



سورة التكاثر – Surah At Takathur

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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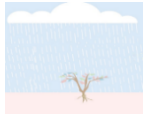


برنامج التربية القرآنية والنبوية

Qur'anic and Prophetic Nurturing Program

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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 ومحبه 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 ومحبه للوصول إلى السلام.
2. إقامة دروس إيمانية ومحاضرات علمية وبرامج تربوية عن أسماء الله الحسنى لكافة الأعمار وكيف نعيش مع الله ومع كتاب الله وسنة نبيه صلى الله عليه وسلم.
3. تعزيز الآداب الإسلامية والأخلاق الحميدة من خلال أسماء الله الحسنى وتدبر القرآن الكريم.
4. إصدار كتب، ومناهج ومنشورات تُعنى بالعلم الشرعي عن الله وكتاب الله بصورة سهلة وميسرة للمتعلم والمعلم.
5. بناء صرح لخدمة القرآن الكريم والسنة النبوية الكترونياً وسهولة الوصول للعلم لكافة المستويات ومختلف اللغات.
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 الإيمان وفرعها العلم وثمارها الأخلاق الحسنة.
- وهو برنامج يهدف الى ربط الفرد بالقرآن الكريم والسنة النبوية ليكون منهاجا لهم في الحياة ووضع أساس قوي لهم وغرس القيم الاسلامية لبناء مجتمع واثق وفعال.

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

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

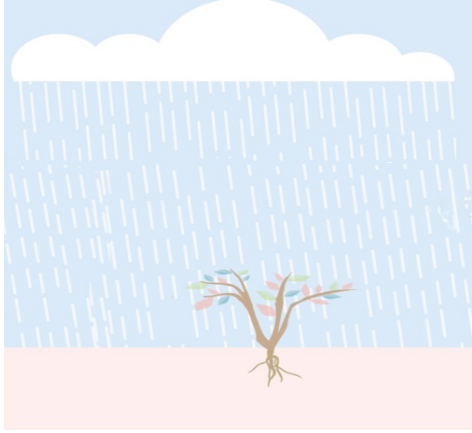
ما هدف البرنامج؟

1. معالجة المشاكل والامراض التي يتعرضون لها في الحياة من خلال تدبر القرآن ودراسة السنة النبوية.
2. تطوير مهارات الأفراد ومساعدتهم في ايجاد أنفسهم وهدفهم السامي في الحياة من خلال ربطهم بالله ووضع محبة الله في قلوبهم.

3. حفظهم من المتغيرات والتحديات التي يتعرضون لها والافكار المتطرفة من خلال اظهار سماحة الاسلام وتوازن معتقداته.
4. توفير بيئة جذابة ومتميزة وآمنة وفق معايير الأمن والسلامة في الدولة.
5. استخدام الوسائل الحديثة المبتكرة في التربية والتعليم.
6. خلق جو من 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 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.
- 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 إِيْمَانًا.

سنن ابن ماجه كتاب 1، حديث 64.

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

Sunan Ibn Majah Book 1, Hadith 64

Learned Faith (تَعَلَّمْنَا الْإِيمَانَ)



Learned Qur'an (تَعَلَّمْنَا الْقُرْآنَ)



Faith increased (فَازَدَدْنَا بِهِ إِيْمَانًا)

Good deeds (العمل الصالح)

Good manners (حسن الخلق)

'The Good Tree' (الشجرة الطيبة)



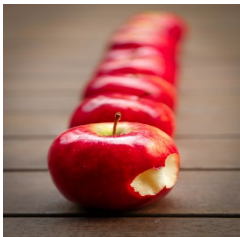
Iman (الإيمان)

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



Qur'an (القرآن)

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



Manners (الآداب)

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



Roots

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



Trunk & Branches

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

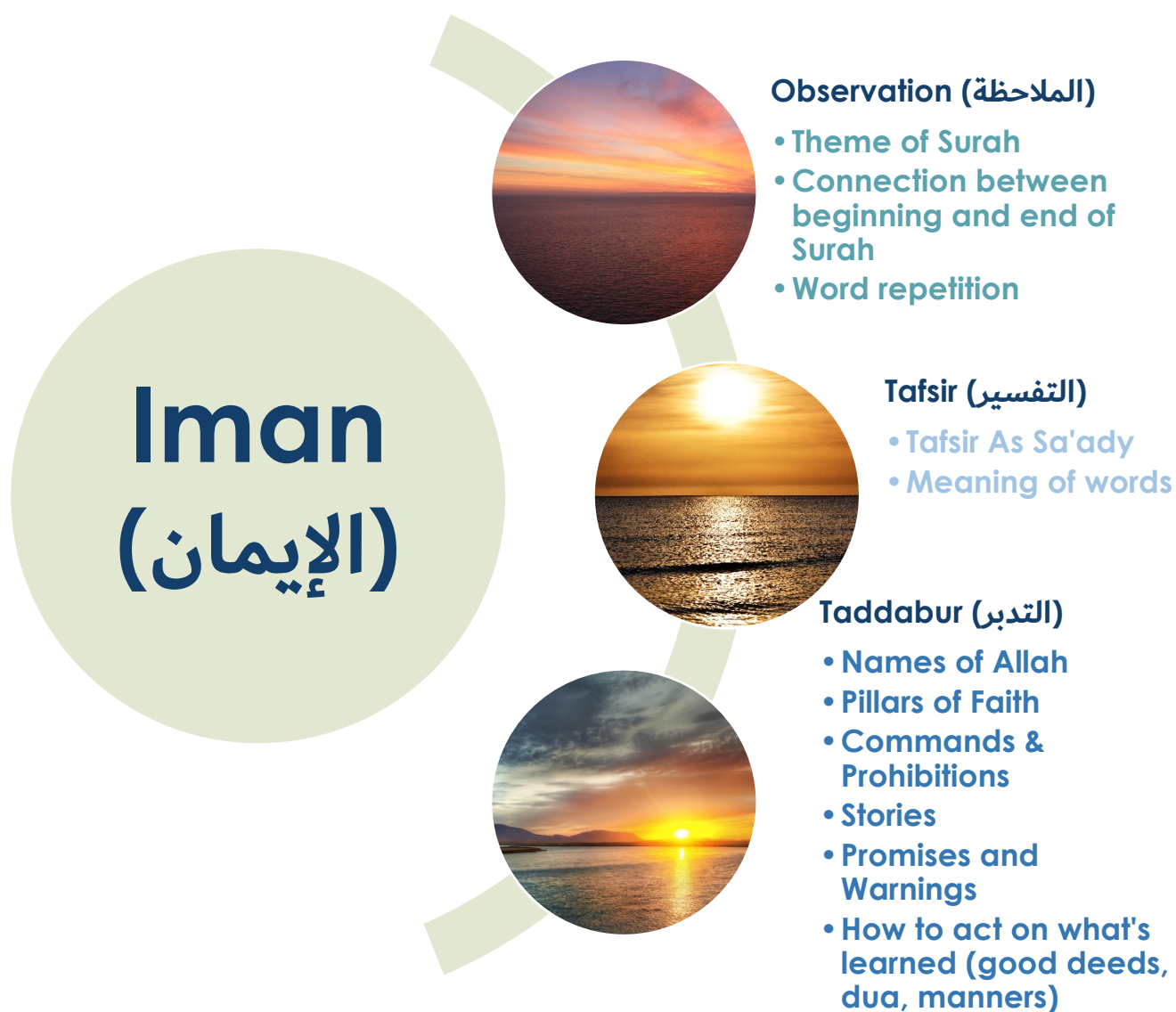


Fruits

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



Iman (الإيمان) – Topics Breakdown





Qur'an (القرآن) –Topics Breakdown





Manners (الآداب) – Topics Breakdown

Manners (الآداب)



Manners (الآداب)

- Good manners mentioned in the surah



Values (القيم)

- Morals mentioned in the Surah



Purification (التزكية)

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



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).

وعن 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).

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

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

تعليم الصغار عن الله 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.
- Hadith: " مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ (تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا)**
(Abu Huraira reported Allah's Messenger (ﷺ) as saying: He who called (people) to righteousness, there would be reward (assured) for him like the rewards of those who adhered to it, without their rewards being diminished in any respect. - Sahih Muslim 2674
- اطلب التوفيق من الله.
- Ask Allah for the tawfeeq and success in what you're doing.
- وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ**
And my guidance cannot come except from Allah, in Him I trust and unto Him I repent (Surah Hud 88)
- تَحَلَّ بالأخلاق الحميدة فكن عادلاً مع طلابك، متواضعاً، صبوراً، رقيقاً، لا تغضب ولا تنتقم لنفسك، وتَجَمَّل بالسكينة والوقار.
- Adorn yourself with praiseworthy morals such as being fair with the students, humble, patient, gentle, do not get angry, and be tranquil.
- اغرس القيم الطيبة كالأمانة والصدق والعدل وحسن الخلق والتعاون والوسطية.
- Plant important concepts such as honesty, truthfulness, being fair, good morals, sharing, and moderation in everything.
- عَزَّزْ كلامك بالكلمة الطيبة، عزز كلامك بالثناء والمدح أحياناً، أو بالدعاء والبسمة وبالمكافأة.
- Make your voice clear, do no scream at the children, and adorn your words with praise at times, or make dua for them, smile and reward them when good.
- هَيِّئ الطالب لاستقبال العلم، أي الهدوء تماماً 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. مثلاً 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، مثلاً 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 الاستعانة والاستغفار في حال خُيل لنا ذلك.
- Avoid explaining attributes or actions of Allah with gestures. For example, Allah has Hands and Eyes, do not show your hands or point to your eyes as a way of explanation. It is important to tell the children 'Allah has Hands but it is not like ours, we cannot imagine how'. We cannot imagine how Allah looks, Exalted is He. It's important to push away these thoughts and say (أعوذ بالله من الشيطان الرجيم) and (أستغفر الله). These thoughts are from the shaitan.
- من عدم التعظيم استخدام أسماء الله وآيات القرآن في التلوين.
- Avoid using the names of Allah or the ayat of the Qur'an or the angels or prophets as a coloring activity since this shows lack of magnification.
- أُنذِرنا النبي صلى الله عليه وسلم من التصوير، كَوْن الله هو المصور.
- Avoid using images of humans, animals and objects with facial features as drawing activities. Use of the real images is permissible. The one who draws or sculpts images with facial features will be told on the Day of Judgment to bring them to life and he will be unable to. Only Allah is The Creator.
- أركان الإيمان يجب أن تُشرح شفويا ولا نستخدم أي صور أو فيديوهات.
- Avoid books or showing cartoons which show images of the prophets, angels or the Last Day. This will disturb their belief in the unseen when they see it as an image. As a teacher, you can tell them about these matters verbally.
- الموسيقى والغناء بكل أشكالها لا يجب أن تستعمل.
- Avoid music and sing along activities
- مكافأة الأطفال عند القيام بعمل جيد. إذا كان الطفل لا يستمع شجعه على الاستماع. لا تستخدم اسم الله حتى يفعل شيئاً، يجب تعظيم اسم الله.
- When a child listens then reward them by saying 'good job, well done, or sticker'. When a child doesn't listen then encourage them to listen and not put them down. Do not use Allah's name or the Prophet's to make the children do or not so something, such as 'Allah will love you

when you eat your food', 'Allah does not like those who don't listen'. The name of Allah is to be magnified and not used to make the children listen to you.

- لا يسمح بتصوير أو تسجيل صوت الأطفال.
- Photography or recording of the children is not allowed.

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

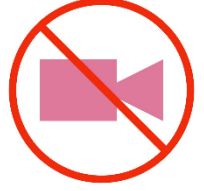
نسأل الله أن يهدينا إلى ما يحب ويرضى. آمين

قوانين الصف

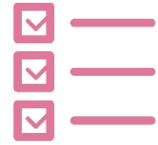
1. احترام المعلم، واحترام الطلاب، واحترام الممتلكات.



2. لا يسمح تصوير أو تسجيل صوت المعلم والطلاب.



3. يرجى الحضور بانتظام.



4. لا يسمح حجز مقعد لنفسك او لطالب آخر.



5. لا نتحدث بينما المعلم يتحدث.



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



Classroom Rules



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



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



3. Please come regularly.



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



5. No talking while the teacher is speaking.



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



سورة التكاثر

Surah At Takathur

نظرة عامة على الدروس

Lesson Overview

	Lesson الدرس	Topics الموضوعات
1	Introduction, Observation,	سورة التكاثر
2	Ayah 1	أَلْهَآكُمُ التَّكَاثُرُ
3	Ayah 1	Revise ayah 1 plus Activity
4	Ayah 2	حَتَّى زُرْتُمُ الْمَقَابِرَ
5	Ayah 2	Introduce Pillars of Faith Questions of the grave
6	Ayah 2	Continue plus do activity
7	Ayah 3	كَلَّا سَوْفَ تَعْلَمُونَ
8	Ayah 4	ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ
9	Ayah 5	كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ
10	Ayah 6	لَتَرَوُنَّ الْجَحِيمَ
11	Ayah 7	ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ
12	Ayah 8	ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

Introduction (المقدمة)

Note to Teacher: Allow the students to write down the following information in their notebook. The teacher may write simple one-word answers on the board for the children to copy them.

Name of Surah: سورة التكاثر

Order in the Qur'an: 102nd surah in the Qur'an, there are 114 surahs in the Qur'an

Number of ayat: 8 ayat

Revealed in: Makkah

Meaning of (التكاثر): (كثير) means increment in anything worldly, competition to increase, multiply, numerous

Name of Surah: Mentioned in the first ayah

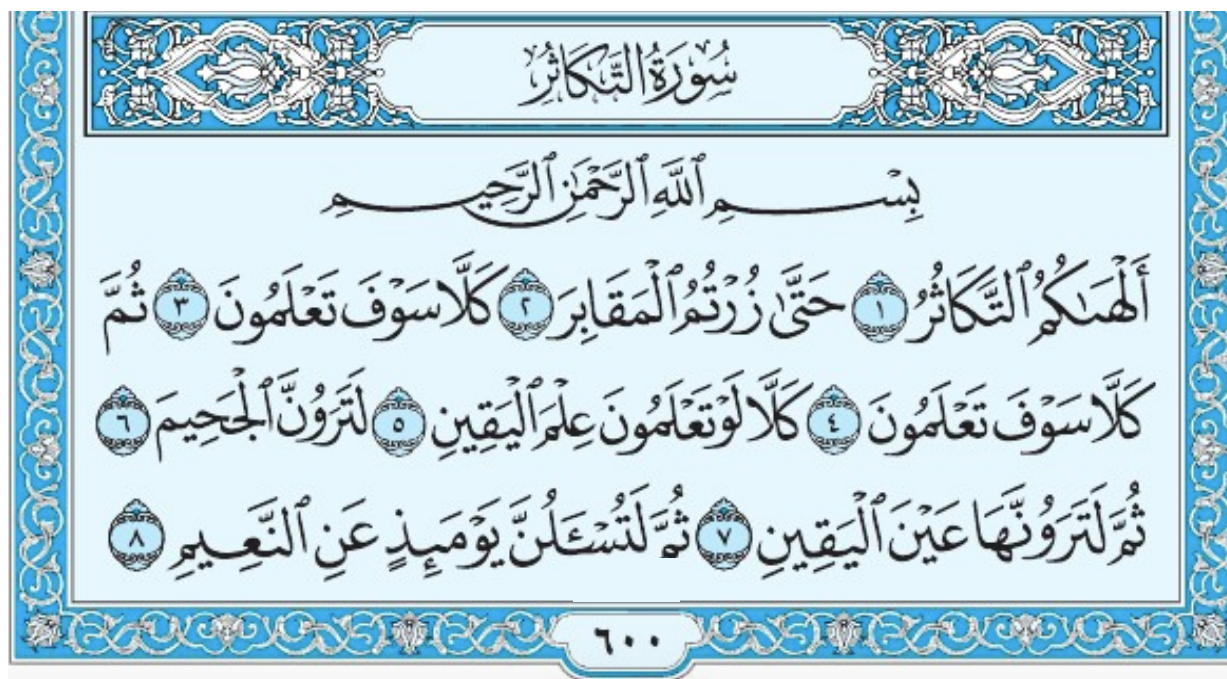


Theme of the surah: Warning of being heedless of the hereafter

التحذير من الغفلة عن الدار الآخرة

Observation (الملاحظة)

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



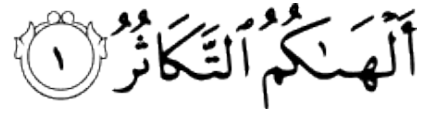
Names of Allah: There are no names specifically mentioned in this surah, but we believe with certainty the Qur'an is the word of Allah (ﷻ) and everything revealed by Allah (ﷻ) is the truth.

Repeated words in the Surah:

Word	Meaning	Number of Times
كَأَنَّ	Nay	3 times
سَوْفَ	Shall	2 times
تَعْلَمُونَ / عِلْمَ	You will know / knowledge	4 times
الْيَقِينَ	certainty	2 times

Note to Teacher: Ask the children if there is a word which is repeated in the surah. Recite the surah again if the children aren't able to point it out straight

Tafsir (التفسير)



Word	Meaning
أَلْهَأَكُمُ	distract/divert The mutual rivalry diverts you
التَّكَاثُرُ	increment, piling up of worldly things

The mutual rivalry for piling up of worldly things diverts you

- (ألهى) comes from (لهو) which means the heart is busy and occupied. For example, it is normal to shop, but it is (لهو) when you are thinking about it all the time, worrying about it, etc.
- (تكاثر) comes from the word (كثير) which means more or to increase.

Taddabur (التدبر)

So what do we learn from the ayah?

- The want of increment in worldly things diverts us. Diverts us from what?
- Diverts us from worshipping Allah (ﷻ). Allah (ﷻ) is giving us the reason for not being able to worship him properly, which is takathur.

- When we busy our self in increasing and competing for things of the duniya, we forget the reason of our creation.
- We were created to worship Allah (ﷻ) alone, but when we do takathur our hearts and mind get diverted.
- The Prophet (ﷺ) said as a person grows older, the more the love of the duniya grows with him. For example, if he has one mountain of gold, he wants two.
- The greed to want more is human nature but here Allah (ﷻ) is warning us about this nature so we can cure this sickness.
- Look at a baby, only one thing makes him happy – milk. He does not ask for anything else, but as soon as he grows and his eyes become open to the duniya, he becomes demanding and wants other things.
- Why are we so busy and tired? It is the greed that makes us tired. If we are satisfied with what we have then we would have more energy left to worship Allah (ﷻ).
- Takathur leads us to have greed and selfishness.
- She has it so I also want this, this in turn leads to competition.
- Competition leads us to pride and being boastful. Hence creating all the above sicknesses of the heart.

Note to Teacher: From the above ayah we can point out the sicknesses of the heart like greed, pride and being boastful. We need to teach the children good morals and values like being generous, humble and most importantly, being satisfied with what we have and not looking and wanting what others have.

- In Surah Al-Hashr in ayah 9 Allah (ﷻ) is telling us that whoever purifies oneself from the greed /selfishness of oneself will be the successful ones.

وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

And whosoever is saved from his own covetousness, such are they who will be the successful. (Surah Al Hashr 9)

Activity 1

PURPOSE OF THIS ACTIVITY:

To teach the children that duniya is like a game, if we indulge in it too much, then we will not be able to fulfill our purpose in life.

Play a game with the children:

The teacher will get a few baskets full of small items (items can be different types of candy, ribbons, chocolates, stationary and anything which attracts children of this age). The children have a few minutes to finish two tasks:

- A) They have to go to the baskets (any baskets) and choose what they want and then have to come back to their seats and finish the task on the table.
- B) The task on the table is to draw and color the picture on the table (the teacher can keep a paper with a picture of flowers on the table).

Through this we can see those children that took too much time indulging in the baskets choosing things, will not have time to come to their desks and finish their drawing and coloring.

When the time is up then the teacher can stop the game and teach the children that because they were busy in collecting too many things and wanting more. That's why they did not have time to finish the task assigned to them which was drawing and coloring.

Hence teaching them the world is just like this game if we indulge in it then we will not be able to do the job assigned to us which is worshipping Allah (ﷻ).

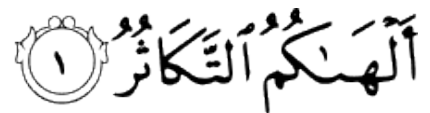
How do we act on the ayah?

- We do not busy our self by wanting extra things.
- We should be happy, satisfied and content with what Allah (ﷻ) has blessed us.
- Remember the real purpose of our creation.
- Busy our self in the worship of Allah (ﷻ).
- Do not keep looking at what others have because this will make us want what they have.
- Competition should be to increase in good deeds and not for the duniya.
- We should compete with our self to be a better person each 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

Tafsir (التفسير)

حَتَّى زُرْتُمُ الْمَقَابِرَ ﴿٢﴾

Word	Meaning
حَتَّى	Until
زُرْتُمُ	you visit
الْمَقَابِرَ	the graves (i.e. till you die)

Until you visit the graves (i.e. till you die).

Taddabur (التدبر)

So what do we learn from the ayah?

- Allah (ﷻ) is telling us the inevitable reality of life which is death.
- Everything in life comes to an end and nothing lasts forever.
- When we look at the Arabic word زُرْتُمُ it means (visited) which shows affirmation. As words in past tense in the Qur'an show affirmation.
- Allah (ﷻ) did not tell us we will die but this ayah indicates that each one of us will face death.
- The grave is the first station towards the Day of Judgement.
- Once we die and are placed in the graves there is no returning back to the duniya to do good.
- Visiting the grave means we will be there for a period of time of which only Allah (ﷻ) knows about.

- For everything in this life there is an end to it, there is an expiry date to it nothing lasts for forever. For example, milk has an expiry date,
bananas start to rot after some time.
- We only have this life to do good deeds to reach paradise.
- Who accompanies us in the grave? our parents? our friends? our toys or iPad? No.
- Good deeds will accompany us in the grave.
- We should increase our faith in the unseen matters, as this ayah is talking about the first station towards the unseen.
- To increase our faith, we need to know the pillars of faith.

Note to Teacher: The teacher can introduce the children to Pillars of Faith and emphasize on the pillars of Belief in Allah and Belief in the Last Day as these two pillars are more relevant to this surah.

SIX 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)

- Who is Allah (ﷻ)? Allah (ﷻ) is the One Whom we worship out of love and respect.
- Allah (ﷻ) is the One Who made everything, Who hears everything, sees everything and gives us everything.
- No one is like Allah (ليس كمثله شيء)
- Allah (ﷻ) has the most beautiful names and the greatest name is Allah.
- Allah (ﷻ) is above the seven heavens; He rose above His Throne in a way which suits His Majesty.
- Allah (ﷻ) can do anything (ان الله على كل شيء قدير)
- There is no one worthy of being worshipped out of love and magnification except Allah (لا إله إلا الله)

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 (ﷻ).
- We should love Allah (ﷻ) and do what He tells us to do.
- If we want anything, we should only ask Allah (ﷻ).

BELIEF IN THE LAST DAY

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

Note to Teacher: the teacher can briefly tell the children about the angels who will visit us in the grave and ask us the three most important questions.

1. Who is your Rabb? Allah

2. What is your religion? Islam

2. Who is your Messenger? Prophet Mohammad (ﷺ)

And take this opportunity to talk about the three questions of the grave.

WHO IS OUR RABB?

AR RABB (الرب) – THE NURTURER

Knowledge (العلم)

- Ar Rabb is the One Who nurtures me and nurtures every creation around me by His blessings.
- Allah Ar Rabb is the Lord of all creation.
- The One who created us and everything that exists.
- Allah Ar Rabb is the One Who feeds us and gives us to drink.
- Allah Ar Rabb is the One Who guides us in all matters.
- Allah Ar Rabb is the One Who cures us when we fall sick.
- Allah Ar Rabb is the One Who gives life and death.
- Allah Ar Rabb is the One Who brings back to life all of us in the hereafter.
- Allah Ar Rabb is One Who takes cares of us and all the creation through means.
- Allah Ar Rabb is the One Who takes special care of His believing servants by guiding them to the truth.

Actions (العمل)

- Make dua to Allah (ﷻ) by His name Ar Rabb.
- Be pleased with the nurturing of your Rabb.
- When you need anything go to your Rabb first before you go to people.

WHAT IS OUR RELIGION?

ISLAM

- Allah (ﷻ) choose Islam as our deen.
- Islam is the religion of all the Prophets.
- Islam is to submit to Allah (ﷻ) with tawheed.
- Islam is to be obedient to Allah (ﷻ).
- Islam is to free and disassociate oneself from any kind of shirk.

Islam is of three levels:

- (A) Islam (submission and obedience)
- (B) Eeman (true faith)
- (C) Ihsaan (perfection of worship)

Islam has 5 pillars:

- (1) Shahada (أشهد أن لا إله إلا الله و أشهد أن محمدا رسول الله)
- (2) Salah (5 times a day)
- (3) Zakaat once a year
- (4) Fasting in the month of Ramadan
- (5) Hajj once in a lifetime

WHO IS OUR PROPHET?

PROPHET MOHAMMAD (ﷺ)

- The Prophet Mohammad (ﷺ) is the last and final Messenger that Allah (ﷻ) sent to the whole of mankind.
- There will be no messenger after him (ﷺ).
- He was the son of Abdullah ibn Abdul Mutallib.
- Prophet Mohammad (ﷺ) was a descendent of Prophet Ibrahim عليه السلام.
- He came from a tribe called Quraysh who lived in Mecca, they were from the Arabs.
- Prophet Mohammad (ﷺ) was born and brought up in Mecca.
- He became a Prophet at the age of 40.
- Before becoming a Prophet, he did not know how to read and write.
- Allah (ﷻ) sent the angel Jibreel عليه السلام with the first revelation when Prophet Mohammad (ﷺ) was in the cave of Haraa. This happened in the month of Ramadaan.
- The first revelation was “اقرأ” which means “read”.
- Prophet Mohammad (ﷺ) was sent to warn the people about shirk (associating partners with Allah (ﷻ)) and calling the people to tawheed (oneness of Allah (ﷻ)).
- Prophet Mohammad (ﷺ) called the people of Mecca towards Islam for 13 years.

- Prophet Mohammad (ﷺ) had to migrate to Medina when it became very difficult for him to practice Islam in Mecca.
- He lived in Medina for 10 years establishing Islam.
- He passed away at the age of 63.
- His way is called the sunnah.
- Whenever his name is mentioned we say “صلى الله عليه وسلم” (Peace and blessings of Allah be upon Him)
- Prophet Mohammad (ﷺ) is the leader of all the Messengers and the best human being.
- We believe in Prophet Mohammad (ﷺ) and we follow his way to reach Jannah.

Activity 2

PURPOSE OF THE ACTIVITY:

To teach kids everything in life will come to an end.

Activity:

The teacher can distribute a few toys /puzzles/balloons etc to the children and ask them to play with it for a while, then after a few minutes she will take it back.

This will teach the kids that everything in life has to be left behind. We cannot take anything of the duniya with us.

Another Activity:

The teacher can distribute some food like candy or some fruits and ask them to taste it ,then after they eat it ,she can point out that the taste did not last forever and has come to an end, hence teaching them again that everything will come to an end except the deeds done purely for Allah (ﷻ).

How do we act on the ayah?

- To remember that everything of the duniya is temporary.
- To increase in good deeds, as they are our companions in our graves.
- Believe in what Allah (ﷻ) is telling us about the hereafter .
- Not to get too attached to worldly things as nothing will come in the grave with us.
- Make dua to be protected against the punishment of the grave.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ.

O Allah I seek refuge from the punishment of the grave.

Note to Teacher: Children can be encouraged to memorize the above mentioned dua.

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، قَالَ سَمِعْتُ أُمَّ خَالِدِ بِنْتَ خَالِدٍ. قَالَ وَلَمْ أَسْمَعْ أَحَدًا سَمِعَ مِنَ النَّبِيِّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرَهَا. قَالَتْ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ.

Narrated Um Khalid bint Khalid: I heard the Prophet (ﷺ) seeking refuge with Allah from the punishment of the grave.

(Sahih al-Bukhari 6364)

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

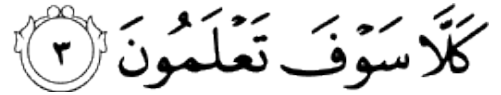
حَتَّى زُرْتُمُ الْمَقَابِرَ ﴿٢﴾

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

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

Tafsir (التفسير)



Word	Meaning
كَلَّا	Nay!
سَوْفَ	will (in the future)
تَعْلَمُونَ	You shall come to know!

Nay! You shall come to know.

Taddabur (التدبر)

So what do we learn from the ayah?

- Allah (ﷻ) is informing us we will come to know in the future. What will we come to know in the future?
- We will come to know the consequences of doing takathur in this life.
- If we had knowledge with certainty that those who do takathur will suffer in the hereafter, we should be cautious.
- This life is a test to see which one of us is sincerely worshipping Allah (ﷻ) without being distracted.
- This ayah is warning us, at the same time is showing the mercy of Allah (ﷻ) so we can take heed and safeguard our self.
- Life is an exam, imagine if we are given a question paper and asked to answer it, and we were not given the portion to study

for the exam! Can we answer the exam paper? No. So how can we pass and do well in the exam of the hereafter if we have not studied the book which Allah (ﷻ) sent us?

- There will be no benefit of knowing the exam answers after we have submitted the answer paper, we should know the answers while we are doing the exam.
- We also see the great importance of knowledge, especially knowledge of the deen.
- People give so much importance and priority to the study of duniya but our top priority should be seeking knowledge of what Allah (ﷻ) has revealed (ie the Qur'an and the Sunnah).
- Allah (ﷻ) taught Adam عليه السلام knowledge and due to the knowledge, the angels were asked to prostrate to him out of respect, this clearly indicates the importance of knowledge.
- It is a big blessing when Allah (ﷻ) is teaching us knowledge of the deen.
- People who know are not same as those who do not know.

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۚ

Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allah's Signs and Verses) (Surah Az-Zumar 9)

How do we act on the ayah?

- We should believe in what Allah (ﷻ) tells us of the unseen.
- We should make our priority seeking the knowledge of the Qur'an and Sunnah.
- We should not indulge in wanting more of the duniya.
- We should not forget our focus in life is worshipping Allah (ﷻ) and for that we need knowledge.
- The importance of knowledge, even the angels lower their wings to the seeker of knowledge.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

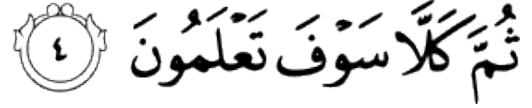
كَلَّا سَوْفَ تَعْلَمُونَ ﴿٢﴾

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
ثُمَّ	Again, then
كَلَّا	Nay!
سَوْفَ	will in the future
تَعْلَمُونَ	You shall come to know

Again, Nay! You shall come to know.

Taddabur (التدبر)

So what do we learn from the ayah?

- Repetition of the ayah shows Allah (ﷻ) is affirming this ayah.
- Allah (ﷻ) is warning us again to show the seriousness of the matter.
- Allah's warnings are a mercy and favor on us.
- For sure we will see the bad consequences of being distracted and indulging in the duniya.
- We believe Allah (ﷻ) is The Most Truthful, He is Al Haqq, He does not have to keep giving us affirmations. Yet Allah (ﷻ) constantly keeps affirming us so our yaqeen increases.

- We notice Allah's forbearance towards us through the affirmations.

How do we act on the ayah?

- We ask Allah (ﷻ) to protect us from falling into takathur.
- Any important matters we need to emphasize it, repeat it.
- Believe that we will be accountable for everything we do in this world.
- Make dua that Allah (ﷻ) gives us beneficial knowledge.
- When we are asked a matter again and again, we get irritable, but this should teach us forbearance with people especially dealing with kids.

وَقُلْ رَبِّ زِدْنِي عِلْمًا

And say: "My Lord! Increase me in knowledge."

Surah Taha 114

Note to Teacher: Children can be encouraged to memorize the above mentioned dua'.

Teacher's Notes

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٤﴾

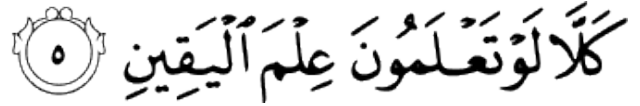
Ghunna
(غنة)
2 counts

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

Tafsir (التفسير)



Word	Meaning
كَلَّا	Nay
لَوْ	if
تَعْلَمُونَ	you know
عِلْمَ	knowledge
الْيَقِينِ	certainty

Nay! If you knew with a sure knowledge (the end result of piling up, you would not have occupied yourselves in worldly things)

Taddabur (التدبر)

So what do we learn from the ayah?

- When we have knowledge, it will stop us from takathur.
- Notice knowledge is repeated in this surah showing us without knowledge our life is meaningless and heedless.
- Allah (ﷻ) has given us different types of knowledge.
- Knowledge without yaqeen is just information we have. It does not become beneficial knowledge until we are certain of it and act on it.

- The knowledge with yaqeen is beneficial knowledge.
- Example of knowledge which turns into yaqeen is – when you tell your child I will take to a toy shop at the week end, but the child keeps on asking assurance throughout the week “are we going ? when are we going ? are you really going to take me?” because he has no yaqeen, but when you take him to the toy shop ,and he sees it with his eyes then he has yaqeen.
- We should have certainty is everything revealed to us from the Qur’an and Sunnah.
- Knowledge with certainty has an outcome, it has an action.
- Knowledge with certainty has to have an impact on our hearts.
- Allah (ﷻ) is constantly showing us that everything in this world is temporary, nothing lasts forever yet we are busy in increasing in temporary gains why? This is due to the lack of yaqeen in our knowledge.
- One of the scholars said “if yaqeen touched our hearts, our hearts would fly towards the hereafter”.
- If we have knowledge with yaqeen then it will stop us from being occupied with takathur.
- To have yaqeen in knowledge is very important as yaqeen is one of the conditions of “la ilaha ila Allah (none has the right to be worshipped except Allah) (لَا إِلَهَ إِلَّا اللَّهُ)”

CONDITIONS OF LA ILAHA ILA ALLAH

There are 7 conditions of la ilaha ila Allah

- 1) Knowledge (that banishes Ignorance)
- 2) Certainty (that banishes Doubt)
- 3) Acceptance (that banishes Rejection)
- 4) Submission (that banishes its Desistance)
- 5) Truthfulness (that banishes Falsehood)
- 6) Sincerity (that banishes Shirk)
- 7) Love (that banishes Hatred)

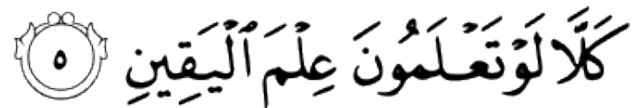
How do we act on the ayah?

- Increase our certainty /yaqeen in what Allah (ﷻ) is telling us.
- We need to have certainty in all the knowledge Allah (ﷻ) teaches us.
- Do not worry about worldly provision it will surely come to us but we should make an effort to increase our yaqeen.
- Seek knowledge.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

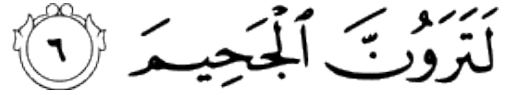


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Tafsir (التفسير)



Word	Meaning
لَتَرَوُنَّ	Verily, You shall see
الْجَحِيمَ	the blazing Fire (Hell)!

Verily, You shall see the blazing Fire (Hell)!

Taddabur (التدبر)

So what do we learn from the ayah?

- Hellfire is a creation of Allah (ﷻ).
- It is extremely hot and extremely cold.
- The fire of hell is 70 times hotter than the fire of the duniya.
- جَحِيمَ is one of the names of the hellfire, it means to frown (showing the hellfire has feelings and those who enter it).
- The Hellfire is the justice of Allah (ﷻ) and 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 (ﷻ) 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) is giving us a strong message as the matter is serious.
- In order to take the person out of takathur, a strong warning is needed.
- This is an oath by Allah (ﷻ) that those who continue with takathur will see the hellfire.
- If a person does not believe in the hellfire now then he will not seek protection from it.
- We should believe in hellfire as if we can see it.
- Allah (ﷻ) protects the believers and those who go good deeds from the hellfire.

How do we act on the ayah?

- We seek protection from Allah (ﷻ) against the hellfire.
- We increase our belief that those who do takathur will see the hell fire.
- Ask Allah (ﷻ) to help us increase in good deeds.
- Believe that we will be accountable for all the bad we have done and there is a punishment of hellfire if we do not seek forgiveness.
- Allah (ﷻ) loves to forgive those who seek forgiveness.
- To remember that Allah (ﷻ) mercy precedes his anger.
- To be more hopeful for Allah (ﷻ) forgiveness and love.

- Allah (ﷻ) 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.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ النَّارِ

O Allah I seek refuge with you from the fire.

Note to Teacher: Children can be encouraged to memorize the above mentioned dua.

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: 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

Teacher's Notes

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

لَتَرَوُنَّ الْجَحِيمَ



Ghunna

(غنة)

2 counts

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

Tafsir (التفسير)

ثُمَّ لَتَرُونَهَا عَيْنَ الْيَقِينِ ﴿٧﴾

Word	Meaning
ثُمَّ	And again
لَتَرُونَهَا	surely, you shall see it
عَيْنَ	eye
الْيَقِينِ	certainty

And again, you shall see it with certainty of sight!

Taddabur (التدبر)

So what do we learn from the ayah?

- عَيْنَ الْيَقِينِ is to believe in what is said as though you are seeing it.
- On the Day of Judgement, we will be able to see things.
- We cannot see in this life things of the hereafter but on the Day of Judgement the evil doers will see the fire with their own eyes.
- Eyesight on that Day will be sharp like iron so we can see the unseen.
- We humans believe in things when we see it, for example if we hide chocolates behind the hand and tell a child I have chocolates he will not believe it with certainty, but when you

show him and he sees it with his eyes then he believes it with certainty.

- Allah (ﷻ) is telling us, when the eyes see the hellfire, they will be sure of it.
- But this type of certainty after seeing in the hereafter is of no use, as the whole test is to believe without seeing. We need to believe without seeing the hereafter.
- Our test in life is to believe in the unseen as if we are seeing it in front of our eyes.
- When the disbelievers see the unseen on the Day of Judgement and then believe in it, it is of no use.
- There are three types of yaqeen:

1. علم اليقين

Knowledge with evidence

2. عين اليقين

Knowledge which you see with your eyes, which you witness

3. حق اليقين

This type of knowledge is for the messengers and the prophets because they have inspiration. For us this type of yaqeen will be on the Day of when we meet Allah (ﷻ).

- In life we need to have علم اليقين (knowledge with evidence). As if we see with our eyes what the Qur'an is telling us.

How do we act on the ayah?

- We should believe in what Allah (ﷻ) is telling us as if we are seeing it in front of our eyes.
- Use our eyes to see good things.
- Be grateful for our eyes.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

ثُمَّ لَتَرُونَهَا عَيْنَ الْيَقِينِ ﴿٧﴾

Ghunna

(غنة)

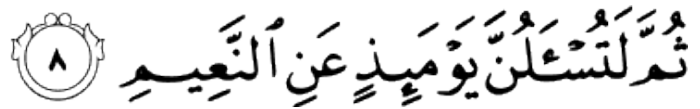
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Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001

Tafsir (التفسير)



Word	Meaning
ثُمَّ	Then
لَتُسْأَلُنَّ	you shall be asked
يَوْمَئِذٍ	on that Day
عَنِ	about
النَّعِيمِ	the delight

Then, on that Day, you shall be asked about the delight (you indulged in, in this world)!

Taddabur (التدبر)

So what do we learn from the ayah?

- The Mercy of Allah (ﷻ) is so vast that He has surrounded us with blessings.
- When we look around us, we realize that everything in our life, from the tiniest things to the biggest are all blessings from Allah (ﷻ).

- **وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا** – we will never be able to count and encompass the blessings of Allah (ﷻ). With each blessing are many other blessings within it.
- All the delights in life we are enjoying we will be asked about whether we have given thanks for it.
- Do not take the blessings as a default or for granted.
- Have we used the blessings given to us to worship Allah (ﷻ) and get closer to Him or have we used our blessings to disobey Him?
- Giving thanks to our blessings is by worshipping Allah (ﷻ).
- We need to thank people for their kindnesses and that is when we will be able to give thanks to Allah (ﷻ). We will not be able to be grateful to the One Who is unseen if we cannot be grateful to the people whom we see.
- The purpose for all the blessings we are enjoying in life is so that we can worship Allah (ﷻ) alone.
- There is an incident about this ayah when the Prophet ﷺ and Abu Bakr رضي الله عنه and Umar رضي الله عنه came out of their homes out of hunger when one of the Ansar who was there, brought some milk and water to them. The Prophet ﷺ said to his companions that Allah (ﷻ) would ask us if we were grateful for this water as it is one of the delights. Subhanallah.

Part of a longer hadith:

فَذَبَحَ لَهُمْ فَاكَلُوا مِنَ الشَّاةِ وَمِنْ ذَلِكَ الْعِذْقِ وَشَرِبُوا، فَلَمَّا أَنْ شَبِعُوا وَرَوُّوا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي بَكْرٍ وَعُمَرَ: "وَالَّذِي نَفْسِي بِيَدِهِ لَتُسْأَلَنَّ عَنْ هَذَا النَّعِيمِ يَوْمَ الْقِيَامَةِ، أَخْرَجَكُمْ مِنْ بُيُوتِكُمْ الْجُوعُ ثُمَّ لَمْ تَرْجِعُوا حَتَّى أَصَابَكُمْ هَذَا النَّعِيمُ."

He slaughtered a sheep for them and after they had eaten of it and of the bunch and drank, and when they had taken their fill and had been fully satisfied with the drink, Allah's Messenger (ﷺ) said to Abu Bakr and Umar: By Him in Whose Hand is my life, you will certainly be questioned about this bounty on the Day of judgment. Hunger brought you out of your house, then you did not return until this bounty came to you. (*Sahih Muslim 2038*)

- We see the great mercy, love, compassion and care of Our Creator Our Rabb because He has surrounded us with many blessings that we cannot even count them nor are we able to thank Him for it. Alhamdulillah

Note to Teacher: the teacher can tell the children after this ayah to keep their books aside and count the blessings Allah has blessed them with. She can start by mentioning their parents, siblings and the children can continue.

How do we act on the ayah?

- Recognize the blessings of Allah (ﷻ) are all around us.
- Be grateful for everything in our life even if it is the smallest of blessings.

- We should not do takathur or keep wanting what others have because this will make us forget our blessings and be ungrateful.
- We need to help each other to remind each other of the blessings we have.
- The blessings which we take for granted are health and time, we should be very careful about these two special blessings along with other blessings.
- We should make dua to Allah (ﷻ) to help us be grateful to him.
- To say alhamdulillah in everything we do.
- Start thanking people for the help and things they do for us.
- Make dua to Allah (ﷻ) to make us grateful.

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

So he [Sulaiman (Solomon)] smiled, amused at her speech and said: "My Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves." (Surah An Naml 19)

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

Oh Allah, help me remember you, to be grateful to you, and to worship you in an excellent manner. Abu Dawood

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)



ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

Ghunna

(غنة)

2 counts

Ghunna

(غنة)

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

تم بحمد الله

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