



سورة العاديات - Surah Al Adiyat

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

دليل المعلمة
Teacher Manual

بسم الله الرحمن الرحيم
لا حول ولا قوة الا بالله

Contents

Page



مركز السلام الإسلامي
Al Salam Islamic Center

2

Who we are? (من نحن؟)

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



برنامج التربية القرآنية والنبوية

Qur'anic and Prophetic Nurturing Program

4

Our Core Offering (المنهج الأساسي)



المتدبرة الصغيرة

The Young Ponderer

7

Program Overview (لمحة عن البرنامج)

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



توجيهات للمعلمات والصف

Teacher and Classroom Guidelines

17

Teacher Guidelines (توجيهات للمعلمات)

Classroom Rules قوانين الصف



سورة العاديات Surah Al- 'Adiyat

27

Lesson Plan (جدول الدروس)

Introduction of the Surah (مقدمة عن السورة)

Surah (العاديات) Ayah by Ayah Breakdown

Observation (الملاحظة)

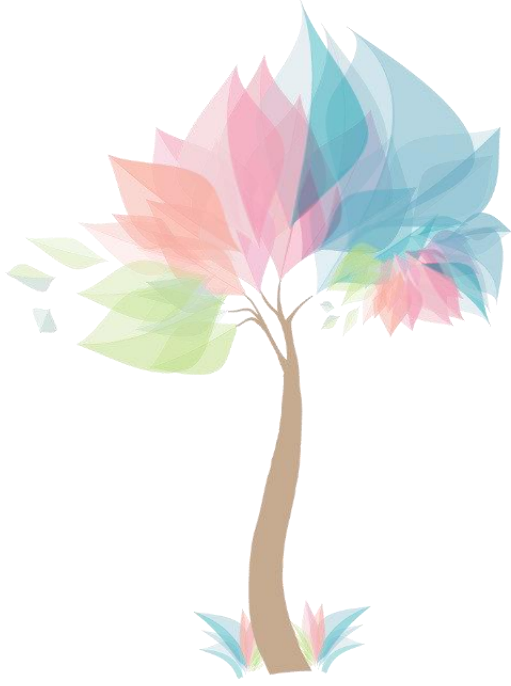
Tafsir (التفسير)

Tadabbur (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

وهو مركز إسلامي غير ربحي يُعنى بنشر الثقافة الإسلامية وتنمية الوعي الديني ويخضع لرقابة وإشراف دائرة الشؤون الإسلامية والعمل الخيري في إمارة دبي. وهو مركز خاص يستقبل النساء والفتيات من كافة الأعمار.

Overview of Al Salam Islamic Center

Al Salam Islamic Center is an Islamic, non-profit center that is concerned with spreading Islamic values and developing religious awareness. It is supervised and monitored by the Department of Islamic Affairs and Charitable Activities in the Emirate of Dubai.

It is a private center accommodating women and girls of all ages.

رؤيتنا: ريادة إسلامية عالمية

رسالتنا: تأسيس المجتمع المتوازن وبناء صرح لخدمة القرآن الكريم والسنة النبوية ونشر القيم الإسلامية إلى العالم بأحسن الوسائل.

قيمنا: الإخلاص، الإتقان، اليقين، الشكر

Our vision: global, Islamic leader

Our mission: to lay the foundation of a balanced society, to build a renowned platform to serve the Noble Qur'an and Prophetic Sunnah, and to spread Islamic values across the world using the best of resources and means.

Our values: sincerity, excellence, certainty, gratitude



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 إيمان 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 لهن 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 إيمان وفرعها العلم وثمارها الأخلاق الحسنة.
 2. توفير بيئة جذابة ومتميزة وآمنة وفق معايير الأمن والسلامة في الدولة.
 3. استخدام الوسائل الحديثة المبتكرة في التربية والتعليم.
 4. خلق جو من الإيجابية والمرح وغرس قيمة التسامح بين البنات.
 5. تعزيز الاخلاق الاسلامية للجيل الجديد.
 6. اشاعة جو من اللفة والترابط بين البنات.
 7. غرس اهمية التلاحم الاسري من خلال انشطة تساهم في ابراز هذه القيمة.
 8. تطوير مهارات البنات ومساعدتهم في ايجاد أنفسهم وهدفهم السامي في الحياة من خلال ربطهم بالله ووضع محبة الله في قلوبهم.
 9. معالجة المشاكل والامراض التي يتعرضون لها البنات في الحياة من خلال تدبر 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.

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
فِتْيَانٌ حَزَاوِرَةٌ فَتَعَلَّمْنَا الْإِيمَانَ قَبْلَ أَنْ نَتَعَلَّمَ الْقُرْآنَ ثُمَّ تَعَلَّمْنَا
الْقُرْآنَ فَازْدَدْنَا بِهِ إِيْمَانًا

It was narrated that Jundub bin 'Abdullah said: We were with the Prophet (ﷺ) and we were strong youths, **so we learned faith before we learned Qur'an. Then we learned Qur'an and our faith increased there**

Sunan Ibn Majah Book 1, Hadith 64

Learned Faith (تَعَلَّمْنَا الْإِيمَانَ)

Learned Qur'an (تَعَلَّمْنَا الْقُرْآنَ)

Faith increased (فَازْدَدْنَا بِهِ إِيْمَانًا)

Good deeds (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 tadabbur.



Qur'an (القرآن)

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



Manners (الآداب)

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



Roots

- Observation (ملاحظة)
- Tafsir (تفسير)
- Tadabbur (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)

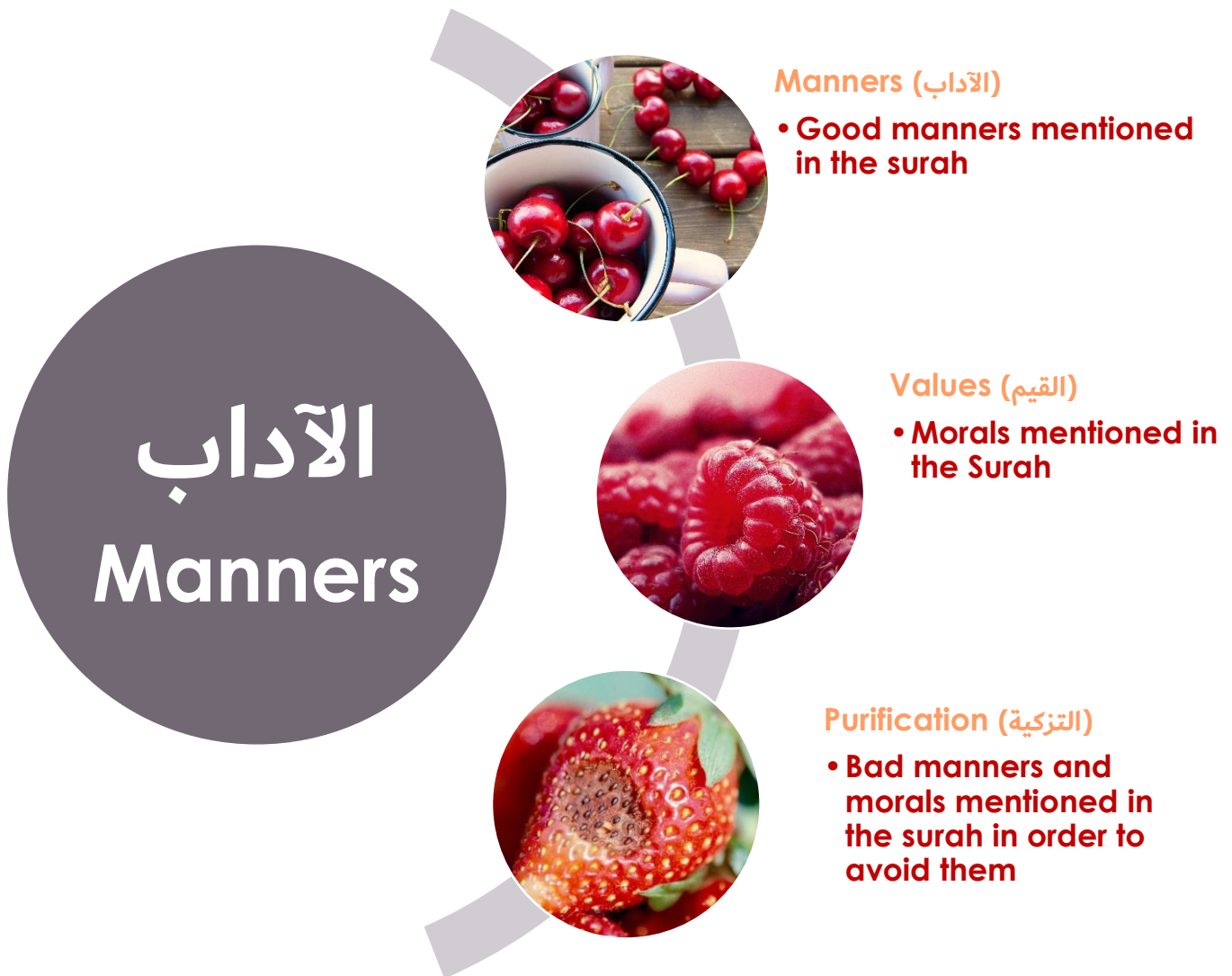
- Emphasize important tajweed rules in the Surah

Memorize (حفظ)

- Memorize the ayat after learning about them



Manners (الآداب) – Topics Breakdown





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 فُتح لنا كمعلمات ومتطوعات. فعلينا أن نتذكر أننا محاسبون على كل ما نعلم. هدفنا جميعا يجب أن يكون رضا الله تعالى باتباع منهج السلف الصالح وهو اتباع القرآن والسنة.

Allah has opened a great door of worship to teach children. As a teacher we are accountable for what we teach the children and our goal is to teach what is pleasing to Allah which is according to the Qur'an and the Sunnah.

العلم عن الله ودينه والغيبات أمانة عظيمة. نحن هنا كي نزرع في قلوب هؤلاء الصغار محبة الله وتعظيمه، ومحبة الدين وأركان الإيمان (كالإيمان بالملائكة، والكتب والرسول واليوم الآخر) وتعظيمها.

Teaching about Allah, His religion and the unseen are a great amanah. It is important to teach the children to both love and magnify Allah, and to magnify the pillars of faith such as the angels, books, messengers, Last Day and decree.

لزوم تعظيم الله وكلامه عند استخدام مصادر وطرق التعليم.

When using teaching resources and methods, it is important to maintain the magnification of Allah and His Words, The Qur'an.

(من الأمور المهمة قبل التعليم)

Matters to Consider before Teaching:

- استحضّر 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:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " 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 بالأخلاق الحميدة فكن عادلاً مع طلابك، متواضعاً، صبوراً، رقيقاً، لا تغضب ولا تنتقم لنفسك، وتَجَمَّل 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.

- عَزَّزْ كلامك بالكلمة الطيبة، عزز كلامك بالثناء والمدح أحياناً، أو بالدعاء والبسمة وبالمكافأة.

Make your voice clear, do not scream at the children, and adorn your words with praise at times, or make dua for them, smile and reward them when good.

- هَيِّئِ الطالب لاستقبال العلم، أي يَهْدُؤُون 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. مثلاً 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 كمثله شيء، عين الله ليس كعين أحد، سمع الله ليس كسمع أحد. حتى تخيل الله تعالى من الشيطان فعلينا الاستعاذة والاستغفار في حال خُيل لنا ذلك.
- Avoid explaining attributes or actions of Allah with gestures. For example, Allah has Hands and Eyes, do not show your hands or point to your eyes as a way of explanation. It is important to tell the children 'Allah has Hands but it is not like ours, we cannot imagine how'. We cannot imagine how Allah looks, Exalted is He. It's important to push away these thoughts and say (أعوذ بالله من الشيطان الرجيم) and (أستغفر الله). These thoughts are from the shaitan.
- من عدم التعظيم استخدام أسماء الله وآيات القرآن في التلوين.
- Avoid using the names of Allah or the ayat of the Qur'an or the angels or prophets as a coloring activity since this shows lack of magnification.
- أُنذِرنا النبي صلى الله عليه وسلم من التصوير، كَوْن الله هو المصور.
- Avoid using images of humans, animals and objects with facial features as drawing activities. Use of the real images is permissible. The one who draws or sculpts images with facial features will be told on the Day of Judgment to bring them to life and he will be unable to. Only Allah is The Creator.
- أركان الإيمان يجب أن تُشرح شفويا ولا نستخدم أي صور أو فيديوهات.
- Avoid books or showing cartoons which show images of the prophets, angels or the Last Day. This will disturb their belief in the unseen when they see it as an image. As a teacher, you can tell them about these matters verbally.
- الموسيقى والغناء بكل أشكالها لا يجب أن تستعمل.
- Avoid music and sing along activities
- فصل البنات من الأولاد أثناء القيلولة.
- When children take naps, ensure girls sleep on one side and boys on another side.

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





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.



Surah Al-‘Adiyat

سورة العاديات

Lessons Overview

الدرس Lesson		الموضوعات Topics
1	Introduction & Observation	وَالْعَادِيَّاتِ ضَبْحًا
2	Ayat 2	فَالْمُورِيَّاتِ قَدْحًا
3	Ayat 3	فَالْمُغِيرَاتِ صُبْحًا
4	Ayat 4	فَأَثَرُنَ بِهِ نَقْعًا
5	Ayat 5	فَوْسَطْنَ بِهِ جَمْعًا
6	Ayat 6	إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ
7	Ayah 7	وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ
8	Ayat 8	وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

9	Ayat 9	أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ
10	Ayat 10	وَحُصِّلَ مَا فِي الصُّدُورِ
11	Ayat 11	إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ

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 العاديات

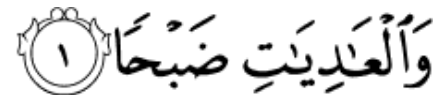
Order in the Qur'an: 100th Surah

Number of ayat: 11 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



Meaning of (العاديات): Those that run

Theme of the Surah: أسباب هلكة الإنسان

(Reasons for destruction of the human)

What is special about this Surah? This surah starts with describing war horses and how they strive hard to meet their target set by their master. They run fast at night, striking sparks of

fire with their hooves, until they reach their destination. They are obedient and grateful to their master.

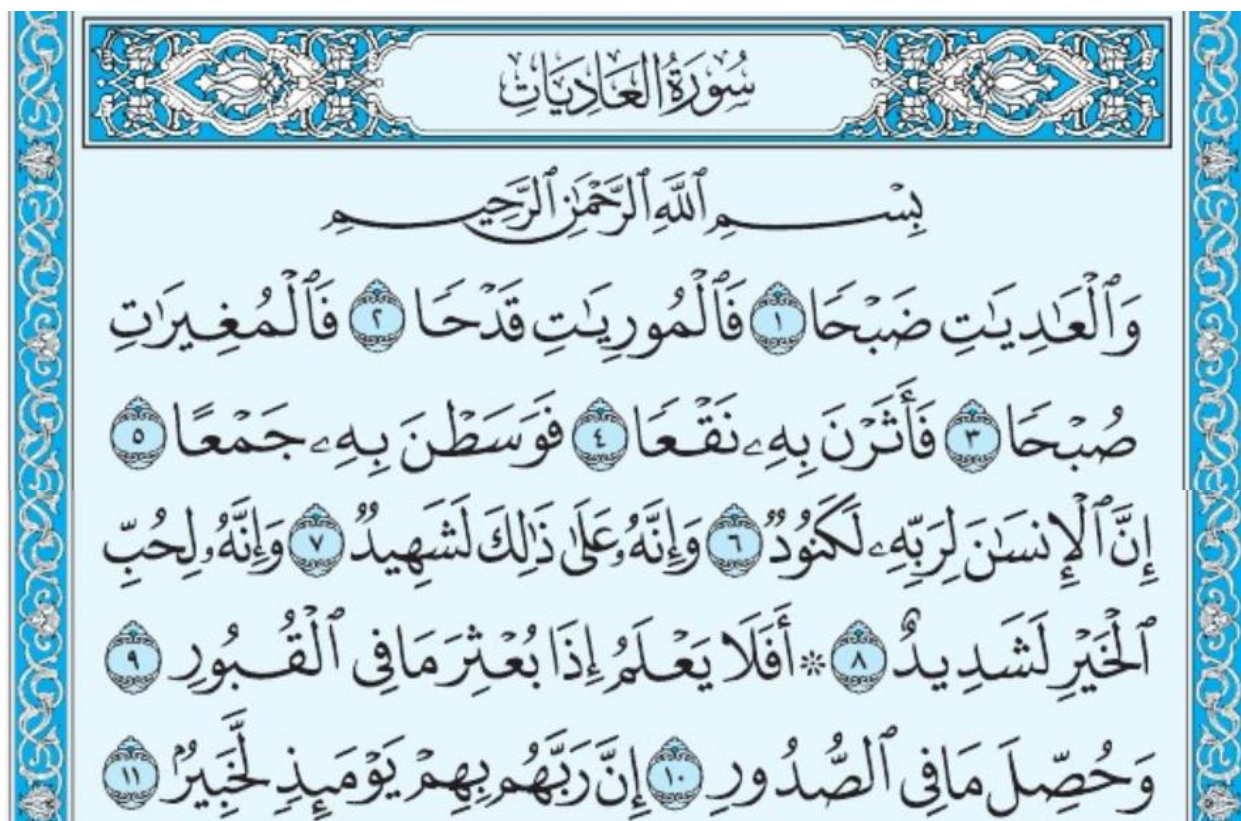
What prevents us from being like these horses?

It is ingratitude and man's intense love for wealth. Ingratitude is a form of minor disbelief and it eventually leads to destruction while being grateful leads to success. Allah teaches us to be grateful through the example of these horses.

Hence this surah is teaching us to get out of the negative quality of **الْعَادِيَاتِ ضَبْحًا** (ingratitude) and teaching us to be grateful like **كَنُود** which is the condition of the heart and the limbs and this is real gratitude.

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	No. Of Times
Ar Rabb	The Nurturer The Reformer	2
Al Khabeer	The All-Aware	1

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 creations.

PILLARS OF FAITH:

BELIEF IN ALLAH (الإيمان بالله)

(Belief in His Names & Attributes وصفاته وأسماؤه)

Ar Rabb - The Lord, Nurturer		الرب
	Verily! Man is ungrateful to his Lord;	إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ (6)
	Verily, that Day (i.e. the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds), (and will reward them for their deeds).	إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ (11)
Al Khabeer - The All-Aware		الخبير
	Verily, that Day (i.e. the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds), (and will reward them for their deeds).	إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ (11)

BELIEF IN THE LAST DAY (الإيمان باليوم الآخر)

	Meaning	Ayah
	Knows he not that when the contents of the graves are brought out and poured forth (all mankind is resurrected).	أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ
	And that which is in the breasts (of men) shall be made known.	وَحُصِّلَ مَا فِي الصُّدُورِ
	Verily, that Day (i.e. the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds), (and will reward them for their deeds).	إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ

بسم الله الرحمن الرحيم

Tafsir (التفسير)

وَالْعَدِيَّتِ ضَبْحًا ۝١

Word	Meaning
وَ	this is a swear
الْعَادِيَّاتِ	the horses that run fast galloping
ضَبْحًا	panting, breathing heavily

- By the horses galloping swiftly – i.e., running swiftly, with energy and vigor and due to their swift running, they are panting.
- الْعَادِيَّاتِ is the plural of the word عادية which comes from the root word (ع د و). It means to run fast or to speed.
- ضَبْحًا is the sound of heavy breathing where you can see the chest or belly moving and the nostrils bloating.

Tadabbur (التدبر)

So what do we learn from the ayah?

- Allah swears and makes an oath by الْعَادِيَّاتِ . It is not directly mentioned here but the scholars have said “these are the horses.”

- Allah can swear by anything He wishes, but we can only swear by Allah and no one else. When we swear by anything or anyone other than Allah then that is shirk.
- When Allah swears by something, it is to show its greatness and importance and that we must pay attention to what He says. It means what He is swearing on is something unique from His creation and also the matter of the oath is important for our purification.
- Allah swears by the horses while they are in a state wherein no other animal can do the same as them, i.e., no other animal can gallop and run like this beautiful creation.
- The horses mentioned in this Surah are the horses used in war.
- The Arabs in the olden days used to take female horses to war as they were faster than male horses (that is why it is mentioned about female horses).
- A horse always trusts his master and never disobeys him. He goes wherever his master wants him to go and does whatever work his master wants him to do.
- There is so much goodness in horses for the humans. In the olden times the horses were used as transport. Even today in many places, people use horses for their transport and for making their livelihood.

- **Hadith:**

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْبَرَكَهَةُ فِي نَوَاصِي الْخَيْلِ "

Narrated Anas bin Malik: Allah's Messenger (ﷺ) said, "There is a blessing in the fore-heads of horses." (Sahih al-Bukhari 285, Book 56, Hadith 6)

حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، قَالَ سَمِعْتُ أَنَسًا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ "

Narrated Anas: The Prophet (ﷺ) said, "There is always goodness in horses." (Sahih al-Bukhari 3645, Book 61, Hadith 148)

Note to Teacher: The teacher can get pictures of horses to show the kids and also show them a video of horses running. The teacher can point out some benefits of horses. Ask the kids which Prophet had a love for horses (Sulaiman (peace be upon him)).

How do we act on the ayah?

- We need to do our best like these horses in the way of Allah.
- A master knows what is best for his horses, that is why he rides them to wherever he thinks is best for them. The same way, our Rabb is taking us to the highest levels in Jannah through His nurturing. Hence we need to submit to His decree and put full trust in His nurturing.
- We learn full submission when we see the horses submitting to their master.
- We need to race towards doing good deeds.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

وَالْعَدِيدِ ضَبْحًا ١



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

Word	Meaning
فَ	and
الْمُورِبَاتِ	those that produce sparks
قَذْحًا	striking sparks

- And those who produce sparks with their hooves (when they gallop).
- الْمُورِبَاتِ is plural for مورية which means the one that kindles fire or one that produces sparks.
- They strike sparks of fire because of the solidness and strength of their hooves (or horseshoe) when they step on the rocks.

Tadabbur (التدبر)

So what do we learn from the ayah?

- Allah continues to swear by another characteristic of the horses which is their running on a rocky terrain, due to which their hooves are striking against the rocks and are producing sparks of fire.
- This shows the bravery of the horses since these are war horses. They are not waiting for the enemy to come to them, but they are racing towards their enemy with full strength and courage.
- Even on such a difficult surface they are not reducing their speed.
- The sparks from their hooves also indicate to us the time of their running which is at night or early morning before sunrise. We can see the sparks only when it is dark and not in the day.
- This also indicates the importance of striving hard in worshipping Allah during the night.
- This is a difficult time for the human being where he prefers to sleep and rest.
- These horses are doing their best to reach the target set by their master. We need to think, “Are we doing our best to fulfil the obligations set by Our Master?”
- Why are we not doing our best? Because of attachment to the duniya and our desires.

How do we react in times of difficulty?

- Do we race ahead with full trust and submission towards our Rabb? No.
- Do we put our maximum effort in worshipping Allah when times get difficult? No.
- We humans are not like these horses and that is why Allah is giving us their example so we can strive hard like them especially during times of hardship.

How do we act on the ayah?

- In times of difficulty we need to strive hard to keep our faith high.
- Less attachment to duniya will make us focus more on our target which is “the pleasure of Allah.”
- To have taqwa because taqwa is the opposite of desire.
- To trust the nurturing of Allah and submit to it.
- Make dua to Allah to make the night worship easy for us.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

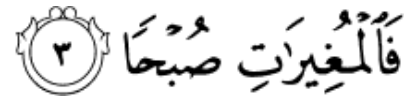
فَالْمُورِبَتِ قَدَحًا ٢

قلقلة
(Qalqala)

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)



Word	Meaning
فَ	and
الْمُغِيرَاتِ	those that raid or attack
صُبْحًا	morning

- And (those who) raid the enemy at dawn.
- الْمُغِيرَاتِ is the plural of مغيرة from the root ر غ ي (other than).
- غار means to overcome and conquer the enemy.
- Raids usually begin at dawn.

Tadabbur (التدبر)

So what do we learn from the ayah?

- The Arabs used to attack their enemies early in the morning.
- This ayah shows us that we need to keep our good deeds and our work secret and announce it only once it is accomplished, and only if it is needed.

- It also indicates to us that the honor of a believer is in the night prayer.
- It shows that the horses do not see their comfort when it comes to obeying their master; nighttime is for rest but if their master wants to take them at night they submit and do not resist.
- The above character is contrary to human nature. When we are told to do something at a time which does not suit us we say, “why should we do this now, can we do it later?” and we make excuses.
- The horses show total submission though they do not have reward of paradise or punishment of hellfire, so what about us who are accountable, have to face Allah on the Day of Judgement, and will be recompensed?

How do we act on the ayah?

- To work in secret for good deeds.
- To establish night worship.
- To face our fears which could be our biggest enemies.

Teacher's Notes

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

فَالْمُغِيرَاتِ صُبْحًا



قلقلة

Qalqala

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

Word	Meaning
فَ	then
أَثَرُنَ	to raise, to plough
بِهِ	thereby
نَقْعًا	dust

- Stirring up therewith-i.e., with their galloping and raiding, clouds of dust.
- أَثَرُنَ is from the root (ثور) ث و ر which means to be stirred, to be stimulated.
- بِهِ (by it) by their running and charging or at that place where they have attacked.
- نَقْع is the trail of dust left behind when someone runs very fast.
- Imagine someone running fast and stopping the moment he reaches the target, there will be a cloud of dust behind him when he reaches the enemy.

Tadabbur (التدبر)

So what do we learn from the ayah?

- This ayah also is the continuation of the oath.
- When the horses are running with full speed and strength and then stop, they will produce clouds of dust at the place where they stopped. This shows their willingness, courage, strength and fearlessness of the enemy.
- They fear no one but their creator.
- Fear is a form of worship and we should direct it only to Allah.
- We should not fear anything more than the displeasure and punishment of Allah as this can lead to shirk. Shirk is the worst sin a person can commit.
- As we fear Allah, we should also hope for the mercy of Allah and love Him as He is the Most Merciful and loving towards His creation.
- The pillars of worship are love, fear and hope. Love is the head which means when we perform any worship, we do it out of love of Allah. At the same time, we hope for His reward and fear His punishment.

What is our biggest enemy?

- It is our nafs, i.e. our desires and then the shaitan.

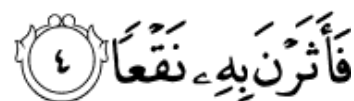
How do we act on the ayah?

- We need to discipline our nafs.
- We need to focus on our own faults rather than pointing fingers at others.
- We need to direct our fear, love and hope only to Allah.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)



قلقلة
Qalqala

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

The Prophet (ﷺ) said, "The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'" Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001

Word	Meaning
فَ	and
وَسَطْنَ	to penetrate the center, middle
بِهِ	thereby
جَمْعًا	collectively, gathered

- Making their way thereby, i.e., by their riding, into the midst of the enemy, during their raid.
- بِهِ - this refers to the rider of the horses i.e. their master.
- Hence they are centered in the middle gathered against the enemy.

Tadabbur (التدبر)

So what do we learn from the ayah?

- The horses take their rider to the middle of the enemy. This means the horses are doing their maximum effort not for themselves but for their master; this shows their gratitude.
- They will do anything and go anywhere where their master takes them. They have no fear of their enemy.
- It shows two wonderful qualities of the horses which are bravery and obedience.
- Allah gives us the example of the horses so that we can strive to be like them in obedience, gratitude and submission.
- In life we are busy focusing on I, Me and Myself. But the real success is when we do for others and who is better than our Rabb for us to focus on.
- The horses attack and conquer their enemy. We have enemies too - our nafs, shaitan, the many trials around us, etc., all which we have to conquer. The Prophet (ﷺ) asked us to hasten to do the good deeds when there are trials.
- We do things only if they go in accordance with our desires, but the ultimate success lies in having taqwa, and submitting to your Rabb with obedience and gratitude.

How do we act on the ayah?

- We learn from the horses qualities like bravery, obedience, trusting our master, and working hard at times of difficulty.
- We learn gratitude because when we are truly grateful from our heart it will show on our limbs.

- Just like the horses are obeying their master, we too should obey Allah.
- We learn to face our fears. For example, if we are afraid to use the computer, we ask the help of Allah and go and learn it. If there is someone in school who is bullying us, we do not fear them, but go and speak to our teachers or parents about it.

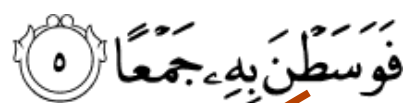
RECAP OF PREVIOUS AYAT

- All the above five ayahs are oaths and the subject of the oath which follows is a great matter Allah wants us to know.
- The oaths are about dedicated horses who take the best means to accomplish their task: strength, speed and the best time. And the subject of the oath is about the human being, who is ungrateful and does not like to give. The human being is a greater creation than the horse. When the horse does his best to serve his master, so what about the human being? SubhanAllah.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)



قلقلة
Qalqala

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

Word	Meaning
إِنَّ	verily
الْإِنْسَانَ	the man
لِرَبِّهِ	to his lord
لَكَنُودٌ	ungrateful

- Verily man is ungrateful to his Lord, i.e., he is reluctant to give what his Lord has commanded him to give.
- كَنُودٌ - It comes from the word (كند) which means the earth you are watering is not giving forth any plants – it is very miserly. It is taking but not giving.
- This ayah is the subject of the oath.

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 Lord of all the creation. He is the One Who created us and everything that exists.
- Allah Ar Rabb is the One Who nurtures us and nurtures every creation around us by His blessings.
- 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 takes care of us and all His creation through means.
- Allah Ar Rabb is the One Who takes special care of His believing servants by guiding them to the right path.
- Allah Ar Rabb is the One Who gives life and death.
- Allah Ar Rabb is the One Who will bring us back to life in the hereafter.

General nurturing:

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

Special nurturing:

- Special nurturing of Ar Rabb is for the believers to guide them to paradise and to save them from hellfire.
- Allah Ar Rabb is the One Who takes special care of the believers by guiding them to the truth and by guiding them to learn the knowledge of the names and attributes of Allah.
- Special nurturing includes opening the doors to do good deeds, to open the understanding of the Qur'an and to give deep understanding of the religion.

Action (عمل)

- Make dua to Allah by His name Ar Rabb.
- Be pleased with the nurturing of your Rabb.
- When you need anything, go to your Rabb first before you go to people.
- Believe that the nurturing of your Rabb will take you to the highest levels in paradise.
- Submit yourself to His nurturing.

Tadabbur (التدبر)

So what do we learn from the ayah?

- Allah swears by all the previous ayahs to say that indeed man is ungrateful(كنود).
- He is ungrateful not to his mother, father or wife, but to his Rabb, to his Nurturer and this is a great crime.
- Man is ungrateful to the favors of Allah and he rejects them. He always complains about the calamities that befall him and forgets the blessings Allah has bestowed upon him.
- This character delays him from moving forward and eventually leads to his destruction.
- Allah gave man everything in order to worship Him. But he is demanding, wanting his rights and not giving the others their rights. This is being ungrateful.
- A person should not only take and consume without giving anything; this is being a burden. But when a person is given and then gives back then this is gratitude.

How should we show our gratitude towards Allah our Rabb?

By running to Him just like the horses in this Surah are doing for their master.

Allah Ar Rabb is nurturing us more than any other creation. He gives us so much but we are just taking without anything coming

from us, SubhanAllah. The more Allah gives us, the more we need to be grateful to Allah and give others.

Gratitude is shown:

- A) By the heart- that we acknowledge the blessings of Allah in our heart and truly feel it as blessings.
- B) By the tongue- that we speak about the blessings.
- C) By the limbs- that we increase in worship and good deeds with our limbs.

Allah says:

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا

And if you would count the graces of Allah, never could you be able to count them

(Surah An-Nahl 18)

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ

O mankind! Remember the Grace of Allah upon you!

(Surah Fatir 3)

How do we act on the ayah?

- We should live by (الحمد لله رب العالمين) and be grateful.
- We should make dua so we can be among the grateful ones.

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

"My Lord enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the ranks of] Your righteous servants."

Surah An- Naml 19

- We should talk about the blessings of Allah when we meet each other and remind each other of the many favors of Allah upon us.

Note to Teacher: Talk about blessings

The teacher can talk about the various blessings Allah has showered us with such as being born as Muslims and living in a secure and beautiful place like Dubai. The teacher can also ask the kids to talk about the blessings in their life.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)



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

The Prophet (ﷺ) said, "The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'" Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001

Word	Meaning
وَ	and
إِنَّهُ	verily he is
عَلَىٰ	on
ذَٰلِكَ	that
لَشَهِيدٌ	surely is a witness

- Man knows himself to be stingy and miserly as it is something clear and obvious.
- He bears witness (شَهِيد) to that and does not deny it.
- It may also be that the pronoun (إِنَّهُ) refers to Allah; in other words man is ungrateful to his Lord and Allah bears witness to that.

Tadabbur (التدبر)

So what do we learn from the ayah?

- Anyone who is (كنود) is only taking and not giving, and he knows it and is a witness to himself.
- We witness we are like this though we do not accept it when someone else tells us, SubhanAllah.
- When we are ungrateful or do any sin, we feel it. There is a voice inside us which scolds us when we do anything wrong and shows us our faults.
- This is our conscience. We need to listen to it and only then we will be able to accept the nurturing of Allah and get reformed.
- On the Day of Judgement, those who were always arguing will not accept any witnesses. They will only want themselves as a witness. As a result, their limbs will speak, but not their tongue.
- Man will be a witness for himself against this dispraised character.
- A person should not claim with his tongue but should act.
- Another interpretation of the ayah indicates a stern warning to the one who is ungrateful to his Lord that Allah is indeed watching him.

What is the biggest witness we have witnessed?

- We have witnessed that Allah is our Rabb.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۖ شَهِدْنَا ۚ أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

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

Surah Al-Araf 172

- Human is a witness over himself on the Day of Judgement.

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ

On the Day when their tongues, their hands, and their legs or feet will bear witness against them as to what they used to do.

Surah Nur 24

- We as Muslims will be brought on the Day of Judgement as a witness over other nations; this is an honor. So in life we should always witness the truth and stand by it.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يُجَاءُ بَنُوحَ يَوْمَ الْقِيَامَةِ فَيُقَالُ لَهُ هَلْ بَلَغْتَ فَيَقُولُ نَعَمْ يَا رَبِّ. فَيُسْأَلُ أُمَّتُهُ هَلْ بَلَغَكُمْ فَيَقُولُونَ مَا جَاءَنَا مِنْ نَذِيرٍ. فَيَقُولُ مَنْ شُهِدَكَ فَيَقُولُ مُحَمَّدٌ وَأُمَّتُهُ. فَيُجَاءُ بِكُمْ فَتَشْهَدُونَ ". ثُمَّ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ {وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا} قَالَ عَدْلًا {لَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا}

Narrated Abu Sa`id Al-Khudri:

Allah's Messenger (ﷺ) said, "Noah will be brought (before Allah) on the Day of Resurrection, and will be asked, 'Did you convey the message of Allah?' He will reply, 'Yes, O Lord.' And then Noah's nation will be asked, 'Did he (Noah) convey Allah's message to you?' They will reply, 'No warner came to us.' Then Noah will be asked, 'Who are your witnesses?' He will reply. '(My witnesses are) Muhammad and his followers.' Thereupon you (Muslims) will be brought and you will bear witness." Then the Prophet (ﷺ) recited: 'And thus We have made of you (Muslims) a just and the best nation, that you might be witness over the nations, and the Apostle a witness over you.'
(2.143)

Sahih al-Bukhari 7349

Book 96, Hadith 77

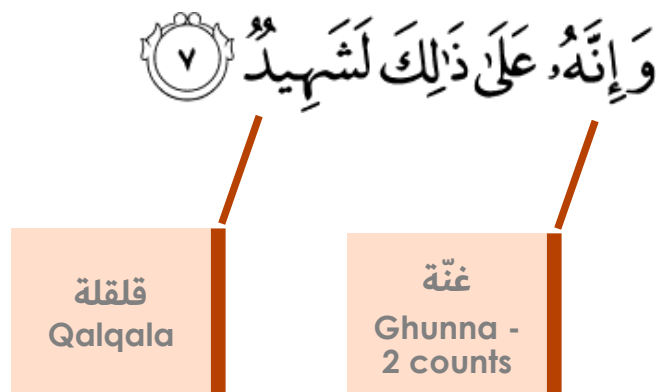
How do we act on the ayah?

- **We need to overcome the feeling of ingratitude by asking Allah to make us grateful.**
- **We need to listen to our inner self which is a witness when we do anything wrong.**
- **We should be conscious of Allah as He is the greatest witness over all of us.**
- **When we do good and are not praised, we should believe that Allah has witnessed our good deed and we do not need to seek praise from others.**

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)



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

Word	Meaning
وَ	and
إِنَّهُ	indeed he
لِحُبِّ	in the love
الْخَيْرِ	of wealth
لَشَدِيدٌ	surely intense

- And verily, he is violent in the love of wealth.
- الْخَيْرِ refers to wealth here.
- This ayah is the reason for the human to be كَنُودٌ.

Tadabbur (التدبر)

So what do we learn from the ayah?

- Human beings, in general, have an intense love for money. Sometimes they may plot, fight, or even kill for money.
- Only our Rabb can tell us the truth about ourselves and what we truly love.
- Our wealth is a means to get the pleasure of Allah. Allah gave us money to worship Him and draw closer to Him.
- But we forget why Allah has given us wealth and are busy in fulfilling our desires with it.
- We should learn to give precedence to the dues of Allah and not to our desires.
- We do not like to give but we love to take. We are not being nice to the people, but want people to be nice to us. We are not doing good to others, but we want others to do good to us. All this is the result of making duniya our focus and being heedless of the hereafter.
- We all love having what is good, but we need to give. The upper hand is always better than the lower hand and the one who gives is always happier than the one who takes.
- We should be satisfied with what we have. The one who is satisfied with what he has is similar to the one who has a treasure which does not end. For example, when a person is satisfied with the money he has, then his money will not end,

but the one who is not satisfied with the money he has then it will finish, SubhanAllah.

- We cannot deny the fact that we do not love wealth for it will be a lie, what we can do is direct this love of wealth to do good deeds with it.
- Use the wealth to help people around us and in this way the love for it will reduce and the love to do good for others will increase.

How do we act on the ayah?

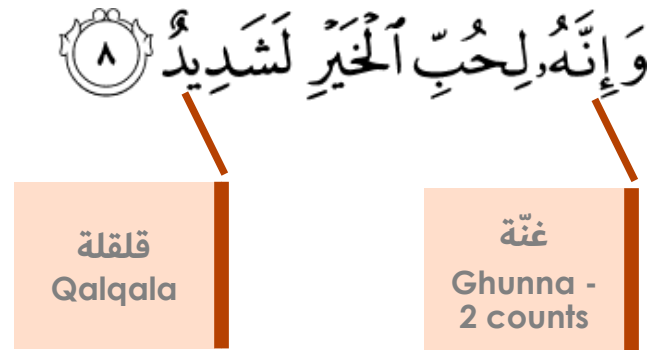
- We first admit that we love wealth too much and ask Allah to help us overcome it, so our love to get His pleasure is greater.
- We need to use our wealth to give more charity and to attain the pleasure of Allah.
- We need to ask Allah to make us content with what we have.
- We should not look at what others have or compare ourselves with others.

Teacher's Notes

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)



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

﴿أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ﴾ ٩

Word	Meaning
أَفَلَا	does not
يَعْلَمُ	he know
إِذَا	when
بُعْثِرَ	scattered, overturn, raised
مَا	whatever
فِي	in
الْقُبُورِ	the grave

- Knows he not that when the contents of the grave are poured forth? Meaning, the dead that are in it will be brought out.
- قُبُور is the plural of (قبر); it is a place where we all will be after we die until the Day of Judgement.

Tadabbur (التدبر)

So what do we learn from the ayah?

- This ayah is talking about one of the pillars of faith - “Belief in the Day of Judgement.”
- The Day of Judgement encourages abstinence from worldly things and striving for the hereafter.
- Allah will bring forth the dead from their graves for the resurrection and for the accountability.
- When we truly believe in this then our love for wealth will reduce.
- We are hiding the blessings of Allah and not bringing it out. Just as our body will be brought out of our grave on the Day of Judgement, we need to make our blessings apparent and bring out our gratitude.
- This ayah should not discourage us or make us scared but in fact it should be an encouragement for us to race towards doing good deeds.

How do we act on the ayah?

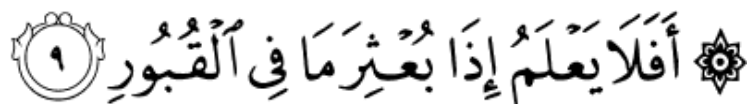
- We should increase our belief in the Day of Judgement by increasing our knowledge.
- Remembering the Day of Judgement will help us overcome our sicknesses.

- Make dua to protect us from the torments of the grave and for Allah to open the delights of the grave.
- اللهم إني أعوذ بك من عذاب القبر
- We should also ask Allah for His mercy to make it easy for us on the Day of Judgement.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)



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

Word	Meaning
وَ	and
حُصِّلَ	make apparent, appear, to be made known
مَا	whatever
فِي	in
الصُّدُورِ	the breasts, chest

- And what is hidden in the people's heart is brought to light, i.e., what is hidden in people's heart and what is concealed of good and evil, will be made known.
- Secrets will be disclosed, and the outcome of people's deeds will become visible on their faces.

Tadabbur (التدبر)

So what do we learn from the ayah?

- When we will be brought out of our graves, then all that was in our hearts will be apparent and visible.
- All the sicknesses of the heart - jealousy, hatred, pride, thinking bad, and many more, we should fix them in this life. If we did not do so and died on it, everything will be made known and this would be a big exposure.
- How will it be apparent? It will show on the person's face – some faces will be bright and some will be dull.
- Someone who is proud in this life and looking down on others will be resurrected as an ant on the Day of Judgement. It will be known this person was proud and people will step on him.
- Anyone who betrayed will be carrying a flag.
- Anyone who spied on others will have molten metal poured into his ears.
- We cannot hide anything from Allah in this life nor in the hereafter.
- When we feel any sickness in our heart, we need to be truthful and admit it to Allah and ask His help to overcome it.
- Our good deeds will also be made visible. All the good values like truthfulness, gratitude, kindness, honesty and helpfulness will be apparent.

- Hence we need to strive to have more goodness in our hearts and overcome our sicknesses so on the Day of Judgement all good will come out of our hearts.

How do we act on the ayah?

- Be truthful to Allah.
- Just like the horses make our inside the same as our outside, i.e., how we act on the outside must be the same as what we feel inside our heart.
- Ask Allah to save us from hypocrisy as their inside and outside is not the same.

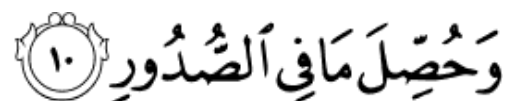
• اللهم إني أعوذ بك من النفاق

- Concentrate to purify our inside.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)



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

Word	Meaning
إِنَّ	verily
رَبَّهُمْ	their Rabb
بِهِمْ	about them
يَوْمَئِذٍ	that day (Day of Judgement)
لَّخَبِيرٌ	is surely All-Aware

- Verily their Lord, on that Day will be fully aware of them (and their deeds).
- He will know about all their deeds, both outward and inward, hidden and visible and He will recompense them for it.

NAME OF ALLAH

الخبير

AL KHABEER-THE ALL-AWARE

Knowledge (علم)

- Allah Al Khabeer is the One Who has knowledge of the actions and the consequences to everything.
- Allah Al Khabeer is the One Who is All-Aware all the time.
- Allah Al Khabeer encompasses all matters, apparent and hidden. For example, we might know how to operate a machine from the outside, this is knowledge, but to know the details of the machine from inside is expertise.
- There is no one who is more expert in all matters than Allah Al Khabeer.
- Allah Al Khabeer knows the origin of all matters and what it will lead to.
- Allah Al Khabeer is the One Whose knowledge knows all the secrets. He sees the contents of all consciences and the subtle seeds inside the hearts. He knows the seeds of evil and the seeds of goodness and the consequences it will lead to.

General nurturing:

- Allah Al Khabeer gives general awareness to humans so they can live in this life comfortably.

- Allah Al Khabeer gives general expertise to humans so life will be easy in their respective fields. For example, a doctor will have the required expertise to treat the sick.

Special nurturing:

- Allah Al Khabeer gives the believer awareness of his sins and sicknesses of the heart so he can purify it in this life.
- Allah Al Khabeer gives the believer awareness for what benefits his religion.
- Allah Al Khabeer gives the believer experience in matters which will increase his faith.

Action (عمل)

- To be conscious that Allah Al Khabeer knows each of our actions and why we are doing it.
- To be sincere in our intentions.
- To put our trust in Allah Al Khabeer as He has the best knowledge and expertise in all matters.
- To believe Allah Al Khabeer is All Aware of our situations all the time and feel relaxed that He will take care of us.

Tadabbur (التدبر)

So what do we learn from the ayah?

- In this ayah Allah is saying He will be aware of their deeds on the Day of Judgement.
- Does this mean that before He is unaware? Never, Astaghrifullah.
- Allah Al Khabeer means that Allah is aware of all His creations and their actions and at all times.
- We are always conscious of people in our life; we base so many of our actions to please people or abstain from actions due to fear of dispraise of people. This ayah should make us conscious only of Allah.
- This ayah also means Allah will compensate the people for their actions.
- The reward for a good deed is 10 to 700 times or more and the punishment for a sin is equivalent to the sin and not more than that.
- Allah will never show even the slightest amount of injustice.
- Paradise is from the mercy of Allah and hellfire is from His justice.
- To nurture someone we need to have full knowledge about them. The more knowledge the better the nurturing, imagine the knowledge of Allah Al Khabeer!

- His nurturing is the best and will take us to the highest levels of paradise when we accept and submit to it.

How do we act on the ayah?

- This ayah teaches us to be conscious only of Allah.
- Not to work towards praise of people.
- Not to fear the dispraise of people.
- To keep in mind that only Allah will recompense us.
- To believe in the nurturing of Allah as He is All-Aware of us in all aspects. Hence, we need to submit to His nurturing.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١١﴾

ادغام بغير
غنة Merging
without
Ghunna

غنة
Ghunna -
2 counts

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

The Prophet (ﷺ) said, "The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'" Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001

تم بحمد الله



مركز السلام الإسلامي

AL SALAM ISLAMIC CENTER

Copyright © 2020 by Al Salam Islamic Center.

All rights reserved

www.markazalsalam.com

This coursebook is not for sale

Disclaimer: Al Salam Islamic Center disassociates itself from any misrepresentation of the contents of this curriculum.



www.markazalsalam.com



t.me/markazalsalam



info@markazalsalam.com



t.me/dropletsofdew



Al Salam Islamic Center



+97150 8008875