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Introduction

Praise be to Allah, the Most Clement, the Most Merciful, Who taught by the pen; taught man that which he knew not. Blessings and peace be upon our Prophet, Muhammad, who was sent as a mercy to all nations, and upon his family and companions.

The Team of Authors of the Islamic Education curriculum is pleased to present to our dear students the Islamic Education textbook in its new form, praying to Allah, Exalted be He, that it will help them increase their knowledge, expand their perceptions, and elevate their morals; He is the All-Hearer, the All-Answerer.

In constructing the book, the unit-based approach has been adopted. Each unit is comprised of a variety of subjects, representing, in an integrated manner, the curricular domains and themes, including: the divine revelation; Islamic creed; Islamic values and moral teachings; Islamic rulings and purposes; the Prophet's biography; Islamic personalities; national identity and modern issues.

The book has sought to translate the curriculum standards into comprehensive content, identifying the learning outcomes at the beginning of each lesson under the heading: 'This lesson teaches me.'

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

The students' activities focus on three specific types: general activities for all students under the heading: 'I answer by myself', enrichment activities for good achieving students titled: 'enriching my experience, and applied activities entitled: "I assess myself."

The book strikes a balance between religious knowledge and educational activities by providing students with the necessary Islamic knowledge and concepts, allowing them to enrich and broaden their knowledge through class learning activities.

The book aims to realize the attributes of Emirati students, strengthen their loyalty and belonging to their homeland, protect them from the ideas of extremism and terrorism; develop the skills of thinking in particular and those of the 21st century in general; and achieve the requirements of sustainable development.

The book focuses on the religious knowledge and concepts that students need to acquire. It links them to contemporary life in accordance with the teachings of Islam, which are based on the concepts of moderation, balance, tolerance, love, peace, cohesion, harmony, respect for human dignity, renunciation of violence and hatred, positivity, and individual and communal responsibility. Moreover, the book attaches importance to developing performance skills that relate to Islamic education and gives special emphasis to Islamic values in order to build conscious personalities that adhere to their religion, and take pride in their heritage, contribute to nation building and open new horizons of cooperation to promote common human values.

Moreover, the book comprises multiple and diverse learning activities that contribute to developing critical thinking in learners. This is a pressing contemporary requirement that fortifies students against aberrant ideas and imprudent imitation. The book also aims to develop creative and innovative thinking, as part of UAE's Centennial Plan 2071 of achieving excellence and innovation in Education. In addition, the book seeks to develop the skills of problem solving in real life and make the right decisions in a timely manner. It helps to hone students' capabilities and raise their awareness of investing material and human potential and preserving and developing the nation's wealth.

We hope that the method of presenting topics will help our students to utilize their learning methods of observing, thinking, experimenting, applying, self-learning, researching, investigating, and drawing evidence-based results.

As we present this book to our students, we pray to Allah that the planned and sought benefits will be realized, by achieving the learning criteria of Islamic education and developing thinking and performance skills with a view to building a creative and innovative generation, facing challenges and elevating the status of its homeland.

May Allah grant success!

Authoring Committee

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Unit Four

4

"Do They Not Look?"



Unit Contents

Ser. No.	Domain	Theme	Lesson	Learning Outcomes
1	Divine Revelation	The Holy Qur'an	Surat *Al-Ghashiyah*	The student: » reads Surat *Al-Ghashiyah* properly and correctly. » recites Surat *Al-Ghashiyah* from memory. » explains terms mentioned in the holy verses. » compares the conditions of the people of Paradise to those of the people of Hell when they are brought to account on the Day of Judgment. » concludes that thinking deeply about the creations of Allah helps understand His greatness. » concludes that remembering Allah is the duty of every Muslim.

2	The Islamic Creed	The Believing Mindset	Research and Scientific Thinking	The student: » concludes that research leads to acquisition of knowledge and discovery of facts. » explains scientific thinking approach and steps. » employs scientific thinking in the search for knowledge.
3	Divine Revelation	The Noble Hadith	Praising Allah ﷻ for His Blessings	The student: » recites the Hadith from memory. » explains the overall meaning of the Hadith. » concludes some situations where praising Allah is desirable. » concludes the reward of the thankful. » is keen on praising and thanking Allah ﷻ.

4	Prophet's Biography and Personality	The Prophet's Biography	The Year of Sorrow	The student: » explains the effect of the death of Khadijaand ﷺ Abu Talib on the Prophet ﷺ. » clarifies the merits of and roles played by Khadija, wife of the Prophet ﷺ. » follows the example of the Prophet ﷺ in terms of overcoming sad situations.
5	Divine Revelation	The Noble Hadith	The Morals of the Righteous	The student: » recites the Hadith from memory. » explains the overall meaning of the Hadith. » concludes that Muslims fear Allah everywhere and at all times. » concludes that good deeds erase bad ones. » shows that good character is one of a Muslim's attributes.

6	Prophet's Biography and Personality	The Prophet's Biography	The Patience of the Prophet ﷺ	The student: » cites examples indicating the patience of the Prophet ﷺ. » concludes the reward of the patient as shown in the holy texts. » follows the example of our Prophet Muhammad ﷺ in showing patience. » demonstrates that he/she is committed to be patient.

Lesson One
Surat Al-Ghashiyah

This lesson taches me to:

- read Surat *Al-Ghashiyah* properly and correctly.
- recite Surat *Al-Ghashiyah* from memory.
- explain terms mentioned in the holy verses.
- compare the conditions of the people of Paradise to those of the people of Hell when they are brought to account on the Day of Judgment.
- conclude that thinking deeply about the creations of Allah helps understand His greatness.
- conclude that remembering Allah is the duty of every Muslim.

I take the initiative to learn

I read and think carefully:

The police arrested a thief and took him to jail. On the day of the trial, he stood silent before the judge to hear the verdict. A look of fear appeared on his face.

- Why was the thief frightened?
- What would happen if the thief died before discovering his crime?
- Who will hold people accountable for their actions on the Day of Judgment?

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1 I read and memorize:

بسم الله الرحمن الرحيم

﴿ هَلۡ أَتَىٰكَ حَدِيثُ ٱلۡغَٰشِيَةِ ١ وُجُوهٞ يَوۡمَئِذٍ خَٰشِعَةٌ ٢ عَامِلَةٞ نَّاصِبَةٞ ٣ تَصۡلَىٰ
نَارًا حَامِيَةً ٤ تُسۡقَىٰ مِنۡ عَيۡنٍ ءَانِيَةٖ ٥ لَّيۡسَ لَهُمۡ طَعَامٌ إِلَّا مِن ضَرِيعٖ ٦ لَّا يُسۡمِنُ وَلَا يُغۡنِي مِن
جُوعٖ ٧ وُجُوهٞ يَوۡمَئِذٖ نَّاعِمَةٞ ٨ لِّسَعۡيِهَا رَاضِيَةٞ ٩ فِي جَنَّةٍ عَالِيَةٖ ١٠ لَّا تَسۡمَعُ فِيهَا لَٰغِيَةٗ
١١ فِيهَا عَيۡنٞ جَارِيَةٞ ١٢ فِيهَا سُرُرٞ مَّرۡفُوعَةٞ ١٣ وَأَكۡوَابٞ مَّوۡضُوعَةٞ ١٤ وَنَمَارِقُ مَصۡفُوفَةٞ ١٥
وَزَرَابِيُّ مَبۡثُوثَةٌ ١٦ أَفَلَا يَنظُرُونَ إِلَى ٱلۡإِبِلِ كَيۡفَ خُلِقَتۡ ١٧ وَإِلَى ٱلسَّمَآءِ كَيۡفَ رُفِعَتۡ ١٨
وَإِلَى ٱلۡجِبَالِ كَيۡفَ نُصِبَتۡ ١٩ وَإِلَى ٱلۡأَرۡضِ كَيۡفَ سُطِحَتۡ ٢٠ فَذَكِّرۡ إِنَّمَآ أَنتَ مُذَكِّرٞ
٢١ لَّسۡتَ عَلَيۡهِم بِمُصَيۡطِرٍ ٢٢ إِلَّا مَن تَوَلَّىٰ وَكَفَرَ ٢٣ فَيُعَذِّبُهُ ٱللَّهُ ٱلۡعَذَابَ ٱلۡأَكۡبَرَ ٢٤
إِنَّ إِلَيۡنَآ إِيَابَهُمۡ ٢٥ ثُمَّ إِنَّ عَلَيۡنَا حِسَابَهُم ٢٦ ﴾

Bismillaahir Rahmaanir Raheem

[Hal ataka hadeethul ghashiyah (1)Wujoohuny yawma ‘idhin khaashi’ah (2) ‘Aamilatun naasibah (3) Taslaa naaran haamiyah (4) Tusqaa min ‘aynin aniyah (5) Laisa lahum ta’amun illaa min daree’ (6) La yusminu wa la yughnee min joo’ (7) Wujoohuny yawma ‘idhin na’imah (8) Lisa’yihaa radiyah (9) Fee jannatin ‘aaliyah (10) La tasma’u feeha laaghiyah (11) Feeha ‘aynun jaariyah (12) Feehaa sururun marfoo’ah (13) Wa akwaabun mawdo ‘ah (14) Wa namaariqu masfoofah (15) Wa zaraabiyyu mabthoothah (16) Afalaa yanzuroona ilalibili kaifa khuliqat (17) Wa ilas samaa’i kaifa rufi’at (18) Wa ilal jibaali kaifa nusibat (19) Wa ilal ardi kaifa sutihat (20) Fadhakkir innama anta Mudhakkir (21) Lasta ‘alaihim bimusaitir (22) Illaa man tawallaa wa kafar (23) Fa yu’adhibuhul laahul ‘adhaabal akbar (24) Innaa ilainaa iyaabahum (25) thumma inna ‘alainaa hisaabahum (26)]

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In the Name of Allah, the All-Beneficent

the All-Merciful

(Has there reached you the report of the Overwhelming [event]? (1) [Some] faces, that Day, will be humbled (2) Working [hard] and exhausted (3) They will [enter to] burn in an intensely hot Fire (4) drinking from a boiling spring (5) For them there will be no food except from a bitter, thorny plant (6) Which neither nourishes nor release from hunger (7) [Other] faces, that Day, will show pleasure (8) With their effort [they are] satisfied (9) In a high garden (10) Wherein they will hear no unsuitable speech (11) Within it is a flowing spring (12) Within it are couches raised high (13) And cups put in place (14) And cushions lined up (15) And silken carpets spread around (16) Then do they not look at the camels - how they are created? (17) And at the sky - how it is raised? (18) And at the mountains - how they are set up? (19) And at the earth - how it is spread out? (20) So remind, [O Muhammad]; you are only a reminder (21) You are not over them a controller (22) However, he who turns away and disbelieves (23) Then Allah will punish him with the greatest punishment (24) Indeed, to Us is their return (25) Then indeed, upon Us is their account (26))

(Surat Al- Ghaashiyah)



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2 I explain terms mentioned in the holy verses:

(الْغاشِيَة)al ghashiyah	the Day of Judgment.
(خاشِعَةٌ)khaashi'ah	motionless and humiliated.
(عامِلَةٌ ناصِبَةٌ)Aamilatun naasibah'	they look tired and miserable.
(عَيْنٍ آنِيَةٍ)aynin aniyah'	a spring of very hot water.
(ضَريعٍ)'daree	a kind of thorns that they cannot benefit from nor satisfy their hunger.
(وَنَمارِقُ)Wa namaariqu	silk cushions.
(وَزَرابِيُّ)Wa zaraabiyyu	couches and carpets.

3 I read and compare:

When the Day of Judgment comes, people will stand in front of Allah ﷻ to judge them for their deeds in this World. People are divided into two categories. The faces of the first will be motionless and humiliated. They show signs of shame and disgrace because they had done evil deeds in the present life. As a result, they will be punished with the fire of Hell. There, they will be given hot water. They will have nothing to eat but bitter thorns that do not benefit them nor satisfy their hunger.

The faces of the second category will be soft and show signs of satisfaction and pleasure. They realize the result of their actions which have brought them into high Paradise in which they will only hear good words. In Paradise, there are springs of fresh water that are never cut off. In addition, there will be high thrones, drinking cups, arranged pillows, couches and carpets spread everywhere.

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Aspect of comparison	First category (the people of Hell)	Second category (the people of Paradise)
Their faces		
Their food		
Their drink		
Their deeds		

(A) We write down as many deeds that

allow us to enter Paradise as possible.

.....

.....

.....



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2 We think and answer:

» Saeed was thinking of a matter of great concern to him. He said to himself: "I want to be one of the people of Paradise. How will I achieve this? What should I do?

» I give Saeed three proposals that would enable him to achieve his goal:

» .....

» .....

» .....

5 I read and think:



(Allah ﷻ provided them with two amazing eyes with which they can see the remote and small things much nearer and bigger. They have long eyelids that prevent the tiny desert dust from entering their eyes)



(Allah ﷻ created camels in such a way that enables them to live in the desert)

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(A camel's upper and lower lips help it pick up thorny plants easily. Its gullet contains a large number of glands that moisturize the camel's dry meals and facilitate passing them to its stomach)



The camel has a wide foot that helps it walk on slippery rock or desert sands. It is covered with soft fur that helps it withstand the earth's sandy temperature. One of the wonders of Allah's ability to create the camel is that it can live without water for three months. The camel's hunch stores food and water for long periods. In his nose there is a strange device that reduces the loss of water during breathing. Glorified be Allah, the Great Creator!)

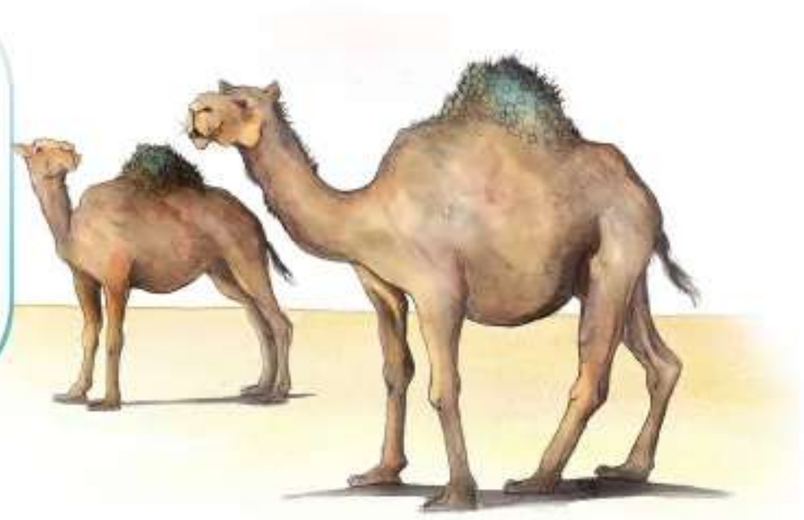
» Why does Allah ﷻ instruct us to look into the creation of camels?

» Why did Allah create the camel with a long neck?

» What would happen if the camel's foot looked like that of a goat?



[Glory be to Allah, the Greatest, Who created and perfected everything He created]



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6 I notice and meditate:



» I describe the sky and what it has.

» What if the sky had columns?)



» I describe the earth and what I see above it.

» Why did Allah create the earth with a level surface?

» What if the earth was curved or slanted?)



» I describe the mountains that I see on earth.

» What did Allah create mountains from?)

» What if the mountains were made of sand?

[Glory be to Allah, the Greatest, Who created and perfected everything He created]



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7 I read and answer:

فَذَكِّرْ إِنَّمَا أَنتَ مُذَكِّرٌ	*Fadhakkir innama anta Mudhakkir*	It is the duty of prophets and believers to remind people of the truth and preach to them kindly.
الْعَذَابَ الْأَكْبَرَ	*l 'adhaaba l akbar*	the torture of Hell.
إِيَابَهُمْ	*iyaabahum*	their return to Allah after death.

» What is the instruction contained in the last verses of Surat *Al-Ghashiya*

.....

» What does this indicate?

.....

» What is the penalty of those who turn away and refuse to obey Allah ﷻ ?

.....

8 I read and meditate:

It was narrated that Al-Nu'man bin Basheer said,

"The Messenger of Allah ﷺ used to recite in the prayers of the two Eids and Friday Surat Al-A'la and Surat Al-Ghashiyah" (Narrated by Muslim)

» Why did the Prophet ﷺ recite Surat *Al-Ghashiyah* in the prayers of the two Eids and Friday?

.....

.....



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I organize my concepts

Surat Al-Ghashiyah

To remind of Allah ﷻ is the duty of

.....

Man returns to Allah ﷻ after

.....

He who turns away

.....

To be held accountable for

.....

The people of Hell

Their faces

.....

Their drink

.....

show signs of

.....

Their food

.....

The people of Paradise

Their faces

.....

Their drink

.....

show signs of

.....

Their food

.....

Some of the bliss of Paradise

.....

.....

.....

.....

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I recite the Holy Qur'an

Allah عَزَّوَجَلَّ said,

﴿ ٱللَّهُ ٱلَّذِى رَفَعَ ٱلسَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى يُدَبِّرُ ٱلْأَمْرَ يُفَصِّلُ ٱلْءَايَٰتِ لَعَلَّكُم بِلِقَآءِ رَبِّكُمْ تُوقِنُونَ ٢ ﴾

[الرَّعد: 2]

[Allaahul ladhee raf'as samaawaati bighairi 'amadin tarawnahaa thummas tawaa 'alal 'Arshi wa sakhkharash shamsa walqamara kulluny yajree li ajalim musammaa; yudabbirul amra yufassilil Aayaati la'allakum biliqaa'i Rabbikum tooqinoon]

"It is Allah who raised up the heavens without pillars that you [can] see; then He established Himself above the Throne and made subject the sun and the moon, each running [its course] for a specified term. He orders the course of affairs; He details the signs that you may be certain of the meeting with your Lord," (Surat Ar-Rad: 2)

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My Imprint

My behavior is my responsibility:

» I explain what I will do to be one of the people of Paradise.

.....

I love my country:

» I mention some of my country's natural wealth and resources.

.....

.....

» I explain how I can contribute to preserving them.

.....

.....



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Student Activities

I answer by myself:

1 Activity One:

» I classify the following deeds to deeds that lead their doers to Paradise and deeds that lead their doers to Hellfire:

(Observing prayer, honoring parents, stealing, cheating, forgiveness, helping the needy, lying, betraying, seeking knowledge, hurting animals, killing)

Deeds that lead to Paradise	Deeds that lead to Hellfire
.....	
.....	

2 Activity Two

» I explain how to act in the following situations:

(1) I saw a student saying bad and obscene words.

.....

(2) I advised some schoolmates to stop fighting, but they attacked me.

.....

(3) I went on an outdoor trip and I saw a group of camels.

.....

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3 Activity Three

» I expect the reason and specify the results of the following actions:

Actions	Reason	Result
Rejecting advice	.....	Loss in present life and the Hereafter
Always disobeying Allah	.....	.....
Obeying parents	.....	.....

Enriching my experience

» I look for the benefits of camel milk and show them to my classmates.



I assess myself:

» I select the assessment that expresses how skillful I am in learning the specified aspect:

Ser. No.	Learning Aspect	Excellent	Good	Acceptable
1	My ability to recite Surat *Al-Ghashiyah*.	☐	☐	☐
2	My ability to memorize Surat *Al-Ghashiyah*.	☐	☐	☐
3	My ability to explain the meaning of terms mentioned in the Surah.	☐	☐	☐
4	My ability to explain the overall meaning of the verses.	☐	☐	☐

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Lesson Two

Research and scientific thinking

This lesson teaches me to:

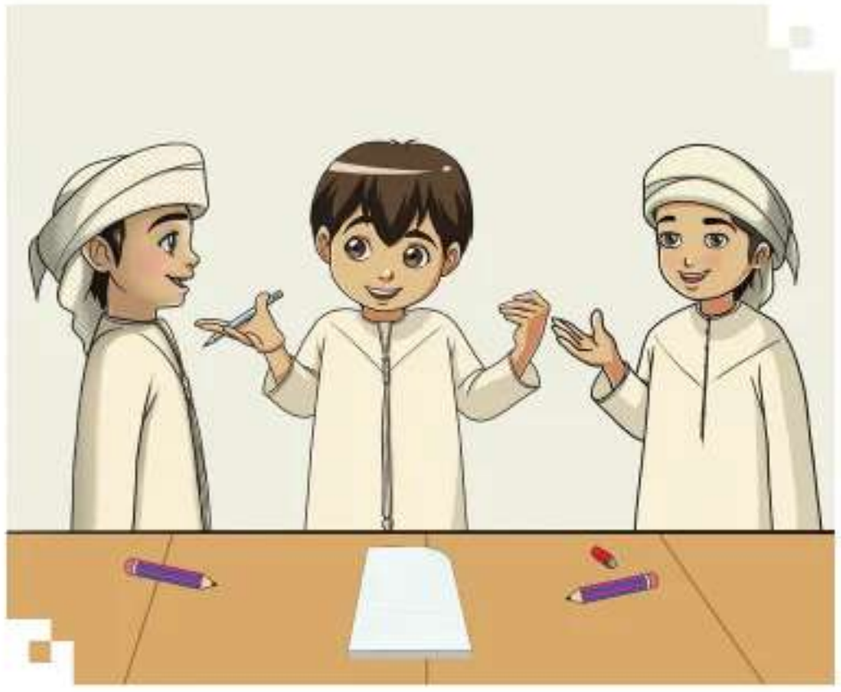
- conclude that research leads to acquisition of knowledge and discovery of facts.
- explain the scientific thinking approach and steps.
- employ scientific thinking in searching for knowledge.

I take the initiative to learn

1 I notice and answer:









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» What are the students doing in the above pictures? .....

» What skills does a student need for research? .....

2 I read and think:

Father: What are you doing, Rashid?

Rashid: I am looking for the place from which ants come out. I saw them in my room several times although I used an insecticide to destroy them.

Father: Did you find it?

Rashid: Yes; definitely they are coming out from a small hole down this wall.



Father: How do you make sure?

Rashid: I'll close the hole. If the ants do not appear again, I will be certain that what I assumed was true.

Father: Great. You are using scientific thinking in searching for a solution to this problem.

Rashid: What do you mean by "scientific thinking"?

Father: Scientific thinking means employing mental skills to understand the problem we are facing and look for appropriate solutions in an organized manner.

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Problem-solving steps:

Identifying the problem; interpreting it; developing proposed solutions; testing the validity of solutions; and choosing the best solution.

I explain:

- What is the problem that Rashid suffered from?
- How did Rashid explain the problem?
- What was Rashid's first solution to the problem? How did
- he become certain that it was the right solution?
- What is Rashid's second solution to the problem? How did
- he become certain that it was the right solution?
- Do you think that the way Rashid thought was correct? Why?



I use my skills to learn

1 I read and conclude:

1. While Ahmed was reciting the Holy Qur'an, he stopped at the following verse:

﴿ مَرَجَ ٱلْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ﴿٢٠﴾ ﴾

[Marajal bahrayni yalta qiyaani (19) Bainahumaa barzakhul laa yabghiyaan(20)]

(He released the two seas, meeting [side by side] (19) Between them is a barrier [so] neither of them transgresses (upon the other) (20)) (Surat Ar-Rahman)



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» Ahmed tried to interpret the verse. He brought the book of interpretation of the Qur'an and read what the interpreters wrote about this verse.

» What did Ahmed do to explain the verse?

2. Our master Ibrahim (Abraham)ﷺ sought to convince his people that stars and planets cannot be gods that man may worship. He started by showing them the way to right thinking in order to have faith in Allah alone. He looked at the moon which illuminates the darkness of the night. He said to them: "I suppose that this moon is my Lord." But when he saw it disappearing, Ibrahim (Abraham) ﷺ said, "The moon cannot be my Lord; the Lord must not disappear." Then he looked at the sun and said, »This is greater than the moon; perhaps it is my Lord." When the sun set, he said, "It cannot be my Lord." He continued asking and conversing with them to guide them to the proper method of thinking that would make them believe that there is a greater and stronger God who is the creator of this universe.

» What is the method that our master Ibrahim (Abraham) ﷺ had used to guide his people to have faith in Allah?

.....

Conclusion:

..... leads to acquisition of knowledge and discovery of the truth.

2 I analyze and discover:

» I analyze the research method followed by our master Ibrahim (Abraham) ﷺ in guiding his people to believe in Allah.

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Idols cannot be gods because they cannot do good nor harm.

So, who is the Lord?

Research method

Assumption	Reason for selection	Validation of assumption	Result
1. The moon is my lord.	It is shining at night.	The moon disappears.	It is not my lord.
2. The sun is my lord.	.....	.....	.....
3. My Lord is the Creator of the sun, the moon, the earth, man, animals, and everything else.	» All these creatures have to be managed by a Creator. » The Creator is greater and bigger than all the creatures He has created.	» He makes the sun appear and set. » He created the moon to enlighten the darkness of the night. » He sends down rains from the sky for the earth to become green. » He manages everything in this universe.	....

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3 I read and answer:

Salman Al-Farisi (the Persian) ﷺ grew up as a Magian worshiping fire. One day he passed by a Christian church where he saw Christians worshipping Allah. He compared between the acts of worship performed by his people who worshipped fire and those of the Christian worshippers. His thinking guided him to the fact that worshipping Allah is better than worshipping fire. He decided to learn Christianity. He traveled to Syria seeking knowledge. He stayed there for some time with a Christian priest to learn from him. Before his death, the priest advised Salman Al-Farisi ﷺ to look for another scholar in Mosul. He went to this latter scholar and stayed with him to acquire more knowledge. When this scholar was also dying, Salman ﷺ asked him to tell him about another Christian prominent religious figure to learn from him. He said, "I do not know anyone. However, it is mentioned in our Holy Book that a prophet will be sent embracing the true religion of Ibrahim (Abraham). This prophet will migrate to a land full of palm trees. If you can find him, then do so. He will have some distinct signs. These are: he does not eat charity (*sadaqa*), but he accepts gifts, and there is the seal of prophethood between his shoulders.

Salman Al-Farisi ﷺ traveled to Yathrib (Al-Madinah). There, he was reassured when he saw that it was the land of palm trees which had already been described to him. After a while, Salman Al-Farisi ﷺ heard that the Prophet ﷺ arrived at Al-Madinah. He hurried to make sure of what he was told about him. He brought some food with him and offered it to the Prophet ﷺ saying: "I have food that I have vowed to give as a charity." While he was waiting, he noticed that the Companions of the Messenger of Allah ﷺ ate the food but he did not join them. He said to himself: "This is one of the signs," and left. In the evening, he also brought some food and put it

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in front of the Companions saying that he was offering it as a gift. This time the Messenger of Allah ﷺ ate with his Companions. Salman Al-Farisi رضي الله عنه said, "This makes two signs."

A few days later, he returned to find the Prophet ﷺ and his Companions walking behind the corps in a funeral. He looked at the top of the Prophet's ﷺ back where he saw the seal of Prophethood. At that time, Salman Al-Farisi رضي الله عنه was certain that he was the intended prophet. He threw himself down before the Prophet ﷺ kissing him and started to cry. Since then, Salman Al-Farisi رضي الله عنه accepted Islam and remained close to the Prophet ﷺ to learn from him.

» How did Salman Al-Farisi رضي الله عنه realize that worshiping Allah is the true religion?

» Why did Salman Al-Farisi رضي الله عنه travel to Damascus, Mosul and then to Al-Madinah?

» How did Salman Al-Farisi رضي الله عنه make sure about the Prophethood of our master Muhammad ﷺ?

» What is the use of this method of thinking?

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4 I cooperate with my classmates:

1. We research and verify:

» We verify the validity of the following information:

Information	Source of research	Search skills	Result of verification
The number of the Holy Qur'an's Surahs: 114	The Holy Qur'an.	Reading and following up.	True
The worldly life is better than the Hereafter.	The Holy Qur'an; the Noble Hadith.	Reading and comparing.	.....
The world consists of six continents.	.....	.....	.....

2. We think and answer:

Salim wants to climb Mount Hafeet. He thought of four options that might help him achieve his goal.

* We examine the options that Salim had thought of in terms of their positive and negative aspects, and compare between them.

* We choose the best option.



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Options	Positive aspects	Negative aspects
1. To train in climbing three times a week under the supervision of an instructor.		
2. Watching a teaching video on how to climb mountains.		
3. To try climbing accompanied by an experienced friend.		
4. Reading a book on how to climb.		

The best option is:

.....

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I organize my concepts

Research and scientific thinking

Research

Collecting information

Verifying .....

leads to .....

and .....

Scientific Thinking

Searching for .....

in an organized manner

1. Defining the problem and .....
2. Suggesting .....
3. Testing the validity of .....
4. Choosing the ..... solution

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I recite the Holy Qur'an

Allah ﷻ said,

﴿ قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ بَدَأَ ٱلْخَلْقَ ۚ ثُمَّ ٱللَّهُ يُنشِئُ ٱلنَّشْأَةَ ٱلْءَاخِرَةَ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٠﴾ ﴾

[العنكبوت: 20]

[Qul seeroo fil ardi fanzuroo kaifa bada'al khalqa thummal laahu yunshi'un nash atal Aakhirah; innal laaha 'alaa kulli shai'in Qadeer]

(Say, [O Muhammad], "Travel through the land and see how He began creation. Then Allah will produce the final creation. Indeed, Allah is able to do all things) (Surat Al-Ankabut: 20)

My Imprint

My behavior is my responsibility:

» I prepare a list of the acts that I will be doing in order to be a very careful and creative researcher.

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I love my homeland

Salma saw her friends spending their time browsing non-useful websites. She decided to help them focus their attention on useful sites. She designed a plan to achieve this.

» I clarify the steps that I would take if I were Salma.

Student Activities

I answer by myself:

1 Activity One

I entered my room to find my cupboard open and my clothes scattered on the floor.

» I express my explanation for that and write down three possible reasons showing how to verify them:

Ser. No.	Possible causes	How to verify them
1		
2		
3		

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2 Activity Two

» I express the decision I might make in each of the following situations citing my reason:

Situation	Decision	Reason
Two friends quarreled while playing football. One of them decided to withdraw from the game and asked me to join him.	....	....
My classmate called to tell me that tomorrow is a holiday.	....	....
A friend of mine asked me to go with him to watch the cycling race. My mother wants me to go with her to visit my sick grandfather.	....	....

3 Activity Three

» I invent a solution to the following problem following the steps of scientific thinking:

Hamid used to play with his friends every week in a playground near their house. Last time they refused to play with him. They told him not to come to play with them again.

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» I help Hamid solve this problem following the steps of scientific thinking:

Identifying the problem	.....
Explaining the problem (possible reasons).	.....
Suggesting solutions.	.....
Testing the validity of solutions.	.....
Choosing the proper solution.	.....

Enriching my experience:

» I look for the names of three Muslim scientists who have presently accomplished great achievements to serve human civilization:

I assess myself:

» I select the box that expresses how skillful I am in learning the specified aspect:

Ser. No.	Learning Aspect	Excellent	Good	Acceptable
1	My ability to conclude that research leads to the acquisition of knowledge and discovery of facts.	☐	☐	☐
2	My ability to explain how to use the scientific thinking approach and steps in research.	☐	☐	☐
3	My ability to employ scientific thinking in my search for knowledge.	☐	☐	☐

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Lesson Three
Praising Allah ﷻ for His blessings

This lesson teaches me to

- recite the Noble Hadith from memory.
- explain the overall meaning of the Noble Hadith.
- conclude some situations where praising Allah is desirable.
- conclude the reward of the thankful.
- be keen on praising and thanking Allah ﷻ.

I take the initiative to learn

- I recite the following verses and answer:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَٰنِ الرَّحِيمِ ﴿٣﴾

[Bismillaahir Rahmaanir Raheem (1) Alhamdu lillaahi Rabbil 'aalameen (2) Ar-Rahmaanir-Raheem (3)]

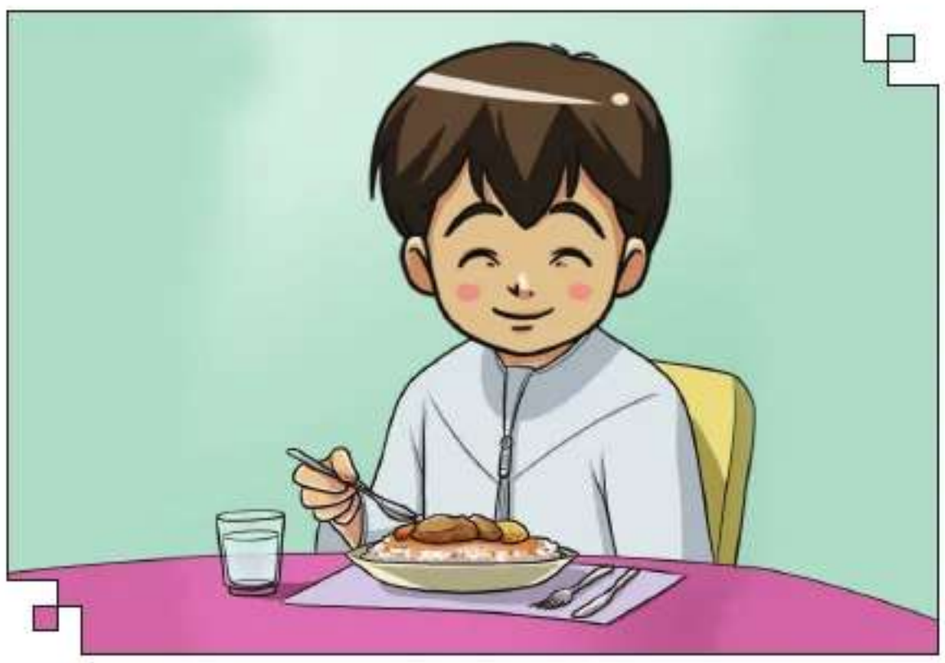
(In the name of Allah, the All-Beneficent, the All-Merciful (1) [All] praise is [due] to Allah, Lord of the worlds (2) the All-Beneficent, the All-Merciful (3)) (Surat Al-Fatihah)

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» I identify three blessings that Allah has bestowed upon me and for which I always praise Him.

» I meditate on the two pictures and answer:





(I can:

- hear .....
- see .....
- smell .....

(I can:

- hear .....
- see .....
- smell .....

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» What is my duty towards my Creator, the Benefactor ﷻ?

I use my skills to learn

1 I read and memorize:

It was narrated that Anas ibn Malik ﷺ said that the Messenger of Allah ﷺ said, "Allah will be pleased with His slave who praises Him (i.e., saying: *Al-hamdu lillah*) when he eats and praises Him when he drinks." (Narrated by Muslim)

I explain the terms mentioned in the Hadith:



الْأَكْلَةَ — One meal of food, like lunch or dinner.

فَيَحْمَدَهُ عَلَيْهَا — to say: "Praise be to Allah" after eating or drinking.

The overall meaning of Hadith:

The Messenger of Allah ﷺ urges us to praise and thank Allah ﷻ when we finish eating or drinking. By doing this, we will be blessed with the satisfaction of Allah ﷻ . This is what Muslims must always do: they praise Allah ﷻ for all His graces so that He will be pleased with them and maintain His favors upon them.

2 I conclude

From the Noble Hadith, I conclude what pleases Allah عزوجل :

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3 I conclude and apply

» I connect between each of the following Noble Hadith and the situations in which it is desirable to praise Allah ﷻ and apply them in my daily life:

Ser. no.	Noble Hadith	Ser. no.	Situation
1	"Whoever says, 'Praise be to Allah Who has fed me with this food and provided me with it without any might or power on my part,' will be forgiven his former sins." (Narrated by Abu Dawood)		Saying *Du'aa* at the end of assembly.
2	"Whoever says, 'Praise be to Allah Who has clothed me with this and provided me with it without any might or power on my part,' will be forgiven his former and later sins." (Narrated by Abu Da wood)		Saying *Du'aa* after eating food.
3	"Whoever says, 'O Allah, You are free from every imperfection; praise be to You. I testify that there is no true God except You; I ask Your Pardon and turn to You in repentance),' will be forgiven for the sins he may have committed in that assembly." (Narrated by Al-Tirmithi)		Saying *Du'aa* when wearing clothes.

» **I conclude:** that I should praise and thank Allah always and in all cases.

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4 I express my opinion about the behaviors I see in the following pictures:









(Donate to the Red Crescent)

5 I classify the following eating manners (listed between brackets) into verbal and practical ones:

(I eat from the nearest food to me; I say: "In the name of Allah"; I wash my hands; I say: "Praise be to Allah"; I eat using my right hand)

Verbal manners	Practical manners

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6 I infer the reward of the thankful



» It was narrated by Abu Hurairah ﷺ that the Messenger of Allah ﷺ said,

"Whoever says, 'Glory be to Allah and with His praise' one hundred times in a day will have his sins taken away from him, even if they are as abundant as the foam of the sea."

(Narrated by Al-Bukhari and Muslim)



» It was narrated that Abu Malik Al-Ash'ari ﷺ said, "The Messenger of Allah ﷺ said, "Saying

'all Praise be to Allah (Al-hamdu lillah)' fills the scale [of good deeds]."

(Narrated by Muslim)

» It was narrated by Abu Hurairah ﷺ that the Messenger of Allah ﷺ said,

"To say: 'Glory be to Allah (Subḥan Allah)', 'All praise is due to Allah (Al-ḥamdu lillah),' 'There is no God other than Allah (La ilaha illallah),' and 'Allah is the greatest (Allahu akbar)' is more beloved to me than all that the sun has risen over." (Narrated by Muslim)

» It was narrated that Abu Hurairah ﷺ said that the Messenger of Allah ﷺ said,

"Whoever says 'Praise be to Allah, the Lord of the worlds' by himself, he will be rewarded by thirty merits and thirty of his bad deeds will be taken away." (Narrated by Ahmed)

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7 I observe and imitate



("All praise is due to Allah, praise which is abundant, pure, and full of blessings.")

(Narrated by al-Bukhari)

8 I design and create:

» I design a poster urging my schoolmates to preserve Allah's blessings by praising and thanking Allahfor them. I hang the poster on a wall in the canteen or in the school corridors.

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9 I cooperate with my classmates

» We compare:

Hamad always praises Allah so much for his blessings, while Faisal does not do that.

» I complete the following table by stating the expected results of the behavior of each of them:

	Hamad	Faisal
Similarity	Each of them is blessed with Allah's favors	
Difference	He thanked and praised Allah.	He did not thank or praise Allah.
the expected results:		

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I organize my concepts

Allah ﷻ blesses His slaves with many favors, including food and drink

The attitude of God's servants towards these blessings

He is deprived of blessings, and he will lose them.	
	He praises and thanks Allah.

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I train to recite the Holy Qur'an

Allah ﷻ said,

﴿ فَلْيَنظُرِ ٱلْإِنسَٰنُ إِلَىٰ طَعَامِهِۦٓ ﴿٢٤﴾ أَنَّا صَبَبْنَا ٱلْمَآءَ صَبًّا ﴿٢٥﴾ ثُمَّ شَقَقْنَا ٱلْأَرْضَ شَقًّا ﴿٢٦﴾ فَأَنۢبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾ وَعِنَبًا وَقَضْبًا ﴿٢٨﴾ وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾ وَحَدَآئِقَ غُلْبًا ﴿٣٠﴾ وَفَٰكِهَةً وَأَبًّا ﴿٣١﴾ مَّتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ﴿٣٢﴾ ﴾ [عبس]

[Falyanzuril insanu ilaa ta-amih (24) Anna sabab nalma'a sabba (25) Thumma sha qaqnal-arda shaqqa (26) Fa ambatna feeha habba (27) Wa 'inabaw-wa qadba (28) Wa zaitoonaw wanakhla' (29) Wa hadaa-iqa ghulba (30) Wa faki hatanwa abba (31) Mata'al-lakum wa li-an'amikum (32)]

(Then let man look at his food (24) How We poured down water in showers (25) Then We broke open the earth, splitting [it with sprouts] (26) And caused the grain to grow within it (27) And grapes and green fodder (28) And olive and palm trees (29) And gardens of thick foliage (30) And fruit and grass (31) Provision for you and your cattle (32)) *(Surat Abasa)*

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My Imprint

My behavior is my responsibility

» I explain my duty towards the blessings that Allah ﷻ has bestowed upon me.

.....

I love my country:

» I define the most important favors with which Allah has blessed our country.

.....

» I show how to maintain those blessings.

.....

Student Activities

I answer by myself:

1 Activity One:

» I classify the following situations into behaviors that imply praising Allah for His graces and those that do not imply that according to the table below:

» Salim boasts about his strength in front of his friends.

» Ahmed finished eating and said "Praise be to Allah."

» Jassim used the hose to wash his father's car.

» Using her own money, Sarah participates in donation campaigns to help the poor.

» Shaima threw the fruit she did not like to eat on the ground.

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Behavior indicates praising of Allah	Behavior that does not indicate praising of Allah

2 Activity Two

Ahmed designed a number of cards containing some terms mentioned in the Noble Hadith to present them to his classmates. But these cards were mixed up. You are asked to help Ahmed rearrange them:

With the salve.

when he eats.

and praises Him for it.

and drinks the draught.

will be pleased.

the meal.

Allah.

and praises Him for it.

3 Activity Three

» I write three of the rewards of the thankful (to Allah for His favors):

.....

.....

.....

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4 Activity Four

What do you expect to happen if:

» People threw excess food in trash baskets?

.....

» Many people contributed to the "Preservation of Grace" project which is supervised by the UAE Red Crescent?

.....

5 Activity Five

We think together to find the password:

» We delete the letters that make up the words between brackets in the following table. We, then, gather the remaining letters that constitute together a treasure for which Allah is pleased with us.

إِنَّ، أَكْلَةً، فَيَحْمَدَهُ، الشَّرْبَةَ، العَبْدِ، لَيَرْضى

(Surely; meal; and praises Him; draught; the slave; to be pleased)

أ	ا	ل	ع	ب	د	
	ك	ل	ي	ر	ض	ى
إ	ا	ل	ل	د		م
ن	ل		ة	هـ	ل	
	ف	ي	ح	م	د	هـ
ة	ب	ر	ش	ل	ا	ح

» The remaining letters:

...../...../...../...../...../...../...../...../...../.....

» The password: .....

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Enrich my experience:

» I do a search about the great Companion 'Anas bin Malik ﷺ, the narrator of the Hadith, and write about one of his personal attributes that I liked most.

.....

.....

.....

I assess myself:

(1) I color the box which expresses my commitment to the specified behavior:

	Behavior	Always	Sometimes	Never
1	I praise my Lord for His many favors.	☐	☐	☐

(2) I color the box that expresses how skillful I am in learning the specified aspect:

Ser. No.	Learning Aspect	Excellent	Good	Acceptable
1	My ability to recite the Noble Hadith from memory.	☐	☐	☐
2	My ability to explain the overall meaning of the Hadith.	☐	☐	☐

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The Year of Sorrow

This lesson teaches me to:

» explain the effect of the death of Lady Khadija ﵂ and Abu Talib on the Prophet ﷺ.

» clarify the roles and merits of Khadija ﵂, wife of the Prophet ﷺ.

» follow the example of the Prophet ﷺ in terms of overcoming sad situations.

I take the initiative to learn

I notice and answer:

(1) When did the father of the Prophet ﷺ die?

(2) When did his mother die?

(3) Who sponsored him after the death of his grandfather?

(4) What is the name of the of the Prophet's ﷺ first wife?

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I use my skills to learn

1 I read and conclude:

Rashid knew that Saeed, his friend and neighbor, did not attend school. He was sad because his father fell a martyr in Operation Al-Hazm Storm launched to liberate brotherly Yemen. Rashid decided to visit Saeed together with his father to condole with him and ease his sadness.

Father: O Saeed, may Allah make your reward greater, give you patience and forgive your father.



Rashid: (repeated what his father said).

Father: O Saeed, seek Allah's help and overcome your grief over your father. Martyrs are alive with their Lord. Allah ﷻ says:

﴿ وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴾

[69 Wa Lā Taĥsabanna Al-Ladhīna Qutilū Fī Sabīli Al-Lahi 'Amwātāan Bal 'Aĥyā'un `Inda Rabbihim Yurzaqūn]

(And never think of those who have been killed in the way of Allah as dead. Rather, they are alive. With their Lord they have provision.) (Surat Al Imran: 169).

Let the Messenger of Allah ﷺ be your good example in overcoming hardships which he had suffered from in the year of sorrow.

Rashid: What is the "year of sorrow"?

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Father: In the tenth year of Prophet ﷺ hood, Abu Talib - the uncle of the Prophet- died. Shortly thereafter, his wife, Khadija Bint Khuwailid رضي الله عنها , died. They were most loved by him and the closest people to his heart. Upon their death, the Prophet ﷺ lost both his internal and external support in proclaiming his call to believe in Allah. The Prophet ﷺ was extremely saddened by their death. That year was called the year of sorrow.

Saeed: What do you mean by internal and external support?

Father: The external support was his uncle Abu Talib, who sponsored him when he was a little orphan. Until his death, his uncle vowed to protect and support him personally and with his money. To show the importance of his uncle's support to him, the Messenger of Allah ﷺ said, "Quraysh had not been able to do anything I disliked against me until Abu Talib died."

The internal support was his affectionate wife Khadija رضي الله عنها, mother of his children and the first Mother of the Believers. She was the first to believe in him. She helped him with her money and herself to overcome the physical and moral harm to which he was exposed.

Rashid: How did the Messenger of Allah ﷺ overcome what he suffered from?

Father: By trust in Allah's support, showing patience towards tribulations, praying to Allah, showing determination to change prevailing conditions and being confident that Allah would protect the religion of Islam. So the Messenger of Allah ﷺ continued his call for Islam and went to call the people of Tai'f to accept Islam. When he returned, Allah relieved him from his griefs by the journey of *Isra'* and *Mi'raj* (Arabic: الإسراء والمعراج).



(Taif Mountains)

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Saeed: Thank you uncle, Abu Rashid, for what we have learned from you about the biography of our role model, the Messenger of Allah ﷺ. O Rashid, praise be to Allah who honored me by you as a good friend. Your visit relieved my sadness. I promise you to overcome this situation by praying, showing patience and performing acts of obedience and worship. I will follow the example of my beloved Messenger of Allah ﷺ. I will work hard to make progress in my studies out of my love for my country.

1. I answer orally:

» Why was the 10th year of Prophethood called the year of sorrow?

» How did the Messenger of Allah ﷺ overcome his sadness?

2. I explain:

Describing the support of Khadija رضي الله عنها, the Messenger of Allah ﷺ said,

"She believed in me when people diselieved; she shared her wealth with me when people deprived me; and Allah granted me children only through her when Allah deprived me from children of other women … ."

» According to the previous text, what was the role that Khadija رضي الله عنها in supporting the Prophet ﷺ?

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3. I search for:

(a) a synonym for "sorrow."

.....

(b) the occasion on which the following Noble Hadith was 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)*

.....

.....

» What is the guidance of Allah's Messenger ﷺ in dealing with sorrow?

.....

2 I consider carefully and explain

Allah has forbidden sadness in more than one verse because it sickens the heart, weakens determination and undermines the will. Allah ﷻ says:

﴿إِذْ يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا﴾

[Idh yaqoolu lisaahibihee la tahzan innnal laaha ma'anaa]

(He said to his companion, 'Have no fear, for Allah is with us'." (Surat At-Tawbah: 40)

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A believer's sorrow is most loved by the devil; Allah ﷻ says:

﴿ إِنَّمَا ٱلنَّجْوَىٰ مِنَ ٱلشَّيْطَٰنِ لِيَحْزُنَ ٱلَّذِينَ ءَامَنُوا۟ ﴾

[Innaman najwaa minash shaitaani liyahzunal ladheena aamanoo]

(Private conversation is only from Satan that he may grieve those who have believed) (Surat Al-Mujadilah: 10)

» What are the reasons behind forbidding sorrow?

» I present several ideas to overcome sorrow.

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3 I cooperate with my classmates:

We think to be creative:

» How would people in the following situations turn their sorrow into joy and pleasure?

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

4 We expect

Mansour felt sad when he got a low score in the final exam. His teacher took him aside and a dialogue took place between them.

» The reasons that you think made Mansour get a low grade in the exam:

.....

» The pieces of advice the teacher gave to her student, Mansour, to overcome his sadness:

.....

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5 I classify:

» I put the sign 😊 in front of the situation that indicates joy and the sign 😞 in front of the one that shows sadness:

Situation	😊	😞
1. Mariam always welcomes her classmates with a bright smile.		
2. Ahmed visited his sick friend.		
3. Salih is keen on reciting the Holy Qur'an.		
4. Saeed was absent from school because he was grieved over the death of his favorite horse.		
5. Hind refrained from feeding a hungry cat.		
6. Salim agreed with his family to donate some of their savings to the UAE Red Crescent.		
7. Sultan was convinced by his mother's advice and did not buy the electric scooter.		

6 I follow the example and repeat



("O Allah! I seek refuge with You from worry and grief, from incapacity and laziness")

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I organize my concepts

The year of sorrow

- Allah relieved the sorrow of His Messenger ﷺ
  - Calling upon the people of Taif to accept Islam.
  - The *Isra'* and .....
- Its causes:
  - The death of ..... , uncle of the Prophet ﷺ (the external support)
    - The role of Abu Talib was..... and .....
  - The death of his wife ..... (the internal support)
    - The role of Khadija was ..... and .....
- How to overcome sorrow:
  - By believing in Allah's support,
  - .....
  - and.....

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I recite the Holy Qur'an

Allah ﷻ said,

﴿ جَنَّٰتُ عَدۡنٖ يَدۡخُلُونَهَا يُحَلَّوۡنَ فِيهَا مِنۡ أَسَاوِرَ مِن ذَهَبٖ وَلُؤۡلُؤٗاۖ وَلِبَاسُهُمۡ فِيهَا حَرِيرٞ ٣٣ وَقَالُواْ ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِيٓ أَذۡهَبَ عَنَّا ٱلۡحَزَنَۖ إِنَّ رَبَّنَا لَغَفُورٞ شَكُورٌ ٣٤ ﴾

[فاطر]

[Jannaatu 'adniny yad khuloonahaa yuhallawna feeha min asaawira min dhahabinw wa lu'lu'anw wa libaa suhum feehaa hareer (33) Wa qaalul hamdu lillaahil ladheee adhhaba 'annal hazan; inna Rabbanaa la Ghafoorun Shakoor (34)]

(33. Gardens of Eden! They enter them wearing armlets of gold and pearls and their raiment therein is silk. 34. And they say: Praise be to Allah who has put grief away from us. Lo! Our Lord is Oft-Forgiving, Bountiful (in response to gratitude)) (Surat Fatir)

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My Imprint

» **My behavior is my responsibility:**



» I follow the example of Allah's Messengerin overcoming sad situations.



I love my country:

» The UAE government and people have joined forces to ease the grief of the families of the brave soldiers who fell martyrs during Operations "Al-Hazm Storm" and "Restoring Hope" in Yemen.

» I write a comment expressing my appreciation of the Emirati martyrs.

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Student Activities

I answer by myself:

1 Activity One

I circle the correct answer:

1. Abu Talib, the uncle of the Prophet, died in the:

(11th year of Prophethood – 9th year of Prophethood - 10th year of Prophethood)

2. The 10th year of Prophethood was called the year of:

(sorrow - depression - sadness)

3. The "internal support" means:

(Khadija Bint Khuwailid ﷺ – Sawda bint Zam'a ﷺ – 'Aisha Bint Abi Bakr ﷺ)

2 Activity Two:

I tell the reason:

» Why was the 10th year of Prophethood called the year of sorrow?

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3 Activity Three

» I explain the action that I would do to alleviate the grief of people involved in sad situations as shown in the following table:

Situation	Action
1. Salim felt sad because he forgot his pocket money at home.	
2. Sarah cannot write the summary because of her broken hand.	
3. Majid felt sick and was admitted to hospital.	
4. A small child felt sad because he lost his parents in the mall.	

4 Activity Four

» I categorize the following situations into praiseworthy and dispraised ones by putting a check :

Situation	Praiseworthy	Dispraised
1. Saeed was sad because he did not perform Al-Fajr (Dawn) prayer on time.		
2. Hamad took part in a voluntary campaign after losing someone dear to him.		
3. Hamdan was grieved at the hardships that his brothers in Yemen were facing and prayed to Allah to relieve their suffering.		

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4. Salma challenged her handicap and won a prize in the "Little Innovator" contest for electronic software.		
5. Mariam did not communicate with those around her for several days as she was sad for the death of her cat.		

I assess myself:

» I color the assessment that expresses how skillful I am in learning the specified aspect:

Ser. No.	Learning Aspect	Excellent	Good	Acceptable
1	My ability to explain the reason why the 10th year of Prophethood was called the year of sorrow.	☐	☐	☐
2	My ability to clarify the roles of both Abu Talib and Khadija Bint Khuwailid.	☐	☐	☐
3	My ability to show how to follow the guidance of the Propheton overcoming sad situations.	☐	☐	☐
4	My ability to conclude how Allah relieved the sorrow of his Prophet.	☐	☐	☐

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Lessone Five
Morals of the Righteous

This lesson teaches me to:

- recite the Hadith from memory.
- explain the overall meaning of the Hadith.
- conclude that Muslims fear Allah everywhere and at all times.
- infer that good deeds erase bad ones.
- show that good character is one of a Muslim's attributes.

I take the initiative to learn

- I notice and meditate:



- What does the tortoise do to protect itself from danger?



- Why does the biker wear a helmet and gloves?



- What did the man do to protect himself from the sun heat?
- What does the word يَتَّقي mean?

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I use my skills to learn

1 I read and memorize

عَنْ أَبِي ذَرٍّ وَمُعاذِ بْنِ جَبَلٍ ﷺ أَنَّ النَّبِيَّ ﷺ قالَ: (اتَّقِ اللهَ حيثما كُنْتَ، وأتبِعِ السيِّئَةَ الحَسَنَةَ تَمْحُها، وخالِقِ الناسَ بخُلُقٍ حسَنٍ) (رَواهُ الترمذي)

According to Abu Thar and Mu'ath bin Jabal ﷺ, the Prophet ﷺ said, "Fear Allah wherever you are; do good deeds after doing bad ones; the former will wipe out the latter; and behave decently towards people" (Narrated by Al-Tirmithi)

2 I explain the terms mentioned in the Hadith

(اتَّقِ اللّهَ) protect yourself from the punishment of Allah by showing obedience to Him and avoid disobeying Him.

(الحَسَنَةُ) the good deed.

3 I conclude lessons learned from the Hadith

» What are the commandments which the Prophet ﷺ told us to abide by in the previous Hadith?

» What should a Muslim do to be pious?

I observe and conclude:

» What time did the man choose to pray? Why?

» Who watches this man?

» What do you expect his reward to be?



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» What is the man doing in the picture?

» Does he fear Allah when doing this deed?

» What do you expect his fate to be if he does not abandon this deed and ask his Lord for forgiveness?



» Muslims fear their Lord by performing ..... and avoid ..... at all times and ..... .

4 I read and conclude

» From the following Sharia texts, I conclude the good deeds that erase evil ones:

Sharia texts	Deed
Allah ﷻ said, ﴿ وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيۡلِۚ إِنَّ ٱلۡحَسَنَٰتِ يُذۡهِبۡنَ ٱلسَّيِّـَٔاتِۚ ... ﴾ *[Wa aqimis Salaata tarafayin nahaari wa zulafam minal layl; innal hasanaati yudhhibnas saiyiaat]* *(And establish regular prayers at the two ends of the day and at the approaches of the night: good deeds erase ill-deeds) (Surat Hud: 114)*	Prayer

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The Messenger of Allah ﷺ said, "Whoever observes fasting during the month of Ramadan out of sincere faith, and hoping to attain Allah's rewards, then all his past sins will be forgiven." (Narrated by Al-Bukhari)	
The Messenger of Allah ﷺ said, "(The performance of) 'Umrah is an expiation for the sins committed between it and the previous 'Umrah." (Narrated by Al-Bukhari)	
The Messenger of Allah ﷺ said, "Whoever says, 'Glory be to Allah and with His praise' one hundred times in a day will have his sins taken away from him, even if they are as abundant as the foam of the sea." (Narrated by Al-Bukhari and Muslim)	

» We add other deeds that wipe out evil ones:

5 I cooperate with my classmates

1. We read and conclude:

» Allah ﷻ said,

﴿وَمَن يَتَّقِ ٱللَّهَ يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ وَيُعْظِمْ لَهُۥٓ أَجْرًا﴾

[wa many yattaqil laaha yukaffir 'anhu saiyi aatihee wa yu'zim lahoo ajraa]

"And if any one fears Allah, He will remove his evil deeds from him and will make great for him his reward" (Surat At-Talaq: 5)

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» Allah ﷻ said,

﴿ وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مِنۡ أَمۡرِهِۦ يُسۡرٗا ﴾

[Wa many yattaqil laaha yaj'al lahoo min amrihee yusraa]

(And for those who fear Allah, He will make their matter easy)

(Surat At-Talaq: 4)

» Allah ﷻ said,

﴿ وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مَخۡرَجٗا ﴾

[Wa many yattaqil laaha yaj'al lahoo makhrajaa]

(And whoever fears Allah, He will make for him a way out)

(Surat At-Talaq: 2)

» What is the reward of the righteous in this World and the Hereafter?

» Allah ﷻ made good deeds wipe bad ones. What is the significance of this?

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2. We arrange the following cases from the most righteous to the least:

1) Hamad performs his prayers regularly in the mosque. He fasts during the month of Ramadan. He is keen on reciting the Holy Qur'an after Al-Fajr (Dawn) prayer every day. If he commits a bad deed or fails to perform acts of obedience to his Lord, he immediately seeks forgiveness, turns to Allah in repentance and gives charity.

2) Sulaiman always obeys his parents and treats others kindly. He is keen on fasting on many occasions, but he sometimes does not perform his prayers on time. He feels sorry and asks Allah for repentance when he commits a sin.

3) Salma is keen on doing good, charitable deeds to others, especially her neighbors, and on performing religious duties on time. Whenever she commits a bad deed, she seeks forgiveness and performs a lot of voluntary fasting.

Sequence: .....

3. We write a list of the morals that Muslims should adhere to:

.....

.....

.....

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I organize my concepts

Morals of the righteous

- Adherence to piety
  - Obeying
  - Avoiding .....
  - in every .....
  - and .....
- to hasten to repentance to erase bad deeds
  - and perform .....
- Abiding by good morals
  - in words, such as: .....
  - and in deeds, such as: .....

I recite the Holy Qur'an

Allah ﷻ said,

﴿ وَسَارِعُوٓاْ إِلَىٰ مَغۡفِرَةٖ مِّن رَّبِّكُمۡ وَجَنَّةٍ عَرۡضُهَا ٱلسَّمَٰوَٰتُ وَٱلۡأَرۡضُ أُعِدَّتۡ لِلۡمُتَّقِينَ ﴾

[Wa saari'oo ilaa maghfiratim mir Rabbikum wa Jannatin arduhassamaawaatu wal ardu u'iddat lilmuttaqeen]

(And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous) (Surat Al Imran: 133)

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My Imprint

My behavior is my responsibility:

» I prepare a plan that includes daily and weekly deeds that I will perform to be a righteous person:

.....

.....

.....

I love my country:

» Mariam is a good citizen who loves her country people and wishes them well. One day, she saw 'Aliaa, her classmate, sad and asked her for the reason of her sadness. 'Aliaa said, "my mother was angry at me because I did not obey her when she asked me to take care of my little brother. I fear that Allah ﷻ will be angry with me. I do not know what to do."

» I show how Mariam could help her classmate 'Aliaa:

.....

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Student Activities

I answer by myself:

1 Activity One

» I read the following table and give the right description of each case:

Situation	Righteous	Unrighteous
1. While Saeed was watching TV, he saw an indecent scene. He quickly changed the channel.		
2. Ghanim's mother asked him to bring some bread from the grocery, but he did not do that because he was busy playing. He remembered that Allah would punish him, and hastened to apologize to her and meet her request.		
3. Shihab returned from school tired. He had lunch and went to sleep. He missed *Al-'Asr* (Afternoon) prayer. He woke up at the *adhan* (call to prayer) of *Al-Maghrib* (Sunset) prayer. He remembered that he also did not perform *Al-Dhuhr* (Noon) prayer. He prayed only *Al-Maghrib* (Sunset) prayer.		
4. Samia's girlfriend asked her to join her in mocking one of their classmates. She agreed.		

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2 Activity Two

I classify the following terms into four categories and write down an appropriate title for each category:

(mocking, hurting animals, truthfulness, prayer, obedience to parents, betrayal, lying, loyalty, kindness to neighbors, honesty, theft, neglecting prayer)

Good morals			Bad deeds
.....	.....	.....	.....
.....	.....	.....	.....
.....	.....	.....	.....

3 Activity Three

I explain how I fear Allah in the following actions:

1. When borrowing something from others: .....

2. Prayer: .....

3. While playing video games: .....

4. During the exam: .....

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4 Activity Four

I give advice to the owners of the following positions:

1. He stole a toy from his friend's house.

2. He lied to his mother:

3. He ignores performing some prayers:

4. He makes comments on the teacher during the lesson to laugh with his classmates.

Enriching my experience

» I read a story about good morals, summarize and tell it to my classmates.

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I assess myself

» I select the assessment that expresses how skillful I am in learning the specified aspect:

Ser. No.	Learning Aspect	Excellent	Good	Acceptable
1	My ability to memorize the Noble Hadith.	☐	☐	☐
2	My ability to explain the overall meaning of the Noble Hadith.	☐	☐	☐
3	My ability to explain how I can be a righteous believer.	☐	☐	☐
4	My ability to conclude that good deeds erase evil ones.	☐	☐	☐
5	My ability to demonstrate that good character is one of the attributes of Muslims.	☐	☐	☐



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The patience of the Prophet

This lesson teaches me to:

- cite examples indicating the patience of the Prophet.
- conclude the reward of patient people from the holy texts.
- follow the example of our Prophet Muhammad in abiding by the moral of patience.
- be committed to the virtue of patience.

I take the initiative to learn

Allah ﷻ said,

﴿ وَلِرَبِّكَ فَٱصۡبِرۡ ﴾

[Wa li Rabbika fasbir]

(But for your Lord be patient.) (Surat Al-Muddathir: 7)

- I clarify what Allahhas ordered his Prophetto do in the holy verse.

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I use my skills to learn

1 I read with my friends and answer:

While Khalid was sitting at his desk, his parents entered his room:





O Khalid, peace be upon you; how are you?



Peace be upon you too; praise be to Allah.



What are you doing?



I am thinking of one of my classmate's behavior. I advised him to pay more attention to his study and not to waste all his time in playing electronic games. But he ridiculed and mocked me in front of my friends.

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Well done, Khalid. You did good to your classmate and advised him. But what will you do?





I will stop giving advice to him and to all my classmates.

You have to be patient. By showing patience, you will achieve your goals. Allah will be pleased with you. Patience is one of the believers' morals. By patience, man can face the hardships of life.



You should take our Prophet and Master Muhammad ﷺ as an ideal. He was our role model in showing patience.



Indeed. Our Messenger ﷺ called his people for the good. He was hurt and abused and was said to be a madman, a poet and a priest. They used to throw dirt in front of him. He showed patience and was content with the favor that Allah would bestow upon him. He was confident that Allahwill definitely support him, and that he will be rewarded for his suffering.



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Allah's Messenger ﷺ also showed patience for the calamities of the present life. He was patient when all his sons and daughters died except for Fatima. He also did so when his wife Khadija رضي الله عنها and his uncle Abu Talib died in the same year.



O My son; patience is one of the believers' morals. Allah's Messenger ﷺ used to tell his Companions to be patient. All members of Yasir's family were tortured because they entered Islam. The Messenger ﷺ used to pass by them saying: "Patience, O family of Yasir! Your meeting-place will be Paradise".



What do you think, Khalid? What are you going to do about your friend?



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» Fill in the table with the appropriate response:

The problem that Khalid has faced.	
My opinion about the solution which Khalid proposed before his parents advised him.	
The decision which I expect that Khalid would take after his parents advised him.	
If I were in Khalid's place, the decision I would make if my classmate to whom I gave advice was to mock me.	

» From the above text I draw out two examples indicating the patience of the Prophet ﷺ :

» What helped the Prophet ﷺ show patience with all these calamities?

» As shown in the above conversation, what did the Companions show patience with?

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2 I read and answer



I read the following paragraph that talks about the siege imposed by the people of Makkah on believers who lived in the valley of Abu Talib, and then answer:

"The siege imposed on Muslims living in the valley of Abu Talib was tightened. The polytheists would buy all food supplies sent to Makkah before the believers did. There was nothing that the believers could get except in secret. The people of Makkah used to pay higher prices for the goods which the believers wanted to buy from outside Makkah. The believers remained in that state for three years."

» I write an appropriate title for the paragraph.

.....

» What are the adversities that the Muslims suffered from during the siege?

.....

» What was the attitude of the believers towards the difficulties that they faced?

.....

» I conclude: patience is a characteristic of

.....

» I express my appreciation for the patience shown by the Prophet ﷺ and his honorable Companions and their steadfastness on their religion.

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3 I meditate and conclude:

» I consider carefully the holy texts and conclude the merits of patience:

Verses	Favor of patience
﴿إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ﴾ *[Innal laaha ma'as saabireen]* *(Indeed, Allah is with the patient) (Surat Al-Anfal: 46)*	
﴿وَٱللَّهُ يُحِبُّ ٱلصَّٰبِرِينَ﴾ *[wallaahu yuhibbus saabireen]* *(And Allah loves the steadfast) (Surat Al Imran: 146)*	
﴿وَجَزَىٰهُم بِمَا صَبَرُوا۟ جَنَّةً وَحَرِيرًا﴾ *[Wa jazaahum bimaa sabaroo janatanw wa hareeraa]* *(And will reward them for what they patiently endured [with] a garden [in Paradise] and silk [garments]) (Surat Al-Insan: 12)*	
Allah's Messenger ﷺ said, "Patience is an illuminating torch" (Narrated by Muslim)	

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4 I compare

» I compare between two persons, one is patient and the other is not, as in the following table:

Aspect of comparison	patient	impatient
His faith in Allah عزوجل		
His good deeds.		
Allah's love for him.		

5 I notice and repeat



(O Allah, make me thankful in times of prosperity and patient in times of adversity)

اللهم اجعلني عند السّراء من الشاكرين، وعند البلاء من الصابرين

6 I cooperate with my classmates:

We expect:

1. What would have happened had the Companions رضي الله عنهم not shown patience with the harm done to them by the polytheists?

.....

.....

.....

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2. What are the results achieved due to the patience shown by the Prophet ﷺ and the honorable Companions?

.....

I train to recite the Holy Qur'an

Allahsays:

﴿ ثُمَّ كَانَ مِنَ ٱلَّذِينَ ءَامَنُواْ وَتَوَاصَوْاْ بِٱلصَّبْرِ وَتَوَاصَوْاْ بِٱلْمَرْحَمَةِ ﴿١٧﴾ أُوْلَٰٓئِكَ أَصْحَٰبُ ٱلْمَيْمَنَةِ ﴿١٨﴾ ﴾

[thumma kaana minal ladheena aamanoo wa tawaasaw bissabri wa tawaasaw bilmarhamah (17) Ulaaa'ika As-haabul maimanah (18)]

(And then being among those who believed and advised one another to patience and advised one another to compassion (17) Their place will be on the right hand. (18)) (Surat Al-Balad)

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I organize my concepts

The patience of the Prophet ﷺ

- He showed patience during his call to Islam
  - The polytheists' attitude towards him
    - Verbal abuse: poet and .....
    - Physical abuse: .....
  - The result of the patience of the Prophet ﷺ
    - Allah is with .....
- He showed patience on calamities of the present life
  - Death of ..... and .....
    - The reward of the patient
      - Allah..... those who are patient
        - The reward of those who are patient .....
          - Patient people achieve their goals

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My Imprint

My behavior is my responsibility:

» I express my attitude towards my little brother when messes up my room stuff.

I love my country:

» I explain how to show patience on seeking knowledge out of love for my country.

Student Activities

I answer by myself:

1 Activity One

» Based on the Prophet's Biography, I conclude an example indicating each of the following facts:

1. Patience of the Prophet ﷺ with the calamities of the present life.

2. Allah's Messenger ﷺ promised his patient Companions of Paradise.

3. The patience of the Companions with the harm inflicted on them by the polytheists.

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2 Activity Two

» I distinguish between the patient and the impatient persons in each of the following situations:

Situation	Patient	Impatient
Salim was sick. He prayed to Allah to heal him and kept taking his medicine.		
Khamis's father was injured in an accident. He yelled and objected to what Allah wanted.		
Ahmed was playing with his friends. They heard the *adhan* (call for prayer) of *Al-Maghrib* (Sunset) prayer. They stopped playing and went to pray.		
One of Ali's relatives died. He felt sad and said, "To Allah we belong and to Him we shall return."		

3 Activity Three

I write down three of the virtues of patience both in this world and the Hereafter:

» .....

» .....

» .....

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4 Activity Four

I put a check (✓)against the correct phrase and the sign(✗)against the wrong one in the following:

1. All results of patience are beneficial. ( )

2. Allah's Messenger ﷺ promised Yasir's family Paradise because they migrated. ( )

3. Patience is one of the morals of Prophets and righteous people. ( )

4. Allah's Messenger ﷺ showed patience with the calamities of this world and the difficulties he faced in calling people to enter Islam. ( )

Enriching my experience:

» I do a search on verses 41-44 of Surat (Sad) and write a story about one of the patient Prophets.

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I assess myself:

(1) I color the box which expresses my commitment to the specified behavior:

	Behavior	Always	Sometimes	Never
1	My ability to show patience with difficulties I face in seeking knowledge, following the example of the Prophet ﷺ showed patience with all his affairs.	☐	☐	☐

(2) I color the box that expresses how skillful I am in learning the specified aspect:

Ser. No.	Learning Aspect	Excellent	Good	Acceptable
1	My ability to cite evidence on the patience of Allah's Messenger ﷺ.	☐	☐	☐
2	My ability to conclude the reward of patient Muslims.	☐	☐	☐

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Unit Five

5

My Record is in my Right Hand



Unit Contents

Ser. No.	Domain	Theme	Lesson	Learning Outcomes
1	Divine Revelation	The Holy Qur'an	Surat *Al-Inshiqaq* (The Splitting Asunder)	The student: » recites the holy verses properly and correctly. » reads the holy verses from memory. » explains the terms mentioned in the holy verses. » describes the events of the Day of Judgment as shown in the Surah. » compares between the reward of the obedient and that of the disobedient on the Day of Judgment. » applies the prostration of recitation. » concludes that performing good deeds helps him/her enter Paradise. » concludes that by doing righteous deeds he/she will be one of the people of Paradise.

2	Identity and Contemporary Issues	Belonging	Public Utilities	The student: » explains the concept of public utilities. » cites examples of public utilities. » demonstrates how to maintain public utilities. » concludes the damages resulting from negligence of maintaining public utilities.
3	Divine Revelation	The Noble Hadith	Kindness	The student: » reads the Hadith in an expressive manner. » recites the Noble Hadith from memory. » explains the overall meaning of Noble Hadith. » draws out areas of showing kindness. » concludes the benefits of showing kindness. » adheres to kindness in treating others.

4	Islamic Rulings and their Purposes	Provisions of Acts of Worship	My Fasting is for the Sake of my Lord	» The student: » concludes the virtues of the month of Ramadan. » recalls the provisions of fasting. *adheres to the manners of fasting. » classifies the benefits of fasting.
5	Islamic Rulings and their Purposes	Provisions of Acts of Worship	In the Shade of my Charity	» lists the types of charities. » concludes the virtue of charity. » abides by the manners of charity. » defines areas of charity giving.

Surat Al-Inshiqaq

(The Splitting Asunder)

This lesson teaches me to:

- recite the holy verses properly and correctly.
- read the holy verses from memory.
- explain terms mentioned in the Surah.
- describe the events of the Day of Judgment as shown in the Surah.
- compare between the reward of the obedient and that of the disobedient on the Day of Judgment.
- apply the prostration of recitation.
- conclude that performing good deeds helps me enter Paradise.
- conclude that by doing righteous deeds I will be one of the people of Paradise.

I take the initiative to learn

- I cite the pillars of faith in Allah ﷻ:

- What is meant by "faith in the Last Day"?

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I use my skills to learn

1 I recite and memorize

Surat Al-Inshiqaq

بسم الله الرحمن الرحيم

﴿ إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ ﴿١﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾ وَإِذَا ٱلْأَرْضُ مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا فِيهَا
وَتَخَلَّتْ ﴿٤﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾ يَٰٓأَيُّهَا ٱلْإِنسَٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَٰقِيهِ ﴿٦﴾ فَأَمَّا مَنْ
أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ ﴿٧﴾ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾ وَيَنقَلِبُ إِلَىٰٓ أَهْلِهِۦ مَسْرُورًا ﴿٩﴾ وَأَمَّا مَنْ
أُوتِىَ كِتَٰبَهُۥ وَرَآءَ ظَهْرِهِۦ ﴿١٠﴾ فَسَوْفَ يَدْعُوا۟ ثُبُورًا ﴿١١﴾ وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾ إِنَّهُۥ كَانَ فِىٓ أَهْلِهِۦ مَسْرُورًا ﴿١٣﴾ إِنَّهُۥ
ظَنَّ أَن لَّن يَحُورَ ﴿١٤﴾ بَلَىٰٓ إِنَّ رَبَّهُۥ كَانَ بِهِۦ بَصِيرًا ﴿١٥﴾ فَلَآ أُقْسِمُ بِٱلشَّفَقِ ﴿١٦﴾ وَٱلَّيْلِ وَمَا وَسَقَ ﴿١٧﴾
وَٱلْقَمَرِ إِذَا ٱتَّسَقَ ﴿١٨﴾ لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾ فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَإِذَا قُرِئَ عَلَيْهِمُ ٱلْقُرْءَانُ
لَا يَسْجُدُونَ ۩ ﴿٢١﴾ بَلِ ٱلَّذِينَ كَفَرُوا۟ يُكَذِّبُونَ ﴿٢٢﴾ وَٱللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾ فَبَشِّرْهُم بِعَذَابٍ
أَلِيمٍ ﴿٢٤﴾ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾ ﴾

Bismillaahir Rahmaanir Raheem

]Idhas samaaa'un shaqqat (1) Wa adhinat li Rabbihaa wa huqqat (2) Wa idhal ardu muddat (3) Wa alqat maa feehaa wa takhallat (4) Wa adhinat li Rabbihaa wa huqqat (5)Yaaa ayyuhal insaanu innaka kaadihun ilaa Rabbika kad han famulaaqeeh (6) Fa ammaa man ootiya kitaabahoo biyameenih (7) Fasawfa yuhaasabu hi saaban yaseeraa (8)Wa yanqalibu ilaaa ahlihee masrooraa (9) Wa ammaa man ootiya kitaabahoo wara'a zahrih (10) Fasawfa yad'oo thubooraa (11) Wa yaslaa sa'eeraa (12) Innahoo

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kaana fee ahlihee masrooraa (13) Innahoo zanna an lan yahoor (14) Bala inna Rabbahoo kaana bihee baseeraa (15) Falaa uqsimu bishshafaq (16) Wallaili wa maa wasaq(17) Walqamari idhat tasaq (18) Latarkabunna tabaqan‘ an tabaq (19) Famaa lahum laa yu’minoon (20) Wa idhaa quri’a‘ alaihimul Quraanu laa yasjudoon) make sajda(21) (Balil ladheena kafaroo yukadhdhiboon (22) Wallaahu a’lamu bimaa yoo’oon(23) Fabashshirhum bi’adhaabin aleem (24) Illal ladheena aamanoo wa‘ amilus saalihaati lahum ajrun ghairu mamnoon[(25)

)When the sky has split] open (1) [And has responded to its Lord and was obligated] to do so (2) [And when the earth is spread out (3) And has cast out that within it and is empty] it (4) [And has responded to its Lord and was obligated] to do so (5) [O mankind, indeed you are working toward your Lord a work which you will meet] in His presence[(6)Then as for he who is given his account in his right hand (7) He will be judged with an easy account (8) And will return to his people in happiness (9) But as for him who is given his record behind his back (10) He will cry out for destruction (11) And] enter to [burn in a Blaze (12) Indeed ,he had] once [been among his people in happiness(13) Indeed ,he had thought he would never return] to Allah (14) [But yes !Indeed ,his Lord is ever looking on him ,Seeing (15) So I swear by the afterglow of sunset (16) And] by[the night and what it envelops (17) And] by [the moon when it becomes full] (18) That[you will surely experience state after state (19) So what is] the matter [with them] that[they do not believe (20) And when the Qur’an is recited unto them ,they do not worship]Allah (21) ?[But those who have disbelieved deny (22) And Allah is most knowing of what they keep within themselves (23) So give them tidings of a painful punishment(24) Except for those who believe and do good deeds .For them is a reward uninterrupted((25) (Surat Al-Inshiqaq)

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2 I explain the verses:

﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ Idhas samaaa'un shaqqat	when heaven is cracked
﴿وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ﴾ Wa adhinat li Rabbihaa wa huqqat	it must obey its Lord's command.
﴿وَإِذَا الْأَرْضُ مُدَّتْ﴾ Wa idhal ardumuddat	when the earth is stretched and becomes flat.
﴿وَأَلْقَتْ مَا فِيهَا﴾ Wa alqat maa feehaa	it throws all that was in it.
﴿كَادِحٌ إِلَى رَبِّكَ كَدْحًا فَمُلَاقِيهِ﴾ kaadihun ilaa Rabbika kad han famulaaqeeh	you will meet your Lord with the deeds and actions that you have committed.
﴿يَدْعُو ثُبُورًا﴾ yad'oo thubooraa	the sinner calls destruction for himself.
﴿ظَنَّ أَن لَّن يَحُورَ﴾ zanna an lan yahoor	he thought that Allah will not re-create him after death to bring him to account.
﴿فلا أُقْسِمُ بِالشَّفَقِ ﴿١٦﴾ وَاللَّيْلِ وَمَا وَسَقَ ﴿١٧﴾ وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٨﴾﴾ Falaa uqsimu bishshafaq (16) Wallaili wa maa wasaq(17) Walqamari idhat tasaq (18)	Allah ﷻ swears by the afterglow of sunset; by the night and whatever it gathers of creatures; and by the moon when it is at the full.
﴿وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ﴾ Wallaahu a'lamu bimaa yoo'oon	Allah knows best what the disbelievers hide in their chests against the truth.
﴿أَجْرٌ غَيْرُ مَمْنُونٍ﴾ ajrun ghairu mamnoon	a permanent and unbroken reward.

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3 I meditate

» How does heaven and earth respond to Allah's command on the Day of Judgment?

4 I cooperate with my classmates (we read and compare)

I use the chart to answer the following questions:

People are exhausted in the present life; when they die, they meet their Lord to be judgedt

The **obedient** will be given the record of their deeds in their right hand.

Because they abandoned sins in this world

Their account is easy

They are pleased to enter Paradise

The **disobedient** will be given their record behind their back

Because of the sins they had committed

They call destruction for themselves

They will enter a blazing Hell

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» In the following table, we compare the condition of the obedient to their Lord with that of the sinful:

Aspect of comparison	Obedient	Sinful
The way they receive the record of their deeds:	.....	.....
Their state in this world:	.....	.....
Their belief that they will be brought to account by Allah:	.....	.....
The result:	.....	.....

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» I notice and clarify the deeds that help me receive my book in my right hand:





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» I consider carefully and match the Qur'anic verse to the picture that illustrates it:

﴿ فَلَآ أُقۡسِمُ بِٱلشَّفَقِ ١٦ ﴾

﴿ وَٱلَّيۡلِ وَمَا وَسَقَ ١٧ ﴾

﴿ وَٱلۡقَمَرِ إِذَا ٱتَّسَقَ ١٨ ﴾

[Falaa uqsimu bishshafaq (16)]

So I swear by the twilight glow, (16)

[Wallaili wa maa wasaq (17)]

And [by] the night and what it envelops, (17)

[Walqamari idhat tasaq (18)]

And [by] the moon when it becomes full. (18)







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» From the previous activity, I conclude that Allah ﷻ swore by:

5 I cooperate with my classmates

» We think together and answer:

We explain:

Allah ﷻ swears by whatever He wishes, whereas a Muslim can swear only by Allahﷻ.

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6 I notice and apply

» I look at the images and apply the prostration of recitation:



(Allah is the greatest.)

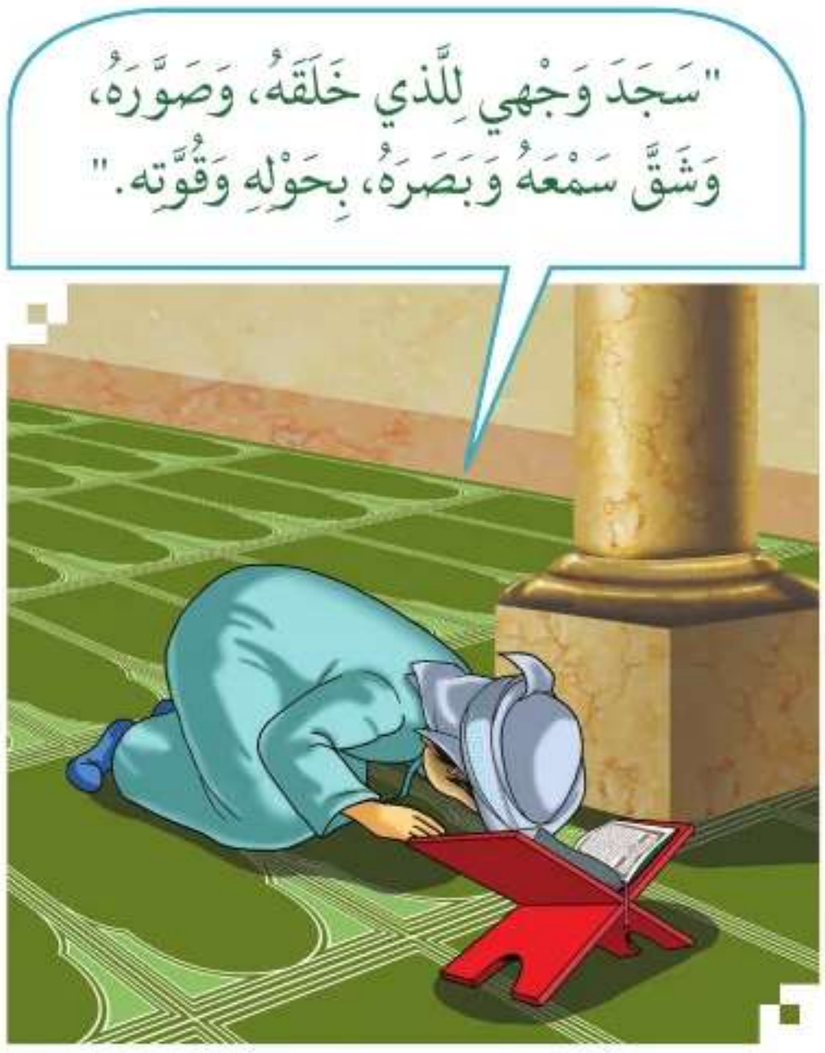


(And when the Qur'an is recited to them, they do notprostrate [to Allah].)





(Allah is the greatest.)



(My face prostrates itself to Him Who created it and brought forth its hearing and seeing by His might and power.)

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I recite the Holy Qur'an

Allah ﷻ said,

﴿ ذَٰلِكَ ٱلْيَوْمُ ٱلْحَقُّ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ مَـَٔابًا ﴿٣٩﴾ إِنَّآ أَنذَرْنَٰكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنظُرُ ٱلْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ ٱلْكَافِرُ يَٰلَيْتَنِى كُنتُ تُرَٰبًۢا ﴿٤٠﴾ ﴾

(dhaalikal yaumul haqqu faman shaa-at ta khaadha i-laa rabbihi ma-aaba (39) In naa andhar naakum adhaaban qareebaiy-yauma yan zurul marr-u maa qaddamat yadaahu wa ya qoolul-kaafiru yaa lai tanee kuntu turaaba[(40)

(That is the True Day ;so he who wills should seek recourse unto his Lord (39) .Indeed ,We have warned you of a near punishment on the Day when a man will look on what his hands have put forth ,and the disbeliever will say' ,Oh ,I wish that I were dust) **((40) '!Surat An-Naba')**

I organize my concepts

Surat *Al-Inshiqaq*

- Key events of the Day of Judgment
  - The split of .....
  - Earth becomes .....
  - Earth throws .....
- Man
  - .....
  - Disobedient

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My Imprint

My behavior is my responsibility:

» What actions will I keep performing in order to receive my book in my right hand?

I love my country:

» I write a prayer (*du'aa*) in which I express my love for the founder of my country, Sheikh Zayed Bin Sultan (رحمه الله).

Student Activities

I answer by myself:

1 Activity One

I explain:

1	وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ *Wa adhinat li Rabbihaa wa huqqat*	[And has responded to its Lord and was obligated (to do so)]

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2 يَدْعُوا۟ ثُبُورًا
yad'oo thubooraa
[He will cry out for destruction]

3 ظَنَّ أَن لَّن يَحُورَ
zanna an lan yahoor
[He had thought he would never return (to Allah)]

4 أَجْرٌ غَيْرُ مَمْنُونٍ
ajrun ghairu mamnoon
[An uninterrupted reward]

2 Activity Two

» I write down three of the events of the Day of Judgment:

3 Activity Three

I put a check (✓) in front of the correct phrase and the sign (✗) in front of the wrong one in the following:

1. Prostration of recitation (Sujud At-Tilawah) consists of two Takbeers (Allahu Akbar) and a single sajdah (prostration) with no need for Tasleem (saying "as-salamu alaykum".) ( )

2. A disobedient person is given his record from behind his back as evidence of honor. ( )

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4 Activity Four:

I express what I expect might happen if there was no Last Day:

5 Activity Five

In the following table, I compare between the behaviors of two people who, on the Day of Judgment, will be given their records; one will receive it in his right hand and the other from behind his back:

	The one who will receive his record in his right hand	The one who will receive his record from behind his back
His behavior at home.		
Her behavior at school.		
His behavior in the shopping center.		

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Enriching my experience:

I search for five creatures that Allah swore by (in the surahs of Part No, 30 of the Holy Qur'an) but did not appear in the Surat *Al-Inshiqaq*:

I assess myself:

« I color the square that expresses how skillful I am in learning the specified aspect:

Ser. No.	Learning Aspect	Excellent	Good	Acceptable
1	My ability to memorize Surat *Al-Inshiqaq*.	☐	☐	☐
2	My ability to interpret the terms mentioned in the Surah.	☐	☐	☐
3	My ability to explain the overall meaning of the verses.	☐	☐	☐
4	My ability to compare between the reward of the obedient and the punishment of the sinner.	☐	☐	☐
5	My ability to apply the prostration of recitation.	☐	☐	☐

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Lesson Two

Public Utilities

This lesson teaches me to:

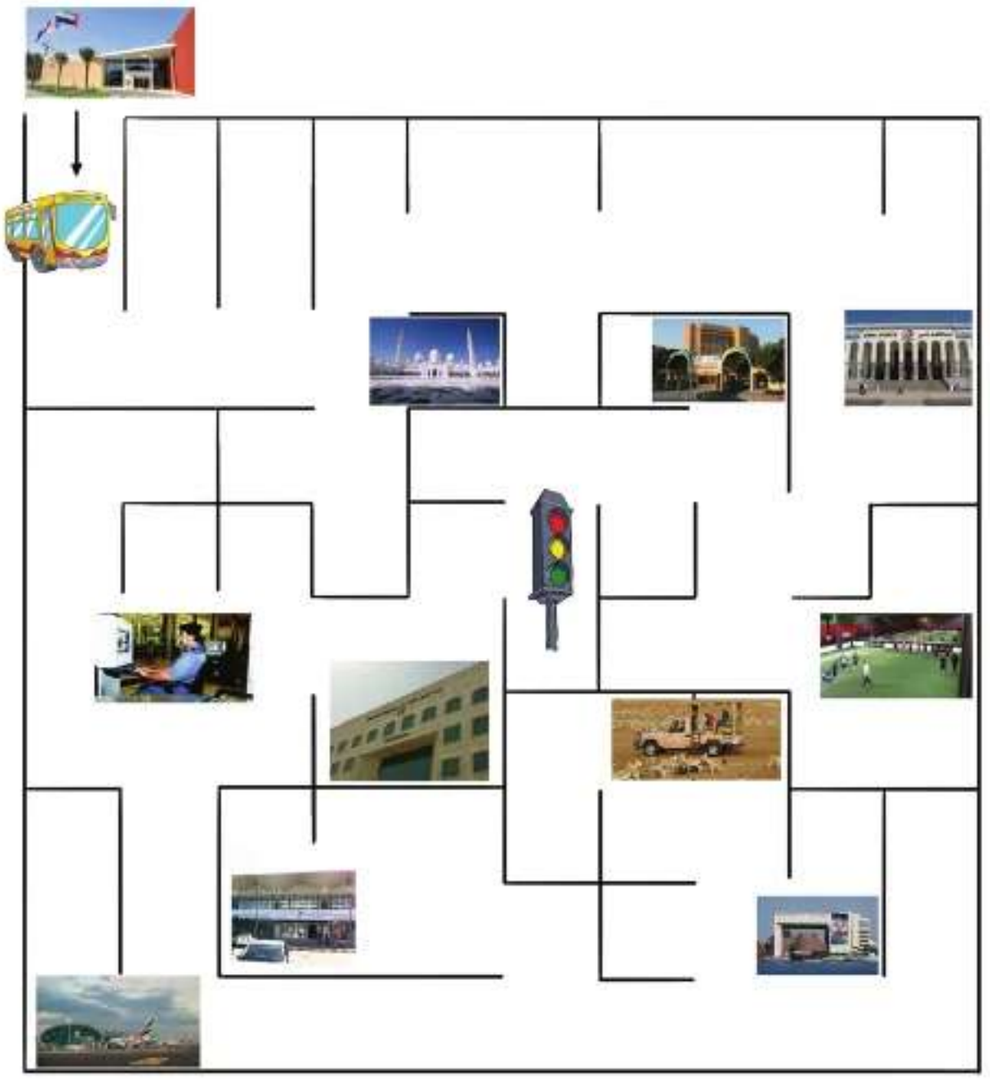
- explain the concept of public utilities.
- cite examples of public utilities.
- demonstrate how to maintain public utilities.
- conclude the damages resulting from negligence of maintaining public utilities.

I take the initiative to learn

Trip Plan:

Fourth graders went on a leisure trip to a public facility .Imagine you are travelling with them to show them the way and to discover the trip destination through the following chart .You are required to pay attention to the public utilities you pass by.

(Public utilities are those facilities which people jointly use and benefit from)



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I use my skills to learn

1 I cooperate with my classmates

» We imagine and answer:



We imagine that we are with them on the interesting journey .We write down our observations and thoughts in our own diary to answer the following questions:

» What is meant by "public utilities"?

» What is the purpose of the students' visit to the park?

» What facilities are there in the park?

» In what condition did the students leave the park after the end of their exciting trip?

2 We identify and explain

» We examine the route of the trip, identify the public utilities that they passed through and explain the type of benefit they offer:

Name of facility	Type of benefit
School	Teaching and learning
.....	.....
.....	.....
.....	.....

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3 I read and answer orally

After returning from school ,Hamdan was pleased with his uncle's visit who came to share their lunch.

Uncle I visited your school yesterday and was very impressed. I was very pleased with the cooperation, competence and commitment to order shown by some volunteering groups that were cleaning the school's yard, windows and classrooms under an organized supervision of teachers.

Hamdan In fact, I am a member of the committee in charge of maintaining order and school's facilities. We point out the importance of public utilities, keep classrooms clean, and care about the safety of seats, electrical and electronic devices. We try to raise the awareness that maintaining school safety means maintaining our country's properties and resources in general. In this way, they will provide both us and future generations with continuous benefits.

Uncle Indeed, my son. The Government has spent a lot of money to construct public utilities that offer services and efforts for the public good. Thus, citizens feel happy and enjoy a decent life. In appreciation of these favors, we must thank Allah ﷻ so that He keeps and blesses them for us.

Father Praise be to Allah that Hamdan was raised to love his homeland. He believes that to protect it and keep its facilities safe and clean is a national duty and a responsibility for which we are accountable to Allah, and then to the law.

Uncle Definitely, preserving public facilities is a divine order.

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Allah ﷻ said,

﴿ هُوَ أَنشَأَكُم مِّنَ ٱلْأَرْضِ وَٱسْتَعْمَرَكُمْ فِيهَا ﴾

[Huwa ansha akum minal ardi wasta' marakum feehaa]

(He has produced you from the earth and settled you in it.) (Surat Hud: 61)

This means that Allah ﷻ commands you to build and maintain these utilities. This is also a national duty which all members of society must abide by in order to ensure their continuous benefits.



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1 .I describe Hamdan's school.

2 .I clarify my responsibility towards my school.

3 .I explain the state in which I like my school to be.

I read and point out:

» In the following table ,I specify some of the problems that cause damage to the school ,clarifying the reasons, solutions and results:



Problems	Reasons	Suggested solutions	Results
Borrowing books from the school library and not returning them.	.....	.....	.....
Causing damages to electronical devices.	.....	.....	.....
.....	.....	.....	.....
.....	.....	.....	.....

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4 I share my creative thoughts



(A) In a creative way, I write down sentences to urge my classmates to pay attention to safety of public utilities and hang them on a wall inside the classroom.

(B) I show what I expect to happen if:

» Power (electricity) is cut off in my house for only one day.

I propose a solution:

» I propose a solution to every problem that the following public utilities in the country would face:



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5 I specify

» I specify the competent authority to be communicated in the following cases:

Department of Municipal Affair

Electricity Authority

Park Management

Ministry of Awqaf

Roads and Transport Authority

Cases	Competent Authority
Water leaks out of the water nozzle in the park bathroom.	The park management.
A hole in the neighborhood street.	
An electrical wire is cut.	
A traffic-light signal broke down.	
The air conditioner of the neighborhood mosque broke down.	

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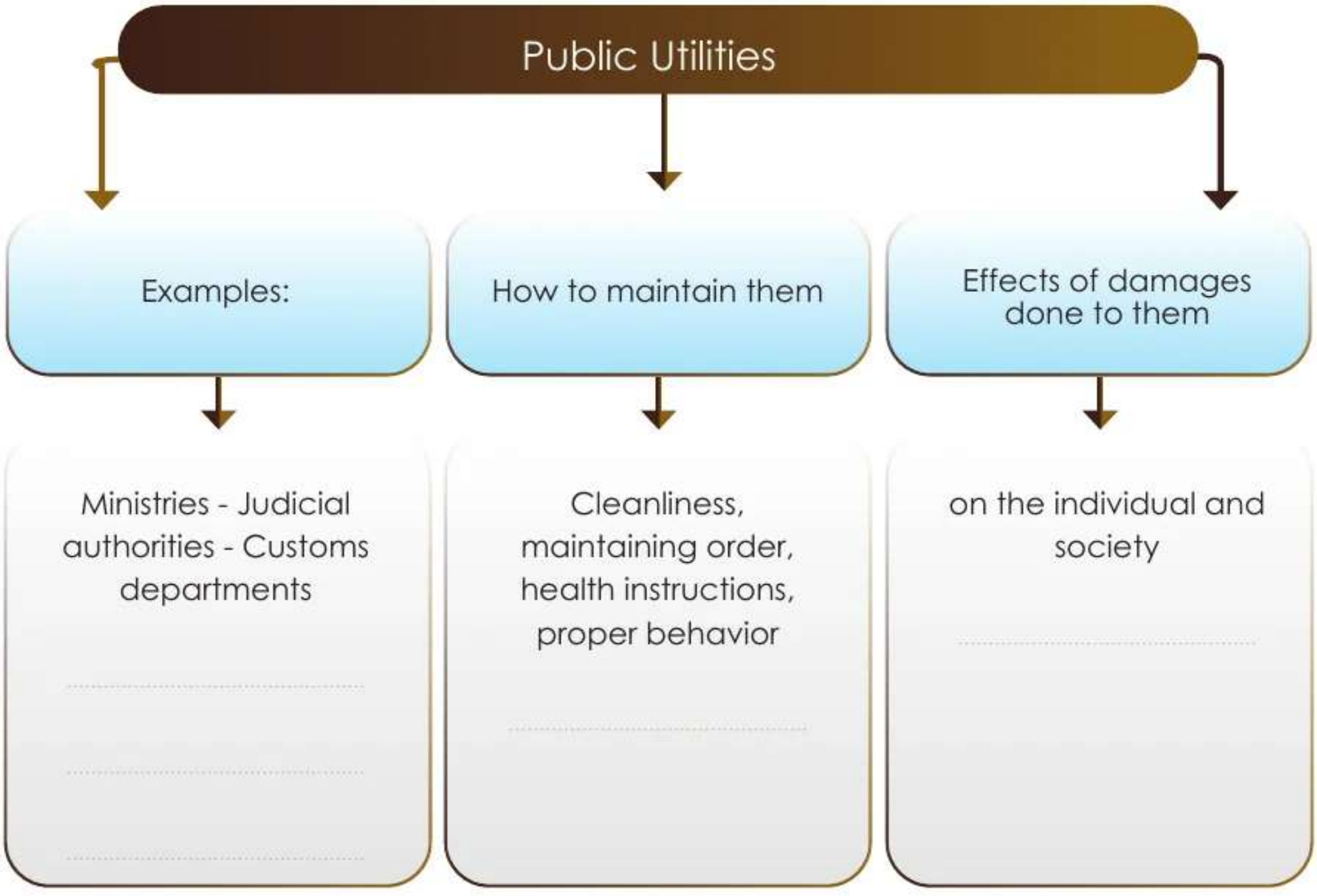
6 I cooperate with my classmate

Some students shred text books and throw them away during end-of-year exams.

« I cite the negative effects of destroying these books and throwing them away.

» I present a new solution to eliminate such a phenomenon.

I organize my concepts



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I recite the Holy Qur'an:

Allah ﷻ said,

﴿ وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا وَٱدْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ ٱللَّهِ قَرِيبٌ مِّنَ ٱلْمُحْسِنِينَ ﴾

]Wa laa tufsidoo fil ardi ba'da islaahihaa wad'oohu khawfanw wa tama'aa; inna rahmatal laahi qareebun minal muhsineen]

(And cause not corruption upon the earth after its reformation. And invoke Him in fear and hope. Indeed, the mercy of Allah is near to the doers of good.) (Surat Al-A'raf: 56)

My Imprint

My behavior is my responsibility:

» I keep my school facilities safe because they

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I love my country:

The founder-builder, Sheikh Zayed (رحمه الله), said,



"The process of development, construction and growth does not depend only on efforts exerted by those who are in positions of responsibility, but also on the joint efforts of all citizens living on the soil of this country."

» I clarify my role in the process of building my homeland in terms of maintaining public utilities.

Student Activities

I answer by myself

1 Activity One

« I distinguish between public and private utilities by drawing a circle around the term that indicates a public utility:

My house	Mosque	Street
My bike	Public park	School textbooks
Ministry of Education	Bridges and tunnels	Home garden

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2 Activity Two

» I state the advice I would give to those engaged in the following situations:

Situation	Advice
A student is tampering with the classroom's electronic devices.	.....
I saw a group of children making noise in the public library under the pretext of personal freedom.	.....
I saw a group of students throwing waste in the schoolyard claiming that it is not their home.	.....

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3 Activity Three

» I draw (or paste) two pictures of a garden on the sea beach: one shows the garden as I would like it to be; the other shows it in a way that annoys me:

The photo which I like	The photo which annoys me

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4 Activity Four

Enriching my experience:

» I explain the relationship between spending too much time on playing electronic games - especially those featuring acts of destruction and sabotage - and non-preservation of public facilities.

5 Activity Five

I assess myself:

(2) I color the box that expresses how skillful I am in learning the specified aspect:

Ser. No.	Learning Aspect	Excellent	Good	Acceptable
1	My ability to clarify the concept of utilities.	☐	☐	☐
2	My ability to cite examples of public utilities.	☐	☐	☐
3	My ability to explain ways of maintaining public utilities.	☐	☐	☐
4	My ability to conclude damages resulting from the negligence of maintaining public utilities.	☐	☐	☐

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Kindness

This lesson teaches me to:

- read the Hadith in an expressive manner.
- recite the Noble Hadith from memory.
- explain the overall meaning of Noble Hadith.
- draw out areas of showing kindness.
- conclude the benefits of showing kindness.
- adhere to kindness in treating others.

I take the initiative to learn

- I look carefully at the two pictures and express my opinion to my classmates:





- I identify the situation to which I would agree. Why?

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I use my skills to learn

1 I read and memorize

عَنْ عائِشَةَ ﷺ عَنِ النَّبِيِّ ﷺ قالَ: «إِنَّ الرِّفْقَ لا يَكونُ في شَيْءٍ إِلّا زانَهُ، وَلا يُنْزَعُ مِنْ شَيْءٍ إِلّا شَانَهُ» (رواه مسلم)

It was narrated by 'Aisha ﷺ that the Prophet ﷺ said, "Whenever kindness is added to something, it adorns it; and whenever it is withdrawn from something, it leaves it defective." (Narrated by Muslim)

2 I explain the terms mentioned in the Hadith

الرِّفْقُ	leniency and kind treatment.
زانَهُ	made it beautiful and attractive.
يُنْزَعُ	taken away (removed).
شانَهُ	made it defective and ugly.

The overall meaning of the Hadith:

Allah's Messenger ﷺ calls upon us to show kindness in all our affairs. Kindness can be expressed through treating others nicely and kindly in both word and deed and avoiding violence, severity and rigidity.

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3 I read and identify

» From the following texts, I identify the situations where kindness is shown, using the words between brackets:

(With neighbors; with animals; with believers; with my family; with servants; with parents)

Ser. No.	Text	Situation
1.	﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ﴾ *[Wa qadaa Rabbuka allaa ta'budoo illaa iyyaahu wa bilwaalidaini ihsaanaa]* *(And your Lord has decreed that you not worship except Him, and to parents, good treatment) (Surat Al-Israa: 23)*	
2.	Allah's Messenger ﷺ said, "If Allah wills the welfare of a family, He gives them kindness." (Narrated by Ahmed)	
3.	It was narrated that Anas bin Malik رضي الله عنه said, "I served Allah's Messenger ﷺ for ten years, but he never said to me: Fie, nor did he say to me: Why did you do this? Or Why did you not do this?" (Narrated by Muslim)	

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4.	﴿ وَٱخۡفِضۡ جَنَاحَكَ لِلۡمُؤۡمِنِينَ ﴾ *[wakhfid janaahaka lilmu 'mineen]* *(And lower your wing to the believers,) (Surat Al-Hijr: 88)*	
5.	It was narrated by 'Aisha ﷺ that she heard Allah's Messenger ﷺ saying: "Jibril (Gabriel) kept recommending me to treat neighbors with kindness until I thought he would give them a share in inheritance." (Narrated by Muslim)	
6.	Allah's Messenger ﷺ said, "A woman entered the Fire (Hell) because of a cat which she had tied, neither giving it food nor setting it free to eat from the vermin of the earth." (Narrated by Al-Bukhari)	

» I conclude that kindness can be shown through

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» I express my opinion on the behavior that I see in the following pictures:









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4 I classify

» I classify the following situations into those which indicate kindness and those which do not:

Situation	Indicates kindness	Does not indicate kindness
Muhammad saw a blind man. He helped him cross the road.		
Salim rebuked the driver because he was late for the appointment.		
Asma' saw a cat and fed it.		
Basim pushed his colleagues to buy a meal from the school restaurant.		
Asma' asked her sister to play quietly.		

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5 I conclude and apply

» I match the text to the effect of kindness and apply it to win Allah's reward:

Text	Effect
Allah's Messenger ﷺ said, "O 'Aisha, Allah is Forbearer and He loves forbearance, and rewards for forbearance while He does not reward severity." (Narrated by Muslim)	Kindness always yield goodness.
Allah's Messenger ﷺ said, "O Allah! Treat kindly those who rule over my Ummah with kindness." (Narrated by Muslim)	The reward of kindness is great.
Allah's Messenger ﷺ said, "He who is deprived of kindness is, in fact, deprived of all goodness." (Narrated by Al-Tirmithi)	Whoever shows kindness enters Paradise.
Allah's Messenger ﷺ said, "Shall I not tell you whom Fire (Hell) is forbidden to touch? It is forbidden to touch a man who is always accessible, having polite and tender nature." (Narrated by Al-Tirmithi)	Allah will be kind to those who treat His servants with kindness.

6 We cooperate and compare:

'Aisha is a student who is committed to be kind to her classmates, while Samira shows no kindness to them.

» We complete the following table by stating the expected results of the behavior of each of them:

Expected Results	'Aisha	Samira
Love of female students for her.		
Her relationship with those around her.		
The help that female students would extend to her when she needs it.		

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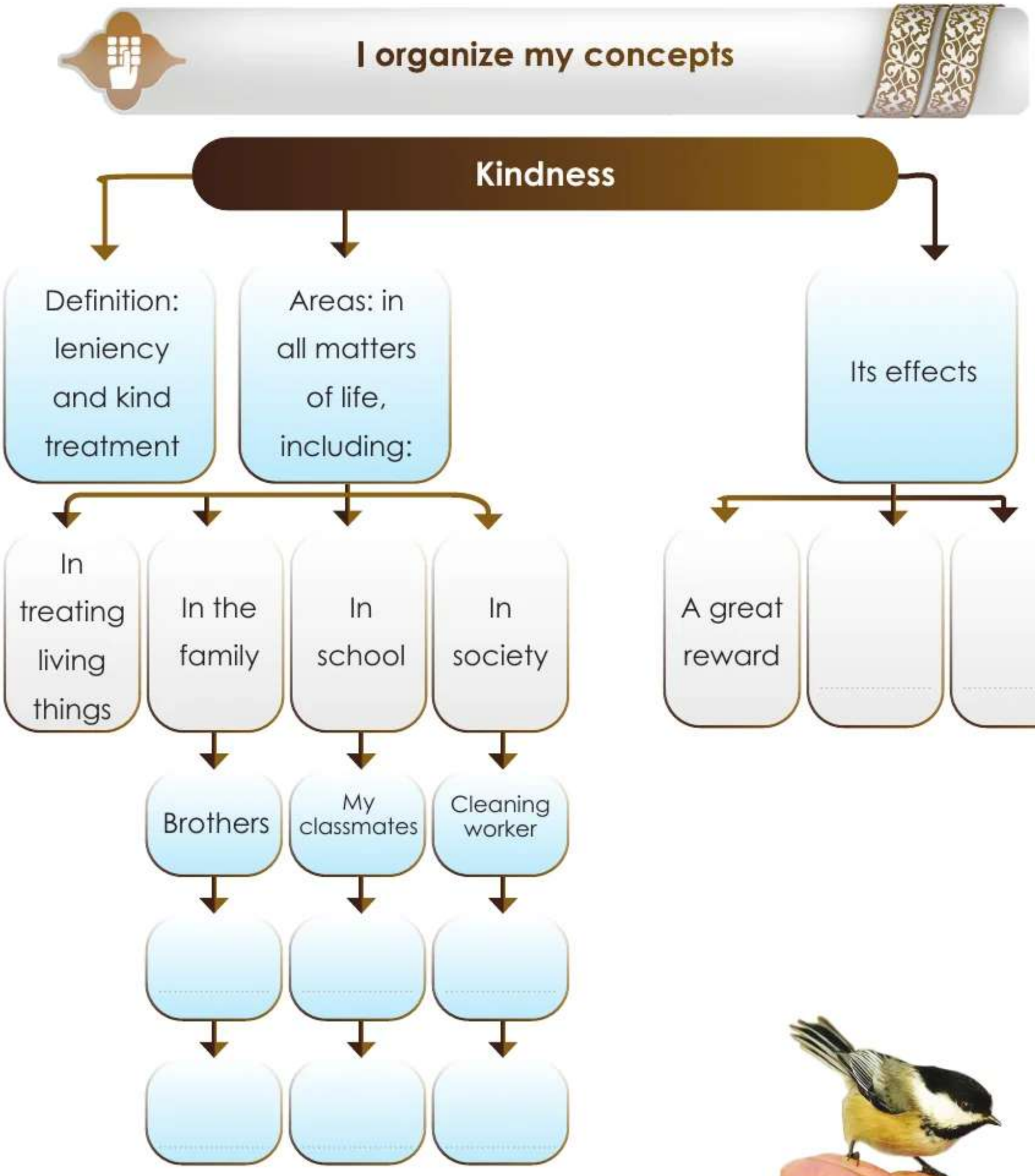
7 I meditate to be creative

I suggest three actions which I would do together with my classmates to show kindness to the cleaning worker in our school:

.....

.....

I organize my concepts



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I recite the Holy Qur'an:

Allah ﷻ said,

﴿ ٱذۡهَبَآ إِلَىٰ فِرۡعَوۡنَ إِنَّهُۥ طَغَىٰ ﴿٤٣﴾ فَقُولَا لَهُۥ قَوۡلٗا لَّيِّنٗا لَّعَلَّهُۥ يَتَذَكَّرُ أَوۡ يَخۡشَىٰ ﴿٤٤﴾ ﴾

[Idhhabaa ilaa Fir'awna innahoo taghaa (43) Faqoolaa lahoo qawlal laiyinal la allahoo yatadhakkaru 'aw yakhshaa (44)]

(Go, both of you, to Pharaoh. Indeed, he has transgressed [the bounds] (43) And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]." (44)) *(Surat Taha)*

My Imprint

My behavior is my responsibility:

» I talk about a situation in which I will abide by the moral of kindness following the example of my Prophet ﷺ.

I love my country:

» I show how I will participate in the "Thank You Workers" initiative launched by my government to treat workers kindly.



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Student Activities

I answer by myself

1 Activity One

» I think carefully to find the answer in the crossword puzzle box:

First: Vertical words

1 .Synonym of اللَّيْنِ :leniency

2 .Synonym of عابَهُ :disgrace

3 .Hadith narrator ﷺ

Second: Horizontal words:

4 .Synonym of يُزالُ :removed

5 .Synonym of جَمَّلَهُ :adorn

	2		1	3		
						5
				4		

2 Activity Two

» **I express and apply:**

» How to be kind in treating people in the following cases:

- My little brother?

- Salespersons in shopping malls?

- My neighbors?

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3 Activity Three

» Kindness adorns life and makes it more beautiful. I state what I would benefit from adhering to kindness in the Present Life and the Hereafter:

In the Present Life:

In the Hereafter:

4 Activity Four

I point out what I expect to happen if:

» People did not adhere to kindness?

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Enriching my experience:

» I look for a story that demonstrates the kindness of Allah's Messenger and tell it to my classmates.

I assess myself:

(1) I color the box which expresses my commitment to the specified behavior:

Behavior	Always	Sometimes	Never
I follow the example of my Prophetto treat people around me kindly.	☐	☐	☐

(2) I color the box that expresses how skillful I am in learning the specified aspect:

Ser. No.	Learning Aspect	Excellent	Good	Acceptable
1	My ability to recite the Noble Hadith from memory.	☐	☐	☐
2	My ability to explain the overall meaning of the Hadith.	☐	☐	☐
3	My ability to draw out situations where acts of kindness can be shown.	☐	☐	☐
4	My ability to infer the effects of kindness.	☐	☐	☐

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4

My Fasting is for the Sake of my Lord

This lesson teaches me to:

« conclude the virtues of the month of Ramadan.

» clarify the provisions of fasting.

» adhere to the manners of fasting.

» classify the benefits of fasting.

I take the initiative to learn

1 I think and answer

« I arrange the pillars of Islam as stated in the Hadith: "Islam is raised on five pillars." ..... :

« What is the fourth pillar of Islam?

« Why do we love the month of Ramadan?



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I use my skills to learn

1 I read and answer

Rashid came carrying the last paper of the calendar of the month of Sha'ban. It showed the date of 29th of Sha'ban.

Rashid: How do we recognize the entry of the month of Ramadan?

Grandfather: The entry of the holy month of Ramadan is established by one of two methods. The first is to see the crescent moon of Ramadan; the second is to complete the 30 days of the month of Sha'ban. The Prophet ﷺ said, "Observe fast on sighting it (the new moon) and break (fast) on sighting it (the new moon), but if the sky is cloudy for you, then complete the number (of thirty)." (Narrated by Muslim).

'Umran: the words "Observe fast on sighting it" in the imperative mood mean that fasting during the month of Ramadan is an obligatory act of worship for us.

Abdul Rahman: fasting Ramadan is one of the pillars of Islam. Allah imposed it on Muslims in the 2nd Hijri year.



'Umran: Fasting is based on two pillars:

- to intend fasting;
- to avoid fasting nullifiers, such as eating and drinking, from dawn until sunset.

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Abdul Rahman: Fasting is obligatory for every sane Muslim who has reached puberty, and is settled (not travelling) and able to fast. It is desirable for a boy to fast the whole or several days of Ramadan so that he can get used to fasting as long as he is able to fast.

Grandfather: The month of Ramadan, in which Muslims fast every year, is the month which Allahregards as the best of all months. The Holy Qur'an was revealed in the month of Ramadan.

Allah said,

﴿ شَهۡرُ رَمَضَانَ ٱلَّذِيٓ أُنزِلَ فِيهِ ٱلۡقُرۡءَانُ هُدٗى لِّلنَّاسِ وَبَيِّنَٰتٖ مِّنَ ٱلۡهُدَىٰ وَٱلۡفُرۡقَانِ ﴾

[Shahru Ramadaan alladhee unzila feehil Qur'aanu hudal linnaasi wa baiyinaatin minal hudaa wal furqaan]

(Ramadan is the (month) in which was sent down the Qur'an, as a guide to mankind and also clear proofs for guidance and judgment (between right and wrong)(. (Surat Al-Baqarah: 185)

The Night of *Al-Qadr* (*Night of Decree*) (Arabic: ليلة القدر) is one of the nights of Ramadan. This night is regarded as better than a thousand months.

'Umran: Last year exam coincided with the month of Ramadan. I used to some means that helped me fast and succeed. Therefore, I scored the highest marks.

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2 I answer orally

1. I cite the definition of fasting.

2. What is the ruling for fasting in Ramadan?

3 .In which Hijri year was fasting in Ramadan made obligatory?

4 .Who should fast during the month of Ramadan?

5 .What are the means that help Muslims fasting during Ramadan?

3 I work with my classmates

We meditate and conclude:

Evidence	Some of the virtues of Ramadan
Allah ﷻ said, ﴿ شَهْرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَٰتٍ مِّنَ ٱلْهُدَىٰ وَٱلْفُرْقَانِ ﴾ *[Shahru Ramadaan alladhee unzila feehil Qur'aanu hudal linnaasi wa baiyinaatin minal hudaa wal furqaan]* *(Ramadan is the (month) in which was sent down the Qur'an, as a guide to mankind and also clear proofs for guidance and judgment (between right and wrong.)) (Surat Al-Baqarah: 185)*	

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Allah ﷻ said,

﴿ إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ ﴿١﴾ وَمَآ أَدْرَىٰكَ مَا لَيْلَةُ ٱلْقَدْرِ ﴿٢﴾ لَيْلَةُ ٱلْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾ تَنَزَّلُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ﴿٤﴾ سَلَٰمٌ هِىَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ ﴿٥﴾ ﴾

[Innaa anzalnaahu fee lailatil qadr (1) Wa maa adraaka ma lailatul qadr (2) Lailatul qadri khairun min alfee shahr (3) Tanaz zalul malaa-ikatu war roohu feeha bi idhni-rab bihim min kulli amr (4) Salaamun hiya hattaa mat la'il fajr (5)]

(Indeed; We sent the Qur'an down during the Night of Decree (1) And what can make you know what the Night of Decree is? (2) The Night of Decree is better than a thousand months (3) The angels and the Spirit descend therein by the permission of their Lord with all decrees (4) Peace it is until the emergence of the dawn (5).) (Surat Al-Qadr)

It was narrated by Abu Hurairah ﷺ that the Prophet ﷺ said, "When the month of Ramadan begins, the gates of Paradise are opened and the gates of Hell are shut ... ." (Narrated by Al-Bukhari)

It was narrated by Abu Hurairah ﷺ that the Prophet ﷺ said, "Whoever observes fasting during the month of Ramadan with Faith while seeking its reward from Allah, will have his past sins forgiven." (Narrated by Al-Bukhari and Muslim)

The Prophet ﷺ said, "(The performance of) 'Umrah during Ramadan is equal to Hajj (pilgrimage) or Hajj with me (in reward)." (Narrated by Muslim)

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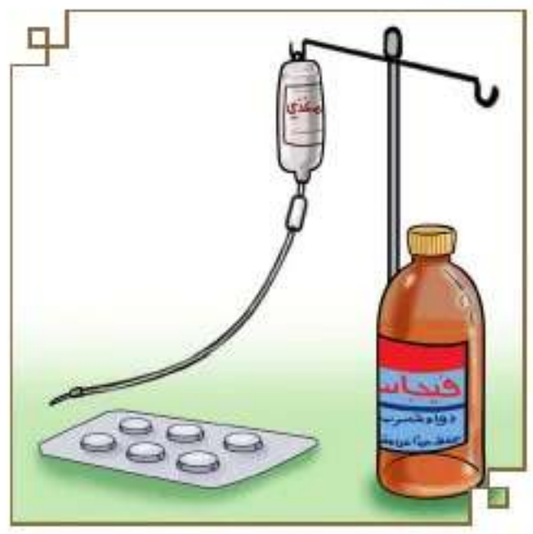
« We point out some provisions of fasting:



مِنْ مُبْطِلاتِ الصِّيامِ
(Some of the nullifiers of fasting)



Eating and drinking during daytime in Ramadan.



Intentional vomiting.



» Oral medications.

» Some food supplements (needles).

» **We infer lessons learned from the following Noble Hadith:**

The Allah's Messenger ﷺ said, "If anyone forgets that he is fasting and eats or drinks he should complete his fast, for it is only Allah Who has fed him and given him something to drink." (Agreed upon)



(What is permissible for a fasting person; مَا يُبَاحُ لِلصَّائِمِ (أَيْ: لا يُفْطِرُ)



i.e., he/she will not break his/her fast)



(Applying eye drops)



(Bathing)

(Syringe, whether in the vein or under the skin)

(Having shower)

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(Blood donation)



(rinsing the mouth and nose without exaggeration)

» **We read and conclude:**

(Some of the morals and *Sunnah* practices of fasting)

Some of the morals and *Sunnah* practices of fasting	Conclusions
Allah's Messenger ﷺ said, "Eat the *Sahur* (pre-dawn meal), for there are blessings in this meal." (Narrated by Al-Bukhari)	Fasting Muslims are urged to eat ..... .
Allah's Messenger ﷺ said, "People will always be on the right path as long as they hasten to break their fast and delay *Sahur*." (Narrated by Al-Bukhari and Muslim)	To hasten ..... and to delay .....
Muslims say when breaking their fasting in the month of Ramadan: «اللَّهُمَّ لَكَ صُمْتُ، وَعَلَى رِزْقِكَ أَفْطَرْتُ». *"O Allah, for You I have fasted, and with Your provision I have broken my fast."*	Saying prayer (*dua'a*) at time of .....

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The Allah's Messenger ﷺ said, "Fasting does not mean refraining from food and drink; it is rather refraining from idle and obscene speech. If someone insulted you or treated you out of ignorance you say: I am fasting, I am fasting." (*Saheeh Ibn Khuzaymah*)	To refrain from

4 I meditate and speak

Allah ﷻ said,

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن
قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ ﴿١٨٣﴾ أَيَّامٗا مَّعۡدُودَٰتٖۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوۡ عَلَىٰ سَفَرٖ
فَعِدَّةٞ مِّنۡ أَيَّامٍ أُخَرَۚ وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدۡيَةٞ طَعَامُ مِسۡكِينٖۖ فَمَن تَطَوَّعَ خَيۡرٗا فَهُوَ
خَيۡرٞ لَّهُۥۚ وَأَن تَصُومُواْ خَيۡرٞ لَّكُمۡۖ إِن كُنتُمۡ تَعۡلَمُونَ ﴿١٨٤﴾ ﴾

[Yaa ayyuhal ladheena aamanoo kutiba 'alaikumus Siyaamu kamaa kutiba 'alal ladheena min qablikum la'allakum tattaqoon (183) Ayyaaman ma'doodaat; faman kaana minkum mareedan aw'alaa safarin fa'iddatum min ayyaamin ukhar; wa 'alal ladheena yuteeqoonahoo fidyatun ta'aamu miskeenin faman tatawwa'a khairan fahuwa khairulo lahoo wa an tasoomoo khairul lakum in kuntum ta'lamoon (184)]

(O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous (183) [Fasting for] a limited number of days. So whoever among you is ill or on a journey [during them] then an equal number of days [are to be made up]. And upon those who are able [to fast, but with hardship] a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers excess, it is better for him. But to fast is best for you, if you only knew (184)) (Surat Al-Baqarah)

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مَنْ يُباحُ لَهُمُ الْفِطْرُ في رَمَضانَ (Those who may not fast in Ramadan)





(Old people who cannot fast)



(Traveler)







(A breastfeeding mother if she fears about herself or her child)

5 I classify:

Benefits of fasting:

» It teaches us to love the Holy Qur'an and to recite it as a form of worship.

» It strengthens the body and heals some diseases.

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- It makes the stomach comfortable.
- It increases Allah's favors.
- It teaches us to show mercy and kindness to the poor.
- It teazches us to eat and drink in an orderly manner.
- It teaches us to fear Allah both in secret and in public.
- It teaches us to show patience.

Benefits of FASTING

Religious	Behavioral	Health
Fearing Allah in secret and in public	It teaches us to show patience	It strengthens the body and heal some diseases.
Love for the Holy Qur'an and to maintain our acts of worship by reading it	It teaches us to show mercy and kindness to the poor.	
.....	.....	.....

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6 I design

» In cooperation with my teacher, I design a drawing showing the relationship between fasting and the following statement:

» (Emptying the stomach from harmful food mixes improves the health of the heart and protect the human body from harmful diseases).

7 I search

« I do a search on lessons learned from the Hadith:

The Allah's Messenger ﷺ said, "Allah said, 'Every act of the son of Adam is for him, except fasting. It is (exclusively) meant for Me and I (alone) will reward it'. Fasting is a shield. When any one of you is fasting on a day, he should neither indulge in obscene language, nor raise the voice; or if anyone reviles him or tries to quarrel with him, he should say: 'I am a fasting person.' By Him, in Whose Hand is the life of Muhammad, the breath of the observer of fast is sweeter to Allah on the Day of Judgment than the fragrance of musk. The one who fasts has two (occasions) of joy: one when he breaks the fast he is glad (of breaking the fast) and the other when he meets his Lord he is glad with his fast." (*Saheeh Al-Bukhari*)

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I organize my concepts

My Fasting is for the Sake of my Lord

Provisions of fasting

- What is permissible for a fasting person. .....
- Some of nullifiers of fasting. .....
- Some of Sunnah practices of fasting. .....

Virtues of the month of Ramadan

- The Qur'an was revealed in Ramadan
  - Night of Al-Qadr (Decree) is one of the nights of Ramadan
- In Ramadan the gates of Paradise are open and those of Hell are closed
- .....
  - .....

Benefits of Fasting

- Piety (fearing Allah)
  - .....
- .....
- Patience
  - .....

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I recite the Holy Qur'an

The Almighty said,

Allah ﷻ said,

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن
قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ ١٨٣ أَيَّامٗا مَّعۡدُودَٰتٖۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوۡ عَلَىٰ سَفَرٖ
فَعِدَّةٞ مِّنۡ أَيَّامٍ أُخَرَۚ وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدۡيَةٞ طَعَامُ مِسۡكِينٖۖ فَمَن تَطَوَّعَ خَيۡرٗا فَهُوَ
خَيۡرٞ لَّهُۥۚ وَأَن تَصُومُواْ خَيۡرٞ لَّكُمۡۖ إِن كُنتُمۡ تَعۡلَمُونَ ١٨٤ ﴾

[Yaa ayyuhal ladheena aamanoo kutiba 'alaikumus Siyaamu kamaa kutiba 'alal ladheena min qablikum la'allakum tattaqoon (183) Ayyaaman ma'doodaat; faman kaana minkum mareedan aw'alaa safarin fa'iddatun min ayyaamin ukhar; wa 'alal ladheena yuteeqoonahoo fidyatun ta'aamu miskeenin faman tatawwa'a khairan fahuwa khairulo lahoo wa an tasoomoo khairul lakum in kuntum ta'lamoon (184)]

(O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous (183) [Fasting for] a limited number of days. So whoever among you is ill or on a journey [during them] then an equal number of days [are to be made up]. And upon those who are able [to fast, but with hardship] a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers excess, it is better for him. But to fast is best for you, if you only knew (184)) (Surat Al-Baqarah)

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My Imprint

My behavior is my responsibility:

» What are the manners of fasting that I will adhere to in Ramadan to follow the *Sunnah* of our Prophet Muhammad ﷺ ?

I love my country:

» I express my love for my country, the United Arab Emirates, by adhering to good manners in the month of Ramadan.

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Student Activities

I answer by myself:

1 Activity One

» Complete the following sentences:

1. The entry of the month of Ramadan is established by sighting the ..... of the month of ..... .

2. The obligation of fasting is ..... on ..... adult ..... settled ..... .

3. The two pillars on which fasting is based are:

» .....

» and refraining from nullifiers of fasting (such as food and drink) from dawn to sunset.

2 Activity Two:

» I specify which of the following actions I agree to by inserting the word (correct) or (incorrect):

Action	Behavior	
	Correct	Incorrect
A group of grade 7 students agreed on breaking their fasting during daytime in Ramadan.		
» He took a vaccination against spinal fever by syringe during daytime in Ramadan.		

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» He saw his grandfather so tired that he was not able to move. He offered him food and something to drink during daytime in Ramadan.		
» He applied eye drops during daytime in Ramadan.		
» He said to his friend: "Today I will break my fasting after hearing the *adhan* (call to prayer) of *Isha'a* (Night) prayer in order to win a great reward."		

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3 Activity Three

» I choose the correct answer for each of the following statements:

1. In Ramadan, the night that is better than a thousand months is:

(The first night; the night of *Al-Qadr* (Decree); the night of Eid)

2. Fasting was made obligatory in the:

(The 1st Hijri year; the 2nd Hijri year; the 3rd Hijri year)

3. The meal that the Prophet ﷺ said that there are blessings in it is:

(*Sahur* (pre-dawn meal); *Iftar* (fast-breaking meal); dinner)

4 Activity Four

» I express my opinion about the following situations:

1. Khalid is a student who loves his religion and his Prophet. He is keen on maintaining his prayers. His friend Rashid saw him drinking water during daytime in Ramadan.

» I expect the reason: .....

2. I was fasting. A student insulted me when I ran into him on leaving school in a hurry at the end of school hours.

» The legitimate conduct: .....

3. I felt thirsty during the day in Ramadan. I forgot that I was fasting and I drank some water.

» The legitimate conduct: .....

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Enriching my experience:

» I do a search on the health benefits of fasting supported by references and pictures. I show it to my teacher before I present it through school radio.

I assess myself:

» I select the assessment that expresses how skillful I am in learning the specified aspect:

Ser. No.	Learning Aspect	Excellent	Good	Acceptable
1	My ability to conclude the virtues of the month of Ramadan.	☐	☐	☐
2	My ability to explain the obligations of fasting.	☐	☐	☐
3	My commitment to the manners of fasting.	☐	☐	☐
4	My ability to categorize the benefits of fasting.	☐	☐	☐

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In the Shade of my Charity

This lesson teaches me to:

- list the types of charities.
- conclude the virtue of charity.
- abide by the manners of charity.
- define the areas of charity.

I take the initiative to learn

I meditate and answer:

- The places where these boxes are put.
- The reason for putting such boxes.
- I cite a holy verse or an Noble Hadith that is written on these boxes.



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I use my skills to learn

1 I read and answer

After performing their' *Asr* prayer and doing their homework, Umm (the mother of) Abdullah asked her children to help her put some stuff in boxes in an organized manner.

Amina: Do you want us to put clothes, foodstuff and rugs in separate boxes?

Mother: Yes, daughter.

Alia': What will we do with them?

Mother: We will give them to the UAE Red Crescent as a charity to take them to the poor and the needy.

Alia': What does the term "charity" mean?



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Mother: It is the gift by which we seek the reward of Allah ﷻ.

Abdullah: What is the benefit of this deed?



Mother: By giving charity we show devotion to Allahﷻ, thank Him for His graces and purify ourselves from stinginess and selfishness. Allah ﷻ is the true owner of the money with which He trusted us. Therefore, we should give some of it to the poor and the needy. By doing this, Allah's favors will always be bestowed upon us. Those who give charity will be granted shades by Allah on the Day of Judgment.

Amina: All these clothes and foodstuffs are still fresh and will be usable for a long time.

Mother: Yes, my children. Allahsaid,

﴿ لَن تَنَالُواْ ٱلۡبِرَّ حَتَّىٰ تُنفِقُواْ مِمَّا تُحِبُّونَۚ وَمَا تُنفِقُواْ مِن شَيۡءٖ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٞ ﴾

[Lan tanaalul birra hattaa tunfiqoo mimmaa tuhibboon; wa maa tunfiqoo min shai'in fa innal laaha bihee 'Aleem]

(Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend, indeed, Allah is Knowing of it) (Surat Al Imran: 92)

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Abdullah: It is desirable not to show our charity.

Alia': Why?

Mother: By giving charity in secret we avoid humiliating the poor, and stay away from hypocrisy and pretense.

Ahmed: Is charity limited to food, carpets and clothes?

Abdullah: Even little money can also be given as a charity.

Alia': Is charity obligatory for Muslims?

,**Mother**: There are compulsory charities, such as the zakat (poor-due), zakat Al-Fitr to be given at the end of the month of Ramadan. There is also the charity of vow (Arabic صَدَقَةُ النَّذْر). If a Muslim vows to give charity, he must fulfill his vow. Besides, there are voluntary charities which have no specific time. However, Muslims are keen on giving them at all times.

Amina: What about those who do not have charity to give to the poor and the needy. What should they do?

Mother: They may pray for them, say good word and meet them with a true smile.



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2 I respond orally

1. I define the term "charity."

2. I identify those to whom charities are given.

3. I explain the reason behind paying charity to them.

4. I count the types of charity.

3 I cooperate with my colleagues

» We think deeply and conclude:

Evidence	Favors of charity
Allah ﷻ said, ﴿وَمَآ أَنفَقْتُم مِّن شَيْءٍ فَهُوَ يُخْلِفُهُۥ ۖ وَهُوَ خَيْرُ ٱلرَّٰزِقِينَ﴾ *[Wa maaa anfaqtum min shai'in fahuwa yukhlifuhoo wa Huwa khairur raaziqeen]* *(And whatever thing you spend [in His cause], He will compensate it; and He is the best of providers) (Surat Saba: 39)* It was narrated that Allah's Messenger ﷺ said, "Wealth does not diminish by giving *Sadaqah* (charity) …" (Narrated by Muslim)	A blessing and growth for wealth

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Allah's Messenger ﷺ said, "Save yourself from the Hellfire even with half a date (given in charity)." (Narrated by Al-Bukhari)	Giving even ..... in charity.
Allah's Messenger ﷺ said, "Charity wipes away sins as water extinguishes fire." (Narrated by Al-Tirmithi)	Charity wipes ..... away.

4 We specify

» We identify the acts that show the benefits of charity by shading the smiling face:

Actions:

1. Abu Ahmed is keen to give charity to show mercy to the weak.
2. Red Crescent Society gives aid to the poor in consolation for them.
3. He gives charity to the poor only to be said that he is generous.
4. Umm Abdullah donates to those in need in order to earn the reward and increase her good deeds.
5. Omar is keen on giving charity to purify himself from stinginess and selfishness.
6. Khalid gives charity in adherence to the ethics of the Prophets.
7. The rich give charity to the poor so as to spread love and affection among them.



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5 We read and explore

Sharia texts	Manners of charity
Allah's Messengersaid, "Actions are to be judged only by intentions and a man will have only what he intends." (Narrated by Al-Bukhari)	Charity should be given purely for the sake of Allah.
Allah ﷻ said, ﴿لَن تَنَالُواْ ٱلۡبِرَّ حَتَّىٰ تُنفِقُواْ مِمَّا تُحِبُّونَۚ وَمَا تُنفِقُواْ مِن شَيۡءٖ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٞ﴾ *[Lan tanaalul birra hattaa tunfiqoo mimmaa tuhibboon; wa maa tunfiqoo min shai'in fa innal laaha bihee 'Aleem]* *(Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend, indeed, Allah is Knowing of it.) (Surat Al Imran: 92)*	Spending from that ..... .

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Allah ﷻ said,

﴿ إِن تُبْدُوا۟ ٱلصَّدَقَٰتِ فَنِعِمَّا هِىَ ۖ وَإِن تُخْفُوهَا وَتُؤْتُوهَا ٱلْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ ۚ ﴾

[In tubdus sadaqaati fani'immaa hiya wa in tukhfoohaa wa tu'toohal fuqaraa'a fahuwa khayrul lakum]

(If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you) (Surat Al-Baqarah: 271)

A charity given in ..... is better than ..... in public.

Allah ﷻ said,

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُبْطِلُوا۟ صَدَقَٰتِكُم بِٱلْمَنِّ وَٱلْأَذَىٰ كَٱلَّذِى يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ ۖ ﴾

[Yaaa ayyuhal ladheena aamanoo laa tubtiloo sadaqaatikum bilmanni wal adhaa kalladhee yunfiqu maalahoo ri'aa'an naasi]

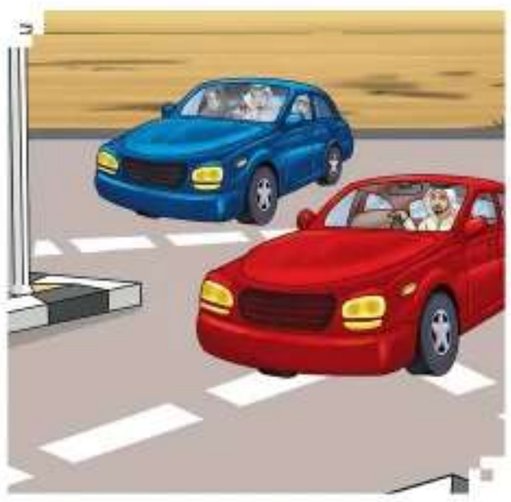
(O you who have believed, do not invalidate your charities with reproach or injury as does one who spends his wealth [only] to be seen by the people) (Surat Al-Baqarah: 264)

Charity should not be ..... .

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6 We consider and speak

» We talk about the areas of charity-giving to which our Prophet Muhammadguided us:

 Your smiling in the face of your brother is charity.	 Your pouring from your bucket into the bucket of your brother is charity for you.	 Commanding good and forbidding evil is charity.
 Guiding a man lost in the land is charity for you.	 Your sight for the help of a man with bad sight is a charity for you.	 Your removal of stones, thorns and bones from people's path is a charity for you.

We identify other areas of giving charity:

» .....

» .....

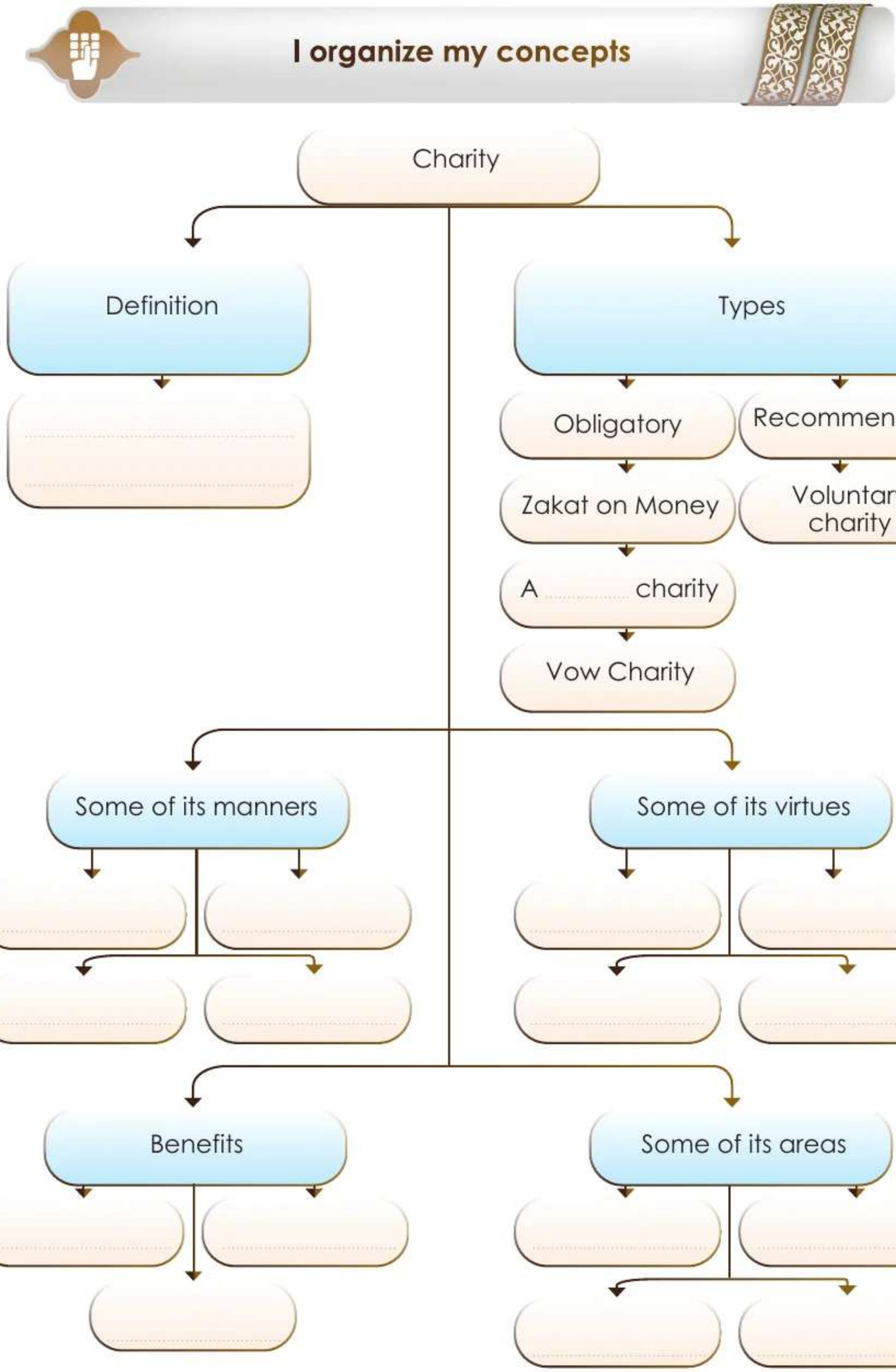
» .....

7 I think to be creative

In cooperation with my teacher ,I design an innovative money box to collect my donations and give them to the UAE Red Crescent.

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I organize my concepts



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I recite the Holy Qur'an

Allah ﷻ said,

﴿ مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴾

[Mathalul ladheena yunfiqoona amwaalahum fee sabeelil laahi kamathali habbatin anbatat sab'a sanaabila fee kulli sumbulatin mi'atu habbah; wallaahu yudaa'ifu liman yashaa; wallaahu Waasi'un 'Aleem]

(The likeness of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in every spike a hundred grains. And Allah multiplies [His reward] for whom He wills. Allah is all-Embracing, All-Knowing) (Surat Al-Baqarah: 261)

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My Imprint

My behavior is my responsibility:

I abide by morals of charity when giving it, following the Sunnah of our Prophet Muhammad ﷺ.

I love my country:

I explain how to express my love for my country, the United Arab Emirates, through handling my charity in a proper way.



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Student Activities

I answer by myself:

1 Activity One

I complete the following sentences:

1. Charity is .....

2. The obligation of money *Zakat* and *Al-Fitr* charity is ..... ; whereas the voluntary charity is .....

2 Activity Two

I distinguish between the voluntary and obligatory charity by highlighting the star in front of each of the following statements:

Deed	Obligatory charity	Voluntary charity
A group of neighborhood residents raised donations to help furnish an orphanage house.	☆	☆
Salim gave as a charity 3 kilograms of rice on behalf of each member of his family before *Eid Al-Fitr*.	☆	☆
He handed over his money box to the UAE Red Crescent for the good of orphans.	☆	☆
He took part in a fundraising campaign for the good of refugees.	☆	☆
Hamad took out a hundred thousand dirhams as *zakat* on his money which he kept in an Islamic bank.	☆	☆
He gave one thousand dirhams as a charity to fulfill his vow.	☆	☆

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3 Activity Three

» I match each of the following situations to the corresponding Sharia text by placing the situation number in front of the evidence:

Ser. No.	Situation	Number	Legal evidence
1	A man gives charity while doing harm to the poor.		"Wealth does not diminish by giving *Sadaqah* (charity) ..." (Narrated by Muslim)
2	A woman gives old worn-out clothes as charity.		﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُبۡطِلُواْ صَدَقَٰتِكُم بِٱلۡمَنِّ وَٱلۡأَذَىٰ كَٱلَّذِي يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ ﴾ *[Yaaa ayyuhal ladheena aamanoo laa tubtiloo sadaqaatikum bilmanni wal adhaa kalladhee yunfiqu maalahoo ri'aa'an naasi]* *(O you who have believed, do not invalidate your charities with reproach or injury as does one who spends his wealth [only] to be seen by the people.) (Surat Al-Baqarah: 264)*

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3	A man who does not give charity because he fears his money would grow less.	○	﴿لَن تَنَالُواْ ٱلۡبِرَّ حَتَّىٰ تُنفِقُواْ مِمَّا تُحِبُّونَۚ وَمَا تُنفِقُواْ مِن شَيۡءٖ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٞ﴾ *[Lan tanaalul birra hattaa tunfiqoo mimmaa tuhibboon; wa maa tunfiqoo min shai'in fa innal laaha bihee 'Aleem]* *(Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend, indeed, Allah is Knowing of it) (Surat Al Imran: 92)*

Enriching my experience:

« I write a report on the UAE Red Crescent efforts with regards to distributing charities to the poor and the needy and present it to my classmates.



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I assess myself:

« I select the assessment that expresses how skillful I am in learning the specified aspect:

Ser. No.	Learning Aspect	Excellent	Good	Acceptable
1	My ability to specify the types of charities.	☐	☐	☐
2	My ability to infer the virtue of charity.	☐	☐	☐
3	My ability to identify some areas of charity giving.	☐	☐	☐
4	My commitment to the morals of charity when I give it.	☐	☐	☐

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Unit Six

6

My Environment is my Civilization



Unit Contents

	Domain	Theme	Lesson	Learning Outcomes
1	Divine Revelation	The Holy Qur'an	Surat *Al-Mutaffifin* (The Defrauding)	The student: » recites Surat *Al-Mutaffifin* properly and correctly. » reads Surat *Al-Mutaffifin* from memory. » explains the terms mentioned in the verses. » concludes the meaning of "defrauding" and its punishment in this World and the Hereafter. » infers the characteristics of defrauders "*Mutaffifin*." » compares between the Record of the Disbelievers and that of the Righteous.

2	Values of Islam and its Morals	Values of Islam	Generosity	The student: » explains the nature of generosity. » cites examples and symbols of generosity and generous figures. » counts the harmful effects of stinginess on the individual and society. » concludes the benefits of generosity.
3	Divine Revelation	Noble Hadith	Perfection of Faith	The student: » reads the Noble Hadith from memory. » explains the overall meaning of the Noble Hadith. » concludes that believing in Allah and the Last Day leads to performing good deeds. » clarifies lessons learned from the Noble Hadith.

4	Identity and Contemporary Issues	Contemporary Issues	My Environment is My Responsibility	The student: » shows the importance of preserving the cleanliness of environment. » counts examples of preserving the cleanliness of environment. » lists some waste disposal methods. » explains the role of individuals in preserving the environment and protecting it from pollution (voluntary work).
5	The Prophet's Biography and Personalities	Personalities	*Dhu Al-Nurain* Uthman bin Affan ﷺ	» concludes the qualities of our master Uthman ﷺ through his biography. » shows that generosity and modesty are the qualities of believers. » abides by the qualities of modesty and generosity of » our master Uthman bin Affan ﷺ.

Surat *Al-Mutaffifin* (The Defrauding)

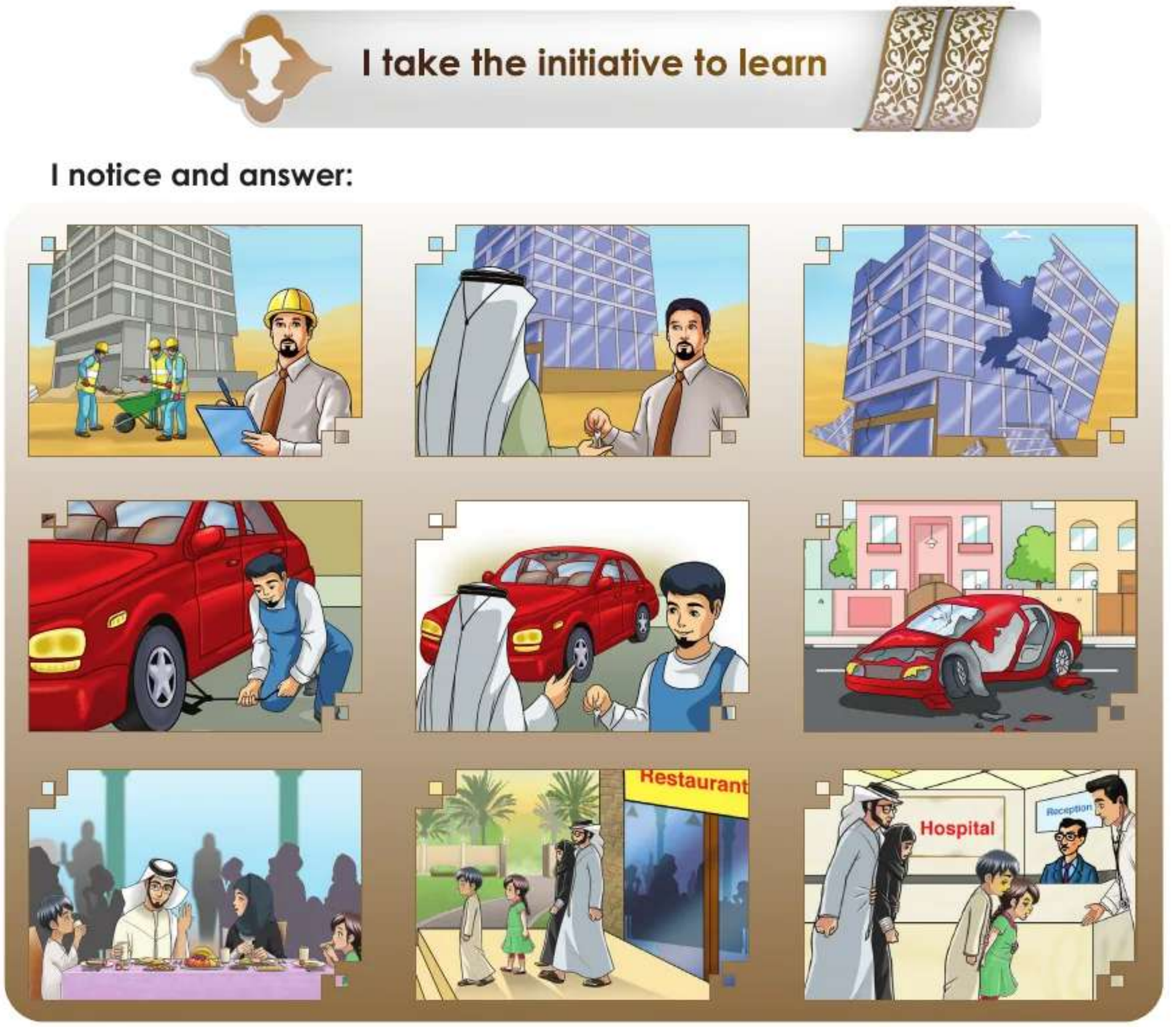
This lesson teaches me to:

- recite Surat *Al-Mutaffifin* properly and correctly.
- read Surat *Al-Mutaffifin* from memory.
- explain terms mentioned in the verses.
- conclude the meaning of "defrauding" and the punishment of which in this World and the Hereafter.
- infer the characteristics of defrauders "*Al-Mutaffifin*."
- compare between the record of the infidel and that of the righteous.

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I take the initiative to learn

I notice and answer:



» Based on my understanding of the previous images, I expect the work done by each professional and then I complete the following table:

	Work	Result
Engineer		
Mechanical		
Restaurant owner		
The common feature of previous professions:		The result: .....

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I use my skills to learn

1 I recite and memorize:

Surat *Al-Mutaffifin*

سورَةُ المُطَفِّفينَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

﴿ وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ ٱلَّذِينَ إِذَا ٱكْتَالُوا۟ عَلَى ٱلنَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ
﴿٣﴾ أَلَا يَظُنُّ أُو۟لَٰٓئِكَ أَنَّهُم مَّبْعُوثُونَ ﴿٤﴾ لِيَوْمٍ عَظِيمٍ ﴿٥﴾ يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ ﴿٦﴾ كَلَّآ
إِنَّ كِتَٰبَ ٱلْفُجَّارِ لَفِى سِجِّينٍ ﴿٧﴾ وَمَآ أَدْرَىٰكَ مَا سِجِّينٌ ﴿٨﴾ كِتَٰبٌ مَّرْقُومٌ ﴿٩﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾
ٱلَّذِينَ يُكَذِّبُونَ بِيَوْمِ ٱلدِّينِ ﴿١١﴾ وَمَا يُكَذِّبُ بِهِۦٓ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ
﴿١٣﴾ كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا۟ يَكْسِبُونَ ﴿١٤﴾ كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ﴿١٥﴾ ثُمَّ إِنَّهُمْ
لَصَالُوا۟ ٱلْجَحِيمِ ﴿١٦﴾ ثُمَّ يُقَالُ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ﴿١٧﴾ كَلَّآ إِنَّ كِتَٰبَ ٱلْأَبْرَارِ لَفِى عِلِّيِّينَ ﴿١٨﴾ وَمَآ
أَدْرَىٰكَ مَا عِلِّيُّونَ ﴿١٩﴾ كِتَٰبٌ مَّرْقُومٌ ﴿٢٠﴾ يَشْهَدُهُ ٱلْمُقَرَّبُونَ ﴿٢١﴾ إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ﴿٢٢﴾ عَلَى ٱلْأَرَآئِكِ
يَنظُرُونَ ﴿٢٣﴾ تَعْرِفُ فِى وُجُوهِهِمْ نَضْرَةَ ٱلنَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ﴿٢٥﴾ خِتَٰمُهُۥ مِسْكٌ ۚ
وَفِى ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَٰفِسُونَ ﴿٢٦﴾ وَمِزَاجُهُۥ مِن تَسْنِيمٍ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا ٱلْمُقَرَّبُونَ ﴿٢٨﴾
إِنَّ ٱلَّذِينَ أَجْرَمُوا۟ كَانُوا۟ مِنَ ٱلَّذِينَ ءَامَنُوا۟ يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا۟ بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾ وَإِذَا
ٱنقَلَبُوٓا۟ إِلَىٰٓ أَهْلِهِمُ ٱنقَلَبُوا۟ فَكِهِينَ ﴿٣١﴾ وَإِذَا رَأَوْهُمْ قَالُوٓا۟ إِنَّ هَٰٓؤُلَآءِ لَضَآلُّونَ ﴿٣٢﴾ وَمَآ أُرْسِلُوا۟
عَلَيْهِمْ حَٰفِظِينَ ﴿٣٣﴾ فَٱلْيَوْمَ ٱلَّذِينَ ءَامَنُوا۟ مِنَ ٱلْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾ عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ﴿٣٥﴾ هَلْ
ثُوِّبَ ٱلْكُفَّارُ مَا كَانُوا۟ يَفْعَلُونَ ﴿٣٦﴾ ﴾

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Bismillaahir Rahmaanir Raheem

[Wailul lil mutaffifeen (1) Alladheena idhak taaloo 'alan naasi yastawfoon (2) Wa idhaa kaaloohum aw wazanoohum yukhsiroon (3) Alaa yazunnu ulaa'ika annahum mab'oothoon (4) Li Yawmin 'Azeem (5) Yawma yaqoomun naasu li Rabbil 'aalameen (6) Kallaa inna kitaabal fujjaari lafee Sijjeen (7) Wa maa adraaka maa Sijjeen (8) Kitaabun marqoom (9) Wailuny yawma'idhil lil mukadhdhibeen (10) Alladheena yukadhdhiboona bi yawmid deen (11) Wa maa yukadhdhibu bihee illaa kullu mu'tadin atheem (12) Idhaa tutlaa'alaihi aayaatunaa qaala asaateerul awwaleen (13) Kallaa bal raana 'alaa quloobihim maa kaanoo yaksiboon (14) Kallaa innahum 'an Rabbihim yawma'idhil lamah jooboon (15) Thumma innahum lasaa lul jaheem (16) Thumma yuqaalu haadhal ladhee kuntum bihee tukadhdhiboon (17) Kallaa inna kitaabal abraari lafee 'Illiyyeen (18) Wa maa adraaka maa 'Illiyyoon (19) Kitaabun marqoom (20) Yashhadu hul muqarra boon (21) Innal abraara lafee Na'eem (22) 'Alal araaa'iki yanzuroon (23) Ta'rifu fee wujoohihim nadratan na'eem (24) Yusqawna min raheeqin makhtoom (25) Khitaamuhoo misk; wa fee dhaalika falyatanaafasil Mutanaafisoon (26) Wa mizaajuhoo min Tasneem (27) 'Ainaiy yashrabu bihal muqarraboon (28) Innal ladheena ajramoo kaanoo minal ladheena aamanoo yadhakoon (29) Wa idhaa marroo bihim yataghaamazoon (30) Wa idhan qalaboo ilaa ahlihimun qalaboo fakiheen (31) Wa idhaa ra awhum qaaloo inna haa'ulaa'i ladaal loon (32) Wa maa ursiloo 'alaihim haafizeen (33) Fal yawmal ladheena aamanoo minal kuffaari yadhakoon (34) 'Alal araa'iki yanzuroon (35) Hal thuwwibal kuffaaru maa kaanoo yaf'aloon (36)]

(Woe to those who give less [than due] (1) Who, when they take a measure from people, take in full (2) But if they give by measure or by weight to them, they cause them loss (3) Do they not think that they will be raised again (4) For an Awful Day (5) The Day when mankind will stand before the Lord of the Worlds? (6) No! Indeed, the record of the wicked is in Sijjeen (7) And what can make you know what is sijjeen? (8) It is [their destination recorded in] a register inscribed (9) Woe, that Day, to the deniers (10) Who deny the Day of Judgment (11) And none deny it except every sinful transgressor (12) When Our verses are recited to him, he says: "Legends of the former peoples." (13) No! Rather, that which they have earned

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is rust upon their hearts (14) No! Indeed, from their Lord, that Day, they will be partitioned (15) Then indeed, they will [enter and] burn in Hell (16) Then it will be said [to them], "This is what you used to deny." (17) No! Indeed, the record of the righteous is in 'illiyin (18) And what can make you know what is 'illiyin? (19) It is [their destination recorded in] a register inscribed (20) Which is witnessed by those brought near [to Allah] (21) Indeed, the righteous will be in pleasure (22) On adorned couches, observing (23) You will recognize in their faces the radiance of pleasure (24) They will be given to drink [pure] wine [which was] sealed (25) The last of it is musk. So for this let (all) those strive who strive for bliss (26) And mixed with water of Tasnim (27) A spring from which those near [to Allah] drink (28) Indeed, those who committed crimes used to laugh at those who believed (29) And when they passed by them, they would wink one to another (30) And when they returned to their people, they would return jesting (31) And when they saw them, they would say, "Indeed, those are truly lost." (32) But they had not been sent as guardians over them (33) So Today those who believed are laughing at the disbelievers (34) On adorned couches, observing (35) Have the disbelievers [not] been rewarded [this Day] for what they used to do? (36)) (Surat Al-Mutaffifin)

I explain the holy verses:

﴿ وَيْلٌ لِّلْمُطَفِّفِينَ ﴾

Wailul lil mutaffifeen

total loss and torture is the punishment of the wicked who cheat people and reduce the scale and measure.

﴿ ٱلَّذِينَ إِذَا ٱكْتَالُوا۟ عَلَى ٱلنَّاسِ يَسْتَوْفُونَ ﴾

Alladheena idhak taaloo 'alan naasi yastawfoon

those who take their right fully when they buy from others.

﴿ وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ ﴾

Wa idhaa kaaloohum aw wazanoohum yukhsiroon

when they sell to people they decrease the weight and measure.

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2 I read and distinguish:

Action	Fraud	Honesty
A doctor tells his patients to do medical tests that they do not need only to earn more money.		
An owner of a car spare parts shop sells counterfeit items as original.		
A shop owner destroys expired goods and bears the loss.		
Sweets seller puts candy pieces on the scale before putting them in the box to make sure that the weight of the bag would not be included.		
He adds unhealthy color ingredients to candy and sweets.		
A man bought a car, and a month later he needed money. He returned the car to the dealer from whom he bought the car to resell it to him. The dealer agreed to buy it for three quarters of its previous price.		
The owner of a fish shop bought all the fish that the hunter could get during his entire day for a small amount of money and sold it at a double price.		

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I meditate:

» Why did Allah threaten the defrauders with torture on the Day of Judgment?

» What is the punishment that would be applied to the defrauders in this world?

I conclude:

» What is the relationship between faith and commitment to Allah's commands?

» How do you describe the faith of the defrauders?

3 I read and compare

﴿ كَلَّآ إِنَّ كِتَٰبَ ٱلْفُجَّارِ لَفِى سِجِّينٍ ﴾ *Kallaa inna kitaabal fujjaari lafee Sijjeen*	The wicked are doomed to stay in a narrow place in hell which is an everlasting prison where they suffer a painful torment.
﴿ كِتَٰبٌ مَّرْقُومٌ ﴾ *Kitaabun marqoom*	a sealed record in which their deeds are written and stamped so that these deeds will not increase nor decrease.
﴿ مُعْتَدٍ أَثِيمٍ ﴾ *mu'tadin atheem*	unjust person who committed many sins.
﴿ رَانَ عَلَىٰ قُلُوبِهِم ﴾ *raana 'alaa quloobihim*	their hearts are covered with sins.

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Destruction and torment are the punishment of those who do not believe in the Day of Judgment. Only the unjust who had committed many sins and acts of disobedience do not believe in it. If the verses of Allah were recited to them, they would deny it by saying, 'Old myths'. Their sins covered their hearts, so they were unable to see the light of truth. Rather, on the Day of Resurrection, they will be blocked from seeing Allah and will enter Hell to suffer its burning heat.

As for the righteous, their records will be in the higher places of heaven where angels see them. They will enjoy Paradise sitting on luxury thrones. They look to their Lord and to the bliss which has been prepared for them, and the joy of bliss appears on their faces. They will be given to drink a pure syrup, the last of which will be the smell of musk. This drink is mixed from a spring in Paradise called "Tasneem" which was prepared for those nearest to Allah to drink from.

Aspect of comparison	Disbelievers	The righteous
Their qualities and deeds		
Their record		
Their reward		

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4 I cooperate with my classmates

We consider and think

» Why is blocking (the wicked) from seeing Allah considered a punishment?

» What is the relationship between fraud and disbelief in the Day of Judgment?

» Why is fraud considered a kind of injustice?

» **We meditate and conclude:**

Disbelievers used to laugh at believers in the present life. When they passed by them, they would wink one to another. And when they went back to their parents and relatives, they laughed with them in mockery of the believers. If they saw the believers, they described them as misguided because they followed Prophet Muhammad. ﷺ But on the Day of Judgment, the believers will make fun of the disbelievers, as those have mocked them in this world.

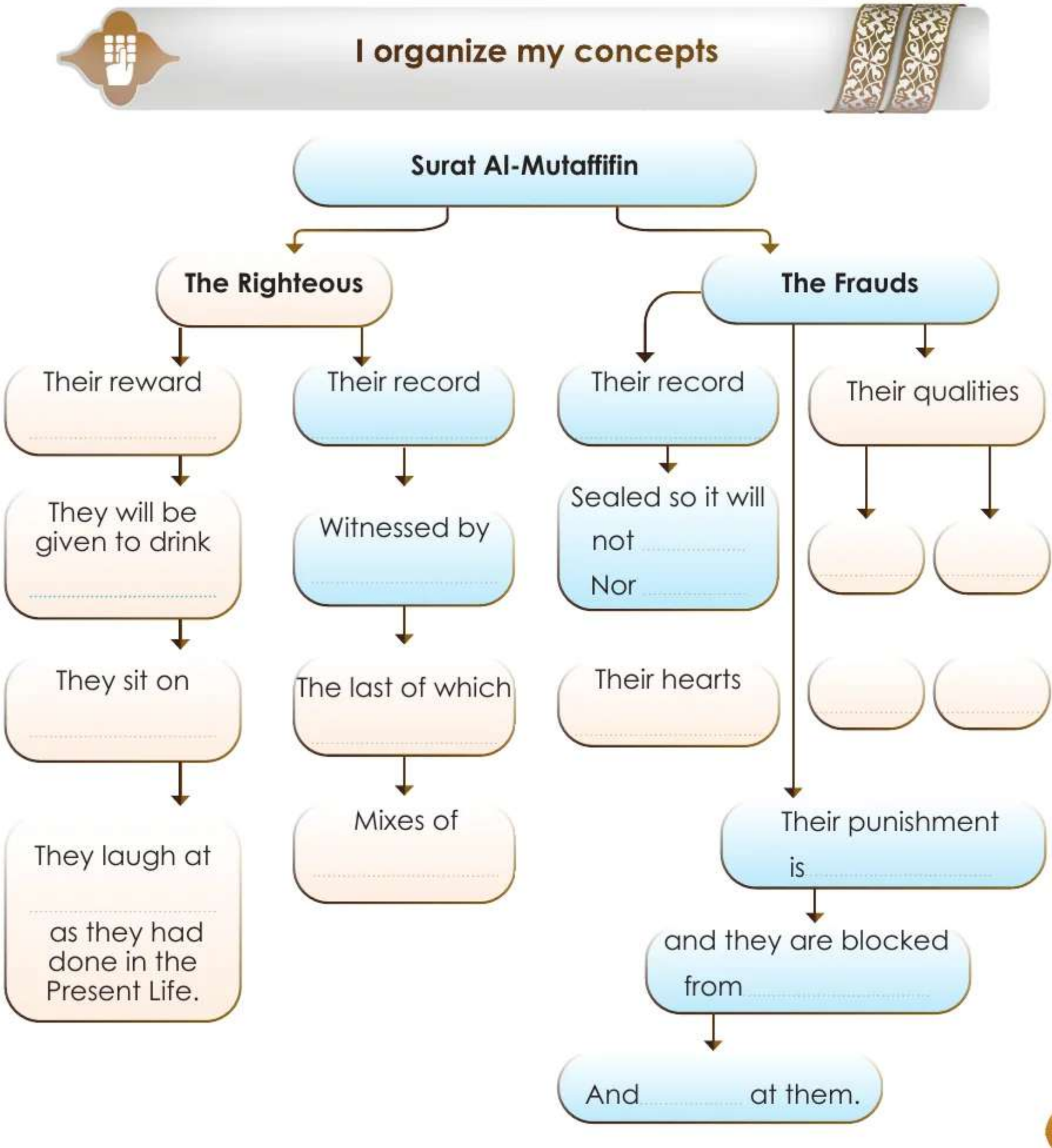
» What is the punishment of those who mock believers in This World?

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We search and share:

We do a search on the harmful effects of using monosodium glutamate (or MSG) salt, which is added to some processed foods. Then we bring a range of canned foods, such as: cubes of ready-made soups, noodles spices, potatoes, and ready-made juices. We read the ingredients of these food to find out whether this substance has or has not been used.

I organize my concepts



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I recite the Holy Qur'an

Allah ﷻ said,

﴿ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ وَلَا تَنقُصُوا۟ ٱلْمِكْيَالَ وَٱلْمِيزَانَ ۚ إِنِّىٓ أَرَىٰكُم بِخَيْرٍ وَإِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴾

[Wa ilaa Madyana akhaahum Shu'aibaa; qaala yaa qawmi' budul laaha maa lakum min ilaahin ghairuhoo wa laa tanqusul mikyaala walmeezaan; innee araakum bikhairinw wa innee akhaafu 'alaikum 'adhaaba Yawmim muheet]

(And to Midian [We sent] their brother Shu'aib. He said, "O my people, worship Allah; you have no other God than Him. And do not decrease from the measure and the scale. Indeed, I see you in prosperity; but indeed, I fear for you the punishment of an all-encompassing Day.)
(Surat Hud: 84)

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My Imprint

My behavior is my responsibility:

» I specify the deeds that I will observe to be a righteous person.

I love my country:

» I mention the deeds I will do to help protect my country from commercial fraud.



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Student Activities

I answer by myself:

1 Activity One

» I find out and draw a line to complete the following sentence:

The believing slave	does not see	Allah on the Day of Judgment.
The disbelieving slave	sees	

2 Activity Two

I describe people's feelings in the following situations:

» A student was caught cheating in the exam and a decision was made not to allow him to do the rest of exams. The news spread among the students.

.....

» A man denied that he exceeded the legal speed limit and refused to pay the fine. The traffic policeman showed him the picture that was taken for his car.

.....

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3 Activity Three

I draw a line to connect between the action taken and the resulting effect as follows:

Deed	Effect
He earns his money by deceiving others.	His heart hardened and blocked from seeing the truth.
He resorts to cheating in doing the exam and encourages others to do the same.	He might be inflicted by a disease that needs a lot of money for treatment. He is likely to lose his business.
He continues committing sins and does not repent.	He would not get a job after graduation because he might not succeed at the job interview.

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4 Activity Four

I write down what I would do in the following cases:

» A relative of mine will open a shop.

» I borrowed a book from my classmate.

» Someone has done me a favor.

5 Activity Five

» I read the following texts and answer:

Allah ﷻ said,

﴿ وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَأَخَذَتِ ٱلَّذِينَ ظَلَمُوا۟ ٱلصَّيْحَةُ فَأَصْبَحُوا۟ فِى دِيَـٰرِهِمْ جَـٰثِمِينَ ﴾

[Wa lammaa jaa'a amrunaa najjainaa shu'aibanw wal ladheena aamanoo ma'ahoo birahmatin minnaa wa akhadhatil ladheena zalamus saihatu fa asbahoo fee diyaarihim jaathimeen]

(And when Our command came, We saved Shu'aib and those who believed with him by mercy from Us. And the (Awful) Cry seized those who had wronged, and morning found them prostrate in their homes) *(Surat Hud: 94)*

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The Messenger of Allah ﷺ happened to pass by a heap of corn. He thrust his hand in that heap and his fingers felt wetness. He said to the owner of that heap of food: "What is this, O seller of the food?" The man replied: "O Messenger of Allah, It got rained on." The Messenger of Allah ﷺ said, "Why did you not place this (the wet part) on the top of the pile so that people could see it? He who deceives us is not one of us." (Narrated by Muslim)

What is the punishment of those who deceive Muslims?

.....

Enriching my experience:

» I do a search on the story of Prophet Shu'aib, summarize it and then tell it to my classmates.

I assess myself:

» I select the assessment that expresses how skillful I am in learning the specified aspect:

Ser. No.	Learning Aspect	Excellent	Good	Acceptable
1	My ability to recite Surat *Al-Mutaffifin*.	☐	☐	☐
2	My ability to memorize Surat *Al-Mutaffifin*.	☐	☐	☐
3	My ability to explain the meaning of terms mentioned in the Surah.	☐	☐	☐
4	My ability to explain the overall meaning of the verses.	☐	☐	☐

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Generosity

This lesson teaches me to:

- explain the nature of generosity.
- cite examples and symbols indicating acts of generosity and generous figures.
- count the harmful effects of stinginess on the individual and society.
- conclude the benefits of generosity.

I take the initiative to learn

I notice and answer:



- What do people in the three above pictures do?
- What is the dominant feeling that those people have?
- What is the common feature that they have?

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I use my skills to learn

1 I read and answer:

While Jassim was at home reading, three of his friends came to visit him. Jassim hurried to receive them. He expressed his happiness at seeing them by offering them the best food and drink he had at home. Jassim kept talking to them until they asked his permission to leave. He then asked them to visit him again because he was really happy that they came to see him at home.

» What did Jassim do to honor his guests?

» How did Jassim feel when his friends came to visit him?

» What is the opposite of "generous"?

» Do you like to be like Jassim? Why?

Generosity

This term is meant to describe all types of acts of goodness, giving, bestowal, spending and donation which deserve to be praised and thanked.

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2 I read and follow the example

1. <u>The generosity of Allah ﷻ</u>: One of the attributes of Allah ﷻ is that He is the generous, abundantly bountiful and openhanded beneficent, whose gifts never come to an end.

What are the manifestations of generosity of Allah ﷻ?



(2) Evidence of the generosity of the Prophet ﷺ and his Companions:

1. The Prophet ﷺ was the most noble, honorable and generous person in his community. One day, a man came asking him for money. The Prophet ﷺ gave him a herd of sheep filling an area between two mountains. He took the whole herd. When that man returned to his people, he said to them: "O my people! Embrace Islam. Muhammad ﷺ gives like one who has no fear of poverty."

2. 'Aisha رضي الله عنها narrated that they had slaughtered a sheep and distributed major portions of its meat to the poor. So, the Prophet ﷺ said, "What has remained of it?" She said, "Nothing except its shoulder." He said, "All of it remained except its shoulder." (Narrated by Al-Tirmithi)



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3. 'Umar bin Al-Khattab ﷺ said, "We were ordered by the Messenger of Allah ﷺ to give in charity, and that coincided with a time in which I had some wealth. So I came with half of my wealth. The Messenger of Allah ﷺ said, "What did you leave for your family?" I said, "The like of it." Abu Bakr ﷺ came with everything he had. The Messenger of Allah ﷺ said, "O Abu Bakr! What did you leave for your family?" He said, "I left Allah and His Messenger for them."



(I love the Messenger of Allah ﷺ and his noble Companion ﷺ and I follow their example)

3 I cooperate with my classmates

A) We read and explain:

Types of generosity:

» Generosity to Allah ﷻ: A Muslim can be generous to Allah by properly performing acts of worship and obedience; truly understanding and abiding by Allah's teachings and commandments; and doing whatever He commands and abandoning what He forbids.

» We cite an example on generosity to Allah ﷻ: How to be generous to Allah? (Performing prayer); .....

» Generosity to the Prophet ﷺ: this can be achieved through adhering to his Sunnah, following his path and guidance and honoring him.

» Whenever his name is mentioned I say: .....

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» Generosity with the soul: Man must not humiliate himself or expose it to bad words or ill speech.

Allah described his slaves – the slaves of Al-Rahman – as those who:

﴿ وَإِذَا مَرُّواْ بِٱللَّغۡوِ مَرُّواْ كِرَامٗا ﴾

[Wa idhaa marroo billaghwi marroo kiraamaa]

(and when they pass near ill speech, they pass by with dignity) (Surat Al-Furqan: 72)

» I react to those who ill-treat me by: ..... .

» Generosity to parents, relatives and friends: This means treating them well through showing obedience and respect for the elderly and kindness for the young, visiting the sick, and spending some of our money on helping the needy and the weak.

» We identify some of our relatives whom we should honor:

..... / ..... / ..... .

B) We read and speak:

» We talk about our love and loyalty to "Zayed the Generous"

(Arabic: زايد العطاء):

Rulers of the United Arab Emirates are keen on following the approach of Sheikh Zayed (رحمه الله) in terms of generosity. This approach was derived by Sheikh Zayed from the Book of Allah ﷻ and the Sunnah of His Prophet ﷺ . Sheikh Zayed (رحمه الله) was a source of generosity and giving. He instilled in the hearts his people love of giving without expecting anything in return. The man who was behind these humanitarian initiatives must be mentioned and praised. Sheikh Zayed's spirit of generosity has made the United Arab Emirates a global humanitarian center for

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charity and giving. Examples include:

- **Humanitarian and charitable initiatives:**
- Providing clothing for 1 million children around the world.
- Providing the necessary needs for families in need and sponsoring orphans.
- The UAE Water Aid campaign (UAE *Suqia*) which was launched to provide drinking water to five million people in countries suffering from water scarcity.
- UAE contributions in the field of health care provided assistance to millions of people all over the world. These aids included providing the necessary vaccines to eliminate many diseases such as infantile paralysis in many countries, especially in Asia and Africa.

C) We write down four other examples that demonstrate the UAE generous contributions:

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

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» I draw a line to connect between the term "Stinginess" and the reasons behind it:

Stinginess

- Selfishness and love of money.
- Love of giving and charity.
- Fear of poverty.
- Weakness of faith and trust in Allah, Who gives provision to whom He wills without measure.

I think and answer:



The Prophet ﷺ said, "... and beware of stinginess because it destroyed those who were before you. It incited them to shed their blood and deem unlawful as lawful." (Narrated by Ahmed)

» What are the harmful effects of stinginess on the individual and society?

- On the individual .....

- On society .....

I read and conclude:

Generosity, goodness and giving are signs of the perfection of faith and good adherence to Islam. Generosity enhances social solidarity, friendship and mercy among people and increases the blessings of livelihood. It also makes the individual feel that he/she is part of society and not isolated from it. In addition, generosity purifies the soul from selfishness and stinginess and offers solutions to the problems of members of society who are in need. A generous person is loved by Allah, the All-Beneficial, and close to all His creatures.

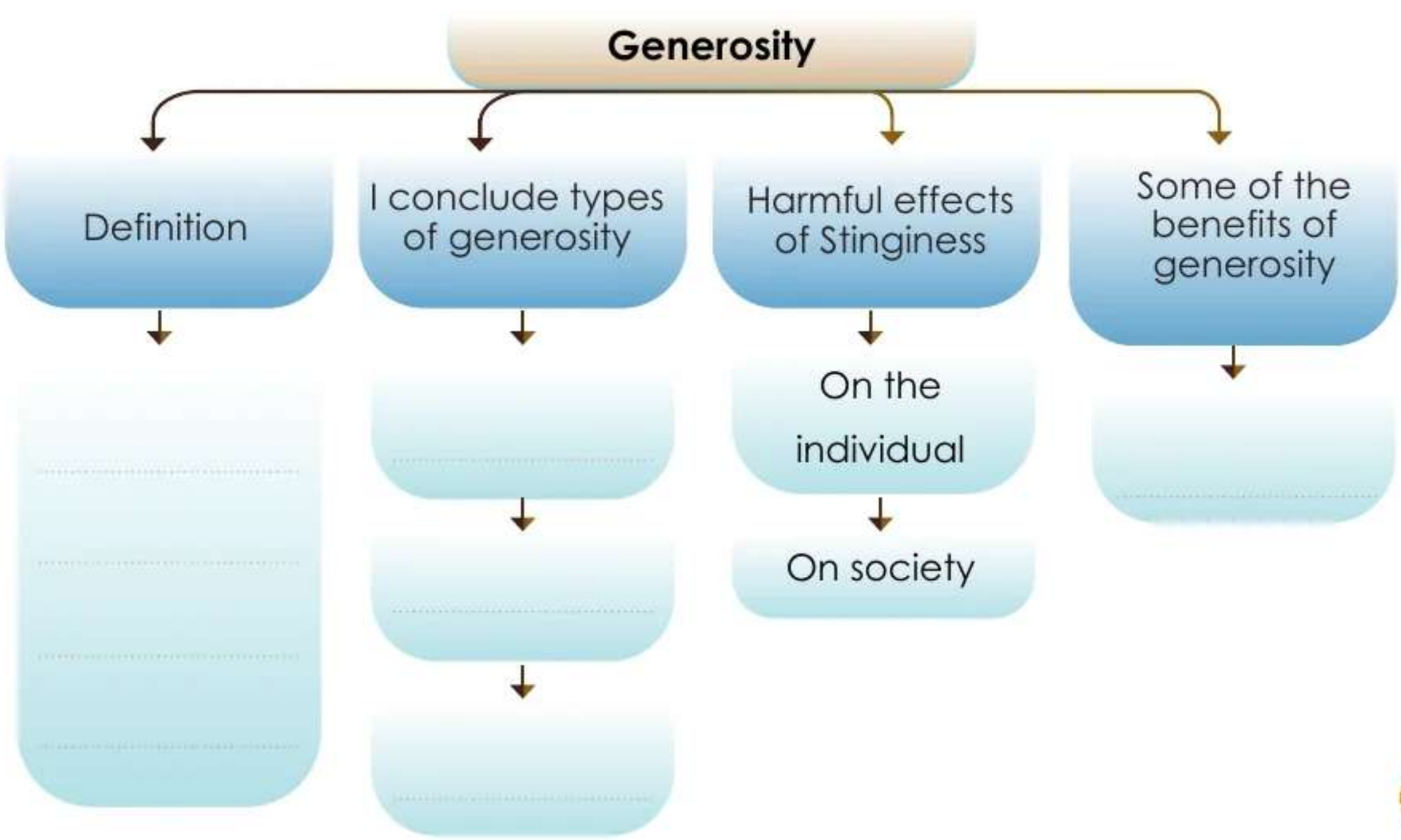
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Benefits of generosity

I compare:

Aspect of comparison	His love for doing goodness	The love of people for him	the love of Allah for Him
The generous			
The stingy			

I organize my concepts



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I recite the Holy Qur'an

Allah ﷻ said,

﴿ وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ هُوَ خَيْرًا لَّهُم ۖ بَلْ هُوَ شَرٌّ لَّهُمْ ۖ سَيُطَوَّقُونَ مَا بَخِلُوا۟ بِهِۦ يَوْمَ ٱلْقِيَٰمَةِ ۗ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾

[Wa laa yahsabannal ladheena yabkhaloon bimaa aataahumul lahu min fadilhee huwa khairal lahum bal huwa sharrul lahum sayutaw waqoona maa bakhiloo bihee Yawmal Qiyaamah; wa lillaahi meeraathus samaawaati wal ard; wallaahu bimaa ta'maloona Khabeer]

(And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Judgment. And to Allah belongs the heritage of the heavens and the earth. And Allah, with what you do, is [fully] Informed.) (Surat Al Imran: 180)

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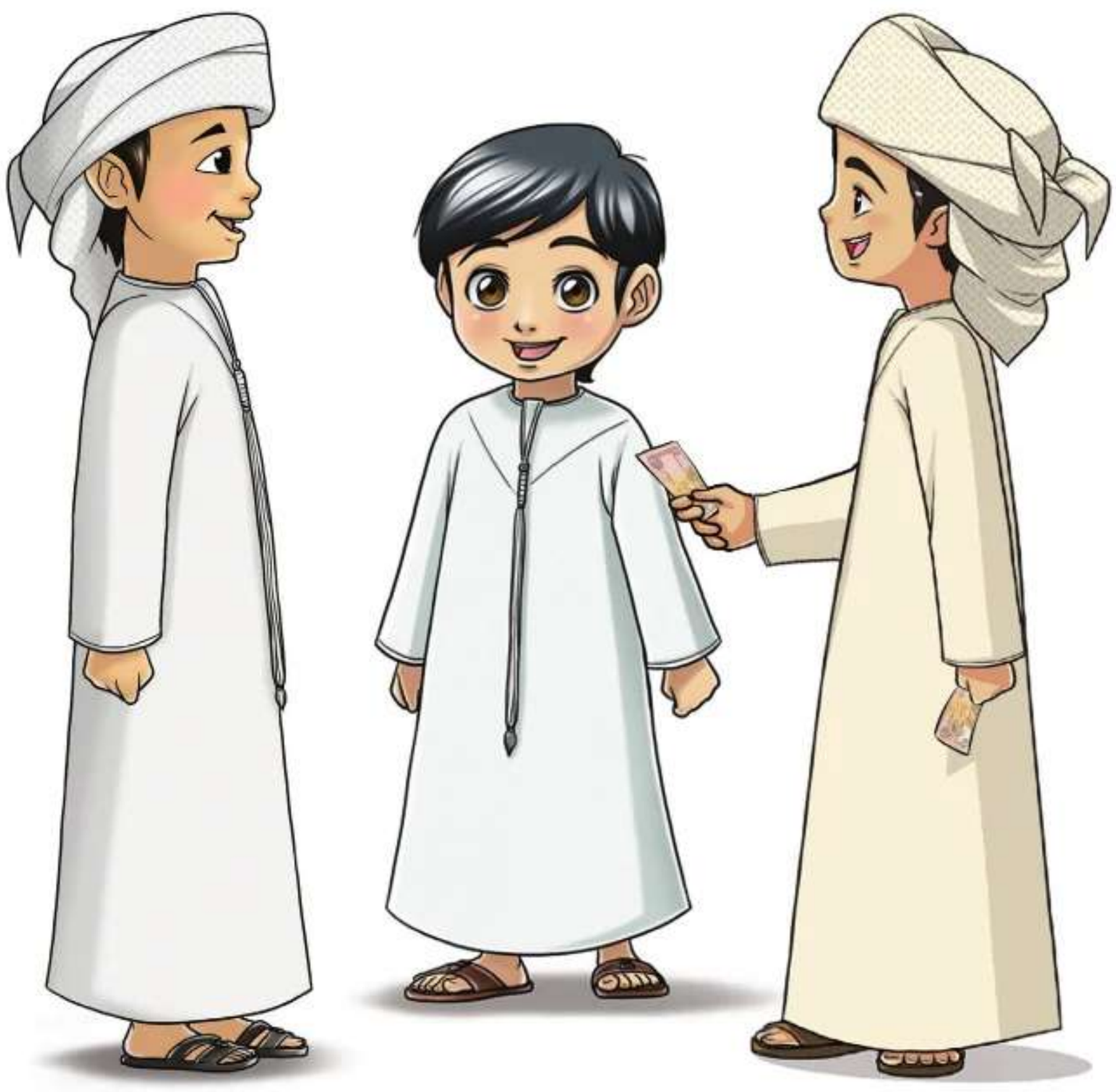
My Imprint

My behavior is my responsibility:

» I make a list of what I will do to be generous.

I love my country:

» I identify three personalities from my country who are my role models in generosity and cite evidence indicating their generosity.



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Student Activities

I answer by myself:

1 Activity One

I specify the generous person in the following situations:

Situation	generous	stingy
He heard the name of our Prophet Muhammad ﷺ on the radio and did not pray for him.		
He helped provide assistance to those affected by the floods in Pakistan.		
She refused to teach her classmate how to solve a math problem.		
He gave part of his meal to a classmate who forgot to bring his daily pocket money.		
He does not spend on his family for fear of poverty.		

2 Activity Two

» I explain how to be generous in the following situations:

1. I was with my family on an outdoor trip. We found a car with a family in it.

2. My friend asked me for money which I did not have at the time.

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3. A friend of mine came to visit me while I was on my way out of the house with my father.

.....

4. My brother took my sport dresses without my permission.

.....

3 Activity Three

I read the following legal texts and draw out lesson learned from them:

Legal Texts	Conclusion
Allah ﷻ said, ﴿ وَمَآ أَنفَقْتُم مِّن شَىْءٍ فَهُوَ يُخْلِفُهُۥ ۖ وَهُوَ خَيْرُ ٱلرَّٰزِقِينَ ﴾ *[Wa maaa anfaqtum min shai'in fahuwa yukhlifuhoo wa Huwa khairur raaziqeen]* *(But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers) (Surat Saba: 39)*	

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Abu Hurairareported Allah's Messengeras saying: "Two angels descend every morning, and one saysو 'O Allah, give him who spends something in place of what he spends.' The other one says, 'O Allah, give destruction to him who withholds'." (Narrated by Al-Bukhari and Muslim)	
The Prophetsaid, "A generous person is close to Allah, close to Paradise, close to the people and far from the Hell. A stingy person is far from Allah, far from Paradise, far from the people and close to Hell."	

Enriching my experience:

» I look for three examples indicating the generosity of Sheikh Zayed (رحمه الله) and show them to my teacher in order to talk about them through the school radio.



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I assess myself:

» I select the assessment that expresses how skillful I am in learning the specified aspect:

Ser. No.	Learning Aspect	Excellent	Good	Acceptable
1	My ability to explain the concept of generosity.	☐	☐	☐
2	My ability to cite examples and symbols of acts of generosity and generous figures.	☐	☐	☐
3	My ability to clarify the harmful effects of stinginess on the individual and society.	☐	☐	☐
4	My ability to infer the benefits of generosity.	☐	☐	☐

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Perfection of faith

This lesson teaches me to:

- read the Noble Hadith from memory.
- explain the overall meaning of the Noble Hadith.
- conclude that believing in Allah and the Last Day leads to performing good deeds.
- clarify lessons learned from the Noble Hadith.

I take the Initiative to learn

I observe and compare:



- I show what I like about the rose.



- What type of deed does this man do?
- What motivates this man to treat his neighbor kindly?
- What is the relationship between believing in Allah and doing goodness?
- What is the similarity between the flower and the believer in Allah?

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I use my skills to learn

1 I read and memorize

عَنْ أَبِي هُرَيْرَةَ ﷺ عَنْ رَسولِ اللّهِ ﷺ قالَ: «مَنْ كانَ يُؤْمِنُ بِاللّهِ وَاليَوْمِ الآخِرِ، فَلا يُؤْذِ جارَهُ، وَمَنْ كانَ يُؤْمِنُ بِاللّهِ وَاليَوْمِ الآخِرِ، فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كانَ يُؤْمِنُ بِاللّهِ وَاليَوْمِ الآخِرِ، فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ» (رواه البخاري ومسلم).

It was narrated by Abu Hurairah ﷺ that the Messenger of Allah ﷺ said, "He who believes in Allah and the Last Day does not harm his neighbor, and he who believes in Allah and the Last Day shows hospitality to his guest, and he who believes in Allah and the Last Day speaks good or remains silent." (Narrated by Al-Bukhari and Muslim)

2 I explain terms mentioned in the Hadith

(يُكْرِمُ ضَيْفَهُ) to honor his guest by smiling at him ,offering him food and saying good words.

(فَلْيَقُلْ خَيْرًا) to use good and useful speech.

(لْيَصْمُتْ) to refrain from saying false words.

3 I infer lessons learned from the Hadith

» What are the commandments that the Prophet ﷺ in the Hadith?

» Why did the Prophet ﷺ connect between believing in Allah and believing in the Last Day?

» What is the result of having faith in Allah and in the Last Day?



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4 I think and expect the result

A school administration issued instructions calling for compliance with order inside the school. The instructions were broadcast via school radio and administration members held meetings with students to explain these instructions and their importance in terms of maintaining order. Instructions were also written on a board hung at the school main entrance. These instructions, however, did not include any penalties for violators.

» What is the expected outcome?

» What would happen if a person believed in Allah and disregarded the fact that man will be brought to account on the Day of Judgment?

(5) I read and specify:

» I specify the perfect believer and the imperfect one in the following situations:

Ser. No.	Situation	Perfect believer	Imperfect believer
1	He watches his neighbor's house through a window overlooking his house.		
2	One of his relatives visited him, and he showed good reception and hospitality.		
3	Whenever he meets some of his friends, he tries to entertain them by telling them about funny situations in which others were involved.		

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4	He offers some of his food to his neighbors as a gift and visits them to attend the events they used to hold at home.		
5	He heard his friends mocking one of the students. He reminded them of the verse where Allah ﷻ said, ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَسۡخَرۡ قَوۡمٞ مِّن قَوۡمٍ عَسَىٰٓ أَن يَكُونُواْ خَيۡرٗا مِّنۡهُمۡ﴾. *[Yaaa ayyuhal ladheena aamanoo laa yaskhar qawmun min qawmin 'asaa anyakoonoo khairan minhum]* *(O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them.) (Surat Al-Hujurat: 11)*		

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6 I cooperated with my classmates

1. We think and prepare a list of the actions that we can do to treat our neighbors kindly.

2. We state what to do in the following cases:

» A relative of ours living in a neighboring country came to visit us.

» Our neighbor came to visit our sick father.

» A non-Muslim family lives next to us.

3. We classify the following phrases according to the following table:

Ser. No.	Phrases	Good speech	Evil speech
1	What an ugly face this friend has!		
2	(Surely this Qur'an guides to that which is most upright).		
3	Lying protects people from deadly disasters.		
4	Peace and mercy of Allah be upon you.		
5	Saeed talked badly about you yesterday in the presence of our friend Salim.		

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4. We connect between the holy verse and what is stated in the Noble Hadith:

Allah ﷻ said,

﴿ مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴾

[Maa yalfizu min qawlin illaa ladaihi raqeebun 'ateed]

(Not a word does he utter but there is an observer by him, ready (to note it))

(Surat Qaf: 18)

Allah ﷻ said,

﴿وَٱعْبُدُواْ ٱللَّهَ وَلَا تُشْرِكُواْ بِهِۦ شَيْـًٔا وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا وَبِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ﴾

[Wa'budul laaha wa laa tushrikoo bihee shai'anw wa bilwaalidaini ihsaananw wa bidhil qurbaa walyataamaa walmasaakeeni waljaari dhilqurbaa waljaaril junubi]

(Worship Allah and associate nothing with Him, and show kindness to parents, to relatives, orphans, the needy, and the neighbor who is of kin, and the neighbor who is not of kin.)

(Surat Al-Nisa: 36)

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» We conclude manners of hospitality:

Allah ﷻ said,

﴿هَلۡ أَتَىٰكَ حَدِيثُ ضَيۡفِ إِبۡرَٰهِيمَ ٱلۡمُكۡرَمِينَ ﴿٢٤﴾ إِذۡ دَخَلُواْ عَلَيۡهِ فَقَالُواْ سَلَٰمٗاۖ قَالَ سَلَٰمٞ قَوۡمٞ مُّنكَرُونَ ﴿٢٥﴾ فَرَاغَ إِلَىٰٓ أَهۡلِهِۦ فَجَآءَ بِعِجۡلٖ سَمِينٖ ﴿٢٦﴾ فَقَرَّبَهُۥٓ إِلَيۡهِمۡ قَالَ أَلَا تَأۡكُلُونَ ﴿٢٧﴾﴾

[Hal ataaka hadeethu daifi Ibraaheemal mukrameen (24) Idh dakhaloo 'alaihi faqaaloo salaaman Qala salaamun qawmun munkaroon (25) Faraagha ilaa ahlihee fajaa'a bi'ijlin sameen (26) Faqarrabahoo ilaihim qaala alaa taakuloon (27)]

(Has there reached you (O Muhammad) the story of the honored guests of Ibrahim (Abraham)? (24) When they entered unto him and said, "[We greet you with] peace." He answered, "[And upon you] peace, [you are] a people unknown [to me] (25) Then he went to his family and came with a fat [roasted] calf (26) And he placed it near them; he said, "Will you not eat?" (27)) (Surat Al-Dhariyat)

﴿قَالَ سَلَامٌ﴾

﴿فَرَاغَ إِلَى أَهْلِهِ﴾

﴿فَجَاءَ بِعِجْلٍ سَمِينٍ﴾ He went quickly - without telling the guest- to bring requirements of hospitality.

﴿فَقَرَّبَهُ إِلَيْهِمْ﴾

﴿قَالَ أَلَا تَأْكُلُونَ﴾

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I organize my concepts

Perfection of faith

Honoring the guest	Treating neighbors kindly	Using good, nice words
Some of manners of hospitality:	Such as:	Such as:

I recite the Holy Qur'an

فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا

[Faman kaana yarjoo liqaa'a Rabbihee falya'mal 'amalan saalihanw wa laa yushrik bi'ibaadati Rabbiheee ahadaa]

(So whoever would hope for the meeting with his Lord, let him do righteous work and not associate in the worship of his Lord anyone.) (Surat Al-Kahaf: 110)

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My Imprint

My behavior is my responsibility:

» I make a list of the deeds that I will perform to be a perfect believer.

I love my country:

Hassa has participated in an online forum where students from other countries write their comments. She noticed that someone used to write what does great harm to her country, the UAE. She did not know what to do and how to respond to the blogger.

» You are required to help Hassa write an appropriate response.

Student Activities

I answer by myself:

1 Activity One

» I choose the appropriate behavior in the following cases:

Case	Responds	Remains silent
He was asked to clarify the bad deed that he had done.		
Her friends asked her to join them to testify falsely in order to deceive a female student.		
He saw a student taking something from the bag of one of their classmates.		

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2 Activity Two

» I express my opinion about the following situations:

Situations	Agree	Do not agree
He brought the doctor to treat his neighbor.		
She talks badly about her friend because she had a quarrel with her.		
Her relative came to visit her and brought her a cake made by herself and juice.		

3 Activity Three:

I read and answer:

It was narrated by Abu Dharr ﷺ that the Messenger of Allah ﷺ said, "O Aba Dharr! Whenever you prepare a broth, put plenty of water in it and give some of it (as a present) to your neighbors." (Narrated by Muslim)

» What does the Noble Hadith call for?

4 Activity Four

I explain how I act in the following situations:

» Through a social media site, I received a message that contained an insult to some people.

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» My mother wanted to buy me so an expensive school bag that my neighbor might not be able to buy for her son.

» My teacher asked me to talk to my classmates about truthfulness:

» Ahmed, my neighbor, invited me to visit him at home:

5 Activity Five

» I give an advice to those involved in the following situations:

» He disturbs his neighbors with his car horn.

» He tells his friends about his home secrets.

» He evades meeting his neighbor when he comes to visit him.

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Enriching my experiences:

» I do a search on a Hadith that prohibits backbiting and show it to my classmates.

I assess myself:

» I select the assessment that expresses how skillful I am in learning the specified aspect:

Ser. No.	Learning Aspect	Excellent	Good	Acceptable
1	My ability to memorize the Noble Hadith.	☐	☐	☐
2	My ability to explain lessons learned from the Noble Hadith.	☐	☐	☐
3	My ability to infer that belief in Allah and in the Last Day leads to performing good deeds.	☐	☐	☐

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Lesson Four

My Environment is my Responsibility

This lesson teaches me to:

» clarify the importance of keeping the environment clean.

» count examples of keeping the environment clean.

» list some waste disposal methods.

» explain the role of individuals in preserving the environment and protecting it from pollution (voluntary work).

I take the initiative to learn

» I compare and answer:

Place No. 1:







Place No. 2:







» I compare between the two places.

» I determine in which one I would like to be. Why?

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I use my skills to learn

1 I read and answer

The environment is the framework in which man lives. It includes land and its living components such as plants, animals and non-living species such as water, land and the atmosphere. A healthy environment is the one whose water, air and soil are free from pollution.

Abu (i.e., father of) Majid wanted to reward his daughters and sons for their excellent performance. He said to them: "Tomorrow is a holiday. We will spend it anywhere you choose outdoors. The children agreed to go to the place which their mother would choose. Their mother used to take care of them and encourage them to study and achieve excellence.

Umm (i.e., mother of) Majid: I want to go out into nature and breathe fresh air. The climate these days encourages people to go for a picnic. What do you think of the new public park?

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They all agreed.

Father You have to help your mother prepare for the trip because we will leave early in the morning.

The next day they arrived at the park. There, they found a comfortable place where they could put their tools and luggage.

Omar Why did you bring these empty bags?

Mother I bought them to put garbage and waste in them.



Omar I can see that others have left the garbage on the ground when leaving the park. The cleaning worker will then come to collect them.



Father This is an uncivilized act. Islam is the religion of cleanliness and purity. The Prophet ﷺ said, "'Indeed Allah is good and he loves what is good; He is also clean and He loves cleanliness; He is kind and He loves kindness; He is generous and He loves generosity. So clean - I think he said, 'your courtyards' - and do not resemble the Jews." (Narrated by Al-Tirmithi)

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Mother Protecting the environment is a duty of every human being. Developed societies tend to preserve and protect their environment from pollution or other kinds of harm. Man is an integral part of his environment. He lives in it, breathes its air, drinks its water and eats the fruits of its plants. Environment is where human beings perform their acts of worship as well as their jobs which help them meet life requirements. Just as man is influenced by environment, environment is also influenced by human activities.



Majid I am very annoyed that man causes environmental pollution by, for example, dumping waste in public places and streets. Surely, car exhaust and factory smoke also cause pollution.

Mother The Islamic approach to protecting and preserving the environment is based on the following pillars:



- Cultivating and reconstructing the land and maintaining its cleanliness.
- Preserving natural resources.
- Maintaining human beings' safety and health.

Father Our Messengersaid that every step a Muslim takes towards the mosque for prayer is an act of charity. Removing harmful objects from Muslims' pathways is regarded as charity. These objects include: thorns, glass, stones and impurity.

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Asma' Praise be to Allah for the grace of Islam, our religion. It is the religion of cleanliness and beauty. We must be role models wherever we are.

Majid I see a board on which instructions are written. O Omar, let's go and read them.



I respond orally:

» What was the place that the family chose for their picnic?

» What does the term "environment" mean?

» How can we preserve it?

» I show what I expect the instructions (written for the public parks visitors) would be.

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2 I cooperate with my classmates

» We read and conclude:

(From sayings of the UAE founding-leader, Sheikh Zayed (رحمه الله).

"From the outset, the United Arab Emirates considered environmental protection a key goal of its development policies. The state has made intensive efforts in harsh environmental conditions to address the problem of desertification, expanding green areas and developing water resources. By enacting relevant legislation, the State also sought to improve and protect the marine environment from pollution, as well as to preserve and increase fisheries, livestock and birds by issuing the necessary regulations."



"Our attention is mostly focused on our environment because it is an essential part of our land, history and heritage. Our fathers and grandfathers lived on this soil and co-existed with their land and sea environment. By instinct and natural keenness they realized the need to preserve it, to take from it what they need only, and to leave for future generations a source of goodness and giving. We too live on this blessed land. Therefore, we are also responsible for protecting and taking care of our environment and the wildlife in it, not only for the sake of ourselves, but also for the sake of our children and grandchildren.... It is our duty to show loyalty to our ancestors and grandchildren alike."

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» We conclude the reasons why we should care about the environment:

» We make a list of the major means of protecting the environment in the United Arab Emirates.

We meditate and conclude:

» From the following texts, we conclude examples on how Islam calls for protecting man and environment:

Sharia texts	Examples
Allah ﷻ said, ﴿ وَإِذَا تَوَلَّىٰ سَعَىٰ فِي ٱلْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ ٱلْحَرْثَ وَٱلنَّسْلَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلْفَسَادَ ﴾ *[Wa idhaa tawallaa sa'aa fil ardi liyufsida feeha wa yuhlikal hartha wannasl; wallaahu laa yuhibbul fasaad]* *(And when he turns away, he strives throughout the land to cause corruption therein and destroy crops and the cattle. And Allah does not like corruption.) (Surat Al-Baqarah: 205)*	Allah ﷻ forbade attacking man and the environment.

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Allah ﷻ said, ﴿ كُلُوا۟ وَٱشْرَبُوا۟ مِن رِّزْقِ ٱللَّهِ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴾ *[Kuloo washraboo mir rizqil laahi wa laa ta'thow fil ardi mufsideen]* *(Eat and drink of that which Allah hath provided, and do not commit abuse on the earth, making corruption in the earth.) (Surat Al-Baqarah: 60)*	Allah ﷻ forbade .....
The Messenger of Allah ﷺ said, "Never does a Muslim plant trees or cultivate land and birds or a man or a beast eat out of them but that is a charity on his behalf." (Narrated by Al-Nasa'i).	The Messenger of Allah ﷺ urged for .....
The Messenger of Allah ﷺ said, "None amongst you should urinate in stagnant water, and then wash in it." (Narrated by Muslim and Al-Nasa'i)	Allah's Messenger ﷺ forbade ..... in still water.
The Messenger of Allahsaid, "Do not cut down trees, unless you are forced to do so."	Allah's Messenger ﷺ forbade cutting .....
The Messenger of Allahpassed by Sa'd ibn Abi Waqqas while he was doing ablution (wudoo') and he said, "What is this extravagance?" Sa'd said, 'Can there be any extravagance in ablution?' The Messenger of Allahsaid, "Yes, even if you are on the bank of a flowing river." (Narrated by Ahmed)	Allah's Messenger ﷺ forbade ..... .

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» We draw lines to connect between the term "pollution" and the means of dealing with it:

Pollution

Pollution treatment

1. Refraining from building factories within residential areas.
2. Expanding the area of green cultivated lands and plant more species that resist the damages caused by some gases.
3. Modifying the designs of some means of transport to avoid pollution.
4. Cutting down trees and attacking forests randomly.
5. Enacting the laws that oblige people, factory owners and relevant institutions to combat pollution.
6. Bearing in mind that Allah ﷻ watches us while dealing with the environment.

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3 I meditate and speak

Allah ﷻ said,

﴿ وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا وَٱدْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ ٱللَّهِ قَرِيبٌ مِّنَ ٱلْمُحْسِنِينَ ﴾

[Wa laa tufsidoo fil ardi ba'da islaahihaa wad'oohu khawfanw wa tama'aa; inna rahmatal laahi qareebun minal muhsineen]

(And cause not corruption upon the earth after its reformation. And invoke Him in fear and hope. Indeed, the mercy of Allah is near to those who do good [to others].) (Surat Al-A'raf: 56)

4 We read and complete

» Maintaining the land environment can be achieved by abandoning inappropriate behaviors that cause damage to both plants and soil.

» The earth's atmosphere can be protected by reducing smoke and gases emitted from car exhausts and factories operated by oil and coal.

» The aquatic environment should be preserved by avoiding dumping of toxic waste, especially petroleum waste, plastic and food waste in water. In general, we should refrain from causing any other kinds of harm to water sources. All these actions could lead to the disruption of the water balance of fresh water sources and to damaging the organisms living in this environment.

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	The land environment (soil)	The aquatic environment	The air environment
Examples of polluting:	Using pesticides unnecessarily; cutting trees; and dumping waste improperly.	.....	.....
The result:	.....	Water pollution and death of aquatic organisms make the water unusable.	.....

5 I think to be creative

» I suggest solutions to deal with the problem of soil pollution.

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6 I search

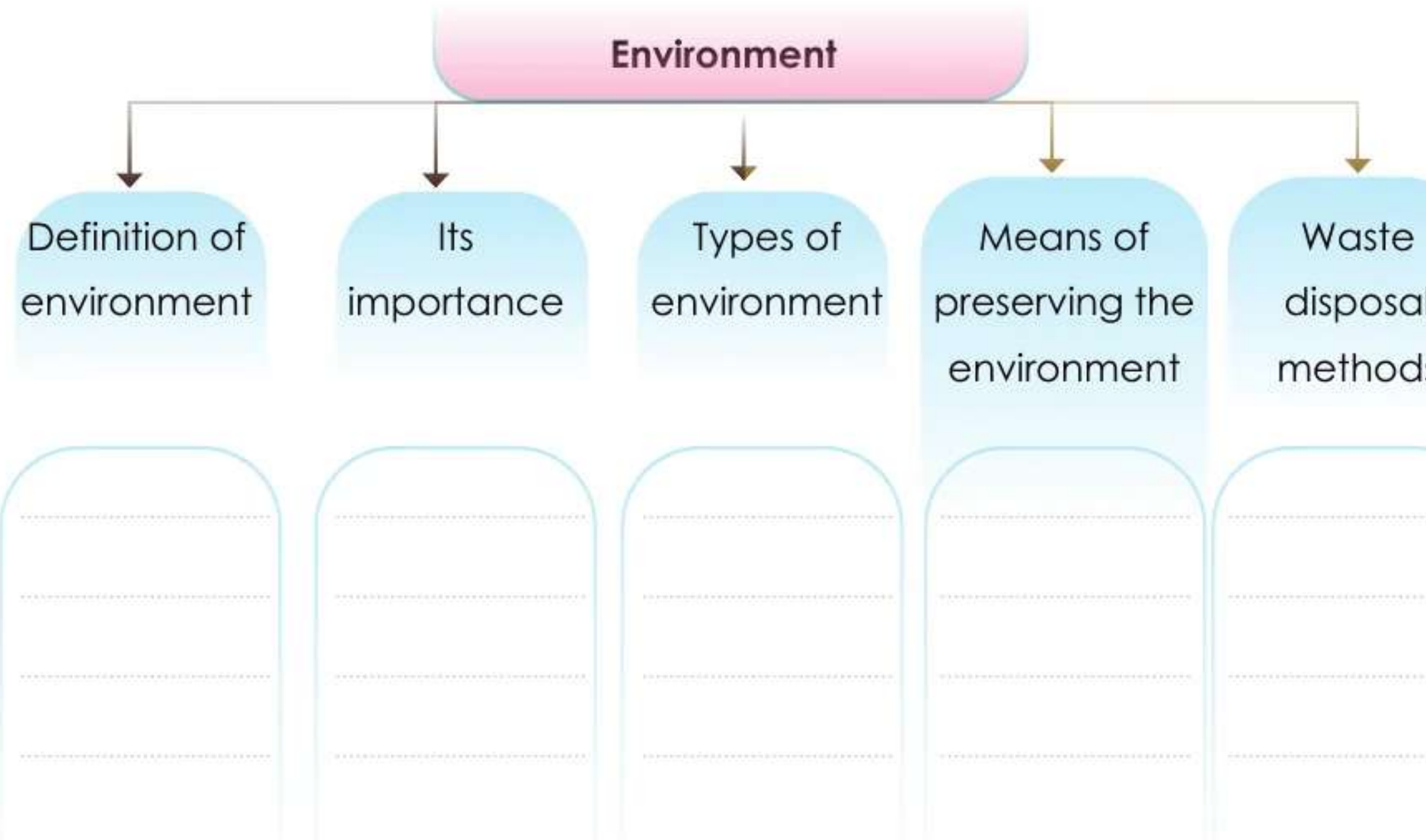
» I explain lessons learned from the holy verse:

﴿ كُلُوا۟ وَٱشْرَبُوا۟ مِن رِّزْقِ ٱللَّهِ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴾

[kuloo washraboo mir rizqil laahi wa laa ta'thow fil ardi mufsideen]

(Eat and drink of that which Allah hath provided, and do not commit abuse on the earth, making corruption in the earth.) (Surat Al-Baqarah: 60)

I organize my concepts



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I recite the Holy Qur'an

Allah ﷻ said,

﴿ أَفَلَمْ يَنظُرُوٓاْ إِلَى ٱلسَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنَٰهَا وَزَيَّنَّٰهَا وَمَا لَهَا مِن فُرُوجٍ ٦ وَٱلْأَرْضَ
مَدَدْنَٰهَا وَأَلْقَيْنَا فِيهَا رَوَٰسِيَ وَأَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍۭ بَهِيجٍ ٧ تَبْصِرَةً وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ ٨
وَنَزَّلْنَا مِنَ ٱلسَّمَآءِ مَآءً مُّبَٰرَكًا فَأَنۢبَتْنَا بِهِۦ جَنَّٰتٍ وَحَبَّ ٱلْحَصِيدِ ٩ وَٱلنَّخْلَ بَاسِقَٰتٍ لَّهَا طَلْعٌ نَّضِيدٌ
١٠ رِّزْقًا لِّلْعِبَادِ ۖ وَأَحْيَيْنَا بِهِۦ بَلْدَةً مَّيْتًا ۚ كَذَٰلِكَ ٱلْخُرُوجُ ١١ ﴾

[Afalam yanzuroo ilas samaa'i fawqahum kaifa banainaahaa wa zaiyannaahaa wa maa lahaa min furooj (6) Wal arda madadnaahaa wa alqainaa feehaa rawaasiya wa anbatnaa feehaa min kulli zawjin baheej (7) Tabsiratanw wa dhikraa likulli 'abdin muneeb (8) Wa nazzalnaa minas samaa'i maa'an mubaarakan fa anbatnaa bihee jannaatinw wa habbal haseed (9) Wannakhla baasiqaatin laha tal'un nadeed (10) Rizqal lil'ibaad, wa ahyainaa bihee baldatan maitaa; kadhaalikal khurooj (11)]

(Have they not looked at the heaven above them; how We constructed it and adorned it and [how] it has no rifts? (6) And the earth - We spread it out and cast therein firmly set mountains and made grow therein [something] of every beautiful kind (7) Giving insight and a reminder for every servant who turns [to Allah] (8) And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest (9) And lofty date-palm trees having fruit arranged in layers (10) As provision for the servants, and We have given life thereby to a dead land. Thus is the resurrection [of the dead] (11)) (Surat Qaf)

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My Imprint

My behavior is my responsibility:

» I point out the manners that I will abide by in dealing with the environment.

I love my country:

» I explain how to preserve the school environment to be one of those who loved their country and contributed to its development.



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Student Activities

I answer by myself:

1 Activity One

» I draw a line to connect each statement to its most expressive photo:

» We make sure that we clean the place which we are in. Cleanliness is the basis of progress, development and civilizational advancement. It is also a main feature of faith.

» We are keen on enhancing the agriculture sector by planting flowers and shrubs.

» We get rid of garbage properly to prevent the spread of diseases and infection.

» We do our best to raise the environmental awareness among families and friends.

» We use the favor of water properly.











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2 Activity Two

I explain:

» Islam encourages protecting the environment:

3 Activity Three

» I specify which of the following actions I would agree to by writing the word (correct) or (incorrect):

Action	Behavior	
	Proper	Improper
Students spray one another with water.		
The ship commander asks workers to throw the waste into the sea.		
He puts waste (e.g. glass and plastic objects, clothes and paper) into separate bags to put each one in the right place inside garbage containers.		
He uses too much chemical detergents while washing swimming pools.		
He is keen on educating his friends and brothers to preserve the components of environment.		

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4 Activity Four

» I explain how to act in the following situation:

1. My teacher asked me to join the Environment Conservation Team.

.....

2. I saw a group of boys breaking tree branches at random in the park.

.....

3. I saw members of a family leaving garbage on the beach as they were about to leave the place at the end of their picnic.

.....

Enriching my experience:

» I do a search on photo-supported examples of land and sea pollution, connect them to the content of the following holy verse and show them to my classmates:

﴿ ظَهَرَ ٱلْفَسَادُ فِي ٱلْبَرِّ وَٱلْبَحْرِ بِمَا كَسَبَتْ أَيْدِي ٱلنَّاسِ لِيُذِيقَهُم بَعْضَ ٱلَّذِي عَمِلُوا۟ لَعَلَّهُمْ يَرْجِعُونَ ﴾

[Zaharal fasaadu fil barri wal bahri bimaa kasabat aydinnaasi li yudheeqahum ba'dal ladhee 'amiloo la'allahum yarji'oon]

(Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness].) (Surat Ar-Rum: 41)

I assess myself:



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» I select the assessment that expresses how skillful I am in learning the specified aspect:

Ser. No.	Learning Aspect	Excellent	Good	Acceptable
1	My ability to demonstrate the importance of preserving the cleanliness of the environment.	☐	☐	☐
2	My commitment to clean my classroom and school.	☐	☐	☐
3	My ability to count examples on how to preserve the cleanliness of the environment.	☐	☐	☐
4	My participation in voluntary work to maintain the environment and protect it from pollution (voluntary work).	☐	☐	☐

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Lesson Five

‘Uthman bin Affan..

Dhu Al-Nurain

(Possessor of Two Lights [Arabic: ذو النورين])

This lesson teaches me to:

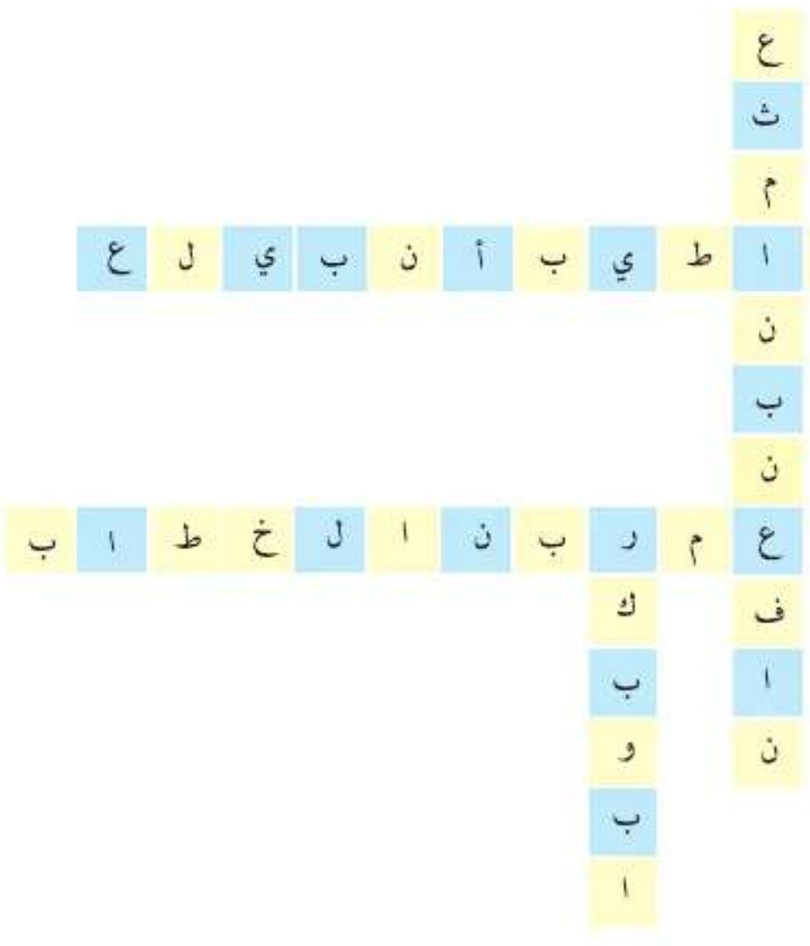
- conclude the qualities of our master ‘Othman ﷺ through his biography.
- demonstrate that generosity and modesty are among the qualities of believers.
- abide by the qualities of modesty and generosity of our master ‘Uthman bin Affan ﷺ.

I take the initiative to learn

Allah’s Messenger ﷺ said, “You must keep to my Sunnah and to the Sunnah of the Rightly-Guided Caliphs (*Khulafa Al-Rashideen*), those who guide to the right way.” (Narrated by Ibn Majah)

- I draw out the names of the Rightly-Guided Caliphs from the following figure:

The names of the Rightly-Guided Caliphs ﷺ are:



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

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I use my skills to learn

1 I read and answer

One evening, Hamad's family members gathered to watch TV when a general-knowledge quiz program about the noble Companions of Prophet Muhammad ﷺ was shown. The presenter offered a valuable gift to those who could answer the program's questions.



Presenter Today's competition is about one of the honorable Companions. Thanks to our master Abi Bakr رضي الله عنه, he was one of the earliest persons who embraced Islam. This Companion was given the title of "Dhu Al-Nurain." Who was he?

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Hamad hurried towards his father asking him: Who is "Dhu Al-Nurain?"

The father smiled and said, "The presenter set a date for receiving the answers. You have time to discuss with your sister about this important personality. This Companion is one of the Rightly-Guided Caliphs and the ten who were promised Paradise. He was characterized by two admirable attributes: generosity and shyness. Why don't you do a search on this personality and tell me tomorrow about the information you will reach. I promise you a valuable present."

The following evening the family met again.

Father Tell me, Hamad, did you reach an answer?

Hamad Yes, father. I have benefited greatly from the book that you told me about.

This great Companion is 'Uthman bin Affan ﷺ. He was born six years after the Elephant Year. He grew up in a wealthy family. He was an intelligent and open-minded man. He never prostrated to an idol and was much loved by his people.

Hind I asked my Islamic Education teacher. She told me that our master 'Uthman ﷺ was the fourth of the men who accepted Islam, and the first to migrate to Abyssinia (modern Ethiopia) with his wife Ruqaiya ﷺ, daughter of Allah's Messenger ﷺ . Unfortunately, I did not find an answer to why he was given the title of "Dhu Al-Nurain."

Hamad I asked the official Fatwa Center of the General Authority of Islamic Affairs and Endowments in our beloved country. One of the Center's scholars told me that he was given this title because he was married to two daughters of the Prophet ﷺ. The first was Ruqaiya ﷺ, and then upon her death, he was married to Umm Kulthum ﷺ.

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Father Well done, children. This is your present; an amount of money.

Hind and Hamad: Thank you, father. We promise that we will give a portion of this money to the poor, following the example of our master 'Uthman ibn Affan.

Father (smiling) Do not forget to send the answer to the program.

I respond orally:

» How older is the Prophet ﷺ than 'Uthman bin Affan رضي الله عنه?

» What are the two most important qualities of 'Uthman رضي الله عنه?

» Why was our master 'Uthman رضي الله عنه given the title of "Dhu Al-Nurain?"

» What were the sources upon which Hamad and Hind relied to gather information about our master 'Uthman bin Affan رضي الله عنه?



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2 I read and conclude

» What is the quality of 'Uthman ibn Affanthat you would infer from each of the following attitudes?

» It was narrated that 'Abdul-Rahman bin Samurah said that when the army of *Al-'Usra* (distress) was being prepared, 'Uthman ibn Affan went to the Prophetwith one-thousand dinars and poured them into his lap. The Prophetstarted turning them over with his hand and said, "Whatever 'Uthman does after today will not harm him." (Narrated by Al-Tirmithi)

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If 'Uthman ibn Affanen ﷺ tered while the Prophet ﷺ was sitting in a reclined position, the Prophet would sit up. 'Aisha ﷺ asked the Prophet ﷺ about that. He said, "Should I not show modesty to one whom even the Angels show modesty. (Narrated by Muslim)

» The Messenger of Allah ﷺ came to Al-Madinah and there was no source of fresh water in it except the well (*Bi'r*) of *Rumah*. The Messenger of Allah ﷺ said, "Who will buy this well of *Rumah* and place his bucket alongside the buckets of the Muslims, in exchange for better than that in Paradise?" So 'Uthman bought the well and donated it to the Muslims.



» A number of merchants came to buy food from our master 'Uthman ibn Affan ﷺ. People were badly in need of food after suffering from starvation. 'Uthman ﷺ said, "O merchants, how much do you pay me as a profit for the food which I bought from Syria?" They said, "Twelve for ten."



'Uthman ﷺ said, "I have been given more." They said, "Fifteen for ten."

He said, "I have had a better offer." They said, "O Abu Amr; there are no merchants in the Al-Madinah other than us. Who has given you a better offer?"

He ﷺ said, "Allah ﷻ has given me a better offer: ten for each dirham. Can you offer me more?" They said, "No, by Allah."

He said, "I call upon Allah to bear witness that I have made this food charity for the poor Muslims."

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» From the previous incidents, I conclude that the most important qualities of our master 'Uthman bin Affan ﷺ are:

1. ..... . 2. .....

3 I read and answer

In the time of pre-Islamic ignorance (*Jahiliyyah* [Arabic: جاهلية]), our master 'Uthman ﷺ was regarded by his people as being of high status and esteem. He descended from a noble, rich family. He was well-known for his shyness and nice, sweet words. He never prostrated to an idol, and did not commit a vile or disgraceful deed. Therefore, he was very much loved and respected by his people.

» I choose an appropriate title for the above paragraph.

» Why did people love and respect our master 'Uthman bin Affan ﷺ?

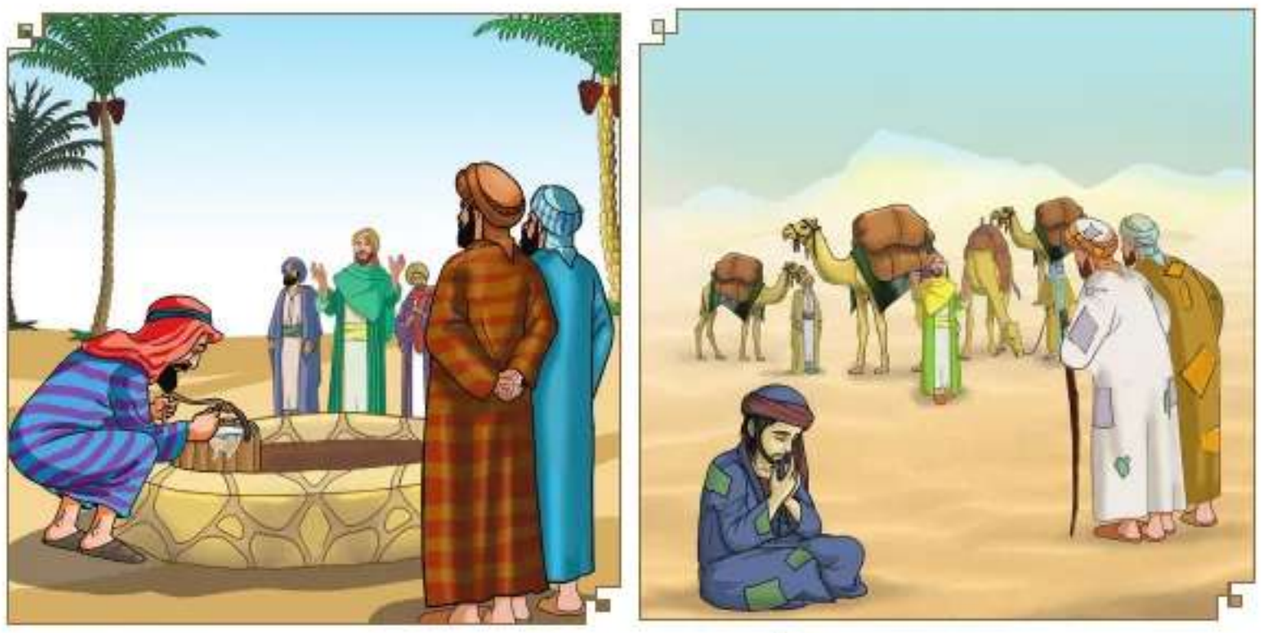
» Based on the above text, what was our master 'Uthman bin Affan's ﷺ finest quality that you much admired? Why?

» I express in writing the feeling of love which I have for our master 'Uthman bin Affan ﷺ.



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» In a short story, I verbally tell a short story about the generosity of our master 'Uthman bin Affanthrough his deeds, making use of the two pictures below:



4 I cooperate with my classmates

» We expect what would happen if all people were committed to the quality of shyness:

» We list the deeds that we expect that our master 'Uthman bin Affanhad done and made the Prophetsay: "'Uthman is in Paradise." (Narrated by Al-Tirmithi).

» In cooperation with a charitable organization, we set up a project on behalf of our school to dig a well in a poor country.

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I recite the Holy Qur'an

Allah ﷻ said,

﴿ وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ لَا نُرِيدُ مِنكُمْ جَزَآءً وَلَا شُكُورًا ﴿٩﴾ إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿١٠﴾ ﴾

[Wa yut'imoonat ta'aama 'alaa hubbihee miskeenanw wa yatemanw wa aseeraa (8) Innaamaa nut'imukum li wajhil laahi laa nureedu minkum jazaa'anw wa laa shukooraa (9) Innaa nakhaafu mir Rabbinna Yawman 'aboosan qamtareeraa (10)]

(And they give food in spite of love for it to the needy, the orphan, and the captive (8) [Saying], "We feed you only for the sake of Allah. We wish not from you reward or gratitude (9) Indeed, We fear from our Lord a Day of frowning and of fate. (10)) (Surat Al-Insan)

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I organize my concepts

‘Uthman bin Affan رضي الله عنه

He was one of the first who converted to Islam.

He was given the title of “Dhu Al-Nurain” because he .....



Some of his qualities:

Generosity

Examples included:

He equipped the army of .....

He bought a well and .....

He donated a caravan of ..... to the poor.

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My Imprint

My behavior is my responsibility:

» I show how I deal with campaigns launched to care about the poor and the needy.

I love my country:

» I express my thanks and gratitude to my country for helping the poor all over the world:

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Student Activities

I answer by myself:

1 Activity One

» From our master ‘Uthman bin Affanbiography, I mention examples that demonstrate the following qualities:

» The wisdom and intelligence of our master ‘Uthman.

» The generosity of our master ‘Uthmanand his love to do goodness.

2 Activity Two

I explain:

» Our master ‘Uthman bin Affanwas titled “Dhu Al-Nurain”.

» People loved ‘Uthman bin Affan.

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3 Activity Three

» From the following situations, I determine which of our master 'Uthman bin Affanqualities that Muslims should adhere to:

Situation/Quality	To be followed	Not to be followed
Ali, my brother, loves to help the poor and the needy.		
Sana' did not participate in the activities organized by the school to donate to the poor and the needy.		
Ibrahim is too modest to commit a sin that makes Allah angry with him.		
A'isha has been saving some of her pocket money in a money box to give it to the poor during the month of Ramadan.		

4 Activity Four

I put a check ✔ in front of the correct phrase and the signin ✘ front of the wrong one:

» Abu Bakr persuaded 'Uthman bin Affanto embrace Islam. ( )

» 'Uthman bin Affan was given the title of "Dhu Al-Nurain" because he was married to Abu Bakr'stwo daughters. ( )

» 'Uthman ibn Affanwas well known for his shyness and generosity. ( )

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Enriching my experiences:

» In addition to what is mentioned in the lesson, I do a search on the role of our master 'Uthman bin Affanin preparing and equipping the army of *Al-'Usra* (distress).

I assess myself:

(1) I color the box which expresses my commitment to the specified behavior:

Behavior	Always	Sometimes	Never
I help the poor and the needy.	☐	☐	☐

(2) I color the box which expresses how skillful I am in learning the specified aspect:

Ser. No.	Learning Aspect	Excellent	Good	Acceptable
1	My ability to infer the attributes of our master 'Uthman bin Affanfrom his biography.	☐	☐	☐
2	My ability to clarify that generosity and shyness are two qualities of believers.	☐	☐	☐
3	My ability to follow the example of our master 'Uthman bin Affanin adhering to the qualities of shyness and generosity.	☐	☐	☐

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Write about the most important things that you have seen or experienced today

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I would like to tell you ...

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This year

This month

Last month

Today

This week

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