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MINISTRY OF EDUCATION

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YEAR OF COMMUNITY

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2031

2025-2026

Islamic Education

Grade
05

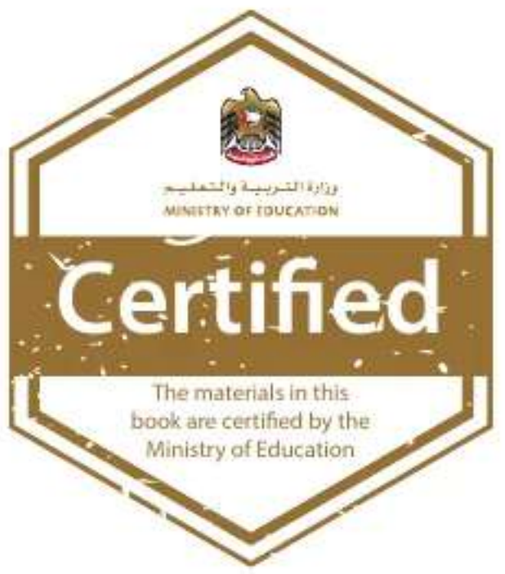
Islamic Education

Student book

Grade 5

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

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

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

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

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

The students' activities focus on three specific types: general activities for all students under the heading: '*I answer by myself*'; enrichment activities for distinguished students titled: '*Enriching my experience;* and applied activities entitled: "*I assess myself*".

The book strikes a balance between religious knowledge and educational activities by providing students with the necessary Islamic knowledge and concepts. At the same time, it has provided them the opportunity of enriching and broadening their knowledge through class learning activities.

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

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

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

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

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

May Allah grant success!

Authoring Committee

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Unit Four

4

It was by the mercy of Allah that you were lenient with them



The Contents of Unit Four

Ser. No.	Lesson	Theme	Domain
1	Surat An-Nazi'at	The Holy Qur'an	Divine Revelation
2	The Merciful Heart (Noble Hadith)	Noble Hadith	Divine Revelation
3	Kindness is Good.	Islamic Values	Islamic Values and Manners
4	"Make things easy and do not make them difficult." (A noble Hadith)	Noble Hadith	Divine Revelation
5	The Migration to Al-Madinah	The Prophet's Biography	The Prophet's Biography and Personalities

Lesson One

Surat An-Nazi'at

1

This lesson teaches me to

- read Surat An-Nazi'at correctly.
- explain the vocabulary of the surah.
- explain the consequence of non-believers.
- explain that human beings are accountable for their deeds.
- recite Surat An-Nazi'at by heart.

I take the initiative to learn

They are great creatures whose numbers only Allah, (تعالى), knows. He,ﷻ, created them from light, made heaven their abode and assigned to them the affairs of His servants. Some of them are responsible for rain and disposing it to wherever Allah wills, some are responsible for blowing the Trumpet (of the Hereafter), some are responsible for taking souls out of bodies, some are responsible for keeping a person safe while staying or moving, awake or sleeping, and some others are responsible for keeping record of people's deeds, both good and evil.

I reflect and answer:

- Who is meant in the above paragraph?
- Mention the missions they perform.
- Why did Allah (تعالى) provide them with great abilities?

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It was by the mercy of Allah that you were lenient with them

I use my skills to learn

I recite and learn by heart

Surat An-Nazi'at

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلنَّٰزِعَٰتِ غَرْقًا ﴿١﴾ وَٱلنَّٰشِطَٰتِ نَشْطًا ﴿٢﴾ وَٱلسَّٰبِحَٰتِ سَبْحًا ﴿٣﴾ فَٱلسَّٰبِقَٰتِ سَبْقًا ﴿٤﴾ فَٱلْمُدَبِّرَٰتِ
أَمْرًا ﴿٥﴾ يَوْمَ تَرْجُفُ ٱلرَّاجِفَةُ ﴿٦﴾ تَتْبَعُهَا ٱلرَّادِفَةُ ﴿٧﴾ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ﴿٨﴾ أَبْصَٰرُهَا خَٰشِعَةٌ ﴿٩﴾
يَقُولُونَ أَءِنَّا لَمَرْدُودُونَ فِى ٱلْحَافِرَةِ ﴿١٠﴾ أَءِذَا كُنَّا عِظَٰمًا نَّخِرَةً ﴿١١﴾ قَالُوا۟ تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾ فَإِنَّمَا
هِىَ زَجْرَةٌ وَٰحِدَةٌ ﴿١٣﴾ فَإِذَا هُم بِٱلسَّاهِرَةِ ﴿١٤﴾ هَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ﴿١٥﴾ إِذْ نَادَىٰهُ رَبُّهُۥ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى
﴿١٦﴾ ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ﴿١٧﴾ فَقُلْ هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ ﴿١٨﴾ وَأَهْدِيَكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ﴿١٩﴾ فَأَرَىٰهُ
ٱلْءَايَةَ ٱلْكُبْرَىٰ ﴿٢٠﴾ فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾ ثُمَّ أَدْبَرَ يَسْعَىٰ ﴿٢٢﴾ فَحَشَرَ فَنَادَىٰ ﴿٢٣﴾ فَقَالَ أَنَا۠ رَبُّكُمُ ٱلْأَعْلَىٰ ﴿٢٤﴾
فَأَخَذَهُ ٱللَّهُ نَكَالَ ٱلْءَاخِرَةِ وَٱلْأُولَىٰٓ ﴿٢٥﴾ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰٓ ﴿٢٦﴾ ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ ٱلسَّمَآءُ ۚ بَنَىٰهَا ﴿٢٧﴾
رَفَعَ سَمْكَهَا فَسَوَّىٰهَا ﴿٢٨﴾ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَىٰهَا ﴿٢٩﴾ وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَآ ﴿٣٠﴾ أَخْرَجَ مِنْهَا
مَآءَهَا وَمَرْعَىٰهَا ﴿٣١﴾ وَٱلْجِبَالَ أَرْسَىٰهَا ﴿٣٢﴾ مَتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ﴿٣٣﴾ فَإِذَا جَآءَتِ ٱلطَّآمَّةُ ٱلْكُبْرَىٰ ﴿٣٤﴾
يَوْمَ يَتَذَكَّرُ ٱلْإِنسَٰنُ مَا سَعَىٰ ﴿٣٥﴾ وَبُرِّزَتِ ٱلْجَحِيمُ لِمَن يَرَىٰ ﴿٣٦﴾ فَأَمَّا مَن طَغَىٰ ﴿٣٧﴾ وَءَاثَرَ ٱلْحَيَوٰةَ ٱلدُّنْيَا
﴿٣٨﴾ فَإِنَّ ٱلْجَحِيمَ هِىَ ٱلْمَأْوَىٰ ﴿٣٩﴾ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ ﴿٤٠﴾ فَإِنَّ ٱلْجَنَّةَ هِىَ
ٱلْمَأْوَىٰ ﴿٤١﴾ يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ﴿٤٢﴾ فِيمَ أَنتَ مِن ذِكْرَىٰهَآ ﴿٤٣﴾ إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ ﴿٤٤﴾ إِنَّمَآ أَنتَ
مُنذِرُ مَن يَخْشَىٰهَا ﴿٤٥﴾ كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓا۟ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا ﴿٤٦﴾

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It was by the mercy of Allah that you were lenient with them

Bismi Al-Lahi Ar-Raĥmāni Ar-Raĥīm

1 Wa An-Nāzi`āti Gharqāan 2 Wa An-Nāshiţāti Nashţāan 3 Wa As-Sābiĥāti Sabĥāan 4 Fālssābiqāti Sabqāan 5 Fālmudabbirāti 'Amrāan 6 Yawma Tarjufu Ar-Rājifahu 7 Tatba`uhā Ar-Rādifahu 8 Qulūbun Yawma'idhin Wājifatun 9 'Abşāruhā Khāshi`atun 10 Yaqūlūna 'A'innā Lamardūdūna Fī Al-Ĥāfirah 11 'A'idhā Kunnā `Iżāmāan Nakhiratan 12 Qālū Tilka 'Idhāan Karratun Khāsiratun 13 Fa'innamā Hiya Zajratun Wāĥidatun 14 Fa'idhā Hum Bis-Sāhirah 15 Hal A'Tāka Ĥadīthu Mūsá 16 'Idh Nādāhu Rabbuhu Bil-Wādi Al-Muqaddasi Ţūáa 17 Idh/hab 'Ilá Fir`awna 'Innahu Ţaghá 18 Faqul Hal Laka 'Ilá 'An Tazakká 19 Wa 'Ahdiyaka 'Ilá Rabbika Fatakhshá 20 Fa'arāhu Al-'Āyata Al-Kubrá 21 Fakadhdhaba Wa `Aşá 22 Thumma 'Adbara Yas`á 23 Faĥashara Fanādá 24 Faqāla 'Anā Rabbukumu Al-'A`lá 25 Fa'akhadhahu Al-Lahu Nakāla Al-'Ākhirati Wa Al-'Ūlá 26 'Inna Fī Dhālika La`ibratan Liman Yakhshá 27 'A'antum 'Ashaddu Khalqāan 'Ami As-Samā'u Banāhā 28 Rafa`a Samkahā Fasawwāhā 29 Wa 'Aghţasha Laylahā Wa 'Akhraja Đuĥāhā 30 Wa Al-'Arđa Ba`da Dhālika Daĥāhā 31 'Akhraja Minhā Mā'ahā Wa Mar`āhā 32 Wa Al-Jibāla 'Arsāhā 33 Matā`āan Lakum Wa Li'an`āmikum 34 Fa'idhā Jā'ati Aţ-Ţāmmatu Al-Kubrá 35 Yawma Yatadhakkaru Al-'Insānu Mā Sa`á 36 Wa Burrizati Al-Jaĥīmu Liman Yará 37 Fa'ammā Man Ţaghá 38 Wa 'Āthara Al-Ĥayāata Ad-Dunyā 39 Fa'inna Al-Jaĥīma Hiya Al-Ma'wá 40 Wa 'Ammā Man Khāfa Maqāma Rabbihi Wa Nahá An-Nafsa `Ani Al-Hawá 41 Fa'inna Al-Jannata Hiya Al-Ma'wá 42 Yas'alūnaka `Ani As-Sā`ati 'Ayyāna Mursāhā 43 Fīma 'Anta Min Dhikrāhā 44 'Ilá Rabbika Muntahāhā 45 'Innamā 'Anta Mundhiru Man Yakhshāhā 46 Ka'annahum Yawma Yarawnahā Lam Yalbathū 'Illā `Ashīyatan 'Aw Đuĥāhā. (Surat An-Nazi'at)

It was by the mercy of Allah that you were lenient with them

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(Surat An-Nazi'at)

In the name of Allah, the All-Beneficent, All-Merciful.

"1. By those (angels) who drag forth (disbelievers' souls) with violence, 2. By those (angels) who gently draw out (believers' souls), 3. By those who come floating (down from heaven with their Lord's Command), 4. By the angels hastening (as in race), 5. And those who govern the event (in this world by the Command of their Lord), 6. On the day when the first trumpet resounds (and all die), 7. And the second follows it (at which all rise from the dead), 8. On that day hearts beat in fear and trembling, 9. While their (owners') eyes are downcast 10. (Now) they are saying: Shall we really be restored to our first state 11. Even after we are crumbled bones? 12. They say: then that would be a return with loss. 13. Surely it will need but one shout, 14. And lo! They will be awakened on the surface of the earth. 15. Has there come unto you the history of Moses? 16. How his Lord called him in the holy vale of Tuwa, 17. (Saying:) Go you unto Pharaoh Lo! He has rebelled 18. And say (unto him): Have you (will) to attain purity (from disbelief)? 19. Then I will guide you to your Lord and you shalt fear (Him). 20. And he showed him the tremendous token. 21. But be denied and disobeyed, 22. Then turned he away in haste, 23. Then gathered he (his hosts and wizards) and summoned, 24. And proclaimed: "I (Pharaoh) am your Lord the Highest." 25. So Allah seized him (with destruction) as a punishment for the latter, as well as for the former, proclamation. 26. Lo! Herein is indeed a lesson for him who fears (his Lord). 27. Are you the harder to create, or is the heaven that He built? 28. He raised the height thereof and ordered it; 29. And He made dark the night thereof, and He brought forth the morn thereof. 30. And after that He spread the earth, 31. And produced therefrom the water thereof and the pasture thereof, 32. And He made fast the hills, 33. A provision and convenience for you and for your cattle. 34. But when the great, overwhelming disaster comes, 35. The day when man will call to mind his (whole) endeavor, 36. And hell will stand forth visible to him who sees, 37. Then, as for him who rebelled, 38. And chose the life of the world, 39. Lo! Hell will be his home. 40. But as for him who feared to stand before his Lord and restrained his soul from lust, 41. Lo! The Garden will be his home. 42. They ask you of the Hour: when will it come to port? 43. Why (ask they)? What have you to tell thereof? 44. Unto your Lord belongs (knowledge of) the term thereof. 45. You are but a warner unto him who fears it. 46. On the day when they behold it, it will be as if they had but tarried for an evening or the morn thereof."

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Guidance and a Lesson

Allah, (تعالى), says:

قَالَ تَعَالَىٰ: ﴿ وَٱلنَّٰزِعَٰتِ غَرۡقٗا ١ وَٱلنَّٰشِطَٰتِ نَشۡطٗا ٢ وَٱلسَّٰبِحَٰتِ سَبۡحٗا ٣ فَٱلسَّٰبِقَٰتِ سَبۡقٗا ٤ فَٱلۡمُدَبِّرَٰتِ أَمۡرٗا ٥ يَوۡمَ تَرۡجُفُ ٱلرَّاجِفَةُ ٦ تَتۡبَعُهَا ٱلرَّادِفَةُ ٧ قُلُوبٞ يَوۡمَئِذٖ وَاجِفَةٌ ٨ أَبۡصَٰرُهَا خَٰشِعَةٞ ٩ يَقُولُونَ أَءِنَّا لَمَرۡدُودُونَ فِي ٱلۡحَافِرَةِ ١٠ أَءِذَا كُنَّا عِظَٰمٗا نَّخِرَةٗ ١١ قَالُواْ تِلۡكَ إِذٗا كَرَّةٌ خَاسِرَةٞ ١٢ فَإِنَّمَا هِيَ زَجۡرَةٞ وَٰحِدَةٞ ١٣ فَإِذَا هُم بِٱلسَّاهِرَةِ ١٤ هَلۡ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ١٥ إِذۡ نَادَىٰهُ رَبُّهُۥ بِٱلۡوَادِ ٱلۡمُقَدَّسِ طُوٗى ١٦ ٱذۡهَبۡ إِلَىٰ فِرۡعَوۡنَ إِنَّهُۥ طَغَىٰ ١٧ فَقُلۡ هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ ١٨ وَأَهۡدِيَكَ إِلَىٰ رَبِّكَ فَتَخۡشَىٰ ١٩ فَأَرَىٰهُ ٱلۡأٓيَةَ ٱلۡكُبۡرَىٰ ٢٠ فَكَذَّبَ وَعَصَىٰ ٢١ ثُمَّ أَدۡبَرَ يَسۡعَىٰ ٢٢ فَحَشَرَ فَنَادَىٰ ٢٣ فَقَالَ أَنَا۠ رَبُّكُمُ ٱلۡأَعۡلَىٰ ٢٤ فَأَخَذَهُ ٱللَّهُ نَكَالَ ٱلۡأٓخِرَةِ وَٱلۡأُولَىٰٓ ٢٥ إِنَّ فِي ذَٰلِكَ لَعِبۡرَةٗ لِّمَن يَخۡشَىٰٓ ٢٦ ﴾

"1. By those (angels) who drag forth (disbelievers' souls) with violence, 2. By those (angels) who gently draw out (believers' souls), 3. By those who come floating (down from heaven with their Lord's Command), 4. By the angels hastening (as in race), 5. And those who govern the event (in this world by the Command of their Lord), 6. On the day when the first trumpet resounds (and all die), 7. And the second follows it (at which all rise from the dead), 8. On that day hearts beat in fear and trembling, 9. While their (owners') eyes are downcast 10. (Now) they are saying: Shall we really be restored to our first state 11. Even after we are crumbled bones? 12. They say: Then that would be a return with loss. 13. Surely it will need but one shout, 14. And lo! They will be awakened on the surface of the earth. 15. Has there come unto you the history of Moses? 16. How his Lord called him in the holy vale of Tuwa, 17. (Saying:) Go you unto Pharaoh Lo! He has rebelled 18. And say (unto him): Have you (will) to attain purity (from disbelief)? 19. Then I will guide you to your Lord and you shalt fear (Him). 20. And he showed him the tremendous token. 21. But be denied and disobeyed, 22. Then turned he away in haste, 23. Then gathered he (his hosts and wizards) and summoned, 24. And proclaimed: "I (Pharaoh) am your Lord the Highest." 25. So Allah seized him (with destruction) as a punishment for the latter, as well as for the former, proclamation. 26. Lo! Herein is indeed a lesson for him who fears (his Lord)." (Surat An-Nazi'at)

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It was by the mercy of Allah that you were lenient with them

I reflect on the meaning of the verses:

﴿وَٱلنَّٰزِعَٰتِ غَرۡقٗا﴾	*Wa An-Nāzi`āti Gharqāan*	The angels that take the souls of non-believers out of their bodies fiercely and violently at the time of death.
﴿وَٱلنَّٰشِطَٰتِ نَشۡطٗا﴾	*Wa An-Nāshiṭāti Nashṭāan*	The angels that take the souls of believers out of their bodies gently and softly at the time of death.
﴿وَٱلسَّٰبِحَٰتِ سَبۡحٗا﴾	*Wa As-Sābiĥāti Sabĥāan*	The angels that descend from heaven and ascend, by the order of Allah, as quickly as the swimmer in water.
﴿فَٱلسَّٰبِقَٰتِ سَبۡقٗا﴾	*Fāssābiqāti Sabqāan*	The angels that hurry to do Allah's commands without any delay.
﴿فَٱلۡمُدَبِّرَٰتِ أَمۡرٗا﴾	*Fālmudabbirāti 'Amrāan*	The angels that arrange to do the Commands of their Lord regarding the affairs of the Creation.

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It was by the mercy of Allah that you were lenient with them

I think carefully about the Qur'anic words:

ٱلرَّاجِفَةُ Ar-Rājifatu	The first blow at which everything quakes and is in a mess
وَاجِفَةٌ Wājifatun	Scared and terrified
خَٰشِعَةٌ Khāshi`atun	Submissive and humiliated
ٱلْحَافِرَةِ Al-Ĥāfirati	Former state of life
نَّخِرَةً Nakhiratan	Rotten bones
زَجْرَةٌ Zajratun	One shout
ٱلسَّاهِرَةِ Bis-Sāhirati	On the earth's surface
طُوًى Ṭūáan	The name of the valley where Allah spoke to Moses, (عليه السلام)
طَغَىٰ Ṭaghá	Transgressed all bounds
تَزَكَّىٰ Tazakká	Purify yourself
ٱلْءَايَةَ ٱلْكُبْرَىٰ Al-'Āyata Al-Kubrá	The miracle of the staff and the white hand
أَدْبَرَ Adbara	Turned away
فَحَشَرَ Faĥashara	gathered
نَكَالَ Nakāla	punishment

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The verses include several topics, namely:

1 – The truth about the Day of Judgement:

In these holy verses, Allah (تعالى) swore by the angels to confirm to people the truth of the Day of Judgement. He (تعالى) mentioned some incidents of the Hour (preceding the Day of Judgement), including the First Blow of the Horn, when all creatures die, followed by another blow at which they are returned to life and gathered to be brought to account by Allah. Therefore, we must hasten to do useful acts by which we obtain reward in this worldly life and be successful on the Day of Judgement.



I think carefully and answer:

- What will happen to creatures on the Day of Judgement?

- Why do the hearts of disbelievers tremble and their eyes look downward on the Day of Judgement?

- What is the relationship between the justice and wisdom of Allah (تعالى) and the judgement on the Day of Judgement?

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I expect and explain:

- What happens if all people believe that Allah will bring them forth for their deeds on the Day of Judgement?

2 – The consequence of wrong-doers:

The holy verses narrated the story of Prophet Moses son of Imran,(عليه السلام) , when Allah (تعالى) addressed him while he was in the Holy Valley (Tuwa in Sinai) and revealed to him the order to go to Pharaoh to call him to be obedient to Allah. Pharaoh was too arrogant and exceeded the limits in his disbelief and oppression of people. So, Moses (عليه السلام) showed Pharaoh the great sign of the truthfulness of his message: the staff, which turned into a serpent by Allah's will. When Moses picked it up, it turned back into a staff as it was before. Yet Pharaoh disbelieved Moses (عليه السلام) gathered his troops and brought the magicians to refute the truth and drive people away from believing Moses (عليه السلام) He claimed that he was the lord of humankind, so Allah (تعالى) punished him with Hellfire in the Hereafter, and with drowning him in his worldly life. Thus, he became a lesson for others.



I cooperate and explain

- the method of Moses (عليه السلام) in calling Pharaoh.
- the proof that was used to convince Pharaoh of the truthfulness of Moses (عليه السلام).
- the reasons that caused Pharaoh to gather people and claim that he was the Higher Lord.

It was by the mercy of Allah that you were lenient with them

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I think and cite from the holy verses:

- Allah (تعالى) supports His Messengers and grants them victory.

- The miracle of Moses (عليه السلام) was stronger than magic.

- Pharaoh deserved Allah's punishment.

I reflect and answer:

- Why does Allah (تعالى) tell us the stories of past nations in the Holy Qur'an?

I cooperate and answer:

A non-Muslim person, whom you knew through social media, asked you to tell him about Islam.

- Write three things that you would like to mention during your talk.

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The Greatness of the Mighty Creator

Allah (تعالى) says in Surat An-Nazi'at:

قَالَ تَعَالَىٰ: ﴿ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ ٱلسَّمَآءُ بَنَىٰهَا ﴿٢٧﴾ رَفَعَ سَمْكَهَا فَسَوَّىٰهَا ﴿٢٨﴾ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَىٰهَا ﴿٢٩﴾ وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَآ ﴿٣٠﴾ أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَىٰهَا ﴿٣١﴾ وَٱلْجِبَالَ أَرْسَىٰهَا ﴿٣٢﴾ مَتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ﴿٣٣﴾ فَإِذَا جَآءَتِ ٱلطَّآمَّةُ ٱلْكُبْرَىٰ ﴿٣٤﴾ يَوْمَ يَتَذَكَّرُ ٱلْإِنسَٰنُ مَا سَعَىٰ ﴿٣٥﴾ وَبُرِّزَتِ ٱلْجَحِيمُ لِمَن يَرَىٰ ﴿٣٦﴾ فَأَمَّا مَن طَغَىٰ ﴿٣٧﴾ وَءَاثَرَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿٣٨﴾ فَإِنَّ ٱلْجَحِيمَ هِىَ ٱلْمَأْوَىٰ ﴿٣٩﴾ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ ﴿٤٠﴾ فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ ﴿٤١﴾ يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ﴿٤٢﴾ فِيمَ أَنتَ مِن ذِكْرَىٰهَآ ﴿٤٣﴾ إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ ﴿٤٤﴾ إِنَّمَآ أَنتَ مُنذِرُ مَن يَخْشَىٰهَا ﴿٤٥﴾ كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓا۟ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا ﴿٤٦﴾﴾

27 'A'antum 'Ashaddu Khalqāan 'Ami As-Samā'u Banāhā 28 Rafa`a Samkahā Fasawwāhā 29 Wa 'Aghṭasha Laylahā Wa 'Akhraja Đuĥāhā 30 Wa Al-'Arđa Ba`da Dhālika Daĥāhā 31 'Akhraja Minhā Mā'ahā Wa Mar`āhā 32 Wa Al-Jibāla 'Arsāhā 33 Matā`āan Lakum Wa Li'an`āmikum 0 34 Fa'idhā Jā'ati Aṭ-Ṭāmmatu Al-Kubrá 35 Yawma Yatadhakkaru Al-'Insānu Mā Sa`á 36 Wa Burrizati Al-Jaĥīmu Liman Yará 37 Fa'ammā Man Ṭaghá 38 Wa 'Āthara Al-Ĥayāata Ad-Dunyā 39 Fa'inna Al-Jaĥīma Hiya Al-Ma'wá 40 Wa 'Ammā Man Khāfa Maqāma Rabbihi Wa Nahá An-Nafsa `Ani Al-Hawá 41 Fa'inna Al-Jannata Hiya Al-Ma'wá 42 Yas'alūnaka `Ani As-Sā`ati 'Ayyāna Mursāhā 43 Fīma 'Anta Min Dhikrāhā 44 'Ilá Rabbika Muntahāhā 45 'Innamā 'Anta Mundhiru Man Yakhshāhā 46 Ka'annahum Yawma Yarawnahā Lam Yalbathū 'Illā `Ashīyatan 'Aw Đuĥāhā (Surat An-Nazi'at)

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It was by the mercy of Allah that you were lenient with them

"27. Are you the harder to create, or is the Heaven that He built? 28. He raised the height thereof and ordered it; 29. And He made dark the night thereof, and He brought forth the morn thereof. 30. And after that He spread the earth, 31. And produced therefrom the water thereof and the pasture thereof, 32. And He made fast the hills, 33. A provision and convenience for you and for your cattle. 34. But when the great, overwhelming disaster comes, 35. The day when man will call to mind his (whole) endeavor, 36. And hell will stand forth visible to him who sees, 37. Then, as for him who rebelled 38. And chose the life of the world, 39. Lo! Hell will be his home. 40. But as for him who feared to stand before his Lord and restrained his soul from lust, 41. Lo! The Garden will be his home. 42. They ask you of the Hour: when will it come to port? 43. Why (ask they)? What have you to tell thereof? 44. Unto your Lord belongs (knowledge of) the term thereof. 45. You are but a warner unto him who fears it. 46. On the day when they behold it, it will be as if they had but tarried for an evening or the morn thereof."

I think carefully about the meaning of the Qur'anic verses:

﴿وَأَغۡطَشَ لَيۡلَهَا﴾	*Wa 'Aghṭasha Laylahā*	He made its night very dark.
﴿وَأَخۡرَجَ ضُحَىٰهَا﴾	*Wa 'Akhraja Đuĥāhā*	He brought out its day light and made it bright.
﴿وَٱلۡأَرۡضَ بَعۡدَ ذَٰلِكَ دَحَىٰهَآ﴾	*Wa Al-'Arđa Ba`da Dhālika Daĥāhā*	He spread the earth out and made it suitable for residence and living.
﴿أَخۡرَجَ مِنۡهَا مَآءَهَا وَمَرۡعَىٰهَا﴾	*'Akhraja Minhā Mā'ahā Wa Mar`āhā*	He brought forth water and pasture from it.
﴿وَٱلۡجِبَالَ أَرۡسَىٰهَا﴾	*Wa Al-Jibāla 'Arsāhā*	He fixed the mountains firmly to made the earth stable.

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I study the general meaning of the verses:

The holy verses include three topics, namely:

1 – Allah (تعالى) is the Creator of heavens and the earth:

In these verses, Allah (تعالى) addresses those disbelievers who deny resurrection, drawing their attention to the fact that the creation of heavens is greater than the creation of man. Allah (تعالى) raised the ceiling of heaven and made it into multiple layers to preserve life on earth. He made its night dark and its daytime bright with light; spread forth the earth and brought forth springs and rivers from it; produced plants and pastures from it for people and animals to eat; and stabilized it with mountains to be suitable for human life.



I think and expect

what would happen if:

- all days were nights?

- the mountains disappeared from the earth's surface?

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2 – Allah's just reward on the Day of Judgement:

Then the holy verses described the justice of Allah (تعالى) in His judgement of people. They explained that on the Day of Judgement people will be divided according to their deeds that they had done in the worldly life. Allah will then bring everyone to account for their acts. Thus, people will be divided into two parts:

The first part: those who exceeded the limits ordained by Allah by disbelief and preference of this life over the Hereafter; their end will be in Hellfire, because they had done evil deeds in their worldly life and did not believe that they would be punished in the Hereafter.

The second part: those who feared the Day of Judgement and got ready for it by refraining from evil deeds; they will enter Paradise.

I think and compare:

Aspect of Comparison	Happy People	Miserable People
Their deeds in the world		
Their feelings on the Day of Judgement		
Their end		

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I cooperate and specify

- The person who forbids the soul from low desires:

Hamdan	He likes to get everything. When his father refuses to buy a toy for him, he takes the toys of his brothers. If he needs something at school, he takes it from the bags of his classmates.
Ahmed	He likes to play computer games frequently. When his mother asks him for something, he leaves the computer and responds to the request of his mother. When he hears the call to prayer, he stops playing at once and goes to the mosque to perform prayer there.
Manal	She likes to watch TV a lot. She may even delay prayer until the end of the program. Sometimes, sleep overcomes her before she prays.
Budoor	She likes to boast about her new dress in front of her friends and speak about what she does. Sometimes, she claims things that did not happen. If she is annoyed by one of her classmates, she speaks badly about her to make others hate her.

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The person who forbids the soul from low desires: .....

3 – Only Allah (تعالى) knows the time of the Hour.

The holy verses described for us the condition of the Qurayshi disbelievers who asked the Prophet (ﷺ) to make fun of him, "When is the Day of Judgement?" Allah (ﷻ) answered them that Muhammad (ﷺ) had no information about it because it is part of the unseen which is known only to Allah (تعالى). The Prophet's task is to remind them of it and alert them to the need to get ready for it. It will be a horrible day abounding with horrors that make human beings think that their past worldly life was only an hour length.



I read and reflect:

A Bedouin asked the Prophet (ﷺ) about the time of the Hour. The Prophet (ﷺ) asked him, "What have you prepared for it?" He answered, "Love for Allah and His Messenger." The Prophet (ﷺ) said to him, "You will be with those whom you love." (Muslim)

- What should a Muslim do to be ready for the Hour?

- How do you show your love for the Prophet (ﷺ)?

I reflect and justify:

- Allah (تعالى) reminds people of the favors He has given to them.

- Allah (تعالى) has hidden the time of the Hour, so no one other than Him knows its time.

- On the Day of Judgement, man thinks that he lived a short period of time.

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I recite and link:

Allah (تعالى) says:

﴿يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّى ۖ لَا يُجَلِّيهَا لِوَقْتِهَآ إِلَّا هُوَ ۚ ثَقُلَتْ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۗ يَسْـَٔلُونَكَ كَأَنَّكَ حَفِىٌّ عَنْهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾﴾ [الأعراف]

[187 Yas'alūnaka `Ani As-Sā`ati 'Ayyāna Mursāhā Qul 'Innamā `Ilmuhā `Inda Rabbī Lā Yujallīhā Liwaqtihā 'Illā Huwa Thaqulat Fī As-Samāwāti Wa Al-'Arđi Lā Ta'tīkum 'Illā Baghtatan Yas'alūnaka Ka'annaka Ĥafīyun `Anhā Qul 'Innamā `Ilmuhā `Inda Al-Lahi Wa Lakinna 'Akthara An-Nāsi Lā Ya`lamūna] (Sūrat al-'A'rāf)

"187. They ask you of the (destined) Hour, when will it come to port. Say: Knowledge thereof is with my Lord only. He alone will manifest it at its proper time. It is heavy in the heavens and the earth. It comes not to you save unaware. They question you as if you could be well informed thereof. Say: Knowledge thereof is with Allah only, but most of mankind know not."
(Sūrat al-'A'rāf)

The link between the holy verse and the subject of the lesson is:

.....

.....

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I organize my concepts

Surat An-Nazi'at

From the events of the Day of Judgement

From the favors of Allah to man

Allah (تعالى) ordered Moses, عليه السلام

to go ..... and call him .....

But Pharaoh ..... and .....

So Allah (تعالى) punished him

In worldly life .....

In the Hereafter .....

My Imprint:

- I carry out the orders of Allah (تعالى) in obedience to Him, because He is my Creator and Sustainer.



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Student Activities

I answer on my own:

Activity One:

Write those verses from Surat An-Nazi'at that are in agreement with te following verses:

- Allah, (تعالى), says:

﴿وَجَعَلْنَا ٱلَّيْلَ وَٱلنَّهَارَ ءَايَتَيْنِ ۖ فَمَحَوْنَآ ءَايَةَ ٱلَّيْلِ وَجَعَلْنَآ ءَايَةَ ٱلنَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ ۚ وَكُلَّ شَىْءٍ فَصَّلْنَٰهُ تَفْصِيلًا﴾ [الْإِسْرَاءُ: 12].

12 Wa Ja`alnā Al-Layla Wa An-Nahāra 'Āyatayni Famaĥawnā 'Āyata Al-Layli Wa Ja`alnā 'Āyata An-Nahāri Mubşiratan Litabtaghū Faḍlāan Min Rabbikum Wa Lita`lamū `AdadaAs-Sinīna Wa Al-Ĥisāba Wa Kulla Shay'in Faşşalnāhu Tafşīlā

"12. And we have appointed the night and the day two signs. Then We have made dark the sign of the night, and We have made the sign of the day sight giving, that you may seek bounty from your Lord, and that you may know the computation of the years, and the reckoning; and everything have We expounded with a clear expounding." (Surat Al-Isra)

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- Allah (تعالى) says:

﴿وَجَعَلْنَا فِي ٱلْأَرْضِ رَوَٰسِيَ أَن تَمِيدَ بِهِمْ﴾ [الْأَنْبِيَاءُ: 31].

[31 Wa Ja`alnā Fī Al-'Arđi Rawāsiya 'An Tamīda Bihim]

"31. And We have placed in the earth firm mountains lest it quake with them." (Surat Al-Anbiyaa)

- Allah (تعالى) says:

﴿بَلِ ٱلسَّاعَةُ مَوْعِدُهُمْ وَٱلسَّاعَةُ أَدْهَىٰ وَأَمَرُّ﴾ [الْقَمَرُ: 46].

[46 Bali As-Sā`atu Maw`iduhum Wa As-Sā`atu 'Ad/há Wa 'Amarru.]

"46. Nay, but the Hour (of doom) is their appointed tryst, and the Hour will be more wretched and more bitter (than their earthly failure)." (Surat Al-Qamar)

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Activity Two:

How do you behave in the following cases?

- The Mu'aẓẓin called to al-Maghrib Prayer while you were playing football with your friends.

- You forgot your daily pocket money and noticed that some money fell from one of your fellow students.

- You saw a classmate speaking badly about another classmate who was absent.

Activity Three:

What is the result of the following acts?

- Arrogance and injustice to people: .....
- Advising others harshly: .....
- Reading the Qur'an and reflecting on it: .....
- Bad deeds in the worldly life: .....

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Activity Four:

How do you deal with each of the following:

- Your schoolmate is in need of help. .....
- You entered the classroom and found in it three new students whom you do not know. .....
- A foreign neighbor of yours has recently embraced Islam and wants to learn more about prayer. .....

Enriching my experience

One of the greatest favors of Allah (تعالى) to human beings is that He made night dark for people to take rest and sleep after the hard work of the day, and made the daytime shining and full of light for people to spread, win their living and meet their needs.

I search for:

- the effects on human health in case a person sleeps in daytime and wakes up all night throughout his/her life. Organize them in a presentation and talk about them to your schoolmates.

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I assess myself:

1 – How far is my commitment to the values mentioned in the lesson?

	The Domain	Always	Sometimes	Rarely
1	I obey Allah (تعالى) in all His orders and avoid disobedience to Him.			
2	I am keen to be ready for the Day of Judgement.			
3	I read the Holy Qur'an and reflect on its meanings to learn a lesson from it.			
4	I give advice gently and avoid harshness and ridicule.			
5	I thank Allah (تعالى) for His favors by keeping them and using them in His obedience.			

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Lesson Two

The Merciful Heart (Noble Hadith)

2

This lesson teaches me to

- read the noble Hadith correctly.
- explain the concept of mercy.
- identify the reasons for human happiness or misery in life.
- infer the reward of mercy.
- read the noble Hadith properly by heart.

I take the initiative to learn:

Three friends passed by a cat whose leg was stuck between rocks. The first passed by the cat and did not pay attention to it.

The second said: This is a reckless cat; it must be stoned.

The third hurried to free the cat and gave it water.



I reflect and decide:

- if you were with them, what would you behave toward the cat?

What do you think about the behavior of the second friend?

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- What is the characteristic of the third?

- What is the opposite of 'cruelty'?

I use my skills to learn

I recite and learn by heart

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قالَ: سَمِعْتُ أَبا الْقاسِمِ ﷺ يَقولُ: «لَا تُنْزَعُ الرَّحْمَةُ إِلَّا مِنْ شَقِيٍّ»

[رَواهُ التِّرْمِذِيُّ].

Abu Huraira (رضي الله عنه) said: I heard Aba AL-Qassim [the Prophet] (ﷺ) say, "Only a miserable person is deprived of mercy." (Tirmthi)

I think carefully of the meanings of the vocabulary:

لَا تُنْزَعُ	The heart lacks mercy.
الرَّحْمَةُ	Kindness, mercy and compassion.
الشَّقِيِّ	The person who suffers from troubles in his life because his heart lacks mercy.

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It was by the mercy of Allah that you were lenient with them

I understand the meaning of the Hadith:

Mercy is a good characteristic that Allah (تعالى) loves. A Muslim who has mercy on people and other creatures wins the love of Allah (تعالى). Mercy also results in happiness and success in the worldly life and the Hereafter. Only those whose hearts are full of love, mercy and tenderness will have the mercy of Allah. The Prophet (ﷺ) disapproved of those who lack this good quality; they are miserable in this life and in the Hereafter because they are far from the Mercy of Allah (تعالى).

- Allah (تعالى) says:

﴿إِنَّ رَحْمَتَ ٱللَّهِ قَرِيبٌ مِّنَ ٱلْمُحْسِنِينَ﴾ [الْأَعْرَافُ: 56].

[InnaRaĥmata Al-Lahi Qarībun Mina Al-Muĥsinīn]

"Surely, the mercy of Allah is near unto the good." (Al-A'raf 56)

- Allah (تعالى) says:

﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ .....﴾ [الْأَعْرَافُ: 156].

[Wa Raĥmatī Wasi`at Kulla Shay'in]

"..and My mercy embraces all things." (Al-A'raf 156)

I discuss and explain:

- the concept of mercy in my own style.



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- what is meant by the 'miserable person' whom the Prophet (ﷺ) told about?

- the reward of those who are merciful.

I assess and distinguish between a miserable person and a happy one as regards the following behaviors:

Behavior	Happy	Miserable
He ties up a dog and leaves it without food or water.		
She gives food to the hens that she keeps in her farm.		
He helps his neighbor carry some luggage to his house.		
He shouts at his mother and does not welcome her advice.		
He helps his little brother to carry his school bag.		
A group of children agree to dump waste at the school court so that the janitor should clean the place again.		

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Salim is a merciful child

Salim was late for his time of arrival home; so his mother felt anxious about him.

Father: Are all our sons back from school?

Mother: Yes, except Salim.

Father: It is not his habit to be late.

Khalid: My brother Salim is back. He looks tired; I don't know why.

Salim: *Assalamu Alaykumm*! I am sorry for being late. I saw a little child who got lost on side streets; so I waited until one of the passers-by called the police to take him from us.

Khalid: Why didn't you ask him about the address of his house?

Salim: He cannot speak, and he was very tired and crying. I sympathized with him and gradually I felt that he liked me very much and felt safe after I had given him juice.

Mother: Well done, my son! This mercy is a blessing from Allah upon us.

Father: Mercy is a great virtue. Allah(تعالى) has prescribed mercy for Himself; He is the All-Beneficent, the All-Merciful! The sayings and acts of the Prophet (ﷺ) established the meaning of mercy.



It was by the mercy of Allah that you were lenient with them.

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Khalid: Our Prophet (ﷺ) showed compassion and tenderness for children. He even was like a father to them, kissing, hugging and playing with them.

Mother: If he started prayer and heard a baby crying, he used to make it shorter. Abu Qatada narrated that Prophet (ﷺ)said:

"I rise up to pray, with the intention to elongate my prayer, thereupon I hear the cry of a child which makes me shorten my prayer disliking to make it hard on his/her mother." [Al-Bukhari and Muslim]

Salim: He used to carry children and bear their harm.

Mother: He (ﷺ) felt sad when he lost his children, like all humans, with full patience and submission to the will of Allah. When his grandson died, his tears fell down from eyes. Saad bin Obadah (رضي الله عنه) said to him,

"O Messenger of Allah, what is this?" The Prophet (ﷺ) answered, "This is mercy which Allah implanted in the hearts of His servants. Allah gives mercy to His merciful servants." (Bin Hibban).

Father: He (ﷺ) encouraged care and kindness to the family, wife and daughters. He used to say: If a person has daughters and he treats them kindly, they will be a shield for him against Hellfire.

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It was by the mercy of Allah that you were lenient with them

I read and find out

- the reason for Salim's delay.

- the characteristic of Salim.

- the importance of what Salim did for the child.

- how to follow the example of Salim.

The areas of mercy:

There are many domains of mercy, including:

Mercy toward parents; mercy toward orphans; mercy toward the poor and the needy; mercy toward servants; mercy toward animals; mercy toward old people; mercy toward neighbors and mercy toward workers.

It was by the mercy of Allah that you were lenient with them

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I cooperate and write

the domain of mercy from the following pictures:



.....



.....



.....



.....



.....



.....

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From the result of mercy

- Allah's love and people's love for a merciful person.
- Those who are merciful follow the manners of our Prophet Muhammad.
- It is the key to Allah's forgiveness.
- A person feels his true belonging to the community.

Mercy causes us to take care of those who are weak in society, like the poor, the needy, widows, orphans, old people, the disabled, and others.

I think and find out:

The effects of cruelty

- .....
- .....
- .....

The UAE is a model of Mercy:

The UAE (leadership and people) set the most wonderful example of commitment to the virtue of mercy. This is clear from providing an honorable living for the people and residents in the country and giving help to those who need it. This includes providing food, medicine, housing, education, relief of the aggrieved, and continuous humanitarian aid around the world.



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It was by the mercy of Allah that you were lenient with them

I read and answer:

3.7
billion dollars as assistance, loans and grants to about 137 countries across the world in 2011 and 2012.

5.2
billion dollars as development, relief and humanitarian assistance.

5
million children in 51 countries benefitted from the 'Dress 1 million children' campaign.

1
The UAE ranked world's top aid donor in comparison to its Gross National Income (GNI) in 2013.

163
billion dollars were provided by the UAE in the form of trust loans or irrecoverable grants since the foundation of the UAE up to 2010.



9.8
billion to fight poverty in the world during a three-year period.

71
countries benefitted from the UAE assistance during the past six years.

858
million dirhams in support of the campaigns against infantile paralysis in poor countries.

460
million dollars, the value of "Zayed Humanitarian Projects".

61
countries benefitted from the water supply project at a value of 1 billion dirhams.

- write five humanitarian aids provided by the UAE worldwide.

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It was by the mercy of Allah that you were lenient with them

I search and read:

- in the Prophet's biography a story about his mercy (ﷺ), explaining how to follow his example.

I recite and link:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓاْ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا ﴿٢٤﴾﴾ [الْإِسْرَاءُ:23 ـ 24]

[23 Wa Qađá Rabbuka ʻAllā Taʿbudū ʻIllā ʻĪyāhu Wa Bil-Wālidayni ʻIĥsānāan ۝ ʻImmā Yablughanna ʿIndak a Al-Kibara ʻAĥaduhumā ʻAw Kilāhumā Falā Taqul Lahumā ʻUffin Wa Lā Tanharhumā Wa Qul Lahumā Qawlāan Karīmāan 24 Wa Akhfiđ Lahumā Janāĥa Adh-Dhulli Mina Ar-Raĥmati Wa Qul Rrabbi Irĥamhumā Kamā Rabbayānī Şaghīrā]

"23. Your Lord has decreed, that you worship none save Him, and (that you show) kindness to parents. If one of them or both of them to attain old age with you, say not "Pooh" unto them nor repulse them, but speak unto them a gracious word. 24. And lower unto them the wing of submission through mercy, and say: My Lord! Have mercy on them both as they did care for me when I was little." (Surat Al-Isra)

- The two verses share the Hadith of the lesson in one characteristic.

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I organize my concepts

Only a miserable person is deprived of mercy

Mercy is .....

The fruits of mercy include:

.....

.....

The miserable person mentioned in the Hadith is .....

The effects of cruelty include:

.....

.....

My Imprint



- I have mercy on those around me in the footsteps of the Prophet (ﷺ), and in implementation of the approach of our wise leadership, to represent my religion and country properly.

It was by the mercy of Allah that you were lenient with them

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Student Activities

I answer by myself

Activity One:

Write the word (merciful) before the relevant statement and the word (cruel) before the relevant statement, too:

(.....)	✡ He is keen to help his grandfather and go with him to the mosque.
(.....)	✡ He loves his little brothers and plays with them.
(.....)	✡ he beats the workers working in his farm and assigns hard work to them.
(.....)	✡ A man respects his parents, always visits them and offers them gifts.
(.....)	✡ He intentionally throws waste and says: Sanitation workers will collect them.

Activity Two:

Give your opinion about the following attitudes:

Attitudes	Agree	Disagree
He agreed with his friend to hinder his competitor in the running race.		
He refused his mother's request to help his brothers with their studies.		
He joined a campaign to help cancer patients in the world.		
He kept the leftovers and empty cans in the playground so that cleaners would collect them.		
He hits cats intentionally with his car in the street.		

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Activity Three:

Read the attributes of the following two characters, then conclude the effects of the work of each of them:

First Character: A man who respects his old parents, has mercy on his children, plays with them and kisses them. He participates in humanitarian campaigns announced by the government to help the needy; keeps pets and asks his wife to visit the family of his martyr neighbor and be reassured that they are in good condition.

Second Character: A man who has a large farm delays the wages of his workers and requires them to do difficult work. He has animals, but he does not clean their place and does not bring a veterinary for them if they are sick.

I describe the first character as	I describe the second character as .....
The effects of merciful treatment:	The effect of cruel treatment: .....

Enriching my experience

- Search the Prophet's biography for examples that show his mercy on children.

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It was by the mercy of Allah that you were lenient with them

I assess myself

How far am I committed to the values mentioned in the lesson?

	Aspect of Learning	My Commitment		
		Average	Good	Excellent
1	I observe mercy to reap its fruit in this world and the Hereafter.			
2	I keep away from cruelty in my dealings with creatures, including people, animals and plants.			
3	I observe good manners with all people in order to represent my religion and country properly.			
4	I help my father carry out some work.			
5	I express my pride in belonging to a country that enhances the value of mercy.			

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It was by the mercy of Allah that you were lenient with them

Lesson Three

Kindness is Good

3

This lesson teaches me to

- explain the concept of kindness.
- enumerate the aspects of kindness to others.
- identify the factors that help one be kind in dealing with others.
- conclude the benefits of kindness.

I take the initiative to learn:

Mu'awiya bin Al-Hakam As-Sulami said: While I was praying with the Prophet (ﷺ) a man sneezed. I said, "May Allah give mercy to you!" The people looked hard at me, so I said: Woe be upon me, why is it that you stare at me? They began to strike their hands on their thighs. Then I saw that they were trying to make me be silent, so I was silent. When the Messenger of Allah, (ﷺ), had finished the prayer (may my father and mother be his ransom, I have never seen a better teacher before or after him); by Allah, he did not rebuke me or hit me or abuse me. He merely said, "Speaking is not allowed during prayer. It is only glorification and proclaiming Allah great and reciting the Qur'an." (Muslim)

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I read and answer:

- How did Mu'awiya bin Al-Hakam As-Sulami (ﷺ) act when one of the worshippers sneezed during prayer?

- Compare the behavior of the Prophet (ﷺ) with that of the people toward Mu'awiya bin Al-Hakam As-Sulami (ﷺ).

- What is the moral attribute of the Prophet (ﷺ) while teaching people the principles of Islam?

- What is the effect of the Prophet's attitude on Mu'awiya bin Al-Hakam As-Sulami?

I use my skills to learn

The concept of kindness in Islam:



Islam called us to be kind and tender in all our affairs to establish a cohesive community. Kindness is an aspect of mercy which is enjoined by Islam. It has a positive effect, since it strengthens the relations among people and stabilizes their life. The Prophet, (ﷺ), said, "Whenever kindness is added to something, it adorns it; and whenever it is withdrawn from something, it leaves it defective." (Muslim)

Kindness is: tenderness of speech and behavior, benevolence to people by compliance with their moods and kindness of treatment, refraining from rebuke and severe treatment, and gentle attitude towards all

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It was by the mercy of Allah that you were lenient with them

matters.

I think and find out from the following proofs:

- Allah, (تعالى), said to Moses and Aaron, عليهما السلام :

﴿ٱذْهَبَآ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ﴿٤٣﴾ فَقُولَا لَهُۥ قَوْلًا لَّيِّنًا لَّعَلَّهُۥ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾﴾ [طَهَ]

[43 Idh/habā 'Ilá Fir`awna 'Innahu Ţaghá] 44 Faqūlā Lahu Qawlāan Layyināan La`allahu Yatadhakkaru 'Aw Yakhshá

"43. Go, both of you, unto Pharaoh. Lo! he has transgressed (the bounds). 44. And speak unto him a gentle word, that peradventure he may heed or fear." (Surat Ta-Ha)

- If the Prophet, (ﷺ), comissioned someone to carry out a task, he would say,

"Cheer the people up by conveying glad tidings to them and do not repulse (them); make things easy and do not make them difficult." (Muslim)

- Infer the order that Allah (تعالى) gave to Moses and Aaron (عليهما السلام) when He sent them to Pharaoh.

The reason for directing them to call him in this manner.

- The moral value which the Prophet (ﷺ) urged his Companions to stick to when he sent them to call people and teach people.

- The link between the holy verse and the noble Hadith.

It was by the mercy of Allah that you were lenient with them

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The forms of kindness:

Kindness has several forms that we are instructed in the Holy Qur'an and urged by the Prophet (ﷺ) to adopt. The Prophet (ﷺ) said:



"Allah is Gentle and He loves kindness in all things." (Al-Bukhari and Muslim).

The following are some of these forms:

1 – Kindness toward family and relatives: A Muslim should deal gently with his/her family and relatives. This helps to spread the spirit of love and cooperation among them. The Prophet (ﷺ) said,

"If Allah wills some good to a household, He guides them to kindness." (Narrated by Ahmed)

Parents are the worthiest of kindness because Allah (تعالى) has ordered us to be kind to them. Allah (تعالى) says,

"﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓاْ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا ﴿٢٤﴾﴾ [الْإِسْراءُ]،

[23 Wa Qađá Rabbuka ʻAllā Taʿbudū ʻIllā ʻĪyāhu Wa Bil-Wālidayni ʻIĥsānāan ʻImmā Yablughanna ʿIndaka Al-Kibara ʻAĥaduhumā ʻAw Kilāhumā Falā Taqul Lahumā ʻUffin Wa Lā Tanharhumā Wa Qul Lahumā Qawlāan Karīmā 24 Wa Akhfiđ Lahumā Janāĥa Adh-Dhulli Mina Ar-Raĥmati Wa Qul Rrabbi Irrĥamhumā Kamā Rabbayānī Şaghīrā.]

"23. Your Lord has decreed, that you worship none save Him, and (that you show) kindness to parents. If one of them or both of them to attain old age with you, say not "Pooh"1¨ unto them nor repulse them, but speak unto them a gracious word. "24. And lower unto them the wing of submission through mercy, and say: My Lord! Have mercy on them both as they did care for me when I was little." (Surat Al-Isra)

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It was by the mercy of Allah that you were lenient with them

He (تعالى) urged us to be gentle to our children by caring well for them and teaching them gently in case they commit mistakes. The Prophet (ﷺ) said,

> *"Those who are not merciful toward little children are not one of us." (Tirmidhi)*

He also demands us to visit our relatives, ask about their conditions, donate to those who are needy among them, and share them their joys and sorrows. The Prophet (ﷺ) said,

> *"Whoever believes in Allah and the Day of Judgement should keep good relations with his family." (Al-Bukhari)*

I recite and find out

the manifestations of kindness and kindness to parents from the above two verses:

I discuss and comment on the following acts, explaining their effects on the relations among people.

- He cares for his old father in his house and provides all his needs.
- The parents allocate time, for example, to sit with their children or read a useful book.
- He helps his little brothers to review their lessons.

It was by the mercy of Allah that you were lenient with them

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- He mistreated his brothers, so his father beat him severely and rebuked him.

- He is keen to visit his grandfather and sit with him.

I think and expect

- the effects of kindness toward the family on individuals and society.

on individuals	on society

2 – Kindness towards those who serve us: by giving them their wages and rights and not asking them to do too hard work. If they are living in the house, they should be given food and clothes.

The Prophet (ﷺ) said,

"Your servants are your brothers whom Allah has put under your authority. So, whoever has his brother under his authority should feed him from what he eats and clothe him from what he wears. Do not charge them with work that is too much for them, and if you charge them, then assist them with it." (Al-Bukhari)



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It was by the mercy of Allah that you were lenient with them

I reflect and specify

- the meaning of the words of the Prophet (ﷺ) "Your servants are your brothers."

- From the above Hadith, I indicate the aspects of kindness toward those who serve us:

I notice and write about

- the aspects of kindness toward those who serve us as shown in the following pictures, and expect the effects of kindness on them and on society:







- the effect of kindness on those who serve us:
- the effect of kindness on those who serve us in society:

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3 - Kindness and clemency in dealing with people:

Allah (تعالى) says:﴿ وَقُولُواْ لِلنَّاسِ حُسْنًا ﴾[الْبَقَرَة: 83] *"and speak kindly to mankind" (Surat Al-Baqarah:83)*. *This includes kindness toward the weak and the needy and helping them.*

Allah (تعالى) says: [الإِنْسانُ: 8] ﴿ وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴾. *And feed with food despite their love and desire for it, the needy wretch, the orphan and the prisoner." (Surat Al-Insan)*

Islam has emphasized extreme care for orphans, indicating its excellence. The Prophet (ﷺ) said,

> *"I and the one who looks after an orphan will be together like this in the next world", then he raised his index and middle finger together." (Al-Bukhari)*

Among the weak, here, are also little children who must be treated gently by dealing with them as is fitting to them. The Prophet (ﷺ) used to kiss them and treat them kindly. When a man saw him kissing his grandchild, Al-Hassan or Al-Hussain, he said:

> *I have ten children, yet I have kissed none of them." The Prophet (ﷺ) said, "Those who do not show mercy will not receive mercy." (Muslim)*



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I think and explain

how to act in the following situations, mentioning the reason:

- You found a child who lost his way home. .....
- You saw fruit dropping from the bags carried by one of the passers-by.

  .....
- An old man visited you at home. .....

I cooperate and suggest

the biggest number of ways that enable me – as a student – to help the needy and the weak.

4 - Kindness and kindness: It is realized by protecting it from any harm, like thirst, hunger and illness. Man obtains great reward for kindness to animals. In a Hadith narrated by Abu Huraira, the Prophet said, "While a man was walking on a road, he became very thirsty. He found a well, went down into it, drank, and came out. [Upon exiting he met] a dog panting and eating the dirt out of thirst. The man said: 'This dog has become stricken with the same degree of thirst which had stricken me.' He went down into the well and filled his shoe and then held it in his mouth until he climbed out and gave the dog water to drink. Allah thanked him (for his good deed) and forgave him." They said, "O Messenger of Allah, are we rewarded for taking care of beasts?" He said, "There is a reward [for you] in every creature with a moist liver." (Al-Bukhari and Muslim)



It was by the mercy of Allah that you were lenient with them.

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I compare and distinguish:

between the conditions of those who are kind to animals and those who are not, giving reason:

Behavior	Kind	Unkind	Reason
A group of children tied a bird and threw stones at it.			
He put a container of water in middle of the house yard for birds to drink.			
The rabbit which he cares for in his farm was sick, so he sent after the veterinary to treat it.			
He found a bird lying on the ground because of heat. He gave it food and water, and when it recovered he released it.			

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It was by the mercy of Allah that you were lenient with them



I cooperate and infer

from the following other forms of kindness.

Evidence	Forms of Kindness
The Prophet (ﷺ) said, *"mercy of Allah be on a tolerant man if he sells, if he buys and if he demands paying back debt." (Al-Bukhari)*	
Allah (تعالى) says, ﴿ٱدۡفَعۡ بِٱلَّتِي هِيَ أَحۡسَنُ فَإِذَا ٱلَّذِي بَيۡنَكَ وَبَيۡنَهُۥ عَدَٰوَةٞ كَأَنَّهُۥ وَلِيٌّ حَمِيمٞ﴾ [فُصِّلَتۡ: 34]. *[Idfa` Bi-llatī Hiya 'Aĥsanu Fa'idhāAl-Ladhī Baynaka Wa Baynahu `Adāwatun Ka'annahu Wa Līyun Ĥamīm]* *"34. .. Repel (the evil deed) with one which is better, then lo! He, between whom and you there was enmity (will become) as though he was a close friend." (Suarat Fussilat)*	
The Prophet(ﷺ) said, *"Gabriel continued to advise me to treat neighbors well until I thought he would make them my heirs." (Al-Bukhārī)*	
The Prophet (ﷺ) said, *"When anyone of you happens to lead the Prayer, he should make it short and light, because among the followers there may be the sick, the weak or people who have pressing business." (Bukhari)*	

It was by the mercy of Allah that you were lenient with them

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Examples of Kindness:

The Prophet (ﷺ) was kind, gentle and easy going with all people in his dealings, words and acts. Allah (تعالى) says:

(فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ)
[سورة آل عمران:159]

[159 Fabimā Raĥmatin Mina Al-Lahi Linta Lahum Wa Law Kunta Faẑẑāan Ghalīẑa Al-Qalbi Lānfađđū Min Ĥawlika Fā`fu `Anhum Wa Astaghfir Lahum]

"159. It was by the mercy of Allah that you were lenient with them (O Muhammad), for if you had been stern and fierce of heart they would have dispersed from round about you. So, pardon them and ask forgiveness for them." (Surat Al-Imran)

Lady Khadijah (رضي الله عنها) described him that he kept close relations with his relatives, helped the needy and the weak, and was hospitable to guests. She said to him,

"Allah would surely protect you from any danger as you are kind to your close relatives, help the weak and the poor, welcome your guests and help the community during disasters and hardships." (Al-Bukhari)

The founder of the UAE, Sheikh Zayed bin Sultan Al Nahyan (رحمه الله) implanted in his people the virtue of kindness. He was gentle toward people: He was keen to provide all means of comfort and prosperity for his people. His good hand extended with giving and his charitable projects covered all countries of the world. As part of his kindness to animals, he established nature reserves and prohibited hunting rare animals, like the Arabian oryx. The leadership and people of UAE are following his example.



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It was by the mercy of Allah that you were lenient with them

I reflect and find out

- the result of the Prophet's kindness toward all those around him.

I think and speak about

- a situation in which I was gentle toward a human being or animal.

I enquire and speak about

- the UAE's efforts to support the weak and the needy in the world out of kindness and kindness to them.

It was by the mercy of Allah that you were lenient with them

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The fruit of kindness toward others:

Kindness has a positive effect on the life of the individual and society, including:

Positive Effects on Individuals	Positive Effects on Society
Win the pleasure of Allah (تعالى).	Realize the cohesion and solidarity of society.
Win people's love and appreciation.	Live together peacefully.
Feel happy and comfortable.	Realize the progress and development of society in all walks of life.
Live in security and stability.	Provide security and stability for society.



I think and add

other benefits of gentle treatment to others through my understanding of the following Prophet's Hadiths:

- The Prophet (ﷺ) said, *"Shall I tell you whom the (Hell) Fire is forbidden to touch? It is forbidden to touch a man who is always accessible, having polite and tender nature." (Tirmithi)*
- The Prophet (ﷺ) used to say the following supplication, *"Whoever is in charge of some affairs of my nation and treats them gently, treat him gently." (Muslim)*

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It was by the mercy of Allah that you were lenient with them



I cooperate and compare

between kindness and violence in light of my understanding of the following proofs according to the table below:

- Aisha, wife of the Prophet (ﷺ) narrated that the Messenger of Allah (ﷺ) said,

"Aisha, Allah is Gentle and He loves kindness; he gives for kindness what He does not give for violence or anything else." (Muslim)

- Abu Ad-Dardaa (رضي الله عنه) narrated that the Prophet (ﷺ) said,

"Whoever is given his share of kindness is given his share of good, and whoever is deprived of his share of kindness is deprived of his share of good." (Tirmithi)

Point of Comparison	Kindness	Violence
Meaning		
Example		
Sharia Ruling		
Consequence		
Results		
I infer from that:		

It was by the mercy of Allah that you were lenient with them

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Means that help to be gentle:

1 – Eagerness to attain reward from Allah (ﷻ) and do plenty of good deeds, because Allah (ﷻ) says:

﴿وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ﴾ [الضُّحَىٰ: 4].

"4. And verily the latter portion will be better for you than the former." (Surat Ad-Duha)

2 – Reading the Holy Qur'an and reflecting on its meanings, Allah (تعالى) says:

﴿لَوْ أَنزَلْنَا هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ﴾ [الْحَشْرُ: 21].

"21. If We had caused this Quran to descend upon a mountain, you (O Muhammad) verily had seen it humbled, rent asunder by the fear of Allah. Such similitudes coin We for mankind that haply they may reflect." (Surat Al-Hashr)

3 – Company of the good. Allah (تعالى) says:

﴿الْأَخِلَّاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ﴾ [الزُّخْرُفُ: 67].

"67. Friends on that day will be foes one to another, save those who kept their duty (to Allah)." (Surat Az-Zukhruf)

4 – Thinking carefully about the biography of the Prophet (ﷺ) the role model of kindness, his Companions (رضي الله عنهم) and the righteous who were known for their kindness.

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It was by the mercy of Allah that you were lenient with them



I cooperate and enumerate

- other means that help to be gentle.

I organize my concepts

I complete the following conceptual chart:

Kindness is Good

Its Concept:	Its Forms:	Its Fruits:	Helpful Factors:
.....	.....	.....	.....
.....	.....	.....	.....

My Imprint

I read the following statement and complete in accordance with the example.

- I adhere to kindness in dealing with all people to represent my faith and country properly.

.....

.....



It was by the mercy of Allah that you were lenient with them

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Student Activities

I answer by myself

1 – I search for synonyms and antonyms of the word 'kindness' ('*rifq*' in Arabic):

- Synonyms of the word 'kindness': .....
- Antonyms of the word 'kindness': .....

2 – I put a check (√) against the correct statement, and (x) against the wrong one:

- Violence destroys society. ( )
- Part of kindness to people is to meet their abuse with abuse. ( )
- Islam urges us to be gentle toward people, old and young, whatever their nationalities and religions are. ( )

3 – Give reason: Islam instructs us to be gentle in all our affairs.

.....

.....

.....

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It was by the mercy of Allah that you were lenient with them

4 – Give your opinion about the following attitudes, with reason:

Attitudes	Opinion	Reason
He annoys his neighbor with words and acts.		
He throws stones at a cat passing by on the street.		
He donated money to the Red Crescent to relieve those afflicted with floods.		

5 - Infer the fields of kindness from the following texts:

The Prophet (ﷺ) said, "Whoever believes in Allah and the Last Day let him interact kindly with his close relatives." (Al-Bukhari)

- Allah, (تعالى), says:

﴿وَٱخۡفِضۡ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحۡمَةِ وَقُل رَّبِّ ٱرۡحَمۡهُمَا كَمَا رَبَّيَانِي صَغِيرٗا﴾ [الإسراء: 24].

"24. And lower unto them the wing of submission through mercy, and say: My Lord! Have mercy on them both as they did care for me when I was little." (Surat Al-Isra)

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It was by the mercy of Allah that you were lenient with them

Enriching my experience

- In cooperation with your fellow students, search for the Law on Kindness to Animals issued by the UAE, then present it to your classmates.

I assess myself:

1 – How far is my commitment to the values mentioned in the lesson?

Ser. No.	Domain	Always	Sometimes	Rarely
1	I express my pride in belonging to my country because it establishes the principle of kindness and mercy.			
2	I deal gently with others.			
3	I forgive those who abuse me.			
4	I ask about the conditions of my schoolmates and neighbors.			
5	I treat my parents kindly, obey them and help them.			
6	I treat my servant kindly and do not abuse him/her in words or action.			
7	I do not hurt animals.			
8	I avoid violence and severity in dealing with people.			

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Lesson Four

"Make things easy and do not make them difficult." (A noble Hadith)

4

This lesson teaches me to

- read the noble Hadith correctly.
- explain the aspects of tolerance of Islam.
- speak about the importance of choosing the easiest of matters.
- read the noble Hadith properly by heart.

I take the initiative to learn:

A man was driving his car on a journey to a far area to visit his relatives. He found two ways that lead to his destination: a short road that would take only 5 hours, but it was difficult and rugged among mountains, without lighting; and another smooth and lit road, but it takes 8 hours to arrive his destination. The man chose the short road. Two hours later, the sky became cloudy and rain fell heavily. It was difficult to see things, so the man was obliged to reduce speed. Then rain became heavier, so he was afraid to deviate from the road. He looked for a safe place where he parked the car until it stopped raining. After that he resumed driving and arrived at his destination safely.

It was by the mercy of Allah that you were lenient with them

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I expect and answer:

- Why did the man choose the rough road?

- How long do you expect the man spent traveling to his destination?

- If you were in his place, which road would you choose? Why?

I use my skills to learn

I read and answer

Aisha (ﷺ) said,

عَنْ عائِشَةَ رضي الله عنها قالَتْ: «مَا خُيِّرَ رَسولُ اللَّهِ ﷺ بَيْنَ أَمْرَيْنِ قَطُّ إِلَّا اخْتَارَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِثْمًا» [رَواهُ الْبُخارِيُّ وَمُسْلِمٌ].

"Whenever the Messenger of Allah (ﷺ) was given two choices, he would choose the easier unless it was a sin." (Al-Bukhari and Muslim)

I think carefully about the meaning of vocabulary:

أَيْسَرَهُمَا	The easier of the two.
إِثْمٌ	Sin or wrong-doing.

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I understand the meaning of the noble Hadith:

When the Prophet (ﷺ) had to choose between two options, he would choose the easier unless it is something forbidden. This aims to guide Muslims to take the easier and more convenient in all religious and worldly matters, whether in food, drink, dress, the roads they take, the vehicles they use or any other needs of their life unless they are forbidden.



I think and answer:

What condition did the Prophet (ﷺ) set for the choice between two options?

.....

- Mention a situation in which you had to choose between two things, and the choice that you made, along with the reason for your choice.
  - The Situation: .....
  - The choice: .....
  - The reason: .....



I think and identify:

The expected consequences of the following actions:

- The factory owner wanted to increase his profits, so he forced the workers to work continuously for 18 hours daily.

.....

- A student wanted to win a sports competition, so she tired herself with continuous training for 4 hours every day.

.....

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Islam is the religion of ease and facility

Allah (تعالى) says:

﴿شَهۡرُ رَمَضَانَ ٱلَّذِيٓ أُنزِلَ فِيهِ ٱلۡقُرۡءَانُ هُدٗى لِّلنَّاسِ وَبَيِّنَٰتٖ مِّنَ ٱلۡهُدَىٰ وَٱلۡفُرۡقَانِۚ فَمَن شَهِدَ مِنكُمُ ٱلشَّهۡرَ فَلۡيَصُمۡهُۖ وَمَن كَانَ مَرِيضًا أَوۡ عَلَىٰ سَفَرٖ فَعِدَّةٞ مِّنۡ أَيَّامٍ أُخَرَۚ يُرِيدُ ٱللَّهُ بِكُمُ ٱلۡيُسۡرَ وَلَا يُرِيدُ بِكُمُ ٱلۡعُسۡرَ وَلِتُكۡمِلُواْ ٱلۡعِدَّةَ وَلِتُكَبِّرُواْ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمۡ وَلَعَلَّكُمۡ تَشۡكُرُونَ﴾[ٱلۡبَقَرَةُ: 185].

[185 Shahru Ramaḍāna Al-Ladhī 'Unzila Fīhi Al-Qur'ānu Hudáan Linnāsi Wa BayyinātinMina Al-Hudá Wa Al-Furqāni Faman Shahida Minkumu Ash-Shahra Falyaşumhu Wa ManKāna Marīḍāan 'Aw `Alá Safarin Fa`iddatun Min 'Ayyāmin 'Ukhara Yurīdu Al-Lahu BikumuAl-Yusra Wa Lā Yurīdu Bikumu Al-`Usra Wa Litukmilū Al-`Iddata Wa Litukabbirū Al-Laha`Alá Mā Hadākum Wa La`allakum Tashkurūn]

"185. The month of Ramadan in which was revealed the Quran, a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong). And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desires for you ease; He desires not hardship for you; and (He desires) that you should complete the period, and that you should magnify Allah for having guided you, and that peradventure you may be thankful." (Surat Al-Baqarah)

Ease means an easy smooth action that is free from difficulty so as not to burden the body and soul of the Muslim. This is a mercy from Allah (تعالى) for His servants, since He built His Sharia on ease which brings them closer to Him without hardship or unbearable duties and without losing or being downgraded.

Our Prophet, Muhammad (ﷺ) instructed Muslims to facilitate out of mercy on people. He said,

"Make things easy and do not make them difficult; cheer the people up by conveying glad news to them and do not repulse (them)." (Al-Bukhari and Muslim)

One manifestation of his facilitation for his nation was his dislike to do things for fear that they might be prescribed for them. In this context, he (ﷺ) said,

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It was by the mercy of Allah that you were lenient with them

"If I did not fear that I would make it difficult for my community, I would have delayed the 'Isha prayer until the third or half of the night." (Tirmithi)

He (ﷺ) also said,

"If I did not fear that I would make it difficult for my community, I would have ordered them to use miswak () with each prayer." (Al-Bukhari)

When he (ﷺ) led congregational prayer, he made it light and short. Moreover, he recommended tolerance and ease in selling, buying and economy.



I read and answer

- Why did Allah (تعالى) facilitated the performance of worship for His servants?

- What would happen if human beings were assigned works that exceed their ability?

Aspects of ease in Islamic rulings

Allah, (تعالى), says:

﴿فَلَمْ تَجِدُواْ مَآءً فَتَيَمَّمُواْ صَعِيدًا طَيِّبًا فَٱمْسَحُواْ بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ ٱللَّهَ كَانَ عَفُوًّا غَفُورًا﴾ [النِّساءُ: 43].

[Falam Tajidū Mā'an Fatayammamū Ṣa`īdāan Ţayyibāan Fāmsaĥū Biwujūhikum Wa 'Aydīkum 'Inna Al-Laha Kāna `Afūwāan Ghafūrā]

"43. .. and you find not water, then go to high clean soil and rub your faces and your hands (therewith). Lo! Allah is All-Benign, Oft-Forgiving." (Surat An-Nisa)

Permissibility of tayammum (the Islamic act of dry ablution using a purified sand or dust,) instead of wudu (minor ablution) if water is not available or cannot be used.

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I cooperate and find out

other aspects of ease and facility in Islamic rulings from the following texts:

- Allah (تعالى) says:

﴿وَإِذَا ضَرَبْتُمْ فِي ٱلْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا۟ مِنَ ٱلصَّلَوٰةِ﴾ [النِّساء: 101].

[101 Wa 'Idh Đarabtum F Al-'ArĐi Falaysa `Alaykum Junhun 'An Taqşurū Mina A-Salati.]

"101. And when you go forth in the land, it is no sin for you to shorten (your) prayer." (Surat An-Nisa)

Permissibility of .....

- The Prophet (ﷺ) "Stand in prayer; if you could not sit down; if you could not do it while lying on your side." (Al-Bukhari)

.....

.....

- Allah (تعالى) says:

﴿وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ﴾ [الْبَقَرَة: 185]

[Wa ManKāna Marīđāan 'Aw `Alá Safarin Fa`iddatun Min 'Ayyāmin 'Ukhara Yurīdu Al-Lahu BikumuAl-Yusra Wa Lā Yurīdu Bikumu Al-`Usra]

"185. .. and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desires for you ease" (Surat Al-Baqarah)

.....

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It was by the mercy of Allah that you were lenient with them

I recite and Link

the holy verse with the concept that "Islam is the religion of ease."

Allah (تعالى) says:

﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا﴾ [الْبَقَرَةُ: 286].

[286 Lā Yukallifu Al-Lahu Nafsāan 'Illā Wus`ahā Lahā Mā Kasabat Wa `Alayhā MāAktasabat Rabbanā Lā Tu'uākhidhnā 'In Nasīnā 'Aw 'Akhţa'nā Rabbanā Wa Lā Taĥmil `Alaynā'Işrāan Kamā Ĥamaltahu `Alá Al-Ladhīna Min Qablinā]

"286. Allah tasks not a soul beyond its scope. For it (is only) that which it has earned, and against it (only) that which it has deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such a burden as You did lay on those before us!" (Surat Al-Baqarah)

- The linking idea between the subject of the lesson and this verse is:

It was by the mercy of Allah that you were lenient with them

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I organize my concepts

Ease of Islam

A Muslim chooses from matters what is .....

unless .....

after the example of

.....

Islam is based on ease

Examples of ease of Islamic rulings

Permissibility of.....

Instead of wudu'

Permissibility of prayer for a sick man while standing; if he/she cannot .....; if he/she cannot let him/her .....

Permissibility of .....

of prayer for a traveler

Permissibility of ..... in Ramadan for the sick and those who are not able to fast.

My Imprint

I avoid difficulty in my behavior and manners, make sure to follow the example of the Prophet (ﷺ) in my dealing with others, reject extremism and violence, and keep the identity of my nation through ease and tolerance.

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It was by the mercy of Allah that you were lenient with them

Student Activities

I answer by myself

Activity One:

4 – What will your choice be in the following situations? Give reasons.

Situation	Choice	Reason
A group of students asked you to wrestle with one of the students, and told you that they would make you leader of the group if you won.		
During your flight, you were made to choose between two meals: one comprising meat of unknown type and another comprising vegetables that you did not like.		
In an examination, you were asked to choose between two questions whose answers you know, but one of them needs a longer time to answer.		

Activity Two:

- Give evidence that the Prophet (ﷺ) liked to make worship easier for Muslims.

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Activity Three:

Allah (تعالى) says:

﴿لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ ۖ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ ٱللَّهُ ۚ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا مَآ ءَاتَىٰهَا ۚ سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا﴾ [الطَّلَاقُ: 7].

[7 Liyunfiq Dhū Sa`atin Min Sa`atihi Wa Man Qudira `Alayhi Rizquhu FalyunfiqMimmā 'Ātāhu Al-Lahu Lā Yukallifu Al-Lahu Nafsāan 'Illā Mā 'Ātāhā Sayaj`alu Al-Lahu Ba`da `Usrin Yusrā]

"7. Let him who has abundance spend of his abundance, and he whose provision is measured, let him spend of that which Allah has given him. Allah asks nothing of any soul save that which He has given it. Allah will vouchsafe, after hardship, ease." (Surat At-Talaq)

- Find the link between the meaning of the verse and what is mentioned in the noble Hadith.

Enriching my experience

- Search for proofs that Islam is the religion of ease, summarize them in a presentation and present them to your classmates.

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It was by the mercy of Allah that you were lenient with them

I assess myself:

1 – How far is my commitment to the values mentioned in the lesson?

Ser. No.	Domain	Always	Sometimes	Rarely
1	I choose the easiest of things unless it is forbidden.			
2	I follow the example of the Prophet (ﷺ) in the matters of my life.			
3	I like to make things easier for others, so I do not ask anyone what he/she cannot do.			
4	I observe obedience to Allah and do not burden myself with what I cannot do.			
5	I give charity to the poor within the limits of my capacity.			

It was by the mercy of Allah that you were lenient with them

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It was by the mercy of Allah that you were lenient with them

Lesson Five

The Migration to Al-Madinah

5

This lesson teaches me to

- give the reasons for the migration of Muslims from Makkah to Al-Madinah Al-Munawwarah.
- explain the importance of doing the needful action while putting my trust in Allah.
- explain the importance of cooperation and honesty in the success of business.
- infer the lessons from the migration of the Prophet and Muslims.

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It was by the mercy of Allah that you were lenient with them

I take the initiative to learn

January 2018
Rabi'ul-Akhir - Jumadal-Awwal 1439

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 14	2 15	3 16	4 17	5 18	6 19
7 20	8 21	9 22	10 23	11 24	12 25	13 26
14 27	15 28	16 29	17 30	18 1	19 2	20 3
21 4	22 5	23 6	24 7	25 8	26 9	27 10
28 11	29 12	30 13	31 14			

February 2018
Jumadal-Awwal - Jumadal-Akhirah 1439

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1 15	2 16	3 17
4 18	5 19	6 20	7 21	8 22	9 23	10 24
11 25	12 26	13 27	14 28	15 29	16 30	17 1
18 2	19 3	20 4	21 5	22 6	23 7	24 8
25 9	26 10	27 11	28 12			

March 2018
Jumadal-Akhirah - Rajab 1439

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1 13	2 14	3 15
4 16	5 17	6 18	7 19	8 20	9 21	10 22
11 23	12 24	13 25	14 26	15 27	16 28	17 29
18 1	19 2	20 3	21 4	22 5	23 6	24 7
25 8	26 9	27 10	28 11	29 12	30 13	31 14

July 2018
Shawwal - Dhul-Qa'dah 1439

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 17	2 18	3 19	4 20	5 21	6 22	7 23
8 24	9 25	10 26	11 27	12 28	13 29	14 1
15 2	16 3	17 4	18 5	19 6	20 7	21 8
22 9	23 10	24 11	25 12	26 13	27 14	28 15
29 16	30 17	31 18				

August 2018
Dhul-Qa'dah - Dhul-Hijjah 1439

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1 19	2 20	3 21	4 22
5 23	6 24	7 25	8 26	9 27	10 28	11 29
12 1	13 2	14 3	15 4	16 5	17 6	18 7
19 8	20 9	21 10	22 11	23 12	24 13	25 14
26 15	27 16	28 17	29 18	30 19	31 20	

September 2018
Dhul-Hijjah 1439 - Muharram 1440

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1 21
2 22	3 23	4 24	5 25	6 26	7 27	8 28
9 29	10 30	11 1	12 2	13 3	14 4	15 5
16 6	17 7	18 8	19 9	20 10	21 11	22 12
23 13	24 14	25 15	26 16	27 17	28 18	29 19
30 20						

April 2018
Rajab - Sha'ban 1439

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 15	2 16	3 17	4 18	5 19	6 20	7 21
8 22	9 23	10 24	11 25	12 26	13 27	14 28
15 29	16 30	17 1	18 2	19 3	20 4	21 5
22 6	23 7	24 8	25 9	26 10	27 11	28 12
29 13	30 14					

May 2018
Sha'ban - Ramadan 1439

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1 15	2 16	3 17	4 18	5 19
6 20	7 21	8 22	9 23	10 24	11 25	12 26
13 27	14 28	15 29	16 1	17 2	18 3	19 4
20 5	21 6	22 7	23 8	24 9	25 10	26 11
27 12	28 13	29 14	30 15	31 16		

June 2018
Ramadan - Shawwal 1439

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1 17	2 18
3 19	4 20	5 21	6 22	7 23	8 24	9 25
10 26	11 27	12 28	13 29	14 30	15 1	16 2
17 3	18 4	19 5	20 6	21 7	22 8	23 9
24 10	25 11	26 12	27 13	28 14	29 15	30 16

October 2018
Muharram - Safar 1440

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 21	2 22	3 23	4 24	5 25	6 26
7 27	8 28	9 29	10 1	11 2	12 3	13 4
14 5	15 6	16 7	17 8	18 9	19 10	20 11
21 12	22 13	23 14	24 15	25 16	26 17	27 18
28 19	29 20	30 21	31 22			

November 2018
Safar - Rabi'ul-Awwal 1440

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1 23	2 24	3 25
4 26	5 27	6 28	7 29	8 30	9 1	10 2
11 3	12 4	13 5	14 6	15 7	16 8	17 9
18 10	19 11	20 12	21 13	22 14	23 15	24 16
25 17	26 18	27 19	28 20	29 21	30 22	

December 2018
Rabi'ul-Awwal - Rabi'ul-Akhir 1440

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1 23
2 24	3 25	4 26	5 27	6 28	7 29	8 1
9 2	10 3	11 4	12 5	13 6	14 7	15 8
16 9	17 10	18 11	19 12	20 13	21 14	22 15
23 16	24 17	25 18	26 19	27 20	28 21	29 22
30 23	31 24					

Gregorian calendar 2018

January

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

February

S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28			

March

S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

April

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

May

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

June

S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

July

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

August

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

September

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

October

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

November

S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

December

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

I reflect and answer:

- What are the two well-known calendars currently in use? .....
- How many days are there in a Gregorian year?
- How many days are there in a Hijri year?
- Why is the Gregorian year given this name?
- Why is the Hijri year given this name?

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I use my skills to learn

A great historical event

Ahmed asked his elder brothers about the reason for the official holidays, saying: Why didn't we go to school today?



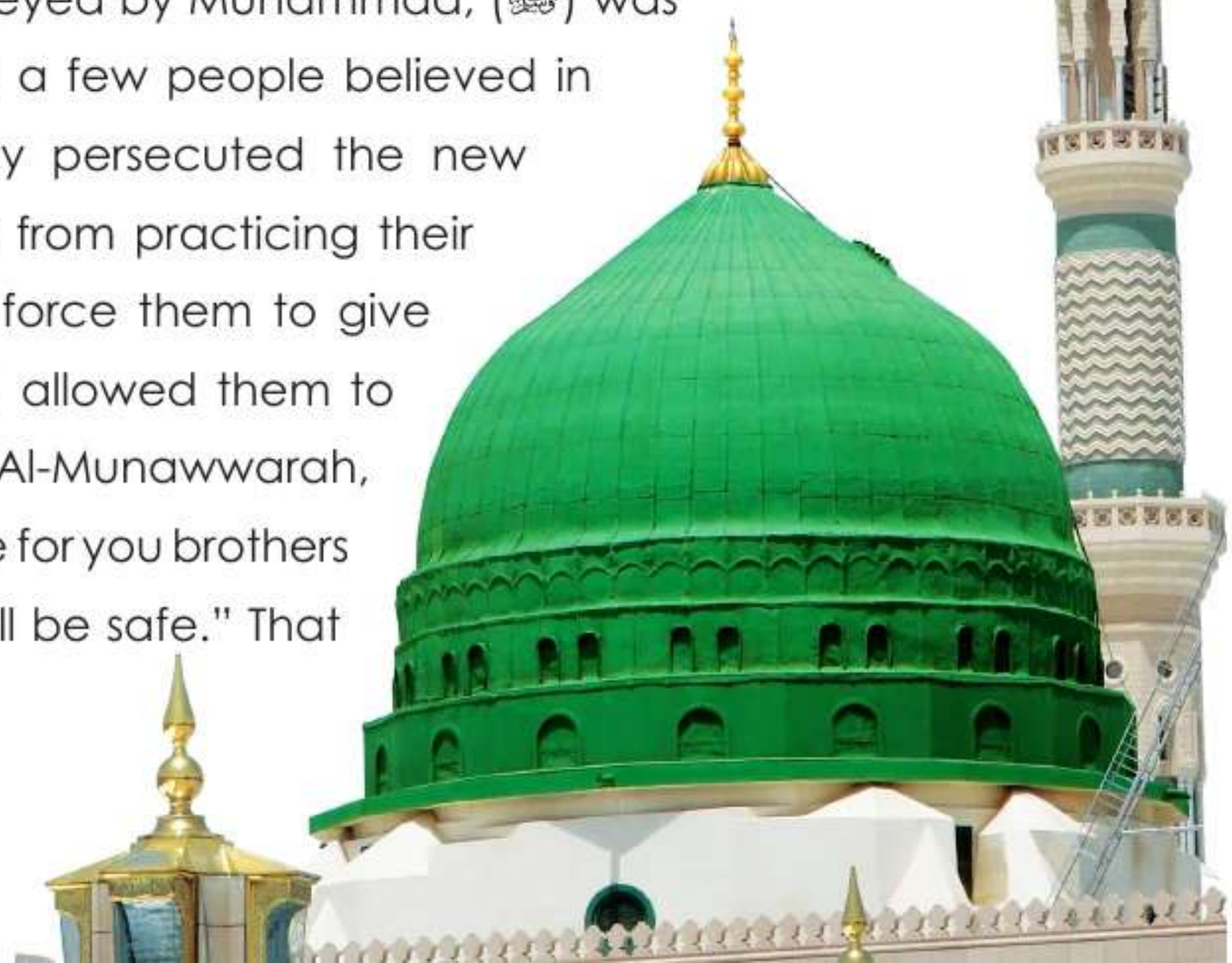
Rashid: Ahmed, today is the Hijri New Year holiday. This occasion reminds us of the migration of the Prophet (ﷺ) from Makkah Al-Mukarramah to Al-Madinah Al-Munawwarah.

Saif: Let's go to my father to listen to him telling us about the Prophet's migration.

Rashid: It would be good to listen to our father telling us about this episode from the Prophet's biography. I would like to give a speech on the school radio tomorrow about the Prophet's blessed hijra (migration).

Ahmed: Tell us, father, about the migration of the Prophet (ﷺ), and his Companions to Al-Madinah.

Father: The message of Islam conveyed by Muhammad, (ﷺ) was rejected by Quraysh. Only a few people believed in his mission. Therefore, they persecuted the new believers, prevented them from practicing their religious rites and tried to force them to give up Islam. The Prophet (ﷺ) allowed them to migrate to Al-Madinah Al-Munawwarah, saying, "Allah (ﷻ) has made for you brothers and a home where you will be safe." That



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was after he had agreed with the leaders of Al-Madinah to receive him and his Companions there and protect them from the persecution of Quraysh. So, they migrated in obedience to Allah (تعالى) and to protect their faith.

Rashid: When did the Prophet (ﷺ) migrate, father?

Father: in the month of Rabee' Al Awwal, Rashid.

Ahmed: What did Quraysh do, father?

Father: Quraysh tried to prevent them from migrating and caused problems by depriving them of their money, withholding back wives and children, or threatening them. The Companions, however, were quite ready to protect Islam with everything they possess.

I think and give reasons:

- The Prophet (ﷺ) ordered his Companions to migrate to Al-Madinah Al-Munawwarah. .....
- The Prophet (ﷺ) chose Al-Madinah for his destination when he migrated.

.....

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The early migrants to Al-Madinah

Among the first to migrate to Al-Madinah:

- Abu Salamah (رضي الله عنه) was the first to migrate to Al-Madinah. Quraysh prevented his wife, Umm Salamah (رضي الله عنها) and her child from migrating with her husband and held her son hostage. One year had passed before she could recover her son and catch up with her husband.

- Suhaib Ar-Roumi (رضي الله عنه) wanted to migrate, but Quraysh prevented him from taking his wealth with him. He said to them, "If I leave you my wealth, will you let me go?" They said, "Yes." He said, "I have left my wealth for you." He told them about its hiding place and migrated. On hearing about this, the Prophet (ﷺ) said,

> *"Your transaction has been fruitful, Suhaib; Your transaction has been fruitful."*

I read and imitate

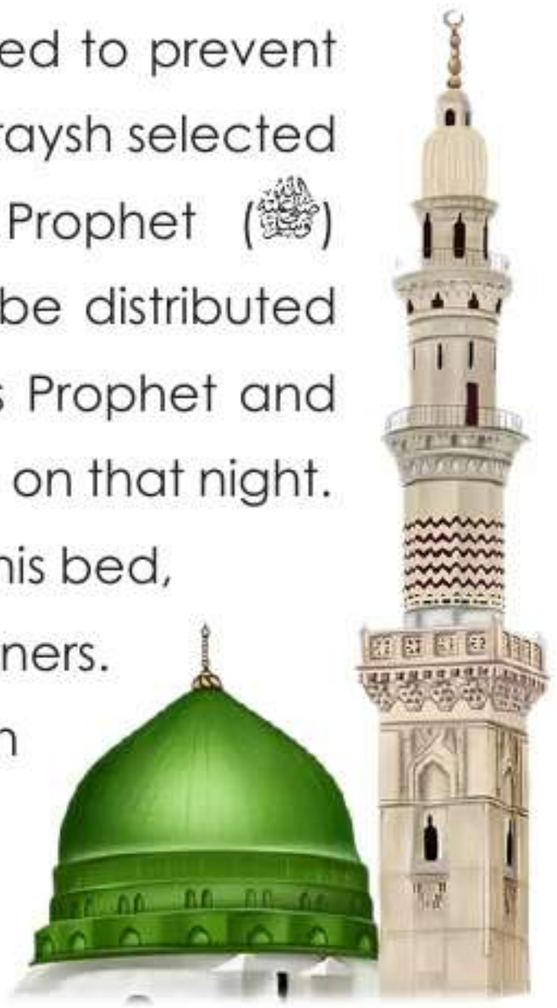
the acts of the Prophet's Companions (رضي الله عنهم) that they did in the migration.

The Companions رضي الله عنهم	The Values learned from their deeds	How to benefit from them in our life

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Allah (تعالى) saves his Prophet, Muhammad (ﷺ):

The leaders of Quraysh met in Dar An-Nadwa and conspired to prevent the Prophet (ﷺ) from migrating and agreed to kill him. Quraysh selected from each tribe a young man with his sword to strike the Prophet (ﷺ) all at once so that thee responsibility for his blood would be distributed among the tribes. Nevertheless, Allah (تعالى) protected His Prophet and disappointed them; He ordered him not to sleep in his house on that night. So, the Prophet (ﷺ) asked Ali bin Abi Talib (رضي الله عنه) to sleep in his bed, and to return the deposits he was entrusted with to their owners. Then he went out of his house while reciting the Holy Qur'an and showering the faces of the conspirers in wait for him with dust. Allah (تعالى) blinded their eyes so that they could not see him. He headed for the house of Abu Bakr As-Siddeeq رضي الله عنه to migrate with him to Al-Madinah.



I think and demonstrate:

- The Prophet's Companions loved him more that they loved themselves, wealth and children.

- The Prophet (ﷺ) was keen to return the deposits even to to non-Muslims.

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It was by the mercy of Allah that you were lenient with them

I cooperate and search

for the verses that the Prophet (ﷺ) used to recite on leaving his house for migration, then explain them and mention the lesson learned from each of them.

The Verse	
Its Explanation	
The Lesson learned	

I read and determine

- how to act in the following situations:

Ser. No.	Situation	Action
1	You found a wallet at the schoolyard.	
2	Your classmate deposited his iPad with you.	
3	You broke your brother's mobile unintentionally.	

It was by the mercy of Allah that you were lenient with them

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I think and express

- my love of each of the following:

Domain	Expressive Behavior
The Prophet (ﷺ)	
My National Identity	
Rulers of my Beloved Country	
My Sincere Friend	

Do not grieve; Allah is with us

Allah (تعالى) ordered His Prophet (ﷺ) to migrate to Al-Madinah Al-Munawwarah in the middle of dangers. Yet, he had unlimited confidence in the help of Allah, so he put his trust in Allah and took all precautions that would guarantee the success of the journey. Therefore, he chose his Companion Abu Bakr As-Siddeeq ﷺ to be his comrade on the journey. He prepared his riding camel, hired the guide, Abdullah bin Oraiqit and asked Allah (تعالى) for care protection and success. He headed south opposite of the direction of Al-Madinah and stayed with his companion in Thawr Cave for three days until chase for them was less. Abdullah bin Abu Bakr ﷺ followed up the news of Quraysh and conveyed it to them at night. Aamir bin Fuhairah ﷺ herded sheep in the daytime and provided them with the sheep milk at night, and also erased the traces of footsteps. Asmaa bint Abu Bakr As-Siddeeq ﷺ carried food bravely to them in the cave. When Quraysh arrived at the cave and surrounded it, Abu Bakr ﷺ said, out of fear for the safety of the prophet (ﷺ), "If any of them looked under his feet he would see us." The Prophet (ﷺ) said to him,

"Abu Bakr, what do you think about two the third of whom is Allah." (Al-Bukhari); thus, Allah (تعالى) protected them from the plans of the disbelievers.

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I reflect and find out

the indications from the following two verses:

1 – Allah (تعالى) says:

﴿إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟ ثَانِىَ ٱثْنَيْنِ إِذْ هُمَا فِى
ٱلْغَارِ إِذْ يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا
ۖ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ
لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُوا۟ ٱلسُّفْلَىٰ ۗ وَكَلِمَةُ ٱللَّهِ هِىَ ٱلْعُلْيَا ۗ
وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾﴾ [سورَةُ التَّوْبَةِ: 40].

[40 'Illā Tanşurūhu Faqad Naşarahu Al-Lahu 'Idh 'Akhrajahu Al-Ladhīna Kafarū Thāniya Ithnayni 'Idh Humā Fī Al-Ghāri 'Idh Yaqūlu Lişāĥibihi Lā Taĥzan 'Inna Al-Laha Ma`anā Fa'anzala Al-Lahu Sakīnatahu `Alayhi Wa 'Ayyadahu Bijunūdin Lam Tarawhā Wa Ja`ala Kalimata Al-Ladhīna Kafarū As-Suflá Wa Kalimatu Al-Lahi Hiya Al-`Ulyā Wa Allāhu `Azīzun Ĥakīm]

"40. If you help him not, still Allah helped him when those who disbelieve drove him forth, the second of two; when they two were in the cave, when he said unto his comrade: Grieve not. Lo! Allah is with us. Then Allah caused His peace of reassurance to descend upon him and supported him with hosts you saw not, and made the word of those who disbelieved the lowermost, while Allah's word it was that became the uppermost. Allah is All-Mighty, All-Wise." (Surat At-Tauba)

It was by the mercy of Allah that you were lenient with them

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2 – Allah (تعالى) says:

﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُواْ ٱللَّهَ وَٱلْيَوْمَ ٱلْآخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾﴾

[21 Laqad Kāna Lakum Fī Rasūli Al-Lahi 'Uswatun Ĥasanatun Liman Kāna Yarjū Al-Laha Wa Al-Yawma Al-'Ākhira Wa Dhakara Al-Laha Kathīrān]

"21. Verily in the messenger of Allah you have a good example for him who looks unto Allah and the last Day, and remembers Allah much." (Sūrat al-'Aḥzāb)



I cooperate and explain

- the effect of planning on the success of the Prophet's migration (ﷺ).

- The effect of cooperation and integration of roles on the success of the Prophet's migration to Al-Madinah.



I think and express

- in my own style the concept of migration (Hijrah) which I should perform, based on the above noble Hadith.

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I cooperate and mention

examples of what Allah (تعالى) likes us to do and what He prohibited us to do, as follows:

Domain	What Allah Likes	What Allah has Prohibted
Words		
Acts		
Attributes		

I think and find out

the effects of adherence to obedience to Allah (تعالى) on each of the following:

Individuals	Society

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I cooperate and demonstrate

by an example from the migration events of the following values, then explain how to be committed to them in my life.

Values	An example from the migration events	How to be committed to them in my life
Trust in Allah (تعالى)		
Love for the Prophet (ﷺ)		
Cooperation		
Courage		

I organize my concepts

Complete the following conceptual chart:

Migration to Al-Madinah

The Reason for the Migration to Al-Madinah	Early Migrants (Muhajireen)	The Companions' Roles	The Lessons Learned from the Migration (Al-Hijrah)
.....	.....	.....	.....
.....	.....	.....	.....
.....	.....	.....	.....
.....	.....	.....	.....

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It was by the mercy of Allah that you were lenient with them

My Imprint



- I cooperate positively with my family and community and perform my role fully to contribute to the success and development of my country, the United Arab Emirates.

Students Activities

Activity One:

Who said the following statement, and what was the context?

1 - "If any of them looked under his feet he would see us."

The speaker: ..... The context: .....

2 – "What do you think about two the third of whom is Allah."

The speaker: ..... The context: .....

3 - "Your deal has been fruitful, Suhaib; Your transaction has been fruitful."

The speaker: ..... The context: .....

Activity Two:

Mention the roles of the Companions in the migration to Al-Madinah.

Person	His/Her Role in the Migration to Al-Madinah
Abu Bakr As-Siddeeq ﷺ	
Asmaa bint Abu Bakr As-Siddeeq ﷺ	
Abdullah bin Abu Bakr ﷺ	
Abdullah bin Oraiqit	

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Enriching my experience

- Look for the personality of a Muslim woman who had a prominent role in the victory of Islam and Muslims, then speak about her to your classmates in the classroom.

I assess myself:

1 – How far is my commitment to the values mentioned in the lesson?

Ser. No.	Aspect of Learning	Level of my Commitment		
		Excellent	Good	Acceptable
1	[I observe obedience to Allah (تعالى) in all my words and acts.			
2	I address my supplications to Allah in all my situations.			
3	I express my love and respect for the Prophet (ﷺ) and his Companions رضي الله عنهم .			
4	I adhere to the virtue of honesty in words and action.			
5	I speak about the importance of successful planning in the life of the individual.			
6	I cooperate with my classmates to carry out school activities and assignments.			
7	I avoid all words and acts that Allah (تعالى) has forbidden.			
8	I put my trust in Allah (تعالى) and at the same time take action in all my affairs.			

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It was by the mercy of Allah that you were lenient with them

Unit Five

5

Compete with each other in righteousness

فَاسْتَبِقُوا الْخَيْرَاتِ



The Contents of Unit Five

Ser. No.	Lesson	Theme	Domain
1	Allah, the Powerful (Surat An-Naba)	The Holy Qur'an	Divine Revelation
2	The Way to Paradise	Noble Hadith	Divine Revelation
3	The Blessing of the Human Mind	The Believing Mindset	Belief
4	Etiquette on streets	Islamic Morals	Islamic Values and Manners
5	Friday Prayer and the Prayer of the Two Feasts	Acts of Worship	Islamic Rulings and their Purposes





Lesson One

Allah, the Powerful
Surat An-Naba'(1 – 16)

1

This lesson teaches me to

- read Surat An-Naba' correctly.
- explain the vocabulary of the verses.
- describe the state of the deniers as described in the holy verse.
- infer the signs of Allah's power in the universe.
- recite Surat An-Naba' (vesrse 1-16) by heart properly.

I take the initiative to learn

I reflect and express:

I describe the following in my own style:

- The content of the above universal pictures.

- The wisdom behind their creation.

- The significance of their creation.

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I use my skills to learn

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

﴿عَمَّ يَتَسَآءَلُونَ ١ عَنِ ٱلنَّبَإِ ٱلْعَظِيمِ ٢ ٱلَّذِى هُمْ فِيهِ مُخْتَلِفُونَ ٣ كَلَّا سَيَعْلَمُونَ ٤ ثُمَّ كَلَّا سَيَعْلَمُونَ ٥
أَلَمْ نَجْعَلِ ٱلْأَرْضَ مِهَٰدًا ٦ وَٱلْجِبَالَ أَوْتَادًا ٧ وَخَلَقْنَٰكُمْ أَزْوَٰجًا ٨ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ٩ وَجَعَلْنَا
ٱلَّيْلَ لِبَاسًا ١٠ وَجَعَلْنَا ٱلنَّهَارَ مَعَاشًا ١١ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ١٢ وَجَعَلْنَا سِرَاجًا وَهَّاجًا ١٣
وَأَنزَلْنَا مِنَ ٱلْمُعْصِرَٰتِ مَآءً ثَجَّاجًا ١٤ لِّنُخْرِجَ بِهِۦ حَبًّا وَنَبَاتًا ١٥ وَجَنَّٰتٍ أَلْفَافًا ١٦﴾ [النَّبَأُ].

Bismi Al-Lahi Ar-Raĥmāni Ar-Raĥeem 1 `Amma Yatasā'alūna 2 `Ani An-Naba'i Al-`Ažīmi 3 Al-Ladhī Hum Fīhi Mukhtalifūna 4 Kallā Saya`lamūna 5 Thumma Kallā Saya`lamūna 6 'Alam Naj`ali Al-'Arđa Mihādāan 7 Wa Al-Jibāla 'Awtādāan 8 Wa Khalaqnākum 'Azwājāan 9 Wa Ja`alnā Nawmakum Subātāan 10 Wa Ja`alnā Al-Layla Libāsāan 11 Wa Ja`alnā An Nahāra Ma`āshāan 12 Wa Banaynā Fawqakum Sab`āan Shidādāan 13 Wa Ja`alnā Sirājāan Wa Hhājāan 14 Wa 'Anzalnā Mina Al-Mu`şirāti Mā'an Thajjājāan 15 Linukhrija Bihi Ĥabbāan Wa Nabātāan 16 Wa Jannātin 'Alfāfāan

In the name of Allah, the All-Beneficent, All-Merciful.

"1. Concerning what are they disputing? 2. (It is) Concerning the Great News, 3. Concerning which they are in disagreement. 4. Indeed they will come to know! 5. Most assuredly, they will come to know! 6. Have We not made the earth as a bed, 7. And the mountains as pegs? 8. And We have created you in pairs, 9. And have appointed your sleep for rest, 10. And have appointed the night as a cloak, 11. And have appointed the day for livelihood. 12. And We have built above you seven strong (heavens), 13. And have appointed a dazzling lamp, 14. And have sent down from the rainy clouds abundant Water, 15. Thereby to produce grain and plant,16. And gardens of thick foliage." (Surat An-Naba')

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Compete with each other in righteousness

The holy verses addressed two subjects, namely:

1 – the reality of the Day of Judgement:

Allah (تعالى) says:

﴿عَمَّ يَتَسَآءَلُونَ ١ عَنِ ٱلنَّبَإِ ٱلۡعَظِيمِ ٢ ٱلَّذِي هُمۡ فِيهِ مُخۡتَلِفُونَ ٣ كَلَّا سَيَعۡلَمُونَ ٤ ثُمَّ كَلَّا سَيَعۡلَمُونَ ٥﴾ [النَّبَأُ].

"1. Concerning what are they disputing? 2. (It is) Concerning the Great News, 3. Concerning which they are in disagreement. 4. Indeed they will come to know! 5. Most assuredly, they will come to know!" (Surat An-Naba')

I reflect on the meaning of the Qur'anic vocabulary:

﴿ٱلنَّبَإِ ٱلۡعَظِيمِ﴾ An-Naba'i Al-`Aẓīmi	The Day of Judgement.
﴿مُخۡتَلِفُونَ﴾ Mukhtalifūna	Some of them believe it is true, and others deny.
﴿كَلَّا سَيَعۡلَمُونَ﴾ Kallā Saya`lamūna	They will discover the consequence of their denial.

I understand the general meaning of the holy verses:

The holy verses speak about the condition of the Qurayshi disbelievers who denied the Day of Judgement and the rise of people out of their graves after death to be brought to account. They asked each other about the Day of Judgement by way of mockery; therefore, the verses emphasized the truth of resurrection after death, and judgement.

Compete with each other in righteousness

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I remember and mention

three other names of the Day of Judgement:

I think and mention:

- The significance of repetition in the following verses:

﴿كَلَّا سَيَعْلَمُونَ ٤ ثُمَّ كَلَّا سَيَعْلَمُونَ ٥﴾ [النَّبَأ].

"4. Indeed they will come to know! 5. Most assuredly, they will come to know!"

- The wisdome behind the Day of Judgement.

- Examples of the deeds which I will be eager to do in this world in oorder to be happy in this worldly life and in the Hereafter.

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2 – some signs of divine power in the creation:

قَالَ تَعَالَىٰ: ﴿ أَلَمْ نَجْعَلِ ٱلْأَرْضَ مِهَٰدًا ۝٦ وَٱلْجِبَالَ أَوْتَادًا ۝٧ وَخَلَقْنَٰكُمْ أَزْوَٰجًا ۝٨ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ۝٩ وَجَعَلْنَا ٱلَّيْلَ لِبَاسًا ۝١٠ وَجَعَلْنَا ٱلنَّهَارَ مَعَاشًا ۝١١ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ۝١٢ وَجَعَلْنَا سِرَاجًا وَهَّاجًا ۝١٣ وَأَنزَلْنَا مِنَ ٱلْمُعْصِرَٰتِ مَآءً ثَجَّاجًا ۝١٤ لِّنُخْرِجَ بِهِۦ حَبًّا وَنَبَاتًا ۝١٥ وَجَنَّٰتٍ أَلْفَافًا ۝١٦ ﴾ [النَّبَأُ]

6. Have We not made the earth as a bed,7. And the mountains as pegs?8. And We have created you in pairs,9. And have appointed your sleep for rest,10. And have appointed the night as a cloak,11. And have appointed the day for livelihood.12. And We have built above you seven strong (heavens),13. And have appointed a dazzling lamp,14. And have sent down from the rainy clouds abundant Water,15. Thereby to produce grain and plant,16. And gardens of thick foliage." (Surat An-Naba')

I think about the meanings of the Qur'anic vocabulary:

﴿مِهَٰدًا﴾ Mihādāan	A resting place.
﴿أَوْتَادًا﴾ 'Awtādāan	Stabilize the earth like pegs.
﴿سُبَاتًا﴾ Subātāan	Rest for man.
﴿لِبَاسًا﴾ Libāsāan	Cover them like clothes.
﴿مَعَاشًا﴾ Ma`āshāan	Livelihood.
﴿ٱلْمُعْصِرَٰتِ﴾ Al-Mu`şirāti	Clouds.
﴿مَآءً ثَجَّاجًا﴾ Mā'an Thajjājāan	Pure water.
﴿وَجَنَّٰتٍ أَلْفَافًا﴾ Wa Jannātin 'Alfāfāan	Luxurious, thick gardens and orchards.

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I understand the general meaning of the holy verses:

Allah (تعالى) cited proofs of the Day of Judgement from His creation. The One Who created all creatures is able to raise from death human beings whom He created and made everything in the universe available for their benefit. These proofs include:

- He created the earth as a resting place for people to live on it.
- He made the earth stable for human beings to settle on it.
- He created people in pairs (male and female) to reproduce.

I recite and infer the following from the holy verses:

- Other proofs of the power of Allah (تعالى).

- The reason for citing signs of Allah's power in the Holy Qur'an.

Glory be to You, how great you are:

Ahmed and his family chose the beautiful city, Al-Ain, for their spring holidays. They stayed in a hotel in the middle of the fascinating scenery of the green Mubazzarah. Clouds were covering the top of Hafeet mountain, and green grass filled the place like a green carpet over an area of land and made it beautiful and pleasant for viewers.

Ahmed enjoyed the wonderful beauty. He watched the far sky and its glittering stars, slept peacefully and woke up to enjoy the morning breezes and cool air.

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One day, while the family were having breakfast, Ahmed said, "I am very happy with this nice trip!"

Mother: Me, too, son. This is one of Allah's countless favours and bounties. Thank Allah for this, for by thanking Allah (تعالى), His bounties continue.

Ahmed: Thank Allah! But, Mom, will these scenes remain as they are on the Day of Judgement?

Mother: No, son; everything will change by Allah's order and power. There is anther life for resurrection and judgement.

Ahmed: Glory be to Him, how great He is!



I read and discuss:

- What did Ahmed like?

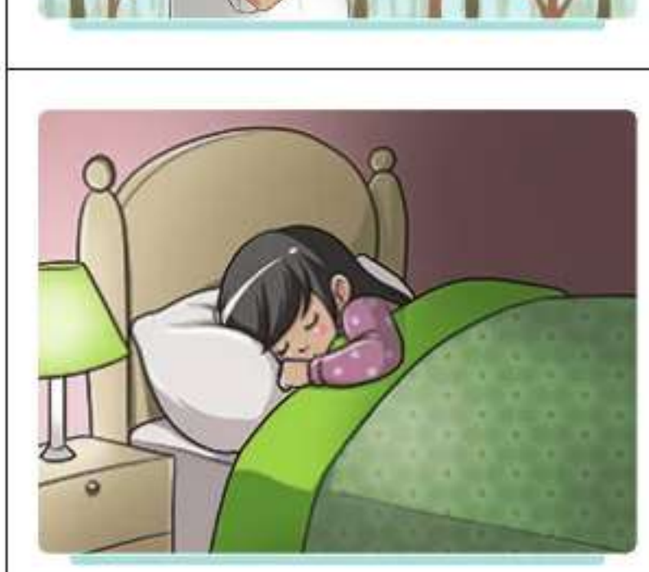
- How do we thank Allah (تعالى) for His following favors:

Favor	How to thank Allah for it
Water	
Environment	
Plants	
Health	

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I cooperate and search

for supplications which the Prophet (ﷺ) used to say in the following situations:

Situation		Supplication
	If you hear thunder.	....
	If you see rain.	....
	If you wake up in the morning.	....
	If you go to bed at night.	....

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I organize my concepts

I complete the following conceptual chart:

Allah (ﷻ), the Powerful	
The truth about the Day of Judgement	**Signs of the power of Allah (تعالى)**
The time of the Hour (of the last day) is only known to ..... The attitude of the disbelievers in Resurrection is ..... A believer invests the worldly life in	The creation of the earth as a spread expanse to .... A believer thanks ..... for .....

My Imprint



I obey Allah (تعالى) and do useful deeds for me and my community to win Allah's pleasure and achieve prosperity and glory for my country.

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Student Activities

I answer by myself

Activity One:

1 -What do you expect would happen in the following cases?

Event	Expected Result
If the whole earth were rocky?	
If the earth were unstable?	
If daytime continued for 24 hours?	

2 – Identify the holy verses that cotain the following meanings:

- Sleep is comfort for the human body. .....
- Water revives the earth. .....

3 – Infer the effect of belief in the Last Day on believers in the following areas:

Area	The effect of belief in the Last Day on believers
Worship of Allah (تعالى)	
Their morals	
Their relations with people	
Their service to their country	

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Compete with each other in righteousness

Enriching my experience

- Search for Qur'anic verses that indicate the Power of Allah (تعالى) in the creation of man and choose one of them to describe the manifestations of Allah's power, then read it on the school radio.

I assess myself

1 – How far is my commitment to the values mentioned in the lesson?

Ser. No.	Aspect of Learning	Level of my Commitment		
		Excellent	Good	Acceptable
1	I observe obedience to Allah (تعالى) in all my affairs of life.			
2	I indicate the importance of belief in the Last Day.			
3	I invest the worldly life in acts of goodness to benefit myelf and my community.			
4	I thank Allah (تعالى) for His bounties in words and action.			
5	I keep the environment clean.			
6	I avoid extravagance in the use of water.			

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Lesson Two

The Way to Paradise

2

This lesson teaches me to

- read the noble Hadith correctly.
- mention the ranks in Paradise.
- infer the principles of constructive dialogue.
- infer the role of good manners in the consolidation of social relations.

I take the initiative to learn

Paradise is the goal and destination of every Muslim worshipper. It contains eternal happiness and permanent and endless bliss. It has good things which no eyes have ever seen, no ears have ever heard and no human hear or mind has ever imagined. It has ranks and levels that are in accordance with man's acts and sincerity to his Lord. It has attributes and names that identify and describe it and the state of Muslims in it. It is inherited by the righteous as a result of their good deeds in their worldly life. Allah (تعالى) says:

﴿وَتِلْكَ ٱلْجَنَّةُ ٱلَّتِىٓ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ﴾ [الزُّخْرُف: 72]

, which means:

(72. This is the Garden which you are made to inherit because of what you used to do.) [Surat Az-Zukhruf].

The way to Paradise is smooth and easy. A believer is not only keen to enter Paradise, but also works hard to attain its higher degrees.

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I cooperate and search

- for the biggest number of Paradise names.

- for the major ways leading to Paradise.

I use my skills to learn

The Messenger of Allah (ﷺ) said,

قَالَ رَسولُ اللَّهِ ﷺ: «أَنَا زَعِيمٌ بِبَيْتٍ فِي رَبَضِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا، وَبِبَيْتٍ فِي وَسَطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكَذِبَ وَإِنْ كَانَ مَازِحًا، وَبِبَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ حَسَّنَ خُلُقَهُ» [أبو داوُدَ].

"I guarantee a house on the outskirts of Paradise for the one who leaves arguments even if he is right, and a house in the middle of Paradise for the one who abandons lies even when joking, and a house in the highest part of Paradise for the one who makes his character excellent." (Abu Dāwood)

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I think about the vocabulary:

زَعِيمٌ	Guarantor and warrantor.
رَبَضِ	The lowest level of Paradise.
الْمِراءُ	The argument leading to dispute.
مُحِقًّا	Right.

I reflect and identify

the ranks of Paradise from the Hadith.

Rank	Location	Reason for Entitlement
First		
	The middle of Paradise	
		Good manners

I understand the significance of the Hadith:

The Hadith contains several manners which lead Muslims to Paradise if they acquire them. They are as follows:

1 – Positive dialogue:

The Prophet (ﷺ) guaranteed Paradise for all those who abandon non-positive argument and discussion which is fruitless and may lead to dispute or enmity. Positive dialogue requires each one to listen to the other. An individual may

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interfere politely to answer or comment, or he may keep silent if the way of dialogue is not suitable for discussion, even if he is right. This helps them to avoid bad consequences and be committed to civilized conduct in communication and peaceful coexistence.

I reflect and find out

the ethics of dialogue from the following passage:

Bin Al—Muqaffa' said, "Learn good listening as you learn good speech. Examples of good listening include: waiting for the speaker until he/she finishes talking, rarely look forward to the answer, face toward the speaker and understand what he/she says."

I explain and distinguish:

When to speak and when to be silent:

Siuation	Speak	Keep silent
When my teacher allows me to speak.		
When my father is angry.		
When I attend a lesson at mosque.		
After my mother finishes her speech.		
On hearing the recitation of the Holy Qur'an.		

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2 – Truthfulness leads to Paradise:

Truthfulness is the best of deeds. Allah (تعالى) says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَكُونُواْ مَعَ ٱلصَّٰدِقِينَ﴾ [التَّوْبَةُ: 119]

119 Yā ʻAyyuhā Al-Ladhīna ʻĀmanū Attaqū Allāha Wa Kūnū Ma`a Aṣ-Ṣādiqīn

"119. O you who believe! Be careful of your duty to Allah, and be with the truthful." (Surat At-Tauba)

A Muslim knows that truthfulness is the best way to Paradise. The Prophet (ﷺ) guaranteed Paradise for those who abandon lying in both seriousness and jest, and adheres to truthfulness until it becomes a permanent attribuute of his. The Prophet (ﷺ) said,

"You must be truthful. Verily, truthfulness leads to righteousness and righteousness leads to Paradise. A man continues to be truthful and encourages honesty until he is recorded with Allah as truthful." (Al-Bukhari & Muslim)

I classify and explain

the following kinds of truthfulness, pointing out the benefit of each kind:

(verification of news before conveying it; not to be hasty in telling news; not to doubt or suspect others; abandonig backbiting (gheebah); meeting promises)

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Evidence	Kind of truthfulness	Benefit
﴿إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓاْ﴾ [الْحُجُرَاتْ: 6] *"6. O you who believe! If an evil liver bring you tidings, verify it, lest you harm a people in ignorance and afterward repent of what you did." (Surat Al-Hujurat)*		
The Prophet (ﷺ) said, «إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ» [رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ] *"Beware of suspicion, for suspicion is the worst of false tales." (Al-Bukhari & Muslim)*		
﴿وَأَوْفُواْ بِعَهْدِ ٱللَّهِ إِذَا عَٰهَدتُّمْ﴾ [النَّحْلُ: 91] *"91. Fulfill the covenant of Allah when you have covenanted." (Surat An-Nahl)*		
The Prophet (ﷺ) said, *"It is enough lying for a man to speak of everything that he hears." "It is enough lying for a man to speak of everything that he hears." (Muslim)*		
﴿وَلَا يَغْتَب بَّعْضُكُم بَعْضًا﴾ [الْحُجُرَاتْ: 12] *"12. .. neither backbite one another." (Surat Al-Hujurat)*		

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Compete with each other in righteousness

3 – The highest rank in Paradise is for the good-mannered:

Good manners are highly valued in Islam. Those who have good character, treat people with respect and good manners, address them with the best of words and nicest of expressions, bring them good things and protect them from harm, is worthy of a high rank in Paradise. The Prophet (ﷺ) guranteed the highest degrees of Paradise for those who enjoy a good and noble character, and treated people with good manners. They are even among the closest to the Prophet (ﷺ) Prophet (ﷺ) and the most loved by him. The Prophet (ﷺ) said:

"Verily, the most beloved and nearest to my gathering on the Day of Resurrection are those of you with the best character." (Tirmithi)



I think and identify

the characteristics that indicate good manners as follows:
The look:
The address:
Dealings:

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I cooperate and discover:

how to deal with each of the following:

My family:
My friend:
My teacher:
My neighbors:
My environment:
People:

My Imprint

- I work hard to obey Allah (تعالى) and improve my manners with my family and all people, hoping to win Allah's pleasure and enter Paradise.



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Students Activities

I answer by myself

1 – Paradise has a number of names, mention three of them:

....

2 – I read the following texts and infer the acts that lead to Paradise:

- *"Whoever travels a path in search on knowledge, Allah will make easy for him a path to Paradise." (Muslim)*

.....

- *"O people! Spread (the greeting of) Salam, feed others, uphold the ties of kinship, and pray during the night when people are sleeping, and you will enter Paradise with Salam." (Tirmithi)*

.....

- *"There is no reward for an accepted hajj (mabroor) except Paradise." (Al-Bukhari)*

.....

- *"Whoever visits a sick person or visits a brother in Islam, a caller cries out to him: 'May you be happy, may your walking be blessed, and may you occupy a dignified position in Paradise'." (Tirmithi)*

.....

- *"Whoever builds a mosque for Allah, then Allah will build for him a house like it in Paradise." (Al-Bukhari)*

.....

- *"Whoever goes to the mosque in the morning and evening, then Allah will prepare for him a place in Paradise for every morning and evening." (Muslim)*

.....

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I assess myself

1 – How far is my commitment to the values mentioned in the lesson?

Ser. No.	Aspect	Level of my Commitment		
		Always	Sometimes	Rarely
1	I avoid dispute and useless argument.			
2	I am eager to please my Lord in order to enter Paradise.			
3	I do my homework quite properly.			
4	I deal with good manners with all people.			
5	I learn about Paradise and work for it.			
6	I seek truthfulness in my words and acts.			

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Lesson Three
The Blessing of the Human Mind

3

This lesson teaches me to

- point out the importance of reason for man.
- explain the means for the development of the human mind.
- infer the effects of using the mind.

I take the initiative to learn

A poet said:

The best bounty of Allah for a person is his mind;

Nothing of all favors is equal to it.

If the Beneficent Lord perfects one's mind,

Then all one's character and purposes will be perfect.



I reflect and infer

- the great bounty by which Allah (تعالى) favored man over other creatures.

- From your understanding of the poet's lines, the effect of employing this bounty in human life.

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Compete with each other in righteousness

The value of mind in Islam

Islam has paid great attention to the human mind and held it in high esteem, because it is the greatest favor with which Allah (تعالى) has distinguished man from other creatures. Allah (تعالى) says:

﴿وَٱللَّهُ أَخۡرَجَكُم مِّنۢ بُطُونِ أُمَّهَٰتِكُمۡ لَا تَعۡلَمُونَ شَيۡـٔٗا وَجَعَلَ لَكُمُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ وَٱلۡأَفۡـِٔدَةَۙ لَعَلَّكُمۡ تَشۡكُرُونَ﴾ [النَّحۡلُ: 78].،

78 Wa Allāhu ʻAkhrajakum Min Buṭūni ʻUmmahātikum Lā Ta`lamūna Shay'āan Wa Ja`ala Lakumu As-Sam`a Wa Al-'Abṣāra Wa Al-'Af'idata La`allakum Tashkurūna

"78. And Allah brought you forth from the wombs of your mothers knowing nothing, and gave you hearing and sight and hearts that haply you might give thanks." (Surat An-Nahl)

By means of the mind, man lives and chooses the path of guidance. It is the tool which people employ to know and worship Allah (تعالى), learn religious duties and matters of Islam and life in general. The human mind helps to distinguish what is useful from what is harmful, and teaches people how to deal with others with good manners. With the mind, man can benefit from the bounties which Allah (تعالى) created for him.

I recite and infer:

1 - Allah (تعالى) says:

﴿وَٱللَّهُ أَخۡرَجَكُم مِّنۢ بُطُونِ أُمَّهَٰتِكُمۡ لَا تَعۡلَمُونَ شَيۡـٔٗا وَجَعَلَ لَكُمُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ وَٱلۡأَفۡـِٔدَةَۙ لَعَلَّكُمۡ تَشۡكُرُونَ﴾ [النَّحۡلُ: 78].

"78. And Allah brought you forth from the wombs of your mothers knowing nothing, and gave you hearing and sight and hearts that haply you might give thanks." (Surat An-Nahl)

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Compete with each other in righteousness

- The organs that Allah (تعالى) bestowed on man.

- The benefits of these organs for man.

- How to thank Allah (تعالى) for the bounty of reason.

2 - Allah (تعالى) says:

﴿كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ لِّيَدَّبَّرُوٓاْ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُوْلُواْ ٱلْأَلْبَٰبِ﴾ [ص: 29].

"29 Kitābun ʻAnzalnāhu ʻIlayka Mubārakun Liyaddabbarū ʻĀyātihi Wa Liyatadhakkara ʻŪlūAl-'Albāb."

"29. (This is) a Scripture that We have revealed unto you, full of blessing, that they may ponder its revelations, and that men of understanding may reflect." (Surat Sad)

- The wisdom behind the revelation of the Holy Qur'an to the Prophet (ﷺ).

- The sources of man's knowledge of Allah (تعالى) from the above two verses.

Compete with each other in righteousness

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I cooperate and explain

- the role of the human mind in improving man's relationship with each of the following:

Allah (تعالى): .....

All human beings: .....

Creatures: .....

Himself/herself: .....

Using the mind to think about all matters:

Allah (تعالى) praised in His Holy Book those who have sound minds and think about all matters of their lives. Allah (تعالى) says:

﴿إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٠﴾ ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ﴿١٩١﴾﴾ [آلُ عِمْرانَ: 190 - 191]،

"90 'Inna Fī Khalqi As-Samāwāti Wa Al-'Arđi Wa Akhtilāfi Al-Layli Wa An-Nahāri La'āyātin Li'wlī Al-'Albāb 191 Al-Ladhīna Yadhkurūna Al-Laha Qiyāmāan Wa Qu`ūdāan Wa `Alá Junūbihim Wa Yatafakkarūna Fī Khalqi As-Samāwāti Wa Al-'Arđi Rabbanā Mā Khalaqta Hādhā Bāţilāan Subĥānaka Faqinā `Adhāba An-Nār."

"190. 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. 191. Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth." (Surat Al Imran)

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Compete with each other in righteousness

They reflect on the universe, consider the verses of the Holy Qur'an and learn lessons from them, fear Allah and observe His obedience in all their acts. They obey Allah (تعالى) to win His mercy and Paradise and deal with people as Allah, تعالى, has ordered them.

Those who have wise minds take into account the result of their deeds, so they act wisely in all their affairs. They choose what is good for them, avoid what is harmful and preserve the country's resources.



I think and justify

- The significance of the Holy Quran's instruction to use the mind and think in several contexts, such as:

﴿ أَفَلَا تَتَفَكَّرُونَ ﴾ [الأنعام: 50]	(Will you not then take thought?)
﴿ أَفَلَا يَتَدَبَّرُونَ ﴾ [محمد: 24]	(Will they then not meditate on the Qur'an?)
﴿ أَفَلَا يَعْقِلُونَ ﴾ [يس: 68]	(Have they then no sense?)

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I cooperate and infer

the tools that help me develop my intellect and use it for good purposes:

Evidence	Tools of mental development
Allah (تعالى) says: ﴿اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝٣ الَّذِي عَلَّمَ بِالْقَلَمِ ۝٤﴾ [العَلَق: 3 - 4]. *[3 Iqra' Wa Rabbuka Al-'Akramu 4 Al-Ladhī `Allama Bil-Qalam]* *"3. Read: And your Lord is the Most Bounteous, 4. Who has taught (the writing) by the pen." (Surat Al-Alaq)*	
Allah (تعالى) says: ﴿قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ﴾ [الزُّمَر: 9]. *[9. .. Qul Hal Yastawī Al-Ladhīna Ya`lamūna Wa Al-Ladhīna Lā Ya`lamūna 'Innamā Yatadhakkaru 'Ūlū Al-'Albāb]* *"9. .. Say (unto them, O Muhammad): Are those who know equal with those who know not? But only men of understanding will pay heed." (Surat Az-Zumar)*	

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Allah (تعالى) says:

﴿أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَآ﴾ [مُحَمَّدٌ: 24].

[24 'Afalā Yatadabbarūna Al-Qur'āna 'Am `Alá Qulūbin 'Aqfāluhā]

"24. Will they then not meditate on the Quran, or are there locks on the hearts?" (Surat Muhammad)

Allah (تعالى) says:

﴿أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَآ﴾ [الْحَجُّ: 46].

"46 'Afalam Yasīrū Fī Al-'Arđi Fatakūna Lahum Qulūbun Ya`qilūna Bihā ."

"46. Have they not travelled in the land, so that they may have hearts (i.e. minds) wherewith to understand." (Surat Al-Hajj)

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I think and distinguish

between the student who uses his/her mind and the other who does not use his/her mind in the following attitudes, giving reasons:

Attitude	Uses the mind	Does not use the mind	The reason
He meets his promise to his mother to keep his room clean.			
He tells the news he hears without verification.			
He is too busy with games to perform prayer.			
She studies hard.			
He pardons his schoolmate who abused him.			

I think and explain

how to use the mind in the following situations:

- Your schoolmate advised you to run away from school.

Your schoolmate fell down on the ground and his hand was broken in the playground.

- Your schoolmates agreed to cheat in the examination.

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The bounty of the mind

The Wise Leadership

Our wise leadership in the UAE has recognized the value of the mind for man. Therefore, it was concerned with building his character and developing his mind in order to be a productive member in society. He works to meet his society's needs and to achieve its progress. We have been urged to do that by the founding Leader, Sheikh Zayed bin Sultan Al Nahyan (رحمه الله), by saying, "Allah has endowed us with the mind and health. We should use them well so that Allah (تعالى) will be pleased with us and bless our works."



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I search and speak

- about the UAE's efforts for the development of human intellects.

I discuss and write

about the deeds through which I invest my mind well to win Allah's pleasure in the following domains:

Domain	Works
Worship of Allah (تعالى)	
Dealing with people	
The relationship with environment	
Learning	

I think and discuss

the result of being convinced that a person is accountable for his/her cleverness in the following areas:

Creativity and innovation:	
Work and production:	
Social relations:	
Service of the country:	

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I organize my concepts

I complete the following conceptual chart:

I complete the following conceptual chart:

Status of the mind in Islam	Means of mental development	Fruit of active thinking
Islam attaches importance to the mind because: ✿ ..... ✿ ..... ✿	✿ ..... ✿ ..... ✿ ..... ✿	✿ ..... ✿ ..... ✿ ..... ✿ .....

My Imprint



✿ I think – learn – meditate – innovate to invest the bounty of the mind in the development of my abilities, benefit my dear country, the UAE, and also benefit humankind.

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Student Activities

I answer by myself

1 – I infer from the following verses the characteristics of wise people:

Allah (تعالى) says:

﴿أَفَمَن يَعْلَمُ أَنَّمَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ كَمَنْ هُوَ أَعْمَىٰٓ ۚ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿١٩﴾ ٱلَّذِينَ يُوفُونَ بِعَهْدِ ٱللَّهِ وَلَا يَنقُضُونَ ٱلْمِيثَٰقَ ﴿٢٠﴾ وَٱلَّذِينَ يَصِلُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوٓءَ ٱلْحِسَابِ ﴿٢١﴾ وَٱلَّذِينَ صَبَرُا۟ ٱبْتِغَآءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَنفَقُوا۟ مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ أُو۟لَٰٓئِكَ لَهُمْ عُقْبَى ٱلدَّارِ ﴿٢٢﴾﴾ [الرَّعْدُ].

19 ʻAfaman Ya`lamu ʻAnnamā ʻUnzila ʻIlayka Min Rabbika Al-Ĥaqqu Kaman Huwa ʻA`má ʻInnamā Yatadhakkaru ʻŪlū Al-ʼAlbāb 20 Al-Ladhīna Yūfūna Bi`ahdi Al-Lahi Wa Lā Yanquđūna Al-Mīthāq 21 Wa Al-Ladhīna Yaşilūna Mā ʻAmara Al-Lahu Bihi ʻAn Yūşala Wa Yakhshawna Rabbahum Wa Yakhāfūna Sūʼa Al-Ĥisāb 22 Wa Al-Ladhīna Şabarū Ibtighāʼa Wajhi Rabbihim Wa ʻAqāmū Aş-Şalāata Wa ʻAnfaqū Mimmā Razaqnāhum Sirrāan Wa `Alāniyatan Wa Yadraʼūna Bil-Ĥasanati As-Sayyiʼata ʻŪlāʼika Lahum `Uqbá Ad-Dār

*"19. Is he who knows that what is revealed unto you from your Lord is the truth like him who is blind? But only men of understanding heed; 20. Such as keep the pact of Allah, and break not the covenant; 21. Such as unite that which Allah has commanded should be joined,1** and fear their Lord, and dread a woeful reckoning. 22. Such as persevere in seeking their Lord's countenance and are regular in prayer and spend of that which We bestow upon them secretly and openly, and overcome evil with good. Theirs will be the good sequel at the (heavenly) Home." (Surat Ar-Ra'd)*

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Compete with each other in righteousness

2 – Mention three results of meditation:

3 – Account for the following:

- Islam has made sanity (soundness of the mind) as a condition for the validity of acts of worship.

- The driving license is not given to those whose age is lower than eighteen.

- The Qur'anic invitation to reflection on the universe and understanding the Holy Qur'an.

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Enriching my experience

- Write a page in which you explain the benefits of reading books and encyclopedias in the development of the human mind and culture.

1 – How far is my commitment to the values mentioned in the lesson?

	Domain	Always	Sometimes	Rarely
1	I describe the importance of the human mind in life.			
2	I read because reading is the food of the mind.			
3	I am keen to develop myself by teaching and learning.			
4	I think before I decide.			
5	I respect scholars, thinkers and innovators.			
6	I participate in the official intellectual and sports clubs in my country.			

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Lesson Four

Etiquette on Streets

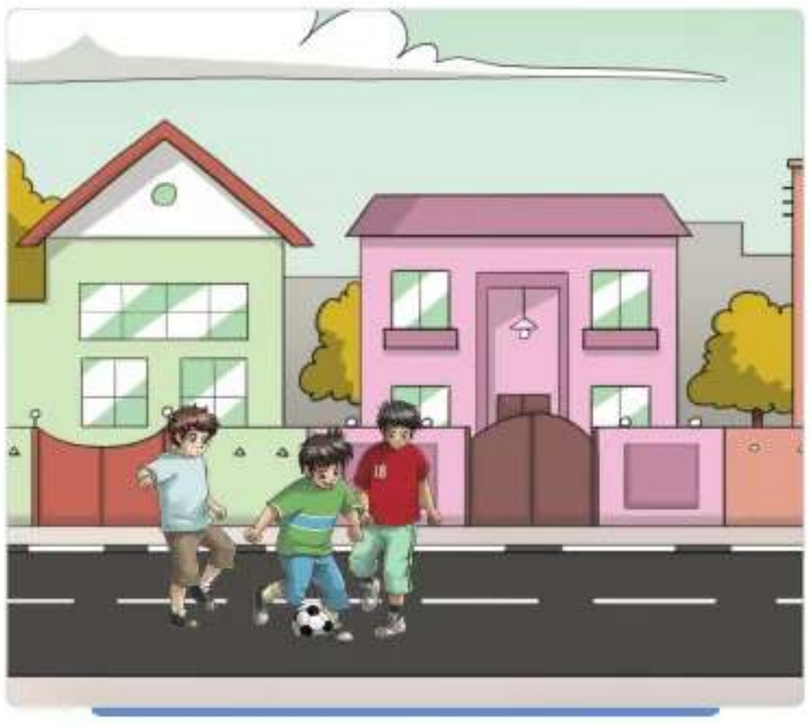
4

This lesson teaches me to

- point out the etiquette on streets.
- infer the fruits of commitment to etiquette on streets.

I take the initiative to learn





I notice and describe the following in my own style:

- Children's behavior in each of the above pictures.
- Expected consequences of each behavior.
- What a Muslim should observe on the road to keep himself and community safe.

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I use my skills to learn

Islamic Street Ethics

Islam requires us to have good manners and proper etiquette in our life affairs, including street ethics. The Prophet (ﷺ) said,

> *"Give the road its due." [Al-Bukhari & Muslim]*

The road is a public utility for all people. They meet there to satisfy all their needs and deal with one another.

Street ethics to be observed by Muslims include the following:

1 – Harm prevention and removal from the road

Islam urges us to avoid anything that hurts us and others, like playing on roads, pushing through people in corridors and streets, or dropping litter on the road. When the Prophet (ﷺ) was asked about what is due to the road, he said,

> *"… and do not cause harm." (Al-Bukhari & Muslim)*

The Prophet (ﷺ) encouraged us to remove harm, like stones, glass and dirt, from the road. He assigned great reward for those who do this. He (ﷺ) said,

> *"Your removal of stones, thorns and bones from the road is an act of charity." (Tirmithi)*

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I read and infer:

- The virtues of removal of harm from the road:

The Prophet's Hadith	Virtues of removal of harm from the road
The Prophet (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 harm from the road." (Muslim)*	
The Prophet (ﷺ) said, *"While a man was walking, he saw a thorny branch on the road, so he removed it and Allah appreciated his action and forgave him" (Al-Bukhari & Muslim)*	

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I notice and compare

between the behaviors as shown in the pictures below and explain the result of each behavior:


1


2

Point of Comparison	Picture 1	Picture 2
Description of behavior		
My opinion about the behavior		
The result of each behavior:		

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Compete with each other in righteousness

2 - Humbleness on the road:

Islam ordered us to be moderate in our walk and good dealing with people. Allah (تعالى) says:

﴿ وَعِبَادُ ٱلرَّحۡمَٰنِ ٱلَّذِينَ يَمۡشُونَ عَلَى ٱلۡأَرۡضِ هَوۡنٗا وَإِذَا خَاطَبَهُمُ ٱلۡجَٰهِلُونَ قَالُواْ سَلَٰمٗا ٦٣ ﴾ [الفرقان]

[63 Wa `Ibādu Ar-Raĥmāni Al-Ladhīna Yamshūna `Alá Al-'Arđi Hawnāan Wa 'Idhā Khāţabahumu Al-Jāhilūna Qālū Salāmā]

"63. The (faithful) slaves of the All-Beneficent are they who walk upon the earth modestly, and when the foolish ones address them answer: Peace." (Surat Al-Furqan)

He (تعالى) urged us to lower our voice in order not to annoy other with loud voices. Allah (تعالى) says:

﴿ وَٱقۡصِدۡ فِي مَشۡيِكَ وَٱغۡضُضۡ مِن صَوۡتِكَۚ إِنَّ أَنكَرَ ٱلۡأَصۡوَٰتِ لَصَوۡتُ ٱلۡحَمِيرِ ١٩ ﴾ [لقمان]

[19 Wāqşid Fī Mashyika Wa Aghđuđ Min Şawtika 'Inna 'Ankara Al-'Aşwāti Laşawtu Al-Ĥamīr]

"19. Be modest in your bearing and subdue your voice. Lo! The harshest of all voices is the voice of the ass." (Surat Luqman)

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I think and comment on

The following behaviors and give reason:

- A little child runs quickly in the walkways of the park.

- Children talk loudly on their way to the mosque.

- She points her finger at a woman she passes by in the market corridors, making fun of her dress.

3 – Answering greetings:

A Muslim greets on those whom he meets on roads and public places and answers greetings with better than he hears. Islam requires us to answer greetings as the Prophet (ﷺ) considered it one of the street ethics. When he (ﷺ) was asked,

> *"What is the right of the way?" he said, "To answer salam (greeting)."*
> *(Al-Bukhari & Muslim)*

صلى الله عليه وسلم

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I cooperate and infer

from the following holy verse the information requested below:

Allah (تعالى) says:

﴿ وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا۟ بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَآ ۗ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ حَسِيبًا ﴿٨٦﴾ ﴾ [النِّساءُ: 86]

[86 Wa ʻIdhā Ĥuyyītum Bitaĥīyatin Faĥayyū Bi'aĥsana Minhā ʻAw Ruddūhā ʻInna Al-Laha Kāna `Alá Kulli Shay'in Ĥasībā]

"86. when you are greeted with a greeting, greet you with a better than it or return it. Lo! Allah takes count of all things." (Surat An-Nisa)

- The thing which Allah (تعالى) requires us to do.

- The ruling about answering a greeting based on the order in the verse: (when you are greeted with a greeting, greet ..).

- How to answer a greeting.

Compete with each other in righteousness

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I think and explain:

The results of dissemination of *salam* greeting among people for the individual and society in light of my understanding of the following noble Hadith:

The Prophet (ﷺ) said,

"You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another? Spread (the greeting of) peace among yourselves." (Muslim)

For the individual	For society

4 – Abiding by traffic rules and traffic lights:

Islam has urged us to abide by the rules of traffic and using roads in order to achieve safety and security on roads for all people. Those who violate traffic rules, in fact violate the teachings of Islam. A Muslim is required to avoid what is harmful for him and for others. The Prophet (ﷺ) says,

"A Muslim is the one from whose tongue and hands the Muslims are safe" (Ahmad)

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Competence with each other in righteousness

I notice and comment

the behavior shown in each of the following pictures, and tell the reason:

	My opinion: ..... Reason: .....
	My opinion: ..... Reason: .....
	My opinion: ..... Reason: .....
	My opinion: ..... Reason: .....

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I think and discuss

the following behavior:

- He drives the car without a driving license.
  - My opinion: .....
  - Reason: .....

I read and answer

Under our wise Leadership in the UAE, we enjoy all forms of prosperity and comfort in all fields of life. It paved roads in accordance to the highest world standards and issued traffic regulations.



- Why did the government issue traffic regulations?
- How should we behave on the streets?

I cooperate and investigate:

The causes of the great number of car accidents that kill people and destroy public properties, along with proposed solutions.

Causes	Proposed solutions

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4 – Guidance on the way and assistance of the needy:

Islam required us to guide those who do not know the way or lost the address in his destination, and considered this an act of charity. The Prophet (ﷺ) said,

> *"Guidance to the way is an act of charity." (Al-Bukhari)*

The Prophet (ﷺ) encouraged us to assist those in need of help, like the one who needs to carry luggage and considered it an act of charity. He (ﷺ) said,

> *"If he helps a man ride his horse (or camel) or lift his luggage to its back, it will be an act of charity." (Al-Bukhari)*



I cooperate and explain

how to behave in the following cases:

- You saw a little child who lost his way home.

- You saw a man who wanted to cross the street, but the things he was carrying fell from his hand and were disperse on the street.

- You saw two boys quarreling at the buss stop in front of the school.

- My female schoolmate helped me carry my school bag when my hand was broken.

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I think and enumerate:

- In cooperation with my schoolmates, we enumerate some good deeds that help me invest my time during my waiting at the bus stop.

....

The benefits of abiding by street ethics

Abiding by Islamic ethics on the road has a lot of positive effects on the individual and society:

Effects on the individual	Effects on society
Win the love of Allah (تعالى) and His Messenger (ﷺ).	Spread affection among society members.
Win people's love and respect.	Cleanliness of roads.
Feel happy when helping others and protecting them from harm.	Help reduce traffic accidents.

I cooperate and add

other effects of abiding by road ethics:

....

....

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I organize my concepts

Streeet Ethics

Driving Ethics

Prevent harm from the road, such as:	Humbleness on the road through	Disseminate greeting (with salam) and answer it.	Respect traffic regulations and signals.	Guide lost people to their destinations.	Effects of Abiding
.....	.....				.....
.....	.....				.....
.....	.....				.....
.....	.....				.....
Remove harm from the road by:	Lower voice on the road so that	The wisdom behind the dissemination of greeting:	Its benefits:	Help the needy, such as:	On society:
.....	.....	.....	.....		
.....	.....	.....	.....		
.....	.....	.....	.....		

My Imprint

I abide by traffic regulations and draw a practical plan to make my family, neighbors and my school students aware of abiding by street ethics to represent our religion and country in the best way.



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Student Activities

I answer by myself

1– Give your opinion about the following attitudes by inserting a check (√), along with the reason:

Attitude	Agree	Disagree	Reason
He crosses the street without making sure that it is free.			
He rides the car but does not greet passengers.			
He puts garbage in the specified place.			
He always smiles to those whom he meets with.			
He abides by the law on descending from the bus.			

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2 – Underline the correct answer:

- If he meets a blind man on the road, he:

A – leaves him walking.	B – takes his hand and helps him.	C. does not care about him.

- If he sees a traffic accident on the road, he:

A – stops in the street and looks at him.	B – shout to his classmates to see the accident.	C - contacts the police and helps to make the road free.

3 – Explain: Islam considers removal of harm from the way an act of charity.

Enriching my experience

- Together with your classmates, prepare an illustrated, educational bulletin about road ethics, then show it to your classmates.
- Cooperate with your classmates to prepare a dramatic performance about road ethics, then present it on the school radio.

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I assess myself

1 – How far is my commitment to the values mentioned in the lesson?

Ser. No.	Aspect	Level of my Commitment		
		Always	Sometimes	Rarely
1	I abide by traffic ethics on crossing the road.			
2	I greet everyone I meet with.			
3	I observe common sense while sitting in the means of transport.			
4	I remove harmful things that I see on the road.			
5	I keep roads clean.			
6	I deal others politely to represent my religion and country properly.			
7	I deal others politely in words and action.			
8	I avoid laughing and speaking loudly on roads in respect for others.			
9	I hurry to help those who need help on roads.			

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Lesson Five

Friday Prayer and the Prayer of the Two Feasts

5

This lesson teaches me to

- Explain the rulings of Friday Prayer and the Prayer of the Two Feasts.
- Speak about the excellence of Friday and the two feasts.
- determine the difference between Friday Prayer and the Prayer of the Two Feasts.
- infer the wisdom behind the prescription of Friday Prayer and the Prayer of the Two Feasts.
- infer the effects of Friday Prayer and the Prayer of the Two Feasts on individuals and society.
- imitate the performance of Friday Prayer and the Prayer of the Two Feasts.

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I take the initiative to learn





1 – It is the master of days in the sight of Allah (تعالى). On this day, Adam was created and made to enter the Garden (Paradise); it has a prayer that took its name.

2 – It is the day of reward for those who fast in Ramadan. Keep their fast properly, perform night prayer (Taraweeh and Qiyam), and observe sincerity; it is the first day of the month of Shawwal.

3 – It is preceded by the Day of Arafah; it is the tenth day of the month of Dhul Hijjah. On this day, Muslims perform congregational prayer at the Musalla (open prayer area) after Al-Fajr (Dawn) Prayer and before Al-Dhuhr (Noon) Prayer.

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I read and find out:

- 'Day' in No. 1 above means (.....) and the prayer is (..... Prayer).
- 'Day' in No. 1 above means (.....) and the prayer is (..... Prayer).
- 'Day' in No. 1 above means (.....) and the prayer is (..... Prayer).

I use my skills to learn

The virtue of Friday (Jumu'a) Prayer

Father: Where are you, Mohammed?

Mohammed: Yes, dad; I have finished my shower and perfumed myself as you advised me.

Father: May Allah bless you, my son. We are going together to Friday Prayer early to obtain the reward of those who go early to prayer.

Mohammed: Why all this concern with Friday.

Father: Friday is a great day in the sight of Allah (تعالى). The Messenger of Allah (ﷺ) said,

"The best day on which the sun has risen is Friday; on it Adam was created. on it he was made to enter Paradise, on it he was expelled from it." (Tirmithi).

On this day every week, Allah (تعالى) brings Muslims together to perform Friday Prayer to teach the ignorant and remind the negligent. Allah (تعالى) distinguished this day by an hour during which Allah answers the supplications of any Muslim who asks Him something.

Compete with each other in righteousness

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Mohammed: Why did you request me to have a shower, Dad?

Father: It is recommended for Muslims before this prayer to wash his body (ghusl), perfume himself, cut his nails and put on his best clothes.



Mohammed: Is Friday Prayer compulsory on all Muslims?

Father: Friday Prayer is compulsory on every sane, grown-up (after puberty), resident male Muslim who is able to attend.

Mohammed: Is Friday Prayer similar to Dhuhr Prayer?

Father: No, son. Friday Prayer must be performed in congregation in the mosque. It only consists of two rak'as in which the Imam (leader of prayer) recites loudly. It is preceded by two sermons (khutbas), during which you must listen and beware of speaking lest you lose your reward. On entering the mosque, you should be careful not to cross over the necks of worshippers or hurt them.

Mohammed: Well, but look, dad! This salesman is still selling though the time of adhan (call to prayer) is near; he has not gone to Friday Prayer!

Father: Sale is forbidden during Friday Prayer for those who are required to attend the prayer. It seems that this man does not know this.

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Compete with each other in righteousness



I cooperate and discuss:

- What is the importance of Friday for Muslims?
- Who is required to perform Friday Prayer?
- How is Friday Prayer performed?
- What ethics are required of Muslims before and during Friday Prayer?



I think and justify

- not specifying the hour of answering supplications on Friday.

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I cooperate and specify:

On Friday, he went with his friends on a picnic to the desert. When it was time for Friday Prayer, they gathered and performed Friday Prayer together.	He woke up late on Friday. Immediately, he washed his body to attend Friday Prayer. When he arrived at the mosque, the worshippers had finished the first rak'a. He joined them, but he felt that he was negligent, and intended not to repeat this anymore.

I choose:		I choose: the decision Hamad has taken	
Their prayer is invalid.	Their prayer is valid.	He will attend Friday Prayer early.	He will always go late for Friday Prayer.
What is the reason?		Offer him suggestions that help him realize what he has intended:	

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Why do we perform Friday Prayer?

- In obedience to Allah (تعالى); Allah (تعالى) says,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوۡمِ ٱلۡجُمُعَةِ فَٱسۡعَوۡاْ إِلَىٰ ذِكۡرِ ٱللَّهِ وَذَرُواْ ٱلۡبَيۡعَۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ٩﴾ [الجمعة]،

[9 Yā ʻAyyuhā Al-Ladhīna ʻĀmanū ʻIdhā Nūdī Lilşşalāati Min Yawmi Al-Jumu`ati Fās`aw ʻIlá Dhikri Al-Lahi Wa Dharū Al-Bay`a Dhālikum Khayrun Lakum ʻIn Kuntum Ta`lamūn]

"9. O you who believe! When the call is heard for the prayer of the day of congregation, haste unto remembrance of Allah and leave your trading. That is better for you if you did but know." (Surat Al-Jumu'a)

Allah (تعالى) ordered His believing servants to abandon all that keeps them away from performing Friday Prayer on hearing the second Adhan. He also urged them to work after the end of the prayer to attain Allah's pleasure.

- To get acquainted with each other and build mutual harmony among Muslims.
- To attain great reward from Allah.
- To listen to the sermon, acquire knowledge from, enhance their activity and determination, and perform the Sharia duties they learn from it.
- To love each other, become friendly, learn about the conditions of Muslims. Thus, they visit patients, see off the dead to burial, relieve the distressed and help the needy. Besides, when Muslims come together they feel more friendly and loving toward each other.



I cooperate and discuss:

- What would happen if Muslims neglected Friday Prayer?

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Eid Prayer

Mother: May Allah accept your worship. Eid Mubarak! It has been announced on TV that tomorrow is the first of Shawwal.

Father: Thank Allah, Who guided us to the fast in Ramadan. So, we have to get ready for Eid Prayer.

Noura: I love Eid Al-Fitr and Eid Al-Ad-ha because I wear my new dress and go to the Musalla with my mother.

Mother: In these two days, Muslims show pleasure and happiness, enjoy permissible joys and delicious foods, exchange compliments and visits and thank Allah (تعالى) for His bounties.

Khalid: Remind me, Dad, of Eid Prayer.

Father: Eid Prayer is an affirmed Sunnah which the Prophet (ﷺ) was keen to perform. It consists of two rak'as in congregation.

Mother: Its time starts about twenty minutes after sunrise and ends before the time of Dhuhr (Noon) Prayer.

Noura: Why is Eid Prayer performed at the Musalla, Dad?

Father: Eid Prayer can be performed in the big mosque, but the Musalla is better after the example of our Prophet, Muhammad (ﷺ) and because the Musallah accommodates a great number of male and female worshippers and children.

Mother: During Eid, Muslims meet, feel happy with the bounties of Allah and thank Him because He (ﷻ) ordained Eid for them to unify their hearts and make them strong and consolidated.

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Compete with each other in righteousness

I discuss and apply:

- What is the ruling for Eid Prayer?

- What is the time of Eid Prayera?

- What is the importance of Eid for Muslims?

How to perform Eid Prayer:

1. It is performed as two rak'as in congregation. The person who misses congregational Eid Prayer can do it individually unless its time is over.
2. – In the first rak'a, the imam calls out six times "Allahu Akbar", [Allah is Greatest] after the main Takbeer and before reciting Surat Al-Fatihah.
3. – At the beginning of the second rak'a, the imam repeats "Allahu Akbar" five times after the main takbeer on standing up for the second rak'a.
4. – Worshippers follow the imam in takbeer.
5. -After reciting Surat Al-Fatihah, it is recommended to recite Surat Al-A'la in the first rak'a, and Surat Ash-Shams in the second. The imam recites aloud.
6. – After the end of the prayer, the imam delivers two sermons in which he explains what is required of Muslims on the Eid Day.



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Ethics of Eid Prayer:

1 – Ihyaa of Eid night (spending the night preceding Eid in worship) in prayer, recitation of the Qur'an, du'aa (supplication) and asking Allah for forgiveness Istighfar).

2 - Greater ablution (ghusl), wearing suitable clothes and perfuming oneself.

3 – Going to mosque on foot, if possible.

4 – Takbeer on his way to Musalla and back from there, as well as while waiting for prayer at the place of prayer.

5– Going to Musalla through one way and coming back through another.

6– Taking breakfast before going out to Eid Al-Fitr Prayer.

7- on Eid AL-Ad-ha, he eats only after return from prayer, and eats from Al-Udhiya (animal of sacrifice).



I cooperate and specify

the common ethics for both Eids (Al-Fitr and Al-Ad-ha) and those relating to each of them:

Ethics	Eid Al-Fitr	Eid Al-Ad-ha
Common to both eids		
Special (for either eid)		



I listen and compete:

Allahu Akbar, Allahu Akbar,
Allahu Akbar, Lailaha Illa Allah,

Allahu Akbar, Allahu Akbar,
walillah Al-Hamd.

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Compete with each other in righteousness



I cooperate and compare

between Friday Prayer and prayers of the two Eids according to the following table:

Point of comparison	Friday Prayer	Eid Prayer
Number of rak'as	Two rak'as	.....
Number of takbeers before Surat Al-Fatihah	Takbeerat Al-Ihram (the opening takbeer of prayer or rak'a)	For the first rak'a ..... For the second rak'a .....
Time of the sermon	.....	After prayer
Its sharia status	Obligatory	.....
Adhan and Iqama	.....	There is no adhan or iqama
Its time	.....	After sunrise

The positive effects of performance of Friday Prayer and prayers of the two Eids on Muslims:

- Communication and enhancement of love, mercy and friendliness.
- Worshippers' knowledge of the conditions of each other.
- Demonstration of their strength and solidarity and removal of disputes and enmity, so that their hearts meet on basis of goodness and righteousness.
- Familiarity with order performance of work on time.
- Teaching and guiding ignorant people.
- Multiplication of reward.

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I think and infer

- the negative effects of non-performance of Friday Prayer and prayers of the two Eids:

I think and innovate:

I design congratulation cards for the Eid by my own hands addressed to my teachers, parents and those I love.



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I organize my concepts

Friday Prayer and prayers of the two Eids

Friday Prayer

Its status in Sharia: .....

Its time: .....

How to perform Friday Prayer:

A prayer comprised of two rak'as like any other obligatory prayer with the same conditions and provisions.

Friday Prayer Ethics:

Major Ablution (Ghusl), perfuming oneself, cutting nails, siwak brush, listening to Friday sermon.

prayers of the two Eids

Its status in Sharia: .....

Its time: .....

How to perform the prayers of the two Eids:

.....

.....

.....

Ethics of the prayers of the two Eids:

.....

.....

- The positive effects of observing Friday Prayer and prayers of the two Eids on Muslims.

.....

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I recite and link:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوۡمِ ٱلۡجُمُعَةِ فَٱسۡعَوۡاْ إِلَىٰ ذِكۡرِ ٱللَّهِ وَذَرُواْ ٱلۡبَيۡعَۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ٩ فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُواْ فِي ٱلۡأَرۡضِ وَٱبۡتَغُواْ مِن فَضۡلِ ٱللَّهِ وَٱذۡكُرُواْ ٱللَّهَ كَثِيرٗا لَّعَلَّكُمۡ تُفۡلِحُونَ ١٠﴾ [ٱلۡجُمُعَةُ].

[9 Yā ʻAyyuhā Al-Ladhīna ʻĀmanū ʻIdhā Nūdī Lilṣṣalāati Min Yawmi Al-Jumu`ati Fās`aw ʻIlá Dhikri Al-Lahi Wa Dharū Al-Bay`a Dhālikum Khayrun Lakum ʻIn Kuntum Ta`lamūn 10 Fa'idhā Quđiyati Aṣ-Ṣalāatu Fāntashirū Fī Al-'Arđi Wa Abtaghū Min Fađli Al-Lahi WaAdhkurū Al-Laha Kathīrāan La`allakum Tufliĥūn]

"9. O you who believe! When the call is heard for the prayer of the day of congregation, haste unto remembrance of Allah and leave your trading. That is better for you if you did but know. 10. And when the prayer is ended, then disperse in the land and seek of Allah's bounty, and remember Allah much, that you may be successful." (Surat Al-Jumu'a)

- The above two verses are linked to the subject of the lesson in:

My Imprint

I regularly perform Friday Prayer and prayers of the two Eids, apply their provisions, observe their etiquette, teach those who need them, to represent my religion and country everywhere and on all occasions.



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Student Activities

I answer by myself:

Question 1:

Choose the correct answer by underlining it:

- The ruling regarding Friday Prayer for the man who is able to perform it:

a. confirmed sunnah	b. obligatory	c. recommended

- The sermons of the two Eid Prayers are:

a. before prayer	b. after prayer	c. before and

- Friday Prayer comprises two rak'as along with the sermon and is performed at:

a. mosque	b. home	c. the open land

- If a person does not attend Friday Prayer, he performs it:

a. two rak'as together with his brothers	b. four rak'as as Noon Prayer	c. three rak'as

- Eid Prayer is:

a. confirmed sunnah	b. obligatory	c. recommended

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Question 2:

Give your opinion about the following attitudes:

Attitudes	Agree	Disagree
A traveler passed by a mosque at the time of Friday Prayer but did not join worshippers and he performed Noon Prayer at the airport.		
A grocer sells during Friday sermon.		
He was too late for Eid Prayer and missed one rak'a, so he performed it after the Imam concluded prayer with salam Greeting.		
He entered the mosque at the time of Friday Prayer. He found it crowded, so he made his way among them to sit beside his friend.		
He speaks on the mobile and sends congratulation messages while the speaker is delivering the Friday sermon.		
He does not greet his neighbors because of a dipute with them.		

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Question 3:

Categorize the following acts according to the following table:

- go to Friday Prayer wearing unclean clothes; take shower (of Ghusl), perfume himself and wear his best clothes; cross over necks and hurt worshippers; speak to friends during the sermon; listen carefully to the sermon; move a lot and look at his mobile during prayer; draw and write on the mosque or Musalla walls; visit aunts (mother's sisters and father's sisters) after Eid Prayer to greet them.

Good behavior	Bad behavior

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Enriching my experience

- Send a message to your friends who are late for the beginning of Friday or Eid prayer. The message should include three suggestions in order not to be late for the prayer. Read it on the school radio seeking guidance from the following noble Hadith:

The Prophet (ﷺ) said,

> *"Whoever does ghusl on Friday like ghusl for janaabah, then goes to the prayer (in the first hour, i.e., early), it is as if he sacrificed a camel. Whoever goes in the second hour, it is as if he sacrificed a cow; whoever goes in the third hour, it is as if he sacrificed a horned ram; whoever goes in the fourth hour, it is as if he sacrificed a hen; and whoever goes in the fifth hour it is as if he offered an egg." (Bukhari & Muslim)*

- Suggestions:

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I assess myself

1 – How far is my commitment to the values mentioned in the lesson?

Ser. No.	Aspect	Level of my Commitment		
		Always	Sometimes	Rarely
1	I perform Friday Prayer and prayers of the two Eids regularly in congregation.			
2	I go early for Friday Prayer and prayers of the two Eids.			
3	I abide by the rulings of Friday Prayer and prayers of the two Eids.			
4	I observe the etiquette of Friday Prayer and prayers of the two Eids.			
5	On going for prayer, I take shower (of Ghusl), perfume myself and wear my best clothes			
6	I observe the mosque ethics.			

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Compete with each other in righteousness

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Unit Six

6



Wahat Al Karama memorial (Oasis of Dignity) immortalizes the names of martyrs.

ENTER THE GARDEN. NO FEAR SHALL COME UPON YOU

ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ

The Contents of Unit Six

Ser. No.	Lesson	Theme	Domain
1	Allah, the Just Judge	The Holy Qur'an	Divine Revelation
2	With my Prophet, ﷺ, in Paradise (Noble Hadith)	Noble Hadith	Divine Revelation
3	Courage	Islamic Values	Islamic Values and Ethics
4	Omar bin Al-Khattab, رضي الله عنه	Personalities	Prophet's Biography and Personalities
5	Man and the Universe	Contemporary Issues	Identity and Contemporary Issues

Lesson One
Allah, the Just Judge

1

This lesson teaches me to

- read Surat An-Naba' correctly.
- explain the vocabulary of the surah.
- infer the events of the Day of Judgement from the holy verses.
- explain the consequence of good and bad deeds.
- recite Surat An-Naba' by heart.

I take the initiative to learn:



1 Allah has created humankind and distinguished them by the mind.



2 He subjected to them all bounties in the earth.



4 Some people were guided and others went astray.



3 He sent them messengers to guide them to goodness.

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Enter the Garden. No fear shall come upon you

I read and answer

- Why did Allah (تعالى) create humankind?

- How can people realize their task which Allah (تعالى) assigned to them in this world?

- What is the reward of the guided and the punishment of the misguided?

I use my skills to learn

I recite and memorize:

Allah (تعالى) says in Surat An-Naba':

قَالَ تَعَالَىٰ: ﴿إِنَّ يَوْمَ ٱلْفَصْلِ كَانَ مِيقَٰتًا ﴿١٧﴾ يَوْمَ يُنفَخُ فِى ٱلصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾ وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتْ أَبْوَٰبًا ﴿١٩﴾ وَسُيِّرَتِ ٱلْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾ لِّلطَّٰغِينَ مَـَٔابًا ﴿٢٢﴾ لَّٰبِثِينَ فِيهَآ أَحْقَابًا ﴿٢٣﴾ لَّا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾ إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾ جَزَآءً وِفَاقًا ﴿٢٦﴾ إِنَّهُمْ كَانُوا۟ لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾ وَكَذَّبُوا۟ بِـَٔايَٰتِنَا كِذَّابًا ﴿٢٨﴾ وَكُلَّ شَىْءٍ أَحْصَيْنَٰهُ كِتَٰبًا ﴿٢٩﴾ فَذُوقُوا۟ فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾ إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَآئِقَ وَأَعْنَٰبًا ﴿٣٢﴾ وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾ وَكَأْسًا دِهَاقًا ﴿٣٤﴾ لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّٰبًا ﴿٣٥﴾ جَزَآءً مِّن رَّبِّكَ عَطَآءً حِسَابًا ﴿٣٦﴾ رَّبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ٱلرَّحْمَٰنِ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾ يَوْمَ يَقُومُ ٱلرُّوحُ وَٱلْمَلَٰٓئِكَةُ صَفًّا ۖ لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَقَالَ صَوَابًا ﴿٣٨﴾ ذَٰلِكَ ٱلْيَوْمُ ٱلْحَقُّ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ مَـَٔابًا ﴿٣٩﴾ إِنَّآ أَنذَرْنَٰكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنظُرُ ٱلْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ ٱلْكَافِرُ يَٰلَيْتَنِى كُنتُ تُرَٰبًۢا ﴿٤٠﴾ [النَّبَأ]

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17. ʻInna Yawma Al-Faşli Kāna Mīqātāan 18. Yawma Yunfakhu Fī Aş-Şūri Fataʼtūna ʻAfwājāan 19. Wa Futiĥati As-Samāʼu Fakānat ʻAbwābāan 20. Wa Suyyirati Al-Jibālu Fakānat Sarābāan 21. ʻInna Jahannama Kānat Mirşādāan 22. Lilţţāghīna Maʼābāan 23. Lābithīna Fīhā ʻAĥqābāan 24. Lā Yadhūqūna Fīhā Bardāan Wa Lā Sharābāan 25. ʻIllā Ĥamīmāan Wa Ghassāqāan 26. Jazāʼan Wifāqāan 27. ʻInnahum Kānū Lā Yarjūna Ĥisābāan 28. Wa Kadhabū Biʼāyātinā Kidhābāan 29. Wa Kulla Shayʼin ʻAĥşaynāhu Kitābāan 30. Fadhūqū Falan Nazīdakum ʻIllā `Adhābāan 31. ʻInna Lilmuttaqīna Mafāzāan 32. Ĥadāʼiqa Wa ʻA`nābāan 33. Wa Kawā`iba ʻAtrābāan 34. Wa Kaʼsāan Dihāqāan 35. Lā Yasma`ūna Fīhā Laghwan Wa Lā Kidhābāan 36. Jazāʼan Min Rabbika `Aţāʼan Ĥisābāan 37. Rabbi As-Samāwāti Wa Al-ʼArđi Wa Mā Baynahumā Ar-Raĥmāni Lā Yamlikūna Minhu Khiţābāan 38. Yawma Yaqūmu Ar-Rūĥu Wa Al-Malāʼikatu Şaffāan Lā Yatakallamūna ʻIllā Man ʻAdhina Lahu Ar-Raĥmānu Wa Qāla Şawābāan 39. Dhālika Al-Yawmu Al-Ĥaqqu Faman Shāʼa Attakhadha ʻIlá Rabbihi Maʼābāan 40. ʻInnā ʻAndharnākum `Adhābāan Qarībāan Yawma Yanžuru Al-Marʼu Mā Qaddamat Yadāhu Wa Yaqūlu Al-Kāfiru Yā Laytanī Kuntu Turābāan

"17. Lo! the Day of Decision is a fixed time, 18. A day when the trumpet is blown, and you come in multitudes, 19. And the heaven is opened and becomes as gates, 20. And the hills are set in motion and become as a mirage. 21. Lo! hell lurks in ambush, 22. A home for the rebellious. 23. They will abide therein for ages. 24. Therein taste they neither coolness nor (any) drink 25. Save boiling water and pus discharged from the skin of hell-dwellers: 26. Reward proportioned (to their evil deeds). 27. For lo! they looked not for a reckoning; 28. They called Our revelations false with strong denial. 29. Everything have We recorded in a Book. 30. So taste (of that which you have earned). No increase do We give you save of torment. 31. Lo! for the duteous is achievement 32. Gardens enclosed and vineyards, 33. And bosomy maidens of equal age (for companions), 34. And a full cup (of pure wine). 35. There hear they never vain discourse, nor lying 36. Requital from your Lord a gift in payment 37. Lord of the heavens and the earth, and (all) that is between them, the All-Beneficent; with Whom none can converse. 38. On the day when the angels and the Spirit1· stand arrayed, they speak not, saving him whom the All-Beneficent allows and who speaks right. 39. That is the True Day. So whoso will should seek recourse unto his Lord. 40. Lo! We warn you of a doom at hand, a day whereon a man will look on that which his own hands have sent before, and the disbelievers will cry: "Would that I were dust!" (surat AN-Naba')

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The holy verses addressed two subjects, namely:

1 – The events of the Day of Judgement

قَالَ تَعَالَىٰ: ﴿إِنَّ يَوْمَ ٱلْفَصْلِ كَانَ مِيقَٰتًا ﴿١٧﴾ يَوْمَ يُنفَخُ فِى ٱلصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾ وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتْ أَبْوَٰبًا ﴿١٩﴾ وَسُيِّرَتِ ٱلْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾ لِّلطَّٰغِينَ مَـَٔابًا ﴿٢٢﴾ لَّٰبِثِينَ فِيهَآ أَحْقَابًا ﴿٢٣﴾ لَّا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾ إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾ جَزَآءً وِفَاقًا ﴿٢٦﴾ إِنَّهُمْ كَانُوا۟ لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾ وَكَذَّبُوا۟ بِـَٔايَٰتِنَا كِذَّابًا ﴿٢٨﴾ وَكُلَّ شَىْءٍ أَحْصَيْنَٰهُ كِتَٰبًا ﴿٢٩﴾ فَذُوقُوا۟ فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾﴾ [النَّبَأُ]

"17. Lo! the Day of Decision is a fixed time, 18. A day when the trumpet is blown, and you come in multitudes, 19. And the heaven is opened and becomes as gates, 20. And the hills are set in motion and become as a mirage. 21. Lo! hell lurks in ambush, 22. A home for the rebellious. 23. They will abide therein for ages. 24. Therein taste they neither coolness nor (any) drink 25. Save boiling water and pus discharged from the skin of hell-dwellers: 26. Reward proportioned (to their evil deeds). 27. For lo! they looked not for a reckoning; 28. They called Our revelations false with strong denial. 29. Everything have We recorded in a Book. 30. So taste (of that which you have earned). No increase do We give you save of torment." (Surat An-Naba')



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I consider the meaning of the following Qur'anic vocabulary:

﴿يَوْمَ ٱلْفَصْلِ﴾ *Yawma Al-Faşli*	One of the attributes of the Day of Judgement on which the deeds of people and other creatures are judged.
﴿كَانَ مِيقَٰتًا﴾ *Kāna Mīqātāan*	Was the time for judgement.
﴿ٱلصُّورِ﴾ *Aş-Şūri*	The horn to be blown by the angel Israphil (Seraphiel).
﴿أَفْوَاجًا﴾ *Afwājāan*	Numerous groups.
﴿وَفُتِحَتِ ٱلسَّمَآءُ﴾ *Wa Futiĥati As-Samā'u*	The heaven is opened for angels to descend.
﴿لِّلطَّٰغِينَ مَـَٔابًا﴾ *Liłţāghīna Ma'ābāan*	Abode and place for disbelievers.
﴿أَحْقَابًا﴾ *Aĥqābāan*	Long periods of time.
﴿جَزَآءً وِفَاقًا﴾ *Jazā'an Wifāqāan*	A reward that is in accordance with their deeds.

I understand the general meaning of the holy verses:

Allah (تعالى) highlights the truth about the Day of Judgement. It is the appointed time for all creatures to be brought to account for what they have done, good or bad, in the worldly life. On that day, many events take place: the horn is blown, and people gather in groups. The current form of the heaven and mountains changes. People are divided according to their deeds: those who strayed from the guidance of Allah (تعالى) and trespassed upon His creatures and hurt them will be punished in Hellfire.

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I analyze and infer:

The events of the Day of Judgement from the above holy verses:

Events	Verses
The multi-door heaven is opened for angels to descend..	إِنَّ يَوْمَ ٱلْفَصْلِ كَانَ مِيقَـٰتًا ﴿١٧﴾

I think carefully and explain:

- The Holy Quran's description of the events of the Day of Judgement.

- The Holy Quran's description of the punishment of misguided disbelievers.

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2 – The happiness of the righteous in Paradise

قَالَ تَعَالَىٰ: ﴿إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَآئِقَ وَأَعْنَٰبًا ﴿٣٢﴾ وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾ وَكَأْسًا دِهَاقًا ﴿٣٤﴾ لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّٰبًا ﴿٣٥﴾ جَزَآءً مِّن رَّبِّكَ عَطَآءً حِسَابًا ﴿٣٦﴾ رَّبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ٱلرَّحْمَٰنِ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾ يَوْمَ يَقُومُ ٱلرُّوحُ وَٱلْمَلَٰٓئِكَةُ صَفًّا لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَقَالَ صَوَابًا ﴿٣٨﴾ ذَٰلِكَ ٱلْيَوْمُ ٱلْحَقُّ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ مَـَٔابًا ﴿٣٩﴾ إِنَّآ أَنذَرْنَٰكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنظُرُ ٱلْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ ٱلْكَافِرُ يَٰلَيْتَنِى كُنتُ تُرَٰبًا ﴿٤٠﴾﴾ [النَّبَأُ]

31. Lo! for the duteous is achievement 32. Gardens enclosed and vineyards, 33. And bosomy maidens of equal age (for companions), 34. And a full cup (of pure wine). 35. There hear they never vain discourse, nor lying 36. Requital from your Lord a gift in payment 37. Lord of the heavens and the earth, and (all) that is between them, the All-Beneficent; with Whom none can converse. 38. On the day when the angels and the Spirit stand arrayed, they speak not, saving him whom the All-Beneficent allows and who speaks right. 39. That is the True Day. So whoso will should seek recourse unto his Lord. 40. Lo! We warn you of a doom at hand, a day whereon a man will look on that which his own hands have sent before, and the disbeliever will cry: "Would that I were dust!" (surat AN-Naba')

I consider the meaning of the following Qur'anic vocabulary:

﴿مَفَازًا﴾	*Mafāzāan*	They win Paradise.
﴿أَتْرَابًا﴾	*Atrābāan*	At the same age.
﴿لَغْوًا﴾	*Laghwan*	Falsehood and lies.
﴿عَطَآءً حِسَابًا﴾	*`Aṭā'an Ĥisābāan*	Giving abundantly.

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I understand the general meaning of the holy verses:

The believers who do good deeds win the gardens of bliss. They enjoy the blooming orchards in Paradise, where they have what they desire of delicious fruit. They are also married to fair ones with wide, lovely eyes and offered cups that are full of the most delicious drinks. There, they do not hear lies or bad words. All this generous reward is a bounty from the Lord of the heavens and the earth, Whose mercy embraced everything.

I think and specify the attributes of the righteous believer in each of the following:

Domain	Attribute
Words	
Worship	
Deals	
Environment	
Country	

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I analyze and explain

the following in light of my understanding of the above holy verses:

The winners:	
Their award:	
Reason for winning:	



I cooperate and describe

the condition of each of the following on the Day of Judgement:

Angels:	
Believers:	
The rebellious:	

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I organize my concepts

I complete the following conceptual chart:

Allah, the Just Judge (ﷻ)

The Day of Judgement		The believer's happiness on the Day of Judgement	
Events of the Day of Judgement	Punishment of those who go astray	Reward of the righteous	Condition of the righteous
Blowing the horn.			

My Imprint



- I get ready by doing good deeds that are useful for me, my family and country to be a winner on the Day of Judgement.

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Student Activities

I answer by myself

1- Compare between the believers and non-believers on the Day of Judgement through the holy verses:

Believers	Non-Believers
.....	.....
.....	.....
.....	.....

2 – Explain: the Holy Quran's description of the types of bliss in Paradise.

.....

.....

.....

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3 – Record good deeds that help you win happiness in this world and the Hereafter.

Enriching my experience

- Search for the names of Paradise as mentioned in the Holy Qur'an, then present them to your classmates:

I assess myself

How far is my commitment to the values mentioned in the lesson?

Ser. No.	Aspect of Learning	Level of my Commitment		
		Excellent	Good	Acceptable
1	I get ready for the Day of Judgement by good deeds.			
2	I do my best to do good deeds and benefit others in order to win Paradise.			
3	I avoid all words and deeds that Allah (تعالى) has forbidden.			
4	I reflect on the verses of the Holy Qur'an to increase my knowledge of Allah (تعالى).			

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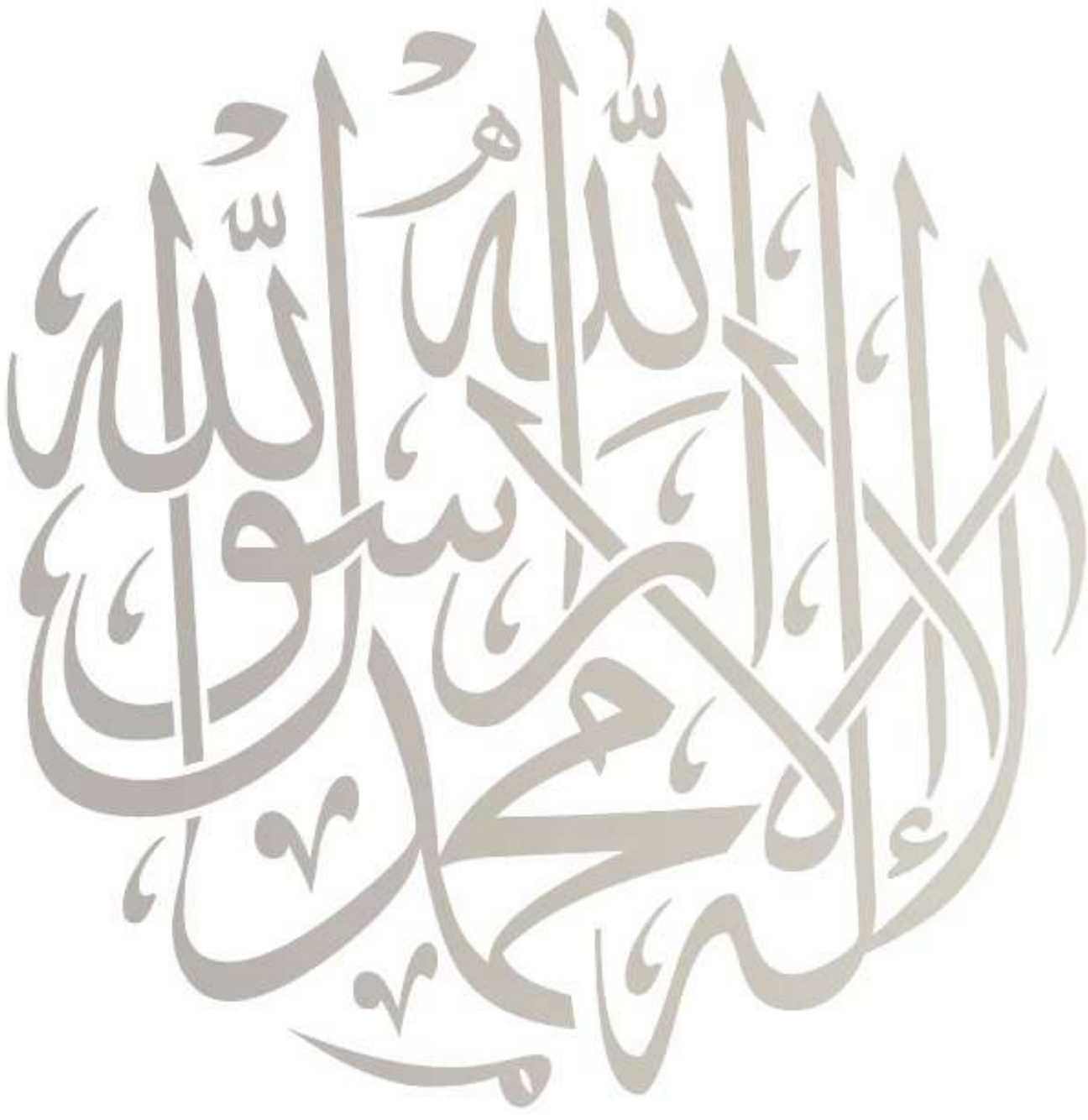
Lesson Two

With my Prophet (ﷺ) in Paradise (Noble Hadith)

2

This lesson teaches me to

- read the noble Hadith correctly.
- find out the acts that lead to Paradise.
- explain the concept of persistence and diligence.
- mention the rewards of persistence and diligence.
- recite the noble Hadith properly by heart.



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I take the initiative to learn

[Allahumma rabba hadhihi-d-da'awati-t-tammati wa-s-Salati-l-qa'imati, ati Sayyidana Muhammadan il-wasilata wa-l-fadilata (wa-d-darajata-r-rafi'ati) wa-b'ath-hu maqamam mahmudan illadhi wa'adtahu (innaka la tukhliful mi'ad)]

"0 Allah, Lord of this most perfect call, and of the Prayer that is about to be established, grant to our Master, Muhammad, the favor of nearness (to You) and excellence and a place of distinction, and exalt him to a position of glory that You have promised him; You never break promise. "

I read and answer:

- Who among you reads this supplication?
- When do we say this supplication?
- Why does a Muslim say this supplication?
- What is the result of this supplication?



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I use my skills to learn

I read and memorize:

عَنْ أَبِي فِرَاسٍ رَبِيعَةَ بْنِ كَعْبٍ الْأَسْلَمِيِّ رضي الله عنه قَالَ: كُنْتُ أَبِيتُ مَعَ رَسُولِ اللَّهِ ﷺ فَآتِيهِ بِوَضُوئِهِ وَحَاجَتِهِ، فَقَالَ لِي: «سَلْنِي»، فَقُلْتُ: أَسْأَلُكَ مُرَافَقَتَكَ فِي الْجَنَّةِ، فَقَالَ: «أَوَغَيْرَ ذَلِكَ؟» قُلْتُ: هُوَ ذَاكَ، قَالَ: «فَأَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ» [رَواهُ مُسْلِمٌ].

Abu Firas Rabi'a bin Ka'b al-Aslami (رضي الله عنه) said, "I used to spend the night with the Messenger of Allah (ﷺ) and I would bring him his wudu' water and whatever he needed. He said, 'Ask of me.' I said, 'I ask you for your friendship in the Garden (Paradise).' He said, 'Something else as well?' I said, 'I only want that.' He said, 'Help me against your self by means of a lot of prostration.'" [Muslim]

I reflect on the meaning of vocabulary:

فآتيه بوَضوئه	I bring him water for ablution
أوَ غيرَ ذلك	Do you want anything other than accompanying me in Paradise?
فأعنّي على نفسك	Do for yourself what helps me to have you accompany me in Paradise.
بكثرة السجود	a lot of (voluntary) prayers.

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I understand the meaning of the Hadith:

Rabi'a bin Ka'b al-Aslami (رضي الله عنه) "I used to spend the night with the Prophet (ﷺ) and bring him his wudu' water and other things that he needed. The Prophet (ﷺ) requested to ask him anything he wanted as a reward for Rabi'a's eagerness to serve him and sincerity in work. Rabi'a (رضي الله عنه) asked the Prophet (ﷺ) to realize for him that noble goal and favorite wish; that is, to be the Prophet's companion in Paradise. this is a great request and noble objective that only sought by highly determined and firm-hearted people. The Prophet (ﷺ) answered his request, but he demanded him to take due action to reach that standard, by frequent voluntary prayers in expression of his servitude to Allah (تعالى) and faith in Him.

I discuss and find out:

- The work that Rabi'a bin Ka'b al-Aslami (رضي الله عنه) used to do for the Messenger of Allah (ﷺ).
- How the Prophet (ﷺ) treated him.
- The character of the Prophet's Companion, Rabi'a al-Aslami (رضي الله عنه).



I cooperate and assess the following statements:

statements	Agree	Disagree
He rewards people and thanks those who serve him.		
He is negligent of acts of worship, and yet he hopes to be admitted to Paradise.		
He increases his good deeds, thereby maximizing his rewards and raising his rank in Paradise.		
He performs a lot of prostration because it is the best state in which a Muslim worshipper is closest to his Lord.		

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The acts that lead to the company of the Prophet (ﷺ) in Paradise:

Here are some great acts that require high determination and help a person to be the Prophet's companion in the highest gardens of Paradise:

1 - Obedience to Allah (تعالى) and His Messenger (ﷺ). Allah (تعالى) says:

﴿وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَٰٓئِكَ مَعَ ٱلَّذِينَ أَنۡعَمَ ٱللَّهُ عَلَيۡهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَۚ وَحَسُنَ أُوْلَٰٓئِكَ رَفِيقٗا﴾ [النِّساء: 69].

69 Wa Man Yuţi`i Al-Laha Wa Ar-Rasūla Fa'ūlā'ika Ma`a Al-Ladhīna 'An`ama Al-Lahu `Alayhim Mina An-Nabīyīna Wa Aş-Şiddīqīna Wa Ash-Shuhadā'i Wa Aş-Şālihîna Wa Ĥasuna 'Ūlā'ika Rafīqā

"69. Whoso obeys Allah and the messenger, they are with those unto whom Allah has shown favor, of the Prophets and the saints and the martyrs and the righteous. The best of company are they!" (Surat An-Nisa)

2– Love for Allah (تعالى) and His Messenger (ﷺ). A person will be with those he loves. Anas (رضي الله عنه) narrated that a Bedouin said to Messenger of Allah (تعالى): When is the Hour? The Messenger (ﷺ) said,

"What did you prepare for it?' He said, "Love for Allah and His Messenger." The Prophet (ﷺ) said, "You are with those you love." (Muslim)3 -

3– Sponsorship of an orphan. The Prophet (ﷺ) said,

"I and an orphan's sponsor are in Paradise." (Al-Bukhari)

4 – Good manners. The Prophet (ﷺ) said,

"The most beloved and nearest to me on the Day of Judgement are the good-mannered …" (Thirmithi)

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I think and infer

from the noble Hadith an act that results in the Prophet's company in Paradise.

I cooperate and search

for other acts that result in the Prophet's company in Paradise, and give evidence from the Holy Qur'an and the Noble Sunnah.

Acts that result in the Prophet's company in Paradise	Evidence

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I think and innovate

an idea that urges school students to persist in seeking knowledge.

Persistence and hard work are our way to accompany the Prophet (ﷺ) in Paradise.

Islam urges persistence, hard work and training Muslims to observe this good attribute. Persistence is a praiseworthy characteristic that we must acquire because it is one of the key factors of success in this worldly life and the Hereafter. Islam considers belief and action inseparable twins because action is the evidence of persistence in search for high goals. Allah (تعالى) says:

﴿إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَتَوَاصَوۡاْ بِٱلۡحَقِّ وَتَوَاصَوۡاْ بِٱلصَّبۡرِ﴾ [الْعَصْرُ: 3]،

[3 ‘Illā Al-Ladhīna ‘Āmanū Wa `Amilū Aṣ-Ṣāliĥāti Wa Tawāṣaw Bil-Ĥaqqi Wa Tawāṣaw Biṣ-Ṣabr]

“3. Save those who believe and do good works, and exhort one another to truth and exhort one another to endurance.” (Surat Al-Asr)

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The attributes that indicate persistence and hard work include:

- Strong will to acquire virtues.
- Seeking knowledge is a proof of persistence to attain high goals. Allah (تعالى) says:

﴿يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمْ وَٱلَّذِينَ أُوتُواْ ٱلْعِلْمَ دَرَجَٰتٍ﴾ [المُجادَلَة: 11].

[11. … Yarfa`i Al-Lahu Al-Ladhīna ʻĀmanū Minkum Wa Al-Ladhīna ʻŪtū Al-`Ilma Darajātin]

"11. .. Allah will exalt those who believe among you, and those who have knowledge, to high ranks. Allah is All-Aware of what you do." (Surat Al-Mujadilah)

- Patience; Allah (تعالى) praised persistent, patient prophets and messengers and recommended His Prophet to follow their example:

﴿فَٱصْبِرْ كَمَا صَبَرَ أُوْلُواْ ٱلْعَزْمِ مِنَ ٱلرُّسُلِ﴾ [الأَحْقاف: 35].

[35 Fāşbir Kamā Şabara ʻŪlū Al-`Azmi Mina Ar-Rusuli]

"35. Then have patience (O Muhammad) even as the stout of heart among the messengers (of old) had patience" (Surat Al-Ahqaf)

- Keeping away from pessimism; there is nothing impossible. And persistence to attain high goals knows pessimism. The dreams of yesterday are the facts of today, and the dreams of today are the facts of tomorrow.

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I analyze and specify

the domains of persistence and hard work from the following sayings: (acts of workship – knowledge – action)

The Sayings	Acts of worship	Knowledge	Action
The Prophet (ﷺ) said, *"If the Hour starts to happen and in the hand of one of you is a palm shoot or seedling; then if he's able to plant it before the Hour happens, then let him plant it". (Ahmad)*			
'A`isha (رضي الله عنها): *"The Prophet of Allah (ﷺ) prayed most of the night till his feet (skin) cracked. 'I said to him: "O Messenger of Allah, why do you do this while Allah has forgiven all your coming and past sins?" He replied, "Shouln't I be a thankful servant (of Allah)"." (Al-Bukhari)*			
Ash-Shafi'ee (رحمه الله) said, *"I learned the Qur'an by heart when I was seven years old, and memorized Al-Mutta' book when I was ten years old."*			

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I read and answer

The UAE citizens inherited - from the founding father, Sheikh Zayed bin Sultan Al Nahyan (رحمه الله) – persistence and sacrifice in cause of the truth. The UAE martyrs offered their souls in Operation Al-Hazm Storm to defend their religion and country. They provide real models that embody the values of courage and persistence to attain noble values.

What are the fields in which you can serve your country, UAE, enthusiastically?

Who said the following statement, "I and my country love the top position?"

The speaker is .....

What does the statement indicate? .....



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The fruit of persistence and hard work:

1 - Happy life; because it can be only achieved by hard work, sincere love and true will. These factors bring about good life.

2 – Many great achievements, which is witnessed in the life of persistent, hardworking people. By Allah's will, they can make many achievements that weak-willed people think are mere fancies.

3 – Attainment of high standards of worhip, knowledge, action and all other affairs.

4 – benefitting everyone around his by his good deeds, therby becoming a role model in the community.



I think and investigate:

- Other fruits of persistence and hard work:

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I organize my concepts

I complete the following conceptual chart:

Accompanying the Prophet (ﷺ) in Paradise

The acts that lead to accompanying the Prophet (ﷺ) in Paradise

Love for Allah (تعالى) and His Prophet (ﷺ) in obedience to Allah

Reasons for accompanying the Prophet (ﷺ) in Paradise

Obedience to Allah (تعالى) and His Prophet (ﷺ):

- .....
- .....
- .....

The acts that indicate persistence and hard work

Reasons for accompanying the Prophet (ﷺ) in Paradise

By observing prayer regularly	✿ Many prayers ✿ .....
Humbleness and supplication in prostration	✿ Among its fruits: ✿ .....

My Imprint

I adhere to persistence to high values through:

- My regular performance of prayer to accompany the Prophet (ﷺ). I also seek knowledge to serve my country, UAE, and be a role model for my fellow students.



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Student Activities

I answer by myself

Activity One:

- Match each statement in column (A) to its suitable proof in column (B):

(A)	(B)
Prostration (sujud) is a reason for raising degrees and absolving sins and bad deeds.	The Prophet (ﷺ) said, *"Help me against your self by means of a lot of prostration."* *[Muslim]*
Prostration (sujud) is a reason for the Prophet's intercession and entering Paradise.	Allah (تعالى) says: ﴿كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِب﴾ *"19. Nay! Obey not you him. But prostrate yourself, and draw near (unto Allah)." (Surat Al-Alaq)*
One is nearest to his Lord when he is prostrated.	The Prophet (ﷺ) said, *"Any Muslim who is prostrated once to Allah will be raised by Allah one degree and absolved of one bad deed." (Ahmad)*

Activity Two:

- Solve the following equation:

  - Love for Allah (تعالى) and His Prophet (ﷺ) + persistence and hard work =

.....

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Activity Three

- Explain how you will act in the following situations to be persistent in seeking high values:

Situation	Action
The muezzin called to prayer while you were watching a drama on TV.	
Your father requested you to participate in the Qur'an Memorization Competition and achieve an advanced position.	
You have not done your school assignment, so your friend asked you to pretend that you are sick.	
Your father asked you to go with him to the library when you had an appointment to play football.	

Activity Four:

- Identify the acts that cause you to enter Paradise in the following texts:

Texts	Acts
Abdullah bin Mas'ood (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said, *"The closest people to me are those who ask Allah's blessings for me most."* *(Tirmithi)*	

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Sahl bin Sa'd (رضي الله عنه) reported: The Prophet (ﷺ) said,

"The one who cares for an orphan and myself will be together in Paradise like this," and he held his two fingers together to illustrate. "Al-Bukhārī"

Abu Sa'id al-Khudri (رضي الله عنه) said that the Messenger of Allah (ﷺ) said,

"Any one who has three daughters or three sisters and is good to them will enter the Garden." (Bin Hibban)

Abu Huraira (رضي الله عنه) reported: The Messenger of (ﷺ) said,

"Whoever travels a path in search on knowledge, Allah will make easy for him a path to Paradise." (Muslim)

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Enriching my experience

In cooperation with my classmates, we prepare an illustrated presentation in the Learning Resources Center at school on "Hard Work and Persistence" for one of the following examples:

- A participant in the Holy Qur'an Memorization Competition (He explains his creative method in memorizing the Holy Qur'an).
- A participant in the Reading Challenge Competition wins against older participants and speaks about the continuation of reading.

I assess myself

1 – How far is my commitment to the values mentioned in the lesson?

Ser. No.	Aspect	Level of my Commitment		
		Always	Sometimes	Rarely
1	I am keen to perform prayer at the beginning of its time.			
2	I am always say supplications during my prostration as I know that I am the nearest to Allah in prostration.			
3	I follow out Prophet's example in good dealing with the one who offers me a service.			
4	I have the characteristic of persistence to get its rewards in this world and the Hereafter.			
5	I deal with all people with persistence and diligence with all people to be a good representative of my religion and country.			

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Lesson Three
Courage

3

This lesson teaches me to

- explain the concept of Courage.
- point out that courage is part of a Muslim's character.
- infer the fruits and domains of courage.
- mention models of personalities that were known for their courage and bravery.

I take the initiative to learn

The UAE soldiers fought the battles in Yemen bravely and offered significant sacrifices to help the oppressed and defend their rights to live safely and securely. They were in the front line, fighting side by side with the legitimate Yemeni resistance. Many of our soldiers were martyred, setting the greatest example of courage and bravery.



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I reflect and answer:

- What are the deeds that show the courage of the UAE soldiers?



- What were they defending?

- What is meant by courage?

The concept of courage:

Courage is the quality of mind, heart or spirit that enables a person to be steadfast and bold to attain useful things, face difficult matters and keep off bad things. It manifests itself in acts and words. It is a noble quality that causes a person to acquire virtues and keep away from vices. It is one of the Islamic morals that teaches people to face difficulties, withstand hardships, and defend himself and other oppressed people. Thus, he lives a life of dignity, endurance and self-control, and rejects servility and degradation. Courageous people win the love of Allah (تعالى) and Prophet (ﷺ).

The Prophet (ﷺ) said,

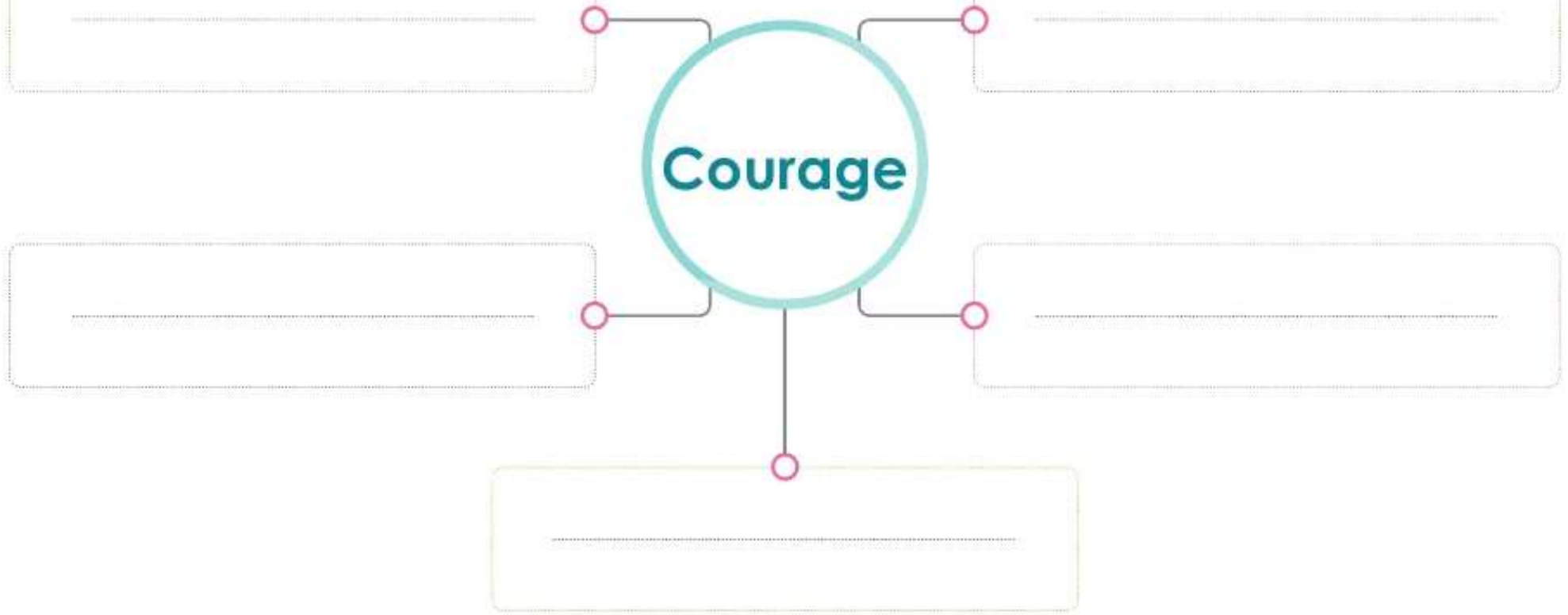
"A strong believer is better and more loved by Allah than a weak believer; though both are good." (Muslim)

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I read and infer:

- The fruits obtained by a Muslim when he becomes courageous.



I think and answer:

- What is the relationship between strength and courage?

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Domains of courage:

Many domains in human life require courage and boldness of heart, including:

- Courage in leadership and aspiration to high feats, which implies bearing responsibility and persistent work for society, and ambition to reach the highest positions.
- Courage in defending oneself, wealth and country.
- Courage in decision-making.
- Courage in admitting mistakes.
- Courage in giving opinion.
- Courage in providing help for the needy and the oppressed.

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I cooperate and infer

the domain of courage and its importance in life from the following attitudes:

Attitude	Domain of Courage	Its importance in life
While Omar Bin al-Khattab (ﷺ) was walking at night to check on the people, he heard a mother ordering her daughter to dilute the milk. The daughter replied, "Do you not know that the Emir of the believers has forbidden that?" The mother said, "Omar Bin Al-Khattab (ﷺ) does not see us now." She replied, "If Omar does not see us, his Lord sees us."		
Anas (ﷺ) reported that one night the people of Al-Madinah were scared for fear of a raid. The Prophet (ﷺ) rode the nearest mare he found to face the enemy and did not wait for others to go with him. That was so brave of him!		

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A man came to the well-known scholar, Al-Izz bin Abdussalam (رحمه الله) to enquire about the Sharia verdict about a matter. He gave him the answer. After the man had gone, the scholar discovered that his answer was wrong. He did not insist on his wrong answer, so he hired a man to call out in the country that the one who asked Al-Izz about so-and-so should not take his answer because it was wrong.		
A man came to Makkah from the outskirts to sell his commodities. Abu Jahl bin Hisham bought them from him and did not give him the price. The strange man searched for someone to help him against Abu Jahl. They advised him to seek the help from the Messenger of Allah (ﷺ). He went to the Prophet, who went with him to Abu Jahl and told him to pay the man what is due to him, and Abu Jahl paid him.		
The UAE decided to participate in the forces of the Arab Coalition lef by the Kingdom of Saudi Arabia to restore the legitimate authority to the sisterly Yemen.		

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Examples of Courage



1 – The courage of Prophet Job (عليه السلام):

- Ayyub (عليه السلام) had a lot of money and many children. He was lost his wealth and children and fell severely sick. Nothing was safe in his body except his hear and tongue to remember the name of Allah (سبحانه وتعالى). However, he faced his sickness bravely and patiently. He kept remembering the name of his Lord day and night until Allah (تعالى) healed his sick body and granted him wealth and children.

2– The courage of the founding leader, Sheikh Zayed bin Sultan Al Nahyan with his brother Sheikh Rashid bin Saeed Al Maktoum (رحمهما الله)

Sheikh Zayed bin Sultan Al Nahyan, with his brother Sheikh Rashid bin Saeed Al Maktoum (رحمهما الله), faced challenges bravely and determinedly to unify the seven emirate states into one state until they were able to establish the Union.

3- The courage of Major Pilot Mariam Al-Mansouri:

Mariam Al-Mansouri was the first Emirati woman pilot to join bravely the forces of the Arab Alliance led by KSA to restore the legitimate authority in Yemen.

4– The courage of the Algerian child, Faraj Abdullah Farah,



The seven-year old Algerian child, Faraj Abdullah Farah, winner of Reading Challenge Competition. He astonished the judging Committee and audience in the closing ceremony to crown the champion of the Arab reading challenge when he stood up before the audience bravely and answered the question of one of the Judging Committee members saying, "What motivates me to read is my dream which can be realized only through reading; that is, to become a scholar like Sheikh Mohammed Al-Bukhari and other scholars.

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I discuss and mention:

- some attitudes that show the courage of the UAE leaders in their aspiration to achieve high ideals and attain the highest positions.

I think and distinguis

- between the following cases by putting a check (√) beside the suitable choice:

Ser. No.	Cases	Brave	Not Brave	Reckless
1	He competes with his fellow student in bike race in the street without fear of cars.			
2	He participates in water skiing race, and he is a skillful swimmer.			
3	She faced a problem at school, so she began crying.			
4	One of the students committed something wrong against him, but he faced him with a smile.			
5	He committed something wrong against his fellow student, so he immediately apologized to him.			

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How to be courageous?

- I obey the teachings of Islam and have self-confidence.
- I bear responsibility and admit my mistakes.
- I hurry to help and rescue others.
- I try to solve my problems bravely.
- I practice sports to be strong physically.



I cooperate and suggest

- other ways to be courageous:



I cooperate and compare

between a courageous and a coward person in terms of the effect of this attribute on the life of each of them.

Comparison aspect	Courageous	Coward
His behavior and attitudes		
His rank with Allah		
What people think about him		
The expected result	Happiness in the worldly life and the Hereafter	

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I recite and link:

Allah (تعالى) says:

﴿ٱلَّذِينَ إِذَآ أَصَٰبَتۡهُم مُّصِيبَةٞ قَالُوٓاْ إِنَّا لِلَّهِ وَإِنَّآ إِلَيۡهِ رَٰجِعُونَ ١٥٦ أُوْلَٰٓئِكَ عَلَيۡهِمۡ صَلَوَٰتٞ مِّن رَّبِّهِمۡ وَرَحۡمَةٞۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُهۡتَدُونَ ١٥٧﴾ [ٱلۡبَقَرَة].

[156 Al-Ladhīna ʻIdhā ʻAṣābat/hum Muṣībatun Qālū ʻInnā Lillahi Wa ʻInnā ʻIlayhi Rāji`ūn 157'Ūlā'ika `Alayhim Ṣalawātun Min Rabbihim Wa Raĥmatun Wa ʻŪlā'ika Humu Al-Muhtadūn]

"156. Who say, when a misfortune strikes them: Lo! we are Allah's and Lo! unto Him we are returning. 157. Such are they on whom are blessings from their Lord, and mercy. Such are the rightly guided." (Surat Al-Baqarah)

The link between the two verses and the subject of the lesson is:

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I organize my concepts

I complete the following conceptual chart:

Courage

The Concept of Courage	The Domains of Courage	The Fruits of Courage
.....	✿	✿ .....
.....	✿	✿ .....
.....	✿	✿ .....
.....	✿	✿ .....

My Imprint

You are responsible for your conduct in this life. What are you going to do to be courageous in your life?

- ✿ Mention the work you are going to do to be courageous,



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We defend you
with our souls,
our homeland!

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Student Activities

I answer on my own

Activity One:

What is the appropriate behavior in the following cases:

1 – From the window of your room at night, you saw a thief break into your neighbor's house.

2 – A classmate of yours asked you to escape with him from the lesson.

3 – You heard a student planning to take revenge on a classmate of both of you.

4 – A student was accused of breaking the window of a classroom, though you were the one who broke it.

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Activity Two:

Give your opinion about the following attitudes:

Attitudes	Agree	Disagree
He saw a student snatch the food of a new schoolmate at school, but he did not interfere.		
A female student fell down, so her schoolmates hurried to help her.		
He reads a lot of books and scientific encyclopedias to achieve his objective.		
One of the students took his color box, so he defended his right and told the teacher.		
He saw a salesman selling fake goods, so he reported him.		

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Enriching my experience

Search for a story in the Holy Qur'an about brothers who admitted bravely that they wronged their brother, then asked him to forgive them. Summarize it then present it to your classmates in the classroom.

I assess myself

1 – How far is my commitment to the values mentioned in the lesson?

Ser. No.	Aspect	Level of my Commitment		
		Always	Sometimes	Rarely
1	I am keen to say the truth even against myself.			
2	I ask Allah for forgiveness frequently and repent when I neglect acts of obedience.			
3	I am keen to exercise everyday to make my body strong.			
4	I would apologize if I did someone wrong.			
5	On having a problem, I try to solve it patiently.			
6	I advise my schoolmates gently.			

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Lesson Four

Omar bin Al-Khattab, رضي الله عنه

4

This lesson teaches me to

- tell the ancestry of Omar bin Al-Khattab (رضي الله عنه).
- mention the characteristics of Omar bin Al-Khattab's character.
- explain infer some lessons from the biography of Omar bin Al-Khattab (رضي الله عنه)..

I take the initiative to learn:

قالَ تَعالى:

﴿وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِيَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٠٠﴾﴾

[التَّوْبَةُ: 100].

"100 Wa As-Sābiqūna Al-'Awwalūna Mina Al-Muhājirīna Wa Al-'Anşāri Wa Al-Ladhīna Attaba`ūhum Bi'iĥsānin Rađiya Al-Lahu `Anhum Wa Rađū `Anhu Wa 'A`adda Lahum Jannātin Tajrī Taĥtahā Al-'Anhāru Khālidīna Fīhā 'Abadāan Dhālika Al-Fawzu Al-`Ažīm."

"100. And the first to lead the way, of the Muha'jirin2 and the Ansar3, and those who followed them in goodness Allah is well pleased with them and they are well pleased with Him and He has made ready for them Gardens underneath which rivers flow, wherein they will abide for ever. That is the supreme triumph." (Surat At-Tauba)

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I recite and answer:

- What did Allah promise the *Muha'jirin* (Migrants) and the *Ansar* (Helpers)?

- Explain why did they deserve this promise?

- Mention the names of four Companions of the Prophet who were the first to embrace Islam.

I use my skills to learn

Introduction to the Character of Omar bin Al-Khattab (رضي الله عنه)

He is Omar bin Al-Khattab bin Nufail bin Adi bin Ka'b bin Lu'ay Al-Qurashi Al-Adawi. His ancestry meets with that of the Prophet (ﷺ) in Ka'b bin Lu'ay bin Ghalib.

He was born thirteen years after the Elephant Year. He was one of the early Muslims, for he embraced Islam in the sixth year after Prophet Muhammad (ﷺ) received the first revelations; at that time, he was twenty-seven years old.

He was a father-in-law of the Prophet (ﷺ), who got married to Hafsa, daughter of Omar bin Al-Khattab (رضي الله عنهما), and Omar (رضي الله عنه) got married to the granddaughter of the Prophet (ﷺ), Umm Kalthoum bin Ali bin Abi Talib (رضي الله عنهما). He was also one of the ten Companions who were promised of Paradise (رضي الله عنهم).

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I read and summarize:

The ID Card of Omar bin Al-Khattab as to the following:

His relation to the Prophet (ﷺ) .....

His birth ..... His wife .....

His Islam ..... His daughter .....

I think and explain:

- رضي الله عنه .....

I search and speak:

- about the story of Omar's embrace of Islam (رضي الله عنه):

.....

.....

.....

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His extensive knowledge (ﷺ):

Omar bin Al-Khattab (ﷺ): was one of the erudite Companions (ﷺ). He was the most knowledgeable of them about the Holy Qur'an and Islam. Ibn Mas'ood (ﷺ) described his knowledge, saying, *"Had the knowledge of Omar bin Al-Khattab (ﷺ) been placed in one side of the scale and the knowledge of all population of the earth in the other, the knowledge of Omar bin Al-Khattab (ﷺ) would have overweighed theirs." (Tabarani).*

He narrated from the Prophet (ﷺ) five hundred thirty-nine traditions (Hadiths). He was also one of the scribes of the revelation (of the Qur'an). He was known for his intelligence and wisdom.

I think and express the following:

1 – the effect of knowledge on human life in terms of the following:

- his character: .....
- his worship: .....
- his thought: .....
- his dealing with people: .....
- his relationship with the environment: .....

2 – The effect of knowledge on society.

.....

.....

.....

.....

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I cooperate and enumerate:

- The facilities provided by the UAE to attain the highest academic qualifications.
- .....
- .....
- .....



I think and identify:

- The facilities through which I can develop my knowledge and mental skills.
- .....
- .....
- .....
- .....

His kindness and care for People:

Omar bin Al-Khattab (رضي الله عنه) was very keen to check the conditions of people and provide the ways of stability for them. He constructed hundreds of cities. Paved roads and reformed lands. He used to check the conditions of people at night and when anyone needed help, he provided the help by himself. When the border of the state expanded during his reign, he began to count people in records that contained the names of those who needed financial aid, even if they were non-Muslims. That was after he had consulted the Prophet's Companions regarding how to manage public finance. He accepted the advice of Othman bin Affan (رضي الله عنه) regarding the establishment of offices and departments of the government. Justice prevailed in his reign as regards the distribution of wealth

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and the judicial system, and consequently happiness prevailed in society.



I think and infer

- the significance of Omar's consultation of the Prophet's Companions (رضي الله عنهم) though he was knowledgeable and wise.

- the significance of the Roman King's saying about Omar bin Al-Khattab (رضي الله عنه), "Omar, you ruled justly, so you enjoyed security and slept safely!"

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I read and infer from the following

the moral values that the founding leader, the late Sheikh Zayed bin Sultan (رحمه الله), urged us to acquire, and were part of the character of Omar bin Al-Khattab (رضي الله عنه):

Quotes from the Founding Leader, the late Sheikh Zayed bin Sultan (رحمه الله)	Moral Values
"The person who takes care of the interests of the public and serves the whole community will find all encouragement and support from me and the government, because such a person has recruited himself on his own and cared for the interests of others."	
"Frankness which must prevail among us and constructive dialogue purify the pioneering experiences and posed opinions from impurities."	



I cooperate and indicate

- the achievement of the Founding Leader, the late Sheikh Zayed bin Sultan (رحمه الله), in the following aspects:

Aspect	The Founding Leader, the late Sheikh Zayed bin Sultan (رحمه الله)
Humanitarian action	
Community service	
Judging among people	

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His humbleness (ﷺ):

Omar (ﷺ) used to sit wherever he found space to sit, sleep wherever he felt sleepy, on the mat in his house or in the shade of a palm tree. It was narrated that he helped an old woman carry her things that she used to carry on her head while listening to her words of thanks, "May Allah reward you well, my son; you are worthier of rule than Omar." On hearing this, he smiled.

He (ﷺ) advised learned people and learners saying, "Be humble toward to those who taught you and to those whom you have taught; do not be boastful scholars."

I think and comment on the following behaviors, giving reasons:

Behaviors	Opinion		Reason
	Humble	Not Humble	
A school girl refuses to sit on other than the front seat in the school bus and gets angry if she finds someone sitting in her place.			
He sits with the farmer and eats with him.			
You saw a woman whose things she was carrying dropped and you hurried to help her.			

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I cooperate and explain the positive effects of humbleness on each of the following:

Teacher	Learner	Society

I think and infer moral values that distinguished Omar (رضي الله عنه) from the following attitudes:

Attitudes	Moral values
Omar (رضي الله عنه) used to ask people about himself.	
One day, Omar (رضي الله عنه) saw a man who overloaded his camel. He said to him, "You have loaded your camel above its ability."	
In the Year of *Ramadah* (Famine), Omar bin AL-Khattab (رضي الله عنه) ordered a camel to be slaughtered and its meat to be distributed among people. When it was put in front of him, he ordered them to carry it away and said, "How can I eat the best of its meat and leave its bones to people?" Then he ordered all the meat to be distributed among people and his meal to consist only of bread and oil.	

Some of Omar bin AL-Khattab's key achievements (رضي الله عنه):

- The first to create the Hijri calendar.
- The first to establish Public Treasury (Bayt Al-Mal).
- The first to expand the Prophet's Mosque.

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I think and speak about

- our duty toward the Prophet's Companions.

I organize my concepts

I complete the following conceptual chart:

Omar bin Al-Khattab (رضي الله عنه)

His ancestry	Some of his key characteristics	Some of his key achievements
His father:		

My Imprint

I follow the example of Omar bin Al-Khattab (رضي الله عنه) in his knowledge and good character in order to please my Lord and to represent my dear country, UAE, in the best manner.



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Student Activities

1 – Put a check (√) against the correct statement and (x) against the wrong statement, as follows:

- His ancestry meets with that of the Prophet (ﷺ) in Abdul Uzza. ( )
- Othman bin Affan (ﷺ) advised Omar bin Al-Khattab (ﷺ) to establish the government offices. ( )
- He embraced Islam ( )

2 – Justify the following:

- Omar bin Al-Khattab (ﷺ) was keen to roam over the roads and alleys at night.

3 – Choose two characteristics that you like in the personality of Omar bin Al-Khattab (ﷺ) and state how you will utilize them in your life.

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Enriching my experience

Search the biography of Hafsa bint Omar (رضي الله عنها) and write five lines describing aspects of her character that you liked, then read them to your classmates.

I assess myself

1 – How far is my commitment to the values mentioned in the lesson?

Ser. No.	Aspect	Level of my Commitment		
		Always	Sometimes	Rarely
1	I seek knowledge diligently.			
2	I observe humbleness because it is the attribute of the righteous.		Up	
3	I hurry to help the weak and the needy.			
4	I am keen to read useful books to enhance my intellects.			
5	I express my love for the Companions of the Prophet (ﷺ).			
6	I treat all people kindly.			
7	I preserve the assets of my country.			

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Lesson Five

Man and the Universe

5

This lesson teaches me to

- infer the signs of Allah's care for man.
- explain man's rank in the universe.
- explain the role of man in the universe.

I take the initiative to learn:

Allah (تعالى) says:

﴿وَلَقَدْ كَرَّمْنَا بَنِيٓ ءَادَمَ وَحَمَلْنَٰهُمْ فِي ٱلْبَرِّ وَٱلْبَحْرِ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ٧٠﴾ [الْإِسْراءُ: 70].

"70 Wa Laqad Karramnā Banī 'Ādama Wa Ĥamalnāhum Fī Al-Barri Wa Al-Baĥri Wa Razaqnāhum Mina Aţ-Ţayyibāti Wa Fađđalnāhum `Alá Kathīrin Mimman Khalaqnā Tafđīlā."

"70. Verily We have honored the children of Adam. We carry them on the land and the sea, and have made provision of good things for them, and have preferred them above many of those whom We created with a marked preferment." (Surat Al-Isra)

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I discuss and infer

the bounties that Allah (تعالى) has subjected to man.

- their benefits to man.

- human responsibility toward these bounties.



Allah's care for man:

The first manifestation of Allah's grace for man is that Allah (تعالى) has created him in the best shape, which is the current human image. The human look is the best image and appearance for man. Therefore, Allah (تعالى) explained that it is the greatest of the apparent bounties that require you to praise and thank Allah for them. Other bounties include the human mind and all senses that make man exercise his role in the universe in the best way.

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I recite and find out the signs of Allah's care for man

- Allah (تعالى) says:

﴿فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَٰجِدِينَ﴾ [الْحِجْرُ: 29].

[29 Fa'idhā Sawwaytuhu Wa Nafakhtu Fīhi Min Rūĥī Faqa`ū Lahu Sājidīn]

"29. So, when I have made him and have breathed into him of My spirit, do you fall down, prostrating yourselves unto him." (Surat Al-Hijr)

- Allah (تعالى) says:

﴿وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ﴾ [التَّغَابُنُ: 3].

[3 … Wa Şawwarakum Fa'aĥsana Şuwarakum]

"3. … and He shaped you and made good your shapes, and unto Him is the journeying." (Surat At-Taghabun)

- Allah (تعالى) says:

﴿وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ﴾ [غَافِرٌ: 64].

[64 … Wa Razaqakum Mina Aţ-Ţayyibāti ..]

"64. … and has provided you with good things. .." (Surat Ghaafir)

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- Allah (تعالى) says:

﴿إِنَّ ٱلسَّمۡعَ وَٱلۡبَصَرَ وَٱلۡفُؤَادَ كُلُّ أُوْلَٰٓئِكَ كَانَ عَنۡهُ مَسۡـُٔولٗا﴾ [الْإِسْراءُ: 36].

[36 'Inna As-Sam`a Wa Al-Başara WaAl-Fu'uāda Kullu 'Ūlā'ika Kāna `Anhu Mas'ūlā]

"36. (O man), follow not that whereof you have no knowledge. Lo! The hearing and the sight and the heart of each of these it will be asked." (Surat Al-Isra)

The role of man in the universe:

The universe, with all its creatures and beings, of different species, volumes and roles, is subjected to humans for their benefit and empowerment to perform their role for which they were created. Allah (تعالى) says:

﴿وَسَخَّرَ لَكُم مَّا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ جَمِيعٗا مِّنۡهُۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَتَفَكَّرُونَ﴾ [الْجاثِيَةُ: 13].

[13 Wa Sakhkhara Lakum Mā Fī As-Samāwāti Wa Mā Fī Al-'Arđi Jamī`āanMinhu ۚ 'Inna Fī Dhālika La'āyātin Liqawmin Yatafakkarūn]

"13. And has made of service unto you whatsoever is in the heavens and whatsoever is in the earth; it is all from Him. Lo! herein verily are portents for people who reflect." (Surat Al-Jathiyah)



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I think and find out the manifestations of subjection of the universe and its benefits for man from the following holy Qur'anic verses:

Holy verses	Manifestations of Subjection	Benefits for man
﴿ وَهُوَ ٱلَّذِى سَخَّرَ ٱلْبَحْرَ لِتَأْكُلُوا۟ مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا۟ مِنْهُ حِلْيَةً تَلْبَسُونَهَا ﴾ [النَّحْلُ: 14]. *[wa-huwa llaḏī saḫḫara l-baḥra li-ta'kulū min-hu laḥman ṭarīyan wa-tastaḫriğū min-hu ḥilyatan talbasūna-hā]* *"14. And He it is Who has constrained the sea to be of service that you eat fresh meat from thence, and bring forth from thence ornaments which you wear. And you see the ships ploughing it that you (mankind) may seek of His bounty, and that you may give thanks." (Surat An-Nahl)*		
﴿ وَسَخَّرَ لَكُمُ ٱلشَّمْسَ وَٱلْقَمَرَ دَآئِبَيْنِ ۖ وَسَخَّرَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ ﴾ [إِبْراهيمُ: 33]. *[33 Wa Sakhkhara Lakumu Ash-Shamsa Wa Al-Qamara Dā'ibayni Wa Sakhkhara Lakumu Al-Layla Wa An-Nahār]* *"33. And makes the sun and the moon, constant in their courses, to be of service unto you, and has made of service unto you the night and the day." Surat Ibrahim)*		

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﴿ وَٱلۡأَنۡعَٰمَ خَلَقَهَاۚ لَكُمۡ فِيهَا دِفۡءٞ وَمَنَٰفِعُ وَمِنۡهَا تَأۡكُلُونَ ﴾ [النَّحْلُ: 5]. *[5 Wa Al-'An`āma Khalaqahā Lakum Fīhā Dif'un Wa Manāfi`u Wa Minhā Ta'kulūn]* *"5. And the cattle has He created, whence you have warm clothing and uses, and whereof you eat." (Surat An-Nahl)*		
﴿ وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗ فَأَخۡرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزۡقٗا لَّكُمۡۖ ﴾ [الْبَقَرَةُ: 22]. *[22 … Wa 'Anzala Mina As-Samā'i Mā'an Fa'akhraja Bihi Mina Ath-Thamarāti Rizqāan Lakum..]* *"22. .. and caused water to pour down from the sky, thereby producing fruits as food for you." (Surat Al-Baqarah)*		

The earth is a resting place for man:

The earth is a roundish planet in space which performs its role perfectly as willed by Allah (تعالى). He (تعالى) has made the earth suitable for cultivation and inhabitation. Had the earth's crust been thicker, oxygen would not have existed, and plants would not have grown. Had the earth's atmosphere been lighter than it is, meteors would have penetrated the earth and destroyed everything, making life impossible. Man on earth is protected with the laws and grace of Allah (تعالى). Allah (تعالى) says:

﴿ أَلَا يَعۡلَمُ مَنۡ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلۡخَبِيرُ ﴾ [الْمُلْكُ: 14].

[14 'Alā Ya`lamu Man Khalaqa Wa Huwa Al-Laţīfu Al-Khabīr]

"14. Should He not know what He created? And He is the Most Subtile, the Aware." (Surat Al-Mulk)

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I suppose and expect

- the results of the following in light of your understanding of the holy verse:



﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَٰهُ بِقَدَرٍ ﴾ [القمر:49].

[49 'Innā Kulla Shay'in Khalaqnāhu Biqadar]

"49. Lo! We have created every thing by measure." (Surat Al-Qamar)

The state of the earth	Expected results
The earth is stationary and does not revolve.	
The earth gravity is maximized.	
Oxygen rate is lower.	
The earth is nearer to the sun.	

Man's duty in the universe:

Allah (تعالى) created man for a purpose, not in vain. As part of His wisdom, he assigned man the task of construction of earth on the basis of goodness, justice and happiness. Allah (تعالى) says:

﴿ هُوَ أَنشَأَكُم مِّنَ ٱلْأَرْضِ وَٱسْتَعْمَرَكُمْ فِيهَا ﴾ [هود: 61]،

[61 ..ۖ Huwa 'Ansha'akum Mina Al-'Arđi Wa Asta`marakum Fīhā]

"61. .. He brought you forth from the earth and has made you husband it." (Surat Hud)

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When you know that you were created to be endowed by Allah (ﷻ) with happiness, you will hasten to worship and thank Him and be nearer to Him by meditating on His creation, loving His universe and its content, and benefiting from its good things without perversion. You will also spread goodness, security and peace, and then you will feel comfortable, happy and optimistic, and that you are an honored building. My duty toward the universe is to:



- work hard to know the universe and everything in it so as to utilize what Allah has created for me, in obedience and faith in Him (ﷻ).
- conserve the environment, including the earth, the sky, plants and animals, in gratitude to Allah (تعالى).



I cooperate and think carefully

- about my future work through which I will benefit from what Allah (تعالى) has created in the universe.

I think and comment on the following behaviors, giving reasons:

Behaviors	Opinion		Reason
	Humble	Not Humble	
He drank from the water bottle then spilled the remaining water on a land that is free from plants.			
He went to bed and left the TV switched on.			
He found a bird that fell on the ground because of heat; he fed and watered it.			
He invested the house garden and planted vegetables and fruits there.			

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I organize my concepts

I complete the following conceptual chart:

Man and the Universe

Manifestations of Allah's care for man	Man's position in the universe	The earth is the cradle of man	Man's mission in the universe

My Imprint

- I reflect on what Allah (تعالى) has made of service to me in the universe and utilize it in my life. I do my duty to be of use to myself and my country, the United Arab Emirates.



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Student Activities

I answer by myself

1 – Man has a distinct position in the universe; mention three manifestations of that.

2 – Justify: Allah (تعالى) ordered the angels to prostrate before Adam (عليه السلام).

3 – Man has a task in the universe; find it out from the following holy Quranic verses:

﴿ قُلِ ٱنظُرُواْ مَاذَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ ﴾ [يونُسُ: 101].

[101 Qul Anžurū Mādhā Fī As-Samāwāti Wa Al-'Arđi]

"101. Say: Behold what is in the heavens and the earth!" (Surat Younus)

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﴿ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴾ [الذّارِياتُ: 56].

[56 Wa Mā Khalaqtu Al-Jinna Wa Al-'Insa 'Illā Liya`budūni]

"56. I created the jinn and humankind only that they might worship Me." (surat Adh-Dhariyat)

﴿ وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا ﴾ [الْأَعْرافُ: 85].

[85 .. Wa Lā Tufsidū FīAl-'Arđi Ba`da 'Işlāĥihā]

"85. .. and work not confusion in the earth after the fair ordering thereof." (surat Al-A'raf)

Enriching my experience

Read about Masdar City in Abu Dhabi and write a brief report describing the city in terms of:

- its objectives
- its activities
- features

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I assess myself:

1 – How far is my commitment to the values mentioned in the lesson?

Ser. No.	Aspect of Learning	Level of my Commitment		
		Strong	Average	Poor
1	My eagerness to acquire knowledge and learn diligently.			
2	My performance of my duties to my Lord.			
3	My respect for all people.			
4	My conduct in conservation of natural resources in my environment.			
5	My belief in the need to protect the earth from pollution.			
6	My participation in the initiatives to conserve the environment at the levels of school, city and country.			

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