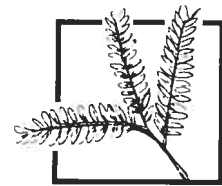




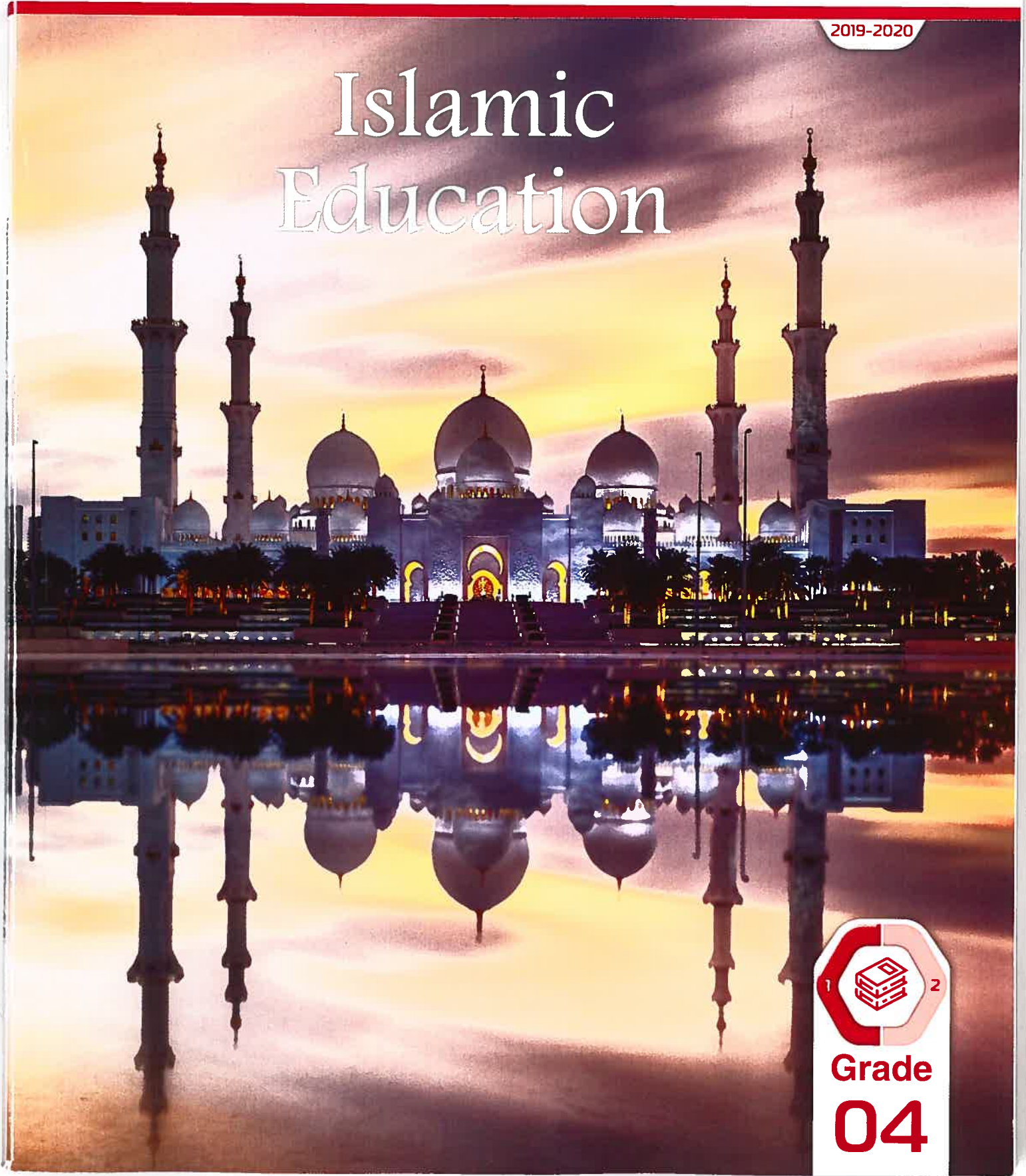
UNITED ARAB EMIRATES
MINISTRY OF EDUCATION



YEAR OF TOLERANCE

2019-2020

Islamic Education



Grade
04

Islamic Education

Student book

Grade 4

Volume 1



H.H. Shaikh Khalifa Bin Zayed Al Nahyan

President of the United Arab Emirates

“

“Extensive knowledge and modern science must be acquired. The educational process we see today is an ongoing escalating challenge which requires hard work. We succeeded in entering the third millennium, while we are more confident in ourselves.”

”

Quotes from H.H. Shaikh Khalifa Bin Zayed Al Nahyan



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Introduction

Praise be to Allah, the Most Powerful, the Most Bountiful, Who taught by the pen; taught man that which he knew not. Blessings and peace be upon the most honored of messengers, our master Muḥammad ﷺ, who was sent as a mercy to all nations, and upon his family and companions.

The Curriculum Design Team of the Islamic Education Series is pleased to present to our dear students this new edition of Islamic Education textbook, praying to Allah ﷻ that it will help them increase their knowledge, expand their intellectual horizons, and elevate and refine their moral character; for Allah ﷻ is the All-Hearing, Always Ready to Answer.

In terms of structure, this book has adopted a unit-based approach with each unit comprising diverse topics that collectively represent the domains and core themes of the curriculum in an integrated and holistic manner such as:

- Divine Revelation (Waḥy),
- Islamic Creed ('Aqīdah)
- Values and Manners of Islam (Qiyam wa Ādāb)
- Islamic Rulings and their Higher Purposes (Aḥkām wa Maqāṣid)
- Life of the Prophet (Sīrah) and Prominent Muslim Personalities (Shakhṣiyyāt)
- National Identity and Contemporary Issues (Huwīyah wa Qaḍāyā).

This new textbook has sought to translate the curriculum standards into comprehensive tables of contents and stipulate the learning outcomes at the beginning of each lesson under the heading: 'I learn from this lesson.'

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

This is followed by student activities which focus on three specific types:

- general activities for all students entitled: 'I answer by myself';
- enrichment activities for outstanding students entitled: 'I enrich 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 while at the same time affording them the opportunity to enrich and broaden their knowledge through classroom activities.

The textbook aims to:

- realize the defining traits of Emirati students,
- strengthen their loyalty and sense of belonging to their country,
- protect and fortify them against the ideas of extremism and terrorism,
- develop 21st century skills and thinking skills, and
- meet the pressing needs and demands of sustainable development.





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

Moreover, the learning activities are both numerous and diverse so as to contribute towards developing critical thinking in learners. Critical thinking constitutes today a necessary and indispensable tool of contemporary life to fortify students against aberrant and deviant ideas and imprudent and rash imitation. Moreover, the book aims to develop creative and innovative thinking, which the UAE endeavors to achieve by 2021 through its vision entitled "United in Ambition and Determination", en route to becoming one of the best countries in the world. In addition, it seeks to develop the skills for solving problems in life and for making sound and timely decisions. Similarly, it contributes towards the honing of students' skills and fine-tuning their competencies and raising their awareness of investing material and human capabilities and preserving and developing the nation's wealth.

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

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

Allah Alone grants success

Curriculum Design Team of the Islamic Education Series



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Unit One

The Strong Believer

1



Ser. No.	Domain	Theme	Lesson	Learning Outcome
1	Islamic Values and Manners (Qiyam wa Ādāb)	Islamic Manners (Ādāb)	Etiquette of Entering and Exiting the House	<ul style="list-style-type: none"> ◆ He learns the du'ā' (supplication) on entering and exiting the house. ◆ He applies the ādāb (etiquette) of entering or and exiting the house.
2	Divine Revelation (Wahy)	Holy Qur'ān	Sūrat al-Burūj	<ul style="list-style-type: none"> ◆ He recites Sūrat al-Burūj while observing the rules of proper recitation. ◆ He explains the Qur'ānic vocabulary contained in the verses. ◆ He explains the general meaning of the verses. ◆ He learns Sūrat al-Burūj by heart properly.
3	Divine Revelation (Wahy)	Holy Qur'ān	The Rules of Tajwīd (Proper Recitation of the Holy Qur'ān)	<ul style="list-style-type: none"> ◆ He explains the Lām Shamsiyyah (ل) which is not pronounced, and Lām Qamariyyah, which is pronounced. ◆ He enumerates the rules for pronouncing the Lafẓ al-Jalālah (Divine Name (الله) "Allāh"). ◆ He applies the rules pertaining to the lām shamsiyyah, the lām qamariyyah and the lām of Lafẓ al-Jalālah.
4	Divine Revelation (Wahy)	Noble Ḥadīth	The Strong Believer	<ul style="list-style-type: none"> ◆ He learns by heart the ḥadīth: "A strong believer is better ..." ◆ He explains the general meaning of the ḥadīth. ◆ He finds out how one can be a believer who is beneficial to people. ◆ He explains the effect of connection with Allah سبحانه وتعالى.
5	Life of the Prophet (Sīrah) and Prominent Muslim Personalities (Shakhṣiyyāt)	Life of the Prophet (Sīrah)	The Beginning of the Call to Islam (Da'wah)	<ul style="list-style-type: none"> ◆ He explains that the Messenger of Allah ﷺ, began calling to Islam through wisdom and good advice. ◆ He mentions first Muslims. ◆ He explains the attitudes towards the invitation to Islam by Prophet Muhammad ﷺ.
6	Life of the Prophet (Sīrah) and Prominent Muslim Personalities (Shakhṣiyyāt)	Prominent Muslim Personalities (Shakhṣiyyāt)	The Mother of the Believers, Zaynab bint Khuzaymah رضى الله عنها	<ul style="list-style-type: none"> ◆ He mentions aspects of the life of Zaynab Bint Khuzayma رضى الله عنها. ◆ He extracts the lessons that can be derived from the life of Zaynab bint Khuzaymah رضى الله عنها.

Etiquette of Entering and Exiting the House

I learn from this
Lesson to:

- ◆ learn the du'ā' (supplication) on entering and leaving a house.
- ◆ apply the ādāb (etiquette) of entering or exiting the house.



I take initiative to learn



I read and reflect

◆ I mention what I do before I enter the house:

One sunny morning, the family were sitting in the garden, enjoying the beautiful weather. Dad was taking care of the plants, while Ahmad was reviewing his lessons, and Fatima was helping Mom cook the food. Suddenly, a ball from the neighboring house landed in the garden!

To their consternation, they saw the neighbor's son jumping over the fence as quickly as possible to take the ball, then sped off.

Dad: What do you think about the behavior of the neighbor's son?

Fatimah: It's wrong and made us all upset, Dad.

Dad: What was inappropriate about what he did?

Ahmad: What he did was hugely inappropriate, Dad. It was like he attacked us in our own backyard.

Mother: If you were in his shoes, what would you have done?

Ahmad: We would've rang the doorbell and asked for permission to come inside and then take the ball.

Dad: Bārakallāhu fīk (May Allah bless you), Ahmad. This is the proper conduct to which Islam guides us and calls us towards. Knocking on the door and asking for permission to enter avoids disturbing the household, shows respect for their privacy and teaches Muslims beautiful manners.

Mother: What do you think about playing a fun game that will teach us du'ā's (supplications) that we should strive to say when entering and exiting the house so that Allah ﷻ may protect and safeguard us?

Fatimah and Ahmad: Let's play the game, Mom!



 I use my skills in order to learn

1 I decide:

◆ The du'ā' on entering one's home

بِسْمِ اللَّهِ وَلَجْنَا وَبِسْمِ اللَّهِ خَرَجْنَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا
Bismillāhi walajnā wa bismillāhi kharajnā
wa 'alallāhi rabbinā tawakkalnā
"In the Name of Allah we enter, in the
Name of Allah we exit and in Allah, our
Lord and Cherisher, we put our trust.

اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ
وَإِلَيْكَ الْمَصِيرُ
Allāhumma bika aṣḥaḥnā wa bika
amsaynā wa bika naḥyā wa bika namūtu
wa ilaykal-maṣīr
'O Allah, by You we enter the morning,
and by You we enter the evening, and be
You we live, and by You we died, and to
You is the Return.

◆ The prayer on exiting one's home

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
Bismillāh, tawakkaltu 'alallāh, lā ḥawla
wa lā quwwata illā billāh
In the Name of Allah; I put my trust in
Allah; There is no power and might
except with Allah.

اللَّهُمَّ اَلْهَمْنِي رُشْدِي وَاعْذِنِي مِنْ شَرِّ نَفْسِي
Allāhumma alhimnī rushdī, wa a'idhnī
min sharri nafsī
O Allāh, inspire me with guidance and
protect me from the evil of my lower self.



2 I put into practice

The ādāb (etiquette) of entering the house:

Asking for permission.

I say: Bismillāh (In the Name of Allah), and enter with my right foot.

I recite the du'ā' for entering the house.

I greet those in the house saying: "Assalāmu 'alaykum (Peace be upon you).



Home Etiquette

The ādāb (etiquette) of leaving the house:

I ask my parents permission before leaving.

I greet my family saying: "Assalāmu 'alaykum"

I recite the du'ā' for leaving the house.



Lesson One

3 I observe and imitate



◆ I obey my parents and help them in everything.

◆ If a guest visits us, I welcome him. I show respect to my older brothers and kindness to my younger brothers.

◆ I ask permission before entering and make sure that the house is quiet, peaceful and clean.

4 I cooperate with my classmates:

◆ I write down the beneficial and positive tasks I do at home.

5 I think

◆ What is the benefit of observing proper *ādāb* (etiquette) for entering and exiting the house?



6 I reflect

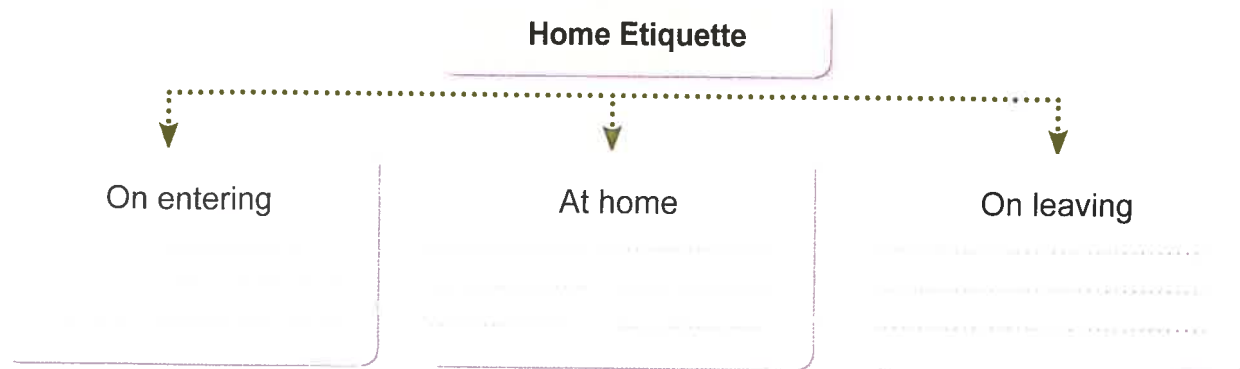
◆ What would happen if members of society did not follow proper *ādāb* at home?

7 I think in order to be creative

◆ My friend paid me a visit at home. I noticed that he did not follow the required Islamic *ādāb* on entering the house and during his entire stay with me.

◆ I jot down a number of ideas that I can use to guide my friend to proper *ādāb* without causing him any embarrassment.

 I organize my ideas



 I recite the Holy Qur'an

[النور: 61] ﴿فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبْرَكَةً طَيِّبَةً﴾

[fa- idhā dakhaltum buyūtan fa-sallimū 'alā 'anfusikum taḥiyyatan min 'indi llāhi mubārakatan ṭayyibatan]

"But when you enter houses, salute one another with a greeting from Allah, blessed and sweet." (Sūrat al-Nūr: 61)

 I leave my mark

My behavior is my responsibility:

- ◆ I make sure to observe proper ādāb on entering the house with respect to:

My neighbors

My friends

I love my country:

- ◆ I jot down a number of things which will help me to be more conscientious of strengthening the cohesion and solidarity inside our homes and community.



Lesson One



Student Activities

I answer by myself:

1

Activity One

I express my view on the following scenarios and the reason for that view:

Ser No.	Attitudes	Agree	Disagree	Reason
1	He enters the house without greeting.			
2	He kisses his parents on their foreheads when he returns home.			
3	He climbs over the wall instead of entering through the door.			
4	He maintains a quite and peaceful atmosphere at home.			
5	He frequently reads the du'ā' when entering and leaving the house.			
6	He puts his shoes in the designated area when entering.			

2

Activity Two

I mention three things with which I help my family at home.

..... 1

..... 2

..... 3





3

Activity Three

I write the suitable du'ā' for the picture:



.....
.....



.....
.....

I enrich my experience:

I search for the Qur'ānic verse that speaks about the times that require one to ask for permission (to enter private quarters), and recite it to my classmates.

I assess myself:

I choose the right grade for my learning:

Ser No.	Learning Activity	Excellent	Good	Acceptable
1	I memorize the du'ā' for entering the house.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I memorize the du'ā' for leaving the house.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	I observe the manners (ādāb) on entering the house.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

- 1
- 2
- 3



Sūrat al-Burūj

I learn from this
Lesson to:

- ◆ Recite Sūrat al-Burūj correctly.
- ◆ Explain the new vocabulary of the verses.
- ◆ Explain the general meaning of the verses.
- ◆ Recite Sūrat al-Burūj by heart.



I take initiative to learn

I read and reflect

◆ Allah ﷻ says:

﴿وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ﴾ [الحجر]

[wa-la-qad ja'alnā fī s-samā iBurūjan wa-zayyannāhā li-n-nāzirīna]

"16. And indeed, We have put the big stars in the heaven and We beautified it for the onlookers." (Sūrat al-Hijr: 16)

He ﷻ also says:

﴿نَبَارَكُ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا﴾ [الفرقان]

[tabāraka lladhī ja'ala fī s-samā iBurūjan wa-ja'ala fīhā sirājan wa-qamaran munīran]

"61. Blessed be He Who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light.!" (Sūrat al-Furqān)

- ◆ What is meant by (البروج).
- ◆ Why does Allah ﷻ draw our attention to the mansions of the stars?





I use my skills in order to learn

1

I recite and learn
by heart

سورة البروج

قَالَ تَعَالَى: ﴿۱﴾ وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ﴿۲﴾ وَالْيَوْمِ الْوَعُودِ ﴿۳﴾ وَشَاهِدٍ وَمَشْهُودٍ ﴿۴﴾ قِيلَ أَصْحَابُ
الْأُخْدُودِ ﴿۵﴾ النَّارِ ذَاتِ الْوُقُودِ ﴿۶﴾ إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿۷﴾ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ﴿۸﴾
وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ﴿۹﴾ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿۱۰﴾ إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ
وَهُمْ عَذَابُ الْحَرِيقِ ﴿۱۱﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
ذَلِكَ الْفَوْزُ الْكَبِيرُ ﴿۱۲﴾ إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿۱۳﴾ إِنَّهُ هُوَ بَدِيٌّ وَبَعِيدٌ ﴿۱۴﴾ وَهُوَ الْغَفُورُ الْوَدُودُ ﴿۱۵﴾ ذُو
الْعَرْشِ الْمَجِيدِ ﴿۱۶﴾ فَقَالَ لِمَا يُرِيدُ ﴿۱۷﴾ هَلْ أَنْتَكَ حَدِيثُ الْجُنُودِ ﴿۱۸﴾ فِرْعَوْنُ وَثَمُودُ ﴿۱۹﴾ بَلِ الَّذِينَ كَفَرُوا
فِي تَكْذِيبٍ ﴿۲۰﴾ وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ﴿۲۱﴾ بَلْ هُوَ قُرْءَانٌ مَجِيدٌ ﴿۲۲﴾ فِي لَوْحٍ مَحْفُوظٍ ﴿۲۳﴾

Sūrat al-Burūj [Big Stars] (85)

bi-smi llāhi r-rahmāni r-rahīmi

1. wa-s-samā i dhāti l-burūji
2. wa-l-yawmi l-maw ūdi
3. wa-shāhidin wa-mashhūdin
4. qutila 'aṣḥābu l- ukhdūdi
5. an-nāri dhāti l-waqūdi
6. idh hum 'alayhā qu ūdun
7. wa-hum 'alā mā yaf alūna bi-l-mu minīna shuhūdun
8. wa-mā naqamū minhum illā 'an yu minū bi-llāhi l- azīzi l-ḥamīdi
9. alladhī lahū mulku s-samāwāti wa-l- arḍi wa-llāhu 'alā kulli shay in shahīdun
10. inna lladhīna fatanū l-mu minīna wa-l-mu mināti thumma lam yatūbū fa-lahum
'adhābu jahannama wa-lahum 'adhābu l-ḥarīqi
11. inna lladhīna 'āmanū wa- amilū ṣ-ṣāliḥāti lahum jannātun tajrī min taḥtiḥā l- anḥāru
dhālika l-fawzu l-kabīru
12. inna baṭsha rabbika la-shadīdun
13. innahū huwa yubdi u wa-yu tdu
14. wa-huwa l-ghafūru l-wadūdu
15. dhū-l- arshi l-majīdu
16. fa 'ālun li-mā yurīdu
17. hal 'atāka ḥadīthu l-junūdi
18. fir 'awna wa-thamūda
19. bali lladhīna kafarū fī takdhībin
20. wa-llāhu min warā ihm muḥīṭun
21. bai huwa qur 'ānun majīdun
22. fī lawḥin maḥfūzin

Lesson Two

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

1. By the heaven full of stellar formations,
2. And by the Promised Day.
3. By the Witness and the Witnessed,
4. Cursed be the people of the ditch
5. (The people of) the fire abounding in fuel,
6. When they were sitting by it,
7. And were themselves the witnesses of what they did to the believers.
8. They were vindictive and vengeful towards them only because they had faith in Allah, the All-Mighty, the One worthy of all praise,
9. Him unto Whom belongs the sovereignty of the heavens and the earth; and Allah is witness to all things.
10. Indeed those who persecute believing men and believing women and do not repent, for them there will be the punishment of hell, and for them there will be the punishment of burning Fire.
11. 11. Indeed those who believe and do good works, for them there will be Gardens underneath which rivers flow. That is the Supreme Success.
12. Indeed the punishment of your Lord is stern.
13. Indeed He it is Who originates (creation), and repeats (it as a new creation),
14. And He is the Oft-Forgiving, the Most Loving,
15. Lord of the Throne of Glory,
16. Doer of whatever He wills.
17. Has there come unto you the story of the hosts
18. Of Fir'awn (Pharaoh) and (the tribe of) Thamūd?
19. Nay, but those who disbelieve live in denial
20. And Allah surrounds them all (with His power and they cannot escape His punishment).
21. Rather it is a Glorious Qur'ān
22. (Recorded) in a Tablet Preserved.

2 I explain the verses:

- ◆ ﴿وَالسَّمَاءِ ذَاتِ الْبُرُوجِ﴾ Allah ﷻ swears by the heaven and the stellar formations, which comprise great constellations of distant and far-away stars. This points to the Perfect Power of Allah ﷻ and His Absolute Knowledge and Infinite Wisdom.
- ◆ ﴿وَالْيَوْمِ الْمَوْعُودِ﴾ The Day of Resurrection.
- ◆ ﴿وَشَاهِدٍ وَمَشْهُودٍ﴾ شاهد is every one who testifies and is witness to the truth, and مشهود means The Day of Resurrection.
- ◆ ﴿قِيلَ اصْحَبِ الْأَذْدُودِ﴾ This is an invocation against the people of the ditch to be destroyed, cursed and deprived of Allah's Mercy.
- ◆ ﴿وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ﴾ These oppressive wrongdoers had nothing against the believers save that they believed in Allah.

3 I read and reflect

The People of the Ditch were a community of disbelievers who lived in the ancient past. They tried to divert believers from their faith, but they failed. So, they dug a ditch, filled it with wood and set it on fire. Then they threw the believers into the ditch and watched showing no mercy and compassion. Therefore, Allah ﷻ threatened to punish them on the Day of Judgment as a requital for what they have perpetrated.





Who is the One Who owns the people and owns their lives?

.....

Why did Allah ﷻ threaten to punish the People of the Ditch on the Day of Resurrection?

What do we conclude from this?

4 I read then complete the sentence as shown in the example:

العزیز: al-'Azīz - The Mighty, The Strong, The Defeater who is not defeated.

- I believe firmly that Allah is the Mighty and Strong (al-'Azīz), and therefore I surrender myself to His will and I show keen desire to obey Him.
- I believe firmly that Allah is the One Worthy of All Praise (al-Ḥamīd), and therefore
- I believe firmly that Allah is the Absolute Master and Sole Owner (al-Mālik), and therefore

الشهید: al-Shahīd - the Witness Who witnesses and observes the deeds of His servants, such that nothing is concealed from Him.

- I firmly believe that Allah is the Witness (al-Shahīd), and therefore

I demonstrate:

- Allah ﷻ gave those who burnt the believers with fire a chance to repent to Him give up disobeying Him and return to obeying Him. If they did not stop what they were doing and show remorse, then they will suffer the torture of Hell and incur the punishment of a burning fire, because of the fact that they burnt believers.
- What does this indicate?

.....
.....

2 Allah ﷻ says:

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ ۝﴾

'inna lladhīna 'āmanū wa-'amilū ṣ-ṣāliḥāti lahum jannātun tajrī min taḥtihā l-'anhāru dhālika l-fawzu l-kabīru

"those who believe and do good works, theirs will be Gardens underneath which rivers flow. That is the Supreme Success."

Allah ﷻ describes the Garden and says of it that it is the Supreme Success.

the All-
witness
for them
Fire
beneath

which
Power

مَشْهُودٌ

royed,

st the



Sūrat al-Burūj



Lesson Two

- What does this indicate?

.....

.....

5 I contemplate the following Qur'ānic verses and then answer the questions

- 1 ﴿إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ﴾: Allah's vengeance on wrongdoers by torturing them in the Hell will be severe and painful.
 - 2 ﴿إِنَّهُ هُوَ بَدِئُ وَيُعِيدُ﴾: He created the creation out of nothing the first time and He will recreate them bringing them back to life after death.
 - 3 ﴿وَهُوَ الْغَفُورُ الْوَدُودُ﴾: He is the One Who forgives the sins of His penitent servants, and absolves them from the punishment due to them, for He is al-Laṭīf - the Most Gentle, All-Kind, Who loves them.
- Why does Allah ﷻ say that He is the Oft-Forgiving, the Most Loving, after having mentioned the severity of His punishment?

- How do you feel when you know that Allah ﷻ is the Oft-Forgiving, the Most Loving?

.....

6 I cooperate with my classmates

We read, search and then complete the table:

﴿هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ﴾	Has there come to you, O Muhammad, thenews of the disbelieving communities who fought against the Divine Messengers and Prophets, and then Allah punished them?
﴿فِرْعَوْنَ﴾
﴿وَشُمُودَ﴾
﴿بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ﴾
﴿وَاللَّهُ مِن وَّرَائِهِمْ مُحِيطٌ﴾	Allah ﷻ threatens the disbelievers in Makkah that He has the power to punish them, and that they cannot thwart His Power and render Him powerless. They are all in His Powerful and Inescapable Grip.



2. We read and answer:

﴿بَلْ هُوَ قُرْآنٌ مَّجِيدٌ﴾	The Qur'ān is a Book that is high in nobility and exalted in status!
﴿فِي لَوْحٍ مَّحْفُوظٍ﴾	Allah سبحانه وتعالى preserved the Qur'ān in a tablet in an Exalted Assembly, protected from addition, deduction, distortion, alteration and change.

- ◆ We write three things indicating that the Holy Qur'ān is a Great Book.

.....

.....

7 I think and recall

- ◆ What is the purpose of relating the stories of the nations that came before the Prophet Muhammad ﷺ?

.....

8 I share my creativity

- ◆ I imagine star clusters and draw them into several forms and shapes such that if they are connected and combined a particular pattern emerges which is one of my own creative productions.



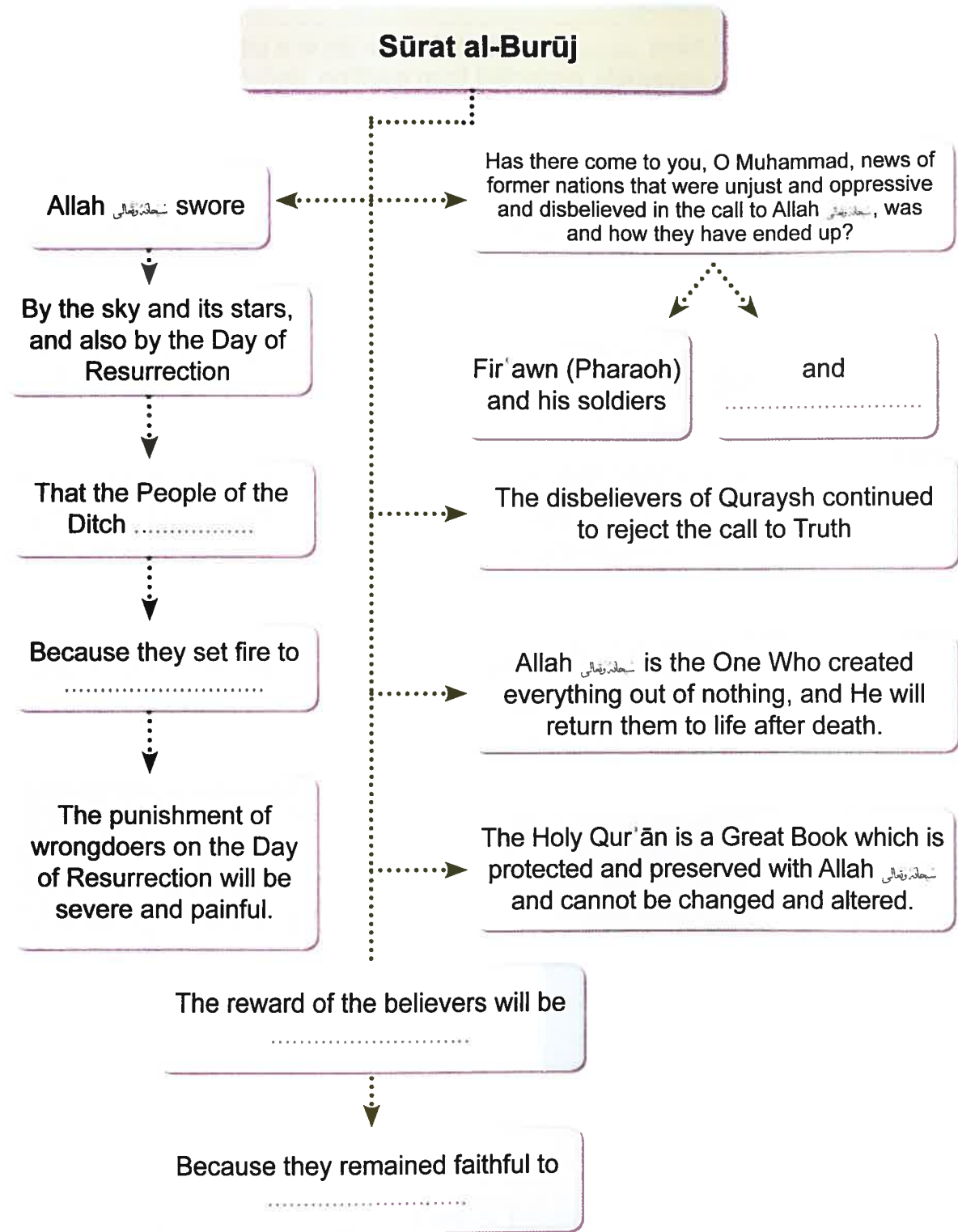
9 I do research on

- ◆ a good and just king who is mentioned in the Holy Qur'ān, and whom Allah سبحانه وتعالى has given a great kingdom that reached eastwardsthe limit where the sun rises and westwards the limit where the sun sets, and I will speak about him.

Sūrat al-Burūj

Lesson Two

I organize my ideas





I recite the Holy Qur'an

قَالَ تَعَالَى: ﴿وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ
وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ﴾ [هود: ١٢٠]

wa-kullan naquṣṣu 'alayka min 'anbā' i r-rusuli mā nuthabbitu bihī fu'ādaka wa-jā' aka fī
hādhihi l-ḥaqqu wa-maw'izatun wa-dhikrā li-l-mu'minīna
"(Muhammad), All that We relate to you of the accounts of the messengers are those by
which We strengthen your heart, and there has come to you in this [sūrah] the Truth, as
well as advice and admonition for those who believe." (Sūrat Hūd)



I leave my mark

My behavior is my responsibility:

- ◆ I mention the acts that I will perform that will make me into a Sharī'ah abiding Muslim:

.....

I love my country

- ◆ I mention the alternatives that can be used when Earth Hour is announced in my country.

.....



Student Activities

I answer by myself:

1 Activity One

I write the meanings of the following Qur'ānic words:

- 1 النُّجُوجُ: 2 الْيَوْمُ الْمَوْعُودُ: 3 الْأَخْدُودُ: 4 مَجِيدٌ:



Lesson Two

2 Activity Two

I express my opinion on the following scenarios:

Scenario	Agree	Do not agree
1 He verbally abuses others and does not respect anyone.	<input type="checkbox"/>	<input type="checkbox"/>
2 If a person gives him advice, he refuses to listen to the advice and insists on doing his own thing.	<input type="checkbox"/>	<input type="checkbox"/>
3 He enters the mosque in quiet and orderly fashion in order not to disturb worshippers.	<input type="checkbox"/>	<input type="checkbox"/>
4 He sells goods to people knowing full well that they are defective and unfit for human consumption.	<input type="checkbox"/>	<input type="checkbox"/>

3 Activity Three

I compare and complete the following table:

Point of Comparison	Patient Believers	People of the Ditch
Act
Result

I enrich my experience:

- I look for the special characteristics that distinguish the Holy Qur'ān from other sacred books.

I assess myself

I choose the right grade for my learning:

Ser. No.	Learning Activity	Excellent	Good	Acceptable
1	My reading of Sūrat al-Burūj.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	My memorization of Sūrat al-Burūj.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	My ability to explain the meaning of the vocabulary contained in the sūrah.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	My ability to explain the overall meaning of the noble verses.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



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Some of Rules of Tajwīd (proper recitation of the Holy Qur'ān)

I learn from this
Lesson to:

- ◆ explain the lām shamsiyyah (assimilated lām) and the lām qamariyyah, (unassimilated lām).
- ◆ enumerate the rules for pronouncing the Lafẓ al-Jalālah (Divine Name of Allah) (الله).
- ◆ apply the rules pertaining to the lām shamsiyyah, the lām qamariyyah and the Lafẓ al-Jalālah.



I take initiative to learn

I observe and think

- ◆ How many sūrahs from the Qur'ān have you memorized?
- ◆ Do you read the Qur'ān as you read any other book?
- ◆ Enumerate the ādāb (manners and etiquette rules) that you observe when reading the Qur'ān.



﴿وَرَقِلِ الْقُرْآنَ تَرْتِيلاً﴾ [المزمل:4] wa-rattili l-qur'āna tartīlan (Sūrat al-Muzzāmmil) that is, Read the Qur'ān slowly, for this helps with understanding the Qur'ān and reflecting on its meaning.



I use my skills in order to learn

1

I read and reflect

Ahmad sat with his father in front of the television watching the International Quranic Competition.

Ahmad: What is interesting is that the participants come from all over the world. Many of them do not even know the Arabic; yet they read the Holy Qur'ān like world renowned reciters of the Qur'ān. and have memorized it with the utmost perfection.

Father: Yes, my son! They do not speak Arabic, but they possess an acute ability to pronounce the Arabic letters from the correct places of articulation and masterfully apply the rules of tafkhīm and tarqīq. This is achieved through endless practice and constant reading of the Qur'ān.

Ahmad: Oh, how beautiful their voices are while reciting the Holy Qur'ān and chanting its beautiful verses!

Father: Indeed, my son! This is how the Messenger of Allah ﷺ taught us to read the Holy Qur'ān.

Lesson Three

Ahmad: Huffāz from the UAE also take part in this competition. Dad, do you know how they learn to become so proficient in reading the Holy Qur'ān and so skillful in observing the rules of tajwīd (proper Qur'ān recitation)?

Father: O yes, son, they do so by joining Qur'ān memorization centers or institutions.

Ahmad: I wish I can memorize and recite the Holy Qur'ān just like them.

Father: This is exactly my wish, my son. Our beloved country has established numerous Qur'ān memorization centers in all the districts and cities and hand out big prizes and huge rewards to the most outstanding reciters.

Ahmad: What do you think, Dad, if I join the Qur'ān Memorization Center close by? I pray to Allah that He make me one of the learners of His Book. I wish to represent my country, the UAE, in international competitions of the Holy Qur'ān.

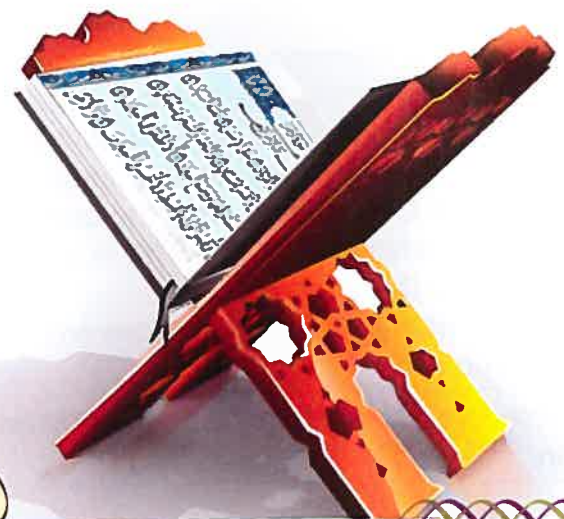
Father: Yes, my son, don't delay in joining the Qur'ān center so that you learn the rules of tajwīd (proper recitation) and memorize the Qur'ān observing the correct rules and etiquette.

- 1 What decision did Ahmad take after being highly impressed with the way the international Qur'ān contestants recited the Qur'ān?
- 2 How will you start memorizing the Holy Qur'ān?

2 I repeat



O Allah, make the Sublime Qur'ān the spring (delight) of my heart, the light for my eyes, and the remover of my sorrows, pain and worries.



3

I observe and think

1. Lām Qamariyyah (the lām as pronounced in the word الْقَمَرُ – al-qamar): it is the lām (ل) that is both written and pronounced, and the letter following it is not reinforced and doubled using a shaddah (ّ).

This is like the word قَمَرٌ (القَمَرُ) (qamarun – al-qamaru), and the Qur'ānic verse: **عَلَّمَ الْقُرْآنَ** (Sūrat al-Raḥmān: 2).



2. Lām Shamsiyyah (the lām as pronounced in the word الشَّمْسُ – ash-shams): it is the lām (ل) that is written but not pronounced during recitation, and the letter following it is reinforced and doubled using a shaddah (ّ).

This is like the word شَمْسٌ (الشَّمْسُ) (ash-shamsu - shamsun), and the Qur'ānic verse: **وَالسَّمَاءِ وَالطَّارِقِ** (Sūrat al-Ṭāriq: 1).



The letter (ل) in the definite article (ال) is only prefixed to nouns, and comprises two rules:

- ◆ izhār (pronouncing the lām clearly and explicitly).
- ◆ idghām (merging and assimilating the lām into the letter that follows it).

1. izhār (pronouncing the lām clearly and explicitly) which is when the lām is followed by one of the 14 letters combined in the mnemonic:

اِنْغِ حَجَّكَ وَخَفْ عَقِيْمَهُ

[أ، ب، غ، ح، ج، ك، و، خ، ف، ع، ق، ي، م، ه،
[أ، ب، ج، ح، خ، ع، غ، ف، ق، ك، م، ه، و، ي]

The lām is pronounced in this case and is called lām qamariyyah because the lām in the word (القَمَرُ) is pronounced because of the letter qāf occurring after it.

• We notice this in the Holy Qur'ān by the fact that a sukūn (◌ْ) is written above the lām, and that the letter following it is not reinforced and doubled using a shaddah (ّ).

Examples: الْقَمَرُ , الْكِتَابُ .

2. idghām (merging and assimilating the lām into the letter that follows it), that is, it is necessary to merge and assimilate the lām into the remaining 14 letters of the Arabic alphabet, which are indicated as the initial letters of the words contained in the following poetry line:

طَبُّ ثَمِّ صِلَنْ رَجْمًا تَفْرُضِيفُ ذَا نَعْمٍ = دَغُّ سُوءٍ ظَنَّ زُرُّ شَرِيْفًا لَلْكَرَمِ

[ط، ث، ص، ر، ت، ض، ذ، ن، د، س، ظ، ز، ش، ل]

[ت، ث، د، ذ، ر، ز، س، ش، ص، ض، ط، ظ، ن، ل]

Examples: الطَّامَةُ – السَّاعَةُ – الظَّالِمُونَ



Lesson Three

4

I cooperate with my classmates:

We search in the Juz' 'Amma (the 30th Juz' i.e. the last part of the Qur'ān):

◆ for the names of three sūrahs that begin with the lām qamariyyah in Juz' 'Amma:

.....

.....

.....

◆ for the names of three sūrahs that begin with the lām shamsiyyah in Juz' 'Amma:

.....

.....

.....

Lafz al-Jalālah is to utter the word (الله) "Allāh".

It comprises two rules: tafkhīm (pronouncing the lām as a dark, thick and full lām) and tarqīq (pronouncing the lām as a clear, thin and fine lām).



5

I observe and discover:

الله الضمُّ (الإخلاص)

[Allāhuṣ-ṣamad]

"Allah is He on Whom all depend." (Sūrat al-Ikhlāṣ)

الله الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ [الطلاق: 12]

[Allāhu lladhī khalaqa sab'a samāwātin wa-mina l-'arḍi mithlahunna yatanazzalu l-'amru baynahunna]

"12. Allah is He Who created seven heavens, and of the earth the like of them" (Sūrat al-Ṭalāq)

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ [التوبة]

[qul lan yuṣībana 'illā mā kataba llāhu lanā huwa mawlānā wa-'alā llāhi fa-l-yatawakkali l-mu'minūna]

"51. Say: "Nothing will happen to us except what Allah has decreed for us: He is our protector": and on Allah let the Believers put their trust." (Sūrat al-Tawbah)

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللهِ أَفْوَاجًا [النصر]

[wa-rāayta n-nāsa yadkhulūna fī dīni llāhi 'afwājan]

"2. And you see that the people enter Allah's religion (Islam) in crowds," (Sūrat al-Naṣr)

﴿ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ﴾ [الدروج]

[wa-mā naqamū minhum 'illā 'an yu'minū bi-llāhi l-'azīzi l-ḥamīdi]

"8. They had nothing against them save that they believed in Allah, the All-Mighty, the One Worthy of all Praise," (Sūrat al-Burūj)

I identify and read the Name of Allah (الله) in the above verses.

- I state orally what I observe.

6

I read

Tafkhīm: to produce the sound of a letter in a thick and full manner from its place of articulation when pronouncing it, such that the mouth is filled with its reverberation.

The tafkhīm-reading of the Lafẓ al-Jalālah applies in four cases:

- 1. If it occurs at the beginning of sentence. Example:

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴾ [البقرة: 255]

[Allāhu lā 'ilāha 'illā huwa l-ḥayyu l-qayyūmu]

"255. Allah! There is no god except Him, the Living One, the Self-Subsisting, the All-Sustaining." (Sūrat al-Baqarah)

- 2. If it is preceded by a letter vowelled with a fathah (ـَ). Example:

﴿ قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴾ [المائدة 115]

[qāla llāhu 'innī munazziluhā 'alaykum fa-man yakfur ba'du minkum fa-'innī 'u'adhhibuhū 'adhāban lā 'u'adhhibuhū 'aḥadan mina l-'ālamīna]

"Allah said, "I am sending it down. Anyone among you who disbelieves after this, I will punish him as I never punished anyone else." (Sūrat al-Mā'idah)

- 3. If it is preceded by a letter vowelled with a ḍammah (ـُ). Example:

﴿ قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴾ [مريم 30]

[qāla 'innī 'abdu llāhi 'ātāniya l-kitāba wa-ja'alanī nabiyyan]

"He ('Īsā) said: I am indeed a servant of Allah. He has given me the Book and made me a prophet." (Sūrat Maryam)

- 4. If it is preceded by an unvowelled letter marked with a sukūn (ـْ) after a letter vowelled with a ḍammah (ـُ) or fathah (ـَ). Example:

﴿ وَإِذْ قَالُوا اللَّهُمَّ ﴾ [الأنفال: 32]

[wa-'idh qālū llāhumma ...]

"32. And when they said: O Allah!" (Sūrat al-Anfāl)

Tarqīq: to produce the sound of a letter in a thin and fine manner from its place of articulation when pronouncing it such that the mouth is not filled with its reverberation.

Lesson Three

The tarqīq-reading of Lafẓ al-Jalālah applies in three cases:

- 1 If it preceded by a letter vowelled with a kasrah (ـِ). Example:

﴿وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ﴾ [الحديد: 8]

[wa-mā lakum lā tu' minūna bi-llāhi]

"8. Why should you not believe in Allah." (Sūrat al-Ḥadīd)

﴿قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ﴾ [آل عمران: 26]

[quli llāhumma mālika l-mulki]

"26. Say: O Allah, Owner of the Kingdom" (Sūrat Āl 'Imrān)

- 2 If it is preceded by an unvowelled letter marked a sukūn (ـْ) after a letter vowelled with a kasrah (ـِ). Example:

﴿وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا﴾ [الزمر: 61]

[wa-yunajjī llāhu lladhīna ttaqaw]

"61. And Allah delivers those who keep their duty" (Sūrat al-Zumar)

- 3 If it is preceded by a tanwīn (ـِـ). Example:

﴿وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ﴾ [الأعراف: 164]

[wa-'idh qālat 'ummatun minhum li-ma ta'izūna qawman-i llāhu muhlikuhum]
"164. When some of them said: "Why do ye preach to a people whom Allah will destroy?" (Sūrat al-A'rāf)

7 I read and apply:

The tajwīd rules pertaining to the Lafẓ al-Jalālah imitating the exemplary recitation of my teacher:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ ءَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ﴾ [المنافقون]

[9. yā-'ayyuhā lladhīna 'āmanū lā tulhikum 'amwālukum wa-lā 'awlādukum 'an dhikri llāhi wa-man yaf'al dhālika fa-'ulā'ika humu l-khāsirūna]
"9. O ye who believe! Let not your riches or your children divert you from the remembrance of Allah. If any act thus, the loss is their own." (Sūrat al-Munāfiqūn)

﴿فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ﴾ [الجمعة]

[10. fa-'idhā quḍiyati ṣ-ṣalātu fa-ntashirū fi l-'arḍi wa-btagħū min faḍli llāhi wa-dhkurū llāha kathīran la'allakum tufliḥūna]

“Once the prayer is completed, you may spread through the land to seek GOD's bounties, and continue to remember GOD frequently, that you may succeed.” (Sūrat al-Jumu'ah)

﴿ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾ [الجمعة]

[dhālika faḍlu llāhi yu'tīhi man yashā'u wa-llāhu dhū l-faḍli l-'aẓīmi]

“4. That is the bounty of Allah; which He gives to whom He will. Allah is of great Bounty.” (Sūrat al-Jumu'ah)

﴿ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ، وَمَن يُشَاقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ [الحشر]

[4. dhālika bi-'annahum shāqqū llāha wa-rasūlahū wa-man yushāqqi llāha wa-rasūlahū fa-'inna llāha shadīdu l-'iqābi]

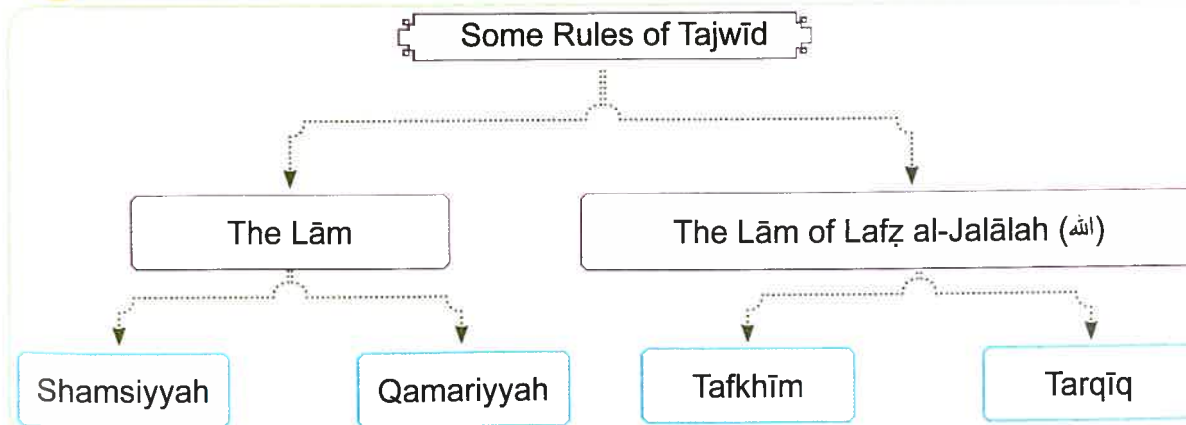
“4. That is because they resisted Allah and His Messenger: and if any one resists Allah, verily Allah is severe in Punishment.” (Sūrat al-Ḥashr)

8 I share my Creativity

I design a pattern that shows the cases of tarqīq and tafkhīm of Lafẓ al-Jalālah in a creative and innovative way:



I organize my ideas



Lesson Three



I recite the Holy Qur'an

Allah ﷻ says:

قَالَ تَعَالَى: ﴿وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ
وَرَتَّلْنَاهُ تَرْتِيلًا﴾ [الفرقان]

[32. wa-qāla lladhīna kafarū law-lā nuzzila 'alayhi l-qur'ānu jumlatan wāḥidatan ka-dhālika li-nuthabbita bihī fu'ādaka wa-rattalnāhu tartīlan]

"32. And those who disbelieve say: "Why is not the Qur'ān revealed to him all at once?" Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages." (Sūrat al-Furqān)

My behavior is my responsibility

- ◆ I state what I will do in order to recite the Qur'ān correctly earning thereby a good reward for each letter, and each good reward is multiplied ten times.

I love my country

- ◆ I make a plan for learning the Holy Qur'ān in order to represent my country, the UAE, in international competitions.

Student Activities

1 Activity One

I divide the following words into two groups: one with Lām Shamsiyyah and another with Lām Qamariyyah, then I write them in their proper place in the table:

(الجنة - الظلّة - الودود - الملّك - الزّيتون - الصّالحة - الهدى - الكريم - الشّرح - الضّحى)

Words with Lām Shamsiyyah	Words with Lām Qamariyyah

2 Activity Two

- ◆ I search for the names of four of the most famous Qur'ānic Reciters in the world and I try to copy and imitate them in their recitation of Sūrat al-Burūj.

- 1
- 2
- 3
- 4

- ◆ I explain the rule relating to Lafẓ al-Jalālah as regards tafkhīm and tarqīq in the following Qur'ānic verses:

Verses	The Rule	
	Tafkhīm	Tarqīq
﴿وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ الشُّوْءُ وَلَا هُمْ يَحْزَنُونَ﴾ [الزمر: ٦١]		
﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ﴾ [العنكبوت: 45]		
﴿وَوَظَّهَرَ أَمْرَ اللَّهِ وَهُمْ كَرِهُونَ﴾ [التوبة: 48]		
﴿إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ﴾ [آل عمران: 4]		
﴿وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ﴾ [البروج: ٢٠]		
﴿وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعَدَّهُ﴾ [الزمر: 74]		
﴿وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَئِكَ هُمُ الْخَاسِرُونَ﴾ [الزمر: 63]		
﴿اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾ [الزمر: ٦٢]		

Enrich my experience:

- ◆ I look for a ḥadīth in which the Prophet ﷺ explains the reward of someone who recites the Qur'ān for each letter he reads ...



Lesson Three

I assess myself:

◆ I rate my progress level in the specified learning area:

Ser. No.	Learning Area	Excellent	Good	Acceptable
1	I distinguish between Lām Shamsiyyah and Lām Qamariyyah.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I classify the cases of Tafkhīm and Tarqīq with respect to Lafẓ al-Jalālah.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	I apply the rules pertaining to Lafẓ al-Jalālah and the rules pertaining to Lām Shamsiyyah and Lām Qamariyyah when reciting the Qur'ān.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



The Strong Believer

Acceptable

I learn from this
Lesson to:

- ◆ memorize the noble ḥadīth.
- ◆ give the general meaning of the noble ḥadīth.
- ◆ find out how I can be a strong believer who benefits people.
- ◆ explain the effect of being connected to Allah ﷻ on a believer's inner and outer strength.



I take initiative to learn



I read and reflect

Allah سبحانه وتعالى says:

﴿اللَّهُ لَطِيفٌ بِعِبَادِهِ، يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ﴾ [الشورى: ١٩]

[Allāhu laṭīfun bi-'ibādihi yarzuqu man yashā'u wa-huwa l-qawīyyu l-'azīzu]

"19. Allah is kind to His servants. He provides for whomever He wishes. And He is the All-Strong, the All-Mighty." (Sūrat al-Shūrā)



I use my skills in order to learn



I read and memorize

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ احْرَصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللَّهِ وَلَا تَعْجِزْ وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا . وَلَكِنْ قُلْ قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ " .

(رواه مسلم)

Abu Huraira reported: The Messenger of Allah ﷺ said, "A strong believer is more beloved to Allah than a weak believer, but there is goodness in both of them. Be eager for what benefits you, seek help from Allah, and do not lose heart. If trouble happens to you, then do not say: If only I had done such and such. Rather say: Allah has decreed what He wills. Verily, the phrase 'if only' opens the way for the work of Satan."

(Narrated by Muslim)

Lesson Four

1 explain the expressions

- › **اٰخِرِصْنَ عَلٰى مَا يَنْفَعُكَ**: (Be eager for what benefits you): Work hard to obtain all that is useful and beneficial to you both in this life and the afterlife.
- › **لَا تَعْجِزْ**: (do not lose heart): continue to do your work and do not be late or lazy and lax.
- › **اِنْ اَصَابَكَ شَيْءٌ فَلَا تَقُلْ: لَوْ اَنِي فَعَلْتُ كَذَا وَكَذَا**: (If trouble happens to you, then do not say: If only I had done such and such): that is, if you work hard exerting lots of effort and ask Allah ﷻ to help you, but then what you desire and want does not materialize, then don't regret and feel disappointed and helpless.
- › **فَاِنْ لَوْ تَفَتَّحَ عَمَلُ الشَّيْطَانِ**: (Verily, the phrase 'if only' opens the way for the work of Satan): it opens you up and exposes you to all kinds of evil whisperings and regret.

2

I find out what the ḥadīth means

- ◊ What did the Prophet ﷺ connect strength to in the above ḥadīth?
- ◊ What is the strong believer's status with Allah?
- ◊ What is the effect of belief and trust in Allah ﷻ on a believer's inner and outer strength?
- ◊ What acts should a believer do to be strong?

3

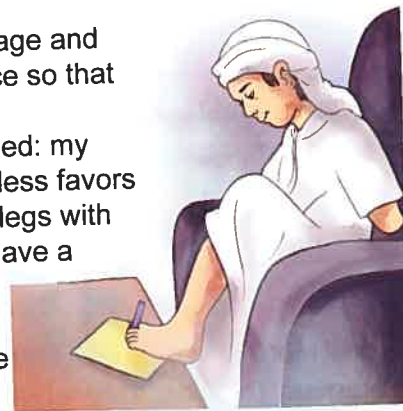
I read and answer

Mahmoud is a 10-year old boy, and with his strong faith, patience and determination, he is able to overcome his disability. Mahmoud was involved in an accident and lost both his arms, but he did not give up. He accepted Allah's Divine Decree, and decided to live his life to the full and carry out his role and mission in this life, so he became studious, diligent and hardworking in his quest for knowledge.

Through sheer will power, he was able to use his feet to write, eat, live his life full of energy and vigor and learn how to swim until he became good at it.

Mahmoud decided to work with special needs kids to encourage and motivate them, and give them assistance and valuable advice so that they can follow his example and become strong like him.

When he was asked about the secret of his strength, he replied: my strong faith and trust in Allah ﷻ acknowledging the countless favors He has bestowed on me. So al-ḥamdu lillāh, I still have two legs with which I'm able move from one place to another. Also, I still have a mind that thinks, and a tongue that speaks. These are great favors which Allah has blessed me with, and which I must utilize in all that beneficial and useful to me and in obedience to Allah ﷻ.



- ◊ What was it that Mahmoud that enabled him to achieve his goals?
- ◊ What was the secret of Mahmoud's strength?
- ◊ What effect does being satisfied and contented with Divine Decree have on a believer's life?

How to be a strong believer:

1 Allah ﷻ says:

﴿خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ﴾ [البقرة: 63].

[khudhū mā 'ātaynākum bi-quwwatin]

"Hold fast that which We have given you" (Sūrat al-Baqarah: 63)

He ﷻ also says:

﴿يٰٓيٰحٰىيْ خُذِ الْكِتٰبَ بِقُوَّةٍ وَّءٰتَيْنٰهُ الْحٰكِمَ صَبِيًّا﴾ [مريم].

[12 yā-yaḥyā khudhi l-kitāba bi-quwwatin wa-'ātaynāhu l-ḥukma ṣabiyyan]

"12. (And it was said to Zakariyyā's son): OYaḥyā (John)! Hold the Scripture. And We gave him wisdom when a child." (Sūrat Maryam)

Example: (I learn the Religion of Allah, enact His Commandments and refrain from His Prohibitions.)

2 Allah ﷻ says:

﴿وَيَقَوْمٍ اَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا اِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً اِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِيْنَ﴾ [هود].

[52 wa-yā-qawmi stagfirū rabbakum thumma tūbū 'ilayhi yursili s-samā'a 'alaykum midrāran wa-yazidkum quwwatan 'ilā quwwatikum wa-lā tatawallaw mujrimīna]

"52. And, O my people! Ask forgiveness of your Lord, then turn unto Him penitently; He will send down on you abundant rain and will strength to your (existing) strength. So do not turn away, guilty!" (Sūrat Hūd)

3 Allah ﷻ says:

﴿قُلْ لَنْ يُصِيبَنَا اِلَّا مَا كَتَبَ اللهُ لَنَا هُوَ مَوْلَانَا وَعَلَىٰ اللهُ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ﴾ [التوبة].

[qul lan yuṣībanā 'illā mā kataba llāhu lanā huwa mawlānā wa-'alā llāhi fa-l-yatawakkali l-mu'minūna]

"51. Say: Nothing happens to us except that which Allah has decreed for us. He is our protecting Friend. In Allah let believers put their trust!" (Sūrat al-Tawbah)



Lesson Four

4 Sheikh Zayed رحمه الله: "I had faith in Allah, the Almighty, a desire for change, and strong will and relentless determination to challenge difficulties. We proceeded on the way of righteousness and duty towards our homeland and citizens. Allah granted us success and were able to turn the desert into green gardens, transform the average person's life into one of honor, dignity and affluence."

.....



5 I cooperate with my classmates:

1. We classify the following attributes:

(a desire for continuous comfort – working hard in the quest for knowledge – reliance in Allah – having little patience and endurance – strong will – being busy with useless things – high aspiration – love of reading – displaying negligence to revise lessons – determination to succeed – creativity and innovation – incompetence and giving up – constant complaining)

Ser. No.	Characteristics of a Strong Believer	Characteristics of a Weak Believer
1
2
3
4
5
6

2. We discuss:

- 1 What effect does being connected to Allah have on a believer's (inner) strength?
.....
- 2 Why does Allah love the strong believer?
.....



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3. We state the personal and social benefits obtained by the following types of strength and power:

Brainstorming Skill		
Type of Strength or Power	Personal Benefit	Social Benefit
Money
Body
Knowledge
Will

6 I think in order to be creative

- ◆ Maryam wanted to memorize the Qur'ān and also learn how to recite it with proper tajwīd. Thus, she enrolled at one of the Qur'ān memorization centers. She managed to memorize only three parts (juz') and was unable to realize all that she had wished.
- ◆ I suggest three courses of action Maryam can follow to achieve her goal, and arrange them in descending order of importance starting with the biggest and most important goal and continuing in decreasing order to end with the smallest and least important goal.



I have a strong desire for seeking knowledge and reading more in order to learn more and become a strong Muslim.

- 1
- 2
- 3

7 I remember Allah and say:

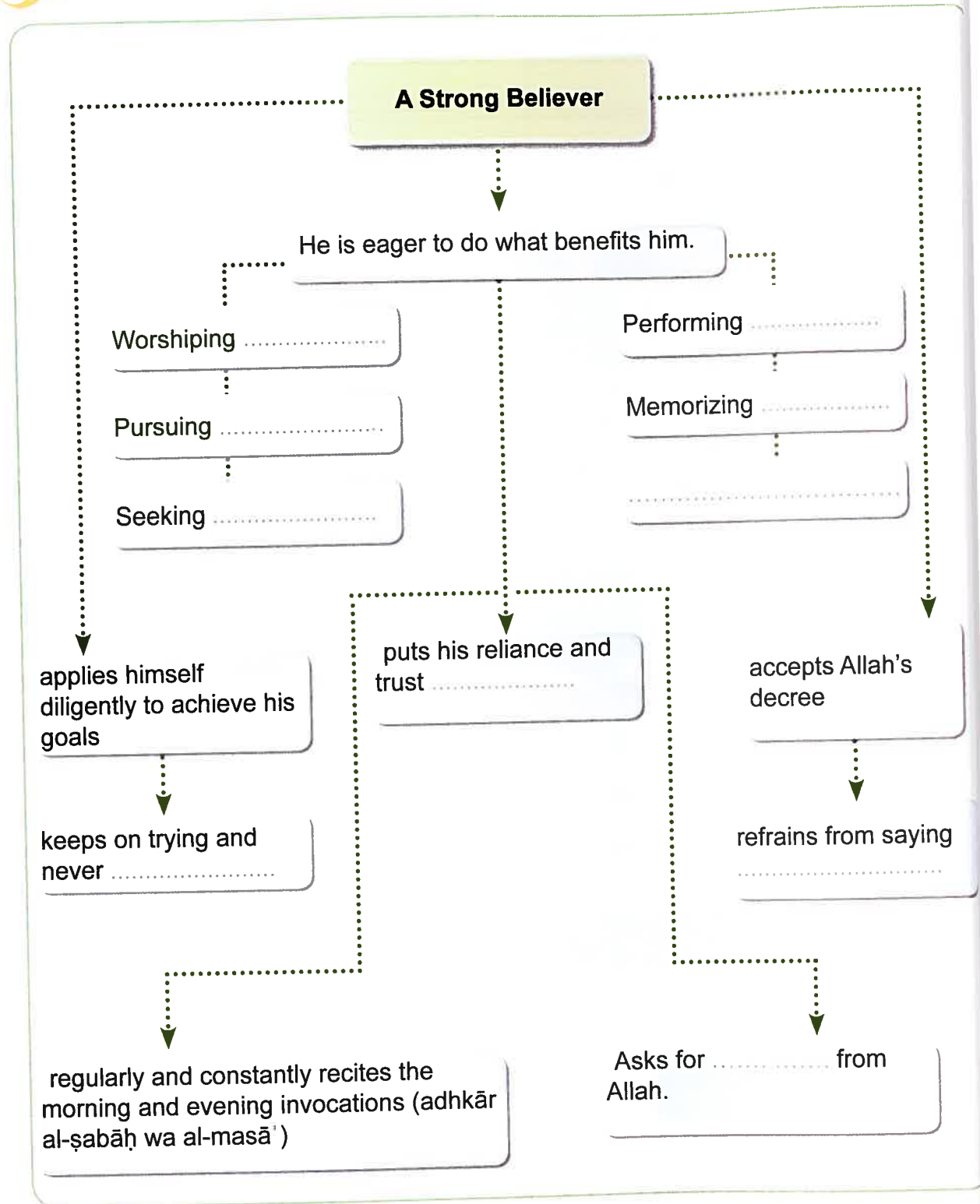
(O Allah, I take refuge in You from anxiety and sorrow, weakness and laziness, miserliness and cowardice, the burden of debts and being overpowered by men.)

8 I search for: Mūsā

The story of Prophet Mūsā (Moses) ﷺ and extract from it evidence proving his strong faith and trust in his Lord ﷻ when Fir'awn and his soldiers followed him, talk about it in front of my class.

Lesson Four

I organize my ideas





I recite the Holy Qur'an

آية الكرسي

قَالَ تَعَالَى: ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾ [البقرة: 255]

[Ayat Al-Kursi]

[255. Allāhu lā 'ilāha 'illā huwa l-ḥayyu l-qayyūmu lā tākhudhuhū sinatun wa-lā nawmun lahū mā fī s-samāwāti wa-mā fī l-'arḍi man dhā lladhī yashfa'u 'indahū 'illā bi-'idhnihī ya'lamu mā bayna 'aydīhim wa-mā khalfahum wa-lā yuḥīṭūna bi-shay'in min 'ilmihī 'illā bi-mā shā'a wasi'a kursiyyuhu s-samāwāti wa-l-'arḍa wa-lā yāūduhū ḥifzuhumā wa-huwa l-'aliyyu l-'azīmu]

"255. Allah! There is no god but He - the Living, the Self-Subsisting, the All-Sustaining. Neither drowsiness befalls Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that may intercede with Him except with His permission? He knows that which is before them and that which is behind them, and they do not comprehend anything of His knowledge except what He wishes. His seat embraces the heavens and the earth, and He is not wearied by their preservation, and He is the All-Exalted, the All-Supreme." (Sūrat al-Baqarah)



I leave my mark

My behavior is my responsibility:

- ◆ I draw up an action-plan for myself through which I will be able to achieve my goal, clarifying in it the daily tasks that I will be performing with the aim of becoming a strong believer.

I love my country:

- ◆ Lamyaa is an outstanding student, but she does not like anyone to be better than her and excel her in anything. I give my opinion about those who do not wish for others what they wish for themselves, and how I can help to spread among my classmates love of showing benevolence to others.

Allah's

om saying

tom



Lesson Four



Student Activities

I answer by myself:

1

Activity One

I read the following table then check the right description of each of them:

Ser. No.	Case	A strong Believer	A Weak Believer
1	Hamdan is a hard-working student. He does not like sports and watches a lot of TV.	<input type="radio"/>	<input type="radio"/>
2	Sulayman is a wealthy man He loves money but does not like to spend it in charity.	<input type="radio"/>	<input type="radio"/>
3	Khaleel is a young man who loves jogging. He was involved in an accident and broke his leg, and so decided to take up another sport.	<input type="radio"/>	<input type="radio"/>
4	Noura is a hard-working student. She participated with one of her classmates in a school competition. However, she lost and her classmate won the competition. So, she became very sad and bore resentment towards her classmate.	<input type="radio"/>	<input type="radio"/>
5	Aminah is a mother with four small children. Her husband died, and despite her loss she was contented with Allah's decree and exercised patience. Then, she decided to work in order to bring up her kids.	<input type="radio"/>	<input type="radio"/>



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2 Activity Two

- ◆ Prophet Muhammad ﷺ said: “Be eager for that which benefits you.” Write down three beneficial things which a believer should be eager to do.

3 Activity Three

I find out:

- 1 Prophet Mūsā عليه السلام left Egypt setting out in the direction of Madyan. On the way, he supplicated to Allah سبحانه وتعالى says:

[القصص] ﴿وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ﴾

[wa-lammā tawajjaha tilqā'a madyana qāla 'asā rabbī 'an yahdiyanī sawā'a s-sabīli]
“22. And when he turned his face toward Midian, he said: maybe my Lord will guide me in the right road.” (Sūrat al-Qaṣaṣ)

- ◆ What does this indicate?

- 2 Allah سبحانه وتعالى says:

[القصص] ﴿قَالَتِ إِحْدَاهُمَا يَتَّابِتِ اسْتَجْرُهُ إِن كَانَ خَيْرًا مِّنْ أَسْتَجْرَتِ الْقَوِيِّ الْأَمِينِ﴾

[qālat 'iḥdāhumā yā-'abati stājirhu 'inna khayra mani stājarta l-qawiyu l-'amīnu]
“26. One of the two women said: O my father! Hire him! For the best (man) that you can hire is the strong, the trustworthy.” (Sūrat al-Qaṣaṣ)

What were the qualities the young woman described in Prophet Mūsā عليه السلام ?

- ◆ What qualities should a worker have?

4 Activity Four

I give advice to those finding themselves in the following scenarios:

- ◆ A person wanted to travel for an important matter; but was all of sudden told that the flight had been cancelled.

- ◆ He got prepared himself well for the examination; but got sick and missed the examination and felt very sad and upset.

- ◆ He spends most of his time playing electronic games.

- ◆ He believes that it is his diligence and hardwork alone that caused him to pass!

- ◆ He became boastful and arrogant about his work, and did not put his trust in Allah ﷻ.

I enrich my experience:

I look for the story of the noble companion (ṣaḥābī), 'Abdurrahmān ibn 'Awf رضي الله عنه. I extrapolate from it the proof pointing to his strong belief in Allah and his self-reliance, and tell it to my classmates.

I assess myself:

I rate my progress level in the specified learning area:

Ser. No.	Learning Area	Excellent	Good	Acceptable
1	Memorizing the noble ḥadīth.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	Giving the overall meaning of the noble ḥadīth.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	Explaining how I can be a strong believer who is a benefit to people.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	Explaining the effect of being connected to Allah ﷻ on the (inner) strength of the believer.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

The Beginning of the Call to Islam (Da'wah)

I learn from this
Lesson to:

- ◆ explain that Prophet Muhammad ﷺ began inviting to Islam with wisdom and good advice.
- ◆ remember early Muslims.
- ◆ explain the various attitudes and stances towards the propagation of the Prophet ﷺ.



I take initiative to learn

1

I remember and answer

- ◆ What were the first verses of the Qur'ān to be revealed to the Prophet ﷺ?

2

I read and answer



Dad is reading Sūrat al-Muddathir in an audible and beautiful voice, while Ahmad is listening to him.

Ahmad: Masha Allah, Dad. Your voice is really beautiful! Today, the Islamic Education teacher explained this sūrah to us. He said that after the Prophet ﷺ had received this sūrah, he began to call his family, relatives and friends to worship Allah Alone associating with no partners with Him, and give up the worship of idols which their fathers and forefathers used to worship.

Dad: Indeed, my son! The first to respond to him was his wife, Khadījah bint Khuwailid رضى الله عنها, his friend Abū Bakr رضى الله عنه and his cousin 'Alī ibn Abī Ṭālib رضى الله عنه.

Then Abū Bakr called 'Uthmān ibn 'Affān رضى الله عنه, 'Abdurrahmān ibn 'Awf رضى الله عنه, Sa'd ibn Abī Waqqās رضى الله عنه, Zubayr ibn al-'Awwām رضى الله عنه, and Ṭalhah ibn 'Ubaydillāh رضى الله عنه. They became embrace Islam and were among the ten companions who were promised Paradise, may Allah be pleased with all of them.

Ahmad: When did the Prophet ﷺ begin to call his nearest of kin and his people to Islam, Dad?

Father: After the revelation of the verse:

[الشعراء] ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

wa-'andhir 'ashīrataka l-'aqrabīna

"214. And warn your nearest of kin," (Sūrat al-Shu'arā')

Lesson Five

The Prophet ﷺ climbed the Mountain of aş-Şafā and called out: "O People of Quraysh". They came to him and gathered around him and said: "What's the matter, Muhammad?" He said: What would you think if I told you that there are horsemen at the foot of this mountain going to raid you, are you going to believe me?" They answered: "We have never known you to tell a lie ever." He then said: "I am the Messenger of Allah sent to you." and called them to worship Allah Alone and to stop worshipping the idols. He awakened in them a desire the Garden of Paradise and warned them against the Fire of Hell. Then, his uncle Abū Lahab, said to him: Fie on you and may you perish! Is this what have you gathered us here for?

So Allah ﷻ revealed:

[المسد] ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾

tabbat yadā 'abī lahabin wa-tabba

"1. Perish the hands of Abū Lahab (the Father of the Flame) and perish he!" (Sūrat al-Masad). (Narrated by al-Bukhārī and Muslim).

Salem: What was his people's attitude towards him, Mom?

Mother: The disbelievers of Quraysh used every means at their disposal to prevent the Prophet ﷺ from conveying and propagating his Lord's Message to the people. They tried to entice him by offering him power and wealth and in return he gives up his mission. They even requested his uncle Abu Talib to try to convince him to accept the attractive offer they have made to him. The Messenger of Allah ﷺ said to him: "O Uncle, By Allah, even if they place the sun in my right-hand, and the moon in my left-hand in return for giving up this matter (Propagating the Message of Allah), I will never stop – until; - either Allah makes it (i.e. His Message) triumph or I die defending it. [Narrated by Abū Ya'lā and al-Ṭabarānī through a good chain of transmitters]. His uncle Abū Ṭālib was very touched by what he had said and promised to protect him, saying: "Go, my nephew, and say whatever you like; I will never surrender you to anyone."

His uncle, Ḥamzah رَضِيَ اللَّهُ عَنْهُ had meanwhile embraced Islam, and when he heard that Abū Jahl had insulted and hurt his nephew, he went to Abū Jahl and struck him on the head, saying: "How dare you hurt my nephew, Muhammad, while I myself follow his religion? After some days since Hamzah, who was nicknamed 'the Lion of Allah', had embraced Islam, 'Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ embraced Islam. He was a strong man who was respected and feared by all of Quraysh.

Salem: How did the Messenger ﷺ and his companions رَضِيَ اللَّهُ عَنْهُمْ defeat and overpower the methods of Quraysh, Dad?

Dad: Our beloved Messenger ﷺ endured harm and persecution at the hands of the disbelievers of Quraysh but kept preaching and inviting to Islam in conformity with the statement of Allah ﷻ:

[النحل: 125] ﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ﴾

'ud'u 'ilā sabīli rabbika bi-l-ḥikmati wa-l-maw'izati l-ḥasanati

Quraysh".
Muhammad?"
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تَبَّتْ

Sūrat al-

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Abū Jahl
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Umar
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"125. Call unto the way of your Lord with wisdom and good advice." (Sūrat al-Naḥl)
He invited his people to Islam through dialogue, persuasion, gentleness, steadfastness and being patient with people. He did this while displaying the most noble of character traits, believing firmly in Allah's promise and help and propagating his message with relentless determination and unwaivering resolve until mercy and compassion spread to all the worlds.

The noble Companions tasted the sweetness of faith, and their hearts were filled with love of Allah and His Messenger. Therefore, they faced the methods of Quraysh with patience, steadfastness and determination, holding fast to obedience of Allah and His messenger, until the Allah's command prevailed.

Children: Al-ḥamdu lillāh (Praise be to Allah), Who protected and safeguarded for us the Messenger of Allah ﷺ in order that he bring us out from darkness to light.

The Prophet of Mercy ﷺ

- ◆ Who were the first to embrace Islam?
- ◆ Where did the Messenger of Allah ﷺ stand when he called his people?



I use my skills in order to learn



I cooperate with my classmates

سُبْحَانَكَ يَا أَرْحَمَ الرَّاحِمِينَ
صَلِّ عَلَى مُحَمَّدٍ وَعَلَىٰ آلِهِ

Allah سبحانه وتعالى says:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ
عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾ [التوبة]

[la-qad jā'akum rasūlun min 'anfusikum 'azīzun 'alayhi mā 'anittum ḥarīṣun 'alaykum bil-mu'minīna raūfun raḥīmun]

"128. There has come unto you a messenger, (one) of yourselves. It grieves him that you should receive any injury or difficulty, full of concern for you, for the believers full of pity, All-Merciful." (Sūrat al-Tawbah)

In the light of these Qur'ānic verses, we mention how we express our love for the Messenger of Allah ﷺ.

Lesson Five

I read and find out

'Uthmān ibn 'Affān رضي الله عنه said about how he embraced Islam: "I visited my aunt, 'Arwā bint 'Abdi l-Muṭṭalib, then the Messenger of Allah ﷺ came in. I stood gazing at him. The news about his mission was known to some extent. He then turned to me and said: 'What is it, O 'Uthmān?' I said: I am amazed at you and your status among us, and what is said about you! The Prophet ﷺ just said: لَا إِلَهَ إِلَّا اللَّهُ (lā 'ilāha 'illā llāhu) "There is no god except Allah!" 'Uthmān said: "Allah knows, for my skin was truly shuddering." Then the Messenger of Allah ﷺ read:

﴿وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾ فَوَرَبَّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ مِثْلَ مَا أَنْتُمْ نَاطِقُونَ ﴿٢٣﴾﴾
[الدَّارِيَات]

wa-fī s-samā'i rizqum wa-mā tū'adūna. fa-wa-rabbi s-samā'i wa-l-'arḍi 'innahū la-ḥaqqun mithla mā 'annakum tanṭiqūna

"22. And in the heaven is your sustenance and that which you are promised; 23. And by the Lord of the heavens and the earth, it is the truth, even as (it is true) that you speak."
(Sūrat al-Dhāriyāt)

After this he ﷺ went out. I went out after him, met him and embraced Islam.

◆ I write a title for the previous passage.

◆ Why did 'Uthmān ibn 'Affān embrace Islam?

◆ I mention what I would have done if I had been one of the early Muslims?



I organize my ideas

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him.
and said:
and what
is no
g." Then

وفي السماء
[الذاريات]

hū la-

3. And by
speak."

The Beginning of the Call to Islam (Da'wah)

The first to embrace Islam from the Prophet's family members, relatives and friends

"Warn your nearest of kin"

From the women:

The approach of the Prophet ﷺ in calling his people to Islam was:

The Islam of his uncle
And
And he was a strong man.

From the men:

With wisdom
And

From the youth:

He was protected by his uncle

The ten companions who were promised Paradise embraced Islam at his hands, and they include:

Lesson Five



I recite the Holy Qur'an

Allah سبحانه وتعالى says:

[الحجر] . ﴿٩٥﴾ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٤﴾ فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

[94. fa-ṣda' bi-mā tu'maru wa-'a'riḍ 'ani l-mushrikīna. 95. 'innā kafaynāka l-mustahzi'īna] "94. So declare openly what you are commanded, and turn away from those who join false gods with Allah. 95. Indeed We will suffice you against those who mock you." (Sūrat al-Hijr)



I leave my mark

My behavior is my responsibility:

- ◆ I mention how I treat those who wrong and ill-treat me.

I love my country:

- ◆ I explain how I can manage the difficulties that I face in my school work in order to be a good citizen.



Student Activities

I answer by myself:

1 Activity One

I circle the correct answers:

- 1 The Messenger of Allah ﷺ stood on top of Mount and called his people in order to propagate Islam to them:

- ◆ al-Marwā
- ◆ aṣ-Ṣafā
- ◆ 'Arafah

- 2 The person who took it upon himself to protect the Messenger ﷺ was his uncle:

- ◆ Hamzah
- ◆ Abū Ṭālib
- ◆ Ja'far

- 3 Sūrat al-Masad was revealed in response to:

- ◆ Al-Walīd ibn al-
- ◆ Abū Lahab
- ◆ Abū Jahl

Mughīrah

2 Activity Two

I look for the speaker in the following situations in the table. Who is he?

Situation	Speaker
<ul style="list-style-type: none"> By Allah, even if they place the sun in my right-hand, and the moon in my left-hand in return for giving up this matter (Propagating the Message of Allah), I will never stop – until; - either Allah makes it (i.e. His Message) triumph or I die defending it. 	
<ul style="list-style-type: none"> How dare you hurt my nephew, Muhammad, while I myself follow his religion? 	
<ul style="list-style-type: none"> Go, my nephew, and say whatever you like; I will never surrender you to anyone. 	
<ul style="list-style-type: none"> I am amazed at you and your status among us! 	

I search:

In my school library for the biography of one of the ten companions who were promised Paradise, and then I summarize it.

.....

.....

I check (✓) the box that shows my mastering of the specified learning:

Learning	Excellent	Good	Acceptable
I explain how the Prophet ﷺ began calling his family, tribe and people to Islam?			
I describe the attitudes of the Prophet's relatives towards the call to Islam (Da'wah).			
I describe the attitudes of the disbelievers of Quraysh towards the Islamic Call (Da'wah)?			
I mention the names of the first Muslims.			
I speak about the Prophet's firm stand and wisdom in facing the ways of Quraysh disbelievers.			

Lesson Six

The Mother of the Believers, Zaynab bint Khuzaymah رضي الله عنها

I learn from this
Lesson to:

- ◆ state aspects from the life of Zaynab bint Khuzaymah رضي الله عنها.
- ◆ draw lessons from the life of Zaynab bint Khuzaymah رضي الله عنها.



I take initiative to learn

which of his wives did the Prophet ﷺ get married to before marrying the Mother of the Believers, Zaynab bint Khuzaymah رضي الله عنها?



Mothers of the Believers



I use my skills in order to learn

1

I read and answer

The teacher asked the girls of Grade 4 to write a report on the wives of the Prophet ﷺ. One group chose the Mother of the Believers, Zaynab bint Khuzaymah رضي الله عنها. The group presented Zaynab bint Khuzaymah رضي الله عنها in an interesting dialogic form:

Teacher: Who will speak to us about Zaynab bint Khuzaymah رضي الله عنها?

Shamma: I read in her biography that she was a virtuous lady, of noble origin. She was kind and generous. She was called 'the Mother of the Needy (Umm al-Masākīn),' because she gave in charity to the poor and needy and used to look after them and provide for them. Her full name is Zaynab bint Khuzaymah ibn al-Hārith al-Hilāliyyah. She was born about 13 years before the beginning of the Prophetic Mission.

Maryam: I search for the date when she became Muslim, I discovered that she had embraced Islam from the beginning of the Prophetic Call to Islam, and thus, she was one of the first Muslims. By embracing Islam, she earned the pleasure of Allah سبحانه وتعالى, and it is to people like her that the following verse applies:

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾ [التوبة: 100]

"wa-s-sābiqūna l-'awwalūna mina l-muhājirīna wa-l-'anṣāri wa-lladhīna ttaba'ūhum bi-
'iḥsānin raḍiya llāhu 'anhum wa-raḍū 'anhu"

"100. And the first to lead the way, of the Muhājirīn and the Anṣār, and those who followed them in goodness Allah is well pleased with them and they are well pleased with Him,"
(Sūrat al-Tawbah)

Salma: May Allah be pleased with our mother Zaynab. She showed enduring patience at the departure of her beloved husband the day he died as a martyr in the Battle of Badr. So, she entrusted her affair to Allah, and He gave her better in reurn (for her loss) and honoured her with the title of "the Mother of the Believers".

Maryam: How did she get the title of "the Mother of the Believers"?

Salma: The Messenger of Allah ﷺ got married to her and built her a private apartment next the private apartments of his other virtuous wives: 'Ā'ishah bint Abī Bakr رضي الله عنها and Ḥafṣah bint 'Umar رضي الله عنها. This is how Zaynab bint Khuzaymah became a mother of the Believers (Umm al-Mu'minīn).

Maryam: What good fortune to have such great honor bestowed on her! Indeed, Allah ﷻ has increased her in generosity, benevolence and humility, such that her name is almost not mentioned except that the title "the Mother of the Poor"(Umm al-Masākīn) is mentioned with it.

Shamma: Why was given the title of "Umm al-Masākīn"?

Salma: Because even before she became Muslim she was already known for her generosity and kindness to the poor and needy. Whatever money she got, she would spent on the poor and needy. When she got married to the Prophet ﷺ she only increased in generosity, kindness and taking care of people's needs.

Shamma: Zaynab bint Khuzaymah رضي الله عنها lived the best days of her life in the house of the Prophet ﷺ under his comforting and protective care. She learnt from her husband, the Messenger of Allah ﷺ gained more knowledge and imitated his manners. She died at the age of thirty and was buried in the al-Baqī' Graveyard in al-Madīnah al-Munawwarah.

Teacher: Thank you for choosing such a good subject. May Allah ﷻ increase your desire and love for learning, and guide you to follow in the footsteps of the mothers of the believers (ummahāt al-mu'minīn), the wives of the Prophet ﷺ.

2 I answer orally

- ◆ Who is Zaynab bint Khuzaymah رضي الله عنها .
- ◆ When did she become Muslim?
- ◆ Where is she buried?
- ◆ What are the things indicating that Zaynab bint Khuzaymah took the Prophet ﷺ as her role model?



Lesson Six

3 I think in order to be creative

- I try to suggest in idea for the largest number of charity projects that can be developed for the welfare of the poor and needy:

Suggested Charity Projects	
.....
.....
.....
.....
.....

4 I read and infer

Our role model is exemplified in the Mother of the Emirates (Umm al-Imārāt), Her Highness Sheikha Fatima bint Mubarak, the wife of the late Sheikh Zayed Bin Sultan Al Nahyan رحمته الله. She is the pioneer of humanitarian work who is always quick to extend a helping hand to the poor, needy and downtrodden. Her Highness is renowned for her humbleness and having a warm and kind heart in addition to being generous, benevolent and possessing an unbounded love for charity work both inside the borders of the UAE and beyond.

- 1 I give a title to the above text.

.....

- 2 I extract the qualities of Sheikha Fatima bint Mubarak contained in the text.

.....



5 I cooperate with my classmates

'Umar ibn al-Khaṭṭāb رضي الله عنه said:

أمرنا رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ نَتَصَدَّقَ فَوَافَقَ ذَلِكَ عِنْدِي مَالًا، فَقُلْتُ: الْيَوْمَ أَسْبِقُ أَبَا بَكْرٍ إِنْ سَبِقْتُهُ يَوْمًا، قَالَ: فَجِئْتُ بِنَصْفِ مَالِي، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "مَا أَبْقَيْتَ لِأَهْلِكَ؟"، قُلْتُ: مِثْلَهُ، وَأَتَى أَبُو بَكْرٍ بِكُلِّ مَا عِنْدَهُ، فَقَالَ: "يَا أَبَا بَكْرٍ مَا أَبْقَيْتَ لِأَهْلِكَ؟"، قَالَ: أَبْقَيْتُ لَهُمُ اللَّهَ وَرَسُولَهُ، قُلْتُ: وَاللَّهِ لَا أَسْبِقُهُ إِلَى شَيْءٍ أَبَدًا.

'Umar ibn al-Khaṭṭāb رضي الله عنه said: The Messenger of Allah ﷺ instructed us to give charity. At that time, I had some money, so I said to myself: Today I will outdo Abū Bakr, if ever there's a day I stand to outdo him. So I went to the Prophet ﷺ with half of my wealth. The Messenger of Allah ﷺ said: "How much have you left for your family?" I said: "The same amount as this." Then Abū Bakr brought all that he possessed, upon which the Messenger of Allah asked him: "What did you leave for your family, Abū Bakr?" Abū Bakr answered: "I have left for them Allah and His Messenger." So I said to myself: I can never outdo him in anything." (Narrated by Abū Dāwūd and al-Tirmidhī with a good chain of transmitters).

- ◆ What was the charitable deed that both Abū Bakr and 'Umar ibn al-Khaṭṭāb رضي الله عنه performed?

- 1 I describe how I can compete in doing charitable work for my family.
- 2 I plan new, innovative and creative ways on how to help and aid the poor and needy.

6 I use my creativity and design

- ◆ I design a card and write on it "certificate of appreciation to all those who contributed towards alleviating the plight of the poor and needy".

Lesson Six

7 I join

- What is the point of similarity between the following image and charity work?



I share my idea

- I speak about the virtues of charity.

Charity is a shield that protects the Muslim giving charity from the Hellfire. This is based on the Prophet's statement: "Protect yourself from the Fire even with half a date, and if you cannot afford even that, then you should at least utter a good word." (Narrated by al-Bukhārī & Muslim)

I innovate

- I take an empty can and re-use it as a money box to collect what is leftover from my daily money allowance and expenses for the welfare of the poor and needy.





I organize my ideas

The Mother of the Believers, Zaynab bint Khuzaymah رضي الله عنها

She embraced Islam at the age of 13.

The fifth wife of the Messenger of Allah ﷺ.

She loved her husband, the Messenger of Allah ﷺ and drank from the fountain of his knowledge and followed his noble example.

She was given the title of “the Mother of the Believers” (Umm al-Mu'minīn).

She was also called “the Mother of the Poor” (Umm al-Masākīn).

She died at the age of 30.

She was known for her kindness and generosity both before and after she became a Muslim.

She died in al-Madīnah and was buried in Jannat al-Baqī' cemetery.

Lesson Six



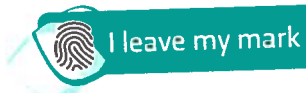
I recite the Holy Qur'an

Allah سبحانه وتعالى says:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ
سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ [البقرة]

[mathalu lladhīna yunfiqūna 'amwālahum fī sabīli llāhi ka-mathali ḥabbatin 'anbatat sab'a sanābila fī kulli sunbulatin mi'atu ḥabbatin wa-llāhu yuḍā'ifu li-man yashā'u wa-llāhu wāsi'un 'alīmun]

"261. The example of those who spend their money in the cause of Allah is that of a grain that produces seven ears, in every ear a hundred grains. And Allah multiplies (further) for whom He pleases. And Allah is Bounteous, Knowing." (Sūrat al-Baqarah)



I leave my mark

My behavior is my responsibility

- ◆ I describe how I can help the poor and destitute without letting them feel inferior.

I love my country:

- ◆ I express my feeling towards the UAE as the global capital of humanitarian work.



Student Activities

I answer by myself:

1 Activity One

I choose the correct answer and color the circle in front of it:

- 1 She was nicknamed the Mother of the Poor (Umm al-Masākīn):

Ḥaḥḥah bint 'Umar رَضِيَ اللَّهُ عَنْهَا

Zaynab bint Khuzaymah رَضِيَ اللَّهُ عَنْهَا

'Ā'ishah bint Abī Bakr aṣ-Ṣiddīq رَضِيَ اللَّهُ عَنْهَا



◆ Zaynab died and was buried in:

Makkah Al-Mukarramah

Al-Madīnah al-Munawwarah

Al-Ṭā'if

◆ Zaynab died when she was:

30

25

35

I enrich my experience:

Allah سبحانه وتعالى says:

﴿ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا ... ﴾ [المائدة: 48]

[fa-stabiqū l-khayrāti 'ilā llāhi marji'ukum jamī'an]

“So compete in good works. To Allah you will all return.” (Sūrat al-Mā'idah: 48)

◆ In my school library, I look for other examples of the Prophet's companions (Ṣaḥābah) competing in good works of charity.

I assess myself:

I check (✓) the box that shows my level of mastery of the specified learning aspect:

S.N	Learning Area	Excellent	Good	Acceptable
1	I mention the family lineage of Zaynab bint Khuzaymah رَضِيَ اللَّهُ عَنْهَا .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I explain the reason for her being one first Muslims to respond to the invitation of Islam.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	I state why she was called “the Mother of the Poor” (Umm al-Masākīn).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	I mention the place where she died and was subsequently buried.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5	I extrapolate the morals and character traits of Zaynab bint Khuzaymah رَضِيَ اللَّهُ عَنْهَا in order to model myself after her.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

مَثَلُ الَّذِينَ
سُنْبُلَةٌ مِائَةٌ

ب'ا
ب'اسي'un

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whom He

rior.

ork.

The Mother of the Believers, Zaynab bint Khuzaymah

