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MINISTRY OF EDUCATION

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2025-2026

Islamic Education

Student book

Grade 6

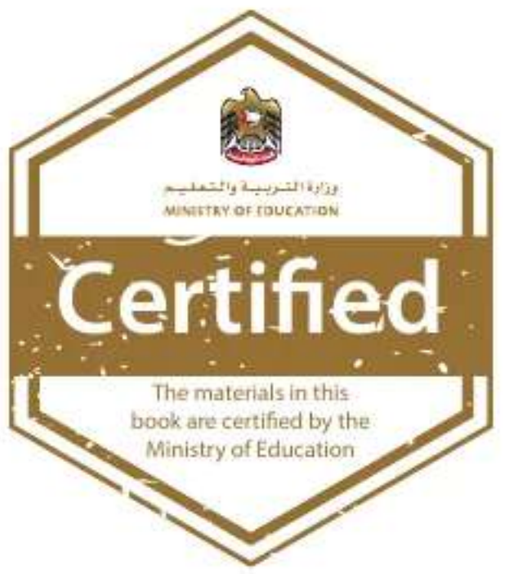
Islamic Education

Student book

Grade 6

Volume 2

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



Cover label guide

Cycle 02 Color



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

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

Number 5 shows grade level

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

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Introduction

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

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

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

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

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

The textbook focuses on the religious knowledge and ideas that students are required to have. It furthermore connects this religious knowledge and ideas to their contemporary life in accordance with the compassionate teachings of Islam which are characterized by moderation, balance, equanimity, tolerance, clemency, love, peace, cohesion, harmony, respect for human dignity, a rejection of violence and hatred, reinforcement of positivity, and a sense of individual and communal responsibility. Moreover, the book attaches importance to developing performance skills that are specific to Islamic Education and places special emphasis on Islamic values in order to build conscientious personalities who are committed to their religion, take pride in their heritage, contribute to nation building and open up new horizons of cooperation and collaboration for promoting shared human values.

Furthermore, the learning activities are both numerous and diverse so as to contribute towards developing critical thinking in learners, for critical thinking today constitutes an indispensable tool in contemporary life wherewith students fortify themselves against aberrant ideas and reckless blind imitation. The book also aims to enable its students to develop creative and innovative thinking, as part of UAE's Centennial Plan 2071 of achieving excellence and innovation in Education.

In addition, it seeks to develop life-skills that aid problem-solving and timely and sound decision-making. Similarly, it contributes towards honing the

abilities of the students and heightens their awareness of the need to invest in material and human resources as well as preserving and developing the nation's wealth.

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

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

And Allah alone grants success.

Curriculum Design Team of the Islamic Education Series

UNIT FOUR

4

And verily, you are on an exalted standard of character



Unit Contents

No.	Lesson	Subject	Field
1	The Right Way (Surat Al-Mulk 1-14)	Holy Qur'an	Divine Revelation
2	Changing (*Iqlaab*)	Holy Qur'an	Divine Revelation
3	Good Morals	Noble Hadith	Divine Revelation
4	I am Tolerant	Islamic Values	Islamic Values and Manners
5	The Greater Battle of Badr	Biography of the Prophet	Biography of the Prophet and Personalities

LESSON ONE

1

The Right Way

Surat Al-Mulk 1-14

This lesson teaches me to:

- recite the verses while observing the rules of recitation.
- explain the meanings of Qur'anic vocabulary.
- explain the overall meaning of the verses.
- infer the result of failing to think and reflect.
- explain the reward of believers who fear Allah, glory be to Him, in their private and public behavior.
- read the verses properly by heart.

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I take the initiative to learn

There were two men who lived in a village. The first was poor and believed in Allah, ﷻ. The second was rich, and Allah, ﷻ, bestowed upon him two big beautiful gardens, but he did not thank Allah, ﷻ, for the gifts bestowed upon him. One day, the rich man entered one of his gardens and pointed to the trees and palaces saying: my property and palaces will never go, and I will remain one of the richest people all my life. When the poor man advised him to give charity and reminded him of the Day of Judgment, he became angry with him. So, Allah ﷻ, punished him by depriving him of the two gardens, which turned into ruins.

Highlight

Abu Huraira, ﷺ, reported that the Messenger of Allah ﷺ, said: "There is a 30-verse Surah in the Qur'an which keeps interceding for a man until his sins are forgiven. This Surah is

﴿تَبَٰرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ﴾

"Tabāraka Al-Ladhī Biyadihi Al-Mulk"

(Blessed is He in whose hand is dominion)". [Narrated by Ibn Majah].

read and answer

- Explain the attitude of the owner of gardens regarding the gifts bestowed upon him by Allah ﷻ .

.....

- What would you do if you were in his place?

.....

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I use my skills to learn

I recite and memorize:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

﴿ تَبَٰرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ۝١ ٱلَّذِى خَلَقَ ٱلْمَوْتَ وَٱلْحَيَوٰةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ ٱلْعَزِيزُ ٱلْغَفُورُ ۝٢ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا ۖ مَّا تَرَىٰ فِى خَلْقِ ٱلرَّحْمَٰنِ مِن تَفَٰوُتٍ ۖ فَٱرْجِعِ ٱلْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ۝٣ ثُمَّ ٱرْجِعِ ٱلْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ ٱلْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ۝٤ وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَجَعَلْنَٰهَا رُجُومًا لِّلشَّيَٰطِينِ ۖ وَأَعْتَدْنَا لَهُمْ عَذَابَ ٱلسَّعِيرِ ۝٥ ﴾ [الملك].

Bismi Allāhi Ar-Raĥmāni Ar-Raĥīm

Tabāraka Al-Ladhī Biyadihi Al-Mulku Wa Huwa `Alá Kulli Shay'in Qadīr (1) Al-Ladhī Khalaqa Al-Mawta Wa Al-Ĥayāata Liyabluwakum ʻAyyukum ʻAĥsanu `Amalāan Wa Huwa Al-`Azīzu Al-Ghafūr (2) Al-Ladhī Khalaqa Sab`a Samāwātin Ţibāqāan Mā Tará Fī Khalqi Ar-Raĥmāni Min Tafāwutin Fārji`i Al-Başara Hal Tará Min Fuţūr (3) Thumma Arji`i Al-Başara Karratayni Yanqalib ʻIlayka Al-Başaru Khāsi'āan Wa Huwa Ĥasīr (4) Wa Laqad Zayyannā As-Samā'a Ad-Dunyā Bimaşābīĥa Wa Ja`alnāhā Rujūmāan Lilshshayāţīni Wa ʻA`tadnā Lahum `Adhāba As-Sa`īr (5) [Surat Al-Mulk: 1-5]

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

Blessed is He in whose hand is dominion, and He is over all things competent - (1) He who created death and life to test you as to which of you is best in deed - and He is the Exalted in Might, the Forgiving - (2) And who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return your vision to the sky; do you see any breaks? (3) Then return your vision twice again. Your vision will return to you humbled while it is fatigued. (4) And We have certainly beautified the nearest heaven with stars and have made from them what is thrown at the devils and have prepared for them the punishment of the Blaze. (5) [Surat Al-Mulk: 1-5]

I think of the meaning of Qur'anic vocabulary:

Vocabulary	Meaning	Vocabulary	Meaning
تَبَٰرَكَ *Tabāraka*	Exalted and glorified.	تَفَٰوُتٍ *Tafāwutin*	Inconsistency and incompatibility.
بِيَدِهِ ٱلْمُلْكُ *Biyadihi Al-Mulku*	He is in control of everything.	فُطُورٍ *Fuṭūr*	Cracks and faults.
خَلَقَ ٱلْمَوْتَ *Khalaqa Al-Mawta*	Created death.	كَرَّتَيْنِ *Karratayni*	Twice.
لِيَبْلُوَكُمْ *Liyabluwakum*	To test you.	خَاسِئًا *Khāsi'āan*	Disappointed and humbled.
أَحْسَنُ عَمَلًا *Aĥsanu `Amalāan*	Best in deed.	حَسِيرٌ *Ĥasīr*	Tired.
طِبَاقًا *Ţibāqāan*	Heavens, one over the other.	بِمَصَٰبِيحَ *Bimaşābīĥa*	Lighting stars.
		رُجُومًا *Rujūmāan*	Punishment.

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I understand the meaning of the verses:

Reflecting on the power of Allah ﷻ, :

Allah ﷻ, gives us some pieces of evidence of His power of creation; He is the Creator who is capable of everything. Allah ﷻ, says that He created life and death and created seven heavens in layers, one over the other. He gives evidence of His perfect creation in which man cannot find any inconsistency, because such creation is made by Allah who perfected everything. Such evidence invites us to think, reflect, use our mind and strengthen our belief.



I cooperate and search:

for the following:

Other Qur'anic verses that deal with the power of Allah ﷻ, in the universe, describing the power of Allah ﷻ, in one of these verses.

Verses: .....

.....

.....

Description: .....

.....

.....

The benefits of thinking for man in terms of:

Behavior: .....

.....

Dealings: .....

.....

Social relations: .....

.....

Achieving objectives: .....

.....

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I analyze and apply:

Allah ﷻ said:

﴿لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ ٱلْعَزِيزُ ٱلْغَفُورُ﴾

"Liyabluwakum 'Ayyukum 'Aĥsanu `Amalāan Wa Huwa Al-`Azīzu Al-Ghafūr"

(to test you as to which of you is best in deed - and He is the Exalted in Might, the Forgiving)

- Why "the Exalted in Might" was mentioned before "the Forgiving" in the verse?

.....

.....

- How do I benefit from this verse in my dealings with people?

.....

.....

I recite and memorize:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

﴿وَلِلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۖ وَبِئْسَ ٱلْمَصِيرُ ٦ إِذَآ أُلْقُوا۟ فِيهَا سَمِعُوا۟ لَهَا شَهِيقًا وَهِىَ تَفُورُ ٧ تَكَادُ تَمَيَّزُ مِنَ ٱلْغَيْظِ ۖ كُلَّمَآ أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ ٨ قَالُوا۟ بَلَىٰ قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ ٱللَّهُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ كَبِيرٍ ٩ وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِىٓ أَصْحَٰبِ ٱلسَّعِيرِ ١٠ فَٱعْتَرَفُوا۟ بِذَنۢبِهِمْ فَسُحْقًا لِّأَصْحَٰبِ ٱلسَّعِيرِ ١١ إِنَّ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ١٢ وَأَسِرُّوا۟ قَوْلَكُمْ أَوِ ٱجْهَرُوا۟ بِهِۦٓ ۖ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ١٣ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ١٤﴾ [الملك].

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Bismi Allāhi Ar-Raĥmāni Ar-Raĥīm

Wa Lilladhīna Kafarū Birabbihim `Adhābu Jahannama Wa Bi'sa Al-Maşīr (6) 'Idhā 'Ulqū Fīhā Sami`ū Lahā Shahīqāan Wa Hiya Tafūr (7) Takādu Tamayyazu Mina Al-Ghayži Kullamā 'Ulqiya Fīhā Fawjun Sa'alahum Khazanatuhā 'Alam Ya'tikum Nadhīr (8) Qālū Balá Qad Jā'anā Nadhīrun Fakadhdhabnā Wa Qulnā Mā Nazzala Allāhu Min Shay'in 'In 'Antum 'Illā Fī Đalālin Kabīr (9) Wa Qālū Law Kunnā Nasma`u 'Aw Na`qilu Mā Kunnā Fī 'Aşĥābi As-Sa`īr (10) Fā`tarafū Bidhanbihim Fasuĥqāan Li'şĥābi As-Sa`īr (11) 'Inna Al-Ladhīna Yakhshawna Rabbahum Bil-Ghaybi Lahum Maghfiratun Wa 'Ajrun Kabīr (12) Wa 'Asirrū Qawlakum 'Aw Ajharū Bihi~ 'Innahu `Alīmun Bidhāti Aş-Şudūr (13) 'Alā Ya`lamu Man Khalaqa Wa Huwa Al-Laţīfu Al-Khabīr (14) [Surat Al-Mulk: 6-14]

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

And for those who disbelieved in their Lord is the punishment of Hell, and wretched is the destination. (6) When they are thrown into it, they hear from it a dreadful inhaling while it boils up. (7) It almost bursts with rage. Every time a company is thrown into it, its keepers ask them, "Did there not come to you a warner?" (8) They will say," Yes, a warner had come to us, but we denied and said, 'Allah has not sent down anything. You are not but in great error.'" (9) And they will say, "If only we had been listening or reasoning, we would not be among the companions of the Blaze." (10) And they will admit their sin, so it is alienation for the companions of the Blaze. (11) Indeed, those who fear their Lord unseen will have forgiveness and great reward. (12) And conceal your speech or publicize it; indeed, He is Knowing of that within the breasts. (13) Does He who created not know, while He is the Subtle, the Acquainted? (14) [Surat Al-Mulk: 6-14]

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I think of the meaning of Qur'anic vocabulary:

Vocabulary	Meaning	Vocabulary	Meaning
شَهِيقًا *Shahīqāan*	A strong inhaling voice.	تَكَادُ تَمَيَّزُ *Takādu Tamayyazu*	To break, split and burst.
تَفُورُ *Tafūr*	Boiling just like the boiling of water in a pot.	فَوْجٌ *Fawjun*	Group.
		فَسُحْقًا *Fasuĥqāan*	Exclusion from mercy and dignity.

Using our mind to reach the truth:

Allah ﷻ, directs us to use our mind rather than follow the steps of those who said

﴿ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِيٓ أَصْحَٰبِ ٱلسَّعِيرِ ﴾.

"Law Kunnā Nasma`u ʻAw Na`qilu Mā Kunnā Fī ʻAşĥābi As-Sa`īr"

(If only we had been listening or reasoning, we would not be among the companions of the Blaze.)

When one uses their mind to reflect on all their affairs, they become more proficient and more successful. Allah ﷻ, set man apart from other creatures by giving him the mind. Therefore, man should not act without thinking.

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I think and explain:

- The implication of 'hearing' being mentioned before 'reasoning' in the Qur'anic verse:

﴿ وَقَالُواْ لَوۡ كُنَّا نَسۡمَعُ أَوۡ نَعۡقِلُ مَا كُنَّا فِيٓ أَصۡحَٰبِ ٱلسَّعِيرِ ﴾.

Wa Qālū Law Kunnā Nasma`u ʿAw Na`qilu Mā Kunnā Fī ʿAṣĥābi As-Sa`īr"

(And they will say, "If only we had been listening or reasoning, we would not be among the companions of the Blaze.").

- The negative effects of minds not performing their function of proper reasoning.

I think and comment:

- Her mother advised her to dress decently, and she followed this advice.
- He wrote inappropriate words on school walls.
- He shared on social media news which he received, but it turned out to be false.

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The reward for believers who fear Allah ﷻ, when unseen:

Believers who fear Allah, ﷻ when they are hidden from the eyes of people, avoid sins, do good deeds and obey Allah ﷻ, when nobody except Him sees them, and observe Him in their private and public behavior, deserve reward by Allah ﷻ , Who will let them enter to gardens in Paradise under which rivers flow.

Allah ﷻ, knows everything whether we hide it or make it public. He knows what is in our hearts. This is the perfection of worship (*Ihsan*) which was explained by the Messenger of Allah ﷺ,:

> *"Perfection of worship (Ihsan) is to worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." [Narrated by Al-Bukhari].*

In another hadith, the Messenger of Allah ﷺ, said:

> *"Seven people Allah will give them His Shade on the Day when there would be no shade but His Shade – and he mentioned among them: a man who is seduced by a beautiful woman of high status, but he rejects this offer and says: 'I fear Allah'; a man who gives in charity and conceals it to such an extent that the left hand does not know what the right has given" [Narrated by Al-Bukhari and Muslim].*

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I cooperate and comment:

- She stole a ring from a jewelry store, but returned it when she saw the CCTV cameras.

- He refuses to help his classmates cheat in the exam.



I cooperate and discuss:

- The effect of fearing Allah ﷻ, when unseen on the behavior of the Muslim.

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I organize my concepts:

Punishment of deniers

Manifestations of the power of Allah, glory be to Him

The importance of observing and fearing Allah, glory be to Him

The right way

The reward of believers who fear Allah, glory be to Him, when unseen

The importance of using one's mind

Benefits of reflecting on the creation of Allah, glory be to Him

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My Imprint:

- I complete in the same pattern:



I make a vow to Allah, glory be to Him, that I will:

- follow the right behavior out of fear of Allah, glory be to Him, to be a good representative of my religion and my country.
- reflect on the universe around me to come up with innovative ideas that will contribute to the development of my country.
- .....

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Student Activities

I answer by myself

1. Explain the following:

- Allah ﷻ, created life and death.

- Allah ﷻ, beautified the nearest heaven with stars.

2. Explain the meaning of the following two verses:

- Allah ﷻ, said:

﴿ٱلَّذِى خَلَقَ سَبۡعَ سَمَٰوَٰتٍ طِبَاقًا﴾.

"Al-Ladhī Khalaqa Sab`a Samāwātin Ţibāqāan"

(And who created seven heavens in layers.)

- Allah ﷻ, said:

﴿أَلَمۡ يَأۡتِكُمۡ نَذِيرٌ﴾.

"Alam Ya'tikum Nadhīr"

(Did there not come to you a warner?)

Write the Qur'anic verse which indicates each of the following meanings:

- The reward of believers who fear Allah ﷻ, when unseen.

- The order by Allah ﷻ, to reflect on His creation time and again.

- The benefits of stars and planets.

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Student Activities

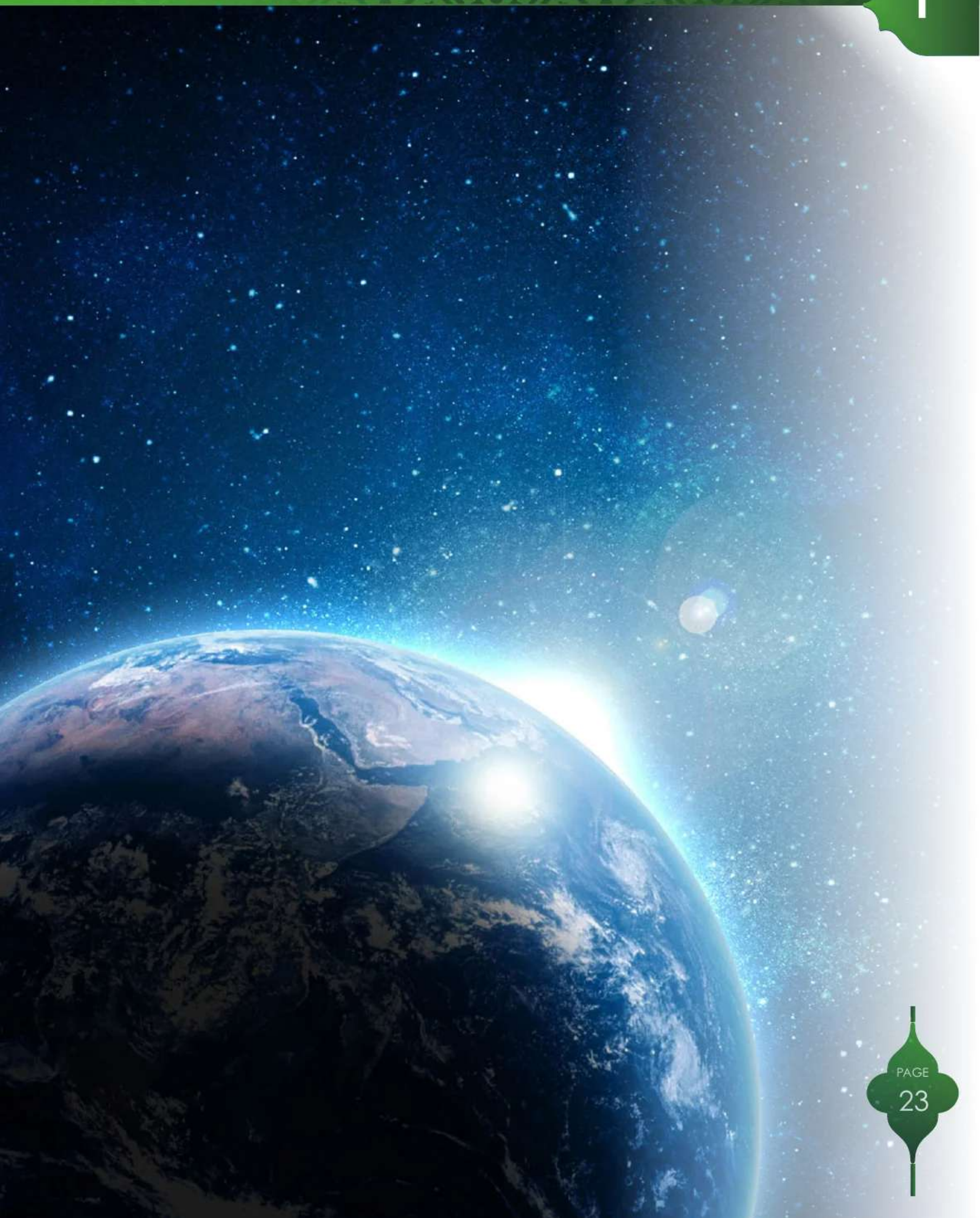
Enriching my experience:

- Search the internet for the pleasure of Paradise and its description in the Holy Qur'an, then write a reflective paragraph of no more than five lines describing Paradise and its pleasure and read it before your classmates in the classroom.

I assess myself:

S	Aspect	Level		
		Average	Good	Excellent
1	I use my mind to think of everything I say or do.			
2	I follow the directions of my father and mother.			
3	I am keen on doing everything that brings me closer to Allah ﷻ, .			
4	I avoid everything that makes Allah ﷻ, not pleased with me.			
5	I have sincere intention for Allah ﷻ , alone when studying.			
6	I fear Allah ﷻ, in all situations.			

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LESSON TWO 2

Changing
(Iqlaab)

This lesson teaches me to:

- explain the concept of changing (*Iqlaab*) and its letters.
- explain how the rule of changing (*Iqlaab*) is applied during the recitation of the Holy Qur'an.
- recite the Qur'anic verses while properly applying the rule of changing (*Iqlaab*).

I take the initiative to learn:

- In "Tuhfat Al-Atfal", Al-Jamzori said:

> The third rule is changing [the silent *Noon* or *Tanween*], when followed by *Baa*, into *Meem* with nasal sound (*Ghunna*) and hiding it.

I read and remember:

- The rules of silent *Noon* and *Tanween* which I have studied, and indicate their letters.
- The rule of silent Noon and Tanween which was mentioned in the above lines.

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I use my skills to learn

Changing (*Iqlaab*)

Definition	Reason	Mark in the Holy Qur'an
Semantically speaking, changing (Iqlaab) means to change something. *Technically speaking, it is when the silent Noon or Tanween that is followed by Baa (ب) is changed into a Meem that is hidden with a nasal sound (Ghunna).* *If followed by the changing (Iqlaab) letter, which is Baa, the silent Noon or Tanween must be changed into a Meem, in pronunciation, with a nasal sound for two counts.* *Changing (Iqlaab) of the silent Noon could occur in one word, such as "وَيَسْتَنبِـُٔونَكَ Wa Yastanbi'ūnaka" and "سُنبُلَةٍ Sunbulatin", or in two words, such as "مِن بَعْدِ Min Ba`di" and "أَن بُورِكَ 'An Būrika". On the other hand, changing (Iqlaab) of Tanween occurs only in two words, such as "مُّصِيبَةٌۢ بِمَآ Muṣībatun Bimā", "قَوْمًۢا بُورًا Qawmāan Būrā" and "بِثَمَنٍۭ بَخْسٍ Bithamanin Bakhs".*	*Easy pronunciation of silent Noon and Tanween by changing them into Meem, because Meem and Baa share the same point of articulation, and Meem and Noon share the nasal sound (Ghunna).*	*The mark of changing silent Noon in the Holy Qur'an is having a small Meem rather than Sukoon above the Noon, like this:* (نْمْ) *The mark of changing Tanween in the Holy Qur'an is having a small Meem instead of the second diacritic, like this:* (ـٍـمْ)(ـًـمْ)(ـٌـمْ)

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I cooperate and search:

In the Holy Qur'an for examples of changing (*Iqlaab*), then write them in the following table:

In one word	In two words	With *Tanween*
.....	.....	(صُمٌّۢ بُكۡمٌ) (*Şummun Bukmun*)
﴿يُنۢبِتُ﴾ (*Yunbitu*)	.....	.....
.....	﴿مَنۢ بَخِلَ﴾ (*Man Bakhila*)	.....

I listen and apply:

- I listen well to the recitation by my teacher, specify the word(s) where there is changing (*Iqlaab*) *and explain the reason in the following verses:*

Qur'anic verses	Word(s) with changing (*Iqlaab*)	The reason
Allah ﷻ, said: ﴿وَلَقَدۡ جَآءَهُم مِّنَ ٱلۡأَنۢبَآءِ مَا فِيهِ مُزۡدَجَرٌ﴾ *"Wa Laqad Jā'ahum Mina Al-'Anbā'i Mā Fīhi Muzdajar"* *(And there has already come to them of information that in which there is deterrence) [Al-Qamar: 4]*	(الْأَنبَاءِ) *(Al-'Anbā'i)*	The silent Noon is followed by Baa in one word

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Allah ﷻ, said: ﴿ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِى بِأَسْمَآءِ هَٰٓؤُلَآءِ إِن كُنتُمْ صَٰدِقِينَ﴾ *"Thumma `Arađahum `Alá Al-Malā'ikati Faqāla 'Anbi'ūnī Bi'asmā'i Hā'uulā' 'In Kuntum Şādiqīn"* *(Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful.") [Al-Baqarah: 31]*		
Allah ﷻ, said: ﴿وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلْأَرْضِ نَبَاتًا﴾ *"Wa Allāhu 'Anbatakum Mina Al-'Arđi Nabātā"* *(And Allah has caused you to grow from the earth a progressive growth.) [Nūĥ: 17]*		
Allah ﷻ, said: ﴿ٱلسَّمَآءُ مُنفَطِرٌۢ بِهِۦ ۚ كَانَ وَعْدُهُۥ مَفْعُولًا﴾ *"As-Samā'u Munfaţirun Bihi Kāna Wa`duhu Maf`ūlā"* *(The heaven will break apart therefrom; ever is His promise fulfilled.) [Al-Muzzammil: 18]*		
Allah ﷻ, said: ﴿كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ رَهِينَةٌ﴾ *"Kullu Nafsin Bimā Kasabat Rahīna"* *(Every soul, for what it has earned, will be retained) [Al-Muddaththir: 38]*		

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Allah ﷻ, said: ﴿ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴾ *"Jazā'an Bimā Kānū Ya`malūn"* *(As reward for what they used to do.) [Al-Wāqi`ah: 24]*		
Allah ﷻ, said: ﴿ كَلَّا لَيُنۢبَذَنَّ فِى ٱلْحُطَمَةِ ﴾ *"Kallā Layunbadhanna Fī Al-Ĥuṭama"* *(No! He will surely be thrown into the Crusher.) [Al-Humazah: 4]*		

How to apply changing (*Iqlaab*):

- If the silent Noon or Tanween is followed by Baa, we change the silent Noon or Tanween into a light Meem with a nasal sound (Ghunna) and pronounce it as follows:

The shape of lips when pronouncing a *Meem* that is changed from a silent *Noon* or *Tanween*. They are closed with no space or pressure.



1. "﴿ أَنۢ بُورِكَ ﴾" *"An Būrika"*: we pronounce it after changing as "أَمْبُورِكَ" *"Ambūrika"* with a nasal sound (Ghunna).
2. "﴿ أَنۢبَتَكُمْ ﴾" *"Anbatakum"*: we pronounce it after changing as "أَمْبَتَكُم" *"Ambatakum"* with a nasal sound (Ghunna).
3. "﴿ لَنَسْفَعًۢا بِٱلنَّاصِيَةِ ﴾" *"Lanasfa`āan Bin-Nāşiya"*: we pronounce it after changing as "لَنَسْفَعَمبِالنَّاصِيَةِ" "Lanas*fa`āambin-Nāşiya*" with a nasal sound (Ghunna).
4. "﴿ سَمِيعٌۢ بَصِيرٌ ﴾" *"Samī`un Başīr"*: we pronounce it after changing as "سَمِيعُمبَصِيرٌ" *"Samī`umbaşīr"* with a nasal sound (Ghunna).

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I cooperate and apply:

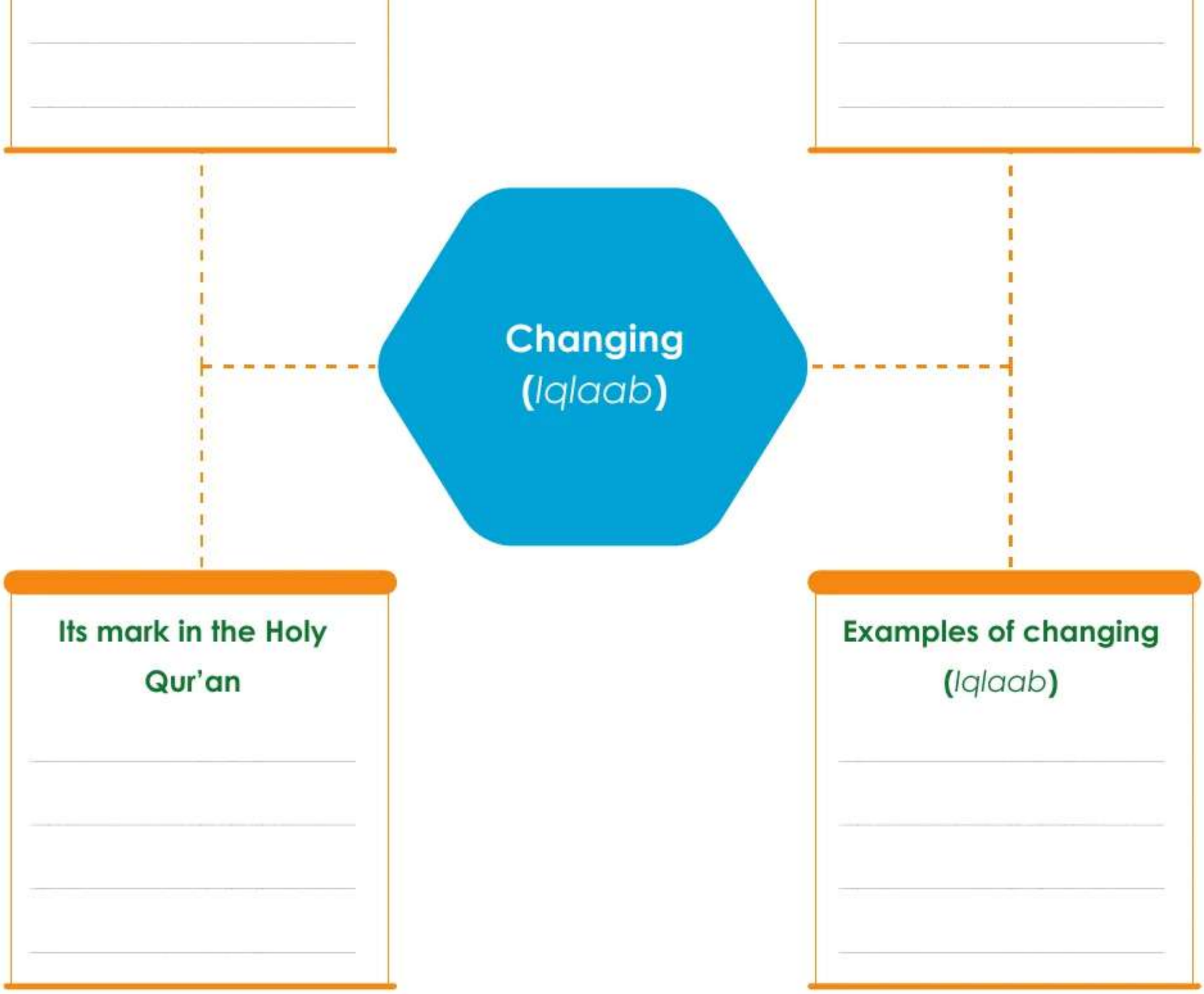
- In cooperation with your classmate, pronounce the following examples of changing (*Iqlaab) and write them the way you pronounced them.*

Examples of changing (*Iqlaab*)	The way they are pronounced
﴿ أَنبَأَهُم ﴾ *"‹Anba›ahum"*	.....
﴿ مِّنۢ بَعۡدِ ﴾ *"Min Ba`di"*	.....
﴿ أَبَدًا بِمَا ﴾ *"‹Abadāan Bimā"*	.....
﴿ عَلِيمُۢ بِذَاتِ ﴾ *"`Alīmun Bidhāti"*	.....
﴿ فَضۡلِۭ بَلۡ ﴾ *"Fađlin Bal"*	.....

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I organize my concepts:

- I complete the following conceptual chart:



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My Imprint:



- I set a practical plan to improve my skills in reciting the Holy Qur'an so that I please my Lord, glory be to Him, and serve my country as a teacher for future generation or imam in a mosque.

The General Authority for Islamic Affairs

and Endowments in the United Arab Emirates celebrates outstanding young people who have memorized the Holy Qur'an



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Student Activities

I answer by myself

1. Circle the correct answer in the following:

- Changing (*Iqlaab*) has one letter, which is:

Meem	*Baa*	*Qaf*	*Ghain*

- When applying the rule of changing (Iqlaab), we change:

Baa into *Meem*	*Baa* into silent *Noon*
Meem into *Baa*	Silent *Noon* or *Tanween* into silent *Meem*

2. Explain why the silent *Noon* or *Tanween,* if followed by a *Baa,* is changed into *Meem*.

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1. Specify the words containing changing (Iqlaab) in the following verses by underlining them and explain the reason:

Qur'anic verses	Reason of changing (*Iqlaab*)
Allah ﷻ, said: ﴿ بِأَيِّ ذَنۢبٍ قُتِلَتۡ ﴾ *"Bi'ayyi Dhanbin Qutilat"* *(For what sin she was killed) [At-Takwīr: 9]*	
Allah ﷻ, said: ﴿ إِنَّا خَلَقۡنَا ٱلۡإِنسَٰنَ مِن نُّطۡفَةٍ أَمۡشَاجٖ نَّبۡتَلِيهِ فَجَعَلۡنَٰهُ سَمِيعَۢا بَصِيرًا ﴾ *"Innā Khalaqnā Al-'Insāna Min Nuṭfatin 'Amshājin Nabtalīhi Faja`alnāhu Samī`āan Baṣīrā"* *(Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing.) [Al-'Insān: 2]*	
Allah ﷻ, said: ﴿ فَبِأَيِّ حَدِيثِۭ بَعۡدَهُۥ يُؤۡمِنُونَ ﴾ *"Fabi'ayyi Ĥadīthin Ba`dahu Yu'uminūn"* *(Then in what statement after the Qur'an will they believe?) [Al-Mursalāt: 50]*	

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Allah ﷻ, said:

﴿ أَوَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ فَوْقَهُمْ صَٰٓفَّٰتٍ وَيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ إِلَّا ٱلرَّحْمَٰنُ ۚ إِنَّهُۥ بِكُلِّ شَىْءٍۭ بَصِيرٌ ﴾

"Awalam Yaraw 'Ilá Aṯ-Ṭayri Fawqahum Ṣāffātin Wa Yaqbiđna Mā Yumsikuhunna 'Illā Ar-Raĥmānu 'Innahu Bikulli Shay'in Baṣīr"

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

Allah ﷻ, said:

﴿ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنۢبِهِمْ فَسَوَّىٰهَا ﴾

"Fakadhdhabūhu Fa`aqarūhā Fadamdama `Alayhim Rabbuhum Bidhanbihim Fasawwāhā"

(But they denied him and hamstrung her. So their Lord brought down upon them destruction for their sin and made it equal upon all of them.) [Ash-Shams: 14]

Allah ﷻ, said:

﴿ وَأَمَّا مَنۢ بَخِلَ وَٱسْتَغْنَىٰ ﴾

"Wa 'Ammā Man Bakhila Wa Astaghná"

(But as for he who withholds and considers himself free of need) [Al-Layl: 8]

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Enriching my experience:

- In association with your classmates, prepare an educational leaflet about the merits of reciting the Holy Qur'an, present it before your classmates in the classroom and post it on social media.
- Find the name of the International Holy Qur'an Award which was launched in the United Arab Emirates, explain its objectives and targeted audience, then prepare a summary about it and present it before your classmates in the classroom.

I assess myself:

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

S	Aspect	Level		
		Always	Sometimes	Rarely
1	I set time for reciting the Qur'an every day.			
2	I listen well to the recitation of my teacher and classmates.			
3	I listen to *Al-Mushaf Al-Moallem* and repeat the verses continuously.			
4	I am keen on attending Holy Qur'an recitation classes at memorization centers.			
5	I listen to verses from e-Qur'an and repeat them.			
6	I continuously revise the Qur'anic verses I memorized, observing the rules of recitation.			

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LESSON Three

3

Good Morals

Noble Hadith

This lesson teaches me to:

- read the noble hadith properly.
- explain the value of giving charity.
- explain the meaning of forgiveness.
- infer the effect of forgiveness on individuals and on society.
- state the value of humility towards Allah, glory be to Him.
- infer the effect of humbleness on oneself and others
- read the noble hadith well by heart.

I take the initiative to learn:

A mother and her daughter went to the vegetable market. Upon entering the market, the mother put money in the Red Crescent donation box. Then, they entered a shop. A porter's trolley hit the mother's foot. She felt pain and looked at the porter. He was a poor porter who looked tired and embarrassed. He stuttered because of what he did. The mother calmly said: "Do not worry. Go. May Allah help you", and then went her way smiling to end that situation in front of people. But her daughter said: "Mother! He hurt you, and you just let him go?!" The mother said: "It is not like that, my daughter; we treat people according to our morals, just like Allah ﷻ, and His Messenger ﷺ, ordered us."

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I read and infer:

1. The good deeds done by the mother.

2. The good morals demonstrated by the mother.

3. The effects of these morals on people.

I use my skills to learn

I read and memorize:

Abu Huraira ﷺ, reported that the Messenger of Allah ﷺ, said:

(مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلهِ إِلَّا رَفَعَهُ اللَّهُ)

"Wealth does not diminish by giving charity. Allah augments the honor of one who forgives. Anyone who displays humbleness towards another seeking the pleasure of Allah will be raised by Allah to a higher status." [Narrated by Muslim].

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I understand the meaning of vocabulary:

Vocabulary	Meaning
صَدَقَةٌ	Giving money, food, clothes or other stuff to get closer to Allah ﷻ, .
بِعَفْوٍ	By forgiving others who have hurt you.
عِزًّا	High status and power.
تُواضَعَ	To display kindness and mercy in dealings with people.

I understand the meanings of the noble hadith:

In this hadith, the Prophet ﷺ, tells us to have three good morals. These are:

1. Giving charity to the needy:

Giving charity is one of the greatest deeds through which a servant gets closer to Allah ﷻ,. Giving charity does not diminish wealth; rather, it results in growth and blessing of wealth. Allah ﷻ, said:

﴿ وَمَآ أَنفَقْتُم مِّن شَيْءٍ فَهُوَ يُخْلِفُهُۥ ۖ وَهُوَ خَيْرُ ٱلرَّٰزِقِينَ ﴾

Wa Mā ʻAnfaqtum Min Shay'in Fahuwa Yukhlifuhu Wa Huwa Khayru Ar-Rāziqīn"

(But whatever thing you spend in His cause, He will compensate it; and He is the best of providers.) [Saba': 39].

The effect of blessing is not limited to wealth ,but is seen in the health ,life and family of the one giving charity ;he is relieved of hardships or his status is raised.

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Charity has a very wide scope and is not limited to giving money ;it encompasses everything ,tangible or intangible ,you give for the sake of Allah ﷻ,. The Messenger of Allah ﷺ, said:

"Guard yourselves against the Fire of Hell even if it be only with half a date given in charity; and if you cannot afford even that, you should at least say a good word." [Narrated by Al-Bukhari and Muslim].



the scope of charity from the following texts:

Text	Scope of charity
The Messenger of Allah, ﷺ, said: *"Every act of goodness is considered as charity" [Narrated by Al-Tirmidhi]*	Every deed that is beneficial for people
Allah ﷻ, said: ﴿ إِنَّ ٱلْمُصَّدِّقِينَ وَٱلْمُصَّدِّقَٰتِ وَأَقْرَضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا يُضَٰعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴾ *"Inna Al-Muşşaddiqīna Wa Al-Muşşaddiqāti Wa 'Aqrađū Allaha Qarđāan Ĥasanāan Yuđā`afu Lahum Wa Lahum 'Ajrun Karīm"* *(Indeed, the men who practice charity and the women who practice charity and they who have loaned Allah a goodly loan - it will be multiplied for them, and they will have a noble reward.) [Al-Ĥadīd: 18]*	

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Allah ﷻ, said:

﴿ وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴾

"Wa Yuṭ`imūna Aṭ-Ṭa`āma `Alá Ĥubbihi Miskīnāan Wa Yatīmāan Wa 'Asīrā"

(And they give food in spite of love for it to the needy, the orphan, and the captive,) [Al-'Insān: 8]

The Messenger of Allah ﷺ, said:

"Your smiling in the face of your brother is charity" [Narrated by Al-Tirmidhi]

The Messenger of Allah ﷺ, said:

"Your removal of a rock, a thorn or a bone from the road is charity for you." [Narrated by Al-Tirmidhi]

Allah ﷻ, said:

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

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

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

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The Messenger of Allah ﷺ, said:

When someone spends on his family seeking his reward for it" from Allah, it is counted as a charity from him" [Narrated by Al-[Bukhari

Charity has several benefits, including the following:

Charity extinguishes the anger of Allah ﷻ, . The Messenger of Allah ﷺ, said:	Charity does away with sins. Allah ﷻ, said:	Charity shades its giver on the Day of Judgment. The Messenger of Allah, ﷺ, said:	Charity is one reason for the cure of diseases. The Messenger of Allah ﷺ, said:
"Indeed charity extinguishes Lord's anger and protects against evil death." [Narrated by Al-Tirmidhi].	﴿إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ﴾ *"Inna Al-Ĥasanāti Yudh/ hibna As-Sayyi'āt"* *(Indeed, good deeds do away with misdeeds.) [Hūd: 114].*	*"Everybody will be shaded by his charity on the Day of Judgment until it has been judged between the people." [Narrated by Ahmad].*	*"Protect your wealth by giving Zakat and seek treatment of your sick ones by giving charity" [Narrated by Al-Tabarani and Al-Baihaqi]*

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I research and enumerate:

1. Other benefits of charity:

- Giving charity to a relative is like giving charity twice.
- _____
- _____
- _____

I cooperate and discuss:

The effect of charity on relations between people.

1. _____

2. _____

2. Forgiving:

Forgiving is a civilized act that reflects true faith and good morals; only a wise, patient and forbearing believer can forgive. It is a true test of one's faith and strong will. Forgiving is first of all an act of obedience to Allah ﷻ, who said:

﴿ خُذِ ٱلۡعَفۡوَ وَأۡمُرۡ بِٱلۡعُرۡفِ وَأَعۡرِضۡ عَنِ ٱلۡجَٰهِلِينَ ﴾

Khudhi Al-`Afwa Wa 'Mur Bil-`Urfi Wa 'A`riđ `Ani Al-Jāhilīn"

(Take what is given freely, enjoin what is good, and turn away from the ignorant.) [Al-'A`rāf: 199].

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Allah ,ﷻ also said:

﴿ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُۥ عَلَى ٱللَّهِ ﴾

Faman `Afā Wa ʻAşlaĥa Fa'ajruhu `Alá Allāh"

(but whoever forgives and makes reconciliation - his reward is due from Allah.)
[Ash-Shūraá: 40].

Forgiving makes the believer more respected ,honored and liked by people, rather than ,as some think ,indicates a lower status or weakness .It is also a good means for reconciliation and effective in changing hearts .This is what our master Mohammad ﷺ, did on the day of conquering Makkah, which made people enter into the religion of Allah in multitudes.

read and categorize

the following cases in the table below:

Case	Forgiveness	Punishment
His son behaved badly. So, he punished him to make him behave well.		
Your classmate hurt you, but you forgave him and did not do the same to him.		
The cashier forgot to return the change. The buyer said: do not worry.		

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I think and talk:

- about a situation in which I forgave the one who hurt me, indicating the result of what I did.

3. Humbleness in dealings with people:

Humbleness is a quality which Allah ﷻ, likes in His servants. *One of its manifestations* is to see yourself as less important and of a lower rank than other people; you do not deal arrogantly with the poor or the weak; you talk to them gently, deal kindly with them, greet them, ask about them, sit with them and eat with them.

I think and assess:

the following cases in the table below:

Case	Humble	Not humble
He refuses to sit with his poor classmate.		
A woman does not accept to eat with her maid.		
He likes to wear nice clothes.		
A girl hates when any of her girlfriends touch her because her gown is expensive.		

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read and infer

The effect of humbleness in the table below.

	Humbleness
Meaning	
Its effect on the individual	
Its effect on society	
Its result	

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I organize my concepts:

- I complete the following conceptual chart:

The Muslim's Morals

Forgiving those who hurt him

Its effects:

Its value:

Giving charity to the needy

Value of charity:

Areas of charity:

Humbleness in dealings with people

Its effect on human relations:

Its manifestations:

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My Imprint

- I exemplify the qualities of generosity, forgiveness and humbleness in my dealings with all people to show the true morals of Muslims.

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Student Activities

I answer by myself

1. Define in your own words and give examples of the following:

	Definition	Example
Charity		
Forgiveness		
Humbleness		

2. What noble hadith would you use to reply to the following statements:

- Humbleness leads to shame and humiliation.

- Giving charity decreases wealth and results in poverty.

3. A man quarreled with Al-Ahnaf bin Qais ﷺ, and said: "if you tell me one bad word, you will hear ten from me." Al-Ahnaf said: "But if you tell me ten bad words, you will hear none from me."

- In light of your understanding of the above situation, what moral quality did Al-Ahnaf bin Qais demonstrate?

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Enriching my experience:

- Search the internet for the concept of continuous charity and its areas. Give examples of continuous charity made by our wise government in the United Arab Emirates and abroad, and then present the information before your classmates in the classroom.
- Write a short story titled "Forgiveness is the Weapon of the Strong" then present it to your teacher and post it on social media.

I assess myself:

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

S	Aspect	Level		
		Average	Good	Excellent
1	I memorize the noble hadith well.			
2	I am keen on giving money and charity to serve my society and country.			
3	I avoid all bad qualities and arrogance.			
4	I demonstrate humbleness in everything I say and do all the time.			
5	I help the needy and deal gently with them.			
6	I exemplify forgiveness and tolerance.			

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LESSON FOUR 4

I am Tolerant

This lesson teaches me to:

- explain the concept of tolerance.
- infer aspects of tolerance towards others.
- infer benefits of tolerance for individuals and for society.
- explain the effect of tolerance on the advancement of states.
- list means that help one be tolerant towards others.

I take the initiative to learn:

Aysha ﵂, was asked about the morals of the Messenger of Allah ﷺ, . She said:

"It was not his nature to talk indecently, nor did he engage in the use of obscene language. Nor did he shout and talk loudly in the marketplace. He did not avenge a bad deed with a bad one, but forgave it, and thereafter did not even mention it" [Narrated by Al-Tirmidhi].

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read and infer

- The way the Prophet ﷺ, talked to people.

- The way of the Prophet ﷺ, in dealing with sellers in the marketplace.

- The way the Prophet ﷺ, dealt with those who hurt him.

- The effect of having these values of tolerance in dealings with all people of different religions, ethnicities, nationalities and languages.

I use my skills to learn

The concept of tolerance in Islam:

Since its inception, our true religion declared that tolerance was one of the basic values and principles on which it relied to spread its message. The Messenger of Allah ﷺ, was sent as a mercy and peace to the worlds. Allah ﷻ, said:

﴿ وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ ﴾

"Wa Mā ʾArsalnāka ʿIllā Raĥmatan Lil`ālamīn"

(And We have not sent you, O Mohammad, except as a mercy to the worlds.) [Al-'Anbyā': 107].

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In its general sense ,tolerance means kindness ,peace ,mercy ,non-violence ,dealing gently with others ,accepting the fact that they are different from us ,and not coercing them to do anything.

Islam directed us to be tolerant towards all people in all fields of life in order to establish a cohesive and interconnected society .Even though the Holy Qur'an did not explicitly use the word" tolerance ,"it included other words that are closely associated with it and translate it into required Islamic principles .Likewise ,in noble hadiths ,the Messenger of Allah ﷺ, encouraged us to adopt it. There are many verses in the Holy Qur'an that order us to do good deeds towards all people. Allah ﷻ, said:

﴿ وَأَحْسِنُوٓاْ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ ﴾

Wa 'Aĥsinū 'Inna Allāha Yuĥibbu Al-Muĥsinīna"

(And do good; indeed, Allah loves the doers of good.) [Al-Baqarah: 195].

And the Messenger of Allah ﷺ, ordered us to deal well with all people; he ﷺ, said:

"The Muslim is the one from whose tongue and hand people are safe, and the believer is the one from whom people's lives and wealth are safe." [Narrated by Al-Nasa'i].

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I think and infer:

Allah ﷻ, said:

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقۡنَٰكُم مِّن ذَكَرٖ وَأُنثَىٰ وَجَعَلۡنَٰكُمۡ شُعُوبٗا وَقَبَآئِلَ لِتَعَارَفُوٓاْۚ إِنَّ أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٞ ﴾

Yā ʻAyyuhā An-Nāsu ʻInnā Khalaqnākum Min Dhakarin Wa ʻUnthá Wa Jaʿalnākum Shuʿūbāan Wa Qabāʾila Litaʿārafū ʻInna ʻAkramakum ʿInda Allāhi ʻAtqākum ʻInna Allāha ʿAlīmun Khabīr"

(O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.) [Al-Ĥujurāt: 13]



✡ The relationship between the Muslim and others.	✡ The reason why Allah ﷻ, created people from one soul and made them peoples and tribes.

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Manifestations of tolerance:

Islam calls us to exhibit the values of tolerance towards all people of different religions, ethnicities, nationalities and languages. Tolerance has several manifestations which the Holy Qur'an and the Prophet ﷺ, directed us to exhibit, including the following:

1 Being kind and gentle in dealings with people. Our Messenger ﷺ, was merciful in his sayings and dealings with people. Allah ﷻ, said:

﴿ فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ۖ فَٱعْفُ عَنْهُمْ وَٱسْتَغْفِرْ لَهُمْ ﴾

"Fabimā Raĥmatin Mina Allāhi Linta Lahum Wa Law Kunta Faẓẓāan Ghalīẓa Al-Qalbi Lānfaḍḍū Min Ĥawlika Fā`fu `Anhum Wa Astaghfir Lahum"

(So by mercy from Allah, O Mohammad, you were lenient with them. And if you had been rude in speech and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them) ['Āli `Imrān: 159].



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2 Forgiving those who hurt us. The best people are those who are quick to reconcile with those with whom they had disputes. The Messenger of Allah ﷺ, said:

"It is not permissible for a Muslim to shun his brother for more than three nights. When they meet, this one turns away from that one and that one turns away from this one. The best of them is the one who greets his brother first." [Narrated by Al-Bukhari and Muslim].

3 Responding to a bad deed with a good deed, by restraining anger and not responding to a bad deed with an equally bad deed. Allah ﷻ, said:

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

"Adfa` Bi-Atī Hiya 'Aĥsanu Fa'idhā Al-Ladhī Baynaka Wa Baynahu `Adāwatun Ka'annahu Wa Līyun Ĥamīm"

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

4 Being tolerant towards close relatives, by visiting them, asking about them, helping them if they need help and giving charity to the needy among them. The Messenger of Allah ﷺ, said:



"The person who perfectly maintains the ties of kinship is not the one who reciprocates the good deeds of relatives; the one who truly maintains the bonds of kinship is the one who persists in doing so even though his relatives have severed the ties of kinship with him" [Narrated by Al-Bukhari].

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5 Doing good deeds to neighbors regardless of their religion, by respecting and appreciating them, helping them if they need help, visiting them if they are sick and not hurting them through words or deeds. The Messenger of Allah ﷺ, said:



"He who believes in Allah and the Day of Judgment should do good to his neighbor" [Narrated by Al-Bukhari and Muslim].

6 Doing good deeds to those who serve us, by respecting and appreciating them, giving them their rights in full and not hurting them through words or deeds. The Messenger of Allah ﷺ, said:



"Your servants are your brothers, and Allah has put them under your command. So whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them to do things beyond their capacity, and if you do so, then help them." [Narrated by Al-Bukhari].

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7 Relieving and helping the weak and the needy. Allah ﷻ, said:



﴿ وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴾

"Wa Yuṭ`imūna Aṭ-Ṭa`āma `Alá Ĥubbihi Miskīnāan Wa Yatīmāan Wa ʻAsīrā"

(And they give food in spite of love for it to the needy, the orphan, and the captive,) [Al-'Insān: 8].

Furthermore, the Messenger of Allah ﷺ, said:

"He who is not merciful to people Allah will not be merciful to him." [Narrated by Muslim].

8 Being tolerant when selling and buying. This is achieved by being gentle in dealings and avoiding arguments and disputes. According to Jabir ﷺ, the Messenger of Allah ﷺ, said:



"May Allah show mercy to a man who adopts a kind attitude when he sells, buys and demands the repayment of loans." [Narrated by Al-Bukhari].

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9 Being righteous and good towards non-Muslims, by being kind to the weak, meeting the needs of the poor and feeding the hungry among them, talking nicely to them, praying for their right guidance and happiness, safeguarding their wealth and honor, protecting all their rights and helping them defend themselves against oppression. Allah ﷻ, said:



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

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

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

I comment and explain:

- He treats those whom he serves in the house badly.

- He responds to his classmate's bad deed with forgiveness.

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- He communicates with his relatives only through social media to check how they are doing.

- He throws the goods in the face of the seller and says bad words because he thinks they are expensive.



I cooperate and infer:

- from the verses how to be righteous towards non-Muslims.

Verses	How to be righteous towards non-Muslims
Allah ﷻ, said: ﴿ ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ۖ وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ ۚ ﴾ *"Ad`u 'Ilá Sabīli Rabbika Bil-Ĥikmati Wa Al-Maw`ižati Al-Ĥasanati Wa Jādilhum Bi-Llatī Hiya 'Aĥsan"* *(Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best.) [An-Naĥl: 125]*	

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Allah ﷻ, said:

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

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

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

Allah ﷻ, said:

﴿ لَآ إِكۡرَاهَ فِي ٱلدِّينِۖ قَد تَّبَيَّنَ ٱلرُّشۡدُ مِنَ ٱلۡغَيِّۚ ﴾

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

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

Allah ﷻ, said:

﴿ وَلَا يَجۡرِمَنَّكُمۡ شَنَـَٔانُ قَوۡمٍ عَلَىٰٓ أَلَّا تَعۡدِلُواْۚ ٱعۡدِلُواْ هُوَ أَقۡرَبُ لِلتَّقۡوَىٰۖ ﴾

"Wa Lā Yajrimannakum Shana'ānu Qawmin `Alá 'Allā Ta`dilū I`dilū Huwa 'Aqrabu Lilttaqwá"

(and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness.) [Al-Mā'idah: 8]

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I think and make a judgment concerning the following:

✡ Visiting my non-Muslim neighbor to check how he is doing.	✡ Hurting non-Muslims through words and deeds.

Examples of tolerance:

The Messenger of Allah ﷺ, was a role model of tolerance. He ﷺ, was tolerant towards people and forgave them. Aysha رضي الله عنها, was asked about the morals of the Messenger of Allah, ﷺ. She said:

> *"He never took revenge for his own self in any matter presented to him." [Narrated by Al-Bukhari].*

One example that demonstrates the tolerance and forbearance of the Prophet, ﷺ, occurred when he conquered Makkah; he said to those who hurt him and expelled him from his town:

> *"O Quraysh! What do you think I would do with you?" They said: "Something good. You are a good brother and a good nephew." He said: "I am saying to you what Yusuf said to his brothers:*
>
> ﴿ لَا تَثْرِيبَ عَلَيْكُمُ ٱلْيَوْمَ ۖ يَغْفِرُ ٱللَّهُ لَكُمْ ۖ ﴾
>
> *"Lā Tathrība `Alaykumu Al-Yawma Yaghfiru Allāhu Lakum" (No blame will there be upon you today. Allah will forgive you) [Yūsuf: 92]; you are free to go."*

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In one example of the behavior of the Prophet's Companions ﷺ, Abdullah bin Omar bin Al-Khattab, may Allah be pleased with both of them, is reported to have ordered his servant to distribute the meat of the lamb he slaughtered starting with his non-Muslim neighbor, and he repeated this several times. The servant was puzzled by this and asked him why he took care of this neighbor. Abdullah replied by quoting the saying of the Messenger of Allah ﷺ, :

> *"Jibreel (Gabriel) impressed upon me the kind treatment towards the neighbor so much that I thought as if he would soon confer upon him the right of inheritance." [Narrated by Al-Bukhari and Muslim].*

The founder of the UAE, Sheikh Zayed bin Sultan Al Nahyan, may Allah have mercy upon him, instilled the value of tolerance in his people and communicated well with all people. His charity projects covered all countries of the world regardless of their religions and ethnicities. The leadership and people of the UAE are still following the path set by him.



I search and write:

- about other examples of tolerance by the Prophet ﷺ, towards others.



I cooperate and apply:

- In cooperation with my group, I explain how to exemplify tolerance towards each of the following:

My teacher:		My non-Muslim neighbor:	
My family:		The non-Muslim janitor:	
My classmate:		Tourists in my country:	

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I think and prove:

- with evidence that Islam is a religion of tolerance that rejects violence and hatred.

The UAE is a model of civilized communication:

The UAE is a model of tolerance and co-existence; it hosts people from more than two hundred nationalities with different ethnicities and religious beliefs. They all have full rights and freedoms and enjoy stability and prosperity of the country.



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I look and comment:

on the following:

- Content of the photo.



- Significance of the photo.

I discuss and explain:

The goals which the UAE is seeking to achieve through the following:

✡ Issuing the Law on Combating Hatred and Discrimination.	✡ Appointing a minister for happiness and a minister for tolerance.

I cooperate and search:

- For the initiatives launched by His Highness Sheikh Mohammed bin Rashid Al Maktoum, may Allah protect him, to enhance the concept of tolerance in society.

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Benefits of tolerance towards others:

- Tolerance has positive effects on the lives of individuals and society, including the following:

Positive effects on individuals	Positive effects on society
✡ Feeling self-satisfaction and psychological comfort. ✡ Making Allah ﷻ, pleased with you. ✡ Winning love and respect of people. ✡ Leading a peaceful and stable life.	✡ Achieving the spirit of social solidarity in society. ✡ Peaceful co-existence of individuals in society. ✡ Improving economic conditions in society. ✡ Ensuring full security of society.



I think and prove:

- Other benefits of tolerance among people:

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Means that help one be tolerant:

1 Struggling against one's soul, which is prone to evil, by practicing patience when hurt by others and restraining anger.

2 Befriending good people. Allah ﷻ, said:

﴿ ٱلْأَخِلَّآءُ يَوْمَئِذٍۭ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا ٱلْمُتَّقِينَ ﴾

Al-'Akhillā'u Yawma'idhin Ba`đuhum Liba`đin `Adūwun 'Illā Al-Muttaqīn"

(Close friends, that Day, will be enemies to each other, except for the righteous) [Az-Zukhruf: 67].

3 Reminding oneself that reward is of the same type of the deed .Allah ﷻ, said:

﴿ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُۥ عَلَى ٱللَّهِ ﴾

"Faman `Afā Wa 'Aşlaĥa Fa'ajruhu `Alá Allāh"

(but whoever pardons and makes reconciliation - his reward is due from Allah.) [Ash-Shūraá: 40].

4 Studying the biography of the Prophet ﷺ, who is the master of tolerance, and the biographies of his companions رضي الله عنهم, and righteous people who were known for their tolerance.



I cooperate and enumerate:

- other means that help one be tolerant.

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I organize my concepts

I complete the following conceptual chart:

Its concept

Its values

Tolerance

Its benefits

Means that help one be tolerant

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My Imprint:

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



- I demonstrate tolerance and good morals when dealing with all people to be a good representative of my religion and my country.
- _____
- _____
- _____



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Student Activities

I answer by myself

1 Put (✓) next to true statements and (✗) next to false ones:

- Islam guaranteed freedom of belief for everyone; there is no compulsion to convert to Islam. ( )
- Islam prohibited hurting non-Muslims and ordered that they be treated well. ( )
- Islam prohibited dealing with non-Muslims when selling and buying. ( )

2 Explain: Islam orders us to treat all people well.

3 Express your opinion of the following acts and explain why:

	Act	Opinion	Explanation
	He hurts his non-Muslim neighbor with his words and deeds.		
	Your friend donated all his savings to the Red Crescent to relieve flood-affected people in non-Muslim countries.		

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4 Deduce how tolerance can be inferred from the following verses:

Allah ﷻ, said:

﴿ ٱدۡعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلۡحِكۡمَةِ وَٱلۡمَوۡعِظَةِ ٱلۡحَسَنَةِۖ وَجَٰدِلۡهُم بِٱلَّتِي هِيَ أَحۡسَنُ ﴾

"Ad`u 'Ilá Sabīli Rabbika Bil-Ĥikmati Wa Al-Maw`ižati Al-Ĥasanati Wa Jādilhum Bi-Llatī Hiya 'Aĥsan"

(Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best.) [An-Naĥl: 125]

Allah ﷻ, said:

﴿ لَّا يَنۡهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمۡ يُقَٰتِلُوكُمۡ فِي ٱلدِّينِ وَلَمۡ يُخۡرِجُوكُم مِّن دِيَٰرِكُمۡ أَن تَبَرُّوهُمۡ وَتُقۡسِطُوٓاْ إِلَيۡهِمۡۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُقۡسِطِينَ ﴾

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

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

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Enriching my experience:

- In association with your classmates, search for the UAE Law on Combating Hatred and Discrimination, summarize its articles and then present the summary before your classmates in the classroom.

I assess myself:

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

S	Aspect	Level		
		Always	Sometimes	Rarely
1	I express my pride of belonging to a country that promotes the principle of tolerance.			
2	I deal gently with others.			
3	I greet people I meet even if I do not know them.			
4	I respect the religion of my non-Muslim classmates and do not hurt them.			
5	I forgive those who hurt me.			
6	I ask about my Muslim and non-Muslim classmates and neighbors how they are doing.			
7	I apologize to people whom I have hurt.			

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LESSON FIVE

The Greater Battle of Badr

This lesson teaches me to:

- explain causes of the battle.
- state key events of the Battle of Badr.
- explain the tolerance of Islam.
- infer the importance of constructive dialogue.
- talk about the importance of civilizational development.

I take the initiative to learn:

Stability is the rule in the life of nations:

Islam is a religion of peace for all humanity, and peace is the rule in the Muslims' relation with non-Muslims. Allah ﷻ, said:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱدۡخُلُواْ فِي ٱلسِّلۡمِ كَآفَّةً ﴾

Yā ʻAyyuhā Al-Ladhīna ʻĀmanū Udkhulū Fī As-Silmi Kāffa"

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

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I think and talk about:

- The importance of peace for the happiness of man.

I use my skills to learn

Madinah is safe and stable:

After the Prophet ﷺ, had arrived in Madinah, he worked on building his emerging society on the foundations of love, caring, equality and justice, and protecting it from the causes of dispute and division. Muslims lived with non-Muslims in Madinah in peace, security and stability. Security is the best gift bestowed by Allah upon people. Allah ﷻ, said:

﴿ ٱلَّذِىٓ أَطۡعَمَهُم مِّن جُوعٖ وَءَامَنَهُم مِّنۡ خَوۡفِۭ ﴾

"Al-Ladhī 'Aṭ`amahum Min Jū`in Wa 'Āmanahum Min Khawf"

(Who has fed them, saving them from hunger, and made them safe, saving them from fear) [Quraysh: 4].

The Prophet ﷺ, said:

"Whoever among you wakes up physically healthy, feeling safe and secure with his people, with food for the day, it is as if he acquired the whole world." [Narrated by Ibn Majah].

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I investigate and match the following:

Moral results of stability	Psychological comfort
	Progress of the country
Material results of stability	Unity of society
	Scientific and knowledge advances

Events leading up to the battle:

Abdullah bin Abbas, may Allah be pleased with both of them, said: when the Messenger of Allah ﷺ, learned that a trade caravan led by Abu Sufyan was coming back from the Levant, he called up the Muslims to raid it saying: "This is the caravan of Quraysh carrying their goods. Go out and raid it. Maybe Allah will let you take it". Some people were quick to respond, while others stayed because they did not think that the Prophet ﷺ, would fight a battle. While approaching the Hijaz, Abu Sufyan was keen on knowing the latest updates and asked travelers whom he came across to ensure the safety of his route. Some travelers told him that Mohammad had gone out with his people to raid the caravan.

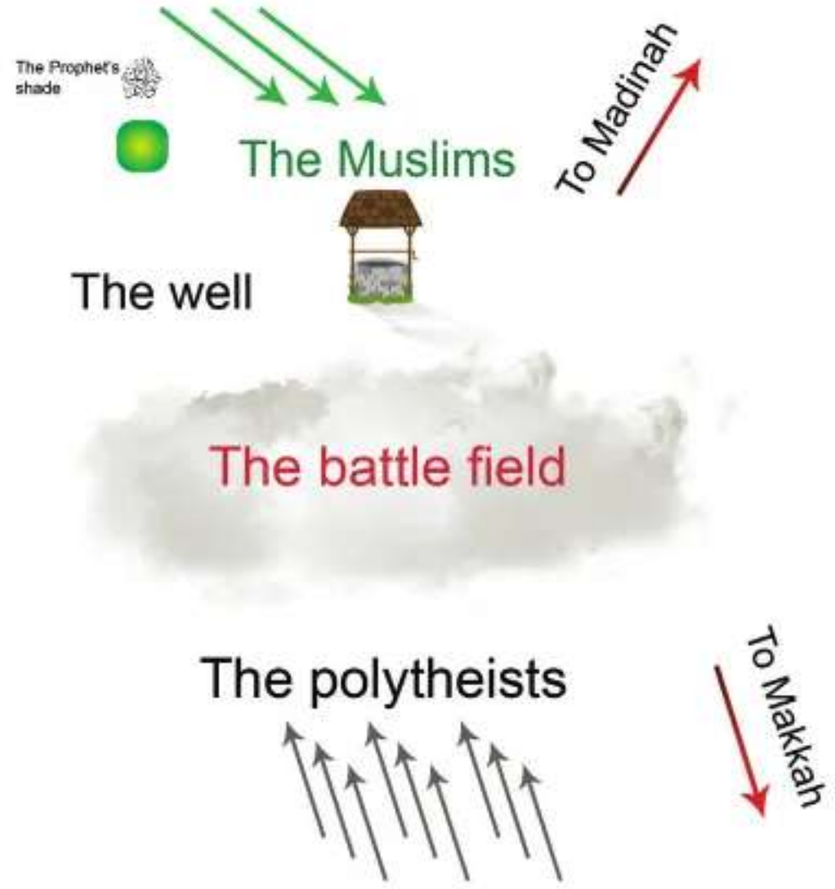
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Upon knowing that, Abu Sufyan took precautionary measures; he sent Damdam bin Amr Al-Ghifari to Makkah to inform Quraysh that Mohammad was planning to raid their trade caravan and ask them to come out to protect it. Damdam bin Amr went quickly to Makkah. [*The Prophet's Biography* by Ibn Hisham].

Overview of the Battle of Badr:

It was the first battle between Muslims and Quraysh. The goals of Muslims were to defend the borders of Madinah, weaken Quraysh, which was a threat to their security, and restore the wealth of Muslims that was seized by Quraysh. The Muslims achieved great victory in this battle.

I understand and fill in the spaces:



Headings	Details	
The two parties	Quraysh	People of Madinah
Place	Near the well of Badr, between Makkah and Madinah	
Date	17 Ramadan 2 AH	
Goal		
Number	1,000 fighters	314 fighters
Equipment	Strong	Weak
Outcome of the battle		

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I recite and explain:

the reason why the Battle of Badr is called "the day of distinction" in the Holy Qur'an. Allah ﷻ, said:

﴿ وَمَآ أَنزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ ٱلْفُرْقَانِ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ ﴾

"Wa Mā 'Anzalnā `Alá `Abdinā Yawma Al-Furqāni Yawma At-Taqá Al-Jam`ān"

(and in that which We sent down to Our Servant on the day of distinction - the day when the two armies met) [Al-'Anfāl: 41].

The Battle of Badr in the Holy Qur'an:

I recite and indicate:

in the following verses the meanings below:

﴿ وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ ﴾

Wa Laqad Naşarakumu Allāhu Bibadrin Wa' Antum' Adhilla

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

﴿ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَٱسْتَجَابَ لَكُمْ أَنِّى مُمِدُّكُم بِأَلْفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُرْدِفِينَ ﴾

Idh Tastaghīthūna Rabbakum Fāstajāba Lakum' Annī Mumiddukum Bi'alfin Mina Al-Malā'ikati Murdifīn"

(Remember when you asked help of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand from the angels, following one another.") [Al-'Anfāl: 9]

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﴿ وَٱذْكُرُوٓاْ إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِي ٱلْأَرْضِ تَخَافُونَ أَن يَتَخَطَّفَكُمُ ٱلنَّاسُ فَـَٔاوَىٰكُمْ وَأَيَّدَكُم بِنَصْرِهِۦ ﴾

Wa Adhkurū' Idh' Antum Qalīlun Mustaḍ`afūna Fī Al'-Arḍi Takhāfūna' An Yatakhaṭṭafakumu An-Nāsu Fa'āwākum Wa' Ayyadakum Binaşrih"

(And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, supported you with His victory) [Al-'Anfāl: 26].

- Allah ﷻ: , supports His believing servants with victory.

- Causes of victory.

Trust in leadership

Saad bin Muadh said to the Messenger of Allah ﷺ, before the battle: "March, O Messenger of Allah, to where you want. Verily, by Him who has sent you with truth, if you decide to cross the sea, we will follow you in it and none among us would stay behind. We do not hate that we meet our enemy tomorrow. Verily, we are patient and fierce in battle. May Allah let us show you things that make your eyes pleased with us. So, lead us with the blessings of Allah." [*The Prophet's Biography*].

This statement is a practical example of one's trust in his leader. This trust is the key to security and the secret of success.

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I cooperate and express:

- my trust in the following leaders:

Leader	Expression of trust
The ruler	
The principal	
The teacher	
The family	

The status of martyrs in Islam:

The battle ended with the victory of Muslims. Fourteen martyrs died in the battle, and they were buried in the battle field. A martyr is someone who sacrifices his life in defense of his religion, country, land and honor. Therefore, he deserves to be rewarded and honored by Allah ﷻ, . Allah ﷻ, said:

﴿ وَٱلشُّهَدَآءُ عِندَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ﴾

Wa Ash-Shuhadā'u `Inda Rabbihim Lahum 'Ajruhum Wa Nūruhum"

(and the martyrs, with their Lord. For them is their reward and their light.) [Al-Ĥadīd: 19].

The United Arab Emirates has set a day for commemorating martyrs who were martyred while performing their national duties in the UAE and abroad .This day is celebrated in honor of these heroes and in recognition of the sacrifices of the country's martyrs and devoted sons.

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I research and talk about:

- Martyrs' Day in the United Arab Emirates.

- Aspects of honoring by the UAE wise leadership of the country's martyrs.

- Aspects of the state's care for the families of the country's martyrs.



Martyrs' Day

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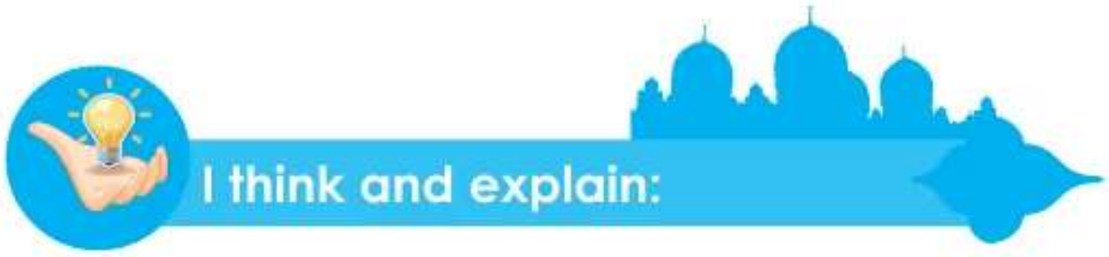
Morals of dealing with the other:

The Muslims captured around 70 polytheists. Some were ransomed with money. Others ransomed themselves by teaching literacy to Muslims. Poor captives who had nothing to ransom themselves were pardoned. Abdullah bin Abbas, may Allah be pleased with both of them, said: "some captives of the Battle of Badr had no money to ransom themselves. The Messenger of Allah ﷺ, made them ransom themselves by teaching writing to the children of Al-Ansar." Allah created people not to engage in hostilities or wars, but rather to know each other, live in harmony and help each other;

﴿ وَٱللَّهُ يَدۡعُوٓاْ إِلَىٰ دَارِ ٱلسَّلَٰمِ وَيَهۡدِي مَن يَشَآءُ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ﴾

"Wa Allāhu Yad`ū 'Ilá Dāri As-Salāmi Wa Yahdī Man Yashā'u 'Ilá Şirāţin Mustaqīm"

(And Allah invites to the Home of Peace and guides whom He wills to a straight path) [Yūnis: 25].



- the following:

1. The Muslims pardoned the captives and released them.

2. Letting the captives ransom themselves by teaching literacy to Muslims.



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I organize my concepts:

The Battle of Badr

- **Peace is the rule in Islam**
- **Facts about the Battle of Badr**
- **Trust in the leadership is the key to victory**
- **Morals of dealing with the other**

My Imprint



- I supplicate for the stability and prosperity of my country, the steadfastness and victory of our Armed Forces, and mercy and paradise for the country's martyrs.

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Student Activities

I answer by myself

1. Peace between nations has several benefits. State three of them.

- _____
- _____
- _____

2. Defending one's homeland is a sacred duty. Provide evidence to this using a practical example from the life of the Prophet ﷺ, .

_____

_____

3. Fill in the details of the Battle of Badr:

Place	
Date	
The two parties	
Outcomes	
Lesson learned	

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Enriching my experience:

- Cooperate with your classmates in preparing a presentation with photos that shows the state's efforts in commemorating the country's martyrs and remembering their sacrifices, then present it before your classmates in the classroom.

I assess myself:

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

S	Aspect	Level		
		Always	Sometimes	Rarely
1	I am keen on learning about historical events.			
2	I know the details of the Battle of Badr.			
3	I am aware of the dangers of wars between nations.			
4	I trust my leaders and respect the symbols of my country.			
5	I am keen on performing the national service.			

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UNIT FIVE

5

AND THEY CONTEMPLATE THE CREATION OF THE HEAVENS AND THE EARTH

Unit Contents

No.	Lesson	Subject	Field
1	The Power of Allah ﷻ, (Surat Al-Mulk 15-24)	Holy Qur'an	Divine Revelation
2	Real Hiding (*Ikhfaa Haqiqi*)	Holy Qur'an	Divine Revelation
3	Selecting Friends	Noble Hadith	Divine Revelation
4	Scientific Thinking	The Faith Mindset	Faith
5	The Battle of Uhud	Biography of the Prophet	Biography of the Prophet and Personalities
6	My Environment is a Trust	Contemporary Issues	Contemporary Issues and Identity

LESSON ONE

The Power of Allah, glory be to Him

Surat Al-Mulk 15-24

1

This lesson teaches me to:

- recite the verses while observing the rules of recitation.
- explain the meanings of Qur'anic vocabulary.
- explain the overall meaning of the verses.
- infer the benefits of trust in Allah, glory be to Him.
- prove with evidence the power of Allah, glory be to Him
- explain how to thank Allah, glory be to Him, for His gifts.
- read the verses properly by heart.

I take the initiative to learn

Look at the ceiling of your classroom and notice how it is designed and built.

- What supports the ceiling of the classroom?
- What will happen if pillars are removed?
- Can a classroom be built without pillars?
- Look at the sky and how it is built. What supports the sky?

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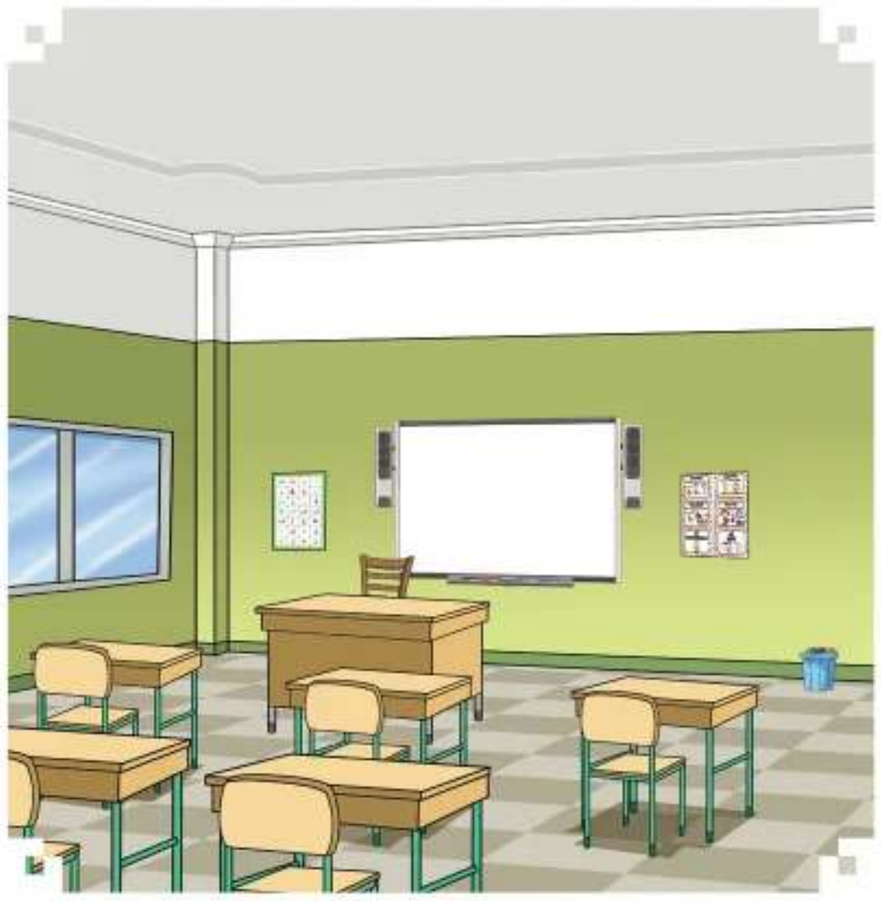
I investigate and infer:

- The difference between the way the ceiling is built and the way the sky is built.

.....

- The significance of the sky being raised with no pillars to support it.

.....



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I use my skills to learn

I recite and memorize:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

﴿ هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ ذَلُولًا فَٱمْشُوا۟ فِى مَنَاكِبِهَا وَكُلُوا۟ مِن رِّزْقِهِۦ ۖ وَإِلَيْهِ ٱلنُّشُورُ ﴿١٥﴾ ءَأَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يَخْسِفَ بِكُمُ ٱلْأَرْضَ فَإِذَا هِىَ تَمُورُ ﴿١٦﴾ أَمْ أَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾ وَلَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾ أَوَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ فَوْقَهُمْ صَٰٓفَّٰتٍ وَيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ إِلَّا ٱلرَّحْمَٰنُ ۚ إِنَّهُۥ بِكُلِّ شَىْءٍۭ بَصِيرٌ ﴿١٩﴾ أَمَّنْ هَٰذَا ٱلَّذِى هُوَ جُندٌ لَّكُمْ يَنصُرُكُم مِّن دُونِ ٱلرَّحْمَٰنِ ۚ إِنِ ٱلْكَٰفِرُونَ إِلَّا فِى غُرُورٍ ﴿٢٠﴾ أَمَّنْ هَٰذَا ٱلَّذِى يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُۥ ۚ بَل لَّجُّوا۟ فِى عُتُوٍّ وَنُفُورٍ ﴿٢١﴾ أَفَمَن يَمْشِى مُكِبًّا عَلَىٰ وَجْهِهِۦٓ أَهْدَىٰٓ أَمَّن يَمْشِى سَوِيًّا عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٢﴾ قُلْ هُوَ ٱلَّذِىٓ أَنشَأَكُمْ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾ قُلْ هُوَ ٱلَّذِى ذَرَأَكُمْ فِى ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ ﴾ [الملك].

Şāffātin

Bismi Allāhi Ar-Raĥmāni Ar-Raĥīm

Huwa Al-Ladhī Ja`ala Lakumu Al-'Arđa Dhalūlāan Fāmshū Fī Manākibihā Wa Kulū Min Rizqihi Wa 'Ilayhi An-Nushūr (15) 'A'amintum Man Fī As-Samā'i 'An Yakhsifa Bikumu Al-'Arđa Fa'idhā Hiya Tamūr (16) 'Am 'Amintum Man Fī As-Samā'i 'An Yursila `Alaykum Ĥāşibāan Fasata`lamūna Kayfa Nadhīr (17) Wa Laqad Kadhdhaba Al-Ladhīna Min Qablihim Fakayfa Kāna Nakīr (18) 'Awalam Yaraw 'Ilá Aţ-Ţayri Fawqahum Şāffātin Wa Yaqbiđna Mā Yumsikuhunna 'Illā Ar-Raĥmānu 'Innahu Bikulli Shay'in Başīr (19) 'Amman Hādhā Al-Ladhī Huwa Jundun Lakum Yanşurukum Min Dūni Ar-Raĥmāni 'Ini Al-Kāfirūna 'Illā Fī Ghurūr (20) 'Amman Hādhā Al-Ladhī Yarzuqukum 'In 'Amsaka Rizqahu Bal Lajjū Fī `Utūwin Wa Nufūr (21) 'Afaman Yamshī Mukibbāan `Alá Wajhihi~ 'Ahdá 'Amman Yamshī Sawīyāan `Alá Şirāţin Mustaqīm (22) Qul Huwa Al-Ladhī 'Ansha'akum Wa Ja`ala Lakumu As-Sam`a Wa Al-'Abşāra Wa Al-'Af'idata Qalīlāan Mā Tashkurūn (23) Qul Huwa Al-Ladhī Dhara'akum Fī Al-'Arđi Wa 'Ilayhi Tuĥsharūn (24) [Surat Al-Mulk: 15-24]

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

It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection. (15) Do you feel secure that He who holds authority in the heaven would not cause the earth to swallow you and suddenly it would sway? (16) Or do you feel secure that He who holds authority in the heaven would not send against you a storm of stones? Then you would know how severe was my warning. (17) And already had those before them denied, and how terrible was My reproach. (18) Do they not see the birds above them with wings outspread and sometimes folded in? None holds them aloft except the Most Merciful. Indeed He is, of all things, Seeing. (19) Or who is it that could be an army for you to aid you other than the Most Merciful? The disbelievers are not but in delusion. (20) Or who is it that could provide for you if He withheld His provision? But they have persisted in insolence and aversion. (21) Then is one who walks fallen on his face better guided or one who walks erect on a straight path? (22) Say, "It is He who has produced you and made for you hearing and vision and hearts; little are you grateful." (23) Say, "It is He who has multiplied you throughout the earth, and to Him you will be gathered." (24) [Surat Al-Mulk: 15-24]

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I think of the meaning of Qur'anic vocabulary:

Vocabulary	Meaning	Vocabulary	Meaning
ٱلْأَرْضَ ذَلُولًا *Al-'Arđa Dhalūlāan*	Easy to live on.	صَٰٓفَّٰتٍ *Şāffātin*	Birds spreading their wings when they fly
مَنَاكِبِهَا *Manākibihā*	Its areas and roads.		
ٱلنُّشُورُ *An-Nushūr*	Resurrection after death.	وَيَقْبِضْنَ ۚ *Wa Yaqbiđna*	Birds folding their wings.
مَّن فِي ٱلسَّمَآءِ *Man Fī As-Samā'i*	The order of Allah ﷻ,.	جُندٌ لَّكُمْ *Jundun La-kum*	Your supporters.
		غُرُورٍ *Ghurūr*	Pride and arrogance.
يَخْسِفَ *Yakhsifa*	To sink and collapse.	لَجُّوا۟ فِي عُتُوٍّ *Lajjū Fī `Utūwin*	They persisted in arrogance and obstinacy.
هِيَ تَمُورُ *Hiya Tamūr*	To shake and sway quickly.		
حَاصِبًا *Ĥāşibāan*	Stone-carrying wind.	وَنُفُورٍ *Wa Nufūr*	Disregard of truth.
نَذِيرِ *Nadhīr*	Warning.	ذَرَأَكُمْ *Dhara'akum*	He created you.

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I understand the meaning of the verses:

The verses covered several topics as follows:

1. Trust in Allah ﷻ, when seeking livelihood:

Allah ﷻ, created the Earth, provided the necessities of life on it for man, and ordered him to work and seek livelihood. The Messenger of Allah ﷺ, said:

> *"If you all truly have trust in Allah, He would certainly give you provision as He gives it to birds that go forth hungry in the morning and return with full belly at dusk" [Narrated by Al-Tirmidhi].*

I think and explain:

- the results of the following behaviors:

He drove his father's car without having a driving license.	He played with the fireworks in the park.	He felt he was not well, but refused to see a doctor.
He neglected his homework and did not study.		
He got into the sea although he could not swim.	He kept his electronic device with his father during the time of examinations.	

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2. The forbearance and power of Allah ﷻ, :

Allah ﷻ, is capable of punishing those who have gone astray by letting the land sink beneath them or sending strong stone-carrying wind that would leave them dead, as He did to previous nations that denied the message sent to them through the Messengers, peace be upon them. But the forbearance of Allah ﷻ, precedes His punishment. So, He gave them time to follow the right way.



I cooperate and search:

- For Qur'anic verses that refer to peoples whom Allah, تعالى, destroyed through the punishments in the table below:

Type of punishment	Qur'anic verse	People
Sinking of land		
Stones falling from the sky		
Wind		



I think and infer:

- The wisdom of reference by Allah, تعالى, to the way denying nations were punished.

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3. Evidence of the power of Allah ﷻ, :

Allah ﷻ, gives some evidence of his power as follows:

- The way birds spread their wings and fold them to fly in the sky without falling down.
- Allah ﷻ, is the only one who is capable of providing for man.
- Guiding man to the way of Allah ﷻ ,.
- Allah ﷻ, provided man with the means to gain knowledge, including hearing and vision.
- Allah ﷻ, is capable of raising man from death on the Day of Judgment.



I analyze and indicate:



In the Qur'anic verse:

Allah ﷻ, said:

﴿ أَفَمَن يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِۦٓ أَهْدَىٰٓ أَمَّن يَمْشِي سَوِيًّا عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴾

"Afaman Yamshī Mukibbāan `Alá Wajhihi~ 'Ahdá 'Amman Yamshī Sawīyāan `Alá Şirāţin Mustaqīm"

(Then is one who walks fallen on his face better guided or one who walks erect on a straight path?) [Surat Al-Mulk: 22]

The image of the one who has deviated from the right way, and the image of the one who is following the way of Allah ﷻ, .

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I cooperate and state:

- the benefits of giving examples in the Holy Qur'an.

I think and suggest:

- how the following organs can be utilized for learning:

Organs	Utilization
The brain	
The ears	
The eyes	
The heart	

I think and explain:

The relation between the following two Qur'anic verses:

The saying of Allah ﷻ,

﴿ قُلْ هُوَ ٱلَّذِى ذَرَأَكُمْ فِى ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴾

Qul Huwa Al-Ladhī Dhara'akum Fī Al-'Arđi Wa 'Ilayhi Tuĥsharūn"

(Say, "It is He who has multiplied you throughout the earth, and to Him you will be gathered.") [Surat Al-Mulk: 24]

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and the saying of Allah ﷻ,

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓاْ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴾

Yā ʻAyyuhā An-Nāsu ʻInnā Khalaqnākum Min Dhakarin Wa ʻUnthá Wa Ja`alnākum Shu`ūbāan Wa Qabā'ila Lita`ārafū ʻInna ʻAkramakum `Inda Allāhi ʻAtqākum ʻInna Allāha `Alīmun Khabīr"

(O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.) [Al-Ĥujurāt: 13].

- The value promoted by the above Qur'anic verses.

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I organize my

The power of Allah, glory be to Him

Trust in Allah, glory be to Him, when seeking livelihood.

Concept: _____

_____

_____

_____

_____

_____

Importance: _____

_____

_____

_____

_____

_____

Evidence of the power of Allah, glory be to Him

1. _____

_____

_____

_____

_____

_____

2. _____

_____

_____

_____

_____

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My Imprint:



- I perform my duty and responsibility in life for which Allah, glory be to Him, created me, thereby contributing positively to society.

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Student Activities

I answer by myself

1. Explain the following:

Allah ﷻ, ordered man to walk all around the earth.

Man is the only creature whom Allah ﷻ, gave a brain and a heart.

2. How do you thank Allah ﷻ, for His following gifts:

Hearing:	
Vision:	
The heart:	

3. Find in the Qur'anic verses what refers to the following meanings:

The destruction inflicted upon the previous nations is a lesson for people.

There is no provider but Allah ﷻ, .

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1. Explain the example given by Allah ﷻ, about the one who is on the right way and the one who has gone astray.

Enriching my experience:

- Look for other examples of Qur'anic similes then present them before your classmates.

I assess myself:

S	Aspect	Level		
		Average	Good	Excellent
1	I thank Allah ﷻ,for His gifts.			
2	I feel the power of Allah ﷻ, in the universe.			
3	I have trust in Allah ﷻ, but I still do my part.			
4	I study hard.			
5	I use my senses to do good deeds.			
6	I do many good deeds.			

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Notes

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LESSON TWO
Real Hiding
(*Ikhfaa Haqiqi*)

2

This lesson teaches me to:

- explain the concept of hiding (*Ikhfaa*) and its letters.
- explain how the rule of hiding (*Ikhfaa*) is applied while reciting the Holy Qur'an.
- recite the Qur'anic verses while properly applying the rules of silent *Noon* and *Tanween*.

I take the initiative to learn:

- In "Tuhfat Al-Atfal", Al-Jamzori said:

The fourth rule is hiding [the silent *Noon* or *Tanween*], when followed by
The remaining letters, and this is a must.

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I think and complete:

- the following chart:

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Rules of the silent *Noon* and *Tanween*

1. Laryngeal Clear Pronunciation (*Izhar*)

   Its letters are: _____

   _____

2. _____

   Its letters are grouped in the word يرملون

   - Blending (*Idghaam*)

     _____

     Its letters are: ي ،و ،__ ،__

   - Blending (Idghaam) without nasal sound (Ghunna)

     Its two letters are: ر ،__

3. Changing (Iqlaab).

   Its letter is: _____

   _____

4 _____

_____

_____

Real hiding (*Ikhfaa Haqiqi*):

Semantically speaking, hiding (*Ikhfaa*) means concealing. Technically speaking, it means pronouncing the silent *Noon* or *Tanween* without stress in a way between clear pronunciation (*Izhar*) and blending (*Idghaam*), with the nasal sound (*Ghunna*) accompanying the first letter for the duration of two counts.

It is called real hiding (*Ikhfaa Haqiqi*) because the silent *Noon* or *Tanween* is hidden and not pronounced, while its characterizing feature, the nasal sound (*Ghunna*), is still present.

The reason for hiding (*Ikhfaa*) is that the point of articulation of the silent *Noon* or *Tanween* is neither close to the points of articulation of the letters of blending (*Idghaam*), in which case they would be blended, nor far from the points of articulation of the letters of clear pronunciation (*Izhar*), in which case they would be clearly pronounced; therefore, they have a middle rule between clear pronunciation (*Izhar*) and blending (*Idghaam*), which is hiding (*Ikhfaa*).

Hiding (*Ikhfaa*) occurs if the silent *Noon* or *Tanween* is
followed by
one of the fifteen letters of hiding (*Ikhfaa*).

I read and complete:

- Real hiding (*Ikhfaa Haqiqi*) *has fifteen letters. They are grouped at the beginnings of words in the following line:*

صِفْ ذا ثَنا كَمْ جادَ شَخْصٌ قَدْ سَما دُمْ طَيِّبًا زِدْ في تُقًى ضَعْ ظالِما

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Examples of real hiding (*Ikhfaa Haqiqi*):

- In the case of the silent Noon, Real hiding (*Ikhfaa Haqiqi*) occurs in one word, such as (كُنتُمْ)(*Kuntum*) and (يَنطِقُونَ)(*Yanṭiqūn*), and in two words, such as (مِن فَوْقِ)(*Min Fawq*) and (مِن كُلِّ)(*Min Kull*). In the case of Tanween, it occurs only in two words, such as (عَمَلًا صَالِحًا)(*`Amalāan Ṣālihāan*) and (فَصَبْرٌ جَمِيلٌ)(*Faṣabrun Jamīl*).

- Hiding (*Ikhfaa*) is marked in the Holy Qur'an in the same way as blending (*Idghaam*) with nasal sound (*Ghunna*); the mark of hiding the silent Noon in the Qur'an is having the Noon without Sukoon and without stressing the next letter, such as (عِندَ)(*`Inda*) and (مِن قَبْلُ)(*Min Qabl*).

- The mark of hiding the Tanween in the Qur'an is having two successive diacritics without stressing the next letter, such as (مَاءً ثَجَّاجًا)(*Mā'an Thajjājā*), (شَيْءٍ شَهِيدٌ)(*Shay'in Shahīd*) and (عَيْنٌ جَارِيَةٌ)(*`Aynun Jāriya*).

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I cooperate and search:

- in the Holy Qur'an for examples of real hiding (*Ikhfaa Haqiqi*), *then write them in the table below:*

Letter	With the silent *Noon* in one word	With the silent *Noon* in two words	With *Tanween*
ص		﴿ مِّن صِيَامٍ ﴾ *(Min Şiyāmin)*	﴿ رِيحًا صَرْصَرًا ﴾ *(Rīĥ āan Şarşarāan)*
ـــــ	﴿ مُّنذِرِينَ ﴾ *(Mundhirīn)*		﴿ سِرَاعًا ذَٰلِكَ ﴾ *(Sirā`āan Dhālika)*
ـــــ	﴿ أَندَادًا ﴾ *('Andādāan)*	﴿ مِن دُونِ ﴾ *(Min Dūni)*	
ك		﴿ أَن كَانَ ﴾ *('An Kāna)*	
ـــــ	﴿ فَأَنقَذَكُم ﴾ *(Fa'anqadhakum)*		﴿ شَيْءٍ قَدِيرٌ ﴾ *(Shay'in Qadīr)*
س		﴿ مِّن سُندُسٍ ﴾ *(Min Sundusin)*	﴿ قَوْلًا سَدِيدًا ﴾ *(Qawlāan Sadīdā)*
ـــــ	﴿ تَنزِيلُ ﴾ *(Tanzīlu)*	﴿ فَإِن زَلَلْتُم ﴾ *(Fa'in Zalaltum)*	
ض	﴿ مَّنضُودٍ ﴾ *(Manđūd)*		﴿ قَوْمًا ضَآلِّينَ ﴾ *(Qawmāan Đāllīn)*
.....		﴿ مَن ظَلَمَ ﴾ *(Man Žalama)*	

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How to apply hiding (*Ikhfaa*):

- The reciter will move in his pronunciation from the letter preceding the Noon or Tanween to preparing the mouth for articulating the hiding (*Ikhfaa*) letter. With such preparation, only the nasal sound (*Ghunna*) of the Noon is left. Tip of the tongue should not touch the point of articulation of the Noon. For example, in (أَنفُسِكُمْ)(*'Anfusikum*), we pronounce the Hamza and then prepare the mouth for articulating the Faa accompanied by a nasal sound (*Ghunna*). The Faa itself will have a Dhamma and will not be accompanied by a nasal sound (*Ghunna*). This is the meaning of the scholars' statement: "with the nasal sound (*Ghunna*) staying with the first letter".

I listen and apply:

1. I listen well to the recitation by my teacher, specify the word(s) where there is real hiding (*Ikhfaa Haqiqi) and explain the reason in the following verses:*

Qur'anic verses	Word(s) with real hiding (*Ikhfaa Haqiqi*)	The reason
Allah ﷻ, said: ﴿ إِنَّ رَبَّكَ وَٰسِعُ ٱلْمَغْفِرَةِ ۚ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ ٱلْأَرْضِ وَإِذْ أَنتُمْ أَجِنَّةٌ فِى بُطُونِ أُمَّهَٰتِكُمْ ۖ فَلَا تُزَكُّوٓا۟ أَنفُسَكُمْ ۖ هُوَ أَعْلَمُ بِمَنِ ٱتَّقَىٰٓ ﴾ *"'Inna Rabbaka Wāsi`u Al-Maghfirati Huwa A`lamu Bikum 'Idh 'Ansha'akum Mina Al-'Arđi Wa 'Idh 'Antum 'Ajinnatun Fī Buţūni 'Ummahātikum Falā Tuzakkū 'Anfusakum Huwa A`lamu Bimani Ittaqá" (your Lord is unstinting in His forgiveness. He knows you when He brings you out of the earth, and when you were embryos in the wombs of your mothers; so do not make claims to be pure. He knows best who is truly righteous.) [An-Najm: 32].*	﴿ أَجِنَّةٌ فِى ﴾ *('Ajinnatun Fī)*	The *Tanween* is followed by *Faa*

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Allah ﷻ, said: ﴿ فَلْيَنظُرِ ٱلْإِنسَٰنُ مِمَّ خُلِقَ ۝٥ خُلِقَ مِن مَّآءٍ دَافِقٍ ۝٦ ﴾ *"Falyanžuri Al-'Insānu Mimma Khuliq (5) Khuliqa Min Mā'in Dāfiq (6)" (So let man observe from what he was created. (5) He was created from a fluid, ejected, (6)) [Aṭ-Ṭāriq: 5-6].*		
Allah ﷻ, said: ﴿ أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۝١ وَوَضَعْنَا عَنكَ وِزْرَكَ ۝٢ ٱلَّذِىٓ أَنقَضَ ظَهْرَكَ ۝٣ ﴾ *"Alam Nashraĥ Laka Ṣadrak (1) Wa Wađa`nā `Anka Wizrak (2) Al-Ladhī 'Anqađa Žahrak (3)" (Did We not expand for you, O Mohammad, your breast? (1) And We removed from you your burden (2) Which had weighed upon your back (3)) [Ash-Sharĥ: 1-3].*		
Allah ﷻ, said: ﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا۟ أَن تُصِيبُوا۟ قَوْمًۢا بِجَهَٰلَةٍ فَتُصْبِحُوا۟ عَلَىٰ مَا فَعَلْتُمْ نَٰدِمِينَ ﴾ *"Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'In Jā'akum Fāsiqun Binaba'iin Fatabayyanū 'An Tuṣībū Qawmāan Bijahālatin Fatuṣbiĥū `Alá Mā Fa`altum Nādimīn" (O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.) [Al-Ĥujurāt: 6].*		

1. *I read the above Qur'anic verses while applying the rule of real hiding (Ikhfaa Haqiqi) in them.*

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I organize my concepts:

- I complete the following conceptual chart:

Definition of the rule of real hiding (*Ikhfaa Haqiqi*)

Letters of real hiding (*Ikhfaa Haqiqi*)

Real hiding (*Ikhfaa Haqiqi*)

Its reason:

Examples of real hiding (*Ikhfaa Haqiqi*):

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My Imprint:



- I set a practical plan for improving my skills in reciting the Holy Qur'an so that I please my Lord, glory be to Him, and represent my country in national and international contests.

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Student Activities

I answer by myself

1. Explain why the hiding (*Ikhfaa*) of the silent *Noon* and *Tanween* is called real hiding (*Ikhfaa Haqiqi*).

2. Specify the words containing real hiding (*Ikhfaa Haqiqi*) in the following verses by underlining each of them:

Qur'anic verses
Allah ﷻ, said: ﴿ وَبَشِّرِ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ﴾ *"Wa Bashshiri Al-Ladhīna 'Āmanū Wa `Amilū Aṣ-Ṣāliĥāti 'Anna Lahum Jannātin Tajrī Min Taĥtihā Al-'Anhār"* *(And give good tidings to those who believe and do righteous deeds that they will have gardens in Paradise beneath which rivers flow.) [Al-Baqarah: 25].*
Allah ﷻ, said: ﴿ خَلَقَ ٱلْإِنسَٰنَ مِن صَلْصَٰلٍ كَٱلْفَخَّارِ ﴾ *"Khalaqa Al-'Insāna Min Ṣalṣālin Kālfakhkhār"* *(He created man from clay like that of pottery.) [Ar-Raĥmān: 14].*

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Allah ﷻ, said:

﴿إِذَا ٱلسَّمَآءُ ٱنفَطَرَتْ ۝١ وَإِذَا ٱلْكَوَاكِبُ ٱنتَثَرَتْ ۝٢﴾

"'Idhā As-Samā'u Anfaṭarat (1) Wa 'Idhā Al-Kawākibu Antatharat (2)"

(When the sky breaks apart (1) And when the stars fall, scattering, (2)) [Al-'Infiṭār: 1-2].

Allah ﷻ, said:

﴿ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا ۖ مَّا تَرَىٰ فِى خَلْقِ ٱلرَّحْمَٰنِ مِن تَفَٰوُتٍ ۖ فَٱرْجِعِ ٱلْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ﴾

"Al-Ladhī Khalaqa Sab`a Samāwātin Ţibāqāan Mā Tará Fī Khalqi Ar-Raĥmāni Min Tafāwutin Fārji`i Al-Başara Hal Tará Min Fuţūr"

(And who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return your vision to the sky; do you see any breaks?) [Al-Mulk: 3].

Allah ﷻ, said:

﴿وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ ۚ إِنَّهُۥ سَمِيعٌ عَلِيمٌ﴾

(Wa 'Immā Yanzaghannaka Mina Ash-Shayţāni Nazghun Fāsta`idh Billāhi 'Innahu Samī`un `Alīm) [Al-'A`rāf: 200].

"And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing."

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1. Read the following Qur'anic verse and indicate in them the words in which the rules of the silent *Noon* and *Tanween* apply, explaining each. Allah ﷻ, said:

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

Mathalu Al-Ladhīna Yunfiqūna 'Amwālahum Fī Sabīli Allāhi Kamathali Ĥabbatin 'Anbatat Sab`a Sanābila Fī Kulli Sunbulatin Miā'atu Ĥabbatin Wa Allāhu Yuđā`ifu Liman Yashā'u Wa Allāhu Wāsi`un `Alīm"

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

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Enriching my experience:

In association with your classmates, prepare a school radio show about the merits of reciting the Holy Qur'an.

I assess myself:

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

S	Aspect	Level		
		Always	Sometimes	Rarely
1	I set time for reciting the Qur'an every day.			
2	I listen well to the recitation of my teacher and classmates.			
3	I listen to *Al-Mushaf Al-Moallem* and repeat the verses continuously.			
4	I am keen on attending Holy Qur'an recitation classes at memorization centers established by our dear UAE.			

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LESSON THREE

Selecting Friends

Noble Hadith

3

This lesson teaches me to:

- read the noble hadith properly.
- explain the meaning of vocabulary in the hadith and its overall meaning.
- distinguish between good friends and bad ones.
- express the importance of selecting friends in the Muslim's life.
- support sitting with good people and oppose sitting with bad people.
- explain the friend's influence on one's personality and morals.
- read the noble hadith well by heart.

I take the initiative to learn:

If someone does not care for you except in pretense,

Leave him and never be sorry for that.

There is no good in a friend who betrays his friend,

And talks to him abruptly after they were close friends.

The world is useless if you do not have in it

A true, honest and faithful friend.

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I read and mention:

1. An appropriate title for the above lines.

2. The advice offered by Imam Al-Shafe'i, may Allah have mercy upon him.

3. Traits you like to see in your friend.

4. Traits you do not like to see in your friend.

I use my skills to learn

I read and memorize:

Abu Musa Al-Ash'ari ﷺ, reported that the Messenger of Allah ﷺ, said:

(إِنَّمَا مَثَلُ الْجَلِيسِ الصَّالِحِ وَجَلِيسِ السُّوءِ كَحَامِلِ الْمِسْكِ وَنَافِخِ الْكِيرِ، فَحَامِلُ الْمِسْكِ إِمَّا أَنْ يُحْذِيَكَ وَ إِمَّا أَنْ تَبْتَاعَ مِنْهُ وَ إِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً، وَنَافِخُ الْكِيرِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ وَ إِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا مُنْتِنَةً)

"The similitude of a good friend and that of a bad friend is that of the owner of musk and of the one blowing the bellows. The owner of musk would either offer you some free of charge, or you would buy it from him, or you smell its pleasant fragrance; as for the one who blows the bellows (i.e., the blacksmith), he either burns your clothes or you smell a repugnant smell."

[Narrated by Al-Bukhari and Muslim].

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I understand the meaning of vocabulary:

Vocabulary	Meaning
الجَليس	The one who stays with you, such as colleagues and friends.
الصَّالح	The good one, who encourages you to do good deeds and discourages you from doing evil.
جَليسُ السّوءِ	The bad one, who encourages you to do evil and discourages you from doing good deeds.
المِسْكِ	A perfume that is extracted from deer.
الكيرِ	The bellows used by a blacksmith to ignite fire.
يُحْذِيَكَ	Give you.
رِيحًا مُنْتِنَةً	A repugnant smell that disgusts people.

I understand the hadith of the Prophet ﷺ,:

1. Good friends:

In this hadith, the Messenger of Allah ﷺ, encourages us to select good well-behaved friends. They are like the holder of the musk, which is a very expensive perfume, because it is rare and difficult to extract. A good friend is also rare and difficult to find. Man is social by nature and cannot live isolated from his family, society and country. Therefore, selecting friends is not an easy task, because the influence of friends is much greater than the combined influence of parents, siblings and teachers.

A good friend is good for you in all respects, because he has all traits of virtue and honesty, and will not befriend you for a temporary interest or to use you to achieve his goals.

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I think and give examples:

- of the two types of friends: direct ones we meet face to face, and indirect ones we meet through social media.

I analyze and explain:

- The benefits I get from a good friend in light of my understanding of the saying of the Messenger of Allah ﷺ, :

"The owner of musk would either offer you some free of charge, or you would buy it from him, or you smell its pleasant fragrance".

Benefits of the owner of musk	Benefits of a good friend
Offer you some free of charge	
You would buy it from him	
You smell its pleasant fragrance	

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I think and explain:

- The effects of befriending good people in the table below:

Aspects	Effects of befriending good people
Psychologically	
Morally	
Religiously	
Family-wise	
Socially	

2. Bad friends:

The Messenger of Allah ﷺ, discourages us from selecting bad friends, likens them to the blower of the bellows and explains their influence. The blower of the bellows refers to the work of the blacksmith. If one sits near him, he will be harmed. A blacksmith cannot perform his job without using fire continuously to heat and shape metal, which causes risks the least of which is the repugnant smell of fire and metal. This is similar to the influence of bad friends on one's life and morals, which will reflect on one's self, family, society and country.

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I analyze and explain:

- The bad effects I get from a bad friend in light of my understanding of the saying of the Messenger of Allah ﷺ, :

"as for the one who blows the bellows (i.e., the blacksmith), he either burns your clothes or you smell a repugnant smell".

The bad effects of the one who blows the bellows	The bad effects of a bad friend
Burns your clothes	

I cooperate and apply:

- what would you do in the following situations:
  - A classmate whom you like a lot encourages you to escape from school and says studying is useless.

  - You saw a classmate sending from his smart phone an inappropriate photo to his classmate.

  - You receive a message from a social media website inviting you to join an unfamiliar suspicious group.

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I think and infer:

- The effects of befriending bad people in the table below:

Aspects	Effects of befriending bad people
Psychologically	
Morally	
Religiously	
Family-wise	
Socially	

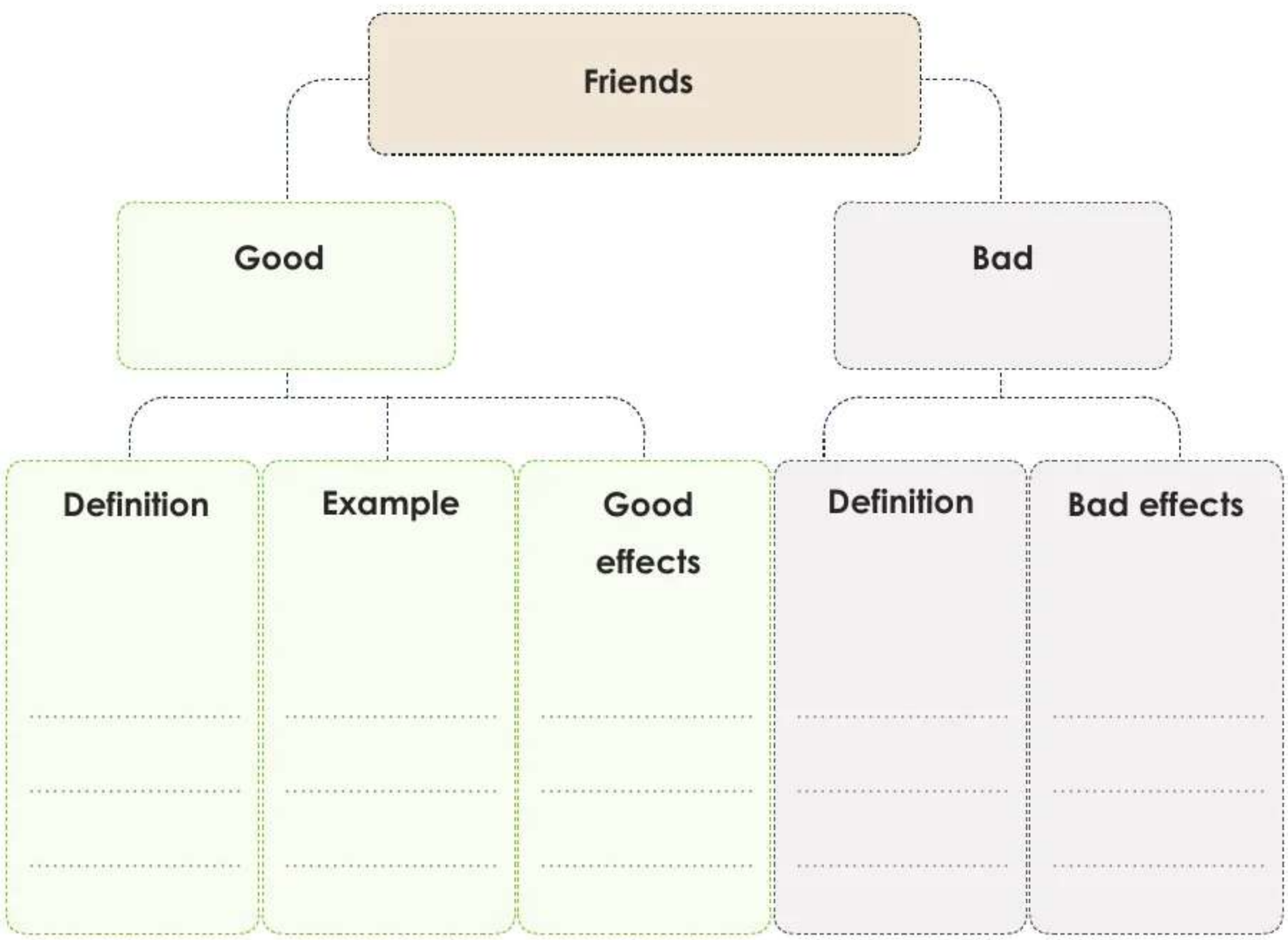
I discuss and evaluate:

The extent to which the following statement is true:	Opinion: .....
✡ An indirect friend – known through websites and social media – is more dangerous than a direct friend.	Evidence: .....

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I organize my concepts:

- I complete the following conceptual chart:



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My Imprint:



- I promise myself to be a role model in following the recommendation of the Messenger of Allah, peace be upon him, in selecting good friends who have good morals, study hard and exhibit a sense of belonging to the homeland and love to the rulers of my country.

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Student Activities

I answer by myself

1. Summarize the conditions for selecting a good friend.

2. What are the signs that would discourage you from befriending someone.

3. Websites are our closest friends today.

- Explain positive features that websites should have.

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1. The Messenger of Allah ﷺ, said:

> *"Man follows his friend's religion. So, you should be careful who you take for friends" [Narrated by Abu Dawood].*

A poet said:

Do not ask about the person himself, but ask about his friend, Because everyone will follow the example of their friend.

- Explain the connection between this hadith and this line of poetry.

1. How do these two relate to the hadith of this lesson?

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Enriching my experience:

- Write a leaflet explaining how social media websites can be properly used and then present it before your classmates in the classroom.

I assess myself:

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

S	Aspect	Level		
		Average	Good	Excellent
1	I memorize the noble hadith well.			
2	I select good friends.			
3	I avoid bad and evil friends in my life.			
4	I am keen on doing everything that makes Allah, تعالى, pleased with me in my dealings with my friends.			
5	I avoid everything that makes Allah, تعالى, angry with me when I meet with my friends.			
6	I learn from my friends everything that is good for me in terms of my religion, life, family and country.			

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LESSON FOUR

Scientific Thinking

4

This lesson teaches me to:

- explain the importance of research in acquiring and developing knowledge.
- list the conditions of scientific research.
- explain the impact of discoveries and innovations on progress and advancement.
- apply the steps of scientific research in my life.

I take the initiative to learn:

Allah ﷻ, said:

﴿ وَأَوْحَىٰ رَبُّكَ إِلَى ٱلنَّحْلِ أَنِ ٱتَّخِذِى مِنَ ٱلْجِبَالِ بُيُوتًا وَمِنَ ٱلشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾ ثُمَّ كُلِى مِن كُلِّ ٱلثَّمَرَٰتِ فَٱسْلُكِى سُبُلَ رَبِّكِ ذُلُلًا ۚ يَخْرُجُ مِنۢ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَٰنُهُۥ فِيهِ شِفَآءٌ لِّلنَّاسِ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾ ﴾



Wa ʿAwĥá Rabbuka ʿIlá An-Naĥli ʿAni Attakhidhī Mina Al-Jibāli Buyūtāan Wa Mina Ash-Shajari Wa Mimmā Ya`rishūn (68) Thumma Kulī Min Kulli Ath-Thamarāti Fāslukī Subula Rabbiki Dhululāan Yakhruju Min Buţūnihā Sharābun Mukhtalifun ʿAlwānuhu Fīhi Shifā'un Lilnnāsi ʿInna Fī Dhālika La'āyatan Liqawmin Yatafakkarūn (69)"

(And your Lord inspired to the bee, "Take for yourself among the mountains, houses, and among the trees and in that which they construct. (68) Then eat from all the fruits and follow the ways of your Lord laid down for you." There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought. (69)) [An-Naĥl: 68-69].

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I recite and infer:

- Aspects of the power of Allah in the above two verses.

- How do you scientifically define aspects of the power of Allah ﷻ, in the creation of bees?

- Why did Allah ﷻ, order us to reflect on the creation of the bees?

I use my skills to learn

Scientific research – a specialization

Not only did Islam glorify the mind and encourage its followers to seek knowledge, it made it a must to specialize, research and produce knowledge. It called for scientific research, conducting studies and digging for information, each according to his abilities and interests. In this respect, Islam does not differentiate between one discipline and another; useful disciplines are those that serve a religious purpose or lead to a worldly benefit.

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I research and infer:

- the principles and foundations of scientific research from the following wise sayings:

- Wisdom is the target of the believer:

- Seek knowledge from the time you are in the cradle to the time you reach the grave:

- Seek knowledge even if it is in China:

Scientific research is a religious and civilizational requirement

Islam calls for scientific research by encouraging its followers to think and reflect on everything all over the universe in order to reach scientific facts that facilitate the lives of people and fulfill their needs in all humanistic, scientific, medical and other areas, thereby contributing to developing the individual, building the civilizational personality of society and achieving its dignity and happiness. The knowledge stressed by Islam is constructive rather than destructive.

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I recite and research:

- I reflect on the verses and indicate the field in which they call for research:

﴿ إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ ﴾

Inna Fī Khalqi As-Samāwāti Wa Al-'Arđi Wa Akhtilāfi Al-Layli Wa An-Nahāri La'āyātin Li'wlī Al-'Albāb"

(Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.) ['Āli `Imrān: 190].

﴿ فَلْيَنظُرِ ٱلْإِنسَٰنُ إِلَىٰ طَعَامِهِۦٓ ﴿٢٤﴾ أَنَّا صَبَبْنَا ٱلْمَآءَ صَبًّا ﴿٢٥﴾ ثُمَّ شَقَقْنَا ٱلْأَرْضَ شَقًّا ﴿٢٦﴾ فَأَنۢبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾ وَعِنَبًا وَقَضْبًا ﴿٢٨﴾ ﴾

Falyanžuri Al-'Insānu 'Ilá Ţa`āmih (24) 'Annā Şababnā Al-Mā'a Şabbāa (25) Thumma Shaqaqnā Al-'Arđa Shaqqāa (26) Fa'anbatnā Fīhā Ĥabbāa (27) Wa `Inabāan Wa Qađbāa

(28)" (Then let mankind look at his food - (24) How We poured down water in torrents, (25) Then We broke open the earth, splitting it with sprouts, (26) And caused to grow within it grain (27) And grapes and herbage (28)) [`Abasa: 24-28].

﴿ وَٱلْأَنْعَٰمَ خَلَقَهَا ۗ لَكُمْ فِيهَا دِفْءٌ وَمَنَٰفِعُ وَمِنْهَا تَأْكُلُونَ ﴾

Wa Al'-An`āma Khalaqahā Lakum Fīhā Dif'un Wa Manāfi`u Wa Minhā Ta'kulūn) "

And the grazing livestock He has created for you; in them is warmth and numerous benefits, and from them you eat.) [An-Naĥl: 5].

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﴿ أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَّاتٍ وَيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَٰنُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴾

Awalam Yaraw 'Ilá Aţ-Ţayri Fawqahum Şāffātin Wa Yaqbiđna Mā Yumsikuhunna 'Illā Ar-Raĥmānu 'Innahu Bikulli Shay'in Başīr"

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

Science is theory and practice

Abu Al-Dardaa ﷺ, said: the Messenger of Allah ﷺ, said:

"How will you be, O Owaymir, when it will be said to you on the Day of Judgment: 'Did you have knowledge or were you ignorant?' So if you respond: 'I had knowledge', it will be said to you: 'What did you do with your knowledge?' And if you say: 'I was ignorant', it will be said to you: 'What was your excuse for being ignorant? Did you not try to acquire knowledge?'" [Musnad Al-Harith].

I think and indicate:

- In the hadith what refers to the responsibility of both the ignorant and the learned.

  Responsibility of the ignorant: _____

  Responsibility of the learned: _____

- What indicates my responsibility before Allah ﷻ, .

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Experiment is the path to scientific knowledge

The Holy Qur'an expressly called for reflecting, thinking and using one's mind. Allah ﷻ, said:

﴿ أَفَلَا تَعْقِلُونَ ﴾	*('Afalā Ta`qilūn)*	*(Then will you not reason),*
﴿ أَفَلَا يَتَدَبَّرُونَ ﴾	*('Afalā Yatadabbarūn)*	*(Then do they not reflect)*
﴿ أَفَلَا يَعْقِلُونَ ﴾	*('Afalā Ya`qilūn)*	*(so will they not understand)*
﴿ أَفَلَا تَتَفَكَّرُونَ ﴾	*('Afalā Tatafakkarūn)*	*(Then will you not give thought)*
﴿ أَفَلَا يَرَوْنَ ﴾	*('Afalā Yarawn)*	*(Did they not see)*
and ﴿ أَفَلَا تُبْصِرُونَ ﴾	*('Afalā Tubşirūn)*	*(Then will you not see)*

to establish the role of man in producing knowledge, developing science and opening the door wide for scientific experiments to reach the best and most accurate scientific results in all fields of life.



I cooperate and contrast:

- Between discoveries and inventions in the following table:

Aspect	Discovery	Invention
Definition		
Examples		
Scientists		

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I cooperate and search:

- For the youngest UAE inventors, explaining the field in which each of them excelled.

Contributions of Muslims to scientific discoveries

Muslims in various Islamic countries in both East and West established scientific centers that focused on scientific research and its applications. These include the Mosque of Kairouan (AD 670), the Mosque of Córdoba (AD 785), the House of Wisdom in Baghdad (AD 830), the University of Al-Karaouine in Fez (AD 859) and then Al Azhar university (AD 970). They all contributed to supporting scientific research and encouraged discoveries and inventions.

Scientist	Experiment	Field
Abbas bin Firnas	Flying in the air	Aviation
Ibn Al-Haytham	Camera	Optics
Jabir bin Hayyan	Making medicines	Chemistry and pharmaceutics
Ibn Al-Nafis	The pulmonary circulation	Medicine
Al-Idrisi	He made the first globe	Geography

I research and investigate:

- the following:

1. The main research centers in the UAE and their specializations.

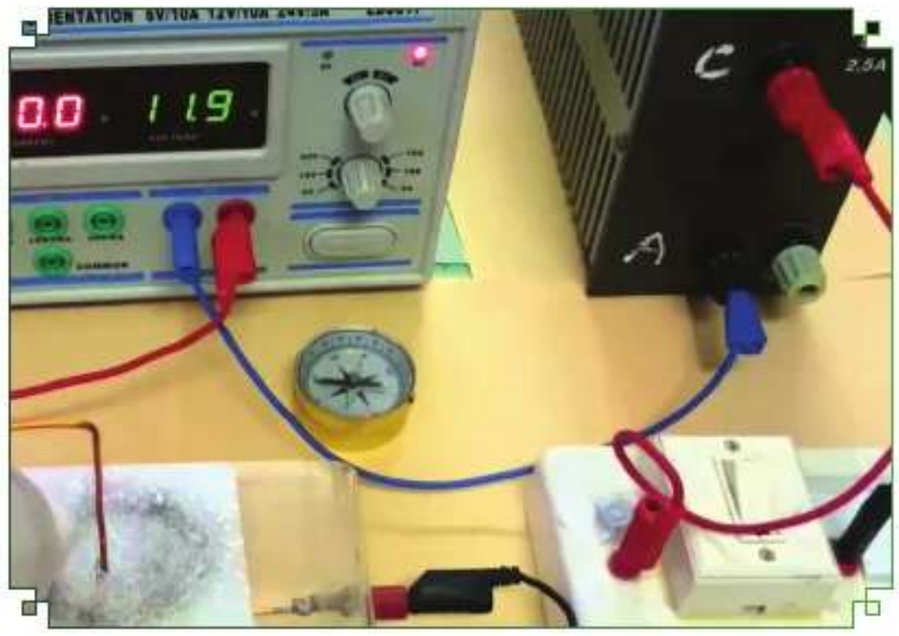
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1. How to be successful in my studies so that I become creative and innovative like great scientists.

Scientific research is a national responsibility

The educational system in the United Arab Emirates is based on varied educational methods with the aim of building the student's integrated scientific personality. Experiments in scientific subjects are included as means of illustration for students, because theoretical knowledge is not sufficient on its own. Experiments develop as the level of students becomes higher. Universities that offer scientific programs have laboratories that are equipped with the latest equipment for conducting experiments, in addition to scientific institutions that are designed to facilitate experiments and inventions to encourage researchers to complete their scientific projects and provide them with varied experience in different fields.

- I learn by experimenting:



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I organize my concepts:

- I complete the following conceptual chart:

Scientific thinking

Research is the path of knowledge

Research is the soul of the educational process

Research methodology

The role of experiments in scientific progress

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My Imprint:



- I participate in some scientific clubs to develop myself and acquire scientific experience that will help me in my life and enable me to contribute to the scientific development of my country.

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Student Activities

I answer by myself

1. Explain why the Holy Qur'an directs us in my verses to reflect and reason.

2. Classify the following terms into the appropriate column:

Reflect	Read	Laboratory	Library	Laboratory materials
Tools	Study	Criticism	Reading	Scientific encyclopedia

Means of research	Means of experimenting

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The Messenger of Allah ﷺ, said:

"Man's feet will not move on the Day of Judgment before he is asked about his life, how he spent it and his knowledge, what he did with it ..." [Narrated by Al-Tirmidhi].

- Explain the significance of bringing man to account for what he did with his knowledge.

Enriching my experience:

- I cooperate with my classmates to prepare a presentation with photos that highlights the UAE's efforts in the field of scientific research.

I assess myself:

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

S	Aspect	Level		
		Always	Sometimes	Rarely
1	I am interested in scientific research.			
2	I participate in experiments in the classroom.			
3	I believe in the importance of scientific research for the progress of nations.			
4	I respect scientists.			
5	I participate in scientific clubs.			

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LESSON FIVE

The Battle of Uhud

5

This lesson teaches me to:

- explain the motives of the Battle of Uhud.
- infer lessons to be learned from the Battle of Uhud.
- state the dangers of wars for societies.

I take the initiative to learn:

The people of Quraysh wanted to revenge their defeat in the Battle of Badr, restore their status among Arabs and secure the route of their trade caravans coming from the Levant after their leaders were killed and their honor was lost in the Battle of Badr. So, they mobilized and planned to invade the Muslims in Madinah. When the Muslims heard about Quraysh's plans, they prepared themselves to defend their city and protect their people.

I discuss and explain:

- The causes and motives of the Battle of Uhud in the table below:

Quraysh's motives to fight	The Muslims' motives to fight

- The legitimate motives for fighting in Islam.

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I use my skills to learn

Consulting is the secret of success:

When the Prophet ﷺ, learned that Quraysh has moved, he consulted his companions whether to stay in Madinah or go out to fight the polytheists at the mountain of Uhud. Most of the companions advised going out. Some said: "O Messenger of Allah, take us to meet our enemy so that they do not think we are afraid of them". Others said: "O Messenger of Allah, stay in Madinah and do not go out; by Allah, every time we go out to meet an enemy, they defeat us, and every time the enemy comes to us, we defeat them." The Prophet ﷺ, followed the advice of those who supported going out to meet the enemy outside Madinah.

I think and explain:

- Why the Messenger of Allah ﷺ, consulted his companions despite the fact that he was an infallible Messenger.

I link and mention:

- A situation in which I consulted someone who had more knowledge and experience, explaining the result of following their advice.

- The official institution in the UAE which I consult in relation to Sharia rules.

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Historical facts about the Battle of Uhud:

Headings	Details	
Place	Uhud	
Date	Shawwal 3 AH	
The two parties	The polytheists of Quraysh	The Muslims
Causes	Taking revenge for their defeat in the Battle of Badr	Defending themselves and their homeland
Number	3,000 fighters	700 fighters

I reflect and compare:

- The two parties in terms of military equipment.

The role of women in bearing their national responsibilities:

One of the women who participated in the Battle of Uhud to defend their homeland, Madinah, was the Companion Umm Omara Naseeba bint Kaab, ﷺ. She served water to soldiers, treated wounds and strongly defended the Prophet ﷺ, . She said:

"I went out in the morning to Uhud to check how people were doing. I had a water bag. I reached the Messenger of Allah ﷺ, , who was surrounded by his companions. The situation was in favor of Muslims. When the Muslims started to be defeated, I stood by the Messenger of Allah ﷺ, fought, defended the Messenger of Allah ﷺ, with the sword and shot with the bow, until I was wounded. [Al-Maghazi by Al-Waqidi: 1/268].

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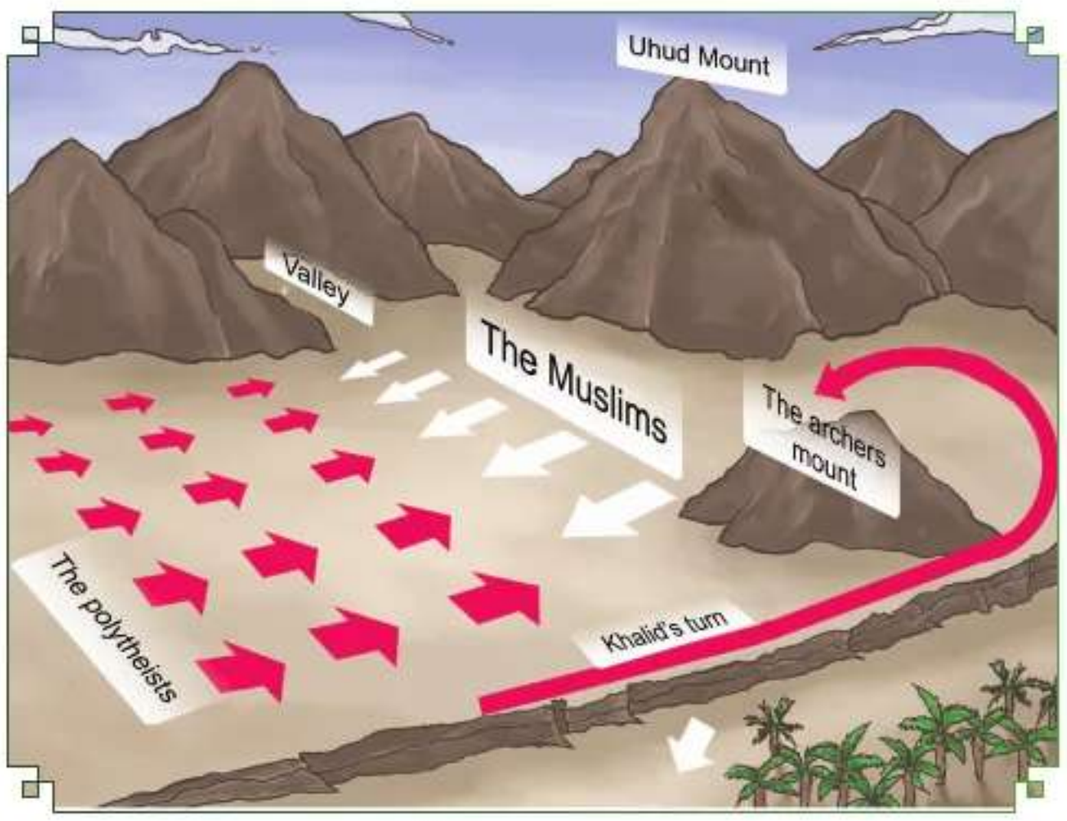
I cooperate and explain:

- The national responsibilities of women in terms of the following:

The family	
Education	
Healthcare	
Management	
National service	

Obedience to the ruler

The Battle of Uhud offered many lessons. One of them was educating the believers about the bad consequences of disobeying the orders of the leader. The Messenger of Allah ﷺ, instructed the archers to stay in their position on the mount no matter what; he said: "Stick to your place, and do not leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the enemy and made them flee, even then you should not leave your place till I send for you." However, when they saw that the battle was going in favor of the Muslims and thought the polytheists were fleeing, they disobeyed their leader and went down from the mount to collect spoils. Khalid bin Al-Waleed went around the mount and attacked the Muslims from behind. So, the outcome of the battle changed.



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I think and explain:

- The results of the following acts:

Soldiers' disobedience of the orders of their commander:	Abiding by traffic laws:
Not following the recommendations of the doctor:	The students' compliance with the school code of conduct:

Dangers of wars for societies:

Wars are considered one of the causes of poverty and civilizational backwardness, because they result in loss of lives, destruction of buildings and facilities, waste of the country's wealth and resources and spread of panic and fear.

I think and explain:

The results of the Battle of Uhud in the following table:

For the people of Quraysh	For the Muslims

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I research and explain:

Islam had a clear position regarding war between peoples, allowing it only in cases of self-defense.

I cooperate and state:

The purposes of Islam's prohibition of aggression and war.

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I organize my concepts:

- I complete the following conceptual chart:

The Battle of Uhud

Motives of the Battle of Uhud

Preparations for defending Madinah: the importance of consulting

The general responsibility of defending Madinah: the role of women in the battle

Lessons learned from the battle

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My Imprint:



- I obey my leaders and rulers and consult competent and experienced people in relation to all my affairs in order to preserve my religion and protect the security of my country.

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Student Activities

I answer by myself

1. Compare the motives of the polytheists and those of the Muslims in the Battle of Uhud.

   Motives of the polytheists: _____

   Motives of the Muslims: _____

One aspect of the preparations for confronting the enemy was the consultation by the Messenger of Allah ﷺ, of his companions. How do you explain that?

Umm Omara ﷺ, played a leading role in the Battle of Uhud. Explain the importance of women's participation in public life.

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Enriching my experience:

We have learned from the founding leader Sheikh Zayed bin Sultan Al Nahyan, may Allah have mercy upon him, that jihad does not mean only war and fighting; true jihad is manifested in man's daily activities, interactions with people and behavior with his family and children.

- Prepare a presentation explaining the civilizational aspect of the meaning of jihad based on the above statement, then present it before your classmates in the classroom.

I assess myself:

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

S	Aspect	Level		
		Always	Sometimes	Rarely
1	I am keen on learning from historical events.			
2	I abide by the rules and regulations of the school.			
3	I express the importance of consulting in public life.			
4	I respect the advice of people who have more knowledge and experience.			
5	I express the dangers of wars for the destiny of peoples.			
6	I obey my rulers and leaders.			

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LESSON SIX
My Environment is a Trust

6

This lesson teaches me to:

- explain the concept of the environment.
- infer the importance of environmental components for man.
- explain the rules of Islam concerning preservation of the environment.
- explain ways for limiting overconsumption of water.
- state ways for conserving plant and animal wealth.
- express my responsibility in preserving the resources of the UAE.

I take the initiative to learn:

Allah ﷻ, said:

﴿ أَلَمْ تَرَوْا۟ أَنَّ ٱللَّهَ سَخَّرَ لَكُم مَّا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُۥ ظَٰهِرَةً وَبَاطِنَةً ﴾

"'Alam Taraw 'Anna Allāha Sakhkhara Lakum Mā Fī As-Samāwāti Wa Mā Fī Al-'Arđi Wa 'Asbagha `Alaykum Ni`amahu Žāhiratan Wa Bāţina"

(Do you not see that Allah has made subject to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you His favors, both apparent and unapparent?) [Luqmān: 20].

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I reflect and state:

The gifts bestowed by Allah ﷻ, upon man.

My duty in relation to those gifts.

The result of abusing the natural resources which Allah ﷻ, bestowed upon us.









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I use my skills to learn

The concept of the environment in Islam:

Allah ﷻ, created man and subjected the environment and the creatures in it for his service and benefit so that he populates the earth. Allah ﷻ, said:

﴿ وَسَخَّرَ لَكُم مَّا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ جَمِيعٗا مِّنۡهُۚ ﴾

Wa Sakhkhara Lakum Mā Fī As-Samāwāti Wa Mā Fī Al-'Arđi Jamī`āan Minhu" (And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him.) [Al-Jāthiyah: 13].

The environment means everything surrounding man, including land, air, plants and water, and everything that affects him and is affected by him; it is the habitat in which man lives and which affects his health and life.

I recite and infer:

- From the following Qur'anic verses elements of the environment, explaining their benefits for man:

Qur'anic verses	Elements of the environment	Their benefits for man
Allah ﷻ, said: ﴿ وَٱلۡأَرۡضَ وَضَعَهَا لِلۡأَنَامِ ١٠ فِيهَا فَٰكِهَةٞ وَٱلنَّخۡلُ ذَاتُ ٱلۡأَكۡمَامِ ١١ وَٱلۡحَبُّ ذُو ٱلۡعَصۡفِ وَٱلرَّيۡحَانُ ١٢ ﴾ *"Wa Al-'Arđa Wađa`ahā Lil'anām (10) Fīhā Fākihatun Wa An-Nakhlu Dhātu Al-'Akmām (11) Wa Al-Ĥabbu Dhū Al-`Aşfi Wa Ar-Rayĥān (12)"* *(And the earth He laid out for the creatures. (10) Therein is fruit and palm trees having sheaths of dates (11) And grain having husks and scented plants. (12)) [Ar-Raĥmān: 10-12].*	The earth	Allah ﷻ, created it easy and simple for man to live on it and enjoy its many good things.

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Allah ﷻ, said:

﴿ هُوَ ٱلَّذِىٓ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً لَّكُم مِّنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾ ﴾

"Huwa Al-Ladhī 'Anzala Mina As-Samā'i Mā'an Lakum Minhu Sharābun Wa Minhu Shajarun Fīhi Tusīmūn"

(It is He who sends down rain from the sky; from it is drink and from it is foliage in which you pasture animals) [An-Naĥl: 10].

Allah ﷻ, said:

﴿ وَءَايَةٌ لَّهُمُ ٱلْأَرْضُ ٱلْمَيْتَةُ أَحْيَيْنَٰهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾ وَجَعَلْنَا فِيهَا جَنَّٰتٍ مِّن نَّخِيلٍ وَأَعْنَٰبٍ وَفَجَّرْنَا فِيهَا مِنَ ٱلْعُيُونِ ﴿٣٤﴾ لِيَأْكُلُوا۟ مِن ثَمَرِهِۦ وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۖ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾ ﴾

"Wa 'Āyatun Lahumu Al-'Arđu Al-Maytatu 'Aĥyaynāhā Wa 'Akhrajnā Minhā Ĥabbāan Faminhu Ya'kulūn (33) Wa Ja`alnā Fīhā Jannātin Min Nakhīlin Wa 'A`nābin Wa Fajjarnā Fīhā Mina Al-`Uyūn (34) Liya'kulū Min Thamarihi Wa Mā `Amilat/hu 'Aydīhim 'Afalā Yashkurūn (35)"

(And a sign for them is the dead earth. We have brought it to life and brought forth from it grain, and from it they eat. (33) And We placed therein gardens of palm trees and grapevines and caused to burst forth therefrom some springs - (34) That they may eat of His fruit. And their hands have not produced it, so will they not be grateful? (35)) [Yā –Sīn: 33-35].

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Allah ﷻ, said:

﴿ وَٱلْأَنْعَٰمَ خَلَقَهَا ۗ لَكُمْ فِيهَا دِفْءٌ وَمَنَٰفِعُ وَمِنْهَا
تَأْكُلُونَ ﴿٥﴾ وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ
تَسْرَحُونَ ﴿٦﴾ وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا۟ بَٰلِغِيهِ
إِلَّا بِشِقِّ ٱلْأَنفُسِ ۚ إِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٧﴾ ﴾

"Wa Al-'An`āma Khalaqahā Lakum Fīhā Dif'un Wa Manāfi`u Wa Minhā Ta'kulūn (5) Wa Lakum Fīhā Jamālun Ĥīna Turīĥūna Wa Ĥīna Tasraĥūn (6) Wa Taĥmilu 'Athqālakum 'Ilá Baladin Lam Takūnū Bālighīhi 'Illā Bishiqqi Al-'Anfusi 'Inna Rabbakum Lara'ūfun Raĥīm (7)"

(And the grazing livestock He has created for you; in them is warmth and numerous benefits, and from them you eat. (5) And for you in them is the enjoyment of beauty when you bring them in for the evening and when you send them out to pasture. (6) And they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful. (7)) [An-Naĥl: 10].

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Allah ﷻ, said:

﴿ وَهُوَ ٱلَّذِى سَخَّرَ ٱلْبَحْرَ لِتَأْكُلُوا۟ مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا۟ مِنْهُ حِلْيَةً تَلْبَسُونَهَا ۖ وَتَرَى ٱلْفُلْكَ مَوَاخِرَ فِيهِ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٤﴾ ﴾

"Wa Huwa Al-Ladhī Sakhkhara Al-Baĥra Lita'kulū Minhu Laĥmāan Ţarīyāan Wa Tastakhrijū Minhu Ĥilyatan Talbasūnahā Wa Tará Al-Fulka Mawākhira Fīhi Wa Litabtaghū Min Fađlihi Wa La`allakum Tashkurūn"

(And it is He who subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear. And you see the ships plowing through it, and He subjected it that you may seek of His bounty; and perhaps you will be grateful.) [An-Naĥl: 14].

I think and explain:

The results of exhausting and destabilizing environmental elements in the table below:

- Overconsumption of water in our daily uses:
- Neglecting the growing of plants:
- Not raising livestock:

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Manifestations of Islam's care for the environment:

Sharia established several controls for preserving the elements and resources of the environment, including the following:	✡ It ordered that environmental resources be moderately used without overconsumption. Allah ﷻ, said: ﴿ وَكُلُوا۟ وَٱشْرَبُوا۟ وَلَا تُسْرِفُوٓا۟ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ ﴾ *"Wa Kulū Wa Ashrabū Wa Lā Tusrifū 'Innahu Lā Yuĥibbu Al-Musrifīn"* *(and eat and drink, but be not excessive. Indeed, He likes not those who commit excess) [Al-'A`rāf: 31].*
	✡ It prohibited causing corruption upon the earth by destroying trees, unnecessarily hunting animals and polluting the environment around us. Allah ﷻ, said: ﴿ وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا ﴾ *"Wa Lā Tufsidū Fī Al-'Arđi Ba`da 'Işlāĥihā"* *(And cause not corruption upon the earth after its reformation.) [Al-'A`rāf: 56].*

Islam encouraged us to do the following:

1. Develop agriculture:

The Prophet ﷺ, encouraged development of agriculture, saying that anyone who cares for plants will receive the same reward as that of charity. He ﷺ, said:

> *"When a Muslim plants trees or cultivates land and birds or a man or a beast eats out of them, that is a charity on his behalf." [Narrated by Al-Bukhari and Muslim].*

Furthermore, the Messenger of Allah ﷺ, prohibited that lands be left without cultivation; he said:

> *"He who has land should cultivate it, but if he does not find it possible to cultivate it, or finds himself helpless to do so, he should lend it to his Muslim brother" [Narrated by Muslim].*

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The companions ﷺ, understood this hadith and applied it in their lives. Abu Al-Dardaa ﷺ, is reported to have planted a walnut tree when he was old. Someone asked him: "Why are you planting this walnut tree while you are old, although it will take so and so years to yield nuts?" He answered: "Still, I can receive my reward for planting it and someone else will receive its yield." So, we must cultivate agricultural lands, care for them and avoid wasting them.



I cooperate and search:

- for the benefits of growing plants and planting trees for man in terms of:

Aspect	Benefits
Religion	
Health	
Economy	
The environment	

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I read and infer:

- Our duty towards plants based on the following texts:

Text	Duty towards plants
Allah ﷻ, said: ﴿كُلُوا۟ مِن ثَمَرِهِۦٓ إِذَآ أَثْمَرَ وَءَاتُوا۟ حَقَّهُۥ يَوْمَ حَصَادِهِۦ ۖ وَلَا تُسْرِفُوٓا۟ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ ﴿١٤١﴾﴾ *"Kulū Min Thamarihi 'Idhā 'Athmara Wa 'Ātū Ĥaqqahu Yawma Ĥaşādihi Wa Lā Tusrifū 'Innahu Lā Yuĥibbu Al-Musrifīn"* *(Eat of each of its fruit when it yields and give its due zakah on the day of its harvest. And be not excessive. Indeed, He does not like those who commit excess.) [Al-'An`ām: 141].*	
The Messenger of Allah ﷺ, said: *"If the Day of Judgment comes while you have a palm-cutting in your hands and it is still possible to plant it, you should plant it." [Narrated by Ahmad]*	
Abu Bakr told Yazid, may Allah be pleased with both of them, upon sending him as leader of the army going to the Levant *"Do not cut fruit-bearing trees ..." [Narrated by Malik].*	

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Agriculture in the UAE:



The UAE has become a model in cultivating lands and combating desertification, thanks to the efforts of the founding leader, Sheikh Zayed bin Sultan Al Nahyan, may Allah have mercy upon him, in encouraging and caring for agriculture. He used to say to his people, "Give me agriculture, and I can guarantee a civilization for you". Millions of palm trees of various kinds were planted, and the UAE ranked first globally in terms of planting trees. Today, our wise leadership pays special attention to agriculture through:

1. expanding agricultural land and producing new crops;
2. establishing specialized colleges; and
3. distributing lands to farmers and providing them with the equipment they need.

As a result, the UAE has become self-sufficient in agricultural products.

I express my opinion

The Government granted agricultural land to your father, and he consulted you on how to utilize it.

- I suggest: _____
- Thereason: _____

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Moderation in the consumption of water:

Islam ordered us to preserve water, which Allah ﷻ, made essential for life.

Allah ﷻ , said:

﴿ وَجَعَلْنَا مِنَ ٱلْمَآءِ كُلَّ شَىْءٍ حَىٍّ ﴾

Wa Ja`alnā Mina Al-Mā'i Kulla Shay'in Ĥayy"

(and We made from water every living thing.) [Al-'Anbyā': 30].

In addition, our Messenger ﷺ, was a good example of economic and moderate use of water. Anas bin Mali k رضي الله عنه, said:

"The Prophet ﷺ, used only one Mudd of water for partial ablution and one Sa' of water for full ablution" [Narrated by Muslim].

Sa' and Mudd are units for measuring water quantity. One Mudd of water fills two cupped hands. Sa' is equal to four Mudds.



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We all share the responsibility of preserving the gift of water through rationalizing its consumption in our daily life, as the UAE incurs huge costs to desalinate and purify water. Sharia prohibited the overconsumption of water no matter how abundant it could be in order to preserve it, protect the right of future generations in it and conserve the environment. Abdullah bin Amr, may Allah be pleased with both of them, said: the Messenger of Allah ﷺ, passed by Saad while he was performing partial ablution (wudu'), and said: "What is this extravagance, Saad?" Saad said: "Can there be any extravagance in ablution?" The Prophet ﷺ, said:

"Yes, even if you are on the bank of a flowing river." [Narrated by Ibn Majah].

I think and mention:

- The various uses of water in our daily lives, explaining what we should observe when using it.

I reflect and comment:

- On the following behaviors, explaining the reason:







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I make a judgment:

Concerning the following case after contacting the Official Fatwa Center in the United Arab Emirates:

- A man washes his limbs more than three times while performing partial ablution (wudu').

I cooperate and apply:

- What would you do in the following cases:

You saw your classmates playing with water and pouring it on each other.

You drank from a water bottle until your thirst was quenched, but some water was left in the bottle.

You saw the water tap in your school washroom broken and leaking.

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Preservation of the animal wealth:

- Allah ﷻ, favored us by making animals subject to us. They provide us with several benefits; they are a basic source of food for man, and a means of carriage and transportation. Allah ﷻ, said:

﴿ وَذَلَّلْنَٰهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾ وَلَهُمْ فِيهَا مَنَٰفِعُ وَمَشَارِبُ ۖ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾ ﴾

Wa Dhallalnāhā Lahum Faminhā Rakūbuhum Wa Minhā Ya'kulūn (72) Wa Lahum Fīhā Manāfi`u Wa Mashāribu 'Afalā Yashkurūn (73)"

(And We have tamed them for them, so some of them they ride, and some of them they eat. (72) And for them therein are other benefits and drinks, so will they not be grateful? (73)) [Yā –Sīn: 72-73].

- The Messenger of Allah ﷺ, ordered us to preserve the animal wealth, which is part of the environment, and prohibited us from abusing it or causing damage to it. The Messenger of Allah ﷺ, happened to pass by a camel whose belly was sticking to its back (because of hunger). Whereupon he said, "Fear Allah in respect of these dumb animals. Ride them while they are fit, and slaughter them and eat their meat when they are fit." [Narrated by Abu Dawood].
- Islam promised great reward for those who care for animals. Some companions, رضي الله عنهم, asked the Prophet ﷺ, "Shall we be rewarded for showing kindness to animals also?" He ﷺ, said,

"A reward is given in connection with every living creature." [Narrated by Muslim].



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I recite and infer:

- The benefits man gets from animals, as indicated in the following Qur'anic verses:

Qur'anic verses	Benefits derived from animals
Allah ﷻ, said: ﴿ وَجَعَلَ لَكُم مِّن جُلُودِ ٱلْأَنْعَٰمِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ ۙ وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَآ أَثَٰثًا وَمَتَٰعًا إِلَىٰ حِينٍ ﴿٨٠﴾ ﴾ *"Wa Ja`ala Lakum Min Julūdi Al-'An`āmi Buyūtāan Tastakhiffūnahā Yawma Ža`nikum Wa Yawma 'Iqāmatikum Wa Min 'Aşwāfihā Wa 'Awbārihā Wa 'Ash`ārihā 'Athāthāan Wa Matā`āan 'Ilá Hîn"* *(and made for you from the hides of the animals tents which you find light on your day of travel and your day of encampment; and from their wool, fur and hair is furnishing and enjoyment for a time.) [An-Naĥl: 80].*	
Allah ﷻ, said: ﴿ وَإِنَّ لَكُمْ فِى ٱلْأَنْعَٰمِ لَعِبْرَةً ۖ نُّسْقِيكُم مِّمَّا فِى بُطُونِهِۦ مِنۢ بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا سَآئِغًا لِّلشَّٰرِبِينَ ﴾ *"Wa 'Inna Lakum Fī Al-'An`ām La`ibratan Nusqīkum Mimmā Fī Buţūnihi Min Bayni Farthin Wa Damin Labanāan Khālişāan Sā'ighāan Lilshshāribīn"* *(And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.) [An-Naĥl: 66].*	

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I cooperate and write:

- Aspects of Islam's care for animals in light of my understanding of the following hadiths:

Prophet's hadiths	Aspects of Islam's care for animals
Saeed bin Jubair, رضي الله عنه, said: *"While I was with Abdullah bin Omar, may Allah be pleased with both of them, we passed by a group of young men who had tied a hen and started shooting at it. When they saw Abdullah bin Omar, they dispersed, leaving it. On that, he said: "Who has done this? The Prophet ﷺ, cursed the one who did so." [Narrated by Al-Bukhari].*	
The Messenger of Allah ﷺ, said: *"Anyone who kills a small bird or anything larger for no just reason will be asked about it by Allah, تعالى." It was said: "O Messenger of Allah, what does 'just reason' mean? He said: "That you slaughter it and eat it, not cut off its head and throw it aside," [Narrated by Al-Nasa'i]*	
The Prophet ﷺ, happened to see a donkey the face of which had been cauterized, whereupon he said: *"Allah has cursed the one who has cauterized it on the face". [Narrated by Muslim].*	
The Prophet ﷺ, said: *"A woman was punished because she had kept a cat tied until it died. She was thrown into the Hell. She had not provided it with food or drink, and had not freed it so that it could eat the insects of the earth." [Narrated by Al-Bukhari and Muslim].*	

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I make a judgment:

concerning each the following, giving an explanation:

- A man cauterized a camel in the face to distinguish it from other camels.

- Some fishermen deliberately fish for small fish during the reproduction season.

- A man puts a bowl of water in the house yard for birds to drink.

Caring for animal wealth in the UAE:

The UAE government pays big attention to developing animal wealth and protecting endangered species through:

- The creation of suitable nature reserves for animals to reproduce;
- Incorporating in its development plans the establishment of a modern base and a strong infrastructure in the field of veterinary and guidance services; and
- The establishment of world-class veterinary centers.

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I investigate and enumerate:

- Three nature reserves for animals in the UAE.

Keeping the environment clean

Islam ordered us to maintain cleanliness of houses and their yards and facilities. The Prophet ﷺ, said:

"Indeed Allah is good and He loves what is good; He is clean and He loves cleanliness; He is kind and He loves kindness; and He is generous and He loves generosity. So clean your courtyards" [Narrated by Al-Tirmidhi].

Furthermore, Islam encouraged us to protect the environment from harm and keep it clean and beautiful, promising great reward for those who do this and considering such act a branch of faith. The Messenger of Allah ﷺ, said:

"Faith has over seventy branches - or over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the removal of what is harmful from the road." [Narrated by Muslim]. Harmful: everything that causes harm, including stones, garbage, thorns, etc.

We in the UAE notice the big efforts made by the state in caring for the beauty of the environment. It has planted trees, opened parks and hired cleaning laborers. As a result, our beloved country became one of the most beautiful and least polluted countries in the world, and was chosen as the capital of clean sustainable energy.

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I think and comment:

- On the following acts, explaining their results:
  - Leaving picnic garbage, including food and plastic bags, on the ground.

  - Throwing empty bottles in the school yard.

  - Writing on walls and public properties.

  - Putting garbage in its designated place.

  - People going to the beach and throwing garbage in water or leaving it on the beach.

I cooperate and plan:

- For serving my society in the field of caring for the environment in light of my understanding of the following statement:

My environment is my national responsibility



The founding father Sheikh Zayed bin Sultan Al Nahyan, may Allah have mercy upon him, said: "Protecting the environment should not be a matter that concerns only the government and official authorities, and should not be viewed as such. It is something that concerns us all; it is the responsibility of every individual in our society, both UAE nationals and residents."

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A service I provide to my society within the framework of caring for the environment	
Service title	
Service description	
Targeted audience	

I organize my concepts:

- I complete the following conceptual chart:

My environment is a trust

- **The concept of the environment**
  - .....
  - .....
- **Elements and benefits of the environment**
  - .....
  - .....
- **Aspects of Islam's care for the environment**
  - .....
  - .....
- **The importance of agriculture**
  - .....
  - .....
- **Ways for limiting overconsumption of water**
  - .....
  - .....
- **Aspects of Islam's care for the animal wealth**
  - .....
  - .....
- **The importance of conserving the environment**
  - .....
  - .....

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My Imprint:

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



- I keep my city clean, preserve its animal and plant wealth and use water moderately to maintain a sustainable environment for future generations.
- _____
- _____

Student Activities

I answer by myself

1. Put (✓) next to the correct behaviors and (x) next to wrong ones in the following:

- A woman has a cat. She takes care of it and provides it with food and water. ( )
- A man irrigates plants in his garden using water drip technology. A student leaves the water tap open. ( )
- A man planted a tree in front of his house and took care of it. ( )
- A girl catches a cat and plays with it in the street. ( )

2. The Prophet ﷺ, gave excellent examples of caring for animals. Mention one of them.

_____

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1. Explain the wisdom of the following:

- Allah ﷻ, subjected plants to man.

- We are ordered not to cut trees without there being a need to do so.

2. Write three statements calling for rationalization of water consumption.

3. Deduce two benefits of planting trees from the statement of Abu Al-Dardaa ﷺ :

> *"Still, I can receive my reward for planting it and someone else will receive its yield."*

Enriching my experience:

- Using the internet, search for laws issued by the UAE in relation to caring for the animal wealth. Summarize them, showing their importance, and then read the summary before your classmates in the classroom.
- Search the contents page of the Holy Qur'an for Suras that are named after plants and those that are named after animals. Choose one name for each category and explain its benefits for man. Present your work before your classmates in the classroom.

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I assess myself:

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

S	Aspect	Level		
		Always	Sometimes	Rarely
1	I thank Allah ﷻ, for His gifts through my words and deeds.			
2	I use water and electricity moderately and do not overconsume them.			
3	I cooperate with my family in irrigating and taking care of plants.			
4	I treat animals well and avoid torturing them.			
5	I remove harmful objects from roads.			
6	I throw rubbish in designated places.			
7	I contribute to spreading environmental awareness in my society.			
8	I participate in environmental campaigns organized by my school.			
9	I express my appreciation for the UAE's efforts in caring for the environment.			

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Notes

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UNIT SIX

6

SAY, INDEED, THE GUIDANCE OF ALLAH IS THE ONLY GUIDANCE.

Unit Contents

No.	Lesson	Subject	Field
1	Lessons to be Learned (Surat Al-Mulk 25-30)	Holy Qur'an	Divine Revelation
2	The Ease of Islam	Noble Hadith	Divine Revelation
3	Manners of Supplication	Islamic Manners	Islamic Values and Manners
4	Voluntary Fasting	Worship Acts	Rules of Islam and their Purposes
5	Aysha, Mother of the Believers, ﷺ	Personalities	Biography of the Prophet and Personalities

LESSON ONE

Lessons to be Learned

Surat Al-Mulk 25-30

1

This lesson teaches me to:

- recite the verses while observing the rules of recitation.
- explain the meanings of Qur'anic vocabulary.
- explain the overall meaning of the verses.
- explain the rule concerning invoking evil upon others.
- infer the connection between faith and having trust in Allah, glory be to Him.
- suggest solutions for conserving the gift of water.
- read the verses properly by heart.

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I take the initiative to learn:

Rashid received from a social media website a piece of news to the effect that the Day of Judgment will occur after one month. He went to his father and said: "Father! I received a message which specifies the time of the Day of Judgment; I am worried and afraid." His father smiled and said: "Do not be afraid, son. The Messenger of Allah ﷺ, told us that nobody except Allah ﷻ, knows the time of the Day of Judgment. When he ﷺ, was asked about its time, he replied:

> *"The one who is asked about it does not know more than the one who is asking" [Narrated by Muslim].*

I think and comment:

- On the following acts:
  - Predicting the time of the Day of Judgment.

  - Spreading such rumors on social media.

  - What Rashid did in this situation.

I use my skills to learn

I recite and memorize:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

﴿ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٥﴾ قُلْ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٢٦﴾
فَلَمَّا رَأَوْهُ زُلْفَةً سِيٓـَٔتْ وُجُوهُ ٱلَّذِينَ كَفَرُوا۟ وَقِيلَ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تَدَّعُونَ ﴿٢٧﴾ قُلْ أَرَءَيْتُمْ
إِنْ أَهْلَكَنِىَ ٱللَّهُ وَمَن مَّعِىَ أَوْ رَحِمَنَا فَمَن يُجِيرُ ٱلْكَٰفِرِينَ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٨﴾ قُلْ هُوَ ٱلرَّحْمَٰنُ
ءَامَنَّا بِهِۦ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسَتَعْلَمُونَ مَنْ هُوَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٢٩﴾ قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَن
يَأْتِيكُم بِمَآءٍ مَّعِينٍ ﴿٣٠﴾ ﴾

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Bismi Allāhi Ar-Raĥmāni Ar-Raĥīm

Wa Yaqūlūna Matá Hādhā Al-Wa`du ʻIn Kuntum Şādiqīn (25) Qul ʻInnamā Al-`Ilmu `Inda Allāhi Wa ʻInnamā ʻAnā Nadhīrun Mubīn (26) Falammā Ra'awhu Zulfatan Sī'at Wujūhu Al-Ladhīna Kafarū Wa Qīla Hādhā Al-Ladhī Kuntum Bihi Tadda`ūn (27) Qul ʻAra'aytum ʻIn ʻAhlakaniya Allāhu Wa Man Ma`iya ʻAw Rahimanā Faman Yujīru Al-Kāfirīna Min `Adhābin ʻAlīm (28) Qul Huwa Ar-Raĥmānu ʻĀmannā Bihi Wa `Alayhi Tawakkalnā Fasata`lamūna Man Huwa Fī Đalālin Mubīn (29) Qul ʻAra'aytum ʻIn ʻAşbaĥa Mā'uukum Ghawrāan Faman Ya'tīkum Bimā'in Ma`īn (30) [Surat Al-Mulk: 25-30]

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

And they say, "When is this promise, if you should be truthful?" (25) Say, "The knowledge is only with Allah, and I am only a clear warner." (26) But when they saw it approaching, the faces of those who disbelieve will be distressed, and it will be said, "This is that for which you used to call." (27) Say, O Mohammad, "Have you considered: whether Allah should cause my death and those with me or have mercy upon us, who can protect the disbelievers from a painful punishment?" (28) Say, "He is the Most Merciful; we have believed in Him, and upon Him we have relied. And you will come to know who it is that is in clear error." (29) Say, "Have you considered: if your water was to become sunken into the earth, then who could bring you flowing water?" (30) [Surat Al-Mulk: 25-30]

I think of the meaning of Qur'anic vocabulary:

Vocabulary		Meaning
زُلْفَةً	Zulfatan	Close to them.
سِيئَتْ	Sī'at	Signs of anxiety and humiliation appeared on their faces.
بِهِ تَدَّعُونَ	Bihi Tadda`ūn	What you wanted to see (mockingly).
أَرَأَيْتُمْ	ʻAra'aytum	Tell me or show me.
يُجِيرُ الْكَافِرِينَ	Yujīru Al-Kāfirīna	To save, protect or secure disbelievers.
غَوْرًا	Ghawrāan	Sunken in the ground and difficult to reach.
بِمَاء مَّعِينٍ	Bimā'in Ma`īn	Flowing water, easy to reach.

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I understand the meaning of the verses:

The above Qur'anic verses included several important topics which can be summarized as follows:

1. Only Allah ﷻ, knows the unseen:

The time of the Day of Judgment is one of the unseen matters which are known only to Allah ﷻ, and He did not make it known to any of His creatures. Even the Messengers from angels and humans do not know its time. When the Messenger of Allah ﷺ, was asked about the time of the Day of Judgment, Allah ﷻ, ordered him to reply that nobody other than Allah ﷻ, knows it, and that his mission was to convey to them the message of Allah ﷻ, and encourage them to get ready for the Day of Judgment by believing in Allah, doing good deeds and not oppressing or hurting others.

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I think and search:

- For a Qur'anic verse or noble hadith which indicates that only Allah ﷻ, knows the unseen.



I cooperate and explain:

The effect of belief in the unseen on the happiness and optimism of the individual.

2. Regret of the deniers on the Day of Judgment:

The verses depict the state of deniers on the Day of Judgment, when they see their promised punishment close to them. Signs of anxiety, regret and humiliation appear on their faces because of the sins, evils and wrong deeds they committed. Keepers of Hell will reprimand them by saying: this is the punishment you were asking for in mockery and denial. Allah ﷻ, used the past tense "saw" for the future to stress its certainty, as if it really happened.



I cooperate and explain:

- How to behave in the following cases, stating the reason:
  - Your brother keeps postponing prayers out of laziness.
  - Your classmate was absent for a medical reason and could not understand the lesson by himself.
  - Your brother pretends to be ill to get a sick leave.
  - Your sister quarreled with her classmate.

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Wishing good for others:

A Muslim is always keen on wishing good for others, because if one wishes evil for others, his heart will be filled with hatred and envy and he will not be loved by Allah ﷻ, and by people. After disbelievers invoked destruction upon the Messenger of Allah ﷺ, and upon the believers, Allah ﷻ, revealed this verse:

﴿ قُلْ أَرَءَيْتُمْ إِنْ أَهْلَكَنِيَ ٱللَّهُ وَمَن مَّعِيَ أَوْ رَحِمَنَا فَمَن يُجِيرُ ٱلْكَٰفِرِينَ مِنْ عَذَابٍ أَلِيمٍ ﴾

"Qul 'Ara'aytum 'In 'Ahlakaniya Allāhu Wa Man Ma`iya 'Aw Raĥimanā Faman Yujīru Al-Kāfirīna Min `Adhābin 'Alīm"

(Say, O Mohammad, "Have you considered: whether Allah should cause my death and those with me or have mercy upon us, who can protect the disbelievers from a painful punishment?") [Surat Al-Mulk: 28].

So, Allah ﷻ, ordered his Prophet Mohammad ﷺ, to tell the deniers that the only way they could be saved from the punishment of Allah ﷻ, , is to repent and go back to the religion of Allah ﷻ,. They will not benefit from the occurrence of the evil they wish for Muslims, and their problems will not be solved by wishing evil for Muslims.



I cooperate and infer:

- The following:
  - The reason the disbelievers invoked destruction upon the Messenger of Allah ﷺ, and upon the believers.

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The implication of the question in the saying of Allah ﷻ,

﴿ قُلْ أَرَءَيْتُمْ إِنْ أَهْلَكَنِيَ ٱللَّهُ وَمَن مَّعِيَ أَوْ رَحِمَنَا فَمَن يُجِيرُ ٱلْكَٰفِرِينَ مِنْ عَذَابٍ أَلِيمٍ ﴾

"Qul 'Ara'aytum 'In 'Ahlakaniya Allāhu Wa Man Ma`iya 'Aw Raĥimanā Faman Yujīru Al-Kāfirīna Min `Adhābin 'Alīm"

(Say, O Mohammad, "Have you considered: whether Allah should cause my death and those with me or have mercy upon us, who can protect the disbelievers from a painful punishment?") [Surat Al-Mulk: 28].

---

4. Faith and having trust in Allah ﷻ:

The Messenger of Allah ﷺ , and Muslims had trust in Allah because they believed in Him. Having trust in Allah is one indicator of faith. Allah ﷻ, said:

﴿ إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴾

"'Innamā Al-Mu'uminūna Al-Ladhīna 'Idhā Dhukira Allāhu Wajilat Qulūbuhum Wa 'Idhā Tuliyat `Alayhim 'Āyātuhu Zādat/hum 'Īmānāan Wa `Alá Rabbihim Yatawakkalūn"

(The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely) [Al-'Anfāl: 2].

This is one of the most important factors that contribute to the happiness of the believer.

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I think and explain:

- The concept of having trust in Allah ﷻ,.

- The connection between faith and having trust in Allah , .

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5. Allah, تعالى, is the only source of gifts:

Allah ﷻ, created the universe with all the gifts in it. One of these gifts is water, which is essential for life. Allah created from it every living thing:

﴿ وَجَعَلْنَا مِنَ ٱلْمَآءِ كُلَّ شَىْءٍ حَىٍّ ﴾

"Wa Ja`alnā Mina Al-Mā'i Kulla Shay'in Ĥayy"

(and We made from water every living thing.) [Al-'Anbyā': 30].

One of His gifts is that He made water available in all parts of the world to fulfill the needs of people. Therefore, people must appreciate the gift of water and preserve it as a way of thanking Allah ﷻ,.



I think and discuss:

The following statement:

- Water is the artery of life.



I cooperate and explain:

- How to thank Allah ﷻ, for the gift of water.

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I organize my concepts:



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My Imprint:



I complete in the same pattern:

- I thank Allah, glory be to Him, for the gift of water and appreciate the efforts made by my country in desalinating water and providing drinking water.

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Do not over-consume water

Student Activities

I answer by myself

First:	What is the implication of the question of disbelievers about the time of the Day of Judgment?
Second:	Describe the status of disbelievers on the Day of Judgment when they find the punishment they were promised?
Third:	Infer the results of failing to conserve the gift of water.

Enriching my experience:

- Design a school activity that aims at raising the awareness of UAE nationals and residents concerning the adverse effects of water overconsumption.

I assess myself:

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

S	Aspect	Level		
		Average	Good	Excellent
1	I do good deeds because I believe in the Day of Judgment.			
2	I use water moderately and do not overconsume it.			
3	I follow the example of the Prophet ﷺ, in his trust in Allah ﷻ,.			
4	I avoid all acts that make Allah ﷻ, angry with me.			
5	I get closer to Allah ﷻ, through acts of obedience.			

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LESSON TWO

The Ease of Islam

Noble Hadith

2

This lesson teaches me to:

- read the noble hadith properly.
- show aspects of the ease and leniency of Islam.
- infer the reasons for giving concessions in Islam.
- give evidence that Islam rejects extremism.
- infer what the hadith teaches us.
- read the noble hadith well by heart.

I take the initiative to learn:

It has been reported that the Messenger of Allah ﷺ, saw a man who was standing in the sun. So, he asked about him and was told that he had vowed not to speak, not to seek shade from the sun, not to sit, and to fast. The Messenger of Allah ﷺ, said:

> *"Go and tell him to speak, seek shade, and sit, but let him complete his fast."*
> *[Malik's Al-Muwatta].*

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I read and explain:

the following:

1. Things which the man vowed to do.

2. The position of the Prophet ﷺ, regarding what the man was doing.

3. The reason the Prophet ﷺ, rejected the man's refraining from talking and sitting in the shade although he had vowed to do so.

4. What lesson do you learn from this position for your life?

I use my skills to learn

I read and memorize:

عَنْ أَنَسٍ رضي الله عنه قَالَ: كَانَ رَسُولُ اللّهِ ﷺ فِي سَفَرٍ فَصَامَ بَعْضٌ وَأَفْطَرَ بَعْضٌ، فَتَحَزَّمَ الْمُفْطِرُونَ وَعَمِلُوا، وَضَعُفَ الصَّائِمُونَ عَنْ بَعْضِ الْعَمَلِ، قَالَ: فَقَالَ رَسُولُ اللّهِ ﷺ: «ذَهَبَ الْمُفْطِرُونَ الْيَوْمَ بِالْأَجْرِ». [رَواهُ مُسْلِمٌ]

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Anas ﷺ, reported that the Messenger of Allah ﷺ, was travelling along with his Companions. Some of them had observed the fast whereas others had broken it. Those who did not fast girded up their loins and worked hard, but the observers of the fast were too weak to work. Upon this, the Messenger of Allah ﷺ, said:

> *"Today the breakers of the fast have gone with the reward" [Narrated by Muslim].*

I understand the meaning of vocabulary:

Vocabulary	Meaning
فَتَحزَّم	To work hard.
ضَعُفَ	Did not perform well.

I understand the meanings of the noble hadith:

The above hadith included some Islamic teachings which the Messenger of Allah ﷺ, taught us, including the following:

1. **Muslims are free to choose:**

The Prophet ﷺ, was travelling with his Companions, ﷺ. Some Companions ﷺ, observed the fast. Others broke the fast based on the concession which allows travelers to do so. The Prophet ﷺ, did not interfere with their choices; he did not rebuke the ones who broke the fast, and did not praise the ones who observed the fast.

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I understand and explain:

- The reasons why some Companions ﷺ, chose to observe the fast and some broke the fast.

- The results of the choices of each of the two groups.

- The position of the Messenger of Allah ﷺ, concerning the two groups.

- The significance of the fact that the Messenger of Allah, ﷺ, did not object to what each group did.

1. Islam takes people's circumstances into consideration:

One of the manifestations of the mercy and leniency of Allah ﷻ, is that He did not order people to do things beyond their power, as their abilities varied. Allah ﷻ, said:

﴿يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ﴾

"Yurīdu Allāhu Bikumu Al-Yusra Wa Lā Yurīdu Bikumu Al-`Usr"

(Allah intends for you ease and does not intend for you hardship) [Al-Baqarah: 185].

This is what some Companions ﷺ, did in the hadith of this lesson: "Some of them had observed the fast whereas others had broken it." So, some were strong, resolved, patient and capable of standing the hardships of travel, and therefore continued their fast, which is permissible. Those who could not stand the hardships of fasting while travelling availed the concession to break the fast.

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I read and explain:

- Aspects of Islam's consideration of the circumstances of people based on the following evidence:

Evidence	Aspects of Islam's consideration of the circumstances of people
Allah ﷻ, said: ﴿ فَلَمْ تَجِدُواْ مَآءً فَتَيَمَّمُواْ صَعِيدًا طَيِّبًا فَٱمْسَحُواْ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ ﴾ *"Falam Tajidū Mā'an Fatayammamū Ṣa`īdāan Ṭayyibāan Fāmsaĥū Biwujūhikum Wa 'Aydīkum Minh"* *(and do not find water, then seek clean earth and wipe over your faces and hands with it.) [Al-Mā'idah: 6].*	

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Evidence	Aspects of Islam's consideration of the circumstances of people
The Messenger of Allah ﷺ, said: *"Pray while standing. If you cannot, pray while sitting. If you cannot do even that, then pray lying on your side." [Narrated by Al-Bukhari].*	
Allah ﷻ, said: ﴿ أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ﴾ *"Ayyāmāan Ma`dūdātin Faman Kāna Minkum Marīđāan ʻAw `Alá Safarin Fa`iddatun Min ʻAyyāmin ʻUkhar.."* *(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..) [Al-Baqarah: 184].*	

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Allah ﷻ, said:

﴿ وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۖ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُۥ ﴾

"..Wa `Alá Al-Ladhīna Yuţīqūnahu Fidyatun Ţa`āmu Miskīnin Faman Taţawwa`a Khayrāan Fahuwa Khayrun Lah.."

(..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.) [Al-Baqarah: 184].

Allah ﷻ, said:

﴿ وَإِذَا ضَرَبْتُمْ فِى ٱلْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا۟ مِنَ ٱلصَّلَوٰةِ ﴾

"Wa 'Idhā Đarabtum Fī Al-'Arđi Falaysa `Alaykum Junāĥun 'An Taqşurū Mina Aş-Şalāa"

(And when you travel throughout the land, there is no blame upon you for shortening the prayer) [An-Nisā': 101].

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1. The merit of availing concessions:

It is true that the Prophet ﷺ, let the Companions رضي الله عنهم, choose whatever was convenient for them while travelling, but he encouraged them to avail the concession and break the fast when he concluded by saying:

> *"Today the breakers of the fast have gone with the reward".*

In the hadith reported by Ya'la bin Umayy رضي الله عنه, he said: I mentioned the verse

﴿ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا۟ مِنَ ٱلصَّلَوٰةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ ٱلَّذِينَ كَفَرُوٓا۟ ﴾

> *"Falaysa `Alaykum Junāĥun ʻAn Taqşurū Mina Aş-Şalāati ʻIn Khiftum ʻAn Yaftinakumu Al-Ladhīna Kafarū"*

> *(there is no blame upon you for shortening the prayer, [especially] if you fear that those who disbelieve may disrupt [or attack] you.) [An-Nisā': 101]*

to Omar bin Al-Khattab رضي الله عنه, and said: but people are now safe? He replied: I wondered about it in the same way as you wonder about it, so I asked the Messenger of Allah ﷺ, about it and he said:

> *"It is an act of charity which Allah has done to you, so accept His charity." [Narrated by Muslim].*

2. Islam rejects extremism:

Islam prohibited extremism in all aspects of human life and forbade burdening oneself with acts of worship to ensure man's happiness in this world. It also ordered kindness and leniency in dealing with people. Abu Huraira رضي الله عنه, reported that the Messenger of Allah ﷺ, said:

> *"The religion (of Islam) is very easy and whoever overburdens himself in his religion will not be able to continue in that way." [Narrated by Al-Bukhari and Muslim].*

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I read and evaluate:

- The following cases after communicating with the Official Fatwa Center in the United Arab Emirates:

Case	Judgment	Explanation
A student broke the fast in Ramadan using studying and examinations as an excuse.		
A traveler completes the fast in Ramadan without facing hardships or complaining.		
A man said: there is no need for concessions these days because there are planes.		
He suffers pain in the back but insists on performing prayer while standing up.		
He refuses to take his medicine during the day in Ramadan because of the merits of this month.		

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I organize my concepts:

1. I complete the following conceptual chart:

The ease of Islam

- **Some aspects of the ease of Islam**
- **The wisdom of easing acts of worship for Muslims**
- **The merits of availing concessions**
- **Islam's position regarding extremism in practicing religion**

My Imprint:



- I perform my acts of worship moderately without overburdening myself, and I am keen on raising the awareness of my classmates that our true religion rejects extremism.

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Student Activities

I answer by myself

1. Define in your own words the concept of Sharia concession.

2. What is the implication of the fact that the Messenger of Allah ﷺ, did not object to what the Companions رضي الله عنهم, did?

3. Explain why Islam prohibited extremism in practicing religion.

4. Enumerate areas of easing in Islam and explain their effects on Muslims.

Area	How it is eased	Effect on Muslims
Prayer	The sick can perform prayer while sitting	
Fasting		
Repayment of debt		Increasing compassion and strong connections among Muslims
Partial ablution (wudu')		Performing prayers without hardships
Pilgrimage		

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Enriching my experience:

- Search for three Qur'anic verses that offer ease and concession to reduce hardships for believers:

Sura	Verse	Verse No.

I assess myself:

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

S	Aspect	Level		
		Always	Sometimes	Rarely
1	I perform my acts of worship moderately without overburdening or hurting myself.			
2	I do not neglect performing prayers using the justification that religion is easy.			
3	I follow the example of the Prophet ﷺ, in availing concessions while travelling.			
4	I like to join and shorten prayers out of my obedience to Allah and His Messenger ﷺ,.			
5	I express my rejection of extremism in practicing religion.			

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LESSON THREE

Manners of Supplication

This lesson teaches me to:

- explain the importance of supplication.
- enumerate the manners of supplication.
- express the importance of making necessary efforts along with supplicating.

Notes

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I take the initiative to learn:

Abu Huraira ﷺ, reported that the Prophet ﷺ, said:

"Allah ﷻ, is Good and accepts only that which is good. And verily Allah has commanded the believers to do that which He has commanded the Messengers to do. Allah, ﷻ, said:

﴿ يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُواْ مِنَ ٱلطَّيِّبَٰتِ وَٱعۡمَلُواْ صَٰلِحًاۖ إِنِّي بِمَا تَعۡمَلُونَ عَلِيمٞ ﴾

"Yā 'Ayyuhā Ar-Rusulu Kulū Mina Aţ-Ţayyibāti Wa A`malū Şālihâaan 'Innī Bimā Ta`malūna `Alīm"

(O Messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing)

and He also said:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُلُواْ مِن طَيِّبَٰتِ مَا رَزَقۡنَٰكُمۡ ﴾

"Yā 'Ayyuhā Al-Ladhīna 'Āmanū Kulū Min Ţayyibāti Mā Razaqnākum"

(O you who have believed, eat from the good things which We have provided for you).

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

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I read and answer

- Allah ﷻ, asked His servants to do the same thing which He asked His Messengers to do, namely to eat from the good food. What does 'good food' mean?

- What is the evidence that the Messengers and normal people are treated equally in this respect?

- The Prophet ﷺ, said: "how can his supplication be answered". How do you explain the fact that the supplication of this person is not answered, as indicated in the hadith?

I use my skills to learn

Why do I supplicate to Allah ﷻ,?



O Allah, guide our leader, Sheikh Mohammed bin Zayed Al Nahyan, President of the UAE, together with the Vices President and the President's trustworthy Crown Prince, to everything that you like and accept, and support their brothers, the rulers of the Emirates. O Allah, have mercy upon Sheikh Zayed, Sheikh Rashid , Sheikh Maktoum, Sheikh Khalifa bin Zayed, and all sheikhs of the UAE who have passed away. O Allah, keep the UAE and all countries safe and secure, O Lord of the worlds.

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I supplicate to Allah because:

Supplication is an act of worship. The Prophet, ﷺ, said:

"supplication is worship",

and then he read the saying of Allah,

﴿ وَقَالَ رَبُّكُمُ ٱدْعُونِيٓ أَسْتَجِبْ لَكُمْ ۚ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾

"Wa Qāla Rabbukum Ad`ūnī ʼAstajib Lakum ʻInna Al-Ladhīna Yastakbirūna `An `Ibādatī Sayadkhulūna Jahannama Dākhirīn"

(And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell rendered contemptible.) [Ghāfir: 60] [Narrated by Al-Tirmidhi].

Allah ﷻ, loves those who supplicate to Him. It is established in the hadith that the Prophet ﷺ, said:

"Ask Allah of His Bounty. For verily, Allah ﷻ, loves to be asked, and the best of worship is awaiting relief." [Narrated by Al-Tirmidhi].

Supplication protects from evil. The Prophet ﷺ, said:

"Nothing turns back the Decree except supplication" [Narrated by Al-Tirmidhi].

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Allah fulfills my wishes and makes my affairs go smoothly. Allah ﷻ, said:

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

"Wa 'Idhā Sa'alaka `Ibādī `Annī Fa'innī Qarībun'Ujību Da`wata Ad-Dā`i 'Idhā Da`āni Falyastajībū Lī Wa Līu'uminū Bī La`allahum Yarshudūn"

(And when My servants ask you, O Mohammad, concerning Me – indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me by obedience and believe in Me that they may be rightly guided.) [Al-Baqarah: 186].

My heart gets assured and my limbs become submissive. Allah ﷻ, said:

﴿ الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴾

"Al-Ladhīna 'Āmanū Wa Taṭma'innu Qulūbuhum Bidhikri Allāhi 'Alā Bidhikri Allāhi Taṭma'innu Al-Qulūb"

(Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured.") [Ar-Ra`d: 28].

The Messenger of Allah ﷺ, encouraged us to love others and make supplication for them. The Prophet, ﷺ said:

"The supplication of a Muslim for his Muslim brother in his absence will certainly be answered. Every time he makes a supplication for good for his brother, the angel appointed for this particular task says: 'Ameen! May it be for you, too'". [Narrated by Ibn Majah].

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I cooperate and summarize:

- The effects of supplication on the life of Muslims based on the above section.



I search and find:

1. Some supplications which are set out in the Holy Qur'an.

Qur'anic Verse	Request	Result of supplication

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How do I supplicate to Allah ﷻ,?

- I supplicate to Allah ﷻ, sincerely while being certain that my supplication will be answered. The Messenger of Allah ﷺ, said:

"Supplicate to Allah while being certain of being answered, and know that Allah does not respond to a supplication from the heart of one who is heedless and occupied by play." [Narrated by Al-Tirmidhi].

- I raise my hands and call upon my Lord with all my heart. The Prophet ﷺ, said:

"Indeed, Allah ﷻ, is Modest and Generous, and would never turn the hands of a servant without gain when he raises them to Him in supplication." [Narrated by Abu Dawood].

- I start by praising Allah, ﷻ, and saying blessings upon the Prophet, ﷺ. The Prophet, ﷺ, said:

"When one of you performs prayer, let him begin by expressing gratitude to Allah and praising Him. Then, let him say peace and blessings upon the Prophet, ﷺ. Then let him supplicate after that as he likes. [Narrated by Al-Tirmidhi].

- I supplicate persistently and do not become impatient about the response to my supplication. The Prophet, ﷺ, said:

"The supplication of the servant is granted in case he does not supplicate for sin or for severing the ties of blood, or he does not become impatient. It was said: Allah's Messenger, what does 'become impatient' mean? He said: That he should say like this: 'I supplicated and I supplicated but I did not find it being answered, and then he becomes frustrated and abandons supplication." [Narrated by Muslim].

- I supplicate only for good. The Prophet, ﷺ, said:

"Do not invoke curses on yourself or on your children or on your possessions lest you should happen to do it at a moment when supplications are accepted, and your prayer might be granted." [Narrated by Muslim].

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I think and infer:

From the following hadiths the best times for making supplications:

Noble hadith	Best times for supplication
The Prophet, ﷺ, said: *"A servant becomes nearest to his Lord, ﷻ, when he is in prostration. So increase supplications while prostrating." [Narrated by Muslim].*	
The Prophet, ﷺ, said: *"There is a time on Friday at which a Muslim, while he or she is performing prayer and is supplicating to Allah, تعالى, will be granted whatever he or she is supplicating for." [Narrated by Al-Bukhari and Muslim].*	
The Prophet, ﷺ, said: *"The supplication made between the Adhan and the Iqama is never rejected" [Narrated by Al-Tirmidhi].*	

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I cooperate and search:

- For other times during which supplication will be answered.
- For best places to make supplication.

How is my supplication responded to?

The Messenger of Allah ﷺ, said:

"A Muslim who makes a supplication that does not involve a sin or severing the ties of blood will certainly be granted by Allah, ﷻ, in one of three ways: it will be granted to him in the world; it will be reserved for him in the Hereafter; or he will be protected from evil to an equal extent of his supplication." [Narrated by Ahmad].

Supplication is answered in one of these ways:

- Allah, ﷻ, grants the supplication and achieves the purpose for which it is made;
- Allah, ﷻ, protects the supplicating person from evil by virtue of the supplication;
- Allah, ﷻ, facilitates something that is better than the one for which supplication is made; or
- Allah, ﷻ, reserves something better for the supplicating person on the Day of Judgment.

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I read and infer:

- From the noble hadith things for which supplication cannot be made.

- _____
- _____

I think and comment:

- She invoked curses upon her classmate so that she does not win the reward of the contest in which she was preparing to participate.

- He supplicated to Allah, ﷻ, but the response was delayed. So, he stopped supplicating.

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I organize my concepts:

- I complete the following conceptual chart:

Manners of supplication

Why do I supplicate?	How I supplicate:	Response to supplication
_____	_____	A supplication for _____ or _____ will not be answered.
_____	_____	
_____	_____	

My Imprint:



- I never stop supplicating for the prosperity, safety and security of my country, the United Arab Emirates: O Lord, make this country - and all countries - safe, abundant and prosperous.

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Student Activities

I answer by myself

1. Supplications have several purposes. State three of them.

2. Complete the following:

Best hours for making supplications during the day and night	Best days for making supplications during the week	Best months for making supplications during the year.

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Enriching my experience:

- You noticed that your classmate often invokes evil upon his friends. Write him an email in which you ask him to stop invoking evil and advise him to follow the guidance of the Messenger of Allah ﷺ, in relation to supplication.
- Design an electronic poster including some supplications, indicating their merits and the time they must be said, then share it on social media in cooperation with your teacher.

I assess myself:

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

S	Aspect	Level		
		Strong	Average	Weak
1	My keenness on making supplications.			
2	My awareness of the importance of supplications.			
3	My memorization of some recommended supplications.			
4	My knowledge of the times during which supplications are answered.			
5	My willingness to include others in my supplications.			
6	My certainty that my supplication will be answered.			

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Notes

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LESSON FOUR
Voluntary Fasting

4

This lesson teaches me to:

- explain the concept of voluntary fasting.
- state the days in which fasting is recommended.
- infer benefits of voluntary fasting.

I take the initiative to learn:

Allah ﷻ, said:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ ﴾

"Yā 'Ayyuhā Al-Ladhīna 'Āmanū Kutiba `Alaykumu Aş-Şiyāmu Kamā Kutiba `Alá Al-Ladhīna Min Qablikum La`allakum Tattaqūn"

(O you who have believed, fasting is prescribed to you as it was prescribed to those before you that you may become righteous) [Al-Baqarah: 183].

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I recite and answer:

- State the pillar of Islam which Allah, ﷻ, decreed upon us in this verse.

Specify in the verse the word which indicates that it was decreed.

- The verse deals with obligatory fasting. State the other type of fasting.

I use my skills to learn

The concept of voluntary fasting:

Voluntary fasting is one of the voluntary worship acts for which, if performed, a Muslim will be rewarded. If a Muslim does not perform them, he will not be deemed to have sinned. Voluntary fasting is done on certain days on which fasting is recommended. It is something through which a Muslim wins the love of Allah, ﷻ. The Messenger of Allah, ﷺ, reported that his Lord, ﷻ, said:

"And the most beloved thing with which My servant comes nearer to Me is what I have enjoined upon him; and My servant keeps on coming closer to Me through performing voluntary worship acts till I love him." [Narrated by Al-Bukhari].

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I cooperate and contrast:

- Between obligatory fasting and voluntary fasting.

Aspect	Obligatory fasting	Voluntary fasting
Concept		
Result of performing it		
Result of not performing it		

Merits of voluntary fasting:

Voluntary fasting is one of the best deeds through which a servant gets closer to Allah ﷻ, due to its great merit and big reward; Allah ﷻ, multiplies the reward of fasting over seven hundred times. The Messenger of Allah ﷺ, said:

"Every good deed by the son of Adam will be multiplied manifold. A good deed will be multiplied ten times up to as many as seven hundred time. Allah ﷻ, said: 'Except for fasting, which is for Me and I shall reward for it. He gives up his desire and his food for My sake."
[Narrated by Muslim].

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I think and infer:

- From the following hadiths other merits of voluntary fasting.

Noble hadith	Merits of voluntary fasting
Abu Saeed Al-Khudri ﷺ, said: I heard the Prophet ﷺ, saying: *"Whoever fasts one day in the cause of Allah, تعالى, Allah will separate his face from the fire by a distance of seventy years." [Narrated by Al-Bukhari and Muslim].*	
Abu Omamah Al-Bahili, ﷺ, reported that he said: O Messenger of Allah, tell me to do something that will benefit me. He said: *"Take to fasting, for there is nothing like it." [Narrated by Al-Nasa'i].*	

I cooperate and explain

The benefits that a fasting person will get from fasting regularly – to the extent of his ability – in terms of:

Health:	
Behavior:	
Morals:	

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I think and infer:

Abdullah bin Amr, ﷺ, said: the Messenger of Allah,ﷺ , said to me:

"O Abdullah bin Amr, it has been conveyed to me that you observe fast during the day and stand in prayer during the whole night. Do not do that, for your body has a share of its own in you, your eye has a share of its own in you, and your wife has a share of her own in you. Observe fast and break it too. Fast for three days in every month and that is a perpetual fasting." I said: O Messenger of Allah, I have strength enough to do more than this. Whereupon he said: Then observe the fast of Prophet David, ﷺ; observe fast one day and break it on the other day. And he (Abdullah bin Amr) used to say: Would that I had availed myself of this concession. [Narrated by Al-Bukhari and Muslim].

- State the rule regarding the following acts in light of your understanding of the noble hadith:
- He is keen on performing voluntary fasting although he is very ill.

- He observes continuous voluntary fasting for the sake of Allah, ﷻ; he would observe fasting for two or three days without breaking the fast.

- Mention the best days for voluntary fasting in which the Messenger of Allah, ﷺ , encouraged us to fast in the noble hadith:

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Types of voluntary fasting:

Voluntary fasting is of two types:

First: open voluntary fasting:

This type of voluntary fasting is not time-specific; a Muslim can observe voluntary fasting on any day of the year, except for the forbidden days. The best way to observe this type of voluntary fasting is to follow the example of Prophet David, ﷺ, who used to observe fasting every other day. The Messenger of Allah, ﷺ, told Abdullah bin Amr:

> *"Fast one day and give up fasting for a day. That is the fasting of Prophet David, ﷺ, and that is the best fasting." I said, "I have the power to do better than that." The Prophet, ﷺ, said: "There is no better fasting than that." [Narrated by Al-Bukhari].*

I read and explain:

- Based on the following hadiths, mention the days in which fasting is forbidden.

Noble hadith	Days in which fasting is forbidden
Abu Huraira, رضي الله عنه, said: *"The Messenger of Allah, ﷺ, forbade fasting on two days: the day of Eid Al-Fitr and the day of Eid Al-Adha." [Narrated by Al-Muslim].*	
The Messenger of Allah, ﷺ, said: *"The days of Tashriq (the three days following Eid Al-Adha] are days of eating and drinking." [Narrated by Muslim].*	
Ammar رضي الله عنه, said: *"He who observes fasting on the day of doubt would have disobeyed Abu Al-Qasim (Prophet Mohammad), ﷺ." [Narrated by Al-Tirmidhi].*	

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I analyze and explain:

- The fasting of Prophet David, ﷺ, is the best fasting.

Second: time-specific voluntary fasting:

In this type, voluntary fasting is observed on specific days on a weekly, monthly or annual basis.

1. Weekly:	It is recommended that a Muslim fasts on Mondays and Thursdays. Aysha,ﷺ, said: *"The Prophet, ﷺ, used to try to fast on Mondays and Thursdays." [Narrated by Al-Nasa'i]*
2. Monthly:	It is recommended that a Muslim fasts three days every month. Abu Huraira, ﷺ, said: *"My friend, (the Messenger of Allah) ﷺ, directed me to observe fast three days in every month, to perform the two-Rak'ah Duha prayer, and to perform the Witr prayer before going to bed." [Narrated by Al-Bukhari and Muslim].*

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1. Annual:	It is recommended that a Muslim fasts on the following days: ✿ The first nine days of the month of Dhul-Hijja. The Messenger of Allah, ﷺ, said: *"There are no days during which righteous deeds are so pleasing to Allah than these days (i.e., the first ten days of Dhul-Hijja)." [Narrated by Al-Bukhari].* And the best of these days is the day of Arafah, for those who are not performing pilgrimage. The Messenger of Allah, ﷺ, said: *"Fasting on the Day of Arafah, I hope from Allah, expiates for the sins of the year before and the year after." [Narrated by Muslim].* ✿ Days during the month of Muharram. Abu Huraira, رضي الله عنه, said: The Messenger of Allah, ﷺ, said: *"The best month for fasting next after Ramadan is the month of Allah, Muharram, and the best prayer next after the obligatory prayers is the night prayer" [Narrated by Muslim].* The day of Muharram on which fasting was most stressed is Ashura; i.e. the tenth of Muharram. Abu Qatada, رضي الله عنه, said: the Messenger of Allah, ﷺ, was asked about fasting on the day of Ashura, and he said: *"It is an expiation for the preceding year" [Narrated by Muslim].* ✿ Days during the month of Sha'ban. Aysha, رضي الله عنها, said: *"I did not see the Messenger of Allah, ﷺ, fasting more in any other month than that of Sha'ban" [Narrated by Al-Bukhari and Muslim].*

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I think and calculate

The Prophet, ﷺ, said:

"Fast for three days in every month and that is a perpetual fasting." [Narrated by Al-Bukhari and Muslim].

- Fasting 3 days every month, with a good deed multiplied ten times: (3 x 10) = _____ good deeds. So, it is as if one is fasting the whole month.
- A Hijri year has 12 months _____ x 12) = _____ good deeds. So, it is as if one is fasting perpetually.

I cooperate and contrast:

- Fasting on the day of Arafah and fasting on the day of Ashura in the table below:

Aspect	Day of Arafah	Day of Ashura
Hijri date		
Merit of fasting on this day		

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I read and infer:

1. From the hadiths below the following:

The Messenger of Allah, ﷺ, said: *"Deeds of people are presented (to Allah) on Mondays and Thursdays. So, I like my deeds to be presented while I am fasting." [Narrated by Al-Tirmidhi].* ✿ The wisdom of recommending fasting on Mondays and Thursdays:	Osama bin Zaid, رضي الله عنه, reported that he said: *"O Messenger of Allah, I do not see you fasting in any month as much as you do in Sha'ban." He said: "That is a month to which people do not pay much attention, between Rajab and Ramadan. It is a month in which the deeds are taken up to the Lord of the worlds, and I like my deeds to be taken up while I am fasting." [Narrated by Abu Dawood and Al-Nasa'i].* ✿ The wisdom of recommending fasting in the month of Sha'ban:

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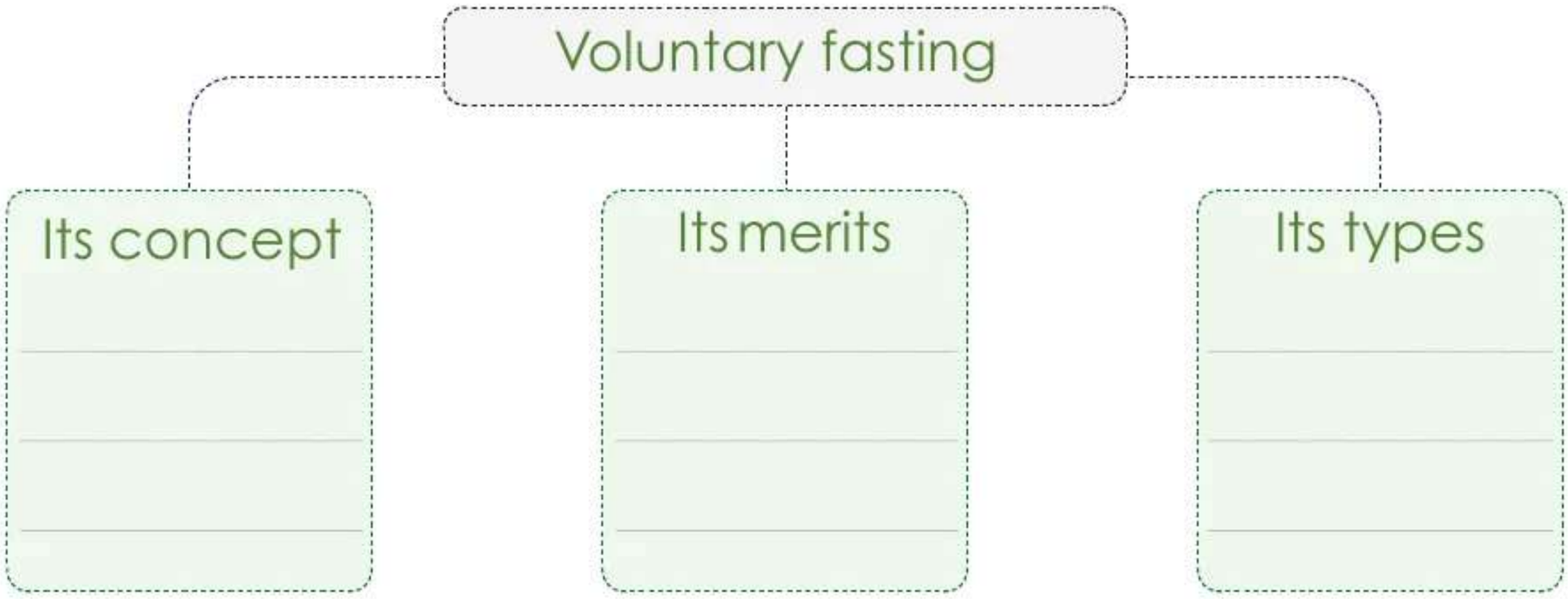
I cooperate and investigate:

The rule regarding the following after communicating with the Official Fatwa Center in the United Arab Emirates:

- Fasting six non-successive days after Eid in the month of Shawwal.

I organize my concepts:

- I complete the following conceptual chart:



My Imprint:

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



- I am keen on using my time to perform worship acts and do good deeds so that I bceome a good citizen.
- _____
- _____

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Student Activities

I answer by myself

1. What is meant by voluntary fasting?

2. What is the best type of voluntary fasting?

3. Read and infer from the following hadiths the days on which fasting is recommended, explaining the merits of fasting on these days:

Hadith	Days on which fasting is recommended	Merits of fasting on these days
Abu Qatada, ﷺ, said: "The Messenger of Allah, ﷺ, was asked about fasting on the day of Ashura, and he said: *"It is an expiation for the preceding yea" [Narrated by Muslim].*		
The Messenger of Allah, ﷺ, said: *"Fasting on the Day of Arafah, I hope from Allah, expiates for the sins of the year before and the year after." [Narrated by Muslim].*		
The Messenger of Allah, ﷺ said: *"Fast for three days in every month and that is a perpetual fasting." [Narrated by Al-Bukhari and Muslim].*		

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Enriching my experience:

- In cooperation with your classmates, design an electronic calendar showing days of the Hijri year on which fasting is recommended and explaining the merits of fasting on those days, and then show it to your classmates in the classroom.

I assess myself:

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

S	Aspect	Level		
		Always	Sometimes	Rarely
1	I use my time to do good deeds.			
2	I get closer to Allah, ﷻ, by observing voluntary fasting to the extent of my ability.			
3	I introduce the merits of voluntary fasting to my family and classmates.			
4	I contact the Official Fatwa Center in the United Arab Emirates to inquire about rules relating to voluntary fasting.			

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Notes

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LESSON FIVE

Aysha, Mother of the Believers, may Allah be pleased with her

5

This lesson teaches me to:

- know the personality of Aysha, Mother of the Believers, may Allah be pleased with her.
- explain her role in maintaining stability of the Prophet's family.
- infer the role of women in serving society.

I take the initiative to learn:

Allah, ﷻ, said:

﴿ ٱلنَّبِيُّ أَوۡلَىٰ بِٱلۡمُؤۡمِنِينَ مِنۡ أَنفُسِهِمۡۖ وَأَزۡوَٰجُهُۥٓ أُمَّهَٰتُهُمۡۗ ﴾

"An-Nabīyu 'Awlá Bil-Mu'uminīna Min 'Anfusihim Wa 'Azwājuhu~ 'Ummahātuhum"

(The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers.) [Al-'Aĥzāb: 6].

I recite and answer:

- What is the significance of the description by Allah, ﷻ, of the wives of the Prophet, ﷺ, as Mothers of the Believers?

- Mention the names of three wives of the Prophet, ﷺ.

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I use my skills to learn

Overview of the personality of the Mother of the Believers, Aysha, ﷺ.

Aysha,ﷺ, is the daughter of Abu Bakr Al-Siddiq, Abdullah bin Abu Quhafa, ﷺ.

- Her mother is Umm Rooman bint Aamir bin Owaymir Al-Kinaniya, of whom the Messenger of Allah, ﷺ, said:

> *"If you want to see one of the fair women with large beautiful eyes [mentioned in the Holy Qur'an], look at Umm Rooman" [Narrated by Al-Hakem].*

- She was born five years after the Prophet, ﷺ, was sent with the message of Islam, while her parents were Muslims. She said:

> *"I do not remember my parents believing in any religion other than Islam. Not a day passed without the Prophet, ﷺ, visiting us both in the mornings and evenings." [Narrated by Al-Bukhari].*

- Her kunya is Umm Abdullah. She was also called Al-Siddiqa, Mother of the Believers and Al-Humairaa.

- In his Tabaqat, Ibn Saad wrote that Abbad bin Hamza reported that Aysha,ﷺ, said:

> *O Messenger of Allah, will you not give me a kunya? He said, "Use the kunya derived from the name of Abdullah bin Al-Zubair." So, she was given the kunya of Umm Abdullah. [Al-Mu'jam al-Kabeer]*

- She lived sixty six years. She memorized the Holy Qur'an during the life of the Messenger of Allah, ﷺ, reported his hadiths and taught people many of the teachings of their religion.

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I analyze and summarize:

1. The overview of the personality of the Mother of the Believers, Aysha ﷺ, in the table below:

Description	Details
Her name	
Her mother	
Her birth	
Her kunya (title)	
Her knowledge	

Status of Aysha, ﷺ, with the Prophet, ﷺ:

- Amr bin Al-Aas reported that he asked the Prophet, ﷺ: Who among people is dearest to you? He said:

"Aysha". Amr then said: Who among men? He said: "Her father." [Narrated by Al-Bukhari].

- The Messenger of Allah, ﷺ, said:

"Many among men attained perfection, but among women none attained perfection except Mary, the daughter of Imran, and Asiya, the wife of Pharaoh. And the superiority of Aysha to other women is like the superiority of Tharid (an Arabic dish) to other meals." [Narrated by Al-Bukhari and Muslim].

- The Prophet, ﷺ, asked our Mother Aysha, ﷺ:

"Will you be happy to know that you are my wife in this world and in the Hereafter?" She said: Yes, I swear by Allah I will. He said: "You are my wife in this world and in the Hereafter." [Sahih Ibn Hibban].

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I read and summarize:

- The status of Aysha, ﵂, with her husband, our Prophet Mohammad, ﷺ.

- The foundations of the ideal relationship between husband and wife.

Status of Mother of the Believers Aysha, ﵂, with Muslims:

Aysha,﵂, is considered one of the most knowledgeable women in the world; she absorbed everything she learned from the Messenger of Allah, ﷺ, including the Qur'an, hadiths, interpretation and jurisprudence, thanks to her cleverness, strong memory and the many hadiths she reported. She was said to love knowledge and to ask about anything which she did not understand. Ibn Abu Mulaika reported that

> *"Whenever Aysha, the wife of the Prophet, ﷺ, heard anything which she did not understand, she used to ask again till she understood it completely." [Narrated by Al-Bukhari].*

Al-Zuhri said:

> *"If all knowledge of all Muslim women, including the wives of the Prophet, ﷺ, was brought together, Aysha would still have more knowledge than them all." [Al-Mu'jam al-Kabeer].*

I think and infer:

- Three factors that contributed to the genius of Aysha, ﵂.

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Aspects of the personality of Mother of the Believers Aysha, ﷺ:

I read and summarize aspects of the personality of our Mother Aysha, ﷺ:

- Orwa bin Al-Zubair said:

"Aysha, ﷺ, used to fast every day, whether she was travelling or not." [Al-Sunan Al-Kubra].

- Aysha,ﷺ, said:

"Never could the family of Mohammad, ﷺ, eat their fill of the bread of wheat for two successive days. Out of every two successive days, there would always be one day on which they ate dates." [Narrated by Muslim].

- Umm Dharra said:

- "Ibn Al-Zubair sent Aysha money in two bags. It was approximately one hundred thousand dirhams. Aysha asked for a plate and used it to distribute the money to people. In the evening, she called her maid and asked her to bring her food to break the fast. Umm Dharra said: O, Mother of the Believers, could not you buy us meat with one dirham? Aysha said: Do not reproach me. Had you reminded me, I would have done so." (Ibn Saad and Abu Naeem).

- Umm Dharra reported that Aysha, ﷺ,

"was sent money in two bags. She said: I estimated it at eighty or one hundred thousand dirhams. She was observing fast on that day. She asked for a plate, and sat distributing the money among people until nothing of it was left. In the evening, she called her maid and asked her to bring her food to break the fast. The maid brought her bread and oil. Umm Dhar said: Could not you buy us meat with one dirham of the money you distributed today so that we have it when we break the fast. Aysha said: Do not reproach me. Had you reminded me, I would have done so." [Helyat Al-Awliyaa].

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Aysha, ﵂, the knowledgeable woman:

Orwa bin Al-Zubair, ﵁, said: "O Mother, I am not surprised by your wisdom; I tell myself: she is the wife of the Messenger of Allah, , and the daughter of Abu Bakr. I am not surprised by your knowledge of poetry and history; I tell myself: she is the daughter of Abu Bakr, who was the most, or one of the most, knowledgeable men. But I am surprised by your knowledge of medicine. How and where did you acquire this knowledge? She patted his elbow and said:

O Orwa, the Messenger of Allah, تعالى, was ill in his last days, and Arab delegates from all tribes used to visit him. They prescribed him medication, and I used to administer them. This is how I acquired my medical knowledge." [Narrated by Ahmad].

I read and infer:

- The disciplines in which Mother of the Believers, Aysha,﵂, excelled.

Discipline	How it was acquired

I think and discuss the following statement:

- If you teach one girl, it is as if you have taught a whole nation.

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Mother of the Believers Aysha, ﵂, and defending one's country:

Aysha, ﵂, gave excellent examples in defending one's homeland; she participated in battles with the Messenger of Allah, ﷺ, nursing the injured, preparing food and serving water.

Anas bin Malik, ﵁, said:

"I saw Aysha bint Abu Bakr and Umm Sulaim. Both of them had tucked up their garments, so I could see the anklets on their feet. They were carrying water-skins on their backs and would pour water into the mouths of the people. They would then go back to the well, fill them again and would return to pour water into the mouths of the soldiers. Abu Talha's sword dropped down from his hands twice or thrice because of drowsiness." [Narrated by Al-Bukhari and Muslim].

I research and mention:

- The name of first UAE woman to fly a military aircraft in Operation Decisive Storm in Yemen.

- The name of the first female commander of Khawla bint Al-Azwar Military School in the UAE.

They said about Aysha, ﵂:

- Ibn Katheer said: "The world saw no one like Aysha in terms of her strong memory, knowledge, eloquence and wisdom".
- Al-Dhahabi said: "She is the most knowledgeable Muslim woman ever. I do not know any woman among Muslims, or even among all women, who is more knowledgeable than her."
- Al-Dhahabi said: "*The Musnad* of Aysha,﵂, comprises 2210 hadiths."
- Ibn Abdul Barr said: "Aysha, ﵂, was the only one in her time who mastered three disciplines: jurisprudence, medicine and poetry."
- Ataa bin Abu Rabah said: "Aysha, ﵂, was the most jurisprudent, the most knowledgeable and the wisest among people."

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I read and summarize:

- The characterizing features of the personality of Mother of the Believers Aysha, رضي الله عنها.

I organize my concepts:

Aysha, Mother of the Believers, may Allah be pleased with her

Overview of her personality	Her status	Aspects of her personality	Some disciplines in which she excelled

My Imprint:



- I appreciate the efforts of my country in empowering, educating and promoting the status of women.

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Student Activities

I answer by myself

1. There were several factors behind the genius of Aysha, ﷺ. State three of them.

- .....
- .....
- .....

2. Explain the wide knowledge of Aysha, ﷺ, through the following pieces of evidence:

- Abu Musa Al-Ash'ari,ﷺ, said:

> *"Whenever a hadith was unclear to us - the Companions of the Messenger of Allah, ﷺ - and we asked Aysha, we found her knowledgeable about it." [Narrated by Al-Tirmidhi].*

- Hisham bin Orwa reported that his father said:

> *"I never saw anyone who is more knowledgeable about halal, haram, jurisprudence, poetry and medicine than Aysha, Mother of the Believers." [Narrated by Al-Hakem].*

- Masrooq was asked:

> *"Was Aysha knowledgeable about obligatory acts of worship? He said: Yes, by Allah. I saw the most knowledgeable Companions of Mohammad, ﷺ, asking her about obligatory acts of worship." [Narrated by Al-Hakem].*

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Enriching my experience:

- Prepare a presentation with photos explaining the role of UAE women in achieving family stability and civilizational progress of society, and then present it before your classmates in the classroom.

I assess myself:

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

S	Aspect	Level		
		Always	Sometimes	Rarely
1	I am keen on learning from the biographies of the Mothers of the Believers, رضي الله عنهن.			
2	I learn from the biography of Aysha, رضي الله عنها.			
3	I believe in the importance of women's work.			
4	I respect women and appreciate their efforts in society.			
5	I appreciate the UAE's efforts in empowering and educating women.			

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This space is for you ...

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

Today

This month

This week

Last month

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