

سورة الإخلاص - Surah Al Ikhlas

المتدبرة الصغيرة

Young Ponderer

برنامج التربية القرآنية والنبوية

Qur'anic and Prophetic Nurturing Program

دليل المعلم

Teacher Manual



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة الا بالله

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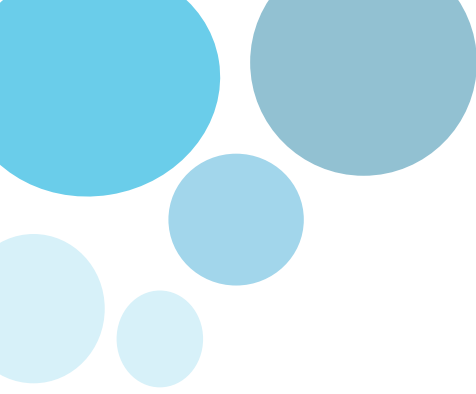
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مركز السلام الإسلامي

Al Salam Islamic Center

مركز السلام الإسلامي

Al Salam Islamic Center

لمحة عن مركز السلام الإسلامي

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 إلى الجنة دار السلام.

رؤيتنا: والله يدعو إلى 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.

قيمنا: السلام الصدق، المحبة، الإحسان

أهدافنا:

1. تعريف الناس بهد فهم 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 ومحبة 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 instil 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 الإيجابية 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)



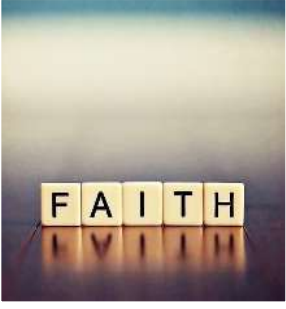
Trunk & Branches

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



Fruits

- Manners (آداب)
- Values (قِيم)
- 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 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 مسئول عن رعيته" (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 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 والرسل 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.
- Hadith: " 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 بِالْأَخْلَاقِ الْحَمِيدَةِ فكن عادلاً مع طلابك، متواضعاً، صبوراً، رقيقاً، 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 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.
- هيئ الطالب لاستقبال العلم، أي يهدؤون تماماً 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. مثلا اذا يقول الطفل، 'أنا جائع'، ذكري الطفل أن أولا 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'.
- تكرار 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 خيرا.
- Encourage children to say 'assalam alaykum' (السلام عليكم) and 'jazaka Allah khair' (جزاك الله خيرا) 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 كمثله 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 شفويًا 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 شيئًا، 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.

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 تتحدث.



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 الإخلاص Surah Ikhlas

Reason of Revelation (سبب النزول)

Knowing Allah

“The Prophet (ﷺ) mentioned their (the idolater’s) gods, so they said: ‘Then name your Lord’s lineage for us.’” He said: “So Jibril, peace be upon him, came to him with this Surat: Say: “He is Allah, the One ”

قُلْ هُوَ اللَّهُ أَحَدٌ ١

اللَّهُ الصَّمَدُ ٢

لَمْ يَكِلِدْ وَلَمْ يُولَدْ ٣

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ٤

Virtues of the Surah (فضائل السورة)

This Surah is pure, it does not contain any information about matters of this life or the hereafter.

One third of Qur'an

The Messenger of Allah (ﷺ) said: "Allahu ahad, Al-Wahidus-Samad [Allah (the) One, the One the Self-Sufficient Master] is equivalent to one third of the Quran."

Narrated by: Abu Masood Uqba Ibn Amru – AlBani – Sahih Ibn Majah – Page: 3789 – Sahih

Paradise is a must on those who read it

Messenger of Allah (ﷺ) heard a man reading "Qul howa Allahu Ahad Allahu As-Samad" so the Messenger (ﷺ) said: Must on Him; I said: What is must on him? He said: Paradise.

Narrated by: Abu Masood Uqba Ibn Amru – AlBani – Sahih Ibn Majah – Page: 3071 – Sahih

Love of Allah for those who love it

The Prophet (ﷺ) sent (an army unit) under the command of a man who used to lead his companions in the prayers and would finish his recitation with (the Sura 112): 'Say (O

Muhammad): "He is Allah, the One." ' (112.1) When they returned (from the battle), they mentioned that to the Prophet. He said (to them), "Ask him why he does so." They asked him and he said, "I do so because it mentions the qualities of the Beneficent and I love to recite it (in my prayer)." The Prophet; said (to them), "Tell him that Allah loves him."

Sahih Al Bukhari 7375

Pillars of Faith

(تعلّمنا الإيمان قبل القرآن)

Belief in Allah

To Believe in His Existence

To believe in the existence of Allah is part of one's nature and is ingrained in humans. When Allah ta'la created Adam, He brought forth Adam and his offspring and made them to testify that He indeed is their Lord, and the only One worthy of their worship.

Allah says:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ
أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا
كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this." (Al A'raf:172)

أَوْ نَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ
 أَفَنُهِّلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿١٧٣﴾

Or lest you should say: "It was only our fathers afortime who took others as partners in worship along with Allah, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised Al-Batil (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allah)?" (Al A'raf:172)

Indeed, the call of all the Prophets emerges from this great origin of our nature, which is our belief in Allah ta'ala, and the call to the Oneness of Allah in His Lordship, His Divinity and His Names and Attributes.

Knowing Allah and Learning about Him

1. To know about His existence and the meanings of His Names, attributes and Actions. This is required from us.
2. To know His true reality. This is not required from us as this is impossible to grasp.

So we are required to know about Him, and His attributes, but to know His true reality is known to Him alone.

The first obligation on every human is to know Allah and learn about Allah from the Qur'an and Sunnah.

He seeks Allah so he worships Him

The slave has a will to either perform the acts of worship or not. He is known as the seeker, as he performs the acts of worship seeking the face of Allah, and his goal and intention is for Allah azza wa jal.

Introduction

(المقدمة)

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 الإخلاص

Order in the Qur'an: 112 th surah in the Qur'an, there are 114 surahs in the Qur'an

Number of ayat: 4 ayat

Revealed in: Makkah

Meaning of (الإخلاص): (الإخلاص) means sincerity in worship to Allah.

Name of Surah: Name of the Surah is not mentioned

Theme of the surah: Oneness of Allah and sincerity to Him (توحيد الله والإخلاص إليه)

Observation (الملاحظة)

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



Names of Allah

Name of Allah	Number of times
اللَّهُ	Twice
أَحَدٌ	Once
الصَّمَدُ	Once

Repeated words in the Surah

Word	Number of times
الله	Twice
لَمْ	3 times

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)



Say (O Muhammad (Peace be upon him)): "He is Allah, (the) One.

Words of the Qur'an

Meaning of قُلْ the Qur'an

- ﴿ Say (O Muhammad (Peace be upon him)): "He is Allah, (the) One﴾ (Surah Al Ikhlas:1) Say oh Prophet to whoever asks you about your Lord that Allah is (the) One.
- "قول القول القيل" they are all from the same root. As Allah said: ﴿and whose words can be truer than those of Allah?﴾ (Surah Al Nisaa 122)

Meaning of اللهُ in the Qur'an

- Say (O Muhammad (Peace be upon him)): "He is Allah, (the) One﴾ (Surah Al Ikhlas:1) Say oh Prophet to whoever asks you about your Lord that Allah is (the) One.
- "الله" its originally "إله" but "إ" has been removed from it and "ال" was added to it, and this name is exclusively for Allah 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 أَحَدٌ in the Qur'an

- ﴿ Say (O Muhammad (Peace be upon him)): "He is Allah, (the) One.﴾ (Surah Al Ikhlas :1). Say oh prophet to those who ask you about your Lord that Allah is (the) One.
- ﴿ And none of you could withhold Us from (punishing) him.﴾ (Surah Al Haaqa 47)
- "أحد": is the first number, and its used for singular or plural, And it is for exaggeration.
- "أحد" : is used in two manners, one for negation and the other for affirmation.

Tafsir

Tafsir As Sa'ady

- {Say (O Mohammad)} with certain faith, believing in it and understanding its meaning.
- {He, Allah is One}, that He is the only one and Unique, He is the only One Perfect, the One who has the most beautiful Names, and the highest of attributes, and the Most Pure of actions, and the One who has no one equal to Him.

Name of Allah

Allah

Knowledge and Confirmation

- Allah is the One worthy of being worshipped and attached to out of love and magnification. He is worshipped by the inhabitants of the heaven and the earth.
- He is the One Whom our hearts turn to and the creation turns to Him for their needs, are humble before Him and their hearts jump to Him.
- He is the One Who is loved a great love and magnified. The hearts of the slave make Him divine out of love, magnification, hope and obedience.
- He is the One Whom the minds cannot grasp for He has all the qualities of divinity which are qualities of perfection, majesty and grandeur. He is free of any shortcomings, faults, defects or having anyone similar to Him or partner with Him.

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.

Name of Allah

Allah Al Ahad –The Only One

Knowledge and Confirmation

- Al Ahad Who is singled out with all perfection, honor, majesty, beauty, praise, wisdom, mercy and the like from all His perfect attributes.
- There is no one who can resemble Him, counter Him, rival Him, or be suitable in any aspect.
- He is Al Ahad in His life, sustaining, knowledge, ability, grandeur, majesty, beauty, praise, wisdom, mercy and the like.
- He is described with utmost perfection for every attribute.

Behavior and Impacts

- The name Allah Al Ahad is mentioned once in the Qur'an in Surah Al Ikhlas (Sincerity). Allah says: "Say (O Muhammad صلى الله عليه وسلم): "He is Allah, (the) One"
[Surah Al Ikhlas: 1]
- To love Allah alone, fear Him, hope from Him, invoke Him and worship Him alone.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

قُلْ هُوَ اللَّهُ أَحَدٌ

(Qalqalah)

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)



"Allah-us-Samad."

Words of the Qur'an

Meaning of الصمد in the Qur'an

Meaning of "الصمد" in the Quran:

- {Allah – As-samad} the one everyone go to for their needs.
- Everyone from the inhabitant of upper and lower worlds are in utmost need of Him.
- They ask Him their needs,
- They flee to Him in their matters
- Because He is perfect in His Attributes,
- The All Knower that has complete knowledge
- The Most Forbearing that Has complete forbearing,
- the Most Merciful, [Has complete mercy] His Mercy embraces all things
- This applies to all His Attributes,

- It's also said: "الصمد" is the one who is not hollow, there are two kinds of not being hollow (filled), one kind is below human such as the solid materials and second kind is above the human such as the Angels and Allah subhanahu wa ta'ala.

Tafsir

Tafsir As Sa'ady

- {Allah – As-samad} the one everyone go to for their needs.
- Everyone from the inhabitant of upper and lower worlds are in utmost need of Him.
- They ask Him their needs,
- They flee to Him in their matters
- Because He is perfect in His Attributes,
- The All-Knower that has complete knowledge
- The Most Forbearing that Has complete forbearing,
- the Most Merciful, [Has complete mercy] His Mercy embraces all things
- This applies to all His Attributes,

Tafsir Ibn Kathir

- ﴿اللَّهُ الصَّمَدُ﴾ (Allah As-Samad.) `Ikrimah reported that Ibn `Abbas said, "This means the One Who all of the creation depends upon for their needs and their requests."
- `Ali bin Abi Talhah reported from Ibn `Abbas, "He is the Master Who is perfect in His sovereignty, the Most Noble Who is perfect in His nobility, the Most Magnificent Who is perfect in His magnificence, the Most Forbearing Who is perfect in His forbearance, the All-Knowing Who is perfect in His knowledge, and the Most Wise Who is

perfect in His wisdom. He is the One Who is perfect in all aspects of nobility and authority. He is Allah, glory be unto Him. These attributes are not befitting anyone other than Him. He has no coequal and nothing is like Him. Glory be to Allah, the One, the Irresistible."

Name of Allah

Allah As Samad – The Self-Sufficient

Knowledge and Confirmation

- The meaning of Samad (الصمد) is goal / aim.
- He is The Master Who has no end to His Mastership.
- He is not hollow, nor does He eat or drink.
- He is the One Whom nothing comes out from Him, He is not born to anyone nor is anyone born from Him.
- He is the One Who remains and does not perish.
- He is Constant and always there.
- He is The Master Whom all matters come to Him, there is no one above Him.
- He is The Master Whom all come to Him for their needs and is their aim for their needs.

Behavior and Impacts

- To go straight to Him for all needs. The heart should jump to Him first and make Him the goal and not something else. He should not turn to others for his needs.
- Whoever makes Allah his goal for His worldly and hereafter affairs then Allah will give him his share of how much he makes Allah his goal.

- A person should live by the qualities of being a good “master” (leader/role model) that others can come to him for help and he offers support to others.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

اللَّهُ الضَّمَدُ

(Qalqalah)

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".

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)

لَمْ يَكِدْ وَلَمْ يُولَدْ

"Allah-us-Samad."

Words of the Qur'an

Meaning of لَمْ يُولَدْ in the Qur'an

- ﴿Or was He begotten.﴾ (Surah Al Ikhlas:3) He has no father or wife or mother.

Tafsir

Tafsir As Sa'ady

- From His perfection {He begets not, nor was He begotten} because He is the Most Rich.

Tafsir Ibn Kathir

- ﴿لَمْ يَلِدْ وَلَمْ يُولَدْ - وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ (He begets not, nor was He begotten. And there is none comparable to Him.)

meaning, He does not have any child, parent or spouse. Mujahid said.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

لَمْ يَكِدْ وَلَمْ يُؤَلِّدْ

(Qalqalah)

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)

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

“And there is none co-equal or comparable unto Him”

Words of the Qur'an

Meaning of وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ in the Qur'an

- ﴿ And there is none co-equal or comparable unto Him.﴾
(Surah Al Ikhlas :4) no one resembles Him, no one is co-equal to Him, there is nothing like unto Him, and He is the All-Hearer, the All-Seer.

Tafsir

Tafsir As Sa'ady

- {And there is non co-equal or comparable unto Him}, not in His Names or Attributes, or His Actions, tabarak wa tala'a.
- This Surah includes Tawheed (Oneness) of Names and Attributes.

- ﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ (And there is none comparable to Him.) "This means He does not have a spouse." This is as Allah says,
- ﴿بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ﴾ (He is the Originator of the heavens and the earth. How can He have children when He has no wife He created all things.) (6:101) meaning, He owns everything and He created everything. So how can He have a peer among His creatures who can be equal to Him, or a relative who can resemble Him Glorified, Exalted and far removed is Allah from such a thing. Allah says,

- ﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا - لَقَدْ جِئْتُمْ شَيْئًا إِدًّا - تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا - أَن دَعَوْا لِلرَّحْمَنِ وَلَدًا - وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا - إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا - لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا - وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا﴾

(And they say: Ar-Rahman has begotten a son. Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, that they ascribe a son to Ar-Rahman. But it is not suitable for Ar-Rahman that He should beget a son. There is none in the heavens and the earth but comes unto Ar-Rahman as a slave. Verily, He knows each one of them, and has counted them a full counting. And all of them will come to Him alone on the Day of Resurrection.) (19:88-95) And Allah says,

- ﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُّكْرَمُونَ - لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ﴾ (And they say: "Ar-Rahman has begotten a son. Glory to Him! They are but honored servants. They speak not until He has spoken, and they act on His command.) (21:26-27) Allah also says,

﴿وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ﴾

(And they have invented a kinship between Him and the Jinn, but the Jinn know well that they have indeed to appear before Him. Glorified is Allah! (He is free) from what they attribute unto Him!) (37:158-159)

In Sahih Al-Bukhari, it is recorded (that that the Prophet said),
«لَا أَحَدَ أَضْبَرَ عَلَىٰ أَدَىٰ سَمِعَهُ مِنَ اللَّهِ، يَجْعَلُونَ لَهُ وَلَدًا، وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِمْ»

(There is no one more patient with something harmful that he hears than Allah. They attribute a son to Him, while it is He Who gives them sustenance and cures them.) Al-Bukhari also recorded from Abu Hurayrah that the Prophet said,

«قَالَ اللَّهُ عَزَّ وَجَلَّ: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، فَأَمَّا تَكْذِيبُهُ إِيَّايَ فَقَوْلُهُ: لَنْ يُعِيدَنِي كَمَا بَدَأَنِي، وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ إِعَادَتِهِ، وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ: اتَّخَذَ اللَّهُ وَلَدًا، وَأَنَا الْأَحَدُ الصَّمَدُ، لَمْ أَلِدْ وَلَمْ أُؤَلَدْ، وَلَمْ يَكُنْ لِي كُفُوًا أَحَدٌ»

(Allah the Mighty and Majestic says, "The Son of Adam denies Me and he has no right to do so, and he abuses Me and he has no right to do so. In reference to his denial of Me, it is his saying: `He (Allah) will never re-create me like He created me before.' But the re-creation of him is easier than his original creation. As for his cursing Me, it is his saying: `Allah has taken a son.' But I am the One, the Self-Sufficient Master. I do not give birth, nor was I born, and there is none comparable to Me.") This is the end of the Tafsir of Surat Al-Ikhlās, and all praise and blessings are due to Allah.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

(Qalqalah)

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.'"

Worship (العبادة)

Invocation الدعاء

Definition

Dua is the call/ invocation of the slave to his Lord azza wa jal for care and aid.

In reality: It means to show one's utter need to Allah ta'ala, and to free oneself from his own power and ability. This is called "aboudiyaah" – slavery, and the feeling of utter humiliation. It includes praising Allah, and attributing majesty and generosity to Him alone.

Ahadith

The Messenger of Allah (ﷺ) entered the mosque and saw a man who had finished his prayer, and was reciting the tashahhud saying: O Allah, I ask you, O Allah, the One, the eternally besought of all, He beget not, nor was He begotten, and there is none comparable unto Him, that you may forgive me my sins, you are Most Forgiving, Merciful.

He (the Prophet (ﷺ)) said: He was forgiven (repeating three times.)

Narrator: Mahjin bin Al 'Adra' | Reviewer: Al Albani | Source: Sahih An Nisa'i | Number: 1300 | Reviewer's Ruling of Hadith: Sahih

“The Prophet (ﷺ) heard a man supplicating, and he was saying: ‘O Allah, indeed, I ask you by my testifying that You are Allah, there is none worthy of worship except You, the One, As-Samad, the one who does not beget, nor was begotten, and there is none who is like Him (Allāhumma innī as'aluka bi annī ashhadu annaka antallāh, lā ilāha illā ant, al-aḥaduṣ-ṣamad, alladhī lam yalid wa lam yūlad, wa lam yakun lahu kufuwan aḥad).” He said: “So he said: ‘By the One in Whose Hand is my soul, he has asked Allah by His Greatest Name, the one which if He is called upon by it, He responds, and when He is asked by it, He gives.’

Narrator: Bareeda bin Al Haseeb Al Aslami | Reviewer: Al Albani | Source: Sahih At Tirmidhi | Number: 3475 | Reviewer's Ruling of Hadith: Sahih



Worship (العبادة)



Prayer

الصلاة

Definition

It is an act of worship, an invocation and mercy.

In the religion, it refers to an act of worship to Allah ta'la, it includes sayings, and actions that are specific.

It begins with takbeer and ends with tasleem (sending salutations). The reason why it is known as prayer is because it includes the invocation, and showing humbleness to Allah.

Ahadith

The Messenger of Allah (ﷺ) used to pray witr with three rak'ahs. In the first he would recite: "Glorify the Name of Your Lord, the Most High" in the second: "Say: O you disbelievers!", and in the third: "Say: He is Allah, (the) One". And he would say the Qunut before bowing, and when he finished, he would say: Subhanal-Malikul-Quddus (Glory be to the

Sovereign, the Most Holy) three times, elongating the words the last time.

Reviewer: Ubay bin Ka'af | Reviewer: Al Albani | Source: Sahih An Nisa'i | Number: 1698 | Reviewer's Ruling of Hadith: Sahih

Challenges (التحديات)

Doubts in Allah الشك في الله

Definition

- Doubts are opposite to certainty. Doubts is to be back and forth between two matters. For example, one is not certain of the truthfulness of the Prophet (ﷺ), or the taking place of the resurrection or not. This nullifies faith.
- Thoughts and self-talk which does not become established in the heart are not accountable. As the Prophet (ﷺ) said: "Allah, the Most High, has forgiven my followers what they contemplate on within themselves (i.e. evil thoughts) as long as they do not act upon or speak about them." [Sahih al-Bukhari 6664]

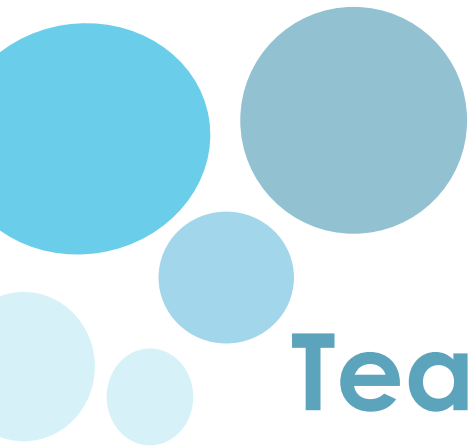
Ahadith

Allah says the son of Adam has reviled Me and he has no right to do so and he has denied me and he has no right to do so. As for his reviling Me, it is his saying: Allah has taken to Himself a son, while I am the One, the Everlasting Refuge. I

begot not nor was I begotten, and there is none comparable to Me. As for his denying Me, it is his saying: He will not remake me as He made me at first (bring me back to life after death) - and the initial creation [of him] is no easier for Me than remaking him.

The people will continue to ask until one will say, "This is Allah Who created the creation, so who created Allah?". If this is said then say, "Allah is One and Only One, Allah is The Self-Sufficient Master, He is not born to anyone nor is anyone born from Him, and there is none like Him." Then let him spit three times on his left and seek refuge with Allah from the shaitan.

Narrator: Abu Huraira | Reviewer: Al Albani | Source: Sahih Aj Jam'ie | Number: 8182 | Reviewer's Ruling of Hadith: Sahih



Teacher's Notes

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تم بحمد الله



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