

# Unit Two A Good Word

2

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقُولُوا لِلنَّاسِ حُسْنًا

[البقرة: 83]

[wa-qūlū li-n-nāsi husnan]  
“and speak kindly to mankind”

(Surat Al-Baqarah: 83)



Ser. No.	Field	Theme	Lesson	Learning Outcome
1	Islamic Creed ('Aqīdah)	Faith and Belief (Īmān)	Belief in the Divine Books	<ul style="list-style-type: none"> <li>◆ The student mentions the names of the Divine Books, and to whom they were revealed</li> <li>◆ He compares earlier Divine Books with the Holy Qur'ān.</li> <li>◆ He mentions that the Holy Qur'ān is the last of the Divine Books.</li> <li>◆ He elucidates based on proof that Allah ﷻ has made it easy for us to recite and memorize the Holy Qur'ān.</li> </ul>
2	Divine Revelation (Wahy)	Holy Qur'ān	Sūrat al-Ṭāriq	<ul style="list-style-type: none"> <li>◆ The student recites Sūrat al-Ṭāriq while observing the rules of proper recitation.</li> <li>◆ He memorizes Sūrat al-Ṭāriq properly.</li> <li>◆ He explains the the Qur'ānic vocabulary contained in the verses.</li> <li>◆ He explains the overall meaning of the verses.</li> </ul>
3	Divine Revelation (Wahy)	Noble Ḥadīth	Verifying information	<ul style="list-style-type: none"> <li>◆ The student memorizes the ḥadīth:</li> <li>◆ He gives the general meaning of the ḥadīth.</li> <li>◆ He deduces for himself the importance of verifying information before transmitting and spreading it.</li> <li>◆ He explains the effect of truthfulness and honesty (ṣidq) on the life of a believer.</li> </ul>
4	Islamic Rulings and their Higher Purposes (Aḥkām wa Maqāṣid)	Rulings Pertaining to the Acts of Worship (Aḥkām-'Ibādāt)	The Importance and Etiquette of Obligatory Prayers	<ul style="list-style-type: none"> <li>◆ The student explains the importance of obligatory prayers.</li> <li>◆ He mentions the proper behavior in prayer.</li> <li>◆ He shows that he applies the proper behavior in prayer.</li> </ul>
5	Divine Revelation (Wahy)	Noble Ḥadīth	The best of you in moral character	<ul style="list-style-type: none"> <li>◆ He reads the Prophetic ḥadīth properly with meaning and feeling.</li> <li>◆ He explains the meaning the words and expressions of the ḥadīth.</li> <li>◆ He learns the ḥadīth by heart.</li> <li>◆ He follows in the Prophet's footsteps in good manners.</li> </ul>



## Belief in Divine Books

I learn from this Lesson to:

- ◆ mention the names of the Divine Books, and to whom they were revealed
- ◆ compare earlier Divine Books with the Holy Qur'ān.
- ◆ mention that the Holy Qur'ān is the last of the Divine Books.
- ◆ elucidate based on proof that Allah ﷻ has made it easy for us to recite and memorize the Holy Qur'ān.



I take initiative to learn



I remember and reflect

Allah ﷻ says in the Holy Qur'an:

﴿ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نَفَرَقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ﴾ [البقرة: ٢٨٥]

[ 'āmana r-rasūlu bi-mā 'unzila 'ilayhi min rabbihī wa-l-mu'minūna kullun 'āmana bi-llāhi wa-malā'ikatihī wa-kutubihī wa-rusulihī lā nufarriqu bayna 'aḥadin min rusulihī wa-qālu sami'nā wa-'aṭa'nā ghufrānaka rabbanā wa-'ilayka l-maṣīru]

"285. The Messenger believes in that which has been revealed unto him from his Lord and (so do) the believers. Each one believes in Allah and His Angels and His Books and His Messengers. We make no distinction between any of His Messengers and they say: We hear, and we obey. (Grant us) Your forgiveness, our Lord. Unto You is the journeying and the return." (Sūrat al-Baqarah)

- ◆ Who is the messenger intended in the above verse?
- ◆ What did the Prophet ﷺ and the believers believe in?
- ◆ I enumerate the pillars of belief (īmān).
- ◆ Which are books intended in the noble verse?



I use my skills in order to learn

1

I read and infer

The name of the Book and the name of the Messenger who received it:



1 Allah سبحانه وتعالى says:

طه ﴿١﴾ مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴿٢﴾ إِلَّا تَذَكْرَةً لِمَنْ يَخْشَى ﴿طه﴾

[1- Ṭā Hā, 2- mā 'anzalnā 'alayka l-qur'āna li-tashqā, 3- 'illā tadhkiratan li-man yakshā] "1. Ṭā. Hā. 2. We have not revealed unto you (Muhammad) this Quran that you should be distressed, 3. But as a reminder unto him who fears." (Sūrat Ṭā-Hā)

.....	Muhammad ﷺ
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2 Allah سبحانه وتعالى says:

﴿ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَىٰ ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ

وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً﴾ [الحديد: 27]

[thumma qaffaynā 'alā 'āthārihim bi-rusulīnā wa-qaffaynā bi-'īsā bni maryama wa-'ātaynāhu l-'injīla wa-ja'alnā fī qulūbi lladhīna ttaba'ūhu rafatan wa-rahmatan wa-rahbāniyyatan-i btada'ūhā mā katabnāhā 'alayhim 'illā btighā'a riḍwāni llāhi fa-mā ra'awhā ḥaqqa ri'āyatihā fa-'ātaynā lladhīna 'āmanū minhum 'ajrahum wa-kathīrun minhum fāsiqūna]

"27. Then We caused Our messengers to follow in their footsteps; and We caused Jesus, son of Mary, to follow, and We gave him the Gospel, and placed in the hearts of those who followed him compassion and mercy." (Sūrat al-Ḥadīd)

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3 Allah سبحانه وتعالى also says:

﴿إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَىٰ ﴿١٨﴾ صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ ﴿١٩﴾﴾ [الأعلى]

[18. 'inna hādhā la-fī ṣ-ṣuḥufi l-'ūlā 19. ṣuḥufi 'ibrāhīma wa-mūsā]

"18. This is indeed in the former scrolls, 19. the scrolls of Ibrāhīm (Abraham) and Mūsā (Moses)." (Sūrat al-'Alā)

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al-Tawrah (the Torah)	.....
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﴿ءَامَنَ الَّذِينَ﴾  
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## Lesson One

### 2 I read and answer

Rashid: Dad, I read on the internet about belief in the Divine Books.

Father: Excellent, my son. You are eager to learn. Can you tell us what message the Divine Books came with?

Rashid: The Holy Qur'ān calls people to the tawḥīd of Allah (declaring the Absolute Oneness of Allah), but I do not know exactly the content of the previous Divine Books.

Saeed: I do not know, either. Tell us, Dad.

Father: Bring the Qur'ān, Rashid, and read for us verse number 25 from Sūrat al-Anbiyā'.

Rashid:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ: ﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾ [الأنبياء].

[ 'A'ūdhu bi-llāhi mina sh-shayṭāni r-rajīmi: wa-mā 'arsalnā min qablīka min rasūlin 'illā nūḥī 'ilayhi 'annahū lā 'ilāha 'illā 'ana fa-'budūni]

I seek refuge in Allah from the damned devil:

"25. And We sent no messenger before you but We revealed to him, (that): There is no deity except Me (Allah), so worship Me." (Sūrat al-Anbiyā')

Father: So do you know now?

Saeed: Yes, they all came with one message: the tawḥīd of Allah (declaring the Absolute Oneness of Allah). That is to say, all Divine Books call towards worshipping Allah alone without any partner.

Father: Well-done, Saeed. All these Books were revealed by Allah to guide people to the truth and teach them benevolence and good and virtuous character. The last of these books was the Holy Qur'ān which came to explain and clarify everything while this was not the case with the previous Divine Books.

Saeed: Do you mean, Dad, that the Holy Qur'ān was sent for the whole of humanity?

Father: Open the Qur'ān and go to Sūrat Sabā. Read verse number 28 and you will find the answer.

Saeed:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ: ﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا﴾ [سبأ: 28].

1. [ 'A'ūdhu bi-llāhi mina sh-shayṭāni r-rajīmi: wa-mā 'arsalnāka 'illā kāffatan li-n-nāsi bashīran wa-nadhīran]

I seek refuge in Allah from the damned devil:

"And We have not sent you (O Muhammad) except as a giver of glad tidings and a warner to all mankind" (Sūrat Sabā)



Father: So do you see, Saeed? The previous Divine Books were all sent to certain specific communities and not others. In contrast, the Holy Qur'ān was sent to the entire humankind.

Rashid: Alḥamdulillāh, all praise be to Allah Who sent to us the Holy Qur'ān in order that we maybe guided by it, and Who facilitated for us its recitation and memorization.

Father: Alḥamdulillāh, indeed all praise be to Allah who safeguarded and protected the Qur'ān from the alterations and distortions that affected the previous Divine Books.

Saeed: How did these alterations and distortions creep into the previous Divine Books, Dad?

Father: Knowledge of the previous Scriptures was limited to religious scholars, who would explain the words of Allah in according to their whims and fancies. So they made ḥarām (forbidden) what was ḥalāl (permissible), and made ḥalāl what was ḥarām. They would write this down in their books and teach it to the people on the basis that this was from Allah.

Rashid: Why should we then believe in previous Scriptures?

Father: My dear children, we believe that Allah revealed these Divine Books to His Messengers; but we are dutybound to act in accordance with is stated in the Holy Qur'ān which is the last and final of these Divine Books. Moreover, Allah combined in the Qur'ān all the good qualities and features of the previous Divine Books and made it the most comprehensive, most supreme and most perfect of them all. Moreover, Allah took it upon Himself to protect it and safeguard from any alteration and distortion. Allah ﷻ says:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾ ﴾ [الحجر].

[innā nahnu nazzalnā dh-dhikra wa-innā lahū la-ḥāfiẓūna]

"9. We Ourselves have revealed the Quran and We (Ourselves) are its Protectors."  
(Sūrat al-Ḥijr)

3 I read and find out

﴿ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿١٧﴾ ﴾ [القمر].

[wa-la-qad yassarnā l-qur'āna li-dh-dhikri fa-hal min muddakirin]

"17. Certainly We have made the Qur'ān easy for the purpose of remembrance and admonition; but is there any that will remember and take admonition?" (Sūrat al-Qamar)

1 What does Allah ﷻ tell us in this holy verse?

2 What is the wisdom (ḥikmah) behind making the Qur'ān easy to recite, understand and memorize?

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Belief in Divine Books



# Lesson One

## 4 I cooperate with my classmates

1 We compare the Holy Qur'ān with the previous Divine Books.

Comparison	The Holy Qur'an	Previous Divine Books
Point of Similarity	.....	
Points of Difference	.....	They were revealed to specific communities.
	It contains a clear and detailed exposition (of things).	.....
	.....	.....
	.....	.....

## 5 - We discuss, then arrange the following Divine Books according to their order of revelation

Ṣuḥūfibrāhīm (the Scrolls of Abraham) - al-Qur'ān al-Karīm (the Holy Qur'ān) - al-Injīl (the Gospel) - al-Tawrah (the Torah)

The 1st	The 2nd	The 3rd	The 4th	The 5th
.....	.....	al-Zabūr (the Psalms)	.....	.....

## 6 - I speak to my classmates about

- my belief in divine books.
- my feelings and emotions during the recitation of the Holy Qur'ān.





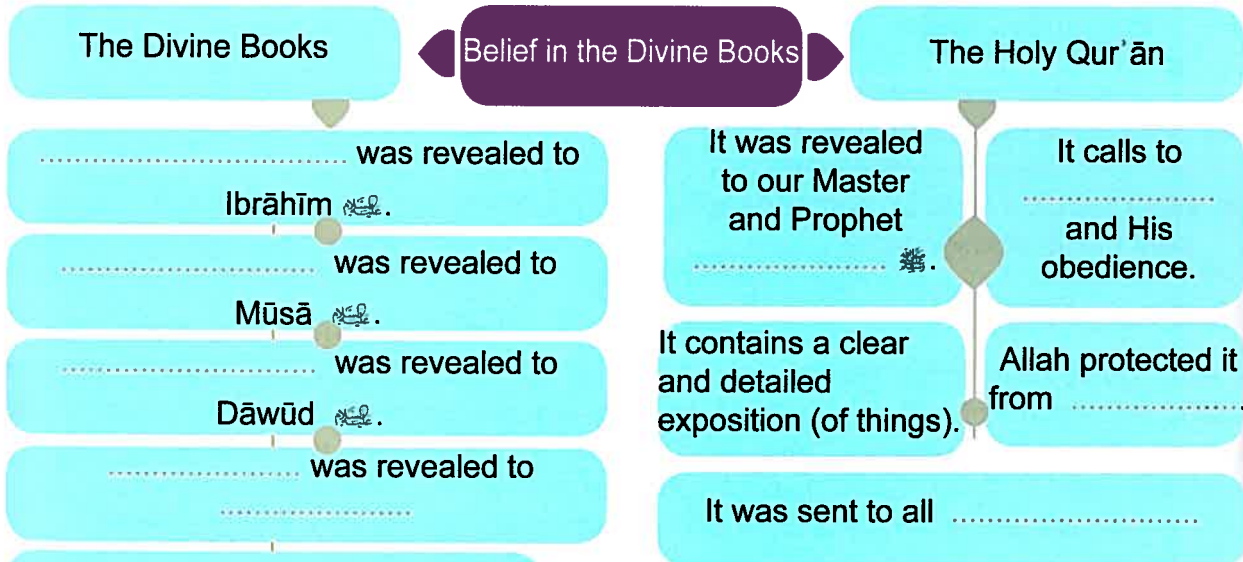
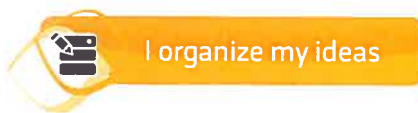
7 I think in order to be creative

I formulate a monthly plan to organize my time, so I'm able to perform my various activities, carry out my daily chores and stipulate definitive times in my daily timetable for memorizing new verses from the Qur'ān.

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8 I search for:

I search on the internet for one proof that demonstrates the miraculousness of the Holy Qur'ān and talk about it in front of the class.



They call to .....

They did not encompass everything. They were sent to specific communities.

.....





## Lesson One



I recite the Holy Qur'an

Allah سبحانه وتعالى says:

﴿ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ﴾ [البقرة: ٢٨٥]

[‘āmana r-rasūlu bi-mā ‘unzila ‘ilayhi min rabbihi wa-l-mu‘minūna kullun ‘āmana bi-llāhi wa-malā‘ikatihi wa-kutubihī wa-rusulihī lā nufarriqu bayna ‘aḥādin min rusulihī wa-qālū sami‘nā wa-‘aṭā‘nā ghufrānaka rabbanā wa-‘ilayka l-maṣīru]

“285. The Messenger believes in that which has been revealed unto him from his Lord and (so do) the believers. Each one believes in Allah and His Angels and His Books and His Messengers. We make no distinction between any of His Messengers and they say: We hear, and we obey. (Grant us) Your forgiveness, our Lord. Unto You is the journeying and the return.” (Sūrat al-Baqarah)



I leave my mark

My behavior is my responsibility:

- ◆ What should I do to be someone who is truly a believer in the Books that Allah has sent to His Messengers?

I love my country

Rashid got to know one of the new students at school. The strange thing is that this student reads the teachings and directives of the Holy Qur’ān, but does not act accordingly. He used to live abroad with his family, and Rashid noticed that he was not performing his ṣalāh properly.

- ◆ I explain what I would have done to help this student if I had been in Rashid's situation .
- ◆ I draw up an action plan to create awareness among my friends at school about the importance of prayer in their lives and then set about implementing it.



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## Student Activities

### I answer by myself

#### 1 Activity One

I complete the following table with the appropriate expressions:

The Revealed Book	The Messenger to Whom it was Revealed
The Holy Qur'ān	.....
.....	Mūsā <small>عليه السلام</small>
Al-Injīl (the Gospel)	.....
Al-Zabūr (the Psalms)	.....
.....	Ibrāhīm <small>عليه السلام</small>

#### 2 Activity Two

I read the following texts, then write what they signify:

1 Allah سبحانه وتعالى says:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾ [الحجر]

[innā nahnu nazzalnā dh-dhikra wa-'innā lahū la-ḥāfiẓūna]

"9. We Ourselves have revealed the Quran and We (Ourselves) are its Protectors." (Sūrat al-Ḥijr)

2 Abu Huraira رضي الله عنه reported that the Prophet ﷺ said:

... "والأنبياء إخوة لعلات، أمهاتهم شتى، ودينهم واحد..."

"... and the Prophets are paternal brothers; their mothers are different, but their religion is one." [Narrated by al-Bukhārī and Muslim]

# Lesson One

## 3 Activity Three

I give my opinion about the following scenarios:

- 1 He is busy playing electronic games instead of learning the Holy Qur'ān.  
.....
- 2 He knows that ṣalāh (prayer) is obligatory on every Muslim, but still he fails to perform it regularly.  
.....
- 3 He participates in the Holy Qur'ān Memorization Competition.  
.....
- 4 He visits his non-Muslim friend and plays with him.  
.....

I enrich my experience:

I search for other names by the Holy Qur'ān is known and 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	Mentioning the names of the Divine Books and to whom they were revealed.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	Comparing the Holy Qur'ān and the earlier scriptures.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	Explaining that the Holy Qur'ān is the last of the Divine Books.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	Explaining on the basis of evidence that Allah ﷻ has made it easy to recite and memorize the Holy Qur'ān.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## ﴿ Sūrat al-Ṭāriq ﴾

I learn from this

Lesson to:

- ◆ recite Sūrat al-Ṭāriq while observing the rules of proper recitation.
- ◆ memorize Sūrat al-Ṭāriq properly.
- ◆ explain the Qur'ānic vocabulary contained in the verses.
- ◆ explain the overall meaning of the verses.



I take initiative to learn



I read and reflect

- ◆ How do stars move in the sky?
- ◆ Why do stars not collide with one another?



I use my skills in order to learn

I recite and memorize

### سورة الطارق

قَالَ تَعَالَى: ﴿۱﴾ وَالسَّمَاءِ وَالطَّارِقِ ﴿۲﴾ وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿۳﴾ إِنَّ كُلَّ نَفْسٍ لَمَّا عَلَيْهَا  
 حَافِظٌ ﴿۴﴾ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿۵﴾ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿۶﴾ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ  
 ﴿۷﴾ إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ﴿۸﴾ يَوْمَ تُبَلَى السَّرَائِرُ ﴿۹﴾ فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ﴿۱۰﴾ وَالسَّمَاءِ ذَاتِ الرَّجْعِ ﴿۱۱﴾  
 وَالْأَرْضِ ذَاتِ الصَّدْعِ ﴿۱۲﴾ إِنَّهُ لَقَوْلُ فَصْلٍ ﴿۱۳﴾ وَمَا هُوَ بِالْهَزْلِ ﴿۱۴﴾ إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿۱۵﴾ وَأَكِيدُ كَيْدًا  
 ﴿۱۶﴾ فَمَهْلِكُ الْكَافِرِينَ أَهْمَهُمْ رُوَيْدًا ﴿۱۷﴾

## Lesson Two

### Sūrat al-Ṭāriq

bi-smi llāhi r-raḥmāni r-raḥīmi

wa-s-samā' i wa-ṭ-ṭāriqi (1) wa-mā 'adrāka mā ṭ-ṭāriqu (2) an-najmu th-thāqibu (3) 'in kullu nafsin lammā 'alayhā ḥāfiẓun (4) fa-l-yanẓuri l-'insānu mimma khuliqa (5) khuliqa min mā 'in dāfiqin (6) yakhruju min bayni ṣ-ṣulbi wa-t-tarā'ibi (7) 'innahū 'alā raj'ihī la-qādirun (8) yawma tublā s-sarā'iru (9) fa-mā lahū min quwwatin wa-lā nāṣirin (10) wa-s-samā' i dhāti r-raj' i (11) wa-l-'arḍi dhāti ṣ-ṣad' i (12) 'innahū la-qawlun faṣlun (13) wa-mā huwa bi-l-hazli (14) 'innahum yakīdūna kaydan (15) wa-'akīdu kaydan (16) fa-mahhili l-kāfirīna 'amhilhum ruwaydan (17)

### The Night-Visitant (Star of Piercing Brightness)

(Sūrat al-Ṭāriq)

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

1. By the Sky and the Night-Visitant;-
2. And what will explain to thee what the Night-Visitant is?-
3. (It is) the Star of piercing brightness;-
4. There is no soul but has a protector over it.
5. Now let man but think from what he is created!
6. He is created from a drop emitted-
7. Proceeding from between the backbone and the ribs:
8. Surely (God) is able to bring him back (to life)!
9. The Day that (all) things secret will be tested,
10. (Man) will have no power, and no helper.
11. By the Firmament which returns (in its round),
12. And by the Earth which opens out (for the gushing of springs or the sprouting of vegetation),-
13. Behold this is the Word that distinguishes (Good from Evil):
14. It is not a thing for amusement.
15. As for them, they are but plotting a scheme,
16. And I am planning a scheme.
17. Therefore grant a delay to the Unbelievers: Give respite to them gently (for awhile).

### I explain the Qur'ānic vocabulary

- › **al-Ṭāriq**: the star that has a piercing light and strong rays that can penetrate anything that it encounters.
- › **Ḥāfiẓ (guardian)**: one of the angels and writes down the provision, life and deeds of man.





2 I reflect on the Qur'ānic verses and answer

- ◊ What truth is Allah emphasizing through this oath?
- ◊ What is incumbent on a person to do when he realizes that the angels are writing down what he says and does?

3 I read and extrapolate

- 1 In verses (5 – 8), Allah orders man to look into the origin of his creation. This is in order that he realizes Allah's Grace and Favor upon him, and in order that he realizes his true worth such that he does not become haughty and arrogant, for he is created from a base and despised fluid. This is also in order that he realizes that Allah, Who created him, is able to bring him back to life after he dies and bring him to account for his deeds, without there being any power that can prevent Allah from doing that, nor any helper for man find refuge with.
- 2 Some of the sates human beings will find themselves in on the Day of Resurrection:
  - ◊ They stand before Allah acknowledging all that they have done and receive just recompense from Allah *سَجَاتِهِ رَعَالِي*.
  - ◊ Their secrets and all that they have concealed in their chests are exposed.
  - ◊ They do not possess any power that can help them or protect them from the punishment.
- 3 What should a person do when he realizes:
  - ◊ That Allah is able to bring him back to life once again after his demise?

.....

.....
- ◊ That his evil deeds which he had concealed from people will be exposed on the Day of Resurrection?



## Lesson Two

4

I cooperate with my classmates

1 We read, then answer.

وَالسَّمَاءِ ذَاتِ الرَّجْعِ	Allah ﷻ swears by the sky, which returns; that is, it returns what rises to it from the earth back to earth, and that a lot of what falls from its elevated parts on to the earth is returned to the source from which it has fallen on to the earth.
وَالْأَرْضِ ذَاتِ الصَّدْعِ	Allah ﷻ swears by the earth which breaks and splits (with the growth of plants, trees and flowers).
إِنَّهُ لَقَوْلٌ فَصْلٌ	Truly, this (Quran) is a decisive word that distinguishes decisively and conclusively between truth and falsehood.
وَمَا هُوَ بِالْهَزْلِ	It does not contain an inkling of jokes, falsehood or idle and vain talk; on the contrary, it is the truth because it is the words of the Most Decisive of Judges and Wisest of Rulers, Allah ﷻ.

- ◆ What should a person do when he realizes that the Holy Qur'ān is the Word of Truth? .....

2 We read and discuss

إِنَّهُمْ	That is, those who disbelieve in the Messenger of Allah ﷺ and the Holy Qur'ān.
يَكِيدُونَ كَيْدًا	they secretly plan and conspire to destroy the religion of Islam.
وَأَكِيدُ كَيْدًا	I uncover the plans and plots of the wrongdoers, and make the truth visible and manifest such that they are unable to prevent what Allah ﷻ intends and chooses.
فَمَهْلُ الْكَافِرِينَ أَهْلُهُمْ رُوَيْدًا	Just wait for a little while, for they will know the end of their affairs and the consequences of their actions when the punishment befalls them.



After his son was taken prisoner in the Battle of Badr, 'Umayr ibn Wahb said to Şafwān ibn Umayyah while in Makkah in a secluded place with no one present: "By Allah, had I not been burdened with debts and small children, I would have gone to Muhammad and kill him." So Şafwān ibn Umayyah said to him: As for your debts, I will settle them on your behalf, and as for your children, (consider them) as my own children. So, go and do what you originally intended to do. So, 'Umayr ibn Wahb set out for al-Madinah, carrying with him his poisoned sword, and pretending that he wanted to pay ransom for the freedom of his son. When he arrived in al-Madinah, 'Umar ibn al-Khaţţāb ؓ saw him. He said: "This is the enemy of Allah, 'Umayr ibn Wahb, he has come here with evil intentions." Then he took him to the Prophet ﷺ after he tied him with the belt of his sword. He said: "O Messenger of Allah, this is the enemy of Allah, 'Umayr!" The Prophet ﷺ said: "Release him, 'Umar!" So, 'Umar released him. The Prophet ﷺ then said: "Come near me, 'Umayr! What made you come here?"

'Umayr answered: "I have come to ransom my son." The Prophet ﷺ: "Why this sword, then?" He answered: "Allah's curse be on these swords; were they of any use to us on the Day of Badr?" The Prophet ﷺ said to him: "Didn't you say to Şafwān ibn Umayyah: 'Had I not been burdened with debts and small children, I would have gone to Muhammad and kill him.,' and he said to you: As for your debts, I will settle them on your behalf, and as for your children, (consider them) as my own children, so go and continue with what you originally intended.' 'Umayr was shocked and said to him: "By Allah, this is exactly what transpired between the two of us, and absolutely no one knows about except Allah, and you are the Messenger of Allah." (Narrated by Ibn Mandah with a good chain of transmitters)

◆ What was the scheme that 'Umayr ibn Wahab and Şafwān ibn Umayyah plotted?



◆ How did Allah frustrate their plan and render it null and void?



5 I think in order to be creative

◆ What would happen if all the water of the seas evaporated up into the sky and never returned to earth?



6 I search

I look up the story of the Prophet ﷺ leaving his house on the day of the Hijrah (Migration to al-Madīnah) right in full view of the Quraysh without them being able to spot him, showing how Allah ﷻ frustrated their plan and speak about it to my classmates.

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## Lesson Two

I organize my ideas

I complete the chart with what is suitable:

Sūrat al-Tāriq

Allah سُبْحَانَهُ وَرَعَالِي swears

by the heaven and the star of piercing brightness, by the heaven which returns (with rain time after time), and the earth which splits (with the growth of plants),

that every human soul

who writes down its provisions, life and acts

that Allah is He Who has created man from

that indeed, the Holy Qur'ān is

that the disbelievers plot against the Prophet ﷺ intent on putting an end to the religion of truth.

Allah سُبْحَانَهُ exposes their plans and makes them backfire on them.

Allah gives a respite to the disbelievers, but He

Able to and take account of him for his actions.

I recite the Holy Qur'an

Allah سُبْحَانَهُ وَرَعَالِي says:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَلَىٰ اللَّهُ الْمَلِكُ  
الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَبِيرِ ﴿١١٦﴾ [المؤمنون].

115. 'a-fa-ḥasibtum 'annamā khalaqnākum 'abathan wa-'annakum 'ilaynā lā turja'ūna

116. fa-ta'ālā llāhu l-maliku l-ḥaqqu lā 'ilāha 'illā huwa rabbu l-'arshi l-karīmi

115. Did you then think that We had created you in jest, and that you would not be brought back to Us (for account) " ?

116. Therefore exalted be Allah, the King, the Truth: there is no god but He, the Lord of the Throne of Honour!



My behavior is my responsibility:

- ◆ I state what I do while showing awareness that Allah is watching me.

I love my country

- ◆ I express my opinion about the launching of the Hope Spacecraft to explore Planet Mars.
- ◆ I compose a sentence in which I express the pride and joy I feel at the achievements of my country.



## Lesson Two

### Student Activities

I answer by myself

#### 1 Activity One

I indicate which of the following deeds of a person are recorded by the angels:

Act	Recorded	Not Recorded
One student insulted another student using foul language.		
A student indicated with his hand and hit his friend in the face by mistake.		
A girl prayed to Allah ﷻ thanking Him for obtaining the highest grade in the examination.		
A man talked in his sleep.		
He took money from his friend's wallet without anyone seeing him.		

#### 2 Activity Two

I read the following texts, then write what they indicate:

١ قال الله عز وجل: ﴿فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ﴾ قَالَ كَمْ لَيْتُ قَالَ لَيْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَل لَّيْتُ مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾ [البقرة]

259. fa-' amātahu llāhu mi' ata 'āmin thumma ba' athahū qāla kam labithta qāla labiththu yawman 'aw ba' ḍa yawmin qāla bal labithta mi' ata 'āmin fa-nzur 'ilā ṭa 'āmika wa-sharābika lam yatasannah wa-nzur 'ilā ḥimārika wa-li-naj' alaka 'āyatan li-n-nāsi wa-nzur 'ilā l-' iẓāmi kayfa nunshizuhā thumma naksūhā laḥman fa-lammā tabayyana lahu qāla 'a' lamu 'anna llāha 'alā kulli shay' in qadīrun.

"And Allah made him die a hundred years, then brought him back to life. He said: How long have you tarried thus? (The man) said: I have tarried a day or part of a day. (He) said: Nay, but you have tarried for a hundred years. Just look at thy food and drink which have not spoiled! Look at your donkey! And (We did) this to make you a sign for the people! Look at the bones, how We raise them, and then cover them with flesh! And when (the matter) became clear unto him, he said: I know now that Allah is Able to do all things. (259)" (Sūrat al-Baqarah)

2 قال الله عز وجل: ﴿أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً نَحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ﴾ [الجاثية]

21. 'am ḥasiba lladhīna jtarahū s-sayyi'āti 'an naj'alahum ka-lladhīna 'āmanū wa-'amilū ṣ-ṣāliḥāti sawā'an maḥyāhum wa-mamātuhum sā'a mā yaḥkumūna

"21. Or Do those who do evil deeds think that We shall hold them equal with those who believe and do righteous deeds, - that equal will be their life and their death? Bad is their judgment!" (Sūrat al-Jāthiyah)

3 The disbelievers of Quraysh set out after the Prophet ﷺ following him to the Cave of Thawr after he left for the Migration. When they arrived at the entrance of the Cave of Thawr, they found a spider that had spun its web over the cave opening and a pigeon that had built its nest in front of it. So they left. Abū Bakr aṣ-Ṣiddīq رضي الله عنه said (recounting the episode): "If one of them had just looked at the spot where his feet were, he would most certainly have seen us." (Narrated by al-Bukhārī and Muslim)

### 3 Activity Three

I express my opinion on the following scenarios:

Attitudes	Agree	Disagree
He is eager to read and learn the Qur'ān in order to observe its injunctions and teachings in his life.	<input type="checkbox"/>	<input type="checkbox"/>
He wanted to pass the examination, so he resorted to cheating.	<input type="checkbox"/>	<input type="checkbox"/>
He reads the Holy Qur'ān but does not carry out the orders of Allah <small>سجد، يعاقب</small> .	<input type="checkbox"/>	<input type="checkbox"/>
He obtained a doctoral degree (PhD) and then used his knowledge to serve his country.	<input type="checkbox"/>	<input type="checkbox"/>

## Lesson Two

### I enrich my experience:

- ◆ I watch the documentary film "Başmat al-Thuqb al-Aswad" (The Imprint of the Black Hole) to realize and appreciate the greatness of Allah's Creation.

### I assess myself:

I rate my progress level in the specified learning area:

Ser. No.	Learning Area	Excellent	Good	Acceptable
1	Reciting Sūrat al-Ṭāriq correctly.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	Memorizing Sūrat al-Ṭāriq properly.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	Explaining the Qur'ānic vocabulary contained in the sūrah.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	Giving the overall meaning of the verses.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



## Verifying Information

I learn from this  
Lesson to:

- ◆ learn the noble ḥadīth by heart.
- ◆ give the general meaning of the ḥadīth.
- ◆ find out the importance of verifying information before transmitting it.
- ◆ explain the effect of truthfulness on a believer's life.



I take initiative to learn

- ◆ How many pieces of news do you hear in one day?
- ◆ What kind of news do you hear?
- ◆ How do you deal with the news?
- ◆ Can you tell all the news that you hear?



I use my skills in order to learn

1

I read and reflect

The father asked his three sons to write down a text message received from one of their friends. The message ended with: "Send and earn rewards!". The following morning, out of obedience to their father, they all brought with them a piece of paper on which the respective messages had been written. Each of them began to read his message.

Father: Did you send it to others, Ahmad?

Ahmad: Yes, Dad, as soon as I read "Send and earn rewards!"

Father: And you, Khalid?

Khalid: I sent it because I already knew beforehand that the information it contained was correct.

Father: And you, Sultan?

Sultan: I have not sent it to anyone for fear that the information might be false, and this will result in Allah ﷻ writing me down as a liar.

Father: Well done, Sultan. This is exactly the message that I wish to bring home to you, my sons. A Muslim must always verify information before he passes it on to others, particularly if it involves a Sharī'ah ruling, a Prophetic ḥadīth, or information that is deemed hurtful and harmful to others, so that Allah ﷻ will not write us down as liars.



## Lesson Three

Khalid: How do you go about making sure that information is sound and correct?

Father: From Fatwa centers or credible scholars and expert authorities.

**And you, dear student, what will you do with such a message?**

### 2 I read and memorize

Hafṣ ibn 'Āṣim رضي الله عنه said: The Messenger of Allah ﷺ said:

كفى بالمرء كذبا أن يحدث بكل ما سمع

"It is enough for it to be deemed falsehood and lies that someone goes around saying and repeating everything he hears." (Narrated by Muslim)

The general meaning of the noble ḥadīth:

Refrain from transmitting what people say without first verifying it (i.e. making sure that they are true), because this may cause you to pass on false information, which constitutes a sin.

### 3 I read and explore

It was said to a highly renowned companion of the Prophet ﷺ: "Your friend has received revelation (as prophet)." He answered: "He has spoken the truth." They said: "and Jibrīl (Gabriel) descended upon him!" He said: "He has spoken the truth." They said: "And he told us that he was transported by night to the Aqṣā Mosque! He answered: "He has spoken the truth." They said: "And he told us that he was carried up into the Heavens!" He said: "He has spoken the truth." Then it was said to him: "You are indeed al-ṣiddīq (the one who is utterly devoted to truthfulness) while you're alive and after you have passed on (from this world)."

- ◆ What is the name of this highly renowned companion?
- ◆ Who is meant by the one who has spoken the truth in the above text?



4

I read and imitate



Allah sees me and knows what I have in mind; therefore, I am keen to be always truthful in order to gain His love and pleasure.

5

I reflect and answer

I extract from the Qur'ānic verses the reasons that help one to be truthful:

1 Allah ﷻ says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾ [التوبة] ١١٩

yā- ayyuhā lladhīna 'āmanū ttaqū llāha wa-kūnū ma'a ṣ-ṣādiqīna

"119. O you who believe! Be careful of your duty to Allah, and keep the company of those who are truthful." (Sūrat al-Tawbah)

1

.....

2

the company of the truthful.

2 Allah ﷻ says:

﴿فَلَمَّا أَسْلَمَا وَقَلَّ لِلْجَبِينِ (١٠٣) وَنَدَيْنَاهُ أَنْ يَتَّيْرِهِمْ (١٠٤) قَدْ صَدَقْتَ الرَّيَاءُ إِنَّا كَذَلِكَ

نَجْزِي الْمُحْسِنِينَ﴾ [الصافات] ١٠٥

fa-lammā 'aslamā wa-tallahū li-l-jabīni (103) wa-nādaynāhu 'an yā-ibrāhīmu (104) qad ṣaddaḡta r-ru yā innā ka-dhālika najzī l-muḥsinīna (105)

"103. Then, when they had both surrendered (to Allah), and he had put him down upon his face, 104. We called unto him: O Ibrāhīm:

105. You have already fulfilled the vision. Lo! thus do We reward those who good." (Sūrat al-Ṣāffāt)

.....





# Lesson Three

3 Allah ﷻ says:

﴿وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطٰنًا نَّصِيرًا﴾ [الإسراء]

wa-qul rabbi 'adkhilni mudkhala ṣidqin wa- akhrijni mukhrajā ṣidqin wa-j al lī min ladunka sulṭānan naṣīran  
"80. And say: My Lord! Make me enter a truthful entry and make me exit a truthful exit. And give me from Your presence a sustaining Power." (Sūrat al-Isrā')

## (Du'ā') Supplication

6 I cooperate with my classmates

1 I come up with creative and innovative ways to solve the problem of rumors and the transmission of false information at school.

2 I classify the harmful effects of false rumors.

Damage	Personal	Societal
1	Being described and regarded as a liar	Untrustworthy
2		
3		
4	Leads to immorality	Spreads corruption



## 7 I reflect

- 1 Allah ﷻ says about false rumors:

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾ [النور]

Idh talaqqawnahū bi- 'alsinatikum wa-taqūlūna bi- 'afwāhikum mā laysa lakum bihī 'ilmun wa-tahsabūnahū hayyanan wa-huwa 'inda llāhi 'azīmun

"15. When you welcomed it with your tongues, and uttered with your mouths that whereof you had no knowledge, you counted it a trifle, but in the sight of Allah it is very great." (Sūrat al-Nūr)

- ◆ (Allah ﷻ has conferred on people the blessing of a rational mind in order that they may discern what they hear and use it to judge what they utter.)

## 8 I reflect in order to be creative

- ◆ I state three innovative acts that can be done together with my classmates with truthfulness and honesty to gain the pleasure of Allah ﷻ and spread love and affection in society.

1

2

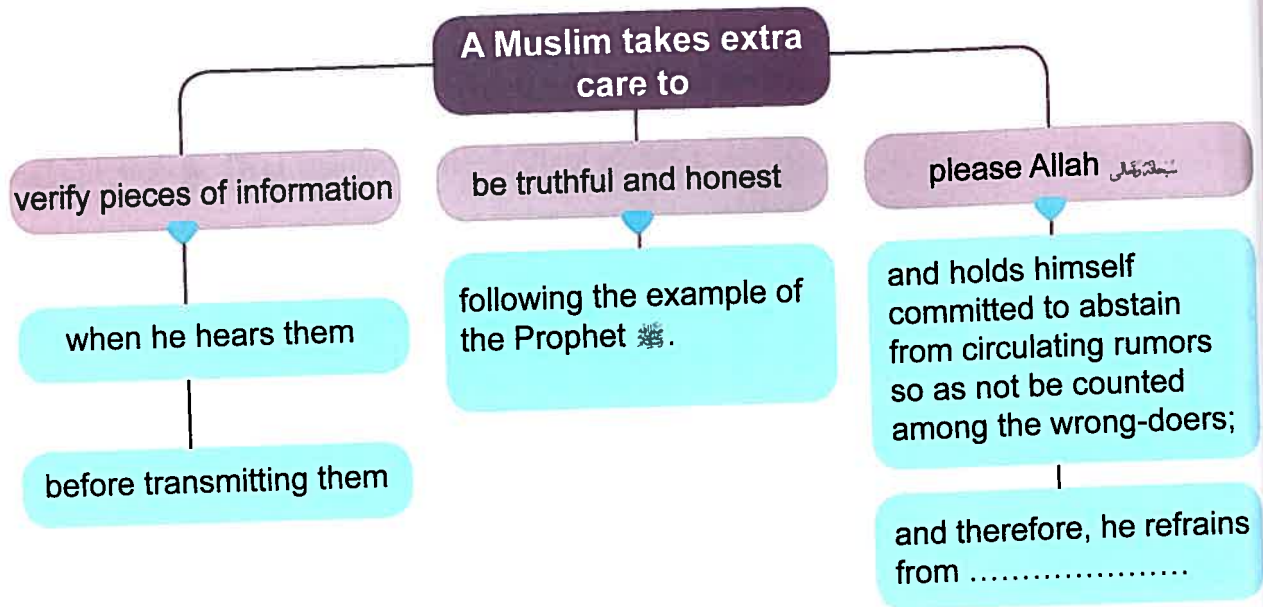
3



I choose as my friends those who are truthful and honest, and I always take care to tell the truth, and not transmit anything I hear without first verifying it, so as not to be counted amongst the liars.

# Lesson Three

I organize my ideas



I recite the Holy Qur'an

Allah ﷻ says:

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ [المائدة: 119]

qāla llāhu hādhā yawmu yanfa'u ṣ-ṣādiqīna ṣidquhum lahum jannātun tajrī min taḥtiḥā l-'anhāru khālidiḥā fīhā 'abadan raḍiya llāhu 'anhum wa-raḍū 'anhu dhālika l-fawzu l-'azīmu

"119. Allah says: This is a day in which their truthfulness profits the truthful, for theirs are Gardens underneath which rivers flow, wherein they are secure for ever, Allah taking pleasure in them and they in Him. That is the great triumph." (Sūrat al-Mā'idah)

I leave my mark

My behavior is my responsibility

- ◆ I promise to be truthful in both word and deed.

I love my country:

- ◆ I fight against bad rumors that compromise the security of my country and put it in harm's way.



## Student Activities

I answer by myself

### 1 Activity One

I offer my advice to each of the following people so that they continue to love what they're doing and not fall prey to rumors:

The journalist:

.....

The salesman:

.....

The student:

.....

### 2 Activity Two

I match the following scenarios with the appropriate types of truthfulness:

Being truthful towards  
Allah ﷻ

Being truthful towards  
Allah's Messenger ﷺ

Fulfilling one's promise

- ◆ He promised to give the amount back after two days, and he gave it on time.  
(.....)
- ◆ He followed the guidance of the Prophet ﷺ regarding verifying information.  
(.....)
- ◆ You fear Allah ﷻ and abstain from acts of disobedience.  
(.....)

### 3 Activity Three

I furnish as proof:

- 1 Al Mughira ibn Shu'ba رضي الله عنه said: The Prophet ﷺ said: "If a person carries a speech which he knows is false, he is one of the liars." (Narrated by Muslim in the introduction of his *Ṣaḥīḥ* compilation)
- ◆ What is this shown to be proof of?

.....



Verifying Information



## Lesson Three

2 Allah ﷻ says:

وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ [الجاثية]

[7. waylun li-kulli 'affākin 'athīmin]  
 "7. Woe unto each sinful liar." (Sūrat al-Jāthiyah)

◆ What is this shown to be proof of?

**I enrich my experience:**

1. I look up the story of the hoopoe in the Holy Qur'ān, and extract from it evidence for verifying information, then show it to my schoolmates.
2. In collaboration with a family member of mine, I look up the Law of Electronic Security, and write down in two lines what I have learnt from it.



**I assess myself:**

I rate my progress level in the specified learning area:

Ser. No.	Learning Area	Excellent	Good	Acceptable
1	My ability to learn the ḥadīth by heart.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	My ability to give the general meaning of the noble ḥadīth.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	My ability to avoid transmitting information without first verifying it.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	My ability to aspire to be truthful and honest in both word and deed.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## The Importance and Etiquette of Obligatory Prayers

I learn from this Lesson to:

- ◆ explain the importance of obligatory prayers.
- ◆ enumerate the ādāb (rules of etiquette) that relate to prayer.
- ◆ demonstrate my ability to apply the proper ādāb (rules of etiquette) that relate to prayer.



I take initiative to learn

1 I observe and compare

- ◆ What does this picture remind you of?
- ◆ How do you know the prescribed times of prayer?
- ◆ Are they fixed across all four seasons of the year?
- ◆ What is the meaning of the following verse from the Holy Qur'ān:

Prayer	Time
Imsak	03:56 AM
Fajr	04:06 AM
Sunrise	05:34 AM
Dhuhr	12:15 PM
Asr	03:42 PM
Maghrib	06:57 PM
Isha	08:27 PM

﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا﴾ [النساء: ١٠٣]

'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 use my skills in order to learn

2 I read and reflect

The father returned with his children from the sports club and asked them to get ready for al-Maghrib Prayer.

Rashid: It is still early, Dad. The mosque is near, so why do we get ready half an hour before the adhān (call to prayer)?

Father: My son, Prayer is one of the most important acts incumbent on Muslims, and it is essential that they perform it regularly and on time.

Salim: Yes, prayer refines the soul, purifies the heart, deepens one's faith, connects him to his Lord and organizes his life. It also strengthens in him the desire to do good deeds and perform charitable acts. It is a light that guides



## Lesson Four

a person in this world and safeguards him against lewd and evil acts and directs him to righteousness.

Father: Prayer, my sons, is one of the greatest pillars of Islam. Allah has ordered us to perform it in all conditions and circumstances: whether one is travelling or resident, healthy or sick. The Prophet ﷺ enjoined it upon his Ummah as a bequest before he died for fear they would treat it lightly and neglect it. It is the first thing one will be asked about on the Day of Judgement, and if it is sound and valid, the rest of his deeds will be also be sound and valid.

Salim: It is a kaffārah (expiation) for one's sins, as said by the Prophet ﷺ: "When the time for a obligatory prayer comes, and if any Muslim offers his prayer with proper ablution, proper humility and proper bowing, it will be an expiation for his past sins, so long as he has not committed a major sin; and this applies for all times." (Narrated by Muslim)

Hamdan: The station of the one who performs prayer is with the truthful, the martyrs and the righteous in the Garden of Paradise.

Father: May Allah bless you, my sons. For Prayer there are certain ādāb (rules of etiquette) that must be adhered to which include:

- 1 offering prayer on time so that you obtain the reward for doing so and so that Allah ﷻ bless you in your knowledge and deeds.
- 2 getting ready early for prayer and waiting for it commence.
- 3 having a intention that is sincere and purely for Allah because Allah accepts only acts that are offered sincerely and purely for His sake.
- 4 performing wuḍū' (ablution) in a perfect manner.
- 5 engaging in dhikr (remembrance) of Allah before and after prayer, like saying:  
(أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ)، (سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، تَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ).

[astaghfiru Allāh, astaghfiru Allāh, astaghfiru Allāh) (subḥānaka llāhumma wa-biḥamdika, wa tabāraka smuka wa ta'ālā jadduka wa lā ilāha ghayruka.)

"I ask Allah to forgive me; I ask Allah to forgive me; I ask Allah to forgive me. Glorified and praised be You, Allah; blessed is your Name, Exalted be Your Name, and there is no God but You."

- 6 walking to prayer calmly and solemnly.
- 7 busying oneself between the adhān (call to prayer) and iqāmah (second call to prayer) with dhikr (invocation), du'ā' (supplication) and tilāwat al-Qur'ān (recitation of the Qur'ān); not disturbing and annoying fellow worshippers in the mosque or dedicated praying area.
- 8 having humility and peace of mind (khusū') in prayer and is expressed inwardly in the heart.

Abdullah: Al-ḥamdu lillāh, I have learnt from you today a lot of ādāb (rules of etiquette) relating to prayer.

Father: In that case, let's perform wuḍū' and hurry to the mosque.



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3 I answer

- 1 What is the importance of prayer?
- 2 I enumerate ādāb (the rules of etiquette) relating to prayer

4 I Say

“O Allah, help me to remember You, thank You and worship You in the best manner!”



Add to Your Knowledge

The servant of Allah should be mindful in his prayer and bring to mind that he is submitting and surrendering to Allah, Lord of the worlds. This inward presence of mind is outwardly expressed on the worshipper's limbs such that they become still, quiet and submissive to Allah سبحانه وتعالى such that he does not play with any part of his body or perform movements other than what belongs to the prayer.

5 I cooperate with my classmates

- ◆ I cooperate with the members of my group and we discuss the acts that violate the ādāb (etiquette) of prayer in the following pictures and write them down:





## Lesson Four



سُبْحَانَ اللَّهِ، وَالْحَمْدُ  
لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ،  
وَاللَّهُ أَكْبَرُ

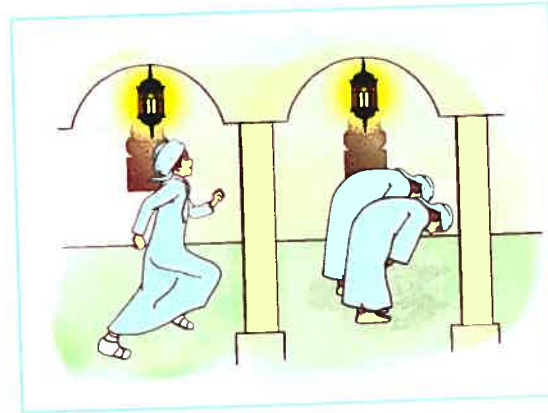
subhāna llāhi, walḥamdu lillāhi, walā ilāha illa  
llāhu, wallāhu akbar.

Glory be to Allah; praise be to Allah; there is no  
god but Allah; and Allah is the Greatest!

اللَّهُمَّ رَبِّ هَذِهِ  
الدَّعْوَةِ التَّامَّةِ

Allāhu akbar  
Allāhumma rabba hādhihi l-da'wati  
ttāmmah.

Allah is the Greatest!  
O Allah, Lord of this perfect prayer.



1

2

3

4

5

6

6 I decide

- 1 To perform prayer with eagerness, love, high aspiration, enthusiasm, and longing for Allah's communion.
  - 2 To improve my appearance before performing prayer by putting on clean clothes, applying perfume and cleaning my teeth using the miswāk (tooth cleaning twig).
- Allah ﷻ says:

﴿يَبْنَیْ ءَادَمَ خُدُوًا زَیْنَتَکُمْ عِنْدَ کُلِّ مَسْجِدٍ﴾ [الأعراف: 31]

31. yā-banī 'ādama khudhū zīnatakum 'inda kulli masjidin

"31. O Children of Adam! Look to your adornment at every place of worship." (Sūrat al-A'raf)

- 3 To do house work, homework and other necessary chores before commencing prayer in order to free my mind from anything other than Allah ﷻ.
- 'Ā'ishah رَضِيَ اللهُ عَنْهَا said: "I heard the Messenger of Allah ﷺ say: No prayer can be performed properly in the presence of food, or when one is resisting the urge to relieve himself (through passing urine or stools)." (Narrated by Muslim)
- 4 to be calm, composed, collected and relaxed when about to perform prayer.
- ◆ What are you going to decide to do after have read the above?

7 I listen and repeat



Allah ﷻ says:

﴿رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ﴾  
 ﴿رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ﴾ [إبراهيم]

40 rabbi j' alnī muqīma ṣ-ṣalāti wa-min dhurriyyatī rabbanā wa-taqabbal du'ā i

41 rabbanā ghfir lī wa-li-wālidayya wa-li-l-mu' minīna yawma yaqūmu l-hisābu

"40. My Lord! Make me one who establishes proper prayer, and of my descendants (too); our Lord! accept my supplication.

41. Our Lord! Forgive me and my parents and the believers on the day when the reckoning is held." (Sūrat Ibrāhīm)

﴿وَأَوْصَنِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا﴾ [مريم: 31]

31. wa-'awsānī bi-ṣ-ṣalāti wa-z-zakāti mā dumtu ḥayyan

"31. And He has enjoined upon me prayer and alms giving for as long as I remain alive." (Sūrat Maryam)



## Lesson Four

### 8 I do a search

- ◆ I search for du'ā's (supplications) that are recommended after hearing adhān (the call to prayer).

.....

.....

### 9 I participate with my creativity

- ◆ I design a smart and innovative project showing some of the errors stemming from the non-observance of ādāb al-ṣalāh (prayer etiquette). I hand it to my teacher to put it up in the school gallery.

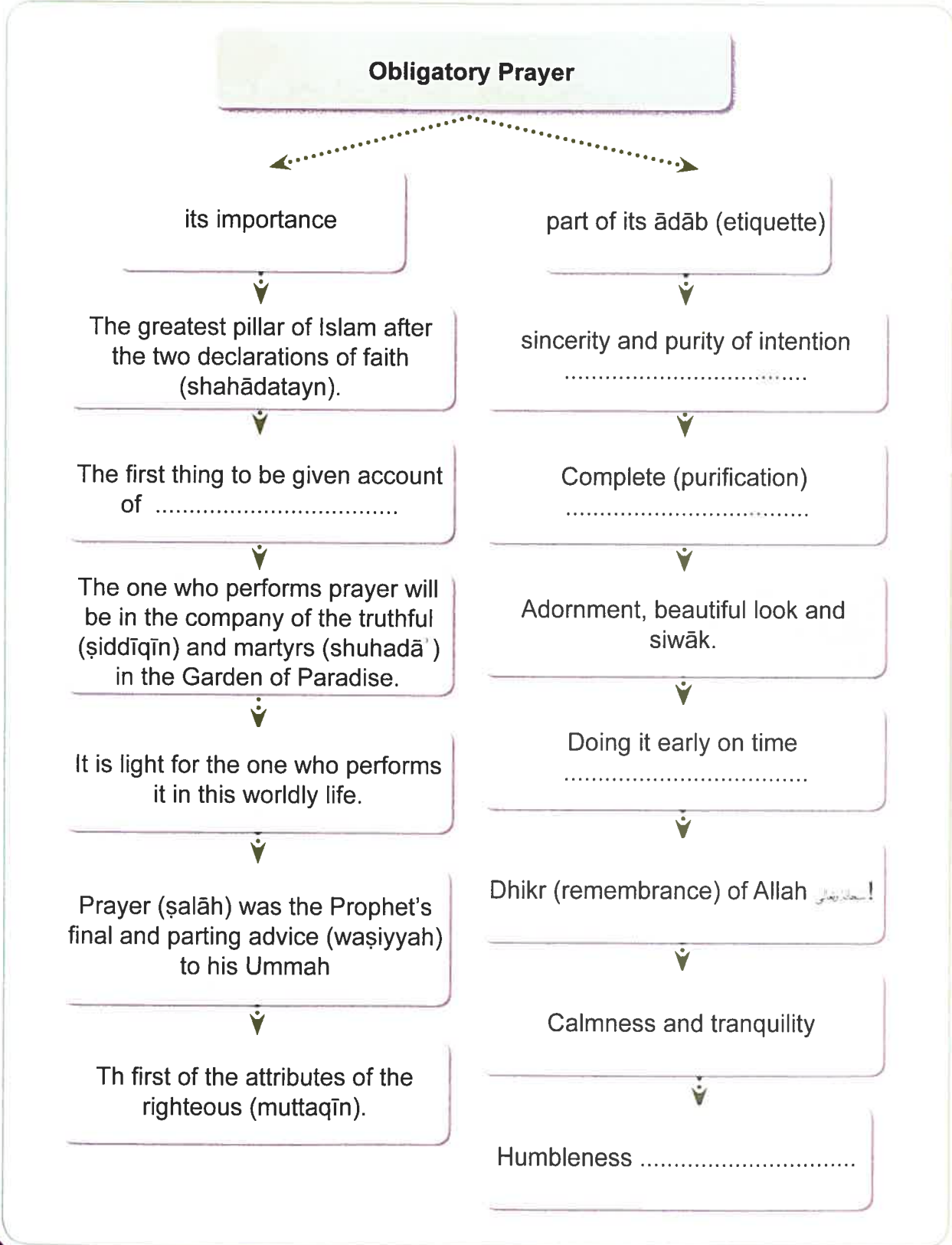




 I organize my ideas

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The Importance and Etiquette of Obligatory Prayers

## Lesson Four



Allah ﷻ says:

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾ أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٣٥﴾ [المعارج].

34. wa-lladhīna hum 'alā ṣalātihim yuḥāfiẓūna 35. 'ulā'ika fī jannātin mukramūna  
"34. And those who are watchful of their prayers,  
35. These will dwell in Gardens, held in honor." (Sūrat al Ma'ārij)



My behavior is my responsibility:

- ◆ I mention what it is that I do until I perform the obligatory prayer.

I love my country:

- ◆ I mention what du'ā' (supplication) I will be making in my prayer for my father, mother and country.



## Student Activities

Answer by myself

### 1 Activity One

I write the number of proof against the particular rule of etiquette that indicates to it:

Ser. No.	Act	Number	Etiquette
1	<p>اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي لِسَانِي نُورًا وَاجْعَلْ فِي سَمْعِي نُورًا وَاجْعَلْ فِي بَصَرِي نُورًا وَاجْعَلْ مِنْ خَلْفِي نُورًا وَمِنْ أَمَامِي نُورًا وَاجْعَلْ مِنْ فَوْقِي نُورًا وَمِنْ تَحْتِي نُورًا. اللَّهُمَّ أَعْطِنِي نُورًا.</p> <p>Allāhummaj' al fī qalbī nūran, wa fī lisānī nūran, waj' al fī sam' ī nūran, waj' al fī baṣarī nūran, waj' al min khalfī nūran, wa min 'amāmī nūran, waj' al min fawqī nūran, wa min taḥtī nūran. Allāhumma 'a'ṭinī nūran.</p> <p>"O Allah! place light in my heart, light in my tongue, place light in my hearing, place light in my eyesight, place light behind me, and light in front of me, and place light above me, and light below me. O Allah! grant me light." (Narrated by al-Bukhārī and Muslim)</p>		Going to prayers early
2	<p>﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ﴾ [البينة]</p> <p>[5 wa-mā 'umirū 'illā li-ya'budū llāha mukhliṣīna lahu d-dīna ḥunafā'a wa-yuqīmū ṣ-ṣalāta wa-yu'tū z-zakāta wa-dhālika dīnu l-qayyimati]</p> <p>"5. Yet they were not commanded except to worship Allah,, dedicating their devotion solely to Him, as people of upright nature and disposition, and to establish prayer and to pay the poor due. That is Religion Right and Straight." (Sūrat al-Bayyinah)</p>		Performing wuḍū' completely and perfectly

وَالَّذِينَ

mother

## Lesson Four

3	"One continues to be in prayer as long as he waits for the (next) prayer." (Narrated by al-Bukhārī and Muslim)		Dhikr (remembrance) of Allah before and after prayer
4	The Prophet ﷺ: "Should I not direct you to something by which Allah obliterates the sins and elevates (your) ranks." They said: "Yes, O Messenger of Allah". He said, "Performing wuḍū' properly, even in difficulty, frequently going to the mosque, and waiting eagerly for the next prayer after a prayer is over; indeed, that is al-ribāṭ (the real struggle and fight)." (Narrated by Muslim)		Sincerity of intention to Allah <small>إخلاص النية لله</small>
5	The Prophet ﷺ says: "If you hear the iqāmah (second call to prayer), then walk to ṣalāh (prayer) in a calm and composed state, and do not rush. Whatever you are able to get (of the prayer in congregation), then pray (it in congregation) and whatever you have missed (of the prayer in congregation), then complete (it on your own afterwards)." (Narrated by al-Bukhārī)		Walking to prayer in peace and tranquility

### 2 Activity Two

I compose a piece of writing on the ādāb al-ṣalāh (etiquette of prayer) and broadcast it over the school radio:

.....

.....

.....



3

## Activity Three

I give my opinion

Ser, No.	Action	Agree	Disagree
1	He performs the Fajr (Dawn) Prayer on Friday at 9:00 A.M. intentionally.		
2	He only observes the proper etiquette of prayer when his mother orders him to do so.		
3	He sat in the mosque reading Sūrat al-Kahf until the Imam ascended the Minbar for Jum'ah prayer.		
4	He makes excessive movements during prayer.		
5	She looks at her watch during prayer.		
6	He contemplates and reflects on the meanings of the words contained in the sūrah that he is reading during prayer.		
7	He washes his face and hands so that he can pray quickly and go back to sleep.		



## Lesson Four

### 4 Activity Four

I show in the table how much of the etiquette of prayer I have observed on Friday and Saturday, by checking (✓) the blank spaces: :

Prayers	Sincerity and Purity of Intention	Going to the Mosque Early	Performing wuḍū' (ablution) completely and thoroughly	Being keen on reading the du'ā' al-istiftāḥ (opening supplication) at the beginning of ṣalāh	Being in a state of tranquility and peace of mind	Humbleness and humility	I make a point of wearing suitable clothes for prayer, applying perfume and cleaning my teeth with a miswāk
Fajr (Dawn)							
Dhuhr (Noon)							
'Aṣr (Afternoon)							
Maghrib (Sunset)							
'Ishā' (Evening)							

### I enrich my experience

I look for the number of the verse and explain it:

قال تعالى: ﴿وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ﴾ [البينة: ٩]

9. wa-lladhīna hum 'alā ṣalawātihim yuḥāfiẓūna

"9. And who are mindful of their prayers." (Sūrat al-Mu'minūn)

### I assess myself:

◆ I color in the square that reflects the specific learning area:

Ser. No.	Learning Area	Excellent	Good	Acceptable
1	I list the ādāb al-ṣalāh (rules of etiquette pertaining to prayer).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I explain the importance of prayer.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	I show evidence for practically observing the etiquette of prayer.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



## The Best of You are the Best in Moral Character

I learn from this Lesson to:

- ◆ read the noble ḥadīth properly with meaning and feeling.
- ◆ explain the vocabulary and linguistic structures of the ḥadīth.
- ◆ memorize the ḥadīth firmly and solidly.
- ◆ follow the example of the Prophet ﷺ in good character.



I take initiative to learn

2 I answer

Allah سبحانه وتعالى says:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾ [الأحزاب]

21. la-qad kāna lakum fī rasūli llāhi 'uswatun ḥasanatun li-man kāna yarjū llāha wa-l-yawma l- ākhira wa-dhakara llāha kathīran

"21. Verily you have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and remembers Allah profusely." (Sūrat al-Aḥzāb)

- ◆ I mention some of the character traits of the Prophet ﷺ so that I can emulate him therein:




- ◆ I explain how I express my love for the Prophet ﷺ through my behavior and conduct.
- ◆ Why do we follow the example of our Prophet Muhammad ﷺ?



I use my skills in order to learn

1

I read and memorize

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: لَمْ يَكُنِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاحِشًا وَلَا مُتَفَحِّشًا، وَكَانَ يَقُولُ: خِيَارُكُمْ أَحْسَنُكُمْ أَخْلَاقًا

Abdullāh ibn 'Amr ؓ said that the Prophet ﷺ was not indecent by nature, nor did he assume or commit indecency on purpose. He used to say: "The best of you are the best in moral character." (Narrated by al-Bukhārī and Muslim)



## Lesson Five

### I explain the vocabulary

- > **Fāhishan** (indecent by nature): a person whose words or acts are indecent.
- > **Mutafahhishan**: a person who deliberately and intentionally performs indecent acts.
- > **Khiyārukum**: The best of you: those who are the best in rank with Allah.
- > **Husn al-Khuluq**: Doing good to others, abstaining from harming them, having cheerful countenance and demeanor.

### 2 I reflect

- 1 The Messenger of Allah ﷺ was not insulting, indecent or abusive in his speech.
- 2 He would not address anyone face-to-face with something they dislike whether it be in word or deed.
- 3 Good character is attained by adopting virtue and abandoning vice.

I love my character to be like that of the Prophet ﷺ.



### 3 I cooperate with my classmates

We identify in the following situations the good mannered person emulating the example of the Prophet ﷺ:

Ser, No.	Situations	Emulating the Prophet ﷺ	Not emulating Him
1	He quarreled with his classmate, and then insulted him for being fat.		
2	He says to his friend in class: You are a liar.		
3	He put the empty juice can in the bag of one of his classmates in order to make the others laugh.		
4	She met her friend and greeted her with a smile, then invited her to have tea with her.		
5	He found a tree branch in the school courtyard and removed to avoid anyone getting injured by it.		
6	He is keen to obey his parents and accept their advice.		
7	He received a message on his mobile phone containing ridicule and derisive and divisive comments, and sent it to others.		
8	He saw an old man wanting to cross the street, so he helped him cross to the other side.		

I choose as my friends people who are good mannered.



I always make sure to wear modest and clean clothes as a way of inacting the guidance of our Noble Messenger ﷺ.



### 3 I read and infer

1 "كَانَ يَخِيطُ ثَوْبَهُ ، وَيُخَصِّفُ نَعْلَهُ، وَيَعْمَلُ مَا يَعْمَلُ الرَّجَالُ فِي بُيُوتِهِمْ"

1 'Ā'ishah رضي الله عنها said: "He (the Prophet ﷺ) used to sew his dress, repair his shoes and work like other men in his house." (Narrated by Aḥmad through a valid chain of transmitters).

One of the character traits of the Prophet ﷺ is: (tawāḍu' - humbleness and humility)

2 عَنْ أَبِي قَتَادَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنِّي لَأَقُومُ فِي الصَّلَاةِ أُرِيدُ أَنْ أَطَوَّلَ فِيهَا، فَأَسْمَعُ بُكَاءَ الصَّبِيِّ، فَاتَّجَوَّزُ فِي صَلَاتِي كَرَاهِيَةً أَنْ أَشُقَّ عَلَى أُمِّهِ "

2 Abū Qatādah reported the Prophet ﷺ as saying: "I start prayer intending to make it long, then I hear a baby crying, so I do it quickly for fear that I might cause hardship and difficulty to his mother." (Narrated by al-Bukhārī and Muslim, and the wording here is that of al-Bukhārī)

One of the character traits of the Prophet ﷺ is: ( ..... )

3 قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ "

3 The Prophet ﷺ said: "Modesty (ḥayā') only brings about good." (Narrated by al-Bukhārī and Muslim)

One of the character traits of the Prophet ﷺ is: ( ..... )

4 عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "دَعَا مَا يَرِيكَ إِلَى مَا لَا يَرِيكَ، فَإِنَّ الصِّدْقَ طَمَئِينَةٌ وَالْكَذِبُ رَيْبَةٌ."

4 Abū Muḥammad, al-Ḥasan ibn 'Alī ibn Abī Ṭālib رضي الله عنه said: "I learnt the following from the Messenger of Allah ﷺ: 'Leave that which causes you doubt for that which does not cause you doubt; for truth brings tranquility and peace of mind while falsehood sows doubt and suspicion..' (Narrated by al-Tirmidhī who said that it is an authentic ḥadīth)

One of the character traits of the Prophet ﷺ is: ( ..... )

5 عَنْ أَبِي هُرَيْرَةَ قَالَ: سُنِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ فَقَالَ " تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ "

5 Abū Hurairah said: the Messenger of Allah ﷺ was asked about that for which people are admitted into Paradise the most, so he said: 'Having fear and awe (taqwā) of Allah and good character.' (Narrated by al-Tirmidhī who said that it is an authentic ḥadīth)

What is the great glad tidings for the person of good and virtuous character?

## Lesson Five

5 I decide

- Among the character traits that I will adorn myself with after knowing and learning the character traits of the Prophet ﷺ as a way of emulating him.

.....

.....

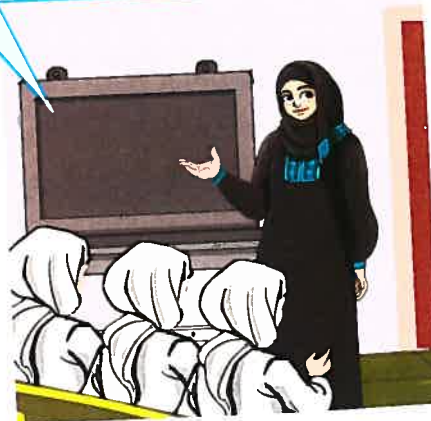
6 I repeat

(اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.) [رواه البخاري]

'Allāhumma ṣalli 'alā Muḥammadin, wa 'alā 'āli Muḥammadin, kamā ṣallayta 'alā 'Ibrāhīma wa 'āli 'Ibrāhīma, 'Allāhumma bārik 'alā Muḥammadin, wa 'alā 'āli Muḥammadin, kamā bārakta 'alā 'Ibrāhīma wa 'āli 'Ibrāhīma, 'innaka Ḥamīdun Majīd

"O Allah, bless Muhammad and the family of Muhammad as you blessed Ibrahim and the family of Ibrahim. O Allah, show grace to Muhammad and the family of Muhammad as You showed grace to Ibrahim and the family of Ibrahim. You are truly the Most Praisedworthy and Most Glorious." (Narrated by al-Bukhārī)

How great you are, O Messenger of Allah. Allah has indeed told the truth when He described you in the following words: wa-'innaka la-'alā khuluqin 'aẓīmin "4. And surely you are of a Sublime Character." (Sūrat al-Qalam)



7 I observe and think

I specify acts that the Prophet ﷺ likes, and other acts that the Prophet ﷺ dislikes:

1 سئلت عائشة عن خلق رسول الله صلى الله عليه وسلم فقالت لم يكن فاحشاً ولا متفحشاً ولا صخاباً في الأسواق ولا يجزي بالسيئة السيئة ولكن يعفو ويصفح

1 'Ā'ishah رضي الله عنها was asked about the character of the Prophet ﷺ; she said: He was not indecent by nature, nor did he strive to be indecent, nor was he noisy and loud, nor would he counter and return evil with evil. Instead, he would always give pardon and show forgiveness." (Narrated by al-Tirmidhī who said that it is an authentic ḥadīth)

2 عن أبي ذرٍّ رضي الله عنه قال قال رسول الله ﷺ "تبسمك في وجه أخيك لك صدقة"

2 Abū Dharr رضي الله عنه reported the Messenger of Allah ﷺ as saying: "Your smiling in the face of your brother is an act of charity." (Narrated by al-Tirmidhī who said that it is an authentic ḥadīth)

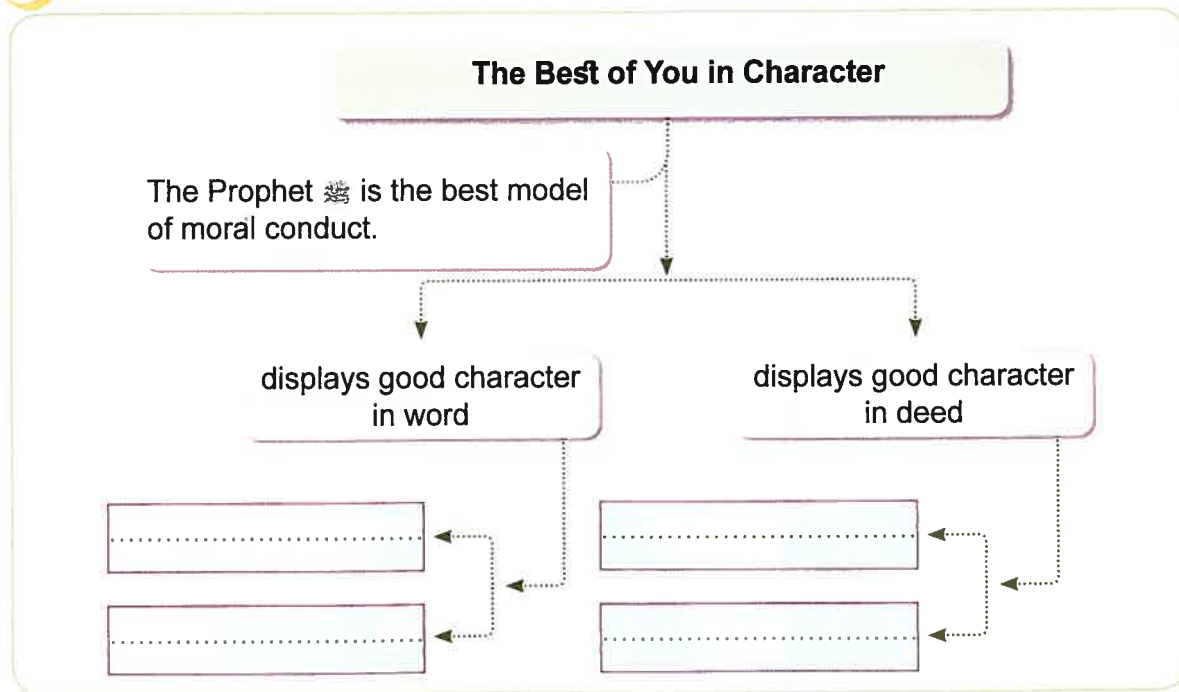
What resolution have you taken now that you know the kinds of acts that the Prophet ﷺ likes, and the kinds of acts that he dislikes?

The resolution that I have taken is .....

8 I participate with my creativity

I design a chart with the aim of acquainting others with the character traits of the Prophet ﷺ and encouraging them to follow his example, and I hand it to my teacher.

I organize my ideas



## Lesson Five

I write down:

- By following the example of ..... in word and deed we gain the pleasure of ..... and Paradise.



I recite the Holy Qur'an

Allah ﷻ says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ

كَثِيرًا ﴿٢١﴾ [الأحزاب]

21. la-qad kāna lakum fī rasūli llāhi 'uswatun ḥasanatun li-man kāna yarjū llāha wa-l-yawma l-ākhirā wa-dhakara llāha kathīran

"21. Verily you have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and remembers Allah profusely." (Sūrat al-Aḥzāb)

My behavior is my responsibility:

- I enumerate the attributes that exemplify good character in order to adorn myself with them.

.....

.....

I love my country:

- I state what I will do to serve my country, the UAE, after studying the character traits of our Prophet Muhammad ﷺ





## Student Activities

I answer by myself

### 1 Activity One

Behavior	Like	Dislike
He is conscientious about putting the paper and empty glasses in the designated places.		
He comes to school early with aspiration and enthusiasm.		
He sends inappropriate messages and images to his friends from his mobile.		
He greets both those whom he knows and those whom he does not know.		
He intentionally pushes his schoolmates when buying from the school canteen.		

### 2 Activity Two

I look for an explanation of the holy verse:

Allah ﷻ says:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾ [القلم]

4. wa- 'innaka la- 'alā khuluqin ' azīmin

"4. And surely you are of a Sublime Character." (Sūrat al-Qalam)



## Lesson Five

### 3 Activity Three

I match each noble ḥadīth with the relevant situation by inserting the relevant ḥadīth number:

Ser. No.	Noble Ḥadīths	Ḥadīth No.	Situations
1	The Prophet ﷺ said: "..... وَمَنْ عَشَّنَا فَلَيْسَ مِنَّا" "..... and anyone who cheats us is not one of us." (Narrated by Muslim)		He always goes to school early and actively.
2	The Prophet ﷺ said, "الإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً أَعْلَاهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ "الأذى عَنِ الطَّرِيقِ" "Faith consists of seventy-odd branches, the highest of which is to declare that there is no god but Allah and the lowest of which is to remove something harmful from the road." (Narrated by al-Bukhārī)		He sells food with expired validity.
3	The Messenger of Allah, peace and blessings be upon him, said: "مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ" "Whoever travels a path in search of knowledge, Allah will make easy for him a path to Paradise." (Narrated by Muslim)		He removes the broken glass from the playground.

3

## Activity Four

## I enrich my experience

- ◆ I search for a Qur'ānic verse that talks about the Prophet's kind treatment of his companions:

(.....)

## I assess myself:

- ◆ The Messenger of Allah said:

"أَقْرَبُكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحْسَنُكُمْ أَخْلَاقًا"

"Indeed the most beloved among you to me, and the nearest to be with me on the Day of Judgment is the best of you in character. (Narrated by al-Tirmidhī who said that it is an authentic ḥadīth)

- ◆ What effect does this ḥadīth have on you?

I rate my progress level in the specified learning area:

Ser. No.	Learning Area	Excellent	Good	Acceptable
1	My memorization of the noble ḥadīth.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	My ability to give the overall meaning of the noble ḥadīth.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	My emulation of the character traits of the Prophet ﷺ in both word and deed.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>