



سورة النصر - Surah Al Nasr

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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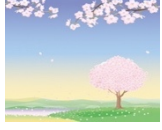


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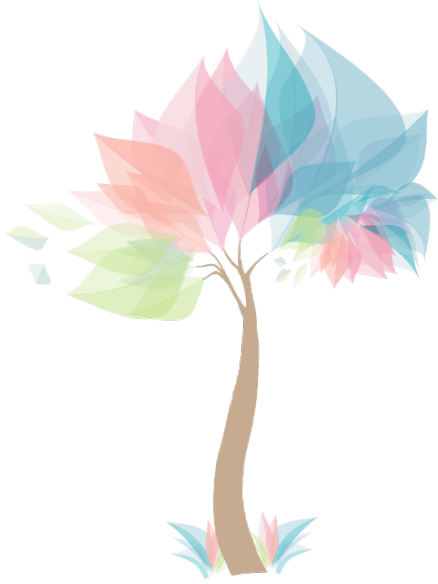
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مركز السلام الإسلامي
Al Salam Islamic Center



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 ومحبته بين الناس وإعداد القدوة المسلمة الصالحة النافعة وبناء صرح إسلامي لخدمة القرآن الكريم والسنة النبوية.

قيمنا: السلام الصدق، المحبة، الإحسان

أهدافنا:

1. تعريف الناس بهدفهم في الحياة وذلك بمعرفة الله ومحبته للوصول إلى السلام.
2. إقامة دروس 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؟

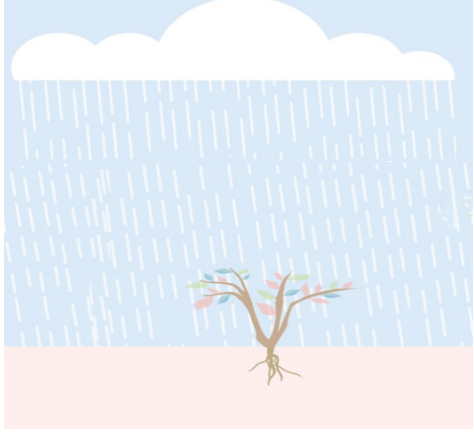
1. معالجة المشاكل والامراض التي يتعرضون لها في الحياة من خلال تدبر القرآن ودراسة السنة النبوية.
2. تطوير مهارات الأفراد ومساعدتهم في ايجاد أنفسهم وهدفهم السامي في الحياة من خلال ربطهم بالله ووضع محبة الله في قلوبهم.

- 
- 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:

1. اقتصاس 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 القرآن 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.

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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 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
فَتِيَانٌ 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 (صلى الله عليه وسلم) and we were strong youths, so we learned faith before we learned Qur'an. Then we learned Qur'an and our faith increased there.

Sunan Ibn Majah Book 1, Hadith 64

Learned Faith (تَعَلَّمْنَا الْإِيمَانَ)

Learned Qur'an (تَعَلَّمْنَا الْقُرْآنَ)

Faith increased (فَازْدَدْنَا بِهِ إِيْمَانًا)

Good deeds (العمل الصالح)

Good manners (حسن الخلق)

'The Good Tree' (الشجرة الطيبة)



Iman (الإيمان)

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



Qur'an (القرآن)

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



Manners (الآداب)

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



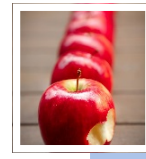
Roots

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



Trunk & Branches

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



Fruits

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



Iman (الإيمان) – Topics Breakdown



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



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 (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).

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

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

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

تعليم الصغار عن الله ودينه من أعظم أبواب الطاعة الذي فُتِح لنا كمعلمات ومتطوعات. فعلىنا 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 هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ (تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا)
(Abu Huraira reported Allah's Messenger (صلى الله عليه وسلم) 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.

- هَيِّئِ الطالب لاستقبال العلم، أي يَهْدُوْنَ تمامًا قبل بدء الحصة، حتى يجذب انتباههم للدرس.
- Prepare the student to receive the knowledge by ensuring all are quiet and by making them aware this is 'Qur'an time' for example.

(بعض الأمور المهمة أثناء التدريس):

Matters to Consider while Teaching:

- تطبق أسماء الله خلال المواقف التي يمرون بها. مثلًا إذا يقول الطفل، 'أنا جائع'، ذكري الطفل أن أولاً يطلب من الله.
- Names of Allah are to be enforced through situations they go through by reminding them to ask Allah. For example, if a child says, 'I'm hungry'. Tell them, 'ask Allah first to give you food'.
- تكرر السورة خلال الحصة.
- Always repeat the surah that has been taught to the children throughout the day.
- تشجيع الصغار على قول بسم الله عند البدء بالطعام والشراب والحمد لله عند الانتهاء منها، والأكل باليد اليمنى.
- Encourage children to always say 'Bism Allah' (بسم الله) before eating and drinking. To eat and drink with their right hand. To say 'Alhamdulillah' (الحمد لله) after eating and drinking.
- تشجيع الصغار على الصلاة على النبي صلى الله عليه وسلم عند ذكر اسمه في حضورهم.
- Encourage children to say (صلى الله عليه وسلم) 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 muedhin when adhaan is heard.

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

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

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

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

• أُنذرتنا النبي صلى الله عليه وسلم من التصوير، كَوْنُ 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 فيديوهات.

- Avoid books or showing cartoons which show images of the prophets, angels or the Last Day. This will disturb their belief in the unseen when they see it as an image. As a teacher, you can tell them about these matters verbally.

• الموسيقى والغناء بكل أشكالها لا يجب أن تستعمل.

- Avoid music and sing along activities

• فصل البنات من الأولاد أثناء القيلولة.

- 
- When children take naps, ensure girls sleep on one side and boys on another side.
 - مكافأة الأطفال عند القيام بعمل جيد. إذا كان الطفل لا يستمع شجعه على الاستماع. لا تستخدم اسم الله حتى يفعل شيئاً، يجب تعظيم اسم الله.
 - When a child listens then reward them by saying 'good job, well done, or sticker'. When a child doesn't listen then encourage them to listen and not put them down. Do not use Allah's name or the Prophet's to make the children do or not so something, such as 'Allah will love you when you eat your food', 'Allah does not like those who don't listen'. The name of Allah is to be magnified and not used to make the children listen to you.
 - 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.

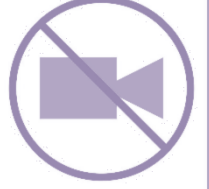
نسأل الله أن يهدينا الى ما يحب ويرضى. آمين

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 النصر

Surah Al Nasr



Lessons Overview (نظرة عامة على الدروس)

	الدرس Lesson	الموضوعات Topics
1	Introduction & Observation	Surah An Nasr
2	Ayah 1	إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ
3	Ayah 2	وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا
4	Ayah 3	فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

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 النصر

Order in the Qur'an: 110th Surah. There are 114 surahs in the entire Qur'an.

Number of ayat: 3 ayat

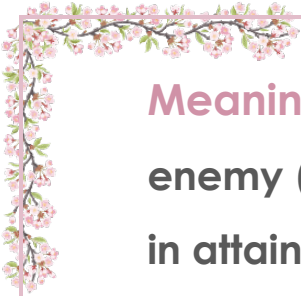
Theme of the Surah: the nearing of the Prophet's death

Revealed in: Medinah

Note to Teacher: Explain to the students that surahs were revealed upon the Prophet (صلى الله عليه وسلم) 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 in which ayah: The word النصر is mentioned once in the first ayah.

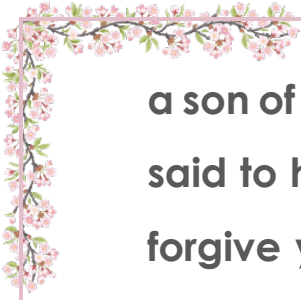
إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ



Meaning of (النصر): Victory is when Allah allows one to defeat his enemy (which can be his own self or the shaitan). There is a joy in attaining victory.

Reason of Revelation: This surah was revealed as glad tidings of the conquest of the city of Makkah. It took place in the month of Ramadhan, 8th Hijri. The reason for the opening and victory of Makkah has been explained below:

The Prophet of Allah (صلى الله عليه وسلم) had a peace treaty with the Quraysh in the battle of Al Hudaibiyah in the 6th Hijri. The Quraysh broke this treaty, so the Prophet of Allah (صلى الله عليه وسلم) declared a war against them. He gathered an army of 10,000 men and went towards them hiding. And he said: “O Allah blind them from our news”. And nothing surprised the Quraysh except that they were surrounded by the Prophet’s army. He entered Makkah on the 20th of Ramadhan, 8th Hijri, victorious, glorious and supported. The people of Quraysh gathered around him near the Ka’bah. The Prophet of Allah (صلى الله عليه وسلم) stood at the door of the Ka’bah, as the Quraysh waited for him to see what he would do. He asked them: “O Quraysh what do you think I’ll do with you?” And he was the Prophet of Allah (صلى الله عليه وسلم) who was forced to leave Makkah 8 years ago, and now they are under his fist and under his control. So, he asked them, “ what do you think I will do with you?” They all said: “Good, a generous brother and



a son of generous brother”. He said: “So, I will tell you, just as Yusuf said to his brothers, ‘No blame will be upon you today, Allah will forgive you.’” (Surah Yusuf: 92) Then the Prophet of Allah (صلى الله عليه وسلم) released them and forgave them. (Tafseer of the Qur’an al Kareem, 30th Juz, Sheikh Bin Uthaymeen Rahimullah)

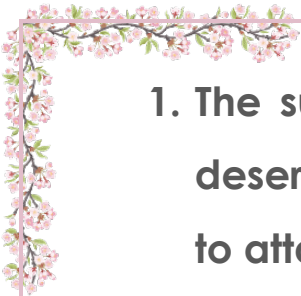
Observation (الملاحظة)

Note to Teacher: Allow the students to listen to the surah at least three times. Before making them listen, inform them to look out for the names of Allah.



Names of Allah:

Name	Meaning	Number of times
الله	المألوه المعبود - ذو الألوهية والعبودية على خلقه أجمعين. The Owner of divinity and worship – The One Whom we attach to out of love and magnification and the One Who is worthy of worship	2 times
الرب	المصلح - المربي. The Reformer The Nurturer	1 time
تواب	كثير قبول التوبة. The Acceptor of Repentance	1 time

- 
1. The surah speaks about attachment to Allah (The One Who deserves all divinity and worship with love and magnification) to attain victory.
 2. The name of Ar Rabb indicates the presence of Allah's nurturing and reforming through His actions and commands in the surah.
 3. The name At Tawwab encourages the slave to repent and return to their Lord, especially at the time of victory.

The Repeated words:

There is no repetition of any word except for the name of Allah.

Note to Teacher: Explain to the students that the names of Allah mentioned within the Surah helps us to understand the Surah and 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.

Tafsir (التفسير)

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

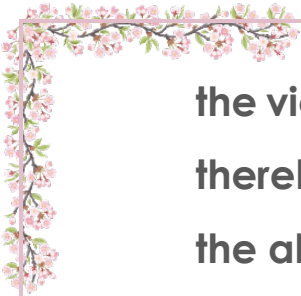
Word	Meaning
إِذَا جَاءَ	When comes the
نَصْرُ اللَّهِ	Help of Allah (to you, O Muhammad (Peace be upon him) against your enemies)
وَالْفَتْحُ	and the conquest (of Makkah)

- Tafsir As Sa'di: This honorable surah brings good news; a commandment to Allah's Messenger to be obeyed when the glad tidings become a reality. The good news brought here is about Allah's conquering of Makkah and then the people entering Islam in mass.

Taddabur (التدبر)

So what do we learn from the ayah?

- This ayah is a glad tidings for Prophet Muhammad (صلى الله عليه وسلم).
- Allah says: "came", this is a past tense verb that has been used here. It indicates the matter/incident will occur in the future. So,



the victory didn't come except after the revelation of this ayah, thereby showing the importance of glad tidings that came in the above ayah.

- The victory is to defeat one's enemy and take over him. Therefore, it is important for us to know who our enemies are:
 1. The shaitan
 2. Our soul – that calls to evil
 3. Bad companions
- This surah was revealed in last years of Prophet Muhammad (صلى الله عليه وسلم). It shows no matter how long it takes, Allah will surely give victory to the companion of the truth.
- Allah is An Naseer, the One Who gives victory. Therefore, we need to believe that victory is only from Him. No one owns it, and no one is able to bring victory other than Allah.
- Sins and disobediences are means for humiliation while forgiveness is a mean for victory.

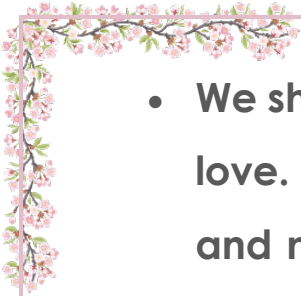
How do we act on the ayah?

- We should give glad tidings to others just as Allah gives glad tidings to Prophet Muhammad (صلى الله عليه وسلم) and the believers in many places in the Qur'an.

وقال النبي (صلى الله عليه وسلم): "بشّروا ولا تنفروا"

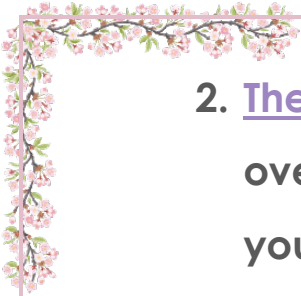
And the of Prophet of Allah (صلى الله عليه وسلم) said: "Give glad tidings and do not drive away people."

(Sahih Al Jami'a, 4691, Graded: Sahih Al Albani)

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- We should give glad tidings to our parents with things that they love. Similarly, to our friends with what will open their chests and make them happy. We can also give glad tidings to our teachers by helping them reduce the burdens of their day. Remember the glad tidings should be truly seeking the face of Allah.
 - Glad tidings are a way to bring pleasure to others. It has many rewards.

كما قال النبي (صلى الله عليه وسلم): "مِنْ أَفْضَلِ الْعَمَلِ إِدْخَالُ السَّرُورِ عَلَى الْمُؤْمِنِ".
Just as the Prophet of Allah (صلى الله عليه وسلم) said: "From the best of the deeds is to make believer happy".
(Sahih Al Jami'a, 5897, Graded: Sahih Al Albani).

- We should ask Allah to give us victory against our enemies.
- We should think good of Allah, even if victory takes a long time to come, as Allah will surely bring victory at a right time.
- We should stay far from the sins and the disobediences and should seek forgiveness from Allah. Sins are one of the means for humiliation and loss while forgiveness is the means for victory.
- We should seek victory over our three main enemies:
 1. Shaitan – we can seek victory over him by seeking refuge in Allah. Whenever he whispers unto us, we should say: "I seek refuge in Allah The All-Hearing, All-Knowing from the accursed shaitan."




2. The soul that calls us to evil – we need a constant struggle to overcome this soul. For example, you feel to backbite about your friend, at the same time you are aware that it's a great sin. Therefore, you need to constantly remind yourself of the punishment for backbiting and avoid the company of those friends who backbite.

3. The bad companions – choosing a friend is one of the most important decisions a person makes. You must ask Allah for a good companion, because a bad companion is a main cause of destruction and loss. For example, you may love a group of strong boys in school, and you would love to accompany them in order to protect you from others, but these boys do not pray, do not respect teachers, and harm other students. You must ask Allah to protect you from them and try to stay away from bad company. Imagine if they prevent you from praying, or from respecting adults, or plant arrogance and pride in your heart, all of this is a loss and humiliation for you. So, stay away from them, so Allah can have mercy on you.

- From the good companions:

1. The Qur'an: Make time for yourself for the Qur'an every day, recite and ponder it, repeat them to yourself until you feel them. The Qur'an will raise the level of its companion and intercede for it on the Day of Judgement.





2. Those that call upon their Lord wanting His face: We should accompany only the righteous, sincere people, who bring us close to Allah, and remind us about Him.



Names of Allah

الله (Allah)

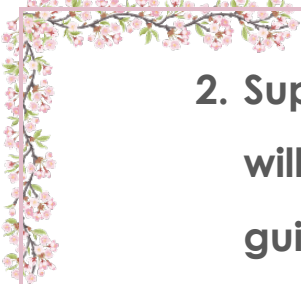
“Allah” is the greatest name from the names of Allah. The name of Allah is mentioned more than 2200 times in the Qur’an. It is a name that includes all the beautiful Names of Allah.

Who is Allah?

1. He is the Owner of Divinity and servitude upon His entire creation.
2. He is the One in whose Perfection we drown in because of His perfect attributes, beauty, and greatness.
3. He is free from all faults, deficiencies, partners and examples.
4. He is the one whom the hearts are attached to out of love, hope, magnification, and obedience.
5. The one who is loved with greatness.

The impacts of knowing Allah:

1. Freedom: when we know Allah, we will not attach ourselves to something void/imperfect, but only to Allah Who has the perfect attributes.

- 
2. Supplicate to Him for our needs: when we know Allah, we will ask only Him. As He alone is All-Able to give us guidance, faith, health, wealth, power and even feelings of love and happiness.
 3. The Perfect love: when we know Allah, we will love Him completely as there is no pain in that love, due to Him being the most perfect with complete attributes.

The supplication with the name of Allah, whatever we ask is given:

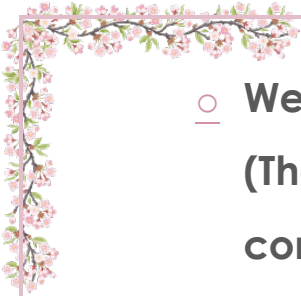
أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وسلم) سمع رجلا يقول: اللهم إني أسألك بأني أشهد أنك أنت الله لا إله إلا أنت الأحد الصمد الذي لم يلد ولم يولد ولم يكن له كفوا أحد فقال: "لقد سألت الله بالاسم الذي إذا سئل به أعطى وإذا دعي به أجاب"

The Messenger of Allah (صلى الله عليه وسلم) heard a man saying: "O Allah, I ask You, by the fact that I bear witness that You are Allah. There is none worthy of worship but You, the Only God, Independent of creation, Who was not begotten and begets not, and none is equal to Him." So he said: He has asked Allah by His Name by which when asked, He gives, and by which when supplicated, He answers."

(Sahih Abi Dawood, 1493, Graded: Sahih Al Albani)

Live with Allah:

- It is important that the student connects to this great name of Allah and live his life by this Name. His focus should be around remembering Allah, how perfect He is, His ability, His knowledge, His response to His creation, His richness. It is all of these perfect attributes that a sound human being loves and is attached to. And this is the goal from knowing the Names of Allah.



○ We should ask a simple question regarding the Tawheed: (The Tawheed – the negation and confirmation, for when we confirm any attribute for Allah, for sure we negate it from anyone other than Him)

♥ Who is the One Who holds the sky, so that it does not fall upon us? Allah. Is there anyone else other than Him who can do this? No. “There is no deity who deserves to be worshipped except Allah.”

♥ Who is the One Who provides our parents and makes them love us? Allah. Is there anyone other than Allah Who is able to do this? No. “There is no deity who deserves to be worshipped except Allah.”

♥ Who is the One Who knows our situation when someone angers us and is able to help us? Allah. Is there anyone other than Allah who is able to do this? No. “There is no deity who deserves to be worshipped except Allah.”

♥ Who is the One Who is able to provide for us our needs? Allah. Is there anyone other than Allah who is able to do this? No. “There is no deity who deserves to be worshipped except Allah.”

♥ Who is the One Who provides us with two legs, so that we walk with them, and the two hands and two eyes? Allah. Is there anyone other than Allah who is able to do this?



No. “There is no deity who deserves to be worshipped except Allah.”

- ♥ **And these are some of the questions that relate with the daily lives of the children, that can connect them to Allah.**



النصر

The Victory



Definition of Victory: To overpower and defeat the enemy.

The Qur'anic ayat and hadiths about victory:

1. Faith and good deeds are means to victory: It is a guarantee for those who believe and do righteous good deeds, as this is one of the armies of Allah that will surely protect them.

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتَرَكَمُ أَعْمَالَكُمْ

So be not weak and ask not for peace (from the enemies of Islam), while you are having the upper hand. Allah is with you, and will never decrease the reward of your good deeds.

(Surah Muhammed:35)

2. To give victory to Allah: how can we give victory to Allah and He is An Naseer the One Who gives victory to everyone? We can give victory to Allah by establishing His religion, following His legislation, calling upon His religion, even if it's a word. For example, you are in school, you can give victory to the religion of Allah by being a peaceful Muslim, not causing any problems for your fellow students or your teachers. And you can give victory to the religion of Allah by being a moral Muslimah, adorning yourself with the correct hijab and modesty. How will Allah give us victory?



يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm.

(Surah Muhammed:7)

3. To give victory to the believers in their absence: For example, if your friend comes to you and he is in conflict with a student who is speaking badly behind him, try to calm him down by saying: "There must be a misunderstanding, and he may not mean what he said." And plant in him the love of pardoning, by doing so you will enter into this hadith, and support your brother in his absence.

قال رسول الله (صلى الله عليه وسلم): "من نصر أخاه بظهر الغيب، نصره الله في الدنيا و الآخرة"

The messenger of Allah (صلى الله عليه وسلم) said: "whosoever gives victory to his brother in his absence, Allah will give him victory in the worldly life and in the hereafter".

(Sahih Jami'a 6574, Graded: Hasan)

4. To give victory to all the Muslimeen at all times: A Muslim is not like everyone else, he has a sanctity and rights that we must fulfill. For example, if you see your younger brother choosing non righteous companions, do not say: "This is none of my business, he will know later that they are not good and leave them. I will not advise him, and I will not talk to him about the matter." Rather you need to try in various ways to give him sincere advice for the sake of Allah, as you



might save him from his own injustice and help him over Shaitan and the bad friends.

قال رسول الله (صلى الله عليه وسلم): "انصر أخاك ظالماً أو مظلوماً، قِيلَ: كيف أنصره ظالماً؟ قال: تحجزه عن الظلم، فإنَّ ذلك نصرٌ"

The messenger of Allah (صلى الله عليه وسلم) said: "give victory to your brother whether he is the oppressor or the one oppressed". It was asked: "How shall I give victory to the oppressor? He said: "Stop him from the oppression, this is indeed the victory."

(Sahih Jami'a 1502, Graded: Saheeh Al Albani)

5. Victory is with patience: we may ask how is this possible?

Whenever we are patient, we do not do anything, but wait without complaining or showing any boredom. So how can the victory come? We have to believe in the messenger and whatever he said. Whenever we are patient, we stop ourselves from complaining about the decree of Allah, and this the least what is obligatory upon us to do during any difficult trial. He is the One Who will bring the victory from the easiest and fastest route. The more we complain, the more the matter is prolonged for us and the victory does not come.

For example, say you are calling upon Allah to provide for you a new mobile phone, and you are doing this du'a constantly. You will notice sometimes you may become tired, and complain to your mother, and say, "I always pray, but I have not received any phone yet? "



Wait! This is due to lack of patience i.e. to hurry to get a response to the supplication that you made. And this is the main reason we do not get what we desire. Therefore, be patient and think good of Allah, do not complain, do not hurry, and do not leave the supplication.

قال رسول الله (صلى الله عليه وسلم): "النصرُ مع الصبرِ، والفرجُ مع الكزبِ : وَإِنَّ مع العسرِ يُسرًا"

The Messenger of Allah (صلى الله عليه وسلم) said: "Victory is with patience, relief is with distress, and indeed with the difficulty there is ease."
(Sahih al Jami'a 3211, Graded saheeh Al Albani)

Supplications for Victory:

{رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا ۗ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ}

"Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people."

(Surah Al Baqarah:286)

قال رسول الله (صلى الله عليه وسلم): "إذا أصبح [أحدكم] فليقل: أصبحنا وأصبح الملك لله رب العالمين، اللهم إني أسألك خير هذا اليوم: فتحه، ونصره، ونوره وبركته، وهده، وأعوذ بك من شر ما فيه، وشر ما قبله، وشر ما بعده، ثم إذا أمسى فليقل مثل ذلك."

Messenger of Allah (صلى الله عليه وسلم) said: When one rises in the morning, one should say: "We have reached the morning, and in the morning the dominion belongs to Allah, the Lord of the universe. O Allah! I ask Thee for the good this day contains, for conquest, victory, light, blessing and guidance during it; and I seek refuge in Thee from the evil it contains and the evil contained in what comes after it." In the evening he should say the equivalent.

(Sahih Al Jaami'a, 352, graded: Hasan)

MANNERS AND FRUITS:

“Bringing in joy/ Happiness” and “Hopelessness and despairing” (“إدخال السرور” و “اليأس والقنوط”):

اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي
ظَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ
لَا إِلَهَ إِلَّا أَنْتَ

O Allah, I hope for Your mercy. Do not leave me to myself even for the blinking of an eye (i.e. a moment). Correct all of my affairs for me. There is none worthy of worship but You.

Praiseworthy manners - Bringing in joy/ Happiness (إدخال السرور)

Virtues for ‘Bringing in joy or happiness’

1. The best of the deeds:


قال رسول الله (صلى الله عليه وسلم): " مِنْ أَفْضَلِ الْعَمَلِ إِدْخَالَ السَّرُورِ عَلَى الْمُؤْمِنِ، تَقْضِي عَنْهُ دَيْنًا، تَقْضِي لَهُ حَاجَةً، تُنْفَسُ لَهُ كُرْبَةً "

The Messenger of Allah (صلى الله عليه وسلم) said: “ The most beloved deeds is to make a believer happy, to pay off his debt, to fulfill his requirement, to remove a problem or distress from him.”

(Sahih Al Jami'a 5897, Graded: Sahih Al Albani)

2. The most beloved deeds to Allah:

قال رسول الله (صلى الله عليه وسلم): " أَحَبُّ النَّاسِ إِلَى اللَّهِ أَنْفَعُهُمْ، وَأَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَجَلَّ سُرُورٌ تُدْخِلُهُ عَلَى مُسْلِمٍ، أَوْ تَكْشِفُ عَنْهُ كُرْبَةً ، أَوْ تَقْضِي عَنْهُ دَيْنًا، أَوْ تَطْرُدَ عَنْهُ جُوعًا، وَلَأنَّ أُمَّثِيَّيَ مَعَ أَخِي الْمُسْلِمِ فِي حَاجَةٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْتَكِفَ فِي الْمَسْجِدِ شَهْرًا.



The Messenger of Allah (صلى الله عليه وسلم) said: "The most beloved people to Allah are the most beneficial, and the most beloved deeds to Allah, the Most High, is to make Muslim happy or remove a problem/distress from him, or pay off his debt, or remove his hunger, and to walk with a muslim brother to fulfill his requirement is more beloved to me from performing Itikaaf in the masjid for a month."

(Sahih Al Jami'a 176, Graded: Hasan Al Albani)

Dispraised character - Hopelessness and Despair (اليأس والقنوط)

Definition of Hopelessness and Despair:

It is opposite of hope, to lose all hope.

Why is this a dispraised quality?

1. This is from the characteristics of the misguided ones, who do not have any knowledge about their Lord.

{قَالُوا بِشَرِّنَاكَ بِالْحَقِّ فَلَا تَكُنْ مِنَ الْقَانِطِينَ قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ}

They (the angels) said: "We give you glad tidings in truth. So be not of the despairing ones." [Ibrahim (Abraham)] said: "And who despairs of the Mercy of his Lord except those who are astray?"

(Surah Al Hijr, 55,56)

2. It is from the characteristics of the disbelievers, they are far away from the mercy of Allah, and the mercy is far from them, so do not imitate the disbelievers.

{إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ}

Certainly no one despairs of Allah's Mercy, except the people who disbelieve."

(Surah Yusuf:87)



Reasons for hopelessness and despair:

1. Ignorance about Allah.
2. Exaggerating fearing Allah.
3. Accompanying the hopeless and the despairing ones.
4. Lack of patience and being hasty for results.

Examples of bringing in joy and despairing from our daily lives:

1. For example, you went to your aunt's house one day, and you did not see her son, so you asked about him, and they said to you that he has not left his room since yesterday. So, you decide to go him, and you seek the permission to enter. Then you ask him the reason for remaining in the room. Look at him properly, do you see the signs of sadness over him? This is a great opportunity from Allah to establish the beloved deeds to Allah by making your cousin happy. Remind him of the things that he loves or remind him of the most beautiful times you have spent together. Try until you take him out from the sadness he was in.
2. Another example, you have a wish, and you are asking Allah to give that to you for years. But there is no response that comes to you. What should you do in this situation? Never despair from Allah and His mercy, because it is one of the attributes of the unbelievers. But continue to ask Allah, and think good of Him, and at the same time seek forgiveness for it could be a means that is delaying the



response from Allah. Beware of despairing as it is one of the greatest sins.

3. For example, your younger sister likes to play in the garden, but she is not allowed to go to the garden alone except with you. So use this opportunity to make her happy and seek closeness to Allah.

4. The least one can do to bring happiness in the hearts of the Muslimeen is by smiling all the time at them.

Smile and cheer up, never forget your household.





Teacher's Notes

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



Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

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 (صلى الله عليه وسلم) said, "The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'"

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

Tafsir (التفسير)

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾

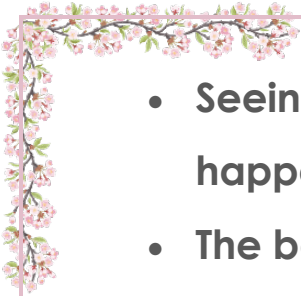
Word	Meaning
وَرَأَيْتَ	And you see
النَّاسَ	that the people
يَدْخُلُونَ	enter
فِي دِينِ	the religion (Islam)
اللَّهِ	Allah
أَفْوَاجًا	in crowds,

- Tafsir As Sa'di: People enter Islam in great numbers. Those who were previously were its enemies, now became Islam's supporters. And all of this occurred during the lifetime of the Prophet (صلى الله عليه وسلم).

Taddabur (التدبر)

So what do we learn from the ayah?

- Islam is not the religion of the Arabs, but it is the religion of all mankind (Arabs and others) and the jinn.

- 
- Seeing victory with one's eyes is one of the best things that can happen to man.
 - The believer sees the actions of Allah in all the decrees.
 - The greatest victory for the believer is to enter the religion of Allah. There is nothing more important than people entering the religion of Islam, submitting to their Lord, and being obedient to His commands.
 - The religion of Islam gathers the people.
 - The religion of Islam is the religion of Allah that He is pleased with for the people, and the religion of all the Prophets.
 - The second question in the Grave is regarding the religion: "What is your religion?"
 - Everyone will be questioned about his religion in the grave and on the Day of Judgement.

How do we act on the ayah?

- Victory and the opening are only from Allah.
- To be happy for victory is from the worships of the heart.
- We need to be aware of pride and arrogance at the time of victory.
- We should be concerned with spreading the religion of Allah in various ways, by a good word, or smile, or good manners that may attract others to the religion.
- We should not be a bad role model as that can drive away the people from Islam and the Muslims.





What is your religion? Islam

What is Islam?

It is to submit to Allah with Tawheed and to surrender to Him with obedience and to free oneself from shirk and its people.

The levels of the religion are:

1. Islam
2. Imaan
3. Ihsaan

The pillars of Islam are:

1. To testify that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah.
2. To establish the Prayers.
3. To give the Zakat.
4. To fast in the month of Ramadhan.
5. To perform the Hajj (for those able to do it).

The pillars of Faith (Imaan) are:

1. Believe in Allah
2. Believe in the Angels
3. Believe in the Books
4. Believe in the Messengers
5. Believe in the Last Day
6. Believer in the decree its good and its evil.





The pillar of Ihsaan (Excellence) is:

“To worship Allah as if you see Him, and if you are not able to see Him, then know that He sees you.”

MANNERS AND FRUITS:

“The good role model” and “driving others away”
("القدوة الحسنة" و"النفور"):

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ
وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

“Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of those who have Taqwa.”

Good character – The good role model (القدوة الحسنة)

Definition of “The good role model”:

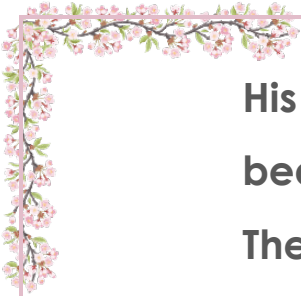
To take someone as an example in his actions and his conduct.

Encouragement for being a good role model:

1. We become more beloved to the people.
2. We can become means for guiding the people even without preaching with words.

How can we become a good role model?

1. By learning the Most Beautiful Names of Allah - for Allah loves His names and He loves the impacts of His names upon



His slave. For example, He is The Most Beautiful and loves beauty, He is The Most Generous and loves generosity, He is The Most Pure and loves purity, and He is The Most Knowledgeable and loves people of knowledge. All the Names of Allah have reached the maximum in beauty. So, there is no one better than a slave who shows the impacts of the names of Allah upon him.

2. By learning the seerah of the Prophet (صلى الله عليه وسلم) and the stories of the other Prophets. We follow the Prophets in our actions, and especially the Prophet (صلى الله عليه وسلم). So, it is important that we learn about his seerah to see how he dealt with people during his lifetime.

3. By supplication to Allah with this Du'a:

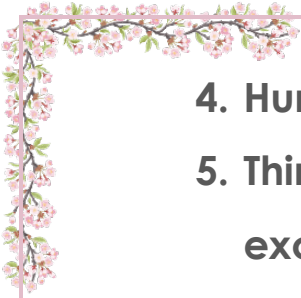
{رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا}

Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the Muttaqun.

(Surah Al Furqan:74)

Some of the good manners that a Muslim should adorn himself with are as follows:

1. Excellence in dealing with people: in our speech and in our actions.
2. Trust: this is opposite of betrayal - by keeping their secrets and not exposing them.
3. To meet people with smile: this is the opposite of frowning. To have a bright face while meeting people.

- 
4. Humbleness: to be humble with people and not be proud.
 5. Thinking good: to think good of people and give them excuses when we see them making mistakes.
 6. Gentleness: to show gentleness and softness in our dealings.
 7. Pardon and overlook: we should pardon the people's shortcomings and overlook their mistakes.

Bad Character – To drive away others (النفور)

Meaning of “to drive away others”:

To receive the people or deal with them with roughness and severity that makes people flee from Islam and avoid the religion.

Why do some people drive away others from the religion?

1. They are ignorant about the fundamentals of the religion.
2. They do not consider the situations of the people, and the differences in the nature of people.
3. They are blindly following the mistakes/errors of others.
4. They show bad manners.

Hadiths related to التنفير:

قَالَ قَالَ أَخْبَرَنِي أَبُو مَسْعُودٍ، أَنَّ رَجُلًا، قَالَ وَاللَّهِ يَا رَسُولَ اللَّهِ إِنِّي لِأَتَأَخَّرُ عَنْ صَلَاةِ الْعَدَاةِ مِنْ أَجْلِ فُلَانٍ مِمَّا يُطِيلُ بِنَا. فَمَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَوْعِظَةٍ أَشَدَّ غَضَبًا مِنْهُ يَوْمَئِذٍ ثُمَّ قَالَ "إِنَّ مِنْكُمْ مُنْفَرِّينَ، فَأَيْكُمْ مَا صَلَّى بِالنَّاسِ فَلَيَتَجَوَّرُوا، فَإِنَّ فِيهِمُ الضَّعِيفَ وَالْكَبِيرَ وَذَا الْحَاجَةِ".

Narrated by Abu Mas'ud: A man came and said, "O Allah's Messenger (صلى الله عليه وسلم)! By Allah, I keep away from the morning prayer only because So and so prolongs the prayer when he leads us in it." The narrator said, "I never

saw Allah's Apostle more furious in giving advice than he was at that time. He then said, "Some of you make people dislike good deeds (the prayer). So whoever among you leads the people in prayer should shorten it because among them are the weak, the old and the needy."

(Sahih al-Bukhari 702)

عن أبي موسى الأشعري أَنَّ النَّبِيَّ (صلى الله عليه وسلم) بعثه ومعاذًا إلى اليمن فقال: "يسِّروا ولا تعسِّروا، وبشِّروا ولا تُنْفِّروا، وتطابروا ولا تختلفوا."

Narrated by Abu Moosa Al 'Ash'aree that the Prophet (صلى الله عليه وسلم) sent Mu'adh to Yemen so he said to him: "Show leniency (to the people) ; don't be hard upon them; give them glad tidings (of Divine favors in this world and the Hereafter) ; and do not create aversion. Work in collaboration and don't be divided."

(Sahih al- Bukhari 69)

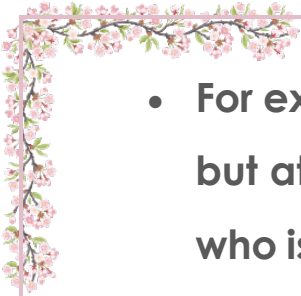
Examples of how one can drive away others in our daily lives:

- The Muslims were encouraged to have good characters and not harm others, to such an extent that the Prophet of Allah (صلى الله عليه وسلم) taught the Companions a supplication to be recited daily in the morning and evening reminders against having a bad character.

"اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أُجْرَّهُ إِلَى مُسْلِمٍ"

O Allah, Knower of the unseen and the evident , Maker of the heavens and the earth , Lord of everything and its Possessor , I bear witness that there is none worthy of worship but You . I seek refuge in You from the evil of my soul and from the evil of Satan and his helpers . (I seek refuge in You) from bringing evil upon my soul and from harming any Muslim.

- Therefore, we need to be cautious against causing any harm or driving the people away especially from the religion.

- 
- For example, it is the month of Ramadan and you were fasting, but at the same you were feeling hungry. Then your little sister who is not fasting comes to you and wants you to play with her, how do you deal with her? Do you get angry and say, "I am fasting and hungry, go and play on your own?" How would she feel? Will she like fasting? Would you set an example for her to fast when she grows up? She might think that everyone who fasts gets angry. Do not make her think bad about the acts of worship because of your bad manners.
 - Another example, you may see a group of children in school insulting others, not respecting the teachers, not following the rules, and they leave the classroom without permission under the pretext of establishing prayer. How do others view them? Do they respect them because they pray? The first thing that people look at are the morals, and they do not benefit from their worship, so we must be a good example for this religion by showing the best of manners before our worship.



Teacher's Notes

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Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾

Qalqala
(قلقلة)

Ghunna
(غنة)
2 counts

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

The Prophet (صلى الله عليه وسلم) said, "The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'"

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

Tafsir (التفسير)

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٢﴾

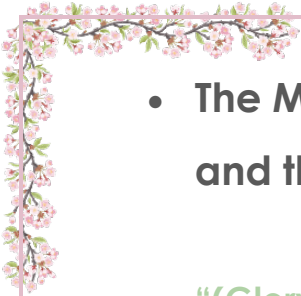
Word	Meaning
فَسَبِّحْ	So glorify
بِحَمْدِ	the Praises
رَبِّكَ	of your Lord
وَأَسْتَغْفِرْهُ	and ask for His Forgiveness.
إِنَّهُ	Verily,
كَانَ تَوَّابًا	He is the One Who accepts the repentance and forgives.

Tafsir As Sa'di:

- As for the commandment to be implemented after triumph and victory, Allah ordered His Messenger (صلى الله عليه وسلم) to thank Him for everything, and to praise Him and seek His forgiveness.
- This indicates support for the religion will continue, and that it will increase through the Messenger's praising Allah and seeking His forgiveness, which is part of thanking Allah.
- Allah said in another instance,

If you give thanks, I will give you more
(Surah Ibrahim)

- The Ummah (Muslims) increased during the time of the Rightly Guided Caliphs and after them. Allah's aid kept descending to them until Islam reached a level that no other religion has ever reached, and multitudes embraced it, more than any other religion. But when the Ummah defied the commandments of Allah, Allah tested them with division and their voice was no longer united. Yet, this Ummah and religion will always retain longer united, and it will always retain mercy and compassion from Allah, the level of which cannot be comprehended or duly contemplated.
- As for the second indication, there is an indication that the Prophet's departure from this life was near and approaching. No doubt, the Prophet's life is a blessed life that deserves Allah making a vow by it. It is natural that all good things should end with istighfaar, (by asking Allah for forgiveness), such as after prayer, Hajj pilgrimage, and so forth. Likewise, Allah's order for His Messenger (صلى الله عليه وسلم) to praise Him and seek His forgiveness indicated that his life term was coming to an end. He was to prepare for the meeting with his Lord, ending his life in the best possible manner, may Allah's peace and blessings be upon him.

- 
- The Messenger (صلى الله عليه وسلم) would say in the *ruku'* (bowing) and the *sujud* (prostration), by often saying,


" سبحانك اللهم وبحمدك، اللهم اغفر لي "

"(Glory be to You, O Allah and all praises are due to You! O Allah forgive me)".

Taddabur (التدبر)

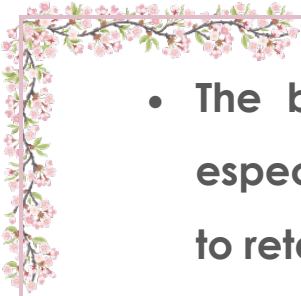
So what do we learn from the ayah?

- The names of Allah mentioned in the ayah are **"Ar Rabb"** (The Nurturer, The Reformer) and **"At Tawwab"** (The Grantor and Acceptor of Repentance).
- Allah mentions three deeds in this ayah:
 1. At Tasbeeh (Glorification of Allah)
 2. Al Hamd (Praising Allah)
 3. Al Istighfaar (Seeking forgiveness)
- We need to be very cautious when victory comes to us because we may attribute it to ourselves and be proud. This will nullify all the deeds and we may not be aware of it.
- Good deeds should always end with seeking forgiveness (Istighfaar) because however great the deeds may be, for sure there are faults in it. Therefore, the slave should feel poor and humble to His Lord and not be proud.
- The names of Allah Ar Rabb is mentioned in this ayah, this means Allah will nurture us with this ayah, if we ponder upon it.

- 
- The ‘tasbeeh’ is to negate from Allah any faults and imperfections.
 - The ‘hamd’ is to praise Allah for His perfection.
 - ‘Istighfaar’ is to seek forgiveness, and Allah will conceal our sins and prevent from us any of its impacts.
 - ‘Tawbah’ is a return to Allah with regret upon the disobedience and to be determined to not return to the sin. And Allah loves the tawwabeen (the ones who return to Allah in forgiveness).

How do we act on the ayah?

- The more we know our Rabb, the more we will increase in “Tasbeeh”, “Tahmeed”, “Tawbah” and “Istighfaar” as we will know our shortcomings and our sins.
- When the victory is shown to us, we need to glorify Allah, praise Him and seek forgiveness, so that we do not feel proud of ourselves.
- The most balanced way to deal during any victory is to follow how the Messenger of Allah (صلى الله عليه وسلم) did during the opening of Makkah.
- We need to pardon people especially when we have the ability to punish. This was the way of the Messenger of Allah (صلى الله عليه وسلم) during the opening of Makkah when he pardoned the disbelievers of Makkah after they had expelled him from Makkah.

- 
- The believers should be grateful to Allah in all situations, especially during victory. This is a means of increase and a way to retain all the blessings.
 - The Messenger of Allah (صلى الله عليه وسلم) used to increase in saying the following supplication in his bowing and prostration:

“سبحانك اللهم وبحمدك، اللهم اغفر لي”

“All Glory be to you O Allah, and Praise be to you, O Allah forgive me”

Note to the teacher: The main objective from teaching the names of Allah is to implant the love of Allah and His magnification in their heart. Therefore, use the examples from their daily lives that will make them to love Allah, reflect upon His actions, and attach to Him alone.



Who is your Lord?

If it is said to you: “Who is your Lord?”

Then say: “My Lord is Allah, the One Who nurtured me and nurtured all the creation through His favors. He is the One whom I worship, there is no one worthy of being worshipped except Him.

The proof for this is Allah’s statement:

{الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ}

“All praise be to Allaah, Lord of the ‘Alameen (i.e. all of creation).”
(*Surah AlFatiha: 1*)

The word (عَالَمٍ) refers to everything apart from Allah, and I am part of that creation.

So if it is said to you: “How did you come to know of your Lord?”

Then say: “By way of His signs and His creations. And among His signs are the night and day, the sun and the moon. And among His creations are the seven (levels of) heaven and the seven (levels of) earth, as well as whoever [and whatever] lies in them and between them.”



Names of Allah

الرب (Ar Rabb)

The Reformer, the Nurturer

The word Rabb (Lord) means the One Who is worshipped - the One Who created us so that we know Him and worship Him.

Ar Rabb (Lord) in the Qur'an: This is a great name that is repeated in the Qur'an more than 500 times.

Who is Ar Rabb (Lord)?

All of the actions of Allah are under the name "Ar Rabb". He is the One Who creates, knows, hears, sees, honors, humiliates, elevates and brings down. He is the One Who decrees, responds to our supplications, guides us, provides us, and bestows upon us unlimited gifts.

Why does Allah nurture us?

1. To know Him.
2. To worship Him.
3. To be reformed and fixed so we can live in His vicinity in paradise.

What are the types of nurturing?

1. **General nurturing:** It is for everyone, mankind, animals, the believers and disbelievers, for all their worldly matters like food, drink, house, clothes.
2. **Special nurturing:** This is only for the ones who believe in Allah, and these are the ones whom Allah will make them enter Paradise. For example, Allah will reform them by teaching them about Him so their faith strengthens. As a result, they will be eligible to enter Paradise, and be close to Allah. Do you all want this kind of special nurturing? Then ask Allah for this and say, “Yaa Rabb” (O My Lord).

Impacts of knowing Allah Ar Rabb:

- Accept and be pleased with Allah’s nurturing because He wants to make you a better person. Blaming others only makes the nurturing longer.
- Do not place anything above Allah because nurturing will take place to bring it down.
- Invoke Allah by His Name “Ar Rabb” as this was the way of the prophets to receive His special nurturing.

Supplication with the name of Allah Ar Rabb:


"رَضِيتُ بِاللَّهِ رَبًّا وَبِالإِسْلَامِ دِينًا وَبِمُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا."

I'm pleased with Allah as My Rabb, and with Islam as my religion, and with Muhammed (Peace and blessings upon him) as my Prophet."



Live with Allah – Ar Rabb:

- ♥ You are sad today as your best friend bought a new toy, but you were not able to buy it because you do not have enough money and your parents did not give you the permission to buy it. What will you do? Do you envy your friend and be annoyed with her? Do you break her toy? Wait ask yourself, “Who is the one who provided her this toy? Her mother, the shop?”. No, it is Allah Who provided the toy, and He is Able to provide you as well, so it is upon you to ask Allah that He provides for you whatever you want. Know that no one else can provide and give you except Allah Ar Rabb. Be happy for your friend and say: “O My Lord provide me all good.”
- ♥ Someone is annoying you at school, making fun of you in front of students, and you cannot stop him or complain about him. What will you do? Do you grieve, cry, and stop going to school? No, you should know that Allah our Rabb is All Able to make you strong from the inside, so that you do not fear him. And from outside, so that you can say the word of truth. Do not be sad and supplicate to Allah, say: "O My Lord, give me support and strengthen me."
- ♥ It might be difficult for you to wake up for Fajr prayer, so then you might think why should I wake up so early? Do not forget that Allah Ar Rabb is the One Who commanded us to



perform the five prayers, and He knows what's best for us, and what we need in order to enter Paradise.

Remember Allah has prepared for you a great reward and so you need to be pleased with Allah as our Rabb, and with His commands. Ask Him to make all matters easy for you.



Names of Allah

التَّوَّابُ (At Tawwab)

The Acceptor of Repentance

The name of Allah At Tawwab is mentioned eleven times in the Quran.

Who is At Tawwab?

- At Tawwab is the One who guides whomsoever He wills from His slaves to repent by initiating the feelings of repentance in them and then He accepts the repentance of those who repent truthfully.
- Allah stretches His Hands to the sinner of the morning so he may repent and He stretches His Hands to the sinner of the evening so he may repent.
- He will stretch His Hands to the sinner and inspire his heart to feel guilty, and then He will teach him how to repent. Then the person feels guilty and is determined to not return to the sin because he hates it.
- Allah At Tawwaab protects us from falling into sins by occupying us with good deeds. For example, our friend will say “let’s go memorize Qur’an”, so Allah opens a good deed for us so that our time is filled with doing good.



Live with Allah At Tawwab:

- ♥ Sometimes we feel disturbed when we do something wrong, but when we feel this, this is a reminder to return back to Allah and ask Him for forgiveness.
- ♥ Also when we do something good, we still repent to Allah so that He accepts our good deed.
- ♥ When we return back to Allah then He will love us and He will be happy when we return back to Him.
- ♥ The Prophet (صلى الله عليه وسلم) would always repent and return back to Allah even though he did not do anything wrong, but because Allah is happy when we return back to Him.

Impacts of knowing Allah At Tawwab:

- To always love to return back to Allah when we do anything wrong or even when we do anything good.



Virtues of Tasbeeh

What is Tasbeeh?

It is to negate from Allah all imperfections and faults – when we say “Subhan Allah” we think good of Allah that Allah is As Subbooh (The Most Glorified), i.e. nothing but only good comes from Him, and no evil is from Him – and we stop ourselves from thinking negative.

Why do we need Tasbeeh?

Man forgets the blessings of Allah upon him, and shaitan helps him in this matter. So, when any small affliction strikes him, he quickly thinks bad of His Lord the Most Generous. This is from the greatest of the sins, so it is upon us to prevent bad thoughts and constantly do tasbeeh (i.e. glorify Allah).

For example, you may like to go to your friend's house a lot, but one day you call your friend and she does not answer you. You might think to yourself, “she must be bored of me, and she doesn't want me to visit her or maybe she has a new friend, and she doesn't want me to play with her anymore”. You need to stop thinking bad of your friend and just Glorify Allah. If you do not like the situation, you should not underestimate the decree and think

bad about it, because it is all from the actions of Allah, and we should believe every decree is best for us.

Virtues of Tasbeeh:

1. A thousand deeds are written for the person and a thousand deeds are erased from him.

قال رسول الله (صلى الله عليه وسلم): "أَيَعِجْزُ أَحَدُكُمْ أَنْ يَكْسِبَ كُلَّ يَوْمٍ أَلْفَ حَسَنَةٍ" فَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ: كَيْفَ يَكْسِبُ أَحَدُنَا أَلْفَ حَسَنَةٍ؟ قَالَ: "يُسَبِّحُ مِئَةَ تَسْبِيحَةٍ، فَيُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ، أَوْ يُحَطُّ عَنْهُ أَلْفُ خَطِيئَةٍ"

The messenger of Allah (صلى الله عليه وسلم) said: "Is anyone of you incapable of earning one thousand Hasanah (rewards) in a day?" Someone from his gathering asked, "How can anyone of us earn a thousand Hasanah?" He said, "Glorify Allah a hundred times and a thousand Hasanah will be written for you, or a thousand sins will be wiped away."

(Sahih At Targheeb, 1554, Graded Sahih-Al Albani)

2. Forgiveness of sins:

قال رسول الله (صلى الله عليه وسلم): "مَنْ قَالَ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ فِي يَوْمٍ مِئَةَ مَرَّةٍ، حُطَّتْ خَطَايَاهُ، وَلَوْ كَانَتْ مِثْلَ رَبْدِ الْبَحْرِ"


Allah's Messenger (صلى الله عليه وسلم) said: Whoever says: SubhaanAllaahi wa bihamdihi. one hundred times a day, will have his sins forgiven even if they are like the foam of the sea. Allah's Messenger (صلى الله عليه وسلم) said: Whoever says: Glorified is Allah and praised is He, one hundred times a day, will have his sins forgiven even if they are like the foam of the sea.

(Al-Bukhari 7/168)

3. Allah loves it:

قال رسول الله (صلى الله عليه وسلم): "كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ."

Allah's Messenger (صلى الله عليه وسلم) said: Two words are light on the tongue, weigh heavily in the balance, and are loved by the Most



Merciful One: SubhaanAllaahi wa bihamdihi, SubhaanAllaahil-'Adheem. Allah's Messenger (صلى الله عليه وسلم) said: Two words are light on the tongue, weigh heavily in the balance, and are loved by the Most Merciful One: Glorified is Allah and praised is He , Glorified is Allah the Most Great.

(Sahih Al Bukhari 6406)

4. A Date palm in Paradise:

قال رسول الله (صلى الله عليه وسلم): "مَنْ قَالَ: سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ، غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ."

Whoever says: SubhaanAllaahil-'Adheemi wa bihamdihi. will have a date palm planted for him in Paradise. Whoever says: Glorified is Allah the Most Great and praised is He. will have a date palm planted for him in Paradise.

(Sahihul-Jami' As-Saghir 5/531)



Virtues of Al Hamd

What is Al Hamd?

It means to praise Allah for His Perfection.

Why do we need to praise Allah?

Allah is perfect in all of His Attributes, and no one is like Him. Allah deserves all praises, and Allah loves all praises.

Virtues of Al Hamd:

1. When we praise Allah, He will increase and protect our blessings.

قال تعالى: {لئن شكرتم لأزيدنكم}

And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allah), I will give you more (of My Blessings), but if you are thankless (i.e. disbelievers), verily! My Punishment is indeed severe."

(Surah Ibrahim:7)

2. Fills the scales:

قال رسول الله (صلى الله عليه وسلم): " الحمد لله تملأ الميزان "

Messenger of Allah (صلى الله عليه وسلم) said: "Alhumdulillah (All praises and gratitude belongs to Allah) fills the scales"

(Sahih Muslim,223)

3. The best of the Du'a:

قال رسول الله (صلى الله عليه وسلم): "إِنَّ أَفْضَلَ الدُّعَاءِ: الْحَمْدُ لِلَّهِ "

Messenger of Allah (صلى الله عليه وسلم) said: "The most excellent of the invocation is: Praise is to Allah."

(At-Tirmidhi 5/462)



Virtues of Istighfaar

What is Al Istighfaar?

To seek forgiveness from Allah.

Why do we need to seek forgiveness?

We commit many sins; at the same time, we have many shortcomings in our good deeds. Sins have an impact in our life. For example, the supplications are not answered, grief, problems and sicknesses can be a result of our sins. We seek refuge from them in Allah. Therefore, it is upon us to seek forgiveness and return to Allah all the time.

Virtues of Istighfaar:

1. Reward and Paradise:

قال رسول الله (صلى الله عليه وسلم): "طوبى لمن وجد في صحيفته استغفاراً كثيراً."
The Messenger of Allah (صلى الله عليه وسلم) said: "Glad tidings to those who find a lot of seeking forgiveness in the record of their deeds."
(Sahih Al Jami'a, 3930, Graded Sahih Al Albani)

2. A reward the amount of every believer:

قال رسول الله (صلى الله عليه وسلم): "من استغفر للمؤمنين وللمؤمنات كتب الله له بكل مؤمن ومؤمنة حسنة."
The Messenger of Allah (صلى الله عليه وسلم) said: " Whosoever seeks forgiveness for the believing men and believing women Allah will write for him a good deed for every believing men and women."
(Sahih Al Jami'a, 6026, Graded Sahih Al Albani)

3. To follow the Messenger of Allah (صلى الله عليه وسلم):

قال رسول الله (صلى الله عليه وسلم): "وَاللَّهِ إِنِّي لَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً."

The Messenger of Allah (صلى الله عليه وسلم) said: " Indeed I ask Allah for forgiveness seventy times a day."

(Sahih Al Jami'a, 7091, Graded Sahih Al Albani)

4. Softness of the heart:

قال رسول الله (صلى الله عليه وسلم): "إِنَّهُ لَيَغَانُ عَلَى قَلْبِي وَإِنِّي لَأَسْتَغْفِرُ اللَّهَ فِي الْيَوْمِ مِائَةً مَرَّةً."

The Messenger of Allah (صلى الله عليه وسلم) said: "There is (at times) some sort of shade upon my heart, and I seek forgiveness from Allah a hundred times a day."

(Sahih Al Jami'a, 2415, Graded Sahih Al Albani)

MANNERS AND FRUITS:

“Remembrance of Allah” and “Self-Amazement”
("ذكر الله" و"العجب"):

اللَّهُمَّ أَعِنَّا عَلَى ذِكْرِكَ، وَشُكْرِكَ،
وَحُسْنِ عِبَادَتِكَ

“O Allah help us to remember You, be grateful to You and worship You in excellence.”

Good Manner: Remembrance of Allah (ذكر الله)

What is it to remember Allah?

Remembrance is the opposite of forgetfulness.

There are three ways in which we can remember Allah:

1. **To remember Allah by tongue:** for example, Tasbeeh (SubhanAllah), Tahmeed (Alhumdulillah), Istighfar (Astighfirullah), Tahleel (La ilaaha illallah), Takbeer (Allahu Akbar).
2. **To remember Allah by the limbs:** for example, prayer, fasting, hajj, charity.

3. **To remember Allah by the heart:** for example, love, fear and hope.

Virtues of remembering Allah:

1. The best of deeds:

قال رسول الله (صلى الله عليه وسلم): "ألا أنبئكم بخير أعمالكم، وأزكاها عند مليككم، وأرفعها في درجاتكم، وخير لكم من إنفاق الذهب والورق، وخير لكم من أن تلقوا عدوكم؛ فتضربوا أعناقهم، ويضربوا أعناقكم؟" قالوا: بلى. قال: "ذِكْرُ اللَّهِ."

The Messenger of Allah (صلى الله عليه وسلم) said, "Shall I not inform you of the best of your actions which are the purest to your Rabb, which exalt you to the high ranks, which are more efficacious than spending gold and silver (in charity), and better for you than you should encounter your enemies whom you will smite their necks and they will smite your necks?" They said, "Certainly." He (صلى الله عليه وسلم) said, "Remembrance of Allah the Exalted."

(Sahih At Targheeb, 1493, Graded: Sahih Al Albani)

2. The easiest of deeds but greater in reward:

أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ إِنَّ شُرَائِعَ الْإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ فَأَخْبِرْنِي بِشَيْءٍ أَتَشَبَّهُ بِهِ قَالَ (صلى الله عليه وسلم): "لا يزال لسانك رطبًا من ذكر الله"

One of the Companions said, "O Messenger of Allah. There are many injunctions of Islam for me. So tell me something to which I may hold fast." He said, "Keep your tongue wet with the remembrance of Allah."

(Sahih At Targheeb, 1491, Graded: Sahih Al Albani)

3. The most beloved deeds to Allah:

قال رسول الله (صلى الله عليه وسلم): "أحبُّ الأعمالِ إلى اللهِ أنْ تموتَ ولسانك رطبٌ من ذِكْرِ اللهِ."

The Messenger of Allah (صلى الله عليه وسلم) said: "The most beloved deeds to Allah is that you die and your tongue is moist from remembering Allah".

(Sahih At Targheeb, 165, Graded: Sahih Al Albani)

Bad Manner: Self-Amazement (العجب)

It means “To be proud of oneself, and to make oneself raised and high.”

Why is this character dispraised?

1. It is a means to failure and loss

{لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ}

Truly Allah has given you victory on many battle fields, and on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.

(*Surah At Tawbah: 25*)

2. Indeed, Allah does not like the proud ones

{وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ}

"And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not each arrogant boaster."

(*Surah Luqman: 18*)

Why do we feel proud of ourselves?

1. When we do not know the reality of our selves.
2. When we are praised or complimented by others.
3. The companionship/friendships are also one of the means to have self-admiration or be proud.
4. When you are assigned with some leadership positions.



Examples of self-amazement in our daily life:

- You might be a hardworking student, outperforming the rest of your peers. You get a lot of praise from the teachers and they constantly honor you at your school and your house. Then comes the day of the final exam. You study for mathematics, though you had an Arabic language exam scheduled. When you realize this at school, you are shocked. Therefore, you complain, cry and go to the teacher, but there is no point as you have to give the exam for the Arabic language. Most of the class students scored better than you even those who could not compete with you before. How do you feel? Are you feeling angry? Do you complain and ask for an exam retake, or do you feel you got a score that is not your level?

These are signs of pride in your heart that appeared on your body. Ask Allah to forgive you and repent to Him from this sin and keep asking for forgiveness so that this disease does not come close to you. Know that your success is a blessing from Allah alone, so you should thank Him and not admire yourself or look at others with an inferior look.

- You may accompany a group of beautiful and elegant girls, and they praise themselves and praise you. Until a day comes and one of them asks you to get her something on the way to the school, but you forget to get it. She gets very



angry at you and begins to criticize you and mock you. How do you feel?

Beware of friends who praise you a lot because abundance of praise implants pride in the heart. The one who praises you a lot is the one who will offend you one day because she follows her desires.

- A friend is honest with you in all cases, does not praise a lot nor dispraise a lot, but advises you if you make a mistake, and encourages you to do good.



Teacher's Notes

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



Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

Ghunna
(غنة)
2 counts

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

The Prophet (صلى الله عليه وسلم) said, "The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'"

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

تم بحمد الله



مركز السلام الإسلامي

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