



UNIT THREE

﴿وَلِكُلِّ دَرَجَةٌ مِّمَّا عَمِلُوا﴾

(And for all are degrees from what they have done)



Unit Contents:

Lesson	Subject	Field
1 Glad Tidings and Consolation	Qur'ān	Divine Revelation
2 Rules of Silent Mīm (Mīm al-Sākinah)	Qur'ān	Divine Revelation
3 Moderation in Spending	Hadīth	Divine Revelation
4 Imām Abu Ḥanīfa al-Nu'mān مرجعنا اللّهُ -	Personalities	Biography of the Prophet and Personalities
5 The Arab Islamic Civilization	Identity	Identity and Contemporary Issues



Lesson

1

Glad Tidings and Consolation

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.
- Describe the people of Paradise.
- Be keen on obeying Allah, ﷻ, and seeking His reward.
- Explain the significance of referring to previous nations.

I take the initiative to learn:

We live in a vast world. Every day, we hear and see inventions, discoveries and new knowledge in various areas of life, resulting from the work of scholars who work on research and development tirelessly day and night.

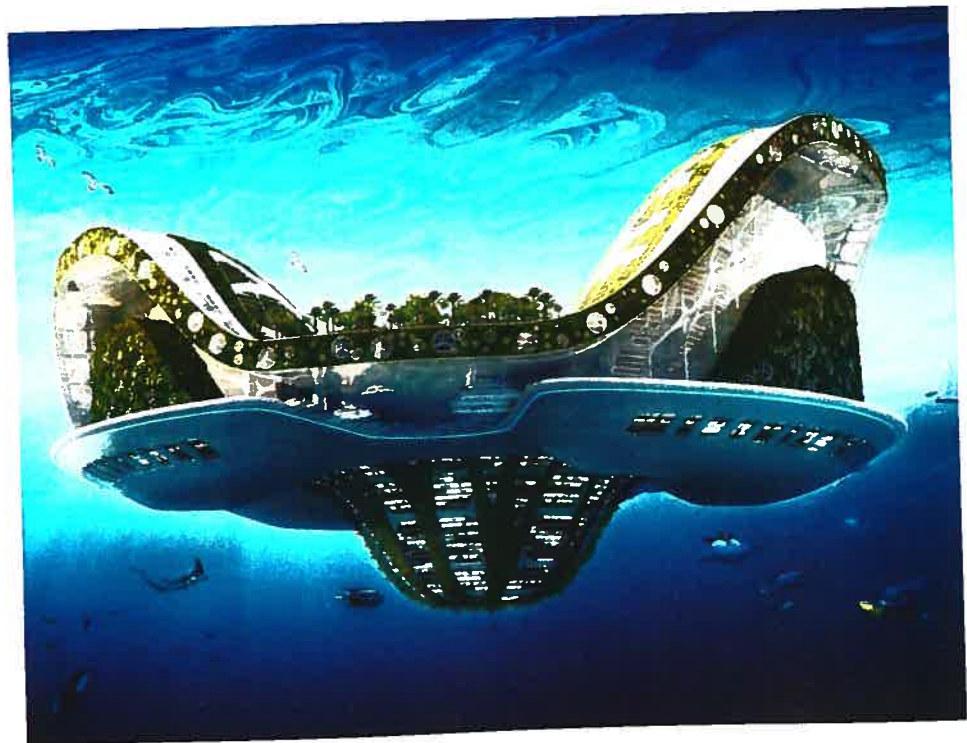
What is the latest thing which you have seen, heard or read about?

Why do the scholars never get bored of research and discoveries?



Highlights

Umm Hishām bint Hāritha, رضي الله عنها, said: I learned "Qāf. By the honored Qur'an" directly from the Messenger of Allah, ﷺ, as he used to read it every Friday on the minbar when he delivered the sermon before the people. [narrated by Muslim]



I recite and memorize:

﴿ وَأَزَلَفْتِ الْجَنَّةَ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾ هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿٣٢﴾ مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ
وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴿٣٣﴾ ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ ﴿٣٤﴾ هُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾ وَكَمْ
أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَحِيسٍ ﴿٣٦﴾ إِنَّ فِي
ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾ وَلَقَدْ خَلَقْنَا السَّمَوَاتِ
وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ ﴿٣٨﴾ فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ
بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ الشُّجُودِ ﴿٤٠﴾
وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ ﴿٤١﴾ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ ﴿٤٢﴾ إِنَّا
نَحْنُ نُحْيِيهِمْ وَنُمِيتُهُمْ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾ يَوْمَ نَشْفُقُ الْأَرْضَ عَنْهُمْ سِرَاعًا ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ
﴿٤٤﴾ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكَرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ ﴿٤٥﴾ ﴾ [سورة ق]

Bi-smi llāhi r-raḥmāni r-raḥīmi

*Wa-'uzlifati l-jannatu li-l-muttaqīna ghayra ba'īdin (31) hādhā mā tū'adūna li-kulli 'awwābin ḥafīzin
(32) man khashiya r-raḥmāna bi-l-ghaybi wa-jā'a bi-qalbin munībin-I (33) udkhulūhā bi-salāmin
dhālika yawmu l-khulūdi (34) lahum mā yashā'ūna fīhā wa-ladaynā mazīdun (35) wa-kam 'ahlaknā
qablahum min qarnin hum 'ashaddu minhum ba'tshan fa-naqqabū fī l-bilādi hal min maḥīšin (36)
'inna fī dhālika la-dhikrā li-man kāna lahū qalbun 'aw 'alqā s-sam'a wa-huwa shahīdun (37) wa-
la-qad khalaqnā s-samāwāti wa-l-'arḍa wa-mā baynahumā fī sittati 'ayyāmin wa-mā massanā min
lughūbin (38) fa-šbir 'alā mā yaqūlūna wa-sabbih bi-ḥamdi rabbika qabla ṭulū'i sh-shamsi wa-qabla
l-ghurūbi (39) wa-mina l-layli fa-sabbihhu wa-'adbāra s-sujūdi (40) wa-stami' yawma yunādi l-munādi
min makānin qarībin (41) yawma yasma'ūna ṣ-ṣayhata bi-l-ḥaqqi dhālika yawmu l-khurūji (42) 'innā
naḥnu nuḥyī wa-numītu wa-'ilaynā l-mašīru (43) yawma tashaqqaqu l-'arḍu 'anhum sirā'an dhālika
ḥashrun 'alaynā yasīrun (44) naḥnu 'a'lamu bi-mā yaqūlūna wa-mā 'anta 'alayhim bi-jabbārin fa-
dhakkir bi-l-qur'āni man yakhāfu wa'īdi (45)''*

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

And Paradise will be brought near to the righteous, not far, (31) It will be said, "This is what you were promised - for every returner to Allah and keeper of His covenant (32) Who feared the Most Merciful unseen and came with a heart returning in repentance. (33) Enter it in peace. This is the Day of Eternity." (34) They will have whatever they wish therein, and with Us is more. (35) And how many a generation before them did We destroy who were greater than them in striking power and had explored throughout the lands. Is there any place of escape? (36) Indeed in that is a reminder for whoever has a heart or who listens while he

is present in mind. (37) And We did certainly create the heavens and earth and what is between them in six days, and there touched Us no weariness. (38) So be patient, O Muhammad, over what they say and exalt Allah with praise of your Lord before the rising of the sun and before its setting, (39) And in part of the night exalt Him and after prostration. (40) And listen on the Day when the Caller will call out from a place that is near - (41) The Day they will hear the blast of the Horn in truth. That is the Day of Emergence from the graves. (42) Indeed, it is We who give life and cause death, and to Us is the destination (43) On the Day the earth breaks away from them and they emerge rapidly; that is a gathering easy for Us. (44) We are most knowing of what they say, and you are not over them a tyrant. But remind by the Qur'an whoever fears My threat. (45) (Surat Qāf)

I explain Qur'ānic vocabulary:

وَأَزَلَفَتْ (wa-'uzlifati)	: Brought closer.
أَوَابٍ ('awwābin)	: Returning to the obedience of Allah.
مُنِيبٍ (munībin-I)	: Coming back to his Lord.
قَرْنٍ (qarnin)	: Nation.
مَخِصٍ (maḥīšin)	: A way out.
شَاهِدٌ (shahīdun)	: Being present.
لُغُوبٍ (lughūbin)	: Tiredness.
الصَّيْحَةَ (ṣ-ṣayḥata)	: The voice of the Horn being blown.
سِرَاعًا (sirā'an)	: Hastening.
يَجْبَارِينَ (bi-jabbārin)	: Forcing people to believe.

I understand the significance of the verses:

Glad tidings for the believers:

The above verses describe the condition of those who denied resurrection after death and turned away from the truth. They warn about the severity of punishment, the gravity of that situation and the outcome those who disbelieve will face. ﴿يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَنَقُولُ هَلْ مِنْ مَزِيدٍ﴾ (30) ” *yawma naqūlu li-jahannama hali mtalāti wa-taqūlu hal min mazādin* ” (On the Day We will say to Hell, “Have you been filled?” and it will say, “Are there some more,”) [Qāf: 30].

After that, the verses describe the happiness and pleasure that awaits the believers. Paradise is brought close to its people so that they do not bear the toil of going to it. They are then told: “this is what you were promised; this is promise given to everyone who worships and obeys Allah, and whenever he commits a sin, he repents and returns to Allah, Who accepts his repentance. **Allah**, ﷻ, says:

﴿إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهْلَةٍ﴾ ” *innamā t-tawbatu 'alā llāhi li-lladhīna ya'malūna s-sū'a bi-jahālatin* ” (The repentance accepted by Allah is only for those who do wrong in ignorance) [An-Nisā': 17].

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These are the ones who feared their Lord out of homage and glorification for Him. Their hearts are filled with high esteem for Him. They feared Him, loved him and aimed at pleasing him secretly and publicly. They obeyed Him and surrendered to His will. Hence, they deserved Paradise, which they enter with hearts that are free of hatred and selfishness. The angels greet them, and they greet each other and greet people of previous nations who are in Paradise. Allah has prepared for them everything they wish for, and would give them above that all what the Prophet, ﷺ, described as “no eye has ever seen, no ear has ever heard and no human heart has ever perceived” [narrated by Al-Bukhārī and Muslim]. The greatest of all is looking at the face of their Lord of Majesty and Generosity.

I make a judgment:

Obedience could be either out of love and conviction or out of force and coercion. I make a judgment in relation to the following cases:

Case	Love	Coercion
The believer's obedience of his Lord.		
The hypocrite's obedience.		
Obedience of the ruler.		
The criminal's obedience of the law.		

I exemplify and classify:

I write one realistic example for the following cases in the table:

Case	Example
Unknown to us, known to others	.....
Unknown to others, known to us	What is going on in the classroom now is known to us, but unknown to others who are outside the classroom.
Unknown to us and to all people	.....
Unknown to the creatures, known to the Creator.	Keys of the unseen,
Known but unseen.

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Case	Example
<p>Allah, ﷻ, says: ﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ﴾ " <i>al-lam tara kayfa fa'ala rabbuka bi-'ashābi l-fili</i> (Have you not considered, O Muhammad, how your Lord dealt with the companions of the elephant?) [Al-Fil: 1] Which type of case is the one above ?</p>	

I contrast:

Verbally between the reward of the believer and the punishment of those who disbelieve.

The consolation of the Prophet, ﷺ:

Then, the verses started consoling the Prophet, ﷺ, for the treatment he received from his people, who have devoted their wealth and strength to avert others from the path of truth. Allah addresses the Prophet, ﷺ, saying: "O Muhammad. We have destroyed many nations before your people. They were stronger and richer than your people, and they traveled around the world in search of wealth, strength, tourism and leisure. Did that enable them to escape the destiny of Allah? Could they escape death?" The answer to these questions provides a lesson for those who are willing to learn, those who are attentive to the words of the Lord of the worlds, so that they take a lesson from the destiny of the previous nations.

Death is not the only lesson. Life and building the world is a more important lesson. Allah created the heavens, the earth and all the animals, plants, non-living things and air in six days without any toil. Whoever reflects on this would realize that the matter belongs completely to Allah, that Allah has power over all things, and that He will help His Prophet, peace and blessings be upon him.

I prove:

In cooperation with my group, I prove logically that the previous nations were stronger than Quraysh.

I induce:

I read the following statements and then fill the spaces:

Allah destroyed Pharaoh, Aad and Thamud, who all were stronger than Quraysh. Therefore, he is capable of destroying Quraysh. So, the end of the deniers and the reward of the believers

I reflect and discuss:

In cooperation with my group:

Allah is capable of creating the heavens and the earth in one instance. However, He created them in six days.

Why was that? What is the result of that?

How do I learn and benefit from that?

Praising Allah provides contentment:

As an additional reassurance to the Prophet, ﷺ, he receives the to be patient with the lies and allegations of the deniers. He is ordered to praise his Lord after every prayer, because praising Allah gives a feeling of peace, security and confidence. This is also a reference to the need to perform prayer on time. Allah, ﷻ, says: ﴿ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴾ "inna ṣ-ṣalāta kānat 'alā l-mu'minīna kitāban mawqūta" (Indeed, prayer has been decreed upon the believers a decree of specified times.) [Al-Nisā': 103]. After that, the verses refer to the beginning of the events of the day of emergence from the graves. When the angel calls them, and every son of Adam hears that call as if the angel were next to him. They respond to the second blow, and emerge quickly to the gathering to account. So, the destiny of everything is in the hands of Allah, ﷻ, Who gives life and causes death.

Then, Allah, ﷻ, concludes the Surah with a final statement: Allah is All-Knowing of what they say and what they do, and neither you nor anybody else can force others to believe in Allah; but remind people of the religion of Allah and inform them about His message. Allah, ﷻ, says: ﴿ مَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا نَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴾ "mani htadā fa- 'innamā yahtadī li-nafsihī wa-man ḍalla fa- 'innamā yaḍillu 'alayhā wa-lā taziru wazīratun wizra 'ukhrā" (Whoever is guided is only guided for the benefit of his soul. And whoever errs only errs against it. And no bearer of burdens will bear the burden of another.) [Al-Isrā': 15]

I specify:

I remember my previous knowledge and complete the following table:

Time of prayer	Name of prayer
Two prayers before sunset.
One prayer before sunrise.
One prayer after sunset.
One prayer at night after dusk.
Take the initiative and search for the middle prayer. Which prayer is it?

I criticize:

I think with my classmates of the following statement and make a judgment in relation to it:

He said: I am not afraid of poverty, because my father is rich and I will inherit a lot of money from him.

I express:

I express in front of my classmates the meaning of:

- ① The "Blast" in the saying of Allah, ﷻ: ﴿ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ ﴾ "yawma yasma'ūna ṣ-ṣayḥata bi-l-ḥaqqi dhālika yawmu l-khurūji" (The Day they will hear the blast of the Horn in truth. That is the Day of Emergence from the graves.)
- ② "Peace" in the saying of Allah, ﷻ: ﴿ ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ ﴾ "udkhulūhā bi-salāmin dhālika yawmu l-khulūdi" (Enter it in peace. This is the Day of Eternity.)

I prove:

with logic and evidence that the Prophet, ﷺ, was patient with the hypocrites.

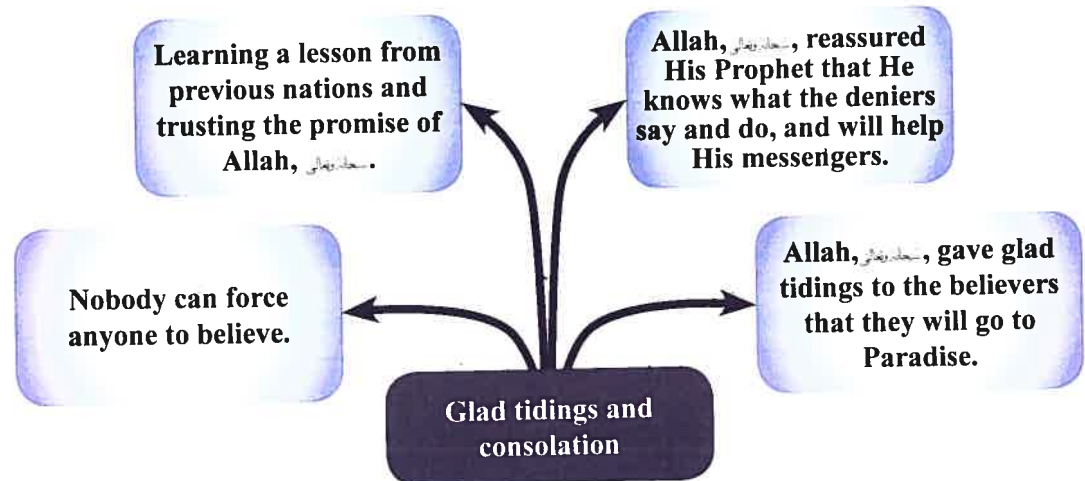
I research:

I summarize a situation in which the Prophet, ﷺ, was patient with the harm inflicted by the polytheists.

The Messenger of Allah, ﷺ, said:

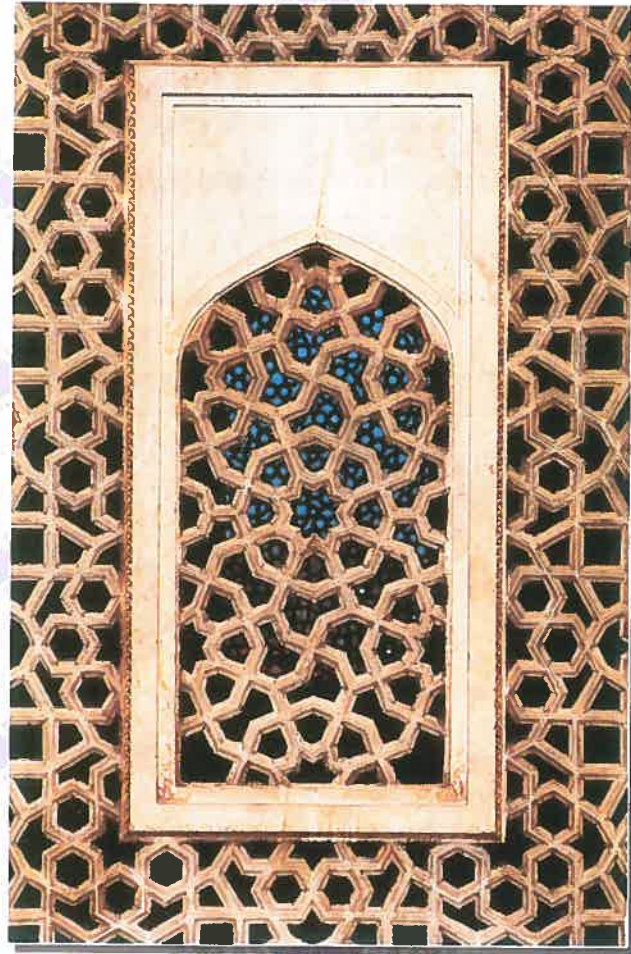
“Paradise is surrounded by hardships and the Hell is surrounded by temptations.” [narrated by Al-Bukhārī and Muslim]

I organize my ideas:



theists.

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Student's Activities

I answer by myself:

First: Explain the following:

- ◇ The people of Paradise will never get bored with its pleasure.
- ◇ Nobody can force anyone to believe in any religion.

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

Column A		Column B	
1	Generation		Returning to the obedience of Allah
2	Explored		Nation
3	Place of escape		The end and place of return
4	More		Traveled around the world
5	Returner to Allah		Bringing people together to account
6	Weariness		A way out
7	The destination		Tiredness
8	Gathering		Extra

Third: Contrast verbally between the pleasure of this world and the pleasure of the Hereafter.

Fourth: Mention three benefits of traveling.

1.
2.
3.

I assess myself:

S	Learning aspect	Level achieved		
		Average	Good	Excellent
1	Reciting the Qur'ānic verses.			
2	Memorizing the Qur'ānic verses.			
3	Meanings of vocabulary.			
4	Overall meaning.			
5	Rules included in the verses.			
6	Lessons to be learned from the verses.			

I leave my Imprint:

Feeling certainty in the heart is a gift from Allah, ﷻ, which I maintain by remembering Him, ﷻ.

I love my country:

I contribute to the prosperity of my country by having faith, acquiring knowledge and doing good deeds.

Lesson

2

Rules of Silent Mīm (م)

This Lesson teaches me to:

- Specify the cases of silent *Mīm* while reciting.
- Apply the rules of silent *Mīm* while reciting.
- Compare between the cases of silent *Mīm* and the cases of other similar letters.
- Ensure reciting the Book of Allah, سنة.

I take the initiative to learn:

We previously learned some recitation rules. If we look at the table below, we will recall those rules, and we might remember in which class we learned each rule with our teacher. Let's have a look at the table!

I refresh my memory: recitation rules which I learned previously		
Unpronounced (<i>shamsiyya</i>) and pronounced (<i>qamariyya</i>) Lam (ل) in the definite article.		
Lam (ل) in the word "Allah"	Pronounced as a thick letter (<i>Tafkhīm</i>)	If the word "Allah" is at the beginning of the sentence or if it is preceded by <i>dhamma</i> (◌ُ) or <i>fatha</i> (◌َ)
	Pronounced as a thin letter (<i>Tarqīq</i>)	If the word "Allah" is preceded by <i>kasra</i> (◌ِ) or <i>tanwīn</i> (◌ِ◌ِ◌ِ)
Echo (<i>Qalqala</i>) letters		قطب جد
Silent noon (ن) and <i>tanween</i> (◌ِ◌ِ◌ِ)	Clear pronunciation (<i>Izhār</i>)	أخي هاك علم حازه غير خاسر
	Blending (<i>Idghām</i>)	يرملون
	Changing (<i>Iqlāb</i>)	ب
	Hiding (<i>Ikhfaa</i>)	صف ذا ثنا كم جاد شخص قد سما زد في تقى ضع طالما دم طيبا

Sheikh Zayed, may Allah have mercy upon him, launched the Qur'ān Memorization Project, helping many UAE citizens and residents memorize the Book of Allah, سنة, or parts of it. He oversaw this project and honored people who worked or participated in it. All of this was done with the aim of serving the Book of Allah, سنة, and maintaining it. It was a great project. May Allah add this to Sheikh Zayed's balance of good deeds and enter him into His vast Paradise.

Cases of silent *mīm* (م):

A silent *mīm* is a *mīm* that does not carry *kasra*, *dhamma* or *fat'ha*. When it is silent in the Holy Qur'ān, it could have one of three cases depending on the letter following it, as follows:

1. Labial blending (Idghām Shafawī): this is when the silent *mīm* is followed by another *mīm* that is not silent. It will be pronounced as double *mīm*.
2. Labial hiding (Ikhfā Shafawī): this is when the silent *mīm* is followed by *bā*. (ب) that is not silent.
3. Labial clear pronunciation (Iẓhar Shafawī): this is when the silent *mīm* is followed by any letter other than *mīm* or *bā*.



Highlights

Silent *mīm*:
It is hidden when followed by a *bā*, pronounced as double *mīm* when followed by another *mīm*, and pronounced clearly when followed by other letters.

I apply:

I listen, then recite and notice the following verse: ﴿لَهُمْ مَغْفِرَةٌ﴾ “Lahum Maghfira”.

The letter *mīm* is articulated with; therefore, its rules are all called labial (labial blending, labial hiding, labial clear pronunciation).

I reflect and discover:

I pronounce the letters in the box and discover the connection between them:



They are all articulated with the I suggest that we call them letters.

I create:

I try to create a word from these letters, and discuss it with my group.

Recitation and rules:

There are several reasons that make a Muslim memorize and recite the Book of Allah. It is an act of worship of Allah, ﷻ, that increases one's reward and reassurance; it is a great gift. Allah, ﷻ, says: ﴿الَّذِينَ يَذْكُرُونَ اللَّهَ تَعَلَّىٰ الْقُلُوبُ﴾ "alladhīna 'āmanū wa-taṭmainnu qulūb" (Unquestionably, by the remembrance of Allah hearts are assured.) [Al-Ra'd: 28].

The application of recitation rules raises one's rank with his Lord. The Prophet, ﷺ, said: "The one who is proficient in the Qur'ān is associated with the noble, upright, recording angels." [narrated by Muslim]. The United Arab Emirates has thus launched several local and international awards for memorizing the Book of Allah, ﷻ, which has made it a destination for people who memorize the Qur'ān from all around the world.

I apply:

I recite the following verses and apply the rule of labial blending (I blend the silent *mīm* with the following *mīm* so that they are pronounced as double *mīm* with nasal sound (*ghunna*):

﴿جَاءَكُمْ مِنَ اللَّهِ﴾ "jā' kum min allāh"	﴿فِي قُلُوبِهِمْ مَرَضٌ﴾ "fī qulūbihim maraḍ"	﴿وَلَكُمْ مَا كَسَبْتُمْ﴾ "wa lakum mā kasabtum"	﴿لَهُمْ مَغْفِرَةٌ﴾ "lahum maghfirah"
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I recite the following verses and apply the rule of labial hiding (I hide the silent *mīm* with nasal sound (*ghunna*) and pronounce clearly the *baa* letter that follows it):

﴿وَكَلْبُهُمْ بَاسِطٌ﴾ "wa kalbuhum bāsiṭ"	﴿يَوْمَ هُمْ بَارِزُونَ﴾ "yawma hum bārizūn"	﴿إِنَّ رَبَّهُم بِهِمْ﴾ "inna rabbahum bihim"	﴿مَا لَهُمْ بِهِ﴾ "mā lahum bihi"
---	---	--	--------------------------------------

I recite the following verses and apply the rule of labial clear pronunciation (I clearly pronounce the *mīm* and the letter that follows it, noting that there is no nasal sound (*ghunna*) with the *mīm* in the case of clear pronunciation):

﴿يَمْشُونَ﴾ "yamshūn"	﴿لَهُمْ جَنَّاتٌ﴾ "lahum jannāt"	﴿وَلَا هُمْ يَخْزَنُونَ﴾ "wa lā hum yaḥzanūn"	﴿لَهُمْ أَجْرُهُمْ﴾ "lahum ajruhum"
﴿أَمْ عِنْدَهُمُ الْعَيْبُ﴾ "am 'indahum u'l-ghayb"	﴿عَلَيْهِمْ طَيْرٌ﴾ "alayhim ṭayrān"	﴿أَيُّكُمْ زَادَتْهُ﴾ "ayyukum zādathu"	﴿وَلَهُمْ فِيهَا﴾ "wa lahum fihā"
			﴿أَمْ حَسِبْتُمْ﴾ "am ḥasibtum"

I deduce:

I have noticed that the labial clear pronunciation could occur in one word, such as ﴿يَمْشُونَ﴾ "yamshūn" and ﴿الْحَمْدُ﴾ "al-Ḥamdu". Does this apply to labial blending and labial hiding? I express this and write:

Rules of silent *mīm* and similar rules:

There are labial blending, labial hiding and labial clear pronunciation. These are associated with the silent *mīm*. There are also real blending, real hiding and real clear pronunciation. These are associated with the silent *noon* and *tanween*.

I compare:

I complete the comparison in the following table:

Rules	Labial, with the letters	Real, with the letters
Blending	.....	ي، ر، م، ل، و، ن.
Clear pronunciation	26 letters excluding <i>mīm</i> and <i>bā</i>	.....
Hiding	.....	15 letters excluding the letters of blending, hiding and clear pronunciation

I analyze:

In cooperation with my group the reasons for blending the silent *mīm* with the following *mīm*.

.....

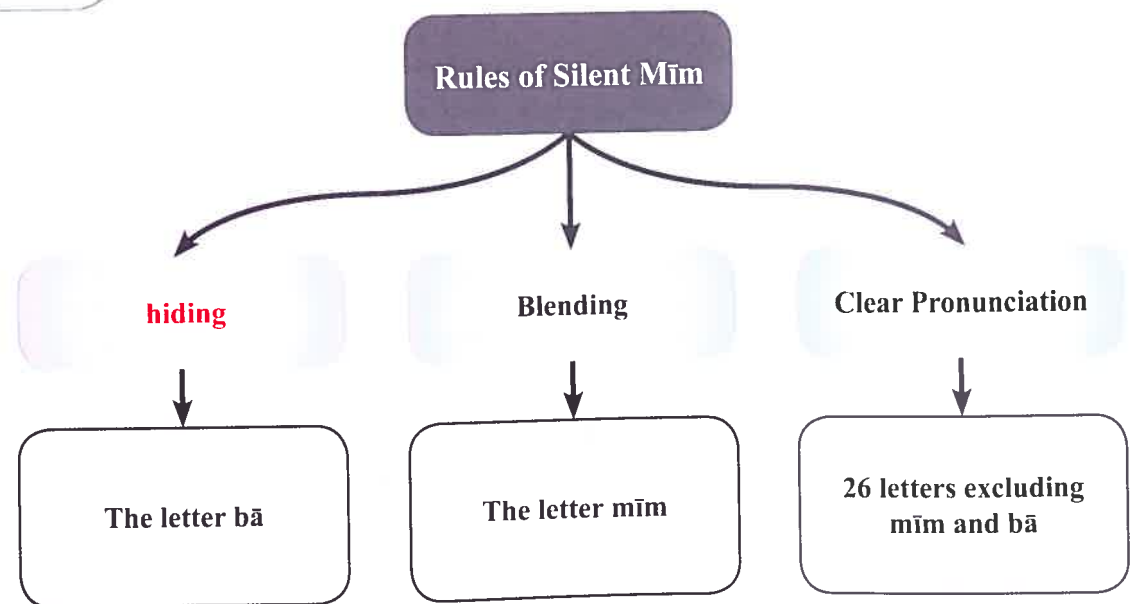
I apply and extract:

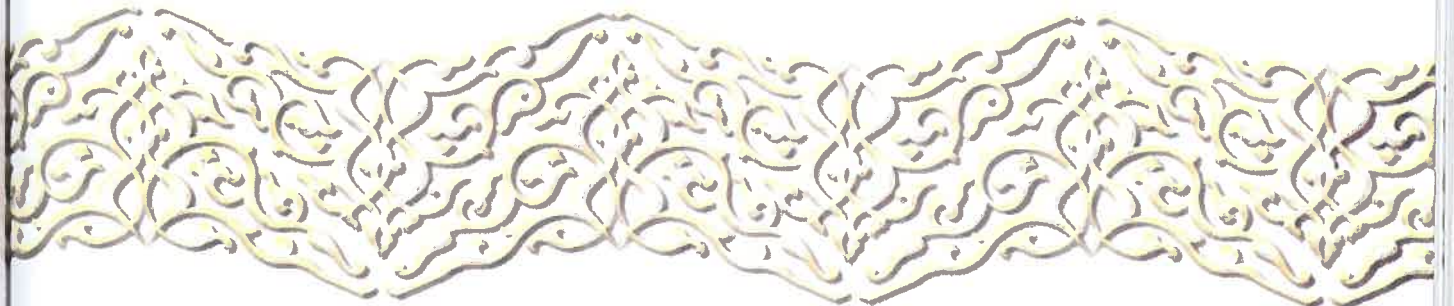
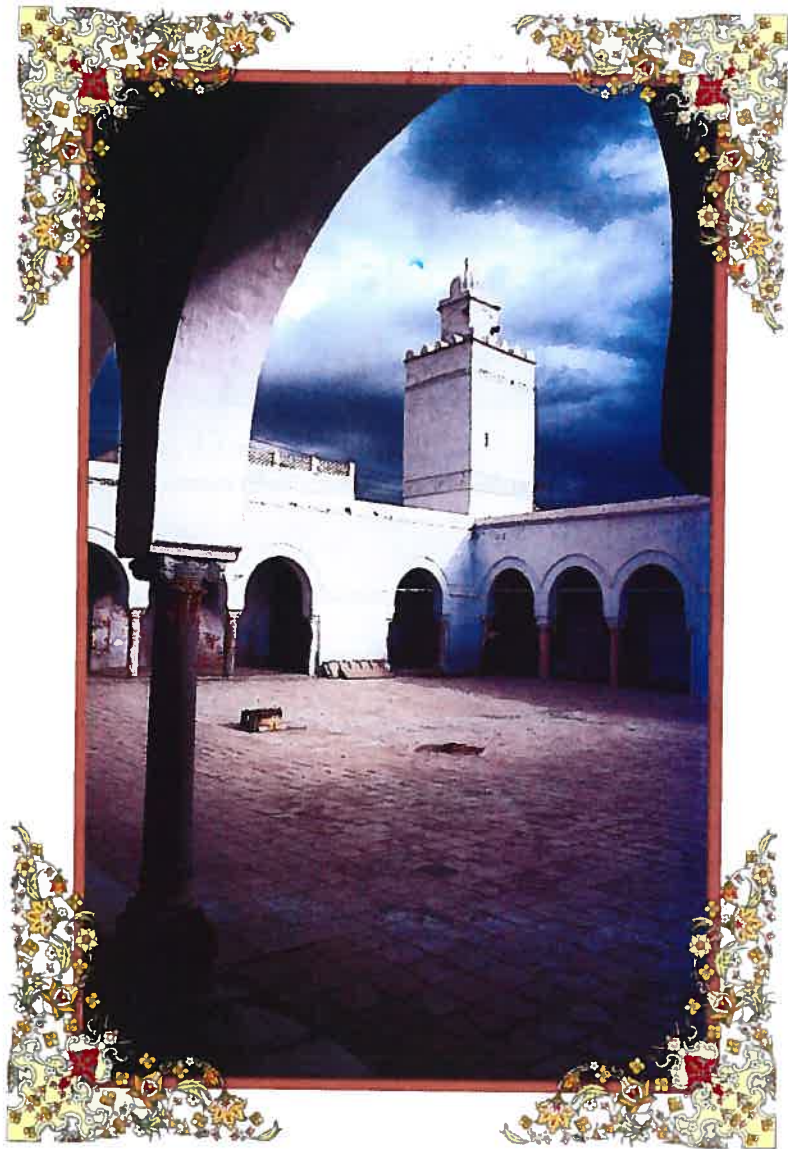
Rules of silent *mīm* from the verses in the table below:

Verse	Rule of <i>mīm</i>
<p>Allah, سبحانه وتعالى, says: ﴿بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ فَقَالَ الْكٰفِرُونَ هٰذَا شَيْءٌ عَجِيبٌ ﴿٢﴾﴾ “<i>bal ‘ajibū ‘an jā’ahum mundhirun minhum fa-qāla l-kāfirūna hādhā shay’un ‘ajībun</i>” (But they wonder that there has come to them a warner from among themselves, and the disbelievers say, “This is an amazing thing.”) [Qāf: 2]</p>
<p>Allah, سبحانه وتعالى, says: ﴿نَحْنُ أَوْلِيَآؤُكُمْ فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْآٰخِرَةِ وَلكُمْ فِيهَا مَا تَشْتَهِيْ اٰنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُوْنَ ﴿٣١﴾﴾ “<i>naḥnu ‘awliyā’ukum fī l-ḥayāti d-dunyā wa-fī l-‘ākhirati wa-lakum fihā mā tashtahī ‘anfusukum wa-lakum fihā mā tadda’ūna</i>” (We [angels] were your allies in worldly life and are so in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request or wish) [Fuṣṣilat: 31]</p>

Verse	Rule of mīm
<p>Allah, <small>سبحانه وتعالى</small>, says:</p> <p>﴿٧١﴾ ﴿يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّن ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهُهِنَّ مِنَ الْأَنْفُسِ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ﴾ <i>"yuṭāfu 'alayhim bi-ṣiḥāfin min dhahabin wa-akwābin wa-fihā mā tashtahīhi l-'anfusu"</i> (Circulated among them will be plates and vessels of gold. And therein is whatever the souls desire and what delights the eyes, and you will abide therein eternally.) [Az-Zukhruf: 71]</p>	
<p>Allah, <small>سبحانه وتعالى</small>, says: ﴿١٧﴾ ﴿فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ﴾ <i>"fa-subḥāna llāhi ḥīna tumsūna wa-ḥīna tuṣbiḥūna"</i> (So exalted is Allah when you reach the evening and when you reach the morning.) [Al-Rūm: 17]</p>	
<p>Allah, <small>سبحانه وتعالى</small>, says:</p> <p>﴿٧٥﴾ ﴿وَتَرَى الْمَلَائِكَةَ حَافِيَةً مِن حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ <i>"wa-tarā l-malā'ikata ḥāffīna min ḥawli l-'arshi yusabbihūna bi-ḥamdi rabbihim wa-quḍiya baynahum bi-l-ḥaqqi wa-qīla l-ḥamdu li-llāhi rabbi l-'ālamīna"</i> (And you will see the angels surrounding the Throne, exalting Allah with praise of their Lord. And it will be judged between them in truth, and it will be said, "praise to Allah, Lord of the worlds.") [Al-Zumar: 75]</p>	

I organize my ideas:







Student's Activities

I answer by myself:

First: State the three rules of silent *mīm*, indicating the letters associated with every rule:

1.
2.
3.

Second: Explain: how the labial clear pronunciation becomes even more clear if the silent *mīm* is followed by *waw* or *fā*.

.....

I enrich my experience:

I note the effect of memorizing the Qur'ān on speaking Arabic.
(Observe yourself before and after memorization, and observe your classmates who memorize the Qur'ān or parts of it, and then write your notes and discuss them with your classmates).

I assess myself:

To what extent do I apply the rules of silent *mīm* while reciting the Qur'ān?

S	Aspect	Level		
		Average	Good	Excellent
1	Knowing the rules of silent <i>mīm</i> .			
2	Applying the rules of silent <i>mīm</i> .			
3	Analyzing the reasons behind labial blending.			
4	Comparing the rules of <i>mīm</i> to similar rules.			
5	Doing the activities.			

I leave my Imprint:

I apply recitation rules when reciting the Qur'ān, particularly the rules of silent *mīm* until I master them.

I love my country:

I participate in Qur'ānic contests to raise the name of my country.

Lesson

3

Moderation in Spending

This Lesson teaches me to:

- Recite the noble hadith properly by heart.
- Explain the rule concerning extravagance.
- Explain the connection between extravagance and vanity.
- Deduce the danger of extravagance on the individual and on society.
- Infer the Islamic principles dealing with extravagance.

I take the initiative to learn:

I think and infer:

Your friend received 500 dirhams as an Eid gift from his family on the first day of Eid, and he spent the whole amount buying toys and candy.

◇ I explain my opinion regarding what my friend did, indicating the reason.

◇ What would I have done with the money if I had been in his place?

◇ What should a Muslim take into consideration when spending money?

I use my skills to learn

I read and memorize:

The Prophet ﷺ, said:

“Eat, drink, wear clothes and give charity without any extravagance or vanity.”

[narrated by Al-Bukhāri]

I understand the significance of the noble hadīth:

This hadīth calls for controlled spending and rationalized consumption. It forbids all forms of extravagance and calls for moderate spending on permitted things so that spending on food, drinks and clothes does not turn into extravagance, arrogance and snobbery.

In recent times, overspending has turned from individual behavior to a general phenomenon; wherein many people are overburdened by bank loans in order to cover their family's extravagant requirements.

We in the United Arab Emirates enjoy many gifts that a lot of people around the world are deprived of. So, we must eat, drink and clothe moderately; and be thankful whilst enjoying the gifts of Allah, ﷻ, by giving charity to people in need, but without extravagance or parsimony.

First: Moderate Consumption of Food and Drink:

Islam's view on food and drinks, which is essential for life, is based on moderation. It allows man to enjoy food and drinks to the extent there is no extravagance or vanity, and it encourages him to take what his body needs, because this will maintain his body and make him more capable of worship. Allah, ﷻ, guides us to this in His saying: ﴿وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾ "wa-kulū wa-shrabū wa-lā tusrifū" *"imāhū lā yuḥibbu l-musrifīna"* (and eat and drink, but be not excessive. Indeed, He likes not those who commit excess) [al-A'raf: 31]. Furthermore, the Prophet, ﷺ, advised us when eating to leave one third of one's stomach for drink and one third for air.

I reflect and explore:

In cooperation with my group, think of the verse in the paragraph above then answer the following questions:

- ◇ What do I expect will happen to someone who overeats?
-

◇ I explain why some people buy more food than they need in Ramadan and in wedding banquets and parties.

I reflect and contrast:



◇ Describe the practices shown in the pictures which are used to dispose of extra food:

◇ Which of the two practices do you prefer? Why?

I reflect and infer:

Abdullah bin Amr bin Al-'Aas, رضي الله عنه, said: The Messenger of Allah, ﷺ, passed by Sa'd while he was performing partial ablution (wudū'), and said: "What is this extravagance?" Sa'd said: "Can there be any extravagance in ablution?" The Prophet, ﷺ, said: "Yes, even if you are on the bank of a flowing river."

[narrated by Ahmad and Ibn Majah]

◇ What is the result of overconsumption of water?

◇ What would you advise Muslims when using water for performing partial ablution?

I describe and criticize:

Describe in your words the picture and express your position regarding this behavior.

The picture expresses:

.....
.....

My position regarding this behavior:

.....
.....



I cooperate and innovate:

Water has become one of the top concerns of the world population, especially as there are more than one billion people in the world who lack pure water.

In cooperation with my group, I suggest as many means for rationalizing water consumption as possible.

○

○

○

○

Second: Moderation in Clothing:

Islam calls for moderate spending on clothes, and forbids extravagance and vanity in clothing as it results in wasting money and spending it in ways which are incompatible with the Sharī'ah.

I express and explain my opinion regarding the following situation:

Some people buy many clothes and accessories at expensive prices under the pretext that "Allah loves to see the traces of His gifts on his servant." [narrated by al-Tirmidhī].

I cooperate and expect:

In cooperation with my group, I expect the reasons which make some people overspend on buying expensive clothes and accessories without a real need, and suggest appropriate solutions.

Reasons	Solutions
.....
.....
.....
.....

Third: Moderate Charity Giving:

Islam calls for moderate charity giving. Charity can also involve extravagance when someone spends on voluntary matters but fails to perform his duties, like one who gives all his money in charity and leave his family in need of money. Sa'd bin Abu Waqqas, رضي الله عنه, wanted to bequeath all his wealth, but the Prophet, صلى الله عليه وسلم, reduced that to one third and said "One-third is fine. And a third is a lot. It is better for you to leave your inheritors wealthy than to leave them poor, dependent on others. Know that whatever you spend seeking Allah thereby will be considered as charity, even the food you put in the mouth of your wife." [narrated by Al-Bukhārī and Muslim]

I read and determine:

◇ The importance of charity in societies:

I read and determine:

The fact that the hadīth forbids extravagance in food, drinks, clothing and charity does not mean that extravagance and vanity are permissible in other things such as vehicles, houses, furniture, parties and others; extravagance and vanity is not permissible in these.

I express my opinion regarding the following situation, explaining the reason:

Someone decided to travel with his family for the annual holiday, so he borrowed 100,000 dirhams from a bank to cover the travel expenses.

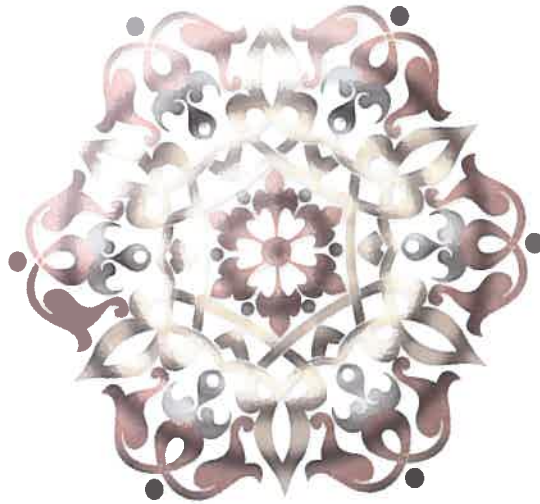
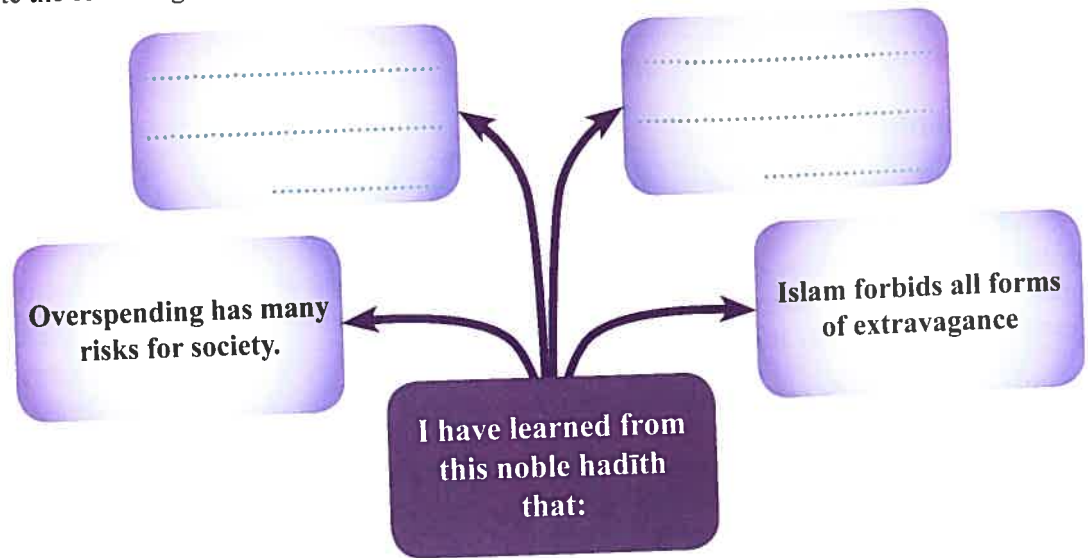
I research and write:

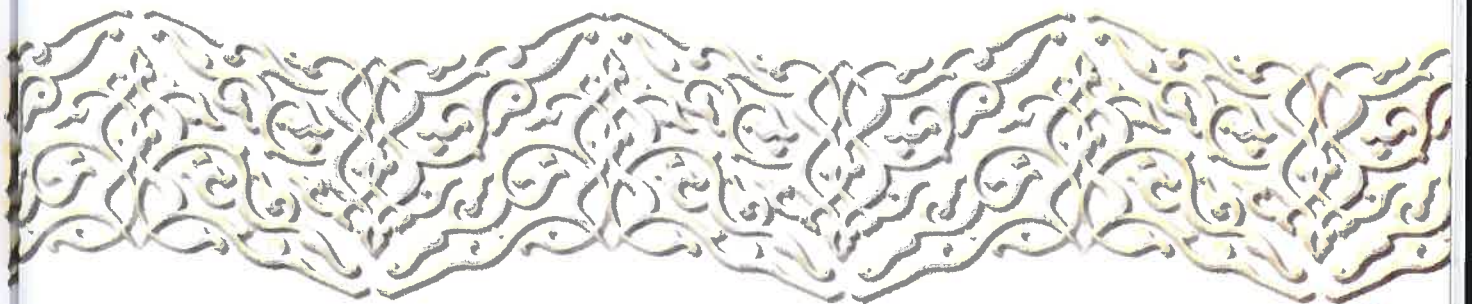
Money is an important gift from Allah, تعالى, and we thank Him for this by spending this money for good deeds and to cover our needs.

Using the internet, write a brief letter to extravagant people explaining the risks of extravagance for society, then read it before your classmates and post it on social media.

I organize my ideas :

Complete the following chart as appropriate:





Student's Activities

I answer by myself:

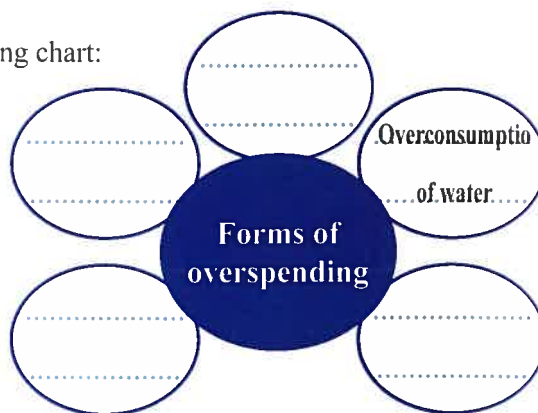
First: Explain the stress on forbidding overspending:

1.
2.
3.

Second: Many societies in the world suffer from poverty and need after they had wealth and gifts. Suggest suitable means for dealing with the problem of poverty in the world based on your understanding of the noble hadith:

1.
2.
3.

Third: Complete the following chart:



I enrich my experience:

1. In cooperation with your classmates, design an awareness flyer about ways for rationalizing the consumption of water and electricity. Show it to your classmates.
2. Visit the UAE Red Crescent and write a brief report about the Preservation of Grace Project sponsored by the Red Crescent in the UAE. Present it to your classmates.

I assess myself:

To what extent am I moderate in spending?

S	Aspect	Level		
		Always	Sometimes	Rarely
1	I buy only food, drinks and clothes which I need.			
2	I eat only what is enough to satisfy my hunger and strengthen me to worship Allah, <small>تجدد قوت</small> .			
3	I buy everything I like, even if I already have what fulfils my need.			
4	I save some of my monthly pocket money to use it in time of need.			
5	I switch off electricity before I leave my room.			
6	I throw garbage in the bin.			

I leave my Imprint:

I fill in the lines in accordance with what I learned in the lesson:



I design an awareness project for my school students in cooperation with the UAE Red Crescent about preservation of grace.

.....

.....

.....

Lesson

4

Imam Abu Hanīfa al-Nu'mān (may Allah have mercy upon him)

This Lesson teaches me to:

- Summarize aspects from the life of Imam Abu Hanīfa.
- Infer lessons to be learned from the biography of Imam Abu Hanīfa.

I take the initiative to learn:

The Prophet, ﷺ, was the reference for Muslims in relation to their religion. The companions, رضي الله عنهم, learned from him. After the death of the Prophet, ﷺ, the companions became the reference for Muslims in relation to their religion, and they spread knowledge amongst people. More and more people sought knowledge, and there were many outstanding scholars from the two generations of followers after the Prophet ﷺ and those who came after them. People trusted these scholars and students from all over the Islamic territories came to learn from them. Gradually, authority figures within religion started to emerge, and Imam Abu Hanīfa was one of them.


I specify:

Imam Abu Hanīfa was one of the four Imams of the well-known religious schools. The other three are:

1.
2.
3.



Abu Hanīfa in brief:

Abu Hanīfa, Al- Nu' mān bin Thābit Al-Kūfī, was born in Kūfah in the year 80 AH. His father was a clothes merchant. So, he grew up in a wealthy family. As was the norm during his time, he helped his father in his shop to learn the trade. He worked hard and drew the attention of people who met him. Imam Al-Sha'biy, , met him and liked his hardworking character. So he advised him to consider seeking knowledge. The young Abu Hanīfa liked the idea, and started learning. He memorized the Qur'ān at a young age and started working and learning at the same time.

At the age of sixteen, he accompanied his father to the Holy Mosque in Makkah to perform pilgrimage.

He met many scholars from the followers and learned from them, until he attained a remarkable status in jurisprudence and theology. He died at the age of 70 in the year 150 AH, and was buried in Baghdad.

I expect:

◇ How did Imam Abu Hanīfa manage to balance his work in trade and his learning?

.....

◇ Traces of religious knowledge on the success of business career.

.....

Highlights from the life of Abu Hanīfa:


Cherishing his mother:

Imam Abu Hanīfa was very dutiful to his mother. He used to say: “The most distressful thing to me is for my mother to be sad because of me”. He used to respond to all his mother’s requests, even if such requests were against his wishes. When she requested that he asks a certain scholar about the rule regarding a certain matter, he would go and ask him at her request even though that scholar was one of his students.

Being good to his neighbor:

Abu Hanīfa had a neighbor who used to drink. After getting drunk, he used to recite the well-known line of poetry: “They have wasted me without knowing what young man they have wasted”. Abu Hanīfa used to hear him. After some time, he stopped hearing him. He asked about him and was told that the man was in prison. Abu Hanīfa went to the judge and settled the debt for which his neighbor was imprisoned. When he was taking him out of prison, Abu Hanīfa said: “I hope we have not wasted you”. After that, the man repented, started attending the lessons given by Abu Hanīfa and became one of his students.

His generosity and spending on students:

Abu Hanīfa, , knew his students well. He used to inquire about their needs and meet them. He gave them money to help them continue learning. As a result, some of his students became prominent scholars of that time, such as his student Abu Yusuf, who became the judge of the state later on.

I research:

Under the supervision of the teacher, I search for the story which mentions how Imam Abu Hanīfa spent money on his student Abu Yusuf, and summarize it for my classmates.

Abu Hanīfa and the culture of dialogue:

Respecting the other opinion:

Abu Hanīfa used to present the jurisprudential matter to his students and listen to all their opinions. After they finished discussing the matter and reached a conclusion in that respect, he would ask his clerk to write it down.

Argument and evidence:

His discussion was based on sound reason and logic. He used to hold discussions with his debaters, and would often make them agree with his convictions through their own arguments. Imam al-Shāfi'ī said: "Imam Mālik was asked: Have you met Abu Hanīfa? He answered; Yes! I met a man who is capable of convincing you into believing that this mast is made of gold."

I contrast:

In cooperation with my group, we complete the following table:

Aspect	Positive dialogue	Negative dialogue
Method
Result

Abu Hanīfa's Speculative Jurisprudence:

One of the aspects Abu Hanifa's jurisprudence is characterized by its speculative ability, where one can imagine a future situation and find a solution for it. Hence, he left us rich jurisprudential knowledge that helped facilitate things for people later on. Abu Hanīfa had this futuristic vision, and imagined possible situations and events prior to their occurring and found solutions for them. This shows the importance of contemplating the future and planning for it.

I expect:

The importance of asking questions and assuming hypotheses for students.

-
-

I organize my ideas :

Birth and
growing up

He was born in Kūfah in the year 80 AH. He worked with his father selling clothes. He memorized the Qur'ān at an early age having learned Islam from the Scholars of the Tābi'īn (the followers or generation after the Prophet's companions).

Imam Abu
Hanīfa

Highlights from
his life

.....
.....

Characteristics of
his jurisprudence

.....
.....

Student's Activities

I answer by myself:

First: Indicate the events that are related to the biography of Imam Abu Hanīfa and took place in the following cities:

- Kūfah:
- Makkah:
- Baghdad:

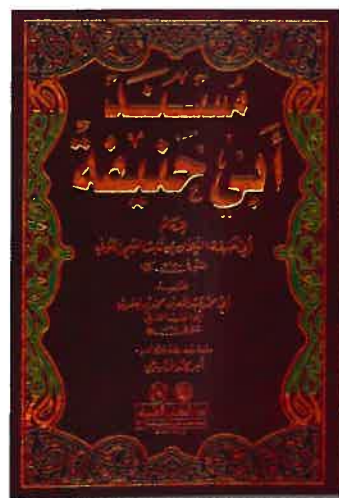
Second: Summarize in your own words the key attributes of Imam Abu Hanīfa, may Allah have mercy upon him.

.....

.....

I enrich my experience:

1. Write a research about the Hanafi School which was established by Imam Abu Hanīfa.
2. Explain the role played by Imam Abu Hanīfa in establishing jurisprudence.



I assess myself:

To what extent do I understand the lesson and benefit from it?

S	Aspect	Level		
		Average	Good	Excellent
1	I respect all Muslim scholars and appreciate their efforts.			
2	I am keen on acquiring knowledge and study hard.			
3	I cherish my parents and never refuse to do anything they ask me to, even if it was against my wish.			
4	I respect the opinions of others. If I do not like them, I debate them using argument and evidence.			
5	I have a clear idea about my goal in life and my future vision.			

I leave my Imprint:

I complete in the same pattern:

I have learned from the biography of Imam Abu Hanīfa:

- to be dutiful to my parents and good to my neighbors.
-
- to ask and learn.



I love my country:

I serve and protect my country with knowledge.

Lesson

5

The Arab Islamic civilization

This Lesson teaches me to:

- Define the concept of the Arab Islamic civilization.
- Specify the manifestations of the Arab Islamic civilization.
- Explain factors that contributed to the prosperity of the Arab Islamic civilization.
- Explain the role of the United Arab Emirates in maintaining the Arab Islamic civilization.

I take the initiative to learn:



Map of the world as drawn by Abdullah bin Muhammad Al-Idrisi Al-Qurayshi

The Arab Islamic civilization started with the emergence of Islam. It was an open and flexible civilization that interacted with all civilizations, influencing them and getting influenced by them. This was apparent during the translation stage, which was encouraged by the Caliphs. This stage was followed by the maturity and creativity stage, when scholars emerged in various fields, and an emerging civilization was built that spread all over the Muslim countries. The global stage then followed, in which works of Muslim scholars were translated to different languages of the world.

I anticipate the factors that contributed to the prosperity of the Arab Islamic civilization.

I read and answer:

The concept of the Arab Islamic civilization:

It comprises everything that was produced by the Arab Islamic nation throughout its long history, and contributes to the development and progress of humanity.

It was named the “Arab Islamic” civilization because its language was Arabic on the one hand, and because Islam was its key driver, on the other.

Manifestations of the Arab Islamic civilization:

The starting point for Muslims was their belief in Allah, ﷻ, and the purpose for which man was created; namely to worship Allah, ﷻ, and to populate earth. Allah, ﷻ, says:

﴿هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوا لَهُمْ تَوْبًا إِلَىٰ﴾ “*huwa 'anshaakum mina l-'arḍi wa-sta'marakum fihā fa-staghfirūhu thumma tūbū 'ilayhi*” (He has produced you from the earth and settled you in it, so

ask forgiveness of Him and then repent to Him.) [Hūd: 61]. So, they were keen on populating earth and developing the lives of human beings. They established hospitals and authored books on medicine, such as Avicenna’s *The Canon of Medicine*. In terms of architecture, Muslims planned entire cities based on scientific foundations and Islamic architecture emerged with a distinctive style. Baghdad became the capital of the Islamic caliphate. Muslims established the modern method of scientific research that is based on observation and experiment, and Jābir bin Hayyan, laid the foundations of chemistry as a science that follows this method. Allah, ﷻ, says: ﴿إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا﴾ “*inna s-sam'a wa-l-baṣara wa-l-fu'āda kullu 'ulā'ika kāna 'anhu mas'ūlan*” (Indeed, the hearing, the sight and the heart - about all those one will be questioned.) [Al-Isrā': 36]. The same applies to other sciences, such as astronomy, sociology and others.

I suggest:

In cooperation with my classmates and under the supervision of my teacher, I write three suggestions that would help the Arab Islamic civilization regain its role in the global civilization:

- ☉
- ☉
- ☉

Factors that contributed to the prosperity of the Arab Islamic civilization:

- ⦿ The principle of increasing good deeds. The more beneficial to people a work is, the better and more valuable it is.
- ⦿ Respecting others and appreciating their efforts. Hence, the Islamic civilization interacted with other civilizations, benefiting from, developing and enriching their knowledge.
- ⦿ Believing in knowledge and respecting the role of the intellect. Muslims built schools, universities and libraries to spread knowledge.
- ⦿ Balance between the spiritual and the material. There is time of time for worship to time devoted to work :

I discover:

By making a comparison as shown in the table below, I discover the ratio of time for worship to time devoted to work:

Worship act	Worship time	Work time
Prayers	1 hour	23 hours
Fasting	.....	.....
Pilgrimage	.....	.....
Zakat	.....	.....

I specify:

When does work become an act of worship?

.....

The role of the United Arab Emirates in maintaining the Arab Islamic civilization:

- ⦿ It contributed to showing Islamic architecture in public and governmental buildings.
- ⦿ It established museums that specialize in Islamic civilization.
- ⦿ It enacted laws and established societies to maintain Arabic, which is the language of this civilization.
- ⦿ It established specialized centers for teaching Arabic for non-Arabs in many countries around the world.
- ⦿ It hosted major exhibitions and cultural events and dedicated some of them for highlighting the Arab Islamic civilization.

I apply:

Using the internet and in cooperation with my group, I give examples for each area in the table below:

Area	Example
Focus on the Arab Islamic civilization	Sharjah Museum of Islamic Civilization
Promotion of the Arabic language	.....
Islamic architecture	.....

I organize my ideas:

Emergence of the Arab Islamic civilization

.....

Concept of the Arab Islamic civilization

.....

Manifestations of the Arab Islamic civilization

.....

Factors that contributed to the prosperity of the Arab Islamic civilization

1.
2.
3.
4.

The role of the United Arab Emirates in maintaining the Arab Islamic civilization

.....

Student's Activities

I answer by myself:

First: Explain why the Arab Islamic civilization did not reject other civilizations despite the difference in faith:

.....

Second: Enumerate three factors that contributed to the prosperity of the Arab Islamic civilization:

1.

2.

3.

Third: How would you reply to those who claim that all inventions came from the West, and that the Islamic civilization did not produce anything?

.....

I enrich my experience:

Search the internet for the most important hospitals that were built during the Umayyad and Abbasid caliphates.

I assess myself:

I assess the effect of my belief in the importance of knowledge and its practical application on my behaviour and worship:

S	Aspect	Level		
		Average	Good	Excellent
1	I study hard in order to contribute to developing the Arab Islamic civilization.			
2	I respect my teacher because he contributes to civilization.			
3	I observe the teachings of Islam because they are the foundations of civilization.			

I leave my Imprint:

I complete in the same pattern in line with what I learned in the lesson:



I contribute to maintaining civilization in the United Arab Emirates through the following:

- I maintain my school because it is part of civilization.

-
-

*End of Book
Praise be to Allah*



Enriching Activities



How can I help

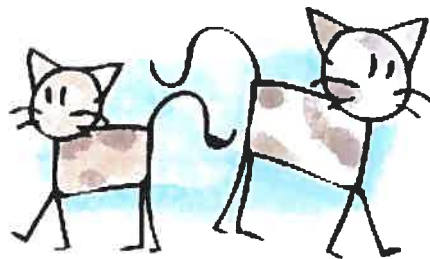


A poor family



The trees

The animals



Draw something else you like
and show in writing how you
can help it.



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الإمارات العربية المتحدة
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50 عاماً لتأسيسها

