

# Unit Three

## Kind Treatment



Thanks!

Please drink water.



Ser. No.	Field	Theme	Lesson	Learning Outcome
1	Islamic Rulings and their Higher Purposes (Aḥkām wa Maqāṣid)	Rulings Pertaining to the Acts of Worship (Aḥkām- 'Ibādāt)	Sunan Rawātib Prayers (Regular Supererogatory Prayers Associated with the Obligatory Prayers)	<ul style="list-style-type: none"> <li>◆ The student distinguishes between the farḍ prayers and the sunan rawātib</li> <li>◆ He extrapolates some of the virtues of the sunan nawāfil prayers</li> </ul>
2	Life of the Prophet (Sīrah) and Prominent Muslim Personalities (Shakhṣiyyāt)	Life of the Prophet (Sīrah)	Migration to Abyssinia	<ul style="list-style-type: none"> <li>◆ He mentions the causes of the Muslims' migration to Abyssinia</li> <li>◆ He extrapolates the importance of the kind treatment that existed between Muslims and non-Muslims.</li> <li>◆ He deduces the beauty of Islam from the conversation of Ja'far ibn Abī Ṭālib رضى الله عنه.</li> </ul>
3	Islamic Values and Manners (Ādāb wa Qiyam)	Islamic Values (Qiyam)	Kind Treatment	<ul style="list-style-type: none"> <li>◆ He deduces good character traits in the treatment of people.</li> <li>◆ He explains how to show respect to the elderly and compassion to the weak.</li> <li>◆ He explains the status of moral character in Islam.</li> </ul>
4	Divine Revelation (Waḥy)	Holy Qur'ān	Sūrat al-A' lā	<ul style="list-style-type: none"> <li>◆ He recites Sūrat al-A' lā while observing the rules of proper recitation.</li> <li>◆ He memorizes Sūrat al-A' lā without mistakes.</li> <li>◆ He explains the Qur'ānic vocabulary contained in the verses.</li> <li>◆ He explains the overall meaning of the verses.</li> </ul>
5	Divine Revelation (Waḥy)	Noble Ḥadīth	Congregational Prayer (ṣalāh al-jamā' ah)	<ul style="list-style-type: none"> <li>◆ He memorizes the ḥadīth:</li> <li>◆ He gives the overall meaning of the ḥadīth.</li> <li>◆ He reads the noble ḥadīth properly with meaning and feeling.</li> <li>◆ He explains the vocabulary and linguistic constructions.</li> <li>◆ He learns the ḥadīth on congregational prayer (ṣalāh al-jamā' ah).</li> <li>◆ He explains the importance of congregational prayer (ṣalāh al-jamā' ah).</li> </ul>

## Sunan Rawātib Prayers

(Regular Supererogatory Prayers Associated with the Obligatory Prayers)

I learn from this  
Lesson to:

- ◆ distinguish between the farḍ (obligatory) prayers and sunan rawātib prayers.
- ◆ deduce the virtues of some nawāfil (voluntary) prayers.



I take initiative to learn

- ◆ I mention the farḍ (obligatory) prayers.
- ◆ What are their prescribed times and where do I offer them?



I use my skills in order to learn

1 I read and reflect



The family went to the park during a holiday. When it was time for al-Maghrib Prayer, the father prayed leading the family in congregation. After finishing the obligatory Maghrib (Sunset) prayer, he offered two rak'ahs afterwards.

One of the sons said: Why did you pray two rak'ahs after the Maghrib (Sunset) prayer, Dad?

Father: The Messenger of Allah ﷺ said: Allah ﷻ says: "My servant does not draw near to Me with anything more beloved and pleasing to Me than what I have made obligatory upon him, and my servant continues to draw near to Me with voluntary deeds until I love him ..." (Narrated by al-Bukhārī)

Son: Nawāfil (voluntary deeds)!!

Father: It is from the Grace and Generosity of Allah ﷻ towards His servants that He made the acts of worship into various and diverse types in order that He may raise His servants in rank and forgive them their sins. An instantiation of this is the nawāfil (voluntary) prayers and sunan rawātib (regular supererogatory) prayers established as a regular practice by the Prophet ﷺ.

Son: What is the meaning of sunan rawātib prayers, dad?

Father: They are voluntary prayers recommended by the Prophet ﷺ and are offered along with the farḍ (obligatory) prayers, either before or after them.

Son: And what are the other recommended (sunnah) prayers that the Prophet ﷺ also performed apart from the sunan rawātib prayers?

Father: Ḍuḥā (Forenoon) prayer, Tahajjud (Nighttime) prayer, and Witr (Odd) prayer which concludes the nighttime prayer.

May Allah grant you success, my children, and make you of those who are blessed with nearness to Him by offering lots of nawāfil prayers



## 2 I read and deduce

عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ صَلَّى فِي يَوْمٍ وَلَيْلَةٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً بِنِي لَهُ بَيْتٌ فِي الْجَنَّةِ: أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَهَا وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ وَرَكْعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ"

Umm Ḥabībah bint Abī Sufyān reported Allah's Messenger ﷺ as saying:

"A house will be built in Heaven for one who prays 12 Rak'as in a day and night as follows: 4 Rak'as before and 2 after the Dhuhr (Noon) prayer, 2 after the Maghrib (Sunset) prayer, 2 after the 'Ishā' (Evening) prayer and 2 before the Fajr (Dawn) prayer." "Whoever prays twelve rak'ahs during a day and night, a house will be built from him in Paradise: four rak'ahs before Dhuhr, two rak'ahs after it, two rak'ahs after Maghrib, two rak'ahs after 'Ishā', and two rak'ahs before Fajr prayer." (Narrated by at-Tirmidhī who said that it is a good and authentic ḥadīth)

Sunnah Prayer Before	Fard Prayer	Sunnah Prayer After
	Fajr Prayer	
	Zuhr Prayer	
	'Aṣr Prayer	
	Maghrib Prayer	
	'Ishā' Prayer	

## 3 I read and answer

I extrapolate from the following ḥadīths the virtues of sunan rawātib prayers and nawāfil prayers:

١ قَالَ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا مِنْ عَبْدٍ مُسْلِمٍ يُصَلِّيَ لِلَّهِ كُلَّ يَوْمٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً تَطَوُّعًا غَيْرَ فَرِيضَةٍ إِلَّا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ "

The Messenger ﷺ said: "There is not a single Muslim servant of Allah who prays twelve rak'ahs voluntarily, excluding the fard prayer, except that Allah will build for him a house in Paradise" (Narrated by Muslim)



## Lesson One

2 قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ قَالَ: وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالتَّوَافُلِ حَتَّىٰ أَحِبَّهُ

The Messenger of Allah ﷺ said: Allah Most High says, "and my servant continues to draw near to Me with voluntary deeds until I love him ...". (Narrated by al-Bukhārī)

3 أَوَّلُ شَيْءٍ مِمَّا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ صَلَاتُهُ الْمَكْتُوبَةُ، فَإِنْ صَلَحَتْ، وَإِلَّا زِيدَ فِيهَا مِنْ تَطَوُّعِهِ

Abu Hurayrah رضي الله عنه said: I heard the Messenger of Allah ﷺ say: "The first thing a person is asked about on the Day of Judgement is his obligatory prayer: if it is adequate and acceptable (he will be fine); and if it is not, then some of his voluntary prayers will be added to it (in order to make it adequate and acceptable)." (Narrated by Abū Dāwūd with an authentic chain of transmitters)

4 "عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ دَابُّ الصَّالِحِينَ قَبْلَكُمْ، وَهُوَ قُرْبَةٌ إِلَىٰ رَبِّكُمْ، وَمَكْفَرَةٌ لِلْسَّيِّئَاتِ، وَمُنْهَاءٌ لِلْإِثْمِ"

The Messenger of Allah ﷺ said: "Offer night prayer, for it is the habitual practice of the righteous before you, a means for attaining nearness to Allah, an expiation of sins, and a means for preventing sin." (Narrated by al-Tirmidhī)

### 4 I compare

Aspects of Comparison	Farḍ Prayer	Sunan Rawātib Prayers
Degree of Bindingness of the Prayer		
Number		
Reward		
Punishment of the one who neglects it		

### 5 I cooperate with my classmates

- 1 We find out the number of rak'ahs that the prayer of al-Shaf' wal-Witr (Even and Odd) is composed of.
- 2 We mention what is recommended to read in the prayer of al-Shaf' wal-Witr.



 I organize my ideas

### Sunan Rawātib Prayers

Number

Some of their Virtues

.....

.....

 I recite the Holy Qur'an

Allah ﷻ says:

﴿أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ﴾ [الزُّمَر]

9 'am-man huwa qānitun ānā' a l-layli sājidan wa-qā'iman yaḥdharu l-ākhirata wa-yarjū raḥmata rabbiḥī qul hal yastawī lladhīna ya lamūna wa-lladhīna lā ya lamūna innamā yatadhakkaru 'ulū l- albābi

9. Is one who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only people of understanding who will remember and take heed.

 I leave my mark

My behavior is my responsibility

◆ I am keen on performing sunan rawatib.

I love my country

◆ I observe the mosque etiquette during tarāwīḥ prayers.



# Lesson One



## Student Activities

I answer by myself

### 1 Activity One

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ زَادَكُمْ صَلَاةً، فَصَلُّوْهَا بَيْنَ الْعِشَاءِ وَالْفَجْرِ

The Messenger of Allah ﷺ said: "Allah has added a prayer for you; perform it between al-'Ishā' and al-Fajr prayers." (Narrated by Aḥmad with an authentic chain of transmitters)

Ⓐ I deduce the prayer referred to in the noble ḥadīth.

.....

Ⓑ I explain the excellence of this prayer.

.....

### 2 Activity Two

I design a card in which I invite one of my classmates to join me in praying al-Tarāwīḥ Prayer in congregation (jamā'ah):





**3 Activity Three**

I check (✓) the right statement, and cross (x) the wrong statement in the following:

- 1 The sunan rawātib prayers are offered with the farḍ prayers, either before or after them. ( )
- 2 The sunan rawātib prayers consist of eight rak'ahs. ( )
- 3 Al-Maghrib Prayer is concluded with al-Witr Prayer. ( )

**I enrich my experience**

I look up the excellence of al-Ḍuḥā Prayer, and write the Qur'ānic and ḥadīth proof, then I show it to my classmates:

**I assess myself**

Sunan Rawātib Days of the Week	The sunnah of al-Fajr is 2 rak'ahs before the farḍ prayer	The sunnah of al-Dhuhr is		The sunnah of al-Maghrib is 2 rak'ahs after	The sunnah of al-'Ishā' is 2 rak'ahs after
		4 rak'ahs before	2 rak'ahs after		



# The Migration to Abyssinia

I learn from this  
Lesson to:

- ◆ explain the causes of the Muslims' migration to Abyssinia
- ◆ extrapolate the importance of the kind treatment that existed between Muslims and non-Muslims.
- ◆ deduce the beauty of Islam from the conversation of Ja'far ibn Abī Ṭālib رضي الله عنه.



I take initiative to learn

- 1 How many were the first Muslims in Dār al-Arqam?
- 2 What was the attitude of the disbelievers of Makkah towards the increasing number of Muslims?



I use my skills in order to learn

1 I read and answer

When the Muslims began to multiply in Makkah and Īmān (belief in Allah and His Messenger) became more prevalent, and people started to talk about Islam in their gatherings and market places, the Quraysh became enraged and deliberately set out to hurt and persecute the Muslims who were from the very inhabitants of Makkah in order to turn them away from their faith if they could. The Prophet ﷺ wanted to avoid the shedding of blood and prevent his noble companions from being exposed to harm, tribulation and persecution. He also wanted to minimize the number of Muslims in the eyes of the disbelievers. Thus, he advised some of his companions to migrate from Makkah, and said to them: "spread out in the land." To which they replied: "Where shall we go, O Messenger of Allah?", and he directed them to go to the land of al-Ḥabashah (Abyssinia, present-day Ethiopia) saying: "It is a land of truth, and its king, al-Najāshī (Negus) is a man of integrity, and no one is wronged and persecuted in his domain.

The first migration was in the fifth year after the Prophetic Mission. The number of Muslims who set out on that migration was eleven men and four women. They stayed in there for 3 months; but their longing for their homeland caused them to return when they heard that leaders of Quraysh had embraced Islam. However, to their surprise they saw that the Quraysh had only intensified their persecution of the Muslims and those who returned from Abyssinia. Hence, the Prophet ﷺ advised them to migrate a second time to Abyssinia, and





the number of migrants this time round amounted to eighty-three men and eighteen women. Having learnt of their migration, the Quraysh then sent two of their messengers to the Negus (al-Najāshī), namely, 'Amr ibn al-ʿĀṣ and 'Abd Allāh ibn Abī Rabī'ah, with precious gifts, which they offered to the Negus in return the Muslims. However, he turned down their gifts and was resolute in his determination to protect the Muslims. He welcomed the Muslims with open arms and they lived under him in safety and security with their honor and integrity completely intact. They stayed there for eleven years, being able to practise Islam and implementing its directives with total freedom. They taught people about the true message of Islam and its noble and lofty principles while at the same time adhering to the rules and regulations of living in a foreign land and paying their respect to the Negus, Abyssinia and its people. Thereafter, they returned to al-Madīnah after the Prophet ﷺ had migrated there.

2 I explain the reason for

1 choosing Abyssinia to perform hijrah (migration) to.

2 the second hijrah to Abyssinia.

3 I furnish evidence

Umm Salamah رضي الله عنها said about the migration: "When we stayed in Abyssinia, we lived in the protective neighborhood of the best of neighbors, al-Najāshī (the Negus). We felt safe to practise our religion and were able to worship Allah, Most High, without being persecuted and listening to anything loathsome and abhorrent." (narrated by Aḥmad with a good chain of transmitters)

◆ Islam considers peaceful coexistence among humankind as one of the manifestations of communal and societal progress and a guarantee for ensuring safety, security and peace in the world. How was peaceful coexistence realized in the migration to Abyssinia?

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## Lesson Two

### 4 I cooperate with my classmates

Ja'far ibn Abī Ṭālib was able to convince al-Najāshī using wisdom, reason and evidence, when he said to him:

“O King, we were a people in a state of ignorance, worshipping idols and eating the flesh of dead animals, committing shameful deeds, breaking the ties of kinship, treating neighbors and guests badly, and the strong among us exploited the weak. We remained in this state until Allah sent us a Prophet from our own people, whose lineage, truthfulness, trustworthiness, and integrity are well-known to us. He called us to believe in the Absolute Unity of Allah and worship Him alone, so we believed in him and followed him in that which he brought to us from Allah, and so we worshipped Allah alone, not associating anything with Him, and we regard as unlawful that which He has made unlawful to us, and we regard as permissible that which He has made permissible for us.” Then he recited for him the first portion of Sūrat Maryam.

### 5 We expect

1 What was al-Najāshī's question to which Ja'far ibn Abī Ṭālib replied as mentioned above?

.....

2 What was the impact of Ja'far ibn Abī Ṭālib's speech on al-Najāshī personally, on the migrants and on the two envoys of Quraysh?

.....

3 Why the reason for the increased number of migrants on the second occasion?

.....

### 6 I deduce

1 the distinctive features of a successful dialogue in Ja'far ibn Abi Talib's address to al-Najāshī.

.....





7 I apply

The Migration Route to Abyssinia



◆ I draw a line showing the migration route to Abyssinia on the above map.

8 I imagine and describe

◆ The obstacles and impediments that the migrants encountered on their journey.

9 I think in order to be creative

My classmates encountered a problem at school, so they asked me to represent them before the school principal:

◆ I identify the problem and in my mind's eye I imagine the dialogue, taking into consideration the proper etiquette of dialogue, then I deliver it in front of my classmates.

The Migration to Abyssinia



# Lesson Two

9 I design

I design flash cards for those travelling abroad so they can represent their country in a positive way.



I organize my ideas

## The Migration to Abyssinia

Abyssinia is a land of truthfulness and honesty ('arḍ al-ṣidq) where a just king lives under whom no one is wronged and persecuted .

The first time there were ..... men and ..... women

The second time there were ..... men and ..... women

Quraysh sent gifts to al-Najāshī in order that he might send the migrants back

The migrants remained in Abyssinia .....





I recite the Holy Qur'an

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ  
الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾ [آل عمران]

19. inna d-dīna inda llāhi l-islāmu wa-mā khtalafa lladhīna ūtū l-kitāba illā min ba di mā jā ahumu  
l-ilmu baghyan baynahum wa-man yakfur bi- āyāti llāhi fa- inna llāha sarī u l-ḥisābi

"19. Surely the (true) religion with Allah is Islam. And those who were given the Book differed only after knowledge had come to them, out of envy among themselves. And whoever rejects Allah's signs [should know that] Allah is swift at reckoning." (Sūrat 'Āl 'Imrān)



I leave my mark

**My behavior is my responsibility:**

- ◆ I discuss what I do to show how highly advanced Islam is when it comes to coexistence with the Other.

**I love my country:**

The UAE ranked first worldwide for peaceful coexistence among nationalities.

- ◆ I discuss my role and contribution in continuously achieving the Number One position.



The Migration to Abyssina





## Lesson Two



### Student Activities

I answer by myself

1

#### Activity One

1 I circle the correct answer:

- 1 Abyssinia (Ethiopia) is located in the continent of:      Europe    Asia    Africa
- 2 The king of Abyssinia was:      just    unjust    arrogant
- 3 al-Najāshī's attitude towards the gifts offered to him by Quraysh  
he accepted them      returned them      gave them to his entourage
- 4 Ja'far ibn Abī Ṭālib recited to al-Najāshī a portion from Sūrat:  
Nisā'      Sūrat Maryam      Sūrat al-Falaq

2 What was al-Najāshī's stance towards the request of Quraysh?

2

#### Activity Two

I explain the reason

1 Quraysh's choice of 'Amr ibn al-Āṣ as their representative before al-Najāshī.

2 The Muslims staying in Abyssinia for eleven years.

I mention how I can be a good and effective interlocutor.

### 3 Activity Three

I correct the underlined expressions:

1 The one who represented the Muslims before al-Najāshī was 'Abd al-Rahmān ibn 'Awf عمر بن الخطاب .....

2 The migration to Abyssinia was in the 4<sup>th</sup> year A.H. ....

3 The number of migrants the first time round comprised 12 men and 5 women .....

### 4 Activity Four

- I reflect and ponder then I answer

Allah تعالى says describing Ibrāhīm's dialogue with his father:

﴿قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا﴾ [مريم]

47. qāla salāmun 'alayka sa- astaghfiru laka rabbī 'innahū kāna bī ḥafiyyan

"47. He said: Peace be unto you! I shall ask forgiveness of my Lord for you. Indeed, He is ever gracious unto me." (Sūrat Maryam)

1 How would you describe Ibrāhīm's dialogue with his father Āzar?

2 I discuss how I can realize the proper etiquette of dialogue when conversing with my father.

- I enrich my experience

I conduct a search in my school library concerning the etiquette of dialogue used by the Prophet ﷺ in conversing with the polytheists and disbelievers during the initial stages of his propagation to Islam.



## Lesson Two

I assess myself

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

Learning Area	Excellent	Good	Acceptable
I explain the causes behind the Muslims' migration to Abyssinia	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I mention the number of Muslims in the first migration.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I mention the names of some of the migrants.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I explain the instantiations of the protection that al-Najāshī gave to the migrants.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I explain the etiquette in Ja'far ibn Abī Ṭālib dialogue.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I deduce the kind treatment that existed between Muslims and non-Muslims.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>





## Kind Treatment

I learn from this  
Lesson to:

- ◆ extrapolate good manners treating others.
- ◆ explain how to show respect to the elderly and kindness to the frail and weak.
- ◆ explain the status of moral character in Islam.



I take initiative to learn

I observe and deduce



- 1 What did the children do in the two pictures?
- 2 I expect the feeling of each of them toward the other.
- 3 What do we call the action done by the children in the two pictures?

## Lesson Three



I use my skills in order to learn

1

I read and answer

Salim is a student in Grade 4. Through his virtuous character and good behavior, he was able to win over the love of his friends and teachers at school. He became an exemplary model of what it is to be a student who is successful in his studies and outstanding in his relations with others. He would wake up early every day, perform Fajr (Dawn) prayer in the mosque, then he would sit for a while to read the Holy Qur'ān and morning adhkar (invocations and supplications). He is always eager to obey his parents and kiss their foreheads before he leaves the house. Every day he would enter the school with a smile, greeting everyone he meets on the way and walking calmly and confidently. When he meets his friends, he would greet them and shake their hands. He would speak politely and respectfully to his teacher and take great care never to hurt any of the students whether verbally or physically. On one occasion, one of his classmates was absent for three days, so he immediately enquired about him and agreed with his classmates to pay him a visit together with their teacher. One day he was standing near the school canteen, when he noticed a Grade One student crying. He realized that the student was unable to buy something for himself, so he helped him. The student smiled at him and thanked him. The school selected him to be the recipient of the Ideal Student Award. One student asked him: How can I be just like you, Salim?

Salim: Be keen to gain the pleasure of Allah in everything that you do, and take our Prophet Muhammad ﷺ as your role model, and then your desired goal will be realized.

- 1 How was Salim able to earn the love of those around him?
- 2 What actions did Salim do that pointed to his kind treatment and good interaction with people?
- 3 What was Salim's advice to the student who wished to be like him?
- 4 I classify the acts of Salim into: acts of worship / social interaction.



2 I observe and deduce

Good manners in dealing with the old and helpless.

◆ I write under each picture a suitable expression:



3 I cooperate with my classmates

A We classify the following acts:

Greeting – frowning –insulting andvilifying – showing gratitude – apologizing – not listening to a person speaking – smiling – hospitality – verbal abuse – plotting a revenge plan – refusing to let others share their food.

Ser. No.	Good Treatment	Bad Treatment



## Lesson Three

### B We read then find out

- ◆ I notice the action of the two women mentioned in the following ḥadīth:

عن أبي هريرة رضي الله عنه قال : ( قَالَ رَجُلٌ : يَا رَسُولَ اللَّهِ! إِنَّ فُلَانَةَ - يُذَكِّرُ مِنْ كَثْرَةِ صَلَاتِهَا وَصِيَامِهَا وَصَدَقَتِهَا - غَيْرَ أَنَّهَا تُؤْذِي جِيرَانَهَا بِلِسَانِهَا؟ قَالَ : هِيَ فِي النَّارِ . قَالَ : يَا رَسُولَ اللَّهِ! فَإِنَّ فُلَانَةَ - يُذَكِّرُ مِنْ قِلَّةِ صِيَامِهَا وَصَدَقَتِهَا وَصَلَاتِهَا - وَإِنَّهَا تَصَدَّقُ بِالْأَثْوَارِ مِنَ الْأَقِطِ وَلَا تُؤْذِي جِيرَانَهَا بِلِسَانِهَا؟ قَالَ : هِيَ فِي الْجَنَّةِ )

On the authority of Abū Hurayrah رضي الله عنه that he said: a man (once) said: O Messenger of Allah, Such-and-such (a woman) is said to do lots of praying, fasting, and charity, but she abuses her neighbors with her tongue? He said: She is in Hellfire.

The man said: O Messenger of Allah, Such-and-such (a woman) is said to do minimum prayer, charity, and fasting - instead she would only give in charity pieces of aqīṭ (cheese or milk which [has been churned and cooked and then left until it] has become congealed) – but she does not abuse her neighbors with her tongue. The Prophet ﷺ said: She is in Paradise. (Narrated by Aḥmad, with a good chain of transmitters).

- 1 Why will the first woman enter Hellfire despite the fact that she performs lots of prayer and fasting?

- 2 What is the relationship between good character and worshipping Allah سبحانه وتعالى?

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ الْمُؤْمِنَ لَيُذْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ "

The Messenger of Allah ﷺ said: "A believer through his good character attains the rank of the person who always fasts and prays at night." (Narrated by Abū Dāwūd, with an authentic chain of transmitters)

وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا مِنْ شَيْءٍ أَثْقَلُ فِي مِيزَانِ الْعَبْدِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ حُسْنِ الْخُلُقِ "

The Messenger of Allah ﷺ also said: "Nothing weighs heavier in the scale of a believer (the scale of his good deeds) on the Day of Judgement than good character." (Narrated by al-Tirmidhī who says that it is a good and authentic ḥadīth)

- ◆ What is the reward of having a good character?

### 4 I expect

- ◆ I expect the effect of treating others kindly to be manifested on the members of society.

### 5 I remember Allah سبحانه and supplicate:

◆ (اللَّهُمَّ اهْدِنِي لأَحْسَنِ الْأَخْلَاقِ ، لَا يَهْدِي لأَحْسَنِهَا إِلَّا أَنْتَ ، وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ) (اللَّهُمَّ حَسِّنْ خُلُقِي كَمَا حَسَّنْتَ خُلُقِي)

"O Allah, guide me to the best manners for no one can guide to the best of manners except You, and keep me away from the worst of manners for no one can keep me away from the worst of manners except You" "O Allah, beautify my character (khaluqī) as You have beautified my physical creation (khalqī)." (Narrated by Muslim)

4

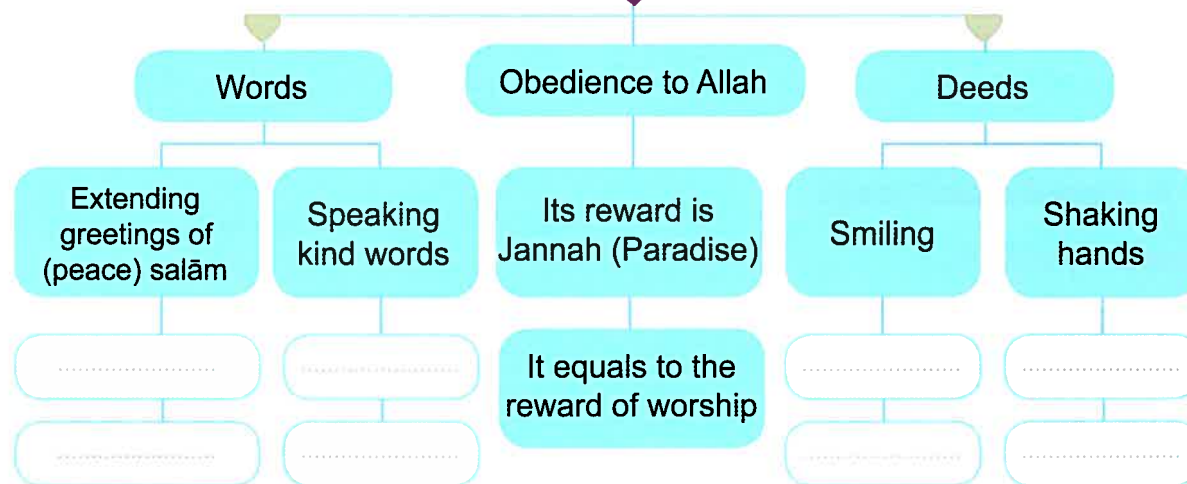
I research

The manner in which the Prophet ﷺ treated those who were his service to him.



I organize my ideas

### Kind Treatment



I recite the Holy Qur'an

قال تعالى: ﴿ وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ

لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴿٥٣﴾ [الإسراء].

53. wa-qul li-'ibādī yaqūlū llatī hiya 'ahsanu 'inna sh-shayṭāna yanzaghu baynahum 'inna sh-shayṭāna kāna li-l-'insāni 'aduwwan mubīnan

"53. Tell My servants to speak that which is best. Surely, the devil sows disagreement among them. Surely, the devil is for man an open enemy." (Sūrat al-Isrā')

## Lesson Three



I leave my mark

My behavior is my responsibility:

- ◆ I prepare a list of actions that I will do so that will cause me to treat others kindly.

.....

.....

I love my country:

- ◆ We prepare a list of actions that express our moral character and behavior during travelling abroad in order to give a positive image of our country.

.....



Student Activities

I answer by myself

1

Activity One

Find the result:

1 Good manners + worshipping Allah = .....

2 Bad manners + worshipping Allah = .....

3 Good manners + not worshipping Allah = .....

2

Activity Two

I extrapolate the moral trait in the following texts:

1 Allah ﷻ says:

﴿ وَقُولُوا لِلنَّاسِ حُسْنًا ﴾ [البقرة: 83].

wa-qūlū li-n-nāsi ḥusnan

"and say to people what is good and kind." (Sūrat al-Baqarah: 83)



2 Allah ﷻ says:

[آل عمران: 134] ﴿وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

wa-l-kāzimīna l-ghayḍa wa-l- āfīna ani n-nāsi wa-llāhu yuḥibbu l-muḥsinīna

"those who control their anger and are forgiving toward people; Allah loves those who do good." (Sūrat Āl 'Imrān)

3 The Prophet ﷺ says:

تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ

"Your smile in the face of your brother is an act of charity" (Narrated by al-Tirmidhī who said that it is a good ḥadīth)

4 The Prophet ﷺ says:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

"None amongst you believes (truly) until he loves for his brother that which he loves for himself." (Narrated by al-Bukhārī and Muslim)

### 3 Activity Three

I say how I treat kindly each of the following:

1 House workers.

2 The poor and the needy.

3 My non-Muslim neighbor.

## Lesson Three

### 4 Activity Four

What do people in the following professions do in order to be good and kind in their treatment of people?

1 The merchant in relation to buyers:

2 The student in relation to the teacher:

3 The doctor in relation to patients:

### 4 Activity Five

I read the following table then I identify the type of treatment:

Ser, No.	Situation	Good Treatment	Bad Treatment
1	She obeys her parents; if she makes a mistake, she apologizes; she helps those who need her help.		
2	He walks ahead of his father; he complains of his numerous requests.		
3	She observant in her prayers; she talks gently; she forgives her friends if they wrong her.		
4	She is diligent in her studies; she is jealous of her friends and does not want them to excel.		
5	He makes fun of others and behaves arrogantly towards them, and says that he is better than them.		

### - I enrich my experience

- 1 – I research how the Prophet ﷺ treated his grandchildren, then speak about it in front of my class.
- 2 – In collaboration with a member of my family, I do research on the Law on Combating Discrimination and Hatred, and summarize what I what I was able to find in 2 lines, then read 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	Deducing good character traits in dealing with people.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	Explaining how to show respect to the elderly and kindness to the frail and weak.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	Explaining the place of moral character in Islam.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



## Sūrat al-A' lā

I learn from this  
Lesson to:

- ◆ recite Sūrat al-A' lā correctly.
- ◆ memorize Sūrat al-A' lā properly.
- ◆ explain the Qur' ānic vocabulary contained in the holy verses.
- ◆ explain the overall meaning of the verses.
- ◆ infer the good manners in treating others.
- ◆ explain how to show respect to the elderly and kindness to the frail and weak.
- ◆ explain the status of moral character in Islam.

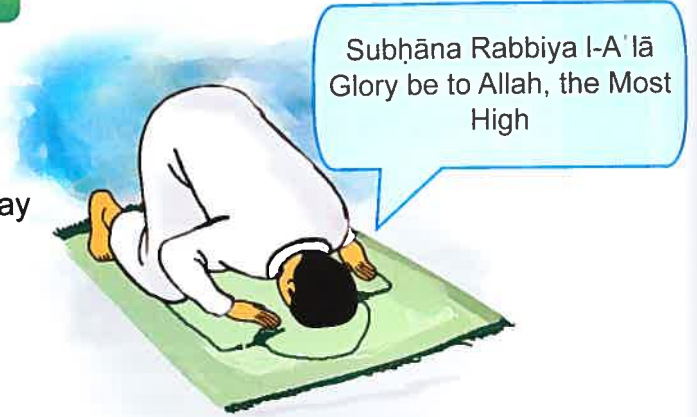


I take initiative to learn



I observe and think

- 1 What does the worshipper (muṣallī) say during prostration (sujūd)?
- 2 What is meant by "al-A' lā"?



I use my skills in order to learn

1

I recite and memorize

سورة الأعلى

قَالَ تَعَالَى: ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ﴿١﴾ الَّذِي خَلَقَ فَسَوَّى ﴿٢﴾ وَالَّذِي قَدَّرَ فَهَدَى ﴿٣﴾ وَالَّذِي  
أَخْرَجَ الْمَرْعَى ﴿٤﴾ فَجَعَلَهُ غُثَاءً أَحْوَى ﴿٥﴾ سَنُقْرِئُكَ فَلَا تَنْسَى ﴿٦﴾ إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ  
الْجَهْرَ وَمَا يَخْفَى ﴿٧﴾ وَنُيَسِّرُكَ لِلْيُسْرَى ﴿٨﴾ فَذَكَرْ إِن نَّفَعَتِ الذِّكْرَى ﴿٩﴾ سَيَذَكِّرُ مَنْ يَخْشَى ﴿١٠﴾  
وَيَنْجِنُهَا الْأَشْفَى ﴿١١﴾ الَّذِي يَصِلَى النَّارَ الْكُبْرَى ﴿١٢﴾ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿١٣﴾ قَدْ أَفْلَحَ مَنْ  
تَزَكَّى ﴿١٤﴾ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٥﴾ بَلْ تُؤَثِّرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾ وَالْآخِرَةَ خَيْرٌ وَأَبْقَى ﴿١٧﴾  
إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ﴿١٨﴾ صُحُفِ إِبْرَاهِيمَ وَمُوسَى ﴿١٩﴾﴾

**Sūrat al-'A'lā**  
**bi-smi llāhi r-raḥmāni r-raḥīmi**

1. sabbiḥi sma rabbika l-'a'lā
2. alladhī khalaqa fa-sawwā
3. wa-lladhī qaddara fa-hadā
4. wa-lladhī 'akhraja l-mar'ā
5. fa-ja'alahū ghuthā'an 'aḥwā
6. sa-nuqri' uka fa-lā tansā
7. 'illā mā shā'a llāhu 'innahū ya'lamu l-jahra wa-mā yakhfā
8. wa-nuyassiruka li-l-yusrā
9. fa-dhakkir 'in nafa'ati dh-dhikrā
10. sa-yadhakkaru man yakhshā
11. wa-yatajannabuhā l-'ashqā
12. alladhī yaṣlā n-nāra l-kubrā
13. thumma lā yamūtu fihā wa-lā yaḥyā
14. qad 'aflaḥa man tazakkā
15. wa-dhakara sma rabbiḥī fa-ṣallā
16. bal tu'thirūna l-ḥayāta d-dunyā
17. wa-l-'āakhiratu khayrun wa-'abqā
18. 'inna hādhā la-fī ṣ-ṣuḥufi l-'ulā
19. ṣuḥufi 'ibrāhīma wa-mūsā

**(Sūrat al-'A'lā)**

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

1. Praise the name of your Lord the Most High,
2. Who has created (all things), and further, given (them) order and proportion;
3. Who measures, then guides;
4. Who brings forth the pasturage,
5. Then turns it to russet stubble.
6. We shall make you read (O Muhammad) so that you shall not forget
7. Save that which Allah wills. Lo! He knows the disclosed and that which still is hidden;
8. And We shall ease your way unto the state of ease.
9. Therefore remind (men), where the reminder is of use.
10. He will heed who fears,
11. But the most hapless will flout it,
12. He who will be flung to the great fire
13. Wherein he will neither die nor live.
14. He is successful who purifies himself,
15. And remembers the name of his Lord, so prays.
16. But you prefer the life of the world
17. Although the Hereafter is better and more lasting.
18. Lo! This is in the former scrolls,
19. The Book of Ibrāhīm and Mūsā.

Sūrat al-A'ālā was a sūrah which the Prophet ﷺ loved very much. He used to read it in both 'Īd (Eid) prayers as well as in the Jumu'ah (Friday) prayer. When it was revealed he said:

"اجْعَلُوهَا فِي سَجُودِكُمْ"

"Read it in your prostration."  
(Narrated by Aḥmad with a good chain of transmitters).





2 I explain the verses

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى	Declare Him above all unworthy qualities; i.e. Do not ascribe to your Lord attributes that do not befit Him.
الْأَعْلَى	The One to Whom everything surrenders.
الَّذِي خَلَقَ فَسَوَّى	The One Who brought created beings into being out of nothing, disposed of their creation in perfect order and originated their production without a pre-existing model.
وَالَّذِي قَدَّرَ فَهَدَى	Who endowed everything with special properties and facilitated it towards that which it is intended to benefit.
وَالَّذِي أَخْرَجَ الْمَرْعَى	Who brought out pasture and grass for animals to eat.
فَجَعَلَهُ غُثَاءً أَحْوَى	Who made the pasture turn into black dried forage like the scum carried along by the flood.
إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى	He knows what is hidden and secret and what is open and exposed.

3 I think about the verses and answer

1 Allah ﷻ says:

قال تعالى: ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ [الأعلى]

"1. Praise the name of your Lord the Most High." (Sūrat al-A' lā)

Allah ﷻ also says:

وقال تعالى: ﴿وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ﴾ [لقمان: 30].

"and that Allāh, He is the Highly Exalted, the Most Great." (Sūrat Luqmān 31:30)

Why did Allah ﷻ describe Himself that He is the Most High?

## Lesson Four

2 Allah ﷻ also says:

قال تعالى: ﴿الَّذِي خَلَقَ فَسَوَّىٰ﴾ [الأعلى]

“2. Who has created (all things), and further, given (them) order and proportion” (Sūrat al-A'lā)

Allah ﷻ also says:

وقال تعالى: ﴿الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ، وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ﴾ ٧ ﴿ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ﴾ ٨ ﴿ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُّوحِهِ. وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ﴾ ٩ [سورة السجدة]

7 alladhī 'aḥsana kulla shay' in khalaqahū wa-badaa khalqa l- insāni min ṭīnin 8 thumma ja' ala naslahū min sulālatin min mā' in mahīnin 9 thumma sawwāhu wa-nafakha fihi min rūḥihī wa-ja' ala lakumu s-sam' a wa-l- 'abṣāra wa-l- 'af' idata qalīlan mā tashkurūna

“7. Who made all things good which He created, and He began the creation of man from clay;

8. Then He made his seed from semen of worthless water;

9. Then He fashioned him and breathed into him of His spirit; and appointed for you hearing and sight and hearts. Small thanks give you!” (Sūrat al-Sajdah)

What should you do when you know that Allah ﷻ has created you in the best form?

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

subḥāna llāhi wa biḥamdihī  
subḥāna llāhi l- 'aẓīm

I always say: “Glory be to Allah,  
and His Praise be celebrated,  
Glory be to Allah, the Supreme!





4 I read and reflect

- ◆ A single stretch of land is cultivated and planted with different kinds of fruit: apples, peaches, grapes, lemons and oranges, and the taste of each type of fruit is different notwithstanding the fact that soil is one and the same and water one and the same, how is that they differ in taste?
- ◆ The small chick inside the egg has a small protuberance at the tip of its beak (called an 'egg-tooth') with which it breaks open the egg. After it breaks open the egg and comes out, this protuberance disappears. What is it that causes this protuberance to disappear?
- ◆ An ant brings its food out of the ant-hole and leaves it outside to dry in the sun so that it does not rot. It eats the edges of each of these (food) grains until they are unable to grow. How did the ant know that?
- ◆ Water snakes migrate from the waters of the rivers in which they were born to the depths of oceans to lay their eggs and then die. When the eggs hatch, the infant snakes return to the rivers. How did the infant snakes know that?



Allah سبحانه وتعالى says:

قال تعالى: ﴿قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ﴾ [طه]

50. qāla rabbunā lladhī 'a ṭā kulla shay' in khalqahū thumma hadā

"50. He said: Our Lord is He Who gave to everything its nature, then guided (it)." (Sūrat Ṭā-Hā)

Glory be to Allah, the Supreme! How great is His Power! How marvelous is the way He guides His Creation!

**What would happen if:**

- 1 Watermelons grew on trees?
- 2 Hands and fingers were without joints?





## Lesson Four

### 5 I read and answer

1	سَنُقَرِّئُكَ فَلَا تَنْسَى	We shall make you, O Muhammad, read this Great Qur'ān, so you will memorize it and preserve it in your heart and you will never forget it.
2	وَيَسِّرُكَ لِلْيُسْرَى	We have made it easy for you to perform righteous deeds and utter righteous words and we have ordained for you an easy, tolerant and straight Law (Sharī'ah) which is the Sharī'ah of Islam.
3	فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى	Admonish with the Qur'ān those who benefit from advice and reminders.

1 What is a Muslim's duty towards the Holy Qur'ān?

.....

2 How does a Muslim admonish others with the Qur'ān?

.....



### 6 I cooperate with my classmates

We compare between the wretched person (shaqī) and the felicitous person (sa'īd), and complete the following table:

	the Felicitous Person (Sa'īd)	the Wretched Person (Shaqī)
<b>Action</b>	.....	Refuses advice.
	remembers his Lord and prays.	.....
	.....	Does not use this worldly life (dunyā) for the sake of the Afterlife (Ākhirah).
<b>Result</b>	.....	Enters the Hellfire wherein he will neither die and thus be put out of his misery nor live a respectable life.

## 7 We read and reflect

The advice and lessons mentioned in Sūrat al-A'īā had already been previously mentioned in the scriptures that were revealed to Ibrāhīm and Mūsā عليهما السلام. What does this signify?

.....

## 8 I think in order to be creative

Saeed wants to purify his nafs (self or soul) to give up bad behavior and turn towards good and right behavior, so as to achieve Paradise and be of the felicitous. So, he drew up a plan to purify his nafs. I, too, will draw up a plan to purify my nafs. The actions I will do are as follows:

.....

.....

## 9 I participate with my creativity

- ◆ I choose three of Allah's Most Beautiful Names and write them on and in the form of innovative and creative patterns which I design myself.

## 10 I research

The particular scenario which points to the great eagerness on the part of the Prophet ﷺ not to forget the Holy Qur'ān.





# Lesson Four

I organize my concepts

## Sūrat al-A' lā

Allah, Exalted be He, is the Supreme to Whom everything surrenders.

We shall make you read, O Muhammad, the Holy Qur'ān and will not forget except by Allah's Will and Permission. This is Allah guiding His prophet ﷺ.

And it is He Who brought into being ----- out of nothing.

Allah سبحانه وتعالى knows what man speaks loudly and audibly and what is hidden and will never be known to any human being.

He the One Who has endowed everything with special properties and facilitated it towards that which it is intended to benefit.

We will ordain for you an easy, tolerant and straight law, which is -----

He the One Who causes to grow (from the earth) herbs and grass which are eaten by -----

Admonish with the Qur'ān those who -----

The successful one is he who obeys Allah, remembers Him and is observant of his prayer.

The one who will benefit is the the felicitous person who stands in awe of ----- and fears -----

But you prefer the temporary worldly life, while the Afterlife is the eternal life which never ends.

As for the wretched person who persists in disbelieving in Allah and being disobedient, his final end is -----

All this advice and admonitions had already been mentioned previously in the scriptures that were revealed to ----- and -----.





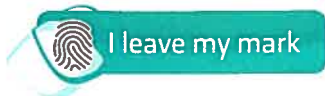
I recite the Holy Qur'an

Allah ﷻ says:

قَالَ تَعَالَى: ﴿فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ. وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾ [طه]

114 fa-ta 'alā llāhu l-maliku l-ḥaqqu wa-lā ta 'jal bi-l-qur'āni min qabli 'an yuqḍā 'ilayka waḥyuhū wa-ḥul rabbi zidnī 'ilman

"114. Then exalted be Allah, the True King! And hasten not (O Muhammad) with the Quran before its revelation has been perfected unto you, and say: My Lord! Increase me in knowledge." (Sūrat Ṭā-Hā)



I leave my mark

My behavior is my responsibility

- ◆ The remembrance of Allah ﷻ is one of the greatest sources of happiness in this life and in the Afterlife, and in order for me to always remember Allah, I will:

I love my country:

- ◆ I state what I will do in order to participate in serving my country in the area of keeping the environment clean.



Student Activities

I answer by myself:

1 Activity One

Ābū Hurayrah رَضِيَ اللهُ عَنْهُ reported Allah's Messenger ﷺ as saying:

مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَحَمَدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ فَتِلْكَ تِسْعَةٌ وَتِسْعُونَ وَقَالَ تَمَامَ الْمِائَةِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ [رواه مسلم]

"He who recites after every prayer: subḥāna llāh (Allah is free from imperfection) thirty-three times; al-ḥamdu lillāh (praise be to Allah) thirty-three times; Allāhu akbar (Allah is the Greatest) thirty-three times; and completes the hundred with: lā ilāha illa llāhu, waḥdahū lā sharīka lahū, laḥul-mulku wa laḥul-ḥamdu, wa huwa 'alā kulli shay'in qadīr (there is no true god except Allah Alone, and He has no partner with Him. To Him belongs



## Lesson Four

the sovereignty and to Him all praise is due, and He is Omnipotent), will have all his sins pardoned even if they may be as abundant as the foam on the surface of the sea." [Narrated by Muslim]

- 1 What is the text or wording of the *tasbīḥ* (saying: *subḥāna llāh*), *taḥmīd* (saying: *al-ḥamdu lillāh*) and *takbīr* (saying: *Allāhu akbar*) that the Prophet ﷺ mentioned?  
.....
- 2 What is the reward that the devotee earns for performing this invocation (*dhikr*) after every prayer?  
.....

### 2 Activity Two

I mention what I do in the following situations:

- 1 I saw my classmate swear by Allah falsely.  
.....
- 2 My classmate asked me to plot against another student.  
.....

### 3 Activity Three

I write the verse that indicates the meaning:

- 1 Those who fear Allah and His punishment will be admonished by the Qur'ān and learn lessons from it.  
.....
- 2 The One Who created all beings, brought them forth out of nothing, and made their creation most excellent and perfect.  
.....
- 3 The advice and admonishments in the Holy Qur'ān had already been mentioned previously in the old scriptures that were revealed to Ibrāhīm and Mūsā ﷺ.  
.....



I mention the feature of similarity between the green grass and worldly life:

Allah ﷻ says:

قال تعالى: ﴿اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوٌّ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهْبِجُ فَتَرْتَهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَمًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿٢٠﴾ [الحديد]

20. i'lamū 'annamā l-ḥayātu d-dunyā la'ibun wa-lahwun wa-zīnatun wa-tafākhurun baynakum wa-takāthurun fī l-'amwālī wa-l-'awlādi ka-mathali ghaythin 'a'jaba l-kuffāra nabātuhū thumma yahīju fa-tarāhu muṣfarran thumma yakūnu ḥuṭāman wa-fī l-'āakhirati 'adhābun shadīdun wa-maghfiratun mina llāhi wa-riḍwānun wa-mā l-ḥayātu d-dunyā 'illā matā' u l-ghurūri

“20. Know that the life of this world is only play, and idle talk, and an adornment, and boasting among you, and rivalry in respect of wealth and children; as the likeness of vegetation after rain, whereof the growth is pleasing to the husbandman, but afterward it dries up and you seest it turning yellow then it becomes straw. And in the Hereafter there is grievous punishment, and (also) forgiveness from Allah and His good pleasure, whereas the life of the world is but matter of illusion.” (Sūrat al-Ḥadīd)

Feature of Similarity	Green Grass	Worldly Life
Its Benefit	.....	.....
Its End	.....	.....



## Lesson Four

### 5 Activity Five

I point out how these organs carry out their respective functions:

Ser. No.	Organs	Voluntary	Involuntary
1	Heart		
2	Tongue		
3	Kidneys		
4	Lungs		

### 6 I enrich my experience

I search for adhkār (the supplications and invocations) that a Muslim say during bowing (rukū') and prostration (sujūd), and then show them to my classmates.

### - I assess myself

I rate my progress level in the specified learning area:

Ser. No.	Learning Area	Excellent	Good	Acceptable
1	My recitation of Sūrat al-A' lā.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	My memorization of Sūrat al- A' lā.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	My explanation of the meanings of Qur' ānic terms contained in the sūrah.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	My explanation of the overall meaning of Sūrat al-A' lā	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## Congregational Prayer

I learn from this Lesson to:

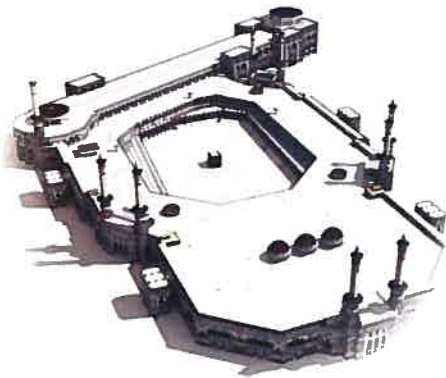
- ◆ read the noble ḥadīth properly.
- ◆ explain the meaning the words and linguistic constructions in the ḥadīth.
- ◆ learn the ḥadīth on Congregational Prayer by heart.
- ◆ explain the importance of Congregational Prayer.



I take initiative to learn



I observe and deduce



- 1 I mention where I perform Dhuhr (Noon) Prayer during school hours.
- 2 What is the reward for performing prayer in the Holy Mosque of Makkah (al-masjid al-ḥarām)?



I use my skills in order to learn



1 I read and reflect

Khalid: Where are you going, Rashid? The time for Maghrib Prayer is near.

Rashid: I am going to the football field, where I will pray alone, then start doing exercise.



## Lesson Five

Khalid: What I know about you is that you are eager, Rashid, to obey Allah and His Messenger.

Rashid: Thank you, brother. May Allah help us to do that.

Khalid: Our Noble Prophet ﷺ instructed us to observe congregational prayer, because it exceeds the individual prayer in reward by twenty-seven degrees. What do you think about us praying in the mosque, then leaving together to exercise and work out in the field?

Rashid: Sure, it is a good idea. Thank you, brother for your advice. Let's go.

- 1 Is a Muslim's prayer valid if he offers it alone?
- 2 By how many degrees is congregational prayer superior to individual prayer?

### 2 I memorize

Abdullāh ibn 'Amr رضي الله عنه reported that the Messenger of Allah ﷺ said:

صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَدِّ بِسَبْعٍ وَعَشْرِينَ دَرَجَةً  
"Prayer performed in congregation is better than a prayer performed individually by twenty-seven degrees." (Narrated by al-Bukhārī and Muslim)

### Meaning of words:

› **الْفَدِّ** (individual): the individual person who prays alone.

### General meaning of the ḥadīth:

- ◆ A congregational prayer is higher in reward than individual prayer by 27 times.
- ◆ Whosoever performs it inside a mosque in congregation, it is as if he has prayed 27 prayers in comparison with the prayer of an individual worshipper.
- ◆ The payer of the individual worshipper is valid and he is rewarded for it, because the term 'better' (أَفْضَلُ) in the above ḥadīth means that both are rewarded, but one of them is greater in reward than the other. This is in the case of the person who does not have a valid excuse (ghayr ma'dhūr) for praying alone. As for the person who does have a valid excuse (ma'dhūr), the religious texts point to the fact that he will receive his reward in full.

### Congregational Prayer

A group of Muslims worshippers offering the obligatory prayer in congregation, at the same time and place, led by one imām behind whom the worshippers stand in a rows.



The teacher requested from the students to write reports about their performing prayers in congregation.

- ◆ We read what our friends have written about the excellence of prayer offered in congregation over prayer offered by an individual worshipper.



Abdullah: Congregational prayer teaches and inculcates in me an eagerness to respond to the call of the mu'adhhdhin by intending to pray in congregation and by going to the mosque early and praying on time. It also teaches me to say the supplication on entering the mosque (du'ā' dukhūl al-masjid) and perform the prayer for greeting the mosque (ṣalāt taḥīyyat al-masjid) on entering.



Abdurrahman: Congregational prayer teaches me that sitting in the mosque waiting for the prayer is a form of worship. This because the one waiting for the prayer is regarded as being engaged in prayer; and the angels bless him, ask Allah to forgive him, and bear witness for him on the Day of Judgement. This instills in me a feeling of happiness and that I am a guest of Allah ﷻ and a recipient of His Divine Hospitality. This is why I love congregational prayer.



Mohammed: Congregational prayer teaches me that my responding to the iqāmah (second call to prayer) keeps me safe from the devil. Like-wise, I have also learnt order and organization from the congregational prayer, by standing and waiting for the imām to say the takbīrat al-iḥrām (i.e. uttering Allāhu akbar to commence the prayer), by entering into prayer with the imām, and by straightening the rows.



Omar: Congregational prayer teaches me to answer the imām when he says "sami' a llāhu liman ḥamidah" (Allah listens to the one who prais-es Him). It also helps to safeguard against forgetfulness (in prayer) in general. Moreover, it teaches me to feel a greater sense of humbleness and presence of mind, to keep away all that distracts me during prayer, to maintain a good appearance, and to feel that we are surrounded by angels.



Othman: Congregational prayer teaches me to practise reciting the Holy Qur'ān while observing the rules of tajwīd (correct recitation), learn and become familiar with the rules (aḥkām) pertaining to ṣalāh and show veneration for the religious rites and symbols of Islam.



Nasser: Congregational prayer teaches me that the steps a Muslim takes to the mosque to pray in congregation will be rewarded by Allah, such that there is not a single step that a Muslim takes, except that through it he is raised one degree and has erased from him one sin.

## Lesson Five

4

I search

The Prophet ﷺ:

"أَلَا أُدَلِّكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتُ؟" . قَالُوا بَلَى يَا رَسُولَ اللَّهِ . قَالَ "إِسْتِبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخَطَى إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، فَذَلِكَ الرَّبَاطُ"

"Shall I tell you about things with which Allah erases sins and raises grades on the Judgement?" They said: Yes, Messenger of Allah. He said: "Performing wuḍū' (ablution) in a complete manner in cases of difficulty, taking a great number of steps to mosques, and waiting for prayer after prayer: That is like serving on the front line." (Narrated by Muslim)

- ◆ Explain what the above ḥadīth guides to.

5

I observe and deduce



- 1 The places in which Muslims perform congregational prayers.
- 2 The reasons that force a Muslim to perform congregational prayers outside the mosque.
- 3 I speak about three benefits of congregational prayers.

6

I cooperate with my friends

## We think

1 What would happen if all Muslims prayed in their houses?

.....

2 Adnan always performs congregational prayer in the mosque, but performs 'Ishā' Prayer at home:

Expected Reasons	Solutions



I organize my ideas



Congregational Prayer





## Lesson Five



I recite the Holy Qur'an

﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا﴾ [النساء: 103]

'inna ṣ-ṣalāta kānat 'alā l-mu'minīna kitāban mawqūtan

"Verily, the prayer is enjoined on the believers at prescribed and fixed times." (Sūrat al-Nisā':103)



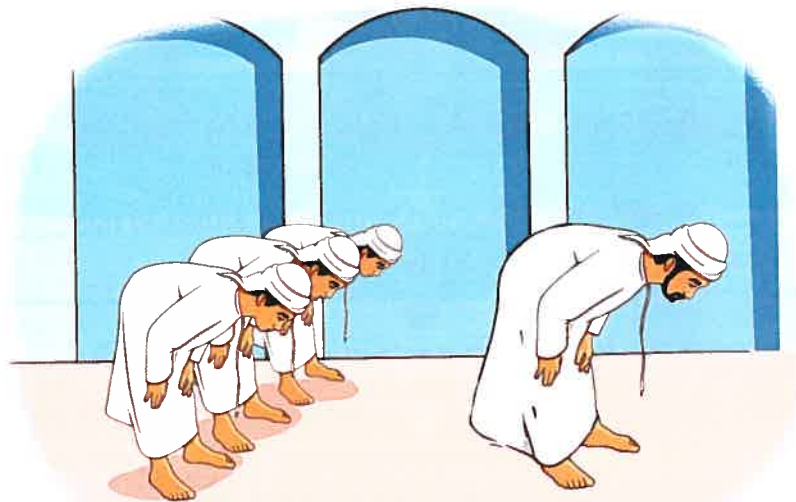
I leave my mark

My behavior is my responsibility:

- ◆ I state how I can learn from prayer in organizing my time.

I love my country:

I make a list of actions that express the respect that worshippers show for congregational prayers in mosques, and present it to my teacher to choose the best action and hang it up at the school mosque.



I answer

1

I read the

Ser,  
No.

1

2

3

4

5

6

7



## Student Activities

I answer by myself:

1

### Activity One

I read the following table then state my position:

Ser, No.	Scenario	Like	Dislike
1	He takes special care to follow behind the imām during prayer and therefore does not overtake him and go ahead of him.		
2	He comes to congregational prayer wearing sport clothes that give off a bad smell.		
3	He came to the mosque and found that he had missed the prayer, so he returned home without praying.		
4	A mother performs prayer in congregation together with her daughters at home.		
5	a group of young men went on picnic, and the time for Maghrib Prayer entered, so they prayed it in congregation on an open field.		
6	He sat talking with his friend loudly inside the mosque, while waiting for the second call to prayer announcing its commencement.		
7	He agreed with his friends to come to the mosque early in order to arrange the Qur'ān copies neatly in the mosque.		



## Lesson Five

### 2 Activity Two

◆ I write down four scenes which I see during the time allocated for Dhuhr Prayer in my school and which I find pleasing:

1

.....

2

.....

3

.....

4

.....

### 3 Activity Three

◆ I look for the story of the blind man who asked permission from the Prophet ﷺ to pray at home (He had no one to guide him on the way to the mosque), and explain the importance of performing congregational prayer in the mosque.

.....

.....

### 4 Activity Four

Among the virtues of congregational prayer

.....

.....

.....





5 I assess myself

I rate my progress level in the specified learning area:

Ser. No.	Learning Area	Excellent	Good	Acceptable
1	I learn the ḥadīth on congregational prayer by heart.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I explain the meanings of Qur'ānic terms and linguistic constructions.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	I explain the importance of congregational prayer.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

# Enriching Activities Program

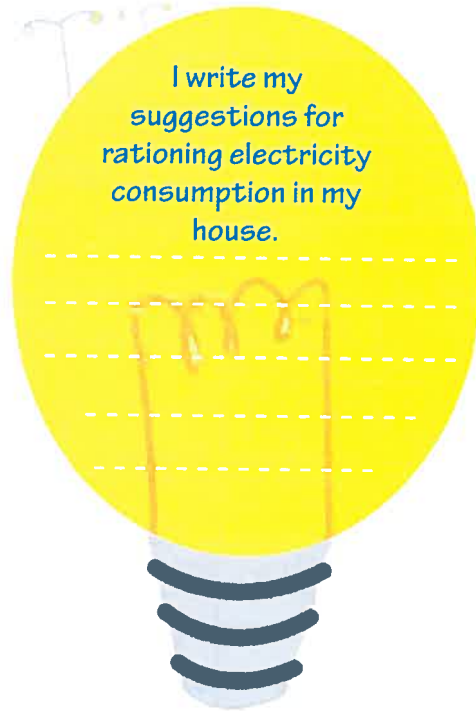


PROGRAM OF REINFORCING NATIONAL IDENTITY  
Belonging, allegiance, public safety, volunteering

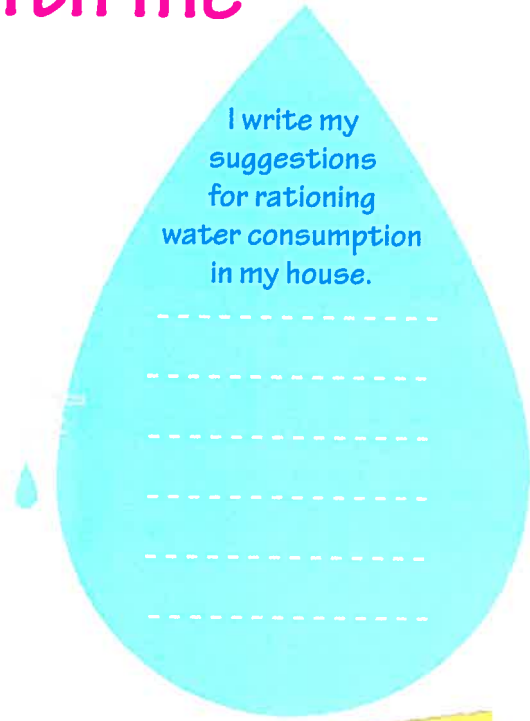


## Think with me

I write my suggestions for rationing electricity consumption in my house.

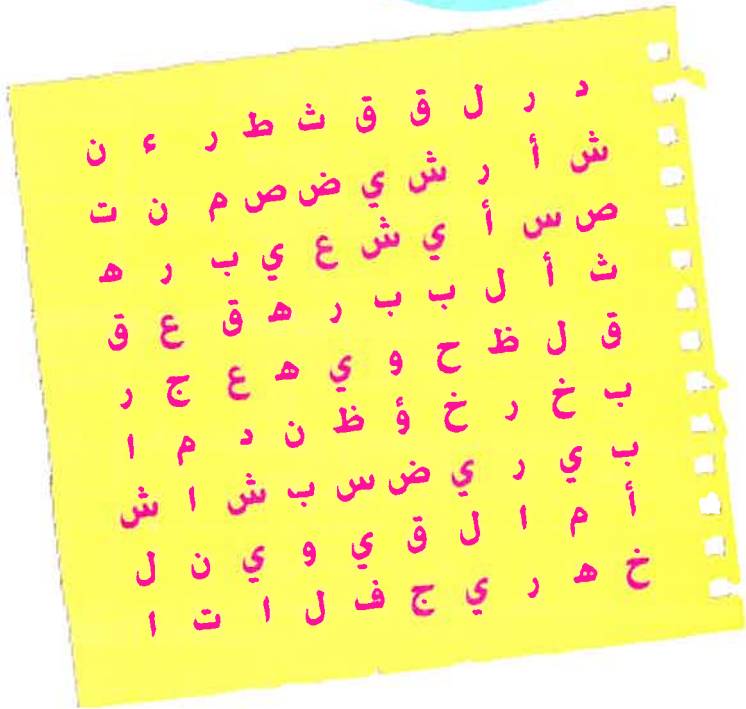


I write my suggestions for rationing water consumption in my house.



I look for the seven emirates of the UAE in the following square then rewrite them according to their geographic location beginning with the capital:

-----  
-----  
-----  
-----  
-----  
-----



Appendix: Key for Transliteration Characters

Arabic Consonants			
ء	'	ض	<i>D/d</i>
ب	<i>B/b</i>	ط	<i>T/t</i>
ت	<i>Tt</i>	ظ	<i>Z/z</i>
ث	<i>Th/th</i>	ع	'
ج	<i>J/j</i>	غ	<i>Gh/gh</i>
ح	<i>H/h</i>	ف	<i>F/f</i>
خ	<i>Kh/kh</i>	ق	<i>Q/q</i>
د	<i>D/d</i>	ك	<i>K/k</i>
ذ	<i>Dh/dh</i>	ل	<i>L/l</i>
ر	<i>R/r</i>	م	<i>M/l</i>
ز	<i>Z/z</i>	ن	<i>N/n</i>
س	<i>S/s</i>	و	<i>W/w</i>
ش	<i>Sh/sh</i>	هـ/ه	<i>H/h</i>
ص	<i>S/s</i>	ي	<i>Y/y</i>
Arabic Vowels (Short & Long)			
اَ	<i>A/a</i>	اَ	<i>Ā/ā</i>
اُ	<i>U/u</i>	اُ	<i>Ū/ū</i>
اِ	<i>I/i</i>	اِ	<i>Ī/ī</i>
Arabic Diphthongs			
اَو	<i>aw</i>	اِ	<i>ay</i>



## Appendix: Key for Supplicative Symbols

	Symbol	Transliteration	Translation
1.	/	سُبْحَانَهُ وَتَعَالَى <i>subḥānahū wa ta 'ālā</i>	Glorified and Exalted Be He
2.	ﷺ	صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ <i>ṣalla llāhu 'alayhi wa sallama</i>	Blessings and Peace be upon him
3.	☺	عَلَيْهِ السَّلَامُ <i>'alayhi s-salāmu</i>	Peace be upon him
4.	+	عَلَيْهَا السَّلَامُ <i>'alayha s-salāmu</i>	Peace be upon her
5.	)	عَلَيْهِمَا السَّلَامُ <i>'alayhima s-salāmu</i>	Peace be upon the two of them
6.	*	عَلَيْهِمُ السَّلَامُ <i>'alayhimu s-salāmu</i>	Peace be upon them
7.	Δ	رَضِيَ اللهُ عَنْهُ <i>raḍiya llāhu 'anhu</i>	May Allah be pleased with him
8.	∇	رَضِيَ اللهُ عَنْهَا <i>raḍiya llāhu 'anhā</i>	May Allah be pleased with her
9.		رَضِيَ اللهُ عَنْهُمَا <i>raḍiya llāhu 'anhumā</i>	May Allah be pleased with the two of them
10.	!	رَضِيَ اللهُ عَنْهُمْ <i>raḍiya llāhu 'anhum</i>	May Allah be pleased with them (males)
11.	#	رَضِيَ اللهُ عَنْهُنَّ <i>raḍiya llāhu 'anhunna</i>	May Allah be pleased with them (females)

## Appendix: Qur'ān-Word-by-Word Translation of the Relevant Sūrahs

never-ending reward.

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

1. By the sky containing  
the constellations.
2. And the Promised Day.
3. And the witness and  
what is witnessed.
4. Destroyed were the  
companions of the pit.
5. Of the fire full of fuel.
6. When they sat by it.
7. And they were witnesses  
over what they were  
doing to the believers.
8. And they resented  
them because

<span style="float: right;">آياتها ٢٢ ﴿٨٥﴾ سُورَةُ الْبُرُوجِ مَكِّيَّةٌ ٢٧ ﴿١﴾ رُكُوعُهَا ١ ﴿٨٥﴾</span> <b>Surah Al-Buruj</b>							
بِسْمِ		اللَّهِ		الرَّحْمَنِ		الرَّحِيمِ	
In (the) name		(of) Allah,		the Most Gracious,		the Most Merciful.	
وَالسَّمَاءِ		ذَاتِ		الْبُرُوجِ		وَالْيَوْمِ الْمَوْعُودِ	
By the sky,		containing		the constellations,		And the Day Promised.	
وَشَٰهِدٍ		وَمَشْهُودٍ		قُتِلَ		لَا	
And (the) witness		and what is witnessed,		Destroyed were		3	
أَصْحَابِ		الْأَحْدُودِ		النَّارِ		ذَاتِ الْوَقُودِ	
(the) companions		(of) the pit,		(Of) the fire		4	
إِذْ هُمْ عَلَيْهَا قُعُودٌ		وَهُمْ عَلَىٰ مَا يَفْعَلُونَ		لَا		٥	
(were) sitting,		And they		6		they were doing	
بِالْمُؤْمِنِينَ شُهُودٌ		وَمَا نَقَّبُوا مِنْهُمْ إِلَّا أَنْ		لَا		٦	
witnesses,		And not		7		that	
to the believers		they resented		[of] them		except	

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ط	16
ط	and Th
ط	But All
ط	(is) a Q
ط	2

يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ۝٨ الَّذِي	The One Who.	8	the Praiseworthy.	the All-Mighty.	in Allah	they believed
لَهُ مَلَكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۝٩ إِنَّ الَّذِينَ قَتَلُوا الْمُؤْمِنِينَ	every	on	and Allah	and the earth:	(of) the heavens	(is) the dominion for Him
وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابٌ	the believing men	persecuted	those who	Indeed,	9	(is) a Witness.
جَهَنَّمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ۝١٠ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ	(is) the punishment	then for them	they repented,	not	then	and the believing women.
لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۝١١ إِنَّ الْغَفُورَ الْكَبِيرَ ۝١٢ رَأَيْكَ لَسَدِيدٌ ۝١٣ وَيُعِيدُ	10	(of) the Burning Fire.	(is) the punishment	and for them	(of) Hell	
ذُو الْعَرْشِ الْمَجِيدُ ۝١٤ هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ فِرْعَوْنَ وَثَمُودَ ۝١٥ بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ۝١٦ وَاللَّهُ	the righteous deeds,	and do	believe	those who	Indeed,	
مِنْ وَرَاءِهِمْ مَحِيطٌ ۝٢٠ مَجِيدٌ ۝٢١ فِي لَوْحٍ مَحْفُوظٍ ۝٢٢	underneath it	from	flow	(will be) Gardens	for them	
	(the) Grip	Indeed,	11	the great.	(is) the success	That the rivers.
	originates	He	indeed He,	12	(is) surely strong.	(of) your Lord
	14	the Most Loving.	(is) the Oft-Forgiving.	And He	13	and repeats.
	16	He intends.	of what	Doer	15	the Glorious, Owner (of) the Throne
	and Thamud?	Firaun	17	(of) the hosts.	(the) story	come to you Has
	But Allah	19	denial.	(are) in	disbelieve	Those who Nay! 18
	(is) a Quran	It	Nay!	20	encompasses.	behind them, from
	22	Guarded.	a Tablet.	In	21	Glorious.

they believed in Allah, the All-Mighty, the Praiseworthy.

9. To Whom belongs the dominion of the heavens and the earth. And Allah is a Witness over all things.

10. Indeed, those who persecuted believing men and believing women, then did not repent, they will have the punishment of Hell, and they will have the punishment of the Burning Fire.

11. Indeed, those who believe and do righteous deeds, they will have Gardens underneath which rivers flow. That is the great success.

12. Indeed, the Grip of your Lord is strong.

13. Indeed, it is He Who originates and repeats.

14. And He is the Oft-Forgiving, the Most Loving,

15. Owner of the Glorious Throne,

16. Doer of what He intends.

17. Has there come to you the story of the hosts,

18. (Of) Firaun and Thamud?

19. Nay! Those who disbelieve are in denial.

20. But Allah encompasses them from behind.

21. Nay! It is a Glorious Quran.

22. In a Guarded Tablet.



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

1. By the sky and the night comer,
2. And what can make you know what the night comer is?
3. It is the piercing star!
4. There is not a soul but over it is a protector.
5. So let man see from what he is created.
6. He is created from a fluid, ejected,
7. Coming forth from between the backbone and the ribs.
8. Indeed, He is Able to return him (to life).
9. The Day when the secrets will be tested.
10. Then he will not have any power or any helper.
11. And by the sky which returns (rain).
12. And the earth which cracks open (with the sprouting of seeds).
13. Indeed, it is a decisive Word.
14. And it is not for amusement.
15. Indeed, they are plotting a plot.
16. But I am planning a plan.
17. So give respite to the disbelievers. Give respite to them (for) a little while.

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

سورة الطارق مكية ٣٦				سورة الطارق مكية ٣٦				سورة الطارق مكية ٣٦			
Surah At-Tariq											
بِسْمِ			اللَّهِ			الرَّحْمَنِ			الرَّحِيمِ		
In (the) name			(of) Allah,			the Most Gracious,			the Most Merciful.		
وَالسَّمَاءِ		وَالطَّارِقِ		وَمَا		أَدْرِيكَ		مَا			
By the sky		and the night comer,		1		And what		can make you know		what	
الطَّارِقِ		النَّجْمِ		الثَّاقِبِ		إِنْ		كُلُّ			
the night comer (is)?		(It is) the star,		the piercing!		3		Not		(is) every	
نَفْسٍ		لَّمَّا		عَلَيْهَا		حَافِظٌ		فَلْيَنْظُرِ		الْإِنْسَانَ	
soul		but		over it		(is) a protector,		4		So let see	
خُلِقَ		خُلِقَ		مِنْ		مَاءٍ		دَافِقٍ			
he is created.		5		He is created		from		ejected,		6	
يَخْرُجُ		مِنْ		بَيْنِ		الضُّلْبِ		وَالثَّرَائِبِ		إِنَّهُ	
Coming forth		from		between		the backbone		and the ribs,		7	
رَاجِعِهِ		لِقَادِرٍ		يَوْمَ		تُبْلَى		السَّرَائِرِ			
return him		(is) Able,		(The) Day		will be tested		the secrets,		9	
فَمَا		لَهُ		مِنْ		قُوَّةٍ		وَلَا		نَاصِرٍ	
Then not		(is) for him		any		power		and not		any helper,	
ذَاتِ		الرَّجْمِ		وَالْأَرْضِ		ذَاتِ		الضَّدَعِ		إِنَّهُ	
which returns.		11		And the earth		which cracks open,		12		Indeed, it	
لَقَوْلٍ		فَصْلٌ		وَمَا		هُوَ		بِالْهَزْلِ			
(is) surely a Word		decisive,		13		And not		it		14	
إِنَّهُمْ		يَكِيدُونَ		كَيْدًا		وَأَكِيدُ		كَيْدًا			
indeed, they		are plotting		a plot,		15		But I am planning		a plan.	
فَمَهْلٍ		الْكَافِرِينَ		أَمَهُلَهُمْ		رُؤْيَدًا					
So give respite		(to) the disbelievers,		Give respite to them		17		little.		17	
سورة الاعلى مكية ٨											
Surah Al-Ala											
بِسْمِ			اللَّهِ			الرَّحْمَنِ			الرَّحِيمِ		
In (the) name			(of) Allah,			the Most Gracious,			the Most Merciful.		

تَلَقَّى
create
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عَمَاءٌ
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سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ۝	الَّذِي خَلَقَ	فَسَوَّى ۝	وَالَّذِي قَدَّرَ	فَهَدَى ۝	وَالَّذِي أَخْرَجَ	الرُّعْيَى ۝	فَجَعَلَهُ	عُشَاءً ۝	وَالَّذِي أَحْوَى ۝	سَقْرُكَ ۝	فَلَا	تَنْسَى ۝	إِلَّا مَا شَاءَ اللَّهُ ۝	إِنَّهُ	يَعْلَمُ	الْجَهْرَ	وَمَا	يَخْفَى ۝	وَنُيْسِرُكَ ۝	لِلْيُسْرَى ۝	فَذَكِّرْ ۝	إِنْ	نَفَعَتِ	الذِّكْرَى ۝	سَيِّدًا ۝	مَنْ	يَخْشَى ۝	وَيَتَجَنَّبُهَا ۝	الْأَشْقَى ۝	الَّذِي	يَصَلَى ۝	النَّارَ	الْكُبْرَى ۝	ثُمَّ	لَا	يَمُوتُ	فِيهَا ۝	وَلَا	يَحْيَى ۝	قَدْ	أَفْلَحَ ۝	مَنْ	تَرَكَّى ۝	وَذَكَرَ	اسْمَ رَبِّهِ ۝	فَصَلَّى ۝	بَلْ	تُؤْمِرُونَ	الْحَيَاةَ	الدُّنْيَا ۝	وَالْآخِرَةَ ۝	حَيْرٌ ۝	وَأَبْقَى ۝	إِنَّ	هَذَا	لَفِي	الْصُّحُفِ	الْأُولَى ۝	صُحُفِ	إِبْرَاهِيمَ ۝	وَمُوسَى ۝	صُحُفِ	إِبْرَاهِيمَ ۝	وَمُوسَى ۝																																			
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	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
created,	The One Who	1	the Most High,	(of) your Lord,	(the) name	Glorify	then guided,	measured	And the One Who	2	then proportioned,	And then makes it	4	the pasture,	brings forth	And the One Who	stubble,	6	you will forget,	so not	We will make you recite	5	dark,	and what	the manifest	knows	Indeed, He	Allah wills	what	Except	8	to the ease,	And We will ease you	7	is hidden,	He will pay heed -	9	the reminder,	benefits	if	So remind,	11	the wretched one,	And will avoid it	10	fears (Allah),	(one) who	not	Then	12	[the] great,	(in) the Fire	will burn	The one who	has succeeded	Certainly,	13	will live,	and not	therein	he will die	(of) his Lord	(the) name	And remembers	14	purifies (himself),	(one) who	(of) the world,	the life	You prefer	Nay!	15	and prays,	17	and everlasting,	(is) better	While the Hereafter	16	[the] former,	the Scriptures	surely (is) in	this	Indeed,	19	and Musa,	(of) Ibrahim	(The) Scriptures	18											

1. Glorify the name of your Lord, the Most High.

2. Who created, then proportioned.

3. And Who measured, then guided,

4. And Who brings forth the pasture.

5. And then makes it dark stubble.

6. We will make you recite, so you will not forget.

7. Except what Allah wills. Indeed, He knows the manifest and what is hidden.

8. And We will ease you towards ease.

9. So remind, if the reminder benefits.

10. He who fears (Allah) will pay heed.

11. And the wretched one will avoid it.

12. The one who will burn in the great Fire.

13. In which he will neither die nor live.

14. Certainly, he is successful who purifies himself.

15. And remembers the name of his Lord and prays.

16. Nay! You prefer the life of the world.

17. While the Hereafter is better and everlasting.

18. Indeed, this is in the former Scriptures.

19. The Scriptures of Ibrahim and Musa.



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