



سورة القارعة – Surah Al Qari'ah

برنامج التربية القرآنية والنبوية

Qur'anic and Prophetic Nurturing Program

دليل المعلم

Teacher Manual

بسم الله الرحمن الرحيم
لا حول ولا قوة إلا 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 ووهاب 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.

قيمتنا: 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.
6. 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?

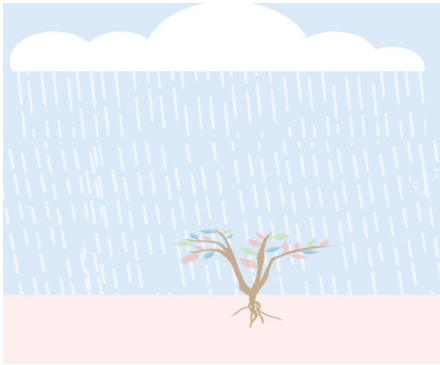
- The concept of the program is to extract nurturing from the Noble Qur'an and Sunnah. Like the good tree, its roots are faith, its branches are knowledge and its fruits are good manners.
- The program aims to connect the individual with the Noble Qur'an and Prophetic Sunnah so that it becomes a way 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 وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾

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

تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ
لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

Giving its fruit at all times, by the Leave of its Lord, and Allah sets forth parables for mankind in order that they may remember. – [Surah Ibrahim 24-25](#)



Fruits: Application of the ayat in life and changing for the better. Prevention from sicknesses of the heart and caring with values.



Trunk and Branches: Application of the Qur'an.



Roots: Faith as a result of pondering the Qur'an and knowing Who is Allah.

‘The Good Tree’ (الشجرة الطيبة)

عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ، قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَنَحْنُ فِتْيَانٌ حَزَاوِرَةٌ
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)

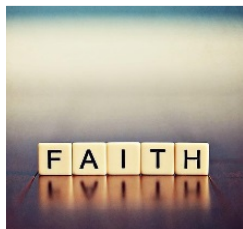


Faith increased (فَازْدَدْنَا بِهِ إِيمَانًا)

Good deeds (العمل الصالح)

Good manners (حسن الخلق)

'The Good Tree' (الشجرة الطيبة)



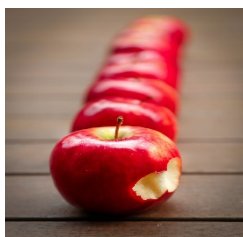
Iman (الإيمان)

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.



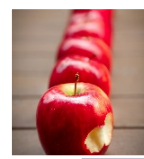
Roots

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



Trunk & Branches

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

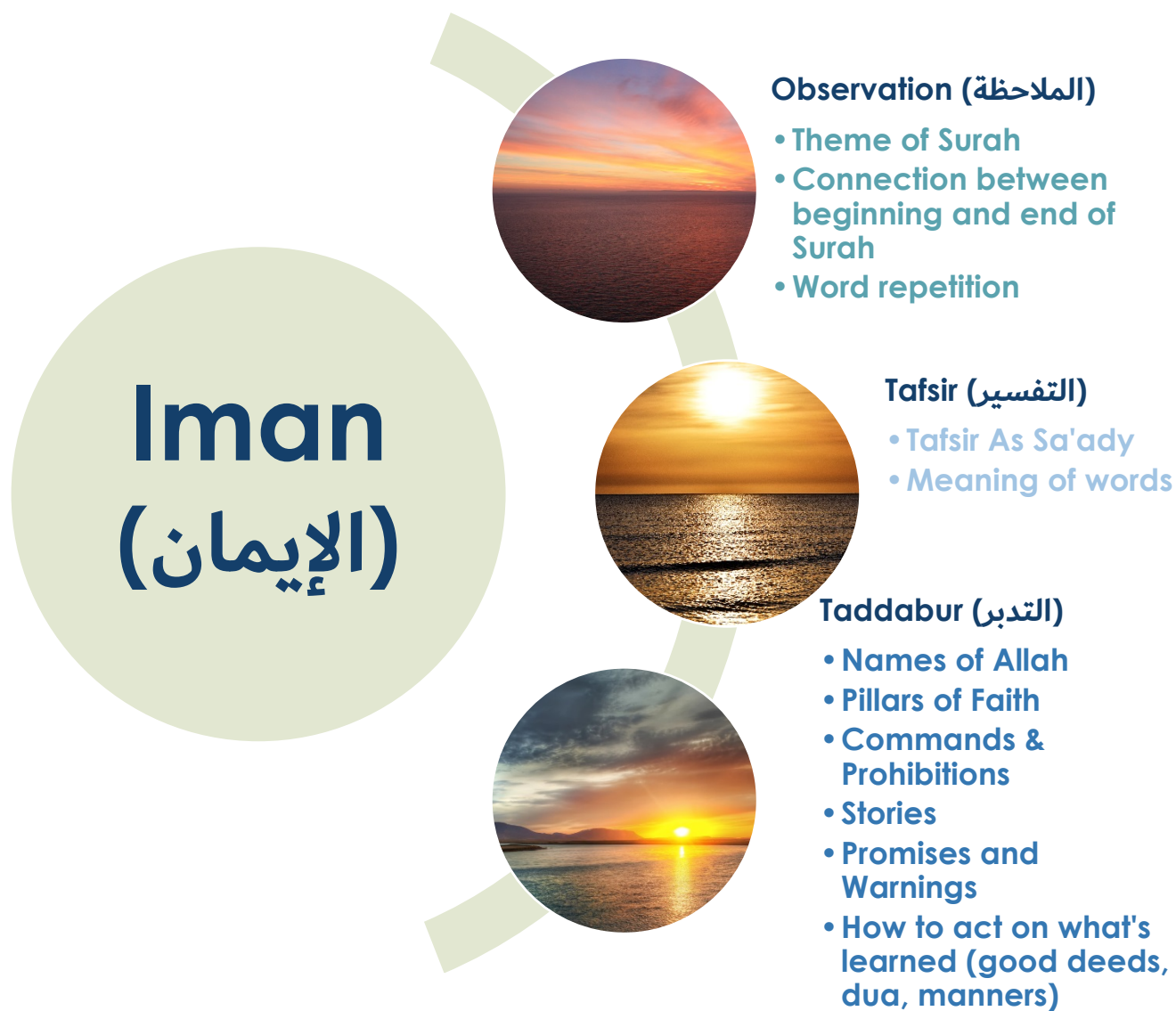


Fruits

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



Iman (الإيمان) – Topics Breakdown



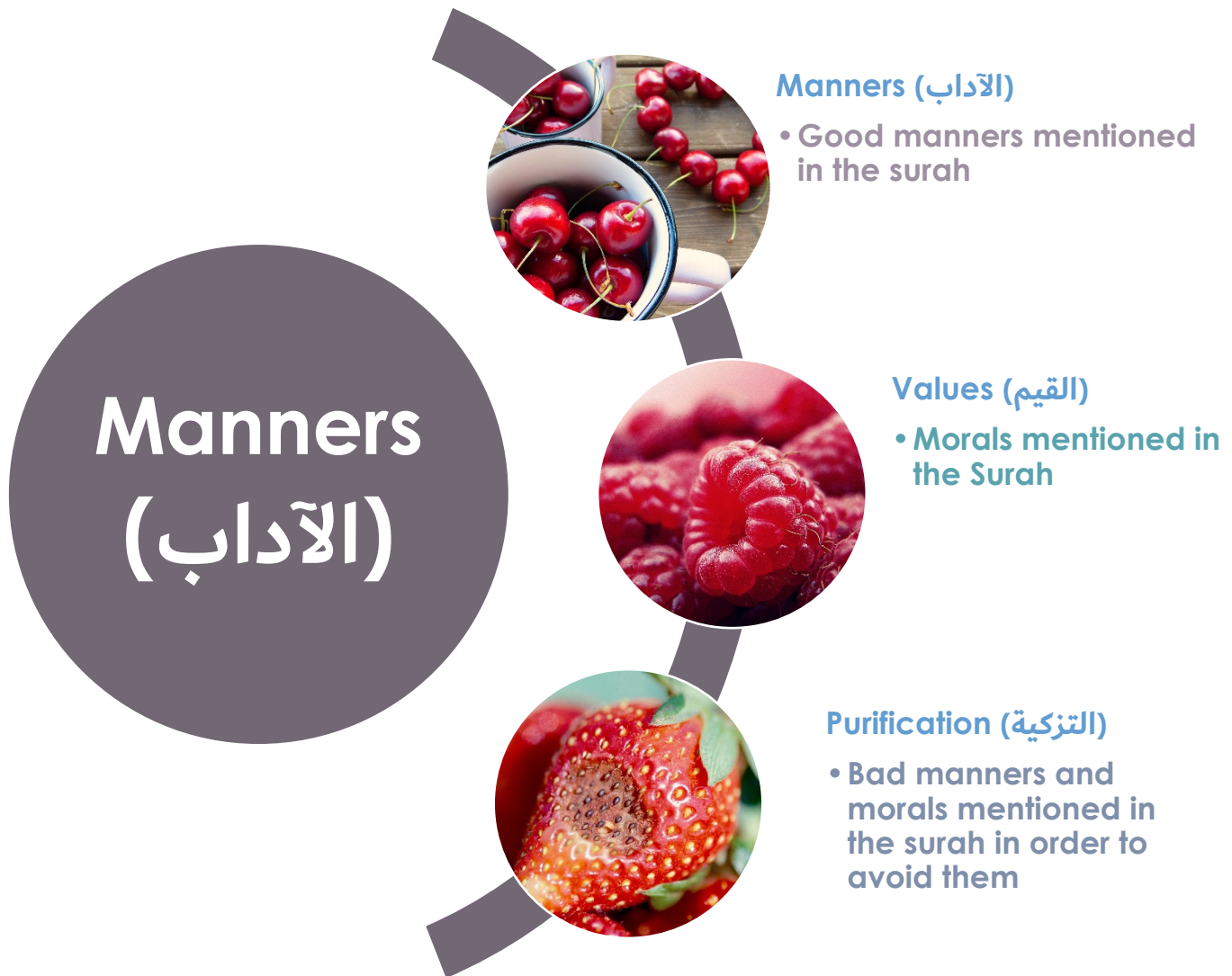


Qur'an (القرآن) –Topics Breakdown





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 مسؤول عن رعيته، والأمير راعٍ، والرجل راعٍ على أهل بيته؛ والمرأة راعية على بيت زوجها وولده، فكلكم راعٍ، وكلكم مسؤول 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 فُتِحَ لنا كمعلمين ومتطوعين. فعلينا أن نتذكر أننا محاسبون على كل ما نُعلِّم. 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.
- عزِّز كلامك بالكلمة الطيبة، عزز كلامك بالثناء والمدح أحياناً، أو بالدعاء والبسمة وبالمكافأة.
- Make your voice clear, do not scream at the children, and adorn your words with praise at times, or make dua for them, smile and reward them when good.

- هَيِّئِ الطالب لاستقبال العلم، أي 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 أولاً.
- 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 (ﷺ) after the Prophet's name is mentioned.
- تشجيعهم على تحية الإسلام (السلام عليكم ورحمة الله وبركاته) عند مقابلة المسلمين وشكرهم بقول "جزاكم الله خيراً".
- Encourage children to say 'assalam alaykum' (السلام عليكم) and 'jazaka Allah khair' (جزاك الله خير) to each other.
- تشجيعهم على الاستماع 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 كمثله 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.
- أئذنا 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.

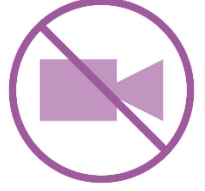
نسأل الله أن يهدينا إلى ما يحب ويرضى. آمين

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.



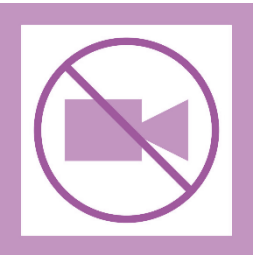
6. يجب على الطلاب رفع أيديهم والانتظار حتى يناديهم المعلم قبل التحدث.



Classroom Rules



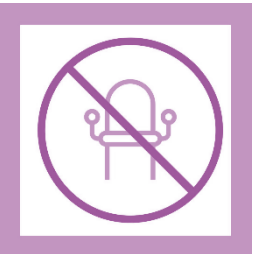
1. Respect, respect, respect. Respect the teacher, respect the students, respect the property.



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



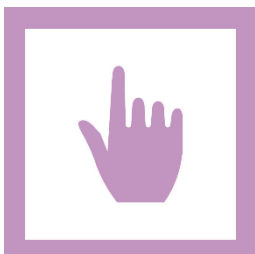
3. Please come regularly.



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.



Surah Al Qariah

سورة القارعة

Lessons Overview

	Lesson الدرس	Topics الموضوعات
1	Introduction, Observation,	القارعة
2	Ayah 1	القارعة Introduce Pillars of Faith
3	Ayah 2	مَا الْقَارِعَةُ
4	Ayah 3	وَمَا أَذْرَاكَ مَا الْقَارِعَةُ
5	Ayah 4	يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ
6	Ayah 5	وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ
7	Ayah 5	Do activity
8	Ayah 6	فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ
10	Ayah 7	فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ
11	Ayah 8	وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ
12	Ayah 9	فَأُمُّهُ هَاوِيَةٌ
13	Ayah 10	وَمَا أَذْرَاكَ مَا هِيَهْ
14	Ayah 11	نَارُ حَامِيَةٍ

Introduction (المقدمة)

Note to Teacher: Allow the students to write down the information in their notebook. Write on the board in a very simple way 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 القارعة

Order in the Qur'an: 101th surah in the Qur'an, there are 114 surahs in the Qur'an

Number of ayat: 11 ayat

Revealed in: Makkah

Meaning of (القارعة): to Knock, to Strike, the striking hour.

It is one of the names of the Day of Judgement. The hearts will have an effect of knocking and shaking due to the terror of that day.

Name of Surah: Mentioned in the first three ayat

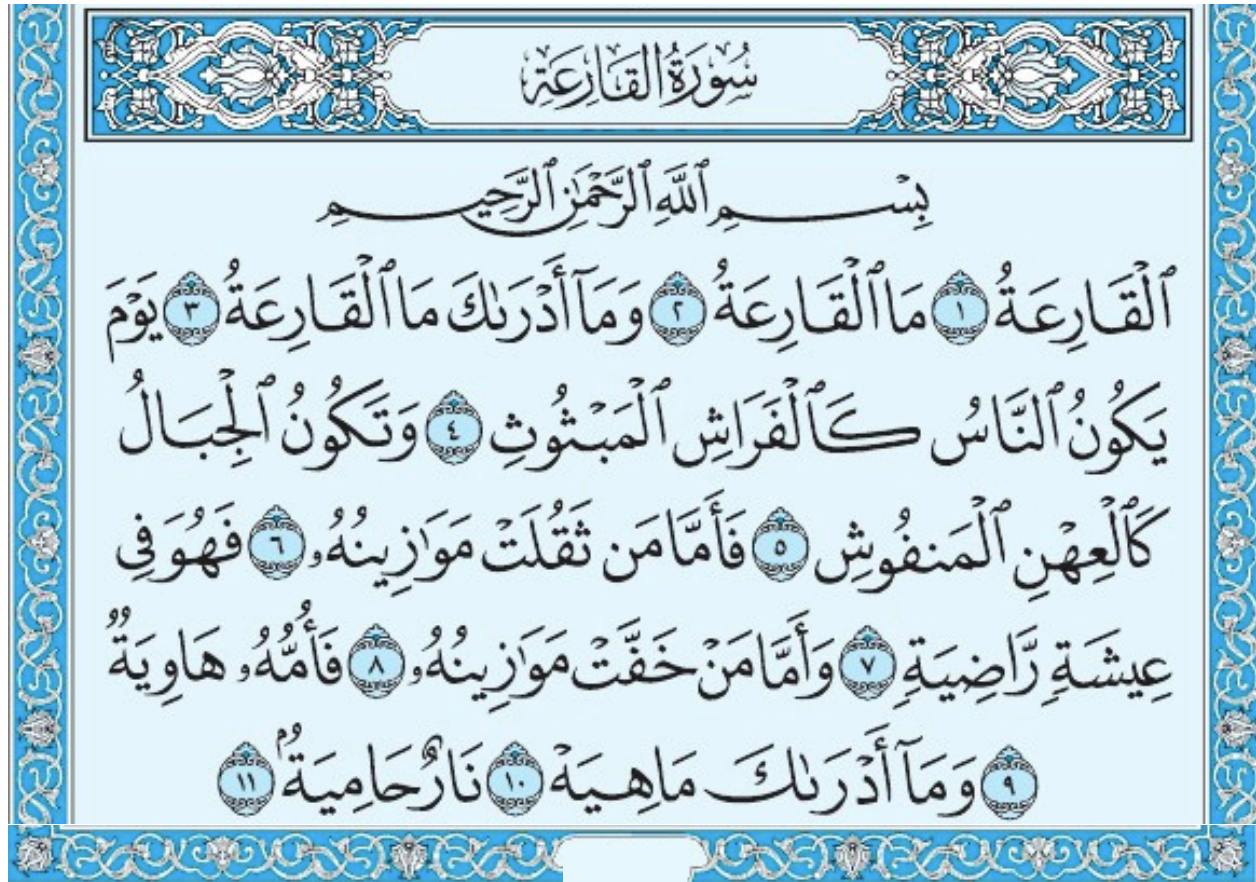
أَلْقَارِعَةُ ۚ مَا الْقَارِعَةُ ۚ وَمَا أَذْرَكَ مَا الْقَارِعَةُ ۚ

Theme of the surah: Horrors of the Day of Judgement and conditions of the people.

أهوال يوم القارعة وأحوال الناس فيها

Observation (الملاحظة)

Note to Teacher: Allow the students to listen to the surah at least three times.



Names of Allah: There are no names specifically mentioned in this surah, but we believe with certainty that the Qur'an is the word of Allah (ﷻ) and everything revealed by Allah (ﷻ) is the truth.

Repeated ayah in the Surah:

ٱلْقَارِعَةُ ١

مَا ٱلْقَارِعَةُ ٢

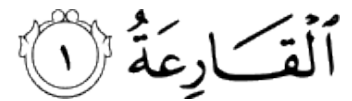
وَمَا أَدْرَاكَ مَا ٱلْقَارِعَةُ ٣

Repeated words in the Surah:

Word	Meaning	Number of Times
ٱلْقَارِعَةُ	To knock	3 times
مَا	What	5 times
مَوَازِينُهُ	Balance	2 times
فَ	Then	3 times

Note to Teacher: Encourage children to point out if there are words which are repeated in the surah. Please recite the surah again if the children aren't able to point it out straight away.

Tafsir (التفسير)



Word	Meaning
الْقَارِعَةُ	to knock, to strike

Al-Qari'ah (the striking Hour i.e. the Day of Resurrection)

Taddabur (التدبر)

So what do we learn from the ayah?

- Al-Qari'ah is one of the names of the Day of Judgement.
- It comes from the root (ق ر ع) which means to “to knock”.
- There are other names of the Day of Judgement in the Qur'an which are Al-Haqqah (الحاقة), At-Tammah (الطامة), As-Sakhkhah (الصاخة), Al-Ghashiyah (الغاشية).
- It is also referred to as “The Catastrophe”.
- The Day of Judgement is so severe that the hearts will knock and shake.
- The horrors and universal changes on the Day of Judgement will make people shake and disturbed.
- Does everyone feel this? No, the believers (who believe in Allah (ﷻ) and all the pillars of faith) and for the muttaqeen (who

have consciousness of Allah (ﷻ)) they will not have any fear nor feel terrified.

- Allah (ﷻ) will give security to the believers.
- Why does the Qur'an talk so much about the Day of Judgement?
- Consciousness of Day of Judgement keeps a person upright.
- Believe in the Day of Judgement is generally linked with believe in Allah (ﷻ) thus showing us the importance of knowing about it.
- Allah (ﷻ) is telling us what will happen on the Last Day. This means we need to believe in Allah (ﷻ) and what He is telling us.

Note to Teacher: Please emphasize in “Belief in Allah (ﷻ) and Belief in the Day of Judgement as these two pillars are among the six pillars of Iman and are relevant to this Surah.

PILLARS OF FAITH

The first and foremost is to believe in all the Pillars of Faith. Anyone who denies any of the 6 Pillars of Faith, is not from those who believe. The 6 Pillars of Faith are:

- 1) Belief in Allah (ﷻ)
- 2) Belief in the Angels
- 3) Belief in the Books
- 4) Belief in the Messengers
- 5) Belief in the Last Day
- 6) Belief in the Decree

BELIEF IN ALLAH

ALLAH (الله)

Knowledge (العلم)

- We believe in the existence of Allah (ﷻ).
- Who is Allah? Allah is the One Whom we worship out of love and respect.
- Allah is the One Who made everything, Who hears everything, sees everything and gives us everything.
- No one is like Allah (ليس كمثله شيء)
- Allah has the most beautiful names and the greatest name is Allah.
- This name is mentioned more than 2000 times in the Qur'an.
- Allah is above the seven heavens; He rose above His Throne in a way which suits His Majesty.
- Allah can do anything (ان الله على كل شيء قدير) – Verily Allah is able to do all things.
- There is no one worthy of being worshipped out of love and magnification except Allah (لا إله إلا الله).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ

اللَّهُ الصَّمَدُ

لَمْ يَلِدْ وَلَمْ يُولَدْ

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Say (O Muhammad (Peace and blessings of Allah be upon him)): "He is Allah, (the) One. Allah-us-Samad (The Self-Sufficient Master, whom all creatures need, He neither eats nor drinks). He begets not, nor was He begotten; And there is none co-equal or comparable unto Him." (*Surah Al Ikhlas:1-4*)

Actions (العمل)

- Always remember Allah.
- We should love Allah and do what He tells us.
- If we want anything, we should only ask Allah.

BELIEF IN THE LAST DAY

- We believe that everybody will stand in front of Allah (ﷻ) on the Last Day.
- We believe it is the Day when Allah (ﷻ) will ask us about our good deeds and bad deeds.
- We believe it is the Day when Allah (ﷻ) will reward us for our good deeds.
- We believe it is the Day when Allah (ﷻ) will punish those who did not believe in Him and did bad deeds.
- We believe there will be universal changes on the Day of Judgement.

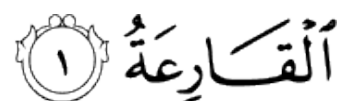
How do we act on the ayah?

- To believe in Allah (ﷻ) and increase our faith in the six Pillars of Faith.
- We believe in what Allah (ﷻ) is telling us.
- Perform our duties towards Allah (ﷻ) and towards the people.
- Hope from the vast mercy of Allah (ﷻ) that He will give us security and keep us safe on this Day.
- To think positive even though we are hearing about a scary fact of the Day of Judgement.
- To hope from the vast mercy of Allah that He will grant us security and safety on this Day.

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
مَا	what is
الْقَارِعَةُ	the striking hour

What is the striking (Hour)?

Taddabur (التدبر)

So what do we learn from the ayah?

- This question is to emphasize, “Do you know what is (الْقَارِعَةُ)?”
- This ayah is to intensify our concern about the Day of Judgement.
- To bring to our attention its seriousness and to make us conscious of it.
- As mothers when we have very important news, we keep repeating it to our children, for example regarding the Salah, we keep telling them “go pray, go pray”, hence show the importance of repetition to make one conscious of that matter.
- When we are in school, the board exams of grade 12 are very important so the teachers start preparing the students from younger grades and keep reminding them about their board

exams because these are very important for them to get into good colleges.

- Imagine the most important Day is the Day of Judgement, hence Allah (ﷻ) keeps emphasizing it and reminding us about it.
- Reminders about the Day of Judgement should not make us scared or lose hope in Allah (ﷻ) but on the contrary it should make us better humans and more hopeful of Allah's mercy.
- When we know there is a Day of Judgement then we will live in life in peace.
- How will we live in peace when we know there is القارعة?
 1. We can do ihsan with our worship and with people.
 2. We will not magnify issues in life as we will know there is a bigger issue which we will face.
 3. We will learn to be more forgiving towards others as we are hoping for Allah's forgiveness on that Day.
 4. We will learn to love each other more.
 5. Not to get attached to this life as it will end.

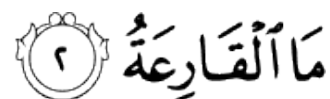
How do we act on the ayah?

- Be very hopeful in Allah's mercy that He will save the believers.
- Take the reminder positively to improve us and not demotivate us.

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".

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Tafsir (التفسير)

وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ﴿٣﴾

Word	Meaning
وَ	And
مَا	what
أَدْرَاكَ	will make you know
مَا	what is
الْقَارِعَةُ	the striking (Hour)

And what will make you know what the striking (Hour) is?

Taddabur (التدبر)

So what do we learn from the ayah?

- (وما) → what will? This is (استفهام) – a question.
- This question is to emphasize again to show, “Don’t you know what is (القارعة)?”
- It is a blessing Allah (ﷻ) is telling us what will happen on the Day of Judgement though it has not happened yet. What is better? To know now and take precaution or to know later and see the reality? To know now.
- The only way we will get knowledge is from our Rabb.

- Out of Allah's vast generosity and kindness, He has taught man what he does not know.
- Who can tell us about the past and the future? No one except our Creator.
- In Surah Al-Alaq Allah (ﷻ) says
 1. اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (Read! And your Lord is the Most Generous)
 2. الَّذِي عَلَّمَ بِالْقَلَمِ (Who has taught (the writing) by the pen)
 3. عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (Has taught man that which he knew not)
- The above ayat indicate to us that man is born not knowing anything and it is only Allah (ﷻ) Who teaches man both the knowledge of duniya and knowledge of his religion (which includes past, present and future).

How do we act on the ayah?

- Allah (ﷻ) will teach us all what will benefit us.
- Rely on Allah (ﷻ) to teach us.
- When we hear about the, Day of Judgement it should only bring us hope from Allah (ﷻ) and to strive hard for the hereafter.
- Remember to say 'Alhamdulillah' we are still alive and can increase in our good deeds.
- Not to make people fear us or scare people by our bad behavior.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

Qalqala
(قلقلة)

وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ﴿٣﴾

Med (مد)
Stretch
4 counts

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

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

Tafsir (التفسير)

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ﴿٤﴾

Word	Meaning
يَوْمَ	It is a Day
يَكُونُ	whereon
النَّاسُ	mankind
كَالْفَرَاشِ	like moths
الْمَبْثُوثِ	scattered

It is a Day whereon mankind will be like moths scattered about,

Taddabur (التدبر)

So what do we learn from the ayah?

- This is the state of humans on the Day of Judgement.
- Due to being bewildered at what is happening on Day of Judgement, humans will be like scattered moths.
- As if they are locusts spread about 'كأنهم جراد منتشر' Surah Al-Qamar ayah 7.

- Allah (ﷻ) is comparing a human being which has an intellect and a mind to moths who have no mind to comprehend and are in chaos.
- On the Day of Judgement, a human will lose his mind and will be in a state like the moths.

Note to Teacher: we will state some facts about Moths so the children can understand why humans are being compared to Moths.

MOTHS

FACTS ABOUT MOTHS:

Moths are a type of insect that is found in different parts of the world. They are thought to be approximately 160,000 species of Moths (Subhan Allah).

Moths are eaten by nocturnal insects like bats, owls, some birds and also by some lizards. Moths come out at night in large numbers surging into one another, they do not know where they are going, which is why they hit each other and clash with each other.



Moths get attracted to light, hence when they see a bulb or any artificial light, they rush towards it and keep hitting it again and again. Even when Moths see fire or a candle they get attracted towards this light. They are in a state of chaos and do not know where they are going.



This is the state of people who are possessed of reason on the Day of Judgement. Humans will lose their reasoning and resemble moths as moths are in total chaos when they come out in huge numbers at night.

How do we act on the ayah?

- We should always remember there will be a Day in which we will be accountable.
- This ayah makes us think at the diversity of the creations of Allah (ﷻ).
- If we are not prepared for our exam then we are in a state of panic, so we should be prepared by our belief.
- Hope from Allah (ﷻ) to keep us safe.
- Believe in what Allah (ﷻ) is telling us about the hereafter.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ﴿٤﴾

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 وارتق ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

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

Tafsir (التفسير)

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ۝

Word	Meaning
وَ	And
تَكُونُ	will be
الْجِبَالُ	the mountains
كَالْعِهْنِ	like wool
الْمَنْفُوشِ	fluffed up

And the mountains will be like carded wool,

Taddabur (التدبر)

So what do we learn from the ayah?

- Strong established mountains will be like cotton.
- Mountains so heavy will become weightless that even wind can pick them up.
- Mountains will be blown away by the slightest puff of wind.
- Cotton when fluffed up has no weight.
- The mountains will become like dust and disappear and nothing will be left of them.

- Allah (ﷻ) has the ability to change the characteristics of anything He creates.
- From the following examples from the Qur'an we can see the ability of Allah (ﷻ) to transform things from their natural characteristics.

Allah changed the characteristic of fire which is hot to being cool for Ibrahim (عليه السلام)	قلنا يا ناركوني بردا وسلاما على إبراهيم سوره الأنبياء (٦٩)
The stick of Musa (عليه السلام) turned into a snake	فألقي عصاه فإذا هي ثعبان مبين سوره الأعراف (١٠٧)
The hand of Musa (عليه السلام) became white and shining (as another sign for Firaoun)	واضمم يدك إلى جناحك تخرج بيضاء من غير سوء آية أخرى سوره طه (٢٢)
Mountains which are so strong and stable will become like wool on the Day of Judgement	وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ سوره القارعة (٥)

MOUNTAINS

FACTS ABOUT MOUNTAINS:

Mountains are very important as they keep the Earth stable and provide humans with a lot of natural resources.



They provide us with most of the worlds fresh water and food along with sustaining a rich variety of plant and animal life.

Mountains are homes to many people all over the world, helping them to get their livelihood.

Mountains are very tall, and they also go deep under the surface of the earth. Mountains are also found under the surface of the sea.



Mountains go deep under the surface of the earth.

SOME FACTS MENTIONED IN THE QUR'AN ABOUT MOUNTAINS:

وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَارِهِينَ

And you carve houses out of mountains with great skill. (Surah Ash-Shu'ara 149)

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ

And your Lord inspired the bee, saying: "Take you habitations in the mountains and in the trees and in what they erect." (Surah An-Nahl 68)

وَالْجِبَالِ أَوْتَادًا

And the mountains as pegs (Surah An-Naba 7)

وَالْجِبَالِ أَرْسَاهَا

And the mountains He has fixed firmly (Surah An-Naziat 32)

وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ

And at the mountains, how they are rooted and fixed firm?
(Surah Al-Ghashiya 19)

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعِشِيِّ وَالْإِشْرَاقِ

Verily, We made the mountains to glorify Our Praises with him [Dawud (David)] in the 'Ashi (i.e. after the mid-day till sunset) and Ishraq (i.e. after the sunrise till mid-day). (Surah Sad 18)

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ
وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ ۖ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۚ وَمَنْ يُهِنِ اللَّهُ فَمَا
لَهُ مِنْ مُّكْرِمٍ ۚ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾

See you not that to Allah prostrates whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawab (moving living creatures, beasts, etc.), and many of mankind? But there are many (men) on whom the punishment is justified. And whomsoever Allah disgraces, none can honour him. Verily! Allah does what He wills. (Surah Al-Hajj 18)

لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ الْأَمْثَالُ
نَضَرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

Had We sent down this Quran on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allah. Such are the parables which We put forward to mankind that they may reflect.
(Surah Al-Hashr-21)

Hence, we see mountains have feelings, they fear Allah (ﷻ) and glorify Him.

How do we act on the ayah?

- To be in total submission to Allah (ﷻ) because a strong creation like the mountains are totally submitting to Allah (ﷻ).
- Be like the mountains, the mountains go deep inside the earth which makes them stable. We should also have deep rooted faith which goes deep into our hearts to make us strong from outside.
- If we want to change any matter in life, we should ask Allah (ﷻ) as He alone can change characteristics of things.
- Thank Allah (ﷻ) for creating the mountains otherwise the earth would not be stable.

Activity 1

Purpose of the activity: To show the kids

“إن الله على كل شيء قدير”

“Verily Allah is able to do all things”

How something heavy can change into something light.

Activity:

The teacher can get one or two heavy stones and some colored wool. The teacher will make the children hold the stone (be careful that the stone is not too big, so it will not fall on the children's legs) then the teacher will make the children hold the wool.

The teacher will then make the children realize the difference of weight in both the objects, hence pointing out that Allah can change stone to wool.

Activity 2

The second activity is also comparing but here the kids will draw, color and glue themselves.

The teacher will distribute A4 size papers where kids will have to draw and color mountains on one half of the paper and the other half of the paper, they will have to glue colored wool balls provided by the teacher.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ٥

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

Tafsir (التفسير)

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾

Word	Meaning
فَأَمَّا	then as for
مَنْ	whose
ثَقُلَتْ	heavy
مَوَازِينُهُ	his scales

Then as for him whose balance (of good deeds) will be heavy,

Taddabur (التدبر)

So what do we learn from the ayah?

- Allah (ﷻ) is informing us about one of the stages of the Day of Judgement which is the scales.
- No one can imagine the size of these scales; these scales can weigh the tiniest of an atom to the largest of the creation. They can measure what is tangible and what is intangible such as faith and good deeds.
- Even if the heavens and the earth were to be weighed, they would accommodate them (Subhan Allah).

- We cannot see our deeds in this life but our deeds can be seen and weighed on Day of Judgement.
- Everything we do has a weight, when we do something good, Allah (ﷻ) will count it 10 to 700 times to more.
- When we do something bad Allah (ﷻ) will count it 1 time. No one is like Allah (ﷻ); He is full of mercy and kindness towards his creation.
- This person's good deeds are more than his bad deeds.
- What will be weighed?
 1. The actual deeds themselves
 2. The book of records
 3. The person himself will be weighed
- Some other Surahs also mention the scales.

وَالْوِزْنَ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).
(Surah Al-Araf 8)

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهِ وَكَفَىٰ بِنَا حَاسِبِينَ

And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners. (Surah Al-Anbiyaa 47)

- What deeds will be heavy on the scales?

1. The true belief in “لا إله إلا الله”
2. Good character and conduct (good manners)
3. Saying سبحان الله و بحمده / سبحان الله العظيم
4. Good deeds in general

Note to Teacher: below are a few hadiths which are related to the points mentioned above about “what deeds will be heavy on the scales?”

Hadith 1: Allah’s Messenger (ﷺ) said: “Moses said :O my Lord! Teach me something by which I can remember You and supplicate to You. Allah said: O Moses! Say Laa ilaaha ilallaah. Moses said :O my Lord! All Your slaves say this. Allah said: O Moses! If the seven heavens and all that they contain, other than Me, and the seven earths were placed in one scale, and Laa ilaaha ilallaah were put in the other, then Laa ilaaha ilallaah would outweigh them all.” (Reported by Ibn Hibbaan in his Saheeh and Al- Haakim in Al- Mustadak)

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ، سُبْحَانَ اللَّهِ الْعَظِيمِ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ.

Hadith 2: (Narrated Abu Huraira: The Prophet (ﷺ) said, "There are two expressions which are very easy for the tongue to say, but they are very heavy in the balance and are very dear to The Beneficent (Allah), and they are, 'Subhan Allah Al- `Adheem and 'Subhan Allah wa bihamdihi.'")

- Sahih al-Bukhari 6406

وَعَنْ أَبِي الدَّرْدَاءِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { مَا مِنْ شَيْءٍ فِي الْمِيزَانِ أَثْقَلُ مِنْ حُسْنِ الْخُلُقِ } أَخْرَجَهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَصَحَّحَهُ.

Hadith 3: Abu ad-Darda' (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said: "The heaviest thing which will be put on the believer's scale (on the Day of Resurrection) will be good morals."

Related by Abu Dawud and At-Tirmidhi who graded it as Sahih.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ.

Whoever brings a good deed (Islamic Monotheism and deeds of obedience to Allah and His Messenger pbuh) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allah and His Messenger pbuh) shall have only the recompense of the like thereof, and they will not be wronged. (Surah Al-Anaam 160)

How do we act on the ayah?

- We should do deeds in this life which will be heavy on our scales.
- Increase to say سبحان الله و بحمده / سبحان الله العظيم
- Improve our manners as they are heavy on the scales.
- Understand and live by "لا إله إلا الله"
- Do not underestimate any good deed even a smile or giving half a date because for sure you will see this being weighed on the scale.
- Do small good deeds regularly and consistently.

Note to Teacher: Please give some examples of good deeds the kids can do easily.

Eg1: smiling at their parents, teachers and friends.

Eg2: sharing their food at school.

Eg3: helping their classmates if they need anything.

Eg4: thanking their parents often for all the good they receive from them.

Eg 5: being kind, caring and helpful to their neighbors.

Eg6: cleaning the mess done by them in school and at home.

Eg7: helping their siblings at home.

Eg8: helping their mom or the house help in the kitchen.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

Ghunna
(غنة)
2 counts

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ۖ ﴿٦﴾

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

Tafsir (التفسير)

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٧﴾

Word	Meaning
فَهُوَ	then he
فِي	(will be) in
عِيشَةٍ	a live
رَّاضِيَةٍ	pleasant

He will live a pleasant life (in Paradise).

Taddabur (التدبر)

So what do we learn from the ayah?

- This is referring to the person whose scales are heavy with good deeds that he will live a pleasant life.
- Where will this life be? In the gardens of bliss.
- This person will live in paradise where it is the real, perfect life.
- Paradise is our real home; this is where our father Adam (عليه السلام) lived before he was sent down to earth.
- The aim of shaitan is to distract us from going home and he wants us to go to hellfire with him.

- Paradise is a place where we can get whatever we desire, duniya is a place where we cannot do and get whatever we want.

قَالَ اللَّهُ عَزَّوَجَلَّ أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ ذُخْرًا بَلَّهَ مَا أَطْلَعَكُمُ اللَّهُ عَلَيْهِ ."

Abu Huraira reported that Allah's Messenger (ﷺ) said: Allah, the Exalted and Glorious, said: I have prepared for My pious servants which no eye (has ever) seen, no ear has (ever) heard and no human heart has ever perceived those bounties leaving apart (those bounties) about which Allah has informed you.

Sahih Muslim

Note to Teacher: get the kids excited about paradise.

Tell them it is the most beautiful place and there are no rules and regulations in paradise.

They can eat as much ice cream and chocolates as they want in paradise (as kids love to hear this).

Tell them there is no sickness, tiredness.

Most beautiful clothes, jewelry and food anyone can imagine etc.

How do we act on the ayah?

- We ask Allah (ﷻ) to take us all to paradise.
- We hope from Allah's mercy as only the mercy of Allah (ﷻ) will take us to paradise.
- We hope to go to the highest level of paradise which is Al-Firdous Al 'Ala.
- Do deeds which get the mercy of Allah (ﷻ) such as:
 1. Listening to the Qur'an attentively
 2. Seeking forgiveness constantly

Note to teachers: Children can be encouraged to memorize the following dua'

اللهم إني أسألك الفردوس الأعلى

Oh Allah we ask you for Jannatul Firdous

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٧﴾

Merging
without
Ghunna
(ادغام بغير غنة)

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Tafsir (التفسير)

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۖ

Word	Meaning
وَ	and
أَمَّا	as for
مَنْ	(him) whose
خَفَّتْ	are light
مَوَازِينُهُ	his scales

But as for him whose balance (of good deeds) will be light,

Taddabur (التدبر)

So what do we learn from the ayah?

- This is a person whose bad deeds will be more than his good deeds.
- We have scales in this life, which weigh different things like food, our weight, and our luggage when we travel.
- There is no scale in this world which can weigh our bad deeds or good deeds, but the scales of the Day of Judgement can weigh things which are not tangible in this life.
- Everything is weighed from small and big.

- We should not underestimate small bad deeds.
- We sometimes think it is ok to tell white lies or take something small which does not belong to us, this is not true.
- For example, we cannot take anything that does not belong to us. When we go out to our friend's house and we see in her house small tiny toys or cute hand sanitizers we cannot take it and bring it home thinking "oh it's so small, I am not taking anything big".
- We know that one of the things which will be weighed is the person himself, so ...

1. Someone might be heavy in life but when he is put on the scale, he might be lighter than a mosquito due to his bad deeds.

2. Someone might be very thin but when weighed his weight might be more than the mountains like Abdullah ibn Mas'ood (رضي الله عنه)

أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ أَنْ يَصْعَدَ شَجَرَةً فَيَأْتِيَهُ مِنْهَا بِشَيْءٍ، فَنَظَرَ أَصْحَابُهُ إِلَى سَاقِ عَبْدِ اللَّهِ فَضَحِكُوا مِنْ حُمُوشَةِ سَاقِيهِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا تَضْحَكُونَ؟ لَرَجُلٍ عَبْدُ اللَّهِ أَثْقَلُ فِي الْمِيزَانِ مِنْ أَحَدٍ.

(Umm Musa said, "I heard 'Ali say that the Prophet, may Allah bless him and grant him peace, commanded 'Abdullah ibn Mas'ud to climb a tree and bring him something from it. His Companions looked at 'Abdullah's shin and laughed at its thinness. The Messenger of Allah, may Allah bless him and grant him peace, said, 'Why are you laughing? 'Abdullah's foot is heavier in the balance than the mountain of Uhud.'")

Al-Adab Al-Mufrad 237, Authenticated by Al Albani as Sahih

How do we act on the ayah?

- Do not underestimate small or big bad deeds.
- When we fall into sins, we should ask forgiveness from Allah (ﷻ).
- Allah (ﷻ) loves those who repent and ask his forgiveness as He is - The Most Forgiving, The All Merciful (الغفور الرحيم).
- If we want the mercy of Allah (ﷻ) we should increase in seeking His forgiveness.
- We should be so happy that we have a loving and forgiving Lord.
- We can always go back to Allah (ﷻ) as the door of repentance is always open.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾

Ghunna

(غنة)

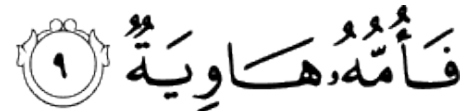
2 counts

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

Tafsir (التفسير)



Word	Meaning
فَأُمُّهُ	his abode
هَاوِيَةٌ	will be the (pit)

He will have his home in Hawiyah (pit, i.e. Hell).

Taddabur (التدبر)

So what do we learn from the ayah?

- The one whose scale is light then he will go to the hellfire, but how did Allah (ﷻ) describe it?
- (ف + أم + ه) → then his mother is the hellfire. Just as a mother hugs a child and holds it, similarly the hellfire. And this is a humiliation to have hellfire as a 'mother'. The mother is like something you go back to, your 'root'. We seek refuge in Allah (ﷻ) from the hellfire. Ameen.
- هَاوِيَةٌ This is one of the names of the hellfire, like something falling down into it.
- It comes from the word (هوي), meaning to fall.
- Paradise is going up and hellfire is going down.
- Hellfire is a creation of Allah (ﷻ).

- It is extremely hot and extremely cold.
- The Hellfire is the justice of Allah (ﷻ).
- As for the Paradise is the favor of Allah (ﷻ).
- Hellfire is guarded by fierce angels; the keeper of the hellfire is Malik who is an angel.
- It is prepared as a punishment for people who disbelieve and do shirk without asking Allah for forgiveness.
- The place for shaitan in the hereafter is the hellfire.
- Hence the shaitans mission in life is to take as many people as possible to hellfire along with him.
- Allah (ﷻ) protects the believers and those who go good deeds from the hellfire.
- When we hear about the hellfire, we need to remember Allah's mercy, His love, and His compassion towards His believers. It is from Allah's mercy to tell us there is the hellfire so we take caution to stay away from it.
- Allah (ﷻ) will always guide His believing slaves and admit them in paradise by His mercy.
- It is important to increase our balance, how? Increase in good deeds, belief in Allah, knowing more about Him from the Qur'an and Sunnah.

How do we act on the ayah?

- We seek protection from Allah (ﷻ) against the hellfire.

- We strive to increase in good deeds.
- Ask Allah (ﷻ) to help us increase in good deeds.
- Allah (ﷻ) loves to forgive those who seek forgiveness.
- To remember Allah's mercy precedes His anger.
- To be more hopeful for Allah's forgiveness and love.
- Allah's mercy is very vast and we hope to enter Jannah through His mercy.
- Make dua to seek protection from hellfire as the Prophet Mohammad (ﷺ) also use to seek refuge from the hellfire.

Note to teachers: Please encourage the children to learn the following dua'

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ النَّارِ

O Allah I seek refuge with You from the fire

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا سَلَامُ بْنُ أَبِي مُطِيعٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ خَالَتِهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَعَوَّذُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَمِنْ عَذَابِ النَّارِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْغِنَى، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْفَقْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ "

Narrated `Aisha may Allah be pleased with her: The Prophet (ﷺ) used to seek refuge with Allah (by saying), "O Allah! I seek refuge with You from the affliction of the Fire and from the punishment in the Fire, and seek refuge with You from the affliction of the grave, and I seek refuge with You from the affliction of wealth, and I seek refuge with You from the affliction of poverty, and seek refuge with You from the affliction of Al-Masih Ad-Dajjal." *Sahih al-Bukhari* 6376

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

فَأَمُّهُ هَاوِيَةٌ ﴿١﴾

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

Tafsir (التفسير)

وَمَا أَدْرَاكَ مَا هِيَ ۝١٠

Word	Meaning
وَ	and
مَا	what
أَدْرَاكَ	will make you know
مَا	what
هِيَ	it is

And what will make you know what it is?

Taddabur (التدبر)

So what do we learn from the ayah?

- This is a question to show the seriousness of the matter and not take it lightly.
- When Allah (ﷻ) is emphasizing a matter, it shows His mercy and care towards His creation.
- He wants us to take precautions, so we do not enter hell and hence is warning us about it.

- Imagine you go to school one day and the teacher tells you “today is an exam!” Would you like it? No! It will be a shock as you would not have prepared for it and would fail.
- But Allah (ﷻ) never wants us to fail our exam.
- He keeps sending us messages and keeps preparing us for our exam.
- Allah (ﷻ) created us and never left us alone without divine guidance, He sent messengers to inform us and brought down divine books to guide us.
- We will never have knowledge of any matter unless Allah (ﷻ) teaches it to us.

How do we act on the ayah?

- We take the messages seriously and positively.
- We seek refuge from the hellfire.
- We strive to increase in good deeds.
- We ask Allah (ﷻ) to help us increase in good deeds.
- Allah (ﷻ) loves to forgive those who seek forgiveness.
- To remember Allah’s mercy precedes His anger.
- Be grateful for all the knowledge Allah (ﷻ) gave us regarding our deen.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

Med (مد)

Stretch
4 counts

وَمَا أَدْرَاكَ مَا هِيَّةٌ ۝۱۰

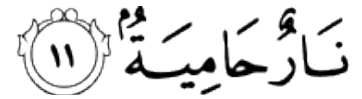
Qalqala
(قلقلة)

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

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

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

Tafsir (التفسير)



Word	Meaning
نَارٌ	a fire
حَامِيَةٍ	intensely hot

(It is) a hot blazing Fire!

Taddabur (التدبر)

So what do we learn from the ayah?

- Imagine in this life we cannot bear the heat though the sun is far away from us, so what being touched by the hellfire? May Allah (ﷻ) protect us. Ameen.
- The justice of Allah (ﷻ) is the hellfire, the favor of Allah (ﷻ) is paradise.
- And it is a mercy from Allah (ﷻ) to tell us so that we can repent now and do good deeds.
- We believe that the hellfire is the creation of Allah (ﷻ).
- Hellfire is scary, but we believe that One Who created it will protect us from it as long as we believe in Him alone and do good deeds.

Hadith 1

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اشْتَكَتِ النَّارُ إِلَى رَبِّهَا، فَقَالَتْ رَبِّ أَكَلْتُ بَعْضِي بَعْضًا، فَأَذِنَ لَهَا بِنَفْسَيْنِ نَفْسٍ فِي الشِّتَاءِ وَنَفْسٍ فِي الصَّيْفِ، فَأَشَدُّ مَا تَجِدُونَ فِي الْحَرِّ، وَأَشَدُّ مَا تَجِدُونَ مِنَ الزَّمْهَرِيرِ".

Narrated Abu Huraira (may Allah be pleased with him): Allah's Messenger (ﷺ) said, "The (Hell) Fire complained to its Lord saying, 'O my Lord! My different parts eat up each other.' So, He allowed it to take two breaths, one in the winter and the other in summer, and this is the reason for the severe heat and the bitter cold you find (in weather). *Sahih al-Bukhari*

Hadith 2:

أَخْبَرَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ سَأَلَ اللَّهَ الْجَنَّةَ ثَلَاثَ مَرَّاتٍ قَالَتِ الْجَنَّةُ اللَّهُمَّ ادْخُلْهُ الْجَنَّةَ وَمَنْ اسْتَجَارَ مِنَ النَّارِ ثَلَاثَ مَرَّاتٍ قَالَتِ النَّارُ اللَّهُمَّ أَجِرْهُ مِنَ النَّارِ".

It was narrated that Anas bin Malik said: "The Messenger of Allah (ﷺ) said: 'Whoever asks Allah for Paradise three times, Paradise will say: 'O Allah, admit him to Paradise.' And whoever seeks protection from the Hellfire three times, Hell will say: 'O Allah, protect him from the Fire.'" *Sunan an-Nasa'i 5521*

Note to Teacher: Please encourage the children to repeat the following dua'.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ النَّارِ
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ النَّارِ
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ النَّارِ

How do we act on the ayah?

- Always remember when we come across ayat about the Hellfire and its punishments, we ask Allah (ﷻ) to protect us from it.
- May Allah (ﷻ) protect us from the Hellfire. Ameen.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

نَارُ حَامِيَةٍ ۝

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".

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

تم بحمد الله



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