



## سورة الشرح - Surah Ash Sharh

برنامج التربية القرآنية والنبوية - المتدبرة الصغيرة  
Qur'anic and Prophetic Nurturing Program

دليل المعلمة  
Teacher Manual

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لا حول ولا قوة الا بالله

## Contents

Page



مركز السلام الإسلامي  
Al Salam Islamic Center

3

Who we are? ( من نحن؟ )

Our Mission, Vision and Values (رؤيتنا، رسالتنا وقيمنا)



برنامج التربية القرآنية والنبوية  
Qur'anic and Prophetic Nurturing Program

7

Our Core Offering (المنهج الأساسي)



المتدبرة الصغيرة  
The Young Ponderer

10

Program Overview (لمحة عن البرنامج)

'The Good Tree' – Study Topics Overview (الشجرة الطيبة)



توجيهات للمعلمات والصف  
Teacher and Classroom Guidelines

20

Teacher Guidelines (توجيهات للمعلمات)

Classroom Rules (قوانين الصف)



Lesson Overview (نظرة عامة على الدروس)

Introduction (مقدمة عن السورة)

Observation (الملاحظة)

Tafsir (التفسير)

Taddabur (التدبر)

Recitation (التلاوة)

Tajweed (التجويد)

Memorize (الحفظ)



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 إيمانية 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 الكترونيا وسهولة الوصول للعلم لكافة المستويات ومختلف اللغات.
6. نشر دين الاسلام وتعاليمه بصورة ميسرة ومحبية للنفوس من خلال وسائل الاتصال بمختلف اللغات.

## Overview of Al Salam Islamic Center

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

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

**Our vision:** And Allah invites to the Home of Peace (Paradise)

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

**Our values:** peace, truthfulness, love, excellence

**Our goals:**

1. To define to the people their goal in life and that is by knowing Allah and loving Him in order to reach peace
2. To conduct faith-based classes, academic lectures and nurturing programs about the Most Beautiful Names of Allah for all age groups,

and to learn how to live with Allah, the Book of Allah and the Way of His Prophet (peace and blessings of Allah be upon him)

3. To instill Islamic manners and praiseworthy qualities through the Most Beautiful Names of Allah and pondering the Noble Qur'an
4. To produce books, curriculums and publications related to knowledge about Allah and the Book of Allah, displayed in an easy and simple manner for the student and teacher
5. To build a digital platform which serves the Noble Qur'an and the Prophetic Sunnah by providing easy access of knowledge to all age groups and in different languages
6. To spread the religion of Islam and its teachings in an easy and loving way to the people through social media and in different languages



# برنامج التربية القرآنية والنبوية

## Qur'anic and Prophetic Nurturing Program



# برنامج التربية القرآنية والنبوية

## Qur'anic and Prophetic Nurturing Program

### ما فكرة برنامج التربية القرآنية والنبوية؟

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

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

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

### ما هدف البرنامج؟

1. معالجة المشاكل والامراض التي يتعرضون لها في الحياة من خلال تدبر القرآن ودراسة السنة النبوية.

- 2 . تطوير مهارات الأفراد ومساعدتهم في ايجاد أنفسهم وهدفهم السامي في الحياة من خلال ربطهم بالله ووضع محبة الله في قلوبهم.
- 3 . حفظهم من المتغيرات والتحديات التي يتعرضون لها والافكار المتطرفة من خلال اظهار سماحة الاسلام وتوازن معتقداته.
- 4 . توفير بيئة جذابة ومتميزة وآمنة وفق معايير الأمن والسلامة في الدولة.
- 5 . استخدام الوسائل الحديثة المبتكرة في التربية والتعليم.
- 6 . خلق جو من الايجابية والمرح والألفة.

### What are the goals of the program?

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



## المتدبرة الصغيرة The Young Ponderer

# المتدبرة الصغيرة

## The Young Ponderer

### لمحة عن برنامج التربية القرآنية النبوية (المتدبرة الصغيرة):

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

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

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

### الفئات العمرية:

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

### Age groups:

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

## هدف البرنامج:

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

### Program objectives:

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

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

## The Good Tree' (الشجرة الطيبة)

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ  
أَصْلُهَا ثَابِتٌ 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 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 (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 (عمل صالح)

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)

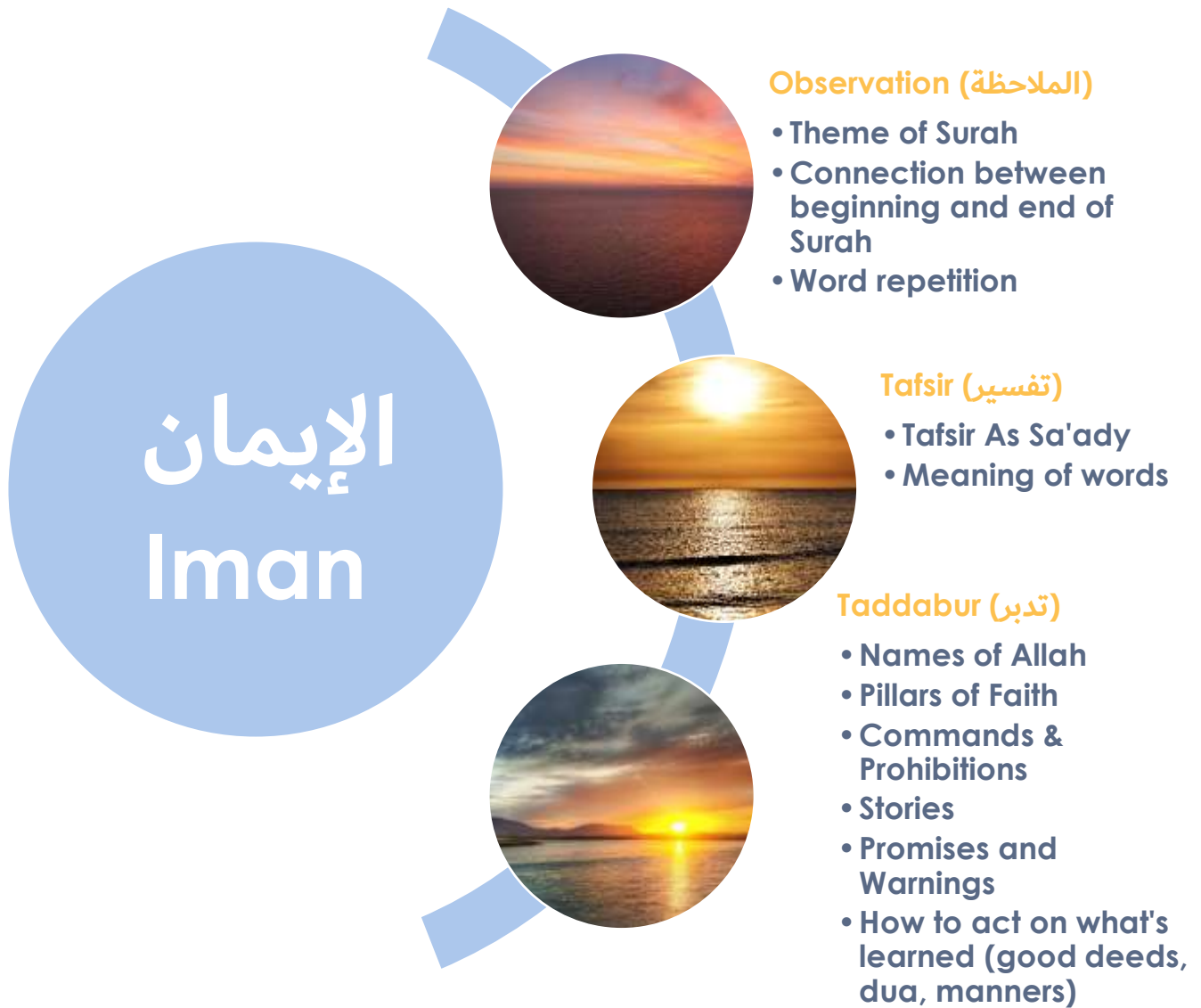


### Fruits

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



## Iman (الإيمان) – Topics Breakdown





## Qur'an (القرآن) – Topics Breakdown

# القرآن Qur'an

### 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).

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

(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 هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ ( تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا )  
(Abu Huraira reported Allah's Messenger (ﷺ) as saying: He who called (people) to righteousness, there would be reward (assured) for him like the rewards of those who adhered to it, without their rewards being diminished in any respect. - Sahih Muslim 2674
- اطلب التوفيق من الله.
- Ask Allah for the tawfeeq and success in what you're doing.
- **وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ**  
**And my guidance cannot come except from Allah, in Him I trust and unto Him I repent (Surah Hud 88)**
- تَحَلَّ بِالْأَخْلَاقِ الْحَمِيدَةِ فَكُنْ عَادِلًا مَعَ طِلَابِكَ، متواضعًا، صبورًا، رفيقًا، 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 أحيانًا، أو بالدعاء والبسمة وبالمكافأة.

- Make your voice clear, do not scream at the children, and adorn your words with praise at times, or make dua for them, smile and reward them when good.
- هَيِّئِ الطالب لاستقبال العلم، أي 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 (ﷺ) after the Prophet's name is mentioned.
- تشجيعهم على تحية الإسلام (السلام عليكم ورحمة الله وبركاته) عند مقابلة المسلمين وشكرهم بقول جزاكم الله خيراً.
- Encourage children to say 'assalam alaykum' (السلام عليكم) and 'jazaka Allah khair' (جزاك الله 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 كمثل شئ، عين الله ليس كعين أحد، سمع الله ليس كسمع أحد. حتى تخيل الله تعالى من الشيطان فعلينا الاستعاذة والاستغفار في حال خيل 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.
- أُنذِرنا 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.**



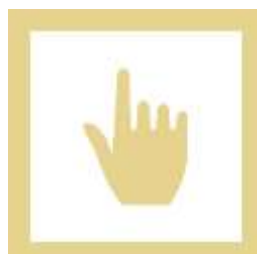
3. **Please come regularly.**



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 الشرح

## Surah Ash-Sharh

## Lessons Overview

	الدرس Lesson	الموضوعات Topics
1	Introduction & Observation Ayah 1	أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ
2	Ayah 2	وَوَضَعْنَا عَنكَ وِزْرَكَ
3	Ayah 3	الَّذِي أَنْقَضَ ظَهْرَكَ
4	Ayah 4	وَرَفَعْنَا لَكَ ذِكْرَكَ
5	Ayah 5	فَإِنَّ مَعَ الْعُسْرِ يُسْرًا
6	Ayah 6	إِنَّ مَعَ الْعُسْرِ يُسْرًا
7	Ayah 7	فَإِذَا فَرَغْتَ فَانصَبْ
8	Ayah 8	وَإِلَىٰ رَبِّكَ فَارْغَبْ

# Introduction

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 الشرح

**Order in the Qur'an:** 94<sup>th</sup> Surah

**Number of ayat:** 8 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:** Mentioned [once] in the [first] ayah

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۝

**Meaning of the Surah:** Opening of the chest

**Theme of the Surah:** [ نعم الله لنبيه صلى الله عليه وسلم ]

[Allah's blessings upon His Prophet (صلى الله عليه وسلم)]

## What is special about this Surah?

1. This surah teaches us the importance of شرح الصدر (opening of our hearts) in order to fulfill Allah's commands.
2. In life we go through two types of (امر) commands:
  - One is Qadri (قدري) – decrees
  - One is Shar'ee (شرعي) – rules and legislations
  - For us to submit to both, we need شرح الصدر from Allah.
3. Prophet Muhammad (ﷺ) and Prophet Moosa (عليه السلام) were both Prophets of Determination. In the Qur'an when Allah talks about شرح الصدر , it is connected to these two Prophets. Prophet Moosa (عليه السلام) asked for the opening of his chest in order to take the responsibility of Prophethood and for Prophet Muhammad (ﷺ) Allah says in this surah that He has opened his chest in order to carry the mission of Prophethood to the whole of mankind.
4. This surah is teaching us the high position of the Prophet (ﷺ) and the importance of knowing his Seerah (life story) in our life.



## 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:

Name	Meaning	Number of times
Ar-Rabb	The Nurturer The Reformer	1

## Actions of Allah:

Action	Meaning
نَشْرَحُ لَكَ صَدْرَكَ	expand for you, [O Muhammad], your breast
وَضَعْنَا عَنْكَ وِزْرَكَ	removed from you your burden
رَفَعْنَا لَكَ ذِكْرَكَ	raised high for you your repute

**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	Meaning
الْعُسْرِ	ع س ر	hardship
الْعُسْرِ		
يُسْرًا	ي س ر	ease/ relief
يُسْرًا		

**Note to Teacher:** Notice how the most repeated words tell us about the theme of the surah.

# PILLARS OF FAITH

## BELIEF IN ALLAH (الإيمان بالله)

### الإيمان بأسمائه وصفاته

#### Belief in His Names & Attributes

Ar Rabb – The Lord, Nurturer		الرب
1	And to your Lord (Alone) turn (all your intentions and hopes and) your invocations.	وَالِي رَبِّكَ فَارْغَبْ

### الإيمان بأفعاله (الربوبية)

#### Belief in His Actions (Lordship)

We expanded		نَشْرَحْ
1	Have We not opened your breast for you (O Muhammad (Peace be upon him))?	أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ
We removed		وَضَعْنَا
2	And removed from you your burden,	وَضَعْنَا عَنْكَ وِزْرَكَ
We raised		رَفَعْنَا
3	And raised high for you your reputation	وَرَفَعْنَا لَكَ ذِكْرَكَ

# الألوهية

## Our Actions to Allah

To labour, fix, establish		نصَبُ
1	So when you have finished (from your occupation), then stand up for Allah's worship (i.e. stand up for prayer).	فَإِذَا فَرَغْتَ فَانصَبْ
To desire, long, hope, wish		رغِبَ
2	And to your Lord (Alone) turn (all your intentions and hopes and) your invocations.	وَإِلَىٰ رَبِّكَ فَارْغَبْ

## Tafsir (التفسير)

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۖ

Word	Meaning
أَلَمْ	have not
نَشْرَحْ	we expanded/opened
لَكَ	for you
صَدْرَكَ	your breast

- Have We not opened your breast for you (O Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)?
- شرح = to open, expand, enlarge, spread, broaden, clarify.
- Sheikh As-Sa'di (may Allah have mercy on him) said with regards to this ayah: "Have we not filled your heart for you with reassurance and comfort, i.e. - have we not made you feel at ease with the teachings of religion and when calling people to Allah, granted you the most noble characteristics, caused you to focus on the hereafter and made it easy for you to attain goodness?"

- Every ayah of the Qur'an should increase us in faith. There are six pillars of faith and we have to believe in all of them without any question or doubt.
- This surah starts with Allah addressing the Prophet (ﷺ), thereby increasing our belief in the messengers.

## BELIEF IN THE MESSENGERS (الإيمان بالرسول)

- Belief in the Messengers is the fourth pillar of faith. It is important to believe in all the messengers that Allah sent. Whoever denies a single messenger, then he is disbeliever.
- We believe that the Prophet (ﷺ) was the last and the final Messenger that Allah sent to mankind. In order to increase our faith in him, we should know more about him.
- Here are some key points about the Prophet (ﷺ).
- Knowledge about his lineage - He belonged to the noble Hashmi family of the Quraysh tribe in Makkah. His full name was Muhammad bin 'Abdallah bin 'Abdul Mutalib bin Hashim bin 'Abdul Manaf.
- Knowledge about his life - He was born on Monday in the Year of the Elephant. He lived in Makkah for 53 years and then on Allah's orders, he migrated to Madinah and lived there for ten years till he died at the age of 63 in the eleventh year of hijrah.
- Knowledge about his life as a Prophet - He became a Prophet at the age of forty. Jibreel (عليه السلام) came to him with the first revelation in one of the last ten nights of Ramadan. Despite all the hardships he faced, he

continued to call people to Islam and became the greatest leader ever.

- What was the message he was sent with? To warn the people against shirk and to call humanity towards Tawheed Ar Ruboobiyah (His Lordship), Al Uloohiyyah (His right to be worshipped alone) and Asmaa was Sifaat (His names and attributes).



## Tadabbur (التدبر)

### So what do we learn from the ayah?

- The Qur'an was revealed on the Prophet (ﷺ), but we must believe that it is sent as a guidance for the whole mankind.
- We cannot think that a particular ayah or a surah talks about certain people, so we are not included among them or think that it is addressing the Prophet (ﷺ) so it is exclusively for him. We need to understand that each ayah is very much relevant to us and should be applied in our lives.
- In the first ayah, Allah mentions that He has expanded the chest of the Prophet (ﷺ).
- This shows that even our chest can be expanded or tightened.
- Allah is the only One Who can do this action on our chest i.e., to open our chest.

### What do we mean when we say شرح الصدر ؟

- Allah says:

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ

And whomsoever Allah wills to guide, He opens his breast to Islam.

(Surah Al An'aam : 125)

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِ ۖ فَوَيْلٌ لِّلْقَاسِيَةِ قُلُوبُهُم مِّن ذِكْرِ اللَّهِ ۗ  
أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ

Is he whose breast Allah has opened to Islam, so that he is in light from His Lord (as he who is non-Muslim)? So, woe to those whose hearts are hardened against remembrance of Allah! They are in plain error!  
(Surah Az Zumar : 22)

- It means that the person understands and comprehends the matters.
- When the matter is understood and comprehended then it settles in the heart.
- Once it is settled in the heart it is easy for the person to accept it and submit to it.
- Thus when Allah opens anyone's heart to Islam, the truth becomes clear and it settles in the heart, and the heart is at peace with it and then submits to it.
- Sometimes we accept easily but cannot submit unless Allah expands our chests.
- This opening of the chest is for both commands of Allah:
  - ★ شرعي (rules and legislations)
  - ★ قدری (the decree we go through)
- The Prophet (ﷺ) was able to accept and submit to both the above commands of Allah.

- Also, in the most difficult situations, he not only accepted and submitted but also was a source of strength to others.
- When we look into the life of our noble Prophet (ﷺ), he faced extreme difficult situations like being accused of spreading lies and being outcasted by his own tribe members.
- Had Allah not opened his chest to accept these decrees it would be very difficult to overcome it and go ahead with the mission of spreading the truth.
- Where most people find it difficult to establish salah five times a day, the Prophet (ﷺ) used to say:

جُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ

My comfort has been provided in prayer. (Sunan an-Nasa'i 3940)

- The above statement of the Prophet (ﷺ) was due to شرح الصدر.
- After faith, we all want (انشراح الصدر) and this is from Allah. May Allah grant us opening of the chest. Ameen.
- We may have knowledge, but in order to apply that knowledge into an action, we need to have opening of the chest.

- When the chest is open then it can take the commands of Allah, it will have good manners and think of the akhirah.
- When the chest is open then the limbs will do to what is pleasing to Allah.
- انشراح الصدر also means:
  - ★ The person will not grieve for what's gone.
  - ★ The person will not be sad of what happened to him.
  - ★ The person will not worry of what's ahead.

### What can make our chest tight?

1. When people say hurtful things or mock at us or are rude to us, this makes our chest tight. The Prophet's (ﷺ) chest felt tight when the people would belie him and accuse him.

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ

And We already know that your breast is constrained by what they say. (Surah Al- Hijr 97)

2. Fear can make our chest tight. Moosa (عليه السلام) felt tightness in his chest when he feared that the people will belie him.

قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ

وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَيَّ هَارُونَ

He said: "My Lord! Verily, I fear that they will belie me, And my breast straitens, and my tongue expresses not well. So send for Harun (Aaron) (to come along with me)."

(Surah Ash- Shuara : 11-12)

3. When we are handed over an important mission to complete or we have to carry out big responsibilities, even this can make our chest tight. When Allah gave Prophethood to Moosa (عليه السلام) and told him to go to Fir'awn with the message of truth, he felt his chest tight and hence made dua to Allah to open his chest.

اَذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ  
قَالَ رَبِّ اشْرَحْ لِي صَدْرِي  
وَيَسِّرْ لِي أَمْرِي  
وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي  
يَفْقَهُوا قَوْلِي

Go to Pharaoh. Indeed, he has transgressed."

[Musa (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness).

And ease my task for me;

And make loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech)

That they understand my speech,

(Surah Ta Ha : 24-28)

### Who is responsible for tightness of the chest?

1. Shaitan: The shaitan whispers into the chest of people as this is the container for his whispering. His whispering is full of doubts and evil and it tightens the chest.
2. People: There are some people who can cause tightness in the chest of others with their negative comments.

## Who can give us protection from this whispering and tightness of chest?

- Allah Ar-Rabb (The Nurturer, The Reformer)
- Allah Al-Malik (The King, The Owner)
- Ilah (The One you attach to)

قُلْ أَعُوذُ بِرَبِّ النَّاسِ  
مَلِكِ النَّاسِ  
إِلَهِ النَّاسِ  
مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ  
الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ  
مِنَ الْجِنَّةِ وَالنَّاسِ

Say: "I seek refuge with (Allah) the Lord of mankind,  
The King of mankind,  
The Ilah (God) of mankind,  
From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allah),  
Who whispers in the breasts of mankind,  
Of jinns and men."  
(*Surah An -Naas*)

## Was the chest of the Prophet (ﷺ) opened physically?

Yes, the chest of the Prophet (ﷺ) was physically opened twice in his lifetime.

- Once when he was a child and was living with Haleemah As-Sadiyyah, Jibreel (عليه السلام) came to him, opened his chest, took his heart out and removed a blood clot

saying this is the portion of shaitan. Then he washed the heart of Prophet (ﷺ) with zam zam water in a basin made of gold and put it back.

- The other time was when Allah took him on the night journey of Israa wal Mai'raj. His chest was opened and his heart was washed and filled with faith and wisdom.

*(The Noble Life of The Prophet (Peace be upon him), Darussalam)*

### How do we act on the ayah?

- We must believe that the opening of the chest is only from the actions of Allah.
- We should make du'a to Allah to open our chest so we can submit easily and follow the commands of Allah.
- Whenever we feel tightness in the chest, we should the make du'a of Prophet Moosa (عليه السلام).

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاخْلُفْ عُقْدَةً مِّن لِّسَانِي يَفْقَهُوا قَوْلِي

"O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness). And ease my task for me; And make loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech) That they understand my speech, (Surah Ta Ha : 24-28)





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Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۝

Qalqala  
(قلقلة)

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

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)

وَوَضَعْنَا عَنْكَ وِزْرَكَ ﴿٢﴾

Word	Meaning
وَ	and
وَضَعْنَا	we removed
عَنْكَ	from you
وِزْرَكَ	your burden

- And removed from you your burden
- **وِزْرٌ** = a burden similar to **حمل** but **وِزْرٌ** is heavier.
- Sheikh As-Sa'di (may Allah have mercy on him) said:  
“And relieve you of your burden of sin.”

## Tadabbur (التدبر)

### So what do we learn from the ayah?

- The word **وِزْرٌ** is used for burden; a heavy load carried on the back. Also, it is used for sins. Sins make us heavy and they are a reason for sadness, worry and anxiety.
- The other blessing upon the Prophet (ﷺ) is forgiveness of the sins.

- Allah removed the burden of the sins from him so that he does not feel the heavy weight of the sins.
- Due to the high status of Prophet (ﷺ), Allah purified him of his past, present and future sins.

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا

That Allah may forgive you your sins of the past and the future, and complete His Favour on you, and guide you on the Straight Path;

*(Surah Al-Fat'h : 2)*

- The higher the position of the person the more is expected from him.
- This applies both in deen and duniya. For example if a person is the minister of a country, he has to behave, act and deliver (fulfill his duties) according to the position given to him.
- Same applies to deen also; if a person has more knowledge than someone, he should act according to his knowledge with them.
- Imagine if this is said to the Prophet (ﷺ), then surely for us we need to ask Allah for forgiveness and to remove the load from our back.

## Du'as for seeking forgiveness:

- أستغفر الله و أتوب إليه
- I seek Allah's forgiveness and I turn to him in repentance
- أستغفر الله العظيم الذي لا إله إلا هو الحي القيوم و أتوب إليه
- I seek Allah's forgiveness, besides whom, none has the right to be worshipped except He, The Ever living, The Self-Subsisting and Supporter of all, and I turn to him in repentance.
- سيّد الاستغفار:  
اللهم أنت ربّي لا إله الا انت خلقتني و أنا عبدك و أنا علي عهدك و وعدك ما استطعت،  
أعوذ بك من شر ما صنعت، أبوء لك بنعمتك علي، و أبوء بذنبي فاغفر لي فإنه لا يغفر  
الذنوب إلا أنت
- O Allah, you are my Lord, there is none worthy of worship but You. You created me and I am Your slave. I keep Your covenant, and my pledge to You so far as I am able .I seek refuge in You from the evil of what I have done .I admit to Your blessings upon me , and I admit to my misdeeds. Forgive me, for there is none who may forgive sins but You.

## How do we act on the ayah?

- We must constantly ask Allah for forgiveness of our sins.
- We should not ignore or underestimate the minor sins.
- We should act according to the knowledge Allah has given us.





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَوَضَعْنَا عَنكَ وِزْرَكَ



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

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



## Tafsir (التفسير)

الَّذِي أَنْقَضَ ظَهْرَكَ ﴿٣﴾

Word	Meaning
الَّذِي	which
أَنْقَضَ	weighed upon
ظَهْرَكَ	your back

- Which weighed down your back
- أَنْقَضَ is from ن ق ض = to pull down
- Sheikh As-Sa'di (may Allah have mercy on him) said about this ayah: “weighed down your back means its burden weighed heavy upon you.”

## Tadabbur (التدبر)

### So what do we learn from the ayah?

- In this ayah, Allah is telling that the burden (which Allah made it light by forgiving his past, present and future sins) was heavy upon the Prophet (ﷺ).

- When the Prophet (ﷺ) was given the responsibility of conveying the message of Tawheed (Oneness of Allah) and spreading Islam, things became difficult.
- Whether it was receiving the inspiration or conveying it, it was a heavy burden upon him. Hence Allah made it light for him .
- All the obstacles which he faced during his life as the last Prophet, Allah made all its burdens easy.
- Notice Allah doesn't mention the disbelievers though they are a cause of sorrow and tightness. This shows that if we want opening of the chest then we need to go back to ourselves and ask Allah to forgive us.

### How do we act on the ayah?

- We must believe that only Allah can ease and lift any burden in our life.
- We must go to Allah alone with tawheed and humiliation for any help or support.
- We must not blame others as being the source of our burdens, instead we should ask Allah to relieve us from the burden.
- We should beware of committing sins as they weigh us down.

- We should ask Allah to forgive our sins; if we are not forgiven we will have to carry our sins on our back on the Day of Judgement.

# Teacher's Notes

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Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

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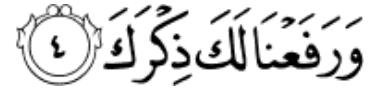
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(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

## Tafsir (التفسير)



Word	Meaning
وَ	and
رَفَعْنَا	we raised high
لَكَ	for you
ذِكْرَكَ	your reputation/your mention

- And raised high your fame
- Sheikh As-Sa'di (may Allah have mercy on him) said, "And exalted for you, your mention."

## Tadabbur (التدبر)

### So what do we learn from the ayah?

- Allah exalted the remembrance of the Prophet (ﷺ) to such an extent that his name is always mentioned after the name of Allah. For instance, when a person enters Islam, in the adhan and iqamah, during the Friday sermons and in many other fundamental matters.

- Also, in every salah (in the tashahhud), it is made obligatory for us to send blessings upon the Prophet (ﷺ).
- Every time a believer performs an act of worship, he is following the example of the Prophet (ﷺ).
- The hearts of the Muslims all over the world is filled with love and respect for the Prophet (ﷺ).
- All the above shows how high Allah has raised the mention and remembrance of Prophet (ﷺ).

### How do we act on the ayah?

- We all love to be praised, remembered and looked up at by others. But, we should remember that all this is only in the Hands of Allah.
- When we follow what Allah has commanded us, Allah will make us praiseworthy and loved by all.
- We must seek praise only from Allah.
- We must not do anything wrong in order to be praised or looked up at by others.
- We should be truthful in all our actions towards Allah and He will surely give us a truthful remembrance in this life and the hereafter.



# Teacher's Notes

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Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾

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

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

## Tafsir (التفسير)

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۝

Word	Meaning
فَإِنَّ	so indeed
مَعَ	with
الْعُسْرِ	the hardship
يُسْرًا	is ease

- So verily, with the hardship, there is relief.
- Sheikh As-Sa'di (may Allah have mercy on him) said about this ayah: "So truly with hardship comes ease."

## Tadabbur (التدبر)

### So what do we learn from the ayah?

- We all face trials and difficulties in life; this ayah is a promise from Allah and brings relief and glad tiding for all.
- Allah confirms that every time there is hardship, it is surely accompanied with ease.
- Notice the words for hardship and ease; the word for hardship appears in the definite form, while the word ease

appears in the indefinite form. This indicates that for every hardship we face, it will be accompanied with many ease.

- No matter what kind or degree of hardship a person goes through, it will surely be relieved.
- Also notice in the ayah the word مَعَ (with) is mentioned and not بعد (after).
- This indicates that the relief comes alongside the hardship and not after. SubhanAllah.
- Only if a person believes this with certainty, he will have a positive outlook in life and will be confident to face the trials.
- And when the person does not have strong belief in the above ayah, he will have a negative outlook to the things happening in his life and this will make him ungrateful to all the blessings of Allah.
- He might complain and focus on that one hardship all the time and forget about the numerous blessings and ease in his life.

The Prophet (ﷺ) faced difficulty in Makkah, but alongside there was ease: people were entering Islam, the Prophet (ﷺ) was getting divine revelations and Jibreel (عليه السلام) used to come to visit him.

- Hence, we see that with any difficulty we are surrounded with, we are drowned with other blessings in life.

### How do we act on the ayah?

- We must believe in the promises of Allah.
- We must believe that any hardship we face is not forever; so we must be patient.
- We should not focus on the problems and difficulties, rather we must look at all the positive things surrounding us.
- We must be grateful for all the blessings and ease in our life.

# Teacher's Notes

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Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ه

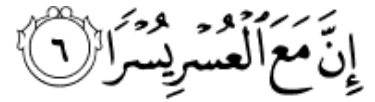
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(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

## Tafsir (التفسير)



Word	Meaning
إِنَّ	verily
مَعَ	with
الْعُسْرِ	the hardship
يُسْرًا	is ease

- Verily, with the hardship, there is relief
- Sheikh As-Sa'di (may Allah have mercy on him) said:  
"Truly with hardship comes ease."

## Tadabbur (التدبر)

### So what do we learn from the ayah?

- This ayah is a reaffirmation of the promise of Allah.
- Allah knows how weak we are in relying and trusting Him, hence He reaffirms that surely there is a lot of ease around us and that we have to face only one difficulty at a time.
- Our hearts become tight due to sadness, grief, negativity of the people around us and the whisperings of the shaitan.

## How do we overcome all of the above?

- By believing and relying in the promises of Allah. Verily the promises of Allah are true.

وَعَدَ اللَّهُ حَقًّا ۖ وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

Allah's Promise is the Truth, and whose words can be truer than those of Allah? (Of course, none).

(Surah An -Nisa : 122)

- Some promises of Allah from the Qur'an:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

So verily, with the hardship, there is relief,

(Surah Ash – Sharh : 5)

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ

And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]

(Surah Ibrahim : 7)

فَاذْكُرُونِي أَذْكُرْكُمْ

Therefore, remember Me (by praying, glorifying, etc.). I will remember you,

(Surah Al-Baqara : 152)

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ

Say (O Muhammad SAW to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Quran and the Sunnah), Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful."

(Surah Aal-Imran : 31)

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ فَلْيَسْتَجِيبُوا لِي  
وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

And when My slaves ask you (O Muhammad SAW) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.

*(Surah Al-Baqarah : 186)*

### How do we act on the ayah?

- We must never doubt the promises of Allah.
- We should not put people in panic. Allah keeps assuring us through His promises and gives us security; in the same way, we should spread positivity in society.
- When people feel insecure, give them assurance through Allah's promises.





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾

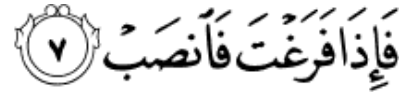
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(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

## Tafsir (التفسير)



Word	Meaning
فَإِذَا	so when
فَرَغْتَ	you have finished
فَانصَبْ	then labor hard

- So when you have finished (from your occupation), then stand up for Allah's worship (i.e. stand up for prayer).
- نَصَبٌ = to fix something firmly, to exert yourself, to toil
- فرغ = to empty, to finish
- Sheikh As-Sa'di (may Allah have mercy on him) said with regards to this ayah, "So whenever you are free, strive in worship and supplication."

## Tadabbur (التدبر)

### So what do we learn from the ayah?

- This is a direct command, first to the Prophet (ﷺ), and then to all of us.



- When we finish our worldly affairs, then we must perform the worship with full zeal and complete devotion purely for the sake of Allah.
- This does not mean that we busy ourselves with the worldly affairs at the time of our obligatory prayers and put it on hold. Our first priority is to fulfill our obligatory.
- The believer should never be idle from good deeds whether in devotion or helping others.
- The state of a believer is from one worship to another and from one good deed to another.
- When the person is idle, shaitan will put negative thoughts in his mind.
- When the mind gets busy with doing good deeds and remembering Allah, then there is no room for negative thoughts to creep in.
- We cannot switch off the brain, so when we are free and relaxed, we should busy it with worship and remembrance of Allah - making du'a, seeking forgiveness, reading the Qur'an, praying more and so forth.
- If we are already doing it, then we should increase in it.
- Our happiness is in our connection with Allah. When we just think of ourselves and Allah, this makes us happier.

- In this ayah Allah is teaching us how to give thanks to His blessings and show gratefulness.

### How do we show gratitude?

- Gratitude is shown:
  1. By the heart – that we acknowledge the blessings in our heart and truly feel it as blessings.
  2. By the tongue – that we speak about the blessings.
  3. By the limbs – that we increase in worship and doing good deeds with our limbs.
- The more a person increases in the remembrance and worship of Allah, the more he is showing his servitude to his Master.
- Allah is teaching us what is the best thing to do in our free time.
- Nowadays kids are always complaining to parents that they are bored. We should remove this word from our dictionary as we have the solution from Allah for boredom.
- The Prophet (ﷺ) said:

عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا وُضِعَ عَشَاءُ أَحَدِكُمْ وَأُقِيمَتِ الصَّلَاةُ فَأَبْدِءُوا بِالْعَشَاءِ وَلَا يَعْجَلَنَّ حَتَّى يَفْرُغَ مِنْهُ "

Ibn 'Umar reported: The Messenger of Allah (ﷺ) said: When the supper is served to any one of you and the prayer also begins. (in such a case) first take supper, and do not make haste (for prayer) till you have (taken the food). (*Sahih Muslim*)

## How do we act on the ayah?

- We must busy our mind with remembrance and worship of Allah.
- We must show our gratitude by increasing in worshipping Allah.
- We should be thankful that Allah has taught us the best way to spend our time.
- When we get negative thoughts in our mind, we must get busy with remembrance of Allah and the negative thoughts will go away.
- We must not indulge ourselves in the amusements of this life and turn away from remembering Allah.

# Teacher's Notes

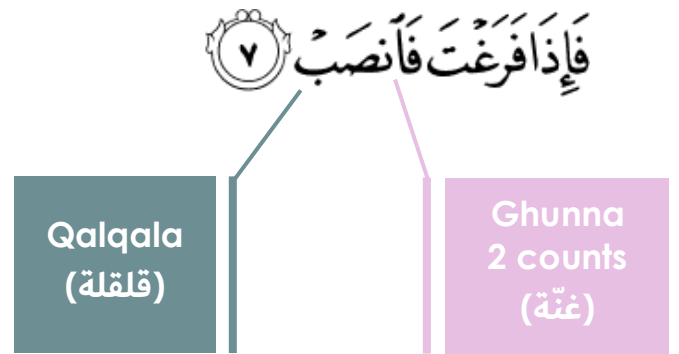
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Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

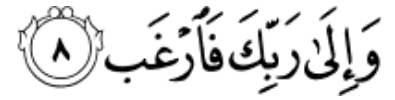


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(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

## Tafsir (التفسير)



Word	Meaning
وَإِلَىٰ	and to
رَبِّكَ	your Rabb
فَأَرْغَبْ	turn your attention

- And to your Lord (Alone) turn (all your intentions and hopes and) your invocations.
- رغب = to desire, hope, pay attention
- Sheikh As-Sa'di (may Allah have mercy on him) said: "And to your Lord alone turn in hope."

Note to Teacher: Emphasize 'Belief in Allah' is one of the Six Pillars of Iman.

# NAME OF ALLAH

الرب

## AR RABB - THE NURTURER

Knowledge (علم)

Note to Teacher: Explain to the students that all of Allah's actions fall under the name of Allah 'Ar Rabb'.

- **Allah Ar Rabb** is the One Who nurtures us and nurtures every creation around us by His blessings.
- **Allah Ar Rabb** is the Lord of all the creation.
- **Allah Ar Rabb** is the One Who created us and everything that exists.
- **Allah Ar Rabb** is the One Who feeds us and gives us drink.
- **Allah Ar Rabb** is the One Who guides us in all matters.
- **Allah Ar Rabb** is the One Who cures us when we fall sick.
- **Allah Ar Rabb** is the One Who gives life and death.
- **Allah Ar Rabb** is the One Who brings us back to life in the hereafter.
- **Allah Ar Rabb** is One Who takes care of us and all the creation through means.
- **Allah Ar Rabb** is the One Who takes special care of His believing servants by guiding them to the truth.



## General nurturing:

- This type of nurturing includes both the believers and the disbelievers.
- General nurturing includes all the general actions of Allah like giving provision, curing from sicknesses and providing for the existence of all the creation.

## Special nurturing:

- Special nurturing is for the believers to guide them to paradise and save them from the hellfire.
- Allah Ar Rabb is the One Who takes special care of His believing servants by guiding them to the truth.
- Special nurturing includes mainly guiding the believers to learn the knowledge of the names and attributes of Allah, opening the understanding of the Qur'an, giving them deep understanding of the religion and opening the doors of goodness for them.

## Action (عمل)

- We must make du'a asking Allah by His name Ar Rabb.
- We must be pleased with the nurturing of our Rabb.
- When we need anything, we must first go to our Rabb before going to the people.
- We must believe that the nurturing of Allah Ar Rabb will take us to the highest levels in paradise.
- We must submit ourselves to His nurturing.

## Tadabbur (التدبر)

### So what do we learn from the ayah?

- This ayah has one of the pillars of worship which is hope.
- The three pillars, upon which worship is based, are:
  - ★ Love (you worship Allah out of love )
  - ★ Hope (you hope for His reward and acceptance of your worship)
  - ★ Fear (you fear His punishment and His disobedience)
- When our desire is to please Allah then we will surely find different worships to do.
- It is important to have hope in our du'a as hope is a form of worship. Someone in fear or difficulty, needs to have more hope in Allah.
- For anything in life we need to hope only from our Rabb.
- Prophet Ya'qoob (عليه السلام) never lost hope that Allah will bring back Yusuf (عليه السلام). And Yusuf (عليه السلام) was united with his father .
- When we lose hope it means that we don't believe in the promises of Allah.
- It is very important to hope for the acceptance and reward from Allah as we move through different worships.

- The Prophet (ﷺ) taught us the importance of hoping from Allah.

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: من صام رمضان إيمانًا واحتسابًا، غفر له ما تقدم من ذنبه " ((متفق عليه))

Abu Hurairah (May Allah be pleased with him) reported: The Prophet (ﷺ) said, "He who observes fasting during the month of Ramadan with Faith while seeking its reward from Allah, will have his past sins forgiven." (Al-Bukhari and Muslim)

### How do we act on the ayah?

- We must have hope that Allah will respond to our du'as and accept all our acts of worship.
- We must hope for the best from our Rabb regarding the deen and dunya matters.
- We must take the means in life without attaching ourselves to it, and hope only from Allah.
- We must never lose hope no matter what.

# Teacher's Notes

A series of 25 horizontal dotted lines for writing notes.



Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَالِى رِبِّكَ فَارْغَبْ ٨

Qalqala  
(قلقلة)

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

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)

تم بحمد الله



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