



سورة العلق - Surah Al 'Alaq

برنامج التربية القرآنية والنبوية – المتدبر الصغير

Qur'anic and Prophetic Nurturing Program

دليل المعلم

Teacher Manual

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مركز السلام الإسلامي

Al Salam Islamic Center

مركز السلام الإسلامي

Al Salam Islamic Center

لمحة عن مركز السلام الإسلامي

السلام: اسم من أسماء الله تعالى ومعناه المنزه من النقائص والعيوب وواهب السلام.

الإسلام: دين الله وهو الاستسلام لله وحده والتحرر من عبودية غير الله.

المسلم: من سلم المسلمون من لسانه ويده.

السلام عليكم: تحية الإسلام وهي دعاء للآخر بالسلامة من كل شر ومكروه.

دار السلام: الجنة الدار التي أعدها الله لعباده المؤمنين نعيم دائم أبدي.

Overview of Al Salam Islamic Center

As Salam: is one of the Most Beautiful Names of Allah. He is the One Who is free from all defects and faults and He is the Giver of Peace.

Islam: is to surrender to Allah alone and to free oneself from worshipping other than Allah.

Muslim: the one who others are safe from his tongue and hand.

As Salam Alaykum: this is the greeting of Islam which means "Peace be upon you". It is an invocation for one being greeted to have peace and safety from all evil.

Dar As Salam: the Home of Peace which is the eternal and everlasting paradise Allah has prepared for His believing slaves.

رؤيتنا: والله يدعو إلى دار السلام.

رسالتنا: السعي بإذن الله لنشر السلام في العالم وذلك بغرس معرفة الله ومحبه بين الناس وإعداد القدوة المسلمة الصالحة النافعة وبناء صرح إسلامي لخدمة القرآن الكريم والسنة النبوية.

قيمنا: السلام، الصدق، المحبة، الإحسان.

أهدافنا:

1. تعريف الناس بهدفهم في الحياة وذلك بمعرفة الله ومحبه للوصول إلى السلام.
2. إقامة دروس إيمانية ومحاضرات علمية وبرامج تربوية عن أسماء الله الحسنى لكافة الأعمار وكيف نعيش مع الله ومع كتاب الله وسنة نبيه صلى الله عليه وسلم.

3. تعزيز الآداب الإسلامية والأخلاق الحميدة من خلال أسماء الله الحسنى وتدبر القرآن الكريم.

4. إصدار كتب، ومناهج ومنشورات تُعنى بالعلم الشرعي عن الله وكتاب الله بصورة سهلة وميسرة للمتعلم والمعلم.

5. بناء صرح لخدمة القرآن الكريم والسنة النبوية الكترونياً وسهولة الوصول للعلم لكافة المستويات ومختلف اللغات.

نشر دين الإسلام وتعاليمه بصورة ميسرة ومحبة للنفوس من خلال وسائل الاتصال بمختلف اللغات.

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-base 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 up on 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 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 إيمان وفرعها العلم وثمارها الأخلاق الحسنة.
- وهو برنامج يهدف إلى ربط الفرد بالقرآن الكريم والسنة النبوية ليكون منهاجا لهم في الحياة ووضع أساس قوي لهم وغرس القيم الإسلامية 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 والأمراض التي يتعرضون لها في الحياة من خلال تدبر القرآن ودراسة السنة النبوية.

2. تطوير مهارات الأفراد ومساعدتهم في إيجاد أنفسهم وهدفهم السامي في الحياة من خلال ربطهم بالله ووضع محبة الله في قلوبهم.
3. حفظهم من المتغيرات والتحديات التي يتعرضون لها والأفكار المتطرفة من خلال إظهار سماحة الإسلام 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 الإيجابية 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.



المتدبر الصغير The Young Ponderer

المتدبر الصغير

The Young Ponderer

لمحة عن برنامج التربية القرآنية النبوية (المتدبر الصغير):

يطرح مركز السلام الإسلامي برنامج التربية القرآنية والنبوية (المتدبر الصغير) وهو برنامج يهدف إلى 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:

للأطفال من عمر ست سنوات فأكثر لوضع أساس قوي لهم وغرس القيم الإسلامية لبناء جيل واثق وفعال في المجتمع.

Age groups:

Children aged six and older. The goal is to place a strong foundation of Islamic values so the children may grow and bloom to become a good and confident person who serves the 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 بينهم.
5. تعزيز الأخلاق الإسلامية للجيل الجديد.
6. إشاعة جو من الألفة والترابط بين الأولاد.
7. غرس أهمية التلاحم الأسري من خلال أنشطة تساهم في إبراز هذه القيمة.
8. تطوير مهاراتهم ومساعدتهم في إيجاد أنفسهم وهدفهم السامي في الحياة من خلال ربطهم بالله ووضع محبة الله في قلوبهم.
9. معالجة المشاكل والأمراض التي يتعرضون لها في الحياة من خلال تدبر القرآن ودراسة السنة النبوية.
10. حفظهم من المتغيرات والتحديات التي يتعرضون لها والأفكار المتطرفة من خلال إظهار سماحة الإسلام 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 student's 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 the students 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 حَزَاورَةٌ
فَتَعَلَّمْنَا الْإِيمَانَ قَبْلَ أَنْ نَتَعَلَّمَ الْقُرْآنَ ثُمَّ تَعَلَّمْنَا الْقُرْآنَ فَازْدَدْنَا بِهِ
إِيمَانًا.

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 إِيمَانًا)

Good deeds (العمل الصالح)

Good manners (حسن الخلق)

'The Good Tree' (الشجرة الطيبة)



Iman (الإيمان)

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



Qur'an (القرآن)

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



Manners (الآداب)

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



Roots

- Observation (الملاحظة)
- Tafsir (التفسير)
- Taddabur (التدبر)



Trunk & Branches

- Recite (التلاوة)
- Tajweed (التجويد)
- Memorize (الحفظ)

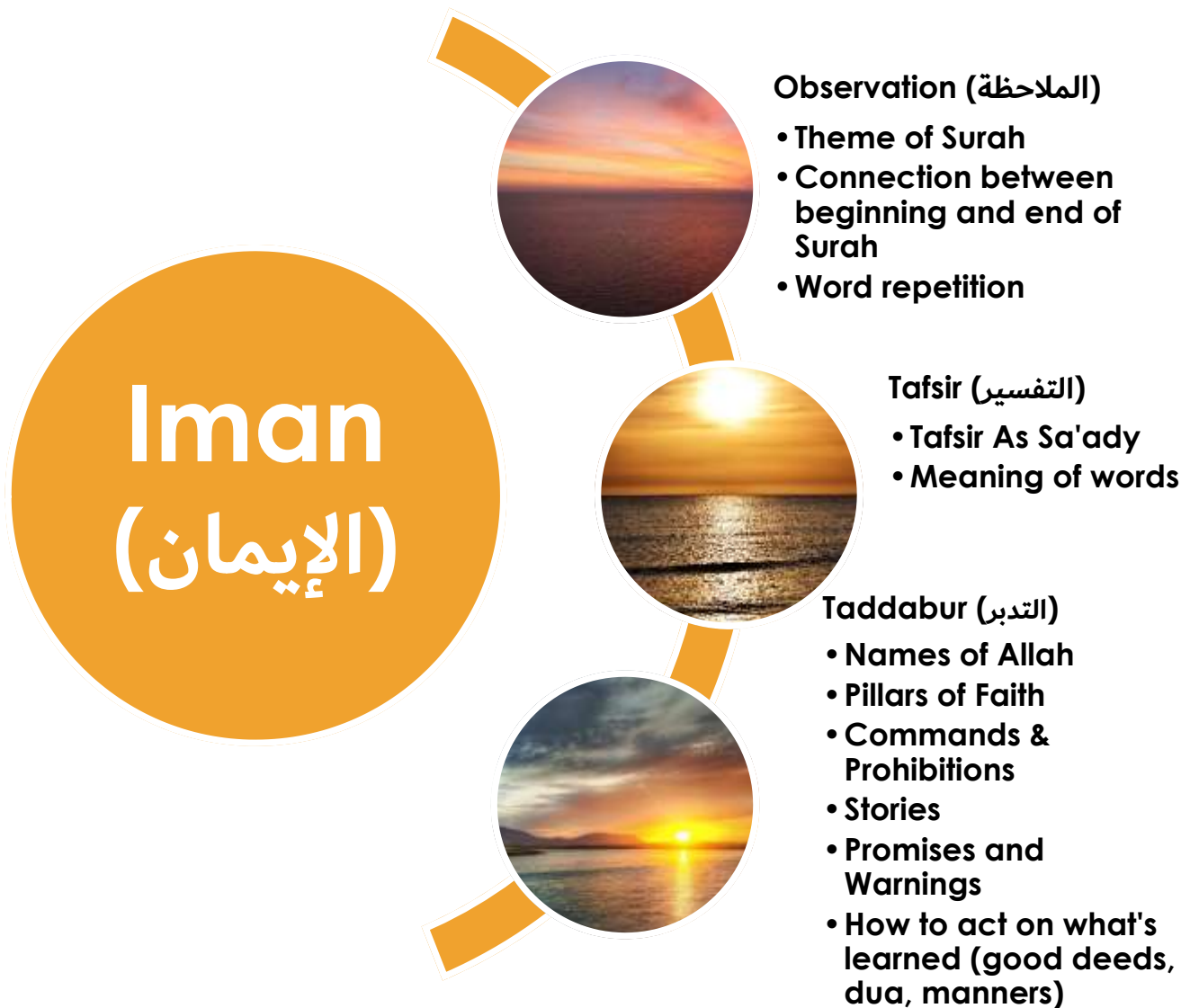


Fruits

- Manners (الآداب)
- Values (القيم)
- Purification (التزكية)



Iman (الإيمان) – Topics Breakdown



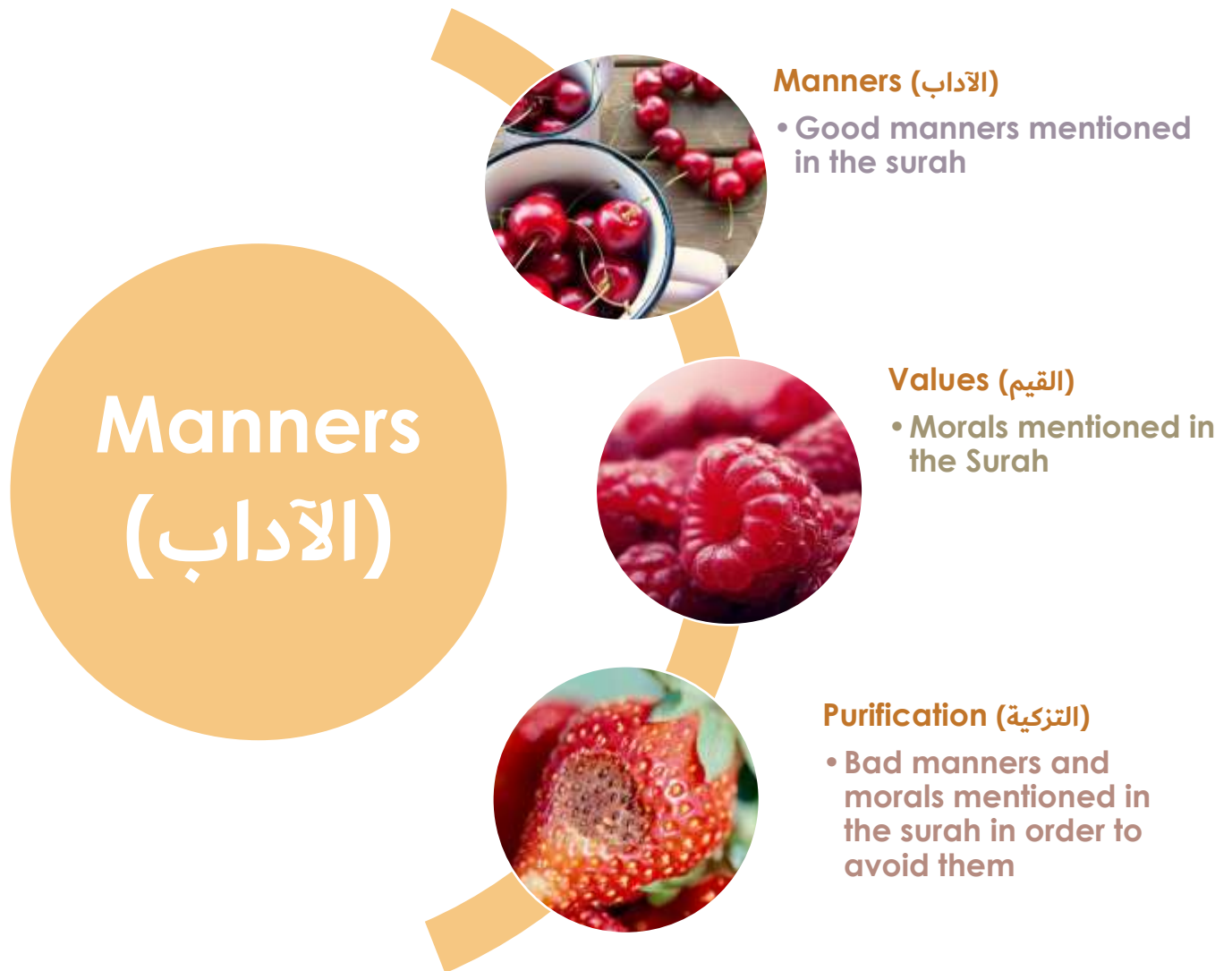


Qur'an (القرآن) –Topics Breakdown





Manners (الآداب) – Topics Breakdown





توجيهات للمعلم والصف Teacher and Classroom Guidelines

توجيهات للمعلم

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).

حديث: عن 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". (رياض الصالحين، البخاري والمسلم، كتاب 1، حديث 283)

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

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

تعليم الصغار عن الله والدين من أعظم أبواب الطاعة الذي فُتح لنا كمعلمين ومتطوعين. فعلينا أن نتذكر أننا محاسبون على كل ما نُعلّم. هدفنا جميعا يجب أن يكون رضا الله 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

- استحضار 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.
- حديث: 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. " (صحيح مسلم 2674)

Hadith: (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.

- هَيِّئ الطالب لاستقبال العلم، أي الهدوء تمامًا قبل بدء الحصة، حتى يجذب انتباههم الدرس.
- 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'، ذكر الطفل أن يطلب من الله أولًا.
- Names of Allah are to be enforced through situations they go through by reminding them to ask Allah. For example, if a child says, 'I'm hungry'. Tell them, 'ask Allah first to give you food'.
- تكرار السورة خلال الحصة.
- Always repeat the surah that has been taught to the children throughout the day.
- تشجيع الصغار على قول بسم الله عند البدء بالطعام والشراب، والحمد لله عند الإنتهاء 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 خيرًا".
- Encourage children to say 'assalam alaykum' (السلام عليكم) and 'jazaka Allah khair' (جزاك الله خير) to each other.
- تشجيعهم على الاستماع والإنصات 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 إلى أعضاء الجسد عند شرح عين الله وساق الله. من المهم شرح صفات الله وأفعاله ولكن الله ليس كمثل شيء، عين الله ليس كعين أحد، سمع الله ليس كسمع أحد. حتى تخيل الله 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
- مكافأة الأطفال عند القيام بعمل جيد. إذا كان الطفل لا يستمع شجعه على الاستماع. لا تستخدم اسم الله حتى يفعل شيئا، 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 بتصوير أو تسجيل صوت 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 إلى ما يحب ويرضى. آمين

قوانين الصف

1. احترام المعلم، واحترام الطلاب، واحترام الممتلكات.



2. لا يسمح تصوير أو تسجيل صوت المعلم والطلاب.



3. يرجى الحضور بانتظام.



4. لا يسمح حجز مقعد لنفسك او لطالب آخر.



5. لا نتحدث بينما المعلم يتحدث.



6. يجب على الطلاب رفع أيديهم والانتظار حتى يناديهم المعلم 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 العلق

Surah Al 'Alaq

Lessons Overview

| Lesson الدرس | | Topics الموضوعات |
|-----------------|------------------------------|---|
| 1 | Introduction and Observation | |
| 2 | Ayah 1 | اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ |
| 3 | Ayat 2 | خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ |
| 4 | Ayah 3 | اقْرَأْ وَرَبُّكَ الْأَكْرَمُ |
| 5 | Ayat 4 to 5 | الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ |
| 6 | Ayah 6 to 7 | كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ أَن رَّاهُ اسْتَغْنَى |
| 7 | Ayat 8 | إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ |
| 8 | Ayah 9 | أَرَأَيْتَ الَّذِي يَنْهَىٰ |
| 9 | Ayat 10 to 11 | عَبْدًا إِذَا صَلَّىٰ أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَىٰ |

| | | |
|----|---------------|--|
| 10 | Ayat 12 to 14 | أَوْ أَمَرَ بِالتَّقْوَى أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى |
| 11 | Ayah 15 to 16 | كَأَلَّا لَيْنَ لَمْ يَنْتَهُ لِنَسْفَعًا بِالنَّاصِيَةِ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ |
| 12 | Ayat 17 to 18 | فَلْيَدْعُ نَادِيَهُ سَنَدْعُ الزَّبَانِيَةَ |
| 13 | Ayat 19 | كَأَلَّا لَا تُطَعُّهُ وَاسْجُدْ وَاقْتَرِبْ |
| 14 | Revision | |

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 العلق

Order in the Qur'an: 96th Surah

Number of ayat: 19 ayah

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.

Meaning of (العلق): The meaning of the word (العلق) is to hang or swing loosely, suspend, and sling. It also means, a piece of thick coagulated blood.

Theme of the Surah: Command to read, seek knowledge and write. (الأمر بالقراءة والعلم والكتابة)

What is special about this Surah?

This was the first surah from the Qur'an to be revealed to the Messenger of Allah (ﷺ) at the start of his prophethood, at a time when he knew nothing about the [divine] Book or Faith.

Jibril came to the Prophet (ﷺ) who could not read or write. He ordered him to read, wherein the Prophet (ﷺ) said, “I cannot read.” Jibril ordered him to read three times and the Prophet (ﷺ) replied the same each time.

Then Jibril said, “Read in the Name of your Lord Who has created”.

Name of Surah: Mentioned once in the second ayah

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾

Observation (الملاحظة)

Note to Teacher: Allow the students to listen to the surah at least three times. Before making them listen, inform them to look out for the below. After each recitation, ask them 'Did you hear Allah's name Ar Rabb?'



Names of Allah:

| Name | Meaning | Number Of Times |
|------|--------------------|-----------------|
| الرب | The Lord, Nurturer | 3 times |
| الله | Allah | 1 time |

Note to Teacher: Tell the students the importance of having the names of Allah mentioned. This means we will understand the Surah better when we see which names of Allah are mentioned. So which names were mentioned? Ar Rabb, Allah'. Don't you want to know the meaning of these names? Yes.

Other repeated words which have the same root:

| Repeated words | Meaning | Number of times |
|----------------|------------|-----------------|
| اقْرَأْ | Recite | 2 times |
| خلق | He Created | 2 times |
| عَلَّمَ | He taught | 2 times |
| يَعْلَمُ | He knows | 2 times |
| الْإِنْسَانِ | Mankind | 3 times |

| | | |
|--------------|---------------|---------|
| كَلَّا | No | 3 times |
| أَرَأَيْتَ | Have you seen | 3 times |
| النَّاصِيَةِ | Forelock | 2 times |
| يَدْعُ | To call | 2 times |
| إِنِّ | Indeed | 2 times |
| إِن | If | 3 times |
| الَّذِي | Who | 3 times |

Note to Teacher: Notice how the most repeated word tells us about the theme of the surah which is the command to read, seek knowledge and write.

Observations of connections between repeated words

- The most repeated words in the above surah are all related to reading, knowing, and seeing, which are all included in the aspects of gaining knowledge and writing it down. This goes perfectly with the theme of the surah.
- Mankind has been created for a purpose. In the previous surah, we are told Allah created human being in the best of forms. One of the attributes that makes human beings noble is the fact

they possess intellect. This is what differentiates us from animals. With intellect we can do a lot of things.

- Another repeated word which can be seen is the forehead. The forelock or forehead in Arab tradition was the place of one's pride and dignity and even in our times today we appreciate this, which is why people wear hats and turbans as a mark of honor and respect. The forehead is the place where the mind and knowledge rest. Therefore, mankind has been commanded to gain knowledge, make use of the forehead for the purpose its been created and beware of ignorance. Ignorance in a person has bad consequence in this life and the hereafter.

بسم الله الرحمن الرحيم

Tafsir (التفسير)

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝١

| Word | Meaning |
|-----------------|---|
| اقْرَأْ | Read! in command form (فعل أمر), Do think you can rely on yourself, rely on Allah (ﷻ). Allah (ﷻ) is commanding Mohammed (ﷺ) to read (اقرأ يا محمد) |
| بِاسْمِ رَبِّكَ | In the Name of your Lord |
| الَّذِي خَلَقَ | Who has created (all that exists). |

The word اقْرَأْ indicates it is a command to the Prophet (ﷺ) to recite or read or proclaim. So, it means to read first, then understand the meaning and then proclaim/ recite it aloud to others.

NAME OF ALLAH

AR RABB (الرب)

THE NURTURER

Knowledge (علم)

- He nurtures us from a state of shortcomings to a state of completion
- All of the actions of Allah are under the name of Ar Rabb.

GENERAL NURTURING FOR ALL PEOPLE:

- He creates, He provides, He disposes our affairs so we can survive in this life.
- He chose where we will be born, on what day, who our parents will be, who your brother and sister will be, where you will live. He knows this is the best nurturing for us to reach Him..

SPECIAL NURTURING FOR BELIEVERS:

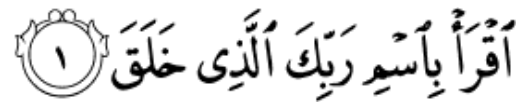
- The more we believe, the more we will attain from Allah's special nurturing which includes, increase in faith, knowing Him and turning to Him at all times, establishing worships and attaining protection from all evil.

Action (عمل)

- Be pleased with Allah as your Rabb, with Islam as your religion, and Mohammed peace and blessings upon him as your prophet.
- Ask Allah by His name Ar Rabb to have special nurturing.

Taddabur (التدبر)

So what do we learn from the ayah?



- When the Prophet (ﷺ) reached the age of 40, six months before he received the Prophethood, the Prophet (ﷺ) would see true visions. He would dream something at night and see it exactly in the morning. All of this was preparation from Allah (ﷻ) in order to receive the prophethood.
- The Prophet (ﷺ) started to long for seclusion in order to meditate and reflect. He would go to a cave that was difficult to reach – Cave Haraa. He would take some provision with him and there he would worship Allah (ﷻ). He used to ponder upon the universal signs. When his provision would finish, he would return to his wife Khadija to gather more provision and return to the cave.
- In the last ten nights of Ramadan, he was in the cave and saw something which he had never seen in his life – he saw the angel Jibreel (عليه السلام). Imagine being alone and Jibreel (عليه السلام) came to him in a very strong way. He held him tightly and commanded him 'Read!' and the Prophet (ﷺ) said 'I can't read!'. He squeezed him tightly again and commanded him 'Read!' and the Prophet (ﷺ) said 'I can't read!'. For a third time,

he commanded him 'Read!' and the Prophet (ﷺ) said 'I can't read!'.

- The first word chosen by Allah to be communicated to humanity was 'Read'. Reading has always been a part of every intellectual society. Notice this command was given to the Prophet Muhammed (ﷺ) who was unlettered, and did not know how to read or write. Subhan Allah, even though the special feature of the society in which he lived was poetry, it is said that not all of the poetry was in the written form, but was mostly oral and memorized.
- After receiving this command to read, it is said Allah's Messenger would fulfill this command throughout his life (for the remaining 23 years). So he would recite the Qur'an revealed to him to the people.
- After this command of reading, it produced an amazing response by the Muslims all over, as they became one of the most educated civilizations in history. The PhD system in the western world comes from the ijazah system in the Muslim world and so higher academics and research is something rooted in Islamic civilization.
- The letter (ب) adds the meaning of read with help and support. Here it is the help of your Lord.

- The ayah is also interpreted to mean when the Prophet Muhammed (ﷺ) would recite, he should let the people know whom it is from, which is why the “basmalah” is said before reciting the Qur’an. Every time the Prophet (ﷺ) would recite the Qur’an, he would let people know it is not his word, but he is reading in the name of the One Who gave it to him.
- If people reject, then they should know they have not rejected the words of the Prophet (ﷺ) or the angel, but they have rejected the words of Allah, their Lord who is nurturing them through the ayat.
- Notice, the name Ar Rabb is mentioned here, and not Allah. Subhan Allah, the society in which the Prophet Muhammed (ﷺ) lived had strong beliefs in following the religion of their forefathers, which is worshipping the idols. Since Prophet Muhammed (ﷺ) was to spread the message to the people in the near future, it was clear he would face a lot of opposition from his close ones, especially his uncles. To face this hostility, he will not be left alone, Allah will nurture him through knowledge and decrees, and he will be strengthened by knowing Allah, which will help him through.
- We need to know the Qur’an has three stages of its journey, firstly, when it is sent down as a whole to the lowest heaven as already mentioned in the Lawh Al Mahfoodh (The Preserved Tablet). Secondly, the stage where according to the situations

the ayat where recited by Jibreel to Prophet Muhammed (ﷺ), and this was over a period of 23 years. Thirdly, it is in the form of one book compiled by the companions of the Prophet Muhammed (ﷺ).

- Another thing to notice here, is that the ayah continues to inform more about Ar Rabb. He is the Creator. All of the actions of Allah are included in the name Ar Rabb and the specific action mentioned here is creation. The One Who created you will nurture you, take care of you and upgrade you. He will create the means to teach you.
- Allah created everything (كل شيء) and He's in charge of everyone in this life.

How do we act on the ayah?

- When we start any matter, we need to start with Bismillah, and seek His help alone.
- We need to ask Allah to bestow us with beneficial knowledge.
- We do not rely on our power to read or write, it is Allah who has all the might and the power, so we rely on Him alone.
- We should never give up learning, even if we find it difficult, as we need to believe Allah is All Able to make us learn.
- We should listen attentively to the knowledge, as this is one of the ways which we will learn.
- The knowledge that we hear, should be written down to make it firm into our hearts.

Teacher's Notes

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ١

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*

| Word | Meaning |
|--------------|--|
| خَلَقَ | Has created |
| الْإِنْسَانَ | man |
| مِنْ عَلَقٍ | from a clot (a piece of thick coagulated blood). |

- Firstly, the word عَلَق means to dangle, hang, attach, fixed to. The Embryo during the عَلَقَة stage is suspended in the womb of the mother, and this fits the description.
- It also means a blood clot and we find that the external appearance of the embryo and its sacs during this stage is similar to that of a blood clot.
- Thirdly, it resembles a leech. The embryo at this stage obtains nourishment from the blood of the mother, similar to the leech which feeds on the blood of others.
- So, the three meanings of the word عَلَق correspond accurately to the descriptions of the embryo at the stage mentioned in the Qur'an.

ALLAH'S CREATION OF THE HUMAN

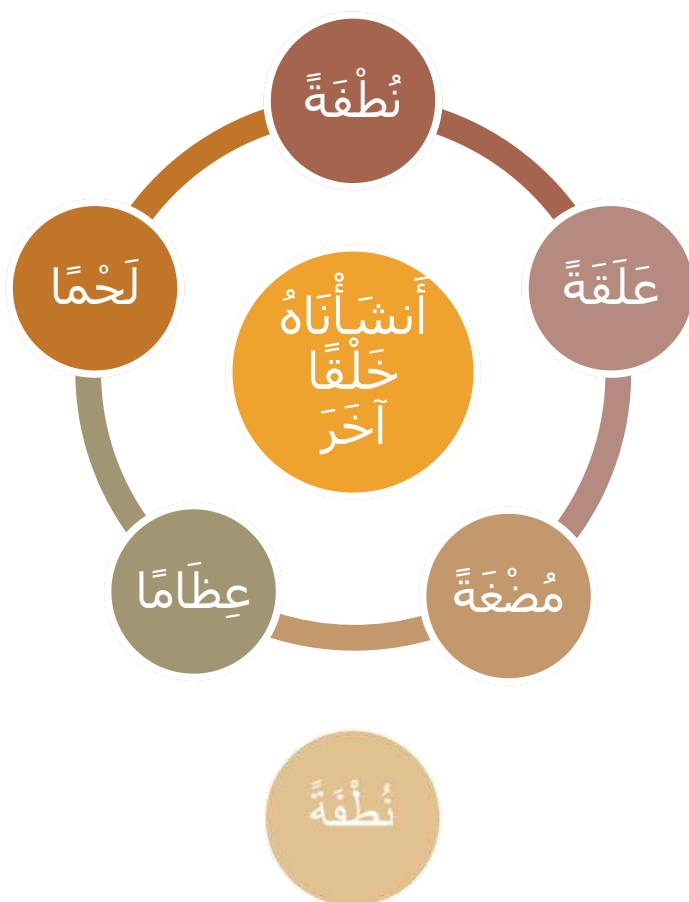
وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّن طِينٍ ﴿١٢﴾

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ﴿١٣﴾

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا

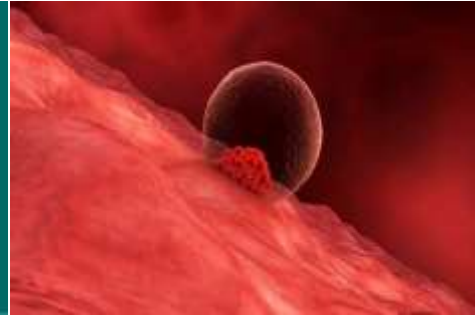
الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾



“ We created man from an extract of clay. Then We made him as a drop in a place of settlement, firmly fixed.

Al-Quran 23:12-14



الله الجبار – The Mender, The Dominant - الله الجبار

عَلَقَةٌ

What is the meaning of Alaqah?

“ Then We made the drop into an **alaqah**, then We made the **alaqah** into a **mudghah**...

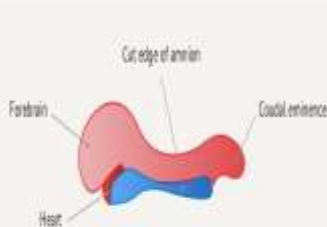
Al-Quran 23:12-14

“ Then We made the drop into an **alaqah**, then We made the **alaqah** into a **mudghah**...

In arabic word 'alaqah has 3 meanings:

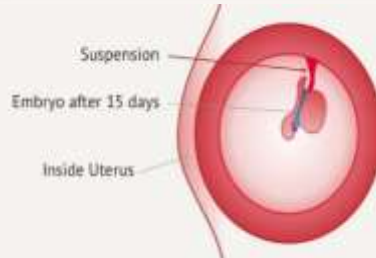
Al-Quran 23:12-14

1 Leech



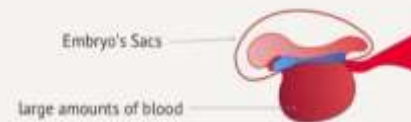
Also, the **embryo** at this stage obtains nourishment from the **blood** of the mother, similar to the **leech**, which feeds on the **blood** of others.

2 Suspended thing



The second meaning of the word **alaqah** is “suspended thing.”

3 Blood clot



We can see the **suspension** of the embryo, during the **alaqah** stage, in the womb (uterus) of the mother.

We can find that the external appearance of the **embryo** and its sacs during the **alaqah** stage is similar to a blood clot.

الله الخالق – The Creator - الله الخالق



What is the meaning of *Mudghah*?

“ Then We made the drop into an *alaqah*, then We made the *alaqah* into a *mudghah*...

Al-Quran 23:12-14

“ Then We made the drop into an *alaqah*, then We made the *alaqah* into a ***mudghah***...

Arabic word *mudghah* means “chewed substance.”

2-14

Professor Keith L. Moore—Embryology professor said:

“If one were to take a piece of gum and chew it in his or her mouth...

...and then compare it with an embryo at the *mudghah* stage...

...we would conclude that the embryo at the *mudghah* stage acquires the appearance of a chewed substance.”



Teethmark

Chewed bubble gum



Somites

Photograph of an embryo at the *mudghah* stage—28 days old

الله القادر - The All Able - Allah Al Qadir

عِظَامًا



Now, from the Mudghah, Allah gently forms bones. And the embryo starts taking shape and limbs get more distinct now.

Allah Al Lateef Al Khabeer – The Most Subtle – The All-Knowing - الله اللطيف الخبير

لَحْمًا

Finally, Allah covers the bones with flesh and a human being is born



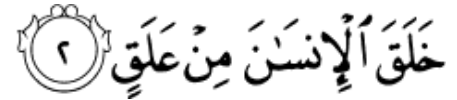
**Allah Al Awal wal Aakhir Ad-Dhaahir Al Baatin
The First The Last The Most Apparent The Most Hidden
الله الأول الآخر الظاهر الباطن**

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Blessed is Allah The Best of Creators

Taddabur (التدبر)

So what do we learn from the ayah?



- The previous ayah spoke about the Creation, but it referred to the creation in general. This ayah goes into a specific creation of Allah, which is the human being.
- The creation of the human being was also mentioned in Surah At Teen, where Allah mentions that Mankind is created in the best of the forms. Here there is a significant stage mentioned for the creation of the human being. This is one of the initial stages of the embryo.
- The creation of all the offspring origins from that of 'nutfah', a drop of water, which is then placed securely in the womb of the mother. After a period of 40 days, this 'nutfah', becomes an 'alaqah', which is described in the above ayah, then it is made into a lump of flesh within another 40 days, after this the lump of flesh is made into bones, then the bones are covered with flesh. Finally, the soul is blown into the baby, thus begins the movements of the baby in the womb of the mother. The baby remains in the womb of the mother until 9 months, growing and getting the complete nourishment from the placenta which is connected to the mother.

- The creation of the human has so many lessons for us to learn. Firstly, if we see ourselves created from ‘nuffah’, this should make us more humble and down to earth, as our origin is something from a low fluid that is considered not good. So how can we be proud and walk arrogantly on the face of the earth? Does it suit us? No, absolutely not.
- Also, our creation reminds us of the Ability of Allah. How Allah is able to make from this drop, a perfectly structured human form, with the best of the intellect. We get the hidden objective of our life from this creation. A human who has been created with many advanced features, can they have no purpose in life? Definitely not! We in fact have been created to do higher ability tasks, and that’s why Allah mentions us in the Qur’an.
- For example if we have all the resources to work on a project, best of the laptops, printers, and all the available books to get the information, will our project be a single sheet of blank paper? Of course not, because so much has been given to us. And similarly, the human has been given so much, thus the best is expected from him, which is to worship Allah. It is an honor to be selected to be a human to worship Allah.

How do we act on the ayah?

- Be humble and down to earth, as our origin is from a drop of liquid that is very insignificant.

- We all have a purpose in life, we need to work hard to fulfil this purpose which is to worship Allah alone.
- Believe in Allah Al Khaliq, anything He created in this life is not vain, random or imperfect.
- See the other creations of Allah like the sky, the sun and the moon, how perfectly they are doing their job without complaining.

Teacher's Notes

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ٢

Qalqala
(قلقلة)

Ghunna
(غنة)
2 counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال:
"يقال لصاحب القرآن: اقرأ وارتيق ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية
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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 |
|-------------|-------------------|
| اقْرَأْ | Read |
| وَرَبُّكَ | And your Lord is |
| الْأَكْرَمُ | the Most Generous |

The word الْأَكْرَمُ means more generous; more honorable; more precious; more respectable.

NAME OF ALLAH

AL KAREEM / AL AKRAM (الأكرم)

THE EVER GENEROUS, THE MOST GENEROUS

Knowledge (علم)

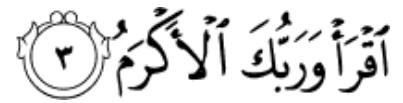
- Allah Al Kareem gives us without being cut-off so we should not be afraid.
- Allah Al Kareem is the One Who pardons us though we have many mistakes.
- Allah Al Kareem is the One Who counts each good deed ten times to 700 times to without account and He's the One Who counts a sin as one.
- Allah Al Kareem exchanges our sins to good deeds when we seek His forgiveness.
- Allah Al Kareem gives us before we even deserve it. He gives us the faith, good deeds, knowledge and money.
- Allah Al Kareem gives us before we even make dua.

Action (عمل)

- Be generous to others, especially your parents and family.
- Do not wait for someone to tell you to do something, do it before they ask.
- Give more than what's expected. For example, if your mother asks for a cup of water, give her water with fruits and a flower.

Taddabur (التدبر)

So what do we learn from the ayah?



- Here is another command to read, and this time, there is more encouragement to read because 'Read and Your Rabb is the Most Generous'.
- Sometimes in our class we get a command to read out aloud. At first instance if we are not a good reader, we may be nervous, and would not attempt to read. But the teacher asks again encouraging us by saying, 'read, I will help you, I will guide you while you are reading'.
- We can see a similar approach here. The Prophet Muhammed (ﷺ) could not read at the first instance because he was illiterate. The second command comes to him in a more encouraging way.
- How is Allah encouraging the Prophet Muhammed (ﷺ)? The One Who nurtures and reforms the Prophet Muhammed (ﷺ) is not any one, but The Most Generous. Allah will nurture and reform everyone with His extreme generosity.
- The same way, if the teacher finds the child struggling to read, she will help the child to overcome the difficulty by being very generous towards the child by giving extra help and time towards the child.

- The One Who created us knows our weaknesses and faults, and He will help us to overcome our weaknesses by nurturing us with His extreme generosity.
- What was the Prophet's weakness? He did not know how to read or write. Allah nurtured him with his special nurturing where He was taught all what was required from the knowledge of the Qur'an and the Sunnah. The first stage of this was to be able to make him recite.
- In life, when we learn how to read and write, very easily we attribute it to ourselves, and our abilities. It is actually Allah Who deserves the praise and all credit, it is through His immense generosity that He helped us to learn to read and write. When one is able to read and write that helps him to further gain knowledge, that is how we get educated, and form a living through it. All this goes back to Allah, Who is the Most Generous, who taught us in the first place to read and write.
- When we speak about generosity, we always think of someone who is very kind and giving; we never think someone generous could teach us and correct us our mistakes. This is what this ayah is teaching us.
- The One Who's teaching us is the Nurturer, He's our Rabb, so do not give up and always have hope. Do not listen to people who say, 'Arabic is difficult'. Allah your Nurturer will help you and teach you.

How do we act on the ayah?

- Ask Ar Rabb to teach what all what is beneficial to us.
- A person should not give up and say “I can’t read the Qur’an”; Allah will teach us.
- We need to read a lot to increase in knowledge.
- Be grateful to Allah, as all the blessings which He bestows upon us are not because we deserve it, but it’s out of His generosity.
- Be generous to the ones below you.
- When you are trying to correct others, be kind and give them time to change.

Teacher's Notes

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝٣

Qalqala
(قلقلة)

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال:
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| Word | Meaning |
|-----------------|------------------------------|
| الَّذِي عَلَّمَ | Who has taught (the writing) |
| بِالْقَلَمِ | by the pen |

Taddabur (التدبر)

So what do we learn from the ayah?

- Allah is taking care of everyone, as He is our Rabb. How is He taking care of us in this surah? By teaching us how to read and write.
- Reading and writing are the two main activities in the education system that cover the aspects of learning. Reading helps to benefit ourselves, whereas writing helps us to benefit ourselves and others.
- Allah taught Adam the names of everything, all the vocabulary, all the languages, the names of the angels, etc. Then Allah (ﷻ) commanded the angels and Iblis to prostrate to Adam, why? Because he has been taught by Allah (ﷻ). Why Adam? This is Allah's favor to bestow the human the ability to learn.

- Then Allah (ﷻ) taught the people writing by pen.
- So, the first creation was the Pen. Allah (ﷻ) commanded the Pen to write. The Pen asked, 'what should I write?'. Allah (ﷻ) said 'write all of the decrees until the Day of Judgment', all that is in the Preserved Tablet. The Pen was obedient and did not object.
- Allah made mankind to use the pen for the preservation of the revelation. This shows the importance of the pen which is used as a means to preserve the knowledge and also to spread it to others.
- We also find its importance, in Surah al Qalam, when Allah swears by the Qalam, and Allah will not swear upon anything but it's of great importance.
- From this, the priority of gaining knowledge becomes apparent.

وعن معاوية رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "من يرد الله به خيراً يفقهه في الدين" ((متفق عليه))

Mu'awiyah (May Allah be pleased with him) reported: The Messenger of Allah said, "When Allah wishes good for someone, He bestows upon him the understanding of Deen." *Riyadh As Saliheen, Al-Bukhari and Muslim, Hadith 1376*

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "ومن سلك طريقاً يلتمس فيه علماً سهل الله له به طريقاً إلى الجنة" ((رواه مسلم)).

Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said, "Allah makes the way to Jannah easy for him who treads the path in search of knowledge." *Muslim, Hadith 1381*

وعن ابن مسعود رضي الله عنه عن النبي صلى الله عليه وسلم قال: "لا حسد إلا في اثنتين: رجل آتاه الله مالاً، فسلطه على هلكته في الحق، ورجل آتاه الله حكمة، فهو يقضي بها ويعلمها" ((متفق عليه)).

Ibn Mas'ud (May Allah be pleased with him) reported: The Prophet (ﷺ) said, "Envy is permitted only in two cases: A man whom Allah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies and teaches it." *Riyadh As Saliheen, Al-Bukhari and Muslim, Hadith 544*

- When the student of knowledge passes, the angels lower their wings out of appreciation. There are angels roaming the land until they find a study circle and they call on each other to encircle them.

وعن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم قال: "من نَفَسَ عن مؤمن كربة من كرب الدنيا، نَفَسَ الله عنه كربة من كرب يوم القيامة، ومن يَسِّرَ على معسر يَسِّرَ الله عليه في الدنيا والآخرة، ومن ستر مسلماً ستره الله في الدنيا والآخرة، والله في عون العبد ما كان العبد في عون أخيه، ومن سلك طريقاً يلتمس فيه علماً سهل الله له طريقاً إلى الجنة. وما اجتمع قوم في بيت من بيوت الله تعالى، يتلون كتاب الله، ويتدارسونه بينهم إلا نزلت عليهم السكينة، وغشيتهم الرحمة، وحفتهم الملائكة، وذكرهم الله فيمن عنده. ومن أبطأ به عمله لم يسرع به نسبه"

The Prophet (ﷺ) said, "He who removes from a believer one of his difficulties of this world, Allah will remove one of his troubles on the Day of Resurrection; and he who finds relief for a hard-pressed person, Allah will make things easy for him on the Day of Resurrection; he who covers up (the faults and sins) of a Muslim, Allah will cover up (his faults and sins) in this world and in the Hereafter. Allah supports His slave as long as the slave is supportive of his brother; and he who treads the path in search of

knowledge, Allah makes that path easy, leading to Jannah for him; the people who assemble in one of the houses of Allah, reciting the Book of Allah, learning it and teaching, there descends upon them the tranquility, and mercy covers them, the angels flock around them, and Allah mentions them in the presence of those near Him; and he who lags behind in doing good deeds, his noble lineage will not make him go ahead."

Riyadh As Saliheen, Muslim, Book 1, Hadith 245

How do we act on the ayah?

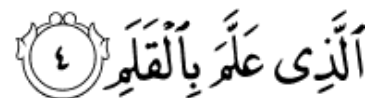
- We need to record the knowledge we learn.
- Believe only Allah can teach us how to read and write.
- Aim to attend at least once a week study circle with your friends.

Teacher's Notes

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)



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| Word | Meaning |
|-------------------|--------------------|
| عَلَّمَ | He taught |
| الْإِنْسَانَ | the man |
| مَا لَمْ يَعْلَمْ | which he knew not. |

NAME OF ALLAH

AL 'ALEEM (العليم)

THE ALL-KNOWING

Knowledge (علم)

- Do you know what will happen to you tomorrow? No. Who knows? الله العليم
- الله العليم knows everything that happened before and everything that will happen. He knew everything before it even happens. He knows when a leaf falls from the tree, He knows what you're doing, what your mommy is doing. He knows what everyone is doing, even the animals and the tiny ants.
- Anything hidden to us is known to Allah. Do you know what's happening inside your body? No. But Who knows? الله العليم
- الله العليم knows what you're thinking and what you're feeling, even if you don't say it. Do we know what other people are thinking? No.

Action (عمل)

- We should do what's good and not lie because الله العليم knows everything.

- We shouldn't say things without knowing if it's real or not. For example, can you say 'I think she has a blue pencil inside her backpack though you didn't see what's inside?' No.
- We should learn and know more about Allah and the Qur'an.

Taddabur (التدبر)

So what do we learn from the ayah?

- Allah knows the past, present and future. He knows what we're feeling, He knows what we said yesterday, and He knows what we will say tomorrow. He even knows all the impossibilities and the other options we could have. And Allah chose the best option. Allah chose our parents for us and He knows all the possibilities of every parent we could have had, but He chose the best for us.
- Since Allah has complete knowledge and He has the most perfect knowledge, then He is the One Who will teach us what we need in this life.
- Allah brought human kind out of the womb of their mothers knowing nothing, then provided them with hearing, sight and hearts; He made it easy for them to learn.
- There is some knowledge we need to know, that may be beneficial for us, and there is some knowledge that we do not need to know.

- The best of the knowledge which Allah taught us is the Qur'an and Sunnah, which is the way of our life. We will never be able to live a happy life, without the guidance of Allah, at every stage.
- Knowledge that is hidden from us for instance, what's in other people's hearts, or the time when we will die, or the Day of Judgement. This is not required for us; it may be more harming in knowing than not knowing. For e.g., if you know your friend thinks bad about you in her heart, would you feel nice about it? No. Or you know when you will die, will you be able to live a happy life? Never.
- So whatever Allah taught us we need to thank him, as we were ignorant before and this knowledge will come to us at different stages of our life when we require it.
- Don't you think what your mum knows is much more than what you know about certain matters. Of course, your mum has lived more than you and so Allah has taught her more than He has taught you. Allah will teach us according to our age, and our abilities to take that knowledge.
- So, the next time, you see someone not knowing something, always feel that Allah will teach them at the best time. This will not make us to look down upon others when they don't know some answers.

- Sometimes we think, “I don’t know how I will understand this? I don’t know how I’ll remember it” but we need to believe Allah Ar Rabb will take care of us and teach us in the best way.

How do we act on the ayah?

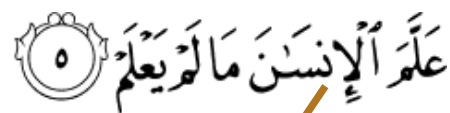
- Believe that we all were ignorant at one stage of our life.
- Thank Allah for all the knowledge we have now, and do not be proud.
- Do not look down upon the those who have little knowledge than you.
- Ask Allah to increase you in beneficial knowledge.

Teacher's Notes

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)



Ghunna

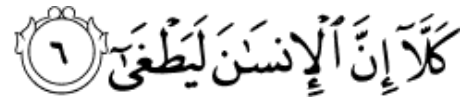
(غنة)

2 counts

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Tafsir (التفسير)



| Word | Meaning |
|--------------------|-----------------------------|
| كَلَّا | Nay, |
| إِنَّ الْإِنْسَانَ | Verily, man |
| لَيَطْغَىٰ | does transgress all bounds. |

The word طَغَى means to cross one's boundaries and rebel. So here the person knows very well his limits, but still he makes it a point to cross them.

This word is also used when the water from the ocean exceeds its limits and comes on the earth, thus causing a flood and destruction. In other words, to be unfair, behave proudly, dominate, govern harshly, or become haughty are all crossing one's boundaries.

Taddabur (التدبر)

So what do we learn from the ayah?

- After speaking about the commands in the first ayah about reading, knowledge and writing, now Allah mentions the nature of mankind, and how he forgets the hereafter.

- The word (كَذَّابًا) used here means “not”, “truly”, and “to take heed of something”. What is Allah telling us here? There are people who seek knowledge, but they do not better themselves, or they do not develop their faith, or take themselves to the guidance. So the previous ayat were about the importance of seeking knowledge, but do all the people who seek knowledge have good intentions? The next three ayat show contradictions in gaining knowledge.
- Allah shows us an affirmation about a specific characteristic of mankind that “he forgets”. What does he forget? He does not forget eating and drinking, but forgets the main purpose in life. We all have a purpose in life, i.e. Allah created us to worship Him alone. The greatest deception in this life is when we think we are created to do other things, and not focus on worshipping Allah.
- The word طَغَى is a word for excessive rebellion; it is used for mankind in this ayah. What is the connection? The first ayat were honoring mankind by giving him knowledge and causing him read and write. This would eventually take away ignorance out of man. But if the person does not gain knowledge, then we should know the end result of ignorance is man will eventually transgress in life. So, we see Allah has addressed the solution first, and the issue has been addressed later. In life, if we follow all what Allah wants us to do and

remain within the boundaries and limits set by Allah, then we will never fall into transgression.

- The problem with man is he loves to live a “free” life, without any restrictions, he doesnot like rules to be imposed on him. This is a wrong understanding of life. Actually, when one follows rules of Allah, it is a life of freedom and happiness. And when we violate the rules, it becomes a life of misery and restlessness.
- For example, when your mother sets rules for you in the house, you may not like them, and think you have no freedom to do what you want. With time you will see those rules were actually good for you and made you a good individual in life.
- Your friend might sleep late at night, but you may have a strict sleeping time, or your friend may be on the phone whenever she wants, but you have only an hour of phone time, and this may irritate you. You will see that you will benefit from the set rules, as it will make you more organized in life, and more productive in your work.
- We should know that all of those who transgressed in life did not have a good end. For example, Allah tells us in the Qur’an, that Firaoun was one of the greatest transgressors. He drowned in the same sea which he was proud of. The dwellers of A’ad and Thamoud, they too transgressed in life, and they were

destroyed in one go, the only thing that remains are their dwellings.

- We need to ask ourselves in which matters do we usually cross our boundaries? Is it because of being influenced by others, or due to our desires?"

How do we act on the ayah?

- We should not cross our boundaries in any matters of life.
- Always follow the rules of the school, home, and country.
- When we see others not following the rules tell them nicely the consequences of not doing so. (like, you may be punished, you may lose your honor etc.).
- Ask Allah to help us not to get influenced by people who transgress.

Teacher's Notes

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

(مد)
Stretch
4 counts

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ ۚ

Ghunna
(غنة)
2 counts

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| Word | Meaning |
|---------------|------------------------------|
| أَنْ رَّأَاهُ | Because he considers himself |
| اسْتَغْنَىٰ | self-sufficient. |

The word اسْتَغْنَى means to consider oneself free from need.

The initial letters alif seen and taa (اَسْت) in the Arabic language mean 'to seek'. Here the person is seeking of being free of need.

Taddabur (التدبر)

So what do we learn from the ayah?

- After informing about the state of mankind, that he has transgressed and rebelled, it is now mentioned in ayah 7 the main reason for his transgression. He sees himself as being free of need of anyone in life. This makes him to have a carefree life, not bothered about the boundaries, or breaking rules.
- For example, if you were given a deadline to complete your homework and you were told if you cross the deadline, you would lose all your marks, what do you think you would do?

You may fall into any of the two groups. Group 1 will try and complete the homework well before the date of submission, because they fear the consequences. This is mainly because this group understand they are not completely independent in life, and that they are not free of need. Of course, they have rules to obey or else they will be accountable to the ones above them. Group 2 would not bother to submit the homework neither on time nor later. For them they feel they are independent of others, free of need, and therefore would not bother to follow any class rules laid down either by the teacher, or the school rules, or rules at home.

- Actually, this feeling of being independent and not needing anyone can lead to a lot of chaos in society. Imagine if everyone is breaking the rules on the road, they do not follow the traffic lights, what do you think would happen? There would be so many accidents and confusion on the road.
- On the other hand, if everyone follows the rules on the road, such as not speeding, or crossing the red lights, or slowing down over the pedestrian crossing, there will be so much peace and harmony in the society.
- This feeling of self-sufficiency will lead to transgression but may end up later in even bigger sins. For example, someone feels He doesn't need Allah, he may think his wealth and children are sufficient for him, and he doesn't need Allah to look after

him. This is a big delusion which we may fall into, so we need to stop ourselves, well beyond the boundary, in order not to be among the transgressors.

- Now, let's connect the solution to the problem of being self-sufficient. If we see the above ayah, Allah mentioned our source of creation. We were so weak, a hanging piece of flesh. Imagine something that is hanging, definitely it needs support throughout, and we mentioned Allah Ar Rabb is taking care of us, one stage after another. Here too we see in the beginning stage of our lives we need our mothers to look after us. The deceiving stage comes when we are able to walk and talk and do things on our own, but if we think about it, the walking and talking and all other actions are not actually done by us. It is Allah Ar Rabb who is taking care of us and making us do actions in order we proceed in life. For example, when you are asleep, do you think you are the one who is looking after your body or making yourself turn left and right? No, absolutely not, it is Allah Al Qayyum Who makes this possible. He is looking after us when we are awake and when we sleep. Feeling free of need, or being self-sufficient, should totally be deleted, as we can never live on our own or look after ourselves. We need Allah for every breath of our life.

How do we act on the ayah?

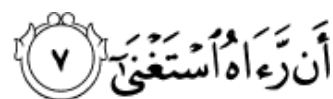
- Do not feel proud if Allah has bestowed wealth upon you.
- Look at the weakness of babies or the elderly, this will make us humble, as we were weak at one stage of our life, and we will be weak again when we grow older.
- Never say 'I can do everything on my own'. We cannot rely on ourselves or our money. We need Allah all the time for doing all our work.
- Say 'Laa hawala wa laa quwwata illaa billaa' لا حول ولا قوة إلا بالله. There is no might or power except with Allah. This will not make us feel self-sufficient.
- Know Allah alone is Self-Sufficient, He is Al Ghaniy – The Most Rich and free of needs. He needs no one to feed Him or give him drink or anyone to do any tasks for Him.
- Feel poor to Allah that you need Him all the time.
- See the birds and observe their character, they are not self-sufficient, but are putting their trust in Allah every morning for their provision, and Allah feeds them.

Teacher's Notes

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)



Merging without
Ghunna
(ادغام بغير غنة)

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 |
|----------------|----------------|
| إِنَّ | Surely |
| إِلَىٰ رَبِّكَ | Unto your Lord |
| الرُّجْعَىٰ | is the return |

The word الرُّجْعَىٰ comes from رجع which is to go back, return something to its previous owner, bring back something to its former place, cancel and withdraw.

Subhan Allah, here we need to go back and refresh our Pillars of Faith which is to believe in the Day of Judgement. Everything in this life has been created with a production and expiry date. Human beings are also created not to live forever, we all have to return back to our Owner Who took care of us in this life. This is the belief which we all need to have, that we will all return to our Rabb, and He will account us for our actions.

Note to teacher: Please revise all the Pillars of Faith with the students.

Taddabur (التدبر)

So what do we learn from the ayah?

- In our lives, we can see two kinds of laws, we have physical laws, such as gravity pulls and fire burns and so forth. We automatically abide by them in our lives. We have no issues against them. The reason for this is that we will immediately face the consequences if we rebel against them. For example, if someone is experimenting with fire, what will happen? It will burn him instantly.
- Now there are some other laws which are moral and go to our hearts. These are the commands and prohibitions of Allah. If we rebel against them, the punishment will not come instantly. For example, if we lie our tongue will not fall off. When people break such moral laws and see no consequence it makes us think we are free to do as we please.
- However, the One Who created the physical laws also created the moral laws and the One Who punishes us for breaking the physical laws with immediacy is also the One Who can delay giving us the punishment for breaking the moral laws.
- This delayed punishment may be in this life, if Allah wants to reform us and make us better, or it could be after our return. This is what we need to believe that we will be held accountable for our actions when we return back to our Lord.

- People who believe in the return to their Lord vary. There are those who follow all the laws ordained by Allah, out of fear of being punished when they return to Him.
- There are those who will follow the laws ordained by Allah, hoping to get the reward from Allah when they return to Him.
- There are some people who do follow the rules, but not because of the above two reasons, but for a much higher goal, to please their Rabb. To attain the pleasure of Allah both in this world and the hereafter.
- To have this feeling is not easy because this requires us to know Allah and His names, and His actions towards His creation. When we know Allah, our heart will love none but Him. So, we will only do deeds to seek His pleasure and His love.
- For example, if you knew what your mother goes through when you were a child, how she looked after you, had mercy for you, and protected you from harm, guided you when you were stuck in your life, then you will definitely love her and respect her the most. So, if you make a mistake, you will surely not want to return to her as you are ashamed to face her, out of love and respect. On the other hand, you will want to do better and follow all the rules so that she is pleased with you. Subhan Allah, Allah should be more beloved to us than anyone else in our lives. And the feelings of love and respect should be

developed within us by knowing His actions towards us. This will make us to return to Him by abiding by all the rules and not transgressing in our lives.

- When there is some information said in the form of the third person, will that have more effect, or if it said directly? For example, if the teacher comes into the class when you are writing a test, and informs you that someone is cheating, will that have more effect or if you have been named and pointed out directly “you are cheating”? Of course, the second one. Subhan Allah, in this ayah, it’s not generally told that mankind will return to their Lord, but it’s said “Verily you will return to your Lord”. This puts more responsibility on us.
- Another point mentioned here is that the return is only to your Lord, so it is big blessing that you will not be held accountable by others. Imagine if it’s your teacher who will account you on the Day of Judgement, or your friend or your enemies, etc. this would mean they would never be fair as they may have some desires while judging us. So we need to be grateful that the One Who cares about us, and is looking after us in this life, is the One Whom we will return to.

How do we act on the ayah?

- We need to believe that we all will leave this world, so do not attach to the things in this life, as we will leave them.
- Work in life and do more good deeds to make our return an easy one.
- The way to have a good return is to worship Allah alone and not commit shirk.
- Make things easy for the people and do not make things difficult for them. Whoever makes things easy for the people then Allah will make things easy for him on the Day of judgement.

Teacher's Notes

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ﴿٨﴾

Qalqala
(قلقلة)

Ghunna
(غنة)
2 counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال:
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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 |
|-----------------|--|
| أَرَأَيْتَ | Have you (O Muhammad (ﷺ)) |
| الَّذِي يَنْهَى | seen him (i.e. Abu Jahl) who prevents, |

The word يَنْهَى is to discourage, hinder, cause to go slow or stop, prohibit, and hold back.

The one who does not fear the recompense may fall so low as to abandon the guidance while encouraging others to do the same. Such as discouraging people from praying, even though the prayer is the best of actions.

Taddabur (التدبر)

So what do we learn from the ayah?

- Starting from this ayah until the end of the surah relates to one person Abu Jahl. If it's mentioned in the Qur'an then it can be relatable to anyone and we must believe.
- His original name was 'Abu Al Hakam' – the father of the wise man, but 'jahl' means ignorance. His wisdom did not make him

to choose Islam, rather he rejected it and his name will be known like this until the end of time, Subhan Allah.

- The Prophet (ﷺ) made a dua where he asked Allah to strengthen Islam with whichever of ‘Umar ibn al Khattab or ‘Amr bin Hisham (Abu Jahl) was dearer to Him. This means the Prophet Muhammed (ﷺ) saw in Abu Jahl something noteworthy, and if he had accepted Islam, he would have been an amazing asset for the religion.
- Subhan Allah, if we see the Surah before Al Alaq, Allah describes in Surah at Teen about mankind who have been created in the best of form, then some of them reduce themselves to the lowest of the low. Here, you can see the example related to the above ayah. Abu Jahl had so much potential, but he did not live up to it and thus reduced himself to the lowest of the low.
- For example, you are one of the brightest children in class, but you are not working hard by submitting the homework on time, or participating in group discussions, or answering the questions well, though you are aware of them. Instead you chose to be proud, arrogant, put down others, and discourage others from doing their work. What are you doing? Definitely you are putting yourself lower, and at the end of the term, you will be the lowest scorer in the class.

- Allah gave him an intellect and mind, but he did not choose Islam, and this is real ignorance. Ignorance is not when you don't know the multiplication table or computer, but real ignorance is not knowing Allah. Someone might be so intelligent in the Duniya, but he worships idols.
- Allah gave us a mind to choose the truth, He gave us eyes and ears to see and hear the truth. So, we need to use them for the right purpose, and use them to worship Allah Alone.
- Nowadays there are many examples of 'Abu Jahl in this life. Those who are intelligent, know the truth when it comes to them, yet chose to go against the truth because they have an ego that is hidden, apart from the pride and arrogance that is apparent. One can cure pride and arrogance by reminding themselves of the consequences of the people before them who were proud and arrogant. What happened to Firaun who was so arrogant and proud and claimed himself to be the lord of the worlds? You will find him lying in one of the museums, being seen by millions of tourists. What happened to Titanic, whose owner claimed on the first journey of the largest ship "Even if God wills the ship will not sink". When the "unsinkable" ship, the largest, most luxurious ocean liner of its time crashed into an iceberg on its maiden voyage in 1912, it took more than 1,500 of its 2,200 passengers to the bottom of the sea. There are so

many examples of the past which prove that anyone who objects the truth and is arrogant and proud will not have a good end. So, we need to take a lesson from this, and guard ourselves against the above traits that can destroy us in this life and in the hereafter.

- We need to know that legislations in Islam are not to harm us, but will benefit us in both worlds. When someone hinders or prevents us from following the legislations, they have in themselves some disease which is preventing them from following the truth, an imbalance that is not letting them to accept the truth. This will in turn make them fight against the truth by stopping others from following the right legislation.
- For example, if you have a friend who does not like to wear the hijab, or pray in school because she feels it's not in fashion to follow all the commands in the religion. You will see her stopping you or discouraging you from wearing the hijab or praying dhuhur in school. She knows the truth, but since it goes against her own desires, she will not want you to follow the truth as well. We need to be aware of such friends in school or our neighborhood who can be a source of discouragement for us when it comes to following the commands of Allah.

SIGNS OF A PERSON HAVING PRIDE/ARROGANCE:

- He doesn't like others to have what he has
- He cannot avoid anger

- He cannot avoid being jealous of others
- He doesn't accept advice from others
- He doesn't want to listen or accept advice from a learned person or even attend lessons
- When advising people, he always puts them down
- When speaking he will say good remarks about himself
- When he speaks, he speaks with pride to let people know he has knowledge
- He deals with people in a bad way
- He walks in a bad way
- He has looks down at others because he is wealthier or has a better appearance

THE CURE FOR ARROGANCE INVOLVES KNOWLEDGE AND ACTION

- Firstly, we should know Allah is our Rabb, and know who we are. Allah created us from a clot of blood, we are not worthy of any greatness and the true greatness and pride are only for Allah.

It's said in the hadith,

حَدَّثَنَا أَبُو هِشَامٍ الرَّفَاعِيُّ، حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَزْدَلٍ مِنْ كِبَرٍ وَلَا يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ إِيْمَانٍ."

Abdullah narrated that the Messenger of Allah (ﷺ) said: "Whoever has a mustard seed's weight of pride (arrogance) in his heart, shall not be admitted into

Paradise. And whoever has a mustard seed's weight of faith in his heart, shall not be admitted into the Fire." *Jami-At Tirmidhi, Book 27, Hadith 104*

How do we act on the ayah?

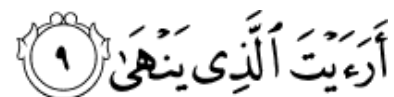
- Be aware of two bad traits in life, pride and arrogance.
- Even if you don't follow commands of Allah, due to your weakness or laziness, never stop others from following it.
- Always be among those who remind others of good and encourage others to do good deeds.
- Do not accompany friends who prevent or discourage you from following the religion.
- Make dua to Allah to make us among those who guide people and not misguide them.

Teacher's Notes

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)



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| Word | Meaning |
|--------------|--|
| عَبْدًا | A slave (Muhammad (Peace be upon him)) |
| إِذَا صَلَّى | when he prays? |

Taddabur (التدبر)

So what do we learn from the ayah?

حَدَّثَنَا يَحْيَى، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ عِكْرِمَةَ، قَالَ ابْنُ عَبَّاسٍ قَالَ أَبُو جَهْلٍ لَيْنُ رَأَيْتُ مُحَمَّدًا يُصَلِّي عِنْدَ الْكَعْبَةِ لَأَطَأَنَّ عَلَى عُنُقِهِ. فَبَلَغَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " لَوْ فَعَلَهُ لَأَخَذْتُهُ الْمَلَائِكَةُ ". تَابَعَهُ عَمْرُو بْنُ خَالِدٍ عَنْ عُبَيْدِ اللَّهِ عَنْ عَبْدِ الْكَرِيمِ.

Narrated Ibn `Abbas: Abu Jahl said, "If I see Muhammad praying at the Ka`ba, I will tread on his neck." When the Prophet (ﷺ) heard of that, he said, "If he does so, the Angels will snatch him away." Sahih Bukhari, Book 65, Hadith 4958

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الْقَيْسِيُّ، قَالَا حَدَّثَنَا الْمُغْتَمِرُ، عَنْ أَبِيهِ، حَدَّثَنِي نُعَيْمُ بْنُ أَبِي هِنْدٍ، عَنْ أَبِي حَارِثٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ أَبُو جَهْلٍ هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ قَالَ فَقِيلَ نَعَمْ . فَقَالَ وَاللَّاتِ وَالْعُزَّى لَيْنُ رَأَيْتُهُ يَفْعَلُ ذَلِكَ لَأَطَأَنَّ عَلَى رَقَبَتِهِ أَوْ لَأَعْفَرَنَّ وَجْهَهُ فِي التُّرَابِ - قَالَ - فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُصَلِّي زَعَمَ لِيَطَأَ عَلَى رَقَبَتِهِ - قَالَ - فَمَا فَجَّهْتُمْ مِنْهُ إِلَّا وَهُوَ يَنْكِصُ عَلَى عَقْبَتِهِ وَيَتَّقِي

بِيَدَيْهِ - قَالَ - فَقِيلَ لَهُ مَا لَكَ فَقَالَ إِنَّ بَيْنِي وَبَيْنَهُ لَخَنْدَقًا مِنْ نَارٍ وَهَوْلًا وَأَجْنِحَةً . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَوْ دَنَا مِنِّي لَخَتَّطَفْتُهُ الْمَلَائِكَةُ عُضْوًا عُضْوًا " . قَالَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ لَا نَذْرِي فِي حَدِيثِ أَبِي هُرَيْرَةَ أَوْ شَيْءٍ بَلَغَهُ { كَلَّا إِنَّ الْإِنْسَانَ لَيْطَغَى * أَنْ رَأَاهُ اسْتَغْنَى * إِنَّ إِلَى رَبِّكَ الرُّجْعَى * أَرَأَيْتَ الَّذِي يَنْهَى * عَبْدًا إِذَا صَلَّى * أَرَأَيْتَ * أَنْ كَانَ عَلَى الْهُدَى * أَوْ أَمَرَ بِالتَّقْوَى * أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى - } - يَعْنِي أَبَا جَهْلٍ - { أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى * كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ * نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ * فَلْيَدْعُ نَادِيَهُ * سَنَدْعُ الزَّبَانِيَةَ * كَلَّا لَا تُطِغُهُ { زَادَ عَبْدُ اللَّهِ فِي حَدِيثِهِ قَالَ وَأَمَرَهُ بِمَا أَمَرَهُ بِهِ . وَزَادَ ابْنُ عَبْدِ الْأَعْلَى فَلْيَدْعُ نَادِيَهُ يَعْنِي قَوْمَهُ .

Abu Huraira reported that Abu Jahl asked (people) whether Muhammad placed his face (on the ground) in their presence. It was said to him: Yes. He said: By Lat and `Uzza. If I were to see him do that, I would trample his neck, or I would smear his face with dust. He came to Allah's Messenger (ﷺ) as he was engaged in prayer and thought of trampling his neck (and the people say) that he came near him but turned upon his heels and tried to repulse something with his hands. It was said to him: What is the matter with you? He said: There is between me and him a ditch of fire and terror and wings. Thereupon Allah's Messenger (may peace be upon him) said: If he were to come near me the angels would have torn him to pieces. Then Allah, the Exalted and Glorious, revealed this verse- (the narrator) said: We do not know whether it is the hadith transmitted by Abu Huraira or something conveyed to him from another source: "Nay, man is surely inordinate, because he looks upon himself as self-sufficient. Surely to thy Lord is the return. Hast thou seen him who forbids a servant when he prays? Seest thou if he is on the right way, or enjoins observance of piety? Seest thou if he [Abu Jahl] denies and turns away? Knowest he not that Allah sees? Nay, if he desists not, We will seize him by the forelock-a lying, sinful forelock. Then let him summon his council. We will summon the guards of the Hell. Nay! Obey not thou him" (, 6-19). (Rather prostrate thyself.) Ubaidullah made this addition: It was after this that (prostration)

was enjoined upon and Ibn Abd al-Ala made this addition that by "Nadiyah" he meant his people. *Sahih Muslim, 2797*

- In a second incident Abu Jahl saw Allah's Messenger (ﷺ) standing in prayer. Abu Jahl told 'Uqbah ibn Abi Mu'it to get a shawl and put it around the Messenger of Allah (ﷺ) and choke him. 'Uqbah came up behind him and put a piece of cloth around his neck and began choking him. Abu Bakr (رضي الله عنه) heard the commotion and rushed forward to defend the Prophet (ﷺ). He shoved 'Uqbah away and said, "Do you kill a man for saying my Lord is Allah?"
- Ayat 9 and 10 are revealed in relation to the above incidents. Behind all the incidents we see Abu Jahl who made it difficult for Prophet Muhammed (ﷺ) to pray and worship Allah.
- This is the lowest of the low he could reach, by preventing the Messenger (ﷺ) to connect to His Lord. Notice here, Allah has used a name for Prophet Muhammed (ﷺ). عَبْدٌ (عَبْدٌ) which means a slave.
- Human or man was not mentioned, but a slave is someone doing what his Master tells him. We may feel, a slave is someone low or with no honor or position, someone who is dependent. When we are the slave of the people this is exactly how we will be treated. But being a slave of Allah, is nothing but honor, freedom, and higher rank.

- Therefore, we all need to strive to be the slaves of Allah. When we are the slave of Allah, then we do what has been commanded to us. We do not hesitate to follow his rules and regulations, even if we find others trying to prevent us from following our Master. For example, if you are doing a job for your teacher, and if someone comes and tries to stop or discourage you and then ask you 'why are you doing this for your teacher?'. What would you answer to this? This person has no right to interfere and stop you, as you are obeying your teacher, and no one should have any objection to this. Another example, if an employee is doing what his employer tells him then someone can't say 'why are you doing this?'. He's following his employer.
- The more we learn about Allah, the more we see how great He is, how much He's taking care of us, and how He knows everything about us. Thus the more we should feel obliged to Him, worship Him alone and be His slave at all times attending to Him. This is actually real happiness and freedom which we will feel and enjoy in this life.
- What was the messenger doing when he was stopped? He was worshipping His Lord in Salah. The word salah, has three main meanings.
 - It is the connection with Allah
 - Dua that you make to Allah

- And mercy

- When a person is connecting to His Lord, it is a very special moment between him and His Lord. And it is a great opportunity which His Lord has bestowed upon him, to be able to connect to Him five times a day.
- Why did Abu Jahl not allow the Messenger (ﷺ) to pray to Allah? Abu Jahl said when the Prophet (ﷺ) prays then it makes others uncomfortable to pray to the idols. So, Abu Jahl commanded the Prophet (ﷺ) to stop praying, but who is Abu Jahl to stop the Prophet (ﷺ)? A person cannot disobey Allah while obeying others and trying to please them. We are all slaves of Allah (ﷻ) and belong to Him.
- The same scenario we can see in our life, how people prevent others from praying to Allah. For example, when someone is praying, we might switch on the TV, or talk loudly, or make fun of people when they bow or prostrate. All of these actions are actually distracting the one who prays and can prevent the person from connecting properly with His Lord. So, we need to seek forgiveness from Allah if we have been involved in any of these actions in our life.
- This also shows the importance of the prayer in life, as it connects us to our Lord, and relieves us from all the stress and anxiety.

- The most important of all the worship after Shahada is entering into Islam is Salah. The first thing we will be questioned and asked about on the Day of Judgement is our Salah. If the salah was good and sound, the all others deeds will be sound. So, this shows that we need to first excel and perfect our salah and give it the most priority in our life.

How do we act on the ayah?

- Be a slave to Allah, and not to friends or things around us.
- We need to make proper salah, and make sure we concentrate in our salah.
- Try and avoid anything that can distract us in our salah, like our toys, phones, or people talking.
- Ask forgiveness if we have made fun of anyone who is worshipping Allah, wearing hijab, praying, or any other ways.
- We need to encourage our younger siblings to pray along with us to show them the importance of salah.
- Know when we start our Salah, we are actually speaking to Allah, so we should not miss the opportunity to talk to Him.
- Do not disturb anyone's prayer.
- Do not obey the creation in disobeying Allah (ﷻ),
- Do not stop others from doing good, or be part of someone who's stopping others to good.
- Do not put yourself in a position to challenge Allah's legislation.

Teacher's Notes

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

عَبْدًا إِذَا صَلَّى ١٠

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
تقرأها".

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 |
|-----------------|---|
| أَرَأَيْتَ | Tell me |
| إِنْ كَانَ | if he (Muhammad (Peace be upon him)) is |
| عَلَى الْهُدَىٰ | on the guidance (of Allah)? |

Taddabur (التدبر)

So what do we learn from the ayah?

- The word أَرَأَيْتَ is repeated three times in this surah. When words are repeated then we should consider it. The word is in a question form, 'to see' and this seeing can be with the eyes or heart. Here the word is addressing the Prophet (ﷺ) and anyone else reciting the Qur'an.
- It was revealed regarding Abu Jahl who threatened Prophet Muhammed (ﷺ) for performing prayers at the sacred Masjid. Allah admonished him in the most excellent manner, asking him in a way, "how would you react O Abu Jahl when you

know the one whom you are preventing from prayer is on the Straight Path in all that he does?”

- Being on the Straight Path is mentioned by the words (عَلَى الْهُدَى) that means upon the guidance. The preposition which is used here is to refer to something high and being above.
- Guidance consists of two parts, knowledge and actions. We cannot be guided to a place only through knowledge, but we need to act upon that knowledge also. For example when we use the navigator, it's not only the map that will be beneficial to us, but we need to follow its directions to reach our destination. So, from this we know guidance is not only the knowledge which Allah sent down upon us i.e. the Qur'an and the Sunnah, but also to implement and act upon it to reach Jannah.
- You will notice in the Qur'an when guidance is mentioned then the preposition mentioned before it is (على). Why is it before guidance? If you follow guidance with knowledge and actions, then you will be above the truth.
- On the other hand, when it mentions misguidance then it's (في) – as if to be inside misguidance and darkness. When you're on the truth, you can see above and below, you can see what's right and wrong, but someone on misguidance is inside the darkness and cannot see what's right and wrong.

- What are darknesses? Shirk, ignorance, disobedience, bida'a, and sins. What is guidance? Islam, increasing faith, good deeds, obedience, following the Sunnah of the Prophet (ﷺ), making dua, making istighfar.
- When you are on the guidance and others do not like it that you wear hijab or pray then this is a test for you to remain and become more stronger in your religion. You should know with certainty that you are on the truth and that those who make fun of you or discourage you, are unable to do what you can do.

How do we act on the ayah?

- Ask Allah (ﷻ) for guidance

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَقُولُ "اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتُّقَى وَالْعَفَافَ وَالْغِنَى"

Abdullah reported that Allah's Messenger (ﷺ) used to supplicate (in these words): " O Allah. I beg of You the right guidance, safeguard against evils, chastity and freedom from want." *Sahih Muslim, Book 38, Hadith 97*

- Apply the instructions from Allah (ﷻ).
- Do not leave the guidance if the ignorant people are making fun of you.

Teacher's Notes

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

أَرَيْتَ إِنْ كَانَ عَلَى الْهُدَى ۝

Ghunna
(غنة)
2 counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال:
"يقال لصاحب القرآن: اقرأ وارتقِ ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية
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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 |
|---------------|------------|
| أَوْ أَمَرَ | Or enjoins |
| بِالتَّقْوَىٰ | piety? |

The word التَّقْوَىٰ means to be cemented, be firmed up, be protected, be safe, be reinforced, ad be stabilized. It also means to be strong, forceful, powerful (as it has a similar root for قوي) devoutness, fear of Allah, piety are some other meanings of this word.

A person with taqwa desires to be in the good pleasures of Allah and to stay away from those things that would displease Allah. He is careful not to go beyond the bounds and limits set by Allah. He is careful to not follow his desires against what Allah has set forth.

Taddabur (التدبر)

So what do we learn from the ayah?

- In this ayah we learn another reason why Prophet Muhammed (ﷺ) should not be rebuked or threatened for praying. He not only is upon the guidance but also enjoins taqwa.
- To command others to taqwa is a higher level because it's also helping others.
- He's righteous by himself and reforming others (صالح مصلح). He not only prays but tells others to pray. He not only not lies but tells other to not lie. Anyone commanding to taqwa is for sure on guidance.
- We have a clear evidence from the Qur'an itself. In Surah Al Asr, we have been commanded four important things to be done in order not be among the losers.

وَالْعَصْرِ (1) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (2) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (3)

By Al-'Asr (the time). (1) Verily, man is in loss, (2) Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allâh has forbidden), and recommend one another to patience.

- Those who believe, do righteous good deeds, enjoin the truth upon others and remind others to be patient are the successful ones.
- Thus you are upon guidance due to your faith and good deeds. This is enlightening you. But when you enjoin others with good and forbid evil, and be patient upon it, this is your Taqwa. And this is actually enlightening others.
- Notice here when did Abu Jahl actually prevent Prophet Muhammed (ﷺ)? When he did an action. So, when the Prophet (ﷺ) had only knowledge, he did not prevent him then, but when he started to act upon the knowledge, that's when the opposition increased. So this shows the value of a person increases with the actions he does. Having knowledge and not acting upon it will not honor anyone. Knowledge with the actions brings success and honor.
- We have two kinds of actions:
 - actions of the limbs
 - actions of the heart
- Taqwa is a collection of all the actions of the heart. Allah does not command with actions of the limbs, but actions of the heart. The heart is main, when the heart acts then the limbs will follow it.
- People usually command others with actions of the limbs, and they might do it once but not all the time.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغُضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِيعَ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ، وَلَا يَكْذِبُهُ، وَلَا يَحْقِرُهُ، التَّقْوَى هَاهُنَا، وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ، بِحَسْبِ أَمْرٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ وَمَالُهُ وَعِزُّهُ. "

On the authority of Abu Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said, "Do not envy one another, and do not inflate prices for one another, and do not hate one another, and do not turn away from one another, and do not undercut one another in trade, but [rather] be slaves of Allah and brothers [amongst yourselves]. A Muslim is the brother of a Muslim: he does not oppress him, nor does he fail him, nor does he lie to him, nor does he hold him in contempt. Taqwa (piety) is right here [and he pointed to his chest three times]. It is evil enough for a man to hold his brother Muslim in contempt. The whole of a Muslim is inviolable for another Muslim: his blood, his property, and his honor. *Riyadh As Saliheen, Muslim, Book 1, Hadith 235*

- There are so many ways to explain taqwa. One is to take precautions, for example you are supposed to enter a dark house which you have never been to before. What is required of you before you go? of course you need to have clear knowledge of how the interiors will be. If you don't have instructions, you will surely fall down or scratch yourself.
- Another meaning of taqwa is not to follow your desires. This goes very well with the above actions of mankind. What makes one to transgress? It's because he thinks he is self-sufficient. But what makes him think this way, because of following his

desires, and not having taqwa. If one has taqwa, is cautious with knowledge, then surely, he will not be able to feel secure or self-sufficient, which will in turn prevent him from transgressing.

- So the Prophet (ﷺ) is commanding the people to have taqwa, to be cautious, and if you're cautious inside then you'll be cautious outside.
- Allah has commanded us to have taqwa in our life as a safeguard. And the ones who will be guided are the ones who have taqwa. So, taqwa forms the basis for guidance as well.

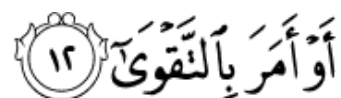
How do we act on the ayah?

- Ask Allah to make us from the muttaqeen.
- If anyone advises you to have taqwa, do not turn away from them.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)



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

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

| Word | Meaning |
|--------------|--|
| أَرَأَيْتَ | Tell me |
| إِنْ كَذَّبَ | if he (the disbeliever, Abu Jahl) denies (the truth, i.e. this Qur'an) |
| وَتَوَلَّى | and turns away? |

Taddabur (التدبر)

So what do we learn from the ayah?

- We are informed here of another two descriptions of Abu Jahl. Initially we were told he prevented the Messenger (ﷺ) from praying to Allah. Now it is said about his denial/ disbelief and turning away.
- The word كَذَّبَ means to belie, contradict, refute. It also means to cheat, fabricate, deceive and mislead.
- What was he belying or contradicting? About Allah and His Messenger (ﷺ). The messenger is sent to inform us about Allah and the Day of Judgement. Our duty is to believe in Allah and

the one who informs us about Allah which is the messenger. Those who have arrogance and pride in their hearts, will be stopped from accepting any news about Allah, whether it is about His actions, or our actions towards Him.

- Now why does one deny news about Allah? Again, coming to the same point, their arrogance does not allow them to accept the message from someone whom they knew from before. They prefer the message to be delivered by someone whom they desire, and also, they want a message which goes in accordance to what they desire. Both of which are not possible. So, they continue to deny whatever the messenger brings in from the commands and prohibitions which do not fit in with what they have in their minds.
- Ask yourself, “how can we have the rules and regulations according to our desires? Do you think there will there be harmony and peace in the world? Will the universe run how it’s running now?”
- Imagine rules are made according what everyone wants, do we all have the same needs and requirements? No. Then how can rules and regulations be based on people who are variables whose thoughts keep changing.
- So we need laws from the Most knowledgeable, Who is free of requirements, and Who is constant and does not change. Basically, we need divine rules and regulations which come

only from Allah as He is the only One with the above characteristics.

- So Abu Jahl, not only denied Allah and the Messenger (ﷺ), but he was also deceiving others by his outward action.
- That's why in the beginning of the surah we have a command, but there is a reminder about our origin. We were created from a clot. So, we were all weak and unable to do things on our own. Allah strengthened us and provided us with all that is required to live. All of these actions of Allah of taking care of us, providing us with generosity, correcting our mistakes and guiding us to the right path. It cannot be that we have no actions towards Him.
- We have a purpose in life and in order to fulfill that purpose, Allah is subjecting all things to us (sun, Moon, stars, water, air, day and night, sky and mountains etc.) to make use of them and fulfil the main purpose which is worshipping Allah.
- Now suppose if someone denies this purpose of worshipping Allah out of arrogance. He is indirectly denying all the favors and blessings he's enjoying from Allah.
- To be a believer, we need to believe in all the six pillars of faith. To believe in Allah, His books, His messengers, His angels, the Last Day, the decree good and bad of it. Denying any one part of this will be considered disbelief.

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

How do we act on the ayah?

- Do not be arrogant, it will make us to deny the truth.
- Do not refuse any good advice for not liking that person.
- Be humble and submit to the commands of Allah.

Teacher's Notes

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

أَرَيْتَ إِنْ كَذَّبَ وَتَوَلَّى ﴿١٣﴾

Ghunna

(غنة)

2 counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال:
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| Word | Meaning |
|-----------------|---------------------|
| أَلَمْ يَعْلَمِ | Knows he not |
| بِأَنَّ اللَّهَ | that Allah does |
| يَرَىٰ | see (what he does)? |

NAME OF ALLAH

ALLAH (الله)

Knowledge (علم)

- You will always find this name with 'alif' (ا) and 'lam' (ل). You cannot remove these two letters.
- One of the characteristics of this name is that Allah has stopped the tongues and the hearts of any human being to name themselves, 'Allah', SubhanAllah. it is not possible for anyone to call themselves, 'Allah'.
- Allah is the One being worshipped and being attached to out of love and magnification.
- Ibn Abbas (رضي الله عنه) defined the name of Allah as the Owner of the divinity and Owner of worship over all of His creation.

الله ذو الألوهية والعبودية على خلقه اجمعين

- Allah is the Owner of Divinity and Perfection means, the perfection which makes Him Allah.
- Allah is the Owner of worship means, meaning all of the worship belongs to Allah alone. Every creation of Allah is worshipping Allah whether willingly or unwillingly. Whether they

are inhabitants of the earth or the heavens. Even the disbeliever is worshipping Allah unwillingly.

- This name of Allah includes every Praise, Majesty, Generosity, Honor, Beauty, Excellence Goodness.
- Whenever we mention this name, it will make anything little to increase, the distress will follow relief, the bottle neck situations will open for us, the worries and grief will be happiness and joy.
- With this name of Allah, any one weak will get power, any humiliated Allah will give him honor, any one poor Allah will give him richness, anyone failing Allah will give them victory.

Action (عمل)

- Attachment to Allah alone: We will not attach to anything except Allah. No one is worthy of worship except Allah (ﷻ). So, we will worship Allah out of love and magnification, Subhan Allah.
- Constant remembrance: We will always mention Allah's name, whether
 - by tongue such as always talking about Him. Or in our heart, constantly thinking about Him.
- Hastening towards His Pleasure: When we know Allah (ﷻ), it will make us want to hasten and run towards His pleasure, Subhan Allah. We really want to work for the sake of Allah.

NAME OF ALLAH

AL BASEER (البصير)

THE ALL-SEEING

Knowledge (علم)

- There are two types of Seeing of الله البصير.
- The seeing which is *visual*; Allah has the ability to see everything – His Eyesight is Perfect, and nothing can be hidden from His eyesight whatever is even under the earth or above the heavens.
- الله البصير sees the movements of the black ants which are under the back rock in a darkness of the night. Not only the movements, He sees their veins, their blood circulation their organs; hidden and apparent.
- الله البصير even Sees the small, tiny particles which cannot be seen with our eyes and we need to use different equipment's like the microscopes to see it.
- الله البصير sees the movements of the slaves – how the slaves are changing their positions and the feelings inside their heart – these positions are exactly seen by Allah.
- الله البصير can even See the speaking of the eyes; the emotions in the eyes and the movements of even the eyelids.

- The second seeing is with the insight, He knows the consequence of the things, well-informed with everything.
- This seeing is *more intangible*. **الله البصير** sees us doing the outer actions as well as our intentions and motives, why we are doing the action – knowing inside out– All-Knower **الله العليم** as well as the All-Seeing **الله البصير** , so His Sight is coupled with His Perfect Knowledge.

Action (عمل)

- We should beautify our inside, what to think, what to say, what to utter, because **الله البصير** knows what is inside, so we should watch all our actions as well thoughts and utterances.
- We should adorn our outer by constantly accounting ourselves; we continuously need to check and account ourselves.
- This should make us afraid of **الله البصير** as He is constantly watching us.
- We need to feel shy while committing sins because we know we are being watched by **الله البصير**.

Taddabur (التدبر)

So what do we learn from the ayah?

- When Allah says (أَلَمْ يَعْلَم) – “does not he know”, this means we need to know with evidence. We have evidence for all the news from Allah. Knowledge is always with evidence.
- In the beginning of the surah, Allah mentions He has taught us what we didn't know. So, we need to believe that Allah is the One Who teaches us, and what Allah has taught us? That He is All-Seeing.
- Allah sees everything, He sees the black ant on the black rock in the darkness of the night. He even sees the blood and food flowing inside its vein, Subhan Allah. So, what about anything else? This makes a person cautious and alert when he knows Allah sees him.
- We need to believe Allah has Two Eyes, but we cannot describe them. He sees, and nothing can be like His seeing.
- Our seeing is not like Allah's seeing. We can only see the things in front of us, but we cannot see the details of those things also. We cannot see what's hidden in the hearts of the people like jealousy, pride, hatred, enmity etc. We cannot see the invisible things, like angels, shayateen and the jinn. There are some microbes, viruses which are all around us, but we cannot see them.

- Allah will make us see only those things which are beneficial to us. The things that are not required to be seen, may harm us or scare us.
- It's from Allah's favor that he makes us see the beautiful sky, the mountains, the trees, the birds, the animals, the oceans and the rivers. We can also see what's beneath the oceans by diving inside the waters and see the beautiful creations.
- Why did Allah allow us to see? To know Him more through His actions and ayat. When we know Allah more, we will see His Greatness and that will make us to respect and love Allah more. This is actually required for worshipping Allah, love and respect.
- Now what made Abu Jahl, to deny, to turn away and also to stop others from doing good? He did not believe Allah sees. When we transgress or do bad to others, then all of this is due to the lack of knowledge that Allah sees us and is constantly and closely watching us and our actions.
- Do we tend to misbehave when the teacher is in class or our parents are in front of us? No because we know we are being watched, and we will be caught.
- What makes us to do good deeds, or wake up for fajr on time? When we know Allah is All Seeing.

How do we act on the ayah?

- Be cautious of our talks and actions.
- Be cautious of what we think inside our hearts.
- Account our deeds before they are accounted by Allah.
- Be afraid to sin as we are being watched.
- Shyness before doing any bad deeds as Allah is watching us.

Teacher's Notes

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ۝١٤

Ghunna

(غنة)

2 counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ 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 |
|-----------------------|-----------------------------|
| كَلَّا | Nay! |
| لَئِنْ لَّمْ يَنْتَهِ | If he (Abu Jahl) ceases not |
| لَنَسْفَعًا | We will catch him |
| بِالنَّاصِيَةِ | by the forelock, |

The word **نَسْفَع** comes from the root **سَفَع** which means to grab onto something and pull it hard, and to beat hard with the wrist. Another meaning is to burn in such a way it will change the color of the skin to blackness. It also means to make a sign.

النَّاصِيَةِ is the forelock which is the front part of the head. It has a specific function to choose between right and wrong.

Taddabur (التدبر)

So what do we learn from the ayah?

- There is a confirmation which is given in the ayah, by the word كَلَّا. If Abu Jahl does not stop from what he is doing from the above actions, then surely, he will face the consequences.
- Now we can notice that the previous ayaat all spoke about the knowledge, and now the subject has again changed to Abu Jahl. It is said that he was known as 'Abu Al Hakam', due to his wisdom of judging between the Arabs. Quraysh at that time turned to him for guidance and counsel. However, due to his rejection of the true knowledge that our Prophet Muhammed (ﷺ) brought, he was named 'Abu Jahl', the father of ignorance. And this is how he has been remembered in history. So, we can see how the ayaat of knowledge are followed by the opposite, i.e. the one of the ignorance.
- The first part of the surah is all connected to knowledge and the second part is speaking about the most ignorant disbeliever. What is the connection between the two?
- Knowledge is a means to humility. If you see a tree with strong roots, it will soon have branches and leaves that are very high. The more the roots are strengthened the more you will see the branches higher but bending downwards. In the end, the tree will bear fruits that will make the branches go lower.

- We can see the same example of a person with knowledge. The more he has knowledge, the more he feels humble towards Allah, and the people around him. The more he has knowledge the more excellent manners will come out of him, which will show more of his humbleness. If a person humbles himself due to knowledge, then Allah raises him and honors him, both in this life and hereafter. And on the other hand, if someone is rejecting the knowledge and becomes arrogant and haughty, then Allah puts him down in this life and hereafter.
- Did we see any of the difference in Abu Jahl? True knowledge came to him, he possessed intellect, but he rejected and turned away from it. All of this is due to his arrogance.
- The grabbing, which is mentioned here, is similar to how an animal can be grabbed from the front when its owner is angry. We have a similar grabbing scene by Mosa (عليه السلام), when he saw Bani Israel worshipping an idol. He was full of anger and that made grab his brother Haroon (عليه السلام) by his beard.
- The forelock or forehead in Arab tradition is the place of one's pride and dignity, and even in our times today we appreciate this, which is why people wear hats and turbans as a mark of honor and respect. It is a place where the mind and knowledge rest, so it is befitting that the one who denies this knowledge, is to be dragged by his forehead.

- At the end of the surah is a command for prostration. This is a direct command to Prophet Muhammed (ﷺ) and also to the ones who recite this surah. Notice the place of prostration is the forelock. So by following the command, Prophet Muhammed (ﷺ) is gaining closeness to Allah. But the denial of Abu Jahl to put down his forehead will surely make his forehead to be pulled down on the Day of Judgement. This shows us the recompense in the hereafter is exactly by one's deeds in this life.
- The word forelock has been described in Surah Ar Rahman too.

يُعْرِفُ الْمُجْرِمُونَ بِسَيِّمَاهُمَا فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ

'The Mujrimun (polytheists, criminals, sinners, etc.) will be known by their marks (black faces) and they will be seized by their forelocks and their feet' *Surah Ar-Rahman 55:41*

How do we act on the ayah?

- We should always accept the truth when it comes to us.
- Be cautious of being proud or haughty.
- Ask Allah to protect us from arrogance for it has a bad consequence.
- Humble yourself by choice in this life before you are forced to humble.
- We need to seek knowledge as it will prevent us from ignorance.

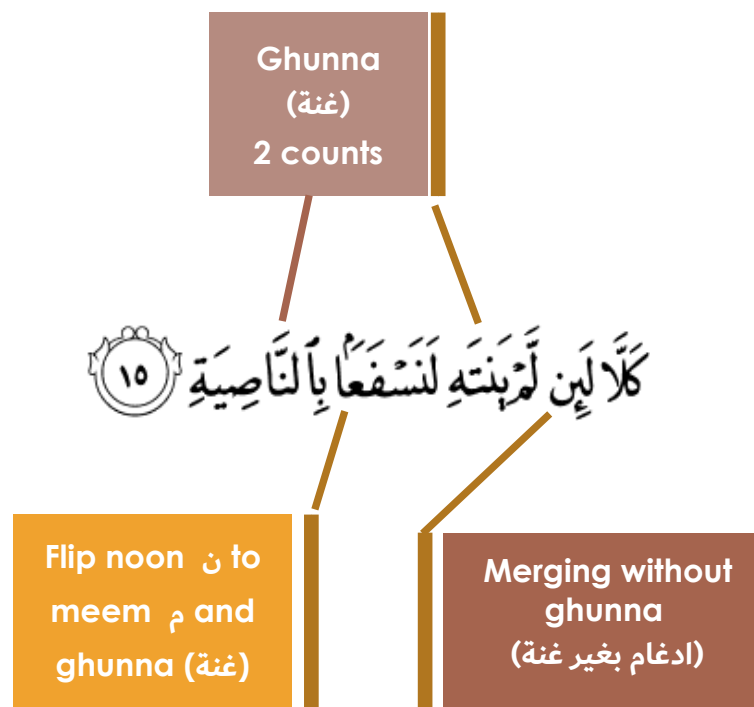
Note to Teacher: Tell students to find at least one virtue of gaining knowledge, discuss the virtues in the next class.

Teacher's Notes

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)



وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ 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 |
|-----------|-----------|
| نَاصِيَةٍ | forelock! |
| كَاذِبَةٍ | A lying |
| خَاطِئَةٍ | sinful |

Taddabur (التدبر)

So what do we learn from the ayah?

- Allah is describing the forelock of Abu Jahl in detail. This can be anyone with the same qualities.
- The forehead is a place of filtering and reasoning. The mind is where thoughts are accumulated and we need to make a decision whether to choose right or wrong. The forehead helps us to make this decision. Subhan Allah all our body parts are indeed created for a purpose.
- For example, you have a new teacher in your class. You see she is a bit on the heavier side. This information is now in your mind, you have two options, either you will keep quiet and say nothing about the teacher, or just call her a 'fat teacher'. This is

because your forehead did not filter the information well and so you said exactly what was in your mind.

- Abu Jahl's forehead has been described by two words.
- Lying is the first description, i.e. he sees the truth and then rejects it and walks away from it.
- The second description is for the one who sins intentionally. There are those who sin out of ignorance and there are those who know it is wrong and still do it. (خاطيء) is one who sins intentionally and (مخطيء) is one who sins unintentionally. Look how a change of a letter gives another meaning. Abu Jahl knew the consequences of his sins, but still he persisted in doing them.

How do we act on the ayah?

- Think good about people and situations in life.
- Having a clean heart can make the forelock think good and filter well.
- Do not encourage lies even if it's a joke.
- Do not take sins lightly.
- Ask forgiveness if you have lied to anyone in your life.
- Ask forgiveness if you have sinned intentionally.
- Be determined to not come back to the lie or sins which you did before.

- If we find any commands difficult then ask Allah to open our hearts to it.
- Do not mock any ayaat of Allah.

Teacher's Notes

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ ﴿١٦﴾

Ghunna

(غنة)

2 counts

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

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| Word | Meaning |
|------------|---------------------------|
| فَلْيَدْعُ | Then, let him call upon |
| نَادِيَهُ | his council (of helpers)ۖ |

Taddabur (التدبر)

So what do we learn from the ayah?

- In this ayah, Allah challenges the disbeliever (Abu Jahl in this case). There are different ways Allah will try and show the truth to the people. If they insist in resisting and turning away, they will be shown their consequence in this life in order to bring them back to the truth. But if they persist on falsehood, sometimes a challenge is posed to them to prove what they are worshipping is not the truth. Will they be able to provide the proof? No.
- Here there is a command. The commands in the Qur'an can be direct and indirect. The one which is used here is an indirect command to call upon his 'نادي'. It comes from the root ندى which means to call. The word (نادي) means a club, a place where people gather, where they talk, and get to know each

- other, to feel a connection, a familiarity, a sense of belonging.
- So Allah is challenging him and all those who deserve the punishment, to call upon their listeners, acquaintances, and those around them, in order to help them against what has befallen them.
- For example, suppose you are in a gang of naughty children, and you are caught doing some bad action by you teacher. What will she tell you? Before punishing you, she may challenge you to get all those gang members whom you were friends with. Will they come to help you?
- This is why the company we keep is very important, we should be with the righteous people as much as possible. On the Day of Judgement, all close friends will be enemies to each other, except for the muttaqeen. The muttaqeen are friends not because of desire or choice, but because they are friends for the sake of Allah.

How do we act on the ayah?

- Be in the company of good friends who remind you of Allah.
- Seek refuge from Allah from bad friends.
- Make dua to Allah to make the people with taqwa follow you.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

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

(Surah al Furqan : 74)

Teacher's Notes

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

فَلْيَدْعُ نَادِيَهُ ۖ



Qalqala
(قلقلة)

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال:
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| Word | Meaning |
|----------------|--|
| سَدُّ | We will call |
| الزَّبَانِيَةِ | the guards of Hell (to deal with him)! |

The word **الزَّبَانِيَةِ** comes from the word **زَبَنَ**, which means to guard and defend very strongly. These are the characteristics of the guards of the hellfire. They will guard so strongly that if any one tries to escape they will be severely attacked.

Taddabur (التدبر)

So what do we learn from the ayah?

Note to Teacher: Remind students of 'Belief in the angels' as part of the Six Pillars of Iman.

- Allah informs us about His angels who guard the hellfire. This is one of the pillars of Iman i.e. to believe in the angels. The main angels are Angel Jibreel, who brings the revelation, Angel Israfeel who will blow in the trumpet, Angel Mikaeel, the one who brings down the rain. Apart from these we have the angel of death who takes the souls of the people, angels who protect

us, write down our deeds, ask forgiveness and mercy for us. All angels have been allotted their jobs and they do them with pleasure showing no fatigue at all.

- Here specifically mentioned are the keepers of the hellfire. They are the ones who will punish the people in the hellfire. It is said these angels will be very harsh and hard and will not have any mercy for the people, as they deserve the punishment.
- This also shows us that Allah is never unjust to His slaves. If they enter the hellfire, it is out of their own stubbornness that they chose the disbelief and entered the fire. Before entering the hellfire, they will be made to accept what they did was wrong. So the decision of Allah is not random, they will be clearly shown their deeds before the recompense they deserve.
- Here Allah is challenging those 'preventers' of good. Which of the two parties will be stronger? Is there a comparison? Definitely the forces of Allah will be victorious.

How do we act on the ayah?

- Make dua to seek refuge from the punishment of the hellfire.
- Do not be among those who prevent people from doing good.

Teacher's Notes

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

سَدْعُ الزَّبَانِ ١٨

Qalqala
(قلقلة)

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| Word | Meaning |
|--------------|--|
| كَلَّا | Nay! (O Muhammad (Peace be upon him))! |
| لَا تُطِعْهُ | Do not obey him (Abu Jahl) |
| وَأَسْجُدْ | fall prostrate |
| وَاقْتَرِبْ | draw near to Allah! |

Taddabur (التدبر)

So what do we learn from the ayah?

- This is a direct command to the Prophet Muhammed (ﷺ) which has come only in the end. If we see the sequence of any surah, the nurturing takes place before the command is put forth.
- For example, the swimming coach will not take the children into the big pool unless she makes the children comfortable in the water first. She makes them float on their backs first. Once the children are calm and comfortable in water, then the difficult actions follow.
- Subhan Allah if we see the sequence of this surah, we will see Allah first speaks about the importance of knowledge, then specifically about the person who rejects knowledge. His

behavior towards the Prophet (ﷺ) is then followed by his consequences for rejecting the knowledge brought forth by the messenger.

- Coming towards the end, Allah disregards Abu Jahl completely, as if the Prophet Muhammed (ﷺ) should completely disregard him. There are three main commands the Prophet Muhammed (ﷺ) is receiving at the end of the surah.
- Firstly, the action which he should not do, i.e. not to obey Abu Jahl. He was preventing him from good. So, there will be people in our lives like Abu Jahl who will not want us to follow what Allah commands us. What should we do in such a case? Do not get involved with such kind of people and do not obey them in matters of the hereafter.
- Secondly, there are two actions which need to be done. He needs to prostrate to Allah. What was annoying Abu Jahl the most? It is said he did not like the Prophet (ﷺ) prostrating to Allah. The prostration of anyone shows complete submission. If one prostrates, he does it out of humiliation to Allah. This is how the slave feels, broken, humble, low, and poor in front of His Lord.
- Thirdly, we need to draw closer to Allah through this prostration. It is said the slave is closest to his Lord in prostration. We can find the importance of this as we have two prostrations for every unit. Also, it is said one needs to increase in supplications

in the prostrations as they are accepted in that position. And prostration is a means to come closer to Him.

- The beginning and end of the surah both have a command. The initial command is 'to recite', and the last command is 'to prostrate'. What could be the connection between them? The initial command 'to read' was given to him, while he didn't know how to read or write. This clearly shows Allah is the One Who helped him to fulfill this command through his nurturing and reforming. The command at the end is 'to prostrate' which he needs to do it on his own. After all the reforming that he went through in his life, it should make it easy for him to prostrate to Allah as He is the only One Who deserves this kind of worship.
- Also, if we notice, both these actions are done in the Salah, the recitation of the Qur'an we find it in the first part of salah while standing. And the last part of the salah, is when we do the prostrations. This goes exactly with the sequence of the surah, the command for recitation is mentioned in the beginning and the command for prostration is mentioned in the end.
- The prostration is always the most difficult part, as it is total submission. So, this cannot come in the first part of anyone's life. Surely, we need to go through a lot of knowledge that should become firm in us. Face all the decree with the people, get reformed by the decree, and then come to this last part where we completely submit.

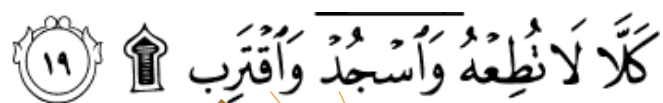
How do we act on the ayah?

- There is no obedience in the disobedience of Allah.
- Perfect your salah, especially your prostrations.
- Make dua in the place of prostration.
- We cannot force anyone to submit. We need to be forbearing and patient.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)



Qalqala
(قلقلة)

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تم بحمد الله



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