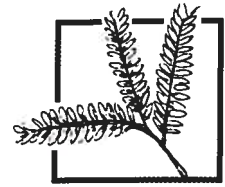




UNITED ARAB EMIRATES  
MINISTRY OF EDUCATION



YEAR OF TOLERANCE

2019-2020

# Islamic Education



Grade  
**07**

# **Islamic Education**

**Student book**

Grade 7

**Volume 1**



**H.H. Shaikh Khalifa Bin Zayed Al Nahyan**

President of the United Arab Emirates

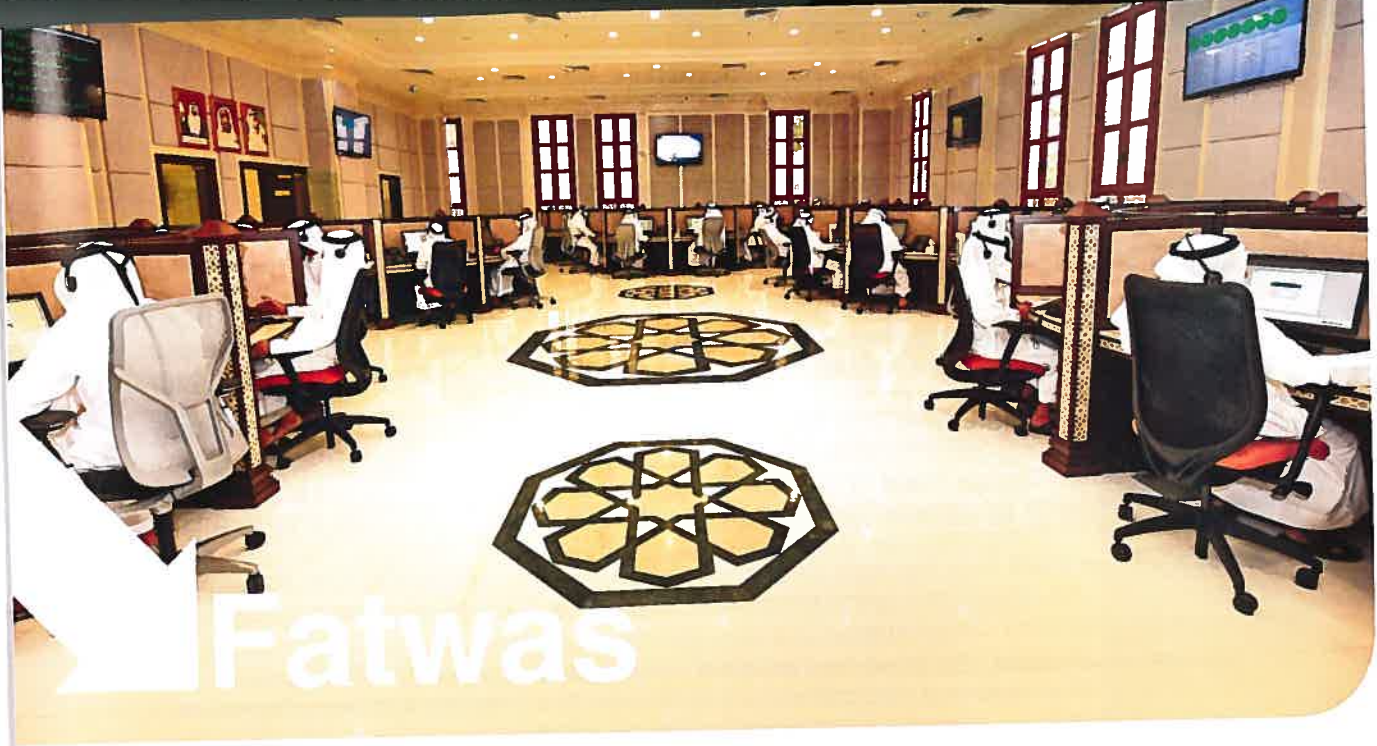
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“Extensive knowledge and modern science must be acquired. The educational process we see today is an ongoing escalating challenge which requires hard work. We succeeded in entering the third millennium, while we are more confident in ourselves.”

---

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





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# Introduction

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

The Curriculum Design Team of the Islamic Education Series is pleased to present to our dear students this new edition of the Islamic Education textbook. We pray to Allah

سبحانه وتعالى that it will help increase their knowledge, expand their intellectual horizons, and elevate and refine their moral character; for Allah is the One who always hears and responds whenever called upon.

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

Divine Revelation (Wahy),

Islamic Creed ('Aqīdah),

Values and Manners of Islam (Qiyam wa Ādāb),

Islamic Rulings and their Higher Purposes (Aḥkām wa Maqāṣid),

Life of the Prophet (Sīrah) and Prominent Muslim Personalities (Shakhṣiyyāt), and

National Identity and Contemporary Issues (Huwiyyah wa Qaḍāyā).

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

Each lesson consists of:

an introduction entitled: 'I take initiative to learn',

a presentation entitled: 'I use my skills to learn', and

a conclusion entitled: 'I organize my ideas'.

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

general activities for all students entitled: 'I answer by myself',

enrichment activities for outstanding students entitled: 'I enrich my experience, and

applied activities entitled: "I assess myself".

The book strikes a balance between religious knowledge and educational activities by providing students with the necessary Islamic knowledge and concepts while at the same time affording them the opportunity to enrich and broaden their knowledge through classroom activities.

The textbook aims to:

realize the defining traits of Emirati students,

strengthen their loyalty and sense of belonging to their country,

protect and fortify them against the ideas of extremism and terrorism,

develop 21st century skills and holistic thinking, and

meet the pressing needs and demands of sustainable development.

The textbook focuses on the religious knowledge and ideas that students are required to have. It furthermore connects this religious knowledge and ideas to their contemporary life in accordance with the compassionate teachings of Islam which are characterized by moderation, balance, equanimity, tolerance, clemency, love, peace, cohesion, harmony, respect for human dignity, a rejection of violence and hatred,

reinforcement of positivity, and a sense of individual and communal responsibility. Moreover, the book attaches importance to developing performance skills that are specific to Islamic Education and places special emphasis on Islamic values in order to build conscientious personalities who are committed to their religion, take pride in their heritage, contribute to nation building and open up new horizons of cooperation and collaboration for promoting shared human values.

Furthermore, the learning activities are both numerous and diverse so as to contribute towards developing critical thinking in learners, for critical thinking today constitutes an indispensable tool in contemporary life wherewith students fortify themselves against aberrant ideas and reckless blind imitation. The book also aims to enable its students to develop creative and innovative thought, in accordance with the broader UAE Vision 2021 entitled "United in Ambition and Determination" en route to making the UAE one of the best countries in the world. In addition, it seeks to develop life-skills that aid problem-solving and timely and sound decision-making. Similarly, it contributes towards honing the abilities of the students and heightens their awareness of the need to invest in material and human resources as well as preserving and developing the nation's wealth.

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

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

And Allah alone grants success.

Curriculum Design Team of the Islamic Education Series



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Lesson Title	Learning Outcomes / Performance Indicators
The Resurrection and Raising up	<ol style="list-style-type: none"> <li>1. Recite the verses while observing the rules of recitation.</li> <li>2. Explain the meanings of Qur'ānic vocabulary.</li> <li>3. Explain the overall meaning of the verses.</li> <li>4. Explain the evidence of the resurrection and raising up.</li> <li>5. Explain manifestations of the greatness and power of Allah.</li> <li>6. Infer the methodology of dialogue in Qur'ānic verses.</li> </ol>
Those in the Shade of the Most Merciful	<ol style="list-style-type: none"> <li>1. Read the hadīth by heart properly.</li> <li>2. Explain the reasons for winning the shade of Allah, <i>سُبْحَانَهُ وَبِحَمْدِهِ</i>, on the Day of Judgment.</li> <li>3. Infer the effect of fearing Allah, <i>سُبْحَانَهُ وَبِحَمْدِهِ</i>, in the life of the individual and society.</li> </ol>
Glad Tidings for those who Pray	<ol style="list-style-type: none"> <li>1. Read the hadīth by heart properly.</li> <li>2. Explain the advantages of walking to Mosques.</li> <li>3. Explain the advantage of performing Fajr and Isha prayers with congregation.</li> </ol>
Evidences for the Oneness of Allah <i>سُبْحَانَهُ وَبِحَمْدِهِ</i>	<ol style="list-style-type: none"> <li>1. Explain the concept of Fiṭrah (natural predisposition).</li> <li>2. Explain how to build the argument that Allah is uniquely One and has no associate .</li> <li>3. Prove the oneness of Allah, <i>سُبْحَانَهُ وَبِحَمْدِهِ</i>, using Fiṭrah and reason.</li> <li>4. Deduce the Oneness and greatness of Allah, <i>سُبْحَانَهُ وَبِحَمْدِهِ</i>, through the created universe and its systemic order.</li> </ol>
Consciousness of Allah's <i>سُبْحَانَهُ وَبِحَمْدِهِ</i> watching one	<ol style="list-style-type: none"> <li>1. Explain the concept of Murāqaba of Allah <i>سُبْحَانَهُ وَبِحَمْدِهِ</i>.</li> <li>2. Defines the benefits of Murāqaba of Allah, <i>سُبْحَانَهُ وَبِحَمْدِهِ</i>.</li> <li>3. Clarify the means that aid Murāqaba of Allah, <i>سُبْحَانَهُ وَبِحَمْدِهِ</i>.</li> <li>4. Deduce the resultant traces of Murāqaba of Allah, <i>سُبْحَانَهُ وَبِحَمْدِهِ</i>, on the behavior of the individual and preserving welfare of society.</li> <li>5. Emulate examples from the biographies of the righteous in their Murāqaba of Allah, <i>سُبْحَانَهُ وَبِحَمْدِهِ</i>.</li> </ol>
Sunan al-Fiṭrah	<ol style="list-style-type: none"> <li>1. Explain the concept of Sunan al-Fiṭrah .</li> <li>2. Describe Sunan al-Fiṭrah.</li> <li>3. Infer the wisdom in prescribing Sunan al-Fiṭrah.</li> <li>4. Explain aspects of the beauty of Islam in light of its interest in Sunan al-Fiṭrah.</li> </ol>
The Absolute Creator, the All-Knowing	<ol style="list-style-type: none"> <li>1. Recite the verses while observing the rules of recitation.</li> <li>2. Explain the meaning of Qur'ānic vocabulary.</li> <li>3. Explain the overall meaning of the verses.</li> <li>4. Explain the manifestation of Allah's knowledge and His justice</li> </ol>
Repentance is the Opportunity of a Lifetime	<ol style="list-style-type: none"> <li>1. Recite the noble hadīth by heart properly.</li> <li>2. Infer the conditions of sincere repentance.</li> <li>3. Clarify the matters that aid repentance.</li> <li>4. Critique the wrong ways through which repentance is sought.</li> </ol>



The Reliever, the Forbearing, glory be to Him

1. Explain the concept of the Reliever, the Forbearing, glory be to Him.
2. Mention the manifestations of divine forbearance in life.
3. Demonstrate my adoption of forbearance in dealing with people.

Ritual purificatory bath (Ghusl)

1. Apply the rules of Ghusl correctly.
2. Define the acts of Ghusl and its ruling.

Dry ablution (tayammum) and maḥṣa (wiping with wet hands) over footwear

1. Explain the concepts of dry ablution (tayammum) and maḥṣa (wiping with wet hands) over footwear.
2. Apply tayammum and maḥṣa correctly.
3. Compare and contrast tayammum and maḥṣa.

Battle of the Confederates (Ghazwat al-Aḥzāb)

1. Explain the events of the Battle of the Confederates.
2. Analyze the outcome of the Battle of the Confederates.
3. Conclude lessons from the Battle of the Confederates.

Glad Tidings and Consolation

1. Recite the verses while observing the rules of recitation.
2. Explain the meanings of Qur'ānic vocabulary.
3. Explain the overall meaning of the verses.
4. Describe the people of Paradise.
5. Be keen on obeying Allah, **سُبْحَانَ وَتَعَالَى**, and seeking His pleasure.
6. Explain the significance of referring to previous nations.

Rules of the Silent Mīm (Mīm al-Sākinah)

1. Identify the cases of the Silent Mīm whilst reciting.
2. Apply the rules of the Silent Mīm whilst reciting.
3. Compare between the cases of Silent Mīm and the cases of other similar letters.
4. Be dedicated in reciting the Book of Allah, **سُبْحَانَ وَتَعَالَى**.

Moderation in Spending

1. Read the noble hadīth properly by heart.
2. Explain the rules concerning extravagance.
3. Explain the connection between extravagance and vanity.
4. Understand the danger of extravagance on the individual and on society.
5. Infer Islamic principles dealing with extravagance.

Imām Abu Ḥanīfa al-Nu'mān (may Allah have mercy upon him)

1. Summarize aspects from the life of Imām Abu Ḥanīfa.
2. Infer lessons to be learned from the biography of Imām Abu Ḥanīfa

The Arab Islamic civilization

1. Define the concept of the Arab Islamic Civilization.
2. Identify the manifestations of the Arab Islamic Civilization.
3. Explain factors that contributed to the prosperity of the Arab Islamic Civilization.
4. Explain the role of the United Arab Emirates in maintaining the Arab Islamic Civilization.

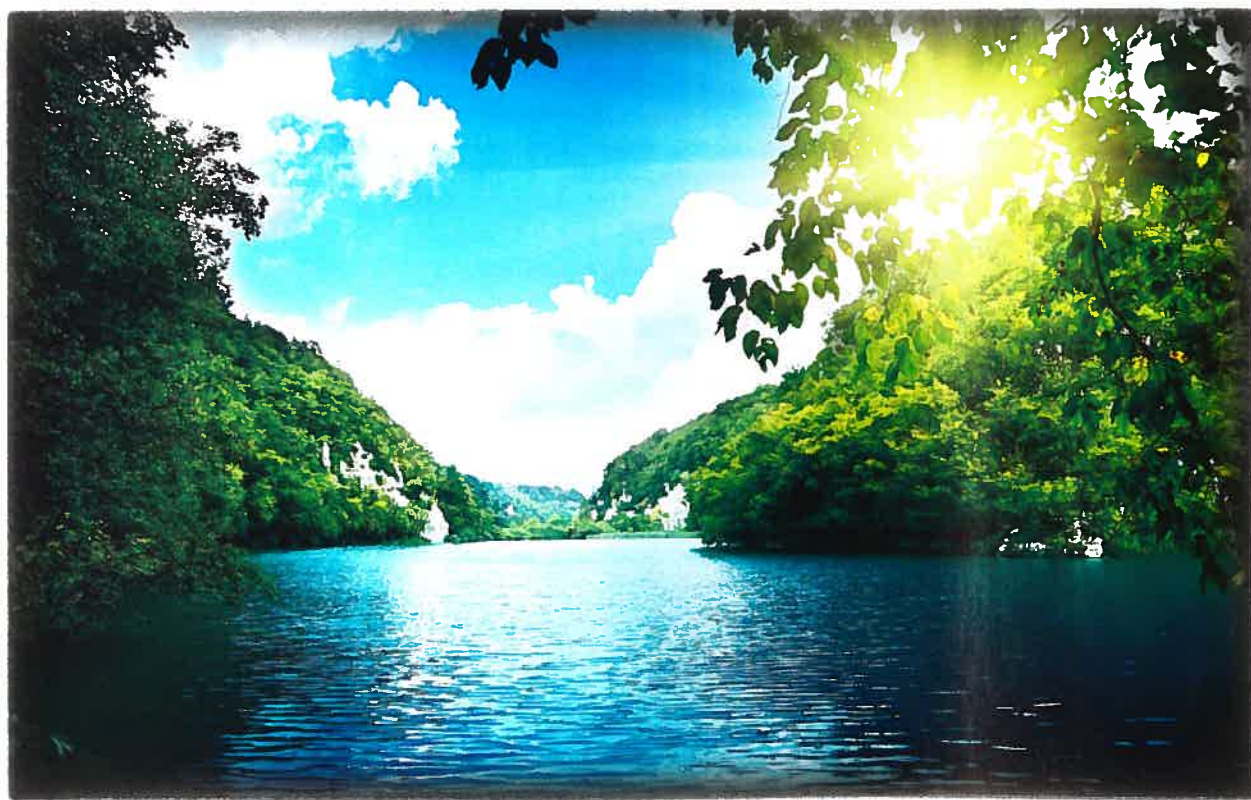
قال تعالى:

﴿ سَتُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ  
أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾ [سورة فُضِّلَتْ]

**Allah,** سبحانه وتعالى, **said:**

“sa-nurīhim ‘āyātinā fī l-‘āfāqi wa-fī ‘anfusihiḥ ḥattā yatabayyana lahum ‘annahu l-ḥaqqu ‘a-wa-lam yakfi bi-rabbika ‘annahū ‘alā kulli shay’in shahīdun”

[We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the Truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness?] [Fuṣṣilat: 53]





# UNIT ONE

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ﴾

He is with you wherever you are



## Unit Contents:

Lesson	Subject	Field
1 The Resurrection and Raising up	Qur'ān	Divine Revelation
2 Those in the Shade of the Most Merciful	Hadīth	Divine Revelation
3 Glad Tidings and Consolation	Hadīth	Divine Revelation
4 Evidence of the Oneness of Allah, سُبْحَانَ رَبِّيَ	Faith-based Mindset	Belief
5 Consciousness of Allah's watching one سُبْحَانَ رَبِّيَ	Islamic Values	Islamic Values and Manners
6 Sunan al-Fiṭrah	Acts of Worship	Rulings of Islam and their Aims



# Lesson

## 1

### The Resurrection and Raising up

#### This Lesson teaches me to:

- Recite the verses while observing the rules of recitation.
- Explain the meanings of Qur'ānic vocabulary.
- Explain the overall meaning of the verses.
- Explain the evidence of resurrection and the raising up.
- Explain the manifestations of the greatness and power of Allah ﷻ.
- Infer the methodology of dialogue in the verses.

#### I take the initiative to learn:

It was said in the **ancient** times that “Qāf” was the name of a mountain surrounding earth.

We now live in the age of technology, satellites, space and image-based discoveries. To what extent are you convinced of the above statement? Justify your point of view. What do you know about “Qāf”?



#### Highlights

Umm Hishām bint Haritha, may Allah be pleased with her, said: I learned “Qāf. By the honored Qur’ān” directly from the Messenger of Allah ﷺ, as he used to read it every Friday on the minbār when he delivered the sermon before the people. [narrated by Muslim]

#### I use my skills to learn

#### I recite and memorize:

(سورة ق)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ق وَالْقُرْآنِ الْمَجِيدِ ۝١ بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ فَقَالَ الْكَاذِبُونَ هَذَا شَيْءٌ عَجِيبٌ ۝٢ أَمْ ذَا  
مِتْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ ۝٣ قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِندَنَا كِتَابٌ حَفِيفٌ ۝٤ بَلْ كَذَّبُوا  
بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيعٍ ۝٥ أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا  
مِنْ فُرُوجٍ ۝٦ وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ۝٧ تَبَصَّرَةٌ وَذَكَرَتْ  
لِكُلِّ عَبْدٍ مُنِيبٍ ۝٨ وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ۝٩ وَالنَّخْلَ  
بَاسْقِنَاتٍ لَهَا طَلْعٌ نَضِيدٌ ۝١٠ رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ الْخُرُوجُ ۝١١﴾

## Sūrat Qāf

### Bi-smi llāhi r-raḥmāni r-raḥīmi

Qāf wa-l-qur'āni l-majīdi (1) bal 'ajībū 'an jā'ahum mundhirun minhum fa-qāla l-kāfirūna hādḥā shay'un 'ajībun (2) 'a-'idhā mitnā wa-kunnā turāban dhālika raj'un ba'īdun (3) qad 'alimnā mā tanquṣu l-'arḍu minhum wa-'indanā kitābun ḥafīzun (4) bal kadhḥabū bi-l-ḥaqqi lammā jā'ahum fa-hum fī 'amrin marījin (5) 'a-fa-lam yanzurū 'ilā s-samā'i fawqahum kayfa banaynāhā wa-zayyannāhā wa-mā lahā min furūjin (6) wa-l-'arḍa madadnāhā wa-'alqaynā fīhā rawāsiya wa-'anbatnā fīhā min kulli zawjin bahījin (7) tabṣīratan wa-dhikrā li-kulli 'abdin munībin (8) wa-nazzalnā mina s-samā'i mā'an mubārakan fa-'anbatnā bihī jannātin wa-ḥabba l-ḥaṣīdi (9) wa-n-nakhla bāsiqātin lahā ṭal'un naḍīdun (10) rizqan li-l-'ibādi wa-'aḥyaynā bihī baldatan maytan ka-dhālika l-khurūju (11)

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

Qāf. By the Glorious Qur'an. (1) But they wonder that there has come to them a warner from among themselves, and the disbelievers say, "This is an amazing thing. (2) When we have died and have become dust, we will return to life? That is a distant return." (3) We know what the earth diminishes of them, and with us is a retaining record. (4) But they denied the truth when it came to them, so they are in a confused condition. (5) Have they not looked at the heaven above them - how we structured it and adorned it and how it has no rifts? (6) And the earth - We spread it out and cast therein mountains and made grow therein something of every beautiful kind, (7) Giving insight and a reminder for every servant who turns [to Allah]. (8) And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest (9) And lofty palm trees having fruit arranged in layers - (10) As provision for the servants, and We have given life thereby to a dead land. Thus is the resurrection. (11)

## I explain Qur'ānic vocabulary:

قاف (Qaf)	: A letter that was intended to defy the pagan Arabs to come up with something like the Qur'ān or even one of its verses. It also draws attention to the importance of what comes after.
الْمَجِيدِ (al-Majīd)	: The Noble, Possessor of Honor and Majesty.
رَجْعٍ (rajun')	: Resurrection after death.
بَعِيدٍ (ba'id)	: Impossible.
مَا تَنْقُصُ (ma tanquṣu)	: Parts of the body that decay after death and turn into dust.
كِتَابٍ حَفِيفٍ (kitābun ḥafīḥ)	: The Preserved Tablet.
مَرِيحٍ (marīj)	: Puzzled and baffled.
فُرُوجٍ (furūj)	: Cracks and fractures.
رَوَاسِيٍ (rawāsiya)	: Fixed mountains.
مُنِيبٍ (munīb)	: One who returns to Allah, سُبْحَانَكَ رَبِّيَ رَبِّ الْعَالَمِينَ.
بَاسِقَاتٍ (bāsiqāt)	: Tall.
طَلْحٍ (ṭal'un)	: Clustered fruit of the palm tree.
الْمُرُوجِ (al-Khurūj)	: People being raised from their graves on the Day of Resurrection.

## I understand the significance of the verses:

The promise of Allah does not change:

Allah, سُبْحَانَكَ رَبِّيَ رَبِّ الْعَالَمِينَ, swears by the Qur'ān, stating: "By the Glorious Qur'an", by what is in it of its goodness, knowledge, truth and beauty, that Muhammad, ﷺ, is the Messenger of Allah, and that his ﷺ warning to his people is true.

However, the polytheists of Makkah were perplexed in how they had a warner from among themselves, namely Muhammad, ﷺ, to warn them of a terrible outcome. They went too far, and denied that he ﷺ was the Prophet of Allah, accusing him of telling lies; saying: "will we come back to life after we die and our bodies turn into dust? Our minds cannot believe this."

## I specify :

The polytheists of Makkah committed a mistake when they asked a question and then passed judgement before they had heard or reflected on the answer to their question. I specify the following from the verses:

1. The question asked by those who denied the resurrection after death .....
2. The judgment made by those who denied the resurrection after death .....



## I complete:

The correct steps of dialogue are: I ask ..... then wait for ....., then reflect upon and reply towards.

## I contemplate and cooperate:

**In cooperation with my group, we find a solution to the following problem:**

A student lost his book and suspected that his classmate took it, so he asked him to swear by the Qur'ān, but his classmate refused to do that.

## I deduce:

A Shar'ia rule from the saying of Allah, ﷻ : “By the **Glorious** Qur'ān”.

## **The Omnipotent Power of Allah** ﷻ :

This noble verse stresses that Allah, ﷻ, is 'Alīm (All-Knowing) and Qadīr (All-Powerful) :

﴿ قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ ﴾ “qad 'alimnā mā tanquṣu l-'arḍu minhum” (We know what the earth diminishes of them). It is also an indication towards the weakness and helplessness of those who deny the resurrection and that there is nothing that should perplex them thereby. For Allah, ﷻ, knows about each particle that the earth causes to decay from the bodies of the dead, wherein they dissipate and turn into mud after they have been buried. He knows where each particle is and what it has become. The Prophet ﷺ, said: “The earth will consume every child of Adam except for the tailbone” [narrated by Al-Bukhārī and Muslim]. All of this has been written in the Preserved Tablet (Lawḥ al-Maḥfūz) . If Allah, ﷻ, wills, he brings them back all together at the time He wants and in the manner that He wants.

These people accused the Prophet, ﷺ, of telling lies despite the fact that they previously used to call him “the trustworthy, reliable one” for his wisdom and honesty after they entrusted him with their valuable wealth and possessions. When he came to them with the truthful message, they accused him of telling lies, thereby contradicting themselves and denying what they had previously said and done. Hence they found themselves confused and perplexed. So in one instance, they would say he was a poet; in another, they would say he was a magician; then they would say he was a soothsayer. They were never sure what to agree upon. And so it is that, whoever opposes the truth will find himself lost amidst falsehood.

## I contemplate and infer:

- ⊙ I infer from the above two paragraphs the reason for the contradiction in which the pagans of Makkah found themselves.
- ⊙ I infer the wisdom of referring to the Preserved Tablet whilst the knowledge of Allah, ﷻ, remains sufficient.

1. Tail bone: the lowest bone of the back, from which creatures will be reconstituted on the Day of Judgment.

## Argument by argument and evidence by evidence:

The verses presented some evidence of the resurrection and raising up, and the truthfulness of the prophethood of **Muhammad**, ﷺ. They asserted the Omnipotent power of the Creator, ﷻ:

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا

“*A-fa-lam yanzurū 'ilā s-samā 'i fawqahum kayfa banaynāhā*”

(Have they not then observed the sky above them, how We have constructed it)

1. **Heaven:** This great structure was raised by Allah, ﷻ, without any pillars or supports and without any rifts or fractures, including the beautiful shining stars and planets that are spread in it according to the will of Allah, ﷻ. By contrast, when man builds a small roof, he is in need of pillars, supports, steel and many materials.



وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ

“*wa-l- 'arḍa madadnāhā wa- 'alqaynā fihā rawāsiya wa- 'anbatnā fihā min kulli zawjin bahījin*”

(And the earth - We spread it out and cast therein firmly set mountains and made grow therein [something] of every beautiful kind)

2. **Earth:** Allah, ﷻ, spread it for people so that wherever they go they find it endless in front of them despite the fact that it is limited. He cast firm mountains in it so that it does not tilt, and created in it gardens, plants and trees, such as tall palms with neatly arranged fruits, and many kinds that create a feeling of joy and happiness. In order for these plants not to become extinct, Allah, ﷻ, created them in pairs so that they reproduce and life continues as long as Allah, ﷻ, wills. This should make everyone with sound mind and nature realize the truth.



وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ

“*wa-nazzalnā mina s-samā’i mā’an mubārakan fa-’anbatnā bihī jannātin wa-ḥabba l-ḥaṣīdi*”

(And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest )

3. **Water:** Allah, ﷻ, made this great gift the secret of life for all living things. All references to water in the Qur’ān are linked to life; ; for Allah, ﷻ, sends water from the sky to bring things to life. Through it plants grow, farms become full of vegetation and fruits, and people, animals and birds enjoy the provisions and gifts of Allah thereby. After the land was dead, it becomes full of life. Likewise, Allah ﷻ brings the dead back to life and raises them up from their graves.



### I discover:

**In cooperation with my group, I discover the following:**

- ☉ The similarity between resurrection and the growth of vegetation, which has also been referred to by the word “resurrection”.
- ☉ The meaning of “We spread it” (madadnāhā) when talking about the earth.
- ☉ What are the references to rain in the Qur’ān linked to.

### I make a judgment:

I reflect on the attitude of those who denied resurrection and raising up and the evidence presented in the verses, and then make a judgment concerning that attitude.

### I suggest:

The Prophet, ﷺ, passed by Sa’d bin Abī Waqqāṣ while he was performing his ablution (*wuḍū’*), and said: “Sa’d, what is this extravagance?” Sa’d asked: “Can there be extravagance in ablution?” The Prophet, ﷺ, said: “Yes, even if you are on the bank of a flowing river.” [Narrated by Aḥmad and Ibn Mājah]. So, preserving environmental resources is an act of worship.

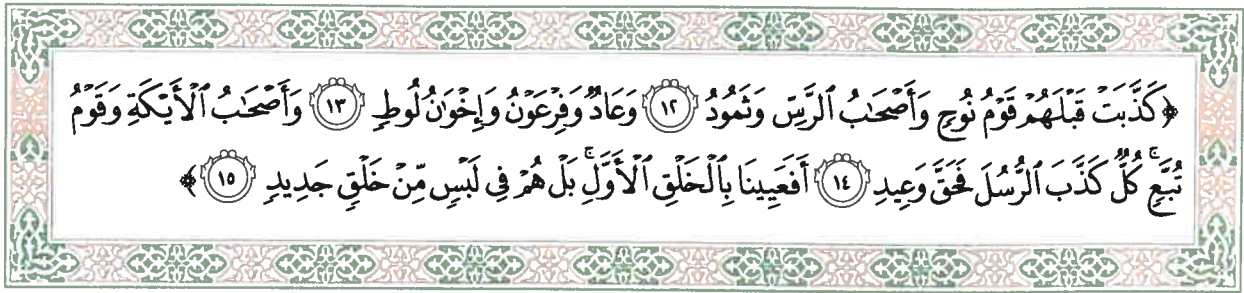
**I present a plan to support the state’s efforts in preserving water.**

### I express:

In front of my classmates, aspects of the power and greatness of Allah, ﷻ, in creating the sky.



## I recite and memorize:



“kadhhabat qablahum qawmu nūḥin wa-‘aṣḥābu r-rassi wa-thamūdu (12) wa-‘ādun wa-fir‘awnu wa-‘ikhwānu lūṭin (13) wa-‘aṣḥābu l-‘aykati wa-qawmu tubba’ in kullun kadhhaba r-rusula fa-ḥaqqā wa’īdi (14) ‘a-fa-‘ayinā bi-l-khalqī l-‘awwali bal hum fī labsin min khalqin jadīdin(15)”

(The people of Noah denied before them, and the companions of the well and Thamud (12) And ‘Aad and Pharaoh and the brothers of Lot (13) And the companions of the thicket and the people of Tubba’. All denied the messengers, so my threat was justly fulfilled. (14) Were we then weary with the first Creation? But they are in confusion over a new creation (15))

## I explain Qur’ānic vocabulary:

الرَّيْسِ (al- rassi)	:	Well; a hole dug in the ground to obtain water.
الْأَيْكَةِ (al-‘aykati)	:	A dense group of bushes or trees.
أَفَعَيِينَا (‘a-fa-‘ayinā)	:	Did we fail /become weary.
لَبْسٍ (labsin)	:	Confusion/ Doubt.

## I understand the significance of the verses:

### Reflect on Previous nations! Let those with understanding learn the lesson.

So that no one has any excuse they can rely upon, the verses refer to the previous nations and how they ended, thereby showing those who are following in their footsteps the outcome that is waiting for them. The people of Noah accused their Prophet, ﷺ, of telling lies, as did the people of the well, who denied the message of their Prophet, ﷺ, and threw him in the well. Thamud denied the message of Saleh, ﷺ, and killed the female camel. ‘Aad accused their Prophet Hud, ﷺ, of telling lies, as did Pharaoh; the People

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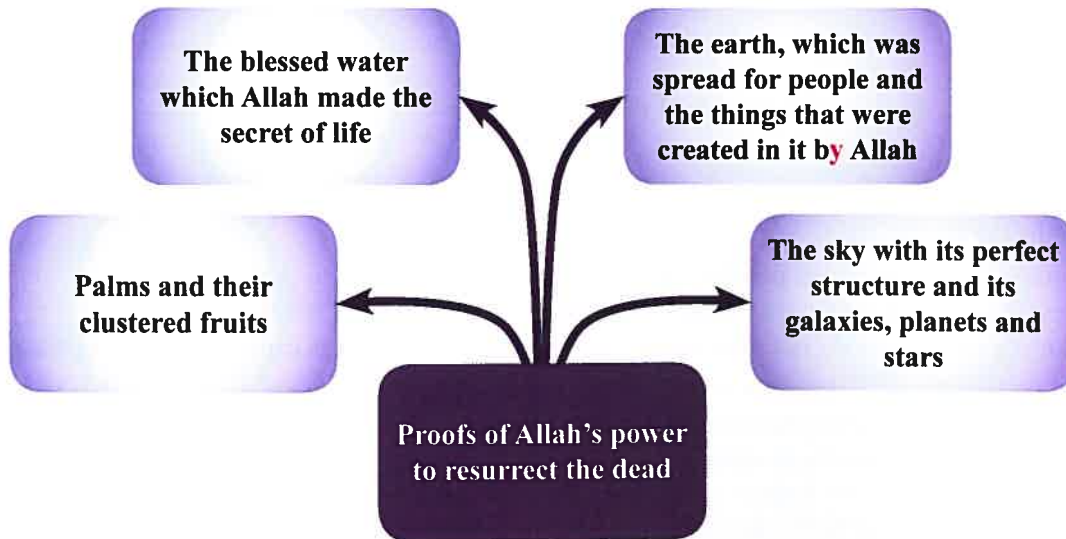
## I infer:

I discuss with my classmate and infer the following:

- ① The relationship between faith and confidence: .....
- ② The opposite of faith and confidence: .....

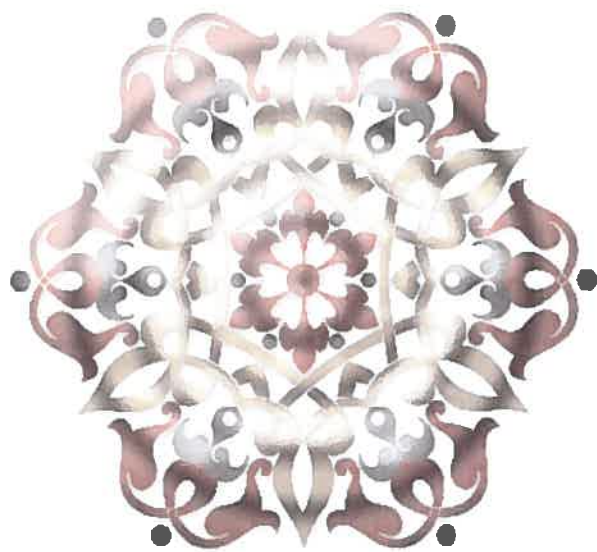
There are some who say that things were created by coincidence. Others say it was random mutation that resulted in current forms of life. A third argument claims that creatures evolved from one cell until they reached current forms of life. All these theories have been refuted by sound knowledge and reason.

## **I organize my ideas:**





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## Student's Activities

### I answer by myself:

First: in the saying by Allah, ﴿ أَفَعِينَا بِالْخَلْقِ الْأَوَّلِ ﴾ "a-fa-'ayīnā bi-l-khalqi l-'awwali" [Were We then weary with the first Creation],

1. What kind of question is "Were We weary"?

.....

2. What is the implication of this question?

.....

3. I explain the following:

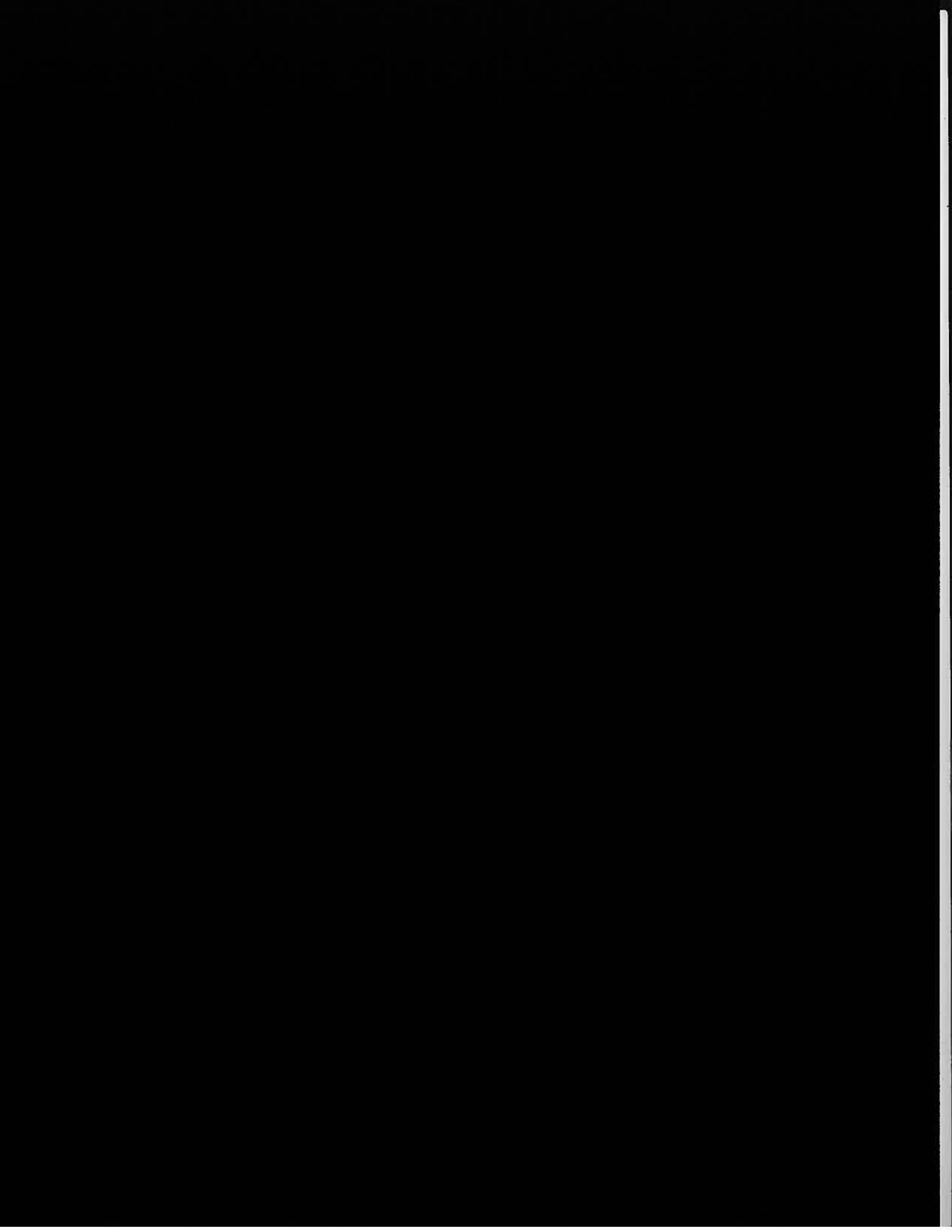
- ◇ The polytheists were confused and worried.
  - ◇ The reference to the previous nations in the verses.
- .....

Second: I write the number of the Qur'anic vocabulary in column A next to the corresponding meaning in column B:

Column A		Column B
1	Penitent [ <i>munīb</i> ]	A hole dug in the ground to obtain water
2	Ranged [ <i>naḍīd</i> ]	Fixed mountains
3	Well [ <i>al-rassu</i> ]	One who returns to Allah, <span style="font-size: 0.8em;">سَيِّدًا زَمَانِي</span>
4	Set mountains [ <i>rawāsiya</i> ]	Positioned or occurring closely together
5	Rifts [ <i>furūj</i> ]	Fruits of palm tree
6	Clusters [ <i>tal'u</i> ]	Did we fail
7	Were We weary [ <i>'a-fa-'ayīnā</i> ]	Cracks

Third: I discuss the evidence of the greatness and power of Allah, سَيِّدًا زَمَانِي, in : water, air, earth.

.....





# Lesson

## 2



### The People who will be in the Shade of the Most Merciful

This Lesson teaches me to:

- Read the noble hadīth by heart properly.
- Explain the reasons for winning the shade of Allah, تعالى, on the Day of Judgment.
- Infer the effect of fearing Allah, تعالى, in the life of the individual and society.

I take the initiative to learn:

قال تعالى: ﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾ لَهُمُ  
الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا بُدَّ لِلَّهِ لِكُلِّ شَيْءٍ قَدَرٌ ﴿٦٤﴾﴾ [يونس]

Allah, تعالى, says:

“‘a-lā ‘inna ‘awliyā‘a llāhi lā khawfun ‘alayhim wa-lā hum yahzanūna (62) alladhīna ‘āmanū wa-kānū yattaqūna (63) lahumu l-bushrā fī l-ḥayāti d-dunyā wa-fī l-ākhirati lā tabdīla li-kalimāti llāhi dhālika huwa l-fawzu l-‘azīmu (64)” (Unquestionably, for the allies of Allah there will be no fear concerning them, nor will they grieve (62) Those who believed and were fearing Allah (63) For them are good tidings in the worldly life and in the Hereafter. No change is there in the words of Allah. That is the great attainment. (64))

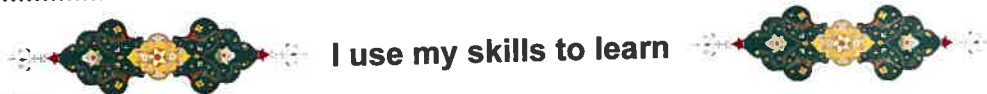
[Yūnus: 62-64]

- Describe the condition of the believer on the Day of Judgment.

.....

- What are the deeds for which the believer deserved the reward described in the verses?

.....



I use my skills to learn

I read and memorize:

According to Abu Huraira, رضي الله عنه, The Prophet, ﷺ, said:  
 “Seven people Allah will give them His Shade on the Day when there would be no shade but His Shade: a just imam; a youth who grew up with the worship of Allah; a person whose heart is attached to mosques, two men who love and meet each other and depart from each other for the sake of Allah; a man who is seduced by a beautiful woman of high status, but he rejects this offer and says: ‘I fear Allah’; a man who gives in charity and conceals it to such an extent that the left hand does not know what the right has given; and a man who remembers Allah in solitude and his eyes become tearful.”  
 [narrated by Al-Bukhārī and Muslim]

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## I explain the vocabulary in the hadīth:

إِمَامٌ [imām]	: The ruler, including anyone who is delegated by the ruler some authorities in relation to the affairs of Muslims.
دَعَا [da'athu]	: Invited to commit immorality.
ذَاتُ مَنْصِبٍ [dhātu manṣabin]	: Have a high position.
فَاضَتْ عَيْنَاهُ [fāḍat 'aynāhu]	: His eyes become full of tears out of fear of Allah, ﷻ.

## I understand the significance of the noble hadīth:

In this hadīth, the Messenger of Allah, ﷺ, encourages Muslims (both men and women) to have true religious commitment and implants great Islamic values that would build a virtuous individual and a cooperative and coherent society.

The Messenger, ﷺ, started talking in general by saying “Seven people Allah will give them His Shade”, thereby indicating the reward these people will get on the Day of Judgment: His Shade on the day when there would be no shade but His Shade. Then he explained in detail, starting with the most important (the just imām or ruler), followed by other people whom Allah will give His Shade.

The People who will be in the Shade of the Throne of the Most Merciful are:

**First:** A just imām (ruler) who rules with justice, maintains the interests of people, protects them from dangers and provides them with safety and security.

## I read and deduce:

When the messenger of Kisra saw the Commander of the Believers Umar bin al-Khaṭṭāb, رَضِيَ اللَّهُ عَنْهُ, sleeping under a tree, he said: “O 'Umar! You ruled with justice, and so you slept without fear.”

◇ What is the effect of the ruler's justice on society, as you understand it from the above statement?

.....

◇ Under the rulers of the United Arab Emirates, we enjoy justice, security, care and happiness. What is your duty towards them?

.....

.....

**Second:** a youth who grew up with the worship of Allah, سُبْحَانَ رَبِّيَ، and continued in the same way.

**I reflect and expect:**

The Prophet, ﷺ, said:

“... a youth who grew up with the worship of Allah, سُبْحَانَ رَبِّيَ.”

◊ Write as many reasons as you can which you expect made the Prophet, ﷺ, talk specifically about the youth.

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

**I reflect and expect:**

◊ I work with my group and write a list of things that help the youth remain virtuous, righteous and obedient to Allah, سُبْحَانَ رَبِّيَ:

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



**Third:** a person whose heart is attached to mosques; he loves them, maintains their sanctity and always performs the prayers in them with a group.

I reflect and explain:

قال تعالى:



Allah, سبحانه وتعالى, says:

"*fī buyūtin 'adhina llāhu 'an turfa 'a wa-yudhkara fihā smuhū yusabbihu lahū fihā bi-l-ghuduwwi wa-l-āṣāli (36) rijālun lā tulhīhim tijāratun wa-lā bay'un 'an dhikri llāhi wa-'iqāmi ṣ-ṣalāti wa-'itā' i z-zakāti yakhāfūna yawman tataqallabu fihī l-qulūbu wa-l-'abṣāru (37)*" [Such niches are] in mosques which Allah has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings (36) [Are] men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakat. They fear a Day in which the hearts and eyes will [fearfully] turn about (37)) [al-Nūr: 36-37]

◆ Mosques have a great status in Islam. Explain how in light of your understanding of the above two verses.

The founder of the UAE, the Late Sheikh Zayed bin Sultan Al Nahyan, may Allah have mercy upon him, paid attention to nurturing the youth to be piously obedient to Allah, سبحانه وتعالى, by educating them, developing their abilities, linking them to their heritage, strengthening them with the Qur'ān, making them love mosques and establishing Qur'ān memorization centers for them.

◆ What should you do to be a good citizen?

**Fourth:** two men who love each other for the sake of Allah ﷻ, sharing in their hearts piety towards Allah ﷻ, seeking only His pleasure and working towards His reward.

Abu Bakr Al-Siddiq, رضى الله عنه, was the best friend of the Messenger, ﷺ, which was demonstrated on several occasions, including his stay with the Messenger, ﷺ, in the Cave of Mount Thawr during the emigration to Madinah.

قال تعالى:



Allah, ﷻ, says:

“*illā tanṣurūhu fa-qad naṣarahu llāhu ‘idh ‘akhrajahu lladhīna kafarū thāniya thnayni ‘idh humā fi l-ghāri ‘idh yaqūlu li-ṣāhibihī lā taḥzan ‘inna llāha ma‘anā*” (If you do not aid the Prophet - Allah has already aided him when those who disbelieved had driven him out of Makkah as one of two, when they were in the cave and he said to his companion, “Do not grieve; indeed Allah is with us.”) [At-Tawbah: 40]

### I cooperate and search:

◇ I cooperate with my group using the internet to search for another example about love for the sake of Allah, ﷻ, from the stories of righteous people.

.....

.....

.....

### I reflect and decide:

The Prophet, ﷺ, said:

“... two men who love and meet and depart from each other for the sake of Allah”.

◇ What should you do for your friend whom you like in the following cases?

If you see him beating the janitor of the school.	
If he is absent from school because he is sick.	
If you receive rumors about him through social media.	
If he wins the Sheikh Hamdan bin Rashid Al Maktoum Award for Distinguished Academic Performance.	

**Fifth:** a man who is invited by a beautiful woman of high status to commit immorality, but he refuses and says: 'I fear Allah'.

### I infer and expect:

The Prophet, ﷺ, said:

“... a man who is seduced by a beautiful woman of high status, but he rejects this offer and says: 'I fear Allah'”.

◇ What is the reason that prevented the young man from following his desire and committing immorality?

◇ When a Muslim fears Allah, سبحان الله, in secret and in public, how does this affect his life?

**Sixth:** a man who gives in charity while he is sincere toward Allah, and does his best to hide it so that none but Allah, سبحان الله, knows about it in order to avoid hypocrisy and embarrassing the person in need.

### I reflect and explain:

The Prophet, ﷺ, said:

“... a man who gives in charity and conceals it to such an extent that the left hand does not know what the right has given”.

◇ What is the implication of the saying by the Prophet, ﷺ, “to such an extent that the left hand does not know what the right has given”?

◇ I search with my group in Sūrat al-Baqarah for the verse which says that hiding a charity is better than showing it in public.



**Seventh:** a man who remembers Allah while he is alone, and this makes him feel humble and fills his eyes with tears.

**I specify:**

◇ There are many deeds that involve remembering Allah, تذکرہ حق تعالیٰ. I specify three of them and explain how I perform them:

S	Deeds that involve remembering Allah, <small>تذکرہ حق تعالیٰ</small>	How I perform them
1		
2		
3		

**I think and link:**

◇ What is moral value that featured in all deeds mentioned in the hadīth despite their different forms?

.....

◇ What do you expect will happen to society if all individuals in it follow the message of the noble hadīth?

.....

◇ Suggest another title for the noble hadīth.

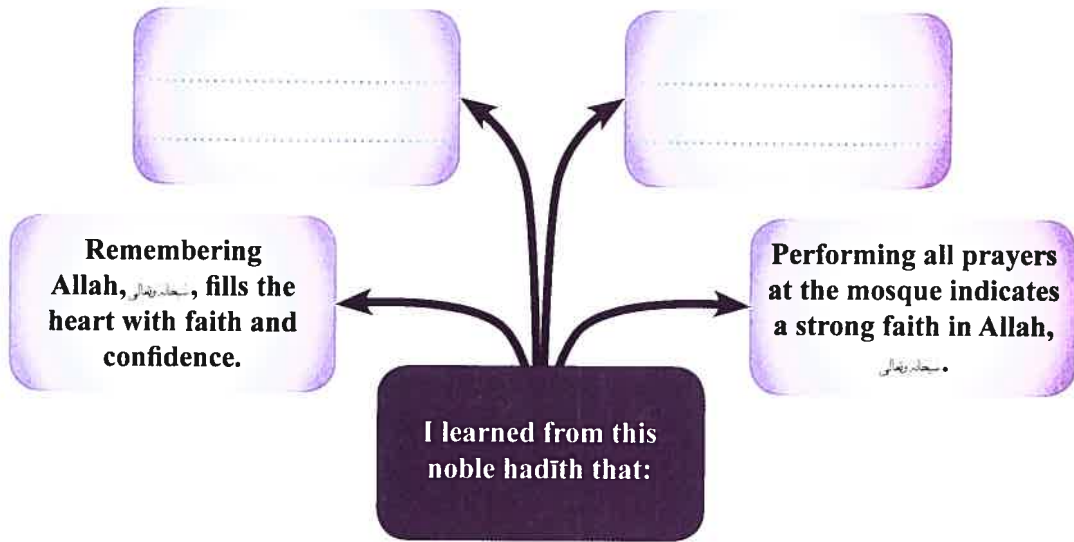
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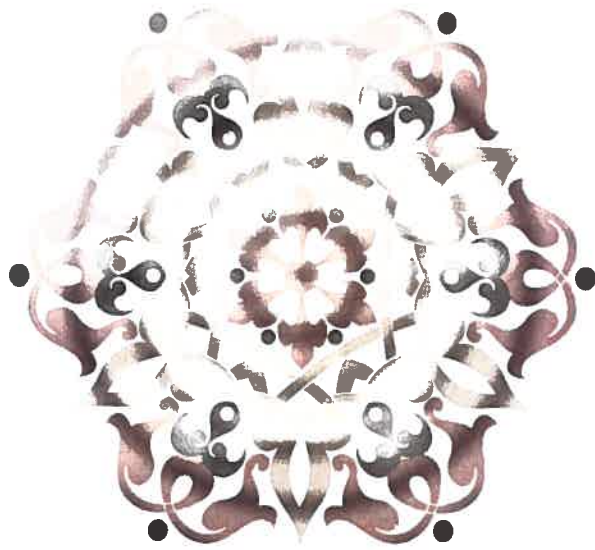
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## Student's Activities

### I answer by myself:

**First:** the Messenger, ﷺ, talks about the proper behavior of Muslims. Explain three aspects of this behavior:

1. ....
2. ....
3. ....

**Second:** underline the word or phrase that correctly completes the following sentence:

According to the hadīth, the noblest human relationship is based on:

- friendship. - blood relation and affinity.
- interest. - meeting on pious obedience to Allah.

**Third:** explain: charity paid secretly is better than charity paid in public.

.....

**Fourth:** When is announcing a charity better than hiding it?

.....

### I enrich my experience:

**First:** search for the explanation of the following verse in Ibn Kathir's *Tafsīr al-Qur'ān* and then read it in front of your classmates.

قَالَ تَعَالَى: ﴿إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ﴾ [التوبة]

Allah, ﷻ, says:

“innamā ya muru masājida llāhi man āmana bi-llāhi wa-l-yawmi l-ākhirī wa-‘aqāma ṣ-ṣalāta wa-‘ātā z-zakāta wa-lam yakshsha ‘illā llāha fa-‘asā ‘ulā’ika ‘an yakūnū mina l-muhtadīna”  
 (The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give zakah and do not fear except Allah, for it is expected that those will be of the [rightly] guided.) [Al-Tawbah: 18]



**Second:** in cooperation with your classmates, prepare a brief report about the excellent role which the UAE Ministry of Culture, Youth and Community Development plays in nurturing the youth, then present it in front of your classmates.

**I assess myself:**

To what extent do I apply the moral values presented in the noble Hadīth?

S	Aspect	I apply it			
		always	sometimes	never	rarely
1	I perform the five prayers with a group at the mosque.				
2	I observe Allah, ﷻ, in relation to my tongue and avoid obscene language.				
3	I allocate time every day for reciting the Qur'ān.				
4	I love my friends for the sake of Allah and encourage them to do good deeds.				
5	I lower my eyes when I walk in public places.				

**I leave my Imprint:**

**I complete in the same way according to what I learned in the lesson:**



- I support the UAE Red Crescent by making donations according to my ability.

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

# Lesson

## 3

### Glad Tidings for Those who Pray

#### This Lesson teaches me to:

- Recite the noble hadīth by heart properly.
- Explain the advantages of walking to mosques.
- Explain the advantage of performing Fajr and *Ishā'* prayers with a group.

#### I take the initiative to learn:

The Prophet, ﷺ, said: “Seven people will be given shade by Allah on the Day when there would be no shade but His shade: .....[of them he said:] a person whose heart is attached to mosques.”

◇ Describe the condition of the person whose heart is attached to mosques upon hearing the call to prayer.

◇ What value must you demonstrate to have a high status with Allah ﷻ on the Day of Judgment?

◇ What is the relation between the hadīth concerning the people who will be in the shade of the Most Gracious and the topic of this lesson?

#### I use my skills to learn

#### I read and memorize:

According to Buraydah, رضي الله عنه, The Prophet, ﷺ, said:

**“Convey glad tidings to those who walk to the mosque in the darkness, for they will be given full light on the Day of Judgment.”**

[authentic hadīth, narrated by Abu Dawūd, on walking to perform prayer]

### I understand the significance of the noble Hadīth:

The hadīth conveys glad tidings to those who continuously perform prayers with a group, especially prayers that are performed at night, and tells them that they will receive full light on the Day of Judgment. As these are keen on going to mosques, they walk there in the darkness, and Allah, ﷻ, will reward them by giving them a light on the Day of Judgment. So, Allah will compensate them for walking in the darkness by giving them a shining light exclusively for them on the Day of Judgment. During the time of the Prophet, ﷺ, there was no electricity and people used to walk in the darkness. But with the availability of lighting in our gracious country, how keen should we be?

### I reflect and explore:

I cooperate with my group to reflect upon the following noble hadīth and infer from them the advantage of walking to mosques:

Noble hadīth	The advantage of walking to mosques
The Prophet, ﷺ, said: "Whoever goes to the mosque for prayer at dawn or dusk, Allah prepares a hospitable abode for him in Paradise every time when he walks to it or comes back from it". [narrated by Al-Bukhari and Muslim]	
The Prophet, ﷺ, said: "Whoever performs ablution in his house and then walks to one of the houses of Allah for performing an obligatory prayer, one step of his will wipe out his sins and another step will elevate his rank in Paradise". [narrated by Muslim]	
The Prophet, ﷺ, said: "Every step which one takes towards the mosque for prayer is charity". [narrated by Al-Bukhārī and Muslim]	



### I think and expect:

◇ What is the total time spent by a Muslim walking if he walks to a nearby mosque five times a day at the rate of 10 minutes to the mosque and back? And what is the total time spent walking per week?

.....

◇ Expect the health benefits gained by a person who walks to the mosque for prayer five times a day?

.....

### I link and explain:

According to Othman bin Affan, رضي الله عنه, the Prophet, ﷺ, said:

**“Whoever performs Ishā’ prayer with a group is as if he has prayed for half of the night. And whoever performs the Fajr prayer with a group is as if he has prayed the whole night”.**

[narrated by Muslim]

◇ What is the reward of a person who always performs Fajr and Ishā’ prayers?

.....

◇ Justify why performing the Ishā’ prayer at the mosque is rewarded as if the person has spent half of the night praying.

.....

### I describe and criticize:

Describe the image in your own way and express your attitude to this behavior.

The image expresses:

.....

.....

My position on this behavior:

.....

.....



**I infer and apply:**

The Prophet, ﷺ, said: "O Allah, bless my people in their early mornings".

◊ In light of your understanding of this hadith, what is your advice to a student who stays up late to study, thereby damaging his health?

.....

◊ Write other things you could do at dawn to be a good and productive citizen?

○ .....

○ .....

○ .....

○ .....

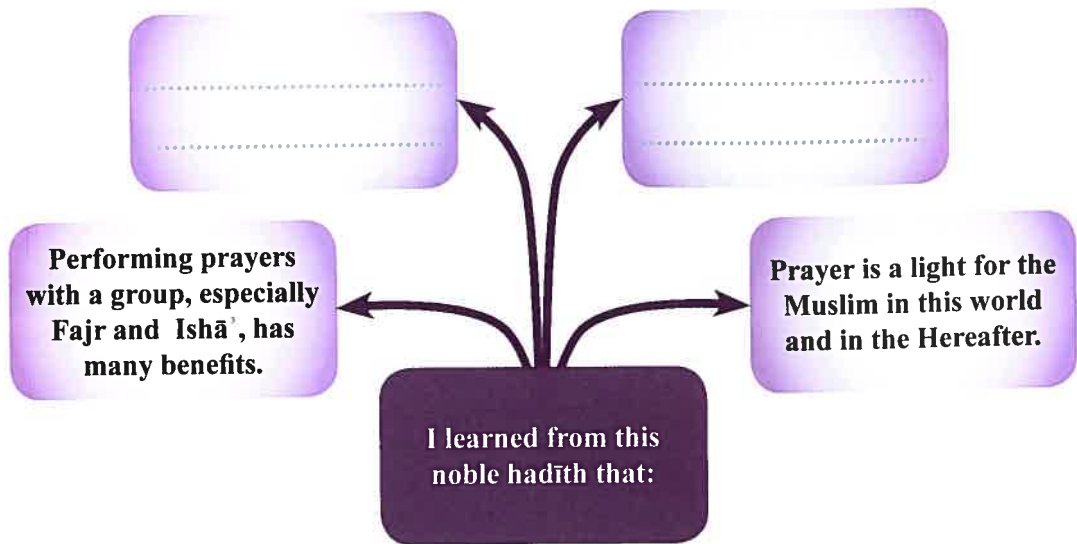
**I cooperate and suggest:**

I cooperate with my group to write a list of causes that make some Muslims miss Fajr prayer, then suggest appropriate solutions.

Causes	Solutions
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....

**I organize my ideas:**

I complete in the same way:







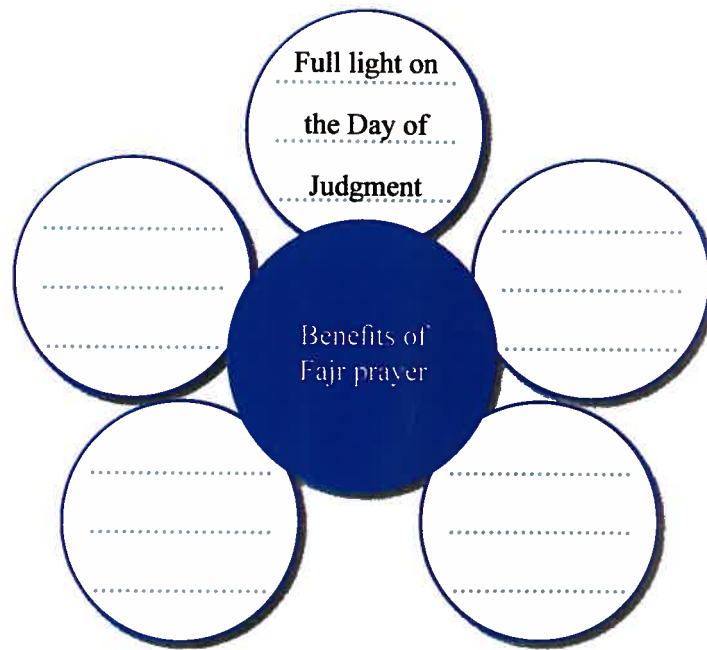
## Student's Activities

### **I answer by myself:**

**First:** reward is of the same kind as the deed. Explain this based on your understanding of the noble hadīth.

.....

**Second:** I complete the following chart:



### **I enrich my experience:**

In cooperation with your group, prepare a brief report about the advantage of performing prayer with a group, and then present it before your classmates.

### I assess myself:

To what extent do I apply the moral values presented in the noble hadīth?

S	Aspect	I apply it		
		always	sometimes	rarely
1	I always perform the Fajr prayer with a group.			
2	I am keen on waking up for Fajr prayer before the adhan.			
3	I perform Fajr prayer before sunrise.			
4	I perform Fajr prayer after its prescribed time.			
5	Prayers give me peace of mind; they are the light of my life.			

### I leave my Imprint:

I complete in the same way according to what I learned in the lesson:



I utilize dawn time to plan for a project that encourages students to walk to mosques.

.....

.....

.....



# Lesson

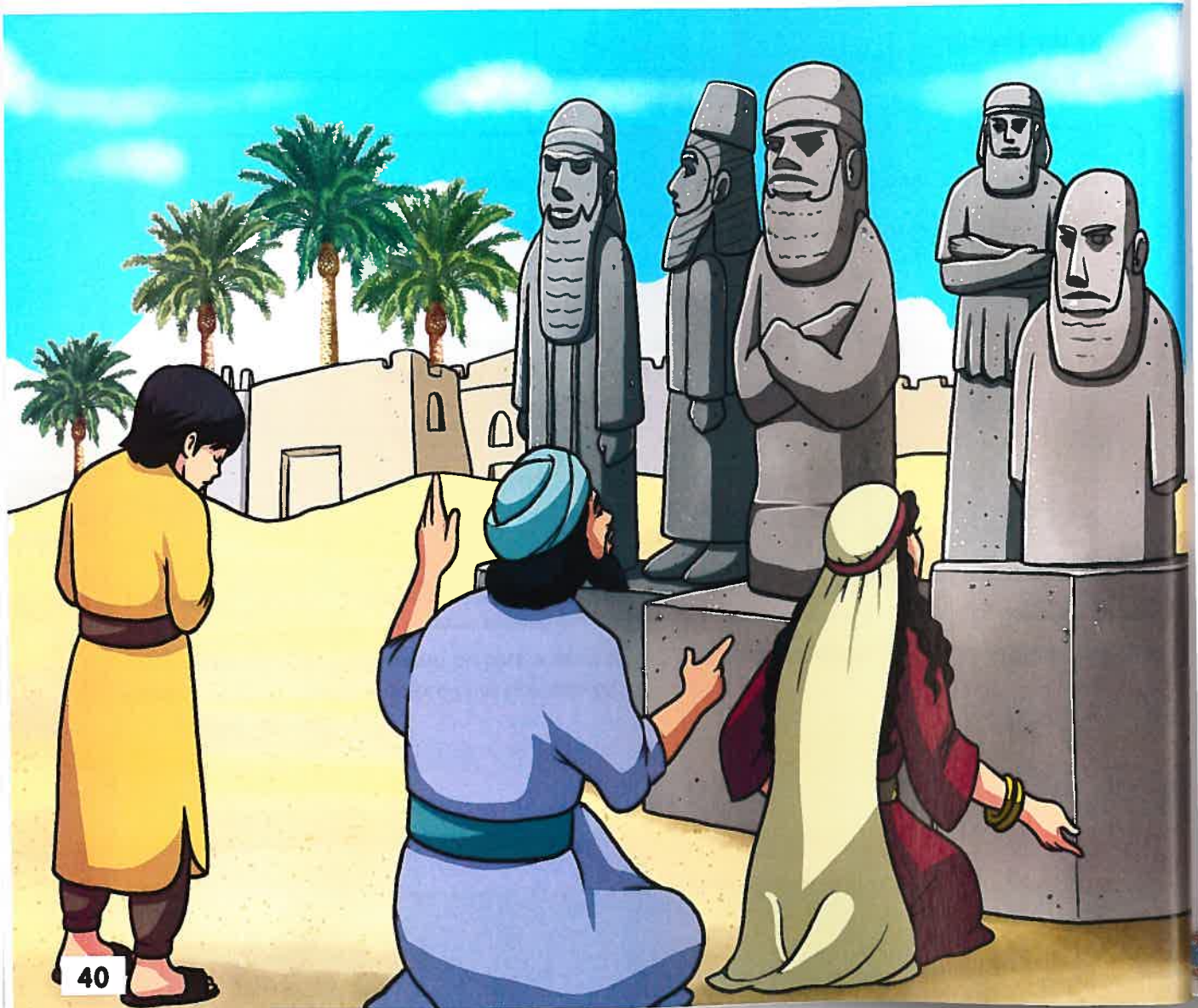
## 4

### Evidence of the Oneness of Allah, سُبْحَانَ رَبِّيَ

#### This Lesson teaches me to:

- Explain the concept of *Fitrah* (innate predisposition).
- Explain how to build the argument that Allah سُبْحَانَ رَبِّيَ is One and has no partner.
- Prove the Oneness of Allah, سُبْحَانَ رَبِّيَ, using *Fitrah* and reason.
- Find evidence to the Oneness and Greatness of Allah, سُبْحَانَ رَبِّيَ, through the universe and its system.

#### I take the initiative to learn:



The revelation came down to the Prophet, ﷺ, at a time when the people of Makkah worshipped idols as a way to get closer to Allah, ﷻ. There were approximately three hundred sixty idols around, inside and on top of the Ka'bah, and each tribe had one idol which they worshipped besides Allah, ﷻ. The idol with the highest status was named Hubal. When the Prophet, ﷺ, called them to worship Allah, ﷻ, alone, they refused his message, insisted on their position and became hostile to him.

Allah, ﷻ, said, talking about the people of Noah, عليه السلام, when they accused him of telling lies:

﴿وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا﴾ (٢٣)

"*wa-qālū lā tadharunna 'ālihatakum wa-lā tadharunna waddan wa-lā suwā'an wa-lā yaghūtha wa-ya'uqa wa-nasran*" (And said, 'Never leave your gods and never leave Wadd or Suwa' or Yaghuth and Ya'uq and Nasr.) [Nūh: 23]

### I link and infer:

- ◇ The relation between the idols that were worshipped at the time of Noah, عليه السلام, and the idols that were around the Ka'bah.
- ◇ The reason why the polytheists worshipped something besides Allah, ﷻ, despite their knowledge that Allah, ﷻ, was their Creator.

### I use my skills to learn

#### First: The Evidence of Fiṭrah

**Fiṭrah: a natural predisposition that is inherent in the offspring of Adam to know the Creator and worship Him alone.**

قَالَ اللَّهُ تَعَالَى: ﴿وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾ أَوْ نَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّن بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿١٧٣﴾﴾ [الأعراف].

Allah, ﷻ, says:

"*wa-'idh 'akhadha rabbuka min banī 'ādama min zuhūrihim dhurriyyatahum wa-'ashhadahum 'alā 'anfusihihim 'a-lastu bi-rabbikum qālū balā shahidnā 'an taqūlū yawma l-qiyyāmati 'innā kunnā 'an hādha ghāfilīna (172) 'aw taqūlū 'innamā 'ashraka 'ābā'unā min qablu wa-kunnā dhurriyyatan min ba'dihim 'a-fa-tuhlikunā bi-mā fa'ala l-mubṭilūna (173)*" (And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware. (172) Or [lest] you say, "It was only that our fathers associated [others in worship] with Allah before, and we were but descendants after them. Then would You

destroy us for what the falsifiers have done?" (173)

[al- A'raf : 172-173].

Every human being born into this life will have implanted in him an innate predisposition of belief in the existence of Allah, سُبْحَانَ رَبِّيَ الْعَلِيِّ. It is something inherent that man will feel no matter how his ideas may change and no matter what influences he comes under; it guides him to becoming attached to Allah, the One and Unique Creator, Who is the eternally besought of all.

The evidence of *Fiṭrah* is established in the hearts and requires no proof. Therefore, it is the origin of all other evidence of the existence of the Creator, سُبْحَانَ رَبِّيَ الْعَلِيِّ.

## I specify

in the verse what refers to the *Fiṭrah* of worshipping Allah alone.

.....

## I express

in my own way my feeling of the *Fiṭrah* inside me.

.....

.....



## **I discuss and infer:**

◇ I discuss with my classmates how to maintain sound *Fiṭrah*:

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2. ....

3. ....

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## Second: the Evidence of Hypothetical Mutual Prevention (Tamanu)

قَالَ تَعَالَى: ﴿لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ﴾ [الأنبياء]

Allah, سبحانه وتعالى, says:

"*law kāna fihimā 'ālihatun 'illā llāhu la-fasadatā fa-subhāna llāhi rabbi l-'arshi 'ammā yaṣifūna*"  
(Had there been within the heavens and earth gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe.) [al- Anbiyā: 22]

The wonderful universal order and the perfect, precise and harmonious movement of all creatures constitute evidence of the oneness of the Creator,

سبحانه وتعالى. Had there been another god besides

Allah, سبحانه وتعالى, there would have been conflict and dispute between the two gods, and that would have been reflected in chaos in the universe and disruption of its order: as one may have wanted night while the other wanted day; or one could have wanted winter while the other wanted summer.

قَالَ تَعَالَى: ﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَآخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ﴾ [البقرة 164]

Allah, سبحانه وتعالى, says:

"*inna fī khalqī s-samāwāti wa-l-'arḍi wa-khtilāfi l-layli wa-n-nahāri wa-l-fulki llatī tajrī fī l-baḥri bi-mā yanfa'u n-nāsa wa-mā anzala llāhu mina s-samā'i min mā'in fa-ahyā bihi l-'arḍa ba'da mawtihā wa-baththa fihā min kulli dābbatin wa-taṣrifī r-riyāhi wa-s-sahābi l-musakhkhari bayna s-samā'i wa-l-'arḍi la-'āyātīn li-qawmin ya'qilūna*" (Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason.) [Al-Baqarah: 164]

Whenever people of wisdom reflect on this vast universe, they realize that the One who created this universe and gave it such harmony could not have a duality, i.e. another god alongside Him.

Allah, سبحانه وتعالى, directs us to think and reflect on the creation of the sky; how He has raised it without pillars and decorated it with the stars in such consistent and harmonious manner; and how He has spread the earth, fixed it with mountains and made grow there in various kinds of plants.

قَالَ تَعَالَى: ﴿وَأَنبَأْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٧﴾ بَصِيرَةً وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُنِيبٍ ﴿٨﴾﴾ [ق]

Allah, سبحانه وتعالى, says:





“*a-fa-lam yanzurū 'ilā s-samā' i fawqahum kayfa banaynāhā wa-zayyannāhā wa-mā lahā min furūjin* (6) *wa-l-'arḍa madadnāhā wa-'alqaynā fihā rawāsiya wa-'anbatnā fihā min kulli zawjin bahījin* (7) *tabṣiratan wa-dhikrā li-kulli 'abdin munībin* (8)” (Have they not looked at the heaven above them - how We structured it and adorned it and how it has no rifts? (6) And the earth - We spread it out and cast therein firmly set mountains and made grow therein something of every beautiful kind, (7) Giving insight and a reminder for every servant who turns [to Allah] . (8)) [Qāf: 6-8]

We are also directed to reflect on how Allah, **سُبْحَانَهُ وَتَعَالَى**, sends down rain and revives growth in plants.

قَالَ تَعَالَى: ﴿وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ﴿٩﴾ وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَعْمٌ نَضِيدٌ ﴿١٠﴾﴾ . [ق]

Allah, **سُبْحَانَهُ وَتَعَالَى**, says:

“*wa-nazzalnā mina s-samā' i mā'an mubārakan fa-'anbatnā bihī jannātin wa-ḥabba l-ḥaṣīdi* (9) *wa-n-nakhla bāsiqātin lahā ṭal'un naḍīdun* (10)” (And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest (9) And lofty palm trees having ranged clusters - (10)) [Qāf: 9-10]

قَالَ تَعَالَى: ﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴿٢٠﴾﴾ . [الروم]

The same applies to the miraculous creation of man. Allah, **سُبْحَانَهُ وَتَعَالَى**, says:

” “*wa-min 'āyātihī 'an khalaqakum min turābin thumma 'idhā 'antum basharun tantashirūna*” (And of His signs is that He created you from dust; then, suddenly you were human beings dispersing throughout the earth.) [al-Rūm: 20]

### I cooperate and extract:

◇ Evidence of the oneness of Allah, **سُبْحَانَهُ وَتَعَالَى**, as manifested in His creatures based on the above Qur'ānic evidence.

.....

.....

.....

◇ Reflect on the visible world and then mention evidence of the oneness of Allah, **سُبْحَانَهُ وَتَعَالَى** from the universe.

.....

.....

◇ Prove the oneness of Allah, **سُبْحَانَهُ وَتَعَالَى**, through His saying:

﴿قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَابْتَعَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿٤٢﴾﴾

“*qul law kāna ma'ahū 'ālihatun ka-mā yaqūlūna 'idhan la-btaghaw 'ilā dhī l-'arshi sabīlan*”

(Say, [O Muhammad], “If there had been with Him other gods, as they say, then they each would have sought to the Owner of the Throne a way.”) [al-Isrā': 42].

## I suggest:

An idea that could be applied in the school and would contribute to strengthening the students' connection with, and attachment to Allah, سبحانه وتعالى.

### Third: the Evidence of Subjection



Allah, سبحانه وتعالى, created all creatures and subjected them for the service of man. He assigned each creature a certain task and gave it suitable size and capacity to perform such task. Then He, سبحانه وتعالى, inspired them the ways to perform their tasks in the best of manner, such that the animals know what is bad for them and avoid it, and what is good for them and benefit from it.

قال تعالى: ﴿لَمْ يَلْمِزُوا أَنْ اللَّهُ سَخَّرَ لَكُمْ مَافِي السَّمَوَاتِ وَمَافِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَهْرَهُ وَبَاطِنَهُ وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ ﴿٢٠﴾﴾ . [لقمان]

Allah, سبحانه وتعالى, says:

“*a-lam taraw 'anna llāha sakhkhara lakum mā fī s-samāwāti wa-mā fī l-'arḍi wa-'asbagha 'alaykum ni'amahū zāhiratan wa-bāṭinatan wa-mīna n-nāsi man yujādilu fī llāhi bi-ghayri 'ilmin wa-lā hudan wa-lā kitābin munīrin*” (Do you not see that Allah has made subject to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you His favors, [both] apparent and unapparent? But of the people is he who disputes about Allah without knowledge or guidance or an enlightening Book [from Him]) [Luqmān: 20]

So there is no creature that refrains or refuses to perform the task for which it was created.

قال تعالى: ﴿وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفَلَائِكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٢﴾ لِيَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾﴾ . [الزخرف]

Allah, سبحانه وتعالى, says:

“*wa-lladhī khalaqa l-'azwāja kullahā wa-ja'ala lakum mina l-fulki wa-l-'an'āmi mā tarkabūna (12) li-tastawū 'alā ḡuhūrihī thumma tadhkurū ni'ama rabbikum 'idhā stawaytum 'alayhi wa-taqūlū subhāna lladhī sakhkhara lanā hādha wa-mā kunnā lahū muqrinīna (13)*” (And who created the species, all of them, and has made for you of ships and animals those which you mount. (12) That you may settle yourselves upon their backs and then remember the favor of your Lord when you have settled upon them and say. Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it.) [Al-Zukhruf: 12-13]

قال تعالى: ﴿وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٢﴾﴾ . [النحل].

Allah, سُبْحَانَهُ وَتَعَالَى, also says:

” *“wa-sakhkhara lakumu l-layla wa-n-nahāra wa-sh-shamsa wa-l-qamara wa-n-nujūmu musakhkharātun bi-‘amrihī ‘inna fī dhālika la-‘āyātīn li-qawmin ya‘qilūna* ” (And He has subjected for you the night and day and the sun and moon, and the stars are subjected by His command. Indeed in that are signs for a people who reason.) [Al-Nahl: 12]

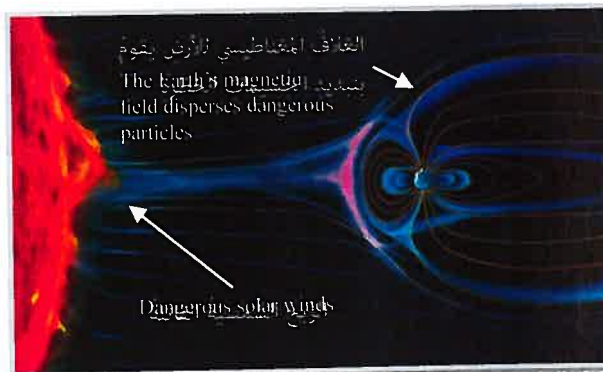
وقال تعالى: ﴿هُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَازِيرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ ۗ وَلِعَلَّكُمْ تَشْكُرُونَ﴾ [النحل]

Further, Allah, سُبْحَانَهُ وَتَعَالَى, says:

” *“wa-huwa lladhī sakhkhara l-baħra li-tākulū minhu laħman ṭariyyan wa-tastakhrijū minhu ħilyatan talbasūnahā wa-tarā l-fulka mawākhira fīhi wa-li-tabtagħū min faḍlihī wa-la‘allakum tashkurūna* ” (And it is He who subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear. And you see the ships plowing through it, and [He subjected it] that you may seek of His bounty; and perhaps you will be grateful.) [Al-Nahl: 14]

**I reflect and prove:**

The Oneness of Allah, سُبْحَانَهُ وَتَعَالَى, through the magnetic field surrounding the Earth.



**I analyze and comment:**

**In cooperation with my group, we discuss the following statement, and then respond to it:**

”The order and consistency of the universe are there by coincidence and do not provide evidence of the Oneness of Allah, سُبْحَانَهُ وَتَعَالَى.”



**I link and express:**

Write next to each of the following pictures the evidence of the Oneness of Allah, **سُبْحَانَ رَبِّيَ**, with the explanation:



.....

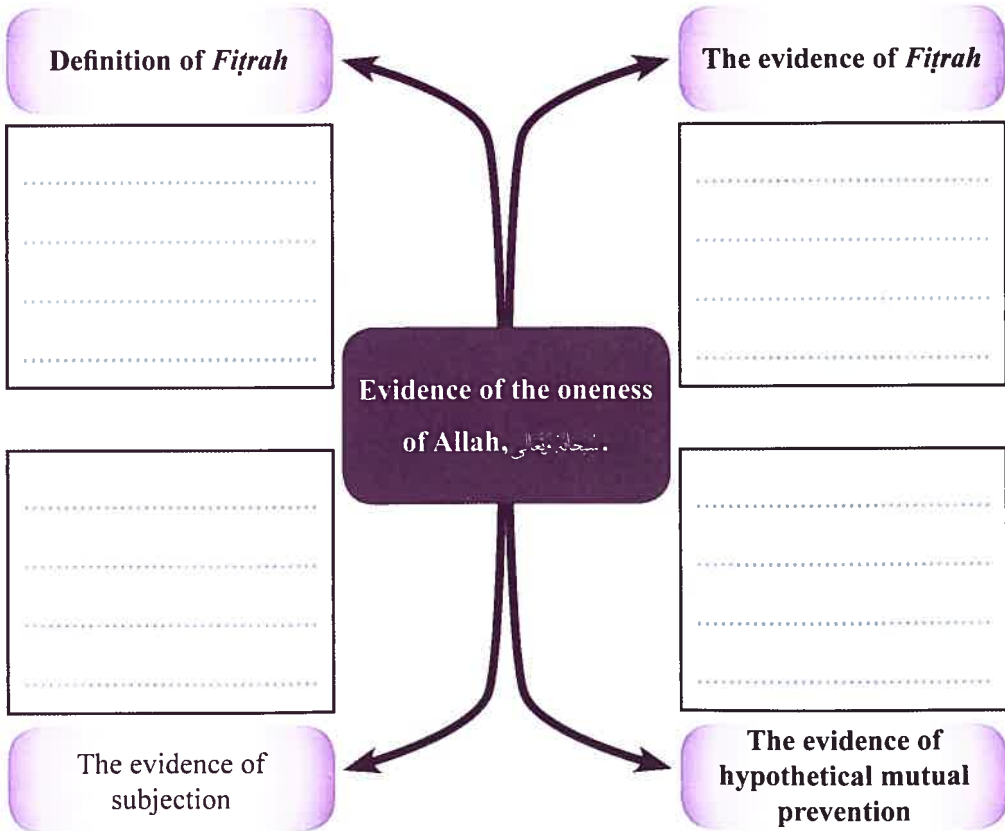


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.....

**I organize my ideas:**



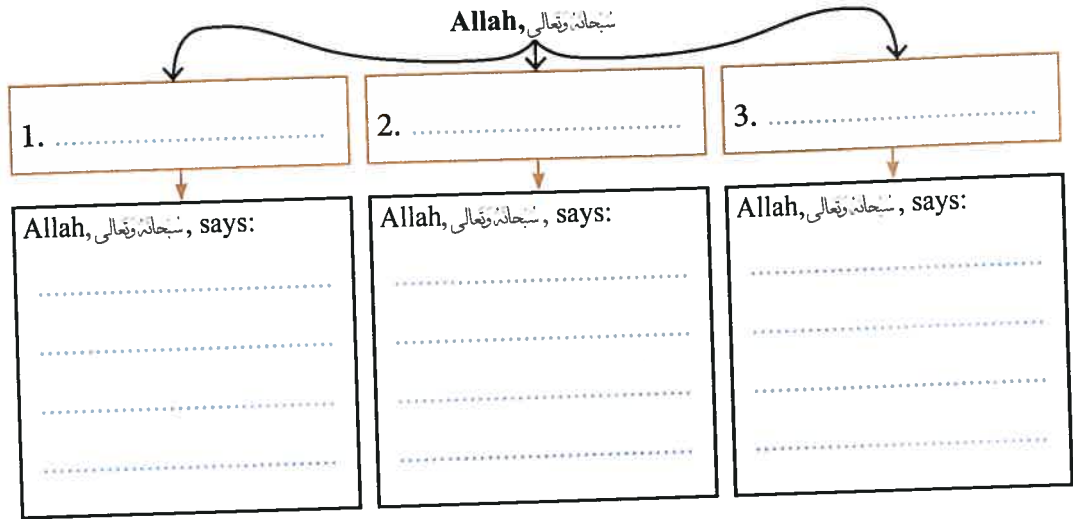


# Student's Activities

**I answer by myself:**

First: I complete the following chart as appropriate:

**Evidence of the oneness of**



Second: Define *Fitrah*, and give evidence of it:

1. Definition of *Fitrah*: .....
2. Evidence of *Fitrah*: .....

Third: Criticize with evidence the following two claims:

1. The mind is inclined toward polytheism because the universe needs several gods to organize it and manage its affairs.  
.....
2. The flight of planes in the sky is the result of studies and research in aeronautics, rather than subjection.  
.....

Fourth: What is meant by the evidence of hypothetical mutual prevention?  
.....

**I enrich my experience:**

First: Refer to *Al-Qurtubiy's commentary of al-Jāmi'a li aḥkām i al-Qur'ān* and look up the interpretation of verses 84-92 of *Surāt al-Mu'minūn*, then infer the evidence of the Oneness of Allah, **سُبْحَانَ رَبِّيَ**, in them.

.....

.....

.....

Second: In cooperation with your classmates, design a poster or presentation explaining the evidence of the Oneness of Allah, **سُبْحَانَ رَبِّيَ**.

**I assess myself:**

I assess the extent to which my belief in the oneness of Allah, **سُبْحَانَ رَبِّيَ**, is reflected in my behavior and worship acts:

S	Aspect	Level		
		Average	Good	Excellent
1	(In my prayer) I am keen on performing prayer on time without any delay.			
2	(In my statements) I speak honestly and avoid telling lies.			
3	(In my dealings) I demonstrate the ethics of believers in my dealings with my classmates.			
4	(In my study) I review my lessons without delay or laziness.			
5	(With my teacher) I respect my teacher and cooperate with him in respect of curricular activities.			

**I leave my Imprint::**

**I preserve the sustainable gifts granted to us by Allah, **سُبْحَانَ رَبِّيَ**, through the following:**



- ⊙ I avoid extravagance in the use of water.
- ⊙ .....
- ⊙ .....

# Lesson

## 5



### Being Conscious of Allah,

سُبْحَانَ رَبِّيَ الْعَلِيِّ

**This Lesson teaches me to:**

- Explain the concept of being conscious of Allah, سُبْحَانَ رَبِّيَ الْعَلِيِّ.
- Define the benefits of being conscious of Allah, سُبْحَانَ رَبِّيَ الْعَلِيِّ.
- Explain things that help one become more conscious of Allah, سُبْحَانَ رَبِّيَ الْعَلِيِّ.
- Deduce the effects of being conscious of Allah, سُبْحَانَ رَبِّيَ الْعَلِيِّ, in the behavior of the individual and the welfare of society.
- Follow examples from the biographies of righteous people in being conscious of Allah, سُبْحَانَ رَبِّيَ الْعَلِيِّ.

**I take the initiative to learn:**

**I think and answer:**

**Imagine that the school management installed CCTV cameras in the school courtyard to record in video and audio the behavior of students.**

⊙ Describe the behavior of students in the school courtyard after the installation of CCTV cameras.

.....

⊙ What is the reason that would make students change their behavior?

.....

⊙ What should govern the behavior of a Muslim at all times?

.....



**I read to learn:**

Being conscious of Allah's observing one, feeling His Greatness and fearing Him constitute one of the key and most important duties of a Muslim. Allah ﷻ, warns against neglecting such an observance of Him, ﷻ. He says:

﴿وَأَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ﴾

“wa- 'lamū 'anna llāha ya 'lamu mā fi 'anfusikum fa-ḥdharūhu ” (And know that Allah knows what is within yourselves, so beware of Him). [Al-Baqarah: 235]

**The concept of observance of Allah, ﷻ:** observance here means that the servant is always aware that Allah, ﷻ, is observing and, knows what he says and does in public and in secret.

The Prophet, ﷺ, ordered that Muslims observe Allah, ﷻ, everywhere, at all times and in all situations. Abu Dhar, رضى الله عنه, said: the Messenger of Allah, ﷺ, said to me: “Fear Allah wherever you are, do good deeds after doing bad ones, the former will wipe out the latter, and behave decently towards people”. [narrated by Al-Tirmidhī as good and authentic hadīth]



**While Abdullah ibn 'Umar, رضى الله عنه, was traveling with some companions, they passed by a shepherd. ibn 'Umar addressed the shepherd saying: “Sell us one of these sheep.” The shepherd replied: “They are not mine; they belong to my master.” ibn 'Umar said: “tell your master that it was eaten by a wolf.” The shepherd said: “What about Allah?” ibn 'Umar, رضى الله عنه, cried and kept repeating “What about Allah?” Then, he went to the master and bought the shepherd and the sheep. He then freed the shepherd and gave him the sheep as a gift.**

**I reflect and infer:**

◆ What is the reason that made the shepherd refuse to sell the sheep to ibn 'Umar, رضى الله عنه?

.....

◆ It is said that “if someone gives up something for the sake of Allah, Allah will give him something better than that which he gave up”. Indicate the part of the story that supports this saying.

.....

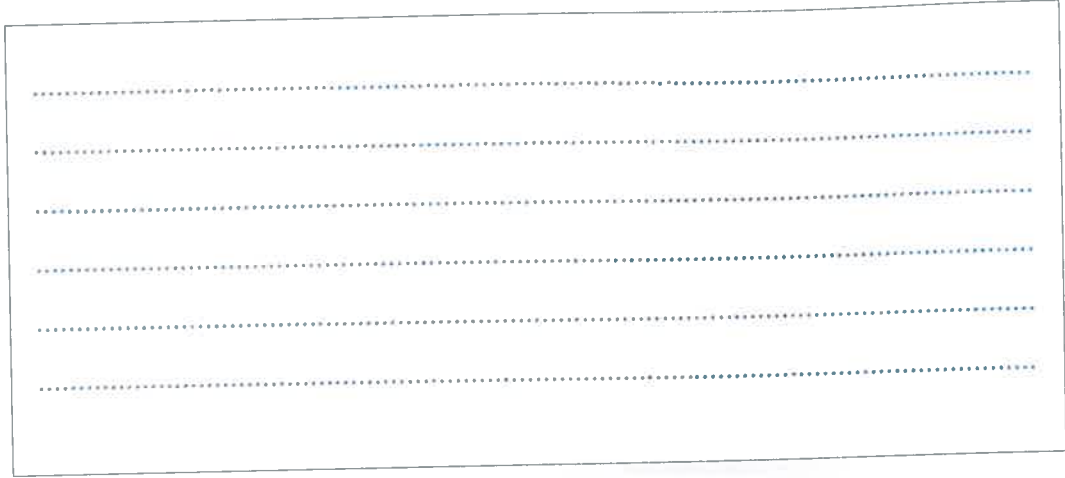
◆ Suggest a title for the story above and write it neatly in the box above.

.....



## I search:

I cooperate with my group – using the internet – to search for another example from the life of the righteous of observance of Allah ﷻ, then summarize it in my own style and present it to my classmates.



## The relation between belief in the names of Allah, ﷻ, and observance of Him:

observance of Allah occurs when we are fully certain that Allah, ﷻ, knows what is in the heart of everyone; He knows that which deceives the eyes and what the breasts conceal. Allah, ﷻ, says:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلَهُ مَا تَوَسَّوَسُ بِهِ نَفْسَهُ وَمَنْ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾

"*wa-la-qad khalaqnā l-`insāna wa-na`lamu mā tuwaswisu bihī nafsuhū wa-naḥnu `aqrabu `ilayhi min ḥabli l-warīdi* " (And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein) [Qāf: 16]. We become certain that Allah hears what we say, records it and will be reckoning us for it. Allah, ﷻ, says:

﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

"*mā yalfizu min qawlin `illā ladayhi raqībun `atīdun* " (Man does not utter any word except that with him is an observer prepared to record) [Qāf: 18].

## I expect:

◇ When a Muslim believes that Allah, ﷻ, knows what he is concealing and what he is showing in public, how will this affect his life?

.....

◇ What do you expect to happen if all individuals in society were conscious of being observed by Allah, ﷻ?

.....

## Being conscious of, *ساجدًا لله تعالى*, at all times:

Muslims must observe Allah, *ساجدًا لله تعالى*, in all their affairs, and this is the true religion. Being conscious of Allah is one of the traits of righteous people and their role model, the Prophet, ﷺ, who said: “Be mindful of Allah and He will protect you” [narrated by Al-Tirmidhī]. This is a great statement and a path that must be followed by Muslims throughout their lives: being conscious of Allah, *ساجدًا لله تعالى*, observing them throughout their lives. So they have observance of Allah *ساجدًا لله تعالى* when performing their everyday tasks, avoiding prohibitions, in their relations with themselves, their children, their spouses and their siblings, as well as in their trade, deeds and responsibilities.

### I reflect and answer:

Read the following situations and then answer the following questions:

- ⊙ A student took the opportunity of the examiner being busy to cheat and copy the answers from his/her classmate.
- ⊙ A driver hit a car that was parked in the parking lots. He looked around and saw nobody was there. So he fled from the scene of accident.

◇ What is the value missing in the above two situations?

.....

◇ Express in your own words the importance of consciously being aware that Allah, *ساجدًا لله تعالى*, is observing us when we commit wrong.

.....

.....

.....

### I reflect and deduce:

**First:** The Messenger of Allah, ﷺ, said: “Excellence of worship (Iḥsān) is to worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you.” [narrated by Al-Bukhārī and Muslim]

- ⊙ What is the relation between consciously being aware that Allah, *ساجدًا لله تعالى*, is observing us and sincerity in worshipping?

.....

- ⊙ Explain the importance of consciously being aware that Allah, *ساجدًا لله تعالى*, is observing us during our piety towards Him:

.....

**Second:** the benefits of observance of Allah, سبحانه و تعالی, include the following:

1. It is one of the reasons for entering Paradise.
2. Through it, the servant makes Allah, سبحانه و تعالی, pleased with him.
3. It makes the Muslim pure and virtuous.
4. It makes the servant happy and reforms his status in this world and the Hereafter.
5. It is a key driver for performing acts of worship.
6. It helps the servant avoid sins and vices.
7. It is one of the features and fruits of being a believer.
8. It is one reason for answering supplications.

### **I think and apply:**

**How are you consciously aware that Allah, سبحانه و تعالی, is observing you in the following situations:**

1. When using social media?

.....  
.....

2. When watching TV channels?

.....  
.....

3. When driving the car?

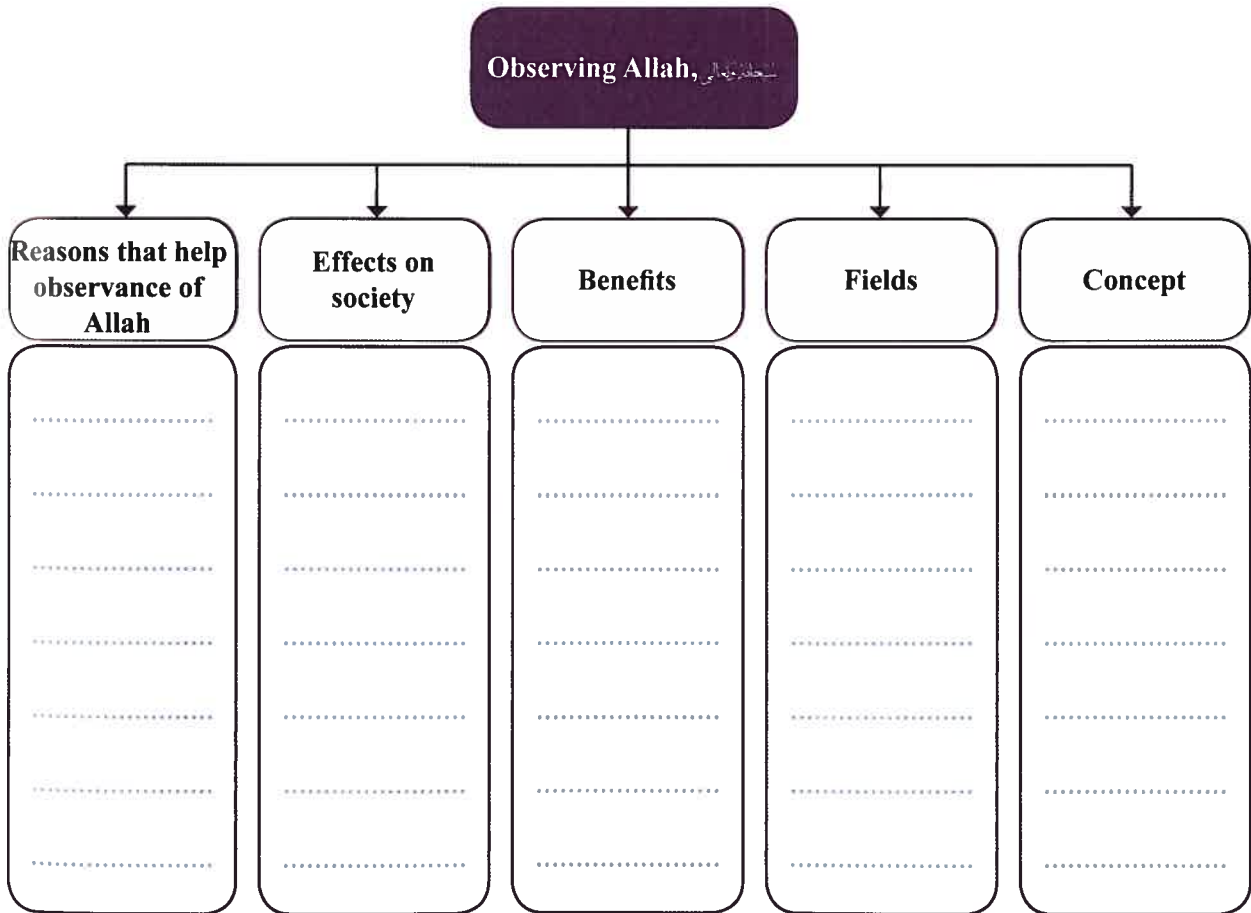
.....  
.....

**I think and write:**

Write as many things as you can that helps the Muslim feel conscious that Allah, سبحانك يا ذا الجلال والإكرام, is observing him.

1. ....
2. ....
3. ....
4. ....

**I organize my ideas:**





## Student's Activities

### I answer by myself:

First: I complete the following chart as appropriate:



Second: Training on observing Allah, سبحانه و تعالی, is clearer in fasting than all other worship acts.

How does Observance of Allah, سبحانه و تعالی, manifest during fasting?

.....

.....

.....

### I enrich my experience:

First: Search for the explanation of the following verse in Ibn Kathir's *Tafsīr al-Qur'ān* and then read it in front of your classmates.

**Allah, سبحانه و تعالی, says:**

﴿ يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ ﴾

*"yastakhfūna mina n-nāsi wa-lā yastakhfūna mina llāhi wa-huwa ma'ahum "* (They conceal [their evil intentions and deeds] from the people, but they cannot conceal [them] from Allah, and He is with them) [Al-Nisā': 108]

Second: In cooperation with your classmates, prepare an educational flyer with pictures that expresses the importance of observing Allah, سبحانه و تعالی, in secret and in public.

**I assess myself:**

To what extent do I consciously feel that Allah, **سُبْحَانَ رَبِّيَ**, is observing me in my daily affairs?

S	Aspect	Level		
		Average	Good	Excellent
1	I am consciously aware that Allah, <b>سُبْحَانَ رَبِّيَ</b> , is observing what I say. So, I do not tell lies or harm anybody with my words.			
2	I consciously feel that Allah, <b>سُبْحَانَ رَبِّيَ</b> , is observing me in my school. So, I follow the order and respect my teacher.			
3	I consciously feel that Allah, <b>سُبْحَانَ رَبِّيَ</b> , is observing what I eat and drink. So, I do not eat the Harām.			
4	I consciously feel that Allah, <b>سُبْحَانَ رَبِّيَ</b> , is observing my prayers. So, I perform them with <b>humility</b> .			
5	I am consciously aware that Allah, <b>سُبْحَانَ رَبِّيَ</b> , is observing my use of the lab equipment. So, I do not <b>damage</b> them.			
6	I am consciously aware that Allah, <b>سُبْحَانَ رَبِّيَ</b> , is observing me in my house. So, I respect and cherish my parents and deal kindly with my brothers and sisters.			
7	I am consciously aware that Allah, <b>سُبْحَانَ رَبِّيَ</b> , is observing me in the classroom. So, I cooperate with my classmates and do not assault them.			

**I leave my Imprint:**

I read the following statement and complete in the same way:



② I am consciously aware that Allah, **سُبْحَانَ رَبِّيَ**, is observing me when I perform ablution. So, I avoid extravagance in the use of water.

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

# Lesson

## 6

### Sunan al-Fiṭrah

This Lesson teaches me to:

- Explain the concept of Sunan al-Fiṭrah.
- Describe Sunan al-Fiṭrah.
- Infer the wisdom of prescribing Sunan al-Fiṭrah
- Explain aspects of the beauty of Islam in light of its interest in Sunan al-Fiṭrah.

I take the initiative to learn:

- One of the first verses that were revealed to the Messenger of Allah, ﷺ, is the saying of Allah, سبحانه وتعالى:

﴿وَتِيَابَكَ فَطَهِّرْ﴾

“*wa-thiyābaka fa-ṭahhir*” (And your clothing purify) [Al-Muddaththir: 4].

- The Messenger of Allah, ﷺ, said: “purity is half of faith” [narrated by Muslim].

In cooperation with my classmates, we infer from the above as much benefits as possible of purity and its importance in Islam.

I use my skills to learn

I think and discover:

- ◇ Fiṭrah: the natural predisposition inherent in people.
- ◇ Sunan al-Fiṭrah: religious rules that are connected with the cleanliness of human body.
- ◇ A Muslim who follows these rules will be adhering to Fiṭrah upon which Allah has created all people and will have the best shape and appearance.

◇ Allah, سبحانه وتعالى, says:

﴿الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ﴾

“*al-ḥamdu li-llāhi fāṭiri s-samāwāti wa-l-'arḍi*” (All praise is due to Allah, Creator of the heavens and the earth) [Fāṭir: 1]

◇ Allah, سبحانه وتعالى, says:

﴿فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ﴾

“*fiṭrata llāhi llatī faṭara n-nāsa 'alayhā lā tabdīla li-khalqi llāhi*” (Adhere to the Fiṭrah of Allah upon which He has created all people. No change should there be in the creation of Allah.) [Al-Rūm: 30]

I Infer from the above two verses the meanings of the word “Fiṭrah”.

## I distinguish:

I classify the following in the table as appropriate:

Worshipping Allah, سبحانہ و تعالیٰ, alone – helping people in need – destroying properties – maintaining cleanliness – worshipping other than Allah, سبحانہ و تعالیٰ – looking down at people – having mercy on the weak

Against Fiṭrah	In line with Fiṭrah

### Sunan al-Fiṭrah:

There are many acts that fall under Sunan al-Fiṭrah; they are not limited to a certain number. However, the key ones were mentioned in the hadīth narrated by Ayesha, (may Allah be pleased with her) as the Messenger of Allah, ﷺ, having said:

“There are ten acts that belong to Fiṭrah: clipping the moustache, letting the beard grow, using the siwāk, snuffing water in the nose, cutting the nails, washing the finger joints, plucking the hair under the armpits, shaving the pubic hair, cleaning one’s private parts with water and rinsing the mouth.” [narrated by Muslim (604)]

## I understand the vocabulary in the hadīth:

البراجم : Joints of the fingers where dirt accumulates. The same rule applies to dirt in ear folds and wax in the ear canal.

انتقاص الماء : cleaning one’s private parts with water

◊ Which part of the noble hadīth refers to this picture?..





**I choose and classify:**

I identify the Sunan al-Fiṭrah mentioned in the hadīth and then classify them in the table depending on the part of the body they relate to:

Head and face	Rest of the body

**I reflect and infer:**

**The siwāk:**

Siwāk, or miswak, is an Arabic word which indicates either the act of brushing teeth with the siwāk, or the tool used in brushing teeth, which is a tooth cleaning twig from the arak tree. Look at the pictures below and infer a Sharī'ah rule.



According to Abdullah ibn 'Umar, رضي الله عنه, the Prophet, ﷺ, said: "Use the Siwāk; it is a means of purification for the mouth and it is pleasing to the Lord, سبحان ربنا" [narrated by Ahmad].

It is recommended to use the siwāk at all times, but there is stress on certain times, including the following:

1. When performing ablution.
2. Before performing prayers.
3. After getting up from bed.
4. Before reciting the Holy Qur'ān.

☉ Write other times in which use of siwāk is stressed:

1) ..... 2) ..... 3) .....

**Highlights**

A study conducted at the University of Minnesota, USA, showed that Muslims who continuously use the siwāk have healthier teeth and gum than others who use a normal toothbrush. This was attributed to effective cleansing substances such as sinigrin, tannic acid and trimethylamine. These are also astringents which stop gum bleeding.

**I connect:**

What is the relation between the following hadīth and Sunan al-Fiṭrah?

- ◇ According to Abdullah bin Mas'ud, رضي الله عنه, the Messenger of Allah, صلى الله عليه وسلم, said: "Indeed Allah is Beautiful, and He loves beauty" [narrated by Muslim].

.....

**I criticize:**

I disagree with the following behaviors in line with the rules of Islam and give the reasons.

- ◇ She lets her nails grow long.

.....

- ◇ He cut part of his hair and left the top part.

.....

- ◇ My classmate performs ablution without rinsing his mouth or snuffing water in his nose.

.....

- ◇ He came to the mosque wearing dirty clothes.

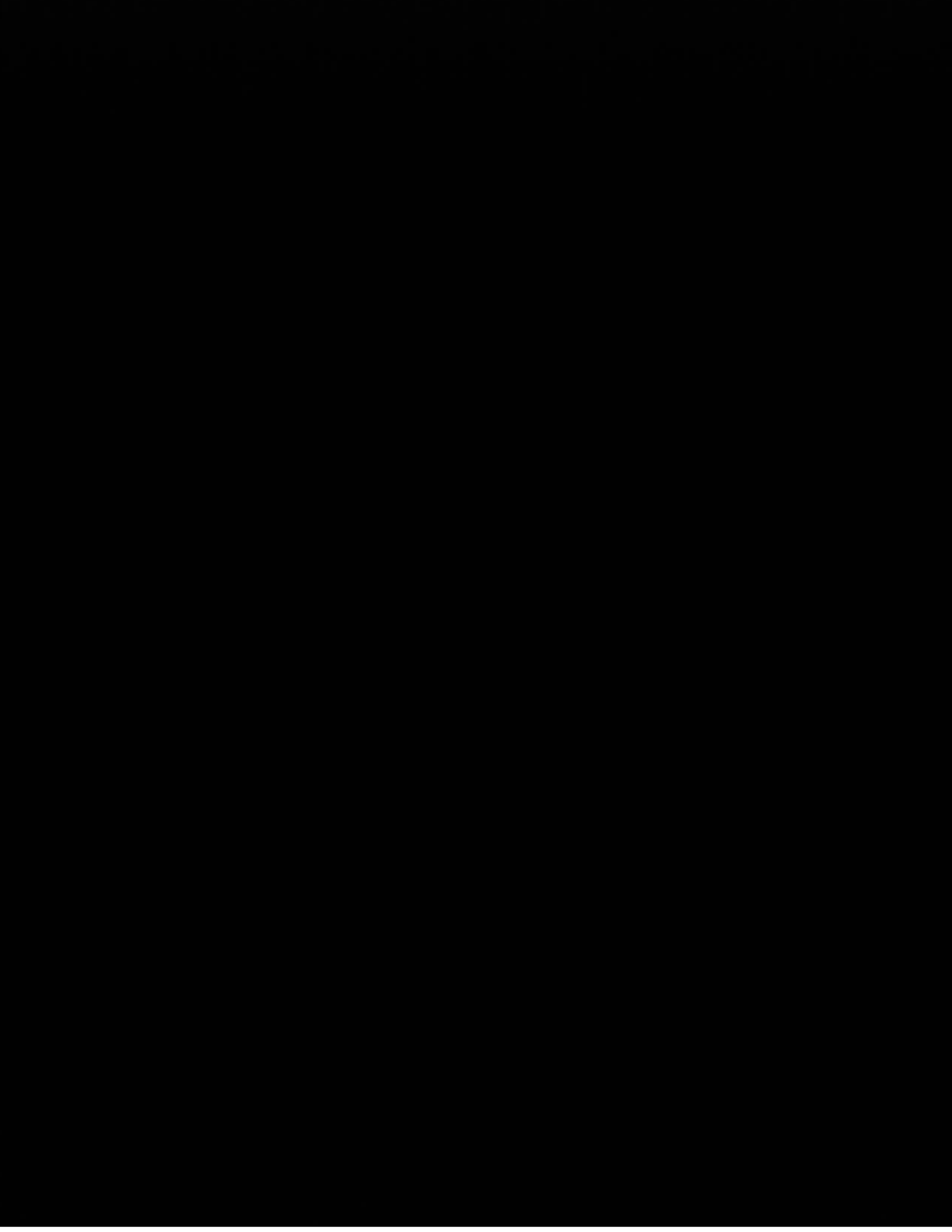
.....

- ◇ He wears clothes with improper pictures and words printed on them.

.....

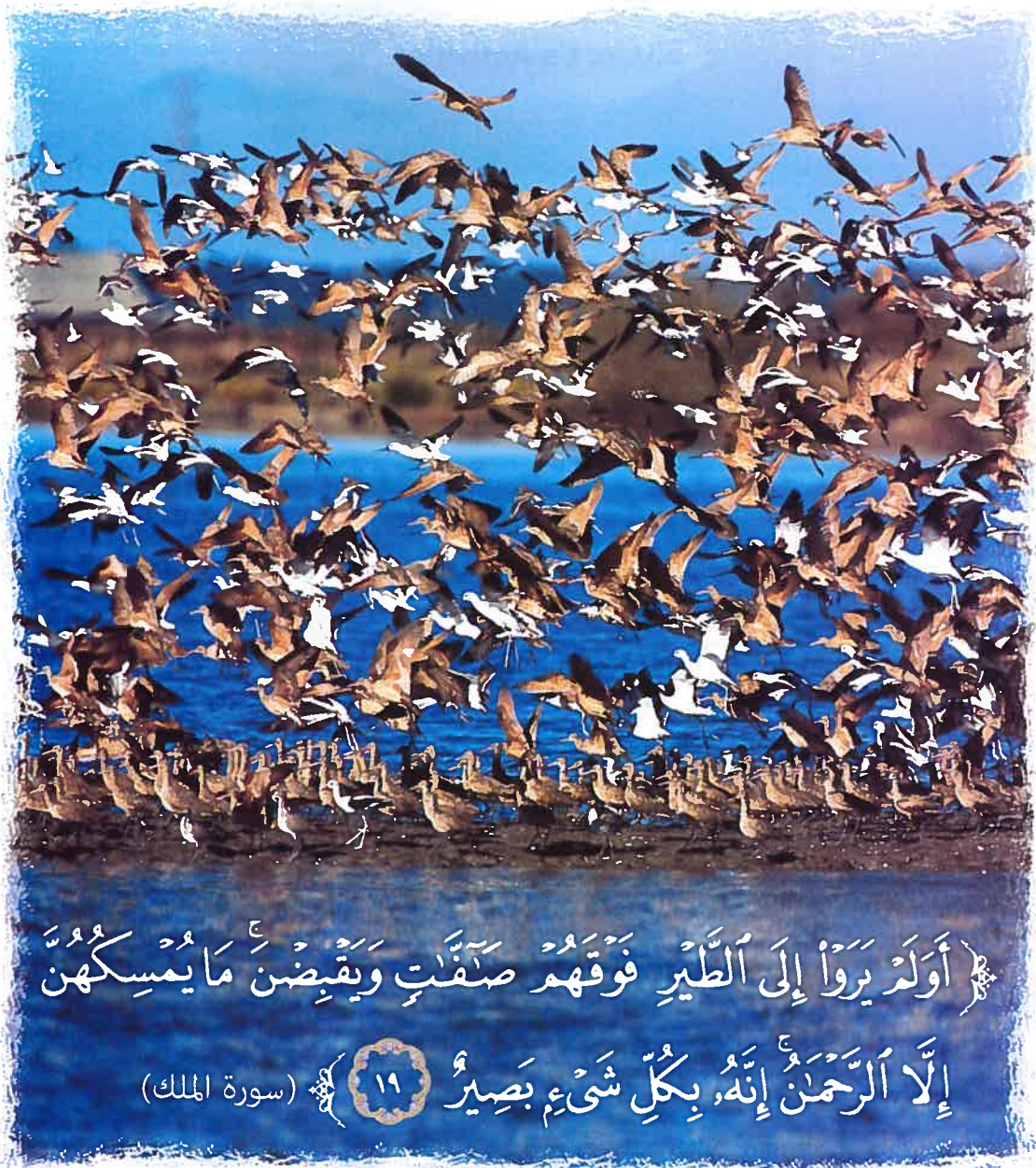
- ◇ He drank juice and threw the bottle in the street.

.....





in our lives:



“a-wa-lam yaraw 'ilā ṭ-ṭayri fawqahum ṣāffātin wa-yaqbiḍna mā yumsikuhunna 'illā r-raḥmānu 'innahū bi-kulli shay'in baṣīrun”

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



## Student's Activities

### I answer by myself:

First: Explain the meanings of the following terms:

1. Sunan al-Fiṭrah: .....
2. Siwāk: .....
3. Washing the finger joints: .....
4. Cleaning one's private parts with water: .....

Second: Imagine a community of people who do not apply Sunan al-Fiṭrah. What do you expect to happen to this society?

.....

.....

.....

### I enrich my experience:

1. Cooperate with a group of your classmates to prepare a school radio show or a poster about Sunan al-Fiṭrah and purity in Islam.
2. Write a research on the miraculous aspects of Sunan al-Fiṭrah.
3. Write down the most common mistakes among people in relation to Sunan al-Fiṭrah, and suggest solutions based on your point of view.

**I assess myself:**

To what extent do I apply what I have learned from the lesson?

S	Aspect	Level		
		Average	Good	Excellent
1	I avoid everything that is contradictory to the traditions of my society in terms of clothing and haircut.			
2	I ensure the cleanliness of everything related to me, such as my body, my clothes, my room and my school.			
3	I clean my teeth or use the siwāk every day.			
4	I cut my nails every week.			
5	I throw garbage in the designated place.			

**I leave my Imprint:**

**I complete the following statement:**

I ensure the cleanliness of my body, my clothes and everything around me, such as my book, my school courtyard, ....., ....., .....

﴿ أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴾ [سورة النحل: 79]

Allah, سبحانه وتعالى, says:

“*'a-lam yaraw 'ilā ṭ-ṭayri musakhkharātin fī jawwī s-samā'ī mā yumsikuhunna 'illā llāhu 'inna fī dhālika la-'āyātin li-qawmin yu'minūna*”

(Do they not see the birds controlled in the atmosphere of the sky? None holds them up except Allah. Indeed in that are signs for a people who believe.) [Al-Nahl: 79]

