

سورة الفاتحة - Surah Al Fatiha

برنامج التربية القرآنية والنبوية - المتدبرة الصغيرة

Qur'anic and Prophetic Nurturing Program

دليل المعلمة

Teacher Manual



طلب التصريح لتداول أو طباعة المصاحف والمطبوعات

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لا حول ولا قوة الا بالله

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مركز السلام الإسلامي
Al Salam Islamic Center

مركز السلام الإسلامي

Al Salam Islamic Center

لمحة عن مركز السلام الإسلامي

مركز إسلامي غير ربحي تحت إشراف دائرة الشؤون الإسلامية والعمل الخيري في إمارة دبي.

السلام اسم من أسماء الله تعالى الحسنى. فهو السلام وواهب السلام ودينه الإسلام وتحيته السلام للعيش بسلام والدخول الى الجنة دار السلام.

رؤيتنا: والله يدعو الى دار السلام

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

قيمتنا: 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 تُعني بالعلم الشرعي عن الله وكتاب الله بصورة سهلة وميسرة للمتعلم والمعلم.

5. بناء صرح لخدمة القرآن الكريم والسنة النبوية الكترونيا وسهولة الوصول للعلم لكافة المستويات ومختلف اللغات.

6. نشر دين الاسلام وتعاليمه بصورة ميسرة ومحبية للنفوس من خلال وسائل الاتصال بمختلف اللغات.

Overview of Al Salam Islamic Center

A non-profit Islamic Center under the supervision of the Department of Islamic Affairs and Charitable Activities in the Emirate of Dubai.

Al Salam is One of the Names of the Most Beautiful Names of Allah. He is The Giver of Peace, His Religion is Islam, His Greeting is Peace so that we may live in peace and enter Paradise – the Home of Peace.

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 upon 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 in 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?

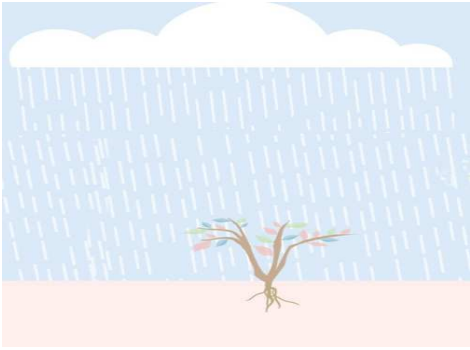
- The concept of the program is to extract nurturing from the Noble Qur'an and Sunnah. Like the good tree, its roots are faith, its branches are knowledge and its fruits are good manners.
- The program aims to connect the individual with the Noble Qur'an and Prophetic Sunnah so that it becomes a way 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 اظهار سماحة الاسلام وتوازن معتقداته.
- 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.



المتدبرة الصغيرة The Young Ponderer

المتدبرة الصغيرة

The Young Ponderer

لمحة عن برنامج التربية القرآنية النبوية (المتدبرة الصغيرة):

يطرح مركز السلام الاسلامي برنامج التربية القرآنية والنبوية (المتدبرة الصغيرة) 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:

البنات من عمر ست سنوات فأكثر لوضع أساس قوي لهم وغرس القيم الاسلامية لإنباتها نباتا حسنا فتكون امرأة صالحة وواثقة تخدم بيتها ومجتمعها ودينها.

Age groups:

Girls aged six and older. The goal is to place a strong foundation of Islamic values so the girl may grow and bloom to become a good and confident woman who serves her household, society and religion.

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 الايجابية والمرح وغرس قيمة التسامح بين البنات.
5. تعزيز الاخلاق الاسلامية للجيل الجديد.



6. اشاعة جو من اللفة والترابط بين البنات.

7. غرس اهمية التلاحم الاسري من خلال انشطة تساهم في ابراز هذه القيمة.

8. تطوير مهارات البنات ومساعدتهم في ايجاد أنفسهم وهدفهم السامي في الحياة من خلال ربطهم بالله ووضع محبة الله في قلوبهم.

9. معالجة المشاكل والامراض التي يتعرضون لها البنات في الحياة من خلال تدبر القران ودراسة السنة النبوية.

10. حفظهم من المتغيرات والتحديات التي يتعرضون لها والافكار المتطرفة من خلال اظهار سماحة الاسلام وتوازن معتقداته.

Program objectives:

Nurturing confident, balanced and effective role models that serves 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 instilling the value of tolerance between girls.
5. Instill 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 girls' 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 girls 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).

تُؤْتِي أَكْلَهَا كُلِّ 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 فِتْيَانٌ 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 (ﷺ) 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.



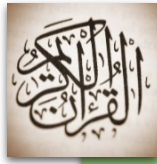
Manners (الآداب)

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.



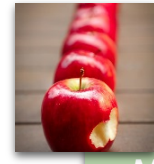
Roots

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



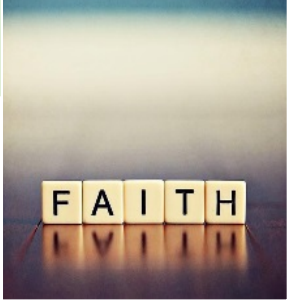
Trunk & Branches

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



Fruits

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



Iman (الإيمان)– Topics Breakdown

Iman (الإيمان)



Observation (الملاحظة)

- Theme of Surah
- Connection between beginning and end of Surah
- Word repetition



Tafsir (تفسير)

- Tafsir As Sa'ady
- Meaning of words



Taddabur (تدبر)

- Names of Allah
- Pillars of Faith
- Commands & Prohibitions
- Stories
- Promises and Warnings
- How to act on what's learned (good deeds, dua, manners)



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

Manners (الآداب)



Manners (الآداب)

- Good manners mentioned in the surah



Values (القيّم)

- Morals mentioned in the Surah



Purification (التزكية)

- Bad manners and morals mentioned in the surah in order to avoid them



توجيهات للمعلمات

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 مسئول عن رعيته" (رعيتهم)

(Ibn 'Umar (May Allah be pleased with them) reported: The Prophet (ﷺ) said, "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 فُتح لنا كمعلمات ومتطوعات. 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 (مثلُ أَجُورِ 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 تُوَفِّقُنِي 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)

- تَحَلَّلْ بِالْأَخْلَاقِ الْحَمِيدَةِ فَكُنْ عَادِلًا مَعَ طِلَابِكَ، متواضعًا، صبورًا، رفيقًا، لا تغضب ولا تنتقم لنفسك، وتجمل 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.
- عزز كلامك بالكلمة الطيبة، عزز كلامك بالثناء والمدح أحيانًا، 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.
- هَيِّئِ 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. مثلًا إذا يقول الطفل، 'أنا جائع'، ذكري 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' (بسم الله) 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 خيراً.
- Encourage children to say 'assalam alaykum' (السلام عليكم) and 'jazaka Allah khair' (جزاك الله خيراً) 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 muedhin 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 كمثلته 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

- فصل البنات من الأولاد أثناء القيلولة.
- When children take naps, ensure girls sleep on one side and boys on another side.

- 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 نتحدث بينما المعلم يتحدث.



6. يجب على الطالبات رفع أيديهن والانتظار حتى تناديها المعلمة 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 الفاتحة

Surah Al Fatiha

OVERVIEW OF THE SURAH

النظرة الشاملة

OBJECTIVES

1. To know the One Worshipped – Exalted is He.
2. To be shown the way of servitude (being a slave of Allah).
3. To show the states of the people on this path.

MAIN TOPICS

1. Attributes of Allah
2. The Last Day
3. To single out Allah in worship which includes seeking His help and invoking Him.
4. To know the Straight Path – the path of the guided ones.

VIRTUES OF THE SURAH (فضائل السورة)

THERE IS NOTHING BROUGHT DOWN LIKE IT IN THE TAWRAT (TORAH) OR INJEEL (BIBLE)

The Messenger of Allah (صلى الله عليه وسلم) passed by Ubayy bin Ka'b and said, 'Would you like for me to teach you a Surah the likes of which has neither been revealed in the Tawrah, nor the Injil, nor the Zabur, nor in the entire Qur'an?' He said: "Yes, O Messenger of Allah!" The Messenger of Allah (صلى الله عليه وسلم) said: 'What do you recite in your Salat?' He said: 'I recite Umm Al-Qur'an.' So the Messenger of Allah (صلى الله عليه وسلم) said: 'By the One in Whose Hand is my soul! The like of it has neither been revealed in the Tawrah, nor the Injil nor the Zabur, nor in the Furqan. It is the seven oft-repeated, and the Magnificent Qur'an which I was given.'"

Narrator: Abu Hurairah | Reviewer: Ibn Jarir At Tabari | Source: Tafsir At Tabari | Number: 75/2/8 |
Reviewer's Ruling of Hadith: Sahih

DIALOGUE BETWEEN ALLAH AND THE SLAVE

"Allah said: 'I have divided the prayer between Myself and My slave into two halves, and My slave shall have what he has asked for.' When the slave says: 'Al-hamdulillah i rabbil Alameen (All the praise is to Allah, the Lord of all that exists),' Allah says: 'My slave has praised Me, and My slave shall have what he has asked for.' And when he says: 'Ar-Rahmanir-Rahim (The Most Gracious, the Most Merciful),' Allah says: 'My slave has extolled Me, and My slave shall have what he has asked for.' And when he says: 'Maliki yawmiddin

[The Only Owner (and he Ruling Judge] if the Day of Recompense],
Allahs says: 'My slave has Glorified Me. This is for Me, and this Verse is

between me and My slave in two halves.' And when he says: 'Iyyaka na'budu wa iyyaka nastain [You (Alone) we worship, and You (Alone) we ask for help],
' He says: 'This is between Me an My slave, and My slave shall have what he has asked for.'
And the end of the Surah is for My slave.'
And when he says: 'Ihdinas-siratal-mustaqeema, siratal-alldhina an'amta alayhim a lad-dallin [Guide us to the Straight Way, the way of those on whom You have bestowed Your Grace, not(the way) of those who earned Your Anger, nor of those who went astray],
' He says: 'THIS is for My slave, and My slave shall have what he has asked for."

Narrator: Abu Hurairah | Reviewer: Ibn Taymiyah | Source: Majmoo' Al Fatawa | Number: 259/6
| Reviewer's Ruling of Hadith: Sahih

NAMES OF SURAH AL FATIHA

"Al-Hamdulillah (Surah Al Fatiha) is Umm Al-Qur'an (Mother of the Qur'an) and Umm Al-Kitab (Mother of the Book) and the seven oft-repeated verses."

Narrator: Abu Hurairah | Reviewer: Al Albani | Source: Sahih At Tirmidhi | Number: 3124 |
Reviewer's Ruling of Hadith: Sahih

VIRTUES OF THE SURAH

(فضائل السورة)

HADITH

"When Jibril was with the Messenger of Allah (صلى الله عليه وسلم), he heard a sound from above like a door opening. Jibril, peace be upon him, looked up toward the sky and said: 'This is a gate in Heaven that has been opened, but it was never opened before.' He said: 'An Angel came down from it and came to the Prophet (صلى الله عليه وسلم) and said: 'Receive the glad tidings of two lights that have been given to you and were never given to any prophet before you: The Opening of the Book (Al-Fatihah) and the last verses of Surat Al-Baqarah. You will never recite a single letter of them but you will be granted it.'"

Narrator: Abdallah bin Abbas | Reviewer: Al Albani | Source: Sahih An Nisa'i | Number: 911
| Reviewer's Ruling of Hadith: Sahih

HADITH

The Messenger of Allah (saas) said: "The Greatest Name of Allah is in these two Verses: And your Ilah (God) is One Ilah (God - Allah), La Ilaha Illa Huwa (none has the right to be worshipped but He), the Most Gracious, the Most Merciful.' And at the beginning of Surah Al 'Imran."

Narrator: Asma bint Yazid Um Salma Al Ansariah | Reviewer: Al Albani | Source: Sahih At Tirmidhi | Number: 3478 |
Reviewer's Ruling of Hadith: Hasan

HADITH

The Messenger of Allah (صلى الله عليه وسلم) commanded me to announce that prayer is not valid but with the recitation of Fatihat al-kitab (Surah Al Fatiha) and he did not say more.

Narrator: Abu Hurairah | Reviewer: Al Albani | Source: Abu Dawud | Number: 820 | Reviewer's Ruling of Hadith: Sahih

HADITH

The Messenger of Allah (صلى الله عليه وسلم) said to al-Abbas ibn AbdulMuttalib: Abbas, my uncle, shall I not give you, shall I not present to you, shall I not donate to you, shall I not produce for you ten things? If you act upon them, Allah will forgive you your sins, first and last, old and new, involuntary and voluntary, small and great, secret and open.

These are the ten things: you should pray four rak'ahs, reciting in each one Fatihat al-Kitab and a surah. When you finish the recitation of the first rak'ah you should say fifteen times while standing: "Glory be to Allah", "Praise be to Allah", "There is no god but Allah", "Allah is most great". Then you should bow and say it ten times while bowing. Then you should raise your head after bowing and say it ten times. Then you should kneel down in prostration and say it ten times while prostrating yourself. Then you should raise your head after prostration and say it ten times. Then you should prostrate yourself and say it ten times. Then you should raise your head after prostrating and say it ten times in every rak'ah. You should do that in four rak'ahs.

If you can observe it once daily, do so; if not, then once weekly; if not, then once a month; if not, then once a year; if not, then once in your lifetime.

Narrator: Abdallah bin Abbas | Reviewer: Al Albani | Source: Sahih Aj Jami'e | Number: 7937 | Reviewer's Ruling of Hadith: Sahih



PILLARS OF FAITH

(تعلمنا الإيمان قبل القرآن)

BELIEF IN ALLAH

To Believe in His Existence

- Belief in Allah is the definite affirmation, full acknowledgement and complete recognition in the existence of Allah, His Lordship, His Divinity and His Names and Attributes.
- The heart is tranquil and at rest with this belief, and its effects are shown on the person's behavior, and by one's determination to follow the commands of Allah, and abstain from His prohibitions.
- To believe that Muhammad (peace and blessings of Allah be upon him) is the slave of Allah, and His Messenger, and the seal of the Prophets. And to accept all what he has informed us about our Lord, the religion of Islam, matters of the unseen, rulings of the shari'ah and all aspects of the religion.
- To follow the Prophet (peace and blessings of Allah be upon him) with complete obedience to what he commanded us with, and refrainment from what he forbade us – both apparently and inwardly.

Overall, it is to show submission, and be at rest and reassured for all the above matters.

INTRODUCTION

(مقدمة)

Note to Teacher: Allow the students to write down the following information in their notebook. The teacher may write simple one-word answers on the board for the children to copy them.

Name of Surah: سورة الفاتحة

Order in the Qur'an: 1st surah in the Qur'an, there are 114 surahs in the Qur'an

Number of ayat: 7 ayat

Revealed in: Makkah

Meaning of (الفاتحة): The Opening

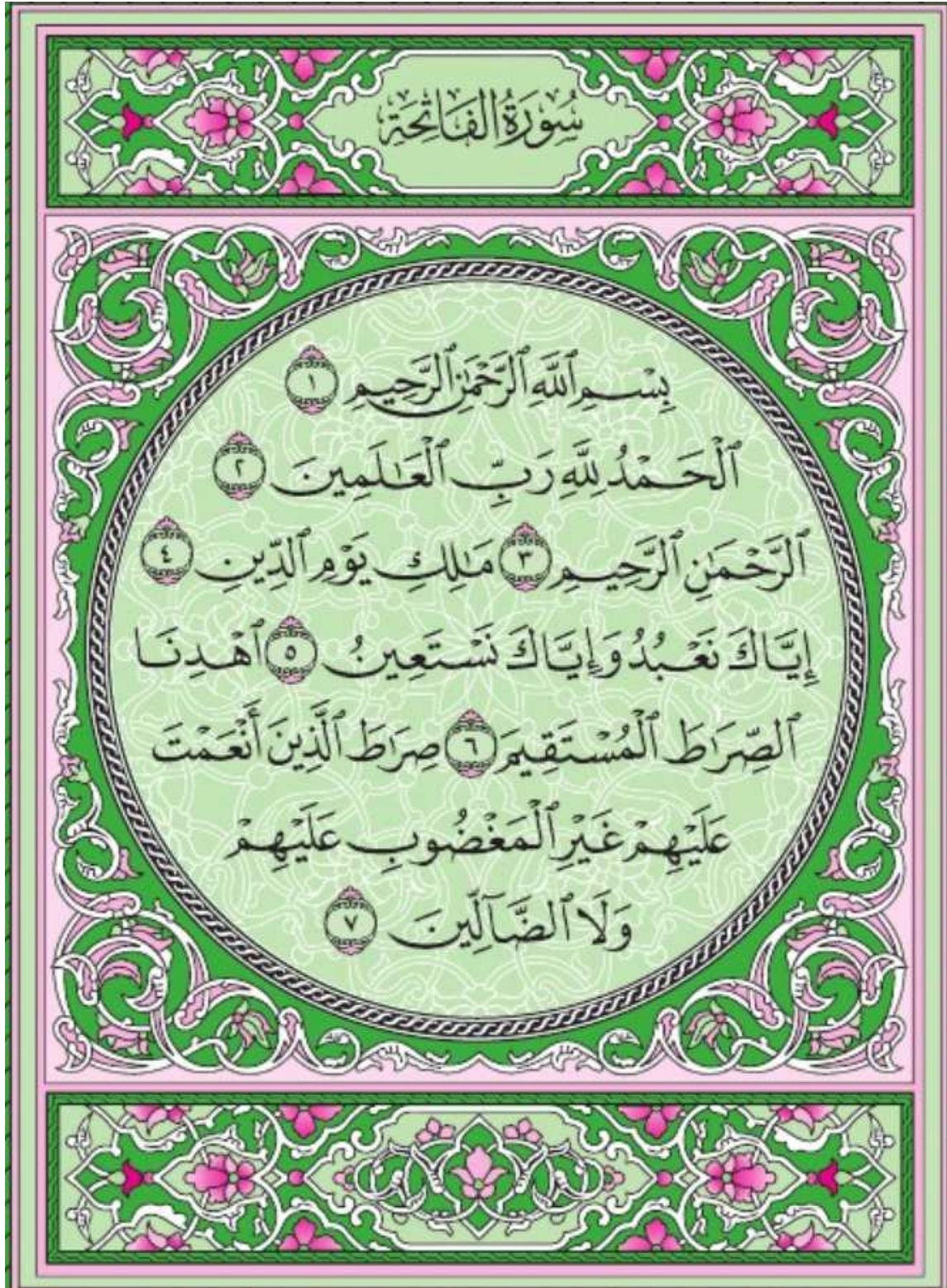
Name of Surah: Name of the Surah is not mentioned

Theme of the surah: Inclusive of all the purposes of the Qur'an
تحديد معالم الدين وأصوله وفروعه

OBSERVATION

(الملاحظة)

Note to Teacher: Allow the students to listen to the surah at least three times.



Names of Allah

Name of Allah	No. of times
اللَّهُ	Twice
رَبِّ	Once
الرَّحْمَنِ	Twice
الرَّحِيمِ	Twice
مَالِكِ	Once

Repeated words in the Surah

Word	Number of times
اللَّهُ	Twice
الرَّحْمَنِ	Twice
الرَّحِيمِ	Twice
إِيَّاكَ	Twice
الصِّرَاطِ	Twice
عليهم	Twice

Note to Teacher: Ask the children if there is a word which is repeated in the surah. Recite the surah again if the children aren't able to point it out straight away.

TADDABUR

(تدبر الآيات ليدبروا آياته)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Tafsir

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- {In the Name of Allah}, I start with every Names of Allah (ﷻ), this includes all the (beautiful) Names of Allah.
- {Allah (ﷻ)} is the Owner of Divinity and Worship, He is the only One worthy of being worshiped, because of the divine attributes He has, which are attributes of perfection.
- {The Most Gracious, the Most Merciful }, these two Names indicate that Allah (ﷻ) is the Owner of vast and great mercy that encompassed everything and includes all living, and He has decreed it for the Pious, the follower of His Prophets and Messengers. Absolute mercy is for them and others have a share of it.
- It should be noted that one of the basic principles on which the early generations of the Ummah and its leading scholars are agreed in belief in the Name and Attributes of Allah (ﷻ) and how those attributes are manifested.
- For example, Allah (ﷻ) is the Most Gracious and Most Merciful, so He is the Owner of all the Mercies (Mercy is His Attribute) and He is also Merciful to His creation, as all His Blessings are from impacts of His Mercy.



TEACHER'S NOTES

Lined area for teacher's notes, consisting of 20 horizontal dotted lines.



A series of horizontal dotted lines for writing, spanning the width of the page.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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 (ﷺ) 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



TADDABUR

(تدبر الآيات ليدبروا آياته)



All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).

Words of the Qur'an

Meaning of "Allah الله" in the Qur'an

- **الله** its originally "إله" but "إ" has been removed from it and "ال" was added to it, and this name is exclusively for Allah and no one else, Allah said: {Do you know of any who is similar to Him?}, (Surah Maryam 65)
- "إله" they name it after any kind of thing being worshiped, such as "Al Lat" (name of an idol) and also "the sun" if it's worshiped.

Meaning of "Ar-Rabb- الرب" in the Qur'an

- **رَبِّ** {The Lord}, Surah Al Fatiha 2, The Master, The Owner, The Reformer, The Only one worthy of worship (ﷻ).
- **رَبِّ الْعَالَمِينَ** {The Lord of the worlds}, Surah Al Fatiha 2, their Nurturer, their Owner, The Disposal of their Affairs.
- "ربب - الرب": Its roots come from "Nurturing", which means, building something step by step until it's completed.



Meaning of “Al-Alameen – العالمين” in the Qur’an

- **العَالَمِينَ {the worlds}** Surah Al Fatiha 2, “عالمين” it plural of “عالم - Alam” and its called to everything except Allah ta’ala from Jin and people and angels and all the other creations.
- **رَبِّ الْعَالَمِينَ {Lord of the worlds}** Surah Al Fatiha 2, their Nurturer and Owner and the One Disposes their affairs

“علم – العلم”: means understanding the reality of something

- { الْحَمْدُ لِلَّهِ } {Praises be to Allah},]Praise be to Allah for Perfect Attributes, and for His Actions that are between Favor and Justice, so to Him be perfect praise in all ways.
- { رَبِّ الْعَالَمِينَ } {The Lord of the Worlds} The Lord is the Nurturer of all the worlds – worlds refers to everyone except Allah – because He Created them, granted them everything that they need, and bestowed up on them from His great blessings, if they would not have these blessings they would not be able to survive. For whatever blessings they enjoy come from Him.
- And Allah's Nurturing to His Creation is two kinds:
 1. General nurturing
 2. Special Nurturing
 1. General Nurturing: He created all the creations, Provided them, guided them to what benefits them, so they can live in this life.
 2. Special Nurturing: He Nurtures His beloved ones, He nurtures them by instilling faith in their hearts, and He guides them to it, and He perfected it for them, and He warding off from them the distractions and obstacles that come between them and faith, and the reality of this nurturing is: Guidance to all the good and Protection from all the Evils.
- And this is the secret behind all the Prophets calling “Ar-Rabb” in their supplication, Since all their requests came under the special Nurturing of Allah.

The phrase {The Lord of the worlds}, indicates that He is the Only one who Creates and Disposes, and provides, and He is the Most Rich and all the worlds are poor to Him from all the aspects.

Names of Allah

الله
ALLAH

Knowledge and Confirmation

THE ORIGIN OF "ALLAH" IS (الله) WHICH MEANS:

- The One Who is worshipped.
- The One Whom your heart jumps to.
- The One Who is loved and magnified.
- The One Whose minds cannot grasp.

ALLAH THE ONE WHO IS DIVINE AND PERFECT

- Allah is the One Who encompasses all qualities of perfection, majesty and grandeur.
- Allah is the One Who is free from any shortcomings, faults, defects or having anyone similar to Him or partner with Him.
- Allah is the One Whose minds cannot grasp Him due to His perfection.
- Allah is the One Whom the hearts of the slave make Him divine out of love, magnification, hope and obedience.
- Allah is the One Who is loved a great love.

ALLAH THE ONE WHO IS WORSHIPPED

- Allah is the One worthy of being worshipped, He is worshipped by the inhabitants of the heaven and the earth.
- Allah is the One Whom the creation turn to Him for their needs, are humble before Him and their hearts jump to Him.
- Allah is the true Ilah, the One worthy of being worshipped and attached to out of love and magnification because to His perfection.



Behavior and Impacts

- A person should fulfill the right of attaching to Him with the heart drowning and determined to Him. He should not see or turn to something else. Rather he should only hope and fear Him.
- A person should fulfill the right of worshipping Allah with complete love, magnification and humility. There is nothing sweeter and more fulfilling than loving Him, constantly remembering Him and going forward in seeking His pleasure.

Names of Allah

الرب

AR RABB - THE LORD

THE NURTURER / THE REFORMER

Knowledge and Confirmation

MEANING IN THE LANGUAGE

The Lord is of Three Divisions:

- The Owner
- The Obeyed Lord
- The Reformer

MEANING IN THE RIGHT OF ALLAH

1. The attribute of creation Who is in charge of making the creation to exist and initiating them.
2. The attribute of provision, He is the One Who made everything to exist and made the provision to reach the creation, and took care of it. He is in charge to account for what each person earned.
3. The attribute of disposing affairs, He is the One Who took care of their livelihood and disposed all the affairs of the creation.
4. The attribute of establishing everything, He is in charge of guiding and reforming the creation.
5. The attribute of kingship, He is the One Who owns everything and no one can be exempt from His kingdom or command.

Ar Rabb: He nurtures all His slaves by disposing their affairs and granting them blessings. And more special than this is His special nurturing for His believing slaves by reforming their hearts, souls and manners. For this reason, many of their supplications by are this Noble Name because they are seeking His special nurturing.

THE NURTURING OF AR-RABB IS OF TWO TYPES:

1. **GENERAL NURTURING:** He creates the creation, provides for them and guides them to what benefits them in order to survive in this life.
2. **SPECIAL NURTURING:** this is for His believing slaves. He nurtures them by faith, guides them and grants them success by completing it for them. He pushes away any obstacles or disruptions between them and Him.
 - In reality, it is nurturing to guide them to all good and protect them from all evil.
 - It is the secret that all the supplications of the prophets is by the name of Ar Rabb. All they seek is under His special nurturing. The mentioning of { رَبِّ الْعَالَمِينَ } “Lord of the Worlds” indicates He alone creates, disposes the affairs, grants blessings and has complete richness while the creation is completely in need of Him in every way.

Behavior and Impacts

- Belief in this name will cause a person to not seek anyone but Allah as His Rabb and Ilah. He will be pleased with Him as His Rabb and whoever attains this quality then he has tasted the sweetness of faith. As the Prophet (صلى الله عليه وسلم) said: “He has found the taste of faith (iman) who is pleased with Allah as his Lord, with Islam as his religion (code of life) and with Muhammad (صلى الله عليه وسلم) as his Prophet.” [Sahih Muslim 34]

TEACHER'S NOTES

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Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾

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 (ﷺ) 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



TADDABUR

(تَدْبِيرُ الْآيَاتِ لِيَدْبُرُوا آيَاتَهُ)



The Most Gracious, the Most Merciful.

Words of the Qur'an

Meaning of "Ar Rahman Ar Raheem - الرحمن الرحيم" in the Qur'an

- And mercy is softness of the heart towards something.
- "رحمة" is sometimes used only for "sympathy" and sometimes is used only for "doing good" such as saying: "Allah Was Merciful to them". And if "Mercy" was mentioned as an attribute for Allah then its only for "doing good (bestowing)" and the softness of the heart it's not included in it
- and its mentioned that Allah's Mercy is "Giving and favoring" and mercy for human is softness of the heart and sympathy.

As it's mentioned in a hadith: "'Abdu'r-Rahman ibn 'Awf heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Allah, the Almighty and Exalted, said, 'I am the Merciful (ar-Rahman). I have created ties of kinship and derives a name for it from My Name. If anyone maintains ties of kinship, I maintain connection with him, and I shall cut off anyone who cuts them off.'" (Al Tirmidhi – Hadith Sahih – 8/10)

- **{الرَّحْمَنُ الرَّحِيمُ}** {The Most Gracious, the Most Merciful }, these two Names indicate that Allah (ﷻ) is the Owner of vast and great mercy that encompassed everything and includes all living, and He has decreed it for the Pious, the follower of His Prophets and Messengers. Absolute mercy is for them and others have a share of it.

Names of Allah

الرحمن الرحيم

AR RAHMAN AR RAHEEM

THE MOST MERCIFUL THE ESPECIALLY

Knowledge and Confirmation

It is derived from “mercy” which is:

1. Kindness
 2. Gentleness
 3. Tender
 4. Caring
- Ar Rahman is more intense, vaster and all-encompassing in mercy. It combines all meanings of mercy.
 - Ar Raheem is special mercy for the believers.

MERCY IN THIS LIFE

- These two names of Allah indicate His complete and vast mercy. All that is in the upper and lower worlds attain much benefits and goodness as a result of His mercy.
- Just as He drives away what is disliked, fears, dangers and harms are also from the impacts of His mercy. No one can bring goodness except Him and no one can push away evil except Him and He is the Most Merciful of the merciful.
- His mercy precedes His anger and is apparent in what He has created which no one can deny. The corners of the heavens and the earth and the hearts are filled with this mercy which He has spread amongst them. Even the animals have a share of mercy which they show towards their young.
- His mercy is shown in His commands and legislation which can be witnessed and acknowledge by the people of understanding. His

rulings are light, mercy and guidance and it causes one to reach mercy, blessings, happiness and success.

- His legislation is filled with ease and is free of burden and hardship and this indicates His vast mercy and kindness. And all of His prohibitions are filled with mercy because it is to protect the faith of the people and to protect their minds, chastity, bodies, manners and wealth from different types of harms and evils.

MERCY IN THE HEREAFTER

- Allah singled out mercy, favors and goodness to His believing slaves and messengers. He honors them with pardoning and forgiveness which no tongue can describe and no mind can imagine. In the hadith: “Abu Hurairah (may Allah be pleased with him) reported Allah's Messenger (peace and blessings of Allah be upon him) as saying: There are one hundred (parts of) mercy for Allah and He has sent down out of these, one part of mercy upon the Jinn and human beings and the animals and insects. And it is because of this (one part) that they love one another, show kindness to one another; even the beast treats its young one with affection. And Allah has reserved ninety-nine parts of mercy with which He will treat His servants on the Day of Resurrection.” [Sahih Muslim 2752]
- It is a mercy which cannot be described by the tongues. A mercy that is bestowed by the Most Merciful of the merciful to His believing slaves. As Allah says: “and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the Muttaqun (the pious), and give Zakat; and those who believe in Our Ayat (proofs, evidence, verses, lessons, signs and revelations, etc.);” [Surah Al 'Araf: 156]



Behavior and Impacts

1. The more a slave obeys Allah and draws near to Him, the more he will be worthy of His mercy.
 - Following the Qur'an and having taqwa are means to attain mercy. As Allah says: "And this is a blessed Book (the Qur'an) which We have sent down, so follow it and fear Allah (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell)." [Surah Al An'am: 155]
 - Prayer, zakat and following the Prophet (صلى الله عليه وسلم) are means to attain mercy. As Allah says: "And perform As-Salat (Iqamat-as-Salat), and give Zakat and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allah)." [Surah An Noor: 56]
 - Seeking forgiveness, as Allah says: "Why seek you not the Forgiveness of Allah, that you may receive mercy?" [Surah An Naml: 46].
 - Excellence in the deeds. As Allah says: "Surely, Allah's Mercy is (ever) near unto the good-doers." [Surah Al 'Araf: 56]
2. Allah is more merciful to His slaves than they are to each other, no matter how merciful they may be. In the hadith: "Umar ibn Al-Khattab (may Allah be pleased with him) reported that some prisoners were brought to Allah's Messenger (peace and blessings of Allah be upon him), amongst whom there was also a woman who was searching (for someone) and when she found a child amongst the prisoners, she took hold of it, pressed it against her chest and provided it suck. Thereupon Allah's Messenger (peace and blessings of Allah be upon him) said: "Do you think this woman would ever afford to throw her child in the Fire?" We said: "By Allah, so far as it lies in her power, she would never throw the child in the Fire." Thereupon Allah's Messenger (peace and blessings of Allah



be upon him) said: "Allah is more kind to His servants than this woman is to her child." [Sahih Al Bukhari 5999]

3. Supplication and seeking relief by Allah's mercy.

ياحي يا قيوم برحمتك استغيث

“O Living, O Self-Sustaining Sustainer! In Your Mercy do I seek relief” [Jami` at-Tirmidhi 3524]

TEACHER'S NOTES

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A series of horizontal dotted lines for writing, spanning the width of the page.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

الرَّحْمَنِ الرَّحِيمِ ٢

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 (ﷺ) 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



TADDABUR

(تدبر الآيات ليدبروا آياته)



The Only Master (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)

Words of the Qur'an

Meaning of "Malik مالك" in the Qur'an

- **{The Owner}**, Surah Al Fatiha 4, The possessor of the Kingdom, the one controls it the way He Wills (ﷻ).
- "**ملك ملك**": Is the one who commands and forbids, and from that its said, "King of people" and it's not said "king of objects".
- And in the verse: **{King of the Day of Judgement}**, (Surah Al Fatiha 3), it means "King in the day of Judgment" and its more explained in this verse: **{Whose is the kingdom this Day? It is Allah's the One, the Irresistible!}**, (Surah Ghafer 16.)
- "**ملك**" is two types:
 1. Ownership and being in charge
 2. Having authority over what he owns.

The first type is mentioned in this verse: **{Verily! Kings, when they enter a town (country), they despoil it}**, (Surah Al Naml 34). And the second type is mentioned in this verse: **{ when He made Prophets among you, made you kings}**, (Surah Al Maedah 20), in this verse the prophethood is specified and the kingship general.

Meaning of “Yawm – يوم” in the Qur’an

- **{The Day of Recompense}** (Surah Al Fatiha 4), day of recompense and day of judgement.
- “يوم اليوم”: it’s from the sunrise to the sunset. And it’s also called to part of time no matter how long.

Meaning of “Ad-din – الدين” in the Qur’an

- **{The day of recompense}** (Surah Al Fatiha 4), day of recompense and day of judgement.
- **{Recompense}**, (Surah Ak Fatiha 4), Master of day of judgment.
- **{And Ad-Din Wasiba is His [(i.e. perpetual sincere obedience to Allah is obligatory)]}**, (Surah Al Nahl 52), Obedience and submission to Allah ta’ala alone.
- **{And verily, the Recompense is sure to happen}** Surah Al Thariyat 6, Recompense after accounting and judgment.

- { مَالِكِ يَوْمِ الدِّينِ } {The Master of the Day of Recompense}, The Master: is the one who Has the Attribute of Ownership, and one of the impacts of Ownership is to enjoins and Forbids, and Rewards and Punishes, and Controls what He Owns in different ways.
- And the Ownership (of Allah (ﷻ)) is connected to the Day of Recompense, and that is the Day of Resurrection, the day that people will be recompensed for their deeds, from good or bad, because on that day it will be clearly shown to the His creation His Complete Ownership and justice and Wisdom, and it will be discontinued the ownership of the creations. On that day everyone will be equal, kings and subjects, slaves and free. Everyone will be submitting to His Greatness, humiliated to His Might, (everyone) will be awaiting their reckoning, hoping for His reward, fearing His Punishment. That is why this day is singled out for mention, Otherwise He is the Master of the Day of Judgment and of all other days.



الملك

AL MALIK - THE KING

Knowledge and Confirmation

Allah is the Owner of Kingship, He owns all matters with no rejection or prevention. Kingship refers to three matters:

FIRST: confirming the attributes of Kingship for Him alone. They are great attributes of perfect power, might, ability, encompassing knowledge, vast wisdom, implementation as He wills. It also includes perfect disposal of affairs, perfect compassion and mercy, and judgement for all that is in the upper and lower worlds, and all that is in this life and the hereafter. As Allah says: “And to Allah belongs the dominion of the heavens and the earth, and Allah has power over all things.” [Surah Aal Imran: 189] and He says, “The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allah), and it will be a hard Day for the disbelievers (those who disbelieve in the Oneness of Allah - Islamic Monotheism).” [Surah Al Furqan: 26] and He says, “Whose is the kingdom this Day? (Allah Himself will reply to His Question): It is Allah's the One, the Irresistible!” [Surah Ghafir: 16]

SECOND: all the creation is owned by Him and are His slaves, they are poor to Him, and in desperate need of Him for all their affairs. No one can escape His kingdom and no one from the creation is sufficient to make himself exist, to bring blessings to himself, to benefit himself to protect himself from harm, nor to have favor upon himself. Allah says: “And Blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.” [Surah Az Zukhruf: 85]. He also says, “15. O mankind! it is you



who stand in need of Allah. But Allah is Rich (Free of all needs), Worthy of all praise. 16. If He willed, He could destroy you and bring about a new creation. 17. And that is not hard for Allah.” [Surah Fatir: 15-17] And He says, “And so many a moving (living) creature carries not its own provision! Allah provides for it and for you. And He is the All-Hearer, the All-Knower.” [Surah Al Ankaboot: 60]

THIRD: He has complete disposal of affairs to make things happen and implemented. He ordains whatever He wills in His kingdom, He rules as He wants, no one can reject His command and nothing can come after His judgement. To Him belongs judgements in decreeing, legislating and recompensing.

1. **TO HIM BELONGS THE RULES OF DECREE:** He decrees for the creation to exist, to be provided, to bring life and to cause death.
2. **TO HIM BELONGS THE RULES OF LEGISLATION:** He sent His messengers, brought down His books and legislated the command. He created the creation for these rules and commanded them to follow these rules in their inner and outer beliefs, manners, speech and actions. He prohibited them from exceeding the boundaries set by Him.
3. **TO HIM BELONGS THE RULES OF RECOMPENSE:** He recompenses for all the good and evil deeds in this life and the next. He rewards the obedient and punishes the disobedient, and all of these rules are according to His perfect justice and wisdom.

Behavior and Impacts

- The slave feels the greatness of Allah – The Creator, The Provider, The King. This will make him increase in wanting more of what is with Allah. Especially when the slave knows He is The King and nothing can be depleted from Him, even if He gives every slave what he asks.
- The one who knew the most about Allah's perfect ability and kingship is Prophet Suleiman (peace be upon him). He asked Allah for true kingship. He said, "He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower." [Surah Saad: 35]

TEACHER'S NOTES

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Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾

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 (ﷺ) 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

TADDABUR

(تدبر الآيات ليدبروا آياته)

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You (Alone) we worship, and you (Alone) we ask for help (for each and everything).

Words of the Qur'an

Meaning of “Na'bodo – نَعْبُدُ” in the Qur'an

- { **We worship**}, (Surah Al Fatiha 5), we obey with complete humbleness and submission and magnifying and love.
- **نَعْبُدُ** {**We worship**}, (Surah Al Fatiha 5), We worship, and humble and submit or obey.
- “Slavery العبودية – Slave عبد”: Showing humbleness
- “Worship العبادة”: And worship is very deep as its extreme humiliation (humbleness), and no one deserves that except who has the complete favor up on us and that is Allah ta'ala only, as mentioned in this verse: ﴿أَلَا تَعْبُدُوا إِلَّا إِيَّاهُ﴾ {**worship non but Allah**}, (Surah Al Isra'a 23).

Meaning of “Nastaeen – نَسْتَعِينُ”: in the Qur'an

- **نَسْتَعِينُ** {**We seek help**}, (Surah Al Fatiha 5), We ask You to help us in worshipping You and in all our matters.

- “Awn or Al-awn العون – عون”: Support and giving victory, it's also said: “Awni- فلان عوني” : which means my supporter.
- As it's in this verse : ﴿ فَأَعِينُونِي بِقُوَّةٍ ﴾ {**So help me with strength**}, (Surah Al Kahf 95)
- And in another verse: ﴿ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ ﴾ {**and others have helped him at it**}, (Surah AL Furqan 4.)
- “Al-ta'awon – التعاون”: is supporting each other. As in this verse: ﴿ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ﴾ {**Help you one another in Al-Birr and At-Taqwa**}, (Surah Al Maeda 2.)
- “Al-Este'ana - الاستعانة”: is seeking help. As in this verse: ﴿ اسْتَعِينُوا ﴾ **بالصبر والصلاة** {**Seek help in patience and As-Salat**}, (Surah Al Baqarah 45)
- “Al-awan – العوان” Is middle aged, and its used for aged ladies.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

- { إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ } {You (alone) we worship and you (alone) we ask for help}, that is, we single out You alone to worship and ask help. Putting the objects at the beginning of the sentence gives the meaning of exclusivity. In other words as if it's said: we worship You, and we do not worship other than you, and we ask help from You and we do not ask anyone other than You for help.
- And { العبادة } “worship” is mentioned before { الاستعانة } “asking help” by way of mentioning what is general before what is specific, and also to give precedence to Allah’s (ﷻ) rights over rights of His slaves.
- { العبادة } {Worship} refers to everything Allah (ﷻ) Loves and is Pleased with of actions and words both outward and inward.
- { الاستعانة } {Seeking help} is relying on Allah (ﷻ) in attaining benefits and averting harm, with full trust in Him (ﷻ) in attaining it.
- Worshiping Allah (ﷻ) and seeking His help is the mean of attaining the eternal happiness, and salvation from all the evil, and there is no other way of salvation expect by doing these two things.
- True worship can only be that which is learnt from the Messenger of Allah (صلى الله عليه وسلم) and done with the intention of seeking the pleasure of Allah (ﷻ).
- And { الاستعانة } {seeking help} has been mentioned after { العبادة } {the worship} though it is included in it, because of the need of the slave to seeking help from Allah (ﷻ) in all kinds of worships.

And if Allah (ﷻ) does not help him, he will not attain what he wants of fulfilling the commands and heeding prohibitions.

TEACHER'S NOTES

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Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥٠﴾

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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Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 100

TADDABUR

(تدبر الآيات ليدبروا آياته)

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the Straight Way.

Words of the Qur'an

Meaning of “Ehdena – إهدنا” in the Qur'an

- **اهدنا الصِّرَاطَ الْمُسْتَقِيمَ** {Guide us to the straight path}, (Surah Al Fatiha 6), you make us firm on the clear path that has no crookedness and that is Islam.

Meaning of “Mustaqeem – مستقيم” in the Qur'an

- **الصِّرَاطَ الْمُسْتَقِيمَ** {The straight path}, (surah Al Fatiha 6), and that is the clear path that has no crookedness.
- **اهدنا الصِّرَاطَ الْمُسْتَقِيمَ** {Guide us to the straight path}, (Surah Al Fatiha 6), you make us to be firm on this clear path that has no crookedness and that is Islam.

- {اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ} {Guide us to the Straight path} and this is, show us and help us to follow the straight path, which is the clear path that leads to Allah (ﷻ), and to the Paradise, and that is to know the Truth and to Apply it
- So You Guide us to this Path and Guide us through the way:
 - Guidance to this Path means: adhering to the Religion of Islam, and Leaving the other religions.
 - And Guidance in the way: Includes guidance to the details in the Religion “knowing” and “Applying the Knowledge”
- And this Supplication is one of the most concise, comprehensive and beneficial of Supplications. Hence is obligatory to call up on Allah with it in every rak'ah of the prayer because we are in need of that.

WORSHIP (العبادة)

Meaning of Worship

- Worship is obedience with submission. Ar- Raaghib said: Obodiyah shows humiliation, and worship is more than this as it reaches the maximum or highest level of humiliation.
- Az-Zajaaj said: Ibadah in the language is obedience with submission.
- Aj-Jawhariee said: The origin of obodiyah is submission and humiliation.
- From the previous linguistic definition, it is possible to say that "ibadah" in the shari'ah is surrendering and submitting to Allah in order to draw closer to Him with what He has legislated with love.
- Or as mentioned by Ibn Taymiyya (may Allah have mercy on him): "ibadah is what Allah loves and is pleased with – whether it is sayings, and actions (both inner and outer). This includes the prayer, obligatory charity (zakah), fasting, hajj, truthful speech, fulfilling the trust, goodness to parents, connecting with the relatives, being loyal to the covenants, commanding the good and forbidding the evil, striving against the disbelievers and the hypocrites, doing good to the neighbors and orphans, the poor, the traveler, the slaves and the animals, dua, remembrance of Allah, recitation of the Qur'an, and similar such examples of worship. Also, it includes the love of Allah and His messenger, returning to Him, being sincere in the religion to Him, patient in His rulings, grateful for His blessings, pleased with



His decree, reliance on Him, hoping for His mercy, fearful for His punishment, and similar examples of worship.

- Worshiping Allah is the goal that is beloved and pleasing to Him, for which He created the creation as Allah says: "I did not create the Jinn or humans except to worship me."

(Adh-Dhariyaat: 56)

- It is the reason why Allah sent all the messengers. Nuh alayhis salaam said to his people (In the Qur'an); "Indeed, We sent Nûh (Noah) to his people and he said: "O my people! Worship Allâh! You have no other Ilâh (God) but Him. Certainly, I fear for you the torment of a Great Day!" (Al A'raaf: 59) Similar were the statements by Hud, Saleh, Shoaib and others to their people, Allah says: "Truly! This, your Ummah [Sharian or religion (Islâmic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone). (Al Anbiyah: 92). In another ayah, it is mentioned: "And verily! this your religion (of Islâmic Monotheism) is one religion, and I am your Lord, so keep your duty to Me." (Al Mu'minoon: 51). Allah made it necessary for His Messengers to die: "And worship your Lord until there comes unto you the certainty (i.e. death)" (Al Hijr: 99).

- In this way, he described His messengers and angels: "They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so) (Al Anbiyah 19). "Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate before Him. (Al 'Araaf: 206)

- He dispraised the arrogant ones by saying: And your Lord said: "Invoke Me, [i.e. believe in My Oneness (and ask Me for anything) I will respond to your (invocation). Verily! Those who

scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, they will surely enter Hell in humiliation! (Ghafir:60)

- He designated the title of 'slavery' to His Creation: "They (are those who) fulfill (their) vows, and they fear a Day whose evil will be wide-spreading. (Al insan: 6) "And those who spend the night in worship of their Lord, prostrate and standing (Al Furqan: 63)
- Shaytan said: Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)." (Al'Araf: 16)



الاستعانة

SEEKING HELP FROM

- Al Istiaanah is to rely on Allah in order to attain benefit and avert evil, with trust in Him to achieve it.
- To establish the worship of Allah, and seek His help is the means to eternal happiness, and savior from all types of evil, so there is no way for salvation except with establishing both of these means.
- As for Istiaanah with Allah, is to know that other than Him is a creation, so the slave is unable to independantly attain what benefits him, and avert what harms him.
- No one is appointed any benefit of the religion or worldly gain except by Allah.
- So whoever seeks the help of Allah, he is the one helped. And whoever betrays Him, he is betrayed, and this is the real meaning of the saying: "There is no might or power except with Allah. This means that the slave does not move from one condition to another nor does he have the power to do so except by Allah. This is a great statement and is a treasure from the treasures of Paradise.

So the slave is in need of istiaanah (Seeking help) from Allah:

1. To do the commanded actions
2. To leave the prohibited actions
3. To be patient upon all what is decreed in this world. And at the time of death, and what follows from the state at the barzakh and the day of judgement, one is not able to be helped with this except with the help Allah. So the reality of istiaanah is that it is required for everything we do.



- The Prophet (peace and blessings of Allah be upon him) said: Be eager to attain what benefits you, and seek help with Allah, and do not make yourself disable. [Muslim]
- Whoever refrains from seeking help with Allah will seek help with rather than Him, and will he will be disappointed with whomever he sought help from.
- Umar ibn Azeez wrote about istianah: "Do not seek help from other than Allah, for Allah will leave you with it. "

Some of the salaf said: "O Rabb, I am amazed at those who know you, yet they hope from rather than you .I am amazed at those who know you, and yet they seek help from other than you."



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Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

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 (ﷺ) 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

TADDABUR

(تدبر الآيات ليدبروا آياته)

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا
الضَّالِّينَ

The Way of those on whom You have blessed , not (the way) of those who earned Your Anger, nor of those who went astray.

Words of the Qur'an

Meaning of "Al-Maghdhoob – المغضوب" in the Qur'an

- **المَغْضُوبِ عَلَيْهِمْ** {those who earned Your Anger},

Meaning of "Al-Dhaleen – الضالين" in the Qur'an

- **المَغْضُوبِ عَلَيْهِمْ** {The misguided ones}, (Surah Al Fatiha 7)
- "misguidance": is getting lost from the straight path, and its opposite the guidance. As in this verse:
﴿فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا﴾ { So whosoever receives guidance, he does so for the good of his own self, and whosoever goes astray, he does so to his own loss}, (Surah Al Isra'a 15),
- Misguidance is for anyone who has turned from the right path, either intentionally or non-intentional, little or lot, as the straight path is very difficult.



صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

- And this straight path is:
 - {صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ} {Path of those whom You have blessed} from the Prophets and truthful ones and martyrs and righteous people.
 - {غَيْرِ} {not} the way
 - {الْمَغْضُوبِ عَلَيْهِمْ} {of those who earned Your Wrath}, those who came to know the truth but drifted away from it.
 - And not the way of {الضَّالِّينَ} {The misguided ones} the ones drifted away from the truth out of ignorance and misguidance.
 - Although this chapter is brief, it contains what other chapters of Quran doesn't contain, it includes all three types of the Tawheed (affirming the Oneness of Allah ﷻ):
 1. **TAWHEED AR-RUBOOBIYAH** (affirming the Oneness of the divine Lordship) is seen in the verse {رَبِّ الْعَالَمِينَ} {Lord of the worlds}.
 2. **TAWHEED AL-ULOOHIYAH** (affirming the Oneness of divinity) which refers to worshipping Allah ﷻ alone, is seen in the verse {اللَّهُ} {Allah ﷻ} and {إِيَّاكَ نَعْبُدُ} {You only we worship}.
 3. And **TAWHEED AL-ASMA WA AL-SIFAT** (affirming of the oneness of the divine names and attributes) which means affirming the perfect attributes to Allah ﷻ alone, which He ascribed to Himself and His



Messenger (صلى الله عليه وسلم) affirmed, without denying the apparent meaning, or likening Him to His Creation, and that is found in the verse { الْحَمْدُ } {Praise} .

- It affirms the Prophethood in the verse { اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ } {guide us to the straight path} because that guidance is not possible without sending the Messengers.
- And affirms recompense for deeds in the verse { مَالِكِ يَوْمِ الدِّينِ } {Master of day of judgement} and this tell us that the recompense is based on justice, because this is the meaning of the word judgement. And also includes affirming the decree, and that every human act on the basis of free will.
- In fact it refutes all the followers of innovation [and misguidance]in the verse { اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ } {Guide us to the straight path} as it contains knowing the truth and acting up on it. And every innovator [and misguided]does the opposite of that.
- And it includes being sincere towards Allah (ﷻ) and worshipping Him alone in the verse: { إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ } {Only You we Worship and Only You we ask for help} Praise be to Allah the Lord of the worlds.

CHALLENGES (التحديات)

Misguidance

الضلال

Definition

- **In the language:** misguided, deviated, off-track and lost.
- **In the religion:** deviation of the slave and leaving the legislation of Islam. Being deviated from the legislation of Islam is called “misguidance” (ضلالاً) which includes being lost and away from the truth, guidance and goodness. A person on his own chooses the path of misguidance without being forced. And he bears the responsibility of his choice and is accountable for it.

TEACHER'S NOTES

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Handwriting practice area consisting of 20 horizontal dotted lines.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

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الضَّالِّينَ



Madd
(Stretch 6 counts)

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Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001

تم بحمد الله



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