



# Islamic Education

Grade Three

3





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## Foreword

Praise be to Allah, Alone, and Peace and Blessings of Allah be upon Prophet Muhammad after whom there is no other prophet:

The life of the Muslim Nation is closely linked to Islamic education, since it is the basis of the correct belief and worship of the Muslim, and by which the Muslim distinguishes between what is permitted (Halal) and prohibited (Haram) in Islam; their faith in Sharia and completeness thereof is firmly established; their souls are purified and their morals are rectified.

Young people are from among the top priority groups of the society that need care and education. Due to the dire need of several private schools, in the non-Arabic speaking countries, for a curriculum specialized in Islamic Education that contributes to teaching the children of Muslims what they need of the assignments of the Islamic religion, building their personalities, and purifying them, we in BASAER have prepared this curriculum.

The project started with a field study, workshops, and intensive focus sessions, with which we have developed a visualization of what the target learner needs in this curriculum. This visualization has been translated according to general guidelines, upon which a framework of the curriculum has been established, then the document of the curriculum has been built and has been thereafter translated into (12) twelve books for the learner, and the same number of books for the teacher.

We took special care of topics, we believe, are needed by the learner, such as the fundamentals of the Islamic science regarding the Qur'an, Sunnah, the guidance of the Prophet, jurisprudence of faith, and the jurisprudence of judgements, taking into account building the character of the learners, purification of their souls, and enabling them with great behavior and the robust Islamic culture.

We have exerted our best efforts to prepare the learners' book in an easy, facilitated language, and in a content that is appropriate, in terms of its depth and amount of details, with the needs and cognitive ability of the learner. The project's outputs have passed through several phases of proofreading and scientific review through various teams of specialists. We do not claim perfection and distinction. We are satisfied with the efforts that we have made according to our best ability. We supplicate to Allah to make this work purely intended for Him, and a light for the learners, and to make it a benefit and reward for all those who contributed to its sponsorship and support. May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and his companions.

### **Project Supervisor**

**Dr. Moḥammed Ibn 'Abd Allah Al-Dewish**

## Preface



All gratitude is due to Allah, the Lord of the Worlds. May the peace and blessings of Allah be upon our Prophet Muhammad, his family and companions to the Day of Recompense.

Dear student,




This is the third book in the **Islamic Education** curricula series that aims to teach the young Muslim generation about the fundamentals of their belief, Islamic law (the Sharia), manners, and to build their characters in light of the educational approach of Islam.

This book contains short commentaries on Surahs of *al-Baiyinah*, *al-Duḥā*, *al-Sharḥ*, *al-Tīn*, *al-‘Alaq* and *al-Qadr*, with guidance on the most important scholarly and educational lessons to be deduced from the Ayahs of these Surahs, and manner of how to deal with the Muṣḥaf. As far as the guidance of Prophet Muhammad (ﷺ) is concerned, we learn the *Adhkār* that should be observed in the morning and in the evening, the virtues of showing love to him (ﷺ) and the positions wherein it is recommended to confer blessings and peace upon him along with showcasing the significance of this very act, so that students would be brought up with their hearts filled with reverence to him (ﷺ) and so that his love would be entrenched into their souls.

In this book, we renew our belief in Allah and glorifying Him, through laying emphasis on the fact that No one but Allah deserves to be worshipped, and He has All-Perfect Knowledge; and He is the One Whose Hearing and Sight encompass everything in the universe. In addition, we aim to show Allah’s All-Greatness and Omnipotence so that students’ glorification to Him, the Most High, would increase, and thus they would compete to offer acts of worship and make *Du‘āā* to Him Alone.

It is through this book also that students would apply the perfect way of making *wuḍū’* and Salah. Besides, they would learn the nullifiers of *wuḍū’* and the *Adhkār* of the Salah in detail and in a manner suiting this educational stage.

Regarding manners, students would complete studying the rights of the parents through exposing to the forms of disobedience against which Islam has warned. Depending on actual situations from daily life, students would then be instructed to apply the forms of showing respect to the elderly and teachers, so that the impact would be more influential on their behavior and persuasive to their minds.



**We spared no effort to produce this book in accordance with scholarly principles and modern educational criteria, while seriously considering the following:**

- starting each lesson with pre-teaching activities to attract your attention and to motivate you.
- Designing tables, figures and mind maps to help you fully understand the content of the book.
- Including educational activities that can realize educational goals as per the Active Learning Strategies, taking into account that they should:
  - Be integrated within the curriculum to achieve the objectives of the lesson, considering the nature and essence of the subject area.
  - Develop the various aspects of your character traits and skills.
  - Be diversified as to the way of implementation (individually or collectively), the place where they should be implemented (inside/outside the classroom), and forms of implementation (written, verbal, movement-based, or mental).
- Putting evaluation questions at the end of lessons to test correct understanding of the lesson and its goals.

We hope this book achieves the goals we aspired to, and that it is a guide with the simplicity of its content, the clarity of its presentation, the effectiveness of its activities, and the breadth of its evaluation.

We ask Allah, the Most High, to make this book beneficial for students and to accept this effort from us for He is the All-Hearing, All-Knowing.

May the peace and blessings of Allah be upon our Prophet Muhammad, his family and companions.



# Unit One

Lesson No.	Topic	Number of Classes
1	I Deal with the Muṣḥaf in a Good Way	Two
2	Surah <i>al-Ḍuḥā</i>	Two
3	I Mention the Dhikr of Allah, the Most High, in Mornings and Evenings (1)	Two
4	Allah is the One, the Only	Two
5	Recitation of Surahs <i>al-Ḍuḥā</i> , <i>al-Sharḥ</i> and <i>al-Tīn</i>	One
6	How I Perform <i>Wuḍū'</i>	Two
7	Nullifiers of <i>Wuḍū'</i>	One

## I Deal with the Muṣḥaf in a Good Way

### Lesson Objectives:

After completing this lesson, I will able, with the Permission of Allah, to do the following:

- 1 define the Muṣḥaf.
- 2 Explain the reason why I should respect the Muṣḥaf.
- 3 Mention the etiquette that should be observed when dealing with the Muṣḥaf.
- 4 Suggest the etiquette that should be observed when dealing with the Muṣḥaf other than what is mentioned in the lesson.
- 5 Apply the etiquette of dealing with the Muṣḥaf.
- 6 Appreciate the significance of dealing with the Muṣḥaf in a good way.

## Introduction



The father saw his little son Aḥmad, who does not read well, turning the pages of the Muṣḥaf with no respect, so he kindly took it from him and said to his brother Muhammad, "Put the Muṣḥaf on a high shelf in the library."



**Muhammad then asked his father,** "Why did you take the Muṣḥaf from my brother Aḥmad, father?"

The Father replied, "Because the Glorious Qur'an is the Speech of Allah, the Most High. So, every Muslim must deal with it politely and respectfully."

**Muhammad then said,** "What is the etiquette that should be observed when dealing with the Muṣḥaf, father?"



**The father replied,** "Every Muslim should:

- 1 perform *Wuḍū'* (ablution) before touching the Muṣḥaf.
- 2 keep it in a high place.
- 3 Avoid putting anything over it.
- 4 Close it after finishing recitation.
- 5 Hold it with their right hand and respectfully deliver it to others with the right hand.
- 6 safeguard it by avoiding turning its pages impudently or writing on them.
- 7 Not sit on it or stretch their leg forth while it is in front of them.
- 8 Not carry it along to toilets.

**Muhammad said,** "May Allah reward you the best, father. With the Permission of Allah, the Almighty, I will observe the etiquette of dealing with the Muṣḥaf."



**I recite and memorize:**

**Allah, the Almighty, says:** ﴿Indeed, it is a noble Qur'an (77) In a Register well-protected; (78) None touch it except the purified. (79)﴾  
(*al-Wāqī'ah*: 77-79).

قال الله تعالى: ﴿إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧٧﴾ فِي كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾﴾  
(الْوَاقِعَةُ ٧٧-٧٩).

A Glorified Book kept with Allah, the Most High.

كِتَابٍ مَّكْنُونٍ:

The angels.

الْمُطَهَّرُونَ:

**I think and then I answer:**

If Muhammad found that his little brother had torn a page from the Muṣḥaf by mistake, **what is the right action he should take?**







## Activities

### ● Activity 1: I match

► I match pictures in group (1) with the suitable sentences in group (2):

#### Group (1)



#### Group (2)

☐ I carry the Muşhaf with my right hand.

☐ I make *Wuḍū'* before touching the Muşhaf.

☐ I put the Muşhaf in a proper place.

☐ I keep the papers of the Muşhaf from damage or being untidy.

● **Activity 2: I highlight the appropriate rectangle**

- I highlight the rectangle that contains the etiquette that should be observed when dealing with the Muṣḥaf:

Not to speak  
loudly

Asking for  
permission

*‘Wuḍū*

Apology

● **Activity 3: I cooperate with my classmates**

- Under the supervision of my teacher, and in collaboration with the members of my group, I deduce the etiquette that should be observed when dealing with the Muṣḥaf other than those highlighted in the lesson. I shall then write it on a board and show it to my classmates.





## Evaluation

● **Q1:** I put (✓) before the correct sentence and (×) before the wrong one:

1	I write my name on the Muşhaf so that it would not be lost.	<input type="radio"/>
2	I go to the toilet, and then hold the Muşhaf before washing my hands.	<input type="radio"/>
3	I put the Muşhaf in a specific, tidy place in my library.	<input type="radio"/>

● **Q2:** I put (✓) in the small box that represents the correct picture:



● Q3: I choose the correct answer:

**1. After finishing reciting the Qur'an,**

☐

I put the Muşhaf  
on the ground

☐

I put books on the  
Muşhaf

☐

I put the Muşhaf on  
the table

**2. I hold the Muşhaf with:**

☐

My left hand

☐

My right hand

☐

Both my hands

**3. The place where one is not allowed to take the Muşhaf to is:**

☐

The desert

☐

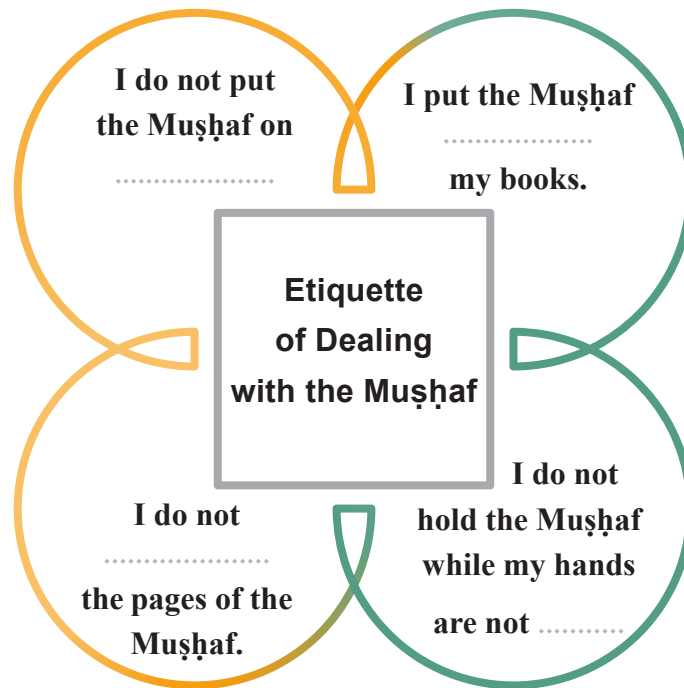
The toilet

☐

My room

- **Q4:** I complete the following figure with the suitable words from the brackets:

(on – tear apart – the ground – clean)



## How I Perform *Wuḍū'*

### Lesson Objectives:

After completing this lesson, I will be able, with the Permission of Allah, to do the following:

- 1 explain the actions of *Wuḍū'*.
- 2 Arrange the actions of *Wuḍū'*.
- 3 Recite the Glorious Ayah highlighting the actions of *Wuḍū'*.
- 4 Draw the attention of my classmates to the mistakes they commit when performing *Wuḍū'*.
- 5 Perfectly apply the actions of *Wuḍū'*.
- 6 Be keen on perfectly performing the actions of *Wuḍū'*.
- 7 Be keen on not to waste water when making *Wuḍū'*.

## Introduction

*Wuḍū'* is one of the conditions for the validity of Salah. This means to use water to wash certain organs of the human's body.

In this lesson, we shall study the actions of *Wuḍū'* and perfectly apply them.



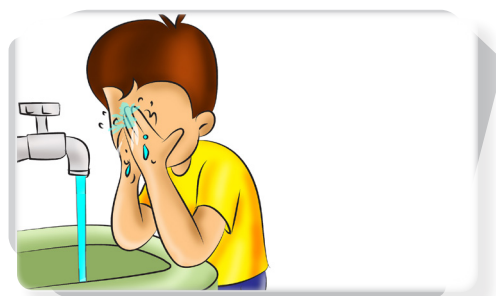
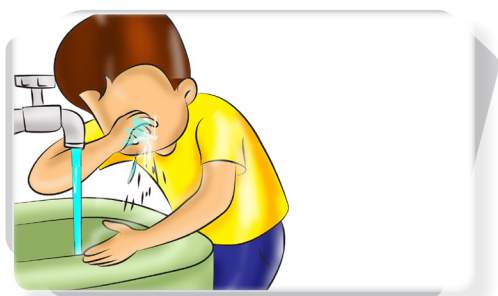
Look carefully at this picture and spot the mistake made by Ahmad.

Aḥmad and Khālīd went to perform *Wuḍū'* in preparation for Salah. When Aḥmad finished his *Wuḍū'*..

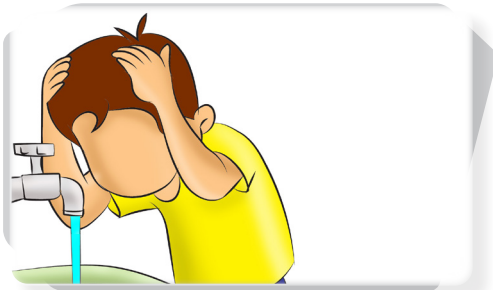
**Khālīd said to him politely,** "Aḥmad, I noticed that you have made some mistakes while making *Wuḍū'*. So, do you agree that I teach you the correct way of making *Wuḍū'* as Prophet Muhammad (ﷺ) taught us?"

**Aḥmad replied,** "Please, do my friend."

**Khālīd then said,** "Well! Look carefully at this picture and write the action being done by the person who makes *Wuḍū'* under each picture."



## How I Perform *Wuḍū'*





**Khālid then recited the Saying of Allah, the Almighty,** "O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles". (*al-Mā'idah*: 6)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ  
فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ  
وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ  
(الْمَائِدَةُ: ٦).

**Khālid finally said to Aḥmad,** "It is recommended not to make a long pause between the actions of *Wuḍū'*. Rather, you should wash your organs immediately one after the other."

**Aḥmad said,** "May Allah reward you the best, Khālid; I will re-make *Wuḍū'* in accordance with the correct way you taught me."





## Activities

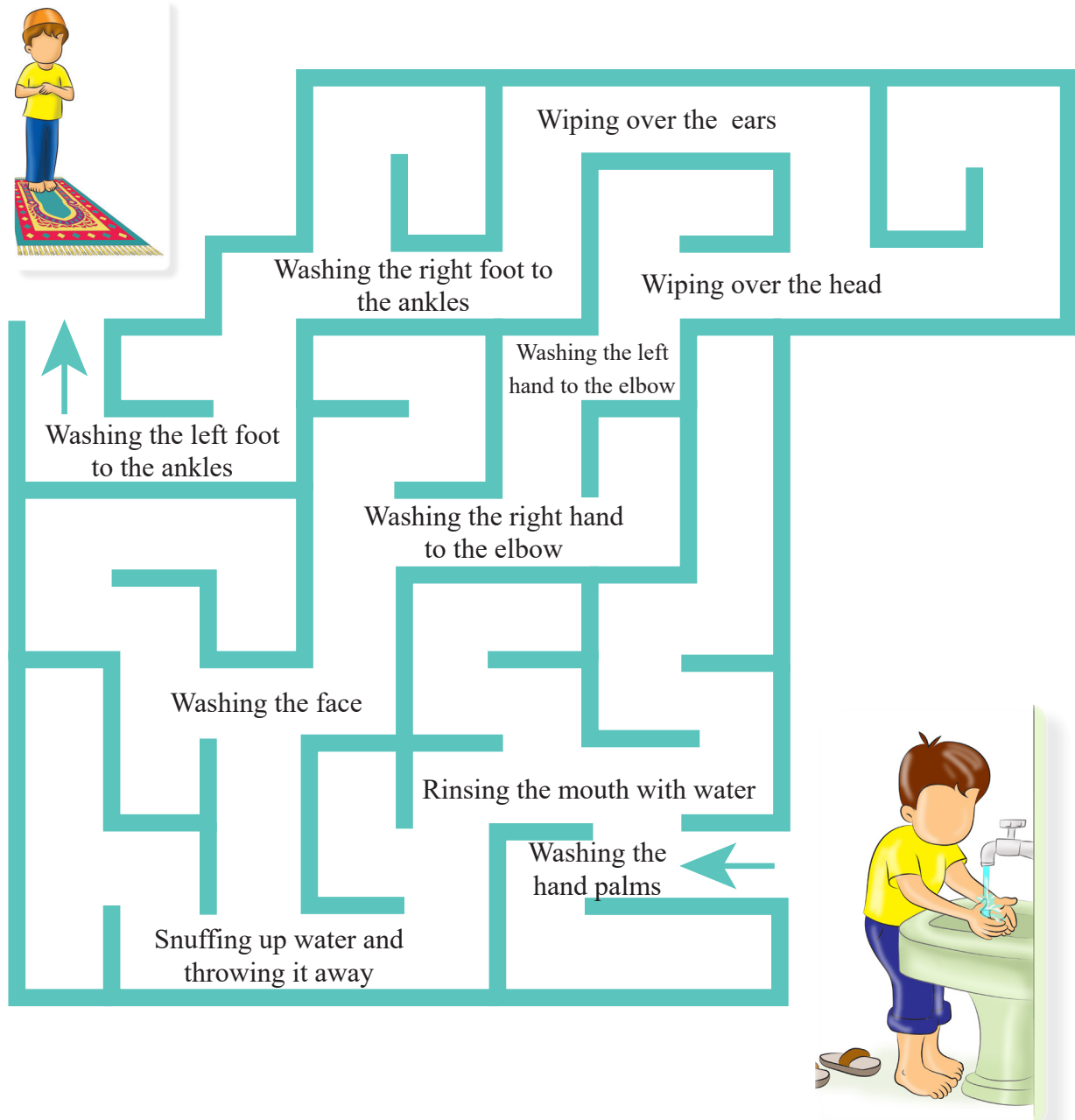
### ● Activity 1: I color

► I color the following sentence:

I perform my *Wuḍū'*  
perfectly

### ● Activity 2: I cooperate with my group

► In collaboration with my group, I help Khālid to make *Wuḍū'* in preparation for Salah.



● **Activity 3: I cooperate with my group**

- In cooperation with my group, and under the supervision of my teacher, I arrange the actions of *Wuḍū'* by putting the correct number beside the following sentences:

I wash my feet to the ankles.

I wash my hand palms.

I wash my hands to the elbows.

I wipe over my head.

I rinse water in my mouth.

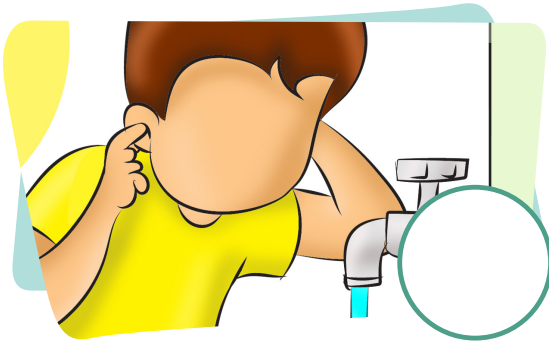
I snuff up water and throw it away.

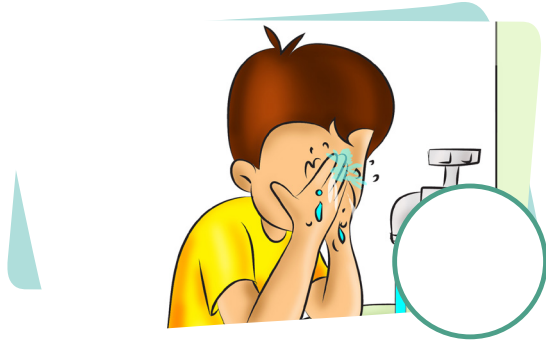
I wipe over my ears.

I wash my face.

● **Activity 4: I write the correct number**

- I write the number indicating how many times a specific organ of *Wuḍū'* shall be washed or wiped over in the following pictures:





### ● Activity 5: I design cards

- In cooperation with my group I design cards on the actions of *Wuḍū'* and stick them in the correct order on a board, and then show it to my teacher in the classroom.



## Evaluation

● **Q1:** I put (✓) before the correct sentence and (×) before the wrong one:

1	<i>Wuḍū'</i> is a condition for the validity of Salah	<input type="radio"/>
2	I start <i>Wuḍū'</i> by saying بسم الله.	<input type="radio"/>
3	I wipe over my head before washing my face when making <i>Wuḍū'</i> .	<input type="radio"/>
4	I do not take a long pause when making actions of <i>Wuḍū'</i> ; rather I shall wash the parts of the body immediately after each other.	<input type="radio"/>

● **Q2:** I choose the correct answer:

1. When I make *Wuḍū'*, I wash my hands:

☐

one time

☐

two times

☐

three times

2. *Wuḍū'* is the use of ..... for washing certain parts of the body.



water



dust



sand

3. I wash my arms in *Wuḍū'* to the



elbows



ankles



knees

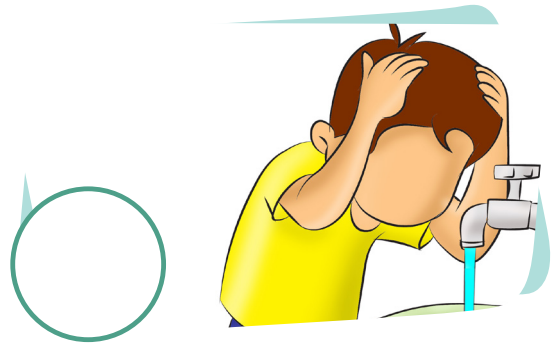
● Q3: I highlight the semi-circle below the correct picture:



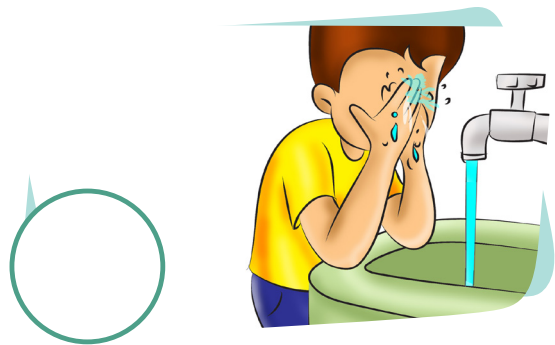
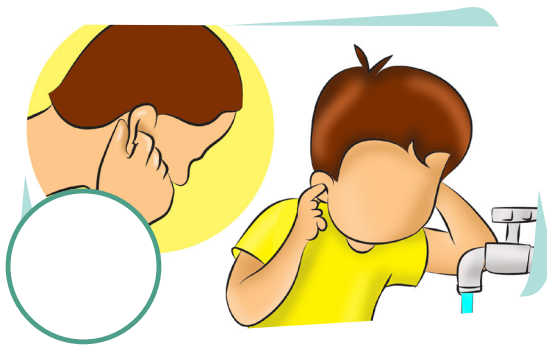
● Q4: I correct the underlined words in the following sentences:

- 1 I wash my left foot first in *Wuḍū'*.
- 2 I snuff water up four times in *Wuḍū'*.
- 3 I snuff water and take a long pause before I wash my face.

● Q5: I arrange the following pictures according to the correct order of *Wuḍū'* actions:







# Surah al-Tīn

## Lesson Objectives:

After completing this lesson, I will be able, with the Permission of Allah, to do the following:

- 1 correctly recite Surah *al-Tīn*.
- 2 Recite Surah *al-Tīn* from my memory.
- 3 Clarify the meanings of the difficult vocabulary mentioned in the Surah.
- 4 Deduce some of the benefits of the Surah.
- 5 Explain the meanings of the Glorious Ayahs in brief.
- 6 Showcase the aspects of Allah's honoring of humans.
- 7 Identify the punishment prepared for the disbelievers and the reward prepared for the believers.
- 8 Firmly believe in Allah's All-Ability to resurrect people after their death.
- 9 Realize the All-Justice and All-Wisdom of Allah, the Most High.

## Introduction

► I color the word indicating the name of the Surah:

BY THE FIG AND THE OLIVE (1)  
AND [BY] MOUNT SINAI (2)

وَالَّتَيْنِ وَالزَّيْتُونِ \* وَطُورِ سِينِينَ

(*al-Tīn*: 1-2)

The Ayahs of the Surah discuss the topic of Allah's honoring of humans, maintaining that Allah, the Almighty, has created them in the best of stature. So, whoever does not believe in Him, Glorified is He, nor thanks Him for His Blessings, will be punished with Hellfire. On the other hand, whoever believes in Him, Glorified is He, and does good deeds, will be rewarded with Paradise. After recording this evidence, it is inconceivable that humans would deny Allah's Omnipotence to resurrect people after their death. In truth, Allah is the Most Just of judges, and thus does not commit any injustice against anyone.

**Allah, the Almighty, says,** ﴿By the fig and the olive (1) And [by] Mount Sinai (2) And [by] this secure city [Makkah], (3) We have certainly created man in the best of stature; (4) Then We return him to the lowest of the low, (5) Except for those who believe and do righteous deeds, for they will have a reward uninterrupted. (6) So what yet causes you to deny the Recompense? (7) Is not Allah the most just of judges? (8)﴾

(al-Tīn: 1-8)

يَقُولُ اللَّهُ تَعَالَى: ﴿وَالَّتَيْنِ وَالزَّيْتُونِ ۝١ وَطُورِ  
سِينِينَ ۝٢ وَهَذَا الْبَلَدِ الْأَمِينِ ۝٣ لَقَدْ خَلَقْنَا  
الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۝٤ ثُمَّ رَدَدْنَاهُ أَسْفَلَ  
سَفَلِينَ ۝٥ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۝٦ فَمَا يُكَذِّبُكَ بَعْدُ  
بِالَّذِينَ ۝٧ أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ۝٨﴾  
(التِّينُ: ١-٨).

### Meaning of Vocabulary

Makkah

الْبَلَدِ الْأَمِينِ

Mount of Tūr in Sinai

وَطُورِ سِينِينَ

Hellfire

أَسْفَلَ سَفَلِينَ

The best of stature

أَحْسَنِ تَقْوِيمٍ

Resurrection, reward  
and punishment

بِالَّذِينَ

Not decreased

غَيْرُ مَمْنُونٍ

## Lessons Learnt

1

I express gratitude to Allah, the Almighty, for His Blessings.

2

I keep away from associating any partner with Allah in worship.

3

I am keen on doing good deeds.

4

I firmly believe in the Allah's Omnipotence to resurrect people after their death.

## I learn

Abū Hurayrah (رضي الله عنه) said, "When one of you recites "By the fig and the olive" and comes to its end "Is not Allah the Most Just of judge?", he should say: "Certainly, and I am one of those who testify to that." (Narrated by Abū Dāwūd, Hadith No. 887).

قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: (مَنْ قَرَأَ ﴿وَالَّذِينَ  
وَالزَّيْتُونَ﴾ فَأَتَى عَلَى آخِرِهَا ﴿أَلَيْسَ اللَّهُ  
بِأَعْلَمَ الْحَكِيمِينَ﴾ ﴿٨﴾ فَلْيَقُلْ: بَلَى، وَأَنَا عَلَى  
ذَلِكَ مِنَ الشَّاهِدِينَ) (رَوَاهُ أَبُو دَاوُدَ ٨٨٧).





## Activities

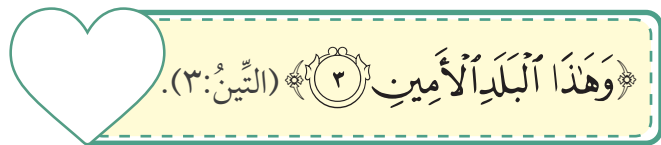
### ● Activity 1: I write the correct number

► I write the number that suits the following Glorious Ayahs:

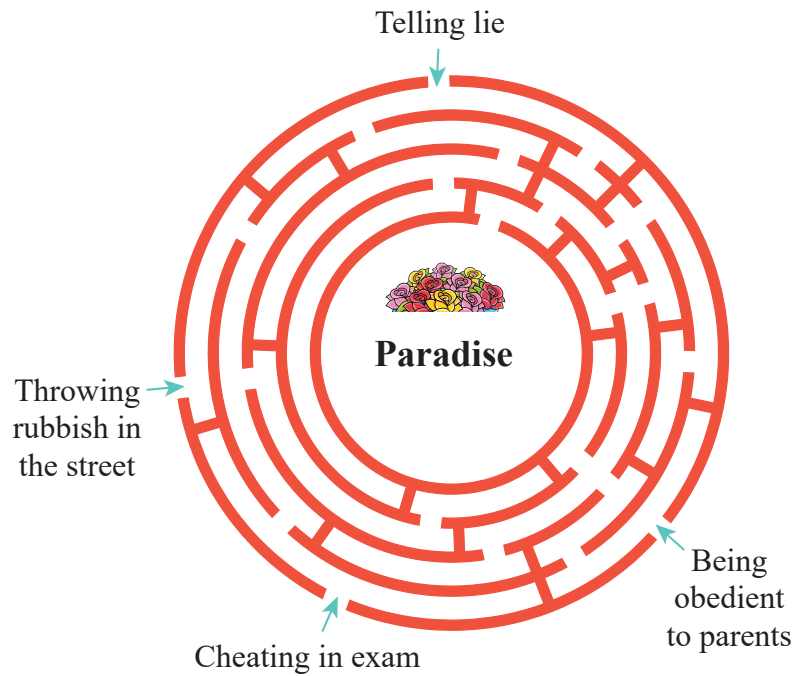
(1) Prophet Muhammad (ﷺ)



(2) Prophet Mūsā (عليه السلام)



● **Activity 2:** I choose the correct path that leads me to Paradise.



● **Activity 3:** I discuss with my classmates

- I discuss with my classmates to show the various aspects of Allah's honoring of humans and how He, the Most High, preferred him to other creatures in the universe.

● Activity 4:

► With the help of my classmate, I fill in the following blanks:

1 ► Allah, the Almighty, honored humans with .....

2 ► Allah, the Most High, created humans in the best of .....

3 ► ..... is a kind of fruit not mentioned in Surah *al-Tīn*.

4 ► ..... on the olive and fig trees.

5 ► What we extract from olives is .....



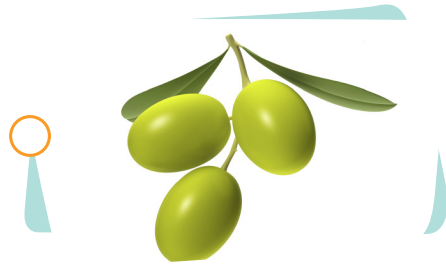
## Evaluation

- **Q1:** I match the translations of the Glorious Ayahs in Group (1) with the suitable pictures in Group (2):

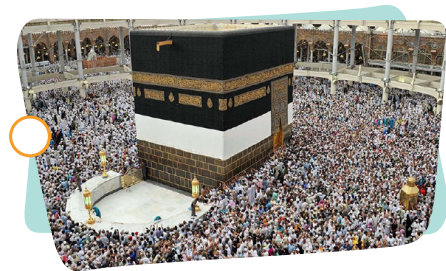
### Group (1)

### Group (2)

﴿The Secure City﴾



﴿By the fig﴾



﴿And olive﴾





● **Q2:** I fill in the following gaps with the suitable words:

(resurrection – good – Hellfire – form - Paradise)

- 1 Allah, Glorified is He, created man in the best .....
- 2 Whoever does not believe in Allah, the Most High, and express gratitude for Him for His Blessings, will be punished with .....
- 3 Whoever believes in Allah, Exalted is He, and does ..... deeds, will be rewarded with .....
- 4 Allah is All-Able of .....

● **Q3:** I arrange the following Glorious Ayahs in accordance with their arrangement in the Muṣḥaf, and then recite them from memory before my teacher and classmates:

The Glorious Ayah	Number of Ayah
﴿وَطُورِ سِينِينَ﴾	
﴿وَالنِّينِ وَالزَّيْتُونِ﴾	
﴿وَهَذَا الْبَلَدِ الْأَمِينِ﴾	
﴿ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ﴾	

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾	
﴿فَمَا يَكْذِبُكَ بَعْدُ بِالدِّينِ﴾	
﴿أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ﴾	
﴿إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ﴾	

● Q4: I highlight the odd word in each of the following group of words:

Mount Sinai	the sea	Makkah
Honesty	truthfulness	telling lie
Olives	apples	bananas



## Allah, the Most High, is Omnipotent (2)

### Lesson Objectives:

After completing this lesson, I will be able, with the Permission of Allah, to do the following:

- 1 enumerate some manifestations of Allah's Omnipotence in creating man.
- 2 Showcase some manifestations of Allah's Omnipotence in creating animal.
- 3 Recite some Glorious Ayahs of Qur'an indicating Allah's Omnipotence in creating humans and animals.
- 4 Write the evidence on Allah's Omnipotence in creating humans.
- 5 Show my duty towards Allah's Omnipotence.
- 6 Believe in Allah's All-Ability to create humans and animals.
- 7 Obey my Lord and express gratitude to Him, the Most High.

### Introduction

Upon having lunch and observing Salah al-'Asr, the teacher kept the promise he made for his students to complete the explanation of the features of Allah's Omnipotence to them.

**The teacher said,** "Today we will complete the topic we started this morning, so who could remind us of the topic I told you about?"

**'Ādil replied,** "We have discussed the topic on the manifestations of Allah's Omnipotence in the Universe."

**The teacher said,** "May Allah bless you. I shall now tell you about Allah's Omnipotence in creating humans and animals and the Muslims' duty towards it.

The features of Allah's Omnipotence in creating man and animal include:

### 1. Starting the creation of humans from dust.

Allah, the Most High, says, "...  
and Allah created you from dust ..." (Fāṭir:11)

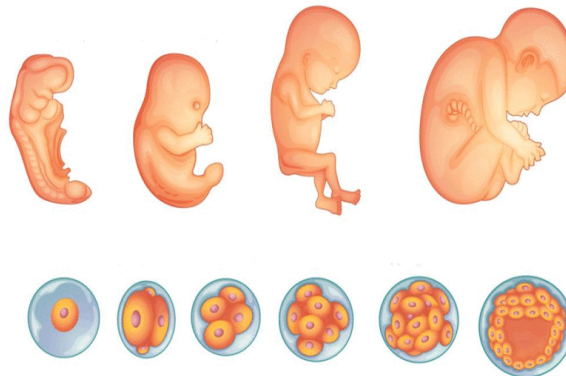
قَالَ اللَّهُ تَعَالَى: ﴿وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ﴾ (فَاطِرُ: ١١).



### 2. The stages of creation of the fetus in the womb: a sperm-drop, then a clinging clot, and then a lump of flesh.

Allah, the Most High, says, "He  
is Who forms you in the wombs  
however He wills." (āl- 'Imrān:6)

قَالَ اللَّهُ تَعَالَى: ﴿هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ﴾ (آلِ عِمْرَانَ: ٦).



**3. Birds' ability to outspread/fold their wings so that they could fly in the sky without falling down on earth. Allah, the Most High, says,**

"Do they not see the birds above them with wings outspread and [sometimes] folded in? None holds them [aloft] except the Most Merciful." (*al-Mulk*:19)

قَالَ اللَّهُ تَعَالَى: ﴿أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَّتْ  
وَيَقْبِضْنَ مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ﴾ (الْمُلْكُ: ١٩).



**4. All animals and birds live in communities like man. Allah, Glorified is He, says,**

"And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you ..." (*al-Anā'm*:38)

قَالَ اللَّهُ تَعَالَى: ﴿وَمِمَّنْ دَاخِلُونَ فِي الْأَرْضِ وَلَا ظَلِيمٌ يَطِيرُ  
بِجَنَاحِهِ إِلَّا أُمَّمٌ مُّثَالَكُمْ﴾ (الْأَنْعَامُ: ٣٨).



**The teacher then said,** "As for our duties towards Allah's Omnipotence in creating the universe, they include:




**‘Ali said,** "May Allah reward you the best, my teacher."

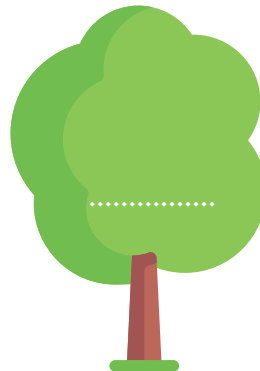
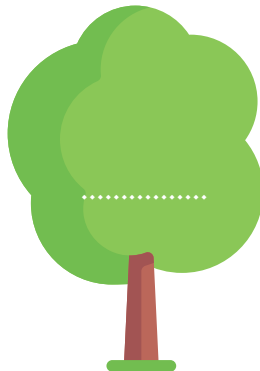
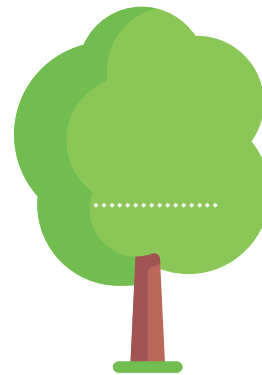
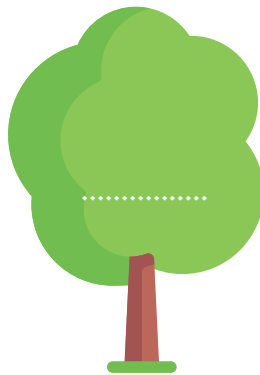
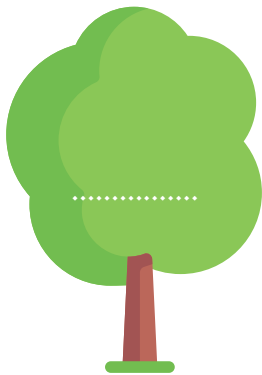


## Activities

### ● Activity 1: I distinguish



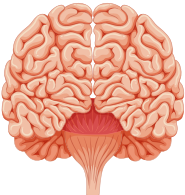
► I choose the name of the animal that is mentioned in the Glorious Qur'an and write it in the following shape: 

The dog – the donkey – the mule – the snake – the horse – the penguin



● **Activity 2: I match**

► **I match the pictures in Group (1) with the suitable way of expressing gratitude to Allah in Group (2):**

Group (1)	Group (2)
	<input type="radio"/> I express gratitude for Allah, the Almighty.
	<input type="radio"/> I contemplate.
	<input type="radio"/> I give out Sadaqah (charity).



● **Activity 3:** I cooperate with my teacher

- I cooperate with my teacher to identify three features indicating Allah's Omnipotence in the creation of camels:

The eye – the foot – the hump



Allah, the Almighty, says, "Then do they not look at the camels - how they are created?" (*al-Ghāshiah*:17).

قَالَ تَعَالَى: ﴿أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ  
كَيْفَ خُلِقَتْ﴾ (الْغَاشِيَةُ: ١٧).

● **Activity 4:** I repeat the rhyme

► I and my classmates repeat the following rhyme:

**My God is the Creator of the sun**

**My God is the Creator of the moon**

**My God is the Creator of rivers**

**My God is the Creator of the sea**

**My God is the Creator of fish**

**And the ships that sail**

**My God is the Creator of the trees**

**And the fruit it contains**

**My God is the Creator of plants**

**My God is the One Who causes flowers to grow**

**My God is the Creator of living beings**

**Jinn and human beings alike**

**My God is the Creator of man**

**Animals and birds too**

**Poet: ‘Ali ‘Abd Al-Moḥsin Jabr**



## Evaluation

● **Q1:** I put (✓) before the correct sentence and (×) before the wrong one:

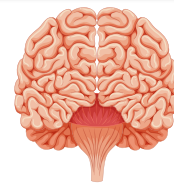
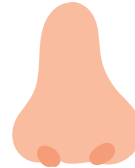
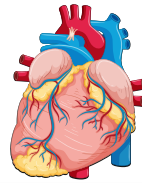
1	<i>Al-Qādir</i> (the All-Omnipotent) is one of Allah's Most Beautiful Names.	<input type="radio"/>
2	Birds live individually, not in communities.	<input type="radio"/>
3	I obey Allah, the Most High, and express gratitude for Him for His Favors.	<input type="radio"/>
4	Allah started the creation of man from water.	<input type="radio"/>

● **Q2:** I match the Glorious Ayahs in Group (1) with the suitable answer in Group (2):

Group (1)	Group (2)
<p>"Indeed, those you invoke besides Allah will never create [as much as] a fly, even if they gathered together for that purpose ..." (<i>al-Hajj</i>:73).</p> <p>﴿لَا إِلَهَ إِلَّا اللَّهُ الَّذِي يَخْلُقُ مَا يَشَاءُ لَمْ يَكُن لَّهُ يَوْمَ الْقِيَامَةِ أَشْرَاقٌ﴾ (الْحَجَّجُ: ٧٣).</p>	<p><input type="radio"/> The bees that make honey</p>
<p>"There emerges from their bellies a drink, varying in colors, in which there is healing for people ..." (<i>al-Nahl</i>:69).</p> <p>﴿يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ﴾ (النَّحْلُ: ٦٩).</p>	<p><input type="radio"/> The flies that none can create the like of them</p>
<p>"Then do they not look at the camels - how they are created?" (<i>al-Ghāshiah</i>:17).</p> <p>﴿أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ﴾ (الْغَاشِيَةُ: ١٧).</p>	<p><input type="radio"/> The camels are created by Allah, the Most High</p>
	<p><input type="radio"/> The ants are created by Allah, the Almighty, in communities like human beings</p>

- Q3: I collect the letters referring to the shape and write them down inside the arrow in front of the correct body part:

T	H
H	E
A	D
H	N
E	T
E	R
H	A
T	E
E	H
R	A
T	H
T	E
O	N
S	E
H	E
E	T
E	Y
T	E
H	B
I	A
R	N



## What is the Reward of Dealing Respectfully with My Parents?

### Lesson Objectives:

After completing this lesson, I will be able, with the Permission of Allah, to do the following:

- 1 write some aspects of dealing respectfully with parents.
- 2 Prove the significance of dealing respectfully with parents with Sharia-based evidence.
- 3 Realize the great reward and significance of dealing respectfully with parents.
- 4 Recite the Ayah that highlights the necessity of dealing respectfully with parents from memory.
- 5 Deal respectfully with my parents.
- 6 Advise my classmates to deal respectfully with their parents.

## Introduction



### Contemplate and answer:

- What do I see in this picture?
- Is there any aspect of similarity between the picture and the title of our lesson?



**Aḥmad heard the mother of Khālīd saying to him, "I am content with you, Khālīd. How proud I am with you, my son!"**

**So, Aḥmad asked his friend Khālīd, "Why is your mother content with and proud of you?"**

**Khālīd replied, "Because I deal respectfully with my parents."**

**Then Aḥmad asked, "What is the reward of dealing respectfully with parents?"**

**Khālīd answered, "Dealing respectfully with parents has a great reward and I will sum it up for you in the following points:**

► **It is one of the deeds loved most by Allah, the Almighty.**

One day a Companion asked the Prophet (ﷺ), "Which of the deeds is loved most by Allah?" Messenger of Allah (ﷺ) replied, "**Salah at its proper time.**" I asked, "What next?" He (ﷺ) replied, "**Dealing respectfully with parents.**" I asked, "What next?" He replied, "**Jihad in the path of Allah.**" Narrated by Al-Bukhārī, Hadith No. 527.

سَأَلَ أَحَدُ الصَّحَابَةِ رَسُولَ اللَّهِ ﷺ أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: «الصَّلَاةُ عَلَى وَقْتِهَا»، قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ بِرُّ الْوَالِدَيْنِ» قَالَ: ثُمَّ أَيٌّ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ» (رَوَاهُ الْبُخَارِيُّ ٥٢٧).

The reward  
of dealing  
respectfully with  
parents

► **A reason for admittance into Paradise.**

The Prophet (ﷺ) said, "**A parent is the best of the gates of Jannah ...**" Narrated by Al-Tirmidhī, Hadith No. 1900.

عَنِ النَّبِيِّ ﷺ قَالَ: «الْوَالِدُ أَوْسَطُ أَبْوَابِ الْجَنَّةِ» (رَوَاهُ التِّرْمِذِيُّ ١٩٠٠).

► **Makes Allah, the Most High, pleased with us.**

The Prophet (ﷺ) said, "**The Pleasure of the Lord lies in the pleasure of the parent. The Anger of the Lord lies in the anger of the parent.**" Narrated by Al-Tirmidhī, Hadith No. 1899.

عَنِ النَّبِيِّ ﷺ قَالَ: «رِضَا الرَّبِّ فِي رِضَا الْوَالِدِ، وَسَخَطُ الرَّبِّ فِي سَخَطِ الْوَالِدِ» (رَوَاهُ التِّرْمِذِيُّ ١٨٩٩).

## What is the Reward of Dealing Respectfully with My Parents?

**Aḥmad then asked,** "How can I fulfil this right towards my parents?"

**Khālid replied,** "These are some ways of how to fulfil this right of dealing respectfully with parents:



**1 I help my father and mother in all the works they do.**



**2 I respect them.**



**3 I carry out their orders and never disdainfully say "uff" to them.**



**4 I supplicate to Allah, the Almighty, in my Salah to forgive them and grant them mercy.**

**Aḥmad said to Khālid,** "May Allah reward you the best, my friend. I will be keen on dealing respectfully with my parents, with the Permission of Allah, the Almighty."



### I read and memorize:

**Allah, the Most High, says,**

"And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word."  
(*al-Isrā*':23).

قَالَ اللَّهُ تَعَالَى: ﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا  
إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ  
عِنْدَكَ الْكَبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا  
تَقُلْ لَهُمَا أُفٍّ وَلَا نَهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا  
كَرِيمًا ۝٢٣﴾ (الْإِسْرَاءُ: ٢٣).





## What is the Reward of Dealing Respectfully with My Parents?



### Activities

#### ● Activity 1: I discuss with my group

One of the Companions (رضي الله عنه) wanted to migrate to Al-Madinah, yet his parent wept because their son would leave them. When the Messenger of Allah (ﷺ) knew about this, he said to the Companion, "Go back to them and make them laugh as you made them cry." Narrated by Abū Dawūd, Hadith No. 2528.

«ارْجِعْ إِلَيْهِمَا فَأَضْحِكُهُمَا  
كَمَا أَبْكَيْتُهُمَا» (رَوَاهُ أَبُو  
دَاوُدَ ٢٥٢٨).

- I discuss with my group the deeds that should be done by every member in it to make their parents happy.

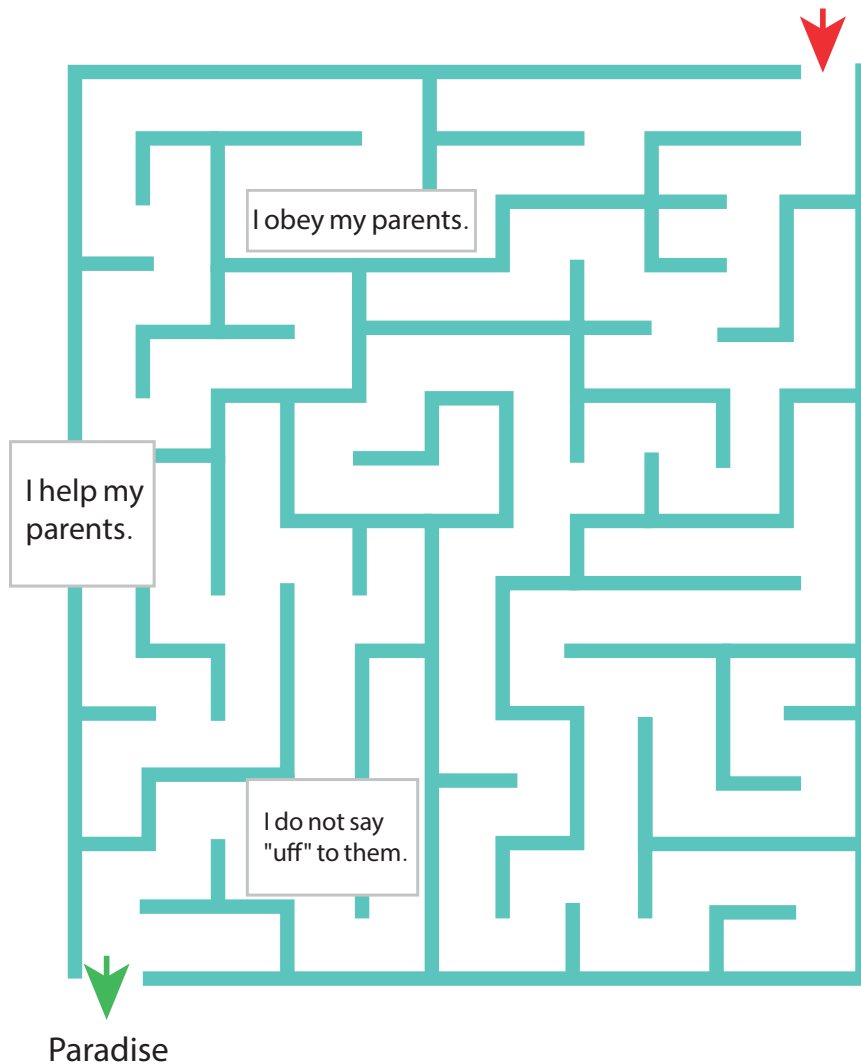
#### ● Activity 2: I make a comment

- I make an appropriate comment on the following picture and then discuss it with my teacher:



● **Activity 3:** I cooperate with the members of my family

- In cooperation with one of my family members, I draw the right path that leads me to Paradise.



## What is the Reward of Dealing Respectfully with My Parents?



### Evaluation

● **Q1:** I put (✓) before the correct sentence and (×) before the wrong one:

1	I speak gently and politely with my father and mother.	<input type="radio"/>
2	I care about my friend's satisfaction more than my parent's.	<input type="radio"/>
3	I help my mother in tidying up the house.	<input type="radio"/>

● **Q2:** I fill in the gaps with choosing the suitable words from the brackets:

**(Allah – the parent – forgiveness – uff)**

- 1 The Pleasure of Allah, the Most High, lies in the pleasure of .....
- 2 Obedience to parents is one of the deeds most beloved to ....., the Most High.
- 3 Allah, the Almighty, says, "Say not to them [so much as], ..... and do not repel them".
- 4 I make *Du 'ā'* for ..... to my father and mother.

● Q3: I match actions in Group (1) with the suitable answer in Group (2):

## Group (1)

## Group (2)

I carry out the order of my father  
but after finishing playing.

In my Salah, I make *Du 'ā'* to  
Allah to cure my father and to  
grant him good health.

I immediately carry out the  
order of my mother with no  
hesitation.

I tell the truth and never tell lies  
to my father.

An action that pleases Allah,  
the Most High, and leads  
one to Paradise.

An action that displeases  
Allah, the Most High.

