below:

Allah, glory be to Him, said:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُم لَطَّاعُونَ لِلظُّلُمَاتِ  
أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

“Al-Lahu Wa Līyu Al-Ladhīna ‘Āmanū Yukhrijuhum Mina Až-Žulumāti ‘Ilá An-Nūr Wa Al-Ladhīna Kafarū ‘Awliyā’uuhumu Aṭ-Ṭāghūtu Yukhrijūnahum Mina An-Nūr ‘Ilá Až-Žulumāti ‘Ūlā’ika ‘Aṣhābu An-Nāri Hum Fīhā Khālidūn” (Allah is the ally of those who believe. He brings them out from darkneses into the light. And those who disbelieve - their allies are Taghut. They take them out of the light into darkneses. Those are the companions of the Fire; they will abide eternally therein) [Al-Baqarah: 257]

Aspect	Allies of Allah	Allies of the devil
Their faith	.....	.....
Their attributes	.....	.....
Their reward/punishment	.....	.....
Their effect on society	.....	.....



### I read and explain

How my relation with others should be in light of my understanding of the following hadith:

The Prophet, peace be upon him, said: “The Muslim is the one from whose tongue and hand the people are safe, and the believer is the one from whom the people's lives and wealth are safe.” [narrated by Ahmad]



## Ways to get closer to Allah, glory be to Him:

### 1 Getting closer to Allah, glory be to Him, by performing religious obligations:

Performing the religious obligations set by Allah, glory be to Him, for His servants is the highest rank of obedience and loyalty to Allah, glory be to Him. By virtue of these obligations, those servants get closer to Allah, glory be to Him, in this world and in the Hereafter, and are promised that they will be on the Day of Judgment with the prophets, the steadfast affirmers of truth, the martyrs and the righteous, who are the best companions; Allah, glory be to Him, said:

﴿وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا﴾  
“Wa Man Yuṭi`i Allāha Wa Ar-Rasūla Fa`ulā`ika Ma`a Al-Ladhīna `An`ama Allāhu `Alayhim Mina An-Nabīyīna Wa Aṣ-Ṣiddīqīna Wa Ash-Shuhadā`i Wa Aṣ-Ṣāliḥīna Wa Ḥasuna `Ulā`ika Rafīqā” (And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions) [An-Nisā’: 69]. According to Jabir bin Abdullah, a man asked the Messenger of Allah, saying: “Shall I enter Paradise in case I perform the obligatory prayers, observe the fasts of Ramadan, treat that as lawful which has been made permissible, deny myself that what is forbidden, and make no addition to it? The Prophet replied: ‘Yes’” [narrated by Muslim].

Performing religious obligations regularly results in spiritual, psychological, physical and health benefits for the Muslim.

Religious obligations are divided into individual obligations and collective ones as follows:

- ⦿ **Individual obligation:** an obligation that must be performed by every discerning individual, such as prayers, zakat, fasting, pilgrimage, honoring parents, maintaining good relations with one’s kin, etc.
- ⦿ **Collective obligation:** an obligation that must be performed by the discerning in general, but not by each and every one of them; if some of them perform it, that will be sufficient and the rest do not need to perform it, otherwise they will all be sinful.





### I think and compare

⦿ between the individual obligation and the collective obligation in the following table:

Aspect	Individual obligation	Collective obligation
Concept	An obligation that must be performed by every discerning individual.	An obligation that must be performed by the group in general, but if some only perform it, that will be sufficient.
Example		
The result if not performed		

**2** Getting closer to Allah, glory be to Him, by performing voluntary worship acts:

⦿ Voluntary worship acts: worship acts other than religious obligations that the Prophet, peace be upon him, used to perform. Performing voluntary worship acts would compensate for any imperfections in performing religious obligations. For example, performing regular voluntary prayers would compensate for any shortcomings in performing the five obligatory prayers.



### I think thoroughly and answer:

The Prophet, peace be upon him, said: “and My servant keeps on coming closer to Me through performing voluntary worship acts till I love him ...”

- a What is the implication of “keeps on”? .....
- b Why do we need the voluntary worship acts? .....
- c What is the result of performing voluntary worship acts regularly? .....



### I cooperate and match:

- ⦿ the following religious obligations in column (a) with the corresponding voluntary worship acts in column (b):

(أ)	(ب)
Religious obligation	Voluntary worship act
Pilgrimage	Fasting on Ashura day (10 <sup>th</sup> of Muharram)
Fasting	Umrah
Prayer	Paying alms
Zakat	Two rak'ahs before Fajr prayer
	Feeding a hungry person
	Fasting six days in Shawwal
	Praying on the Night of Power

### Signs of love by Allah, glory be to Him, of His servant:

By getting closer to Allah, glory be to Him, a pious believer would gain His love; he will be successful in the work he does with full devotion; he will hear and see only things that will please Allah; he will use his hand only for good purposes; and he will use his feet to walk only in obedience of Allah, glory be to Him. When he performs his religious obligations and keeps performing voluntary worship acts, Allah, glory be to Him, will answer his supplications and guides him toward the path of success in this world and in the Hereafter.



### I cooperate and explain:

In the table below how man can use his limbs to obey Allah and avoid using them to disobey Allah:

To obey and please Allah	Limbs	To avoid disobeying and angering Allah
	Hearing	
	Sight	
	Tongue	
	Hand	
	Foot	

### I organize My Imprint:

I learnt from this hadith:

**Concept**

A pious believer has a high status with Allah, glory be to Him

.....

**Significance**

Showing hostility to pious believers is a major sin

.....

**Factors that help achieve it**

Religious obligations are more dear to Allah than voluntary worship acts

.....

**Effect on the advancement of countries**

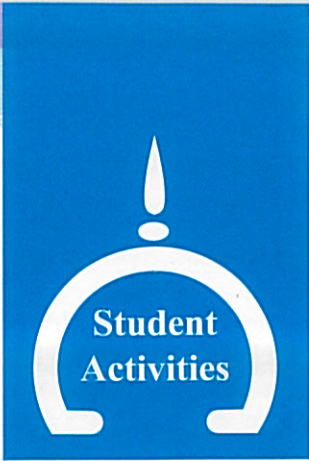
Allah's orders are of two types: religious obligations and voluntary worship acts that bring one closer to Allah

.....

### I leave my imprint



I get closer to Allah, glory be to Him, through all religious obligations and voluntary worship acts, and I observe good manners in dealing with others to represent my religion and nation well.



**I answer by myself:**

**1** According Talha bin Obaidillah, may Allah be pleased with him, a man with dishevelled hair from Najd came to the Messenger of Allah. We heard the humming of his voice but could not fully understand what he was saying. He approached close to the Messenger of Allah. Then I came to know that he was asking about Islam. The Messenger of Allah said: "There are five obligatory prayers during the day and the night." He said: "Am I obliged to perform any other prayer besides these?" The Messenger of Allah said, "No, but whatever you observe voluntarily," Then added, "There is the fasting of Ramadan." The inquirer asked: "Am I obliged to do anything besides this?" The Messenger of Allah said, "No, but you may observe voluntary fasting." And the Messenger of Allah told him about the Zakat. The inquirer asked: "Am I obliged to pay anything besides this?" The Messenger of Allah said, "No, but whatever you pay voluntarily out of your own free will." That man turned back saying: "By Allah! I will neither make any addition to this nor will I decrease anything from it." Upon hearing this, the Messenger of Allah remarked, "He is successful if he proves truthful to what he is saying." [narrated by Al-Bukhari]

⦿ Enumerate the religious obligations enjoined by Allah, glory be to Him, as stated in the holy hadith.

.....

⦿ Find in the noble hadith evidence to the virtue of performing voluntary worship acts.

.....

⦿ What good news did the Messenger of Allah tell the man? Is this good news restricted to the man?

.....



**2** Classify the following deeds in the table below:

(Going on pilgrimage to the Holy Mosque in Makkah – Fasting in Ramadan – donating for building a mosque – performing Umrah – performing full ablution before Friday prayer – performing prayer in the Prophet’s Mosque and greeting the Messenger of Allah – performing the Taraweeh with a group in the mosque – paying zakat for crops at the time of every harvest – reciting Surat Al-Fātiḥah in prayer – performing partial ablution for prayer – adding “Wa Rahmatu Allah Wa Barakatuh” when greeting people).

Voluntary worship act	Religious obligation

**3** Indicate in the noble hadith the following meanings:

- ⊙ Allah, glory be to Him defends pious believers.  
.....
- ⊙ Success of pious people in performing good deeds and their avoidance of sins is attributed to the grace of Allah, glory be to Him.  
.....

**Enriching My Experience:**

- ⊙ Using the internet, search for the difference between a Prophet’s hadith and a sacred hadith (Hadith Qudsi). Write a brief report about it and present it before your classmates in the classroom.





### I assess myself:

S	Aspect	Performance level		
		Excellent	Average	Low
1	I perform my prayers with a group in the mosque.			
2	I always ensure I am observing halal in all my affairs.			
3	I read the recommended Zikrs after prayer before I leave the mosque.			
4	I keep performing voluntary worship acts whenever I can to get closer to Allah, glory be to Him.			
5	I memorize the noble hadith very well.			



## Lesson Three

# Belief in Divine Decree and Predestination

### In this lesson I will learn to:

- Clarify the concept of Divine Decree and Predestination.
- Infer the importance of belief in Divine Decree and Predestination for the Muslim.
- Explain the concept of trust in Allah, glory be to Him.
- Deduce the effect of positivity in life.



### I take the initiative to learn

It was narrated that Omar bin Al-Khattab, may Allah be pleased with him, set out for the Levant. On his way, he was informed that an epidemic had broken out in the Levant. So, he sought advice from the people accompanying him. Some of them said: “you have set forth to fight the enemy, and therefore you should not go back;” whereas some of them said: “we would not advise you to set forth to the place of the epidemic.” So, when Omar decided to go back, Abu Obaidah bin Al-Jarrah, may Allah be pleased with him, said: “Are you going to run away from the Divine Decree?” Thereupon Omar, may Allah be pleased with him, said: “yes, we are running from the Divine Decree to the Divine Decree. At that time, Abdur-Rahman bin Auf said: I have knowledge about it. I heard the Messenger of Allah, peace be upon him, saying: “If you learn about the outbreak of plague in a land, you should not enter it; but if it spreads in the land where you are, you should not depart from it.” Thereupon Omar bin Al-Khattab praised Allah and went back. [narrated by Malik in Al-Muwatta]



### I understand and answer:

- ⦿ Why did our master Omar bin Al-Khattab refrain from entering the Levant?  
.....  
.....
- ⦿ What is the result of a patient refraining from taking medicine under the pretext that what Allah has decreed for him will happen?  
.....  
.....
- ⦿ What advice would you give to a student who does not study for the examination under the pretext that what Allah has decreed for him will happen?  
.....



## I use my skills to learn

### The Concept of Divine Decree and Predestination:

Linguistically speaking, “decree” means “judgment”; ﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ﴾ “Wa Qadā Rabbuka ‘Allā Ta`budū ‘Illā ‘Īyāh” (And your Lord has decreed that you not worship except Him) [Al-‘Isrā’: 23] So, “decreed” in this verse means “ordered” and “ruled”; the one who makes a decree is the ruler. Predestination means determination and wise management; ﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾ “Innā Kulla Shay’ in Khalaqnāhu Biqadar” (Indeed, all things We created with predestination) [Al-Qamar: 49]. Divine Decree and Predestination means Allah’s knowledge of things before they happen and His wise and perfect determination of them. The Prophet, peace be upon him, said: “Wondrous is Allah’s Decree regarding the affairs of the Muslim, as there is good for him in every matter decreed by Allah, and this is not true for anyone but the Muslim” [narrated by Al-Tabarani]. Belief in Divine Decree helps the Muslim avoid distress over past events, motivates him to work hard, renews hope and ambition, eliminates many psychological and social diseases, removes grudges between people, and creates a feeling of peace and safety among them; Allah is just and wise in His determination of affairs between his creatures.



### I think and infer:

- Three benefits of belief in Divine Decree and Predestination:

.....

.....

.....

### The status of belief in Divine Decree and Predestination in Islam:

Belief in Divine Decree and Predestination is very important in Islam; it is the cornerstone of belief in Allah. It makes our life free of disorder and uncertainty and implants in us the love of Allah, glory be to Him, and the ability to understand His universal laws and rules. Abdullah bin Abbas, may Allah be pleased with both of them, said: “Predestination is the cornerstone of faith; whoever believes in Allah and Predestination has grasped the most trustworthy handhold. If someone does not believe in Predestination, it means he does not believe in Allah” [cited by Al-Tabarani] Belief in Divine Decree and Predestination is one of the six pillars of faith mentioned by the Prophet, peace be upon him, when Jibreel, peace be upon him, asked him about faith: “It is to believe in Allah, His angels, His Books, His Messengers and the Day of Judgment, and that you believe in Predestination with its good and bad consequences” [narrated by Muslim].



Predestination was mentioned in the Qur'an in the saying of Allah, glory be to Him:

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴾ “Innā Kulla Shay'in Khalaqnāhu Biqadar” (Indeed, all things We created with predestination) [Al-Qamar: 49], and in His saying: ﴿ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا ﴾ “Wa Kāna 'Amru Allāhi Qadarāan Maqdūrāa” (And ever is the command of Allah a destiny decreed) [Al-'Ahzāb: 38] Belief in Allah, glory be to Him, is not complete unless one believes in His Predestination, including both good and bad matters; the Prophet, peace be upon him, said: “A servant of Allah shall not be a true believer until he believes in Predestination, including its good and bad consequences” [narrated by Al-Tirmidhi].



### I think and search:

⊙ In the Qur'an for three verses that talk about Divine Decree and Predestination:

	Verse	Sura	Verse number	General meaning
1				
2				
3				

### The concept of trust in Allah, glory be to Him:

Trust in Allah is when one entrusts matters to Allah, glory be to Him, while at the same time making the necessary efforts that help achieve his goal. This meaning is indicated in the hadith narrated by Anas, may Allah be pleased with him, when he said: a man said: ““O Messenger of Allah! Shall I tie it and entrust it with Allah, or leave it loose and entrust it with Allah?” He said: “Tie it and entrust it with Allah” [narrated by Al-Tirmidhi].



### **I cooperate and reflect:**

⊙ The following behaviours, explaining the reason:

Behaviour	Reflect	Reason
Someone prays a lot to Allah to make him successful without making any efforts.		
Someone visits the physician, takes medicine, and reads Ruqya.		
Someone does not perform the necessary car checks and entrusts the matter to Allah.		
Someone sets off to sea to fish without checking weather conditions.		

### **The need for positivity and proactivity in life:**

Man has free will and is responsible for his deeds and acts in this world and in the Hereafter. Allah, glory be to Him, said: ﴿وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى (39) وَأَنَّ سَعْيَهُ سَوْفَ يُرَى﴾ “Wa ‘An Laysa Lil’insāni ‘Illā Mā Sa‘á (39) Wa ‘Anna Sa’yahu Sawfa Yurá” (And that there is not for man except that good for which he strives (39) And that his effort is going to be seen) [An-Najm: 39-40]. So, he is free within the limits of his abilities; he acts, corrects himself if he errs, makes effort, and avoids laziness and hesitation. He distinguishes between good and evil; so he does good things and avoids bad ones, and he benefits and advances people. These are the meanings of strength expressed by the Prophet, peace be upon him, in his saying: “A strong believer is better and is more lovable to Allah than a weak believer, and there is good in everyone. Cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything in the form of trouble comes to you, don’t say: ‘if I had done so and so the result would have been different’, but say: ‘Allah did what He had ordained to do’; because your ‘if’ opens the gate for the Devil” [narrated by Muslim].

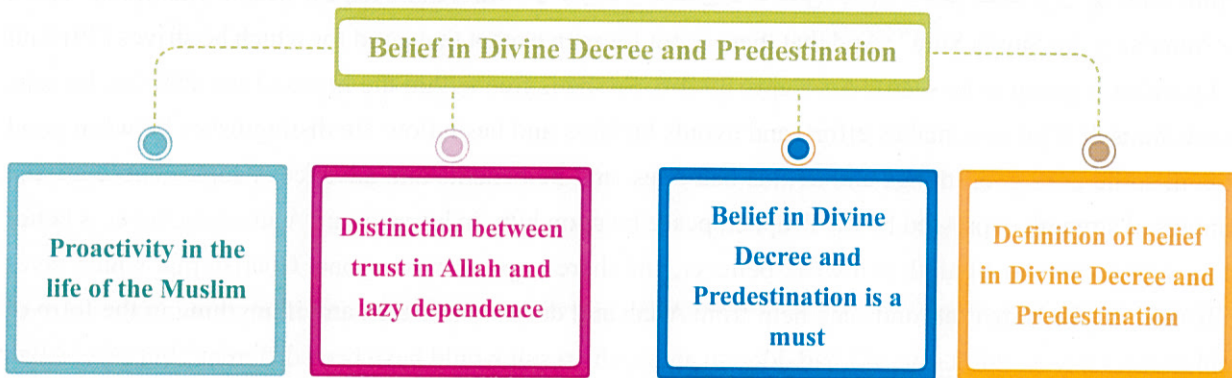


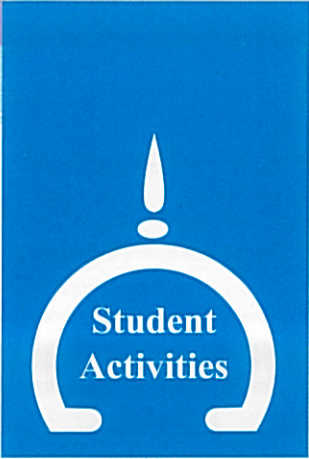
### I correct My Imprint:

Wrong concept	Correct concept
When I make a mistake, I always say “Allah decreed and ordained”	
When something bad happens to me, I become angry and upset.	
I think we are not responsible for our actions, because they were predestined by Allah, glory be to Him	
I do not prepare for examinations because success is linked to the will of Allah, glory be to Him	



### I organize My Imprint:





### Student Activities

#### I answer by myself:

⦿ Complete the following:

The rule regarding belief in Divine Decree and Predestination is .....  
and the evidence to that is .....

⦿ What is your opinion regarding the following situation:

The judge asked the accused: what made you commit this horrible act? He replied: Allah predestined me to do it.

.....

⦿ Explain the reason of the following:

2 Man is responsible for his actions in this world and in the Hereafter.

.....

2 When disaster strikes, we say: “Indeed we belong to Allah , and indeed to Him we will return.”

.....

⦿ Distinguish between Acts of Allah and acts of man in the following:

Performing prayers	.....
Going to school	.....
Raining	.....
Theft	.....
Earthquakes	.....

#### Enriching My Experience:

⦿ In cooperation between our class and the General Authority for Islamic Affairs and Endowments, we prepare a sermon about Divine Decree and Predestination to correct the wrong concept of Divine Decree and Predestination.



## I assess myself:

S	Aspect	My level of application	
		Strong	Weak
1	My belief in Divine Decree and Predestination.		
2	My belief in the ability of man to build his future.		
3	My trust in Allah in all my affairs.		
4	My benefitting from the experiences of others.		
5	My efforts in correcting my religious concepts.		





## Lesson Four

# Prayers for Certain Purposes

(Eclipse, Rain and Istikhara)

### In this lesson I will learn to:

- Explain the concept of eclipse, rain and Istikhara prayers.
- Deduce the wisdom of such Sunnah prayers being permitted.
- Express the benefits of reverting back to Allah, glory be to Him, all the time.
- Explain how eclipse, rain and Istikhara prayers are performed.



### I take the initiative to learn

Allah, glory be to Him, said:

قُلْ مَنْ يُنَجِّبِكُمْ مِنَ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً  
لَئِنْ أَنْجَانَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ (63) قُلِ اللَّهُ يُنَجِّبِكُمْ مِنْهَا  
وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُشْرِكُونَ

“Qul Man Yunajjikum Min Žulumāti Al-Barri Wa Al-Bahri Tad`ūnahu Tadarru`āan Wa Khufyatan La`in ‘Anjānā Min Hadhihi Lanakūnanna Mina Ash-Shākirīn (63) Quli Allāhu Yunajjikum Minhā Wa Min Kulli Karbin Thumma ‘Antum Tushrikūn (64)” (Say, “Who rescues you from the darknesses of the land and sea when you call upon Him imploring aloud and privately, ‘If He should save us from this crisis, we will surely be among the thankful.”) (63) Say, “It is Allah who saves you from it and from every distress; then you still associate others with Him”) [Al-’An`ām: 63-64]



### I reflect and differentiate

- ⦿ Between the attitudes of the believer and non-believer during hard times.



### I reflect and explain:

How to take refuge to Allah, glory be to Him, in the following cases:

- ⦿ A lunar eclipse occurs in a Muslim country and darkness covers all over the place.  
.....
- ⦿ There is no rain in a Muslim country and the land becomes dry.  
.....
- ⦿ A Muslim is confused between two things when taking the decision regarding specialization in university study.  
.....

## I use my skills to learn

### First: Eclipse Prayer:

Linguistically speaking, eclipse means full or partial obscuring of light from the sun or the moon. Hence, there is a solar eclipse and a lunar eclipse.

### Time of Eclipse Prayer:

From the start until the end of eclipse. It is a confirmed Sunnah prayer.

Wisdom of this prayer: taking refuge to Allah, glory be to Him, during distress. In the hadith narrated by Al-Mogheera, the Prophet, peace be upon him, said: “The sun and the moon are two signs amongst the signs of Allah. They do not eclipse because of someone’s death or life. So when you see them, invoke Allah and pray till the eclipse is clear.” [narrated by Al-Bukhari and Muslim].

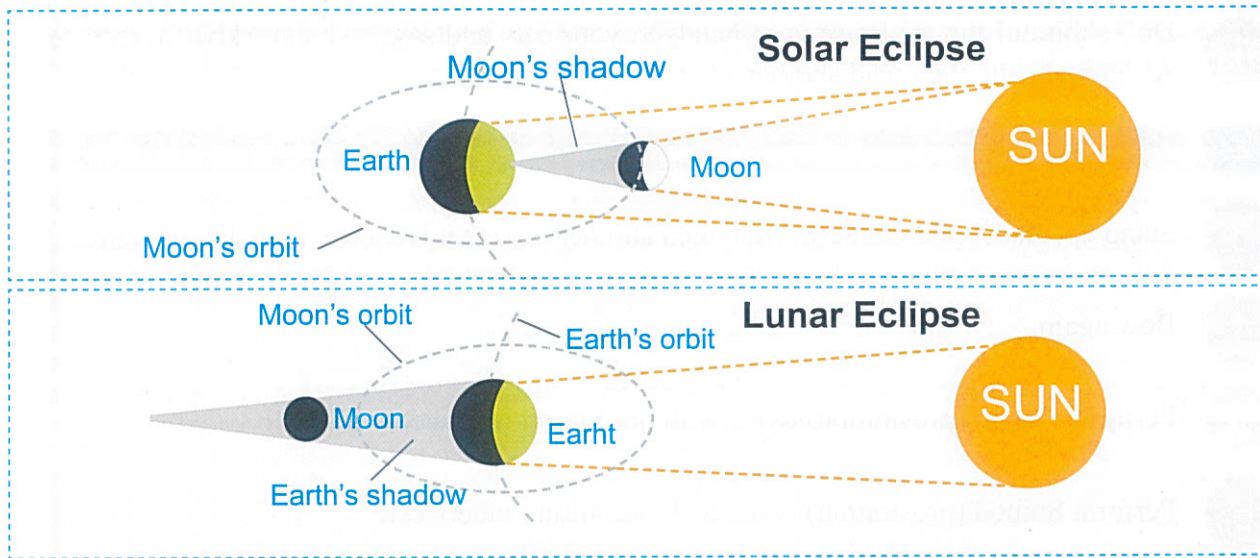


### I reflect and determine:

The scientific causes of solar and lunar eclipses in light of my understanding of the saying by Allah, glory be to Him:

﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ (38) وَالْقَمَرَ قَدَرْنَا مَنَازِلَ حَتَّىٰ آدَا كَالْعُرْجُونِ الْقَدِيمِ (39) لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ (40)﴾

“Wa Ash-Shamsu Tajrī Limustaqarrin Lahā Dhālika Taqdīru Al-‘Azīzi Al-‘Alīm (38) Wa Al-Qamara Qaddarnāhu Manāzila Ĥattā ‘Āda Kāl-‘urjūni Al-Qadīm (39) Lā Ash-Shamsu Yanbaghī Lahā ‘An Tudrika Al-Qamara Wa Lā Al-Laylu Sābiqu An-Nahāri Wa Kullun Fī Falakin Yasbahūn (40)” (And the sun runs on course toward its stopping point. That is the determination of the Exalted in Might, the Knowing (38) And the moon - We have determined for it phases, until it returns appearing like the old date stalk (39) It is not allowable for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming (40)) [Yā -Sīn: 38-40].



Cause of solar eclipse: \_\_\_\_\_

Cause of lunar eclipse: \_\_\_\_\_



**I think and infer:**

☉ The wisdom behind the occurrence of solar eclipse and lunar eclipse from the following hadith: the Messenger of Allah, peace be upon him, said: “The sun and the moon are two signs amongst the signs of Allah and they do not eclipse because of the death of someone but Allah frightens His devotees with them.” [narrated by Al-Bukhari]

**Description of Solar Eclipse Prayer:**

Eclipse prayer consists of two rak’ahs and is performed in a group. Like all prayers, it is not valid unless performed in full purity and unless all conditions of prayers are met, including removal of impurity, covering of awrah and taking the direction of qibla.

Each rak’ah has two standings, two readings and two bowings. They are performed in the following sequence:



- 1 Do Takbiratul Ihram (Raise your hands to your ears and say: "Allahu Akbar"), read Al-Fātiḥah, and then read another Sura.
- 2 Bow.
- 3 Stand up, read Al-Fātiḥah again and then another Sura that is shorter than the first one.
- 4 Bow again.
- 5 Perform Sujood (prostration) twice with one sitting inbetween.
- 6 Perform Sujood (prostration) twice with one sitting inbetween.
- 7 Stand up for the second rak'ah and repeat what you did in the first rak'ah.

### Description of Lunar Eclipse Prayer:

Lunar eclipse prayer consists of two rak'ahs and is performed like all other voluntary prayers until the moon moves away or sets or until dawn. It is recommended to be performed in houses. It must be performed individually rather than in a group.



#### I think and explain:

- ⦿ The difference between solar eclipse prayer and other prayers.

.....

.....

- ⦿ The result of advances in meteorology and the possibility of predicting solar eclipse.

.....

.....



### I cooperate and infer:

What is recommended to be done at the time of solar eclipse based on the following hadiths:

#### Hadiths

Abdullah bin Amr, may Allah be pleased with them, said: “When the sun eclipsed in the lifetime of Allah's Messenger, peace be upon him, an announcement was made that a prayer was to be offered in congregation” [narrated by Al-Bukhari and Muslim]

In the hadith narrated by Aysha, the Prophet, peace be upon him, said: “... so when you see the eclipse, invoke Allah and say Takbir, pray and pay alms” [narrated by Al-Bukhari and Muslim]

#### What is recommended to be done at the time of solar eclipse

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

### Second: Istikhara prayer:

#### Meaning of Istikhara:

It means seeking guidance from Allah, glory be to Him, in relation to certain matters; we seek His assistance and entrust Him to choose for us, as He knows what is best for us.

#### Status of Istikhara prayer:

Istikhara prayer is a recommended Sunnah. It consists of two rak’ahs other than obligatory prayres. According to Jabir, may Allah be pleased with him, the Messenger of Allah, peace be upon him, used to teach us the Istikharah (seeking guidance from Allah) in all matters as he would teach us a Surah of the Qur’an. He used to say: “When one of you contemplates entering upon an enterprise, let him perform two Rak’ahs other than obligatory prayers and then supplicate: “Allahumma inni astakhiruka bi ‘ilmika, wa astaqdiruka bi qudratika, wa as-’aluka min fadlikal-’azim. Fainnaka taqdiru wa la aqdiru, wa ta’lamu wa



la a'lamu, wa Anta 'allamul- ghuyub. Allahumma in kunta ta'lamu anna hadhal-'amra (and name what you want to do) khairun li fi dini wa ma'ashi wa 'aqibati amri, (or he said: 'ajili amri ajilihi), faqdurhu li wa yassirhu li, thumma barik li fihi. Wa in kunta ta'lamu anna hadhal 'amra (and name what you want to do) sharrun li fi dini wa ma'ashi wa 'aqibati amri, (or he said: wa 'ajili amri wa ajilihi), fasrifhu 'anni, wasrifni 'anhu, waqdur liyal- khaira haithu kana, thumma ardini bihi." (O Allah, I consult You through Your Knowledge, and I seek strength through Your Power, and ask of Your Great Bounty; for You are Capable whereas I am not and, You know and I do not, and You are the Knower of hidden things. O Allah, if You know that this matter (and name it) is good for me in respect of my religion, my livelihood and the consequences of my affairs, (or he said: 'the sooner or the later of my affairs'), then ordain it for me, make it easy for me, and bless it for me. But if You know this matter (and name it) to be bad for my religion, my livelihood or the consequences of my affairs, (or he said: 'the sooner or the later of my affairs'), then turn it away from me, and turn me away from it, and grant me power to do good whatever it may be, and cause me to be contented with it). And let the supplicant specify the object." [narrated by Al-Bukhari].

**Benefits of Istikhara prayer:**

It is considered one of the means that help a Muslim proceed with his plans, shows him the right path, and directs him to seek refuge with Allah, glory be to Him, in every matter. This would ensure the welfare and happiness of every Muslim.



- ⦿ The difference between Istikhara prayer and consultation.

.....  
 .....

- ⦿ Attributes of the advisor who can be consulted.

.....  
 .....

- ⦿ The official entity in the United Arab Emirates which I can consult when I am in doubt regarding a certain jurisprudential rule.

.....



**Matters for which Istikhara prayer can be performed:**

Istikhara prayer can be performed in relation to all matters that cause the Muslim confusion or hesitation. For example, he can ask Allah, glory be to Him, for guidance if he is not sure whether to enter into a commercial transaction, buy a car or select a house.

**Matters for which Istikhara prayer may not be performed:**

- ⦿ Performing Istikhara in relation to worship acts, such as paying alms, performing Umrah. These things must be performed when possible.
- ⦿ Performing Istikhara in relation to religious obligations such as fasting in Ramadan.

**Time of Istikhara prayer:**

Istikhara prayer has no specific time; it can be performed at all times, day or night, except for undesirable prayer times. It is better to choose time when supplication is answered.

**I make a judgment:**

**Regarding Istikhara prayer in the following cases:**

- ⦿ Someone performs Istikhara prayer after Fajr prayer.  
.....
- ⦿ Someone performs Istikhara prayer in relation to marrying a certain woman.  
.....
- ⦿ Someone performs Istikhara prayer in relation to performing pilgrimage this year.  
.....
- ⦿ Someone performs Istikhara prayer in relation to breaking relations with his kin.  
.....

## Description of Istikhara Prayer:

1

Perform partial ablution in preparation for prayer.

2

Make intention in your heart. This prayer must be performed at a time other than undesirable prayer times.

3

Perform two rak'ahs. According to Sunnah, it is recommended to read Surat Al-Kāfirūn after Al-Fātiḥah in the first rak'ah, and to read Surat Al-Ikhlāṣ after Al-Fātiḥah in the second rak'ah.

4

After the end of the prayer, raise your hands in supplication to Allah, glory be to Him, remembering His Greatness and Power, and focusing on the words of your supplication.

5

Start your supplication by praising Allah, glory be to Him, then blessing the Prophet, peace be upon him.

6

Then read the Istikhara supplication, "O Allah, I consult You through Your Knowledge, and I seek strength through Your Power, ..." a set out in the hadith above, and name your object.

7

Then saying blessings to the Prophet, peace be upon him, again.





After performing Istikhara prayer, the person will entrust his matter to Allah, glory be to Him. After that, he will follow his heart in proceeding with that matter or turning away from it. It is not necessary that the person sees a dream that guides him to a decision regarding the matter for which he consulted Allah, glory be to Him; not every dream is a vision that can be relied on.

### **Third: Rain prayer:**

Rain prayer is performed to ask Allah, glory be to Him, for rain.

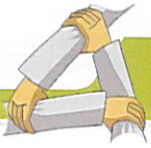
**Status of Rain prayer:** it is a confirmed Sunnah prayer when there is a drought and rain is delayed.

**Time of Rain prayer:** from dhuha time until noon. It is recommended that people fast, pay alms, or do similar deeds before performing rain prayer.

### **Description of rain prayer:**

Rain prayer consists of two rak'ahs and has no extra Takbirat. It is performed at the praying place without Adhan or Iqama. The imam will lead the prayer, reading aloud Al-Fātiḥah followed by Surat Al-'laá in the first rak'ah, and Al-Fātiḥah followed by Surat Al-Ghāshiyah in the second rak'ah, and then delivers two sermons. After he finishes, he will face the qibla and turn his outer garment around, and the present people will do the same and they will all ask Allah, glory be to Him, saying: "O Allah, give water to Your servants and Your animals, spread Your mercy, and give life to Your dead land." [narrated by Abu Dawood, Malik and Al-Baihaqi]. According to Abdullah bin Zaid, the Prophet, peace be upon him, went towards the praying place and performed rain prayer. He faced the qibla and wore his cloak inside out, and offered two rak'at. [narrated by Al-Bukhari].





### I cooperate and compare:

Between rain prayer and Eid prayer in the following table:



Aspect	Rain prayer	Eid prayer
Similarities	<p>.....</p> <p>.....</p>	<p>.....</p> <p>.....</p>
Differences	<p>.....</p> <p>.....</p>	<p>.....</p> <p>.....</p>



### I think and Infer:

Manners of rain prayers from the following hadiths:



☉ According to Ibn Abbas, may Allah be pleased with him, the Prophet, peace be upon him, went out to perform rain prayer in modest dress, humbly and imploring. [narrated by Abu Dawood, Al-Tirmidhi and Al-Nasa’i].

.....

.....

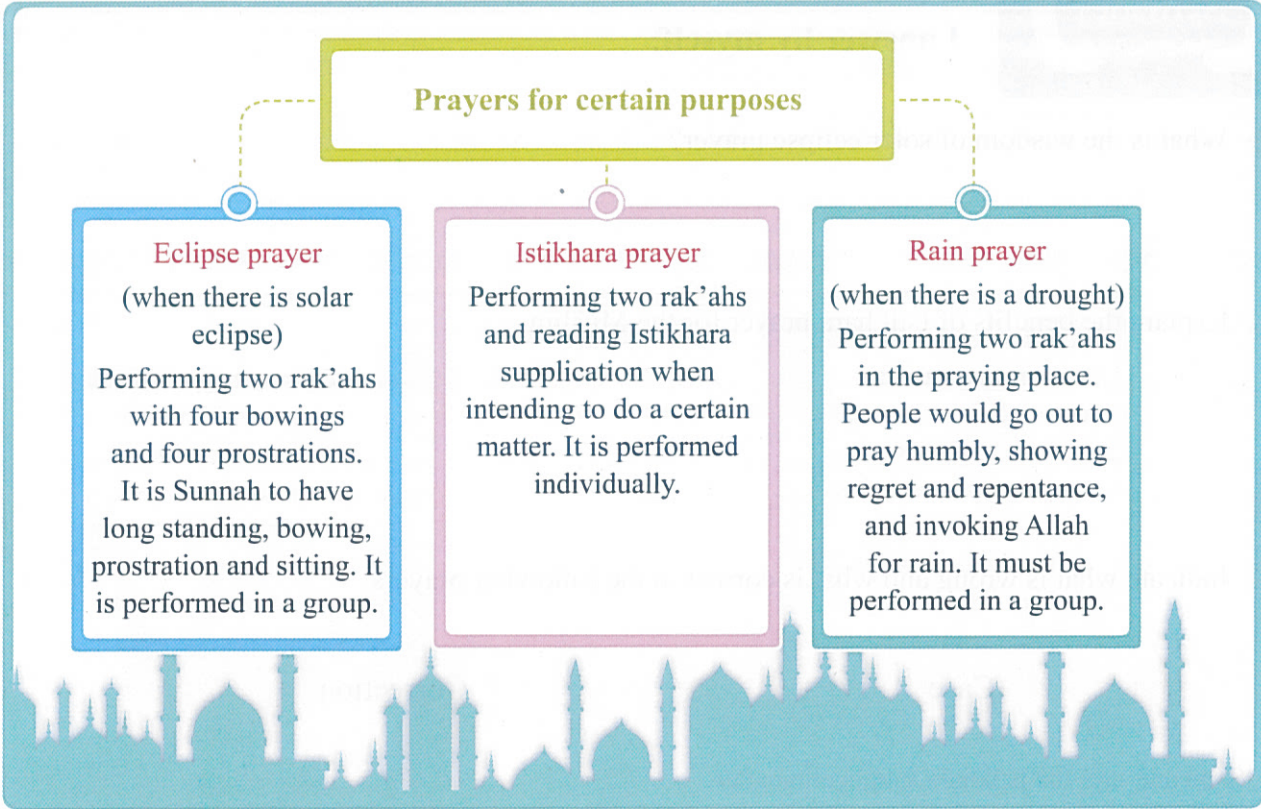
☉ According to Abdullah bin Zaid, may Allah be pleased with them, the Prophet, peace be upon him, went out with the people to invoke Allah for rain for them. He stood up and invoked Allah for rain, then faced the qibla and turned his cloak inside out and it rained. [narrated by Al-Bukhari].

.....

.....



**I organize My Imprint:**



**I leave my imprint**

I learn the correct rules of my worship acts to benefit myself and teach them to members of my family and society.





### I answer by myself:

1 What is the wisdom of solar eclipse prayer?

.....  
.....

2 Explain the benefits of Istikhara prayer for the Muslim.

.....  
.....

3

4 Indicate what is wrong and what is correct in the following prayers:

Case	Correction
Someone says the Istikhara supplication after performing an obligatory prayer.	
Someone performs the solar eclipse prayer by doing two four bowings in two rak'ahs.	
Someone invokes Allah for rain without doing any bowing.	

### Enriching My Experience:

- ⦿ In association with your classmates and after searching the internet, prepare a presentation with photos on how to perform prayers for certain purposes, and post it on social media.



### I assess myself:

To what extent do I apply the values discussed in the lesson?

S	Aspect	I apply it		
		always	sometimes	rarely
1	I have sincere intentions for the sake of Allah, glory be to Him, in my worship acts.			
2	I cooperate with my classmates to learn Sharia rules.			
3	I avoid sins.			
4	I repent quickly when I commit a sin, and supplicate to Allah, glory be to Him, to accept my repentance.			
5	I fear the punishment of Allah, glory be to Him, when the signs appear.			



## Lesson Five

# Al-Shifa' bint Abdullah Al-Adawiya, may Allah be pleased with her

### In this lesson I will learn to:

- Explain the characteristics of the personality of Al-Shifa' Al-Adawiya, may Allah be pleased with her.
- Deduce lessons to be learnt from the biography of Al-Shifa', may Allah be pleased with her.
- Infer the importance of the role of women in serving society.



### I take the initiative to learn

Islam led the way in respecting women and recognizing their abilities and potentials as well as their human nature. It honoured women and stressed that they were capable of shouldering the burdens of life and assuming full responsibility along with man in the journey of life; women presented shining examples in the history of Islam and were known for their wisdom and good management.



### I read and specify

- ① The excellence of UAE women who occupy leading positions in the state.  
.....
- ② Model women in Islamic history who excelled in various fields of life.  
.....



## I use my skills to learn

### A brief biography of Al-Shifa' Al-Adawiya, may Allah be pleased with her:

Al-Shifa' is Umm Suleiman bint Abdullah Al-Qurashiya Al-Adawiya. Her first name was Laila, but she was more known by the epithet Al-Shifa'. Her mother is Fatima bin Abi Wahab bin Amr bin Ayedh bin Omar bin Makhzoom. Her husband is Shurahbeel bin Habib, may Allah be pleased with him. She converted to Islam before Hijra (Emigration) and was among the first Emigrants. Mus'ab bin Abdullah Al-Zubairi said: "one of the women of Quraysh who accompanied the Messenger of Allah, peace be upon him, was Al-Shifa' bint Abdullah; she is the mother of Suleiman bin Abi Hathma Al-Qurashi and the grandmother of Abi Bakr bin Suleiman bin Abi Hathma" [Al-Mustadrak]. She mastered reading, writing and medicine, and was prominent in society. She died in the time of Omar bin Al-Khattab in the year 20 AH.



### I read and summarise:

Name and epithet:	.....
Mother:	.....
Husband:	.....
Children:	.....
Status:	.....
Attributes:	.....

### The status of Al-Shifa', may Allah be pleased with her:

Al-Shifa' was a wise virtuous woman whom Allah has endowed with a prudent mind and useful knowledge. The Messenger of Allah, peace be upon him, used to visit her in a tent designed for receiving guests, like the Majlis nowadays, and spend the nap time there. The Messenger of Allah, peace be upon him, made her a teacher for his wife, Hafsa bint Omar bin Al-Khattab, may Allah be pleased with them. He also took care of her and gave her a house in Madina to live in. Omar used to give weight to, accept and prefer her advice, and he appointed her to resolve disputes between merchants and supervise and administer the marketplace so that it performs its economic and social role as required.





**I think and explain:**

- ⦿ Omar bin Al-Khattab, may Allah be pleased with him, gave weight to her advice and appointed her to supervise and administer the marketplace.

.....

.....



**I cooperate and deduce:**

Two traits that qualify the individual to assume leading positions, indicating how these traits can be achieved.

Leadership qualifications

How they can be achieved

.....

.....

.....

.....

**Al-Shifa' as a respected teacher**

Al-Shifa' bint Abdullah Al-Adawiya, may Allah be pleased with her, was one of few literate people. Madina women came to her to learn writing, and she taught many Muslim women, including Mother of the Believers, Hafsa bint Omar, may Allah be pleased with her. Al-Shifa's house was really the first school in Madina, and she was the first female teacher in Islam.



**I think and explain:**

- ⦿ The civilizational implication of the interest of the Prophet, peace be upon him, in teaching his wife Hafsa to read and write.

.....

.....





**Her narration of hadith:**

Al-Shifa', may Allah be pleased with her, narrated several hadiths of the Prophet, peace be upon him, and Omar, may Allah be pleased with him.

She was the source of hadith for her son Suleiman bin Abi Hathma, his son Othman, her servant Abu Ishaq, her grandson Abu Bakr bin Suleiman bin Abi Hathma, and the Mother of Believers Hafsa, may Allah be pleased with her. The hadiths she narrated were included in the books of Al-Bukhari, Abu Dawood and An-Nasa'i.



**I search and mention:**

- Two female companions who were known for narrating hadiths of the Prophet, peace be upon him.



**The physician Al-Shifa', may Allah be pleased with her:**

Before converting to Islam, Al-Shifa', may Allah be pleased with her, used to treat skin diseases with available natural medicines. After she became a Muslim, she stopped doing that until she took permission from the Messenger of Allah, peace be upon him; she came to him one day and showed him her method of treatment, and he said: "use this way for treatment and teach it to Hafsa." She used to say: "By the name of Allah; O Allah, Lord of people, heal ailment. She would say this Ruqya seven times over a piece of turmeric, put it in a clean place, rub it down a stone with clear vinegar, and then apply it to the location of the skin disease. The companions used to come to her house to receive treatment.



**I cooperate and explain:**

- She sought the permission of the Prophet, peace be upon him, to treat people using the method she used before Islam.  
.....
- The Messenger, peace be upon him, asked Al-Shifa', may Allah be pleased with her, to show him her method of treatment.  
.....
- Teaching Hafsa the method of treatment.  
.....
- Using supplication in the treatment.  
.....



### Complementary roles of men and women:

As Islam emerged, it promoted the status of women, made them counterparts of men, and treated men and women equally in terms of responsibilities. The Prophet, peace be upon him, said: “women are counterparts of men” [narrated by Abu Dawood]. Women made no less effort than men for the sake of their religion, society and country, especially if we remember that they constitute half of the society. Their important and great role in building society cannot be denied by any religion or logic.



#### I cooperate and search for:

**national models from the UAE of leading women in various fields of life, indicating the field in which they excelled.**



Name of leading woman

Field in which she excelled

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

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

#### I assume and infer:

⊙ The results of obliterating the role of women in public life in the following fields:

<b>In family</b>	
<b>In education</b>	
<b>In health</b>	
<b>In management</b>	



**I organize My Imprint:**

**Al-Shifa' Al-Adawiya, may Allah be pleased with her**

**Her traits:**

.....

.....

**Introducing her personality:**

.....

.....

**Her status:**

.....

.....

**Lessons learnt from this lesson:**

.....

.....

**I leave my imprint**



I cooperate with my classmates to create a specialized library that focuses on the affairs of UAE women and promotes their achievements.

### I answer by myself:

1 Al-Shifa', may Allah be pleased with her, had traits that qualified her to assume several functions. Mention three of them.

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

2 Omar bin Al-Khattab appointed Al-Shifa', may Allah be pleased with her, as chief of Hessba. Define Hessba and explain its importance in social and economic life and talk about its contemporary forms in the UAE.

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

3 Al-Shifa', may Allah be pleased with her, played a leading role in teaching and educating society. Expect negative aspects in society in the absence of education.

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

### Enriching My Experience:

Sheikh Zayed, may Allah have mercy upon him, said: "Women are full partners of men in all fields of life; there is no difference between a man and a woman except in terms of their work."

- ⦿ Cooperate with your outstanding students and prepare a presentation with photos that shows the efforts made by the UAE in preparing leading cadres and the roles of women in public life, then present it before your classmates in the classroom.



### I assess myself:

To what extent do I apply the values discussed in the lesson?

S	Aspect	I apply it		
		always	sometimes	rarely
1	I am keen on learning about Islamic personalities.			
2	I benefit from the experiences of others.			
3	I believe in the importance of women's work.			
4	I respect women and appreciate their efforts in society.			
5	I contribute to correcting wrong concepts about women.			



## Unit 3:

Allah, glory be to Him, said:

﴿ وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴾

﴿ Wa 'An Laysa Lil'insāni 'Illā Mā Sa`á ﴾

﴿ And that there is not for man except that good for which he strives ﴾

No.	Lesson	Subject	Field
1	<b>The Story of the Believer of Ya-Sin family (Surat Ya-Sin 20-32)</b>	Holy Qur'an	Divine Revelation
2	<b>The Holiest Mosques</b>	Noble Hadith	Divine Revelation
3	<b>The Conquest of Makkah</b>	Biography of the Prophet	Biography of the Prophet and Personalities
4	<b>Travel Manners</b>	Islamic Manners	Islamic Values and Manners
5	<b>Umrah Rules</b>	Worship Acts	Rules and Purposes of Islam



No.	Field	Subject	Lesson	Learning Objectives
1	Divine Revelation	Holy Qur'an	The Story of the the Believer of Ya-Sin family (Surat Ya-Sin 20-32)	<ul style="list-style-type: none"> <li>☞ Recite the verses while observing the rules of recitation.</li> <li>☞ Explain the meanings of Qur'anic vocabulary.</li> <li>☞ Explain the overall meaning of the verses.</li> <li>☞ Explain the position of the People of the City toward the call of the righteous man.</li> <li>☞ Compare between the destiny of the righteous believer and the denier of Allah.</li> <li>☞ Read the verses properly by heart.</li> </ul>
2	Divine Revelation	Noble Hadith	The Holiest Mosques	<ul style="list-style-type: none"> <li>☞ Read the noble hadith properly.</li> <li>☞ Explain the noble hadith.</li> <li>☞ Deduce the qualities of the three mosques.</li> <li>☞ Explain the manners that must be observed by the Muslim in the three mosques.</li> <li>☞ Read the hadith properly by heart.</li> </ul>
3	Biography of the Prophet and Personalities	Biography of the Prophet	The Conquest of Makkah	<ul style="list-style-type: none"> <li>☞ Explain the religious value of Makkah.</li> <li>☞ Enumerate the conditions of Al-Hudaibiya Treaty.</li> <li>☞ Deduce the importance of trust in Allah, glory be to Him, from the events of the conquest of Makkah.</li> <li>☞ Infer the relation between forgiveness and civilizational advancement of society.</li> </ul>
4	Islamic Values and Manners	Islamic Manners	Travel Manners	<ul style="list-style-type: none"> <li>☞ Explain the benefits of travel in Islam.</li> <li>☞ Explain travel manners.</li> <li>☞ Deduce the benefits of observing travel manners.</li> <li>☞ Read recommended travel supplications by heart.</li> </ul>
5	Rules and Purposes of Islam	Worship Acts	Umrah Rules	<ul style="list-style-type: none"> <li>☞ Explain the concept of Umrah.</li> <li>☞ Express the significance of Umrah.</li> <li>☞ Explain how to perform Umrah rituals as well as the associated rules.</li> </ul>

## Lesson One

# The Story of the the Believer of Ya-Sin family (Surat Ya-Sin 20-32)

### In this lesson I will learn to:

- Recite the verses while observing the rules of recitation.
- Explain the meanings of Qur'anic vocabulary.
- Explain the overall meaning of the verses.
- Explain the position of the People of the City toward the call of the righteous man.
- Compare between the destiny of the righteous believer and the denier of Allah.
- Read the verses properly by heart



### I take the initiative to learn

According to Ibn Masood, may Allah be pleased with him, the Messenger of Allah, peace be upon him, said: "Whoever guides to something good will get a reward similar to that of its doer" [narrated by Muslim].



### I reflect and answer

- Give examples of good deeds promoted by Islam.

.....

.....

- Deduce from the above hadith the status of whoever guides others to good deeds.

.....

- What would you do if you learn a new way that makes memorizing the Holy Qur'an easier, but your classmates in the class do not know it?

.....







## I use my skills to learn



## I recite and memorize

### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ تَعَالَى: ﴿ وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾ اتَّبِعُوا  
مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ ﴿٢١﴾ وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾ أَأَتَّخِذُ  
مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنِّي شَفَعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ ﴿٢٣﴾ إِنَّي  
إِذَا لَفِي ضَلَالٍ مُبِينٍ ﴿٢٤﴾ إِنَّتِ ءَأَمَنْتُ بِرَبِّي كُمْ فَأَسْمِعُونِ ﴿٢٥﴾ قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي  
يَعْلَمُونَ ﴿٢٦﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾ وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ  
مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٢٨﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ﴿٢٩﴾ يَنْحَسِرُونَ عَلَى الْعِبَادِ  
مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٠﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ  
لَا يَرْجِعُونَ ﴿٣١﴾ وَإِنْ كُلٌّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٣٢﴾

### Bismi Allāhi Ar-Rahmāni Ar-Rahīm

﴿ Wa Jā'a Min 'Aqṣá Al-Madīnati Rajulun Yas`á Qāla Yā Qawmi Attabi`ū Al-Mursalīn ﴿20﴾ Attabi`ū Man Lā Yas'alukum 'Ajrāan Wa Hum Muhtadūn ﴿21﴾ Wa Mā Liya Lā 'A`budu Al-Ladhī Faṭaranī Wa 'Ilayhi Turja`ūn ﴿22﴾ 'A'attakhidhu Min Dūnihi~ 'Ālihatan 'In Yuridni Ar-Rahmānu Biḍurrin Lā Tughni `Annī Shafā`atuhum Shay`āan Wa Lā Yunqidhūn ﴿23﴾ Innī 'Idhāan Lafī Ḍalālin Mubīn ﴿24﴾ Innī `Āmantu Birabbikum Fāsma`ūn ﴿25﴾ Qīla Adkhuli Al-Jannata Qāla Yā Layta Qawmī Ya`lamūn ﴿26﴾ Bimā Ghafara Lī Rabbī Wa Ja`alanī Mina Al-Mukramīn ﴿27﴾ Wa Mā 'Anzalnā `Alá Qawmihi Min Ba`dihī Min Jundin Mina As-Samā'i Wa Mā Kunnā Munzilīn ﴿28﴾ 'In Kānat 'Illā Ṣayḥatan Wāḥidatan Fa'idhā Hum Khāmidūn ﴿29﴾ Yā Ḥasratan `Alá Al-'Ibādi Mā Ya'tihim Min Rasūlin 'Illā Kānū Bihi Yastahzi'ūn ﴿30﴾ 'Alam Yaraw Kam 'Ahlaknā Qablahum Mina Al-Qurūni 'Annahum 'Ilayhim Lā Yarji'ūn ﴿31﴾ Wa 'In Kullun Lammā Jamī'un Ladaynā Muḥḍarūn ﴿32﴾



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

﴿And there came from the farthest end of the city a man, running. He said, "O my people, follow the messengers ﴿20﴾ Follow those who do not ask of you [any] payment, and they are rightly guided ﴿21﴾ And why should I not worship He who created me and to whom you will be returned? ﴿22﴾ Should I take other than Him false deities while, if the Most Merciful intends for me some adversity, their intercession will not avail me at all, nor can they save me? ﴿23﴾ Indeed, I would then be in manifest error ﴿24﴾ Indeed, I have believed in your Lord, so listen to me." ﴿25﴾ It was said, "Enter Paradise." He said, "I wish my people could know ﴿26﴾ Of how my Lord has forgiven me and placed me among the honored" ﴿27﴾ And We did not send down upon his people after him any soldiers from the heaven, nor would We have done so ﴿28﴾ It was not but one shout, and immediately they were extinguished. ﴿29﴾ How regretful for the servants. There did not come to them any messenger except that they used to ridicule him. ﴿30﴾ Have they not considered how many generations We destroyed before them - that they to them will not return? ﴿31﴾ And indeed, all of them will yet be brought present before Us. ﴿32﴾﴾

### I think of the meanings of Qur'anic vocabulary

- 1 From the farthest end of the city: from the suburbs of the city.
- 2 Running: walking quickly.
- 3 Created me: caused me to come into being.
- 4 Will not avail me: will not protect me.
- 5 One shout: a destructive voice from the sky.
- 6 Extinguished: dead, just like a fire that has been extinguished.
- 7 How regretful: how remorseful.



8

How many ... We destroyed: We destroyed many.

9

Generations: past nations.

10

All of them: they will be brought together.



### I understand the significance of the verses

#### The righteous man's endeavours to ensure his people follow the right path:

When the People of the City were about to kill their three Messengers, a righteous man came from the suburbs of the city running to them to support them; he started advising the People of the City to follow the Messengers of Allah, glory be to Him, who are calling them to worship Allah, glory be to Him, alone. This is always the attitude of believers; they strive for the best for themselves and for others. This is what the United Arab Emirates does; it plants the seeds of giving all over the world so that others benefit as well.



### I think and explain

⦿ The Holy Qur'an did not identify this man.

⦿ The righteous man's repetition of the word

﴿ أَتَّبِعُوا ﴾ "Attabi`ū" (follow)

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

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



### I cooperate and explain



From the saying of Allah, glory be to Him: ﴿ وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى ﴾

“Wa Jā'a Min 'Aqṣá Al-Madīnati Rajulun Yas`á” (And there came from the farthest end of the city a man, running) three attributes that I will observe to be a good citizen and contribute to the service of my beloved country.

.....  
.....

### The position of the People of the City toward the call of the righteous man:

The righteous man used persuasion in his dialogue with his people; he provided evidence to the honesty and sincerity of the Messengers of Allah, glory be to Him, pointing out that they were not asking for any payment, and that they were rightly guided in their call for worshipping Allah, glory be to Him, alone. When his people asked him: are you following their religion? He replied: why should not I worship Allah who created me and to whom you will return on the Day of Judgment to be rewarded or punished for your deeds. He told them it was impossible that he would go back to the worship of false deities other than Allah, glory be to Him, stressing that this would constitute a big loss for himself; man should worship only his Creator, namely Allah, glory be to Him. Anyone who worships false deities other than Allah, glory be to Him, will be a big loser.

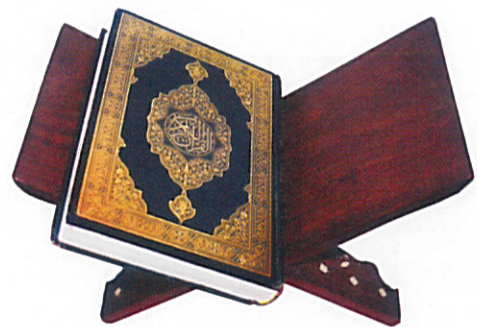


### I recite and explain

The implication of the question in the saying of Allah, glory be to Him: “

﴿ أَلَا تَتَّخِذُ مِنْ دُونِهِ ءَالِهَةً إِن يُرِدِنِ الرَّحْمَنُ بِضُرٍّ لَّا تُغْنِي عَنْكَ شَفَعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونَ ﴾

“A'attakhidhu Min Dūnihi~ 'Ālihatan 'In Yuridni Ar-Raḥmānu Biḍurrin Lā Tughni `Annī Shafā`atuhum Shay`āan Wa Lā Yunqidhūn” (Should I take other than Him false deities while, if the Most Merciful intends for me some adversity, their intercession will not avail me at all, nor can they save me).





**I read and find**

- ⦿ The verse that indicates one reason for accepting the advice of people calling for the worship of Allah, glory be to Him.

.....

**Condition of the righteous man after his death:**

The righteous man announced his faith in front of the People of the City after he advised them to believe the Messengers. As a result, they immediately killed him. After his death, Allah, glory be to Him, took him to Paradise. When he saw Paradise, he wished his people knew about his reward so that they believe in Allah, glory be to Him, thereby presenting an excellent example of forgiveness and wishing others the best.



**I think and compare:**

**The position of the righteous man toward the People of the City during his life and after his death, and explain the position of the People of the City toward him.**

Position of the righteous man toward his people during his life

Position of the righteous man toward his people after his death

.....

.....

.....

.....



### I reflect and explain:

⊙ using a practical example the moral values I learnt from the position of the righteous man during his life and after his death, indicating their effects on the individual and society in the table below:

Effect on the individual and society	Practical example	Moral values
Courage	.....	.....
Forgiveness	.....	.....
Wishing others the best	.....	.....
Positivity	.....	.....

### Dire consequence:

The People of the City kept transgressing and accusing the Messengers of Allah, glory be to Him, of telling lies. Allah, glory be to Him, did not send angels as soldiers to revenge and destroy them; He punished them with one shout that extinguished them all. This is how Allah, glory be to Him, deals with denying peoples, who will regret that denial and transgression on the Day of Judgment.



**I search and mention:**

Five peoples who were destroyed by Allah, glory be to Him, because of their transgression, and indicate the type of punishment they received.

Previous denying peoples	Type of punishment
The people of Noah	Drowned by the flood
.....	.....
.....	.....
.....	.....
.....	.....



**I think and determine:**

From the two verses two fixed universal rules that do not change:



1 Destruction of denying peoples.

2 .....



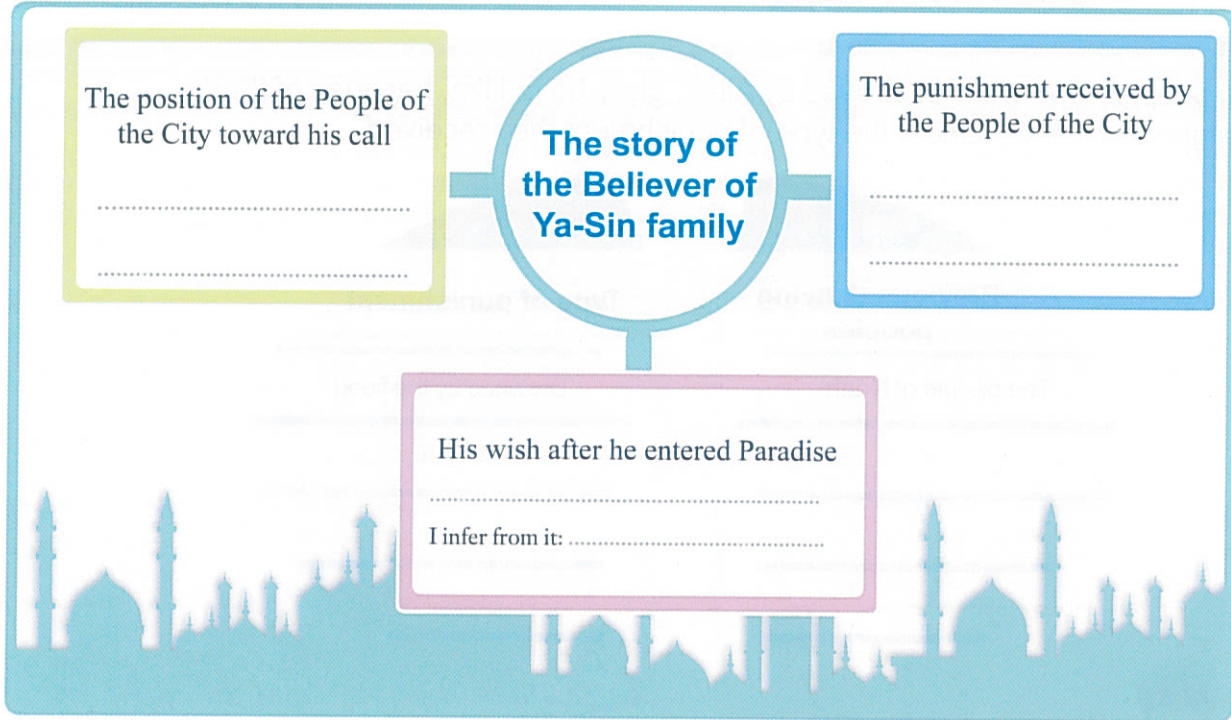
**I cooperate and write:**

⦿ A list of deeds that I must do to make the balance of my good deeds bigger on the Day of Judgment.



.....  
.....

I organize My Imprint:



I leave my imprint



I take the initiative to do useful work, raise myself above grudges, and wish good things for others like I wish for myself to be a good representative of my religion and my country.





I answer by myself:

1 Present from the events of the story of the Believer evidence that he loved his people and was keen on guiding them to the right path.

.....

2 Explain the way of Allah, glory be to Him, in dealing with deniers of His Messengers.

.....

3 Indicate in the verses the following meanings::

☞ The believer quickly strives to spread good things..

.....

☞ It is a must that man worships his Creator.

.....

4 Deduce three lessons that you learnt from the story of the righteous man and might benefit from in your life.

☞ .....

.....

☞ .....

.....

☞ .....

.....



## I assess myself::

S	Aspect	Level achieved		
		Medium	Good	Excellent
1	I wish for others what I wish for myself.			
2	I strive to spread good things so that they reach others.			
3	I struggle against myself to obey Allah, glory be to Him.v			
4	I prepare for the Day of Judgment by doing good deeds.			
5	I respond to others' offenses with kindness.			
6	I bear hardships to achieve my noble goals.			
7	I work sincerely to benefit myself and serve my country.			



## Lesson Two

In this lesson I will learn to:

- Read the noble hadith properly.
- Explain the noble hadith.
- Deduce the qualities of the three mosques.
- Explain the manners that must be observed by the Muslim in the three mosques.
- Read the hadith properly by heart.

## The Holiest Mosques



**I take the initiative to learn**

قَالَ تَعَالَى: ﴿فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيُذَكَّرَ فِيهَا أَسْمُهُ، يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ

وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾ [النور]

“Fī Buyūtin ‘Adhina Allāhu ‘An Turfa`a Wa Yudhkara Fīhā Asmuhu Yusabbiḥu

Lahu Fīhā Bil-Ghudūwi Wa Al-‘Āṣāl (36) Rijālun Lā Tuhīhim Tijāratun Wa Lā Bay`un ‘An Dhikri Allāhi Wa ‘Iqāmi Aṣ-Ṣalāati Wa ‘Itā’i Az-Zakāati Yakhāfūna Yawmāan Tataqallabu Fīhi Al-Qulūbu Wa Al-‘Abṣār (37)” ([Such niches are] in mosques which Allah has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings (38) are men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah. They fear a Day in which the hearts and eyes will fearfully turn about) [An-Nūr: (36-37)].

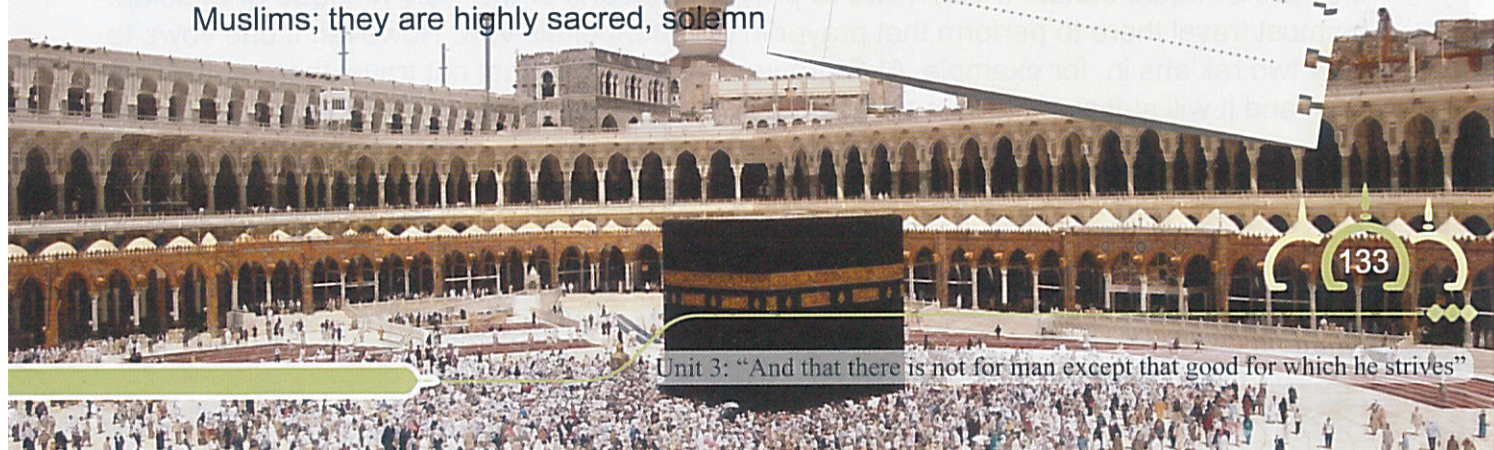
Mosques are the houses of Allah, glory be to Him, on earth. Therefore, they are special for Muslims; they are highly sacred, solemn



**I reflect and answer**

① The verse indicates that mosques are sacred and holy place. Explain.

② Enumerate the manners that a Muslim must observe when he is in the mosque. ...



and respected, and Muslim may not enter them unless they are pure. In mosques, a Muslim will find psychological and spiritual peace, learn the Holy Qur'an and noble hadith, and get acquainted with righteous people.

## I use my skills to learn:



I read and memorize:

According to Abu Saeed Al-Khudri, may Allah be pleased with him, the Messenger of Allah, peace be upon him, said:

“Do not undertake a journey to visit any mosque, but three: this Mosque of mine [in Madina ], the Holy Mosque [of Makkah] and Al-Aqsa Mosque” [narrated by Al-Bukhari and Muslim]

1

**Do not undertake a journey:** do not travel to a mosque to fulfil a vow or perform worship acts.

## I understand the significance of the Hadith:

### Mosques vary in their status:

The Messenger of Allah, peace be upon him, tells us in this hadith about the holiest mosques to which one may travel for worship, given their great status. As for other mosques, they are of equal status. If one vows to pray two rak'ahs in the Holy Mosque of Makkah, he must travel there to perform that prayer in fulfilment of his vow. However, if one vows to pray two rak'ahs in, for example, Al-Qairawan mosque, he must not travel there to fulfil his vow, and it will sufficient for him to pray those two rak'ahs in any other mosque.



## Let's learn about these three mosques and their merits:

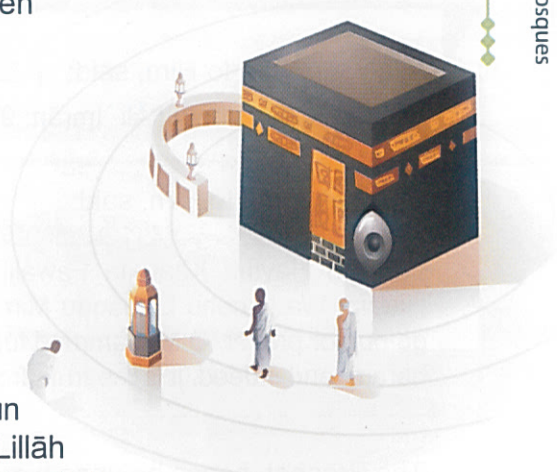
### 1. The Holy Mosque

It is located in Makkah, in the Kingdom of Saudi Arabia, and is the greatest mosque and the one with the highest status. Allah made it qibla and a secure place to which people return. It is the place where the Final Prophet, peace be upon him, was born, and where the revelation took place. Allah, glory be to Him, made visiting this mosque one pillar of Islam. In its centre is the Holy Ka'bah, the qibla of all Muslims, which was first built by Adam, peace be upon him, and then deteriorated with the passage of time, so Allah, glory be to Him, ordered His Prophet Ibrahim Al-Khalil, peace be upon him, to build it, raise its foundations, and proclaim pilgrimage to the people. Allah, glory be to Him, said:

﴿إِن أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ ﴿١٦﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿١٧﴾﴾ [آل عمران]

“Inna 'Awwala Baytin Wuđi`a Lilnāsi Lalladhī Bibakkata Mubārakān Wa Hudan Lil`ālamīn (96) Fīhi `Āyātun Bayyinātun Maqāmu `Ibrāhīma Wa Man Dakhalahu Kāna `Āminān Wa Lillāh `Alá An-Nāsi Ĥijju Al-Bayti Mani Astaṭā`a `Ilayhi Sabīlān Wa Man Kafara Fa`inna Allāha Ghanīyun `Ani Al-`Ālamīn (97)” (Indeed, the first House of worship established for mankind was that at Makkah - blessed and a guidance for the worlds. (96) In it are clear signs such as the standing place of Abraham. And whoever enters it shall be safe. And due to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds. (97))

[`Āli `Imrān: 96-97]



### I discuss and answer:

1 Why was the Holy Mosque called by this name?

.....

2 What was the first house for worship established on earth?

.....

3 There is one pillar of Islam that is connected with the Holy Ka'bah. What is it?

.....





## I cooperate and deduce:

### Merits of the Holy Mosque based on the following evidence:

#### Evidence

Allah, glory be to Him, said: ﴿فِيهَا آيَاتٌ بَيِّنَاتٌ﴾ "Fīhi 'Āyātun Bayyināt"  
(In it are clear signs) [Āli 'Imrān: 97]

Allah, glory be to Him, said:

﴿وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ﴾  
Wa Min Haythu Kharajta Fawalli Wajhaka Shaṭra Al-Masjidi Al-Ḥarāmi Wa 'Innahu Lalḥaqqu Min Rabbik" (So from wherever you go out for prayer, O Muhammad turn your face toward al- Masjid al-haram, and indeed, it is the truth from your Lord.) [Al-Baqarah: 149].

The Prophet, peace be upon him, said: "The water of Zamzam is for whatever it is drunk for." [narrated by Ibn Majah]

The Prophet, peace be upon him, said: "and one prayer in the Holy Mosque is better than one hundred thousand prayers elsewhere." [narrated by Ahmad]

Allah, glory be to Him, said:

﴿أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ﴾  
"Uḥillat Lakum Bahīmatu Al-'An'āmi 'Illā Mā Yutlá `Alaykum Ghayra Muḥillī Aṣ-Ṣaydi Wa 'Antum Ḥurumun 'Inna Allāha Yaḥkumu Mā Yurīd" (Lawful for you are the animals of grazing livestock except for that which is recited to you in this Qur'an - hunting not being permitted while you are in the state of iuram. Indeed, Allah ordains what He intends.) [Al-Mā'idah: 1]

Allah, glory be to Him, said:

﴿وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾  
"Wa Lā Yajrimannakum Shana'ānu Qawmin 'An Ṣaddūkum `Ani Al-Masjidi Al-Ḥarāmi 'An Ta'tadū Wa Ta`āwanū `Alá Al-Birri Wa At-Taqwá Wa Lā Ta`āwanū `Alá Al-'Ithmi Wa Al-'Udwāni Wa Attaqū Allāha 'Inna Allāha Shadīdu Al-'Iqāb" (And do not let the hatred of a people for having obstructed you from al-Masjid al-haram lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression.) [Al-Mā'idah: 2]

#### Merit

The standing place of Ibrahim, peace be upon him, is inside it

Qibla of Muslims

.....

.....

.....

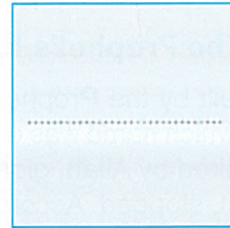
.....



The Prophet, peace be upon him, said: "Allah made Makkah a sanctuary ... no one is allowed to uproot its thorny shrubs, cut down its trees, chase its game or pick up its fallen things except a person who would announce it publicly." [narrated by Al-Bukhari]

Allah, glory be to Him, said:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا﴾ "Inna Aş-Şafā Wa Al-Marwata Min Sha`ā'iri Allāhi" Faman Ĥajja Al-Bayta 'Aw A`tamara Falā Junāĥa `Alayhi 'An Yaṭṭawwafa Bihimā" (Indeed, as-safa and al-Marwah are among the symbols of Allah. So whoever makes Hajj to the House or performs 'umrah - there is no blame upon him for walking between them.) [Al-Baqarah: 158]

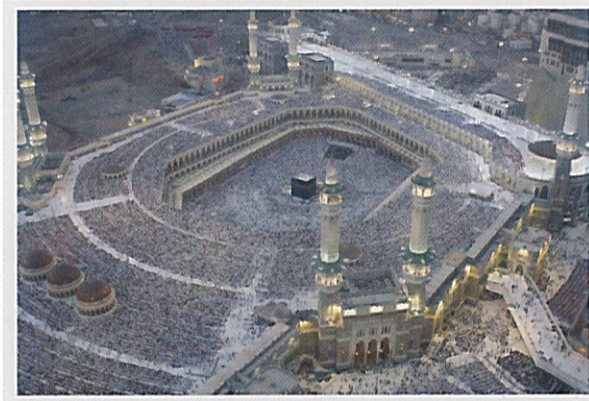


### Construction of the Holy Mosque:

The Holy Mosque received much care and attention from rulers of Muslims and went through several expansions and improvements over the years.



I notice and talk about:



- ⦿ The efforts made by the Kingdom of Saudi Arabia to serve the Holy Mosques and its visitors in the past and present.

.....

- ⦿ The duty of a Muslim toward the Holy Mosque.

.....

- ⦿ Punishment of anyone who violates its sanctity and sacredness..

.....



## 2. The Prophet's Mosque

It was built by the Prophet, peace be upon him, immediately after his emigration from Makkah to Yathrib, which name was changed to "Madina" after his arrival. The choice of the place of the mosque was inspired by Allah, glory be to Him, in the place where the she-camel of the Prophet, peace be upon him, stopped. According to Al-Tabarani and Saeed bin Mansoor in his Sunan, Abdullah bin Al-Zubair, may Allah be pleased with him, said that the Messenger of Allah, peace be upon him, arrived into Madina and his camel sat between the house of Ja'far bin Muhammad bin Ali and the house of Al-Hasan bin Zaid.

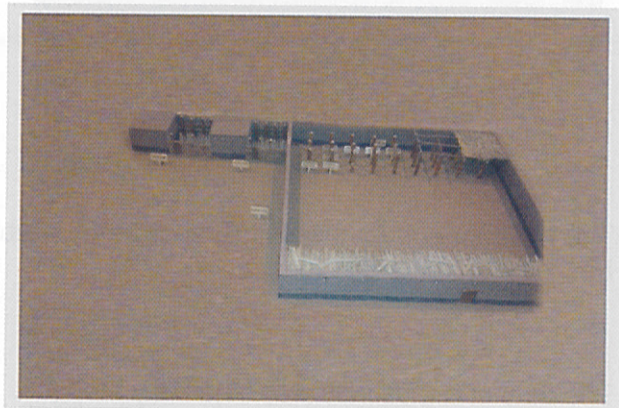
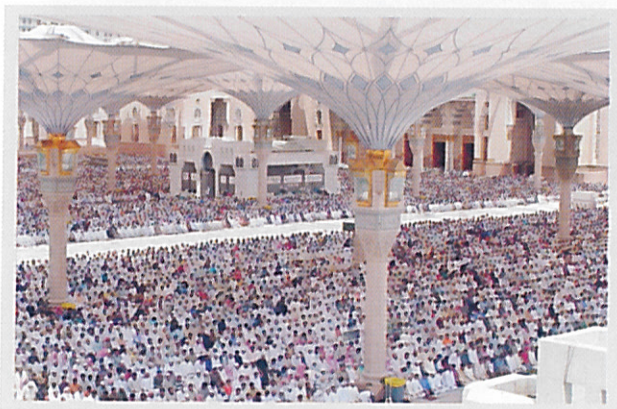
People came and said: "O Messenger of Allah, stay with us". But the camel stood up and he said: "Leave it; it has an order". So, it went to the door of Abu Ayoob Al-Ansari, may Allah be pleased with him, and sat there. People came and said: "O Messenger of Allah, stay with us". But the camel stood up again and he said: "Leave it; it has an order". It went until it arrived at the location of the minbar and sat there.

The land was then dates-drying area owned by two orphans, Sahl and Suhail, sons of Amr, who offered the land as a gift. But the Messenger of Allah, peace be upon him, refused that and bought the land for ten dinars, paid by Abu Bakr, may Allah be pleased with him. Construction works started, using mudbricks for the walls, palm leaves for the ceiling, and palm trunks as pillars. Qibla was northward, in the direction of Al-Aqsa Mosque.

Emigrants and Ansar worked together with the participation of the Prophet, peace be upon him. They chanted the line by Abdullah bin Rawaha, may Allah be pleased with him:

**O Allah! Reward is that of the Hereafter**

**so, have mercy on Ansar and Emigrants**



 I describe and compare:

Between the features of the Prophet's Mosque in the past and present in the table below:





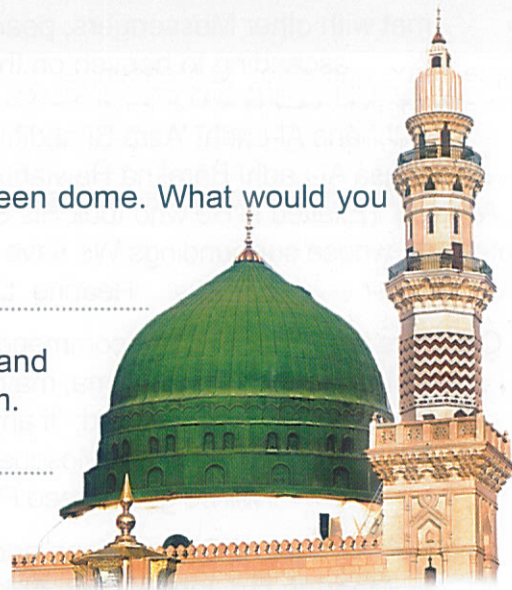
Aspect	Prophet's Mosque in the past	Prophet's Mosque in the present
Building materials		
Size		
Islamic architecture		



**I imagine and infer:**

⦿ The Prophet's Mosque is decorated by a big green dome. What would you imagine if you look at it?

⦿ Manners of the Muslim in the Prophet's Mosque and greeting the Messenger of Allah, peace be upon him.



**I reflect and infer**

**Other merits of the Prophet's Mosque based on the following hadiths:**

⦿ According to Abu Huraira, may Allah be pleased with him, the Prophet, peace be upon him, said: "The area between my house and my minbar is one of the meadows of Paradise, and my minbar is on my watering-place." [narrated by Al-Bukhari and Muslim].

⦿ According to Abu Huraira, may Allah be pleased with him, the Messenger of Allah, peace be upon him, said: "Offering prayer in my mosque (in Madinah) is better than one thousand prayers elsewhere, save for those offered in the Holy Mosque (in Makkah)." [narrated by Al-Bukhari and Muslim]

⦿ Abu Huraira, may Allah be pleased with him, said: I heard the Messenger of Allah, peace be upon him, saying: "Whoever comes to this mosque of mine, and only comes for a good purpose, such as to learn or to teach, his status is like that of one who fights in Jihad in the cause of Allah." [narrated by Imam Ahmad and Ibn Majah]

### 3. Al-Aqsa Mosque

Al-Aqsa Mosque is the first of the two qiblas and the third of the two Holy Mosques. It is located on Mount Moriah in south eastern old Jerusalem, Occupied Palestine, and comprises the entire wall of the Mosque, including the prayer place and the Dome of the Rock Mosque. It is the place where the Messenger of Allah, peace be upon him, was taken on his night journey and where he met with other Messengers, peace be upon them, and led them in prayer before ascending to heaven on the same night. Allah, glory be to Him, said:

﴿سُبْحَانَ الَّذِي أَمْرٌ وَعَبْدُهُ لَيْلًا مَرَكَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَنَّا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾  
 “Subhāna Al-Ladhī 'Asrá Bī`abdihi Laylāan Mina Al-Masjidi Al-Ĥarāmi 'Ilā Al-Masjidi Al-'Aqṣá Al-Ladhī Bāraknā Ĥawlahu Linuriyahu Min 'Āyātinā 'Innahu Huwa As-Samī`u Al-Baṣīr” (Exalted is He who took His Servant by night from al-Masjid al-haram to al-Masjid al- Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing) [Al-'Isrā': 1].

One of its merits is that it is recommended to start Ihram for pilgrimage and Umrah from Al-Aqsa Mosque, as Umm Salama, may Allah be pleased with her, said: the Messenger of Allah, peace be upon him, said: “If anyone puts on Ihram for pilgrimage or Umrah from Al-Aqsa Mosque to the Holy Mosque, his former and latter sins will be forgiven, or he will be guaranteed Paradise” [narrated by Abu Dawood].

A number of Companions and Followers did that, such as Ibn Omar, Moadh bin Jabal, Kaab Al-Khair, Abdullah bin Abi Ammar, Wakee' bin Al-Jarrah, and Umm Hakeem bint Umayya bin Al-Akhnas, may Allah be pleased with them all.



I reflect and enumerate:

**Other merits of Al-Aqsa Mosque from the following texts:**

☉ Allah, glory be to Him, said:

﴿سُبْحَانَ الَّذِي أَمْرٌ وَعَبْدُهُ لَيْلًا مَرَكَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَنَّا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾

“Subhāna Al-Ladhī 'Asrá Bī`abdihi Laylāan Mina Al-Masjidi Al-Ĥarāmi 'Ilā Al-Masjidi Al-'Aqṣá Al-Ladhī Bāraknā Ĥawlahu Linuriyahu Min 'Āyātinā 'Innahu Huwa As-Samī`u Al-Baṣīr” (Exalted is He who took His Servant by night from al-Masjid al-haram to al-Masjid al- Aqṣa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing) [Al-'Isrā': 1].





The place where the Messenger of Allah, peace be upon him, was taken on his night journey

⊙ Abu Al-Dardaa, may Allah be pleased with him, said: the Messenger of Allah, peace be upon him, said: "Offering one prayer in the Holy Mosque is equal to offering one hundred thousand prayers elsewhere, and offering one prayer in Al-Aqsa Mosque is equal to offering five hundred prayers elsewhere" [narrated by Al-Tabarani].

⊙ According to Maymoona, may Allah be pleased with her, the servant of the Prophet, peace be upon him, she said: O Messenger of Allah, tell us about Al-Aqsa Mosque. So he said: "go there and pray in it. If you cannot do that, send oil to be lighted in its lamps" [narrated by Abu Dawood].



I search and talk about:

⊙ The efforts made by the United Arab Emirates in relation to Al-Aqsa Mosque.



The Muslim's duty in relation to holy mosques:

Mosques in general are the houses of Allah, glory be to Him, on earth. A Muslim must recognize their status, sanctity and sacredness and protect them from any act or saying that would desecrate or distort them. Naturally, the same applies to the three holy mosques that were mentioned by Allah, glory be to Him, in his Holy Book, and also by His noble Messenger, peace be upon him. Allah, glory be to Him, said on the sanctity of the Holy Mosque:

﴿ وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَاتِ الْبَيْتِ أَنْ لَا تُشْرِكْ فِي شَيْءٍ وَطَهَّرَ بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴾



“Wa 'Idh Bawwa'nā Li'ibrāhīma Makāna Al-Bayti 'An Lā Tushrik Bī Shay'āan Wa Ṭahhir Baytiya Lilṭṭā'ifīna Wa Al-Qā'imīna Wa Ar-Rukka`i As-Sujūd” (And mention, O Muhammad, when We designated for Abraham the site of the House, saying, "Do not associate anything with Me and purify My House for those who perform Tawaf and those who stand in prayer and those who bow and prostrate) [Al-Ĥaj: 26].

Furthermore, Allah, glory be to Him, warned anyone who desecrate it:

﴿إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَنكِفُ فِيهِ وَالْبَادِ وَمَن يُرِدْ فِيهِ بِالْحَافِ يُظَلِّمِ نَفْسَهُ مِن عَذَابِ اللَّهِ عَظِيمٍ﴾

“Inna Al-Ladhīna Kafarū Wa Yaṣuddūna `An Sabīli Allāhi Wa Al-Masjidi Al-Ĥarāmi Al-Ladhī Ja`alnāhu Lilnāsi Sawā'an Al-`Ākifu Fīhi Wa Al-Bādi Wa Man Yurid Fīhi Bi'ilḥādīn Biḥulmin Nudhiqhu Min `Adhābin 'Alīm” (Indeed, those who have disbelieved and avert people from the way of Allah and from al-Masjid al-haram, which We made for the people - equal are the resident therein and one from outside; and also whoever intends a deed therein of deviation in religion or wrongdoing - We will make him taste of a painful punishment) [Al-Ĥaj: 25]



**I give my opinion:**

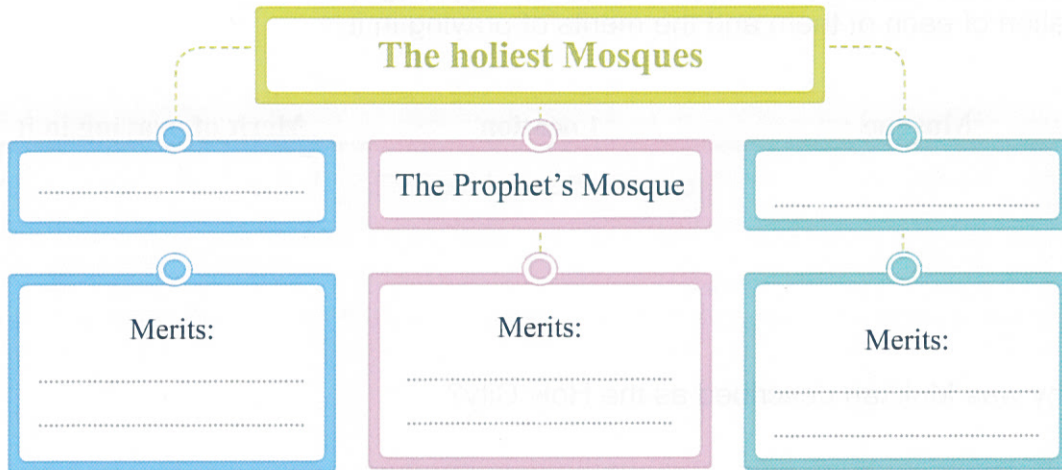
regarding the following wrong manners or practices using the evidence above:

Situation	My opinion
Someone drank Zamzam water and then threw the empty cup on the ground.	
Someone dropped an old man to the ground in the yard of the Holy Mosque while trying to touch the Black Stone.	
Someone performed tawaf (circumambulation) on the second floor of the Holy Mosque to avoid crowdedness.	
Someone saw Palestinian youths in occupied Jerusalem keen on performing prayers in Al-Aqsa Mosque.	
Someone raised his hand from a distance in the direction of the grave of the Messenger of Allah, glory be to Him, to avoid pushing people.	
Someone prayed eight rak'ahs in Al-Rawdha Al-Sharifa and then sat to read the Qur'an.	
Someone saw a thief stealing the wallet of someone performing Umrah in the yard of the Holy Mosque in Makkah.	



### I organize My Imprint:

I complete the following conceptual chart:



### I leave my imprint



I respect the houses of Allah, glory be to Him, which are spread around the world, observe mosque manners in them, and ensure my society is aware of the sanctity and merits of the two Holy Mosques.



I answer by myself:

- 1 I enumerate the world's holiest mosques, indicating the location of each of them and the merits of praying in it.

Mosque	Location	Merit of praying in it

- 2 Why was Makkah described as the Holy City?

- 3 Put (✓) next to the true statement and (✗) next to the false one:

- ⊙ The Prophet, peace be upon him, participated with the Emigrants and the Ansar in building the Prophet's Mosque. ( )
- ⊙ The Holy Mosque had two minarets during the lifetime of the Prophet, peace be upon him. ( )
- ⊙ Mudbricks were used to build the walls of the Prophet's Mosque, and palm trunks were used as its pillars. ( )
- ⊙ The Dome of the Rock Mosque in Jerusalem was built by the Umayyad caliph Al-Waleed bin Abdulmalek, may Allah be pleased with him.. ( )
- ⊙ Al-Aqsa Mosque was built one thousand years after the Holy Mosque.. ( )

### Enriching My Experience:

- ⊙ Complete the following table:

The United Arab Emirates has paid every care and attention to mosques; Cabinet Resolution No. 39/2012 set several duties and prohibitions to maintain the sanctity of mosques, such as not eating, drinking, speaking aloud or begging in mosques.



Cabinet Resolution No.	Duties	Prohibitions
39/2012 concerning the Sanctity of Mosques in the UAE	.....	.....
	.....	.....
	.....	.....

I assess myself:

S	Aspect	I apply it		
		always	sometimes	rarely
1	I express my love of the three mosques.			
2	I am keen on maintaining the sanctity and sacredness of the two Holy Mosques when I visit them.			
3	I urge my father to take me to perform Umrah and visit the grave of the Prophet, peace be upon him.			
4	I supplicate to Allah, glory be to Him, to enable me to pray in the three mosques, if Allah wills.			
5	I supplicate to Allah, glory be to Him, for the liberation of Al-Aqsa Mosque.			
6	I defend my Islamic sanctities against any evil or damage to them.			
7	I observe mosque manners in my country and respect their sanctity.			
8	I maintain mosques in my country and do not mess with their contents.			



## Lesson Three

# The Conquest of Makkah

### In this lesson I will learn to:

- Explain the religious value of Makkah.
- Enumerate the conditions of Al-Hudaibiya Treaty.
- Deduce the importance of trust in Allah, glory be to Him, from the events of the conquest of Makkah.
- Infer the relation between forgiveness and civilizational advancement of society.



### I take the initiative to learn

Allah, glory be to Him, said:

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِن شَاءَ اللَّهُ ءَامِينَ مُخْلِطِينَ رُءُوسَكُمْ وَمَقْصِرِينَ لِأَنفُسِكُمْ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِن دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾

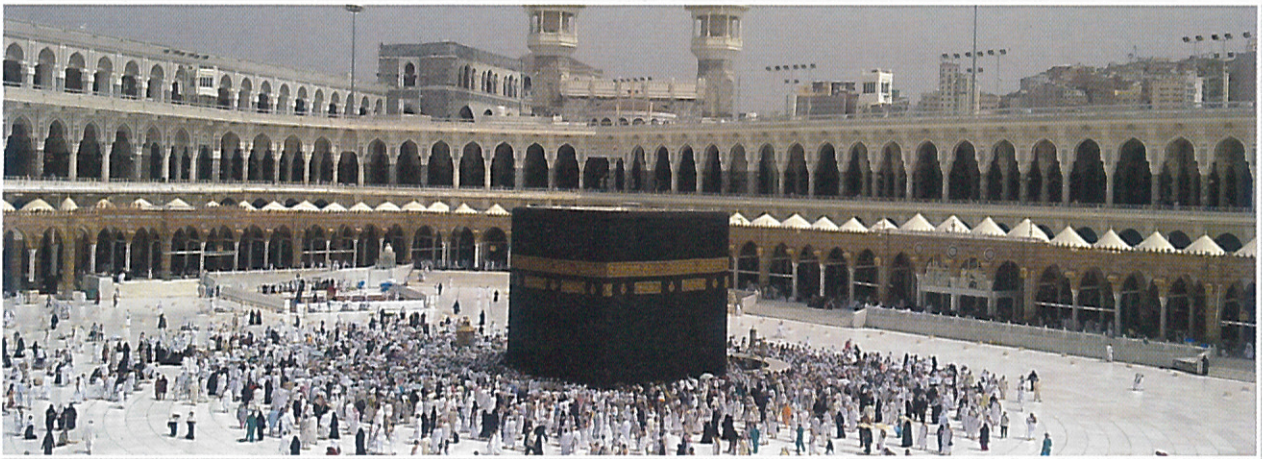
“Laqad Şadaqa Allāhu Rasūlahu Ar-Ru'uyā Bil-Ĥaqqi Latadhkulunna Al-Masjida Al-Ĥarāma 'In Shā'a Allāhu 'Āminīna Muĥalliqliqīna Ru'ūsakum Wa Muqāşşirīna Lā Takhāfūna Fa`alima Mā Lam Ta`lamū Faja`ala Min Dūni Dhālika Fatĥāan Qarībāa” (Certainly has Allah showed to His Messenger the vision in truth. You will surely enter al-Masjid al-haram, if Allah wills, in safety, with your heads shaved and hair shortened, not fearing anyone. He knew what you did not know and has arranged before that a conquest near [at hand.] [Al-Fatĥ: 27]



### I think and explain:



- ⦿ The verse carries good news from Allah, glory be to Him, to His Prophet, peace be upon him. State it.
- ⦿ Many people count on visions and dreams and build their future on them. What would you advise them?







## I use my skills to learn:

### The importance of Makkah

Makkah (or Umm Al-Qura) is the holiest city in Islam. The Holy Mosque is located at its centre, and in the middle of this Mosque is Ka'bah, the qibla of Muslims in their prayers and their destination for pilgrimage. Ka'bah was built by Ibrahim Al-Khalil and his son Ismael. Makkah has also several important religious landmarks, such as Zamzam well, Arafah, Muzdalifa, Mina, Al-Noor Mountain, Thawr Mountain and Hera' Cave, in which revelation came to the Prophet Muhammad, peace be upon him. From Makkah, Islam spread to the world. It is the city in which Adam and Eve, as well as most Prophets and Messengers, lived. The Prophet Muhammad, peace be upon him, was born in it, emigrated from it to Madina, and return to it in conquest.

## I enumerate and classify:

Landmarks of Makkah in the following table:

Religious landmarks	Historical landmarks	Geographical landmarks
.....	.....	.....
.....	.....	.....
.....	.....	.....



## I read and infer:

According to Abdullah bin Abbas, may Allah be pleased with them, the Messenger of Allah, peace be upon him, said to Makkah (when emigrating from it): "What a sweet land you are! You are dearest to me. If it were not that my people expelled me from you, I would not have lived elsewhere" [narrated by Al-Tirmidhi].

The reason why the Prophet, peace be upon him, was attached to Makkah..

.....

The national value which the Prophet, peace be upon him, is stressing in this hadith..

.....



## Al-Hudaibiya Treaty paved the way for the conquest of Makkah

Al-Hudaibiya Treaty was made in the month of Dhu Al-Qa'da, in the sixth year AH, between Muslims and Quraysh, at a place called Al-Hudaibiya, on the outskirts of Makkah, when the Muslims went to perform Umrah but were prevented by the polytheists of Makkah.

Key terms of the treaty: the two sides agreed on a truce between them for ten years. Muslims will not enter Makkah, but will return to it the following year to perform Umrah.

The treaty gave tribes the freedom to join either of the two parties: the Muslims or Quraysh. It provided that any person from Quraysh who converts to Islam and comes to the Messenger, peace be upon him, shall be returned to Quraysh, and any person from the side of the Messenger, peace be upon him, who joins Quraysh shall be accepted. Al-Hudaibiya Treaty formed a suitable framework for spreading Islam among tribes and enhancing the strength of Muslims and limiting wars and fighting.



The fields of reconciliation that are encouraged in the following verses, and indicate their positive results:

Verse	Fields of settlement	Positive results
Allah, glory be to Him, said: <b>﴿ وَالصَّلْحُ خَيْرٌ ﴾</b> "Wa Aṣ-Ṣulḥu Khayr" (and settlement is best) [An-Nisā': 128]	.....	.....
Allah, glory be to Him, said: <b>﴿ فَاصْلِحُوا بَيْنَ أَخْوَابِكُمْ ﴾</b> "Fa'aṣliḥū Bayna 'Akhawaykum" (so make settlement between your brothers) [Al-Ḥujurāt: 10]	.....	.....
Allah, glory be to Him, said: <b>﴿ إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا ﴾</b> "In Yurīdā 'Iṣlāḥāan Yuwaffiqi Allāhu Baynahumā" (If they both desire reconciliation, Allah will cause it between them) [An-Nisā': 35]	.....	.....
Allah, glory be to Him, said: <b>﴿ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ ﴾</b> "Fa Attaqū Allaha Wa 'Aṣliḥū Dhāta Baynikum" (So fear Allah and amend that which is between you) [Al-'Anfāl: 1]	.....	.....



## Trust in Allah and making necessary efforts

The Prophet, peace be upon him, went out to conquer Makkah in Ramadan in the eighth year AH. He and the Muslims accompanying him were fasting. On their way, he and the Muslims accompanying him broke their fast until they entered Makkah. The Prophet, peace be upon him, maintained full secrecy while marching; he kept the destination of the army secret from everybody, and supplicated to his Lord saying: "O Allah! Deprive Quraysh of vigilance and information so that we surprise them in their territory". So, Quraysh did not know anything about the Muslims and their target.



### I analyze and explain:

- One of the factors of success in tasks is combining trust in Allah and making the necessary efforts. Explain this in the case of the conquest of Makkah.

#### Trust in Allah

.....

.....

.....

#### Making the necessary efforts

.....

.....

.....

## Forgiveness and tolerance

Ibn Ishaq said: the Messenger of Allah, peace be upon him, stood at the door of Ka'bah and said: "O Quraysh! What do you think I would do with you?" They said: "something good. You are a good brother and a good nephew." He said: "you are free to go." [The Prophet's Biography by Ibn Hisham]

This is the perfect example of forgiveness, tolerance and having mercy on others. One of the effects of the Prophet's policy of forgiveness is that people felt secure and entered the religion of Allah in multitudes, and Islam became stronger. Allah, glory be to Him, referred to this in the Holy Qur'an when He said:

﴿ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۖ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۚ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْ لَهُ ۗ إِنَّهُ كَانَ تَوَّابًا ۝﴾

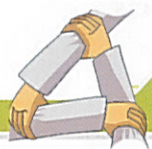
"Idhā Jā'a Naṣru Allāhi Wa Al-Fath (1) Wa Ra'ayta An-Nāsa Yadkhlūna Fī Dīni Allāhi 'Afwājā (2) Fasabbih Biḥamdi Rabbika Wa Astaghfirhu 'Innahu Kāna Tawwābā (3)" (When the victory of Allah has come and the conquest, (1) And you see the people entering into the religion of Allah in multitudes, (2) Then exalt Him with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance. (3)) [An-Naṣr: 1-3]



### I think and infer:

The civilizational values of the sayings of the Prophet, peace be upon him, on the day of the conquest of Makkah:

Saying	Civilizational value
Today is the day of mercy.	.....
You are free to go	.....
Whoever enters the house of Abu Sufian will be safe	.....
Whoever enters his house will be safe	.....



### I cooperate and give one example:

For each of the following positive values, explaining their positive effects in the table below:



Moral value	Practical example	Positive effects
Forgiveness	.....	.....
Tolerance between family members	.....	.....
Tolerance toward non-Muslims	.....	.....

### Treating people according to their status

One of the good morals is to treat people according to their status and rank. Aysha, may Allah be pleased with her, said: "The Messenger of Allah, peace be upon him, ordered us to treat people according to their status" [narrated by Muslim]. This was demonstrated at the time of the conquest of Makkah; Abu Bakr, may Allah be pleased with him, brought his father, Abu Kuhafa, but when the Messenger of Allah, peace be upon him, saw him said: "Would you leave the old man at his house until I come to him?" Another example is when the Messenger of Allah, peace be upon him, observed the status of Abu Sufian, leader of Quraysh, by saying: "Whoever enters the house of Abu Sufian will be safe".



**I cooperate and write down:**

Next to each person the appropriate way to observe their status:

The ruler

A person of high status  
(e.g. minister)

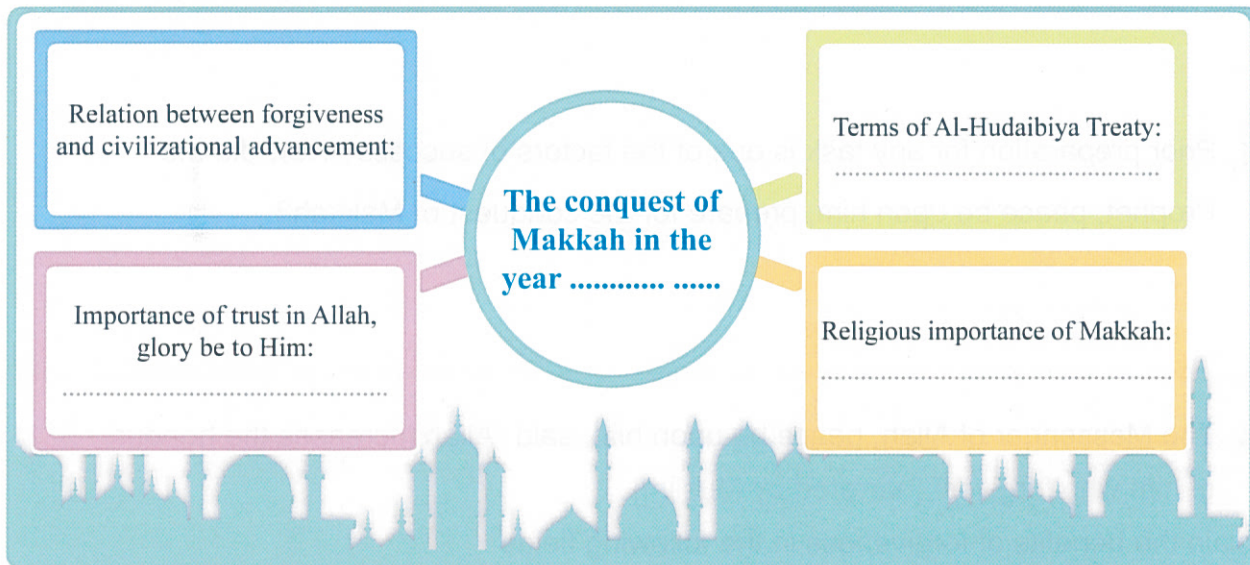
Scholar

Old man

Mother



**I organize My Imprint:**



**I leave my imprint**

Sheikh Zayed, may Allah have mercy upon him, says: “the believer must be merciful and tolerant. We must be tolerant towards each other. Tolerance is mercy, and without tolerance there is no life.”





**I answer by myself:**

**1** Reconciliation has several benefits. State two benefits of Al-Hudaibiya Treaty.

.....

.....

**2** How would you explain the acceptance by the Messenger, peace be upon him, of the terms of Al-Hudaibiya Treaty despite their injustice towards Muslims?

.....

.....

**3** Prior preparation for any task is one of the factors of success? How did the Prophet, peace be upon him, prepare for the conquest of Makkah?

.....

.....

**4** The Messenger of Allah, peace be upon him, said “Allah increases the honour of him who forgives” [narrated by Muslim]

Explain the benefits of forgiveness in the following fields

- Family .
- Professional level
- Social relations
- Relations between nations





### Enriching My Experience:

⊙ Cooperate with your classmates to extract the Qur'anic verses that talk about the conquest of Makkah, write a full report about this historic event and then publish it on social media.

### I assess myself:

S	Aspect	I apply it		
		always	sometimes	rarely
1	I am interested in Islamic history events.			
2	I follow the lead of the Prophet, peace be upon him, in all my behaviour.			
3	I forgive those who wronged me.			
4	I respect people who are older than me and honour people of higher rank.			
5	I respect the opinions of others without prejudice for my own opinion			

## Lesson Four

### Travel Manners

#### In this lesson I will learn to:

- Explain the benefits of travel in Islam.
- Explain travel manners.
- Deduce the benefits of observing travel manners.
- Read recommended travel supplications by heart.



#### I take the initiative to learn

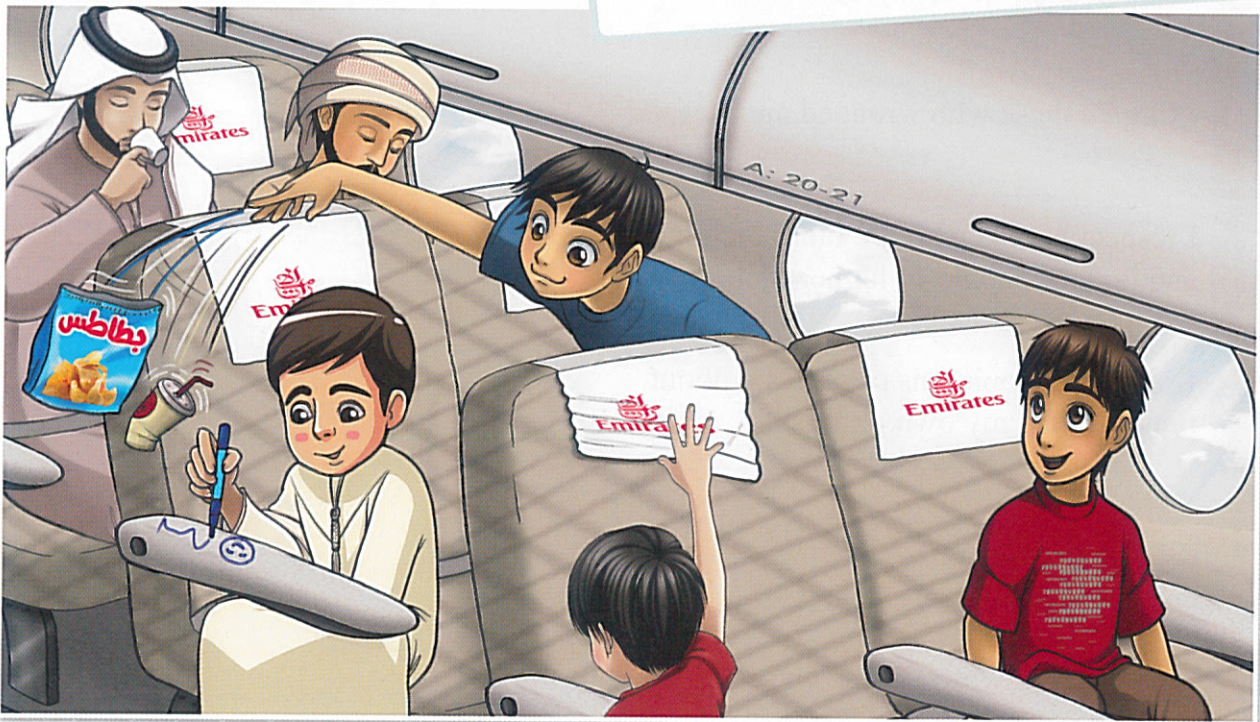
It has been noticed that during air travel, some children mess with the contents of the plane, stand in the aisles for no reason, and speak loudly during the flight.



#### I think and Infer:



- ⦿ What is your opinion of this behaviour?  
.....
- ⦿ What must the Muslim observe while travelling?  
.....







### I use my skills to learn:



### Travel in Islam :

Linguistically speaking, travel is the opposite of staying in one’s country. It means moving by land, air or sea from one’s country to another to achieve a benefit that is permitted by Allah, glory be to Him. Allah, glory be to Him, ordered people to move around

earth to satisfy their various needs, such as work, education, treatment, trade, tourism and others.

Allah, glory be to Him, said: ﴿هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ﴾. “Huwa Al-Ladhī Ja`ala

Lakumu Al-'Arḍa Dhalūlāan Fāmshū Fī Manākibihā Wa Kulū Min Rizqihī Wa 'Ilayhi An-Nushūr” (It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection) [Al-Mulk: 15]. Through travel, the traveller will think of the wonders created

by Allah, glory be to Him, thereby increasing his belief in Him. Allah, glory be to Him, said:

﴿قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ﴾ “Qul Sīrū Fī Al-'Arḍī Fānẓurū Kayfa Bada'a Al-Khalq” (Say, O Muhammad, "Travel through the land and observe how He began creation") [Al-'Ankabūt: 20].

Travel services are considered to reflect the prosperity of people and advancement of countries. We in the United Arab Emirates live under wise leadership that strives to ensure the welfare and happiness of its people and continued civilizational communication with the world. Therefore, the UAE has paid attention to travel services, building world-class airports, providing modern airplanes that are equipped with the latest services, and occupying highest global rankings in the fields of travel and tourism several times.



### I search and describe:

The services offered by airports in the UAE to ensure happiness of air travellers in the following fields:

Field	Services
Air travel reservation	.....
Completing travel procedures in the airport	.....
Providing convenience means in the airport	.....



### I read and infer:

#### Other benefits of travel from the following hadiths::

☉ The Messenger of Allah, peace be upon him, said: "Three supplications are answered without doubt. The supplication of the oppressed, the supplication of the traveller, and the supplication of a parent against their child." [narrated by Al-Tirmidhi].

.....

☉ The Messenger of Allah, peace be upon him, said: "A man set out to visit a brother (in Faith) in another town and Allah sent an angel on his way. When the man met the angel, the latter asked him, "Where do you intend to go?" He said, "I intend to visit my brother in this town." The angel said, "Have you done any favour to him?" He said, "No, I have no desire except to visit him because I love him for the sake of Allah, glory be to Him." Thereupon the angel said, "I am a messenger to you from Allah to inform you that Allah loves you as you love him for His sake" [narrated by Muslim].)

.....

.....



### I think and reflect:

#### The following behaviours, explaining their positive and negative aspects:.

☉ Someone borrows money from the bank to travel with his family during his annual leave.

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

☉ Someone travels with his friends for tourism without the knowledge of his parents.

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





## Travel manners:

### First: before travel, the Muslim must observe the following manners::

- ⦿ Have a righteous intention. The Muslim would make his travel a means for getting closer to Allah, glory be to Him. The Messenger of Allah, peace be upon him, said: "Acts are judged only by intentions and a man will have only what he intended." [Narrated by Al-Bukhari and Muslim].
- ⦿ Leave sufficient money and provision for his family. The Messenger of Allah, peace be upon him, said: "It is sufficient sin for a man that he neglects him whom he maintains." [Narrated by Ahmad and Abu Dawood].
- ⦿ Choose a good companion who will remind him of Allah, glory be to Him, help him obey Him, and guide him to good things. The Prophet, peace be upon him, said: "Keep only a believer for a companion and let only a pious eat your food" [Narrated by Abu Dawood and Al-Tirmidhi].
- ⦿ Check his identification papers that are needed for travel before leaving one's house.
- ⦿ Read and observe the instructions on the back of the travel ticket.
- ⦿ Observe the time of the flight.
- ⦿ Depending on the time available to him, assist anyone who needs help with using electronic equipment at the airport to complete smart travel procedures or otherwise.



### I reflect and explain:

The two types of travel indicated in the following hadith, giving one example for each and stating my position towards them.

The Messenger of Allah, peace be upon him, said: "anyone who leaves his house will have two flags at his door; one flag carried by an angel and one flag carried by a devil. If he is out to do something that please Allah, the angel will follow him with his flag, and he will remain under the flag of the angel until returning home. If he is out to do something that angers Allah, the devil will follow him with his flag, and he will remain under the flag of the devil until returning home." [narrated by Ahmad and Al-Tabarani]

Two types of travel

My position towards them

One example for each type



### I discuss and assess:

- ⦿ Someone travels for tourism without leaving sufficient money for his family during the period of his travel.

.....

.....



### I cooperate and plan:

For a fun and useful family travel during the summer holiday:



Destination

.....

Means of travel

.....

Tourist places

.....

Necessary luggage

.....

Trip budget

.....

### Second: during travel:

⦿ Travellers must choose one of them as their leader to supervise and organize accommodation, transportation and other things. The Messenger of Allah, peace be upon him, said: **“When three persons set out on a journey, they should appoint one of them as their leader.”** [Narrated by Abu Dawood].

⦿ Saying the travel supplication when one gets on his car, the plane or other means of travel. The travel supplication is: **“Glory is to Him Who subjected for us this (ride) and we were not ourselves powerful enough to use It as a ride, and we are going to return to our Lord. O Allah, we seek virtue and piety from You in this journey of ours and acts that please you. O Allah, lighten this journey of ours, and make its distance easy for us. O Allah, You are our companion during the journey, and guardian of our family. O Allah, I seek refuge with You from hardships of the journey, gloominess of the sights, and finding of evil changes in property and family on return.”** [Narrated by Muslim].



⦿ Performing religious duties, such as prayers and decent clothing; avoiding all kinds of sins, without harming anyone by words or acts, backbiting, tale-bearing, telling lies or other sins; and being kind to people through one's words and acts. The Prophet, peace be upon him, said: "The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever" [Narrated by Al-Bukhari and Muslim].

⦿ Observing safety and security instructions while on the plane.



**I cooperate and explain:**

**things that I must observe while traveling to be a good representative of my religion and country.**

**At the airport**

**In the means of travel**

**In the destination country**

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

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

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



**I think and enumerate:**

⦿ In cooperation with my classmates some good deeds through which I can utilise my time during the journey.

.....

## I reflect and explain:

☉ I reflect and explain the following:



Situation	Opinion	Explanation
Stopping to have rest off-road during land travel.		
Smoking while in the means of travel.		
Jostling when getting on and off the means of travel.		
Dealing politely with the hostess on the plane.		
Using the mobile phone while driving on a road trip.		
Not observing traffic laws while driving on a road trip.		



## I make a judgment:

With the assistance of the Official Fatwa Centre in the UAE regarding the following case:

- ☉ Travel of women abroad in our time within an official mission for the purpose of studying or serving the country.

.....

.....

.....



### Third: upon return from travel:

The Muslim must not forget several things upon returning, including the following:

- ☉ Saying the return supplication, which is exactly like the travel supplication, but with the following addition at its end: "We are returning in safety, repenting, worshipping our Lord and praising Him" [Narrated by Muslim].
- ☉ Telling the family in advance about one's arrival so that they prepare to meet him.
- ☉ Observing the permitted weight of luggage.



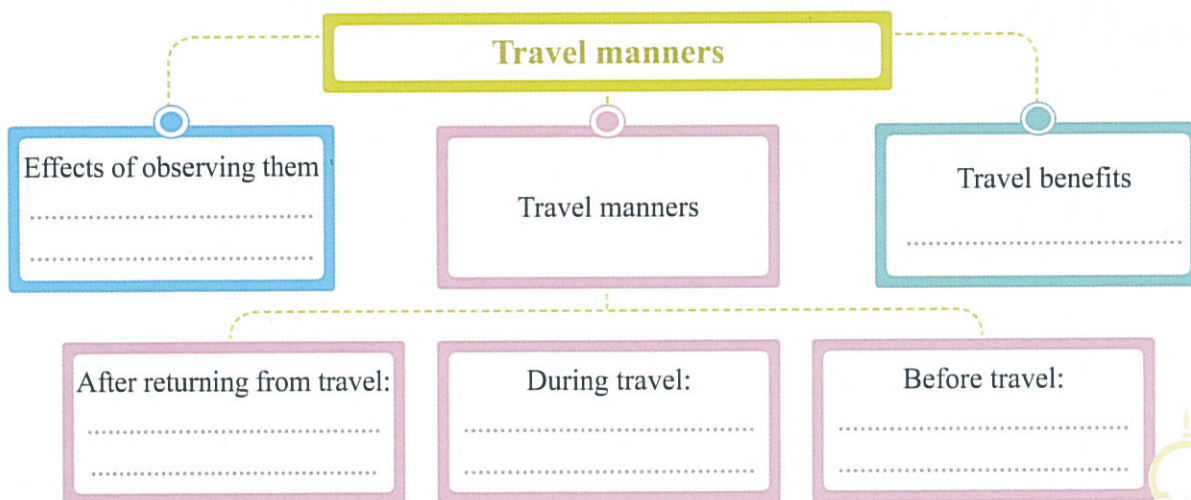
### I think and expect:

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

Effect on the individual	Effect on society
Love of Allah, glory be to Him, and His Messenger	Spread of affinity between individuals in society
.....	.....
.....	.....

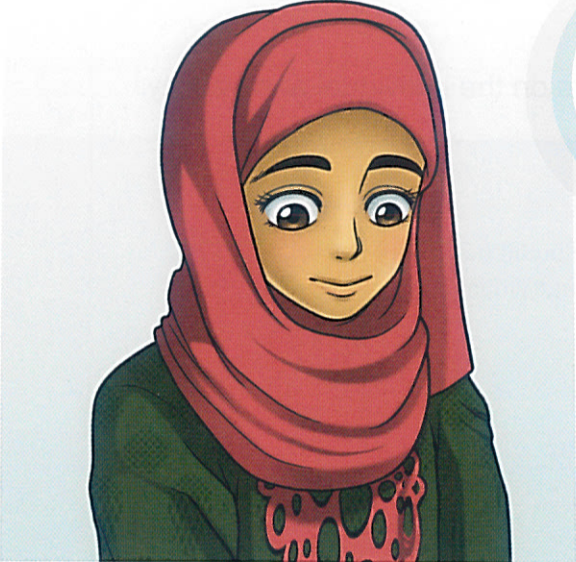
### I organize My Imprint:

- ☉ I complete the following conceptual chart:



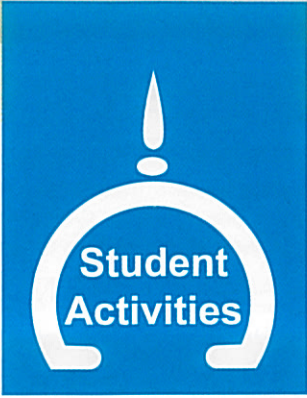


## I leave my imprint



I design a practical plan to raise the awareness of my family, neighbors and school students about the importance of observing travel manners to become good representatives of our religion and our country.





**I answer by myself:**

1 Indicate your opinion of the following situations by putting (✓) and explaining:

Situation	Agree	Disagree	Reason
Someone travelled for tourism, leaving his ill mother alone at home.			
A woman does not wear her Islamic headscarf when travelling abroad.			
Someone moves a lot in the bus aisle while traveling.			
Someone always smiles to everyone he meets.			
Someone stays in line when completing travel procedures using smart equipment at the airport.			

2 List things you can do when you enter the airport and sit waiting for the time of your flight:

- ⊙ .....
- ⊙ .....
- ⊙ .....



3 Classify the following acts in the table below:

(saying the travel supplication - throwing tissues in the airport - speaking softly in the plane - speaking loudly at the airport - messing with equipment on the plane - keeping the place clean - greeting a group you pass by - dealing politely with staff at the airport - jostling when getting on the means of travel - standing in the aisles of the means of travel - not observing the laws of other countries - saying goodbye to family and relatives - being kind in dealing with people)

Travel manners	Violations that might take place during travel
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....

**Enriching My Experience:**

- ⦿ In cooperation with your classmates, prepare an educational leaflet with photos on travel manners, and then show it to your classmates.
- ⦿ Design an e-leaflet with photos on safety and security measures that travellers must observe when traveling by land or by air..



### I assess myself:

- ⦿ To what extent do I apply the values discussed in the lesson?

S	Aspect	I apply it		
		always	sometimes	rarely
1	I observe the manners for getting on the means of travel.			
2	I greet all people I meet.			
3	I plan my travel in advance to utilize time in a useful way.			
4	I observe public manners while sitting in the means of travel.			
5	I am keen on remembering Allah, glory be to Him, during my travel.			
6	I wear decent clothes to be a good representative of my religion and my country.			
7	I am polite with others in my words and acts.			
8	I say the travel supplication at the beginning of the trip.			
9	I avoid laughing or speaking loudly out of my respect of others.			

## Lesson Five

# Umrah Rules

### In this lesson I will learn to:

- Explain the concept of Umrah.
- Express the merits of Umrah.
- Explain how to perform Umrah rituals as well as the associated rules.



### I take the initiative to learn

Allah, glory be to Him, said: **وَاتِمُّوا**

**الْحَجَّ وَالْعُمْرَةَ لِلَّهِ** "Wa 'Atimmū Al-Ĥajja Wa Al-'Umrata Lillāh" (And complete the Hajj and Umrah for Allah.) [Al-Baqarah: 196]

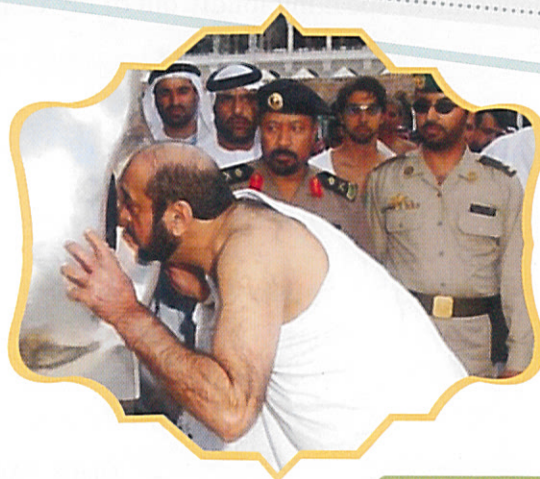
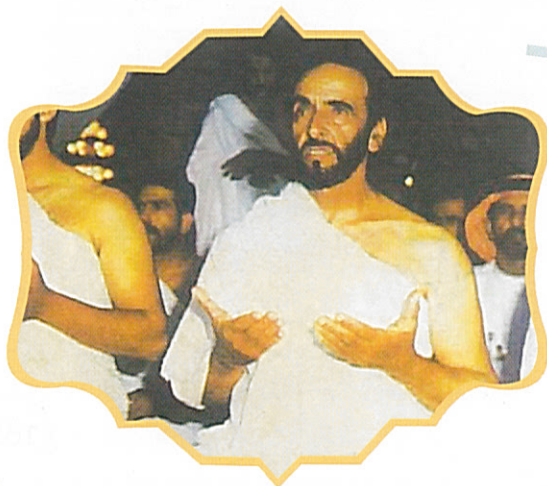
The Messenger of Allah, peace be upon him, said: "The performance of Umrah is an expiation for the sins committed between it and the previous Umrah; and the reward of an accepted pilgrimage is nothing but Paradise."

[narrated by Al-Bukhari]



### I reflect and infer

- ⦿ One religious obligation imposed on us by Allah, glory be to Him, and one voluntary worship act through which we get closer to Allah, glory be to Him.
- ⦿ The significance of the fact that pilgrimage and Umrah are mentioned together in the Holy Qur'an and the Prophet's hadiths.
- ⦿ The merits of pilgrimage and Umrah according to the noble hadith.





**I use my skills to learn:**

**Definition of Umrah:**

**Umrah:** linguistically, it means "visit".

Terminologically, it means performing Tawaf (circumambulation) around the Ka'bah and Sa'i between Al-Safa and Al-Marwa while in the state of Ihram.

**Status:** it is confirmed Sunnah to be performed once in the lifetime. It could be performed on all days of the year, except for the days of Tashreeq in the case of some who is performing pilgrimage. Performing Umrah again is considered a good opportunity for effacing sins..

**I read and deduce:**

**Other merits of Umrah from the following hadiths:**

**Hadiths**

**Merits of Umrah**

The Messenger of Allah, peace be upon him, said: "Perform pilgrimage and Umrah consecutively, for they remove poverty and sin as the bellows removes impurity from iron, gold and silver, and the reward of an accepted pilgrimage is nothing but Paradise." [narrated by An-Nasa'i]

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

The Messenger of Allah, peace be upon him, said: "The pilgrims performing pilgrimage and Umrah are a delegation to Allah. If they call upon Him, He will answer them; and if they ask for His forgiveness, He will forgive them." [narrated by Ibn Majah]

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

⊙ **Social benefits of Umrah:**

Ⓒ .....  
Ⓒ .....

## Miqats of Umrah:

Assuming the state of Ihram from the point of Miqat is one of the duties of Umrah; if one fails to do it, they must offer a sacrifice. Miqats are the points specified by the Messenger of Allah, peace be upon him, for starting Ihram. Ibn Abbas said: “the Messenger of Allah, peace be upon him, made Dhul-Hulaifa as the Miqat for the people of Madina ; Al-Juhfa for the people of Sham; Qarn Al-Manazil for the people of Najd; and Yalamlam for the people of Yemen; and these Miqats are for the people at those very places as well as for those who come thorough those places with the intention of performing pilgrimage and Umrah; and whoever is living within these boundaries can assume Ihram from the place he starts, and the people of Makkah can assume Ihram from Makkah.” [narrated by Al-Bukhari and Muslim]. So, pilgrims must assume the state of Ihram when they reach those Miqats, and may not cross them without assuming it. Those traveling by air can wear Ihram clothes before the plane flies over Miqat, so that when it reaches above it, they assume the state of Ihram while on the plane.

Residents of Makkah shall assume the state of Ihram from the nearest point outside the boundaries of the Holy City; they cross the boundaries and start Ihram. Those coming from outside Makkah shall start Ihram from the Miqat point as specified by the Messenger, peace be upon him, in the previous hadith.

### I reflect and specify:

The places for starting Ihram for people coming from the countries shown on the map:



Miqat	For people coming from the direction
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....





- ⦿ The Miqat for people coming from the United Arab Emirates by **land** is: .....
- ⦿ The Miqat for people coming from the United Arab Emirates by **air** is: .....
- ⦿ The Miqat for people who go first to Madina to visit the Prophet, peace be upon him, and then want to perform Umrah is .....

### How to Perform Umrah:

The pillars of Umrah without which it will not be valid are: Ihram, Tawaf around Ka'bah, and Sa'i between Al-Safa and Al-Marwa. The steps for performing Umrah are explained below:

**First: Ihram:** this is the intention to perform Umrah; anyone who wants to assume the state of Ihram and has already reached the Miqat must say in his heart, or even by his tongue, the intention to perform Umrah. Before starting Ihram, men must take off all clothes that are stitched or surrounding the body. It is also Sunnah to perform full ablution before Ihram and pray two rak'ahs. Once the pilgrim assumes the state of Ihram, he must recite Talbiyah by saying "Labbayk-Allaahumma Labbayk, Labbayka Laa Shareeka Laka Labbayk, Innal-Ḥamda Wan-Ni'mata Laka Wal Mulk, Laa Shareeka Lak", and continue repeating it until he enters Makkah



#### I think and discuss:

- ⦿ Someone intended to perform Umrah. He left his country and crossed the Miqat while on the plane without assuming Ihram for Umrah..

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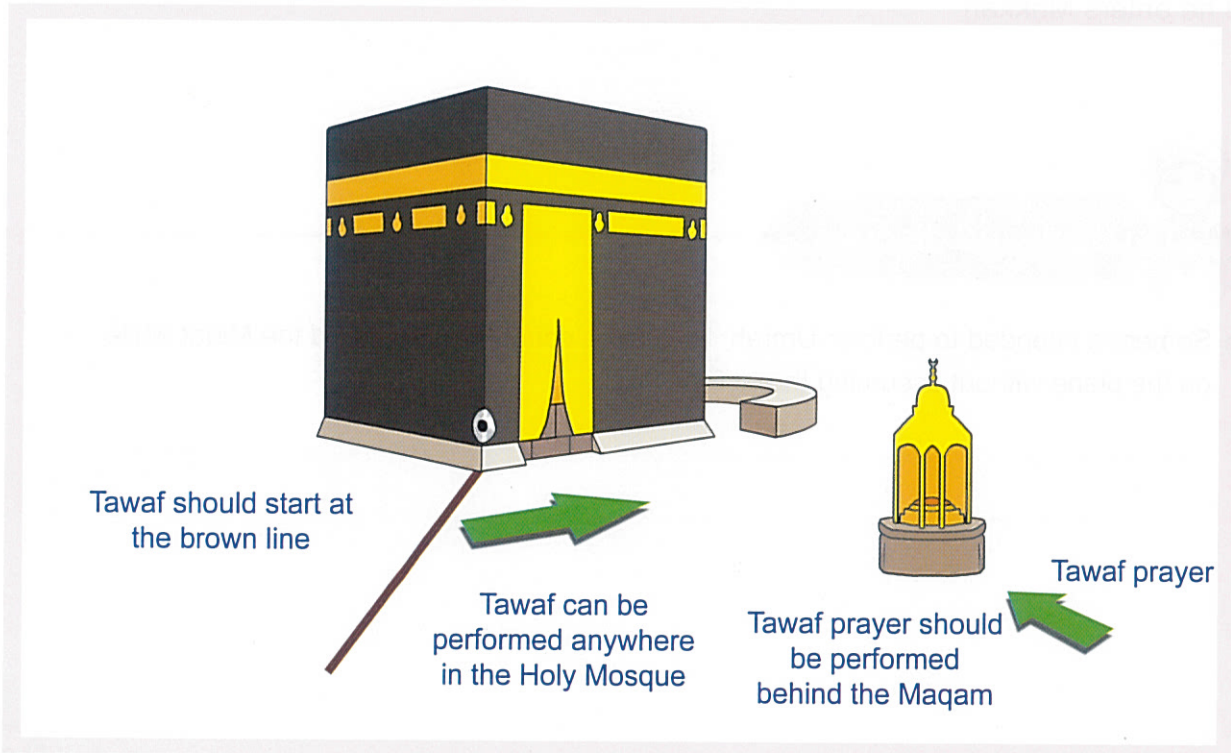
## I notice and compare:

Between the Ihram clothes for men and women in Umrah and explain the wisdom behind that:

Aspect	Ihram clothes for men	Ihram clothes for women
Description		
Wisdom behind it		



## Second: Tawaf around Ka'bah:



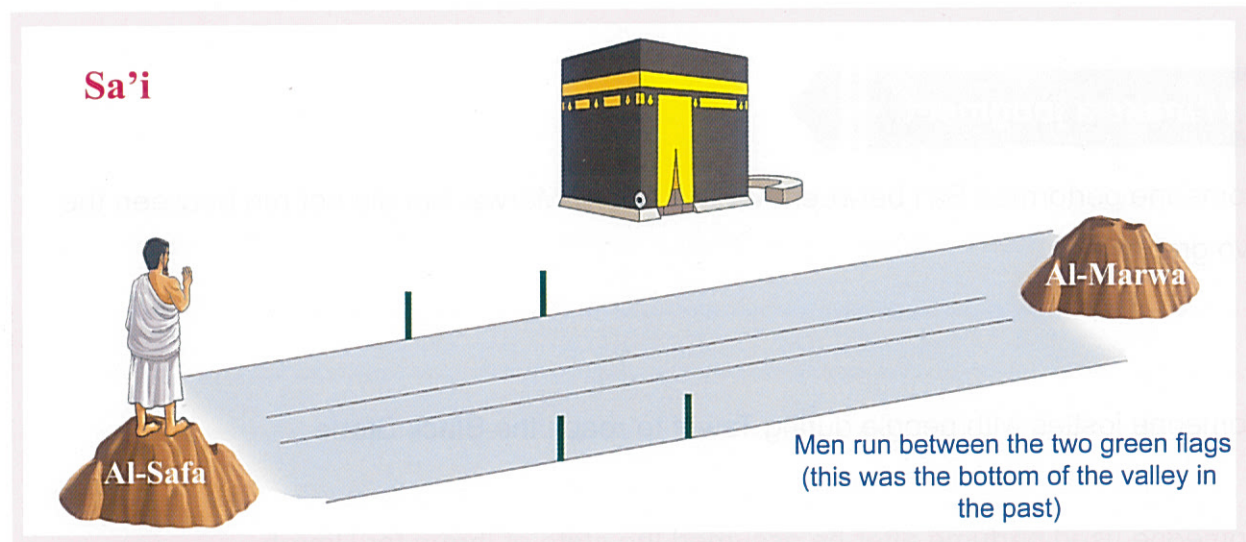




Seven rounds of Tawaf around Ka'bah should be performed, with the Black Stone being the starting and ending point. Tawaf cannot be performed inside the Hijr of Ismael, peace be upon him.  
It is Sunnah to do the following during Tawaf:

- ⦿ Kissing the Black Stone, unless this causes crowdedness.
- ⦿ **Ramal:** walking quickly in the first three rounds. This is only for men.
- ⦿ **Reciting Zikr and supplications:** it is desirable to say while between the Yemeni Corner and the Black Stone: ﴿ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴾ “Rabbanā 'Ātinā Fī Ad-Dunyā Ḥasanatan Wa Fī Al-'Ākhirati Ḥasanatan Wa Qinā `Adhāba An-Nār” (Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.) [Al-Baqarah: 201]
- ⦿ **Praying two rak'ahs after Tawaf behind the Maqam of Ibrahim** as Allah, glory be to Him, said: ﴿ وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ﴾ “Wa Attakhidhū Min Maqāmi 'Ibrāhīma Muṣalla” (And take, O believers, from the standing place of Abraham a place of prayer.) [Al-Baqarah: 125]

### Third: Performing seven rounds of Sa'i between Al-Safa and Al-Marwa:



Allah, glory be to Him, said:

﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴾

“Inna Aş-Şafā Wa Al-Marwata Min Sha`ā'iri Allāhi Faman Ĥajja Al-Bayta 'Aw A`tamara Falā Junāĥa `Alayhi 'An Yaṭṭawwafa Bihimā Wa Man Taṭawwa`a Khayrāan Fa'inna Allāha Shākirun `Alīm” (Indeed, as-safa and al-Marwah are among the symbols of Allah. So whoever makes Hajj to the House or performs 'umrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allah is appreciative and Knowing.) [Al-Baqarah: 158]

The pilgrim starts Sa'i from Al-Safa, as the Prophet, peace be upon him, said: “we start with the one which Allah started with”, reciting supplications, running (for men) between the two green flags, and saying much Zikr.

Shaving the head or shortening its hair is one of the duties of Umrah, and if the pilgrim omits to do it, he must offer a sacrifice.

### Prohibitions of Ihram include:

Shaving the head, removing hair from any part of the body, cutting fingernails, applying any kind of oils to any part of the body, wearing perfume, and wearing clothes with stitches.



### I make a judgment:

⊙ Someone performed Sa'i between Al-Safa and Al-Marwa, but did not run between the two green flags..

.....

.....

⊙ Someone jostles with people during Tawaf to reach the Black Stone..

.....

.....

⊙ Someone used perfume after he assumed the state of Ihram for Umrah..

.....

.....

⊙ Someone recites the supplications aloud while performing Tawaf around Ka'bah..

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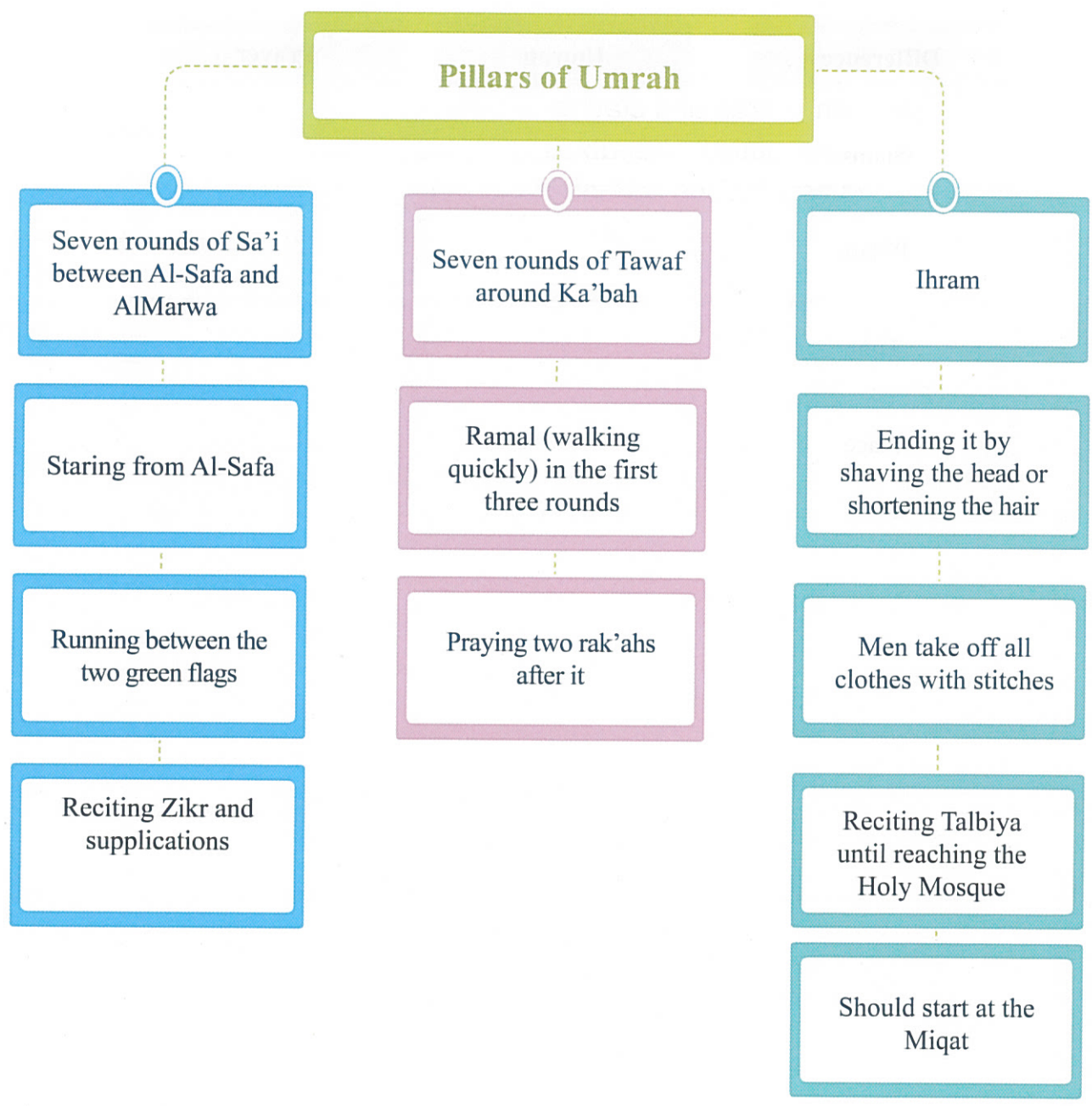
I cooperate and contrast:

between Umrah and prayer in the following table:



Differences	Umrah	Prayer
Status	.....	.....
Pillars	.....	.....
Time	.....	.....
Place	.....	.....

I organize My Imprint:





## I leave my imprint

I prepare a table explaining how to perform Umrah and stating its pillars, duties, desirables and prohibitions so that all students can benefit from it.





**I answer by myself:**

1 What is the wisdom behind the permissibility of Umrah?

.....  
.....

2 Organize the following acts of Umrah chronologically according to the order of their performance in Umrah, explaining their status and the result of their omission in the table below:

Tawaf - Ihram - praying two rak'ah behind the Maqam - shaving the head or shortening the hair - Sa'i between Al-Safa and Al-Marwa - performing full ablution and wearing perfume.

Acts of Umrah in chronological order					
Status					
Result if omitted					

3 Indicate what is wrong and what is correct in the following situations:

Case	Correction
A pilgrim from Morocco waited until the plane landed in Jeddah to assume the state of Ihram.	
Someone assumed the state of Ihram while wearing a shirt and trousers.	
Someone stood in Arafah while performing Umrah.	





### Enriching My Experience:

- ⦿ Search the internet for situations in Umrah in which the pilgrim must offer sacrifice, then write a brief report about them and present it to your classmates.

### I assess myself:

S	Aspect	Level achieved		
		Medium	Good	Excellent
1	I make my intention sincere toward Allah, glory be to Him, in all my worship acts.			
2	I cooperate with my classmates to learn the rules of Umrah.			
3	I express my desire to visit the sacred places.			
4	I save from my daily expenses for Umrah.			
5	I supplicate to Allah to maintain safety and security in the country of the two Holy Mosques.			

*End of Book  
Praise be to Allah*