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MINISTRY OF EDUCATION

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WE THE UAE 2031

2025-2026

Islamic Education

Student book

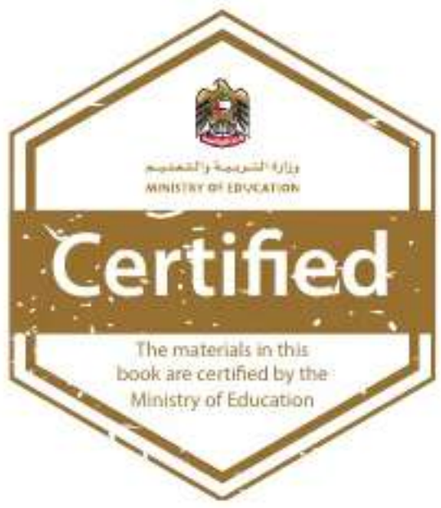
Grade 08

Islamic Education

Student book

Grade 8

Volume 2



1446-1447 A.H. / 2025 - 2026 A.D.

Cover label guide

Cycle 02 Color



Icon indicates the book type (**Example, Course book**)

Number 3 has been shaded to represent the **volume of Course book**

Number 5 shows grade level

- Course book
- Activity book (workbook)
- Reading book (Arabic, social)
- Interactive Student Guide (Math)
- Activity Lab Manual (Science)
- Teacher Guide

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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 Mohammad, 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 domains and themes of the curriculum in an integrated manner, including divine revelation, Islamic faith, Islamic values and manners, rules of Islam and their purposes, 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 "this lesson teaches me to". Lessons consist of an introduction (I take the initiative to learn), a body (I use my skills to learn), and a conclusion (I organize my concepts). This is followed by student activities, which comprise three types: general activities for all students (I answer by myself), enriching activities for outstanding students (Enriching my experience), and applied activities (I assess myself).

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

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

Educational activities are varied so that they help develop students' critical thinking, which is an important contemporary requirement that would protect students from deviant thoughts and unwise imitation, and contribute to developing creative and innovative thinking, as part of UAE's Centennial Plan 2071 of achieving excellence and innovation in Education. 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.

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

Allah knows best the intention behind one's deeds.

The Authors

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04

﴿ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ ﴾

('Inna Allāha Yuĥibbu Al-Muĥsinīn)

(Indeed, Allah loves the doers of good)

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No.	Lesson	Subject	Field	Page
1	The power of Allah (تعالى) - Surat Ya-Sin 33-54	Holy Qur'an	Divine Revelation	20
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3	Merits of the Believer	Noble Hadith	Divine Revelation	56
4	Social Cohesion	Islamic Values	Islamic Values and Manners	74
5	Prohibition of Frightening People	Noble Hadith	Divine Revelation	102
6	I am the Best of you to my Family	Biography of the Prophet	Biography of the Prophet and Personalities	118

05

﴿ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴾

('Inna Fī Dhālika La'āyātin Liqawmin Ya`qilūn)

(Indeed in that are signs for a people who reason)

No.	Lesson	Subject	Field	Page
1	The Path to Paradise - Surat Ya-Sin 55-68	Holy Qur'an	Divine Revelation	140
2	Modelling Good Deeds	Noble Hadith	Divine Revelation	154
3	Oaths and Vows	Worship Acts	Rules of Islam and their Purposes	170
4	The Battle of Hunayn	Biography of the Prophet	Biography of the Prophet and Personalities	186
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06

﴿ وَقُل رَّبِّ زِدْنِي عِلْمًا ﴾

(Wa Qul Rabbi Zidnī `Ilmāan)

(And say, "My Lord, increase me in knowledge")

No.	Lesson	Subject	Field	Page
1	Evidence of the Oneness and Power of Allah (تعالى) - Surat Ya-Sin 69-83	Holy Qur'an	Divine Revelation	238
2	Maintaining the Ties of Kinship	Noble Hadith	Divine Revelation	260
3	Knowledge Brings Enlightenment and High Status	Islamic Values	Islamic Values and Manners	280
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5	Imam Al-Shafe'i	Personalities	Biography of the Prophet and Personalities	326

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﴿ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ ﴾

('Inna Allāha Yuĥibbu Al-Muĥsinīn)

(Indeed, Allah loves the doers of good)





﴿ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ ﴾

('Inna Allāha Yuĥibbu Al-Muĥsinīn)

(Indeed, Allah loves the doers of good)

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No.	Lesson	Subject	Field
1	The power of Allah (تعالى) - Surat Ya-Sin 33-54	Holy Qur'an	Divine Revelation
2	Secondary Madd	Holy Qur'an	Divine Revelation
3	Merits of the Believer	Noble Hadith	Divine Revelation
4	Social Cohesion	Islamic Values	Islamic Values and Manners
5	Prohibition of Frightening People	Noble Hadith	Divine Revelation
6	I am the Best of you to my Wives	Biography of the Prophet	Biography of the Prophet and Personalities

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No.	Field	Subject	Lesson	Learning Objectives
1	Divine Revelation	Holy Qur'an	The power of Allah (تعالى) - Surat Ya-Sin 33-54	• To recite the verses while observing the rules of recitation. • To explain the meanings of Qur'anic vocabulary. • To explain the overall meaning of the verses. • To give evidence for the power and oneness of Allah (تعالى). • To infer means that help get the mercy of Allah (تعالى). • To read the verses properly by heart.
2	Divine Revelation	Holy Qur'an	Secondary Madd	• To explain types of secondary madd due to sukoon. • To differentiate between types of original madd and secondary madd that is due to sukoon. • To recite the Qur'anic verses while properly observing the rules of secondary madd.

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No.	Field	Subject	Lesson	Learning Objectives
3	Divine Revelation	Noble Hadith	Merits of the Believer	• To read the noble hadith properly. • To explain the importance of social solidarity in the life of the Muslim. • To explain deeds that help achieve social cohesion. • To infer the benefits of seeking knowledge. • To explain the value of learning and teaching the Holy Qur'an • To read the hadith properly by heart.
4	Islamic Values and Manners	Islamic Values	Social Cohesion	• To explain the concept of social cohesion. • To define fields of social cohesion. • To infer means that help achieve social cohesion. • To deduce the benefits of social cohesion for the individual and for society.

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No.	Field	Subject	Lesson	Learning Objectives
5	Divine Revelation	Noble Hadith	Prohibition of Frightening People	• To read the noble hadith properly. • To deduce the sanctity of the human soul in Islam. • To explain the prohibition of frightening and intimidating people. • To read the noble hadith properly by heart.
6	Biography of the Prophet and Personalities	Biography of the Prophet	I am the Best of you to my Wives	• To talk about the manners of the Messenger of Allah (ﷺ) when dealing with his family members. • To explain the role of the Messenger of Allah (ﷺ) in the stability of his family. • To infer the importance of family stability for a balanced society.

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LESSON 1

The power of Allah (تعالى)

(Surat Ya-Sin 33-54)

This lesson teaches me to:

- recite the verses while observing the rules of recitation.
- explain the meanings of Qur'anic vocabulary.
- explain the overall meaning of the verses.
- give evidence for the power and oneness of Allah (تعالى).
- infer means that help get the mercy of Allah (تعالى).
- read the verses properly by heart.

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I take the initiative to learn

A mother took her daughter in a picnic to the desert. The girl noticed there were plants that grew in barren land, and asked her mother wonderingly how the barren land was transformed into a green garden.

The mother answered her that Allah (تعالى) transformed the lifeless land into a green garden from which we eat and with which we enjoy our eyes.

The daughter asked her mother: what is our duty towards Allah (تعالى) who bestowed these gifts upon us.



I think and expect

- The mother's answer to her daughter.

.....

- The mother's advice to her daughter concerning deeds that bring us closer to Allah (تعالى).

.....



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I use my skills to learn

Three pieces of evidence of the power and oneness of Allah (تعالى):

I recite and memorize

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قَالَ تَعَالَىٰ: ﴿ وَءَايَةٌ لَّهُمُ ٱلْأَرْضُ ٱلْمَيْتَةُ أَحْيَيْنَٰهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾
وَجَعَلْنَا فِيهَا جَنَّٰتٍ مِّن نَّخِيلٍ وَأَعْنَٰبٍ وَفَجَّرْنَا فِيهَا مِنَ ٱلْعُيُونِ ﴿٣٤﴾ لِيَأْكُلُوا۟ مِن ثَمَرِهِۦ وَمَا
عَمِلَتْهُ أَيْدِيهِمْ ۖ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾ سُبْحَٰنَ ٱلَّذِى خَلَقَ ٱلْأَزْوَٰجَ كُلَّهَا مِمَّا تُنۢبِتُ ٱلْأَرْضُ
وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾ وَءَايَةٌ لَّهُمُ ٱلَّيْلُ نَسْلَخُ مِنْهُ ٱلنَّهَارَ فَإِذَا هُم مُّظْلِمُونَ ﴿٣٧﴾
وَٱلشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا ۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٣٨﴾ وَٱلْقَمَرَ قَدَّرْنَٰهُ مَنَازِلَ حَتَّىٰ عَادَ
كَٱلْعُرْجُونِ ٱلْقَدِيمِ ﴿٣٩﴾ لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ ۚ وَكُلٌّ فِى فَلَكٍ
يَسْبَحُونَ ﴿٤٠﴾ وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِى ٱلْفُلْكِ ٱلْمَشْحُونِ ﴿٤١﴾ وَخَلَقْنَا لَهُم مِّن مِّثْلِهِۦ مَا يَرْكَبُونَ
﴿٤٢﴾ وَإِن نَّشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنقَذُونَ ﴿٤٣﴾ إِلَّا رَحْمَةً مِّنَّا وَمَتَٰعًا إِلَىٰ حِينٍ ﴿٤٤﴾ ﴾

[سورة يس: 33-44]

Bismi Allāhi Ar-Raĥmāni Ar-Raĥīm

Wa ʻĀyatun Lahumu Al-'Arḍu Al-Maytatu ʻAĥyaynāhā Wa ʻAkhrajnā Minhā Ĥabbāan Faminhu Ya'kulūn (33) Wa Ja`alnā Fīhā Jannātin Min Nakhīlin Wa ʻA`nābin Wa Fajjarnā Fīhā Mina Al-`Uyūn (34) Liya'kulū Min Thamarihi Wa Mā `Amilat/hu ʻAydīhim ʻAfalā Yashkurūn (35) Subĥāna Al-Ladhī Khalaqa Al-'Azwāja Kullahā

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Mimmā Tunbitu Al-'Arđu Wa Min 'Anfusihim Wa Mimmā Lā Ya`lamūn (36) Wa 'Āyatun Lahumu Al-Laylu Naslakhu Minhu An-Nahāra Fa'idhā Hum Mužlimūn (37) Wa Ash-Shamsu Tajrī Limustaqarrin Lahā Dhālika Taqdīru Al-`Azīzi Al-`Alīm (38) Wa Al-Qamara Qaddarnāhu Manāzila Ĥattá `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 Yasbaĥūn (40) Wa 'Āyatun Lahum 'Annā Ĥamalnā Dhurrīyatahum Fī Al-Fulki Al-Mashĥūn (41) Wa Khalaqnā Lahum Min Mithlihi Mā Yarkabūn (42) Wa 'In Nasha' Nughriqhum Falā Şarīkha Lahum Wa Lā Hum Yunqadhūn (43) 'Illā Raĥmatan Minnā Wa Matā`āan 'Ilá Ĥīn (44)|
[Surat Ya-Sin 33-44]

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

And a sign for them is the dead earth. We have brought it to life and brought forth from it grain, and from it they eat. (33) And We placed therein gardens of palm trees and grapevines and caused to burst forth therefrom some springs - (34) That they may eat of His fruit. And their hands have not produced it, so will they not be grateful? (35) Exalted is He who created all pairs - from what the earth grows and from themselves and from that which they do not know. (36) And a sign for them is the night. We remove from it the light of day, so they are left in darkness. (37) 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) And a sign for them is that We carried their forefathers in a laden ship. (41) And We created for them from the likes of it that which they ride. (42) And if We should will, We could drown them; then no one responding to a cry would there be for them, nor would they be saved (43) Except as a mercy from Us and provision for a time. (44)[Surat Ya-Sin 33-44]

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I think of the meanings of Qur'anic vocabulary

Vocabulary	Meaning	Vocabulary	Meaning
وَفَجَّرْنَا فِيهَا Wa Fajjarnā Fīhā	Let water springs burst from the earth.	ذُرِّيَّتَهُمْ Dhurrīyatahum	Children and grandchildren
الْأَزْوَاجَ Al-'Azwāja	Pairs.	الْفُلْكِ الْمَشْحُونِ Al-Fulki Al-Mashĥūn	The laden ship.
نَسْلَخُ Naslakhu	Remove.	فَلَا صَرِيخَ Falā Şarīkha	No helper for them.
كَالْعُرْجُونِ الْقَدِيمِ Kāl`urjūni Al-Qadīm	Old date stalk.	إِلَى حِينٍ 'Ilá Ĥīn	For a time.

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I understand the meaning of the verses

The verses covered a number of topics as follows:

Allah (تعالى) mentioned in the verses some pieces of evidence of His power and oneness. These include the following:

1 Allah (تعالى) brought the earth to life

One of the evident signs which indicate the power and oneness of Allah (تعالى) is that He brought the dead barren earth to life with water, which is the essence of life; He brought from it plants and fruits for man and animals to eat. This is a gift from Allah (تعالى). This indicates the power of Allah (تعالى) to resurrect the dead and raise them from their graves on the Day of Judgment.

Allah (تعالى) urges man to work so that he feels the value of things and thanks Allah (تعالى) for His gifts. Allah (تعالى) said:

﴿ وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۖ أَفَلَا يَشْكُرُونَ ﴾

"Wa Mā `Amilat/hu ʿAydīhim ʿAfalā Yashkurūn"

(And their hands have not produced it, so will they not be grateful).

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I cooperate and think

- The significance of using the pronoun "we" to refer to Allah (تعالى) as in ﴿ وَجَعَلْنَا ﴾ "Ja`alnā" (We placed), ﴿ وَأَخْرَجْنَا ﴾" "'Akhrajnā" (We brought), ﴿ وَفَجَّرْنَا ﴾"Fajjarnā" (We caused).

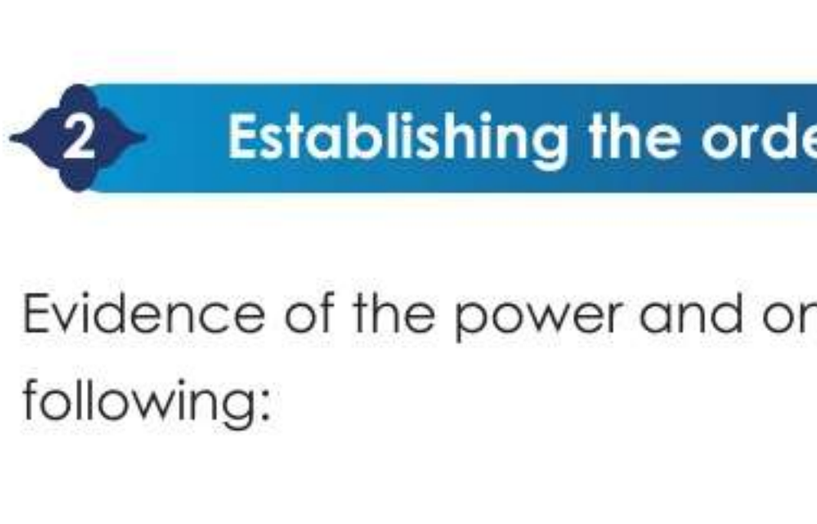
- The significance of the fact that Allah (تعالى) made the creatures subject to man.

- The wisdom of having multiple sources of water.

2 Establishing the order of the universe

Evidence of the power and oneness of Allah (تعالى) includes the following:

1. Having night and day in a precise fixed sequence.





2. Evidence of the power of Allah (تعالى) includes the fact that He created certain paths for the sun and the moon, which they follow very precisely.

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I cooperate and think

I cooperate and think:

Its significance:	.....
Its wisdom:	.....
Its effect:	In terms of faith: .....
	In terms of behavior: .....

I cooperate and think

Phases of the moon in order.



(Wa Al-Qamara Qaddarnāhu Manāzila Ĥattá `Āda Kāl`urjūni Al-Qadīm)

(And the moon - We have determined for it phases, until it returns appearing like the old date stalk)

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3 Facilitating transportation and diversity of its means

One of the gifts given by Allah (تعالى) to man is that He facilitated for him means for transportation and moving around to seek provision and try to meet his life needs. In addition, He protected man from harm through His mercy. Therefore, man must thank Allah (تعالى) for these gifts.





I discuss and infer

- The significance of the saying of Allah (تعالى)

"وَخَلَقْنَا لَهُم مِّن مِّثْلِهِ مَا يَرْكَبُونَ"

"Wa Khalaqnā Lahum Min Mithlihi Mā Yarkabūn"

(And We created for them from the likes of it that which they ride).

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- The effects of observing the rules for using means of transportation.

- The effects of non-compliance with laws of traffic.

- How to thank Allah (تعالى) for the gift of having world-class means of transportation in my country.

I recite and memorize

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قَالَ تَعَالَىٰ: ﴿ وَإِذَا قِيلَ لَهُمُ ٱتَّقُوا۟ مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾ وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ
مِّنْ ءَايَٰتِ رَبِّهِمْ إِلَّا كَانُوا۟ عَنْهَا مُعْرِضِينَ ﴿٤٦﴾ وَإِذَا قِيلَ لَهُمْ أَنفِقُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ قَالَ ٱلَّذِينَ كَفَرُوا۟
لِلَّذِينَ ءَامَنُوٓا۟ أَنُطْعِمُ مَن لَّوْ يَشَآءُ ٱللَّهُ أَطْعَمَهُۥٓ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ مُّبِينٍ ﴿٤٧﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ
إِن كُنتُمْ صَٰدِقِينَ ﴿٤٨﴾ مَا يَنظُرُونَ إِلَّا صَيْحَةً وَٰحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾ فَلَا يَسْتَطِيعُونَ
تَوْصِيَةً وَلَآ إِلَىٰٓ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾ وَنُفِخَ فِى ٱلصُّورِ فَإِذَا هُم مِّنَ ٱلْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ
﴿٥١﴾ قَالُوا۟ يَٰوَيْلَنَا مَنۢ بَعَثَنَا مِن مَّرْقَدِنَا ۜ هَٰذَا مَا وَعَدَ ٱلرَّحْمَٰنُ وَصَدَقَ ٱلْمُرْسَلُونَ ﴿٥٢﴾ إِن
كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾ فَٱلْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْـًٔا وَلَا
تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٥٤﴾ ﴾

[سورة يس: 54-45]

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Bismi Allāhi Ar-Raĥmāni Ar-Raĥīm

Wa ʻIdhā Qīla Lahumu Attaqū Mā Bayna ʻAydīkum Wa Mā Khalfakum La`allakum Turĥamūn (45) Wa Mā Ta'tīhim Min ʻĀyatin Min ʻĀyāti Rabbihim ʻIllā Kānū `Anhā Mu`riđīn (46) Wa ʻIdhā Qīla Lahum ʻAnfiqū Mimmā Razaqakumu Allāhu Qāla Al-Ladhīna Kafarū Lilladhīna ʻĀmanū ʻAnuţ`imu Man Law Yashā'u Allāhu ʻAţ`amahu~ ʻIn ʻAntum ʻIllā Fī Đalālin Mubīn (47) Wa Yaqūlūna Matá Hādhā Al-Wa`du ʻIn Kuntum Şādiqīn (48) Mā Yanžurūna ʻIllā Şayĥatan Wāĥidatan Ta'khudhuhum Wa Hum Yakhişşimūn (49) Falā Yastaţī`ūna Tawşiyatan Wa Lā ʻIlá ʻAhlihim Yarji`ūn (50) Wa Nufikha Fī Aş-Şūri Fa'idhā Hum Mina Al-'Ajdāthi ʻIlá Rabbihim Yansilūn (51) Qālū Yā Waylanā Man Ba`athanā Min Marqadinā Hādhā Mā Wa`ada Ar-Raĥmānu Wa Şadaqa Al-Mursalūn (52) ʻIn Kānat ʻIllā Şayĥatan Wāĥidatan Fa'idhā Hum Jamī`un Ladaynā Muĥđarūn (53) Fālyawma Lā Tužlamu Nafsun Shay'āan Wa Lā Tujzawna ʻIllā Mā Kuntum Ta`malūn (54)

[Surat Ya-Sin 45-54]

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

But when it is said to them, "Beware of what is before you and what is behind you; perhaps you will receive mercy" (45) And no sign comes to them from the signs of their Lord except that they are from it turning away. (46) And when it is said to them, "Spend from that which Allah has provided for you," those who disbelieve say to those who believe, "Should we feed one whom, if Allah had willed, He would have fed? You are not but in clear error." (47) And they say, "When is this promise, if you should be truthful?" (48) They do not await except one blast which will seize them while they are disputing. (49) And they will not be able to give any instruction, nor to their people can they return. (50) And the Horn will be blown; and at once from the graves to their Lord they will hasten. (51) They will say, "O woe to us! Who has raised us up from our sleeping place?" The reply will be, "This is what the Most Merciful had promised, and the messengers told the truth." (52) It will not be but one blast, and at once they are all brought present before Us. (53) So today no soul will be wronged at all, and you will not be recompensed except for what you used to do. (54)

[Surat Ya-Sin 45-54]

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I think of the meanings of Qur'anic vocabulary

Vocabulary	Meaning	Vocabulary	Meaning
يَخِصِّمُونَ Yakhiṣṣimūn	Disputing worldly matters.	وَنُفِخَ فِي الصُّورِ Nufikha Fī Aṣ-Ṣūri	Horn is blown for resurrection after death.
الْأَجْدَاثِ Al-'Ajdāthi	Graves.	يَنسِلُونَ Yansilūn	Going out quickly.



I understand the meaning of the verses

The verses covered two topics as follows:

1 Description of the deniers:

Although Allah (تعالى) gave signs that evidence His power, some people denied and turned away from those signs, did not spend from the gifts bestowed upon them by Allah (تعالى), did not feed from the provisions given to them by Him and denied the Day of Judgment.

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I cooperate and think

- The disbelievers' excuse for not spending as stated in the verses.

- The significance of the deniers' question

﴿ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴾

"Matá Hādhā Al-Wa`du 'In Kuntum Şādiqīn"

(When is this promise, if you should be truthful?).

- The negative effects of meanness and the benefits of generosity for the individual and society in the table below:

Negative effects of meanness		Benefits of generosity	
On the individual	On society	For the individual	For society

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2 Just reward

After Allah (تعالى) guided His servants to the right path and showed them evidence of His power, part of them believed and part of them turned away. Then, Allah (عَزَّوَجَلَّ) will justly reward or punish people depending on their work in this world; those who believed and did good deeds will be rewarded in Paradise, and those who denied Allah (تعالى) and did bad deeds will be punished in Hell.



I cooperate and infer

The results of the following deeds:

- Studying hard.

.....

- Observing the laws and regulations of the school.

.....

- Assaulting classmates.

.....

- Backbiting others.

.....

- Spreading false news.

.....

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The Power of Allah (تعالى)

- Evidence of the power and oneness of Allah (تعالى)
  - .....
  - .....
  - .....
- Description of deniers
  - .....
  - .....
- Punishment of deniers (تعالى)
  - .....
- Just reward/ punishment
  - .....
  - .....

My Imprint



I reflect on the power of Allah (تعالى) and thank Him for His gifts by taking care of them and utilizing them for my own benefit and the benefit of others.

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Student's Activities

I answer by myself

1. Find in the verses what indicates the following meanings:

a. The duty to thank Allah (تعالى) for His gifts.

.....

.....

b. The deniers' mockery of the resurrection.

.....

.....

c. The deniers' wondering about their situation after they are raised from their graves.

.....

.....

d. The disbelievers' denial of all signs of Allah (تعالى).

.....

.....

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2. Explain the difference between the cry in the following two verses:

Allah (تعالى) said:	Allah (تعالى) said:
﴿ مَا يَنظُرُونَ إِلَّا صَيْحَةً وَٰحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾ ﴾	﴿ إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾ ﴾
"Mā Yanžurūna 'Illā Ṣayĥatan Wāĥidatan Ta'khudhuhum Wa Hum Yakhiṣṣimūn (49)"	*"In Kānat 'Illā Ṣayĥatan Wāĥidatan Fa'idhā Hum Jamī`un Ladaynā Muĥđarūn (53)"*
(They do not await except one blast which will seize them while they are disputing. (49))	*(It will not be but one blast, and at once they are all brought present before Us. (53))*
.....	.....
.....	.....
.....	.....
.....	.....

3. What did Allah (تعالى) liken the removal of the daylight and the appearance of the darkness to in the verses?

.....

.....

.....

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Enriching my experience

- Search for some verses that talk about the palm tree, explaining its benefits for man and the efforts of the United Arab Emirates in increasing cultivated land and fighting desertification, and then present your work before your classmates in the classroom.

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I assess myself

S	Aspect	Level achieved		
		Average	Good	Excellent
1	I thank Allah (تعالى) for His gifts.			
2	I feel the power of Allah (تعالى) in the universe.			
3	I reflect on the creation of Allah (تعالى).			
4	I fear Allah (تعالى) in all circumstances.			
5	I use my senses to do good deeds.			
6	I think of the verses of the Holy Qur'an.			
7	I express my willingness to spend money for good causes.			
8	I bear responsibility for my deeds.			
9	I observe the rules for using means of transportation.			

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LESSON 2

Secondary Madd

This lesson teaches me to:

- explain types of secondary madd due to sukoon.
- differentiate between types of original madd and secondary madd that is due to sukoon.
- recite the Qur'anic verses while properly observing the rules of secondary madd.

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I take the initiative to learn

Madd (elongation) is of two types: original and secondary. The former is also called natural madd. It is inherent in the madd letter and occurs when the madd letter is followed by any letter other than hamza or sukoon. Secondary madd occurs when the madd letter is followed by hamza or sukoon.



I read and explain

- Types of madd.

.....

- The difference between types of madd.

.....

- Types of secondary madd.

.....





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I use my skills to learn

Secondary madd that is due to sukoon:

Secondary madd that is due to sukoon is of two types:

First: Necessary madd:

- **Occurrence**: it occurs when the madd letter is followed by a letter that has original sukoonin the same word in both cases of connecting or stopping.
- **Duration**: the madd letter is necessarily elongated for six counts.
- **Types**: necessary madd is divided into two types: word-based necessary madd and letter-based necessary madd.

1. Word-based necessary madd:

It is subdivided into two types:

- Light word-based necessary madd: it occurs when the madd letter is followed by a letter that has original sukoon in one word. Its only example is the word "ٱلْـَٰٔنَ" "'Āl'āna", which occurs twice in Surat Yūnis:

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1) In the saying of Allah (تعالى):

﴿ ءَآلْـَٰٔنَ وَقَدْ كُنتُم بِهِۦ تَسْتَعْجِلُونَ ﴿٥١﴾ ﴾

"'Āl'āna Wa Qad Kuntum Bihi Tasta`jilūn"

(Now? And you were once for it impatient) [Yūnis: 51].

2) In the saying of Allah (تعالى):

﴿ ءَآلْـَٰٔنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ ٱلْمُفْسِدِينَ ﴾

"'Āl'āna Wa Qad `Aşayta Qablu Wa Kunta Mina Al-Mufsidīn"

(Now? And you had disobeyed Him before and were of the corrupters?) [Yūnis: 91].

- Heavy word-based necessary madd:it occurs when the madd letter is followed by a stressed letter in one word. This stressed letter was originally two letters: one letter with sukoon and one unsilent letter. Here are some examples: ﴿ ٱلضَّآلِّينَ ﴾ (Ad-Đāllīn), ﴿ ٱلْحَآقَّةُ ﴾ (Al-Ĥāqqah), and ﴿ دَآبَّةٍ ﴾ (Dābbatin).

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2. Letter-based necessary madd:

This type of madd occurs in some letters which come at the beginning of Suras, which are grouped the words (نقصَ عسلُكُمْ). When pronounced, these letters consist of three sounds, the middle of which is a madd sound. Letter-based necessary madd is subdivided into two types:

- Light letter-based necessary madd:it occurs when the madd letter is followed by a letter that has original sukoon in one of the letters that come at the beginning of Suras. Here are some examples:

  The saying of Allah (تعالى):

  ﴿ صٓ ﴾, which is pronounced like this: (Ṣād).

  The saying of Allah (تعالى):

  ﴿ نٓ ﴾, which is pronounced like this: (Nūn).

  The saying of Allah (تعالى):

  ﴿ حٰمٓ ﴾, which is pronounced like this: (Ĥā-Mīm).

- Heavyletter-based necessary madd:it occurs when the madd letter is followedby a letter with sukoon that is blended with the next following letter in combinations of letters at the beginning of Suras. It only occurs in the letters Lam (ل) and Seen (س) when followed by and blended with Meem(م). Here are two examples:

  ﴿ الٓمٓ ﴾, which is pronounced like this: (‘Alif-Lām-Mīm).

  ﴿ طسٓمٓ ﴾, which is pronounced like this: (Ṭā-Sīn-Mīm).

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I cooperate and compare

- Explain the two types of necessary madd (word-based and letter based) in terms of similarities an d differences between them:

Aspect		Word-based necessary madd	Letter-based necessary madd
Differences	Description		
	Types		
	Example		
Similarities			

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I think and link

- to fill the following spaces:

The letters at the beginnings of Suras which are grouped in the words (نقصَ عسلُكُم) are three-sound letters in which ..... madd of both types, ... and letter-based, occur and are elongated for ..... counts. The letters at the beginnings of Suras which are grouped in the words (حي طهر) are two-sound letters in which ..... mad occurs and are elongated for ..... counts. The ‘Alif letter at the beginnings of Suras is not .....

I cooperate and compare

The two types of necessary madd in the saying of Allah (تعالى) "كٓهيعٓصٓ" (Kāf-Hā-Yā-`Ayn-Ṣād) [Maryam: 1] indicating the duration of elongation for every letter in the table below:

Letter in writing	Letter in pronunciation	Description	Type	Duration of elongation
ك	Kāf	Three-sound letter	Light letter-based necessary madd	Six counts
ه				
ي				
ع				
ص				

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I calculate and infer

That the total elongation counts of the above letters are .....

+ two counts for the nasal sound (Ghunna) in the .....

rule of the silent Noon that is followed by Ṣād= the total required counts

which are ..... counts.

Second: Madd due to contingent sukoon:

This madd occurs when the madd letter is followed by sukoon that is contingent on stopping.

Examples: when stopping at the end of these words: "تَعْلَمُونَ" "Ta`lamūn(a)", "يَعِيدُ" "Yu`īd(u)" and "عِبَادِ" "`Ibād(i)". However, if we do not stop at the end of these words, the madd becomes natural (also called original) one because the reason of the secondary madd (contingent *sukoon*) is no longer there.

Duration: there are three options for elongating the madd letter: two counts (short), four counts (medium) and six counts (long).

One additional madd that is classified under secondary madd due to sukoon is the easy madd.

This type of madd occurs only when there is yaa(ي) or waw(و) that is preceded by fat'ha (ـَ). These two letters are called easy letters.

Examples: "قُرَيْشٍ" "Quraysh", "الْبَيْتِ" "Al-Bayt" and "خَوْفٍ" "Khawf".

Duration: the madd letter may be elongated for two, four or six counts.

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Its conditions

The easy letter (yaa (ي) or waw (و)(should be silent and preceded by fat'ha (ـَ).

- The easy letter should be followed by sukoon that is contingent on stopping. In the case of continued recitation, there is no madd.

I recite and find

Examples of madd that is due to contingent sukoon in the following verses:

- Allah (تعالى) said :

﴿ وَٱلتِّينِ وَٱلزَّيْتُونِ ١ وَطُورِ سِينِينَ ٢ وَهَٰذَا ٱلْبَلَدِ ٱلْأَمِينِ ٣ لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ ٤ ثُمَّ رَدَدْنَٰهُ أَسْفَلَ سَٰفِلِينَ ٥ ﴾

"Wa At-Tīni Wa Az-Zaytūni(1) Wa Ţūri Sīnīna (2) Wa Hadhā Al-Baladi Al-'Amīni(3) Laqad Khalaqnā Al-'Insāna Fī 'Aĥsani Taqwīmin (4) Thumma Radadnāhu 'Asfala Sāfilīna (5)"

(By the fig and the olive (1) And by Mount Sinai (2) And by this secure city [Makkah], (3) We have certainly created man in the best of stature; (4) Then We return him to the lowest of the low (5)) [At-Tīn: 1-5].

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I think and distinguish

Between madd that is due to contingent sukoon and easy madd indicating the similarities and differences between them:

Aspect of Comparison	Madd due to contingent sukoon	Easy madd
Similarities		
differences		

I recite and determine:

The type of madd and indicate its duration in the following table:

- Allah (تعالى) said :

وَهُوَ ٱلَّذِى يُنَزِّلُ ٱلْغَيْثَ مِنۢ بَعْدِ مَا قَنَطُوا۟ وَيَنشُرُ رَحْمَتَهُۥ ۚ وَهُوَ ٱلْوَلِىُّ ٱلْحَمِيدُ ﴿٢٨﴾ وَمِنْ ءَايَٰتِهِۦ خَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَثَّ فِيهِمَا مِن دَآبَّةٍ ۖ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَآءُ قَدِيرٌ ﴿٢٩﴾ وَمَآ أَصَٰبَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا۟ عَن كَثِيرٍ ﴿٣٠﴾ وَمَآ أَنتُم بِمُعْجِزِينَ فِى ٱلْأَرْضِ ۖ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿٣١﴾

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"Wa Huwa Al-Ladhī Yunazzilu Al-Ghaytha Min Ba`di Mā Qanaṭū Wa Yanshuru Raĥmatahu Wa Huwa Al-Walīyu Al-Ĥamīdu (28) Wa Min 'Āyātihi Khalqu As-Samāwāti Wa Al-'Arđi Wa Mā Baththa Fīhimā Min Dābbatin Wa Huwa `Alá Jam`ihim 'Idhā Yashā'u Qadīrun (29) Wa Mā 'Aṣābakum Min Muṣībatin Fabimā Kasabat 'Aydīkum Wa Ya`fū `An Kathīrin (30) Wa Mā 'Antum Bimu`jizīna Fī Al-'Arđi Wa Mā Lakum Min Dūni Allāhi Min Wa Līyin Wa Lā Naṣīrin (31)"

(And it is He who sends down the rain after they had despaired and spreads His mercy. And He is the Protector, the Praiseworthy. (28) And of his signs is the creation of the heavens and earth and what He has dispersed throughout them of creatures. And He, for gathering them when He wills, is competent. (29) And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much. (30) And you will not cause failure [to Allah] upon the earth. And you have not besides Allah any protector or helper. (31)) [Ash-Shūraá: 28-31].

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Madd	Its type	Its duration
"رَحْمَتَهُ وَهُوَ" "Raĥmatahu Wa Huwa"		
"آيَاتِهِ" "Āyātihi"		
"دَابَّةٍ" "Dābbatin"		
"يَشَاءُ" "Yashā'u"		
"كَثِيرٍ" "Kathīrin"		
"وَمَا أَنتُم" "Wa Mā 'Antum"		



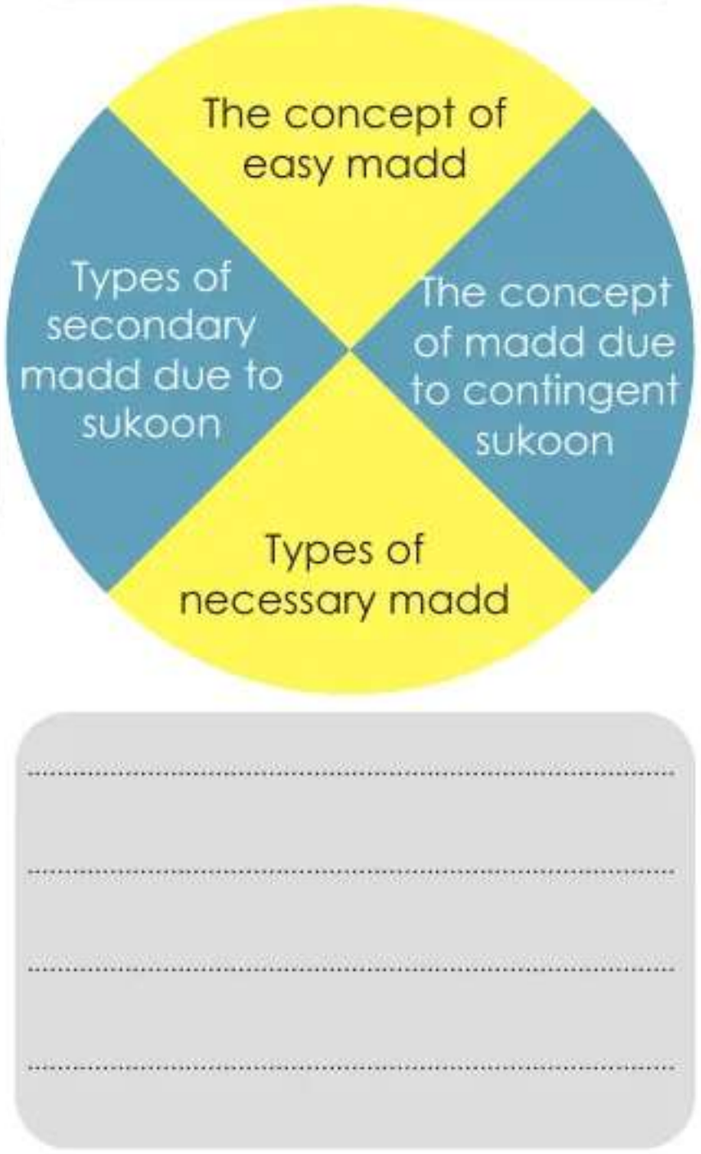
I cooperate and compare

- For improving my skill in reciting the Holy Qur'an and explain how to benefit from the means provided by our wise government to serve the Book of Allah (تعالى).

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I organize my concepts

- I complete the following conceptual chart:



My Imprint



I strive to improve my skill in reciting the Holy Qur'an to make my Lord pleased with me and to represent my country in international contests.

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Student's Activities

I answer by myself:

1. Put (☺) next to the true statement and (☹) next to the false one in the following:

( ) The necessary madd is considered the strongest madd.

( )In the case of madd due to contingent sukoon, the duration of elongation can be short (two counts).

( )The madd in ﴿حٰمٓ﴾ "Ĥā-Mīm" is heavy word-based necessary madd.

( )The madd in ﴿جَآءَكَ﴾ "Jā'aka " is light word-based necessary madd.

( )Secondary madd is madd that is longer than natural madd due to hamza or sukoon.

( )Separate letters that must be elongated for six counts are grouped in the words (حي طهر).

2. Indicate the type of madd in the following Qur'anic examples:

Example	"ٱلصَّٰٓفَّٰتِ" "Aṣ-Ṣāffāt"	"صٓ" "Ṣād"	"وَٱلصَّيۡفِ" "Wa Aṣ-Ṣayfi"	"ٱلٓمٓصٓ" "'Alif-Lām-Mīm-Ṣād"	"وَلَا هُمۡ يَحۡزَنُونَ" "Wa Lā Hum Yaĥzanūna"
Type of madd					

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Enriching my experience

- Search for the madd of difference (Madd Al-Farq) in books of Tajweed, write a summary about it including examples of its application, and then present it before your classmates in the classroom.

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I assess myself

S	Aspect	Level achieved		
		Average	Good	Excellent
1	I recite a small section of the HolyQur'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 centers that are spread all over the United Arab Emirates.			

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LESSON 3

Merits of the Believer

(Noble Hadith)

This lesson teaches me to:

- read the noble hadith properly.
- explain the importance of social solidarity in the life of the Muslim.
- explain deeds that help achieve social cohesion.
- infer the benefits of seeking knowledge.
- explain the value of learning and teaching the Holy Qur'an
- read the hadith properly by heart.

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I take the initiative to learn

Allah (تعالى) said:

﴿ هَلۡ جَزَآءُ ٱلۡإِحۡسَٰنِ إِلَّا ٱلۡإِحۡسَٰنُ ٦٠ ﴾

"Hal Jazā'u Al-'Iĥsāni 'IllāAl-'Iĥsān" (Is the reward for good anything but good?)

[Ar-Rahman: 60]. The Prophet (ﷺ) said: "Allah is merciful only to those of His servants who are merciful to others" [Narrated by Al-Bukhari].

I analyze and infer

- The reward for doing good to people.

.....

.....

- The value through which the individual deserves the mercy of Allah (تعالى) in this world and in the Hereafter.

.....

- The relationship between the Qur'anic verse and the noble hadith.

.....

- The moral values deserve to be rewarded by Allah (تعالى).

.....

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I use my skills to learn



I read and memorize

عنْ أبي هريرةَ ﷺ قالَ: قالَ رسولُ اللّهِ ﷺ : «مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللّهِ يَتْلُونَ كِتَابَ اللّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللّهُ فِيمَنْ عِنْدَهُ، وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ». [رواهُ مسلمٌ].

Abu Huraira (ﷺ) reported that the Messenger of Allah (ﷺ) said: "He who removes from a believer one of his difficulties of this world, Allah will remove one of his troubles on the Day of Judgment; and he who finds relief for distressed person, Allah will make things easy for him on the Day of Judgment; he who covers up the faults and sins of a Muslim, Allah will cover up his faults and sins in this world and in the Hereafter. Allah supports His servant as long as the servant is supportive of his brother; and he who treads the path in search of knowledge, Allah makes that path easy, leading to Paradise for him; the people who assemble in one of the houses of Allah, reciting the Book of Allah, learning it and teaching, there descends upon them the tranquility, and mercy covers them, the angels flock around them, and Allah mentions them in the presence of those near Him; and he who lags behind in doing good deeds, his noble lineage will not make him go ahead."[Narrated by Muslim].

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I understand the meanings of vocabulary

نَفَّسَ	Remove and relieve.
كُرْبَةً	Difficulty.
مُعْسِرٍ	A very poor person who cannot repay his debt.
يُلْتَمِسُ	Seek.
السَّكِينَةُ	Tranquility.
غَشِيَتْهُمُ	Covered.
حَفَّتْهُمُ	Surrounded them.
بَطَّأَ	Delay.

I understand the significance of the noble hadith

In this noble hadith, the Messenger of Allah (ﷺ) teaches us some good deeds that aim at achieving cohesion and coherence of society. These are:

1. Fulfilling the needs of people and bringing them benefits:

Bringing benefits to people is one of the best deeds, as it strengthens love among members of society. Abdullah bin Omar (ﷺ) reported that a man came to the Prophet (ﷺ) and said: O Messenger of Allah, who among people is the most loved by Allah? And what deeds are the most pleasing for Allah (ﷺ)? The Messenger of Allah (ﷺ) said: "The most loved to Allah among people are those who bring the most benefits to others" [Narrated by Al-Tabarani]. Therefore, the reward of those who bring benefits to others

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or relieve them from distress in this world is that Allah will relieve them from some of the many troubles of the Day of Judgment. The Messenger of Allah (ﷺ) stressed the importance of demonstrating this great behavior by saying "Allah supports His servant as long as the servant is supportive of his brother".



I cooperate and enumerate

Examples of difficulties that could face people in this world.



I read and memorize

From the following hadith some methods through which I can fulfill the needs of people and bring benefits to them:

The Messenger of Allah (ﷺ) said "The best deeds for Allah are to bring happiness to a Muslim, remove his difficulty, repay debt on his behalf or relieve him from hunger"[Narrated by Al-Tabarani].

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I calculate and infer

Between the troubles of this world and the troubles of the Day of Judgment in light of your understanding of the following verses:

Allah (تعالى) said:

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمۡۚ إِنَّ زَلۡزَلَةَ ٱلسَّاعَةِ شَيۡءٌ عَظِيمٞ ١ يَوۡمَ تَرَوۡنَهَا تَذۡهَلُ كُلُّ مُرۡضِعَةٍ عَمَّآ أَرۡضَعَتۡ وَتَضَعُ كُلُّ ذَاتِ حَمۡلٍ حَمۡلَهَا وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٞ ٢﴾

"Yā 'Ayyuhā An-Nāsu Attaqū Rabbakum 'Inna Zalzalata As-Sā`ati Shay'un `Ažīm (1) Yawma Tarawnahā Tadh/halu Kullu Murđi`atin `Ammā 'Arđa`at Wa Tađa`u Kullu Dhāti Ĥamlin Ĥamlahā Wa Tará An-Nāsa Sukārá Wa Mā Hum Bisukārá Wa Lakinna `Adhāba Allāhi Shadīd (2)"

(O mankind, fear your Lord. Indeed, the convulsion of the final Hour is a terrible thing. (1) On the Day you see it every nursing mother will be distracted from that child she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people [appearing] intoxicated while they are not intoxicated; but the punishment of Allah is severe. (2)) [Al-Ĥaj: 1-2].

Troubles of this world	Troubles of the Day of Judgment

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I investigate and talk

In my own way about:

الـهــلال الأحـمر الإمـاراتــي
Emirates Red Crescent

- The efforts of the United Arab Emirates in supporting humanitarian work inside and outside the country.

.....

- Effects of those efforts on individuals and societies.

.....

2. Relieving the insolvent debtor:

The first thing for which man is brought to account on the Day of Judgment is his money; how he earned it and how he spent it. So, what a great deed to spend money to serve people and bring them benefits such as repaying debts on behalf of others, extending the period for repaying the debt or waiving the debt in whole or in part. Allah (تعالى) said:

﴿ وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَن تَصَدَّقُوا۟ خَيْرٌ لَّكُمْ ۖ إِن كُنتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ ﴾

"Wa 'In Kāna Dhū `Usratin Fanažiratun 'Ilá Maysaratin Wa 'An Taşaddaqū Khayrun Lakum 'In Kuntum Ta`lamūn"

(And if someone is in hardship, then let there be postponement until a time of ease. But if you give from your right as charity, then it is better for you, if you only knew.) [Al-Baqarah: 280].

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The Messenger of Allah (ﷺ) said: "He who likes Allah to deliver him from the calamities of the Day of Judgment, let him either give respite to a debtor or grant him remission of loans in straitened circumstances."[Narrated by Muslim].



I think and suggest:

Some ways through which I, as a student, can help the insolvent:



I cooperate and enumerate

The positive effects of helping the insolvent debtor on the following:

The solvent creditor	Society

3. Covering the faults and sins of people:

It is possible that man will commit some sins. The Prophet (ﷺ) said "All the sons of Adam are sinners, but the best of sinners are those who repent often."[Narrated by Al-Tirmithi]. By his nature, man does not like others to look at his faults and hates it when people know about his sins. However, those faults or sins might be revealed for some people by coincidence or as a test by Allah. The believer covers the faults and sins of people and does not talk about things that are not of his business.

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I imagine and decide

I imagine that I have seen one of my classmates committing a sin, and I know him to be pious and well behaved, what do I choose to do, and why?

- I tell my classmates about what I have seen to reveal to them his truth.
- I cover him up, but do not neglect my duty to give him advice and remind him of Allah.
- I keep silent and do not tell him anything, and cover him up as if I have seen nothing.

My choice: .....

The reason: .....



I imagine and decide

On the following cases, giving an explanation:

- He saw his classmate cheating in the exam, but he kept silent in order not to expose him.

.....

- He follows the sins committed by his classmates and posts them on social media.

.....

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4. Seeking beneficial knowledge and applying it:

Our religion assigned high importance for knowledge, scholars and students; the revelation of the Holy Qur'an started with the word ﴿ ٱقۡرَأۡ ﴾ "Aqra'" (Read).Allah (تعالى) said:

﴿ قُلۡ هَلۡ يَسۡتَوِي ٱلَّذِينَ يَعۡلَمُونَ وَٱلَّذِينَ لَا يَعۡلَمُونَۗ إِنَّمَا يَتَذَكَّرُ أُوْلُواْ ٱلۡأَلۡبَٰبِ ٩ ﴾

"Qul Hal Yastawī Al-Ladhīna Ya`lamūna Wa Al-Ladhīna Lā Ya`lamūna 'Innamā Yatadhakkaru 'Ūlū Al-'Albāb"

(Say, "Are those who know equal to those who do not know?" Only they will remember who are people of understanding.) [Az-Zumar: 9].

He (عزوجل) also said:

﴿ يَرۡفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ دَرَجَٰتٖۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ١١ ﴾

"Yarfa`i Allāhu Al-Ladhīna 'Āmanū Minkum Wa Al-Ladhīna 'Ūtū Al-`Ilma Darajātin Wa Allāhu Bimā Ta`malūna Khabīr"

(Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.) [Al-Mujādila: 11]. Furthermore, in the hadith of this lesson, the Prophet (ﷺ) indicated that seeking knowledge will be greatly rewarded in Paradise.

The intended knowledge here is the permitted knowledge, whether religious or worldly, that benefits man, his society and his country.

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I imagine and decide

Case	Beneficial knowledge	Detrimental knowledge
He completed police studies to help maintain the security of his society.		
He learned magic and astrology		
He studied medicine to contribute in the campaign of doctors without borders.		

5. Studying the Book of Allah (تعالى):

The Messenger of Allah (ﷺ) told us in the hadith about the merits of learning and studying the Holy Qur'an, as it is a direct cause for deserving the recognition described by the Messenger of Allah (ﷺ).



I reflect and answer

- The number of good tidings given in the noble hadith for those who study the Holy Qur'an:

.....

.....

- What is in your opinion the greatest of these good tidings?

.....

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- Explain the positive effects of learning and studying the Holy Qur'an on the individual and society in the following table:

On the individual	On society

6. Hastening to do good deeds

This is a priceless golden rule given by theMessenger of Allah (ﷺ)so that man learns the lesson and works hard as neither lineage nor status will benefit in this world; only his work and fear of Allah will matter. Allah (عزوجل) said: ﴿إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ﴾ 'Inna 'Akramakum `Inda Allāhi 'Atqākum" (Indeed, the most noble of you in the sight of Allah is the most righteous of you.) [Al-Ĥujurāt: 13]. Abu Huraira (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: "Verily, Allah does not look at your faces and your wealth, but He looks at your heart and deeds."[Narrated by Muslim].



I recite and find

Allah (عزوجل) said:

﴿ فَإِذَا نُفِخَ فِى ٱلصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ ﴿١٠١﴾ ﴾

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Indeed, Allah loves the doers of good

"Fa'idhā Nufikha Fī Aṣ-Ṣūri Falā 'Ansāba Baynahum Yawma'idhin Wa Lā Yatasā'alūn"

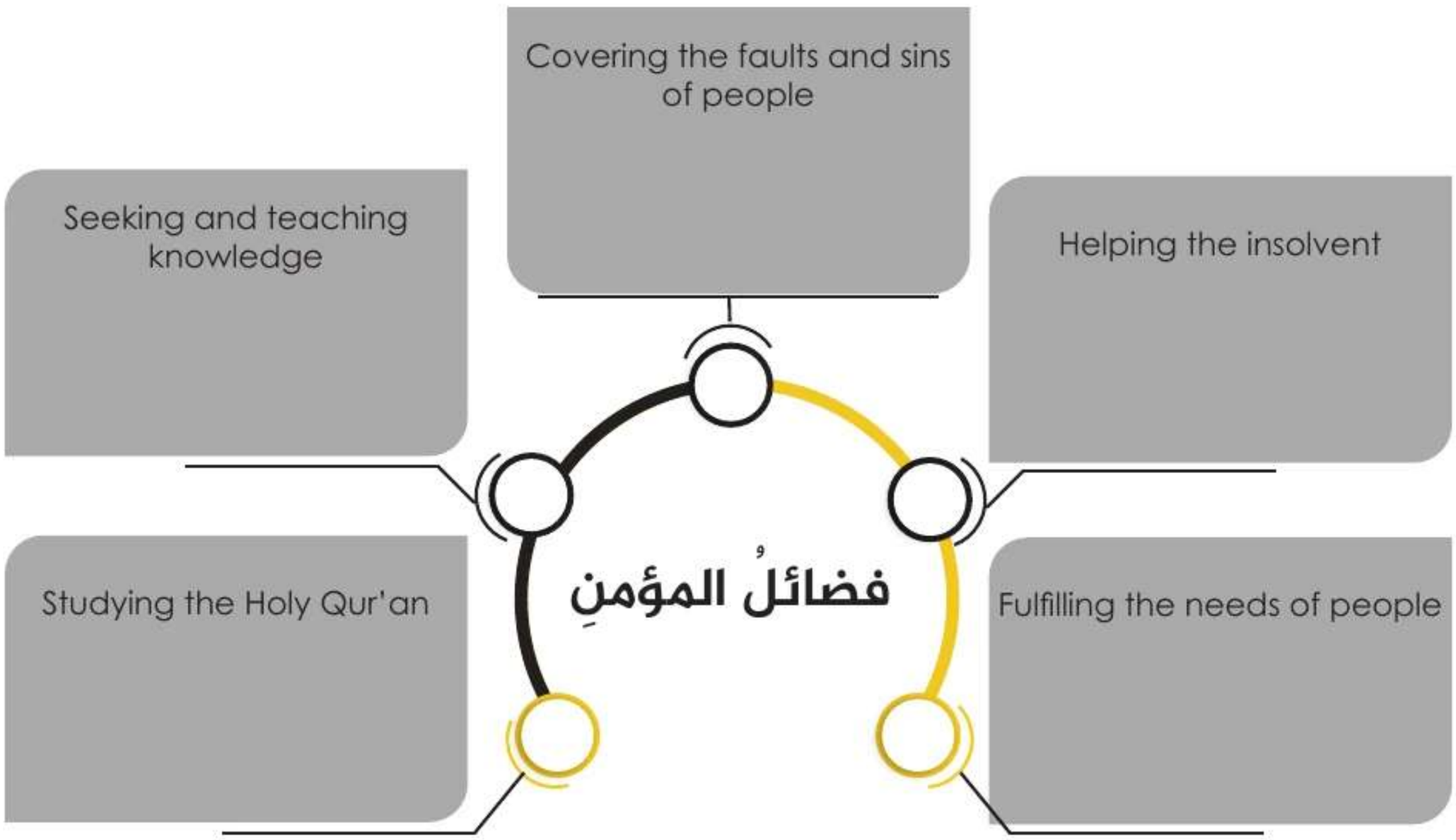
(So when the Horn is blown, no relationship will there be among them that Day, nor will they ask about one another.) [Al-Mu'uminūn: 101].

- What is the criterion for comparing people on the Day of Judgment?

- State some things that do not matter for Allah (عَزَّوَجَلَّ) if man has not done enough good deeds.

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I organize my concepts



My Imprint



I strive to do good deeds and bring benefits to others for the sake of Allah (تعالى) and to represent my religion and country well.

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Student's Activities

I answer by myself:

3. Deduce the values included in the following texts in light of your understanding of the subject of the lesson:

a. Anas bin Malik (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: "If a young man honors an older person on account of his age, Allah appoints someone to show reverence to him in his old age"[Narrated by Al-Tirmithi].

.....

.....

b. Abu Huraira (رضي الله عنه) reported that the Prophet (ﷺ) said: "There was a merchant who used to lend the people, and whenever his debtor was insolvent, he would say to his employees, 'Forgive him so that Allah may forgive us.' So, Allah forgave him."[Narrated by Al-Bukhari and Muslim].

.....

.....

c. Abdullah bin Masood (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: "Whoever recites a letter from the Book of Allah, he will be credited with a good deed, and a good deed gets a ten-fold reward. I do not say that Alif-Lam-Mim is one letter, but Alif is a letter, Lam is a letter and Mim is a letter."[Narrated by Al-Tirmithi].

.....

.....

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4. Explain the fields of good deeds and their rewards in the following texts, together with the effect of each of them:

Texts	Field	Reward	Effect on the individual	Effect on society
﴿ هَلۡ جَزَآءُ ٱلۡإِحۡسَٰنِ إِلَّا ٱلۡإِحۡسَٰنُ ﴿٦٠﴾ ﴾ "Hal Jazā'u Al-'Iĥsāni 'Illā Al-'Iĥsān" (Is the reward for good anything but good?) [Ar-Rahman: 60]	Good deeds	Good deeds	Peace of mind	Spread of virtue
"He who removes from a believer one of his difficulties of this world, Allah will remove one of his troubles on the Day of Judgment..."	Relieving difficulties			
"...and he who finds relief for distressed person, Allah will make things easy for him on the Day of Judgment..."				Social solidarity
"...he who covers up the faults and sins of a Muslim, Allah will cover up his faults and sins in this world and in the Hereafter...."			Nobleness and purity of the soul	
"...Allah supports His servant as long as the servant is supportive of his brother..."			Support of Allah	

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5. Indicate in the hadith the following meanings:

- Man's lineage does not earn him high status unless he has done good deeds.

.....

Enriching my experience

- In cooperation with my classmates, I plan for a school radio show about the role of charity work in building a cohesive society and then present it to my teacher.

.....

.....

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.....

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I assess myself

S	Aspect	Level achieved		
		Average	Good	Excellent
1	I hasten to help my classmates in a way that pleases Allah (تعالى).			
2	I make things easy for my classmates for the sake of Allah.			
3	I cover up for people and do not expose things I know which they hate to become known.			
4	I study hard to benefit myself, my society and my country.			
5	I express my love of the Holy Qur'an and I keep reciting and memorizing it.			
6	I do good deeds and help others.			

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The Debts Settlement Fund

LESSON 4

Social Cohesion

This lesson teaches me to:

- explain the concept of social cohesion.
- define fields of social cohesion.
- infer means that help achieve social cohesion.
- deduce the benefits of social cohesion for the individual and for society.

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I take the initiative to learn

Imam Al-Shafe'i (رضي الله عنه) said:

Modest people help othersas they know that man's fortune comes and goes.

The best among people are those through whose hands the needs of others are fulfilled.

Never refuse to do someone a favor if you can, because your fortune will one day change.

And thank Allah because He made others need your help rather than you in need of their help.

Some people have died but their virtues are still remembered, while others live but nobody remembers them.



I analyze and infer

- What moral values do the above lines promote?

- Explain the merits of those values as indicated in the last line.

- Choose a UAE personality to whom the saying of Imam Al-Shafe'i (رضي الله عنه) "some people have died but their virtues are still remembered" applies, and explain the reason.

- Infer the effect of those deeds on the relations among people and the relation betweenthe people and the ruler.

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I use my skills to learn

1. Social cohesion in Islam:



Through its noble principles, Islam sought to establish a cohesive and strongly connected society on the basis of cooperation and love among its members regardless of their different nationalities, religions, colors and occupations. This is because social cohesion is essential for ensuring the strength, security and stability of society. It is one of the characteristics of an Islam society; the Prophet (ﷺ) 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].

I think and infer

From the above hadith the following:

- The concept of social cohesion.

.....

- The values that help achieve cohesion among members of society.

.....

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2. Fields of social cohesion:

There are many fields of social cohesion that include all members of society. They can be divided as follows:

A) Family cohesion:

The family is the nucleus of society. Therefore, Islam sought through its principles and rules to build a strongly connected family.These principles and rules include the following:

1) Compassion among family members:

- Islam paid big attention to the family and called to strengthening bonds among its members so that they constitute a happy cohesive family in which the father, mother, children as well as other relatives enjoy love and harmony. Allah (عَزَّوَجَلَّ) said:

﴿ وَمِنْ ءَايَـٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ... ﴾

"Wa Min 'Āyātihi~ 'An Khalaqa Lakum Min 'Anfusikum 'Azwājāan Litaskunū 'Ilayhā Wa Ja`ala Baynakum Mawaddatan Wa Raĥma"

(And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy.) [Ar-Rūm: 21].

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- Having mercy upon one's family includes caring for them, attending to their affairs and spending on them. The Prophet (ﷺ) said: "A dinar you spend for the sake of Allah;a dinar you spend to free a slave; a dinar you give as charity to a needy person; and a dinar you spend to support your family; the one yielding the greatest reward is that which you spend on your family."[Narrated by Muslim].

- Raising one's children includes sitting with them, listening to them, following up their studies,knowing their friends, developing their skills, strengthening family dialogue with them, and rationalizing their use of modern technology and social media, as non-beneficial use of this technology has become a clear danger to the family and society. The Prophet (ﷺ) said: "You owe a duty to your family."[Narrated by Al-Tirmithi].



I discuss and comment:

On the following acts, explaining their effects on relations between people:

- The mother bought a gift for one of her children but did not buy similar gifts for her other children without any justification.

.....

- The parents are too busy to have a dialogue with their children.

.....

- The children use modern technology and social media without any supervision by the parents.

.....

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- The older brother helps his younger brothers and sisters in their studies.

- The grandchild respects his grandfather and helps fulfill his needs

2) Cherishing one's parents:

Allah (تعالى) ordered us to do good for our parents. He (عَزَّوَجَلَّ) said: ﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓاْ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ...﴾ "Wa Qaḍá Rabbuka ʻAllā Ta`budū ʻIllā ʻĪyāhu Wa Bil-Wālidayni ʻIḥsānāan" (And your Lord has decreed that you not worship except Him, and to parents, good treatment.) [Al-'Isrā': 23]. Cherishing one's parents means obeying them, being gentle with them in words and deeds, serving them, fulfilling their needs and spending generously on them. Cherishing one's parents after they are dead means supplicating to Allah to have mercy upon them, fulfilling their promises, visiting their relatives and honoring their friends. All of this makes the relationship with them one of love and harmony.

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I read and infer

The merits of cherishing one's parents from the following hadiths:

Hadiths	The merits of cherishing one's parents
The Prophet (ﷺ) said: "May he be disgraced! May he be disgraced! May he be disgraced!" It was said: O Messenger of Allah, who is he? He said. He whose parents, one or both, attain old age during his life time, and he does not enter Paradise."[Narrated by Muslim].	
The Prophet (ﷺ) said: "Cherish your parents so that your children cherish you."[Narrated by Al-Tabarani].	
The Prophet (ﷺ) said: "Nothing extends one's life span but cherishing one's parents."[Narrated by Ibn Majah].	

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3) Maintaining the ties of kinship:

Islam urges us to maintain the ties of kinship to achieve family cohesion and harmony. It considered maintaining the ties of kinship one sign of belief. The Prophet (ﷺ) said: "He who believes in Allah and the Day of Judgment should maintain the ties of kinship." [Narrated by Al-Bukhari in Al-Adab Al-Mufrad].

The Muslim maintains the ties of kinship through the following:

visiting one's relatives, answering their invitations, doing good deeds for them, protecting them from harm, visiting the sick among them, participating in their celebrations, consoling them at times of grief, forgiving the wrongdoer among them, respecting their elders, having mercy upon their children and offering money to the poor among them as the reward will be doubled for those who maintain the ties of kinship and take care of the poor. The Messenger of Allah (ﷺ) said: "Giving charity to a poor person is charity, and giving to a relative is two things, charity and maintaining the ties of kinship." [Narrated by Al-Nasa'i].



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I analyze and infer

The effects of maintaining the ties of kinship on the following in light of your understanding of the following hadith:

The Messenger of Allah (ﷺ) said: "He who wishes to have his life span extended and his provisions increased, let him cherish his parents and maintain the ties of kinship."[Narrated by Ahmad].

The person who maintains the ties of kinship	Relatives	Society

B) Cohesion among members of society:

Islam is keen on building a cohesive society on the basis of cooperation and solidarity among all people so that society becomes stronger and its members are strongly connected. The Prophet (ﷺ) said: "A believer to another believer is like a building whose different parts enforce each other."[Narrated by Al-Bukhari and Muslim]. This is achieved through doing good morally and materially to those in need and wishing good for others and one does for himself. To this end, Islam set the following rules:



Initiative for Enhancing National and Community Cohesion

1) Doing good to neighbors:

Islam instructed us to do good to neighbors. The Prophet (ﷺ) said: "He who believes in Allah and the Day of Judgment should treat his neighbors

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with kindness."[Narrated by Al-Bukhari and Muslim]. This is achieved by treating them well, attending their celebrations, consoling them at times of grief and presenting gifts to them. Abu Dharr Al-Ghafari (ﷺ) reported that the Prophet (ﷺ) said: "O Abu Dharr, when you make some soup, make a good amount by adding plenty of liquid, and give some to your neighbors." [Narrated by Muslim].



I cooperate and enumerate

in the table below the reward and punishment of the two women referred to in the following hadith, explaining the reason why each deserved it.

Abu Huraira (رضي الله عنه) said: it was said to the Prophet (ﷺ): O Messenger of Allah, "A certain woman prays in the night, fasts in the day and gives charity, but she harms her neighbors with her tongue." The Messenger of Allah(ﷺ) said: "There is no good in her. She is one of the people of the Fire." They said:"Another woman prays the prescribed prayers and gives bits of curd as charity and does not harm anyone." The Messenger of Allah(ﷺ)said: "She is one of the people of Paradise."[Narrated by Ahmad].

Women	Reward/ punishment	Reason
First woman		
Second woman		

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I think and infer

Why the order to do good to neighbors is joined with the order to worship Allah (عَزَّوَجَلَّ) and cherish one's parents and relatives in the following verse:

Allah (عَزَّوَجَلَّ) said:

﴿ وَٱعْبُدُوا۟ ٱللَّهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا وَبِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ وَٱلصَّاحِبِ بِٱلْجَنۢبِ ... ﴾

"Wa A`budū Allaha Wa Lā Tushrikū Bihi Shay'āan Wa Bil-Wālidayni 'Iĥsānāan Wa Bidhī Al-Qurbá Wa Al-Yatāmá Wa Al-Masākīni Wa Al-Jāri Dhī Al-Qurbá Wa Al-Jāri Al-Junubi Wa Aş-Şāĥibi Bil-Janb"

(Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side) [An-Nisā': 36].

2) Social compassion:

Islam called for being compassionate towards the poor and having mercy upon the needy, the weak and orphans. Allah (عَزَّوَجَلَّ) said:

﴿ فَأَمَّا ٱلْيَتِيمَ فَلَا تَقْهَرْ ﴿٩﴾ ﴾

"Fa'ammā Al-Yatīma Falā Taqhar"

(So as for the orphan, do not oppress him.) [AđĐuĥaá: 9].

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Further, Islam urged cooperation among members of society to confront crises and strive to relieve difficulties and distress. The Messenger of Allah (ﷺ) said: "A Muslim is the brother of a fellow-Muslim. He should neither commit oppression upon him nor ruin him. He who meets the need of a brother, Allah would meet his needs, and he who relieved a Muslim from hardship Allah would relieve him from the hardships to which he would be put on the Day of Judgment. He who did not expose the folliesof a Muslim, Allah would conceal his follies on the Day of Judgment." [Narrated by Al-Bukhari and Muslim].



I think and talk:

About the UAE's efforts in supporting charity and volunteering work.



I read and explain

One of the deeds to which the following hadith guides us, explaining its effect on society.

The Prophet (ﷺ) said: "Every Muslim has to give in charity." The people asked, "If someone has nothing to give, what will he do?" He (ﷺ) said:"He should work with his hands and benefit himself and also give in charity." The people further asked, "If he cannot find even that?" He replied: "He should help the needy who appeal for help."[Narrated by Al-Bukhari and Muslim].

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3) Doing good to non-Muslims:

Islam established in the hearts of Muslims the principle of doing good deedsto peaceful non-Muslims. Allah (عَزَّوَجَلَّ) said:

﴿ لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓا۟ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴿٨﴾ ﴾

"Lā Yanhākumu Allāhu `Ani Al-Ladhīna Lam Yuqātilūkum Fī Ad-Dīni Wa Lam Yukhrijūkum Min Diyārikum 'An Tabarrūhum Wa Tuqsiţū 'Ilayhim 'Inna Allāha Yuĥibbu Al-Muqsiţīn"

(Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.) [Al-Mumtaĥanah: 8].

Doing good to non-Muslims involves being kind to the weak, meetingthe needs of the poor and feeding the hungryamong them, talking nicely to them, praying fortheir right guidance and happiness, safeguardingtheir wealth and honor, protecting all their rights, helping them defend themselves against oppression and not forcing them to convert to Islam. Allah (عَزَّوَجَلَّ) said:

﴿ لَآ إِكْرَاهَ فِى ٱلدِّينِ ۖ قَد تَّبَيَّنَ ٱلرُّشْدُ مِنَ ٱلْغَىِّ ﴾

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"Lā'Ikrāha Fī Ad-Dīni Qad Tabayyana Ar-Rushdu Mina Al-Ghayy"

(There shall be no compulsion in acceptance of the religion. Theright course has become clear from the wrong.) [Al-Baqarah: 256].

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Islam forbade everything that would constitute an insult of their beliefs. Allah (عَزَّوَجَلَّ) said:

﴿ وَلَا تَسُبُّواْ ٱلَّذِينَ يَدۡعُونَ مِن دُونِ ٱللَّهِ فَيَسُبُّواْ ٱللَّهَ عَدۡوَۢا بِغَيۡرِ عِلۡمٖ ﴾

"Wa Lā Tasubbū Al-Ladhīna Yad`ūna Min Dūni Allāhi Fayasubbū Allaha `Adwan Bighayri `Ilm"

(And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge.) [Al-'An`ām: 108].



I think and expect

The effect of treating non-Muslims well on the following:

The Muslim	Non-Muslims	Society

4) Promoting harmony among people:

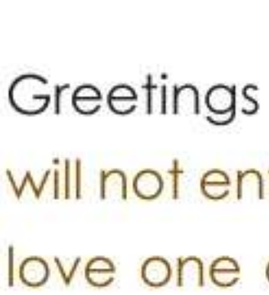
Demonstrating good manners in dealing with all people helps promote harmony among members of society. The well-behaved person likes others and is liked by them; he maintains ties with relatives who try to break those ties, and does good deedsto those who have abused him. Allah (عزوجل) said:

﴿ ٱدۡفَعۡ بِٱلَّتِي هِيَ أَحۡسَنُ فَإِذَا ٱلَّذِي بَيۡنَكَ وَبَيۡنَهُۥ عَدَٰوَةٞ كَأَنَّهُۥ وَلِيٌّ حَمِيمٞ ٣٤ ﴾

"Adfa` Bi-Latī Hiya ʻAĥsanu Fa'idhā Al-Ladhī BaynakaWa Baynahu `Adāwatun Ka'annahu Wa Līyun Ĥamīm"

(Repel evil by that deedwhich is better; and thereupon the one whom between you and him is enmity willbecome as though he was a devoted friend.) [Fuşşilat: 34].

Greetings help increase love among people. The Prophet (ﷺ) said: "You will not enter Paradise until you believe, and you shall not believe until you love one another. May I inform you of something that if you do you will love each other. Promote greetings among you"[Narrated by Muslim]. In addition, Islam encouraged us to exchange gifts to increase love between people. The Prophet (ﷺ) said: "Give presents to each other and love each other." [Narrated by Al-Bukhari in Al-Adab Al-Mufrad].



I think and remember

Things done by the Messenger of Allah (ﷺ) in Madinah to build a strong cohesive society.

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I reflect and deduce

From the following texts,other means that help promote love and harmony among members of society:

Text	Means
The Prophet (ﷺ) said: "Your smiling in the face of your brother is charity."[Narrated by Al-Tirmithi].	
The Prophet (ﷺ) said: "He who believes in Allah and the Day of Judgment should show hospitality to his guest."[Narrated by Al-Bukhari and Muslim].	
Allah (ﷻ) said: ﴿...فَٱتَّقُواْ ٱللَّهَ وَأَصۡلِحُواْ ذَاتَ بَيۡنِكُمۡ﴾ *"Fa Attaqū Allaha Wa 'Aṣliĥū Dhāta Baynikum"* *(So fear Allah and amend that which is between you) [Al-'Anfāl: 1].*	

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Text	Means
Allah (عَزَّوَجَلَّ) said: ﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمْ فَاسِقُۢ بِنَبَإٍ فَتَبَيَّنُوٓاْ أَن تُصِيبُواْ قَوْمًۢا بِجَهَـٰلَةٍ فَتُصْبِحُواْ عَلَىٰ مَا فَعَلْتُمْ نَـٰدِمِينَ ٦ ﴾ *“Yā'Ayyuhā Al-Ladhīna 'Āmanū 'In Jā'akum Fāsiqun Binaba'iin Fatabayyanū 'An Tuşībū Qawmāan Bijahālatin Fatuşbiĥū `Alá Mā Fa `altum Nādimīn”* *(O you who have believed, ifthere comes to you a disobedient one with information,investigate, lest you harm a people out of ignorance andbecome, over what you have done, regretful.) [Al-Ĥujurāt: 6].* The Prophet (ﷺ) said: “The strong man is not the one who is good at wrestling, but the strong man is the one who controls himself in a fit of rage.”[Narrated by Al-Bukhari and Muslim].	

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5) Behaviors that destroys cohesion among members of society:

Islam forbade certain deeds and behaviors that changes harmony among members of society into opposition and enmity. One of these is mocking and ridiculing others. Allah (عَزَّوَجَلَّ) said:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَسۡخَرۡ قَوۡمٞ مِّن قَوۡمٍ عَسَىٰٓ أَن يَكُونُواْ خَيۡرٗا مِّنۡهُمۡ وَلَا نِسَآءٞ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيۡرٗا مِّنۡهُنَّ ﴾

"Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Yaskhar Qawmun Min Qawmin `Asá 'An Yakūnū Khayrāan Minhum Wa Lā Nisā'un Min Nisā'in `Asá 'An Yakunna Khayrāan Minhunn"

(O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them.) [Al-Ĥujurāt: 11].

Islam also prohibited backbiting because of the big damage it causes to the individual and society. Allah (عَزَّوَجَلَّ) said:

﴿ ...وَلَا يَغۡتَب بَّعۡضُكُم بَعۡضًاۚ أَيُحِبُّ أَحَدُكُمۡ أَن يَأۡكُلَ لَحۡمَ أَخِيهِ مَيۡتٗا فَكَرِهۡتُمُوهُۚ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ تَوَّابٞ رَّحِيمٞ ﴾

"Wa Lā Yaghtab Ba`đukum Ba`đāan 'Ayuĥibbu 'Aĥadukum 'An Ya'kula Laĥma 'Akhīhi Maytāan Fakarihtumūhu Wa Attaqū Allaha 'Inna Allāha Tawwābun Raĥīm"

(And do not backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful.) [Al-Ĥujurāt: 12]

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I read and answer

TheMessenger of Allah (ﷺ) said: "Do you know what backbitingis?"They said: "Allah and His Messenger know best." Thereupon he said:"Backbiting is when you talk about your brother in a manner which he does not like. It was said to him: What if what I say about my brother is true? He said:"If it is true, then you have backbitten him, and if it is not true, then you have slandered him." [Narrated by Muslim].

- What is the meaning of backbiting?

.....

.....

- Explain the damages caused by backbiting to the individual and to society:

The individual	Society

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I cooperate and enumerate

In the Holy Qur'an for other acts and behaviors that were forbidden in Islam to maintain the unity and integrity of society.

The individual	Society

C) Cohesion between the ruler and people:

The friendly relationship between the ruler and the people is a great basis for the cohesion of society. The ruler is a great blessing to society. He guards religion, preserves wealth, protects honors and unifies efforts. His presence is a guarantee for the prosperity, security and stability of the country





In the United Arab Emirates, under our wise leadership, we have made great achievements in all areas of life. The status of the Union has been established and wealth has been invested in developing human capital. The affairs of citizens have been at the top of the priorities and all residents in the country were treated well, thereby making the people of the UAE one of the happiest peoples in the world.

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Obedience to the ruler is a religious duty. Allah (عَزَّوَجَلَّ) said

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡ ﴾

"Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'Aṭī`ū Allaha Wa 'Aṭī`ū Ar-Rasūla Wa 'Ūlī Al-'Amri Minkum"

(O you who have believed, obey Allah and obey the Messenger and those in authority among you.) [An-Nisā': 59].

We owe our rulers true love, support and supplications to Allah for their good and success. The Prophet (ﷺ) said: "The best of your rulers are those whom you love and who love you, who invoke God's blessings upon you and you invoke His blessings upon them."[Narrated by Muslim].

The close relationship between the ruler and the people in the United Arab Emirates is considered a good example to follow worldwide. This paternal bond was established during the days of the founder and builder Sheikh Zayed bin Sultan Al Nahyan (رحمهُ اللّهُ), and is still getting stronger by the day.



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I cooperate and describe

In my own style the following:

- The paternal relationship between the ruler and people in the United Arab Emirates, supporting your description with specific examples which you explain.



- My duty towards the achievements made for us under the Union.

- The damages of divisions among members of society for the individual and for society.

The individual	Society

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I cooperate and determine

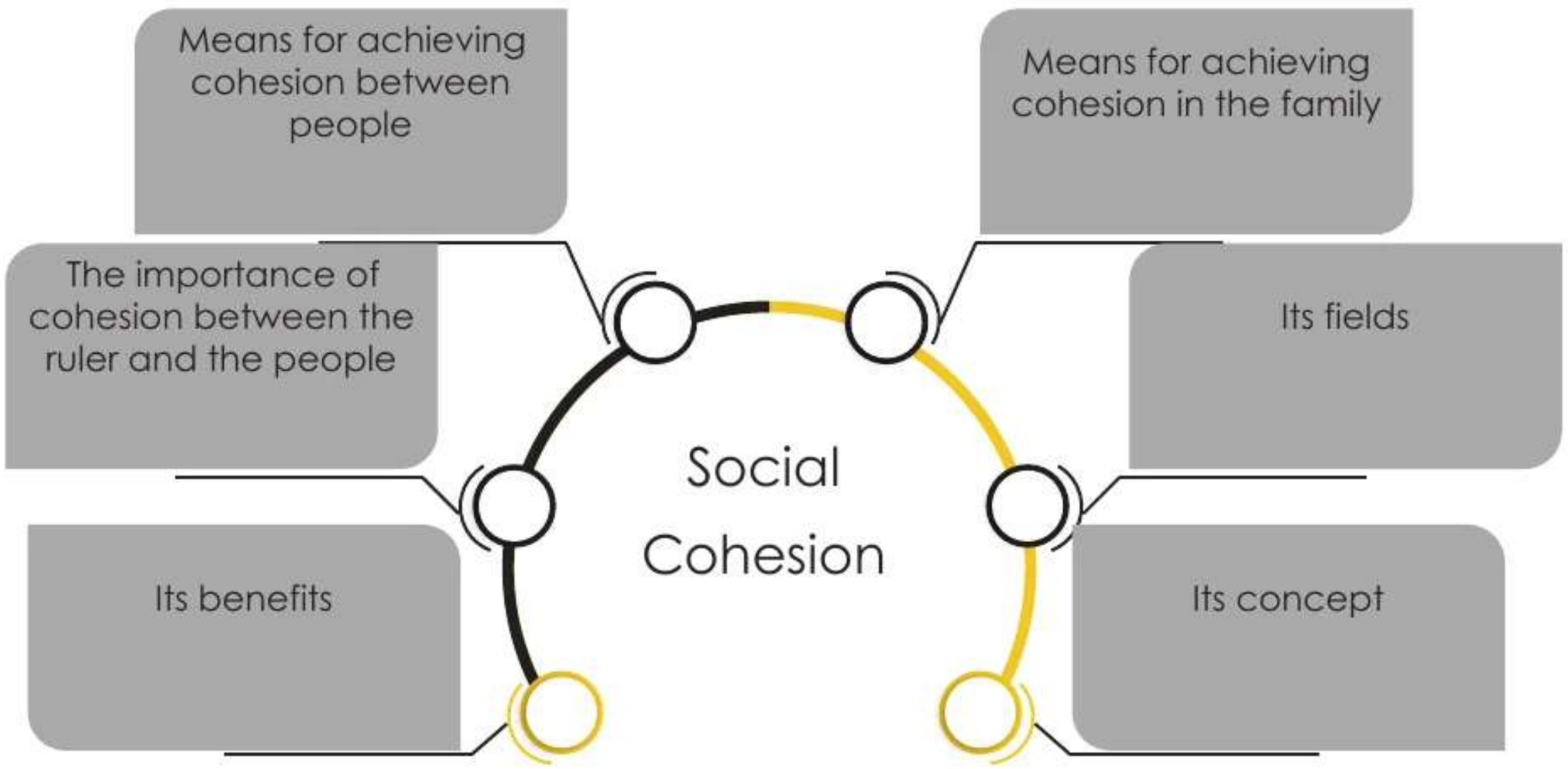
- The factors which made the United Arab Emirates a role model in terms of human coexistence.

.....

.....

I organize my concepts

- I complete the following conceptual chart:



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My Imprint

- I read the following statement and complete in the same pattern:



I demonstrate good manners in dealing with all people, thereby obeying Allah (تعالى) and contributing to the cohesion of my society.

Student's Activities

I answer by myself:

1. Explain: Islam orders us to obey those in authority.

.....

.....

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2. Deduce from the following texts some moral values that contribute to achieving social cohesion:

Texts	Moral values
The Prophet (ﷺ) said: "It is not permissible for a Muslim to shun his brother for more than three nights. When they meet, this one turns away from that one and that one turns away from this one. The best of them is the one who greets his brother first." [Narrated by Al-Bukhari and Muslim].	
Allah (ﷻ) said: ﴿ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۖ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾ ﴾ *"Wa Lā Tanābazū Bil-'Alqābi Bi'sa Al-Aismu Al-Fusūqu Ba`da Al-'Īmāni Wa Man Lam Yatub Fa'ūlā'ika Humu Až-Žālimūn"* *(And do not insult one another and do not call each other by offensive nicknames. Wretched is the name of disobedience after one's faith. And whoever does not repent - then it is those who are the wrongdoers.) [Al-Ĥujurāt: 11].*	
Allah (ﷻ) said: ﴿ وَقُولُوا لِلنَّاسِ حُسْنًا ﴾ *"Wa Qūlū Lilnnāsi Ĥusnāa"* *(And speak to people good words) [Al-Baqarah: 83].*	

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Texts	Moral values
Allah (ﷻ) said: ﴿ لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓا۟ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴿٨﴾ ﴾ *"Lā Yanhākumu Allāhu `Ani Al-Ladhīna Lam Yuqātilūkum Fī Ad-Dīni Wa Lam Yukhrijūkum Min Diyārikum 'An Tabarrūhum Wa Tuqsiţū 'Ilayhim 'Inna Allāha Yuĥibbu Al-Muqsiţīn"* *(Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.) [Al-Mumtaĥanah: 8].*	

3. Your mother did not know what to do with the remaining food after the banquet she prepared for her friends.

- Suggest ways for disposing of the remaining food in a beneficial manner.

.....

.....



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Enriching my experience

- In cooperation with your classmates, prepare a presentation with photos about the efforts made by the UAE's wise leadership to achieve social cohesion among all members of society, and then present it to your classmates in the classroom.

S	The individual	Society		
		Always	Sometimes	Rarely
1	I greet people I meet even if I do not know them.			
2	I deal with others gently.			
3	I deal well with my classmates and neighbors, whether Muslims or non-Muslims.			
4	I forgive those who hurt me.			
5	I am keen on cherishing my parents.			
6	I respect the religion of my non-Muslimclassmates and do not hurt them.			
7	I avoid bad behavior,which is forbidden in Islam.			
8	I help the needy as much as I can.			
9	I visit the patient.			
10	I help my family members.			

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LESSON 5

Prohibition of Frightening People

This lesson teaches me to:

- read the noble hadith properly.
- deduce the sanctity of the human soul in Islam.
- explain the prohibition of frightening and intimidating people.
- read the noble hadith properly by heart.

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I take the initiative to learn:

Allah (عَزَّوَجَلَّ) said:

﴿ خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴿١٩٩﴾ وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ إِنَّهُۥ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾ ﴾

"Khudhi Al-`Afwa Wa 'Mur Bil-`Urfi Wa 'A`riđ `Ani Al-Jāhilīn (199) Wa 'Immā Yanzaghannaka Mina Ash-Shayţāni Nazghun Fāsta`idh Billāhi 'Innahu Samī`un `Alīm (200)"

(Take what is given freely, enjoin what is good, and turn away from the ignorant. (199) And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing. (200)) [Al-'A`rāf: 199-200].



I reflect and answer:

- How would you behave if you feel angry with the acts of one of your classmates?

.....

- What do you expect to happen if you hurt the one who has hurt you?

.....

- What moral values should the Muslim demonstrate when dealing with others?

.....

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I use my skills to learn

I read and memorize

عَنْ أبي هريرةَ ﷺ عنْ رَسُولِ اللهِ ﷺ يَقُولُ: «لَا يُشِيرُ أَحَدُكُمْ إِلَى أَخِيهِ بِالسِّلَاحِ، فَإِنَّهُ لَا يَدْرِي لَعَلَّ الشَّيْطَانَ يَنْزِعُ فِي يَدِهِ، فَيَقَعَ فِي حُفْرَةٍ مِنَ النَّارِ»

said: "None of (ﷺ) Abu Huraira (ﷺ) reported that the Messenger of Allah 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 mayfall into a pit of Hell-fire (by accidentally killing him)" [Narrated by Al-Bukhari and Muslim].

I understand the meanings of vocabulary of the hadith

The individual	Society
لا يُشيرُ	Should not point with the weapon or use it to scare others.
ينزعُ	Tempt one to hit the other.
فيقعَ في حُفرةٍ	Implying committing the sin which could lead him to the Fire.

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I understand the significance of the noble hadith

In this hadith, the Messenger of Allah (ﷺ) instructs us not to assault people, even merely by pointing a weapon at them. We learn from the noble hadith the following:

Islam is the religion of peace:

One of the best names of Allah (عزوجل) is the Embodiment of Peace. Allah (عزوجل) ordered His servants to live the life of peace:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱدۡخُلُواْ فِي ٱلسِّلۡمِ كَآفَّةٗ ﴾

"Yā 'Ayyuhā Al-Ladhīna 'Āmanū Adkhulū Fī As-Silmi Kāffa"

(O you who have believed, enter into Islam completely.) [Al-Baqarah: 208].

In order to achieve peace, Islam preserved man's five necessities and prohibited everything that would affect them; it prohibited killing and every act which could promote hatred and malice, thereby leading to murder. Allah (عزوجل) said:

﴿ مَن قَتَلَ نَفۡسَۢا بِغَيۡرِ نَفۡسٍ أَوۡ فَسَادٖ فِي ٱلۡأَرۡضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعٗا وَمَنۡ أَحۡيَاهَا فَكَأَنَّمَآ أَحۡيَا ٱلنَّاسَ جَمِيعٗا ﴾

"Man Qatala Nafsāan BighayriNafsin 'Aw Fasādin Fī Al-'Arđi Faka'annamā Qatala An-Nāsa Jamī`āan Wa Man'Aĥyāhā Faka'annamā 'Aĥyā An-Nāsa Jamī`āa"

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(whoever kills a soul unless for a soulor for corruption [done] in the land – it is as if he had slain mankind entirely. Andwhoever saves one – it is as if he had saved mankind entirely) [Al-Mā'idah: 32].

Abdullah bin Masood (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: "Defaming a Muslim is evil doing, and killing him is disbelief." [Narrated by Al-Bukhari and Muslim].



I read and specify

In the following hadith what indicates the keenness of Islam on building a friendly and stable society.

- The Prophet (ﷺ) said: "None of you should point at his brother with a weapon."[Narrated by Al-Bukhari].



I read and explain

The Prophet (ﷺ) said: "A Muslim is the one from whose tongue and hands the Muslims are safe; and a Muhajir (Emigrant) is the one who refrains from what Allah has forbidden."[Narrated by Ahmad].

- The meaning of the saying of the Prophet (ﷺ): "A Muslim is the one from whose tongue and hands the Muslims are safe".

- What the Muslim should observe when dealing with people.

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The wisdom of prohibiting the pointing with a weapon:

The Prophet (ﷺ) instructed the Muslims not to point their weapons at others or raise them in their faces, even in jest. He (ﷺ) explained the reason for this by saying "because he does not know that Satan may make it fall from his hand"; i.e. he may injure the other with this weapon, or maybe the other will think that he wants to kill him and strikes him first. As such, the weapon will cause him to go to the Fire for killing others, and Satan will be happy for causing hostility between people.



I cooperate and determine

Examples of weapons which the Prophet (ﷺ) prohibited to pointed out:

I analyze and infer

The following from the hadith below:

- The Prophet (ﷺ) said: "It is not lawful for a Muslim to frighten a Muslim."[Narrated by Abu Dawood].

The rule concerning frightening and intimidating people: .....

The reason: .....

Its relation to the main hadith of this lesson: .....

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I read and deduce

The controls established by Islam to protect lives and maintain the security and stability of society:

Text	Control
The Prophet (ﷺ) said: "Do not give your brother a drawn sword until you put it back into its sheath."[Narrated by Ahmad].	
The Prophet (ﷺ) said: "He who pointed a weapon towards his brother the angels invoke curse upon him even if he is his real brother so long as he does not abandon it."[Narrated by Muslim].	
The Prophet (ﷺ) said: "None of you should take his brother's staff, neither in play nor seriousness. Whoever took his brother's staff, then let him return it to him"[Narrated by Al-Tirmithi].	



I think and remember

- How does the Muslim protect himself from temptation by Satan?

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I think and compare

- In the following table between one who protects himself from temptations by Satan and one who succumb to such temptations:

Aspect	The one who protects himself from temptations by Satan	The one who succumbs to temptations by Satan
Worship of Allah (تعالى)		
Psychology		
Treatment of others		
Effect on his country		

The consequence of frightening others:

In many Qur'anic verses, Allah (تعالى) remind His servants of the Day of Judgment so that they do good deeds. Allah (تعالى) said:

﴿ وَٱتَّقُواْ يَوۡمٗا تُرۡجَعُونَ فِيهِ إِلَى ٱللَّهِۖ ثُمَّ تُوَفَّىٰ كُلُّ نَفۡسٖ مَّا كَسَبَتۡ وَهُمۡ لَا يُظۡلَمُونَ ﴾

"Wa Attaqū Yawmāan Turja`ūna Fīhi 'Ilá Allāhi Thumma Tuwaffá Kullu Nafsin Mā Kasabat Wa Hum Lā Yužlamūn"

(And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be treated unjustly.) [Al-Baqarah: 281].

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If man has good deeds, then those good deeds were the result of his righteous heart and he will be rewarded for them. If man has bad deeds, then those deeds caused him every evil in this world and the Hereafter. Allah (تعالى) said:

﴿ وَمَآ أَصَٰبَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُواْ عَن كَثِيرٍ ﴾

"Wa Mā ʿAṣābakum Min Muṣībatin Fabimā Kasabat ʿAydīkum Wa Yaʿfū ʿAn Kathīr"

(And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much.) [Ash-Shūraá: 30].

This is what the Prophet (ﷺ) meant by "he may fall into a pit of Hell-fire"in the noble hadith; the reason for prohibiting pointing of weapons in the face of others is not to commit the sin that would lead its doer to the Fire.

I recite and find

Between the meaning of the noble hadith and the following Qur'anic verse:

- Allah (تعالى) said:

﴿ وَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴾

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"Wa Man Ya`mal Mina Aṣ-Ṣāliĥāti Wa Huwa Mu'uminun Falā Yakhāfu Žulmāan Wa Lā Hađmāa"

(But he who does of righteous deeds while he is a believer - he will neither fear injustice nor deprivation.) [Ţāhā: 112].

.....

.....



I think and discuss

The following behavior, explaining the reason:

- Some students jest with their classmates using a sharp tool.

.....

.....



I cooperate and explain

The positive effects of not frightening or intimidating others:

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I think and expect

The results of the following behaviors on the individual and on society:

- He backbit his classmates.

- He wrote a letter insulting his classmate and posted it on social media.

- She took a photo of her classmate and started threatening her that she will post the photo on social media if she does not help her cheat in the examination.

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I organize my concepts

Sanctity of the Human Soul

- The consequence of frightening others
  - .....
  - .....
  - .....
- The wisdom of prohibiting carrying weapons
  - .....
  - .....
  - .....
- Islam is the religion of peace
  - .....
  - .....
  - .....

My Imprint

I avoid frightening or intimidating people to please my Lord and contribute to maintaining the security and stability of my country.



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Student's Activities

I answer by myself

1. The Prophet (ﷺ) forbade the throwing of stones, explaining that:"It neither hunts a game nor kills or hurts an enemy, but it gouges out an eye or breaks a tooth." [Narrated by Al-Bukhari].

- What does throwing stones mean? .....
- How did the Prophet (ﷺ) explain this prohibition? .....

.....

2. Find in the hadith the wisdom of prohibiting carrying weapons even in jest.

.....

.....

3. Link the hadith of the lesson and the following texts:

- Abu Huraira (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: "Do not envy one another, and do not inflate prices for one another, and do not hate one another, and do not turn away from one another, and do not undercut one another in trade, but rather be servants of Allah and brothers"[Narrated by Muslim].

.....

.....

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- Allah (تعالى) said:

﴿ وَقُل لِّعِبَادِي يَقُولُوا۟ ٱلَّتِى هِىَ أَحْسَنُ ۚ إِنَّ ٱلشَّيْطَٰنَ يَنزَغُ بَيْنَهُمْ ۚ إِنَّ ٱلشَّيْطَٰنَ كَانَ لِلْإِنسَٰنِ عَدُوًّا مُّبِينًا ﴾

"Wa Qul Li`ibādī Yaqūlū Allatī Hiya 'Aĥsanu 'Inna Ash-Shayţāna Yanzaghu Baynahum 'Inna Ash-Shayţāna Kāna Lil'insāni `Adūwāan Mubīnāa"

(And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.)

[Al-'Isrā': 53].

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Enriching my experience

- Search for the UAE law concerning carrying weapons in public places, summarize it,highlight its role in maintaining the security of society and present your work before your classmates.

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I assess myself

S	Aspect	Level of application		
		Strong	Average	Weak
1	I deal well with others.			
2	I avoid everything that could hurt or scare people.			
3	I protect myself from temptations by Satan.			
4	I avoid everything that could adversely affect relations between people.			
5	I express the importance of achieving security for society.			

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LESSON 6

I am the Best of you to my Family

This lesson teaches me to:

- talk about the manners of the Messenger of Allah (ﷺ) when dealing with his family members.
- explain the role of the Messenger of Allah (ﷺ) in the stability of his family.
- infer the importance of family stability for a balanced society.

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I take the initiative to learn:

Abdullah bin Buraidah reported that his father said: I saw the Messenger of Allah (ﷺ) delivering a sermon, and Hasan and Hussein came forward, wearing red shirts, stumbling and getting up again. The Prophet (ﷺ) stepped down, picked them up and put them in his lap. Then he said: Allah and His Messenger have spoken the truth: "Your wealth and your children are only a trial. I saw these two and I could not be patient. Then he resumed his sermon."[Narrated by Ibn Majah].



I reflect and answer:

- The motive which made the Prophet (ﷺ) interrupt his sermon and step down.

.....

The significance of the saying of the Prophet (ﷺ): "I saw these two and I could not be patient".

.....

.....

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I use my skills to learn

The relation of the Prophet (ﷺ) to his wives

The Prophet (ﷺ)was the best in dealing with his wives. He made them happy, because he knew how to deal with women, showing care and love and assisting in both worldly and religious matters. He said: "The most perfect of the believers in faith is the one with the best character among them. And the best of you are those who are best to your women." [Narrated by Al-Tirmithi]. Aysha (رضي الله عنها) was asked how the Messenger of Allah (ﷺ) behaved inside his house. She said: "He was the most generous and most flexible; he was a man just like you, but he used to laugh and smile a lot." [Ishaq's Musnad]. She was also asked: Did the Messenger of Allah (ﷺ) work in his house? She said: "Yes, the Messenger of Allah (ﷺ) mended his sandal, sewed his clothes and worked in his house just like anyone of you does in his house." [Narrated by Ahmad].



I read and deduce

- The causes of the success of the Messenger of Allah (ﷺ) in building a happy family.

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Care by the Prophet (ﷺ) for his children

While studying the biography of the Prophet (ﷺ), one would see the noblest manifestation of fatherhood. Allah (تعالى)praised him for this by saying:

﴿ وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً ﴾

"Wa Laqad ʻArsalnā Rusulāan Min Qablika Wa Ja`alnā Lahum ʻAzwājāan Wa Dhurrīyatan"

(And We have already sent messengers before you and assigned to them wives and descendants.) [Ar-Ra`d: 38].

The Prophet (ﷺ) performed in full his paternal duties towards his children, including caring, advising and directing. He used to check up on them and attend to their affairs. He is the role model for every father in dealing with their children.

Aysha (رضي الله عنها) said: "I never saw anyone more like the Messenger of Allah (ﷺ)in respect of gravity, calm deportment, pleasant disposition and speechthan Fatimah(رضي الله عنها). When she came to visit him, he got up to welcome her, took her by the hand, kissed her and made her sit where he was sitting; and when he went to visit her, she got up to welcome him, took him by the hand, kissed him, and made him sit where she was sitting."[Narrated by Abu Dawood].

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I cooperate and explain

The ideal relationship between father and children, explaining its effect on the family and on society.

Duties of the father	Duties of children	Effect on the family and on society

Loveby the Prophet (ﷺ) of his children

The Prophet (ﷺ) was the most merciful towards his children; he would kiss them, carry them in his hands, rejoice when they were born, choose the best names for them and feel very sad when they passed away. Anas bin Malik reported that the Prophet (ﷺ)came to his son Ibrahimwhen he was breathing his last. The eyes of the Messenger of Allah (ﷺ)began shedding tears. Abdur Rahman bin Auf (رضي الله عنه)said, "O Messenger of Allah, you too weep?" He (ﷺ)said, "O Ibn Auf! It is mercy." Then he began to weep and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord. O Ibrahim! Indeed we are grieved by your departure."[Narrated by Al-Bukhari].

Mercy is a sign of perfection of the heart. The more the relation of the father to his family members is based on mercy, love and tenderness, the happier that family becomes.

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I think and expect

- The Messenger of Allah (ﷺ) wept for his son Ibrahim.

Teachingby the Prophet (ﷺ) of his grandchildren

The Prophet (ﷺ) was keen on raising his grandchildren and teaching them good manners. He is reported to have said: "Be kind to your children and perfect their manners."[Narrated by Ibn Majah]. Furthermore, He (ﷺ) instructed and encouraged his grandchildren to do good deeds while they were young so that they get used to doing them. Al-Hasan bin Ali (رضي الله عنه) said:My grandfather, the Messenger of Allah (ﷺ), taught me some words to say in Qunut of Witr: "O Allah, pardon me along with those whom You have pardoned, be an ally to me along with those whom You are an ally to, guide me along with those whom You have guided, protect me from the evil that You have decreed, and bless for me that which You have bestowed. For verily You decree and none can decree over You. He whom You support can never be humiliated. Glory is to You, our Lord, You are Blessed and Exalted)."[Narrated by Ibn Majah].

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I cooperate and explain

The effects of grandparents on the raising of children in the following fields:

Morals	
Human relations	
Heritage and traditions	
Education	



I read and deduce

From the following two hadiths other aspects of the relation of the Prophet (ﷺ) with his grandchildren:

- Abu Huraira (رضي الله عنه) said:The Prophet (ﷺ) kissed his grandson Al-Hasan bin Ali (رضي الله عنه)in the presence of Al-Aqra' bin Habis. Thereupon he remarked: "I have ten children and I have never kissed any one of them." The Messenger of Allah (ﷺ)looked at him and said, "He who does not show mercy to others will not be shown mercy."[Narrated by Al-Bukhari].

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- Abu Qatada Al-Ansari (رضي الله عنه) said:

"I saw the Prophet (ﷺ)leading the people in prayer with Umama, daughter of Abu Al-'As and Zainab, daughter of the Messenger of Allah(ﷺ), on his shoulder. When he bowed, he put her down, and when he got up after prostration, he lifted her again."[Narrated by Muslim].

Happy family, happy society

Islam took care of the family, paid great attention to it, and laid down the sound foundations of the happy family,including understanding, cooperation and solidarity. This is because the family is the nucleus of society; the more cohesive the family is, with children living in harmony, happiness and joy, the happier society becomes.



I cooperate and explain

- The effect of family cohesion on members of the family in the following fields:

Psychological state	
Behavior	
Academic attainment	

- The effect of family cohesion on society.

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I think and expect

By ticking (✔) next to the features of the happy society below:

- Stable family ( )
- Communication and visits ( )
- Psychological health ( )
- Disputes and feuds ( )
- Lack of communication ( )
- Continued joy ( )

I organize my concepts

Relations of the Prophet (ﷺ) with members of His family

Features of the happy family	His relations with his grandchildren	His relations with his children	His relations with his wives
.....	.....	.....	.....
.....	.....	.....	.....
.....	.....	.....	.....
.....	.....	.....	.....

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My Imprint



I raise the awareness of my family and members of my society about the features of the happy family as established by my religion, thereby contributing to strengthening societal cohesion in my beloved country.

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Student's Activities

I answer by myself

1. State two factors that contributed to the success of the Prophet (ﷺ) in building a happy family.

.....

.....

2. Match the following idea and explain the relation between them:

Good manners	Societal happiness
Family stability	Family happiness

.....

.....

3. Classify the following duties in the table:
(Raising children – obedience to parents – doing homework – teaching children – visiting the grandfather regularly – monitoring the education of children – getting high scores)

Duties of parents	Duties of children

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Enriching my experience

- I write a poster introducing the happy family and talk about the contribution of the UAE to building a happy family.

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I assess myself

To what extent am I committed to the values presented in the lesson?

S	Aspect	Level of application		
		Strong	Average	Weak
1	My keenness on making my family members happy.			
2	My obedience to my parents.			
3	My performance of my religious duties.			
4	My respect of my grandparents.			
5	My pride of the heritage of my ancestors.			
6	My learning from the relation of the Prophet (ﷺ) with his family.			
7	My assistance to my family, such as my brothers, parents and grandparents.			

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5

﴿ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴾

('Inna Fī Dhālika La'āyātin Liqawmin Ya`qilūn)

(Indeed in that are signs for a people who reason)





﴿ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴾

('Inna Fī Dhālika La'āyātin Liqawmin Ya`qilūn)

(Indeed in that are signs for a people who reason)

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No.	Lesson	Subject	Field
1	The Path to Paradise - Surat Ya-Sin 55-68	Holy Qur'an	Divine Revelation
2	ModellingGood Deeds	Noble Hadith	Divine Revelation
3	Oaths and Vows	Worship Acts	Rules of Islam and their Purposes
4	The Battle of Hunayn	Biography of the Prophet	Biography of the Prophet and Personalities
5	My Health is my Responsibility	Contemporary Issues	Identity and Contemporary Issues

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No.	Field	Subject	Lesson	Learning Objectives
1	Divine Revelation	Holy Qur'an	The Path to Paradise - Surat Ya-Sin 55-68	• To recite the verses while observing the rules of recitation. • To explain the meanings of Qur'anic vocabulary. • To explain the overall meaning of the verses. • To describe the conditions of righteous people in Paradise. • To explain benefits of using one's mind. • To infer deeds that bring us closer to Allah (تعالى). • To read the verses properly by heart.

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No.	Field	Subject	Lesson	Learning Objectives
2	Divine Revelation	Noble Hadith	Modelling Good Deeds	• To read the noble hadith properly. • To explain the importance of the independent personality of the Muslim. • To state the positive qualities of the personality of the Muslim. • To distinguish between following and imitating. • To warn against the danger of imitation and extremism. • To read the hadith properly by heart.
3	Rules of Islam and their Purposes	Worship Acts	Oaths and Vows	• To explain the rules concerning oaths. • To determine oath expiation. • To infer types of vows. • To mention situation in which the rules of oaths and vows apply.

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No.	Field	Subject	Lesson	Learning Objectives
4	Biography of the Prophet and Personalities	Biography of the Prophet	The Battle of Hunayn	• To define the causes of the Battle of Hunayn. • To mention the events of the Battle of Hunayn. • To infer lessons from the Battle of Hunayn. • To infer that confronting challenges is the best battle.

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No.	Field	Subject	Lesson	Learning Objectives
5	Identity and Contemporary Issues	Contemporary Issues	My Health is my Responsibility	• To explain the importance of health for man. • To explain the Islamic principles concerning prevention of diseases. • To deduce the role of purity in preventing diseases. • To express the importance of moderation in the consumption of food and drinks. • To explain the effect of sports in preventing diseases. • To express my appreciation of the UAE's effortsfor providing healthcare services to us.

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The Path to Paradise

(Surat Ya-Sin 55-68)

This lesson teaches me to:

- recite the verses while observing the rules of recitation.
- explain the meanings of Qur'anic vocabulary.
- explain the overall meaning of the verses.
- describe the conditions of righteous people in Paradise.
- explain benefits of using one's mind.
- infer deeds that bring us closer to Allah (تعالى).
- read the verses properly by heart.

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I take the initiative to learn

The mother was very sad because her daughter reached puberty and still neglected performing prayers. She decided to persuade her.

Mother: my dear daughter! Let's pray together.

Daughter: I am sorry mother. I am busy; I have to do my homework and prepare for one exam tomorrow. Besides, I am still young.

Mother: It is as ifyou are saying "I do not want to go to Paradise."



I think and expect

- Put a title for the above dialogue.

.....

- How did the mother persuade her daughter to perform prayers?

.....

- What deeds lead to Paradise?

.....

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I use my skills to learn

Three pieces of evidence of the power and oneness of Allah (تعالى):

I recite and memorize:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قَالَ تَعَالَىٰ: ﴿ إِنَّ أَصْحَٰبَ ٱلْجَنَّةِ ٱلْيَوْمَ فِى شُغُلٍ فَٰكِهُونَ ﴿٥٥﴾ هُمْ وَأَزْوَٰجُهُمْ فِى ظِلَٰلٍ عَلَى
ٱلْأَرَآئِكِ مُتَّكِـُٔونَ ﴿٥٦﴾ لَهُمْ فِيهَا فَٰكِهَةٌ وَلَهُم مَّا يَدَّعُونَ ﴿٥٧﴾ سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ
﴿٥٨﴾ وَٱمْتَٰزُوا۟ ٱلْيَوْمَ أَيُّهَا ٱلْمُجْرِمُونَ ﴿٥٩﴾ ۞ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَٰبَنِىٓ ءَادَمَ أَن لَّا تَعْبُدُوا۟
ٱلشَّيْطَٰنَ ۖ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾ وَأَنِ ٱعْبُدُونِى ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦١﴾ وَلَقَدْ
أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا ۖ أَفَلَمْ تَكُونُوا۟ تَعْقِلُونَ ﴿٦٢﴾ هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى كُنتُمْ تُوعَدُونَ
﴿٦٣﴾ ٱصْلَوْهَا ٱلْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٦٤﴾ ٱلْيَوْمَ نَخْتِمُ عَلَىٰٓ أَفْوَٰهِهِمْ وَتُكَلِّمُنَآ
أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٦٥﴾ وَلَوْ نَشَآءُ لَطَمَسْنَا عَلَىٰٓ أَعْيُنِهِمْ
فَٱسْتَبَقُوا۟ ٱلصِّرَٰطَ فَأَنَّىٰ يُبْصِرُونَ ﴿٦٦﴾ وَلَوْ نَشَآءُ لَمَسَخْنَٰهُمْ عَلَىٰ مَكَانَتِهِمْ
فَمَا ٱسْتَطَٰعُوا۟ مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾ وَمَن نُّعَمِّرْهُ نُنَكِّسْهُ فِى ٱلْخَلْقِ ۖ أَفَلَا
يَعْقِلُونَ ﴿٦٨﴾ ﴾

[سورة يس: 55-68]

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Bismi Allāhi Ar-Raĥmāni Ar-Raĥīm

'Inna 'Aṣĥāba Al-Jannati Al-Yawma Fī Shughulin Fākihūn (55) Hum Wa 'Azwājuhum Fī Žilālin `Alá Al-'Arā'iki Muttaki'ūn (56) Lahum Fīhā Fākihatun Wa Lahum Mā Yadda`ūn (57) Salāmun Qawlāan Min Rabbin Raĥīm (58) Wa Amtāzū Al-Yawma 'Ayyuhā Al-Mujrimūn (59) 'Alam 'A`had 'Ilaykum Yā Banī 'Ādama 'An Lā Ta`budū Ash-Shayţāna 'Innahu Lakum `Adūwun Mubīn (60) Wa 'Ani A`budūnī Hādhā Şirāţun Mustaqīm (61) Wa Laqad 'Ađalla Minkum Jibillāan Kathīrāan 'Afalam Takūnū Ta`qilūn (62) Hadhihi Jahannamu Allatī Kuntum Tū`adūn (63) Aşlawhā Al-Yawma Bimā Kuntum Takfurūn (64) Al-Yawma Nakhtimu `Alá 'Afwāhihim Wa Tukallimunā 'Aydīhim Wa Tash/hadu 'Arjuluhum Bimā Kānū Yaksibūn (65) Wa Law Nashā'u Laţamasnā `Alá 'A`yunihim Fāstabaqū Aş-Şirāţa Fa'anná Yubşirūn (66) Wa Law Nashā'u Lamasakhnāhum `Alá Makānatihim Famā Astaţā`ū Muđīyāan Wa Lā Yarji`ūn (67) Wa Man Nu`ammirhu Nunakkis/hu Fī Al-Khalqi 'Afalā Ya`qilūn (68)

[Surat Ya-Sin 55-68]

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

Indeed the companions of Paradise, that Day, will be amused in joyful occupation (55) They and their spouses - in shade, reclining on adorned couches. (56) For them therein is fruit, and for them is whatever they request or wish (57) And "Peace," a word from a Merciful Lord. (58) Then He will say, "But stand apart today, you criminals. (59) Did I not enjoin upon you, O children of Adam, that you not worship Satan - for indeed, he is to you a clear enemy - (60) And that you worship only Me? This is a straight path. (61) And he had already led astray from among you much of creation, so did you not use reason? (62) This is the Hellfire which you were promised. (63) Enter to burn therein today for what you used to deny." (64) That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn. (65) And if We willed, We could have obliterated their eyes, and they would race to find the path, and how could they see? (66) And if We willed, We could have deformed them, paralyzing them in their places so they would not be able to proceed, nor could they return. (67) And he to whom We grant long life We reverse in creation; so will they not understand? (68)[Surat Ya-Sin 55-68]

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(Indeed in that are signs for a people who reason)

I think of the meanings of Qur'anic vocabulary

Vocabulary	Meaning	Vocabulary	Meaning
شُغُلٍ فَاكِهُونَ Shughulin Fākihūn	Happy with the perpetual pleasure of Paradise.	الْأَرَائِكِ Al-'Arā'iki	Couches
مَّا يَدَّعُونَ Mā Yadda`ūn	Whatever they wish and request.	وَامْتَازُوا Wa Amtāzū	Get away from the believers.
أَعْهَدْ 'A`had	Enjoin.	جِبِلًّا Jibillāan	Creatures.
لَطَمَسْنَا عَلَى أَعْيُنِهِمْ Laṭamasnā `Alá 'A`yunihim	Obliterate their eyes.	فَاسْتَبَقُوا الصِّرَاطَ Fāstabaqū Aṣ-Ṣirāṭa	Race to cross the path.
لَمَسَخْنَاهُمْ Lamasakhnāhum	Changed their shapes and forms.	نُعَمِّرْهُ Nu`ammirhu	Grant long life.
نُنَكِّسْهُ فِي الْخَلْقِ Nunakkis/hu Fī Al-Khalqi	Reverse to the most decrepit old age.		

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I understand the meaning of the verses

The verses covered a number of topics as follows:

The conditions of the righteous people in Paradise:

Allah (تعالى) prepared for the righteous people perpetual pleasures in Paradise where they will sit with their spouses in the shades of gardens, reclining on luxury couches and getting everything they wish for. The pleasures of Paradise are not similar to the pleasure of this world. Abu Huraira (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: "Allah (تعالى) said: "I have prepared for My pious servants things which have never been seen by an eye, heard by an ear, or imagined bya human being." Abu Huraira said: if you wish, you can recite this verse from the Holy Qur'an:

﴿ فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ ﴾

"Falā Ta`lamu Nafsun Mā'Ukhfiya Lahum Min Qurrati A`yunin"

(And no soul knowswhat has been hidden for them of comfort for eyes.)[Narrated by Al-Tirmithi].

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I understand the meaning of the verses

- The meaning of the saying of Allah

﴿ سَلَٰمٌ قَوۡلٗا مِّن رَّبّٖ رَّحِيمٖ ﴾

"Salāmun Qawlāan Min Rabbin Raĥīm"

("Peace," a word from a Merciful Lord.)



I recite and memorize

- Why the Holy Qur'an and the noble hadiths included description of the pleasure of Paradise.

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Using one's mind:

Satan is the archenemy of man; he succeeded in tempting Adam (عليه السلام) and getting him out of Paradise down to this earth, and he promised to lead astray the offspring of Adam so that they do not return to Paradise. Therefore, Allah (تعالى) has enjoined upon the children of Adam not to obey Satan. Wise people do not follow their enemy, but rather use their mind to think of the right way which they must follow. Those who follow Satan have certainly sustained a clear loss and deserve to end up in the Fire, and on the Day of Judgment all their senses will testify to the sin they committed.

The ideal relationship between father and children, explaining its effect on the family and on society.

Description of the problem	Cause	Appropriate solutions
The housemaid consumes a lot of water.		
One student raises his voice while talking to his teacher.		
A sick person complains continuously about the disease she is suffering from.		
He complains of having much accumulated homework.		

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I think and explain

Benefits of using one's mind	The risks of not performing one's duties towards Allah (تعالى)



I think and explain

- Why Allah (تعالى) told us that Satan had led astray many people in the past:

﴿ وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا ﴾

"Wa Laqad ʿAḍalla Minkum Jibillāan Kathīrāan"

(And he had already led astray from among you much of creation).

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I cooperate and explain

How to maintain one's limbs and use them for obeying Allah (تعالى) and doing good deeds:

Limbs	How to maintain them	How to use them for obeying Allah (تعالى) and doing good deeds
Eyes		
Ears		
Hands		
Legs		
Tongue		

This world is transitory

No matter how long man's life in this world is, he will die. When born, he is weak; he gets stronger in his youth; and then becomes weak again in his old age. Therefore, man should not forget his share of the pleasure of this world, but at the same time be keen on doing things that bring him closer to the eternal pleasures of Paradise.

Abdullah bin Abbas (رضي الله عنهما) reported that the Messenger of Allah (ﷺ) said to a man while preaching him: "Take advantage of five before five: your youth before your old age, your health before your illness, your riches before your poverty, your free time before your work, and your life before your death". [Narrated by Al-Hakem].

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I cooperate and infer

- From Sharia texts deeds that bring us closer to Allah (تعالى):

Text	Deed
Abu Huraira (رضي الله عنه) said: I heard the Messenger of Allah (ﷺ) saying: "He who desires ample provisions and his life be prolonged should maintain good ties with his blood relations". [Narrated by Muslim].	
Allah (تعالى) said: ﴿ أَنِ ٱشْكُرْ لِي وَلِوَٰلِدَيْكَ إِلَيَّ ٱلْمَصِيرُ ﴾ "'Ani Ashkur Lī Wa Liwālidayka 'llayya Al-Maṣīr" (Be grateful to Me and to your parents; to Me is the final destination.) [Luqmān: 14].	
The Prophet (ﷺ) said: "Jibreel impressed upon me the kind treatment towards the neighbor so much that I thought as if he would soon confer upon him the right of inheritance."[Narrated by Al-Bukhari and Muslim].	
The Prophet (ﷺ) said: "The best among you is the one who learns the Qur'an and teaches it."[Narrated by Al-Bukhari].	
The Prophet (ﷺ) said: "Whoever takes a path upon which to obtain knowledge, Allah makes the path to Paradise easy for him."[Narrated by Muslim].	

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I organize my concepts

The Path to Paradise

Description of the conditions of righteous people in Paradise:	Benefits of using one's mind:	Worldly deeds that makeAllah (تعالى) pleased with us:
1	1	1 .....
2	2	2 .....
3	3	3 .....

My Imprint



I do good deeds to make Allah (تعالى) pleased with me and be a good representative of my country.

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Student's Activities

I answer by myself

1. Describe the conditions of the righteous people in Paradise.

.....

2. Explain the promise taken by Allah (تعالى) from the children of Adam.

.....

3. Explain the various positions of the children of Adam concerning the promise taken from them by Allah (تعالى):

.....

4. What are the risks of following Satan?

.....

5. Suggest means that help avoid temptations by Satan.

.....

Enriching my experience:

- Write an article describing the pleasure of Paradise and then present it in the school radio..

.....

.....

.....

.....

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I assess myself

S	Aspect	Level achieved		
		Average	Good	Excellent
1	I am keen on doing good deeds in order to attain Paradise.			
2	I fear Allah (تعالى) in all my circumstances.			
3	I take refuge in Allah (تعالى) from Satan.			
4	I use my mind before doing anything.			
5	I use my senses to dogood deeds.			
6	I remember that my Lord is watching me all the time.			

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LESSON 2

Modelling good deeds

(Noble Hadith)

This lesson teaches me to:

- read the noble hadith properly.
- explain the importance of the independent personality of the Muslim.
- state the positive qualities of the personality of the Muslim.
- distinguish between following and imitating.
- warn against the danger of imitation and extremism.
- read the hadith properly by heart.

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I take the initiative to learn

The students gathered on Saturday morning to go on a trip organized by the school administration. They were happy and excited. However, they noticed two students who wore strange clothes and had bizarre haircuts. Some students tried to advise those two to wear the national attire, but they refused and said: "this is our own business". This resulted in a kind of argument and dispute between the two sides. Therefore, they went to the Islamic education teacher, who said: remember first, young men, the saying of Allah (تعالى):

﴿ ٱدۡعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلۡحِكۡمَةِ وَٱلۡمَوۡعِظَةِ ٱلۡحَسَنَةِۖ وَجَٰدِلۡهُم بِٱلَّتِي هِيَ أَحۡسَنُۚ إِنَّ رَبَّكَ هُوَ أَعۡلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦۖ وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ ﴾

"Ad`u 'Ilá Sabīli Rabbika Bil-Ĥikmati Wa Al-Maw`ižati Al-Ĥasanati Wa Jādilhum Bi-Atī Hiya 'Aĥsanu 'Inna Rabbaka Huwa 'A`lamu Biman Đalla `An Sabīlihi Wa Huwa 'A`lamu Bil-Muhtadīn"

(Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is rightly guided.) [An-Naĥl: 125].

Then he asked the two students to stay with him and started giving them advice.

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I cooperate and explain

- Why the two students appeared different from their classmates.

.....

- The significance of the fact that students found the appearance of their two classmates strange.

.....

- My opinion concerning the way the students dealt with their two classmates.

.....

- What the Muslim should do before imitating the acts of others.

.....

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I use my skills to learn:



I read and memorize

عنْ حذيفةَ بنِ اليمانِ ﷺ أنَّ النَّبيَّ ﷺ قالَ:

«لَا تَكُونُوا إِمَّعَةً، تَقُولُونَ: إِنْ أَحْسَنَ النَّاسُ أَحْسَنَّا، وَإِنْ ظَلَمُوا ظَلَمْنَا، وَلَكِنْ وَطِّنُوا أَنْفُسَكُمْ، إِنْ أَحْسَنَ النَّاسُ أَنْ تُحْسِنُوا، وَإِنْ أَسَاءُوا فَلَا تَظْلِمُوا». (رواهُ التِّرمذيُّ)

Huthaifah bin Al-Yaman(ﷺ) reported that the Messenger of Allah (ﷺ) said: "Do not let yourselves be yes-men and say: "If the people are good then we will be good, and if they are wrong then we will be wrong.Rather, make up your own minds, if the people are good then you are good, and if they are evil, then do not behave unjustly."[Narrated byAl-Tirmithi].

إِمَّعَة	A person who acts wrongly in imitation of others.
وَطِنُوا أَنفُسَكُم	Think and choose the right think.

I understand the significance of the noble hadith

The noble hadith included instructions by the Prophet (ﷺ) which could be summarized as follows:

The believer has an independent personality:

Allah (تعالى) honored man by letting him bear the Trust and bestowed upon him many gifts, of which the greatest is the mind which enables

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man to think of what he sees or hears. Allah (تعالى) addressed man in the Holy Qur'an using the language of the wise by saying: ﴿ لِّقَوْمٍ يَعْقِلُونَ ﴾ "Liqawmin Ya`qilūn" (for a people who use reason), ﴿ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ ﴾ "Yā 'Ūlī Al-'Albāb" (O you people of understanding), ﴿ أَفَلَا تَتَفَكَّرُونَ ﴾ "'Afalā Tatafakkarūn" (Then will you not give thought), ﴿ أَفَلَا يَنظُرُونَ ﴾ "'Afalā Yanžurūn" (Then do they not look), etc. This makes the servant use their mind, have his independent personality and opinion and distinguish between right and wrong, or truth and falsehood, without being an imitator of others. The Prophet (ﷺ) forbade blind imitation by saying "If the people are good then we will be good, and if they are wrong then we will be wrong."

Censured imitation means following others without having any logical or tangible supporting evidence. This is the imitation which was censured by Allah (تعالى) and His Prophet (ﷺ). Allah (تعالى) said:

﴿ وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ ٱلْجِنِّ وَٱلْإِنسِ ۖ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ ءَاذَانٌ لَّا يَسْمَعُونَ بِهَآ ۚ أُو۟لَٰٓئِكَ كَٱلْأَنْعَٰمِ بَلْ هُمْ أَضَلُّ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْغَٰفِلُونَ ﴾

"Wa Laqad Dhara'nā Lijahannama Kathīrāan Mina Al-Jinni Wa Al-'Insi Lahum Qulūbun Lā Yafqahūna Bihā Wa Lahum 'A`yunun Lā Yubşirūna Bihā Wa Lahum 'Ādhānun Lā Yasma`ūna Bihā 'Ūlā'ika Kāl'an`āmi Bal Hum 'Aḍallu 'Ūlā'ika Humu Al-Ghāfilūn"

(And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless.) [Al-'A`rāf: 179].

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I cooperate and infer

Word	Concept	Example	Rule	
			Permitted	Not permitted
Imitating evil deeds				
Following good deeds				



I recite and memorize:

Cases	Behavior		Reason
	Agree	Disagree	
He models his classmates in all his behavior.			
She likes to imitate other girls in their indecent clothing.			
He repeats inappropriate words and expressions he hears in movies and TV programs.			

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Following good deeds and renouncing evil ones:

The Messenger of Allah (ﷺ) instructs us in the noble hadith to use our minds to judge the acts of others before we accept or reject them. If those acts were good ones, we accept and follow them. If they were evil ones, we reject and avoid them. The Prophet (ﷺ) said: "if the people are good then you are good, and if they are evil, then do not behave unjustly". The Muslim who applies this instruction will be rewarded in this world and in the Hereafter; he will be respected and have a higher status in this world because he is doing good to people, and he will get a great reward from Allah (تعالى) in the Hereafter because he did good deedswhen other people did evil and unjust ones.



I think and infer

- From the texts in the following table what Islam urged us to follow or forbade us:

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Cases	Behavior		The wisdom
	Agree	Disagree	
The Prophet (ﷺ) said: "The strong man is not the one who is good at wrestling, but the strong man is the one who controls himself in a fit of rage." [Narrated by Al-Bukhari and Muslim].			
Allah (تعالى) said: ﴿ لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓا۟ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴾ "Lā Yanhākumu Allāhu `Ani Al-Ladhīna Lam Yuqātilūkum Fī Ad-Dīni Wa Lam Yukhrijūkum Min Diyārikum 'An Tabarrūhum Wa Tuqsiṭū 'Ilayhim 'Inna Allāha Yuĥibbu Al-Muqsiṭīn" (Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed,tAllah loves those who act justly.) [Al-Mumtaĥanah: 8].			

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(Indeed in that are signs for a people who reason)

Cases	Behavior		The wisdom
	Agree	Disagree	
The Messenger of Allah (ﷺ) said: "Do not envy one another, and do not inflate prices for one another, and do not hate one another, and do not turn away from one another, and do not undercut one another in trade, but rather be servants of Allah and brothers"[Narrated by Muslim].			

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I think and infer

The acts which may be followed in the following table:

Act	I follow	I do not follow
Using the internet for learning and academic research.		
Spreading news through social media without verifying it.		
I agree with my classmates to be absent from school all of us.		
She bought things she needed.		
My classmates agreed with the teacher to cultivate the yard of the school.		

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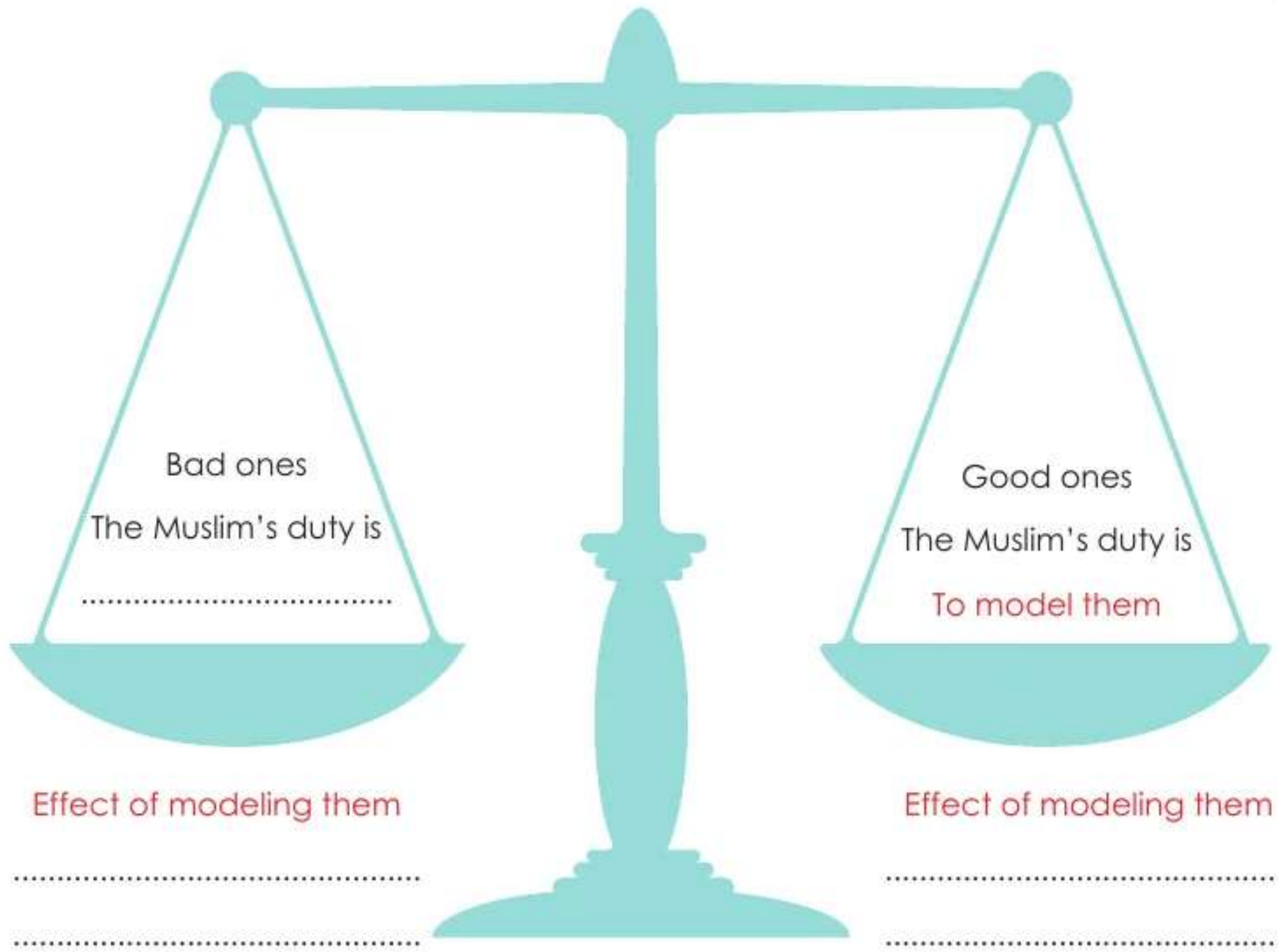
I cooperate and infer

- earning and studying the Holy Qur'an on the individual and society

in the following table:

Effects of following good deeds of people	Effects of imitating evil deeds
Big self-confidence	Lack of self-confidence

I organize my concepts



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My Imprint



I trust myself and do not ignore my mind. I do what is best for me, my religion and my country, and seek the help of my Lord and the advice of experienced people.

Modelling good deeds (Noble Hadith)

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Student's Activities

I answer by myself

1. Reflect on the following verse from Surat Fuşşilatabout the people of Saleh (عليه السلام) and then answer the questions:

Allah (تعالى) said:

﴿وَقَيَّضْنَا لَهُمْ قُرَنَآءَ فَزَيَّنُوا۟ لَهُم مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ ٱلْقَوْلُ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ ۖ إِنَّهُمْ كَانُوا۟ خَٰسِرِينَ﴾

"Wa Qayyaḍnā Lahum Qur'anā'a Fazayyanū Lahum Mā Bayna 'Aydīhim Wa Mā Khalfahum Wa Ĥaqqa `Alayhimu Al-Qawlu Fī 'Umamin Qad Khalat Min Qablihim Mina Al-Jinni Wa Al-'Insi 'Innahum Kānū Khāsirīn"

(And We appointed for them companions who made attractive to them what was before them and what was behind them of sin, and the word has come into effect upon them among nations which had passed on before them of jinn and men. Indeed, they all were losers.) [Fuşşilat: 25].

- Why did the people of Saleh (عليه السلام) go astray? .....

.....

- What is the role of bad companions in going astray? .....

.....

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- What is the implication of the saying of Allah (تعالى):

﴿ وَحَقَّ عَلَيۡهِمُ ٱلۡقَوۡلُ ﴾

"Wa Ĥaqqa `Alayhimu Al-Qawlu"

(and the word has come into effect upon them)?

.....

.....

2. Tick (✓) next to the true statements and cross (✗) next to the false ones:

- The Muslim will be strong if he followed the rules of Allah (تعالى). ( )
- The true Muslim does what pleases Allah (تعالى). ( )
- He refused to participate with his classmates in their protest against the school administration. ( )

3. Express in your own style the seriousness of imitating the behavior of others without using one's mind to judge such behavior.

.....

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Enriching my experience

- Search in the Holy Qur'an for the story of the yes-men who imitated others who had gone astray and, as a result, went astray themselves.

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I assess myself

S	Aspect	Level achieved		
		Average	Good	Excellent
1	I do not like to be a yes-man in my life.			
2	I strive to do the right thing even if some people do not like that.			
3	I am keen on modeling our Master Mohammad (ﷺ) in my life and all my affairs.			
4	I follow the example of the Companions (ﷺ)			
5	I follow the example of my rulers because I trust their wisdom and strong personalities.			
6	I do not hate people if they make errors, but I do not agree with their errors.			

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LESSON 3

Oaths and Vows

This lesson teaches me to:

- explain the rules concerning oaths.
- determine oath expiation.
- infer types of vows.
- mention situation in which the rules of oaths and vows apply.

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I take the initiative to learn

Allah (سبحانَهُ وتعالى)said:

﴿ لَا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغۡوِ فِيٓ أَيۡمَٰنِكُمۡ وَلَٰكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ ٱلۡأَيۡمَٰنَۖ ... ﴾

“Lā Yu’uākhidhukumu Allāhu Bil-Laghwi Fī ʿAymānikum Wa Lakin Yu’uākhidhukum Bimā `Aqqadtumu Al-’Īmān”

(Allah will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for breaking what you intended of oaths.) [Al-Mā’idah: 89].

He (سبحانَهُ وتعالى) also said:

﴿ وَمَآ أَنفَقۡتُم مِّن نَّفَقَةٍ أَوۡ نَذَرۡتُم مِّن نَّذۡرٖ فَإِنَّ ٱللَّهَ يَعۡلَمُهُۥۗ وَمَا لِلظَّٰلِمِينَ مِنۡ أَنصَارٍ ﴾

“Wa Mā ʿAnfaqtum Min Nafaqatin ʿAw Nadhartum Min Nadhrin Fa’inna Allāha Ya`lamuhu Wa Mā Lilžžālimīna Min ʿAnşār”

(And whatever you spend of expenditures or make of vows - indeed, Allah knows of it. And for the wrongdoers there are no helpers.) [Al-Baqarah: 270].

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I cooperate and explain

- The meaning of the first verse.

.....

- The meaning of the second verse.

.....

- The relation between the oath and the vow.

.....

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I use my skills to learn

An oath can be made only by swearing by the name of Allah (تعالى) or by one of His qualities:

Abdullah bin Omar (رضي الله عنهما) reported that the Messenger of Allah (ﷺ) passed by Omar bin Al-Khattab among riders. Omar was swearing by his father. The Messenger of Allah (ﷺ) said: "Allah has prohibited you from swearing by your fathers. He who must take an oath may do so by swearing by the Name of Allah or he should remain silent."[Narrated by Al-Bukhari].

So, the Muslim may not take an oath by swearing other than by Allah (تعالى). It is also disliked for the Muslim to swear other by Allah even if it is not intended as an oath.



I think and explain

- Swearing other than by the name of Allah (تعالى) does not constitute an oath.

.....

.....

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Dislike of excessive oaths:

Islam forbade taking oaths a lot in all dealings among people, especially when selling and buying. Allah (تعالى) said:

﴿ وَلَا تَجۡعَلُواْ ٱللَّهَ عُرۡضَةً لِّأَيۡمَٰنِكُمۡ ﴾

"Wa Lā Taj`alū Allaha `Urđatan Li'ymānikum"

(And do not make your oath by Allah an excuse) [Al-Baqarah: 224].

Further, it is established that the Prophet (ﷺ) said: "Beware of taking oaths a great deal when selling, for it may help you to make a sale but it destroys the blessing."[Narrated by Muslim].

- Swearing other than by the name of Allah (تعالى) does not constitute an oath.

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Oath types:

1 Oaths for which we are not blamed

- Unintended oath: when the Muslim takes an oath concerning something which he believes to be true and then finds out it is not, or when the person taking the oath does not intend it as an oath. The Prophet (ﷺ) said: "It is man's speech in his house: No, by Allah, and Yes, by Allah."[Narrated by Abu Dawood].

2 Oaths for which we are blamed (intended oaths)

- Taking an oath to commit a sin, such as cutting off the ties of kinship. The Prophet (ﷺ) said: "Whoever takes an oath to cut off the ties of kinship, or to do something that is not right, the fulfillment of his oath is not to do that."[Narrated by Ibn Majah].

- If man takes an oath to do something that is permitted, and then finds something better, he may disregard the first and do the second, provided he makes an expiation for the oath. The Prophet (ﷺ) said:"Verily, I swear by Allah, if Allah wills, I shall not swear to do something but that if I consider something else to be better than it, then I shall make expiation for my oath and adopt the thing that is better."[Narrated by Al-Bukhari].

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I understand and infer

From the following verse what is below:

Allah (تعالى) said:

﴿ لَا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغۡوِ فِيٓ أَيۡمَٰنِكُمۡ وَلَٰكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ ٱلۡأَيۡمَٰنَۖ فَكَفَّٰرَتُهُۥٓ إِطۡعَامُ عَشَرَةِ مَسَٰكِينَ مِنۡ أَوۡسَطِ مَا تُطۡعِمُونَ أَهۡلِيكُمۡ أَوۡ كِسۡوَتُهُمۡ أَوۡ تَحۡرِيرُ رَقَبَةٖۖ فَمَن لَّمۡ يَجِدۡ فَصِيَامُ ثَلَٰثَةِ أَيَّامٖۚ ذَٰلِكَ كَفَّٰرَةُ أَيۡمَٰنِكُمۡ إِذَا حَلَفۡتُمۡۚ وَٱحۡفَظُوٓاْ أَيۡمَٰنَكُمۡۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمۡ ءَايَٰتِهِۦ لَعَلَّكُمۡ تَشۡكُرُونَ ﴾

"Lā Yu'uākhidhukumu Allāhu Bil-Laghwi Fī ʿAymānikum Wa Lakin Yu'uākhidhukum Bimā `Aqqadtumu Al-'Īmāna Fakaffāratuhu~ ʿIṭ`āmu `Asharati Masākīna Min ʿAwsaṭi Mā Tuṭ`imūna ʿAhlīkum ʿAw Kiswatuhum ʿAw Taĥrīru Raqabatin Faman Lam Yajid Faṣiyāmu Thalāthati ʿAyyāmin Dhālika Kaffāratu ʿAymānikum ʿIdhā Ĥalaftum Wa Aĥfažū ʿAymānakum Kadhālika Yubayyinu Allāhu Lakum ʿĀyātihi La`allakum Tashkurūn"

(Allah will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for breaking what you intended of oaths. So its expiation is the feeding of ten needy people from the average of that which you feed your own families or clothing them or the freeing of a slave. But whoever cannot find or afford it - then a fast of three days is required. That is the expiation for oaths when you have sworn. But guard your oaths. Thus does Allah make clear to you His verses that you may be grateful.) [Al-Mā'idah: 89].

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- Expiations for oaths.

.....

.....

.....

- The wisdom of having various expiations.

.....

- The significance of starting with the feeding of needy people.

.....

3 Oaths for which we are punished

This is the false oath. It is a major sin for which there is no expiation other than repentance. Imam Malik (رحمهُ اللّه): "As for the one who swears to a thing which he knows is wicked, and he swears to a lie he knows to be a lie, in order to please someone with it or to excuse himself to someone by it or to gain money by it, no expiation that he does for it can cover it."[Al-Muwatta].

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I read and deduce

From the following two texts the damages of the false oath

Texts	Damages of the false oath
The Prophet (ﷺ) said: "Swearing produces a ready sale for a commodity, but blots out the blessing."[Narrated by Al-Bukhari].	.....
A bedouin came to the Prophet (ﷺ) and said, "O Messenger of Allah (ﷺ)! What are the biggest sins?" The Prophet (ﷺ) said, "To join others in worship with Allah."The bedouin said, "What is next?" The Prophet (ﷺ) said, "To be undutiful to one's parents."The bedouin said, "What is next?" The Prophet (ﷺ)said, "To take a false oath."The bedouin said, "What is a false oath?" The Prophet (ﷺ)said, "The one through which one deprives a Muslim of his property unjustly."[Narrated by Al-Bukhari].	.....

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I cooperate and determine

The expiation for each oath (unintended, intended, false) in the following cases:

Example	Type of oath			Reason
	Unintended	Intended	False	
I swore that I will travel to Europe, and then changed my mind and travelled to perform Umrah.				
I swore that something was true, and then found out it was not.				
I swore to something falsely.				

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Vows

The concept of the vow

A vow is when a Muslim undertakes to perform a worship act, such as prayer, fasting, charity or righteous act, for Allah (تعالى) in the future with the aim of getting closer to Allah (تعالى) and brining benefits to others. Allah (تعالى) said about the qualities of believers:

﴿ يُوفُونَ بِٱلنَّذۡرِ وَيَخَافُونَ يَوۡمٗا كَانَ شَرُّهُۥ مُسۡتَطِيرٗا ﴾

"Yūfūna Bin-Nadhri Wa Yakhāfūna Yawmāan Kāna Sharruhu Mustaṭīrāa"

(They are those who fulfill their vows and fear a Day whose evil will be widespread.)
[Al-'Insān: 7]



I understand and explain

- The importance of fulfilling vows:

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Types of vows

• A vow to do a good deed:	The vowed act is a good deed that would bring man closer to Allah (تعالى).
• A vow to commit a sin:	The vowed act is a sin.
• An absolute vow:	The vowed act is not specified.



I cooperate and infer

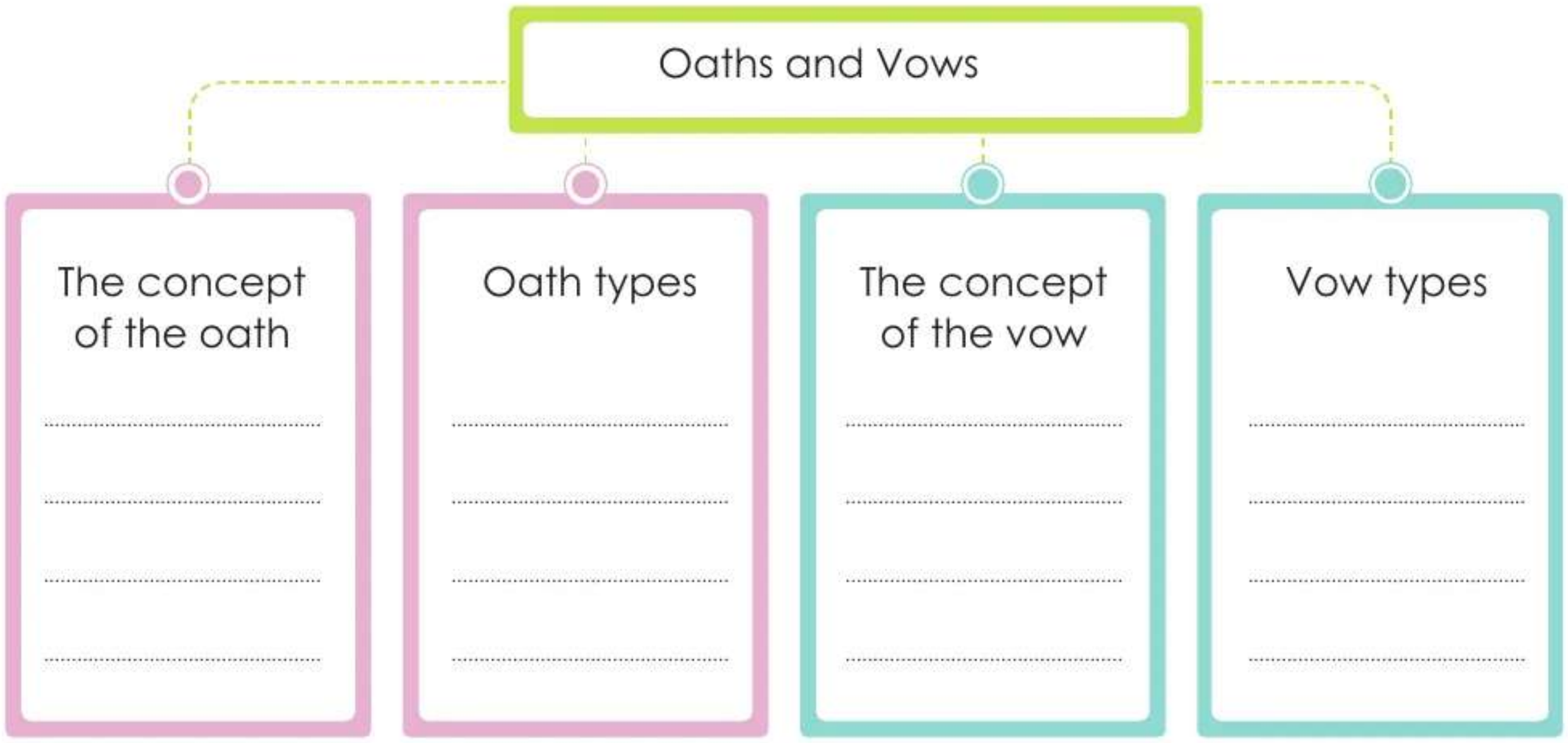
From the following two hadiths types of vows:

- The Prophet (ﷺ) said: "He who has vowed to obey Allah, should obey Him. But he who has vowed to disobey Allah, should not disobey Him."[Narrated by Al-Bukhari].
- The Prophet (ﷺ) said: "There is no vow and no oath concerning that which one does not possess, nor to commit a sin, nor to sever the ties of kinship."[Narrated by Al-Nasa'i].

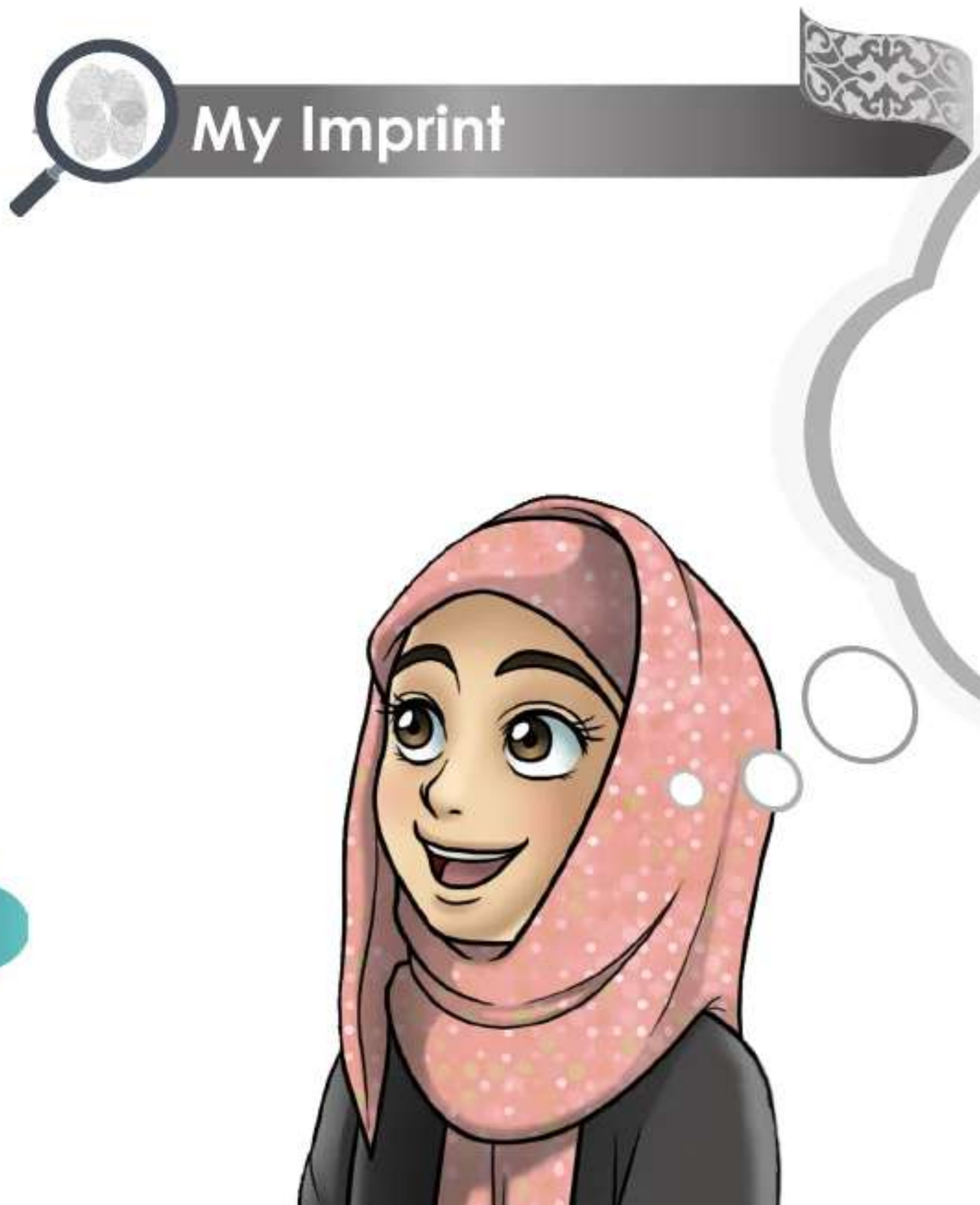
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I organize my concepts

- I complete the following conceptual chart:



My Imprint



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Student's Activities

I answer by myself

1. Distinguish between swearing that constitutes an oath and swearing that does not constitute an oath in the following:

Swearing by	Oath	Not an oath	Swearing by	Oath	Not an oath
By Allah			By the head of my father		
By my honor			By the Majestic One		
By the Holy Mosque			By my religion		
By Holy Ka'bah					

2. Write next to each vow "should be fulfilled" or "should not be fulfilled":

- I vowed to Allah (تعالى) to fast every Thursday.

.....

- I vowed to go for Umrah walking on feet.

.....

- I vowed not to visit my uncle's house.

.....

- I vowed to Allah (تعالى) to do ongoing charity.

.....

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Enriching my experience

- Write two paragraphs about common practices of oaths and vows and read them before your classmates.

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

S	Aspect	Level achieved		
		Average	Good	Excellent
1	I swear by Allah (تعالى) honestly.			
2	I avoid swearing by anything other than Allah (تعالى).			
3	I avoid excessive swearing.			
4	If I vow to Allah (تعالى) to do a good deed, I fulfill my vow.			

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LESSON 4

The Battle of Hunayn

This lesson teaches me to:

- define the causes of the Battle of Hunayn.
- mention the events of the Battle of Hunayn.
- infer lessons from the Battle of Hunayn.
- infer that confronting challenges is the best battle.

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I take the initiative to learn

The Muslims fought battles against invaders to defend Madinah. They achieved victory in some battles and were defeated in others. Allah (تعالى) said:

﴿ لَقَدْ نَصَرَكُمُ ٱللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴾

"Laqad Naşarakumu Allāhu Fī Mawāţina Kathīratin Wa Yawma Ĥunaynin 'Idh A`jabatkum Kathratukum Falam Tughni `Ankum Shay'āan Wa Đāqat `Alaykumu Al-'Arđu Bimā Raĥubat Thumma Wallaytum Mudbirīn"

(Allah has already given you victory in many regions and even on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with its vastness; then you turned back, fleeing.) [At-Tawbah: 25].

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I discuss and infer

- Give from your previous studies one example of victory by Muslims and one example of a defeat for them.

- Example of victory .....

  Example of defeat .....

- Explain the main causes of victory and the main causes of defeat in general:

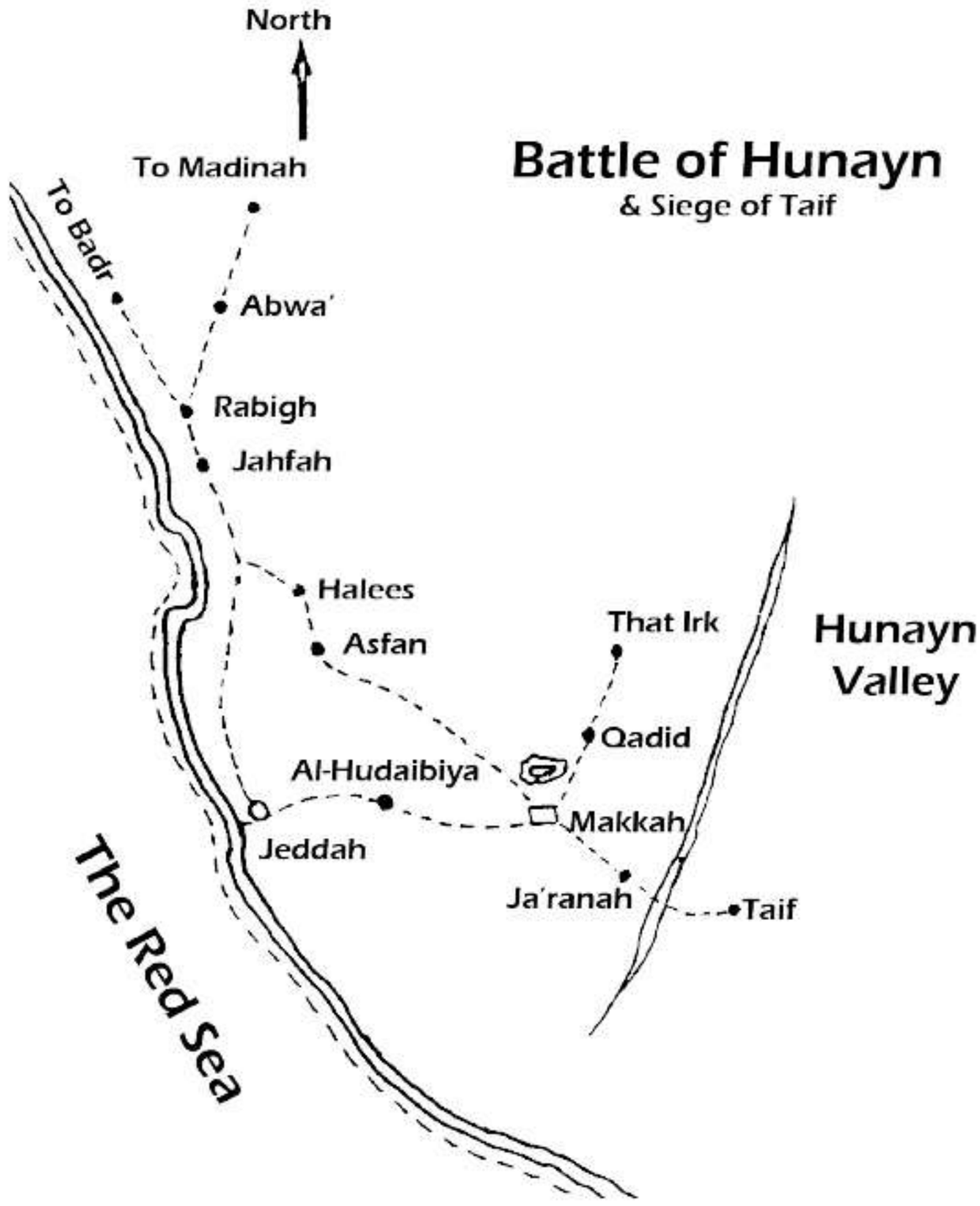
Causes of victory	Causes of defeat

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I use my skills to learn

The Battle of Hunayn:

- **Causes**: to defend Makkah against plots by neighboring tribes (Hawazen and Thaqif)
- **Location**: a valley named Hunayn, located 20 km from Makkah.
- **Time**: two weeks after the conquest of Makkah in the eighth year after Hijra.
- **March**: from Makkah, unlike other battles in which the Muslims marched from Madinah.
- **Key feature** :last battle which the Muslims fought with the Prophet (ﷺ).
- **Number of Muslims**: 12,000 troops, enemy: 4,000 troops.
- **Result**: Signs of defeat, then holding fast, and then victory by Allah.



Battle of Hunayn
& Siege of Taif

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(Indeed in that are signs for a people who reason)

I compare and infer

Through the following two verses the differences between the Battle of Badr and the Battle of Hunayn:

- Allah (تعالى) said:

﴿ وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ ﴾

"Wa Laqad Naşarakumu Allāhu Bibadrin Wa 'Antum 'Adhilla"

(And already had Allah given you victory at the battle of Badr while you were few in number.) ['Āli `Imrān: 123].

- Allah (تعالى) said:

﴿ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا ﴾

"Wa Yawma Ĥunaynin 'Idh 'A`jabatkum Kathratukum Falam Tughni `Ankum Shay'āan"

(and even on the day of Hunayn, when your great number pleased you, but it did not avail you at all) [At-Tawbah: 25].

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Battle	Causes	Number of fighters	Weapons	Result
Badr	.....	.....	.....	.....
	.....	.....	.....	.....
Hunayn	.....	.....	.....	.....
	.....	.....	.....	.....

The flaw of vanity

Allah (تعالى) says about the cause of the Muslim's defeat at the beginning of the battle:

﴿إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا﴾

"'Idh 'A`jabatkum Kathratukum Falam Tughni `Ankum Shay'āan"

(when your great number pleased you, but it did not avail you at all).

So, the Muslims felt some vanity when they saw their big numbers, and some of them said: "we will not be defeated today by a small force"; they thought that victory is achieved by numbers.

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I think and determine

- The causes of academic success.

- The causes of the progress of nations.

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I analyze and deduce



Lessons learned from the Battle of Hunayn:

- Allah (تعالى) said:

﴿ إِن يَنصُرۡكُمُ ٱللَّهُ فَلَا غَالِبَ لَكُمۡۖ وَإِن يَخۡذُلۡكُمۡ فَمَن ذَا ٱلَّذِي يَنصُرُكُم مِّنۢ بَعۡدِهِۦۗ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ﴾

"'In Yanşurkumu Allāhu Falā Ghāliba Lakum Wa 'In Yakhdhulkum Faman Dhā Al-Ladhī Yanşurukum Min Ba`dihi Wa `Alá Allāhi Falyatawakkali Al-Mu'uminūn"

(If Allah should aid you, no one can overcome you; but if He should forsake you, who is there that can aid you after Him? And upon Allah let the believers rely.) ['Āli `Imrān: 160].

.....

.....

.....

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(Indeed in that are signs for a people who reason)

- Allah (تعالى) said:

﴿ إِن تَنصُرُواْ ٱللَّهَ يَنصُرۡكُمۡ وَيُثَبِّتۡ أَقۡدَامَكُمۡ ﴾

"'In Tanşurū Allaha Yanşurkum Wa Yuthabbit 'Aqdāmakum"

(if you support Allah, He will support you and plant firmly your feet) [Muĥammad: 7].

.....

.....

- Omar bin Al-Khattab (رضي الله عنه) addressed the army saying: "You do not defeat your enemy by the strength of your number or weapons, but you defeat them by your obedience to your Lord".

.....

.....

.....

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Another concept of battles

The concept of battles has expanded in our time according to the reality of the individual and societies. Battles no longer mean just fighting, but they have taken many forms, including confronting the challenges by dealing with them wisely. We have learned from our leader Sheikh Zayed bin Sultan Al Nahyan (طيَّبَ اللَّهُ ثراهُ) that jihad does not mean only war and fighting; it means real struggle in daily life, in human interaction with people, and in one's behavior with his family and children.



I cooperate and suggest

Challenge	Solutions
Ignorance:	
Poverty:	
Fanaticism:	
Extremism:	
War:	

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I think and explain

- d eliberately shaped ideas that target my religion and country.

- t emptations and distractions that waste time and distract the youth away from useful work, reading and knowledge acquisition.

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I organize my concepts

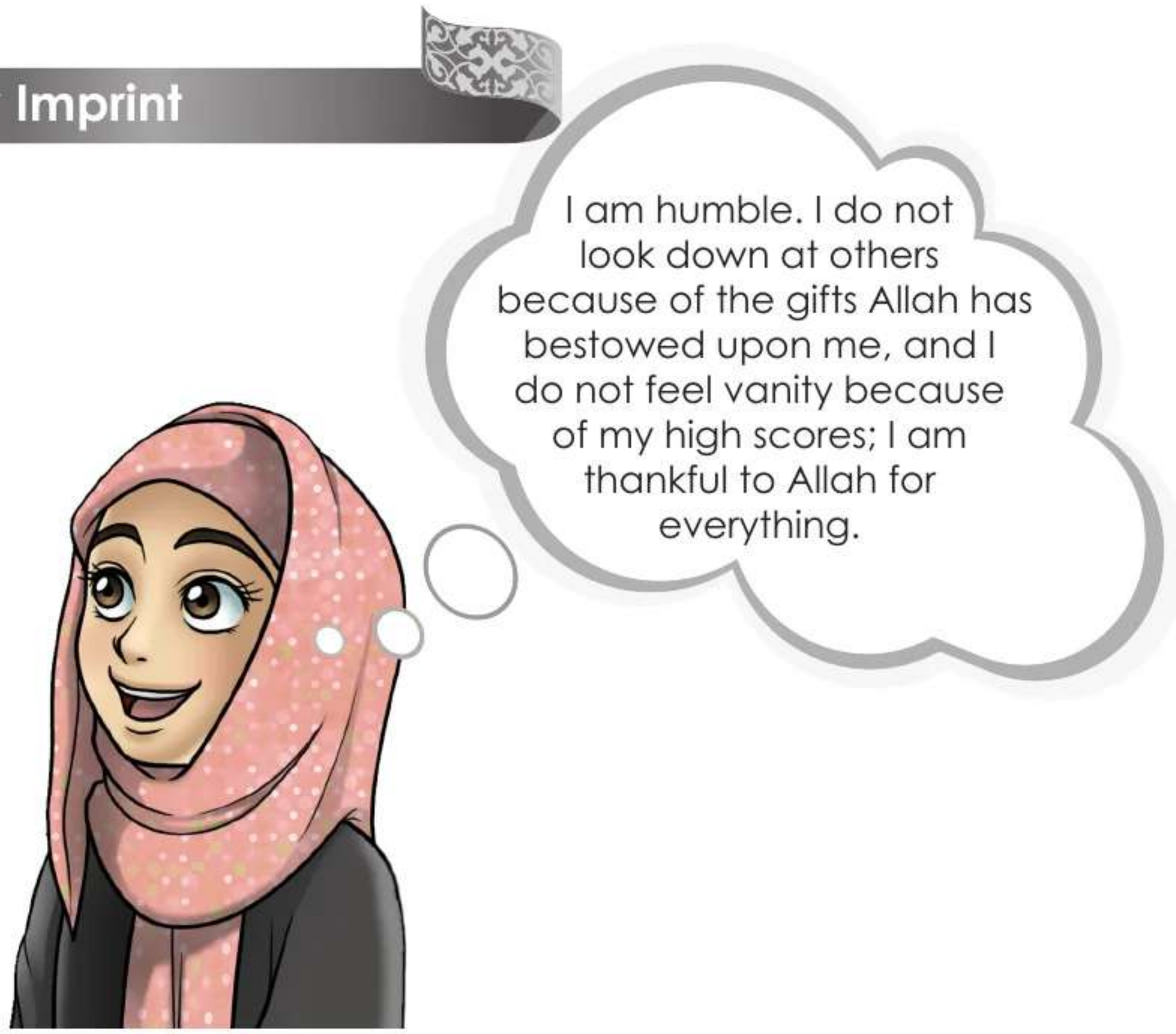
The Battle of Hunayn

Details about the Battle of Hunayn	Results of the Battle	Development of the concept of battles
Causes of the battle: ..... Parties to the battle: ..... Site of the battle: ..... Date of the battle:	Causes of the defeat at the beginning of the battle: ..... The end result of the battle was:Date of the battle:	Strength now lies in facing challenges such as: ....

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(Indeed in that are signs for a people who reason)

My Imprint



Student's Activities

I answer by myself

I answer by myself:

1.The Battle of Hunayn started with a defeat and ended with victory. Explain the causes.

- Causes of defeat: .....
- Causes of victory: .....

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2.Read the following hadith and deduce from them civilizational values of jihad:

- The Messenger of Allah (ﷺ) said: "He who goes forth in search of knowledge is considered as struggling in the Cause of Allah until he returns."[Narrated by Al-Tirmithi].

- Abdullah bin Omar (رضي الله عنهما) said: a man passed by us, and we marveled at his body and said: we wish this was used in jihad for the sake of Allah (ﷺ). Upon hearing this, the Prophet (ﷺ) said: "If he is striving to take care of two old parents, then it is for the sake of Allah; if he is striving to feed little children, then it is for the sake of Allah; and if he is striving to earn his own living, it is for the sake of Allah."[Narrated by Al-Baihaqi].

- The Messenger of Allah (ﷺ) said: "He who looks after widowsand poor people is like the one who undertakes jihad for Allah's Cause, or like the one who performs prayers all night and fasts all day."[Al-Muwatta].

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Enriching my experience

- The Messenger of Allah (ﷺ) said: "The Mujahid is one who strives against his own soul."[Narrated by Al-Tirmithi].

- Write a brief report explaining how to strive against one's soul and for the prosperity of one's country, and then read it before your classmates in the classroom.

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I assess myself

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

S	Aspect	Level achieved		
		Average	Good	Excellent
1	I allocate time to read about historical events.			
2	I express my belief in the importance of humbleness.			
3	I avoid vanity.			
4	I contribute to correcting wrong concepts about jihad.			
5	I follow the path of success, excellence and victory.			

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LESSON 5

My Health is my Responsibility

This lesson teaches me to:

- explain the importance of health for man.
- explain the Islamic principles concerning prevention of diseases.
- deduce the role of purity in preventing diseases.
- express the importance of moderation in the consumption of food and drinks.
- explain the effect of sports in preventing diseases.
- express my appreciation of the UAE's effortsfor providing healthcare services to us.

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I take the initiative to learn

The Prophet (ﷺ) said: "There are two gifts which many people lose: good health and free time for doing good deeds."[Narrated by Al-Bukhari]. One wise saying goes: "Good health is a crown on the head of a well person that only a sick person can see."



I cooperate and explain

- The relation between the hadith and the wise saying.

.....

- How to be thankful for the gift of good health.

.....

- Ways that enable me to stay healthy.

.....

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I use my skills to learn

The importance of health in Islam:

Good health is one of the greatest gifts given by Allah (تعالى) to man. It is one of the reasons for his happiness in this world. It enables man to worship his Lord, bring benefits to himself and his family and serve his country. Those who are healthy enjoy a great gift. The Prophet (ﷺ) 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-Tirmithi].



Maintaining one's health is one of the key purposes of Islamic Sharia and an instruction by our Messenger (ﷺ) who said: "Ask Allah for forgiveness and good health, for verily, none has been given anything better than good health."[Narrated by Al-Tirmithi].

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I think and explain

The following from the hadith below:

The Messenger of Allah (ﷺ) said: "The first thing that one - meaning the servant - will be asked about on the Day of Judgment is that it will be said to him: 'Did We not make your body, health, and give you of cool water to drink?"[Narrated by Al-Tirmithi].

- The first thing that man will be brought to account for on the Day of Judgment.

.....

- How a Muslim can use his health to benefit the following:
  - o Himself:
  - o His family members and relatives:
  - o His country:
- The effect of the Muslim's use of his health for the benefit of others.

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(Indeed in that are signs for a people who reason)

Manifestations of Islam's care for the prevention of diseases:

Islam paid big attention and special care to people's health and established rules that help maintain their health and protect them from diseases. These include the following:

A) Encouraging cleanliness and purity

Purity means removal of moral and material impurities, both external and internal. Islam instructed us to maintain purity in both senses as follows:

1) **Islam encouraged material purity of man's body and environment:** the Muslim performs partial ablution (wudu) five times every day, and his prayers are not acceptable without purity. The Prophet (ﷺ) said: "Prayers will not be accepted without purification."[Narrated by Muslim]. Further, the Muslim wears his best and purest clothes, in accordance with the saying of Allah (تعالى):

﴿ يَٰبَنِيٓ ءَادَمَ خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ ﴾

"Yā Banī 'Ādama Khudhū Zīnatakum `Inda Kulli Masjid"

(O children of Adam, take your adornment at every masjid)[Al-'A`rāf: 31].

"At every masjid" means at every prayer. He also takes care of the cleanliness of his mosque and home. The Prophet (ﷺ) said: "Clean your yards."[Narrated by Al-Tabarani].

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Islam also encouraged Muslims to keep their hands clean and wash them after eating and before going to bed. The Prophet (ﷺ) said: "If anyone spends the night with grease on his hand which he has not washed away, he can blame only himself if some trouble comes to him."[Narrated by Abu Dawood].

Grease is the fat of meat. Washing one's hand before going to bed helps avoid harm by insects which might be attracted to the smell of food.

The Prophet (ﷺ) instructed us to keep our mouth and teeth clean. He (ﷺ) said: "The Siwakis a means of purification for the mouth and it is pleasing to the Lord,"[Narrated by Al-Bukhari]. The siwak rids the mouth from many germs that feed on stuck food between the teeth and produce acids that affect the mouth and its smell.





I read and deduce

From the following noble hadith the relation between purity and faith.

- The Messenger of Allah (ﷺ) said: "Purity is half of faith."[Narrated by Muslim].

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I think and comment

On the following behaviors, explaining the reason:

- He neglects washing his hair.

- She cleans her house and disposes of the trash next to the garbage bin on the street.

- He is keen on disposing of papers and cans he used in the designated containers in the schoolyard.

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I understand the meaning of the verses

Ways for preventing diseases which the Messenger of Allah (ﷺ) has taught us from the following noble hadiths:

Noble hadith	Ways for preventing diseases	The reason
The Prophet (ﷺ) said: "Cover up the utensils, tie up the mouth of the water-skin and lock up the doors."[Narrated by Muslim].	.....	.....
Abdullah bin Abbas (رضي الله عنهما) reported that Prophet (ﷺ): "prohibited us from breathing into the drinking vessel or blowing onto it."[Narrated by Al-Tirmithi].	.....	.....
The Prophet (ﷺ) said: "The purification of the utensil belonging to any one of you after it is licked by a dog is done by washing it seven times, using sand in the first time."[Narrated by Muslim].	.....	.....

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2) **Islam encouraged purity of the heart from moral impurities,**such as stinginess, envy and hatred. The Prophet (ﷺ) used to supplicate to Allah (تعالى) by saying: "O Allah, cleanse me of my sins as a white garment is cleansed from filth; O Allah, wash away my sins with water and snow and hail."[Narrated by Al-Bukhari].

This purity is a path to Paradise. Anas bin Malik (رضي الله عنه) said: "We were sitting with the Messenger of Allah (ﷺ) when he said: "A man from the people of Paradise will pass by now."A man from Al-Ansar passed by. Abdullah bin Amr bin Al-Aas followed and observed him closely. He found that the man did not pray or fast a great deal. So, he asked him. The man said: I do nothing other than what you saw. However, I do not cheat anybody, and I do not envy anybody for what Allah has given them. [Narrated by Ahmad].



I reflect and specify

Challenge	Solutions
Allah (تعالى) said: ﴿أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ﴾ *"Alā Bidhikri Allāhi Taṭma'innu Al-Qulūb"* *(Unquestionably, by the remembrance of Allah hearts are assured.) [Ar-Ra`d: 28].*	…… …… …… ……

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Challenge	Solutions
Allah (تعالى) said: ﴿ مَآ أَصَابَ مِن مُّصِيبَةٍ فِي ٱلْأَرْضِ وَلَا فِيٓ أَنفُسِكُمْ إِلَّا فِي كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٢٢﴾ لِّكَيْلَا تَأْسَوْا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا۟ بِمَآ ءَاتَىٰكُمْ ۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾ ﴾ *"Mā 'Aṣāba Min Muṣībatin Fī Al-'Arḍi Wa Lā Fī 'Anfusikum 'Illā Fī Kitābin Min Qabli 'An Nabra'ahā 'Inna Dhālika `Alá Allāhi Yasīr (22) Likaylā Ta'saw `Alá Mā Fātakum Wa Lā Tafraĥū Bimā 'Ātākum Wa Allāhu Lā Yuĥibbu Kulla Mukhtālin Fakhūr(23)"* *(No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah, is easy - (22) In order that you not despair over what has eluded you and not exult in pride over what He has given you. And Allah does not like everyone self-deluded and boastful - (23)) [Al-Ĥadīd: 22-23].*	
Allah (تعالى) said: ﴿ خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴾ *"Khudhi Al-`AfwaWa 'Mur Bil-`Urfi Wa 'A`riđ `Ani Al-Jāhilīn"* *(Take what is given freely, enjoin what isgood, and turn away from the ignorant.) [Al-'A`rāf: 199].*	

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Challenge	Solutions
The Prophet (ﷺ) said: "How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is good for him" [Narrated by Muslim].	....

I analyze and infer

One civilizational means for preventing psychological diseases based on the following statement:

- Founder of the Union, Sheikh Zayed bin Sultan Al Nahyan (رحمَهُ اللّهُ) said: "Work therapy is the most recent means for curing psychological diseases and overcoming the problems that face contemporary man".



.....

.....

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B) The call for having enough rest and sleep

Islam prohibited everything that harms the body and encouraged the Muslim to take care of his body and avoid exhausting it with work, hunger or lack of sleep, even for performing worship acts. Abdullah bin Amr bin Al-Aas (رضي الله عنهما) said: theProphet (ﷺ) said to me: "I have been informed that you stand for prayer all night and fast during the day."I said: "I do that."He said: "If you do that,it strains your eyes and makes you weak. There is a right of yourself upon you and a right of your family upon you. Stand for prayer and sleep, andfast and break the fast." [Narrated by Al-Bukhari].

It also prohibited exhausting oneself. Anas (رضي الله عنه) reported that the Messenger of Allah (ﷺ) entered the mosque and noticed a rope stretched between two poles. He asked: "What is this rope for?" He was told: "This is Zainab's rope. When during her voluntary prayer she begins to feel tired, she grasps it for support". The Prophet (ﷺ)said:"Untie it. You should perform prayers so long as you feel active. When you feel tired, you should go to sleep."[Narrated by Al-Bukhari and Muslim].

I think and discuss

The following acts with the explanation:

- A student stays up late to study the night before the exam and does not have enough sleep.

.....

.....

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C) The order to eat and drink moderately without excess

Islam instructed us to be moderate. Allah (تعالى) said:

﴿ وَكُلُوا۟ وَٱشْرَبُوا۟ وَلَا تُسْرِفُوٓا۟ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ ﴾

"Wa Kulū Wa Ashrabū Wa Lā Tusrifū 'Innahu Lā Yuĥibbu Al-Musrifīn"

(and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.) [Al-'A`rāf: 31].



The Prophet (ﷺ) said: "A few morsels that keep man's back upright are sufficient for him. If he has to, then he should keep one-third for food, one-third for drink and one-third for his breathing."[Narrated by Al-Tirmithi].

I think and determine

- The purpose of eating and drinking according to the above hadith.

.....

.....

.....

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I take the initiative to learn

The results of the following behaviors:

Behaviors	Results
Overeating sweets.	.....
Overconsuming soft drinks.	.....
Not drinking enough water every day.	.....
Having balanced meals.	.....

D) Prohibiting all foods, drinks and behaviors that are detrimental for health

The Holy Qur'an referred on several occasions to selecting good foods and drinks. Allah (عَزَّوَجَلَّ) said:

﴿ يَسْـَٔلُونَكَ مَاذَآ أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ ﴾

"Yas'alūnaka Mādhā 'Uĥilla Lahum Qul 'Uĥilla Lakumu Aţ-Ţayyibāt"

(They ask you, O Mohammad, what has been made lawful for them. Say, "Lawful for you are all good foods) [Al-Mā'idah: 4].

It prohibited some harmful foods that transfer infections and are dangerous for the life of man, such as eating dead animals, blood and flesh of swine.

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(Indeed in that are signs for a people who reason)

Allah (تعالى) said:

﴿ حُرِّمَتْ عَلَيْكُمُ ٱلْمَيْتَةُ وَٱلدَّمُ وَلَحْمُ ٱلْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ وَٱلْمُنْخَنِقَةُ وَٱلْمَوْقُوذَةُ وَٱلْمُتَرَدِّيَةُ وَٱلنَّطِيحَةُ وَمَآ أَكَلَ ٱلسَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى ٱلنُّصُبِ وَأَن تَسْتَقْسِمُوا۟ بِٱلْأَزْلَٰمِ ۚ ذَٰلِكُمْ فِسْقٌ ﴾

"Ĥurrimat `Alaykumu Al-Maytatu Wa Ad-Damu Wa Laĥmu Al-Khinzīri Wa Mā 'Uhilla Lighayri Allāhi Bihi Wa Al-Munkhaniqatu Wa Al-Mawqūdhatu Wa Al-Mutaraddiyatu Wa An-Naţīĥatu Wa Mā 'Akala As-Sabu`u 'Illā Mā Dhakkaytum Wa Mā Dhubiĥa `Alá An-Nuşubi Wa 'An Tastaqsimū Bil-'Azlāmi Dhālikum Fisq"

(Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and those animals killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you are able to slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience.) [Al-Mā'idah: 3].

- Islam prohibited wine and other things which fall under the same rule, such as drugs. The Prophet (ﷺ) said: "Every intoxicant is wine, and every wine is forbidden."[Narrated by Muslim]. Hence, it protected Muslims from the health dangers of wines and drugs.

- Avoiding smoking helps maintain one's health. It has been medically established – by the World Health Organization and other institutions – that smoking is harmful for the smoker and other around him. Therefore, man must avoid it to maintain the gifts of health and money, and to preserve his life. The Prophet (ﷺ) said: "There should be neither harming nor reciprocating harm"[Narrated by Ibn Majah].



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I take the initiative to learn

The damages that result from drinking wine and abusing drugs on the individual in the following areas:

Areas	Drinking wine	Abusing drugs
Thinking:		
Social relations:		
Economic conditions:		
Productivity:		

I reflect and specify

The health damages that smoking causes to the smoker and people around him

Smoking kills the heart



Allah (ﷻ) said: "Do not throw yourselves with your own hands into destruction." [Al-Baqarah: 195]

.....

.....

.....

.....



Smoker **Non-smoker**

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E) Encouraging exercising

Islam encouraged exercising given its great benefits; it contributes to developing the individual's physical strength and keeping the body healthy and fit. The Prophet (ﷺ) said: "A strong believer is better and is more lovable to Allah than a weak believer"[Narrated by Muslim].



I read and specify

The sports which Islam encouraged us to practice to strengthen the body and protect it from illness.

Noble hadiths	Sports
Anas bin Malik (رضي الله عنه) said: "Abu Talha and the Prophet (ﷺ)used to shield themselves with one shield. Abu Talha was a good archer, and when he shot his arrows, the Prophet (ﷺ)would look at the target of his arrows."[Narrated by Al-Bukhari].	
Aysha said: I had a race with the Messenger of Allah (ﷺ)and I outstripped him on my feet. When I became fleshy, I had a race with him again and he outstripped me. He said: "O Aysha, this is for that outstripping."[Narrated by Abu Dawood].	

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I think and explain

The following statement:

- "The sound mind is in the healthy body"

.....

.....

.....

F) The order to use medical treatment for preventing and curing illnesses

Our religion encouraged us to seek medical treatment when we fall ill. Osamah bin Sharik (رضي الله عنه) reported that some Bedouins asked: "O Messenger of Allah, shall we use medical treatment?" He said: "Yes, O worshipers of Allah! Use medical treatment. For indeed, Allah did not make a disease but He made a cure – or treatment - for it." [Narrated by Al-Tirmithi].

This hadith shows that using medical treatment is permitted, and that medicines are useful with the will of Allah (تعالى). It also shows that it is permissible to take medical treatment as a precaution against the disease and to protect one's health, which is the pillar of life. If man sees the symptoms and fears falling ill, he may stop the symptoms by taking the appropriate medicine.

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(Indeed in that are signs for a people who reason)



I think and mention

- Some means for preventing diseases before they occur in our time.



I understand the meaning of the verses

The following behaviors, with the explanation:

- A diabetic patient refrains from making regular tests and taking medicines.

- He showed symptoms of cold. So, he visited the specialized physician at the hospital.

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G) The order to avoid places were infectious diseases are spread

Islam is keen on preventing the spread diseases when they occur and curbing infectious diseases and eliminatingthem in their place before they spread and harm the largest number of people. The Prophet (ﷺ) said: "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."[Narrated by Al-Bukhari].

When our master Omar bin Al-Khattab(رضي الله عنه)set out for the Levant, he was informed that an epidemic had broken out in the Levant. So, when he decided to go back, Abu Obaidah said: "Are you going to run away from the Divine Decree?" Thereupon Omar (رضي الله عنه) said: "O Abu Obaidah! Had it been someone else to say this. Yes, we are running from the Divine Decree to the Divine Decree."[Narrated by Al-Bukhari and Muslim].

The Prophet (ﷺ) ordered us to avoid factors that help spread infectious diseases; he (ﷺ) said: "A man with sick camels should not let them graze or drink alongside healthy ones."[Narrated by Al-Bukhari].



I think and write down

Some advice for a patient with influenza so that he does not cause the spread of the infection to his classmates.

.....

.....

.....

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Healthcare in the United Arab Emirates



Since its inception, the UAE has paid special attention to healthcare, establishing hospitals and providing them with qualified medical personnel and advanced equipment in accordance with the highest international standards.

It also adopted a policy of providing comprehensive health care and established preventive medicine centers in all emirates that have provided preventive programs through school health programs, maternal and child healthcare, and health education.

As a result of the availability of vaccines and primary care, there has been a decline in the incidence of serious life-threatening diseases among children, polio was eradicated and average life expectancy became higher. Thus, the UAEhas ranked high globally in healthcare and continues to place health as one of its priorities to achieve higher levels.

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I understand the meaning of the verses

The relationship between availability of healthcare for people and civilization from the following statement:



The founder of the Union, Sheikh Zayed bin Sultan Al Nahyan (رحمهُ اللّهُ) said: "There is no doubt that success in providing a healthy environment for society and protecting it from diseases is an honest and realistic translation of a proactive policy, sound planning and constant vigilance so that our citizens stay healthy physically, psychologically and socially and everyone achieve their potential and participate effectively in economic and social development."

I read and summarize

- The efforts made by the United Arab Emirates in the field of healthcare.

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I think and write down

- My gratitude for the UAE's efforts in providing healthcare services to US.

.....

.....

I organize my concepts

My Health is my Responsibility

- The importance of health for man
  - .....
  - .....
  - .....
- Manifestations of Islam's care for the prevention of diseases
  - .....
  - .....
  - .....
  - .....
  - .....
  - .....
- Healthcare in the United Arab Emirates
  - .....
  - .....
  - .....

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My Imprint

- I read the following statement and complete in the same pattern:



o I maintain my health and use it to bring benefits to others and make Allah (عَزَّوَجَلَّ) pleased with me.

o .....

o .....

Student's Activities

I answer by myself

1. Tick (✓) next to the correct behaviors and cross (✗) next to the wrong ones:

- A woman does not take care of the cleanliness of her house. ( )
- A boy eats sweets and does not wash his mouth after that. ( )
- A student uses a brush and toothpaste to clean his teeth after meals. ( )
- A girl sleeps early to wake up energetic in the morning. ( )
- She found a piece of glass on the ground, removed it and put it in the garbage bin ( )

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(Indeed in that are signs for a people who reason)

2. Explain the wisdom of the following:

- Urging moderation in foods and drinks.

- Prohibition of eating the meat of dead animals.

3. Write three statements that call for maintaining the purity and integrity of the soul.

4. Deduce two benefits of brushing one's teeth from the saying of the Prophet (ﷺ): "The Siwakis a means of purification for the mouth and it is pleasing to the Lord,"[Narrated by Al-Bukhari].

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Enriching my experience

- Prepare a presentation with photos about the world-class healthcare and prevention services provided by the United Arab Emirates to us and then present it before your classmates in the classroom.

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I assess myself

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

S	Aspect	Level achieved		
		Average	Good	Excellent
1	I thank Allah (تعالى) for the gift of good health through words and acts.			
2	I eat and drink moderately without excess.			
3	I cooperate with my family in cleaning the house.			
4	I ensure my body and clothes are clean.			
5	I remove harmful things from the road.			
6	I brush my teeth after meals.			
7	I avoid prohibited foods and drinks.			

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S	Aspect	Level achieved		
		Average	Good	Excellent
8	I dispose of garbage in designated areas.			
9	I contribute to raising health awareness in my society.			
10	I am keen on exercising.			
11	I express my appreciation for the UAE's efforts in the field of healthcare.			

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6

﴿ وَقُل رَّبِّ زِدْنِي عِلْمًا ﴾

(Wa Qul Rabbi Zidnī `Ilmāan)

(and say, "My Lord, increase me in knowledge")





﴿ وَقُل رَّبِّ زِدْنِي عِلْمًا ﴾

(Wa Qul Rabbi Zidnī `Ilmāan)

(and say, "My Lord, increase me in knowledge")

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No.	Lesson	Subject	Field
1	Evidence of the Oneness and Power of Allah (تعالى) - Surat Ya-Sin 69-83	Holy Qur'an	Divine Revelation
2	Maintaining the Ties of Kinship	Noble Hadith	Divine Revelation
3	Knowledge Brings Enlightenment and High Status	Islamic Values	Islamic Values and Manners
4	I Read in the Name of my Lord	The Faith Mindset	Faith
5	Imam Al-Shafe'i	Personalities	Biography of the Prophet and Personalities

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No.	Field	Subject	Lesson	Learning Objectives
1	Divine Revelation	Holy Qur'an	Evidence of the Oneness and Power of Allah (تعالى) - Surat Ya-Sin 69-83	• To recite the verses while observing the rules of recitation. • To explain the meanings of Qur'anic vocabulary. • To explain the overall meaning of the verses. • To give evidence of truthfulness of the prophethood of the Messenger (ﷺ). • To explain logical evidence in reply to deniers of resurrection after death. • To read the verses properly by heart.

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No.	Field	Subject	Lesson	Learning Objectives
3	Islamic Values and Manners	Islamic Values	Knowledge Brings Enlightenment and High Status	• To read the noble hadith properly. • To explain the merits of maintaining the ties of kinship in Islam. • To explain the role of maintaining the ties of kinship in building a cohesive society. • To deduce the reward of maintaining the ties of kinship in this world and in the Hereafter. • To read the hadith properly by heart.
3	Rules of Islam and their Purposes	Worship Acts	Oaths and Vows	• To explain the merits of seeking knowledge. • To infer the importance of knowledge in the life of Muslims. • To explain the high status of scholars and teachers in Islam. • To infer the effect of the teacher on the learner and on society. • To explain the manners of dealing with scholars and teachers. • To express my appreciation of the UAE's efforts in enhancing the culture of reading in society.

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No.	Field	Subject	Lesson	Learning Objectives
4	Faith	The Faith Mindset	I Read in the Name of my Lord	• To explain the merits of reading in Islam. • To infer the importance of reading in the life of the Muslim. • To explain the importance of writing for the reader and the learned. • To explain ways for dealing with various sources of reading. • To deduce the role of reading in building human civilization. • To express my appreciation of the UAE's efforts in strengthening the culture of reading in society.

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No.	Field	Subject	Lesson	Learning Objectives
5	Biography of the Prophet and Personalities	Personalities	Imam Al-Shafe'i	• To determine the features of the personality of Imam Al-Shafe'i (رحمهُ اللّٰهُ). • To explain the prominence of Imam Al-Shafe'i in scholarly fields. • To explain aspects to be modelled in the personality of Imam Al-Shafe'i (رحمهُ اللّٰهُ). • To infer the importance of the message of scholars in serving and advancing society.

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LESSON 1

Evidence of the Oneness and Power of Allah (تعالى)

(Surat Ya-Sin 69-83)

This lesson teaches me to:

- recite the verses while observing the rules of recitation.
- explain the meanings of Qur'anic vocabulary.
- explain the overall meaning of the verses.
- give evidence of truthfulness of the prophethood of the Messenger (ﷺ).
- explain logical evidence in reply to deniers of resurrection after death.
- read the verses properly by heart.

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I take the initiative to learn

Allah (تعالى) said:

﴿ وَٱللَّهُ خَلَقَ كُلَّ دَآبَّةٍ مِّن مَّآءٍ ۖ فَمِنْهُم مَّن يَمْشِى عَلَىٰ بَطْنِهِۦ وَمِنْهُم مَّن يَمْشِى عَلَىٰ رِجْلَيْنِ وَمِنْهُم مَّن يَمْشِى عَلَىٰٓ أَرْبَعٍ ۚ يَخْلُقُ ٱللَّهُ مَا يَشَآءُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴾

"Wa Allāhu Khalaqa Kulla Dābbatin Min Mā'in Faminhum Man Yamshī `Alá Baṭnihi Wa Minhum Man Yamshī `Alá Rijlayni Wa Minhum Man Yamshī `Alá 'Arba`in Yakhluqu Allāhu Mā Yashā'u 'Inna Allāha `Alá Kulli Shay'in Qadīr"

(Allah has created every living creature from water. And of them are those that move on their bellies, and of them are those that walk on two legs, and of them are those that walk on four. Allah creates what He wills. Indeed, Allah is over all things competent.) [An-Nūr: 45].

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(and say, "My Lord, increase me in knowledge")

I reflect and answer

- Describe the content of the photo.



.....

.....

- Mention the similarities and differences between these creatures in light of my understanding of the Qur'anic verse.

.....

- Who created them from one source but in different shapes?

.....

- State what we should do towards the Creator of the universe with these creatures.

.....

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I use my skills to learn



I organize my concepts

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قَالَ تَعَالَىٰ: ﴿وَمَا عَلَّمْنَٰهُ ٱلشِّعْرَ وَمَا يَنۢبَغِى لَهُۥٓ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ ﴿٦٩﴾ لِّيُنذِرَ
مَن كَانَ حَيًّا وَيَحِقَّ ٱلْقَوْلُ عَلَى ٱلْكَٰفِرِينَ ﴿٧٠﴾ أَوَلَمْ يَرَوْا۟ أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ
أَيْدِينَآ أَنْعَٰمًا فَهُمْ لَهَا مَٰلِكُونَ ﴿٧١﴾ وَذَلَّلْنَٰهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾
وَلَهُمْ فِيهَا مَنَٰفِعُ وَمَشَارِبُ ۖ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾ وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ ءَالِهَةً لَّعَلَّهُمْ
يُنصَرُونَ ﴿٧٤﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ ﴿٧٥﴾ فَلَا يَحْزُنكَ
قَوْلُهُمْ ۘ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾﴾

[سورة يس: 69-76]

Bismi Allāhi Ar-Raĥmāni Ar-Raĥīm

Wa Mā `Allamnāhu Ash-Shi`ra Wa Mā Yanbaghī Lahu~ 'In Huwa 'Illā Dhikrun Wa Qur'ānun Mubīn (69) Liyundhira Man Kāna Ĥayyāan Wa Yaĥiqqa Al-Qawlu `Alá Al-Kāfirīn (70)'Awalam Yaraw 'Annā Khalaqnā Lahum Mimmā `Amilat 'Aydīnā 'An`āmāan Fahum Lahā Mālikūn (71) Wa Dhallalnāhā Lahum Faminhā Rakūbuhum Wa Minhā Ya'kulūn (72) Wa Lahum Fīhā Manāfi`u Wa Mashāribu 'Afalā Yashkurūn (73) Wa Attakhadhū Min Dūni Allāhi 'Ālihatan La`allahum Yunşarūn (74) Lā Yastaţī`ūna Naşrahum Wa Hum Lahum Jundun Muĥđarūn (75) Falā Yaĥzunka Qawluhum 'Innā Na`lamu Mā Yusirrūna Wa Mā Yu`linūn (76)[Surat Ya-Sin 69-76]

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(and say, "My Lord, increase me in knowledge")

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

And We did not give Prophet Mohammad, knowledge of poetry, nor is it befitting for him. It is not but a message and a clear Qur'an (69) To warn whoever is alive and justify the word against the disbelievers. (70)Do they not see that We have created for them from what Our hands have made, grazing livestock, and then they are their owners? (71) And We have tamed them for them, so some of them they ride, and some of them they eat. (72) And for them therein are other benefits and drinks, so will they not be grateful? (73) But they have taken besides Allah false deities that perhaps they would be helped. (74) They are not able to help them, and they themselves are for them soldiers in attendance. (75) So let not their speech grieve you. Indeed, We know what they conceal and what they declare. (76)[Surat Ya-Sin 69-76]

I think of the meanings of Qur'anic vocabulary

Vocabulary	Meaning
وَمَا يَنبَغِي لَهُ Wa Mā Yanbaghī Lahu	It is not befitting for him.
مِمَّا عَمِلَتْ أَيْدِينَا Mimmā `Amilat 'Aydīnā	We created them without assistance from anybody.
أَنْعَامًا 'An`āmāan	Camels, cows, goats and sheep.
وَذَلَّلْنَاهَا Wa Dhallalnāhā	Made them subject to man.
وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ Wa Hum Lahum Jundun Muĥđarūn	Deniers are followers of their gods in this world.

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I understand the meaning of the verses

The verses covered a number of topics as follows:

First: proving the truth of the message of the Prophet (ﷺ):

Allah (تعالى) replied to those denying him, and to their claim that the Messenger of Allah (ﷺ) was a poet and that the Holy Qur'an was poetry, by stressing that Allah (تعالى) had not taught His Messenger (ﷺ) poetry, and it is not befitting for the one who carries the message to be a poet. Poetry involves human thoughts and emotions that change from time to time. The Holy Qur'an, on the other hand, is a revelation from Allah (تعالى) and it is full of wisdom and advice; it is a clear life path for those who think and reflect on it with a live heart and conscious insight.



I classify and contrast

Between the Holy Qur'an and poetry by putting each quality in its proper place:

Its source is Allah (تعالى) – Human thoughts and emotions – Does not change according to whims –Guidance revealed from heaven – yearnings going up from the earth – changes according to whims.

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(and say, "My Lord, increase me in knowledge")

The Holy Qur'an	Poetry



I cooperate and explain

Allah (تعالى) said:

﴿ لِّيُنذِرَ مَن كَانَ حَيًّا وَيَحِقَّ ٱلْقَوْلُ عَلَى ٱلْكَٰفِرِينَ ﴾

"Liyundhira Man Kāna Ĥayyāan Wa Yaĥiqqa Al-Qawlu `Alá Al-Kāfirīn"

(To warn whoever is alive and justify the word against the disbelievers.).

- The meaning of the saying of Allah (تعالى)

﴿ لِّيُنذِرَ مَن كَانَ حَيًّا ﴾

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"Liyundhira Man Kāna Ĥayyāan"

(To warn whoever is alive).

- The quality of the heart which benefits from the Holy Qur'an, remembrance of Allah and lessons.

- How do I benefit from the Holy Qur'an in my life?

Second: Evidence of the oneness of Allah (تعالى)

Allah (تعالى) replied to those denying him, and to their claim that the In these verses, Allah (تعالى) reminds people of some of His gifts which He bestowed upon them, including the gift of livestock. Man did not make livestock; rather, Allah (تعالى) created them for him and made them subject to him, and so he owned, disposed of and benefitted from them.

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I analyze and answer

Allah (تعالى) said:

﴿أَوَلَمْ يَرَوْا۟ أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ أَيْدِينَآ أَنْعَـٰمًا فَهُمْ لَهَا مَـٰلِكُونَ ﴿٧١﴾
وَذَلَّلْنَـٰهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾ وَلَهُمْ فِيهَا مَنَـٰفِعُ وَمَشَارِبُ ۖ أَفَلَا
يَشْكُرُونَ ﴿٧٣﴾﴾

"'Awalam Yaraw 'Annā Khalaqnā Lahum Mimmā `Amilat 'Aydīnā 'An`āmāan Fahum Lahā Mālikūn (71) Wa Dhallalnāhā Lahum Faminhā Rakūbuhum Wa Minhā Ya'kulūn (72) Wa Lahum Fīhā Manāfi`u Wa Mashāribu 'Afalā Yashkurūn (73)"

(Do they not see that We have created for them from what Our hands have made, grazing livestock, and then they are their owners? (71) And We have tamed them for them, so some of them they ride, and some of them they eat. (72) And for them therein are other benefits and drinks, so will they not be grateful? (73)).

- The saying of Allah (تعالى) ﴿مَنَـٰفِعُ﴾ - "Manāfi`u" (benefits) refers to other benefits of these livestock. Enumerate as many as you can of these benefits.

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- State the implication of the skeptical question in the saying of Allah (تعالى)

﴿أَفَلَا يَشْكُرُونَ﴾

'Afalā Yashkurūn"

(so will they not be grateful?).

.....

.....

- How do we thank Allah (تعالى) for the gift of animals?

.....

.....

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Third: The stance of the deniers regarding the evidence of the oneness and power of Allah (تعالى)

The deniers learned nothing from the evidence of the oneness of Allah (تعالى) and did not thank Him for His gifts. Instead, they disobeyed Him, adopted along with Him other gods which they made by their own hands and started serving and worshipping them despite their inability to bring benefits to them or defend them against damage.



I reflect and explain

Allah (تعالى) said:

﴿ وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ ءَالِهَةً لَّعَلَّهُمْ يُنصَرُونَ ﴿٧٤﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ ﴿٧٥﴾ فَلَا يَحْزُنكَ قَوْلُهُمْ ۘ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾ ﴾

"Wa Attakhadhū Min Dūni Allāhi 'Ālihatan La`allahum Yunşarūn (74) Lā Yastaţī`ūna Naşrahum Wa Hum Lahum Jundun Muĥđarūn (75) Falā Yaĥzunka Qawluhum 'Innā Na`lamu Mā Yusirrūna Wa Mā Yu`linūn (76)"

(But they have taken besides Allah false deities that perhaps they would be helped. (74) They are not able to help them, and they themselves are for them soldiers in attendance. (75) So let not their speech grieve you. Indeed, We know what they conceal and what they declare. (76)).

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- The stance of the deniers of Allah (تعالى) concerning the gifts which He bestowed upon them.

- The causes that push man towards denying the gifts of Allah (تعالى).

- The implication of the saying of Allah (تعالى)

﴿ فَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴾

"Falā Yaĥzunka Qawluhum 'Innā Na`lamu Mā Yusirrūna Wa Mā Yu`linūn"

(So let not their speech grieve you. Indeed, We know what they conceal and what they declare.).

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Evidence of the power of Allah (تعالى) to resurrect the dead on the Day of Judgment:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قَالَ تَعَالَىٰ: ﴿ أَوَلَمْ يَرَ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾
وَضَرَبَ لَنَا مَثَلًا وَنَسِىَ خَلْقَهُۥ ۖ قَالَ مَن يُحْىِ ٱلْعِظَٰمَ وَهِىَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا
ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ ٱلَّذِى جَعَلَ لَكُم مِّنَ ٱلشَّجَرِ
ٱلْأَخْضَرِ نَارًا فَإِذَآ أَنتُم مِّنْهُ تُوقِدُونَ ﴿٨٠﴾ أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
بِقَٰدِرٍ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم ۚ بَلَىٰ وَهُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ ﴿٨١﴾ إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ
شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ﴿٨٢﴾ فَسُبْحَٰنَ ٱلَّذِى بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَإِلَيْهِ
تُرْجَعُونَ ﴿٨٣﴾ ﴾

Bismi Allāhi Ar-Raĥmāni Ar-Raĥīm

ʻAwalam Yara Al-ʼInsānu ʻAnnā Khalaqnāhu Min Nuṭfatin Faʼidhā Huwa Khaṣīmun Mubīn (77) Wa Đaraba Lanā Mathalāan Wa Nasiya Khalqahu Qāla Man Yuĥyī Al-`Ižāma Wa Hiya Ramīm (78) Qul Yuĥyīhā Al-Ladhī ʻAnshaʼahā ʻAwwala Marratin Wa Huwa Bikulli Khalqin `Alīm (79) Al-Ladhī Ja`ala Lakum Mina Ash-Shajari Al-ʼAkhđari Nārāan Faʼidhā ʻAntum Minhu Tūqidūn (80) ʻAwalaysa Al-Ladhī Khalaqa As-Samāwāti Wa Al-ʼArđa Biqādirin `Alá ʻAn Yakhluqa Mithlahum Balá Wa Huwa Al-Khallāqu Al-`Alīm (81) ʻInnamā ʻAmruhu~ ʻIdhā ʻArāda Shayʼāan ʻAn Yaqūla Lahu Kun Fayakūn (82) Fasubĥāna Al-Ladhī Biyadihi Malakūtu Kulli Shayʼin Wa ʻIlayhi Turja`ūn (83)[Surat Ya-Sin 77-83]

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

Does man not consider that We created him from a mere sperm-drop - then at once he is a clear adversary? (77) And he presents for Us an example and forgets his own creation. He says, "Who will give life to bones while they are disintegrated?" (78) Say, "He will give them life who produced them the first time; and He is, of all creation, Knowing." (79) It is He who made for you from the green tree, fire, and then from it you ignite. (80) Is not He who created the heavens and the earth Able to create the likes of them? Yes, it is so; and He is the Knowing Creator. (81) His command is only when He intends a thing that He says to it, "Be," and it is. (82) So exalted is He in whose hand is the realm of all things, and to Him you will be returned. (83)[Surat Ya-Sin 77-83]

I think of the meanings of Qur'anic vocabulary

Vocabulary	Meaning
خَصِيمٌ Khaşīmun	Disputing.
رَمِيمٌ Ramīm	Disintegrated.
أَنشَأَهَا 'Ansha'ahā	Created and combined.
الْخَلَّاقُ Al-Khallāqu	Creator.
مَلَكُوتُ Malakūtu	Ownership and control.

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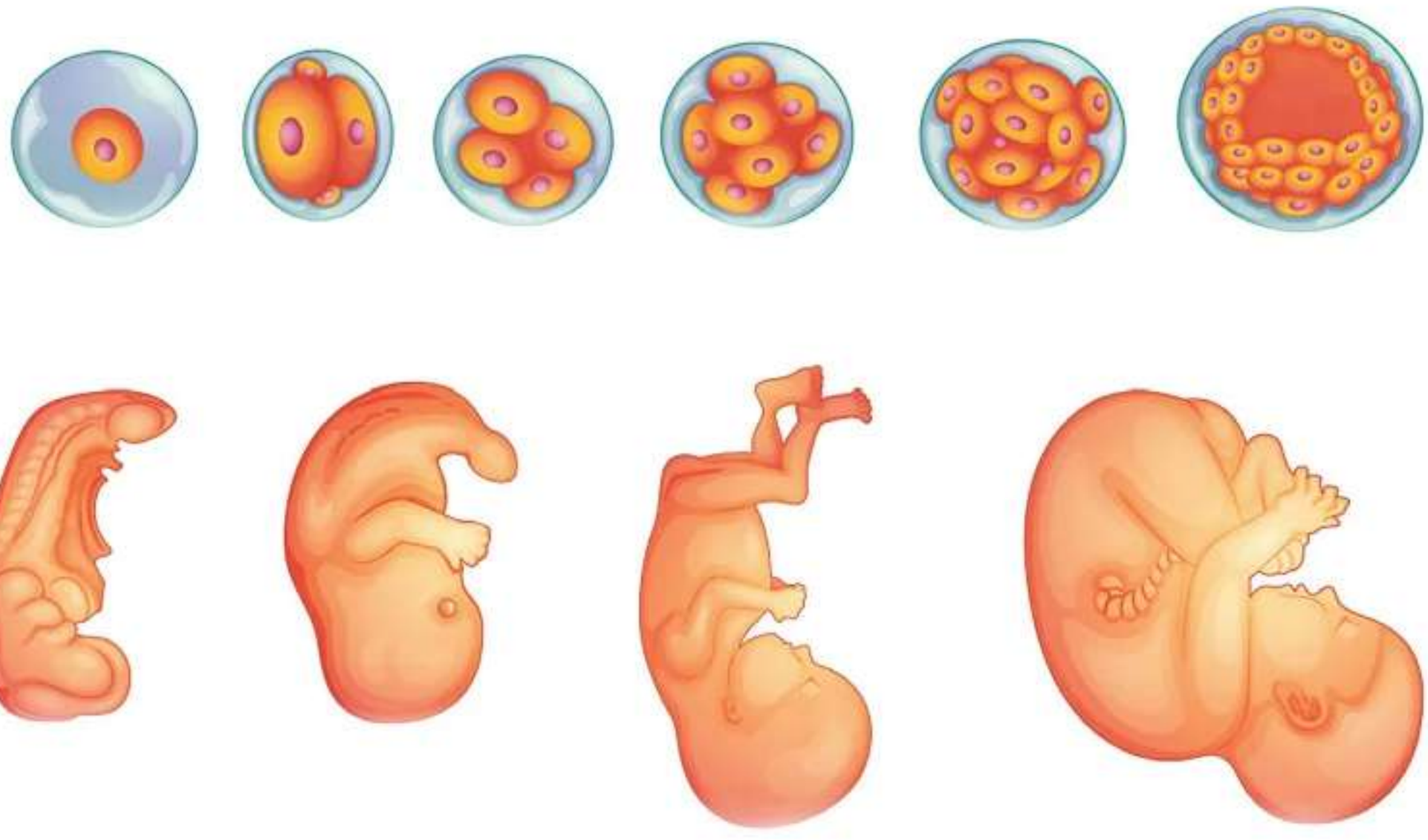
I understand the meaning of the verses

The verses covered a number of topics as follows:

First: Logical evidence in reply to deniers of resurrection after death:

The verse referred to some evidence of the power of Allah (تعالى) in reply to those who denied the gifts of Allah (تعالى) and started arguing and disputing His power to resurrect people on the Day of Judgment. This evidence includes the following:

1) The creation of man goes through a long series of formation, starting from despicable fluid until he is born and Allah provides him with the five senses. Allah (تعالى) who created man from nothing is capable of resurrect people and raise them from graves on the Day of Judgment.



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I recite and answer

Allah (تعالى) said:

﴿ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُۥ ۖ قَالَ مَن يُحْيِ ٱلْعِظَٰمَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا ٱلَّذِيٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ ﴾.

"Wa Đaraba Lanā Mathalāan Wa Nasiya Khalqahu Qāla Man Yuĥyī Al-`Ižāma Wa Hiya Ramīm (78) Qul Yuĥyīhā Al-Ladhī 'Ansha'ahā 'Awwala Marratin Wa Huwa Bikulli Khalqin `Alīm (79)"

(And he presents for Us an example and forgets his own creation. He says, "Who will give life to bones while they are disintegrated?" (78) Say, "He will give them life who produced them the first time; and He is, of all creation, Knowing." (79)).

- State the implication of the question in the saying of Allah (تعالى):

﴿ قَالَ مَن يُحْيِ ٱلْعِظَٰمَ وَهِيَ رَمِيمٌ ﴾

"Qāla Man Yuĥyī Al-`Ižāma Wa Hiya Ramīm"

(Who will give life to bones while they are disintegrated?).

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(and say, "My Lord, increase me in knowledge")

- Give the answer of people with conscious minds to this question.

.....

- Infer from these two verses two of the best names and attribute of Allah (تعالى).

2) Allah (تعالى) created fire from green trees so that man uses it to meet his needs and serve his interests; this is despite the fact that green trees contain a high percentage of water. So, He who created fire from its opposite is capable of raising people from their graves.

3) Allah (تعالى) created the high and wide heavens, spread the earth and distributed its mountains, seas and rivers. He who managed to do this will have no difficulty resurrecting people after they are dead.



I cooperate and expect

- The benefits which man will get from reflecting on the creatures of Allah (تعالى).

.....

.....

.....

.....

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I read and explain

- One attribute of Allah (تعالى) which was mentioned in the saying of Allah (تعالى)

﴿ إِنَّمَآ أَمۡرُهُۥٓ إِذَآ أَرَادَ شَيۡـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ﴾

"'Innamā 'Amruhu~ 'Idhā 'Arāda Shay'āan 'An Yaqūla Lahu Kun Fayakūn"

(His command is only when He intends a thing that He says to it, "Be," and it is.).

I recite and memorize:

- The relation between verse 83 and verse 77 inSurat Ya-Sin.

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(and say, "My Lord, increase me in knowledge")

I organize my concepts

Allah, the One, the Able (عزوجل)

The reply to the claims of those who deny the prophethood of our Master Mohammad (صلى الله عليه وسلم):	Evidence of the oneness of Allah (تعالى): The stance of deniers of Allah regarding the evidence:	Logical evidence in reply to deniers of resurrection after death:
.....	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....

My Imprint

I do good deeds to bring benefit to myself and my country, obey Allah (تعالى) and thank Him for his many gifts.



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Student's Activities

I answer by myself

1. Find in the verses the following meanings:

- The Holy Qur'an is a book of guidance.

.....

- An alive heart benefits from the Qur'an and remembrance of Allah.

.....

- It is the duty of man to thank Allah (تعالى)by worshipping Him and recognizing that He is One.

.....

2. Explain: The Holy Qur'an cannot be poetry.

.....

3. Explain the saying of Allah (تعالى):

﴿ قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴾

"Qul Yuĥyīhā Al-Ladhī ʿAnsha'ahā ʿAwwala Marratin Wa Huwa Bikulli Khalqin ʿAlīm"

(Say, "He will give them life who produced them the first time; and He is, of all creation, Knowing.").

.....

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(and say, "My Lord, increase me in knowledge")

4. Enumerate the benefits of the following gifts for man and then explain your duty towards them.

Gifts	Their benefits for man	Our duty towards this gift
Livestock		
Water		
Trees		

Enriching my experience

- Read a scientific research about the universe and then summarize it and present it before your classmates in the classroom.

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I assess myself

S	Aspect	Level achieved		
		Average	Good	Excellent
1	I thank Allah (تعالى) for His gifts.			
2	I reflect on the creatures of Allah (تعالى).			
3	I mention and praise Allah (تعالى) a lot.			
4	I urge my classmates to acquire more beneficial knowledge.			
5	I fear Allah (تعالى) in secret and in public.			
6	I express my love to Allah (تعالى) and to His Messenger (ﷺ).			

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LESSON 2

Maintaining the Ties of Kinship

Noble Hadith

This lesson teaches me to:

- read the noble hadith properly.
- explain the merits of maintaining the ties of kinship in Islam.
- explain the role of maintaining the ties of kinship in building a cohesive society.
- deduce the reward of maintaining the ties of kinship in this world and in the Hereafter.
- read the hadith properly by heart.

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I take the initiative to learn

Allah (تعالى) said:

﴿ وَٱعۡبُدُواْ ٱللَّهَ وَلَا تُشۡرِكُواْ بِهِۦ شَيۡـٔٗاۖ وَبِٱلۡوَٰلِدَيۡنِ إِحۡسَٰنٗا وَبِذِي ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينِ وَٱلۡجَارِ ذِي ٱلۡقُرۡبَىٰ وَٱلۡجَارِ ٱلۡجُنُبِ وَٱلصَّاحِبِ بِٱلۡجَنۢبِ وَٱبۡنِ ٱلسَّبِيلِ وَمَا مَلَكَتۡ أَيۡمَٰنُكُمۡۗ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ مُخۡتَالٗا فَخُورًا ﴾

"Wa A`budū Allaha Wa Lā Tushrikū Bihi Shay'āan Wa Bil-Wālidayni 'Iĥsānāan Wa Bidhī Al-Qurbá Wa Al-Yatāmá Wa Al-Masākīni Wa Al-Jāri Dhī Al-Qurbá Wa Al-Jāri Al-Junubi Wa Aş-Ṣāĥibi Bil-Janbi Wa Abni As-Sabīli Wa Mā Malakat 'Aymānukum 'Inna Allāha Lā Yuĥibbu Man Kāna Mukhtālāan Fakhūrāa"

(Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.) [An-Nisā': 36].

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(and say, "My Lord, increase me in knowledge")



I reflect and answer

- The good deeds which Allah (تعالى) ordered us to do in the above verse.

- The significance of combining the order to worship Allah (تعالى) and the order to do good deeds to the parents and relatives.

- The concept of doing good deeds to relatives.

- The effect of doing good deeds to family and relatives on society.

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I use my skills to learn



I read and explain

عَنْ أنسِ بنِ مالكٍ ﷺ قالَ: سمعتُ رسولَ اللّهِ ﷺ يقولُ:

(مَنْ أَحَبَّ أَنْ يُبْسَطُ له في رِزْقِهِ ، ويَنْسَأَ له في أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ) (رواهُ البخاريُّ ومسلمٌ واللفظ لمسلم)

Anas bin Malik (ﷺ) said: I heard the Messenger of Allah (ﷺ) saying: "He who desires ample provisions and his life be prolonged should maintain good ties with his blood relations". [Narrated by Al-Bukhari and Muslim].

I understand the meanings of vocabulary

Vocabulary	Meaning
يُبسَط	Increased.
يَنْسَأ في أثره	His life be prolonged.

I understand the significance of the noble hadith

In this noble hadith, the Messenger of Allah (ﷺ)calls us to demonstrate a great value thatplays a big role in the cohesion of families and stability of society. This value is:

7. Maintaining the ties of kinship:

Our religion urged us to maintain cohesion and harmony of hearts by keeping good ties with our kinship and considered this one of the signs of faith. The Messenger of Allah (ﷺ) said:

> *"He who believes in Allah and the Day of Judgment should maintain ties with his kinship"*

[Narrated by Al-Bukhari]. Kinship means relatives on the sides of both the father and the mother; namely the parents and their parents up in several levels, the children and their children down in several levels, the brothers and their children, the sisters and their children, and uncles and aunts. Islam urged us to learn the names of our relatives in order to maintain good and close ties with them. The Prophet (ﷺ) said:

> *"Learn enough about your lineage to facilitate keeping your ties of kinship. For indeed keeping the ties of kinship encourages affection among the relatives, increases the wealth, and increases the lifespan."[Narrated by Al-Tirmithi].*

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The Muslim can maintain the ties of kinship by doing good deeds, such as visiting his relatives continuously, answering their invitations, doing them favors, protecting them from harm, visiting the sick among them, inquiring about the needy among them, respecting their elders, showing mercy towards their little ones, forgiving their mistakes and paying charity to the poor among them. Allah (تعالى) said:

﴿ وَءَاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ ﴾

"Wa 'Āti Dhā Al-Qurbá Ĥaqqahu Wa Al-Miskīna Wa Abna As-Sabīl"

(And give the relative his right, and also the poor and the traveler) [Al-'Isrā': 26].



I read and deduce

The merits off maintaining the ties of kinship from the following hadith:

Abu Ayoob Al-Ansari reported that a man came to the Prophet (رضي الله عنه) and said: "Direct me to a deed which draws me near to Paradise and takes me away from the Fire." Upon this the Prophet (ﷺ)said:

"You worship Allah and never associate anything with Him, perform prayer, pay Zakat, and do good to your kin." When he turned his back, the Messenger of Allah (ﷺ)remarked: "If he adheres to what he has been ordered to do, he would enter Paradise."[Narrated by Muslim].

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I cooperate and comment

On the following behaviors, explaining the reason:

- He checks how his relatives are doing on phone only, although they live near to his house.

.....

- He travelled abroad to continue his studies and kept communicating with his family through social medial.

.....

- He refrained from visiting his brother because of a dispute between them.

.....

- He is keen on participating in the celebrations of his relatives and consoling them at their times of grief.

.....



I think and infer

The following from the hadith below:

The Messenger of Allah (ﷺ) said:

> *"Giving charity to a poor person is charity, and giving to a relative is two things, charity and maintaining the ties of kinship."[Narrated by Al-Tirmithi].*

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Reward of charity to relatives	The reason why the one who gives charity to relatives deserves to be rewarded twice.
.....	.....
.....	.....
.....	.....



I think and discuss

The following in light of my understanding of the hadith below:

The Messenger of Allah (ﷺ) said: "The person who perfectly maintains the ties of kinshipis not the one who reciprocates good deeds by relatives;the one who truly maintains the bonds of kinship is theone who persists in doing so even though his relativeshave severed the ties of kinship with him"[Narrated by Al-Bukhari].

- Some people exchange visits and presents only with their relatives who do the same to them.

Opinion:

.....

.....

The reason:

.....

.....

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(and say, "My Lord, increase me in knowledge")



I read and explain

The effects of maintaining the ties of kinship on the following:

The person who maintains the ties of kinship	The relatives	Society

The reward for maintaining the ties of kinship on:

Allah (تعالى) gives the Muslim reward for maintaining the ties of kinship in this world, in addition to the reward which he will receive on the Day of Judgment. This is because maintaining the ties of kinship is one of the best good deeds which bring one closer to Allah (تعالى). The Messenger of Allah (ﷺ) said:

"The most quickly rewarded of good deedsis maintaining the ties of kinship."[Narrated by Al-Baihaqi].

So, maintaining the ties of kinship results in increased provisions and extended lifespan.

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I cooperate and contrast

Between maintaining the ties of kinship and severing the ties of kinship based on the following hadith:

- The Messenger of Allah (ﷺ) said:

"There is no sin more fitted to have its punishment served by Allah (تعالى)upon its perpetrator in advance in this world, along with what He stores up for him in the Hereafter, than oppression and severing the ties of kinship."[Narrated by Abu Dawood].

Aspect	Maintaining the ties of kinship	Severing the ties of kinship
Meaning		
Rule		
Reward/punishment		
Effect on society		

1 Ample provisions

The Messenger of Allah (ﷺ) explained that maintaining the ties of kinship results in ample provisions for the Muslim. The word "provisions" in the hadith means two things: reward and forgiveness in the Hereafter, and provision in this world, including wealth, health, children, peace of mind, guidance by Allah (تعالى), good reputation and useful knowledge.

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(and say, "My Lord, increase me in knowledge")



I read and infer

Some causes of ample provisions from the following texts:

The person who maintains the ties of kinship	The relatives
Allah (تعالى) said: ﴿ ...وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مَخۡرَجٗا ۝٢ وَيَرۡزُقۡهُ مِنۡ حَيۡثُ لَا يَحۡتَسِبُۚ ﴾ *"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].*	
Abdullah bin Abbas (رضي الله عنه) reported that the Messenger of Allah (صلى الله عليه وسلم) said: *"Whoever persists in asking for forgiveness, Allah will grant him relief from every worry, and a way out from every hardship, and will grant him provision from sources he does not expect.* "[Narrated by Abu Dawood and Ibn Majah].	

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The person who maintains the ties of kinship	The relatives
Salman (رضي الله عنه) reported that the Messenger of Allah (صلى الله عليه وسلم) said: *"Indeed, Allah is Modest and Generous, and would never turn the hands of a servant without gain when he raises them to Him in supplication"[Narrated by Al-Tirmithi].*	
Allah (تعالى) said: ﴿ مَّا يَفْعَلُ ٱللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَءَامَنتُمْ ﴾ *"Mā Yaf`alu Allāhu Bi`adhābikum 'In Shakartum Wa 'Āmantum"* *(What would Allah do with yo ur punishment if you are grateful and believe?) [An-Nisā': 147]*	

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(and say, "My Lord, increase me in knowledge")

I analyze and infer

The reason of being deprived of provisions:

The Messenger of Allah (ﷺ) said:

"Nothing extends one's life span but righteousness, nothing averts the Divine Decree but supplication, and nothing deprives a man of provision but the sin that he commits."[Narrated by Ahmad].

2 Blessed lifespan:

Maintaining the ties of kinship results in blessed lifespan. "blessed" here means having enough time for doing good deeds that help man in the Hereafter and bring benefits to society in this world, mastering one's work and earning the living of the person and their dependents.

I analyze and determine

Based on the following noble hadiths deeds that man does in his life but his reward for doing them continues after his death.

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Noble hadiths	Deeds for which reward continues after man's death
The Prophet (ﷺ) said: "When a man dies, his deeds come to an end, except for three: a continuous charity, knowledge by which people derive benefit or a pious son who prays for him."[Narrated by Muslim].	
The Prophet (ﷺ) said: "Whoever guides someone to a good deed will be rewarded equivalent to him who does that good deed."[Narrated by Muslim].	

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(and say, "My Lord, increase me in knowledge")

I organize my concepts

- I complete the following conceptual chart:

Maintaining the Ties of Kinship			
Its meaning	How to do it	Its benefits	Its reward
.....	.....	.....	.....
.....	.....	.....	.....
.....	.....	.....	.....
.....	.....	.....	.....

My Imprint



I maintain ties with my kinship to obey Allah (تعالى) and preserve cohesion and harmony of my society.

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Student's Activities

I answer by myself

1. Circle the right answer in the following:

- Maintaining the ties of kinship is:

  o Voluntary worship act (Sunnah) o An obligatory duty

  o A permitted behavior o A desirable behavior

- Spending on poor relatives is done by meeting their needs in terms of:

  o Food and drinks o Accommodation and healthcare

  o Clothing o All the above

2. One of the effects of maintaining the ties of kinship is achieving social solidarity. Explain.

.....

.....

3. The effects of maintaining the ties of kinship include ample provisions and blessed life span. Explain this statement and clarify how it can be achieved.

.....

.....

.....

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4. Cooperate with your classmates in inferring the benefits of maintaining the ties of kinship as shown in the table below.

Text	Benefit of maintaining the ties of kinship
Allah (تعالى) said in a Qudsi hadith: "Would you be pleased that I will keep good relation with the one who will keep good relation with you, and I will sever the relation with the one who will sever the relation with you."[Narrated by Al-Bukhari].	
The Prophet (ﷺ) said: "O people, if you exchange greetings of peace, feed people, maintain the ties of kinship, and be in prayer when others are asleep, you will enter Paradise in peace.""[Narrated by Al-Tirmithi].	
The Prophet (ﷺ) said: "He who believes in Allah and the Day of Judgment should maintain ties with his kinship"[Narrated by Al-Bukhari].	

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Enriching my experience

- Find in Muslim's Sahih, the chapter on maintaining the ties of kinship and prohibition of severing those ties, two hadith other than the ones mentioned above which urge the Muslim to maintain and not sever the ties of kinship, and then read them before your classmates through the school radio.

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I assess myself

S	Aspect	Level achieved		
		Average	Good	Excellent
1	I memorize the noble hadith well.			
2	I am keen on maintaining the ties of kinship to obey Allah and His Messenger (ﷺ).			
3	I do good deeds for my relatives and maintain ties with them to the extent possible in all circumstances.			
4	I answer invitations of my relatives and participate in their celebrations.			
5	I avoid sins to make Allah (تعالى) pleased with me.			
6	I use my time for doing deeds that bring benefit to me and to my society.			
7	I maintain ties with my relatives who have severed ties with me and do not reciprocate their wrongs to me.			

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(and say, "My Lord, increase me in knowledge")



LESSON 3

Knowledge Brings Enlightenment and High Status

This lesson teaches me to:

- explain the merits of seeking knowledge.
- infer the importance of knowledge in the life of Muslims.
- explain the high status of scholars and teachers in Islam.
- infer the effect of the teacher on the learner and on society.
- explain the manners of dealing with scholars and teachers.
- express my appreciation of the UAE's efforts in enhancing the culture of reading in society.

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I take the initiative to learn

Allah (تعالى) said:

﴿ قُلْ هَلْ يَسْتَوِي ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴾



"Qul Hal Yastawī Al-Ladhīna Ya`lamūna Wa Al-Ladhīna Lā Ya`lamūna 'Innamā Yatadhakkaru 'Ūlū Al-'Albāb"

(Say, "Are those who know equal to those who do not know?" Only they will remember who are people of understanding.[Az-Zumar: 9].

Imam Al-Shafe'i (رحمهُ الله) said:

Learn, for man is not born a scholar; And the learned is not the same as the ignorant.

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I read and infer

- What Imam Al-Shafe'i urges us to do in his line.

- The significance of his saying "the learned is not the same as the ignorant".

- The relation between the Qur'anic verse and the line of Imam Al-Shafe'i.

- How society will be if all its members were ignorant.

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I use my skills to learn

The status of knowledge in Islam:

Islam paid great attention to knowledge because it is the way to knowing and worshipping Allah (ﷻ) and because knowledge is the cornerstone for the progress of nations and the reason for the happiness of man in this world and the Hereafter. So, the first revealed verse of the Holy Qur'an called for seeking knowledge and ordered reading at all levels because reading is the best way to acquire knowledge. Allah (ﷻ) said:

﴿ ٱقۡرَأۡ بِٱسۡمِ رَبِّكَ ٱلَّذِي خَلَقَ ١ خَلَقَ ٱلۡإِنسَٰنَ مِنۡ عَلَقٍ ٢ ٱقۡرَأۡ وَرَبُّكَ ٱلۡأَكۡرَمُ ٣
ٱلَّذِي عَلَّمَ بِٱلۡقَلَمِ ٤ ﴾

"Aqra' Biāsmi Rabbika Al-Ladhī Khalaqa (1) Khalaqa Al-'Insāna Min `Alaq (2) Aqra' Wa Rabbuka Al-'Akram (3) Al-Ladhī `Allama Bil-Qalam (4)"

(Recite in the name of your Lord who created (1) Created man from a clinging substance. (2) Recite, and your Lord is the most Generous (3) Who taught by the pen - (4))

[Al-`Alaq: 1-4]. In addition, the Messenger of Allah (ﷺ) encouraged us to seek beneficial knowledge; He (ﷺ) said:

"Ask Allah for beneficial knowledge."[Narrated by Ibn Majah].

Furthermore, the Prophet (ﷺ) used to start his day by saying:

"O Allah, I ask you for beneficial knowledge."[Narrated by Ahmad].

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(and say, "My Lord, increase me in knowledge")

Beneficial knowledge is that which is applied by its holder, is taught to others, brings benefit to people and results in purified souls, noble manners and righteous behavior.



I recite and memorize:

- The significance of swearing by the pen in the saying of Allah (تعالى):

﴿نٓ وَٱلۡقَلَمِ وَمَا يَسۡطُرُونَ﴾

"Nūn Wa Al-Qalami Wa Mā Yasţurūn"

(Nun. By the pen and what they inscribe) [Al-Qalam: 1].

.....

.....

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I read and explain

Other merits of seeking knowledge from the following noble hadiths:

- The Prophet (ﷺ):

"Whoever takes a path upon which to obtain knowledge, Allah makes the path to Paradise easy for him."[Narrated by Muslim].

.....

.....

- The Prophet (ﷺ) said:

"The angels lower their wings over the seeker of knowledge, being pleased with what he does."[Narrated by Abu Dawood].

.....

.....

- The Prophet (ﷺ) said:

"When a man dies, his deeds come to an end, except for three: a continuous charity, knowledge by which people derive benefit or a pious son who prays for him."[Narrated by Muslim].

.....

.....

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Fields of beneficial knowledge:

One scholar said: there are two types of knowledge: religious knowledge and material knowledge. Man gets beneficial knowledge by learning religious knowledge; i.e. Sharia knowledge, which is beneficial for man in this world and in the Hereafter. The Prophet (ﷺ) said:

> *"When Allah wishes good for someone, He bestows upon him the understanding of religion."[Narrated by Al-Bukhari and Muslim].*

He also gets beneficial knowledge by learning material knowledge, such as medicine, mathematics, languages, engineering, technology and all sciences through which nations develop and civilizations prosper.



I cooperate and explain

The benefits man gets from learning the following:

Discipline	Result
The Qur'an, jurisprudence and faith	
Surgery and medicine	
World languages	
Technologies	
Engineering and design	

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I analyze and infer

The following from the saying of Allah (تعالى):

﴿كِتَٰبٌ فُصِّلَتْ ءَايَٰتُهُۥ قُرْءَانًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ﴾

"Kitābun Fuşşilat 'Āyātuhu Qur'ānāan `Arabīyāan Liqawmin Ya`lamūn"

(A Book whose verses have been detailed, an Arabic Qur'an for a people who know) [Fuşşilat: 3].

- The significance of the link in the Holy Qur'an between seeking knowledge and the Arabic language.

.....

.....

- The results of making mistakes in the recitation of the Holy Qur'an.

.....

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I read and explain

From the statement below the following:



His Highness Sheikh Mohammed bin Rashid Al Maktoum, Vice President of the UAE, may Allah protect him, said:

Our Arabic language is a rich and vibrant living language which has been preserved for more than 2,000 years. It is capable of keeping up with the present and the future. Contributing to the preservation of Arabic is an Islamic value, a national duty and a consolidation of our historical identity and roots.

- Our duty towards the Arabic language.

.....

- Some means that enable me to master Arabic.

.....

.....

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The status of scholars who apply their knowledge:

Islam indicated the high status of scholars. Allah (تعالى) said:

﴿ يَرۡفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ دَرَجَٰتٖۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ﴾

"Yarfa`i Allāhu Al-Ladhīna 'Āmanū Minkum Wa Al-Ladhīna 'Ūtū Al-`Ilma Darajātin Wa Allāhu Bimā Ta`malūna Khabīr"

(Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.) [Al-Mujādila: 11].

Allah (تعالى) assigned this status to scholars alone. He (عزوجل) said:

﴿ قُلۡ هَلۡ يَسۡتَوِي ٱلَّذِينَ يَعۡلَمُونَ وَٱلَّذِينَ لَا يَعۡلَمُونَۗ إِنَّمَا يَتَذَكَّرُ أُوْلُواْ ٱلۡأَلۡبَٰبِ ﴾

"Qul Hal Yastawī Al-Ladhīna Ya`lamūna Wa Al-Ladhīna Lā Ya`lamūna 'Innamā Yatadhakkaru 'Ūlū Al-'Albāb"

(Say, "Are those who know equal to those who do not know?" Only they will remember who are people of understanding.) [Az-Zumar: 9].

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In addition, Allah (تعالى)coupled the testimonies of scholars and of angels with His own testimony to indicate the high status of scholars.Allah (تعالى) said:

﴿ شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُو۟لُوا۟ ٱلْعِلْمِ قَآئِمًۢا بِٱلْقِسْطِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴾

"Shahida Allāhu 'Annahu Lā 'Ilāha 'Illā Huwa Wa Al-Malā'ikatu Wa 'Ūlū Al-`Ilmi Qā'imāan Bil-Qisţi Lā 'Ilāha 'Illā Huwa Al-`Azīzu Al-Ĥakīm"

(Allah witnesses that there is no deity except Him, and so do the angels and those of knowledge - that He is maintaining creation in justice. There is no deity except Him, the Exalted in Might, the Wise.) ['Āli `Imrān: 18].

The Messenger of Allah (ﷺ)stressed the higher status of the scholar-teacher by saying:

"The superiority of the scholar over the devout is like that of the moon, on the night when it is full, over the rest of the stars. The scholars are the heirs of the Prophets, and the Prophets leave neither dinar nor dirham, leaving only knowledge, and he who takes it takes an abundant portion."[narrated by Abu Dawood].

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I read and explain

How the following texts indicate the higher status of scholars:

- Allah (عَزَّوَجَلَّ) said:

﴿إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟﴾

"Innamā Yakhshá Allāha Min `Ibādihi Al-`Ulamā'u"

(Only those fear Allah, from among His servants, who have knowledge.) [Fāţir: 28].

.....

.....

- The Messenger of Allah (ﷺ) said:

"The person who is best versed in the recitation of the Book of Allah, should lead the prayer; but if all those present are equally versed in it, then the one who has most knowledge of the Sunnah."[narrated by Muslim].

.....

.....

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(and say, "My Lord, increase me in knowledge")

- The Prophet (ﷺ) said:

> *"Indeed Allah, His Angels, the inhabitants of the heavens and the earths - even the ant in its hole, even the fish - say prayers upon the one who teaches the people to do good deeds."[Narrated by Al-Tirmithi].*

.....

.....

.....



I think and explain

The effect of knowledge on the personality of the learner in the following areas

Area	Effect
His relation with Allah (تعالى)	
His manners	
His psychology	
His mental skills	

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Our Messenger (ﷺ) is a role model for scholars and teachers

The Messenger of Allah (ﷺ)was sent as a teacher for people. He (ﷺ) said: "I have been as a teacher."[narrated by Ibn Majah]. So, he was the best teacher, and he sought to build the personality of man. One of the Companions (ﷺ) described him by saying: "I have never seen a teacher before or after the Prophet (ﷺ) who taught better than he did." [narrated by Muslim]. He (ﷺ) was gentle with the learner and made things easy; he was not strict. He (ﷺ) said: "Allah did not send me to be harsh or cause harm, but He has sent me to teach and make things easy."[narrated by Muslim]. Our Messenger (ﷺ) taught the Companions (ﷺ) religious knowledge and encouraged them to reflect on the universe. Abu Dharr Al-Ghafari (رضي الله عنه) said: "After the Messenger of Allah (ﷺ) left us, even the bird's flapping of its wings would remind us of some knowledge which he (ﷺ) taught us"[narrated by Al-Tabarani].



I cooperate and write

The biggest possible number of distinguishing qualities of the Messenger of Allah (ﷺ) in his teaching of people, explaining the result of those qualities.

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

The result: .....

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I read and explain

The following from the hadith below:

The Prophet (ﷺ) said:

"The similitude of guidance and knowledge with which Allah has sent me is like a rain which has fallen on some ground. A fertile part of earth has absorbed water and brought forth much grass and herbs. Another part, which is solid, held the water and Allah benefits men thereby, who drank and gave others to drink, and used it for irrigation. But some of it has fallen on a portion of sandy land which neither retains the water nor produces herbage. Such is the likeness of the man who understands the religion of Allah and who gets benefit of what Allah has sent me with; he learns and teaches others. It is also the likeness of the man who neither benefits from what I was sent with, nor accepts Allah'sguidance with which I am sent."[narrated by Al-Bukhari and Muslim].

- Who was likened to each of the following:

  Fertile land: .....

  Solid land: .....

  Sandy land: .....

- The quality which should be demonstrated by the one who was gifted knowledge by Allah.

.....

- The effect of the scholar who applies his knowledge on society.

.....

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I cooperate and balance

Between the advantages and disadvantages of learning from websites:

Advantages	Disadvantages
.....	.....
.....	.....

I conclude that: .....

Being polite with scholars and teachers:

The learner should be polite in dealing with scholars and teachers. This includes talking to them politely and appreciating them. The Prophet (ﷺ) said:

> *"Whoever does not respect our old people, show mercy to our children or recognize the right of our scholars is not one of my us."[narrated by Ahmad].*

We owe scholars and teachers respect, gentleness, humbleness in dealing with them, gratitude and praying to Allah for their welfare. The Prophet (ﷺ) said:

> *"If anyone does you a favor, requite him; but if you have not the means to do so, pray for him until you feel that you have requited him."[narrated by Abu Dawood].*

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(and say, "My Lord, increase me in knowledge")

I analyze and explain

Student manners as set out in the following statement, explaining the results of observing them.

Our master Omar bin Al-Khattab (رضي الله عنه) said:

"Learn and teach others; learn solemnity and calmness; be humble before those from whom you learned; and be humble before those whom you teach."[narrated by Al-Baihaqi].

Student manners	.....	.....	.....	.....
The results of observing them	.....			

Knowledge is the cornerstone of human civilization:

Knowledge is a key contributor to the progress of societies. Knowledge and thought are the source of creativity and development. Allah (تعالى) said:

﴿ يَرۡفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ دَرَجَٰتٖۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ﴾

"Yarfa`i Allāhu Al-Ladhīna 'Āmanū Minkum Wa Al-Ladhīna 'Ūtū Al-`Ilma Darajātin Wa Allāhu Bimā Ta`malūna Khabīr"

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(Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.) [Al-Mujādila: 11].

The Muslims followed the directions of Islam to seek knowledge through reading and scientific research, and they contributed to building human civilization in various fields. Some prominent Muslim scholars include Imam Malik bin Anas (رحمهُ اللّهُ), Imam Abu Hanifa Al-Nu'man(رحمهُ اللّهُ), Imam Al-Bukhari (رحمهُ اللّهُ) and Imam Muslim (رحمهُ اللّهُ) in Sharia, Ibn Sina in medicine, Al-Khawarizmi in mathematics and hundreds of other scholars who excelled in all fields.

The Muslims were the first to build universities. The House of Wisdom was the first university. It was followed by the University of Al-Karaouine and then Al Azhar university. As a result of their interest in knowledge, the first hospital in Islam, Daru Al-Shifa, was established in Baghdad.

I think and determine

The field of knowledge in which I would like to specialize, explaining the means which I need to achieve my ambition.

The field of knowledge in which I will specialize	.....	
The means which I need for that purpose	.....	.....
	.....	.....
	.....	.....
	.....	.....

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Education in the United Arab Emirates:

The wise leadership of our country has realized the importance of knowledge and learning. It has built schools, institutes and universities and provided them with experienced teachers as well as all means to succeed in various fields. Hence, it entered the field of space sciences and became capital of sustainable clean energy. It has made education a top priority, as it seeks to rank high globally.



I read and infer

The reason behind the UAE's interest in education from the following statement:

The founding father, Sheikh Zayed bin Sultan Al Nahyan (رحمهُ اللّه) said: "Science and culture are the foundation of the progress of the nation, the basis of civilization and the cornerstone of nation-building; without scientific advances, there would have been no civilizations, no advanced industry and no agriculture that meets the needs of citizens."

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I note and express:

- The following:





.....

.....

.....

.....

I organize my concepts

- I complete the following conceptual chart:

Knowledge Brings Illumination and High Status

- The status of knowledge in Islam
- Fields of beneficial knowledge
- The status of scholars
- The Messenger is our role model in teaching
- Being polite with scholars
- Knowledge is the cornerstone of civilization
- Education in the UAE

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(and say, "My Lord, increase me in knowledge")

My Imprint

- I read the following statement and complete in the same pattern:

I work hard in seeking knowledge that is beneficial for me and for my society, and I apply that knowledge to make my Lord pleased with me and to contribute to the prosperity of my country.



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Student's Activities

I answer by myself

1. Explain: knowledge of all types is indispensable for humanity.

.....

2. Allah (تعالى) said:

﴿ سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴾

"Sanurīhim 'Āyātinā Fī Al-'Āfāqi Wa Fī 'Anfusihim Ĥattá Yatabayyana Lahum 'Annahu Al-Ĥaqqu 'Awalam Yakfi Birabbika 'Annahu `Alá Kulli Shay'in Shahīd"

(We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness?) [Fuşşilat: 53].

- This verse encourages scientific research and investigation. Explain.

.....

.....

.....

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(and say, "My Lord, increase me in knowledge")

3. Wise people said: "knowledge is better than money; knowledge protects you and you protect money. Knowledge cannot be spent. Spending decreases money, and the benefit of money stops once it is gone."

- Compare and contrast knowledge and money in the table below in light of your understanding of the above statement.

Aspect	Knowledge	Money
Similarities:	.....	
Differences:	.....	.....
The Result:	.....	

4. Express in your own style the importance of knowledge for building the personality of man.

.....

.....

.....

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Enriching my experience

- In association with your classmates, prepare a presentation with photos about the efforts of the UAE's wise leadership in supporting education and innovation in society, and then present it before your classmates in the classroom.

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(and say, "My Lord, increase me in knowledge")

I assess myself

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

S	Aspect	Level achieved		
		Average	Good	Excellent
1	I study hard.			
2	I allocate time for reading a useful book.			
3	I express the importance of beneficial knowledge in my life.			
4	I demonstrate the good morals which I learn from the Book of Allah (تعالى).			
5	I respect and appreciate scholars and teachers.			
6	I appreciate my teacher and thank him for his efforts.			
7	I use the internet properly to acquire beneficial knowledge.			
8	I am cautious concerning suspicious thought promoted through books and websites.			
9	I express my appreciation of the efforts of our wise leadership in supporting education in society.			

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LESSON 4

I Read in the Name of my Lord

This lesson teaches me to:

- explain the merits of reading in Islam.
- infer the importance of reading in the life of the Muslim.
- explain the importance of writing for the reader and the learned.
- explain ways for dealing with various sources of reading.
- deduce the role of reading in building human civilization.
- express my appreciation of the UAE's efforts in strengthening the culture of reading in society.

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I take the initiative to learn

One scholar said: "I never get enough of reading books. If I see a book for the first time, it is like I have found a treasure."

The poet Abu Al-Tayeb Al-Mutanabbi said:

The book is the best companion ever.



I read and infer

- What the scholar loves as indicated in his statement.

- The significance of likening the book to a treasure when he says: "If I see a book for the first time, it is like I have found a treasure."

- The relation between the statement of the scholar and the line of the poet.

- A civilized value for which I will allocate some time every day.

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(and say, "My Lord, increase me in knowledge")

I use my skills to learn

The status of reading in Islam:

Reading has a high status in Islam; the first revealed word of the Holy Qur'an was the saying of Allah (تعالى):

﴿ ٱقۡرَأۡ بِٱسۡمِ رَبِّكَ ٱلَّذِي خَلَقَ ﴾

"Aqra' Biāsmi Rabbika Al-Ladhī Khalaqa"

(Recite in the name of your Lord who created) [Al-`Alaq: 1].

Then this was stressed by the saying of Allah (تعالى):

﴿ ٱقۡرَأۡ وَرَبُّكَ ٱلۡأَكۡرَمُ ٣ ٱلَّذِي عَلَّمَ بِٱلۡقَلَمِ ٤ ﴾

"Aqra' Wa Rabbuka Al-'Akram (3) Al-Ladhī `Allama Bil-Qalam (4)"

(Recite, and your Lord is the most Generous (3) Who taught by the pen - (4)) [Al-`Alaq: 3-4].

This marked the opening of new horizons of science and knowledge, the eradication of illiteracy and the beginning of a new civilization.

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The Prophet (ﷺ) was keen on enhancing reading in his society, and literate Companions had a great status with him. One of these was Zaid bin Thabit (رضي الله عنه), who was assigned some great tasks, such as writing down the Holy Qur'an and letters and translation into other languages.

The Prophet (ﷺ) sent the literate Companions to various countries to teach people the Holy Qur'an. So, Islam planted the love of reading in the hearts of Muslims, and they bought books and carried them in their travels. A friend gave his friend an advice before travelling by saying: "Read books to help reduce the feeling of alienation; books are talking companions and that open your eyes to new worlds."

I think and explain

- The Prophet (ﷺ) instructed that captives from the Battle of Badr can ransom themselves by teaching ten Muslim children how to read and write.

I analyze and infer

Allah (تعالى) said:

﴿ ٱقۡرَأۡ بِٱسۡمِ رَبِّكَ ٱلَّذِي خَلَقَ ١ خَلَقَ ٱلۡإِنسَٰنَ مِنۡ عَلَقٍ ٢ ٱقۡرَأۡ وَرَبُّكَ ٱلۡأَكۡرَمُ ٣
ٱلَّذِي عَلَّمَ بِٱلۡقَلَمِ ٤ عَلَّمَ ٱلۡإِنسَٰنَ مَا لَمۡ يَعۡلَمۡ ٥ ﴾

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(and say, "My Lord, increase me in knowledge")

"Aqra' Biāsmi Rabbika Al-Ladhī Khalaqa (1) Khalaqa Al-'Insāna Min `Alaq (2) Aqra' Wa Rabbuka Al-'Akram (3) Al-Ladhī `Allama Bil-Qalam (4)"

(Recite in the name of your Lord who created (1) Created man from a clinging substance. (2) Recite, and your Lord is the most Generous (3) Who taught by the pen - (4)) [Al-`Alaq: 1-4].

- The relation between the saying of Allah (تعالى):

﴿ ٱقۡرَأۡ بِٱسۡمِ رَبِّكَ ٱلَّذِي خَلَقَ ١ خَلَقَ ٱلۡإِنسَٰنَ مِنۡ عَلَقٍ ٢ ﴾

"Aqra' Biāsmi Rabbika Al-Ladhī Khalaqa (1) Khalaqa Al-'Insāna Min `Alaq (2)"

(Recite in the name of your Lord who created (1) Created man from a clinging substance. (2)) [Al-`Alaq: 1-2],

- and the saying of Allah (تعالى):

﴿ فَلۡيَنظُرِ ٱلۡإِنسَٰنُ مِمَّ خُلِقَ ٥ خُلِقَ مِن مَّآءٖ دَافِقٖ ٦ ﴾

"Falyanžuri Al-'Insānu Mimma Khuliq (5) Khuliqa Min Mā'in Dāfiq (6)"

(So let man observe from what he was created. (5) He was created from a fluid, ejected, (6)) [Aṭ-Ṭāriq: 5-6].

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- The concept of reading in the first verse:

﴿ٱقۡرَأۡ بِٱسۡمِ رَبِّكَ ٱلَّذِي خَلَقَ ١﴾

"Aqra' Biāsmi Rabbika Al-Ladhī Khalaqa"

(Recite in the name of your Lord who created*) [Al-`Alaq: 1].*

- The difference between the concept of reading in the first verse and the concept of reading in the saying of Allah (تعالى):

﴿ٱقۡرَأۡ بِٱسۡمِ رَبِّكَ ٱلَّذِي خَلَقَ ١ خَلَقَ ٱلۡإِنسَٰنَ مِنۡ عَلَقٍ ٢ ٱقۡرَأۡ وَرَبُّكَ ٱلۡأَكۡرَمُ ٣ ٱلَّذِي عَلَّمَ بِٱلۡقَلَمِ ٤﴾

"Aqra' Biāsmi Rabbika Al-Ladhī Khalaqa (1) Khalaqa Al-'Insāna Min `Alaq (2) Aqra' Wa Rabbuka Al-'Akram (3) Al-Ladhī `Allama Bil-Qalam (4)"

(Recite in the name of your Lord who created (1) Created man from a clinging substance. (2) Recite, and your Lord is the most Generous (3) Who taught by the pen - (4)) [Al-`Alaq: 1-4].

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(and say, "My Lord, increase me in knowledge")

Benefits of reading:

Reading useful books has great benefits and positive effects. It is the means for acquiring knowledge, nurturing the mind andpleasing the heart. It expands the reader's horizons, gives him wisdom, develops his linguistic skills, increases his experience, strengthens his morals and improves his behavior.



I think and discuss

- The benefit of combining reading and reflecting on the visible creatures of Allah (تعالى) and reading and reflecting on the written verses of the Holy Qur'an.



I cooperate and explain

The effect of reading on the reader in the following areas:

Area	Effect
Thinking and creativity	
Social status	
Psychological state	
Behavior	
Linguistic skills	

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Writing was the first invention in the world:

Life is useless without reading and learning. That is why Allah (تعالى) swore by the tools of reading and writing, such as the pen with which knowledge is written. Allah (تعالى) said:

﴿ نٓ ۚ وَٱلۡقَلَمِ وَمَا يَسۡطُرُونَ ﴾

"Nūn Wa Al-Qalami Wa Mā Yasţurūn"

(Nun. By the pen and what they inscribe) [Al-Qalam: 1].

Allah (تعالى) also indicated the importance of writing in His saying:

﴿ ٱقۡرَأۡ وَرَبُّكَ ٱلۡأَكۡرَمُ ٣ ٱلَّذِي عَلَّمَ بِٱلۡقَلَمِ ٤ ﴾

"Aqra' Wa Rabbuka Al-'Akram (3) Al-Ladhī `Allama Bil-Qalam (4)"

(Recite, and your Lord is the most Generous (3) Who taught by the pen - (4)) [Al-`Alaq: 3-4].

Writing has great benefits; without it knowledge would not have been noted down or spread, wise sayings would have been preserved, and stories and articles of ancestors would not have been kept. Without literacy, man would not have been able to organize his affairs.

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I read and explain

The benefits of writing for the learner from the following statements:

- One scholar instructed his pupils by saying: "Know that this knowledge escapes just like camels do (meaning that it is forgotten). So, keep it in books and let pens guard it."

- Al-Khalil bin Ahmad, the founder of prosody, (ﷺ) said: "Whenever I hear something, I note it down; when I note it down, I memorize it; and when I memorize it, I get benefit from it". He used to read a lot.



I think and discuss

The following ideas:

- There is a close connection between reading and creative writing.

- Creative writing is not a manual process; it is a mental process that involves the mind.

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Sources and fields of reading:

Reading is key to knowledge. Man should acquire and read useful books, which are widely available in various subjects nowadays. They could be paper books or e-books. Here are some suggestions:

- The Holy Qur'an: this is the best book which the Muslim could read. Allah (تعالى) said:

﴿ فَٱقۡرَءُواْ مَا تَيَسَّرَ مِنَ ٱلۡقُرۡءَانِ ﴾

"Fāqra'ū Mā Tayassara Mina Al-Qur'ān"

(so recite what is easy for you of the Qur'an.) [Al-Muzzammil: 20].

The Messenger of Allah (ﷺ) said: "Recite the Qur'an, for on the Day of Judgment it will come as an intercessor for those who recite it."[narrated by Muslim].

- The Sunnah and biography of our Prophet Mohammad (ﷺ): from these we draw lessons and find a role model. Allah (تعالى) said:

﴿ لَّقَدۡ كَانَ لَكُمۡ فِي رَسُولِ ٱللَّهِ أُسۡوَةٌ حَسَنَةٌ ﴾

(There has certainly been for you in the Messenger of Allah a role model.) [Al-'Aĥzāb: 21].

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- Biographies of scholars and righteous figures: we learn from their knowledge and experience, thereby increasing our knowledge; and we learn about and follow their good manners and behaviors. Ibn Al-Mubarak (ﷺ) was told: "O Abu Abdur Rahman! Go out and sit with your companions." He said: "when I stay at home, I sit with the Companions of the Messenger of Allah (ﷺ) (by reading their biographies).
- Arabic literature: because preserving the Arabic language is a national, religious and moral duty.
- Various knowledge books in different disciplines; a large number of these books have been translated into Arabic and become available for everyone.
- Books about the UAE, its history and founders: these books instill in the soul love of one's country andwillingness to sacrifice for it, maintain its stability, and contribute to building its civilization.
- Means of reading have evolved nowadays andare no longer limited to books; several electronic means of reading are available, such as surfing the internet and reading text messages posted on social media. These means of reading were made by people who benefitted well from reading.



I cooperate and state

The effects of reflecting upon the Holy Qur'an on the reciter.

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I read and explain

Electronic means of reading are a double-edged sword



I recite and memorize:

- The danger associated with taking knowledge from unofficial electronic sources.

- The result of following suspicious ideas and calls that are promoted through certain websites and social media.

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Reading is the cornerstone of civilization:

Reading is a reason for man's high status in life and after death, and a means of progress of societies and their civilization. Allah (تعالى) said:

﴿ يَرۡفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ دَرَجَٰتٖۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ﴾

"Yarfa`i Allāhu Al-Ladhīna 'Āmanū Minkum Wa Al-Ladhīna 'Ūtū Al-`Ilma Darajātin Wa Allāhu Bimā Ta`malūna Khabīr"

(Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.) [Al-Mujādila: 11].

When the early Muslims became passionate about reading and writing, they acquiredvaried knowledge and started a movement of authoring, classification and translation of different languages and civilizations, thereby making their libraries one of the greatest achievements and benefits of Islamic civilization and among the richest libraries in the world.

Our wise leadership in the United Arab Emirates has recognized the role of readingin innovation and creativity aimed at building human civilization. Therefore, it has paid great attention to reading, built schools and universities, established libraries, provided useful books, organized book fairs, encouraged reading through many initiatives and contests, and grantedbig awards for that.

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I analyze and explain

The role of reading in building the civilization of nations based on the following statement:



His Highness Sheikh Mohammed bin Rashid Al Maktoum, Vice President of the UAE, may Allah protect him, said:

The scientists, researchers and innovators who will lead our future must be developedon the basis oflove of reading, passion for knowledge and curiosity to build a generation of readers and to establish the UAE as a capital of content and knowledge.

I search and talk

About the Arab Reading Challenge project which was launched in the United Arab Emirates, specifying the following:



- Name of the UAE ruler who launched the project.

.....

- The year in which the project was launched.

.....

- Goals of the project:

.....

.....

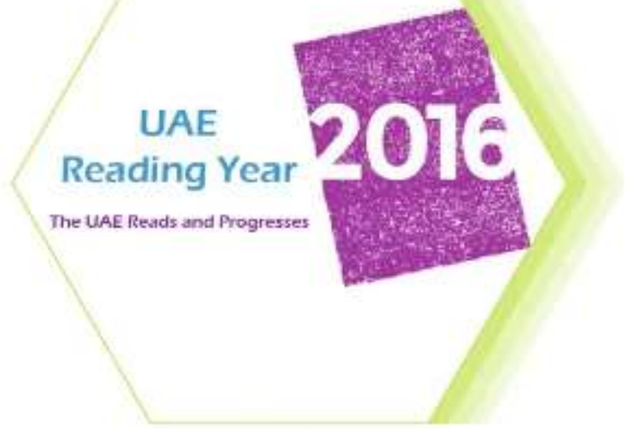
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(and say, "My Lord, increase me in knowledge")

I think and explain

The significance of the following:

- Sheikh Khalifa bin Zayed Al Nahyan,(رحمه الله), declared 2016 as the year of reading.



I cooperate and search

For the first law concerning reading in the Arab region issued by Sheikh Khalifa bin Zayed Al Nahyan, (رحمه الله), in October 2016, read its articles and encourage my classmates to apply it.

Reading is the responsibility of the family:

The family places the first brick in the upbringing of children and the development of their minds. The Prophet (ﷺ) 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]. Parents should instill the love of reading in the hearts of children and encourage them to use their time for reading, while providing the appropriate environment to help them. One of the bestfactors to help achieve this is to provide a library that contains suitable books for the children's thinking and interests, includingbooks about useful sciences. This way, we develop the children's minds, increase their knowledge and make reading an inherent culture among society members.

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I think and explain

- The biggest possible number of benefits children get from sitting with their parents in a collective family reading session.

.....

.....

.....

.....



I think and plan

For using my free time to read beneficial books.

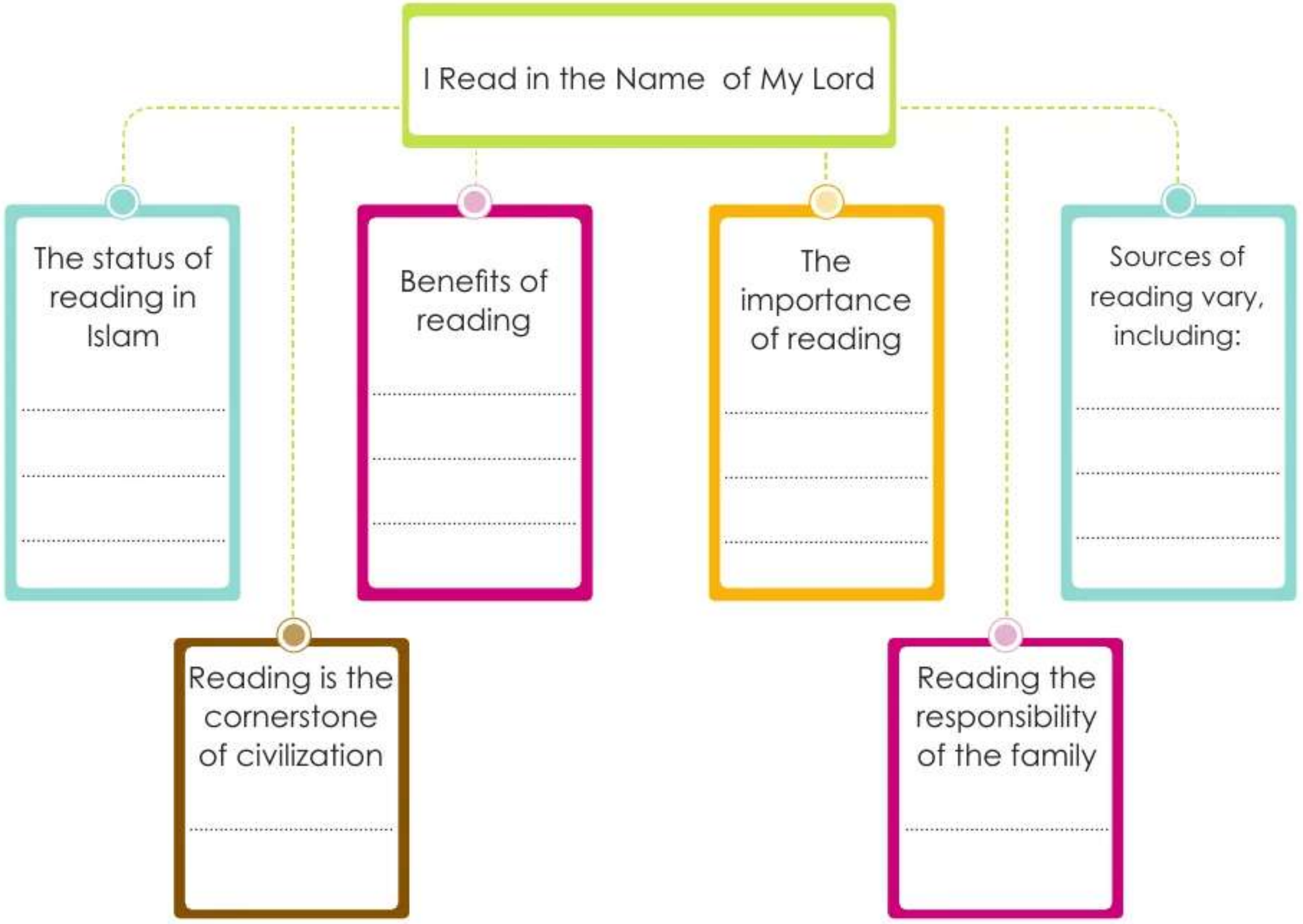
Time	Source of reading

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(and say, "My Lord, increase me in knowledge")

I organize my concepts

- I complete the following conceptual chart:



My Imprint

- I read the following statement and complete in the same pattern:

I allocate time to read in a useful book every day, thereby obeying the orders of my Lord, developing my linguistic and mental skills and contributing to building the civilization of my country



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Student's Activities

I answer by myself

1. Explain: the order to read is repeated in the first few verses of Surat Al-`Alaq.

.....

.....

2. Explain the results of the following behaviors

Behaviors	Results
He read a useful book, summarized it and then published the summary online.	
He is keen on reciting the Holy Qur'an and thinking of its meanings.	
He read religious information on social media and applied it without verifying it first.	

3. One writer said: "Reading adds more years to man's life span."

- Explain in your words how reading adds more years to the reader's life span.

.....

.....

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Enriching my experience

- In association with your classmates, prepare a presentation with photos about the efforts of the UAE's wise leadership for enhancing the culture of reading in society, and then present it before your classmates in the classroom.

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I assess myself

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

S	Aspect	Level achieved		
		Average	Good	Excellent
1	I allocate time for reading a useful book.			
2	I express the importance of reading and writing for me.			
3	I am keen on reciting the Book of my Lord and thinking of the meaning of its verses.			
4	I read the Sunnah of Messenger of Allah (ﷺ) and follow his morals.			
5	I participate in the reading initiatives launched by my country.			
6	I use the internet properly to get useful knowledge.			
7	I am cautious concerning suspicious thought promoted through social media.			
8	I express my appreciation of the efforts of our wise leadership in enhancing reading in society.			

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LESSON 5

Imam Al-Shafe'i
رحمهُ اللّهُ تعالى

This lesson teaches me to:

- determine the features of the personality of Imam Al-Shafe'i (رحمهُ اللّهُ تعالى).
- explain the prominence of Imam Al-Shafe'i in scholarly fields.
- explain aspects to be modelled in the personality of Imam Al-Shafe'i (رحمهُ اللّهُ تعالى).
- infer the importance of the message of scholars in serving and advancing society.

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I take the initiative to learn



It is said that scholars of hadith would come to Imam Al-Shafe'i (رحمهُ اللّهُ تعالى) and present their knowledge before him. To their surprise, he would tell them about certain matters in relation to their specialty. Jurists would come to him, but would not leave until they have acknowledged his religious knowledge. Poets would come to him and read their poetry before him; he memorized ten thousand lines of Arabic poetry, including peculiar ones and their meanings. He also was knowledgeable about history. Imam Al-Shafe'i (رحمهُ اللّهُ تعالى) was wise and pious, and sincerely intended his work for the sake of Allah (عزّوجلّ).

I read and infer

- The disciplines mastered by Imam Al-Shafe'i (رحمهُ اللّهُ تعالى).

- The reason why he mastered these disciplines, in my opinion.

- The reason why people would come to Imam Al-Shafe'i (رحمهُ اللّهُ تعالى).

- The effect of sincerity in work.

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I use my skills to learn

The status of reading in Islam:

Imam Al-Shafe'i (رحمهُ اللّهُ تعالى) said: I was born in Gaza in 150 AH. I was taken to Makkah when I was two years old. I was an orphan living with my mother. As she had no money to pay for my teacher, he agreed that I help him and be in charge of the boys in his absence. I memorized the Holy Qur'an when I was seven years old, and memorized Al-Muwatta when I was ten years old. I lived with Arab tribes for twenty years learning their languages and poetry, and memorized the Holy Qur'an. I knew the meaning of every word and letter. Then, I went to Malik bin Anas (رحمهُ اللّهُ تعالى) and noted down his Al-Muwatta. He said: "read it". When he listened to me while reading his books, he said: "Son. If you learn, you get a higher status.



I read and summarize

The introduction of Imam Al-Shafe'i (رحمهُ اللّهُ تعالى) in the following table:

Full name:	
Date of birth:	
Social status:	
His struggle to acquire knowledge:	
Main teacher:	

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I think and discuss

- Knowledge enables man to attain a higher status.

- The mother plays a key role in the distinction of her children.

The journey to seek knowledge:

Imam Al-Shafe'i (رحمهُ اللّٰهُ تعالى) travelled to Madinah, where he met Imam Malik bin Anas (رحمهُ اللّٰهُ تعالى) and learned from him the jurisprudence of Hijaz. He went to Baghdad in 195 AH and stayed there two years before leaving for Makkah. He returned to Baghdad in 198 AH, stayed there for one month and then left to Egypt, which he reached in 199 AH. He stayed there until he died in 204. His jurisprudence was a combination of the jurisprudence of Hijaz and the jurisprudence of Iraq. He combined knowledge of the Qur'an and Sunnah, experience in Arabic, and knowledge about the conditions and circumstances of people. So, Imam Al-Shafe'i (رحمهُ اللّٰهُ تعالى) was the first to establish the principles of jurisprudence.

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I cooperate and explain

- Aspects of the hard work of Imam Al-Shafe'i (رحمهُ اللّهُ تعالى) in seeking knowledge.

- The importance of seeking knowledge and learning about the thought and experience of others.

- How to benefit from the personality of Imam Al-Shafe'i (رحمهُ اللّهُ تعالى) and the resources of knowledge provided by my country.



I cooperate and explain

The most important works of Imam Al-Shafe'i (رحمهُ اللّهُ تعالى) in the following fields:

Jurisprudence	
Principles of jurisprudence	
Poetry	

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Seeking knowledge is one of the best deeds:

Imam Al-Shafe'i (رحمهُ اللّهُ تعالى) said: if you have a worldly target, seek knowledge; if you have a target in the Hereafter, seek knowledge. The second best thing that man can do to get closer to Allah (تعالى), after obligatory worship acts, is to seek knowledge. If one seeks knowledge, he should be careful not to lose the details. There is no good in a man who does not like knowledge; so do not get acquainted with such a man or be friends with him. The ornament of scholars is success; their adornment is good manners; and their beauty is nobleness.



I think and explain

- The importance of verifying information and facts.

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I cooperate and explain

Fields of knowledge	Qualities of the scholar

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(and say, "My Lord, increase me in knowledge")

Qualities of Imam Al-Shafe'i:

Imam Al-Shafe'i (رحمهُ اللّهُ تعالى) is said to have divided the night into three parts, and he would write in the first part, pray in the second and sleep in the third. Scholars of hadith, jurisprudence, principles, linguistics and the like are in agreement that he was a man of trust, honesty, justice, moderation, devotion, honor, chastity, good reputation, high status and generosity.

I analyze and deduce

- Qualities of Imam Al-Shafe'i (رحمهُ اللّهُ تعالى).

- The importance of time organization for excellence based on the biography of Imam Al-Shafe'i (رحمهُ اللّهُ تعالى).

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I organize my concepts

- I complete the following conceptual chart:

Imam Al-Shafe'i (رحمهُ اللّهُ تعالى)

Introduction	The fields in which he excelled	His personal qualities
Name:	.....	.....
Date of birth:	.....	.....
Teachers:	.....	.....

How to benefit from his personality in my life:	.....

My Imprint

I study hard to bring benefit to myself and my country



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(and say, "My Lord, increase me in knowledge")

Student's Activities

I answer by myself

1. Imam Al-Shafe'i (رحمهُ اللّهُ تعالى) had certain qualities that enabled him to excel in his life. State three of these.

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2. Imam Al-Shafe'i (رحمهُ اللّهُ تعالى) said: Malik is my teacher and mentor, and I have learned from him.

- Infer the nature of the teacher-student relationship.

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3. Imam Al-Shafe'i (رحمهُ اللّهُ تعالى) played a role in teaching and educating people. Explain.

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Enriching my experience

- Search in the poetry collection of Imam Al-Shafe'i (رحمهُ اللّهُ تعالى), select some of his wise sayings and show them to your classmates.

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I assess myself

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

S	Aspect	Level achieved		
		Average	Good	Excellent
1	I work hard to acquire knowledge.			
2	I bring benefits to others through my knowledge.			
3	I organize my time.			
4	I respect my teacher and appreciate his efforts.			
5	I use technology properly in seeking knowledge.			

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