



Surah Ash Shams (سورة الشمس)

برنامج التربية القرآنية والنبوية - المتدبر الصغير

Qur'anic and Prophetic Nurturing Program

The Young Ponderer

دليل المعلم

TEACHER MANUAL

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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 Al Salam Islamic Center 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: واللّٰه 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 بهدّهم 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 للمتعلّم والمعلّم.
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-based classes, academic lectures and nurturing programs about the Most Beautiful Names of Allah for all age groups, and to learn how to live with Allah, the Book of Allah and the Way of His Prophet (peace and blessings of Allah be 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 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.

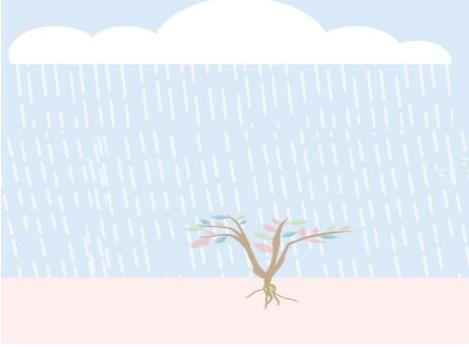
ما هدف البرنامج؟

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 إظهار سماحة الاسلام.
- 4 . توفير بيئة جذابة ومتميزة وآمنة وفق معايير الأمن والسلامة في الدولة.
- 5 . استخدام الوسائل الحديثة المبتكرة في التربية والتعليم.
- 6 . خلق جو من الايجابية والمرح والألفة.

What are the goals of the program?

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



المتدبر الصغير

The Young Ponderer

المتدبر الصغير

The Young Ponderer

لمحة عن برنامج التربية القرآنية النبوية (المتدبر الصغير):

يطرح مركز السلام الاسلامي برنامج التربية القرآنية والنبوية (المتدبر الصغير) 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:

للأطفال من عمر ست سنوات فما فوق لبناء أساس قوي بغرس القيم الاسلامية و اعداد الناشئ المسلم الواثق بدينه و ليكون قدوة حسنة في مجتمعه.

Age group:

Children aged six and older. The goal is to place a strong foundation of Islamic values so the child may be confident of his/her religion and to be a good example in his/her society.

هدف البرنامج:

تربية القدوة الواثقة المتوازنة الفعالة والتي تخدم مجتمعتها 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 الطلاب.
5. تعزيز الاخلاق الاسلامية للجيل الجديد.
6. اشاعة جو من اللفة والترابط بين الطلاب.
7. غرس اهمية التلاحم الاسري من خلال أنشطة تساهم في ابراز هذه القيمة.
8. تطوير مهارات الطلاب ومساعدتهم في ايجاد أنفسهم وهدفهم السامي في الحياة من خلال ربطهم بالله ووضع محبة الله في قلوبهم.
9. معالجة المشاكل والامراض التي يتعرض لها الطالب في الحياة من خلال تدبر القران ودراسة السنة النبوية.
10. حفظهم من المتغيرات والتحديات التي يتعرضون لها والافكار المتطرفة من خلال اظهار سماحة الاسلام.

Program objectives:

Nurturing confident, balanced and effective role models that serve 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 instil the value of tolerance between the students.
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 students' 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 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
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 (صلى الله عليه وسلم) 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)

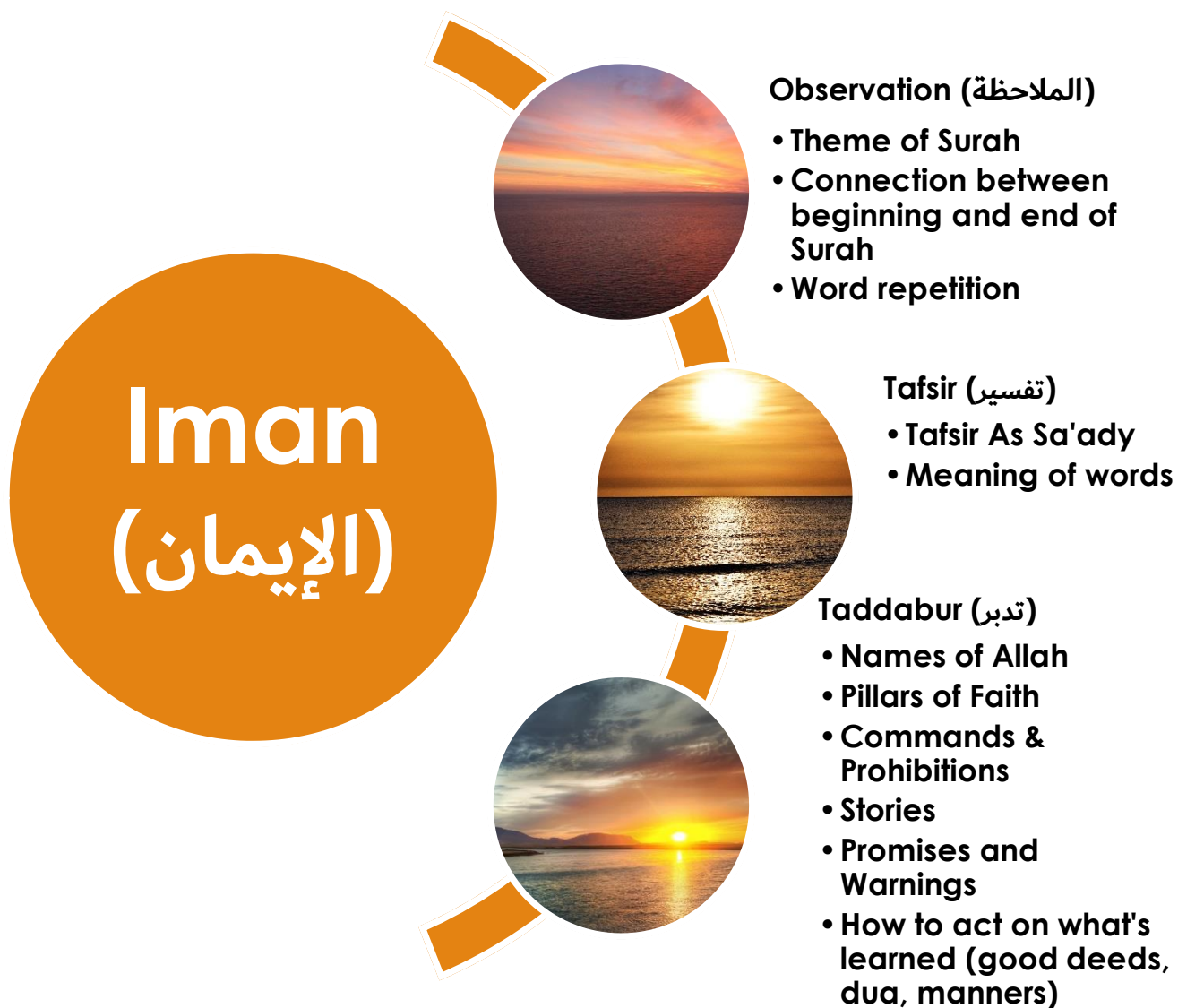


Fruits

- Manners (آداب)
- Values (قيم)
- 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

Manners (الآداب)



Manners (الآداب)

- Good manners mentioned in the surah



Values (القيّم)

- Morals mentioned in the Surah



Purification (التزكية)

- Bad manners and morals mentioned in the surah in order to avoid them



توجيهات للمعلمات والصف

Teacher and Classroom Guidelines

توجيهات للمعلمات

Teacher Guidelines

هدفنا رضا الله والجنة.

Our goal is Allah's pleasure and His paradise.

(اللهم أعنا على ذكرك وشكرك وحسن عبادتك)

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

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

(Ibn 'Umar (May Allah be pleased with them) reported: The Prophet (ﷺ) 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 فُتح لنا كمعلمات ومتطوعات. فعلينا أن نتذكر أننا محاسبون على كل ما نعلم. هدفنا جميعا يجب أن يكون رضا الله تعالى باتباع منهج السلف الصالح وهو اتباع القرآن والسنة.

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

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

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

لزوم تعظيم الله وكلامه عند استخدام مصادر وطرق التعليم.

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

(من الأمور المهمة قبل التعليم):

Matters to Consider before Teaching

- 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.

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

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

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

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

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

- تَحَلَّ بالأخلاق الحميدة فكن عادلاً مع طلابك، متواضعاً، صبوراً، رقيقاً، لا تغضب ولا تنتقم لنفسك، وتَجَمَّل بالسكينة والوقار.
- Adorn yourself with praiseworthy morals such as being fair with the students, humble, patient, gentle, do not get angry, and be tranquil.
- اغرس القيم الطيبة كالأمانة والصدق والعدل وحسن الخلق والتعاون والوسطية.
- Plant important concepts such as honesty, truthfulness, being fair, good morals, sharing, and moderation in everything.
- عَزَّزْ كلامك بالكلمة الطيبة، عزز كلامك بالثناء والمدح أحياناً، أو بالدعاء والبسمة وبالمكافأة.
- Make your voice clear, do not scream at the children, and adorn your words with praise at times, or make dua for them, smile and reward them when good.
- هَيِّئْ 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'، ذكّر الطفل أن أولاً يطلب من الله.
- Names of Allah are to be enforced through situations they go through by reminding them to ask Allah. For example, if a child says, 'I'm hungry'. Tell them, 'ask Allah first to give you food'.
- تكرر السورة خلال الحصة.
- Always repeat the surah that has been taught to the children throughout the day.
- تشجيع الصغار على قول بسم الله عند البدء بالطعام والشراب والحمد لله عند الانتهاء منها، والأكل باليد اليمنى.

- Encourage children to always say 'Bism Allah' (بسم الله) before eating and drinking. To eat and drink with their right hand. To say 'Alhamdulillah' (الحمد لله) after eating and drinking.
- تشجيع الصغار على الصلاة على النبي صلى الله عليه وسلم عند ذكر اسمه في حضورهم.
- Encourage children to say (ﷺ) after the Prophet's name is mentioned.
- تشجيعهم على تحية الإسلام (السلام عليكم ورحمة الله وبركاته) عند مقابلة المسلمين وشكرهم بقول جزاكم الله 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 شيئًا، يجب تعظيم اسم الله.
- When a child listens then reward them by saying 'good job, well done, or sticker'. When a child doesn't listen then encourage them to listen and not put them down. Do not use Allah's name or the Prophet's to make the children do or not 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.

نسأل الله أن يهدينا الى ما يحب ويرضى. آمين

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 الطلاب رفع أيديهم 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 الشمس

Surah Ash Shams

نظرة عامة على الدروس

Lesson Plan

الدرس Lesson		آيات Ayat
1	Introduction and Observation – Ayah 1	وَالشَّمْسِ وَضُحَاهَا
2	Ayat 1	وَالشَّمْسِ وَضُحَاهَا
3	Ayat 2	وَالْقَمَرِ إِذَا تَلَاها
4	Ayah 3	وَالنَّهَارِ إِذَا جَلَّاهَا
5	Ayah 4	وَاللَّيْلِ إِذَا يَغْشَاهَا
6	Ayah 5	وَالسَّمَاءِ وَمَا بَنَاهَا
7	Ayah 6	وَالْأَرْضِ وَمَا طَحَاهَا
8	Ayat 7	وَنَفْسٍ وَمَا سَوَّاهَا
9	Ayat 8	فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا
10	Ayah 9	قَدْ أَفْلَحَ مَنْ زَكَّاهَا
11	Ayah 10	وَقَدْ خَابَ مَنْ دَسَّاهَا
12	Ayah 11	كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا
13	Ayah 12	إِذِ انْبَعَثَ أَشْقَاهَا
14	Ayah 13	فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا

15	Ayah 14	فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنبِهِمْ فَسَوَّاهَا
16	Ayah 15	وَلَا يَخَافُ عُقْبَاهَا

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 الشمس

Order in the Qur'an: 91th Surah, there are 114 Surahs in the Qur'an

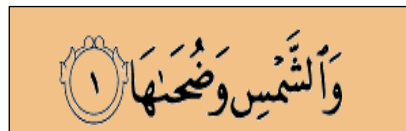
Number of ayat: 15 ayah

Revealed in: Makkan

Meaning of (الشمس): Sun

Theme of the Surah: Importance of purifying the self
(أهمية تزكية النفس)

Name of Surah: Mentioned in the first ayah



Observation (الملاحظة)

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



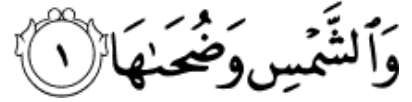
Names of Allah

الله	Allah	1 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 name was mentioned? Allah . Don't you want to know the meaning of Allah ? Yes.

بسم الله الرحمن الرحيم

Tafsir (التفسير)



Word	Meaning
وَالشَّمْسِ	<p>By the sun</p> <p>Allah can swear by anything but we can only swear by Allah and nothing else. When Allah swears by something then it shows magnification of that matter. The sun is something great, we will take a closer look.</p>
وَضُحَاهَا	<p>and its brightness</p> <p>Allah also swears by its brightness. This means there is something important about the brightness of the sun.</p>

Taddabur (التدبر)

So what do we learn from the ayah?

- The surah begins with Allah swearing by the sun. To swear is a worship and we can only swear by Allah. We cannot say, 'I swear by mother or I swear by the Ka'aba'. We can only say, 'I swear by Allah'.
- Allah swears by the sun which is a great creation. If we didn't have the sun then the temperature on earth would be -225 degrees C. We would freeze to death. We also need sun to get vitamin D, this makes the calcium we get from milk to work in our bodies, giving us strong bones.
- The sun is so big that 1.3 millions earths can fit inside the sun. The temperature on the sun is 5,500 degrees C, so it's very hot! Before the sun was used to determine the time of prayers.
- It's clear, bright, it gives us warmth and light. Everyone has seen the sun, and not just once, but always. Everyday the sun is rising and setting all over the world. Before it rises, it gets permission from Allah. **Hadith:** (قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي ذَرٍّ حِينَ غَرَبَتِ الشَّمْسُ " تَدْرِي أَيْنَ تَذْهَبُ ". قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ " فَإِنَّهَا تَذْهَبُ حَتَّى تَسْجُدَ تَحْتَ الْعَرْشِ، فَتَسْتَأْذِنَ (The Prophet (صلى الله عليه وسلم) asked me at sunset, "Do you know where the sun goes (at the time of sunset)?" I replied, "Allah and His Apostle know better." He said, "It goes till it prostrates itself underneath the Throne and takes the

permission to rise again, and it is permitted.)- Sahih al-Bukhari 3199

- The sun is like a big lamp that's always lit up, but we're not paying any money for it. We have to pay for electricity but Allah gave us the sun for free.
- Allah made the sun to work for us even though it's so big and we're so small, but we shouldn't worship the sun.
- When we see the sun, it should remind us that just as the sun is clear and bright, the truth is clear. What is the truth? (لا اله الا الله) – there is no one worthy of worship except Allah.
- No one can go to the sun, so Who can tell us about it? Allah, The Creator of the sun.
- Allah not only swears by the sun, but also by its brightness. The brightness from the sun gives us light and warmth.
- The dhuha time begins from after sunrise until before dhuhr. This is a time when we're awake and most active. People are at work, children are in school.

How do we act on the ayah?

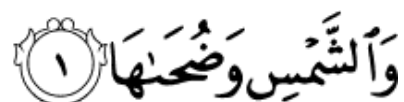
- We can only swear by Allah's name, though we should not swear too much because it is a worship.
- When we see the sun rising and setting every day, we should remember how it's always doing its job. Not once did it skip a day or say 'I don't want to do this anymore'. This is the job Allah gave it and it's happy to do it.

- We should ask permission from our parents and teachers before doing something; this is a good thing.
- Be active and do your work during the day and not at night.
- We should be thankful to have the sun and not complain about it and say , 'it's too hot, I can't stand it'.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)



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

The Prophet (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
وَالْقَمَرَ	And the moon
إِذَا تَلَّهَا	when it follows it (follows the sun)

Taddabur (التدبر)

So what do we learn from the ayah?

- When the sun sets, the moon rises, so it follows it. The brightness of the moon is less than the brightness of the sun. The moon is also used for knowing the months, that's why we have a lunar calendar.
- The Moon is very hot during the day but very cold at night. The average surface temperature of the Moon is 107 degrees Celsius during the day and -153 degrees Celsius at night. The earth is the best place for humans to live.
- The moon gives a beautiful glow to the sky at night so that it's not totally dark.

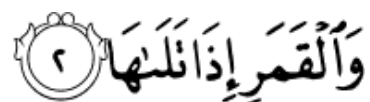
How do we act on the ayah?

- We should believe in Allah's greatness and how perfect He made everything.
- We should follow what's greater than us, just as the moon follows the sun. For example, we should follow what Allah has told us and what the Prophet (صلى الله عليه وسلم) has told us.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)



وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال:
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Active and Lazy (النشاط والكسل)



The sun and moon are doing their job every day, not once do they complain or say 'I don't want to do this anymore'. Why? Because Allah has given them a job and they want to do their best.

Allah also gave us a job which is to worship Him and we want to do our best.

Good things about being active:

1. Sign of faith



2. Sign of pushing away the shaitan by remembering Allah

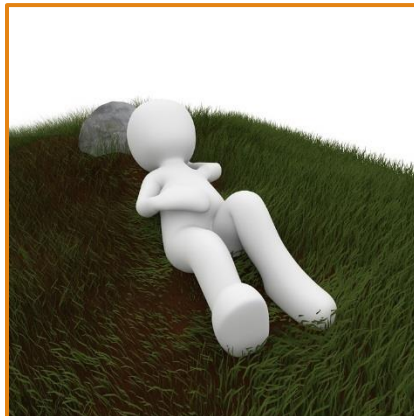


3. Get more reward and hasanat



Opposite of being active is being lazy:

1. Sign of low determination



2. Makes a person dependent on others



3. Makes a person distant from Allah



Word	Meaning
وَالنَّهَارِ	and by the day
إِذَا جَلَّاهَا	when it displays it (all that's on the earth)

Taddabur (التدبر)

So what do we learn from the ayah?

- When there's a sun there are days, and when there's a moon there are nights. So during the daytime the sun is out and all that's on the earth can be seen. Allah swears by this which means it's something important.
- The sun will not come out when it's night, and the moon does not come out when it's day. This teaches us there's a time and place for everything. For example, you pray the fajr during before sunrise, you don't pray fajr at night.

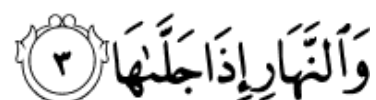
How do we act on the ayah?

- We should do things in the time and place that it's meant to be done, for example praying on time.
- There's a time and place for everything. We can't be playing all the time or we can't be sleeping all the time.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)



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

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Word	Meaning
وَاللَّيْلِ	And by the night
إِذَا يَغْشَاهَا	when it covers it (the earth)

Taddabur (التدبر)

So what do we learn from the ayah?

- The night comes to cover the earth just as the day comes to display what's on the earth.
- This shows perfect balance and order; everyday the sun and moon / day and night do their jobs. No one says 'I don't feel like it, I want to quit, I want to take a break or let someone else do it'. They're all obeying Allah and doing the job given to them. And this teaches us that we should do the same and do the job given to us. What is the job given to us? To know Allah and worship Him alone.
- When we see these clear signs, as clear as the sign, then we should obey Allah.

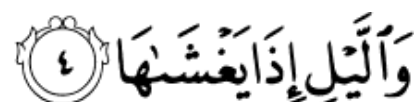
How do we act on the ayah?

- Worship Allah alone with no partners.
- When it's night time there are things that should be covered such as food, open drinks like jug of water, switch off the candles, and close the windows. This is the Sunnah (way) of the Prophet (صلى الله عليه وسلم) and we are rewarded when we follow his Sunnah. **Hadith:** (أَطْفِئُوا الْمَصَابِيحَ إِذَا) أَنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَطْفِئُوا الْمَصَابِيحَ إِذَا رَقَدْتُمْ، وَغَلِّقُوا الْأَبْوَابَ، وَأَوْكُوا الْأَسْقِيَةَ، وَخَمِّرُوا الطَّعَامَ وَالشَّرَابَ - وَأَحْسِبُهُ قَالَ - وَلَوْ بَعُودِ (تَعْرِضُهُ عَلَيْهِ) (Allah's Messenger (صلى الله عليه وسلم) said, "Extinguish the lamps when you go to bed; close your doors; tie the mouths of your water skins, and cover the food and drinks.") – Sahih al-Bukhari 5624

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)



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

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Word	Meaning
وَالسَّمَاءِ	And by the sky
وَمَا بَنَاهَا	and the One Who built it

Taddabur (التدبر)

So what do we learn from the ayah?

- Allah built the sky and there are seven heavens. Where is Allah? Allah is above the 7th heaven, He rose over the Throne in a manner that suits His majesty.
- In life, we have ceilings above us but they need pillars or something to hold them, but look at how perfect is the sky, there are no pillars. We're not afraid that the sky will fall over our heads.
- Look at how great is the sky. If I were to ask you 'tell me where the sky starts and where it ends?', you wouldn't know. So imagine how greater is the One Who created the sky?
- Humans live on earth and angels live in the sky. In the sky, we can find both the sun and moon.

How do we act on the ayah?

- When we see the sky, we shouldn't only remember how beautiful it is, but how great is the One Who made the sky.
- The sky reminds us of aiming high and what can be the greatest goal we want to reach? Allah's pleasure and paradise.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

وَالسَّمَاءِ وَمَا بَنَاهَا ۝

Stretch for
4 counts
(مد)

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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Word	Meaning
وَالْأَرْضِ	And by the earth
وَمَا طَحَّهَا	and Who spread it

Taddabur (التدبر)

So what do we learn from the ayah?

- Allah made the earth vast and wide for us, not tight and narrow, so we can move to different places; there is always room for everyone on this earth. As long as Allah puts on us on this earth, then there will be space for us and He will give us our rizq.
- We need to believe and do good.

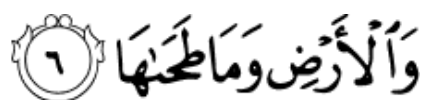
How do we act on the ayah?

- When we know Allah has made everything wide and vast, we should also ask Allah to expand our heart with faith and knowledge.
- We shouldn't be narrow-minded or make things tight on the people. Instead we should make it easy. For example, if we ask our mommy for eggs for breakfast and she says 'we only have cereal', we shouldn't complain and say 'I will only eat eggs', but be bigger than that and accept.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

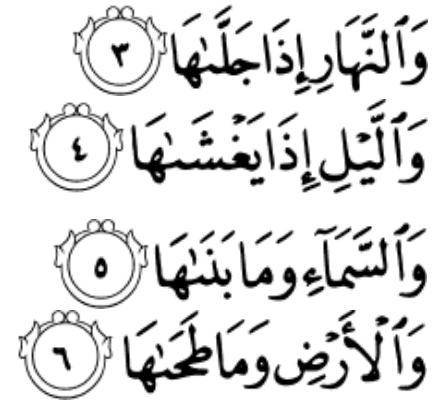
Memorization (حفظ)



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Easy and Difficult (التيسير والتعسير)



Look at how Allah made the earth easy for us to live on. He gave us a sun, moon and sky that doesn't fall on our heads. We can plant the earth and fruits and vegetables come out.

This is teaching us to make things easy on others, not difficult.

Good things about make things easy:

1. Whoever makes things easy on the people, Allah makes things easy for him



2. The one who makes things easy on others is loved by the people



Opposite of making things easy is making things difficult:

1. People stay away from the one who makes things difficult



2. Sign of ignorance



3. A person will not continue with his work



Word	Meaning
وَنَفْسٍ	and by the self
وَمَا سَوَّاهَا	and Who made it equal

Taddabur (التدبر)

So what do we learn from the ayah?

- The human is made of body and soul and if there is no soul in our body then we would not be alive. The nafs is a great ayah and we do not have much knowledge about it.
- The nafs can quickly change moods and determinations, it can go from being happy, excited, sad, angry, upset, determined to go forward or not caring. Our nafs can quickly get affected.
- Allah swears by the nafs because it will either make us do good or bad.

Either it will say 'read Qur'an, pray, don't lie, help your mother' or it will tell us 'don't pray now, you have time, go back to sleep, don't help your sister, don't answer your mother'.

- Our nafs can either take us to paradise or hell. That's why our greatest enemy before the shaitan is our nafs. The shaitan only whispers an idea to us, but who's the one who actually does

the wrong thing? Our nafs. For example, something happens between you and your friend, and the shaitan whispers an idea 'talk back at her, this is what's she's doing to you', now either your nafs will listen to the shaitan or it will not. Your nafs will not listen to the shaitan if you remember Allah, remember that He sees and hears you, remember that it's not good to act like that. But your nafs will listen to the shaitan if you don't remember Allah and follow whatever you want to do.

How do we act on the ayah?

- To do what's pleasing to Allah and avoid what displeases Him.
- Remember to ask Allah to always make your nafs better and not follow your desires. Learn this dua:

Note to Teacher: write this dua on the board and let the children copy it and learn it

أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّهِ وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا
أَوْ أَجْرَّهُ إِلَى مُسْلِمٍ

A`ūdhu bika min sharri nafsī wa min sharrish-shaiṭāni washirkihi wa an
aqtarifa `alā nafsī sū'an, aw ajurrahu ilā muslim

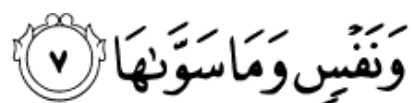
*I seek refuge from You from the evil of my soul and from the evil of
Shaitan and his Shirk or that I should do some evil to myself or bring it
upon a Muslim*

(Jami` at-Tirmidhi 3392)

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)



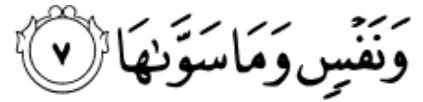
Idgham with
Ghunna
(ادغام بغنة)
2
counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال:
"يقال لصاحب القرآن: اقرأ 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*

Types of Nafs from the Qur'an

(أنواع النفوس من القرآن)

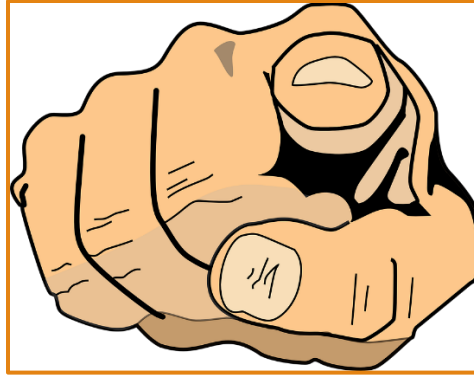


There are three different types of nafs mentioned in the Qur'an. Here's the order from worse to best:

1. **Nafs commanding to bad (النفس الأمارة بالسوء)**: this nafs is telling the person to do bad things, to be lazy, to skip doing good deeds. For example, this nafs will say 'sleep longer, stay on the phone longer, you can delay the prayer there's still time'. A person needs to control this nafs by having taqwa, remembering Allah and the Last Day.



2. **Self-accusing nafs (النفس اللوامة)**: this nafs blames itself when it does a sin or when it does something good but not done properly. There is goodness in this nafs. For example, a person normally prays the fajr but missed it one morning. He doesn't say, 'it's ok, it's just once, I've prayed other times'. He blames himself for missing it.



3. **Peaceful and secure nafs (النفس المطمئنة):** this nafs loves goodness and doing good deeds. It hates anything evil and wicked, it stays away from it. This nafs is pleased with Allah, is pleased with Islam and following the Sunnah. This is what we aim to be.



Word	Meaning
فَالْهَمَّهَا	And then showed it (the nafs)
فُجُورُهَا	what is wrong for it
وَتَقْوَاهَا	and what is right for it

Note to Teacher: this ayah is about 'Belief in the Decree'

Taddabur (التدبر)

So what do we learn from the ayah?

- Allah knows everything we will do and where our final destination will be but we are the ones to choose what we will do so we are responsible.
- Allah shows us what is right and what is wrong, what will take us to paradise and what will take us to the hellfire. Belief in Allah and doing good takes us to paradise, but shirk in Allah takes us to the hellfire.
- For example, we learn that being honest is right and lying is wrong. Allah knows who in his heart wants to be honest and who in his heart wants to lie. So the one who wants to be honest then he will say the truth but the one who wants to lie, even

though this is bad, he will lie because this is what he wanted; he chose the way to bad. Allah doesn't want to punish us or that we do bad, but the nafs/the person chose bad.

- If a person wants good, if a person wants to be closer to Allah and he has this feeling in his heart and is truthful, Allah knows this, and He will open something to bring you closer to Him, for example, you might do something nice for your parents, or you learn about Allah, or you learn the Qur'an.
- Our nafs wants the easy way; it doesn't want to pray, it wants to do as little as possible, but we need to struggle against ourselves and do what Allah wants.
- And if you're doing good, don't feel confident of yourself and say, 'I'm praying, I'm learning Qur'an, so I'm fine'. A person needs to always say 'alhamdulillah Allah guided me and work hard to not lose the guidance'.

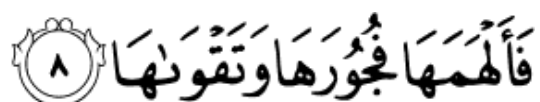
How do we act on the ayah?

- Always ask Allah to be guided to the Straight Path (اهدنا الصراط المستقيم)
- Struggle against yourself to do good and stay away from bad.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)



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

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Taqwa and Wicked (التقوى والفجور)

فَالْهَمَّهَا فَجُورُهَا وَتَقْوَاهَا ۝٨

This duniya is not our final resting place because there are two places that will remain forever – paradise and hellfire.

Allah put us in this life and showed us both ways – the good and bad – that will take a person to paradise or the hellfire. He showed us the good so that we take that path and He showed us the bad so that we know what it is and stay away from it.

Good things about taqwa:

1. Allah loves the muttaqeen



2. The muttaqeen are rewarded with paradise



3. Allah's support and victory for the muttaqeen



Opposite of having taqwa is being wicked:

1. Sign of being low and evil



2. Reason for destruction in the duniya and akhirah



3. Path that takes one to the hellfire



Word	Meaning
قَدْ	Surely
أَفْلَحَ	he has succeeded
مَنْ	whoever
زَكَّاهَا	purifies it

Taddabur (التدبر)

So what do we learn from the ayah?

Note to Teacher: ask the children 'what is success?' then tell them the real meaning of success

- Success in this life is not about the one who has the most money, most friends, most beautiful, best car, best clothes, best phone, best toys, goes out and sees different things all the time.
- Allah tells us who's the successful one – the one who purified and made his nafs better.
- What does it mean to purify the nafs?
 - To avoid the sins and ask Allah for forgiveness for committing them

- To overcome bad faults in you, for example getting angry, being impatient, not being kind to parents, not smiling to your family, putting them down.
- To obey Allah by praying, fasting, reading the Qur'an, being good to your parents and teachers, helping the needy
- And to make the nafs even higher by seeking beneficial knowledge, for example what you're doing now by learning about Allah and the Qur'an, and acting upon it
- Our entire life is struggling against ourselves to make it do good. We want our nafs to be a clean and good nafs, not a nafs which is wicked and bad.

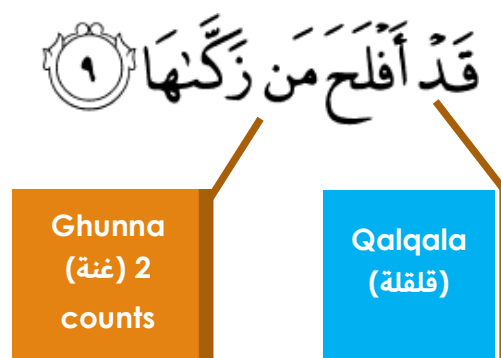
How do we act on the ayah?

- Know that your nafs can change from bad to good and good to bad so always ask Allah for the help.
- Remember that success is not outer but something inner. Only Allah knows who are the successful ones.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)



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Examples of good manners and morals

(أمثلة من الآداب والقيم الطيبة)

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ١

The one who succeeds in this life and the next is the one who purifies and adorns his nafs. The result will be good manners and morals.

Examples of good morals:

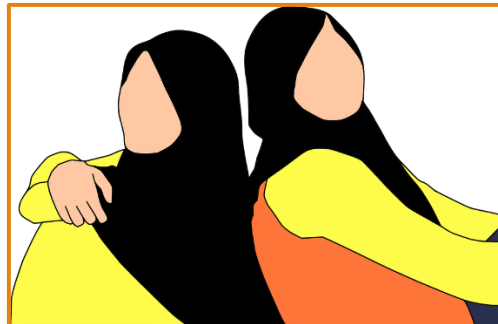
1. Truthful



2. Trustworthy



3. Modesty



4. Courage



5. Humble



6. Patience



7. Merciful



Examples of good manners:

1. Greeting of salam



2. Cheerfulness



3. Being dutiful to parents



4. Knocking on the door and getting permission to enter



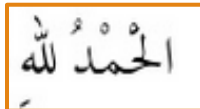
5. Eating and drinking with the right hand



6. Saying 'Bism Allah' before starting



7. Saying 'Alhamdulillah' after finishing



Word	Meaning
وَقَدْ	And surely
خَابَ	he fails
مَنْ	whoever
دَسَّهَا	corrupts it (the nafs)

Taddabur (التدبر)

So what do we learn from the ayah?

- It's not failure if a person doesn't have money or a house, but it's failure when a person does bad to himself by doing sins, disobeying Allah, and not making an effort to do what's good.
- One sin opens the door to another sin and it becomes like a chain. For example, a person lies and then they say another lie and another. If a person doesn't quit the lying then he'll only make himself worse.
- Our faith is constantly moving, either it's going up or it's going down, it doesn't stay in one place.

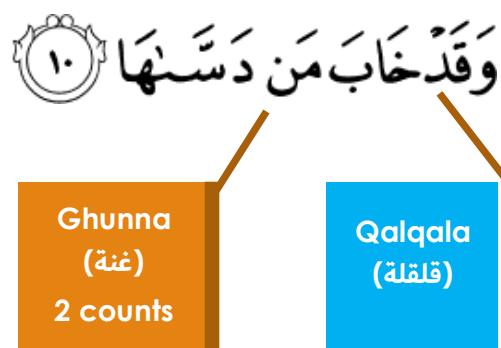
How do we act on the ayah?

- Purify the self from disobedience and bad manners.
- Stay away from friends who tell you to do bad things. Hang around with the good friends who remind of Allah, who remind you to pray.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)



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Examples of bad manners and morals

(أمثلة من الآداب والقيّم الخبيثة)

وَقَدْ خَابَ مَنْ دَسَّهَا ١٠

The one who fails in this life and the next is the one who doesn't purify his nafs and doesn't care if it becomes worse. The result will be bad manners and morals.

Examples of bad morals:

1. Lying



2. Stealing



3. Arrogant



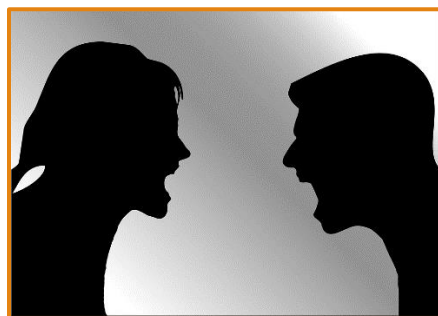
4. Jealous



5. Rude



6. Arguing



7. Ungrateful

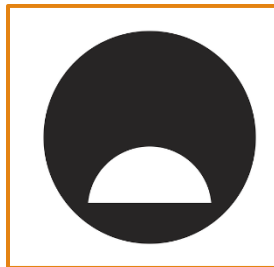


Examples of bad manners:

1. Dealing badly with parents



2. Showing frowning face



3. Being loud



4. Spreading rumors about others



5. Opening a closed door without knocking first



6. Not returning the salam



7. Not saying 'alhamdulillah' after sneezing

الحمد لله



Word	Meaning
كَذَّبَتْ	They denied (their prophet)
ثَمُودُ	the People of Thamud
بِطَغْوَاهَا	by crossing their boundaries

Note to Teacher: this ayah is about 'Belief in the Messengers' which is one of the six pillars of faith.

Background about the People of Thamud:

- The people of Thamud lived in Arabia. They were powerful and intelligent but disbelieved in Allah and the messenger sent to them. Allah sent the Prophet Salih (عليه السلام) to them.
- Allah gives miracles to the prophets so that the people believe they are messengers sent by Allah. Give example of Musa's miracle of stick to snake / hand in pocket to clarify.
- For the people of Thamud, they wanted to choose a miracle, so they chose a miracle themselves, but still they didn't believe. What was the miracle they chose?
- They asked that from behind the rock, a female camel that is 9 months pregnant to appear in front of them. The condition for

it was that the camel drinks from the water one day and the people drink from it the other day. The female camel will not drink on their day.

- Water is not easily available in Arabia and they couldn't bear it, so they started to plot, we will later see what happened.

Taddabur (التدبر)

So what do we learn from the ayah?

- From this we learn a person will deny the truth when he begins to cross the boundaries. Crossing the boundaries shows a person doesn't care or doesn't have strong belief in the truth. What makes someone to do wrong and cross the boundaries? He's not afraid that he'll be accounted, he's not afraid of any kind of punishment, so he will keep doing bad and bad.
- The one who believes in the truth and knows there's an account then he will not cross his boundaries.

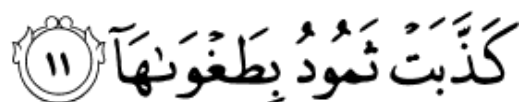
How do we act on the ayah?

- Belief in the messengers which Allah sends
- If you ask for something from others then accept it

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)



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

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Obedience and crossing the boundaries

(الطاعة والطغيان)

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ۖ

Allah gave us rules in order we follow them and not break them. For example, He told us what is halal and what is haram and what we should do and what we should not do.

There are those who obey and follow the rules and there are those who cross the boundaries and break them.

Good things about obedience:

1. Sign of goodness of a person



2. Protects one from falling and slipping into sins



3. Brings forth guidance for the person

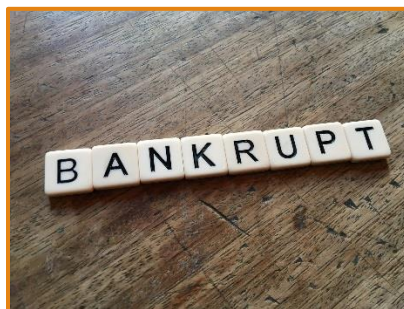


Opposite of obedience is crossing the boundaries:

1. Quality of the disbelievers and hypocrites



2. Loss in the duniya and akhira



3. Brings down a society and community



Word	Meaning
إِذِ انْبَعَثَ أَشْقَاهَا	<p>When a person was sent, the most wicked of them</p> <p>The People of Thamud couldn't stand the she-camel even though they asked for that sign. They didn't like it that she would drink water one day all to herself. So what did they do? They came up with a plot to kill the she-camel. They chose the worst and most wicked of their people to do it; somelike like a criminal.</p>

Taddabur (التدبر)

So what do we learn from the ayah?

- A criminal has no fear of doing something wrong so they chose the most wicked person to kill the she-camel. Imagine this was a miracle and sign to them from Allah, subhan Allah.
- When a person has evil thoughts and doesn't stop it then it will lead to the person acting on those evil thoughts, then he will

regret it. What can stop the evil thoughts? When we remember Allah and purify our nafs.

How do we act on the ayah?

- Fear Allah and know that He watches you, hears you and knows what you're thinking and feeling all the time. This makes a person cautious before doing something bad.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

إِذِ انْبَعَثَ أَشْقَاهَا ﴿١٢﴾

م to ن Flip
Ghunna
2 (غنة)
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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فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾

Word	Meaning
فَقَالَ	But he said
لَهُمْ	to them (the people of Thamud)
رَسُولُ اللَّهِ	the Messenger of Allah (Salih (عليه السلام)),
نَاقَةَ اللَّهِ	'the she-camel of Allah
وَسُقْيَاهَا	and her drink'
	The Messenger Salih (عليه السلام) was warning his people to not harm the she-camel or stop her from having her drink.

Note to Teacher: ask the students, 'who can tell me the pillar of faith mentioned in this ayah? 'Belief in the Messengers'

Taddabur (التدبر)

So what do we learn from the ayah?

- The People of Thamud not only disobeyed their messenger, but they even took the great sign which they got from Allah – the she-camel – and didn't appreciate it.

- Instead they took this blessing from Allah and wanted to kill it in order to stop it from drinking water.
- The one who doesn't believe doesn't care if he does wrong and doesn't even care if he hurts the animals.
- Islam is teaching us to treat everyone with goodness, even the animals. The best charity anyone can do is give water – humans need water, animals need water and plants need water.
- Allah made a man enter paradise because he gave water to a dog. **Hadith:** (عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَنَّ رَجُلًا رَأَى كَلْبًا) يَأْكُلُ التُّرَى مِنَ الْعَطَشِ، فَأَخَذَ الرَّجُلُ خُفَّهُ فَجَعَلَ يَغْرِفُ لَهُ بِهِ حَتَّى أَرَوَاهُ، فَشَكَرَ اللَّهُ لَهُ فَأَدْخَلَهُ الْجَنَّةَ .") (The Prophet (صلى الله عليه وسلم) said, "A man saw a dog eating mud from (the severity of) thirst. So, that man took a shoe (and filled it) with water and kept on pouring the water for the dog till it quenched its thirst. So Allah approved of his deed and made him to enter Paradise.") - Sahih al-Bukhari 173

How do we act on the ayah?

- Believe in the messengers and obey them.
- Do not be greedy
- Give water whenever you can, if you have leftover water in bottles give them to the plants and animals. Take an extra bottle of water with you and give to a worker outside. Put bottles of water next to every person's bed at home. Bring a glass of water to your mommy and daddy, even if they don't ask you.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾

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فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمُ رَبُّهُمْ بِذُنُوبِهِمْ

فَسَوَّاهَا ﴿١٤﴾

Word	Meaning
فَكَذَّبُوهُ	They belied him
فَعَقَرُوهَا	and they killed it
فَدَمْدَمَ	so destruction was brought down
عَلَيْهِمْ	upon them
رَبُّهُمْ	by their Lord (see next page for Allah Ar Rabb)
بِذُنُوبِهِمْ	because of their sin
فَسَوَّاهَا	and made it equal (upon all of them)

Note to Teacher: this ayah is about 'Belief in the Allah and the Messenger'

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)
- Allah Ar Rabb knows our faults so He will nurture us in order to overcome them. For example, we might have a bad habit of getting angry, so Allah will put us in situations in order to show us that getting angry is not the solution. You might be ordering food at the food court and when you pick it up, you find your order is wrong. What do you do? Do you get angry at the people or do you tell them politely it's wrong and wait for them to fix it or do you accept what's given to you? If we get angry, then the test just gets repeated again but in a different situation.

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

Taddabur (التدبر)

So what do we learn from the ayah?

- Allah is Ar Rabb and He's nurturing the people by sending signs of guidance to them. He sent signs to the people of Thamud and a messenger especially for them to warn them that they should believe in Allah and the Messenger. They not only rejected the messenger and made fun of him, but they also killed the she-camel, the sign that was sent special just for them.
- The destruction for the people of Thamud was a loud cry from above them and a tremor from below them that caused their hearts to stop and die. They were kneeling on their knees, no one can help them and no one will answer them.
- All of them had the same punishment. Even though it was one person who killed the she-camel, but behind it was all of them who agreed to it.
- From this story we see an example of people who didn't make their nafs/self better. They only became worse and worse and this led to their destruction.
- Allah is never unfair to the people, He gives them chances again and again, He sends signs to them, messengers to tell them to come back to the truth, but they chose the way to wrong and the way to the hellfire.

How do we act on the ayah?

- Be a good example for others and not a bad one. The one who teaches something good to others will be rewarded for all who do it after him, and the one who teaches bad to others will get the sin for all who do it after him. Ask Allah to make you a key for good and not a key for evil. An example of being a key for good is to teach your brother or sister a surah from the Qur'an. Every time they recite that surah, you will be rewarded for it, and if they teach others, it will all go back to you. An example of being a key for evil is to show your brother or sister how to open the coin jar and take money without getting permission from your parents. Every time they do it they are stealing, so the sin goes back to the one who taught them this wrong action.
- The one who believes in Allah will believe in all the messengers. Increase in faith because that is the way to safety and a good end. Disbelief is the way to destruction and a bad end.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمُ رَبُّهُم بِذُنُوبِهِمْ
فَسَوَّاهَا ۝١٤

م to ن Flip
Ghunna
2 (غنة)
counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال:
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Believing and Belying (التصديق والتكذيب)

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمُ رَبُّهُمْ بِذُنُوبِهِمْ
فَسَوَّاهَا ۖ

Belief is to believe in all six pillars of faith (memorize them):

1. Belief in Allah
2. Belief in His Angels
3. Belief in His Books
4. Belief in His Messengers
5. Belief in the Last Day
6. Belief in the Decree – good and bad

It's not belief when we don't believe in one of these pillars and it's not belief when we believe in some messengers and not all of them.

Good things about believing:

1. The nafs will be at peace and is pleased with what it has



2. Submitting completely to all that Allah has told us



3. Condition for deeds to be accepted



4. Good life in the duniya and akhira



Opposite of believing is belying:

1. Disgrace in the duniya and akhira



2. Reason for bad end



3. Bad and corrupt intention



Word	Meaning
وَلَا يَخَافُ	And He is not afraid
عُقْبَاهَا	of what comes after

Note to Teacher: this ayah is about 'Belief in Allah'

Taddabur (التدبر)

So what do we learn from the ayah?

- Allah is The Creator and He fears no one. The one who's in constant fear is the one doing wrong. Someone stealing will be in fear, someone cheating will be in fear, someone lying will be in fear.
- So we should be afraid of what comes next if we do something wrong.

How do we act on the ayah?

- Ask Allah for forgiveness if you did something wrong and follow it with a good deed.
- We should only fear Allah and no one else.

Qur'an Recitation (تلاوة)

Tajweed (تجويد)

Memorization (حفظ)

وَلَا يَخَافُ عُقْبَاهَا ۝١٥

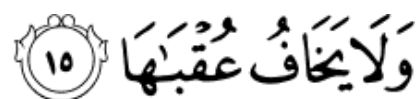
Qalqala
(قلقلة)

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Magnifying Allah and making fun

(التعظيم والاستهزاء)



We should magnify Allah which is to highly respect Him because no one is greater than Him. We should respect all that He sent to us and showed us. We should respect the messengers, the Qur'an, the rules of Allah, the religion of Islam, the masjids and Muslims.

We should not make fun of Allah or the symbols of Islam.

Good things about magnifying Allah:

1. Sign of strong faith



2. Pushes a person away from the sins



3. Reason for elevation in ranks



Opposite of magnifying is making fun:

1. Sign of arrogance



2. Pushes a person away from the truth



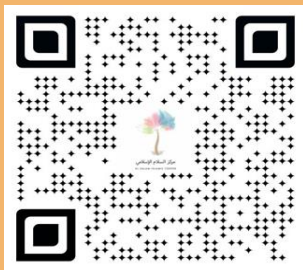
3. People turn away from the one who makes fun



تم بحمد الله



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