

سورة البينة - Surah Al Bayyinah
برنامج التربية القرآنية والنبوية - المتدبرة الصغيرة
Qur'anic and Prophetic Nurturing Program
The Young Ponderer
Teacher Manual

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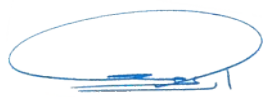
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Warning

تنويه

يجب تدوين رقم موافقة إذن الطباعة واسم المطبعة وعنوانها بالإضافة للتصنيف العمري مع ذكر الجملة التالية " تم تصنيف وتحديد الفئة العمرية التي تلائم محتوى الكتب وفقا لنظام التصنيف العمري الصادر عن المجلس الوطني للإعلام " وذلك للحصول على موافقة التداول



إعتماد مدير إدارة المحتوى الإعلامي

بسم الله الرحمن الرحيم

لا حول ولا قوة الا بالله

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

قيمنا: السلام، الصدق، المحبة، الإحسان.

أهدافنا:

1. تعريف الناس بهدفهم في الحياة وذلك بمعرفة الله ومحبته للوصول إلى السلام.
 2. إقامة دروس إيمانية ومحاضرات علمية وبرامج تربوية عن أسماء الله 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.

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 الإيمان وفرعها العلم وثمارها الأخلاق الحسنة.
- وهو برنامج يهدف الى ربط الفرد بالقرآن الكريم والسنة النبوية ليكون منهاجا لهم في الحياة ووضع أساس قوي لهم وغرس القيم الاسلامية لبناء مجتمع واثق وفعال.

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

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

ما هدف البرنامج؟

1. معالجة المشاكل والامراض التي يتعرضون لها في الحياة من خلال تدبر القرآن ودراسة السنة النبوية.
2. تطوير مهارات الأفراد ومساعدتهم في ايجاد أنفسهم وهدفهم السامي في الحياة من خلال ربطهم بالله ووضع محبة الله في قلوبهم.
3. حفظهم من المتغيرات والتحديات التي يتعرضون لها والافكار المتطرفة من خلال اظهار سماحة الاسلام وتوازن معتقداته.

4. توفير بيئة جذابة ومتميزة وآمنة وفق معايير الأمن والسلامة في الدولة.

5. استخدام الوسائل الحديثة المبتكرة في التربية والتعليم.

6. خلق جو من 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.



المتدبرة الصغيرة The Young Ponderer

المتدبرة الصغيرة

The Young Ponderer

لمحة عن برنامج التربية القرآنية النبوية (المتدبرة الصغيرة):

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

Overview of the Qur'anic and Prophetic Nurturing Program

(Young Ponderer):

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

الفئات العمرية:

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

Age groups:

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

هدف البرنامج:

تربية القدوة الواثقة المتوازنة الفعالة والتي تخدم مجتمعها وبلدها ودينها.

1. اقتباس فكرة البرنامج من القرآن الكريم مَثَل الشجرة الطيبة أصلها 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 الايجابية والمرح وغرس قيمة التسامح بين البنات.
5. تعزيز الاخلاق الاسلامية للجيل الجديد.
6. اشاعة جو من اللفة والترابط بين البنات.
7. غرس اهمية التلاحم الاسري من خلال أنشطة تساهم في ابراز هذه القيمة.
8. تطوير مهارات البنات ومساعدتهم في ايجاد أنفسهم وهدفهم السامي في الحياة من خلال ربطهم بالله ووضع محبة الله في قلوبهم.
9. معالجة المشاكل والامراض التي يتعرضون لها البنات في الحياة من خلال تدبر القران ودراسة السنة النبوية.
10. حفظهم من المتغيرات والتحديات التي يتعرضون لها والافكار المتطرفة من خلال اظهار سماحة الاسلام وتوازن معتقداته.

Program objectives:

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

1. Extracting the idea of the program from the Noble Qur'an, like the good tree, its roots are faith, its branches are knowledge and its fruits are good manners.
2. Providing an attractive, distinctive and secure environment.
3. Use of innovative, modern means in nurturing and teaching.
4. Creating a positive and fun atmosphere to place and instilling the value of tolerance between girls.
5. Instil Islamic manners in the new generation.
6. Bring forth an air of affinity and connection between the youth.
7. Plant the importance of family bonding through activities which support this value.
8. Develop the girls' talents and help them discover themselves and their noble goal in life by connecting them to Allah, and placing the love of Allah in their hearts.

9. Treat internal issues and problems which girls face in their life through pondering the Qur'an and learning the Prophetic Sunnah.
10. To protect them from changes and challenges which they face externally, and from extremist views by showing them the tolerance of Islam and its balanced beliefs.

‘The Good Tree’ (الشجرة الطيبة)

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ
أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾

See you not how Allah sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high).

تُؤْتِي أَكْلَهَا كُلِّ 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 ﷺ. صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَنَحْنُ
فُتَيَانٌ حَزَاوِرَةٌ فَتَعَلَّمْنَا الْإِيمَانَ قَبْلَ أَنْ نَتَعَلَّمَ الْقُرْآنَ ثُمَّ تَعَلَّمْنَا
الْقُرْآنَ فَازْدَدْنَا بِهِ إِيمَانًا

سنن ابن ماجه كتاب 1، حديث 64

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



Trunk & Branches

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

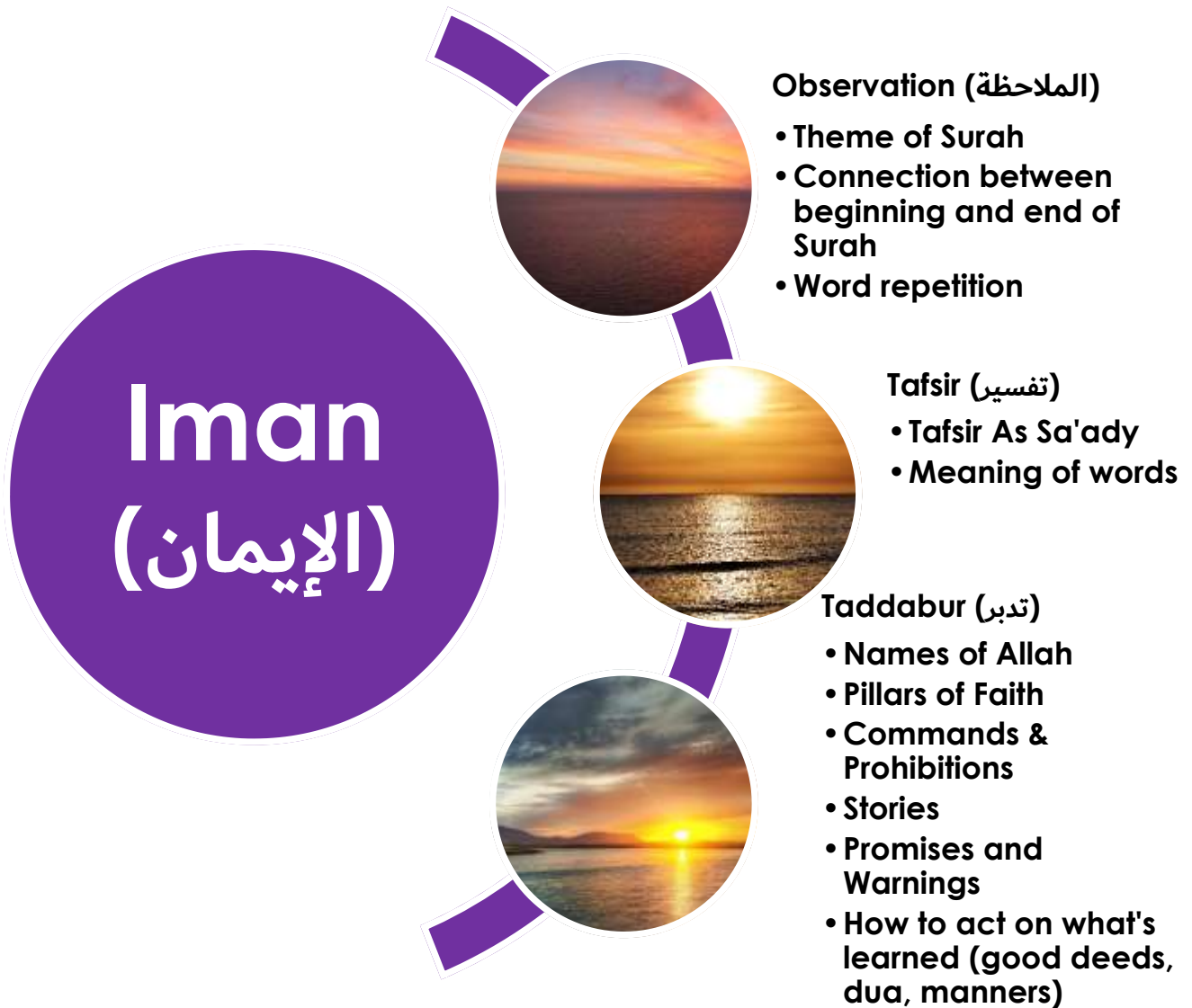


Fruits

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



Iman (الإيمان) – Topics Breakdown





Qur'an (القرآن) –Topics Breakdown

Qur'an (القرآن)



Recite (تلاوة)

- Listen and recite
- Improve makharij



Tajweed (تجويد)

- Emphasize important tajweed rules in the Surah

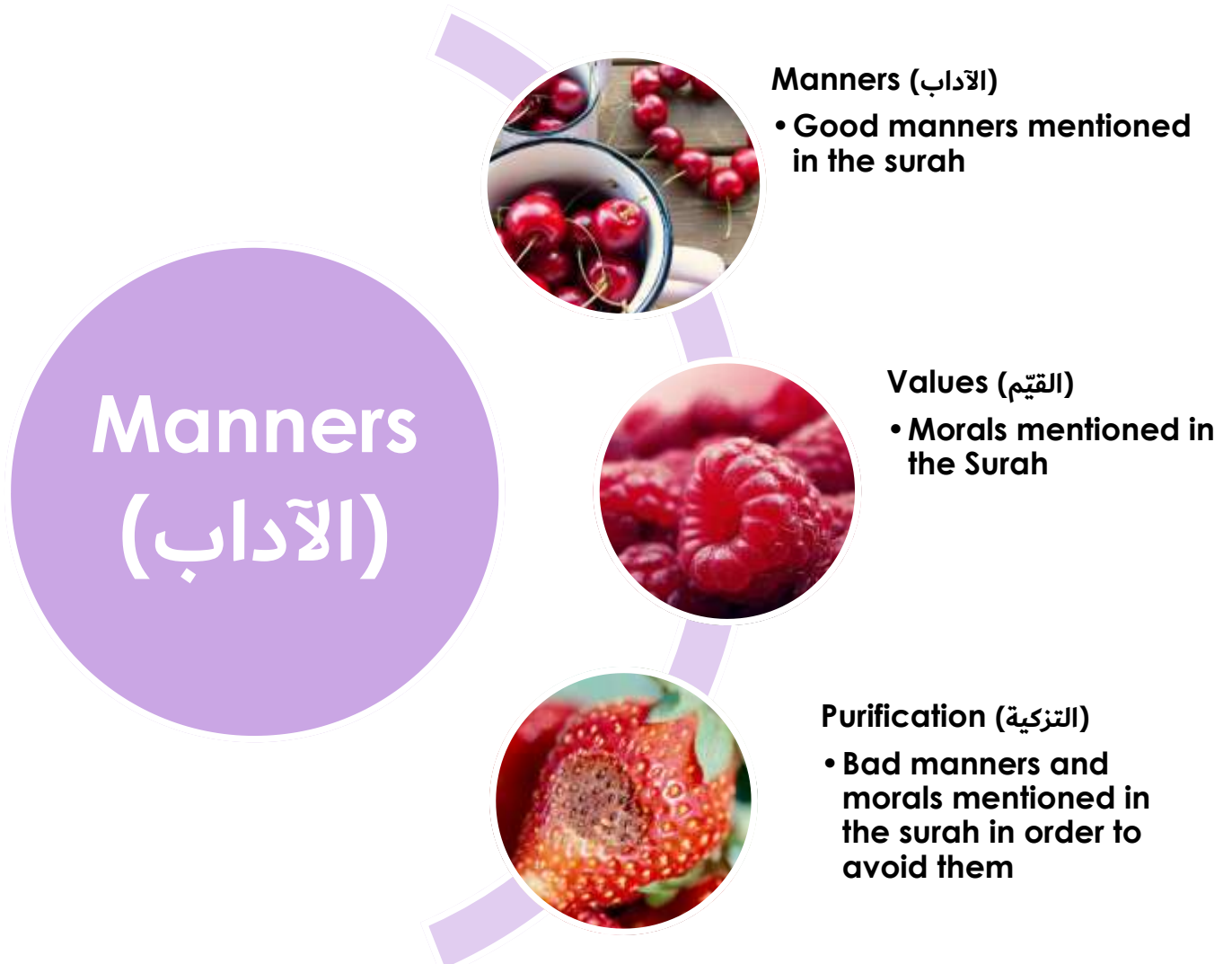


Memorize (حفظ)

- Memorize the ayat after learning about them



Manners (الآداب) – Topics Breakdown





توجيهات للمعلمات والصف

Teacher and Classroom Guidelines

توجيهات للمعلمات

Teacher Guidelines

هدفنا رضا الله والجنة.

Our goal is Allah's pleasure and His paradise.

(اللهم أعنا على ذكرك وشكرك وحسن عبادتك)

O Allah help us to remember You, be grateful to You and worship You in excellence (with ihsaan).

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

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

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

تعليم الصغار عن الله ودينه من أعظم أبواب الطاعة الذي فُتِحَ لنا كمعلمات ومتطوعات. فعلينا أن نتذكر أننا محاسبون على كل ما نعلم. هدفنا جميعا يجب أن يكون رضا الله تعالى باتباع منهج السلف الصالح وهو اتباع القرآن والسنة.

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

العلم عن الله ودينه والغيبيات 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.
- احتساب الأجر والمثوبة من الله.
- Hope for the reward from Allah.

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ (Hadith:)
(مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا

(صلى الله عليه وسلم) as (Abu Huraira reported Allah's Messenger (صلى الله عليه وسلم) as saying: He who called (people) to righteousness, there would be reward (assured) for him like the rewards of those who adhered to it, without their rewards being diminished in any respect. - Sahih Muslim 2674

- اطلب التوفيق من الله.
- Ask Allah for the tawfeeq and success in what you're doing.

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

And my guidance cannot come except from Allah, in Him I trust and unto Him I repent (Surah Hud 88)

- تَحَلَّ بالأخلاق الحميدة فكن عادلاً مع طلابك، متواضعاً، صبوراً، رقيقاً، لا تغضب ولا تنتقم لنفسك، 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 يَهْدِؤُون تماماً قبل بدء الحصة، حتى يجذب انتباههم للدرس.
- Prepare the student to receive the knowledge by ensuring all are quiet and by making them aware this is 'Qur'an time' for example.

(بعض الأمور المهمة أثناء التدريس):

Matters to Consider while Teaching

- تطبق أسماء الله خلال المواقف التي يمرون بها. مثلاً اذا يقول الطفل، 'أنا جائع'، ذكري الطفل أن أولاً يطلب من الله.
- Names of Allah are to be enforced through situations they go through by reminding them to ask Allah. For example, if a child says, 'I'm hungry'. Tell them, 'ask Allah first to give you food'.
- 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 الانتهاء منها، والأكل باليد اليمنى.

- Encourage children to always say 'Bism Allah' (بسم الله) before eating and drinking. To eat and drink with their right hand. To say 'Alhamdulillah' (الحمد لله) after eating and drinking.

- تشجيع الصغار على الصلاة على النبي صلى الله عليه وسلم عند ذكر اسمه في حضورهم.

- Encourage children to say (صلى الله عليه وسلم) after the Prophet's name is mentioned.

- تشجيعهم على تحية الإسلام (السلام عليكم ورحمة الله وبركاته) عند مقابلة المسلمين وشكرهم بقول جزاكم الله خيرا.

- Encourage children to say 'assalam alaykum' (السلام عليكم) and 'jazaka Allah khair' (جزاك الله خير) to each other.

- تشجيعهم على الاستماع والتنصت وعدم الانشغال عند قراءة القرآن.

- Encourage children to not speak when the Qur'an is recited but to listen carefully.

- تشجيعهم على سنن الأذان ومنها تكرار ما يقوله المؤذن.

- Encourage children to repeat after the muedhin when adhaan is heard.

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

- Avoid explaining attributes or actions of Allah with gestures. For example, Allah has Hands and Eyes, do not show your hands or point to your eyes as a way of explanation. It is important to tell the children 'Allah has Hands but it is not like ours, we cannot imagine how'. We cannot

imagine how Allah looks, Exalted is He. It's important to push away these thoughts and say (أعوذ بالله من الشيطان الرجيم) and (أستغفر الله). These thoughts are from the shaitan.

- من عدم التعظيم استخدام أسماء الله وآيات القرآن في التلوين.
- Avoid using the names of Allah or the ayat of the Qur'an or the angels or prophets as a coloring activity since this shows lack of magnification.
- 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 شيئاً، يجب تعظيم اسم الله.
- When a child listens then reward them by saying 'good job, well done, or sticker'. When a child doesn't listen then encourage them to listen and not put them down. Do not use Allah's name or the Prophet's to make the children do or not so something, such as 'Allah will love you when you eat your food', 'Allah does not like those who don't listen'. The name of Allah is to be magnified and not used to make the children listen to you.

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

قوانين الصف

1. احترام المعلم، واحترام الطلاب، واحترام الممتلكات.



2. لا يسمح بتصوير أو تسجيل صوت المعلمة والطالبات.



3. يرجى الحضور بانتظام.



4. لا يسمح حجز مقعد لنفسك أو طالبة أخرى.



5. لا نتحدث بينما المعلم تتحدث.



6. يجب على الطالبات رفع أيديهن والانتظار حتى تناديها المعلمة قبل التحدث.



Classroom Rules



1. Respect, respect, respect. Respect the teacher, respect the students, respect the property.



2. Students are not allowed to photograph or record the teacher or other students.



3. Please come regularly.



4. No seat reservation is allowed for yourself or another student.



5. No talking while the teacher is speaking.



6. Students should raise their hands and wait to be called on before speaking.



سورة البينة

Surah Al Bayyinah

جدول الدروس

Lesson Plan

	Lesson الدرس	Ayah آيات
1	Introduction and Observation – Part 1	
2	Ayah 1	لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ
3	Ayah 1	لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ
4	Ayah 2	رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً
5	Ayah 3	فِيهَا كُتِبَ قَيِّمَةٌ
6	Ayah 4	وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ
7	Ayah 5	وَمَا أَمَرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَلِكَ دِينُ الْقَيِّمَةِ

8	Ayah 5	وَمَا أَمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَلِكَ دِينُ الْقَيِّمَةِ
9	Ayah 6	إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ
10	Ayah 6	إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ
11	Ayah 7	إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ
12	Ayah 8	جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ
13	Ayah 8	جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ
14	Ayah 8	جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ

		<p>رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۖ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ</p>
15	Ayah 8	<p>جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَذْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۖ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ</p>

Introduction

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

Name of Surah: سورة البينة

Order in the Qur'an: 98th Surah, there are 114 Surahs in the Qur'an

Number of ayat: 8 ayah

Revealed in: Medina

Meaning of (البينة): Clear evidence

Theme of the Surah: The religion of Allah is one – Islam

(دين الله واحد - الإسلام)

What is special about this Surah?

This longer surah comes in the middle of the short surahs in the last part of the Qur'an.

It is one of the few surahs from Juz 30 that was revealed in Medina rather than Makkah.

Name of Surah: Mentioned twice in the Surah. In the end of ayah 1 and 4.

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفِكِينَ حَتَّى
تَأْتِيَهُمُ الْبَيِّنَةُ



وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ
الْبَيِّنَةُ



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 (ﷻ)'s name Allah (ﷻ)?'



Names of Allah (ﷻ):

الله	Allah (ﷻ)	3 time
الرب	Ar Rabb	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 and Allah.

Ask the students if they know the meaning of these names of Allah.

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى
تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾

Word	Meaning
لَمْ يَكُنِ	This is negation, they will not
الَّذِينَ كَفَرُوا	Those who disbelieve
مِنْ أَهْلِ الْكِتَابِ	from the People of the Book
وَالْمُشْرِكِينَ	And those who associate partners with Allah
مُنْفَكِّينَ	Separated, it comes from (انفك) They were all connected until separated.
حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ	Until the bayyinah comes to them and (تأتي) it comes gently.

So what do we learn from the ayah?

- With all the people created, there are those who are believers and those who are disbelievers. Believers are the ones who believe in what Allah tells them – they believe in the Pillars of Faith which is Belief in Allah, angels, books, messengers, Last Day and decrees. When a person believes then it shows in his utterances and actions.
- Disbelievers are those who reject, deny or cover the truth and do not accept what Allah has sent.
- Who are the People of the Book? Christians and the Jews. They have been given a book by Allah to follow which confirms the coming of the Last Messenger – The Prophet Mohammed (صلى الله عليه وسلم).
- The Jews were given the Torah and the Christians were given the Injeel.
- When the Qur'an was sent down upon the Prophet (صلى الله عليه وسلم), all had to believe in it. The previous books become “outdated” and the Qur'an is what needs to be followed.
- The Tawrat and Injeel were valid for their time; however, the Qur'an was revealed on the Prophet (صلى الله عليه وسلم).
- We don't want to be in this life in a religion which Allah doesn't accept, as we have only one Lord and one way.

- Mushrikeen comes from shirk: which means to associate with Allah or to not worship Allah but worship other gods. Allah does not accept shirk and it nullifies the deeds. Allah gave us everything so it is unfair to devote ourselves to someone else. For example, imagine your mother took care of you, spent time looking after you and then you go to another mother and hug her, share your feelings with her, and tell her “I love you” instead of your mother, is this fair, would you accept something like this? NO. And to Allah is the best example, we cannot accept shirk with Allah.
- Why was the bayyinah (clear evidence) rejected?

Note to Teacher: The bayyinah will be explained in the next ayah.

- Because of jealousy and arrogance.
- Desires and sicknesses of the heart cause rejection of the truth.
- The Mushrikeen rejected the bayyinah because they are blindly following their forefathers.
- Why did the Jews not accept Islam? Out of jealousy because they wanted the final Prophet to be from Banu Israeel and not from the Arabs.
- Why did the Christians not accept Islam? Blindly following their forefathers; out of desire and not wanting to change.

- Bayyinah means clear proof and Allah wants us to believe in Him and worship Him but with clear evidence. He doesn't want us to be blind in life.
- Who will bring the bayyinah to the people? Only Allah and only He will make things clear for us. Yet despite all this clarity, still there are disbelievers because it depends on the heart of each person.
- Though the clear evidence came to them, they are still connected to their religion or practices.
- To revert is to come back to Islam and those who do not come back to Islam are the ones who separated themselves from the truth.
- Allah will bring the proofs to the people and it is up to the person to accept it and take it or deny it and reject it.
- This shows us there is no compulsion in religion as after making the truth clear, Allah gives a choice to each person for which they will be accountable.
- A person shouldn't be forced and should decide without pressure otherwise it will lead to hypocrisy. Some people do good deeds out of fear of being scolded or due to peer pressure.
- When the bayyinah comes, it wipes out all falsehood. Bayyinah makes black as black, white as white, right as right, wrong as wrong. When a person does not have clear proof from Allah

then he won't know the difference between right and wrong. We need the bayyinah because without it, we may see things according to traditions or blindly follow previous generations.

Key questions

- Who are the People of the book?
- What books were given to them?
- Who are the Mushrikeen?
- Why did the clear message get rejected?
- What is Bayyinah?
- How does one get separated (منفكين)?

How do we act on the ayah?

- Accept the truth with a good heart.
- Focus on the message of Allah and the Prophet (peace and blessings be upon him) and not who is delivering it.
- Do not judge others, but want the goodness for all, present Islam in the best way and ask Allah for guidance and firmness at all times.
- Understand that the truth from Allah is always clear.
- We should stay together united with the truth and not be separated.
- Always ask Allah for guidance every step of the way.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

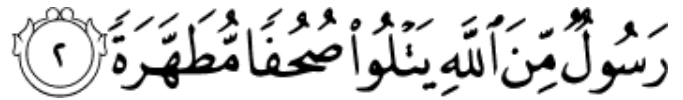
لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفِكِينَ حَتَّى
تَأْتِيَهُمُ الْبَيِّنَةُ



Ghunna
(غنة) 2
counts

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

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



Word	Meaning
رَسُولٌ مِّنَ اللَّهِ	A messenger from Allah, Prophet Mohammed Allah sent the messenger to call the people to truth.
يَتْلُو	Reciting
صُحُفًا مُّطَهَّرَةً	Purified pages or papers which is the Qur'an

Note to Teacher: Emphasize 'Belief in Book' and 'Belief in Messengers' as two of the Six Pillars of Iman.

Taddabur (التدبر)

So what do we learn from the ayah?

- From this ayah we find it is Allah Who chooses the messengers.
- Messengerhood is not something adopted, or someone goes through training in order to be a messenger. They are chosen by Allah.
- The Prophet (صلى الله عليه وسلم) is illiterate and this is proof to show he did not read from other books or say things on his own.

- The Prophet (صلى الله عليه وسلم) used to go in seclusion to reflect and be away from the people in order to have a clear mind. In Ramadan, Jibreel (عليه السلام) came to him while he was alone. He squeezed him and said: 'iqr'a – recite', the Prophet (صلى الله عليه وسلم) said: "I cannot recite". Jibreel (عليه السلام) told him again and a third time. Then Jibreel (عليه السلام) told him to recite in the name of your Rabb, the One Who created you. This shows the Prophet (صلى الله عليه وسلم) did not read from his own might and power, but by the might and power of Allah.
- The Qur'an is purified from all shirk, bad acts, bad words and bad manners.
- The Messenger (صلى الله عليه وسلم) is reciting purified papers which is the Qur'an. The Qur'an will be preserved until the Day of Judgement. The Qur'an is purified as it is written in the Preserved Tablet.
- This means no one can add to it and no one can delete from it though it's accessible to all. Allah prevents anyone to make changes, even if someone attempts to do it, they will be exposed.
- This is our curriculum and our way of life, it cannot be changed and this is why it is bayyinah (clear evidence).

Key questions?

- Who chooses the messengers?
- Which Messenger is being talked about in this ayah?
- How does the Messenger (صلى الله عليه وسلم) deliver the message?
- What is صُحُفًا مُّطَهَّرَةً ?
- Can anyone remember any other place the word “صُحُفَ” is used in the Qur'an?

How do we act on the ayah?

- We should believe in the messengers sent by Allah.
- We should believe that the Qur'an is pure, clear and protected from any changes.
- We should recite the Qur'an. And from the etiquettes of reciting the Qur'an is to be in a state of wudhu, say it with sound while reciting.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً ۚ

Merging
with
Ghunna
(ادغام
(بغنة) 2
counts

Merging
with
Ghunna
(ادغام
(بغنة) 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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be at the last Ayah you recite.'" *Riyadh As Saliheen, Abu Dawud and At-
Tirmidhi, Book 9, Hadith 1001*

Word	Meaning
فِيهَا كُتِبَ	<p>In it, referring to the Qur'an (في الصحف).</p> <p>Something written</p> <p>All that is in the book from:</p> <ul style="list-style-type: none"> - Truthful news (أخبار صادقة) - Just and fair commands (أوامر عادلة)
قِيَمَةٌ	<p>It is precious, upright, has value and guides to the Straight Path.</p>

Note to Teacher: Emphasize 'Belief in Book' as one of the Six Pillars of Iman.

Taddabur (التدبر)

So what do we learn from the ayah?

- The Qur'an is called the Kitab from (كتب) because it's written and Qur'an from (قرأ) because it can be read.
- Not everything written can be valuable, but what makes it valuable? When it guides to the truth. What guides to the truth? Real and truthful news, not fake news, and a fair/just command.

- When the Qur'an came, it showed who are the seekers of truth and who are not.
- Allah showed us both ways and according to the way we choose and what is our true intention in our heart, then the next step on that path is opened. When we are sincere and truthful to Allah in wanting paradise, then He will open for us the steps that lead to paradise. And if we do not want that path and do not care for it then steps will open that will lead us away from it.
- It has value (ذو قيمة)
- The purified scriptures and what is written in it all have value because it's all truth, and the truth is valuable.
- Ask: If you have one truth and a thousand lies, what's more valuable? One truth. For example, eating a piece of fruit is better than eating 100 candies, even if the candy looks more appealing. The candy will not have any good nutritional value and it will also harm the body, whereas, the fruit will taste good, provide vitamins and nourish the body.
- Truth in the Qur'an includes (الحق في القرآن):
 - News (الأخبار): such as the Day of Judgment, stories of the messengers, the angels, Who is Allah.
 - Commands, legislations and laws (الأوامر): about food, drink, establishing prayer, what is haram and what is halal.

- The news and commands in the Qur'an have value because it is all truth.
- All the valuable information we need for our duniya and akhira is found in the Qur'an.
- Think about: If we are with someone who is clean and proper, we will want to be the same, imagine having the Qur'an as a companion.

Key questions?

- What is كُتِبَ ?
- What makes the information valuable?
- What type of information is there in the Qur'an?

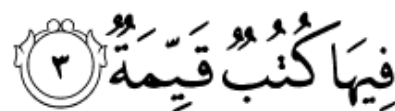
How do we act on the ayah?

- We should appreciate the Qur'an and accept it with happiness because it is true and valuable.
- The more truthful we are, the more we will be upright and have value.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)



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

Tafsir (التفسير)

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ ﴿٤﴾

Word	Meaning
وَمَا تَفَرَّقَ	Did not become divided
الَّذِينَ أُوتُوا الْكِتَابَ	Those who were given the Book
إِلَّا	until
مِنْ بَعْدِ مَا جَاءَهُمْ	after there had come to them
الْبَيِّنَةُ	clear evidence

Taddabur (التدبر)

So what do we learn from the ayah?

- وَمَا تَفَرَّقَ: this negates separation.
- When the Qur'an came, people should not be divided as they all should follow it; however, there are those who refused to follow it.
- For example, if there is a book being used in grade 1 and a new edition of the book comes out, then everyone should be

taught to follow the latest edition, which is better. Those who decide not to follow are the one who divided themselves.

- The People of the Book had a book confirming the coming of the Prophet (صلى الله عليه وسلم). By disbelieving in the Prophet (صلى الله عليه وسلم), they caused themselves to be separated. When the truth comes, it shows the reality of the people, whether they sincerely seek the truth or not.
- When the bayyinah, clear evidence comes then people will be divided into two groups:
 - Seeker of truth (طالب الحق): people living their life wanting the truth. For example, someone is not Muslim and wants to seek the truth, so Allah brings it them. When the truth comes to the heart seeking the truth then he will become guided and become Muslim.
 - Not seeking the truth (ليس طالب الحق): Allah gave us the intellect to seek the truth, but if the heart is not seeking the truth, when the truth does come, the person will not be guided.
- The bayyinah comes for both groups of people, some will be guided, and some will not.
- (جَاءَ) is to come with difficulty. When there is no bayyinah then everyone is the same, but when the bayyinah comes it makes clear who seeks the truth and who does not.
- Allah will still bring more bayyinah until the last moment. For Firaoun, many bayinnat came to him and the final was the

biggest one which is the splitting of the sea. He saw clear evidence of the sea splitting, but still did not believe in Allah.

- Every ayah in the Qur'an is guidance, it's like a landmark telling a person where to go and what to do next. Every ayah is like a star, giving much light in darkness.
- Only the guidance shown in the Qur'an can take one to paradise by the mercy of Allah.
- The ayat of the Qur'an make us realize the reality of ourselves. We can realize if we are arrogant, patient, angry, etc. If we didn't have bayyinah then we will think we are fine the way we are.

Key questions?

- When did the people of the book separate?
- What should the people have done when the bayyinah came?

How do we act on the ayah?

- Take each ayah of the Qur'an personally and seek the truth from it in terms of how it applies to us.
- When the clear evidence comes, we should accept it and not reject it, otherwise it will separate us.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

وَمَا نَفَرَقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ ۚ

Med (مد)
Stretch
for 4
counts

Flip (ن) to
(م) and
ghunna
for 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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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*

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ
وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ



Word	Meaning
وَمَا أُمِرُوا	And they were not commanded
إِلَّا	except
لِيَعْبُدُوا اللَّهَ	to worship Allah
مُخْلِصِينَ لَهُ الدِّينَ	to be sincere to Him (Allah) in religion
حُنَفَاءَ	inclining to the truth and away from falsehood
وَيُقِيمُوا الصَّلَاةَ	to establish prayer
وَيُؤْتُوا الزَّكَاةَ	to give zakat (obligatory charity)
وَذَلِكَ دِينُ الْقَيِّمَةِ	and that is the correct (upright) religion

Note to Teacher: Emphasize the pillars of Islam mentioned here: Worship Allah alone, establish prayer, give zakah.

الله

Allah

Knowledge (علم)

- Who is Allah? Allah is the One Whom we worship out of love and respect. Allah is One, Allah is Kind, Allah made everything, Allah sees everything, Allah hears everything, Allah knows everything, Allah gives us everything.
- NO ONE IS LIKE ALLAH (لا اله الا الله)
- All has the most beautiful names and greatest name is Allah.
- It is mentioned more than 2000 times in the Qur'an.
- Where is Allah? Allah is above the seven heavens.
- Many of the dhikr have the name 'Allah'. For example,

الحمد لله، سبحان الله، الله أكبر، لا اله الا الله، لا حول ولا قوة

الا بالله، جزاك الله خير

Action (عمل)

- We should love Allah and do what He tells us.
- If we want anything then we should ask Allah.
- Always remember Allah. The best dhikr is (لا اله الا الله) and the best dua'a is (الحمد لله).

Taddabur (التدبر)

Note to Teacher: The Prayer can be revised with the students to emphasize how the prayer is established.

So what do we learn from the ayah?

- This concept is included in all divine books which is ikhlas, prayer and zakat. Allah is bringing all of them to a common ground to show that Islam is not different so one should not reject it. Thus there is no reason or excuse to not accept the Qur'an.
- There is elaboration in this point because Islam is calling to worship Allah purely. It is not pure when we worship Allah and someone else.
- We cannot devote ourselves to someone else. The way of life needs to be pure and clear. We will get this clarity from the Qur'an.

- All of our actions, feelings and utterances need to be directed to Allah.
- When something comes against ikhlas (sincerity towards Allah), then a person turns away. This is (خُفَاءً).
- If a close friend asks us to commit a sin like stealing, lying, leaving the obligatory prayer; then we should not follow them, as we need to be sincere in following the religion of Allah.
- Allah wants us to be sincere and this is justice. Allah is not like anyone, He is the Most Rich and does not need our worship, but we need Him.
- Allah wants quality, not quantity, how do we get that quality? With sincerity. Sincerity is in the heart which only Allah knows; the angels and shayateen do not know about it. We do not know who is sincere or not in their worship.
- We should always be away from shirk.
- When any obstacle comes in front of us, we need to change our way.
- For example, you're praying alone and your mom enters the room. Inside your heart you might think 'my mom is there, let's make the prayer better or make it longer'. However, when you remember Allah, you want it to be sincere for Him, not others.
- Everything you do is for Allah: Think about your daily activities and make an intention to do it with ikhlas for Allah - your eating,

drinking, giving, not giving, speaking, not speaking is all for Allah.

- Refer the students to Surah Ikhlas and why the surah is called Ikhlas. The surah speaks about the Oneness of Allah and His attributes. Just as Allah is One without any partners, children, parents, we need to make our intention and sincerity pure for Him Alone.

Dua to recite in morning and evening supplication:

أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ وَكَلِمَةِ الْإِخْلَاصِ
وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَعَلَى مِلَّةِ أَبِينَا إِبْرَاهِيمَ حَنِيفًا
وَمَا كَانَ مِنَ الْمُشْرِكِينَ

"We rise upon the fitrah of Islam, and the word of pure faith, and upon the religion of our Prophet Muhammad (peace and blessings be upon him) and the religion of our forefather Ibraheem, who was a Muslim and of true faith and was not of those who associate others with Allah."

Sahih Aj Jami'e 4674, Authenticated by Al Albani as Sahih

- First command is to worship Allah sincerely and alone without associating any partners with Him.
- The second command in this ayah is to Establish the prayer. The prayer is the second pillar after the two testimonies and it's our

connection to Allah. When our prayer is good then the rest of our deeds will be good. Allah will first judge us about our prayer.

- Then Allah mentions the third command which is to give zakat.
- A person needs to give zakat with a good heart. Zakat purifies a person and helps society. Thus prayer is our connection to Allah and the zakat is our connection to the people.
- (زكاة) is money you give to purify your heart from sicknesses. Giving zakat purifies the rich from greediness and purifies the poor from jealousy.
- When we get the salat and zakat right then all other worships will come easily.
- If we feel we are slacking in some worships then we need to go back and see the quality with which we are doing these two worships (salah and zakah).
- Salat and zakat are both worships but they are mentioned separately to stress their importance, and surely when they are performed it is to be done with ikhlas.
- We will first be judged for our prayers and then the other deeds.
- الْقِيَمَةُ دِينُ : And this is the upright and valuable religion. This is the religion which will take us to paradise.
- Islam is the balanced life, it is not extreme with doing too much or too little. Islam came to establish peace.

- What makes it upright? Ikhlas. If there is no ikhlas then it is crooked no matter how much good a person does. Then to establish the prayer and give zakat.
- When we have bayinnah then we will have the upright deen.

Key questions?

- How can we live a pure life? When we worship Allah alone.
- What is مُخْلِصِينَ ?
- What commands are mentioned in this ayah?
- What is the religion we need to follow?
- What is دِينَ الْقِيَمَةِ ?
- Why (or from what) does giving zakah purify a person?

How do we act on the ayah?

- Be sincere in worship to Allah (pray only to please Allah and not your parents or teachers).
- Do not judge the intention or sincerity of others.
- Follow all the commands of Allah.
- Be sincere in following the commands.
- Give to others from the best of what you have to purify yourself.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

Med (مد)
Stretch
for 4
counts

Med (مد)
Stretch
for 4
counts

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ
وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴿٥﴾

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إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ
فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦﴾

Word	Meaning
إِنَّ الَّذِينَ كَفَرُوا	Verily, those who disbelieved
مِنْ أَهْلِ الْكِتَابِ	from the people of the book
وَالْمُشْرِكِينَ	and the mushrikeen
فِي نَارِ جَهَنَّمَ	will be in hellfire
خَالِدِينَ فِيهَا	abiding in it forever
أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ	they are the worst of creatures

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

So what do we learn from the ayah?

- When the truth comes, it shows the reality of a person, and with the truth a person can either be the best creation by accepting the truth or worst creation by rejecting it.
- (كفر) means to cover the truth, whether by rejection, denial, turning away, mockery, etc.
- Allah gave us the best which is the Qur'an so everyone needs to accept it.
- The mushrikeen have no divine book from Allah because there is no divine book that would ever call to shirk.
- The original divine books never said to worship idols or idolize people.
- The mushrikeen are worshipping Allah along with others.
- Allah tells us that all those who disbelieve will be in the hellfire.
- Allah was just to them but they were unjust to themselves for turning away from the truth and choosing disbelief. No one will enter the hellfire until they admit they did wrong and Allah was just to them.
- Hellfire is the justice of Allah and paradise is the favor of Allah.
- If we say 'I seek refuge from the hellfire' 3 times, then the hellfire will ask for this person to not enter the hellfire.

- We need to believe the hellfire is truth and real. The disbeliever and mushrik would remain forever in the hellfire if they die on it.
- They are the evil of all creatures.
- Even though the topic of Hellfire may be scary, we need to learn about it because many times we only take things seriously when we are afraid. We have to remember to be balanced in our emotions – love Allah, have hope in Him and fear Him. We fear the hellfire, but we have hope in Allah's mercy and we love Him for telling us now what are the two final destinations, and what we need to do to reach paradise and what we need to stay away from in order to not go to the hellfire.
- We should also believe that the Hellfire is true and it is a part of our belief as a Muslim to believe in the Day of Judgement and what it will lead to.

Hadith: (عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّمَا مَثَلِي وَمَثَلُ أُمَّتِي كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا فَجَعَلَتِ الدَّوَابُّ وَالْفَرَاشُ يَقَعْنَ فِيهَا وَأَنَا آخِذٌ بِحُجْرَتِكُمْ وَأَنْتُمْ تَقَحَّمُونَ فِيهَا ") (Narrated Abu Hurairah (may Allah be pleased with him): that the Messenger of Allah (صلى الله عليه وسلم) said: "The Parable of myself and that of my Ummah is that of a man who kindled a fire, and the flies and moths began flying into it - and I am trying to prevent you from diving into it.") – At Tirmidhi Book 44, Hadith 3114

- By following the way of the Prophet (صلى الله عليه وسلم) and the Qur'an, we can save ourselves from the Hellfire.

- Allah doesn't want us to be in the hellfire. He didn't create us to go to the hellfire, but to go to paradise. Allah created us to have mercy on us. The hellfire is for those who want to be in the hellfire by rejecting what Allah sent of bayyinah.

Deeds that save one from the hellfire:

- To say the two testimonies of faith with sincerity.
- Love of Allah and His Messenger (صلى الله عليه وسلم): how can Allah punish a heart which loves Him and His Messenger (صلى الله عليه وسلم)
- Sadaqah: even with half a date and if not then at least a kind word. Sadaqah is not only to the poor, even to the rich. You could be in class and you can share a biscuit with the one next to you.
- Voluntary Fasting.
- Keeping the congregation prayer for the men, be a means to encourage your dad and brothers to keep the congregational prayer and may you be rewarded as well and be included in the hadith.
- To seek refuge with Allah from the hellfire three times.
- Crying out of fear of Allah.
- To defend one in their absence: Allah will push away the hellfire from him.
- Good manners:

Hadith:

(قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَلَا أُخْبِرُكُمْ بِمَنْ يَحْرُمُ عَلَى النَّارِ أَوْ بِمَنْ تَحْرُمُ عَلَيْهِ النَّارُ عَلَى كُلِّ قَرِيبٍ هَيِّنٍ لَيِّنٍ سَهْلٍ)

("Shall I not inform you of whom the Fire is unlawful and he is unlawful for the Fire? Every person who is near (to people), amicable, and easy (to deal with).") – At Tirmidhi Book 37, Hadith 2676

- A person should be easy-going and not difficult on others. Be easygoing with your siblings.
- Study circles: when Allah asks the angels (though He knows), 'what are they seeking refuge from?'. They say 'they're seeking refuge from the hellfire'. He will ask 'have they seen it', they say no. Allah forgives their sins.

Key questions?

- What will be the destination of those who disbelieve?
- Why will they be in Hellfire?
- What is the meaning of خَالِدِينَ فِيهَا?
- Who are the شَرُّ الْبَرِيَّةِ ?
- Why are they called this?
- How many gates are in Hellfire?
- What is the name of the gatekeeper of Hellfire?
- State two deeds that save a person from Hellfire.

How do we act on the ayah?

- When guidance comes, we should accept it.
- Make good choices to be the best of creation.
- Seek refuge from Hell-fire and deeds that lead to it.
- Never judge the people, only Allah can judge because only He knows what's inside the people's hearts.
- Do the deeds that save a person from the Hellfire.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

Ghunna
(غنة) 2
counts

Ghunna
(غنة) 2
counts

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ
فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ٦

Med (مد)
Stretch
for 4
counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال:
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Tafsir (التفسير)

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُم خَيْرُ الْبَرِيَّةِ ﴿٧﴾

Word	Meaning
إِنَّ الَّذِينَ ءَامَنُوا	Verily those who believe
وَعَمِلُوا الصَّالِحَاتِ	And do good deeds
أُولَٰئِكَ هُم خَيْرُ الْبَرِيَّةِ	Verily they are the best of creation

Taddabur (التدبر)

So what do we learn from the ayah?

- This means they knew the truth, believed in it and accepted it. This led to doing good deeds.
- Believing alone is not enough, we need to prove our faith by doing good deeds. For example, if a person believes that helping someone is good, but when they see someone fall down or someone carrying heavy bags do not help, then their belief of knowing what is good will be purposeless because they are not acting on that belief.

- The purpose of knowledge is to make us believe and do good deeds.
- We cannot only say we believe in Allah and not pray to Him or follow His commands.
- Verily those who believe and do good deeds are the best of creation.
- Believing and doing good deeds makes us from the best of creation.
- When we believe we will be better than the angels in the sight of Allah, but when we disbelieve we will be worse than the animals. The angels have no desires, while the animals have no intellect.
- How can we be better than angels? Because we have a choice, while angels have no desires. How can we be worse than animals? Because we have a mind/intellect, while animals do not.

Key questions?

- What makes a person the best of creation?
- What are the good deeds previously mentioned in the Surah?
- Can you think of other good deeds?

How do we act on the ayah?

- Believe in Allah and all the pillars of faith.
- Do good deeds sincerely and consistently (make sure you do your obligatory Salah on time each day, listen to your parents, read the Qur'an).

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُم خَيْرُ الْبَرِيَّةِ ﴿٧﴾

Med (مد)
Stretch for
4 counts

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

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾

Word	Meaning
جَزَاؤُهُمْ	Their recompense
عِنْدَ رَبِّهِمْ	With their Rabb
جَنَّاتُ عَدْنٍ	is Everlasting gardens
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ	Rivers flowing underneath it
خَالِدِينَ فِيهَا أَبَدًا	they will live in it forever
رَضِيَ اللَّهُ عَنْهُمْ	Allah is pleased with them
وَرَضُوا عَنْهُ	And they will be pleased with Him
ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ	This is for the one who fears his Rabb

Note to Teacher: These two Names of Allah mentioned in this ayah can be reviewed with the children: Allah and Ar Rabb.

الربّ

Ar Rabb – The Nurturer

Knowledge (علم)

General nurturing for all people:

- Who is taking care of you? (الله الربّ)
- Who is the one Who chose where you will be born, on what day, who your parents will be, who your brother and sister will be, where you will live? (الله الربّ)
- Who is taking care of the entire universe and all the people? (الله الربّ)

Special nurturing for believers and not everyone: You want to be special, right? Believe in Allah. The more you believe, the more Allah will take care of you in a special way.

- Who is teaching you the Qur'an? (الله الربّ)
- Who made you Muslim? (الله الربّ)
- Who will take you to Jennah? (الله الربّ)

Action (عمل)

- Be happy that Allah is your Rabb and He's taking care of you.
- When you want something, ask (الله الرب). Say 'Ya Rabb' take me to jannah.

Taddabur (التدبر)

So what do we learn from the ayah?

- The recompense is reward or punishment depending on the deeds of the people.
- In this case, it's related to the believers who do good deeds (آمنوا و عملوا الصالحات) so it's referring to their reward (الثواب).
- People are rewarded for their outer and inner actions; they are even rewarded for their belief.
- Allah is able to take the people to paradise immediately, but the joy is to see the steps taken in this life, and as it is being translated to reach paradise.
- Their reward is with their Rabb, it is not with their parents, or their teacher or any other creation. This means that the reward is secure with your Rabb; it will not be lost or stolen.
- Their Rabb, Nurturer and Reformer nurtured and reformed them to reach the deeds in order to be recompensed.

- Think: When we perform any good deed, who taught us to do it? Allah Ar Rabb, He nurtured and reformed us to learn and do it, and this makes us upright.
- If we want to reach anything, we should ask Allah by His name Ar Rabb to reform, nurture us and bring the resources to make us reach in our journey. Allah knows what tools, people, thoughts, types of teachers, and books, we need in order to reach.
- No one can draw a map for us to go to paradise, but our Rabb knows what is needed in order to reach it.
- Ar Rabb is the One Who nurtures His slaves (الرب مربّي عباده). They believed and did good deeds because Allah nurtured them to believe and do good deeds. We didn't get faith on our own. He nurtured us to believe through the ayat we see.
- He nurtures us to do good deeds, for example we have feelings we need to pray and that we cannot let go of the prayer. This feeling comes from Allah.
- Everlasting gardens with rivers flowing underneath.
- The gardens of the duniya are nothing like the gardens of the akhira. The gardens of the duniya are not year-round and need to be taken care of.
- (عَدْنِ) is resident and everlasting home. We come from different countries but our real home and true residence is paradise.

- Under the gardens are rivers. There are different types of rivers in paradise from water, milk, honey and wine. (جَنَات) comes from (جَنَّة) which is a garden; it's hidden. Paradise is what no eye has seen, no ear has heard and never crossed the heart of anyone.
- No matter how much we talk about paradise, we cannot even imagine it or make out a proper picture. Its beauty is beyond any beauty.
- Paradise has eight doors and all doors are closed because the first one to enter will be the Prophet (صلى الله عليه وسلم). According to the deed you were known for, you will enter from that door. The door will even call on you to enter from there.
- The doors of paradise will call on them: those who pray will be called from the door of prayer, those who fast will be called from the door of Rayaan, those who are dutiful to their parents will be called from that door, those who give charity will be called from the door of sadaqah, and (لا حول و لا قوة الا بالله) is one of the doors of paradise.
- Radhwan is the keeper of paradise. And this shows there's order and system to everything. Whatever role Allah gives the angels they accept. Therefore, whatever is given to us, we should be pleased.
- (عَدْن) means everlasting residence (إقامة دائمة). For example in this life a person needs a visa to live in a country outside the home

country, and they don't know how long they will stay. If the visa is finished they will need to renew or move to another place. In paradise it solves the problem of instability. In paradise no one is taken out; they will be there forever and this gives so much comfort.

- Paradise is free from any harm, there is nothing bothersome, no sickness, no disease, no pain, no crying, no sadness, no worries, no anxiety, no bullying, no mean words and no death.
- Suppose a person went through the most miserable life in this duniya, the moment he's dipped in paradise he will be asked, 'did you ever have a miserable moment in the duniya?'. He will say 'never'. Being in paradise makes us forget every pain of the past.
- Below the gardens is flowing water. The description of paradise is greenery and water which is a perfect picture. We might see something like this in life but in no way is it the same as in paradise.
- The rivers in paradise are different from the duniya. The rivers are pure water, unlike the duniya which can have mud, leaves, sticks, algae, and debris. There are rivers of pure milk, pure honey and pure wine.
- Homes in paradise will be lit and bright made of bricks of gold and silver, what holds the bricks in between is musk. Its pebbles are pearls and rubies and its earth is saffron.

- There are springs bursting forth and trees whose shade takes a rider a hundred years to cross. The trunks of the trees of paradise are made of gold and its fruits will hang from the trees and it will come close to you.
- People of paradise eat for delight and not because they're hungry. Now we eat in order to strengthen ourselves to worship Allah.
- The people of paradise will wear both thick and fine silk. They will wear the best quality silk and everything will be ready and tailor made for them.
- There is no nakedness in paradise, nakedness shows poverty. Nakedness is not a sign of beauty but look how the shaitan has beautified it. If it was a sign of beauty then it would be in paradise.
- Also the clothes of paradise will be layers, like a bridal gown. Imagine we cannot dress like this at home all the time in the duniya; however, in Paradise people will be dressed with layers and beautiful clothing.
- When the Prophet (صلى الله عليه وسلم) would see anything amazing in the duniya, he would say: (اللهم لا عيش الا عيش الآخرة) (O Allah, there is no true life but the life of the Hereafter) – Riyadh As Saliheen, Al Bukhari & Muslim, Book 1, Hadith 460.

- Sometimes we go on vacations and the scenery is beautiful, but it should remind us of the hereafter and how much nicer it will be there.
- Real success is when we're pushed away from the hellfire and admitted to paradise. This duniya is only a test.
- Think about: Make the duniya our ride to the akhira and do not make the duniya our stopping point. We do not need to glamorize the duniya because it is already glittery, but we need to remember and remind ourselves of the akhira.
- There is no death, no trouble, no sickness, no pain, no sadness in paradise. The enjoyment and delight of paradise are forever; they are not cut-off or interrupted. Rather it will increase every day. The delights on the second day are more than the first.
- They will live there forever. When a person has something which he truly loves then he doesn't want to leave it, and Allah says they will be there forever.
- They will live forever in paradise, this duniya is too short and too worthless to live in it forever. We should think of this life as just an exam hall.
- We need to take the guidance from Allah to go back to paradise, which is our true home.
- How can we go back home? Follow the messengers. Do not follow the shaitan because he will misguide us.

- We will live forever in paradise and never be kicked out .
Everyone will be beautiful forever, the richness will be forever, a person will not grow old, there will be no defects.
- In this life, the heat of the sun or cold can hurt us, we can be allergic to food.
- In this life, shopping is tiring, parking, carrying the bags, running out of money, waiting in lines, but the people of paradise will go shopping every Friday and every time there are new things on display.
- In this life, you come back exhausted from shopping, but the people of paradise go to the market, a wind will blow and they will come back brighter and more beautiful. **Hadith:**

(حَدَّثَنَا أَبُو عَثْمَانَ، سَعِيدُ بْنُ عَبْدِ الْجَبَّارِ الْبَصْرِيُّ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، الْبُنَاتِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ فِي الْجَنَّةِ لَسُوقًا يَأْتُونَهَا كُلَّ جُمُعَةٍ فَتَهْبُ رِيحُ الشَّمَالِ فَتَحْنُو فِي وُجُوهِهِمْ وَثِيَابِهِمْ فَيَزْدَادُونَ حُسْنًا وَجَمَالًا فَيَرْجِعُونَ إِلَى أَهْلِيهِمْ وَقَدْ اِزْدَادُوا حُسْنًا وَجَمَالًا فَيَقُولُ لَهُمْ أَهْلُوهُمْ وَاللَّهِ لَقَدْ اِزْدَدْتُمْ بَعْدَنَا حُسْنًا وَجَمَالًا . فَيَقُولُونَ وَأَنْتُمْ وَاللَّهِ لَقَدْ اِزْدَدْتُمْ بَعْدَنَا حُسْنًا وَجَمَالًا.")

(Anas b. Malik reported that Allah's Messenger (صلى الله عليه وسلم) said: In Paradise there is a market to which they would come every Friday. The north wind will blow and would scatter fragrance on their faces and on their clothes and would add to their beauty and loveliness, and then they would go back to their family after having an added lustre to their beauty and loveliness, and their family would say to them: By Allah, you have been increased in beauty and loveliness after leaving us,

and they would say: By Allah, you have also increased in beauty and loveliness after us.) - Sahih Muslim 2833

- The people of paradise will visit each other, they will talk about what they did in this life and how Allah favored them.
- There will be no hatred in anyone, everyone will be on one heart. They all feel the same way.

Characteristics of the people who go to Paradise:

- Taqwa (متقين): in order to be from the muttaqeen requires knowledge + actions and reliance on Allah; actions show truthfulness. How can someone have taqwa if he doesn't have knowledge? The one who has taqwa thinks before he speaks, 'will these words please or anger Allah?'.
• People who enter Jannah were scared even between their families (كنا في أهلين مشفقين): they're afraid they'll attach to the duniya, to the house, to the friends and forget their purpose in life. They're scared for themselves all the time.
- They admit that Allah bestowed His favors upon them (من الله علينا); they're not depending on themselves or their deeds at all.
- They make dua to Allah (إن كنا ندعوه من قبل): who doesn't make dua? The arrogant ones. The least a person can do is make dua.
- Fear of standing before Allah (يخافون مقام ربه). The one who fears in this life will be secure in the hereafter and the opposite is true. Take it as a rule, the opportunities for the duniya come and go,

but the opportunities for the akhira do not come back. If you miss a day of class, you can ask friends or the teacher for help, but if you miss a prayer then you really missed it.

- Sabiqoon (السابقون): These are the people who are foremost and first in doing good. You hasten and compete to the good deeds. For example, you see something on the floor, you could go and pick it up and not wait for the cleaner to do it. Or you go and give salam and not wait for others, or smile first before others.
- Fulfill the vows and covenants. They always keep their promises.
- They give food for the Face of Allah (يطعمون الطعام): feeding others is one of the means which makes someone enter paradise. It can even be giving someone a piece of candy from your bag. When they give, they don't want anyone to say thank you to them, and a person will get tested for this. If they say thank you then it's good for them because whoever thanks the people, thanks Allah, but when you do the good deed do not expect even a thank you.
- Patience (الصبر): patience is to hold yourself from complaining.
- Allah is pleased with the people of Jannah.
- This is a greater reward than paradise. The pleasure of Allah is an attribute while paradise is a creation. Everyone will be in

their palaces in paradise. The people of paradise will be called and Allah will speak to them.

- Allah will ask them 'are you happy?'. The people of paradise, 'how can we not be happy when You've brightened our faces and admitted us to paradise?'. Then Allah will say 'I will give you better than this. I will be pleased with you, never angry with you.'
- We will get assurance from Allah that He's pleased with us, and we will get to hear it, and this is greater than paradise. May Allah be pleased with us.
- Paradise is a creation of Allah, but His pleasure is an attribute. Then Allah will lift the Veil from His Face. Faces will be bright looking at their Lord.
- There are people who will see and hear Allah once a month, some once a week and some day and night.
- To attain the pleasure of Allah is easier than to get the pleasure of the people. For example, Allah will be pleased with you when you eat and drink then praise Him. **Hadith:**

(قال رسول الله صلى الله عليه وسلم: "إن الله ليرضى عن العبد أن يأكل الأكلة فيحمده عليها ، أو يشرب الشربة فيحمده عليها")

(Anas (May Allah be pleased with him) reported: Messenger of Allah (صلى الله عليه وسلم) said, "Allah will be pleased with His slave who praises Him (i.e., says Al-hamdu lillah) when he eats and

praises Him when he drinks".) Riyadh As Saliheen, Muslim, Book 1, Hadith 140

- When you use the siwak then it pleases Allah **Hadith:**

(وعن عائشة رضي الله عنها ان النبي صلى الله عليه وسلم : قال: "السواك مطهرة للفم مرضاة للرب)

('Aishah (May Allah be pleased with her) reported: The Prophet (صلى الله عليه وسلم) said, "The Miswak (tooth-stick) cleanses and purifies the mouth and pleases the Rabb.") – Riyadh As Saliheen, An Nisai, Book 9, Hadith 1202

- When we do something pleasing to Allah while at the displeasure of the people, Allah will make the people pleased.
- People of Jannah will also be pleased with Allah.
- Though our pleasure is nothing compared to Allah's pleasure, Allah still considers it and mentions it in this ayah.
- Allah mentions in this ayah that all the Paradise, its delights and pleasure is for the one who fears his Rabb.
- This takes us back to nurturing because the people of paradise have (خَشْيَ) which is fear with knowledge. (خوف) is fear like fearing a lion or fearing a snake.
- (خَشْيَ) is fear with knowledge because they know Who is Allah and they know His nurturing, but they fear to fail.
- There are two types of fear: fear that is good and fear that is bad. Bad fear is the kind that makes us stop and not do anything; we do not go forward. But good fear makes a person

move forward, motivated and change for the better. Fearing Allah with knowledge will make us move forward.

- We need to worship Allah with love for Him, hoping for the reward and paradise from Him, and fearing His punishment and Hellfire.

Key questions?

- What is the meaning of جزاء?
- Who will reward the good doers?
- What is the reward of the good doers?
- How do we reach our home in Jannah?
- Name 3 things we should do to attain paradise?
- Will those who enter Jannah ever be taken out of it?
- What is greater than entering Jannah?
- Who is paradise and the pleasure of Allah for?
- Will the people of Jannah see Allah in Akhirah?

How do we act on the ayah?

- When doing an action remember that each action will have a recompense; therefore, strive to do good and refrain from bad.
- Only hope for the reward from Allah.
- Why is paradise called Jannah?
- How many doors are there in paradise?
- What is the name of the keeper of Paradise?

- We should make dua'a that Allah grants paradise to all of us, our families and loved ones.
- Use the duniya for akhirah (for example share what you have of food, toys with others to please Allah, or use the time Allah gave you in dunya to do good deeds for akhirah).
- We should work hard in obeying Allah and the Messenger (صلى الله عليه وسلم).
- When we see delights in dunya, it should remind us of the akhirah e.g. going to the mall should remind us of the market in Jannah.
- We should make dua'a to enter paradise.
- We should do deeds that attain the pleasure of Allah because even in Akhirah the pleasure of Allah will be greater than Paradise itself.
- We should motivate ourselves to do good and abstain from bad by fearing the displeasure of Allah.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

Med (مد) Stretch for 4 counts

Ghunna (غنة) 2 counts

Ghunna (غنة) 2 counts

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جَزَاءُ هُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
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وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال:
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تم بحمد الله



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