



سورة البلد - Surah Al Balad

برنامج التربية القرآنية والنبوية - المتدبر الصغير

Qur'anic and Prophetic Nurturing Program -The Young Ponderer

دليل المعلم

TEACHER MANUAL

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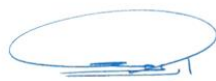
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www.nmc.gov.ae

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لا حول ولا قوة الا بالله

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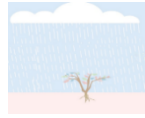


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مركز السلام الإسلامي
Al Salam Islamic Center

مركز السلام الإسلامي

Al Salam Islamic Center

لمحة عن مركز السلام الإسلامي

السلام: اسم من أسماء الله تعالى ومعناه المنزه من النقائص والعيوب وواهب السلام.

الإسلام: دين الله وهو الاستسلام لله وحده والتحرر من عبودية غير الله.

المسلم: من سلم المسلمون من لسانه ويده.

السلام عليكم: تحية الإسلام وهي دعاء للآخر بالسلامة من كل شر ومكروه.

دار السلام: الجنة الدار التي أعدها الله لعباده المؤمنين نعيم دائم أبدي.

Overview of Al Salam Islamic Center

As Salam: is one of the Most Beautiful Names of Allah. He is the One Who is free from all defects and faults and He is the Giver of Peace.

Islam: is to surrender to Allah alone and to free oneself from worshipping other than Allah.

Muslim: the one who others are safe from his tongue and hand.

As Salam Alaykum: this is the greeting of Islam which means "Peace be upon you". It is an invocation for one being greeted to have peace and safety from all evil.

Dar As Salam: the Home of Peace which is the eternal and everlasting paradise Allah has prepared for His believing slaves.

رؤيتنا: والله يدعو إلى دار السلام.

رسالتنا: السعي بإذن الله لنشر السلام في العالم وذلك بغرس معرفة الله ومحبته بين الناس وإعداد القدوة المسلمة الصالحة النافعة وبناء صرح إسلامي لخدمة القرآن الكريم والسنة النبوية.

قيمنا: السلام، الصدق، المحبة، الإحسان.

أهدافنا:

1. تعريف الناس بهدفهم في الحياة وذلك بمعرفة الله ومحبته للوصول إلى السلام.
2. إقامة دروس إيمانية ومحاضرات علمية وبرامج تربوية عن أسماء الله الحسنى لكافة الأعمار وكيف نعيش مع الله ومع كتاب الله وسنة نبيه صلى الله عليه وسلم.
3. تعزيز الآداب الإسلامية والأخلاق الحميدة من خلال أسماء الله الحسنى وتدبر القرآن الكريم.
4. إصدار كتب، ومناهج ومنشورات تُعنى بالعلم الشرعي عن الله وكتاب الله بصورة سهلة وميسرة للمتعلم والمعلم.
5. بناء صرح لخدمة القرآن الكريم والسنة النبوية الكترونياً وسهولة الوصول للعلم لكافة المستويات ومختلف اللغات.
6. نشر دين الإسلام وتعاليمه بصورة ميسرة ومحبة للنفوس من خلال وسائل الاتصال بمختلف اللغات.

Our vision: “And Allah invites to the Home of Peace (paradise)”.

Our mission: To strive, by the permission of Allah the spreading of peace globally by knowing Allah and loving Him, to be a good, Islamic example that is beneficial to others, and to build an Islamic platform which serves the Noble Qur’an and the Prophetic Sunnah.

Our values: Peace, Truthfulness, Love, Excellence.

Our Goals:

1. To define to the people their goal in life and that is by knowing Allah and loving Him in order to reach peace.
2. To conduct faith-based classes, academic lectures and nurturing programs about the Most Beautiful Names of Allah for all age groups, and to learn how to live with Allah, the Book of Allah and the Way of His Prophet (peace and blessings of Allah be up on him).
3. To instill Islamic manners and praiseworthy qualities through the Most Beautiful Names of Allah and pondering the Noble Qur’an.
4. To produce books, curriculums and publications related to knowledge about Allah and the Book of Allah, displayed in an easy and simple manner for the student and teacher.
5. To build a digital platform which serves the Noble Qur’an and the Prophetic Sunnah by providing easy access of knowledge to all age groups and in different languages.
6. To spread the religion of Islam and its teachings in an easy and loving way to the people through social media and different languages.



برنامج التربية القرآنية والنبوية

Qur'anic and Prophetic Nurturing Program

برنامج التربية القرآنية والنبوية

Qur'anic and Prophetic Nurturing Program

ما فكرة برنامج التربية القرآنية والنبوية؟

- اقتباس فكرة البرنامج من القرآن الكريم مَثَل الشجرة الطيبة أصلها الإيمان وفرعها العلم وثمارها الأخلاق الحسنة.
- وهو برنامج يهدف الى ربط الفرد بالقرآن الكريم والسنة النبوية ليكون منهاجا لهم في الحياة ووضع أساس قوي لهم وغرس القيم الاسلامية لبناء مجتمع واثق وفعال.

What is the concept behind the Qur'anic and Prophetic Nurturing Program?

- The concept of the program is to extract nurturing from the Noble Qur'an and Sunnah. Like the good tree, its roots are faith, its branches are knowledge and its fruits are good manners.
- The program aims to connect the individual with the Noble Qur'an and Prophetic Sunnah so that it becomes a way of life for her by placing a strong foundation and instilling Islamic values to build a confident and active society.

ما هدف البرنامج؟

- 1 . معالجة المشاكل والامراض التي يتعرضون لها في الحياة من خلال تدبر القرآن ودراسة السنة النبوية.
- 2 . تطوير مهارات الأفراد ومساعدتهم في ايجاد أنفسهم وهدفهم السامي في الحياة من خلال ربطهم بالله ووضع محبة الله في قلوبهم.
- 3 . حفظهم من المتغيرات والتحديات التي يتعرضون لها والافكار المتطرفة من خلال إظهار سماحة الاسلام.

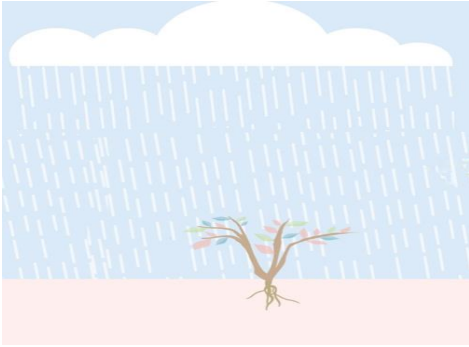
4 . توفير بيئة جذابة ومتميزة وآمنة وفق معايير الأمن والسلامة في الدولة.

5 . استخدام الوسائل الحديثة المبتكرة في التربية والتعليم.

6 . خلق جو من الايجابية والمرح والألفة.

What are the goals of the program?

1. To treat internal issues and problems which individuals face in their life through pondering the Qur'an and learning the Prophetic Sunnah.
2. To develop the talents of individuals and help them discover themselves and their noble goal in life by connecting them to Allah and placing the love of Allah in their hearts.
3. To protect them from changes and challenges which they face externally, and from extremist views by showing them the tolerance of Islam and its balanced beliefs.
4. To provide an attractive, distinctive, and safe environment.
5. To use modern and innovative methods in nurturing and teaching.
6. To create a positive, enjoyable and comfortable environment.



المتدبر الصغير

The Young Ponderer

المتدبر الصغير

The Young Ponderer

لمحة عن برنامج التربية القرآنية النبوية (المتدبر الصغير):

يطرح مركز السلام الاسلامي برنامج التربية القرآنية والنبوية (المتدبر الصغير) وهو برنامج يهدف الى ربط الجيل الجديد بالقرآن الكريم والسنة النبوية ليكون منهاجا لهم في الحياة.

Overview of the Qur'anic and Prophetic Nurturing Program (Young Ponderer):

Al Salam Islamic Center offers a unique and distinguished program called the Qur'anic and Prophetic Nurturing Program. It is a program that aims to connect the new generation to the Noble Qur'an and Prophetic Sunnah so that it becomes a way of life for them.

الفئات العمرية:

للأطفال من عمر ست سنوات فما فوق لبناء أساس قوي بغرس القيم الاسلامية و اعداد النشئ المسلم الواثق بدينه و ليكون قدوة حسنة في مجتمعه.

Age group:

Children aged six and older. The goal is to place a strong foundation of Islamic values so the child may be confident of his/her religion and to be a good example in his/her society.

هدف البرنامج:

تربية القدوة الواثقة المتوازنة الفعالة والتي تخدم مجتمعها وبلدها ودينها.

1. اقتباس فكرة البرنامج من القرآن الكريم مَثَل الشجرة الطيبة أصلها الإيمان وفرعها العلم وثمارها الأخلاق الحسنة.
2. توفير بيئة جذابة ومتميزة وآمنة وفق معايير الأمن والسلامة في الدولة.
3. استخدام الوسائل الحديثة المبتكرة في التربية والتعليم.
4. خلق جو من الإيجابية والمرح وغرس قيمة التسامح بين الطلاب.
5. تعزيز الاخلاق الاسلامية للجيل الجديد.
6. اشاعة جو من اللفة والترابط بين الطلاب.
7. غرس اهمية التلاحم الاسري من خلال انشطة تساهم في ابراز هذه القيمة.
8. تطوير مهارات الطلاب ومساعدتهم في ايجاد أنفسهم وهدفهم السامي في الحياة من خلال ربطهم بالله ووضع محبة الله في قلوبهم.
9. معالجة المشاكل والامراض التي يتعرض لها الطالب في الحياة من خلال تدبر القران ودراسة السنة النبوية.
10. حفظهم من المتغيرات والتحديات التي يتعرضون لها والافكار المتطرفة من خلال اظهار سماحة الاسلام.

Program objectives:

Nurturing confident, balanced and effective role models that serve their society, country, and religion.

1. Extracting the idea of the program from the Noble Qur'an, like the good tree, its roots are faith, its branches are knowledge and its fruits are good manners.
2. Providing an attractive, distinctive and secure environment.
3. Use of innovative, modern means in nurturing and teaching.
4. Creating a positive and fun atmosphere to place and instil the value of tolerance between the students.
5. Instil Islamic manners in the new generation.
6. Bring forth an air of affinity and connection between the youth.
7. Plant the importance of family bonding through activities which support this value.
8. Develop the students' talents and help them discover themselves and their noble goal in life by connecting them to Allah, and placing the love of Allah in their hearts.
9. Treat internal issues and problems which students face in their life through pondering the Qur'an and learning the Prophetic Sunnah.
10. To protect them from changes and challenges which they face externally, and from extremist views by showing them the tolerance of Islam and its balanced beliefs.

'The Good Tree' (الشجرة الطيبة)

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ
أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾

See you not how Allah sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high).

تَوَّتِي أَكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ
لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

Giving its fruit at all times, by the Leave of its Lord, and Allah sets forth parables for mankind in order that they may remember.

– Surah Ibrahim 24-25



Fruits: Application of the ayat in life and changing for the better. Prevention from sicknesses of the heart and caring with values.



Trunk and Branches: Application of the Qur'an.



Roots: Faith as a result of pondering the Qur'an and knowing Who is Allah.

'The Good Tree' (الشجرة الطيبة)

عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ، قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَنَحْنُ
فُتْيَانٌ حَزَاوِرَةٌ فَتَعَلَّمْنَا الْإِيمَانَ قَبْلَ أَنْ نَتَعَلَّمَ الْقُرْآنَ ثُمَّ تَعَلَّمْنَا
الْقُرْآنَ فَازْدَدْنَا بِهِ إِيْمَانًا

سنن ابن ماجه كتاب 1، حديث 64

It was narrated that Jundub bin 'Abdullah said: We were with the Prophet (صلى الله عليه وسلم) and we were strong youths, so we learned faith before we learned Qur'an. Then we learned Qur'an and our faith increased there

Sunan Ibn Majah Book 1, Hadith 64

Learned Faith (تَعَلَّمْنَا الْإِيمَانَ)

Learned Qur'an (تَعَلَّمْنَا الْقُرْآنَ)

Faith Increased (فَازْدَدْنَا بِهِ إِيْمَانًا)

Good deeds (العمل الصالح)

Good manners (حسن الخلق)

'The Good Tree' (الشجرة الطيبة)



Iman (الإيمان)

Before starting anything, the foundation needs to be correct. Through this program, we hope to interact with the Qur'an from a 'faith' perspective by learning the names of Allah mentioned in the Surah, Pillars of Faith, commands, characteristics of the people, and to live by the ayat being learned. This includes observing, tafseer and taddabur.



Qur'an (القرآن)

After learning, understanding and pondering over the ayat, the student becomes more proficient in reciting and memorizing the ayat. The goal is to have the ayat imprinted in the heart and not the mind.



Manners (الآداب)

The result of a correct foundation of belief (roots) that's acted upon (trunk and branches) will result in beautiful manners and values (fruits). The 'fruits' of the tree is what will be shown and tasted by others. Throughout this program, manners and values will be emphasized. And any types of 'insects' that can spoil the fruits are highlighted as well in order to keep the good tree intact.



Roots

- Observation (ملاحظة)
- Tafsir (تفسير)
- Taddabur (تدبر)



Trunk & Branches

- Recite (تلاوة)
- Tajweed (تجويد)
- Memorize (حفظ)

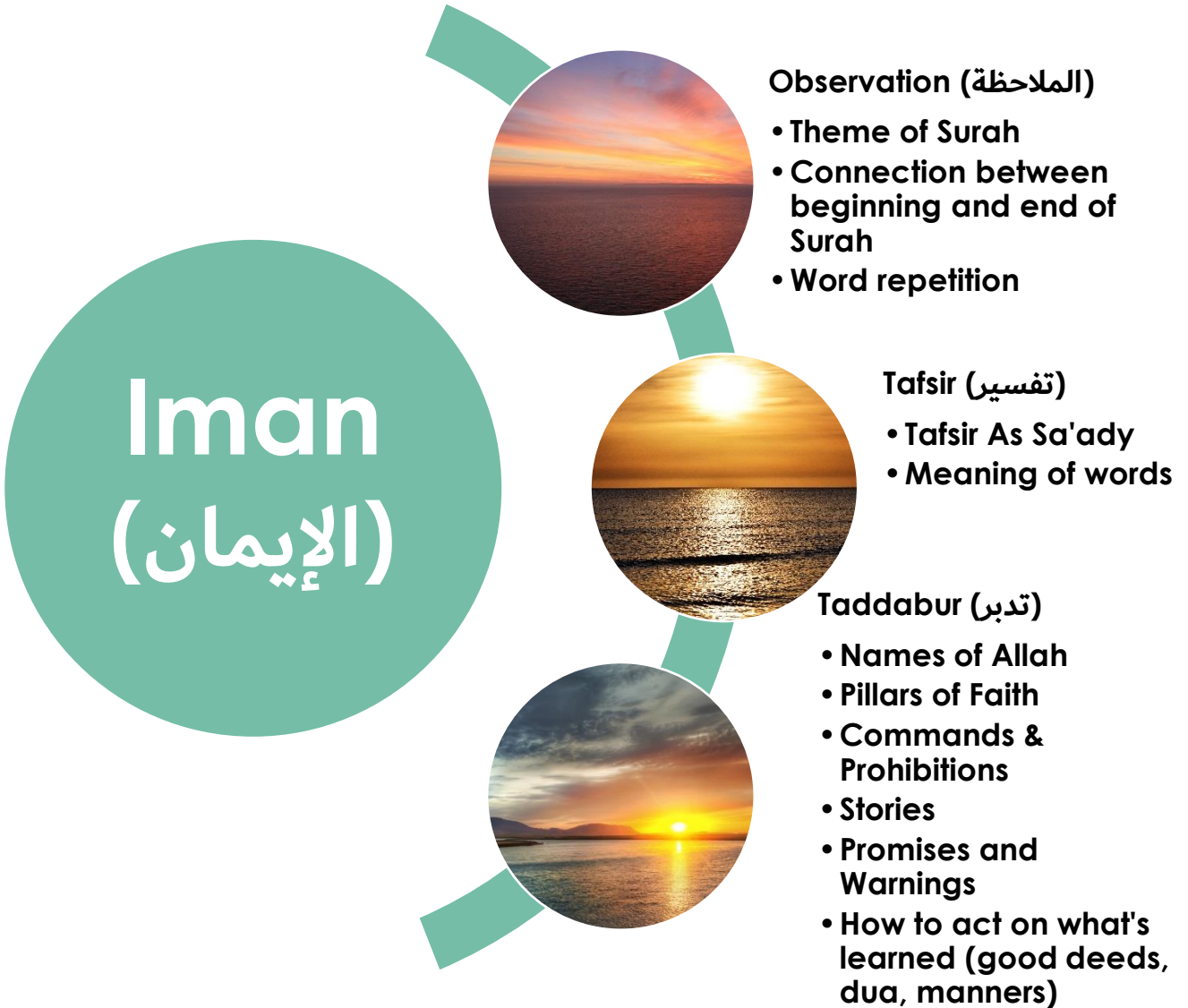


Fruits

- Manners (آداب)
- Values (قيّم)
- Purification (تزكية)



Iman (الإيمان) – Topics Breakdown





Qur'an (القرآن) – Topics Breakdown

Qur'an (القرآن)



Recite (تلاوة)

- Listen and recite
- Improve makharij



Tajweed (تجويد)

- Emphasize important tajweed rules in the Surah

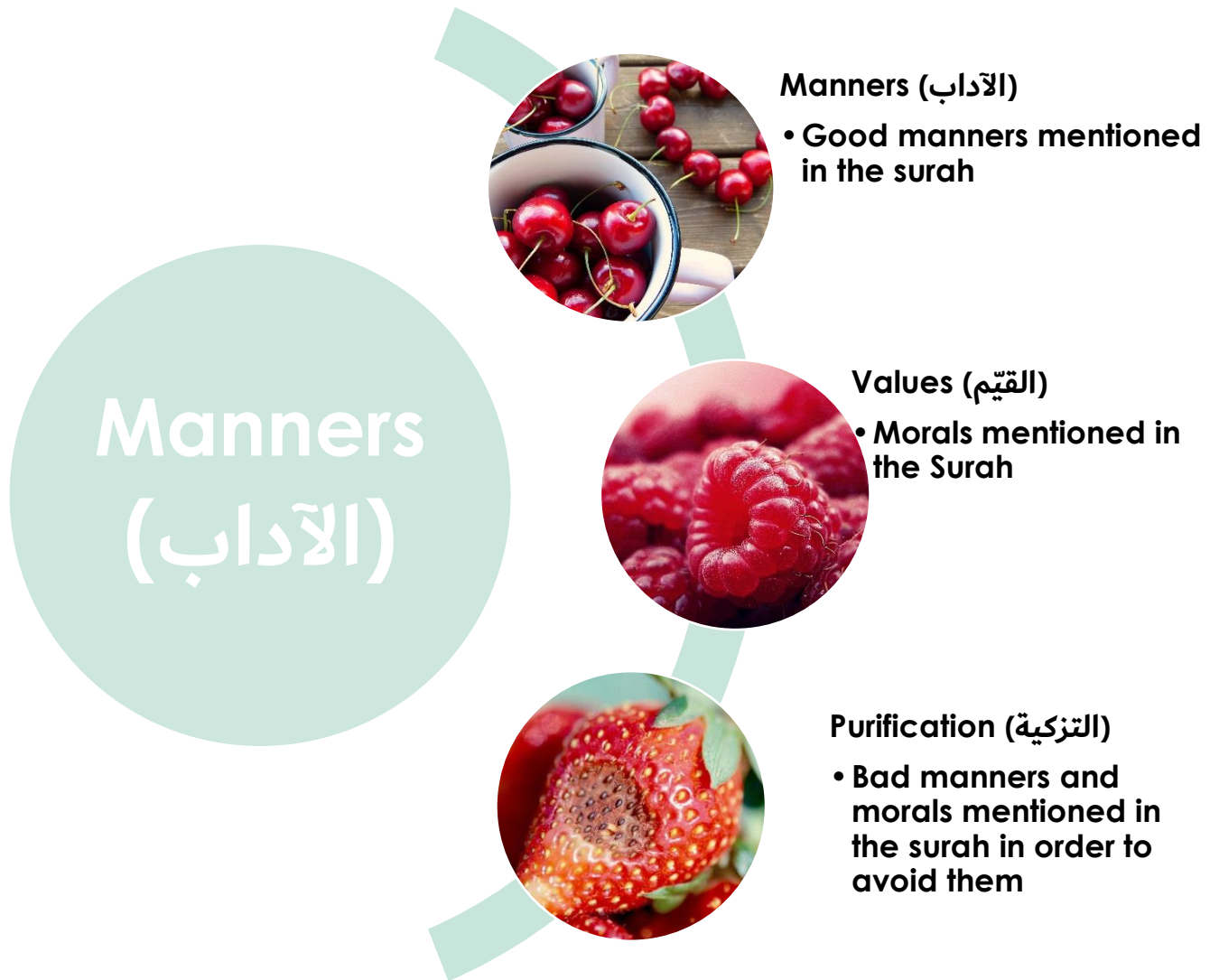


Memorize (حفظ)

- Memorize the ayat after learning about them



Manners (الآداب) – Topics Breakdown





توجيهات للمعلمات والصف

Teacher and Classroom Guidelines

توجيهات للمعلمات

Teacher Guidelines

هدفنا رضا الله والجنة.

Our goal is Allah's pleasure and His paradise.

(اللهم أعنا على ذكرك وشكرك وحسن عبادتك)

O Allah help us to remember You, be grateful to You and worship You in excellence (with ihsaan).

Hadith: وعن ابن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم قال: " كلكم راعٍ، وكلكم (مسئول عن رعيته، والأمير راعٍ، والرجل راعٍ على أهل بيته؛ والمرأة راعية على بيت زوجها وولده، فكلكم راعٍ، وكلكم مسؤول عن رعيته"

(Ibn 'Umar (May Allah be pleased with them) reported: The Prophet (ﷺ) aid, "All of you are guardians and are responsible for your subjects. The ruler is a guardian of his subjects, the man is a guardian of his family, the woman is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your subjects.")

– Riyadh As Saliheen, Al Bukhari & Muslim, Book 1, Hadith 283

تعليم الصغار عن الله ودينه من أعظم أبواب الطاعة الذي فُتِح لنا كمعلمات وامتطوعات. فعلينا أن نتذكر أننا محاسبون على كل ما نعلم. هدفنا جميعا يجب أن يكون رضا الله تعالى باتباع منهج السلف الصالح وهو اتباع القرآن والسنة.

Allah has opened a great door of worship to teach children. As a teacher we are accountable for what we teach the children and our goal is to teach what is pleasing to Allah which is according to the Qur'an and the Sunnah.

العلم عن الله ودينه والغيبات أمانة عظيمة. نحن هنا كي نزرع في قلوب هؤلاء الصغار محبة الله وتعظيمه، ومحبة الدين وأركان الإيمان (كالإيمان بالملائكة، والكتب والرسول واليوم الآخر) وتعظيمها.

Teaching about Allah, His religion and the unseen are a great amanah. It is important to teach the children to both love and magnify Allah, and to magnify the pillars of faith such as the angels, books, messengers, Last Day and decree.

لزوم تعظيم الله وكلامه عند استخدام مصادر وطرق التعليم.

When using teaching resources and methods, it is important to maintain the magnification of Allah and His Words, The Qur'an.

(من الأمور المهمة قبل التعليم):

Matters to Consider before Teaching

- استحضر النية لله تعالى.
 - Renew the intention and make the heart present that it's being done for Allah.
 - احتسب الأجر والمثوبة من الله.
 - Hope for the reward from Allah.
- أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ (**
مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا
(Abu Huraira reported Allah's Messenger (ﷺ) as saying: He who called (people) to righteousness, there would be reward (assured) for him like the rewards of those who adhered to it, without their rewards being diminished in any respect. - Sahih Muslim 2674
- اطلب التوفيق من الله.
 - Ask Allah for the tawfeeq and success in what you're doing.

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

And my guidance cannot come except from Allah, in Him I trust and unto Him I repent (Surah Hud 88)

- تَحَلَّ بالأخلاق الحميدة فكن عادلاً مع طلابك، متواضعاً، صبوراً، رقيقاً، لا تغضب ولا تنتقم لنفسك، وتَجَمَّل بالسكينة والوقار.
- Adorn yourself with praiseworthy morals such as being fair with the students, humble, patient, gentle, do not get angry, and be tranquil.
- اغرس القيم الطيبة كالأمانة والصدق والعدل وحسن الخلق والتعاون والوسطية.
- Plant important concepts such as honesty, truthfulness, being fair, good morals, sharing, and moderation in everything.
- عزِّز كلامك بالكلمة الطيبة، عزز كلامك بالثناء والمدح أحياناً، أو بالدعاء والبسمة وبالمكافأة.
- Make your voice clear, do not scream at the children, and adorn your words with praise at times, or make dua for them, smile and reward them when good.
- هَيِّئ الطالب لاستقبال العلم، أي يَهْدِؤُون تمامًا قبل بدء الحصة، حتى يجذب انتباههم للدرس.
- Prepare the student to receive the knowledge by ensuring all are quiet and by making them aware this is 'Qur'an time' for example.

(بعض الأمور المهمة أثناء التدريس):

Matters to Consider while Teaching

- تطبق أسماء الله خلال المواقف التي يمرون بها. مثلاً اذا يقول الطفل، 'أنا جائع'، ذكّر الطفل أن أولاً يطلب من الله.
- Names of Allah are to be enforced through situations they go through by reminding them to ask Allah. For example, if a child says, 'I'm hungry'. Tell them, 'ask Allah first to give you food'.
- تكرر السورة خلال الحصة.
- Always repeat the surah that has been taught to the children throughout the day.
- تشجيع الصغار على قول بسم الله عند البدء بالطعام والشراب والحمد لله عند الانتهاء منها، والأكل باليد اليمنى.

- Encourage children to always say 'Bism Allah' (بِسْمِ اللَّهِ) before eating and drinking. To eat and drink with their right hand. To say 'Alhamdulillah' (الحمد لله) after eating and drinking.

• تشجيع الصغار على الصلاة على النبي صلى الله عليه وسلم عند ذكر اسمه في حضورهم.

- Encourage children to say (ﷺ) after the Prophet's name is mentioned.
- تشجيعهم على تحية الإسلام (السلام عليكم ورحمة الله وبركاته) عند مقابلة المسلمين وشكرهم بقول جزاكم الله خيرا.
- Encourage children to say 'assalam alaykum' (السلام عليكم) and 'jazaka Allah khair' (جزاك الله خير) to each other.

• تشجيعهم على الاستماع والتنصت وعدم الانشغال عند قراءة القرآن.

- Encourage children to not speak when the Qur'an is recited but to listen carefully.

• تشجيعهم على سنن الأذان ومنها تكرار ما يقوله المؤذن.

- Encourage children to repeat after the muehdin when adhaan is heard.

• عدم تمثيل أفعال الله وصفاته، مثلا عدم الإشارة الى أعضاء الجسد عند شرح عين الله وساق الله. من المهم شرح صفات الله وأفعاله ولكن الله تعالى ليس كمثل شيء، عين الله ليس كعين أحد، سمع الله ليس كسمع أحد. حتى تخيل الله تعالى من الشيطان فعلينا الاستعاذة والاستغفار في حال خُيل لنا ذلك.

- Avoid explaining attributes or actions of Allah with gestures. For example, Allah has Hands and Eyes, do not show your hands or point to your eyes as a way of explanation. It is important to tell the children 'Allah has Hands but it is not like ours, we cannot imagine how'. We cannot imagine how Allah looks, Exalted is He. It's important to push away these thoughts and say (أعوذ بالله من الشيطان الرجيم) and (أستغفر الله). These thoughts are from the shaitan.

• من عدم التعظيم استخدام أسماء الله وآيات القرآن في التلوين.

- Avoid using the names of Allah or the ayat of the Qur'an or the angels or prophets as a coloring activity since this shows lack of magnification.

- أركان الإيمان يجب أن تُشرح شفويا ولا نستخدم أي صور أو فيديوهات.
- Avoid books or showing cartoons which show images of the prophets, angels or the Last Day. This will disturb their belief in the unseen when they see it as an image. As a teacher, you can tell them about these matters verbally.
- الموسيقى والغناء بكل أشكالها لا يجب أن تستعمل.
- Avoid music and sing along activities
- مكافأة الأطفال عند القيام بعمل جيد. إذا كان الطفل لا يستمع شجعه على الاستماع. لا تستخدم اسم الله حتى يفعل شيئاً، يجب تعظيم اسم الله.
- When a child listens then reward them by saying 'good job, well done, or sticker'. When a child doesn't listen then encourage them to listen and not put them down. Do not use Allah's name or the Prophet's to make the children do or not so something, such as 'Allah will love you when you eat your food', 'Allah does not like those who don't listen'. The name of Allah is to be magnified and not used to make the children listen to you.

نسأل الله أن يهدينا الى ما يحب ويرضى. آمين

May Allah guide us to what He loves and is pleased with. Ameen.

قوانين الصف

1. احترام المعلم، واحترام الطلاب، واحترام الممتلكات.



2. لا يسمح بتصوير أو تسجيل صوت المعلمة والطالبات.



3. يرجى الحضور بانتظام.



4. لا يسمح حجز مقعد لنفسك أو طالبة أخرى.



5. لا تتحدث بينما المعلم يتحدث.



6. يجب على الطلاب رفع أيديهم قبل التحدث.



Classroom Rules



1. **Respect, respect, respect. Respect the teacher, respect the students, respect the property.**



2. **Students are not allowed to photograph or record the teacher or other students.**



3. **Please come regularly.**



4. **No seat reservation is allowed for yourself or another student.**



5. **No talking while the teacher is speaking.**



6. **Students should raise their hands and wait to be called on before speaking.**



سورة البلد

Surah Al Balad

جدول الدروس

Lesson Plan

	Lesson الدرس	Ayah الموضوعات
1	Introduction and Observation	
2	Ayah 1	لَا أُقْسِمُ بِهَذَا الْبَلَدِ
3	Ayah 2	وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ
4	Ayah 3 to 4	وَوَالِدٍ وَمَا وَلَدٌ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ
5	Ayah 5 to 6	أَيَحْسَبُ أَنْ لَنْ يُقَدِرَ عَلَيْهِ أَحَدٌ يَقُولُ أَهْلَكْتُ مَا لَا لُبَدًا
6	Ayah 7 to 9	أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ وَلِسَانًا وَشَفَتَيْنِ
7	Ayah 10	وَهَدَيْنَاهُ النَّجْدَيْنِ
8	Ayah 11	فَلَا اقْتَحَمَ الْعَقَبَةَ
9	Ayah 12 to 13	وَمَا أَدْرَاكَ مَا الْعَقَبَةُ فَكُّ رَقَبَةٍ

10	Ayat 14 to 16	أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ يَتِيمًا ذَا مَقْرَبَةٍ أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ
11	Ayah 17	ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ
12	Ayah 18	أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ
13	Ayat 19 to 20	وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ
14	Recitation Exam	

Introduction

Note to Teacher: Allow the students to write down the information in their notebook. Write on the board in a very simple way with one-word answers. What's in the manual is explanation for the teacher, but do not write everything for the students.

Name of Surah:	سورة البلد
Order in the Qur'an:	90 th Surah, there are 114 Surahs in the Qur'an
Number of ayat:	20 ayat
Revealed in:	Makkan
Meaning of (البلد):	The City (Makkah)
Theme of the Surah:	Worldly life is the abode of calamities and hardship
Name of Surah:	Mentioned in the first and second ayah

لَا أُقْسِمُ بِهَذَا الْبَلَدِ ۝

وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ۝

Breakdown of the Surah:

- Ayat 1 to 7: Deception of man with his ability and his wealth
(إغترار الإنسان بقدرته و ماله)
- Ayat 8 to 16: Allah's blessings upon His slaves
(نعم الله على عبده)
- Ayat 17 to 20: Fate of the people of the right and the left
(مصير أصحاب اليمين و الشمال)

Observation (الملاحظة)

Note to Teacher: Allow the students to listen to the surah at least three times. Before making them listen, inform them to look out for the below. After each recitation, ask them 'Did you hear Allah's name Allah?'



Names of Allah:

None – if we do not find names of Allah then we should look at the actions of Allah

Note to Teacher: Tell the students the importance of having the names of Allah mentioned. This means we will understand the Surah better when we see which names of Allah are mentioned. So which name was mentioned? Allah . Don't you want to know the meaning of Allah ? Yes.

Actions of Allah:

أُقْسِمُ	To swear
خَلَقْنَا	To create
نَجْعَلُ	To make
هَدَيْنَا	To guide

Repeated word in the Surah: (twice each):

الْبَلَدِ	The land
أَيَّحْسَبُ	Does he think
أَحَدٌ	Anyone
الْعَقَبَةَ	The obstacle
وَتَوَاصَوْا	They enjoin
أَصْحَابُ	Companions

Observations of connections between repeated words

The Meaning of **البلد** :

First meaning, of the word **البلد** is a city, or a country, a place well-defined, with boundaries and borders, where a group of specific people live.

Another meaning, of the word **البلد** is derived from the verb **ب - ل - د** which means someone who surrenders to injustice. This person is not using his brain to improve his condition; he doesn't want to understand, or use his intellect. Allah gave the human being the best of blessings: two eyes, a tongue, two lips and Allah guided him. But this human being doesn't use his blessings. He wastes what Allah has given him, without any achievements, not accepting any challenges.

As, we look closely at the surah, we will realize both these meanings relate to the surah. This surah starts with an action of Allah. We need to believe that Allah has actions. This is part of our faith.

Note to Teacher: Tell the students to point out the actions of Allah in the Surah and/or actions of Allah they can recall. One should also clarify that Allah's actions are not like those of His Creations and Allah is not in any way similar to any of His Creation.

As for the one who overcomes the obstacles and desires of his self then he will be guided. And he will enjoin others to goodness. Thus making him from the companions of the right and not of the companions of the left.

Pillars of Faith

Note to Teacher: Extract the ayat which are related to the pillars of faith. Then observe which pillar is being stressed the most. This gives an indication of the theme of the Surah.

Belief in Allah (الإيمان بالله) – Actions of Allah (الربوبية)

I swear		أُقْسِمُ
1	I swear by this city (Makkah);	لَا أُقْسِمُ بِهَذَا الْبَلَدِ (1)
We Created		خَلَقْنَا
1	Verily, We have created man in toil.	لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ (4)
We Made		نَجْعَلُ
1	Have We not made for him a pair of eyes?	أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ (8)
We Showed		هَدَيْنَا
1	And shown him the two ways (good and evil)?	وَهَدَيْنَاهُ النَّجْدَيْنِ (10)

Belief in Allah (الإيمان بالله)

Our Actions to Allah (الألوهية)

Believe		آمَنُوا
1	Then he became one of those who believed, and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion.	ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ (17)
Enjoined patience		وَتَوَاصَوْا بِالصَّبْرِ
1	Then he became one of those who believed, and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion.	ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ (17)
Enjoined mercy		وَتَوَاصَوْا بِالْمَرْحَمَةِ
1	Then he became one of those who believed, and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion.	ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ (17)

Belief in the Messengers (الإيمان بالرسول)

1	And you (Mohammed ﷺ) are free (from sin, to punish the enemies of Islam on the Day of the conquest) in this city (Makkah).	وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ (2)
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Belief in the Last Day (الإيمان باليوم الآخر)

1	They are those on the Right Hand (the dwellers of Paradise)(18)	أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ (18)
2	But those who disbelieved in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell).(19)	وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ (19)
3	The Fire will be shut over them (i.e. they will be enveloped by the Fire without any opening or window or outlet).(20)	عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ (20)

الرَّبِّ

Ar Rabb – The Nurturer

Note to Teacher: Explain to the students that all of Allah's actions fall under the name of 'Ar Rabb'. Though this name is not directly mentioned, explain to them the general meaning of this name since it is related to His actions and the actions of Allah are mentioned in Surah Al Balad.

Knowledge (علم)

- He nurtures us from a state of shortcomings to a state of completion
- All of the actions of Allah are under the name of Ar Rabb.

General nurturing for all people:

- General Nurturing: for believer and disbeliever, He creates, He provides, He disposes their affairs so they can survive in this life.
- He chose where you will be born, on what day, who your parents will be, who your brother and sister will be, where you will live. He knows this your best nurturing to reach to Him if you accept the nurturing.

Special nurturing for believers:

- The more one believes, the more he will attain from Allah's special nurturing which includes, increase in faith, knowing Him and turning to Him at all times, establishing worships, makes easy for them all goodness, protection from all evil.

Action (عمل)

- Be pleased with Allah as your Rabb, with Islam as your religion, and Mohammed peace and blessings upon him as my prophet
- First question of the grave 'Who is your Rabb'
- Ask Allah by His name Ar Rabb to have special nurturing

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Tafsir (التفسير)

لَا أُقْسِمُ بِهَذَا الْبَلَدِ ﴿١﴾

Word	Meaning
لَا	Nay!
أُقْسِمُ	I swear The لام القسم gives more emphasis to the oath. There is great confirmation when it says (لَا أُقْسِمُ). Allah swears by البلد, the city of Makkah, the best city, most beloved to Allah. Allah can swear by anything but we can only swear by Allah and nothing else. When Allah swears by something then it shows magnification of that matter. Allah is the Creator, the King and The Owner, He chose this balad and honoured it.
بِهَذَا الْبَلَدِ	by this city Allah choose it to be the place where the Qur'an was revealed. Allah choose Prophet Muhammad صلى الله عليه وسلم a person who was living in Makkah as His Final Messenger. And the message of Islam started in Makkah.

Taddabur (التدبر)

So what do we learn from the ayah?

- The surah begins with Allah swearing by the city of Makkah. To swear is a worship and we can only swear by Allah. We cannot say, 'I swear by mother or I swear by the Ka'aba'. We can only say, 'I swear by Allah'.
- We learn that when Allah wants to honor a person or a place, it is by granting it His religion. This is true honor.
- We also learn that Makkah is a special place and Allah magnified Makkah. So, we need to magnify it too. There are many narrations that show the excellence of Makkah and its Sacredness:

Virtues of Makkah

1. It was the first place of monotheistic worship built for mankind.

Allah stated:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

Verily, the first House of worship appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for all of creation. (Surah Aali `Imraan: 96)

2. Allah made it a Haram (a sanctity) wherein it is not permitted to shed blood; not permitted to cut a tree; not permitted to cut shrubs.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي شُرَيْحِ الْعَدَوِيِّ، أَنَّهُ قَالَ لِعَمْرٍو بْنِ سَعِيدٍ وَهُوَ يَبْعَثُ الْبُعُوثَ إِلَى مَكَّةَ أَذُنَ لِي أَتِيهَا الْأَمِيرُ أَحَدْتُكَ قَوْلًا قَامَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْغَدَ مِنْ يَوْمِ الْفَتْحِ سَمِعْتُهُ أُذُنًا وَوَعَاهُ قَلْبِي وَأَبْصَرْتُهُ عَيْنَايَ حِينَ تَكَلَّمَ بِهِ أَنَّهُ حَمَدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ " إِنَّ مَكَّةَ حَرَّمَهَا اللَّهُ وَلَمْ يُحَرِّمْهَا النَّاسُ وَلَا يَحِلُّ لِامْرِئٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ فِيهَا دَمًا أَوْ يَعْضِدَ بِهَا شَجَرَةً فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهَا فَقُولُوا لَهُ إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَأْذُنْ لَكَ وَإِنَّمَا أَذِنَ لِي فِيهِ سَاعَةً مِنَ النَّهَارِ وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ وَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ ".

فَقِيلَ لِأَبِي شُرَيْحٍ مَا قَالَ لَكَ عَمْرٍو بْنُ سَعِيدٍ قَالَ أَنَا أَعْلَمُ مِنْكَ بِذَلِكَ يَا أَبَا شُرَيْحٍ إِنَّ الْحَرَّمَ لَا يُعِيدُ عَاصِيًا وَلَا فَارًّا بِدَمٍ وَلَا فَارًّا بِخَزْيَةٍ . قَالَ أَبُو عِيْسَى وَيُرْوَى وَلَا فَارًّا بِخَزْيَةٍ . قَالَ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ . قَالَ أَبُو عِيْسَى حَدِيثُ أَبِي شُرَيْحٍ حَدِيثٌ حَسَنٌ صَحِيحٌ . وَأَبُو شُرَيْحٍ الْخَزَاعِيُّ اسْمُهُ خُوَيْلِدُ بْنُ عَمْرٍو وَهُوَ الْعَدَوِيُّ وَهُوَ الْكَعْبِيُّ . وَمَعْنَى قَوْلِهِ " وَلَا فَارًّا بِخَزْيَةٍ " يَعْنِي الْجَنَايَةَ يَقُولُ مَنْ جَنَى جَنَايَةً أَوْ أَصَابَ دَمًا ثُمَّ لَجَأَ إِلَى الْحَرَمِ فَإِنَّهُ يَقَامُ عَلَيْهِ الْحَدُّ

Sa'eed bin Abi Sa'eed Al Maqbury narrated:

"Abu Shuraih Al-Adawi said that when Amr bin Sa'eed was sending troops to Makkah he said to him: 'O Amr! Allow me to tell you what the Messenger of Allah said on the day following the Conquest of Makkah. My ears heard it, my heard understood it thoroughly, and with my own eyes, I saw the Prophet when he - after glorifying and praising Allah - said: "Indeed Allah, the Most High, made Makkah a sanctuary, it was not made a sanctuary by the people. So, it is not lawful for a man who believes in Allah and the Last Day to shed blood it, nor to cut down its trees. If anybody tries to use the Messenger of Allah to make an excuse for fighting in it, then say to him:

'Indeed Allah permitted His Messenger and He did not permit you.' Allah only allowed it for me for a few hours of one day, and today its sanctity has returned as it was before. So, let the one who is present convey to the one who is absent." Abu Shuraih was asked: "What was Amr bin Sa'eeds reply to you?" He said: "I am more knowledgeable about that than you Abu Shuraih! The Haram does not give protection to a disobedient person, nor a person fleeing for murder, nor fleeing for (Kharbah) lawlessness." (Jami` at-Tirmidhi 809)

3. That which is narrated concerning the virtue of praying in the Masjid al-Haraam which better than one hundred thousand prayers elsewhere.

عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " صَلَاةٌ فِي مَسْجِدِي أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيَمَا سِوَاهُ إِلَّا الْمَسْجِدَ الْحَرَامَ وَصَلَاةٌ فِي الْمَسْجِدِ الْحَرَامِ أَفْضَلُ مِنْ مِائَةِ أَلْفِ صَلَاةٍ فِيَمَا سِوَاهُ ."

It was narrated from Jabir that the Messenger of Allah (صلى الله عليه وسلم) said: "One prayer in my mosque is better than one thousand prayers elsewhere, except the Sacred Mosque, and one prayer in the Sacred Mosque is better than one hundred thousand prayers elsewhere." (Sunan Ibn Majah Book 5, Hadith 1471)

4. It is the Qiblah (direction of prayer) for all the people of the earth, and there is no Qiblah in the world besides it. Allah said:

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

And from wherever you go out [for prayer], turn your face toward al-Masjid al-Haraam. (Surah Al-Baqarah 2:150)

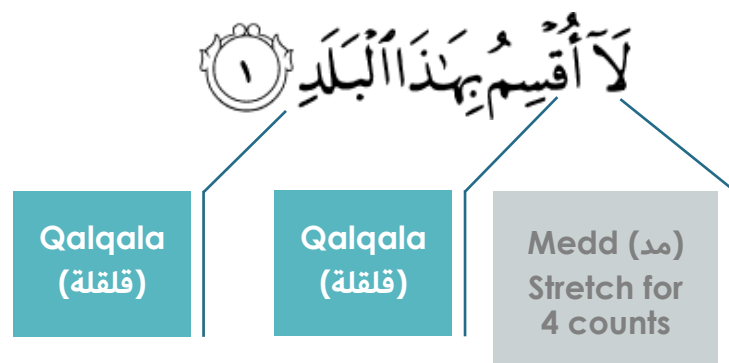
How do we act on the ayah?

- We can only swear by Allah's name, though we should not swear too much because it is an act of worship.
- Magnify Makkah because Allah magnifies it.
- Feel honored to be a follower of Islam for that is the deen Allah is pleased with.
- Believe in its virtues

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)



وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتقِ ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

The Prophet (صلى الله عليه وسلم) said, "The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'" *Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001*

Word	Meaning
وَأَنْتَ	And you (referring to the Prophet Mohammed ﷺ)
حِلٌّ	(are) free (to dwell)
بِهَذَا الْبَلَدِ	in this city

The word حل comes:

- From حلال When Allah allowed the Messenger of Allah (صلى الله عليه وسلم) to open Makkah, He allowed the rules to be changed for one hour. Although it is, and always was, a sanctuary, for centuries, Allah changed the rules temporarily.
- On that day, when it was “halal”, not “haram”, it had more honour. The idols were destroyed, and the polytheists were defeated. Makkah became even more honored because it was purified from idols and mushrikeen. It went from a land of disbelief to a land of belief and from a land of stubbornness to a land of submission.
- When the Messenger of Allah (صلى الله عليه وسلم) resided in Makkah, the place had added value.

Taddabur (التدبر)

So what do we learn from the ayah?

- Allah is Al Azeez Al Hakeem. Allah is The One Irresistible who is putting the rules in place, out of His Might and Power. And Allah is All Wise in putting these rules.

Note to Teacher: Ask the children to list out Names of Allah that they can relate to in this ayah.

- A city or house is just a place. But Makkah is blessed because Allah the Most Blessed chose it to be blessed.
- We also learn that, if a 'Balad' can change, what about us humans? Why can't we change? Of course, we can change.
- We also see that, with Islam and following its commands then Allah brings honour. But this honour can be attained when we break the 'idols' in our heart. What are examples of idols in our life nowadays? An idol is something we feel we can't live without, it's always occupying our heart. There's the mobile phone for example, certain friends, etc.
- Allah created us so that we may make Him One – this is tawheed and do not associate with Him because that is shirk. The greatest sin is shirk. The one who dies on shirk without repenting will abide in the hellfire forever. For this reason, it's important that we ask Allah to protect us from all kinds of shirk.

How do we act on the ayah?

- We need to obey the rules of Allah.
- We need to worship Allah with Tawheed (Oneness of Allah in our worship) and break all the other idols (remove the things we give more importance to than Allah, in our heart). This will bring us honour.
- Make dua to Allah asking for protection from shirk. The dua is:

اللهمّ إني أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ وَ أَنَا أَعْلَمُ ، وَ أَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ

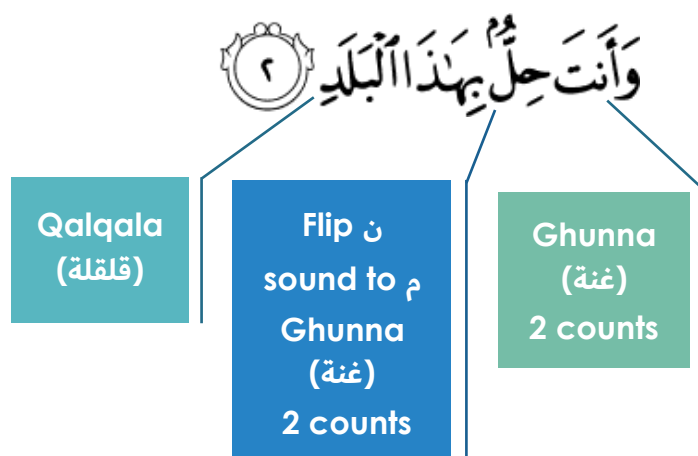
O Allah I seek Your refuge should I associate with You while I know and I seek Your forgiveness for which I do not know.

Sahih Aj Jami'e 3731, Authenticated by Al Albani as Sahih

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

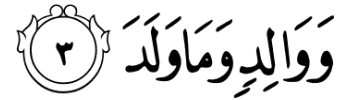
Memorization (حفظ)



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Tafsir (التفسير)



Word	Meaning
وَوَالِدٍ	And the begetter
وَمَا	and what
وَلَدَ	he begets

- In the first ayah, Allah swore by the city – the origin of Islam.
- Now, Allah swears by the origin of all human beings – Adam (عليه السلام), our father and all his offspring.

Taddabur (التدبر)

So what do we learn from the ayah?

- We all come from one father and one mother. Allah created Adam (عليه السلام) from clay. Allah commanded Angel Jibril (عليه السلام) to go onto the Earth and to gather different sands of different colours and textures. And then with it, Allah fashioned Adam (عليه السلام). Though all of us have the same source of origin, no two people are the same, we have different finger prints, different eyes, different color tones, different personalities and characteristics. Some of us are like 'hard' rock, some of us are like 'gentle' sand.

- When we see these differences, it reminds us that this life is a test. Recall that is one of the themes of the surah that this life is the abode of tests. We will get tested with different people, but we need to remember all of us have the same origin, so we should not be proud or arrogant. It doesn't suit us.
- The most honorable with Allah is the one with most taqwa and not the one who's most rich, most beautiful, most popular, best-dressed, smartest, strongest, fastest – it's all just a test.
- Taqwa is the opposite of following our desires. Taqwa is to make the choice that is most pleasing to Allah, and not the people or yourself. Imagine you hear the adhan for dhuh prayer and your friends are just chatting. Do you get up and remind them to pray knowing that prayer is pleasing to Allah, or do you remain quiet fearing them and your 'popularity' with them?
- Recall the theme of the surah is struggle in this life. Parenting is a struggle. Even the word (وَلَدٌ) is to be born which requires struggle because it's a new life and new change after being in the womb for nine months.

How do we act on the ayah?

- We should not discriminate among people based on race, color or nationality, because our origin is one.
- We need to foster sisterhood amongst each other.
- Increase in having taqwa.

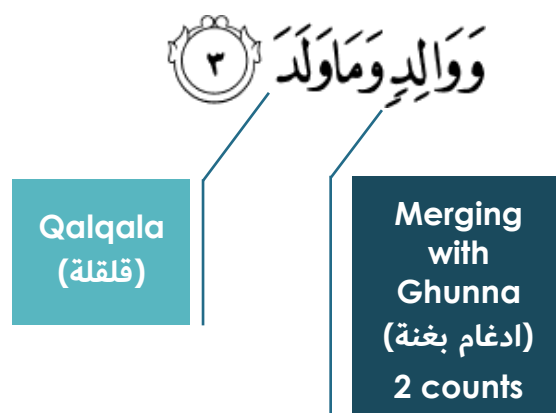
Teacher's Notes

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Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)



وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتيق ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

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Word	Meaning
لَقَدْ	Certainly
خَلَقْنَا	We have created
الْإِنْسَانَ	man
فِي كَبَدٍ	(to be) in hardship

Here we have the subject of the oath. When Allah mentioned 'لَقَدْ' it means Allah wants to draw our attention to something very important which is that Allah created humans in hardship.

The word كَبَدٍ has different meanings:

- One meaning of 'كَبَدٍ' is to be created in the best form, straight and balanced, unlike animals. Animals do not walk straight, they walk on all fours, or on their toes or they crawl. Their heads are in line with their bodies, unlike the head of the human which is up while his feet are down.
- Another meaning of 'كَبَدٍ' is struggle and hardship. The human will struggle in every stage of his life from the time of being born until he dies. doing our hair, traveling, planting, eating, and struggling against oneself to enter paradise and leave the sins.

- 'كبد' also means the liver and the liver is an organ which is constantly in action purifying the blood before it goes to the rest of the body. And this teaches us we need to filter 'impurities' in our life so we can keep going.

Taddabur (التدبر)

So what do we learn from the ayah?

- When Allah created the human being in hardship, it is not for him to be miserable but when we want to achieve anything in life, it is difficult. For example, studying, earning money, taking care of the house, taking care of ourselves is all difficult.
- Imagine the opposite of hardship is having everything easily. If everything in life was easy then we would not appreciate what we have.
- Everyone says that life is difficult. Life is difficult because:
 - then we will *VALUE* everything
 - we will *HOPE* for a better life

Allah is telling us that if we want to live the best life and in ease, then we cannot find it in this life, we will find it in the Akhirah.

- There are people in life, struggling to do good things and there are people struggling in life to do the haram which is the wrong thing. The struggle of the righteous, the pious will never be wasted, why? Because it is done for the sake of Allah.

- With hardship there will be progression and all gave us all the resources so we can progress in life.

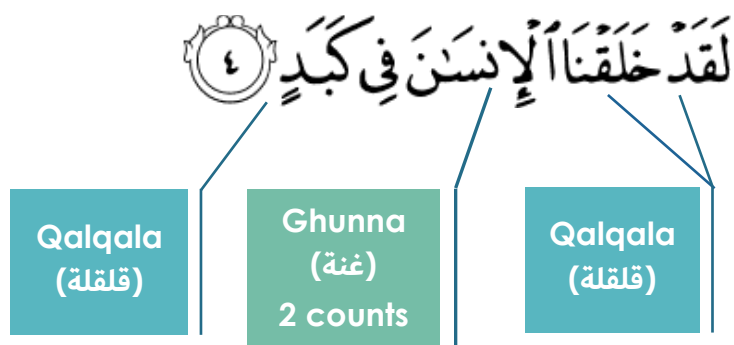
How do we act on the ayah?

- We need to do our best in obeying Allah, in order to reach the better life in the hereafter.
- We should accept the fact that we have been created to struggle, and it is not more than we can bear.
- If we know this fact that we've been created deep in hardship, yet at the same time we can maintain the standard of uprightness then we shouldn't waste our energy, resources and money. This is what will keep us balanced.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)



وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتقِ ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

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Tafsir (التفسير)

أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ۝

Word	Meaning
أَيَحْسَبُ	Does he think
أَنْ	that
لَنْ يَقْدِرَ	not has power
عَلَيْهِ	over him
أَحَدٌ	anyone

- This ayah is about the one who is far away from Allah and His guidance. This ayah is a question, the answer for which is either yes or no? Does he think, no one has power over him? Of course, only Allah has power over us.
- Also, the person might think that no one can stop him. He thinks he can do whatever he wants. But a believer knows Allah and fears His wrath.

Taddabur (التدبر)

So what do we learn from the ayah?

- It is Allah who gave us the power. The power which Allah gave us will make the struggle in life easy. We cannot get the power

by ourselves, or by exercising, or by taking vitamins, or by studying – these are only means. Allah is telling the human being don't ever think that when you have the power to walk or move that no one has power over you.

- For example, when you have an easy assignment, don't think you can do it, sometimes you can't do it, you feel sick, you forget something. When we depend on the power of our memory we forget. The moment we feel proud or attribute the power to ourselves, we will fail.
- So, the human being needs to submit to Allah. It is an honor to lower ourselves to our Creator, Allah.
- We need to remember (لا حول و لا قوة الا بالله) – there is no change or power except with Allah. This means my state will not change except with Allah. My state of sickness will not change to health except by Allah. My state of poverty will not change to richness except with Allah. My state of ignorance will not change to knowledge except with Allah. For this reason (لا حول و لا قوة الا بالله) is one of the treasures of paradise and one of the doors of paradise.

عن أبي موسى، قال كنا مع النبي صلى الله عليه وسلم في سفر فجعَلَ النَّاسُ يَجْهَرُونَ بِالتَّكْبِيرِ فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَيُّهَا النَّاسُ ازْبَعُوا عَلَي أَنْفُسِكُمْ إِنَّكُمْ لَيْسَ تَدْعُونَ أَصَمَّ وَلَا غَائِبًا إِنَّكُمْ تَدْعُونَ سَمِيعًا قَرِيبًا وَهُوَ مَعَكُمْ " . قَالَ وَأَنَا خَلْفَهُ وَأَنَا أَقُولُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَقَالَ " يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ أَلَا أَدُلُّكَ عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ " (فَقُلْتُ بَلَى يَا رَسُولَ اللَّهِ. قَالَ " قُلْ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ "

(Abu Musa (رضي الله عنه) reported: We were along with Allah's Messenger (صلى الله عليه وسلم) on a journey when the people began to pronounce "Allahu Akbar" in a loud voice. Thereupon Allah's Messenger (صلى الله عليه وسلم) said: O people, show mercy to yourselves for you are not calling One who is deaf or absent. Verily, you are calling One who is All-Hearing (and) Near to you and is with you. Abu Musa said that he had been behind him (the Prophet) and reciting: "There is neither might nor power but that of Allah." He (the Prophet (صلى الله عليه وسلم)), while addressing 'Abdullah b. Qais, said: Should I not direct you to a treasure from amongst the treasures of Paradise? I ('Abdullah b. Qais) said: Allah's Messenger (صلى الله عليه وسلم), do it, of course. Thereupon he (the Prophet (صلى الله عليه وسلم)) said: Then recite: "There is no might and no power but that of Allah.")

Sahih Muslim 2704

The Prophet (صلى الله عليه وسلم) said: (ألا أدتُّك على بابٍ من أبوابِ الجنةِ؟ لا حولَ و لا قوةَ إلا باللهِ) (Shall I not guide you to a door from the doors of paradise? La hawla qa la quwata ila billah (لا حول و لا قوة إلا بالله))

As Silsalah As Saheeha 1746, Authenticated by Al Albani as Sahih

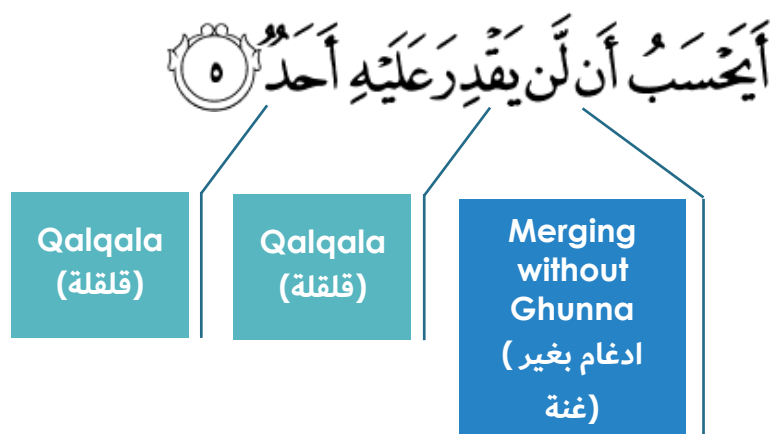
How do we act on the ayah?

- We should not feel proud of our abilities.
- We need to believe that Allah is the One Who has Power over everything and this brings submission.
- Increase in saying (لا حولَ و لا قوةَ إلا باللهِ)

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)



وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتق ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

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Tafsir (التفسير)

يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا ﴿٦﴾

Word	Meaning
يَقُولُ	He will say
أَهْلَكْتُ	I have squandered
مَالًا	wealth
لُبَدًا	abundant

- Allah calls spending on desires “wasting”. The human being who is rebellious will boast of how he uses his wealth to fulfil his desires. This is not the way of the believer.
- The one without guidance wastes and destroys his wealth, spending his money with an ill intention. He thinks his money is his own, to use as he pleases. He thinks no one will account him. The word ‘لُبْدًا’ means in great quantities.

Taddabur (التدبر)

So what do we learn from the ayah?

- Wealth is not a measure of Allah’s pleasure. People wrongly think that if someone has money then Allah is pleased with him. Firaoun had great amounts of wealth and so did Qaroon but they are both being punished.

- The one without guidance will feel proud to have money and will show it off in front of others as a way of power and getting attention from others. Such behavior will only lead to sins such as arrogance, pride, extravagance, and self-amazement. And such people never feel satisfied with the wealth they have. They only turn to more destructive matters.
- Allah gave us money as a test to see who will spend it in goodness and who will spend it in sin.
- When we spend for the sake of Allah then it is never lost or wasted. And Allah will reward us multiple times. Truly trade with Allah is the best business.

How do we act on the ayah?

- We should not waste money because we will be accountable before Allah.
- We should spend more for the cause of Allah.
- Start simple by putting one dirham in a charity box or buying a bottle of water and giving it to someone cleaning the cars in the garage, and hope for the great reward from Allah.
- Never underestimate giving anything for the sake of Allah. When it is done with ikhlas then Allah will make it grow.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

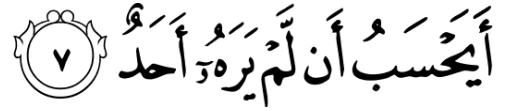
يَقُولُ أَهْلَكْتُ مَا لَا بُدَّ

Merging
without
Ghunna
(ادغام
بغير
غنة)

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتقِ ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

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Tafsir (التفسير)



Word	Meaning
أَيَحْسَبُ	Does he think
أَنْ	that
لَمْ يَرَهُ	not sees him
أَحَدٌ	anyone

- Allah says, while threatening those who boast about spending on their desires, “Do such people think that Allah is not watching them, or that He will not hold them accountable?” To the contrary, Allah has seen them and ordered His honorable scribes (the angels) to record all their deeds, good and evil.

Taddabur (التدبر)

So what do we learn from the ayah?

- When someone is watching over somebody, the person is cautious. Imagine, a security guard doing rounds or a teacher checking on students all the time, this makes a person very careful. But when a person feels that there is no one keeping an eye, that’s when he tries to do something wrong.

- People are more scared of being seen and exposed in front of other people than being seen and exposed in front of Allah, subhan Allah.
- We need to keep in mind that Allah can see us all the time because He is Al Baseer – The All-Seeing, Allah is Ar Raqeeb – The Watcher and Ash Shaheed – The All-Witness over everything we are doing in our heart and on the outside. This will keep us on صراط المستقيم, the Straight Path.
- We don't want Allah to see us doing or saying something, or having something in our heart which is displeasing to Him.
- When we know Allah has set angels to record everything we are doing, we should feel ashamed to make them see us doing something bad. Imagine if this is with the angels, so what about with Allah?
- The one who is always watchful of Allah will ultimately reach the level of ihsan which is to worship Allah as if you see Him and you don't see Him then know He sees you. This person might see people in front of Him, but he knows behind it is Allah Who has placed them, and Allah Who has brought them before him and Allah is using them as a test for the person. The believer will do his utmost to act in the way pleasing to Allah. He will do ihsan to Allah and His creation. Ihsan to Allah is to worship Him with tawheed and to the creation is to deal with them in excellence.

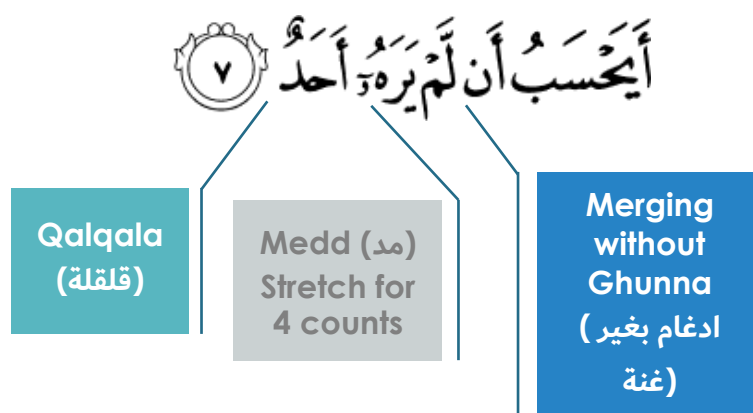
How do we act on the ayah?

- We should not exceed our boundaries because Allah is watching us and He will account us.
- Ask Allah to be among the mushineen who worship Allah as if they see Him and if they can't see him, they know Allah sees them.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

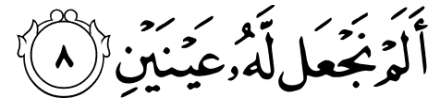
Memorization (حفظ)



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Tafsir (التفسير)



Word	Meaning
أَلَمْ	Have not
نَجْعَلْ	We made
لَهُ	for him
عَيْنَيْنِ	two eyes

- This ayah is an admonition, when Allah questioned, has He not granted us two eyes? Why did Allah grant us the blessing of “two eyes” not just one? In order to see Allah’s signs.

Taddabur (التدبر)

So what do we learn from the ayah?

- Animals and fish also have eyes but the purpose of human eyes is greater. We see everything but when we see, it should make us increase in faith. It should bring us closer to Allah. Everything around us is a sign to know Allah.

Allah gave us the eyes to

- Know Him
- To do the ibadah
- To ponder and reflect upon Allah’s creation
- To read the Qur’an

- This is the purpose of the eyes but people are using the eyes to commit sins. When we see evil and haram, it corrupts our heart. If we see something good, it will increase us in faith.
- Allah gave us a gift so we should use it in obeying Him and not to disobey Him.
- The one who is not using his eyes for the right purpose is as if he is blind.

How do we act on the ayah?

- We should use the eyes that Allah gave us to worship Him and increase in faith.
- We need to guard our eyes, not look at things which are haram.

Note to Teacher: Stress the importance of lowering the gaze.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ۝٨

Qalqala
(قلقلة)

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتقِ ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

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Word	Meaning
وَلِسَانًا	and a tongue
وَشَفَتَيْنِ	and two lips

- After the two eyes, Allah then reminds us of the other blessings that He has granted human beings. Allah gave us a tongue to utter words and this is a blessing.
- And He gave us lips to control the utterance of words and in order to perfect the word. If there was only a tongue without lips then the words would not come out nicely.
- There are some letters which cannot be pronounced without two lips. These along with the two eyes are the bounties Allah mentioned of this life. Next ayah, we will see the bounties concerning the religion.

Taddabur (التدبر)

So what do we learn from the ayah?

- Allah gave us a tongue and two lips. With the tongue it can take us to paradise or to the hellfire.
- With the tongue and two lips we can express our feelings.
- The eyes are the input, and the tongue and lips are the output. So we express what we see.

- Notice we have one tongue and not two tongues so we speak less. Too much talk can cause a person to slip, to make up things or say lies. Also the one who's always talking cannot be taken seriously unlike the one who speaks when it's appropriate, then his words are respected by others.

How do we act on the ayah?

- We need to control our utterances. And to do so, we need to take care of our eyes.
- We should use our tongue and lips to do good deeds.
- Spreading the salam can cause one to enter paradise and the kind word is a charity.

Note to Teacher: Stress the importance of speaking the truth and giving a goodly advice/ to a friend or a younger sibling. Saying salam and kind words are other ways of using the tongue for good.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

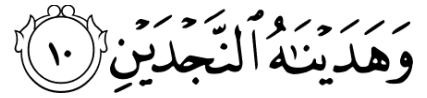
وَلِسَانًا وَشَفَنَيْنِ ٩

Merge with
Ghunna
(ادغام بغنة)
2 counts

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Tafsir (التفسير)



Word	Meaning
وَهَدَيْنَاهُ	And shown him
النَّجْدَيْنِ	the two ways

- In relation to Allah's bounties concerning religion, He has shown us two ways.
- Allah showed us the ways of good and evil, of guidance and misguidance, of righteousness and deviation, of what takes us to paradise and what takes us to the hellfire.

Taddabur (التدبر)

So what do we learn from the ayah?

- Allah made clear to us the two paths.
- One is the *path of good* and how to reach it, and
- Other is the *path of evil* and how to stay away from it.
- For example, when we purchase a gadget, it comes with a set of instructions for its safety and precautions and also how to use it optimally. Imagine, Allah created us, provided for us and did not leave us without the guidance. He told us about the path we need to take to reach paradise and cautioned us against the paths that will lead to hellfire.

- He gave us a manual in life which is the Qur'an and Sunnah. When we follow them then we will operate properly and we will not face any malfunctions or broken parts. We will be able to run until we reach paradise.
- If we don't follow the Qur'an and Sunnah, we will end up malfunctioning in life, how? By not doing what we're supposed to do. We will do other things which will only harm our parts.
- When Allah shows us the two ways, He gave us the free will to choose and we are responsible for the choice we make. No one can say, 'but I didn't know what's the right way?'. As long as Allah brought us on this earth, then He will show us the way.
- Guidance can come in different forms, whether it's from the Qur'an, or from the universal signs, or from a friend, or a book. Some people were guided to Islam when they saw a duck hatch from an egg while being on land and then immediately going to the pond and swimming? Who taught it to swim and how to paddle its feet? Only its Creator and this made them believe.
- The more we follow Allah's guidance, the more we be fast on the path and moving faster, but the less we follow the guidance, the more we'll be deviated away from the path.
- Guidance comes through means but we need to remember that behind every means is Allah. The means work depending

on whether or not the person wants to know the truth, by the permission of Allah.

How do we act on the ayah?

- We should fulfill Allah's rights and appreciate Him for His favors.
- We should refrain from using these favors to disobey him.
- We should accept the guidance when it comes to us. The more one follows the guidance, the more he'll increase in faith, and the more guidance will come to him. Those who are truthful will be quicker in accepting the guidance.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

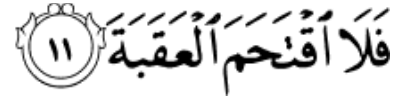
وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾

Ghunna
(غنة)
2 counts

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Tafsir (التفسير)



Word	Meaning
فَلَا	But not
اَقْتَحَمَ	he has attempted
الْعُقْبَةَ	the steep path

- Allah has given humans the tools: eyes, tongue, lips and guidance to overcome the hardship which Allah mentioned in the beginning.
- But the human being does not appreciate Allah's blessings because he's do not using it to attempt or strive (اقتحم) to cross over the steep path (العقبة). Why is he not trying to go over the steep path? Because he's following his desires.

Taddabur (التدبر)

So what do we learn from the ayah?

- In our lives, there are many hardships we are facing. It could be at school, at home, etc. We cannot do anything with these hardships except be patient and strive towards righteousness.
- A person whose only concern is the dunya and his desires will not be able to cross over the steep path.

- For example, the fajr prayer, is an عقبة, we need to struggle and go against our desire of sleeping and be patient to overcome the struggle.
- Crossing over the steep path will allow us to increase us in faith and rise in ranks. It is similar to moving on to another grade, how can we pass to the next grade? When we pass our exams.
- This life is made with upgrades, upgrade in school, upgrade at work, upgrade in lines, upgrade in a plane, upgrade in food. The human is attracted to this. If he likes to progress for his duniya matters, then why not for his deen? Because he will only see the reward later. Belief in the akhira requires belief in the unseen.
- When we go through hardships in life, it makes us a different person because we learn different lessons and experience different feelings.

How do we act on the ayah?

- We have to overcome the obstacles that are there in life. This shows that we are grateful for Allah's blessings.
- At the same time, we need to be patient with any hardship that comes our way.
- We also need to have hope that Allah will reward us and the struggle will not be forever.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

فَلَا أَقْنَحُمُ الْعُقَبَةَ ۝

Qalqala
(قلقلة)

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Tafsir (التفسير)



Word	Meaning
وَمَا	And what
أَدْرَاكَ	can you know
مَا الْعَقَبَةُ	what the steep path (is)

- Allah explains to us what the steep path is in the ayah that follow.

Taddabur (التدبر)

So what do we learn from the ayah?

- We see that to explain to us the concept of the steep path, Allah posed a question.
- We learn that the tools of effective learning are bringing attention and focus by asking questions.
- By posing this question, someone might think 'well I've gone through hardship in my life, so I already knows what it means?'. But Allah tells us what it really means to cross over a steep path.

How do we act on the ayah?

- We try and use this tool for effective learning.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٢﴾

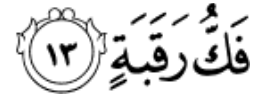
Qalqala
(قلقلة)

Medd (مد)
Stretch for
4 counts

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Tafsir (التفسير)



Word	Meaning
فَكُّ	(It is) freeing
رَقَبَةٍ	a neck (slave)

- The steep path which Allah mentioned is freeing a slave.

Taddabur (التدبر)

So what do we learn from the ayah?

- Nowadays there are no slaves but a person can pay the fine for someone who is imprisoned as a way of acting on this ayah.
- This is one of the best deeds.
- Also, it's just not about giving money, but one has to struggle to take action. One has to search for a slave/captive to free, to give the money, and follow up on his release. A person is taken out of his comfort zone.
- Situations like these arise as a test for us and to see how will be truthful in following what Allah wants.
- So overcoming the steep path includes getting out of one's comfort zone. Progression can only open when a person changes from his same routine. If a person doesn't leave his comfort zone then he will only remain at his same level.

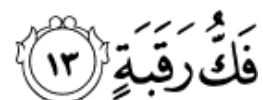
How do we act on the ayah?

- Remember to make things easy on others by freeing them from some kind of hardship.
- Help your mother out, help your sister with her studies, make it easy on the housekeeper.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)



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Tafsir (التفسير)

أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٤﴾

Word	Meaning
أَوْ	Or
إِطْعَامٌ	feeding
فِي يَوْمٍ	in a day
ذِي مَسْغَبَةٍ	of severe hunger

- The other 'العقبة' that Allah mentioned after freeing a slave is feeding. It is mentioned feeding those most in need while they suffer starvation.

Taddabur (التدبر)

So what do we learn from the ayah?

- Islam encourages us to not be selfish.
- It teaches us giving and spending from what Allah has blessed us with.
- Feeding others especially those who are hungry is from the best of deeds.
- Notice both of the means of overcoming the steep path are related to helping those in need. When a person sees how

others are in hardship then he will be grateful for what he has. This will make him humble and want to help others.

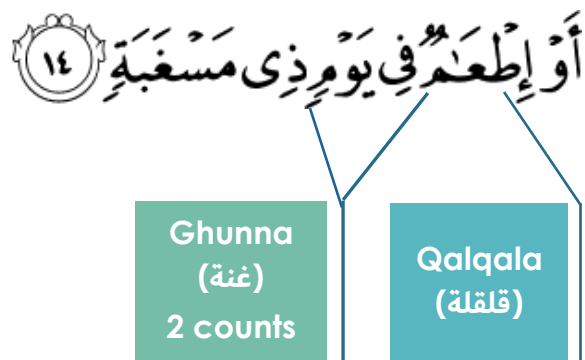
How do we act on the ayah?

- We can make use of the opportunity when our family members are hungry by serving them food.
- We need to be aware of those in need and feed them.
- We can also feed birds and animals who are hungry and in search of food.
- We should be grateful for the blessing of food and how easily Allah provides for us.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

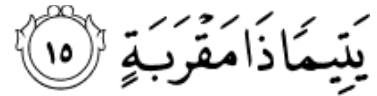
Memorization (حفظ)



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Tafsir (التفسير)



Word	Meaning
يَتِيمًا	An orphan
ذَا مَقْرَبَةٍ	of near relationship

- Allah clarifies to us who is most deserving of our feeding and kind treatment. It is the orphans who are related to us.

Taddabur (التدبر)

So what do we learn from the ayah?

- Who is an orphan?
 - One whose father has passed away and he/she has not reached puberty.
- In this ayah, Allah mentioned a particular type of orphan who is a near relative. They are more deserving of our care, our spending and kind treatment.
- An orphan who is related to you has more rights than those not related.
- We need to be sensitive to the feelings of others. Imagine if an orphan knows he has relatives who can spend on others and can support him but they don't. This will cause him to have bad feelings towards his relatives.

- We need to remember to treat others just as how we would like to be treated.

How do we act on the ayah?

- If we have relatives who are orphans, we should treatment them with much generosity and kindness since Allah commanded us to do so.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

يَتِيمًا ذَا مَقْرَبَةٍ ١٥

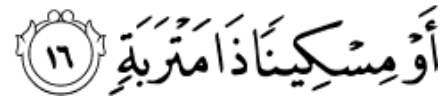
Qalqala
(قلقلة)

Ghunna
(غنة)
2 counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتقِ ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

The Prophet (صلى الله عليه وسلم) said, "The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'" *Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001*

Tafsir (التفسير)



Word	Meaning
أَوْ	Or
مِسْكِينًا	a needy person
ذَا مَتْرَبَةٍ	in misery (cleaving to dust)

- Or feed a person who is so poor that he only has sand / dust, he doesn't own anything or a person who lives on the street / on the sand.
- 'ذَا مَتْرَبَةٍ' indicates extreme poverty and meekness.

Taddabur (التدبر)

So what do we learn from the ayah?

- Allah directs us to feed an orphan or to feed someone who is needy and in misery. It's not about just giving money, but buying the food and giving it to others in difficult times. A person truly has to come out of his comfort zone and strive.

How do we act on the ayah?

- We should feed the poor and needy.
- We should not waste our food or complain we don't like our food when we remember others have only dust to eat, subhan Allah.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ ١٦

Ghunna
(غنة)
2 counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتقِ ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

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ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٧﴾

Word	Meaning
ثُمَّ	Then
كَانَ مِنْ	he is of
الَّذِينَ	those who
آمَنُوا	believe
وَتَوَاصَوْا بِالصَّبْرِ	and enjoin (each other) to patience
وَتَوَاصَوْا بِالْمَرْحَمَةِ	and enjoin (each other) to compassion

- Allah then mentions that after this person attempted to pass the steep path, by freeing a slave or giving food to either an orphan near of kin or a poor needy person, then he becomes of those who believe.
- And as believers, they encourage each other to be patient. They also encourage each other for pity and compassion.

Taddabur (التدبر)

So what do we learn from the ayah?

- After mentioning the actions that a person should have, the quality he has is that he is among those who believe. The one who does not believe will not get any reward for his deeds.
- We need patience in everything in life and the believers need to encourage each other to be patient. (وتواصوا بالصبر)
- Human beings are forgetful. We need someone to remind us when our faith is wavering. When we are alone it is easy for the shaitan to have power over us. But when we are among righteous people, they will remind and encourage us to be patient and have compassion.
 - *We need patience for fulfilling the commands of Allah:* For example, imagine you are in the middle of a game and you hear the adhan. You need to leave what you are doing, go and pray. You need patience when doing the good deeds.
 - *We also need patience when abstaining from sin:* For example, you know backbiting is haram. But there is a friend who wronged you, and you are very upset. Even if you backbite about them, this is a sin. You cannot give an excuse to yourself that she did wrong so it's ok. You need patience in order not to backbite.

- *To face the decree, we need patience:* Whether the decree is small or big, we need to be patient. For example, you want to go somewhere and you couldn't go – you need patience not to argue and not to complain.
- Believers also need to advise one another to compassion. (وتواصوا بالمرحمة). Muslims should have compassion towards each other.
- Prophet Muhammad (صلى الله عليه وسلم) was the best example of one with mercy and gentleness. He was never harsh with the Companions. Religion should come with gentleness, softness, mercy and compassion.
- If we want to encourage anyone to do anything, we need to have a good heart, we need to have mercy – not to show them they don't know and we know.

How do we act on the ayah?

- We need to spread positivity in our community by advising each other to be patient.
- We need to have compassion towards others.
- When someone makes a mistake, we need to deal with them with compassion while we correct them and not be harsh. If someone is down then we give our hand to pick them up and not leave them down or step on them.

- Remember Allah is Ar Rafeeq – The Most Gentle and if we want to be dealt gently by Allah then we should deal gently with the people.

حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ حُمَيْدٍ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ، وَيُعْطِي عَلَيْهِ مَا لَا يُعْطِي عَلَى الْعُنْفِ.

'Abdullah ibn Mughaffal reported that the Prophet, may Allah bless him and grant him peace, said, "Allah is compassionate and loves compassion. He gives for compassion what He goes not give for harshness."

Al-Adab Al-Mufrad 472, Grade: Sahih (Al-Albani)

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٧﴾

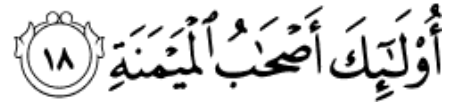
Qalqala
(قلقلة)

Ghunna
(غنة)
2 counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتقِ ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

The Prophet (صلى الله عليه وسلم) said, "The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'" *Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001*

Tafsir (التفسير)



Word	Meaning
أُولَئِكَ	Those
أَصْحَابُ	(are the) companions
الْمَيْمَنَةِ	(of) the right (hand)

- After acquiring the qualities mentioned above, Allah honours them with a title 'أصحاب الميمنة' and this is Allah elevating them in ranks.
- This is because they fulfilled what Allah ordered them to fulfil concerning His rights and the rights of His slaves.

Taddabur (التدبر)

So what do we learn from the ayah?

- Those who believe, do good deeds, enjoin patience and show mercy are of 'the people of the right', and 'blessed ones'. They have a positive impact on society by lifting it up, developing it and making its people think good.
- On the Day of Judgement, when the Book of Records will be spread, we will receive the Book of Records according to our deeds.

- People who do Good deeds – They will be given their Book of Records with their right hand.
- People who sin - They will be given their Book of Records with their left hand.
- On the Day of Judgement, we don't have a choice or a will, in life we have a choice and will. No one will force us to choose but we are responsible for our choice.
- أصحاب الميمنة – the companions of the right, when they receive their Book of Records from the right will be elated. They will want everybody to read their Book of Records. They are not the ones to show off their good deeds in this life because they know that as long as they're alive, they're still in a test. But on the Day of Judgement the test is over and the happiness and success is real.

How do we act on the ayah?

- We need to believe in the unseen that all our deeds are recorded and we will see them in an actual physical book on the Day of Judgement.
- We should not feel demoralized when we are not receiving appreciation in the dunya for our good deeds. We will receive all the appreciation and honor in the akhirah.
- We want to be among those who are positive and spread 'positivity' in the society.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

أُولَئِكَ أَصْحَابُ الْمِئْمَنَةِ ﴿١٨﴾

Medd (مد)
Stretch for
4 counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتقِ ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

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Tafsir (التفسير)

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٩﴾

Word	Meaning
وَالَّذِينَ	But those who
كَفَرُوا	disbelieve
بِآيَاتِنَا	in Our Verses
هُم أَصْحَابُ	they (are the) companions
الْمَشْأَمَةِ	(of) the left (hand)

- Those who abandon Allah's right and People's rights are mentioned in this ayah.
- They disbelieved in Allah and didn't do righteous good deeds. They are not merciful to Allah's slaves nor do they call others to patience, as a result Allah called them 'أصحاب المشأمة' – people of the left.

Taddabur (التدبر)

So what do we learn from the ayah?

- The one who disbelieves, is impatient, has no mercy, destroys his wealth, will remain in (كبد) hardship.

- Any good he does will be useless because the core for acceptance of deeds is belief. They are people of the Left Hand because of their disbelief and sins.
- The meaning of (كفر) – disbelief is to know the truth but cover it. Recall in the Surah, Allah said he showed all of us the two ways – the way to paradise and the hellfire. He showed us the truth, but there are those who didn't cover the truth but accepted it – they are the believers and successful ones. They are the people of the right.
- As for those who covered the truth and didn't accept it then they are the people receiving their Book of Records from the left. They will wish they never got their Book of Records, they will wish they had never even seen it. As a result, after receiving it with their left hand, they will then hide it behind them out of shame and humiliation.

How do we act on the ayah?

- We need to repent and seek forgiveness from Allah for our sins.
- We need to believe that sincere repentance will erase the sins and increase us in our record of our Book of good deeds.
- When the truth comes, we shouldn't cover it or deny it.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

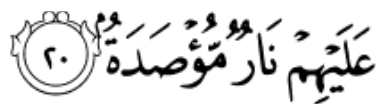
Memorization (حفظ)

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٩﴾

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتقِ ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

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Tafsir (التفسير)



Word	Meaning
عَلَيْهِمْ	Over them,
نَارٌ	(will be the) Fire
مُّؤَصَّدَةٌ	closed in

- The Fire will envelop the People of the Left Hand, within pillars erected therein. The gates of Hell will never open for them so that they cannot escape from it. Thus, they will always be in misery, grief and hardship forever.

Taddabur (التدبر)

So what do we learn from the ayah?

- These ayat are a Mercy from Allah and it's important that we don't think bad of Him. Isn't it better to know now what's behind both door than later? Yes of course.
- Allah is warning us of the consequences because He doesn't like to punish us. Allah is the Most Merciful, that's is why He made it clear to us the ayat so that we can strive to choose the right path.

- Despite the Mercy of Allah, there will be people who will still go to Hell. This is because they chose it out of their will to disbelieve and sin. Allah gave them chances again and again, but they refused and chose this path for themselves.
- The hellfire is the justice of Allah and paradise is the favor of Allah.
- We need to believe in the Hellfire which Allah warned us against, though it is from the unseen. Allah informed us that the Hellfire has pillars and gates.
- Believers will be saved from the hellfire and enter Paradise not because of their deeds but out of the Mercy of Allah.

How do we act on the ayah?

- We need to ask Allah to protect us from deeds that can lead us to the Hellfire.
- We need to ask Allah to keep us steadfast and admit us to Paradise out of His Vast Mercy.

حَدَّثَنَا هَنَّادٌ، حَدَّثَنَا أَبُو الْأَحْوِصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ سَأَلَ اللَّهَ الْجَنَّةَ ثَلَاثَ مَرَّاتٍ قَالَتِ الْجَنَّةُ اللَّهُمَّ أَدْخِلْهُ الْجَنَّةَ . وَمَنْ اسْتَجَارَ مِنَ النَّارِ ثَلَاثَ مَرَّاتٍ قَالَتِ النَّارُ اللَّهُمَّ أَجِرْهُ مِنَ النَّارِ " .

Anas bin Malik narrated that the Messenger of Allah (peace be upon him) said: "Whoever asks Allah Paradise three times, Paradise says: 'O Allah, admit him into Paradise', and whoever seeks refuge from the Fire three times, the Fire says: 'O Allah, save him from the Fire.'" *Sunan an-Nasa'i 5521*

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ ﴿٢٠﴾

Merge with
Ghunna
(ادغام بغنة)
2 counts

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تم بحمد الله



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info@markazalsalam.com



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+97150 8008875