



سورة الكافرون - Surah Al Kaafiroon

برنامج التربية القرآنية والنبوية - المتدبرة الصغيرة

Qur'anic and Prophetic Nurturing Program - Young Ponderer

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Teacher Manual

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة الا بالله

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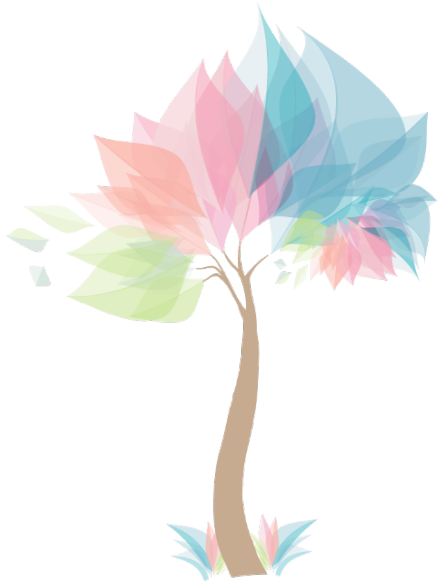
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مركز السلام الإسلامي
Al Salam Islamic Center

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 الحسنی. 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 ومحبه 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 ومحبه للوصول إلى السلام.
2. إقامة دروس ايمانية ومحاضرات علمية وبرامج تربوية عن أسماء الله الحسنی 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 الحسنی 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 الكترونياً 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.

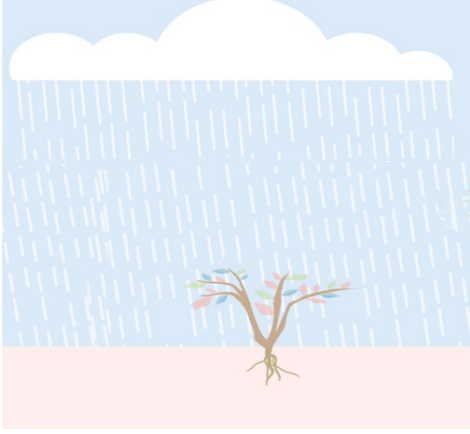
ما هدف البرنامج؟

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 وَفُرْعُهَا 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 أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ
لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

Giving its fruit at all times, by the Leave of its Lord, and Allah sets forth parables for mankind in order that they may remember. – *Surah Ibrahim 24-25*



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



Trunk and Branches: Application of the Qur'an.



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

'The Good Tree' (الشجرة الطيبة)

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

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 Tadabbur.



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)



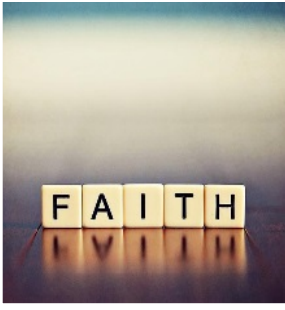
Trunk & Branches

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

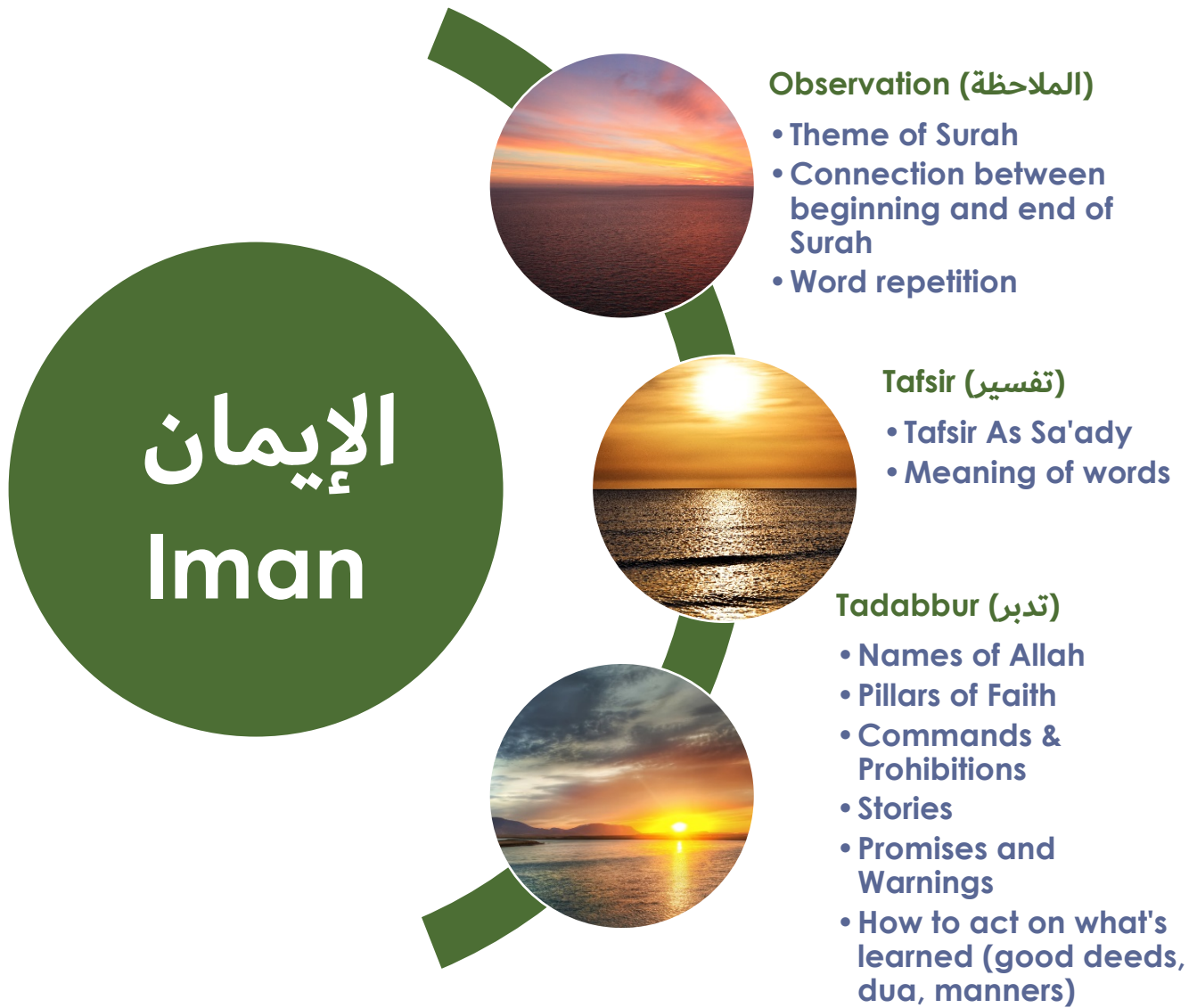


Fruits

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



Iman (الإيمان) – Topics Breakdown





Qur'an (القرآن) – Topics Breakdown



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

الآداب Manners



Manners (الآداب)

- Good manners mentioned in the surah



Values (القيم)

- 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).

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

(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 فُتِحَ 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.
Hadith: (مَنْ دَعَا إِلَى هُدَى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ (تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا)
(Abu Huraira reported Allah's Messenger (ﷺ) as saying: He who called (people) to righteousness, there would be reward (assured) for him like the rewards of those who adhered to it, without their rewards being diminished in any respect. - Sahih Muslim 2674
- اطلب التوفيق من الله.
- Ask Allah for the tawfeeq and success in what you're doing.
وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ
And my guidance cannot come except from Allah, in Him I trust and unto Him I repent (Surah Hud 88)
- تَحَلَّ بالأخلاق الحميدة فكن عادلاً مع طلابك، متواضعاً، صبوراً، رقيقاً، لا تغضب ولا تنتقم لنفسك، وتجمّل 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.
- عزّز كلامك بالكلمة الطيبة، عزز كلامك بالثناء والمدح أحياناً، أو بالدعاء والبسمة وبالمكافأة.
- Make your voice clear, do no 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'.
- 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 خيرا.
- Encourage children to say 'Assalam alaykum' (السلام عليكم) and 'jazaka Allah khair' (جزاك الله خير) to each other.
- تشجيعهم على الاستماع والتنصت وعدم الانشغال عند قراءة القرآن.
- Encourage children to not speak when the Qur'an is recited but to listen carefully.
- تشجيعهم على سنن الأذان ومنها تكرار ما يقوله المؤذن.
- Encourage children to repeat after the muezzin 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.

• أُنذرنا النبي صلى الله عليه وسلم من التصوير، كَوْن الله هو المصور.

• Avoid using images of humans, animals and objects with facial features as drawing activities. Use of the real images is permissible. The one who draws or sculpts images with facial features will be told on the Day of Judgment to bring them to life and he will be unable to. Only Allah is The Creator.

• أركان الإيمان يجب أن تُشرح شفويا ولا نستخدم أي صور أو فيديوها.

• 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 do 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.
- لا يسمح تصوير او تسجيل الاطفال.
- Photography or recording of the children is not allowed.

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

نسأل الله أن يهدينا إلى ما يحب ويرضى. آمين

قوانين الصف

1. احترام المعلم، واحترام الطلاب، واحترام الممتلكات.



2. لا يسمح تصوير أو تسجيل صوت المعلمة والطالبات.



3. يرجى الحضور بانتظام.



4. لا يسمح حجز مقعد لنفسك او طالبة أخرى.



5. لا نتحدث بينما المعلم تتحدث.



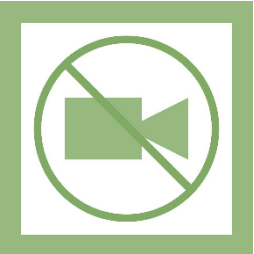
6. يجب على الطلاب رفع أيديهم والانتظار حتى تناديها المعلمة قبل التحدث.



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 الكافرون

Surah Al Kaafiroon

Lessons Overview

	الدرس Lesson	الموضوعات Topics
1	Introduction & Observation	Surah Al Kaafiroon
2	Ayah 1	قُلْ يَا أَيُّهَا الْكَافِرُونَ
3	Ayah 2	لَا أَعْبُدُ مَا تَعْبُدُونَ
4	Ayah 3	وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ
5	Ayah 4	وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ
6	Ayah 5	وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ
7	Ayah 6	لَكُمْ دِينُكُمْ وَلِيَ دِينِ

Introduction (المقدمة)

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

Name of Surah: سورة الكافرون

Order in the Qur'an: 109th Surah. There are 114 surahs in the entire Qur'an.

Number of ayat: 6 ayat

Revealed in: Makkah

Note to Teacher: Explain to the students that surahs were revealed upon the Prophet (ﷺ) either while he was in Makkah or Medina. Tell them the difference between a Makkan and Medinian surah. Makkan surahs revolve around establishing the faith (pillars of faith) / inner actions, while Medinian surahs revolve around rules, regulations, halal/haram / outer actions.

Name of Surah is mentioned : Once in the first ayah.

قُلْ يَا أَيُّهَا الْكَافِرُونَ

Meaning of (الكافرون): The word 'kafara' means 'to hide' - to disbelieve in the pillars of faith.

Theme of the Surah: Freedom from shirk

What is special about this Surah?

The disbelievers, out of their ignorance, invited the Messenger of Allah (ﷺ) to worship their idols for one year and they would then worship Allah for one year. This is the reason behind the revelation of this surah where Allah commands His Messenger (ﷺ) to free himself completely from their religion.

Virtues of Surah Al Kaafiroon:

1. The Prophet (ﷺ) used to recite this surah in the sunnah of the Fajr and Maghrib salah, and similarly in the two units after tawaf behind Maqaam Ibrahim and in the final rak'ah before the witr.

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ فِي رَكْعَتَيْ الْفَجْرِ: {قُلْ يَا أَيُّهَا الْكَافِرُونَ} و{قُلْ هُوَ اللَّهُ أَحَدٌ}.

The messenger of Allah (ﷺ) used to recite in the two rak'ahs of the Fajr, "Say O you disbelievers" and "Say He is Allah the one".¹

2. It is equal to one-fourth of the Qur'an.

"قُلْ هُوَ اللَّهُ أَحَدٌ" تعدلُ ثلثَ القرآنِ، و"قُلْ يَا أَيُّهَا الْكَافِرُونَ" تعدلُ ربعَ القرآنِ.

"Say He is Allah the one" equals one third of the Qur'an, and "Say O you disbelievers" equals one fourth of the Qur'an.²

3. Freedom from shirk

"اقْرَأْ قُلْ يَا أَيُّهَا الْكَافِرُونَ عِنْدَ مَنَامِكَ، فَإِنَّهَا بَرَاءَةٌ مِنَ الشِّرْكِ."

"Recite 'Say o you disbelievers' before you go sleep, for indeed it is a freedom from shirk."³

¹ Narrated by Abu Hurairah, Sahih Muslim, 726.

² Narrated by Abdullah bin Abbas Sahih Targheeb, 1477, Graded Sahih Al Albani.

³ Narrated by Anas bin Malik, Sahih Al Jami', 1161, Graded sahih by Al Albani.

Observation (الملاحظة)

Note to Teacher: Allow the students to listen to the surah at least three times and ask them to look out for the names of Allah.



Names of Allah:

There are no names of Allah mentioned in this Surah.

Note to Teacher: Explain to the students that the names of Allah mentioned within the Surah help us to understand the Surah better. It is also important to point out the actions of Allah in the Surah. It should be clarified that Allah's actions are not like those of His creations and Allah is not in any way similar to any of His creation.

Other repeated words which have the same root:

Repeated Words	Root Word	Ayah number
أعبد	عبد	3
عابدون		2

- We see that the word “أعبد” , “عابدون” and the other related words “تعبدون” and “عبدتم”, are all derived from the word “العبادة”. This indicates that the surah is speaking about “العبادة” – worship, to have sincerity in it, and to free the worship from any shirk.

Note to Teacher: Notice how the most repeated word tells us about the theme of the surah.

Tafsir (التفسير)

قُلْ يَا أَيُّهَا الْكَافِرُونَ

Word	Meaning
قُلْ	Say (O Muhammad (peace and blessings of Allah be upon them) to these Mushrikun and Kafirun)
يَا أَيُّهَا الكَافِرُونَ	○ Al-Kafirun (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar, etc.)!

- Sheikh As-Sa'di mentions about this ayah:
Allah commands to say, declare and announce to the disbelievers.

Tadabbur (التدبر)

So what do we learn from the ayah?

- The Qur'an is the speech of Allah, and He ordered His Prophet (ﷺ) to read it upon others.
- Verily, Allah does not love disbelief, and He does not love the people of disbelief.
- The Prophet (ﷺ) used to do all that Allah commanded him.
- The way of disbelief is one even if they are many (disbelievers) in numbers and differ in their religions.

How do we act on the ayah?

- We should always do what we have been commanded by Allah, just as the Prophet (ﷺ) used to do everything that Allah commanded him.
- We should hope from Allah alone to keep us away from disbelief and its people.
- We should fear from falling into disbelief; thus, it is upon us to acquire knowledge about it in order to stay away from it.
- This surah was revealed in order to refute the disbelievers after they suggested and put forward a plan to the Prophet (ﷺ) to worship their idols for a year, and in return they will worship Allah for a year. This teaches us that we need to

reject the ideas of those who follow falsehood and want us also to leave the truth.

- For example, if your friend comes and tells you, “I know that you love to pray in congregation, but since we have a party in the school today, I want all of us to be together. So, can you please delay Salat Adh-Dhuhr until we finish the party? I promise you that we will pray in congregation later with you.” We should be wary of these suggestions that are not based upon the truth, but upon following one’s desires.
- Another instance can be where your friend might tell you, “Tomorrow is the graduation ceremony, and since we are getting dressed at the salon, let’s not wear our hijab. I know there are male teachers and students, but it is our last day after all, we can wear it later after the party.” All these suggestions are out of one’s desires, so beware of following them. The truth is always truth and falsehood will always remain falsehood.

DISBELIEF

What is disbelief?

It is the opposite of faith. The two types of disbelief are:

1. Major disbelief:

- Disbelief in the pillars of faith.

2. Minor disbelief:

- For example, denying the blessings of Allah; Allah is the One Who provides us everything – health, money, a safe and secure house to live in, but we deny, and say, “I do not have clothes from so and so brand,” or say, “My bedroom is not as big as my friend’s,” and so forth. All this is from denying His blessings which come under minor disbelief.
- Another example is when we are sick, and the doctor writes a prescription for us; we thank the doctor but forget to thank Allah Ash Shaafi Who actually cures us.

How do I prevent myself from disbelief (kufr)?

We should make du’a to Allah asking Him to protect us from disbelief.

"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ"

“O Allah I seek refuge in you from disbelief and poverty”⁴

⁴ Sahih An Nisa’ee, 5480, Graded Sahih by Al Albani

FAITH

What is faith?

It is affirmation in the heart and actions on the limbs.

Pillars of faith:

1. Belief in Allah

- **Belief in the Existence of Allah – We believe that Allah is present, and He is above the heavens, He rose over His throne in a manner that suits His majesty.**
- **Belief in the Lordship of Allah – We believe in the actions of Allah; He is the only One Who created us, provides for us, and disposes our affairs. He sent us messengers, and He is the only One Who will gather us on the Day of Judgement.**
- **Belief in the Divinity of Allah – All our worships should be sincerely for Allah alone. When we pray, it should be for Allah, when we fast it should be for Allah, and we should not put our trust in anyone else besides Allah.**
- **Belief in the Names of Allah and His Attributes – We believe the Most Beautiful Names belong to Allah. We believe that Allah's names are the most beautiful and perfect, and we also believe that all His attributes are**

high and lofty. There is no one who can be similar to Allah, in His names or His attributes. From the names of Allah are Allah, Ar Rabb, Ar Rahman, Al Hayy, Al Qayyum. And from His attributes are: Eyes of Allah, Shin of Allah, Mercy of Allah, Hands of Allah.

2. Belief in His Angels:

- We believe the angels are the slaves of Allah.
- Allah has named them and given them defined jobs.
- Allah created them from light.
- They have wings.
- They worship Allah alone and do not disobey Him in any matter.
- They supplicate for the believers.
- The greatest of them is Jibril (عليه السلام) and he is responsible for the revelation. He has 600 wings.

3. Belief in His Books:

- We believe in all the divine books that Allah sent down, but we only follow the “Qur’an Al Kareem”.
- The Qur’an is the speech of Allah, and we worship Him by reciting it and acting upon it.
- The Qur’an is not a creation; Allah revealed it upon Jibril, and Jibril revealed it upon the Prophet (ﷺ).

4. Belief in His Messengers:

- We believe in all the messengers, and Allah is the One Who sent them to mankind.
- The message of all the messengers was, “There is no god who deserves to be worshipped except Allah”.
- There are many prophets and messengers, and the most important are the five who are called the - “Messengers who possess determination”. They are: Muhammad (ﷺ), Ibrahim (عليه السلام), Musa (عليه السلام), Nuh (عليه السلام), and ‘Eisa (عليه السلام).
- We believe in all the messengers and we love them, but we follow the way of the last messenger who is the best among them – “Muhammad (ﷺ)”

5. Belief in the Last Day:

- We believe that Allah will gather us on the Day of Judgement for account.
- We believe that believers will go to paradise, and the disbelievers will go to the hellfire. And Allah knows who a believer is and who a disbeliever is. We cannot judge this matter about others.

6. Belief in the Decree, the good and evil of it:

- We believe that Allah knew everything that will happen.
- We believe that Allah has written every decree in the Preserved Tablet, fifty thousand years before the creation of the heavens and the earth.
- We believe that Allah wills for the decree to occur upon its time.
- We believe that Allah creates the means for the decree to take place at the time of its occurrence. (All of the above are the stages of the decree).

MANNERS AND FRUITS

"الشجاعة" و "الجبن"

"Courage/Bravery" and "Cowardice"

اللهم إني أَعُوذُ بِكَ مِنَ الْبَخْلِ
وَأَعُوذُ بِكَ مِنَ الْجَبَنِ

Praiseworthy Character - Courage/Bravery

Definition:

Firmness of the heart during difficulties

Encouragement for courage/ bravery:

1. It is one of the means for opening of the chest.
2. The possessor of this character receives dignity.
3. This character makes a person to think good of Allah.
4. It keeps the person firm.

Examples of courage/bravery:

○ Courage of Prophet (ﷺ):

عَنْ عَلِيٍّ، رَضِيَ اللَّهُ عَنْهُ قَالَ لَقَدْ رَأَيْتُنَا يَوْمَ بَدْرٍ وَنَحْنُ نَلُودُ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ أَقْرَبُنَا
إِلَى الْعَدُوِّ وَكَانَ مِنْ أَشَدِّ النَّاسِ يَوْمئِذٍ بَأْسًا

It was narrated that 'Ali (رضي الله عنه) said: I remember the day of Badr, when we were seeking shelter with the Messenger of Allah (ﷺ) and he was the closest of us to the enemy and the most courageous of the people on that day.⁵

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ. قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ النَّاسِ، وَأَجْوَدَ النَّاسِ، وَأَشَجَعَ النَّاسِ، قَالَ وَقَدْ فَرَعَ أَهْلُ الْمَدِينَةِ لَيْلَةً سَمِعُوا صَوْتًا، قَالَ فَتَلَقَّاهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى فَرَسٍ لِأَبِي طَلْحَةَ عُرِيٍّ، وَهُوَ مُتَقَلِّدٌ سَيْفَهُ فَقَالَ " لَمْ تُرَاعُوا، لَمْ تُرَاعُوا ". ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " وَجَدْتُهُ بَحْرًا ". يَعْنِي الْفَرَسَ.

Narrated Anas: Allah's Messenger (ﷺ) was the (most handsome), most generous and the bravest of all the people. Once the people of Medina got frightened having heard an uproar at night. So, the Prophet (ﷺ) met the people while he was riding an unsaddled horse belonging to Abu Talha and carrying his sword (slung over his shoulder). He said (to them), "Don't get scared, don't get scared." Then he added, "I found it (i.e the horse) very fast."⁶

Regarding courage:

1. We should not follow the desires of the people, but follow what Allah loves and what He commanded His messenger (ﷺ).
2. We should acknowledge our mistakes and not justify with excuses.
3. We should not keep quiet when seeing any injustice. If we are unable to change it, then we should inform the matter to someone who has the authority to stop that injustice.

⁵ Musnad Ahmad 654

⁶ Sahih Al-Bukhari 3040

Dispraised Character - Cowardice

Definition:

Weakness in the heart

Why is it dispraised?

1. It leads to humiliation of one's self and poor living.
2. The person lacks firmness and patience.
3. It is one of the means for laziness.
4. The person with this character thinks bad of Allah.

Examples of the above characteristics in our daily lives:

- A believer should be courageous, he should fear nothing but Allah. Also, he should not be afraid of the blame of the people especially when he performs those actions that Allah loves. He should prefer the pleasure of Allah over the people.
- **Example 1:** If you are in the exam hall, and one of the bullies in class asks you to show him the answers so he could cheat from you, do you show him the answers because you fear him? Are you afraid that you will be blamed after the test if you refuse? Are you afraid of being ridiculed in front of the class? A mistake is a mistake even if it is done by all people; you must stand for the truth and should not be afraid from the blame of the people. The

Prophet (ﷺ) prevented us from cheating, and he said: “He who cheats from us is not among us.”⁷

We should remember the hadith of the Prophet (ﷺ) and fear Allah; He is watching us even before the teacher or anyone else. Be brave and do not get deceived by the bully and have faith that if you stand for the truth then Allah will protect you from him and his harm.

○ **Example 2:** You see a group of girls hurting others by their behavior and photographing them while they are crying. You do not support them in their evil actions, but are you being brave by remaining silent about their mistake? No. You should not be afraid of them, instead advise them not to do so, and if you are unable to do so, then inform someone who is responsible about their actions.

○ **Example 3:** If a group of children bully you daily at school, what do you do? Do you fear them and give in to their abuse, or avoid going to school giving excuses, and stay alone as you are afraid of them?

The right course of action would be to first remove their fear from your heart, and be brave, then inform your parents or the teacher about the matter, but do not remain silent on that, because silence will help them to continue their misbehavior and they may bully others too.

⁷ Narrator Abdullah Bin Mas'ud, Sahih Targheeb, 1768, Hasan Sahih by Al Albani

Teacher's Notes

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Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾

Med (مد)
Stretch
4 counts

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

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)

Tafsir (التفسير)

لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

Word	Meaning
لَا	not
أَعْبُدُ	I worship
مَا	that
تَعْبُدُونَ	which you worship

- Sheikh As-Sa'di mentions:

(I do not worship that which you worship!) - I disown that which you worship instead of Allah, both inwardly and outwardly.

Tadabbur (التدبر)

So what do we learn from the ayah?

- Freeing yourself from worshipping anyone other than Allah is explained in this ayah.
- To free our heart and limbs from worshipping anyone rather than Allah as the worship is not correct if it is not directed to Allah alone.

- **Worship is humiliation for Allah alone.**
(Love + Magnification = Worship).
- **The disbelievers mix between the truth and the falsehood.** They are scattered with the worship of many gods. Some of them worship the righteous, some worship the angels, some worship the idols, and in doing so, all of them are following their desires.

How do we act on the ayah?

- **When we free ourselves from the worship of anyone rather than Allah, then we will be able to follow the Qur'an and the Sunnah.** For example, your friend sends you a message containing some remembrances and supplications. At the end of it, the message reads: Send this to ten people, or else something suspicious will happen to you. What do you do? Ask yourself, "Does anyone other than Allah know the unseen? Is this following the Sunnah of the Prophet (ﷺ)?"
- **If you received a message claiming that reading the names of Allah 10 times a day would make you enter paradise, would you do it? You must make sure that the news and information you receive is authentic, and that it is from the Qur'an or the Sunnah. Do not start any deed before you are sure about its authenticity.**

- **Worship of the heart is only for Allah; for example, love, fear, hope and so forth.**
- **Worship of the limbs are also for Allah; for example, prayer, fasting, hajj and so forth.**
- **The believer is truthful, clear in himself and with others. He does not hide hypocrisy, nor does he follow his desires or the desires of others, rather he chooses the truth and never inclines to falsehood.**
- **For example, your friends may like to go to gatherings that Allah does not like. Do you follow their whims and leave Allah's pleasure? If you are a true believer, you will not do that.**
- **The believer does not humiliate himself in front of anyone other than Allah. He treats the people with excellence and helps them with their needs. He speaks to them in a very good manner and is balanced with them. Humiliation and humbleness are from the worships of the heart and it is incorrect to direct them to anyone rather than Allah.**
- **Humiliation tires the soul. For example, you love your teacher a lot, and you always work hard to make her happy. You bring presents for her, beautify your handwriting for her, and even submit your work before the deadline, yet she does not consider you as her favorite**

student, why does this happen? Because you directed an act of worship that is only worthy for Allah, which is humbleness, humiliation and being low, in order to seek your teacher's pleasure. People do not know what is in our hearts; we must do good to them from the outside and know that our hearts only belong to Allah.

WORSHIP

Definition:

1. It is a collective name for everything that Allah loves and is pleased with.
2. It involves humiliation and submission to Him.
3. Love + Magnification = Worship.
4. Worship is the purpose of our creation.

Why did Allah create us?

Allah created us in order to worship Him alone and not to associate any partners with Him. And He sent the messengers for this great purpose. He said: “And I did not create the Jinn and mankind except to worship me.”⁸

Pillars of worship:

1. Love
2. Hope
3. Fear

Types of worship and its examples:

1. Worship of the limbs – This includes prayer, fasting, hajj, zakat, smiling and so forth.

⁸ Surah Adh Dhariyaat: 56

2. Worship of the tongue – This includes remembrance, recitation of the Qur'an, the good word and so forth.

3. Worship of the heart – This includes love, fear, hope, magnification and so forth.

What are the conditions of worship?

1. Sincerity: to do the deed only for the sake of Allah.
2. Following the Sunnah of the Prophet (ﷺ).

How do I worship my Rabb?

1. By seeking help from Allah:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ.

To you alone we worship, and to you alone we seek help.⁹

2. By following the Prophet (ﷺ):

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

Path of those whom you bestowed your favors.¹⁰

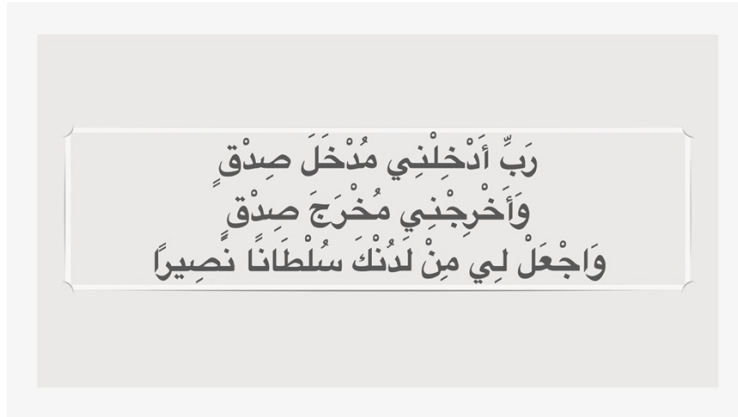
⁹ Surah Al Fatiha: 5

¹⁰ Surah Al Fatiha: 7

MANNERS AND FRUITS

"الصدق" و "الكذب"

"Truthfulness" and "Lying"



Praiseworthy Character - Truthfulness

Definition:

It is the news of something of its reality, and it is the opposite of falsehood. Truthfulness negates falsehood and it is from the conditions of (لا إله إلا الله).

Encouragement to be truthful:

1. "As Saadiq" and "Al Mu'min" are from the names of Allah, and Allah loves to see the impacts of His names upon his slave.
2. Verily, truthfulness leads to righteousness and righteousness leads to paradise.

3. Truthfulness makes the people be among As-Siddeeqeen (the truthful ones) and win the highest level of paradise.
4. Truthfulness brings peace to the heart.

Examples of truthfulness:

○ Truthfulness of Abu Bakr (رضي الله عنه):

Abu Bakr As-Siddiq (رضي الله عنه) was the companion of the Prophet (ﷺ) and he also accompanied him in the cave. He was called As-Siddiq for his belief in the Prophet (ﷺ). On the authority of Aisha (رضي الله عنها) she said, “When the Prophet (ﷺ) was taken to Al-Aqsa Mosque, people talked about that; there were people who apostatized after they believed in him. Some of the polytheists went to Abu Bakr (رضي الله عنه) and said to him, “Do you have to say anything to your friend who claims that he travelled in a night’s time to Jerusalem and returned before the morning?” He (Abu Bakr) said, “Did he say that”? They said, “Yes”. He (Abu Bakr) said, “If he said that, then he said the truth.” They said, “Do you believe him that he went to Jerusalem in the night, and returned before the morning?” He said, “Yes, and I do believe him regarding what is farther than that. I believe the news of heaven he brings, whether in the space of a morning or in that of an evening journey.” For this reason, he was called Abu Bakr As-Siddeeq (رضي الله عنه).

Dispraised Character - Lying

Definition:

It is to inform something that is opposite to what it is, whether intentionally or unintentionally.

Evil effects of lying:

1. It is from the characteristics of the disbelievers and hypocrites.
2. It is from the major sins.
3. Allah promised hellfire for the liars.
4. The liars will never be successful.

Why do people lie?

1. One may lie because he fears the consequences of his wrongdoing.
2. He may lie to boast about something that is not with him.
3. He may lie to make people admire him.
4. He may also lie regarding someone as he hates the person, and he does not want any good for him.
5. He may lie in order to pursue his desires, while truthfulness is not based upon desires.

Examples of lying and truthfulness in our daily lives:

- **Example 1:** You are spending a lot of time playing games with your friends on the iPad, your mum takes it away from you when your exams start. You wait for your mum to go out and then get your iPad and start playing again with your friends. When your mum returns, she asks whether you have finished studying. What do you tell her? Do you feel guilty about disobeying her and tell her the truth or lie to her for fear of punishment? Remember that you have already made a mistake in taking the device without her permission, and now if you try to cover it up by lying, your mistake will be greater, because lying is a great sin. The right thing to do is to admit your mistake and tell her the truth.
- **Example 2:** You see a new girl in your class who is more beautiful and smarter than you, and you do not want to befriend her for the fear of the ill-feelings that you are hiding within yourself. One day she comes to you with a project that you have completed before her and asks you, "What do you think of it?" Her project was very beautiful and innovative, so what do you tell her? Will you tell the truth and praise her efforts? Or you lie and find faults in her project in order to discourage her and make her sad.

Remember a Muslim does not hate another Muslim, if you do not like any character in them, look for another character that you like, and remind yourself about it.

- **Example 3:** During an online class, when the teacher is teaching and expecting you to concentrate, you conveniently sleep during the lesson, as the camera is switched off. Is this being truthful? You must remember that Allah sees you even if the teacher cannot and we must fear Allah the most.

Teacher's Notes

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Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

Med (مد)
Stretch
4 counts

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

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)

Tafsir (التفسير)

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

Word	Meaning
وَلَا أَنْتُمْ	Nor will you
عَابِدُونَ	worship
مَا أَعْبُدُ	which I worship

- Sheikh As-Sa'di mentions:

(Nor do you worship that which I worship) because you lack sincerity to Allah in worship. Your worship of Allah is mixed with polytheism and cannot be called “worship”.

Tadabbur (التدبر)

So what do we learn from the ayah?

- Sincerity is from the conditions of worship, and without its presence, it cannot be termed as “worship”.
- Sincerity is one of the conditions of لا إله إلا الله.
- Allah loves those who are sincere.
- The shaitan will not be able to deviate the sincere people.

- The deeds of the sincere people are accepted, only if they follow the Sunnah of the Prophet (ﷺ). Thus, any worship should be based upon the legislation of the Prophet (ﷺ).
- Shirk is the most dangerous sin; it nullifies the worship, and the worship that is coupled with shirk is not accepted.
- We believe in the Prophet (ﷺ), that his message and the religion is the most perfect, that he informed us about the message, fulfilled the trust, and advised the nation to the best of his ability.
- The ones who follow falsehood, it becomes their character and description which is not easy to change except for the ones whom Allah has mercy on them.

How do we act on the ayah?

- Before we do any deed, we should ask ourselves - “For whom are we doing this action?”. And if the answer is for the sake of Allah, then this is sincerity (Ikhlas). If not, then we must return and correct ourselves and purify our intentions. This should be done throughout the course of action until it is completed.
- If we feel the shaitan whispering to us when we are doing any righteous deed, then we must seek refuge in Allah from the shaitan and his whisperings. For example, when you

begin to recite the Qur'an, you want the reward from Allah, but the shaitan comes and whispers to you, "What a beautiful voice you have and what perfect pronunciation!". This makes you raise your voice a little, so that the teacher can listen to you, and you are chosen for the Tajweed competition. This is where the shaitan made you slip and fall into shirk, as you sought the pleasure of someone else other than Allah, thereby spoiling your sincerity. It is important to purify our intention for Allah.

- Or for example, you open an account on social media in order to spread the supplications from the Qur'an and Sunnah. But you choose not to display your real name in it. After a while, the followers increased. Your friend comes to know that it's you who is behind this. And he tells you, "Look at the number of followers you have for this account! Why don't you display your name and become famous and gain some money from it?". Beware of this test, as it is your sincerity that is at risk.
- A sincere believer only follows the Sunnah of the Prophet (ﷺ).
- For example, you know that the recitation of Surah Yaseen has a reward like any other surah, as it is from the Qur'an. But if someone tells you to recite it 10 times every morning

for seeking provision, then this is not mentioned in the Sunnah of the Prophet (ﷺ). Therefore, it is upon us to stay away from such actions that are not worship but rather they are sins.

- We should learn the Sunnah of the Prophet (ﷺ), and read his Seerah, and read the hadiths.
- The more we know about the Prophet (ﷺ), the more love we will have for him.

SHIRK

Definition:

Shirk is worshipping anyone other than Allah.

Dangers of Shirk:

Verily, Allah does not forgive shirk if one does not repent while alive.

Types of Shirk:

1. Shirk Ar Ruboobiyyah:

- Shirk in the actions of Allah: It is when one believes there is a lord other than Allah, who created him, provides for him, cures him, protects him, guides him, and attributes to him all those actions that only belong to Allah.

2. Shirk Al Uloohiyyah:

- Shirk in the actions of the slave: It is when one calls upon anyone else other than Allah or prays to anyone other than Him or trusts anyone other than Him or directs any form of worship to anyone other than Him.

3. Shirk in the Names of Allah and His Attributes:

- To make something or someone equal to Allah in His names or attributes or describe Him with some attributes of His creation.

- For example, to believe that anyone other than Allah knows the unseen, or to make Allah equal to anyone from the creation. Glory be to Allah from all the above.

What should one do not to fall in shirk?

Supplicate to Allah and ask for His protection from it.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ بِمَا لَا أَعْلَمُ

“O Allah, I seek refuge in You lest I associate anything with You knowingly, and I seek Your forgiveness for what I know not.”¹¹

¹¹ Narrator: Abu Bakr As Siddeeq, Sahih Al Jami'e, 3731, Graded: Sahih Al Albani

BELIEF IN THE PROPHET MUHAMMAD (ﷺ)

His name and lineage:

Muhammad bin Abdullah bin Abdul Mutallib bin Hashim, and Hashim was from the tribe of the Quraysh, and Quraysh from the Arabs, and Arabs were from the children of Ismail bin Ibrahim Al Khaleel, peace be upon him, and upon our Prophet, the best of the blessings and peace.

His age and his prophethood:

He lived for 63 years, 40 years before the prophethood, and 13 years after becoming a prophet and a messenger. He became a Prophet with (Surah Al Alaq) and became a Messenger with Surah Al Muddathir.

His country and his migration:

He was born in Makkah, and he migrated to Medinah.

His message:

Allah sent him to warn against Shirk and call the people to Tawheed.

His religion:

He died but the religion remained. There is no goodness except that it guides the people towards it, and there is no evil except that it warns the people against it.

Obligatory upon us is:

1. To believe in him.
2. To love him more than ourselves.

قال رسول الله (ﷺ): "ثلاثٌ من كن فيه ذاقَ حلاوةَ الإيمانِ."

The Messenger of Allah (ﷺ) said: "Whoever possesses the following three qualities will have the sweetness (delight) of faith...."¹²

And one of the qualities mentioned in the hadith is to love Allah and His Messenger (ﷺ) more than anything else.

3. To send blessings upon him.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Allah sends His Salat (Graces, Blessings, Mercy, etc.) on the Prophet (Muhammad ﷺ) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salat on (ask Allah to bless) him (Muhammad ﷺ), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. AsSalamu 'Alaikum).¹³

قال رسول الله (ﷺ): "من صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا وَحُطَّ عَنْهُ عَشْرَ خَطِيئَاتٍ."

The Messenger of Allah (ﷺ) said: "Whoever sends blessings upon me once, Allah will send blessings upon him 10 times, and remove 10 errors from him."¹⁴

4. To follow him and make him our role model.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much.¹⁵

¹² Sahih al-Bukhari 16

¹³ Surah Al Ahzaab: 56

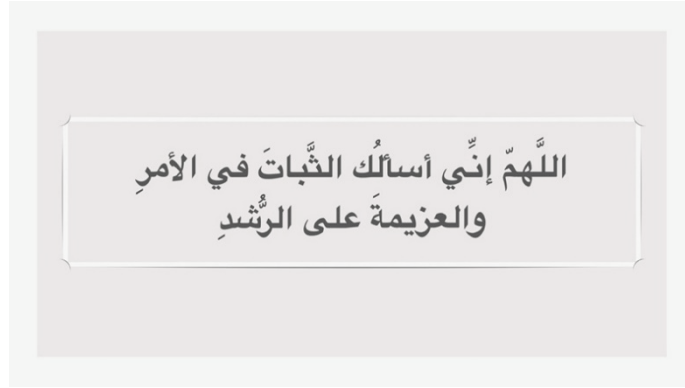
¹⁴ Sahih al Adab Al Mufrad, 499

¹⁵ Surah Al Ahzaab: 21

MANNERS AND FRUITS

"علو الهمة" و "الكسل"

"Determination" and "Laziness"



Praiseworthy Character - Determination

Definition:

To direct the heart and its purpose to the side of truth.

Encouragement to be determined:

1. Allah instructed His slaves to come forth to do good deeds and hasten to join the ties of kinship.
2. It is from the characteristics of the prophets and the people who possessed determination.
3. The upper hand is always better than the lower hand.
4. It is from the characteristics of the believers.

Examples of determination:

○ **Determination of the Prophet (ﷺ):**

عن عائشة (رضي الله عنها) قالت: أنَّ النبي (ﷺ) كان يقوم من الليل حتى تتفطر قدماه، فقلت له: لم تصنع هذا يا رسول الله، وقد غفر الله لك ما تقدم من ذنبك وما تأخر؟ قال: "أفلا أكون عبدًا شكورًا."

'Aishah (May Allah be pleased with her) reported: The Prophet (ﷺ) kept standing (in prayer) so long that the skin of his feet would crack. I asked him: "Why do you do this, while you have been forgiven of your former and latter sins?" He said, "Should I not be a grateful slave of Allah?"¹⁶

Dispraised Character - Laziness

Definition:

To feel burdened from something which is not befitting (for anyone) to feel burdened (by it).

Dispraise of this character:

1. Laziness is from the characteristics of the hypocrites.
2. It makes one to delay in moving forward and seeking the pleasure of Allah.
3. The slave also postpones and delays many acts of worship that can bring him closer to Allah.

Remedy for laziness:

Supplicate to Allah and ask for His protection from it.

"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ، وَالْكَسَلِ."

"O Allah, verily I seek refuge in you from the disability and from the laziness."¹⁷

¹⁶ Sahih Al Bukhari 4836

¹⁷ Sahih al Bukhari, 2823

Why do people feel lazy?

People feel lazy and lethargic because of many reasons:

1. When they indulge in overeating.
2. When they have a love for relaxation.
3. When they depend on someone else, and believe that they do not have to work for their livelihood.
4. When they stay awake until late night, making them slow and sluggish in the morning.
5. When they postpone or delay matters saying, “We can get it done tomorrow or some other time”.

Examples of the above characters in our daily lives:

○ **Example 1:** It is the first day of the month of Ramadan. As soon as you break your fast, you eat and drink so much that you are unable to even stand for the Maghrib salah. And then you fall asleep and miss your Taraweeh prayers; also, you are so full that you are not able to recite even a page from the Qur'an. The month of Ramadan is the month of obedience and racing forward to do good deeds. You must be determined and learn to control your eating habits or else you will be deprived of all the goodness of the month.

○ **Example 2:** The final exams are approaching soon. You have a week off to study for the exams. But you tend to relax and enjoy thinking you have time and that you will study two days before the exams. This is from laziness. It is upon you to work hard during the study leave and not procrastinate.

Teacher's Notes

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Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

Qalqala
(قلقلة)

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ۚ

Med (مد)
Stretch
4 counts

Ghunna
(غنة)
2 counts

Med (مد)
Stretch
4 counts

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

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)

Tafsir (التفسير)

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۖ

Word	Meaning
وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ	And I shall not worship that which you are worshipping.

Tadabbur (التدبر)

So what do we learn from the ayah?

- The believer is always sure about his position.
- The believer is always strong and faithful to Allah and all his worship is directed towards Him.

How do we act on the ayah?

- We must repeat the ayat that are being recited during the recitation; indeed, it increases the person's reward, his understanding, his faith, his khushoo', the feelings for the ayat, as well as love for the Qur'an.
- We must believe that trust in Allah comes with an increase in faith.
- We as believers should honor our religion and should not blind follow other religions.

- For example, you see some girls who feel honored by the family and tribes they belong to and look down upon others who do not have the same lineage and origin. All of this is from ignorance, and this is not a matter to feel honored. But know that honor is with Allah alone, His messenger and the believers.
- Another example is you see a group of famous students in school who are wearing necklaces with strange symbols, and this impresses you. You think it's fashionable, but find out the symbols have pagan meanings. You want to blindly follow them, but before this ask yourself, "Is this what Allah and His Messenger love?"

STRONG BELIEVER

قال رسول الله (ﷺ): "المؤمن القوي، خير وأحبُّ إلى الله من المؤمن الضعيف، وفي كلِّ خيرٍ أحرص على ما ينفعك، واستعن بالله ولا تعجز، وإن أصابك شيءٌ، فلا تقل لو أني فعلتُ كان كذا وكذا، ولكن قل قدر الله وما شاء فعل، فإنَّ لو تفتح عمل الشيطان"

Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said: "A believer who is strong (and healthy) is better and dearer to Allah than the weak believer, but there is goodness in both of them. Be keen on what benefits you and seek help from Allah, and do not give up. If anything afflicts you do not say, 'If I had done such and such things, such and such would have happened.' But say, 'Allah decrees and what He wills He does,' for (the utterance) 'If I had' provides an opening for the deeds of the devil."¹⁸

Virtues of a strong believer:

1. He is better than the weak believer.
2. He is beloved to Allah.

Description of a strong believer:

1. He is firm in his obedience to Allah due to the strength and sturdiness of his body. He increases in more good deeds, makes his standings long in the prayer, increases in fasting, and performing hajj.
2. He is highly determined and has the willpower to change the evil, be patient upon the harms of the enemies, bear the hardships and disliked things for the sake of Allah.

¹⁸ Sahih Muslim, 2664, Graded: Sahih

3. He increases in charity and goodness when Allah provides him with wealth, and he is self-sufficient making him less inclined towards seeking the worldly matters, and the greed to gather things from it.
4. He increases in seeking help from Allah.
5. He increases in submitting to the commands of Allah and His decree and is pleased with whatever Allah has decreed for him.

How to be a strong believer?

- We should learn about Allah, His names, attributes, and actions, and experience it in our lives.
 - **Pondering over the names of Allah in our lives:** For example, when we see our own creation and everything around us, we must remember that Allah is Al Khaliq, the One Who created us and created everything else, He is Al Musawwir, the One Who fashioned us, and He is Al Jameel the One Who created everything beautiful.
 - **Pondering over the attributes of Allah in our lives:** For example, when we see the mercy of a mother towards her children, we must remember the One Who put this mercy in her heart. This includes the animals and how much mercy they have for their little ones. When we

reflect upon the generosity of a father towards his children, and that nothing stops him from spending on them, this should remind us about the One Who actually provides this generosity. We must think and reflect on the generosity of Allah, the One Who gives the entire universe, including the believers and the disbelievers, animals and the objects.

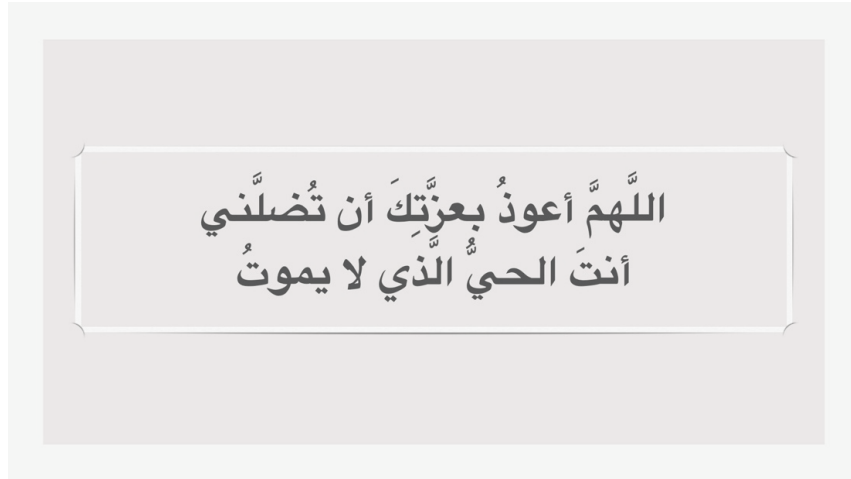
○ **Pondering upon the actions of Allah in our lives:** For example, when we look at the sky, we need to ask ourselves, “Who makes the sun rise and set every day?” “Who sends down the rain and gives life to the dead land by making it green and lively again?” Also, we must reflect, “Who provides for the child in the stomach of the mother while no one can reach him?” “Who taught the human to build his house, and cook his food, and protect himself from many dangers?”

- We must know the pillars of faith.
- We must reflect upon the universe.
- We must ponder upon the Qur’an.

MANNERS AND FRUITS

"العزة" و"التقليد والتبعية"

"Honor" and "Imitating and Following"



Praiseworthy Character: Honor

Definition:

Honor is the opposite of humiliation.

Encouragement to have honor:

1. From the names of Allah is Al 'Azeez, to Whom belongs the might and honor. And Allah loves to see the impacts of His names upon His slave.
2. The honor is for Allah, the messenger and the believers.
3. The honor is by the religion and not by the worldly matters or positions.

4. Whoever likes to be honorable in this life and the hereafter then it is upon him to obey Allah.

Role Models of honor:

○ Honor of Umar bin Al Khattab (رضي الله عنه):

From Tariq bin Shihaab, he said, “Umar bin al Khattab left for Sham, and Abu ‘Ubaidah Bin Al Jarrah, was with us. They came upon a ford (water fording site). Umar who was upon his camel, got down from it, removed his slippers and put them upon his shoulders. And he took the reins of his camel and embarked with it into the ford. Upon this Abu ‘Ubaida said, “O commander of the believers, you are doing this, taking your slippers and putting them over your shoulders, and taking the reins of your camel and embarking with it into the ford? What makes me happy is that people of this country give you the honor. Umar said to him, “O Abaa ‘Ubaidah no one has said this other than you - and you made it as an example for the nation of Muhammad, we were the most disgraced of people. Allah then gave us honor through Islam. If we ever seek honour in something besides that through which Allah has honored us (i.e. if we seek honor in the ways of the disbelievers), Allah will disgrace us.”

Dispraised Character - Imitating and Following

Dispraise of this character:

1. It is from the characteristics of the disbelievers that they follow their forefathers without any evidence.
2. The ones followed will free themselves from their followers on the Day of Judgement.
3. Imitating and following without any evidence can lead to magnifying a person which can lead to shirk.
4. It is not from the characteristics of the believer to blindly follow anyone, except that he follows the religion of Allah and the Sunnah of the messenger with evidence and insight.

Reasons for imitating and following:

1. To nurture and upbringing a child by imitating the way of others.
2. To be in ignorance.
3. To exalt someone and magnify them.
4. To follow one's desires.

Examples of imitating and depending upon others from our daily lives:

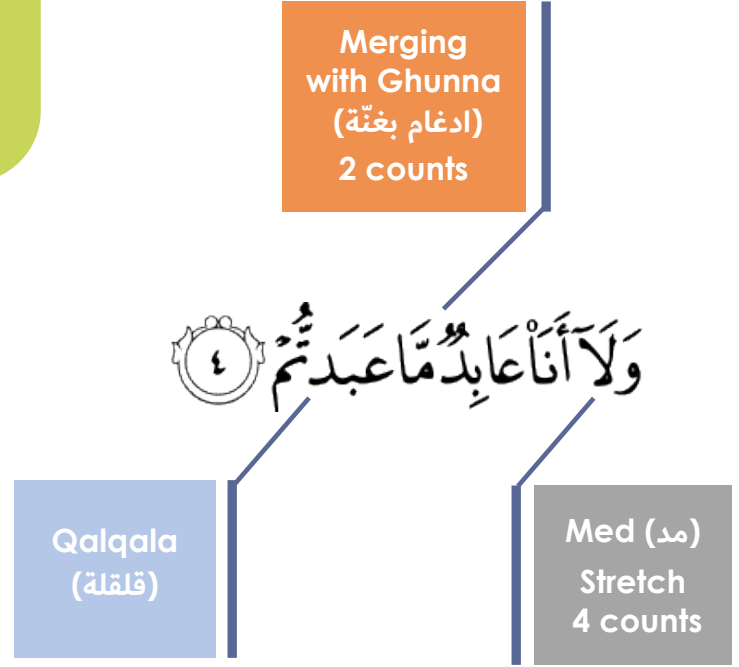
- **Example 1:** You follow a celebrity on the social media who posts about his lifestyle and his family. So, you start to like his way of life, his dressing sense, his haircut and so forth. You see him as a role model, and you desire to be like him in the future. So, you start to imitate him in everything. But have you reflected about his actions? Are they actions loved by Allah? Is he doing any good deeds that lead to paradise and safety from the hellfire?
- **Example 2:** You receive a message saying if you read Surah Yusuf you will become beautiful. Do you follow the message in ignorance? Or will you question the authenticity of its source whether it is from the Qur'an, or from the authentic hadith? It is upon you to confirm and not follow others, and whatever they say without knowledge.
- **Example 3:** You love doing makeup and anything related to beautification, and you follow a lot of famous people on social media channels. You might get a thought, "I love this field and I want to become famous like the rest, so why not open an account without informing my mother and post my pictures with makeup? People will see my photos and then even I will become rich and famous." Wait, do not

follow the mistakes of others, just because they go with your desires. Before imitating anyone, think about Allah and that you have to meet Him on the Last Day, and you will see yourself leaving evil and hastening to do good. So, believing in Allah and the Last Day is what will reform us in this life.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)



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)

Tafsir (التفسير)

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

Word	Meaning
وَلَا أَنْتُمْ	Nor will you
عَابِدُونَ	worship
مَا أَعْبُدُ	that which I worship.

- Sheikh As-Sa'di mentions:

(Nor do you worship that which I worship) because you lack sincerity to Allah in worship. Your worship of Allah is mixed with polytheism and cannot be called “worship”.

- Repeating the declaration here signifies the first instance as negating the action, while the second instance makes it a continual legacy (for the future).

Tadabbur (التدبر)

So what do we learn from the ayah?

- This ayah is similar to ayah 3. We should believe that anything repeated in the Qur'an is not without any purpose. For sure, there is a reason (benefit) behind its repetition.

- The ayat (I worship not that which you worship, Nor will you worship that which I worship), these are the actions, and the ayat (And I shall not worship that which you are worshipping, Nor will you worship that which I worship), these are the acceptance, meaning to say - I will never accept anything other than my worship, and I shall not accept what you worship, and you shall not accept what I worship.

How do we act on the ayah?

- If there is a matter that is important then we should repeat it, in order to get its benefit.
- We should repeat the recitation of the Qur'an until we feel it in our hearts. The same goes with the Tafseer, we must repeat it when we do not understand something.
- We need to be pleased with Allah as our Lord, Islam as our religion, and Muhammad (ﷺ) as our Prophet.
- The believer is pleased with Allah, His decree and His worship.
- We should please our parents. For example, if your father is upset about something you are doing, leave it and do not do it. On the other hand, if he likes that you talk to him daily

and greet him, then do that in order to gain his pleasure. By this you will gain the pleasure of Allah too.

- You have been waiting to buy the latest PlayStation, but when you reach the store, the one that you wanted is out of stock, and it will be available only after three weeks. Will this make you upset and angry? Will you blame your mother for getting you so late to the toy store? Or will you be content with the decree of Allah for you?
- The one who is pleased with Allah, He is pleased with them. For example, your mother stops you from visiting your friend's house as she fears for you. So, when you accept her decision, you will see that Allah will surely open for you another door that will bring you happiness. For example, you meet up with your family and enjoy your time with them. Then Allah will be pleased with you for the fact that you were pleased with the decision of your mother.

VALUE OF BEING PLEASED

1. We do not please people by (at the cost of) Allah's wrath.

قال رسول الله (ﷺ): " مَنْ التَمَسَ رِضَا اللَّهِ بِسَخَطِ النَّاسِ، كَفَاهُ اللَّهُ مُؤْنَةَ النَّاسِ، وَمَنِ التَمَسَ رِضَا النَّاسِ بِسَخَطِ اللَّهِ، وَكَلَّهُ اللَّهُ إِلَى النَّاسِ."

The Messenger of Allah (ﷺ) said: "Whoever seeks Allah's pleasure by the people's wrath, Allah will suffice him from the people. And who ever seeks the people's pleasure by Allah's wrath, Allah will entrust him to the people. And Peace be upon you."¹⁹

2. We should strive to seek knowledge about Allah and the Qur'an, as the angels lower their wings being pleased with the seeker of knowledge.

قال رسول الله (ﷺ): " إِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا لَطَالِبِ الْعِلْمِ رِضًا بِمَا يَطْلُبُ"

The Messenger of Allah (ﷺ) said: "The angels lower their wings over the seeker of knowledge, being pleased with what he does."²⁰

3. We should please our parents and especially our fathers, as it is mentioned in the following hadith:

قال رسول الله (ﷺ): " رِضَا الرَّبِّ فِي رِضَا الْوَالِدِ، وَسَخَطُ الرَّبِّ فِي سَخَطِ الْوَالِدِ."

The Messenger of Allah (ﷺ) said: "The pleasure of the Lord lies in the pleasure of the parent. The anger of the Lord lies in the anger of the parent."²¹

4. When we say this du'a upon hearing the adhaan, then our sins will be forgiven:

¹⁹ Sahih Al Jami'e 6097, Graded Sahih Al Albani

²⁰ Sahih Al Jami'e 1956, Graded Sahih Al Albani

²¹ Sahih Al Jami'e 3506, Graded Hasan by Al Albani

قال رسول الله (ﷺ): "مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَدِّنَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيَ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا، وَبِالْإِسْلَامِ دِينًا، غُفِرَ لَهُ ذَنْبُهُ." "

The Messenger of Allah (ﷺ) said: "Whoever says, when he hears the Mu'adhhdhin: 'Ashhadu an la ilaha illallah wahdahu la sharika lahu wa anna Muhammadan 'abduhu wa Rasuluhu, raditu Billahi Rabban, wa bil-Islami dinan was bi Muhammadin Rasula (I bear witness that there is none worthy of worship except Allah alone, with no partner or associate, and that Muhammad is the His slave and Messenger; I am content with Allah as my Lord, Islam as my religion and Muhammad as my Messenger),' his sins will be forgiven."²²

5. We will taste the sweetness of the faith when we are pleased, as mentioned in the hadith below:

قال رسول الله (ﷺ): "ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ رَسُولًا." "

The Messenger of Allah (ﷺ) said: "He who is well-pleased with God as Lord, with Islam as religion, and with Muhammad as messenger will experience the savour of faith."²³

6. Paradise becomes due for those who are pleased.

قال رسول الله (ﷺ): "مَنْ قَالَ رَضِيَْتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا، وَجَبَتْ لَهُ الْجَنَّةُ." "

The Messenger of Allah (ﷺ) said: "If anyone says "I am pleased with Allah as Lord, with Islam as religion and with Muhammad (ﷺ) as Prophet," Paradise will be his due."²⁴

²² Sahih Muslim 386

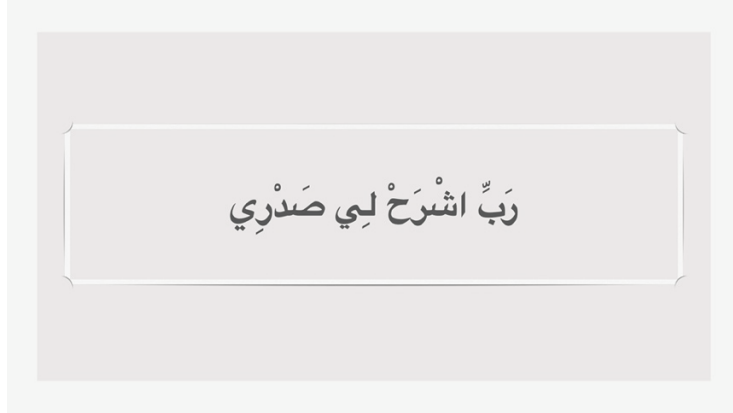
²³ Sahih Muslim 34

²⁴ Sahih Al Jamie' 6428, Graded Sahih Al Albani

MANNERS AND FRUITS

"القبول" و "الاستكبار"

"Acceptance" and "Arrogance"



Praiseworthy Character - Acceptance

Meaning of acceptance and encouragement for this character:

1. Acceptance negates rejection.
2. "Acceptance" is from the conditions of (لا إله إلا الله).
3. Indeed, Allah saves those who accept His religion.

Dispraised Character - Arrogance

Meaning of arrogance:

This is a state in which a person admires himself and sees himself greater than others. An arrogant person rejects the truth and puts others down.

Dispraising arrogance:

1. Arrogance is among the first sins through which Allah was disobeyed, and it was the sin committed by Iblees.
2. It is one of the main reasons for the destruction of the previous generations, people of Nuh, people of Thamud, people of 'Aad, and Fir'aun.
3. Arrogance is the main reason for one to turn away from the signs of Allah and refrain from them.
4. Having an atom's amount of arrogance in the heart shall deprive a person from entering paradise.
5. Arrogance is from the characteristics of the people of the fire.
6. The arrogant people will be gathered on the Day of Judgement like ants in the form of men, covered with humiliation from all directions.

Reasons for arrogance and lack of acceptance:

1. Being amazed with oneself
2. Having feelings of hatred and jealousy
3. Showing off

Examples of arrogance and acceptance in our daily lives:

- **Example 1:** You have been winning gold medals for the past three years in the school's football matches. But this year, someone else from the lower grades won the gold medal. How do you feel? Do you get angry? Do you try to harm that boy? Do you hate to face him? All these reactions are due to arrogance, and though it is hidden in the heart, the impacts of it are visible on the person.
- **Example 2:** You like it when your friends praise you and follow whatever you do, and therefore you do everything in order to gain their pleasure. One day you plan to go to the sports club with them, but your father requests you to stay back at home in order to help him with some work. Do you refuse his request so that your image is not put down in front of your friends? Before you decide, be careful and remember - **Pleasure of your Rabb lies in the pleasure of the father.**²⁵

²⁵ Sahih Al Jami'e 3507, Graded Hasan Al Albani

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Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

Qalqala
(قلقلة)

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ۚ

Med (مد)
Stretch
4 counts

Ghunna
(غنة)
2 counts

Med (مد)
Stretch
4 counts

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

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)

Tafsir (التفسير)

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ٦

Word	Meaning
لَكُمْ دِينُكُمْ	To you be your religion
وَلِيَ دِينِ	and to me my religion (Islamic Monotheism)

- Sheikh As-Sa'di mentions:

Allah distinguishes between the two parties and separates between the two groups (by ordering Muslims to say to the disbelievers) - "To you be your religion and to me my religion."

- Just how Allah said in similar instances;

"Say, O Muhammad (صلى الله عليه وسلم) to the mankind: 'Each one does according to Shakiyatih (his way; his religion; his intentions)'"²⁶

"Say, O Muhammad (صلى الله عليه وسلم): 'You are innocent of what I do, and I am innocent of what you do!'"²⁷

²⁶ Surah Al Isra: 84

²⁷ Surah Yunus: 41

Tadabbur (التدبر)

So what do we learn from the ayah?

- The believer frees himself from any other religion.
- Verily, the religion with Allah is Islam. It is the religion of all the prophets.
- “What is your religion?” - is the second question of the grave.
- Everyone will be questioned about their religion in the grave and on the Day of Judgement.

How do we act on the ayah?

- We should learn about our religion.
- We should learn about what will happen after death.
- It is very important that we place matters in its correct position. Faith is not like disbelief. For example, when you accept the religion of Islam and you know that it is the truth, then for sure you must not do the deeds of people of disbelief.
- For example, many times in social media you see matters like disobedience to parents, not respecting the elderly people, or verbally abusing others or using bad language, or videos of singing and dancing, or spreading pictures that are not decent. Ask yourself, whom are you with?

Righteousness or corruption? Correct or wrong? Light or darkness? Then leave it as it is not from your religion.

WHAT IS YOUR RELIGION?

Definition of Islam:

Surrendering to Allah with Tawheed, submission to Him by obedience, and freedom from shirk and its people.

Levels of the religion:

1. Islam
2. Emaan
3. Ihsaan

Pillars of Islam:

1. Shahadah - to bear witness there is no God except Allah and that the Muhammad is the Messenger of Allah.
2. Establishing the Prayer
3. Giving the Zakah
4. Fasting the month of Ramadan
5. Performing the hajj for the ones who are able to.

Pillars of Emaan:

1. Belief in Allah
2. Belief in the Angels
3. Belief in the Books
4. Belief in the Messengers
5. Belief in the Last Day
6. Belief in the Decree, the good and the bad of it

Pillar of Ihsan:

Ihsaan is to worship Allah as if you see Him, and even though you do not see Him, He certainly sees you.

MANNERS AND FRUITS

"العدل" و "الظلم"

"Justice" and "Oppression"

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا
وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ
فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي
إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

Praiseworthy Character - Justice

Definition:

Justice is opposite of injustice/oppression.

Encouragement for justice:

1. Allah commands us and encourages us to establish justice.
2. Allah praises those who establish justice.
3. The just people will be on pulpits of light on the Day of Judgement, on the right side of Allah Ar-Rahman.
4. Allah will shade them under His Shade on the Day of Judgement when there will be no shade except His.

Examples of justice:

○ Justice of the Messenger of Allah (ﷺ):

The Messenger of Allah (ﷺ) was straightening the rows of his companions on the day of the Battle of Badr, and in his hand was a vessel that (was used for drinking), with which he was trying to adjust the row of the people. As he passed by Suwad bin Ghazzayyah, who was a bit forward and out of the row, the Prophet (ﷺ) poked him slightly in his stomach with the vessel in order to push him in the row, and said: “Straighten up O Suwad”, so he said, “O Messenger of Allah you (ﷺ) hurt me, and indeed Allah sent you with truth and justice, so I want to retaliate the same. So, the Messenger of Allah (ﷺ) revealed his stomach and said, “Retaliate”. He then hugged him and embraced his stomach. The Messenger of Allah (ﷺ) said, “What made you do this?” He said, “I wanted that last moment of my time with you and that my skin touches your skin. And so he made dua’ of goodness for him and he said to him, “Straighten up, O Suwad”.²⁸

²⁸ As Silsilah As Saheehiyah, 6/808, Isnad- Hasan, Graded Hasan by Al Albani

Dispraised Character - Oppression

Definition:

Injustice and crossing one's limits – to put something in a place where it does not belong. Oppression is a sin.

Dispraise of this character:

1. Indeed, Allah has forbidden oppression upon himself, and it is forbidden between us too.
2. Allah destroyed the wrongdoers – the ones who oppress.
3. Allah does not like the wrongdoers.
4. Allah will not guide the wrongdoers.
5. The oppression (injustice) is one of the darkness on the Day of Judgement.
6. The du'a of the oppressed is accepted by Allah.

Examples of justice and oppression from our daily lives:

- **Example 1:** You see that establishing the Fajr prayer is difficult for you, as you love to stay up late at night. But you should remember that all sins are oppression and leaving the salah is a great oppression (wronging ourselves).
- **Example 2:** You love your mother a lot, and you do not want her to love your younger siblings or hug them. So, you find their faults in front of her, and you lie about them saying that they do not listen to you or obey you in her absence.

Remember this is a kind of oppression you are doing to them, and every oppression is darkness on the Day of Judgement. Do not oppress them just because you are older and more powerful than them. Allah is the Most High and the Most Great.

Teacher's Notes

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Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

لَكُمْ دِينُكُمْ وَ لِى دِينِ ٦

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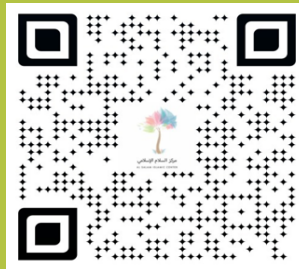
(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

تم بحمد الله



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+97150 8008875