

# QUR'AN APPRECIATION

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ  
وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

“Surely this Qu’ran guides to that which is most upright  
and gives good news to the believers who do good that they shall have a great reward.”  
[Suratul Israa’ 17:9]

Dear Lord,

Open our minds and hearts to the understanding of this great book that you have revealed.  
Let us be able to read it with ease and apply it in our lives so that we may reach nearer to You.



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# 01 SURAH AL-FATIHA - INTRODUCTION

QA

Class 8 - Lesson 1

## Starter Activity

There are 25 Prophets mentioned in the Holy Qur'an how many can you find?




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QA

Class 8 - Lesson 1

## Lesson Objectives

- To learn some facts about Surah Al-Fatiha.
- To learn some Hadith relating to Surah Al-Fatiha.
- To learn other names that Surah Al-Fatiha is known by.

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QA

Class 8 - Lesson 1

## Introduction

- Muslims recite a minimum of 10 times in their daily prayers.
- No prayer is valid without the recitation of Surah Al-Fatiha.
- Surah Al-Fatiha was the first complete chapter revealed to the Prophet (S).
- The majority of scholars believe that Surah Al-Fatiha was revealed in Mecca, whilst others are of the opinion that it was in Medina. A minority believe it was revealed twice, once in Mecca and once in Medina.
- Does the recitation of these verses have any practical implication on our lives?




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Class 8 - Lesson 1

### Some of the names given to this Surah

- Sura al-Fatiha – The opening chapter
- Sura al-Hamd – The chapter of Praise
- Umm al-Kitab - Mother of the book i.e. the origin and root of all other concepts found in the Holy Qur'an
- Al-Shifa - The Cure i.e. a cure for both physical and spiritual diseases
- Al-Asaas - The Basis
- Al-Noor - The Light i.e. guides the human being through its light




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Class 8 - Lesson 1

Which of the names do you connect to and why?




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## 02

## SURAH AL-FATIHA - VERSE 1



Class 8 - Lesson 2

## Starter Activity

- Al-Rahman and Al-Rahim - both have been mentioned in the Quran many times. Interestingly Al-Rahman has been mentioned 57 times and Al-Rahim 114 times [114 is double of 57] – See how many of these you can find besides the ones in Bismillah.




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Class 8 - Lesson 2

## Learning Objectives

- To gain a deeper insight into بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- To understand the difference between Ar Rahman and Ar Rahim
- To learn how we can apply the names of Allah, Ar Rahman and Ar Rahim, into our daily lives.

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Class 8 - Lesson 2

## Starting in The Name of The Most Merciful

- The reasons for beginning in the Name (*Ism*) of Allah (swt) and not His essence are:
  - There is no difference between the names of Allah (swt) and His essence.
    - Tawhid fi al-Sifat - monotheism in relation to the attributes of Allah, i.e. the attributes of Allah are the same as His essence; they are inseparable from Him.
  - We are not able to fully understand and comprehend the essence of Allah (swt), so we interact and contemplate His names, attributes and signs
    - سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ...  
 > "We will show them our signs in the horizons and within themselves until it becomes clear that He is the Truth..." (41:53).

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Class 8 - Lesson 2

## The Name 'Allah' (swt) is:



- The most encompassing name of the Creator.
- It includes all of His majestic and beautiful attributes (*Sifat al-Jalal wa al-Jamal*).
- It is also an attribute of perfection (*Sifat al-Kamal*).
- This name has been mentioned in the Qur'an 2698 times
- It is made up from *Al* + *Ilah*.
- *Ilah* (Deity) has been used in other places in the Qur'an and one of its meaning refers to that which is worshipped (*Ma'bood*).
- *Ilah* denotes the fact that the essence of Allah (swt) is beyond the perception and comprehension of the human mind.
- However over the excessive use of this term, the Name Allah (swt) has become a known and specific name (*Isim al-khas/alam*) which only refers to The Absolute, necessary existence.
- In summary it could be said that Allah (swt) is the name of the essence (*Isim al-Dhat*), and the other names refer to the names of the attributes (*Isim al-Sifat*) of Allah (swt).

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Class 8 - Lesson 2



## Al-Rahman and Al-Rahim



- These are two main characteristics of Allah (swt)
- They are both from the root word *Al-Rahma* (Mercy and Giving).
- *Al-Rahman* is a general attribute (*Sifat al-'Am*) and refers to the Mercy of Allah (swt) which encompasses the whole of creation (The material realm, vegetation, animals, humans and so on)

“... My Mercy encompasses **وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ**...  
everything...” (7:156) ...

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Class 8 - Lesson 2



## Al-Rahman and Al-Rahim



- *Al-Rahim* on the other hand is a specific attribute (*Sifat al-Khas*) which denotes the Mercy of Allah (swt) that is specific to the sincere believers

وَكَانَ ... and ever is He to the believers Merciful” (33:43) ...  
**بِالْمُؤْمِنِينَ رَحِيمًا**...

- Note that the specific Mercy of Allah (swt) is for those who have recognised and appreciated the general Mercy bestowed to them.

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### What we take away from Al-Rahman and Al-Rahim

- We need to take lesson from these names.
- We need to extend our mercy and kindness to the whole of creation, regardless of people's race, religion or colour.  
 > Imam Ali (as) said: People are of two types, either your brothers in faith or your equals in humanity",
- Mercy is not only limited to the human being, but also to the animals, trees and environment.
- We need to know and build a relationship with a God who is filled with infinite love, mercy and compassion.



*People are of two types: either your brothers in faith or your equals in humanity*




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### How does this relate to me? Activity

- In partners discuss and write 3 points to each the following questions.
1. How can I access the 'Special' Mercy of Allah? What difference will it make to my life.
  2. In what ways can I aim to mirror these two qualities of Allah (swt)?




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**Starter Activity**

- There are five chapters in the Holy Qur'an which start with praising Allah (Al-hamd), can you find them?

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_




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**Learning Objectives:**

- To understand the Hamd
- To understand that All praise ultimately belongs to Allah

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**Al-Hamd – All Praise**

If an individual praises a good action performed by someone else, in reality he is praising the Creator, whether he recognises it or not.

Hamd is used for Allah (swt) as Allah (swt) is the combination of all the names and attributes of Perfection.

**Alhamdulillah Rabbil Alamin**

Praise be to Allah,  
Lord of all of the worlds

Alhamdulillah = all praise is for Allah  
Rabb = Lord  
Alamin = all that exists (man, jinn)

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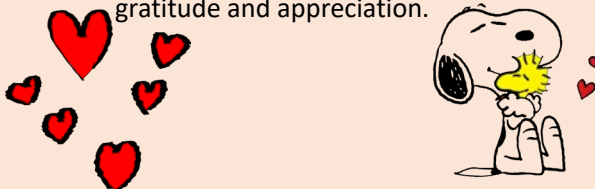
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Class 8 - Lesson 3



## Al-Hamd

Hamd is the acknowledgment of noteworthy qualities and actions done out of genuine love, veneration, reverence, gratitude and appreciation.



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Class 8 - Lesson 3



## Al-Hamd – All Praise

- The 'Al' at the beginning of Al-hamd refers to:
  - generalisation
  - and the specific.
- Hence **all** praise belongs to God, i.e. **any existing praise** in reality belongs to Allah (swt).
- It is not only mankind who praise Allah (swt), but the entire creation and all that is in existence do Hamd of Allah (swt).
- The 'l' before the word Allah (swt) (Lillah), refers to Allah's (swt) ownership of all things, thus all praise belongs to Him. i.e. all that is praised in this world or the next, whether human or object is not the real owner of the praise.

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Class 8 - Lesson 3



## Reasons For Why Praise is Exclusive for Allah:

Allah is Al-Khaliq  
the creator of all  
things so praise him for  
everything you have

- Allah (swt) is the one who has created everything.  

قُلْ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ...

➤ (13: 16) "Say: "Allah is the Creator of all things: He is the One, the Supreme and Irresistible...."
- He has created everything in the most perfect manner.  

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ...

➤ (32:7)"He Who has made everything which He has created most good..."

- Therefore, given the above two statements highlighting Allah (swt) is the Creator of all things and that His creation is perfect; thereby He is the One worthy of all praise.

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## Activity

All of Allah's qualities are praiseworthy.

Create an information poster showing ways in which a person can Praise Allah (swt).




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When we see praiseworthy people or things, do we link them back to Allah (swt)?




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## SURAH FATHIA – THE CONCEPT OF PRAISE

1. What are the two main blessings for which we praise Allah (swt)?

1. \_\_\_\_\_
2. \_\_\_\_\_

2. Why is it important to praise Allah? Use the concept of *rab* in your answer.

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3. Imam Ali (A) has said: “Praise is due to Allah whose worth cannot be described by speakers, whose bounties cannot be counted by calculators and whose claim (to obedience) cannot be satisfied by those who attempt to do so...”

What bounties could Imam Ali (a.s.) been referring to?

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4. Holy Prophet (S) has said: “The first (group) who will be called towards heaven, are those who praise Allah (swt) in hardship and ease”.

What are some ways we can praise Allah (swt) in our everyday lives?

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# 04 SURAH AL-FATIHA - VERSE 2 (contd)

QA

Class 8 - Lesson 4

## Starter Activity

In Sura Ash-Shu'araa (26) Firaun asks Prophet Musa (A):

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ

Firaun said: And what is the Lord of the worlds?

To which Prophet Musa (A) explains – can you write down the full answer given by Prophet Musa (A) to Firaun




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QA

Class 8 - Lesson 4

## Learning Objectives

- To learn about the ownership of Allah
- To understand what Alamin
- To begin to recognise why we should Praise Allah (swt)




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QA

Class 8 - Lesson 4

## The Concept of Praise

There are two main blessings for which we praise Allah:

1. The creational blessings:

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ...

➤ (35:1) "Praise be to Allah, Who created the heavens and the earth..."

2. The legislative blessing that is ultimately the guidance He has provided for His creation:

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا

➤ (18:1) "[All] praise is [due] to Allah, who has sent down upon His Servant the Book and has not made therein any deviance"




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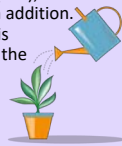


Class 8 - Lesson 4

## Rab al-'Alamin



- This is also another reason why all praise belongs to Allah (swt), as he is the Cherisher and Sustainer of the worlds.
- *Rab* is from the root word "*Ruba*" which means growth and refers to the owner of something who is also responsible for the cherishing and nurturing (i.e growth) of it.
- This is exclusively used in the absolute sense for Allah (swt), and if it has been attributed to other than Him, it is with an addition. For example, *Rabb al-Dar* (the owner of the house), this ownership is not real, the real owner of the creation is the One who has created it.




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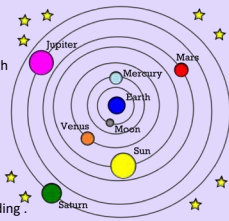
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Class 8 - Lesson 4

## Rab al-'Alamin

- 'Alamin is the plural of 'Alam'; it refers to that through which knowledge is attained.
- The reason behind this naming is that all of the worlds (i.e realms) are signs of Allah (swt) through which knowledge of The Lord is gained.
- There are different explanations as to which realms this refers to:
  - the whole existence – most common understanding .
  - the realm of human and Jinn:
    - تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا
    - "Blessed is He who sent down the criterion (i.e the Qur'an) to His servant, that it may be an admonition to all creatures;" (25:1).
    - In this verse '*Alamin* is used to refer to the creation that have an understanding and hence Allah (swt) has sent legislative guidance to them.
  - to all the existential realms - as we can gain knowledge of Allah (swt) through all of His creation




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Class 8 - Lesson 4

## In summary



- Whatever and whoever is praised for any quality they have, since Allah (swt) is the Creator, therefore in reality Allah (swt) is being praised.
- Although no one is able to offer the due praise He deserves:

Imam Ali (A): "Praise is due to Allah whose worth cannot be described by speakers, whose bounties cannot be counted by calculators and whose claim (to obedience) cannot be satisfied by those who attempt to do so, whom the height of intellectual courage cannot appreciate, and the diving's of understanding cannot reach..."




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# 04 SURAH AL-FATIHA - VERSE 2 (contd)



Class 8 - Lesson 4

## In Conclusion



- It is our duty to praise Allah (swt) and to recognise that He is the source of all perfection.
  - Holy Prophet (S): "The first (group) who will be called towards heaven, are those who praise Allah (swt) in hardship and ease".
  - Even the inhabitants of heaven will praise Allah (swt) in paradise as stated by the Qur'an.
  - Prophet Mohammad (S) himself according to traditions, used to praise Allah (swt) during the day and the night.
  - Imam Sajjad (A) in the recommended Wednesday supplication mentions a few reasons we should praise Allah (swt). Examples of this are for creation, life, death, cure, illness...
- The best way to praise Allah (swt) is to spend and dedicate the blessings He has bestowed upon us in the way that He is pleased with. But this will never be enough:
  - Imam Sajjad (A): Every time I praised you, it became incumbent upon me to praise you again (for having given me the ability to praise you).

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Class 8 - Lesson 4

## Activity

*The best way to praise Allah (swt) is to spend and dedicate the blessings He has bestowed upon us in the way that He is pleased with.*

**Write a pledge describing how you will use the blessings you have been given in a way which pleases Allah.**




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Class 8 - Lesson 4

Who can you think of who deserves to be praised?  
And give reasons why?




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## SURAH FATHIA – THE CONCEPT OF PRAISE

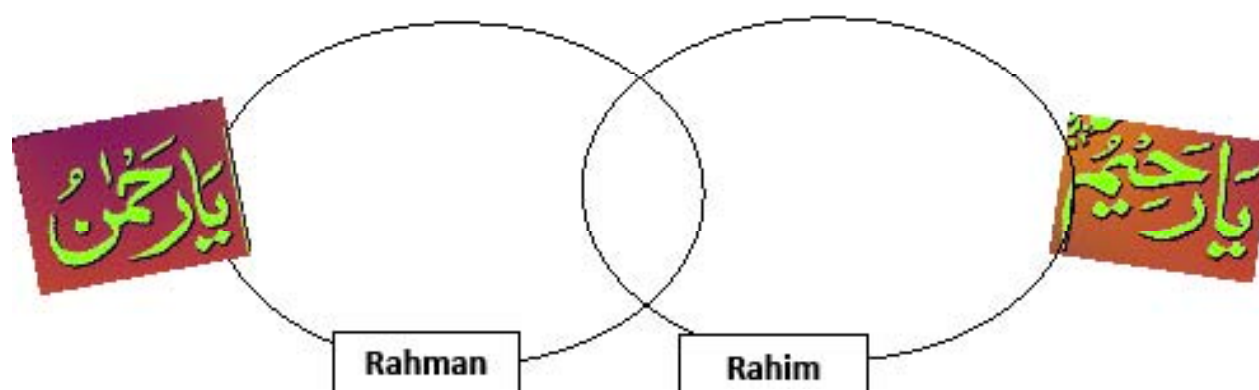


1. Be a detective. Using your detective skills and the Holy Quran to find words *Rahman* or *Rahim* as many times as you can. Record your findings in the table below:

Word	Surah Number	Ayat Number



Complete the diagram below comparing Rahman and Rahim:



2. What can you do in your everyday lives to gain more of Allah's mercy?

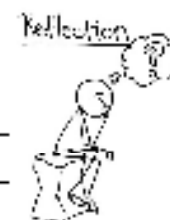
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3. The Holy Prophet and the Aimmah are referred to as the 'sources of mercy.' From the list below select one of the examples of how the Aimmah have spread Allah's mercy. Write a letter to a friend explaining the story as well as how you can apply the lessons to your everyday life.

Choose from the list below:

- The Holy Prophet (S) and the old lady throwing rubbish on him;
- Imam Hasan (A) and the man from Syria who insults him and his father;
- Imam Husain (A) and Kerbala;

Dear \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

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\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

From \_\_\_\_\_



**Challenge: Ar-Rahman and Ar-Rahim are two of the Asmaul Husna.  
How many other names of Allah can you name along with their  
meaning?**







### Starter Activity

Al-Rahman appears 57 times in the Qur'an and  
Al-Rahim appears 95 times in the Qur'an  
See if you can find 5 of each (not including the Bismillah)




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### Learning Objectives

To gain a deeper understanding of Rahman and Rahim.




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### Mercy and Compassion in Islam

الرَّحْمَنُ الرَّحِيمُ

[1:3] The Beneficent, the Merciful.

- The third verse of surah Al-Fatiha reiterates and emphasises the Mercy and Compassion of Allah (swt).
- Again, amongst all the names and attributes He has, these two specific ones have been chosen: 'The Beneficent, The Merciful'.
- From one perspective, this verse is re-emphasising the extent of Allah's Mercy
- From another perspective it is one of the reasons we praise Allah (swt).
  - As He has the attributes of Al-Rahman and Al-Rahim which are both praiseworthy characteristics, therefore praise belongs to Allah (swt).
  - As His attributes are absolute, they originate from him and thus He is the one who gives them, therefore praise exclusively belongs to Him (swt).

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Class 8 - Lesson 5

## Al-Rahman and Al-Rahim

- As mentioned previously Al-Rahman and Al-Rahim both are derived from the root word Al-Rahma (Mercy and Giving).
- Al-Rahman
  - is a general attribute that refers to the Mercy of Allah (swt)
  - encompassing the whole of creation without any exception
  - this term has been mentioned in the Qur'an 57 times.
- Al-Rahim,
  - is a specific attribute (Sifat al-Khas) that refers to the Mercy of Allah (swt)
  - specific to the sincere believers
  - this term has been mentioned in the Qur'an 95 times.
- **Explain how we are born out of His Rahman and throughout our life are trying to gain His Rahim**




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Class 8 - Lesson 5

## God's Mercy



- Note that when Allah (swt) bestows His mercy upon the creation it is not due to an emotional reaction like that of the human being. He shows His infinite Mercy not because He is affected by the need of His creation; rather it is from His main characteristics to show mercy to His creation.
- This Mercy of Allah (swt) also continues and is multiplied in the hereafter; the extent of this Mercy is so much that according to Imam Sadiq (A) Satan becomes tempted and greedy for Allah's Mercy on the day of judgment.
- Indeed such mercy requires the striving of the human beings to be deserving of it:  
 ...وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَهَسَّابُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ  
 [7:156] ...My mercy encompasses all things, so I will decree it [especially] for those who have taqwa (God consciousness) and give Zakat (Islamic Tax) and those who believe in our signs (verses)
- **What do you understand from the above verse**

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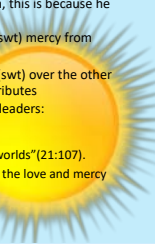


Class 8 - Lesson 5

## The Mercy of Allah (swt) is for everyone



- The Mercy of Allah (swt) is extended to the whole of creation
  - Eg. The sun, shines upon everyone and everything, however if someone covers himself with a thick veil, such that the sun's rays do not reach him, this is because he has blocked himself not because the sun is not shining.
  - Similarly, our evil actions can become a veil and prevent Allah's (swt) mercy from reaching us.
- One of the reasons behind the selection of these two names of Allah (swt) over the other names is due to the fact that these attributes supersede His other attributes
  - This is also the case with the Divinely appointed messengers and leaders:  
 وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ  
 We have not sent you [O Mohammad] except as a mercy to the worlds" (21:107).
  - Note the use of the word Alamin refers to the whole of creation. Yes, the love and mercy of the final messenger goes beyond people's religion, race or colour.
- **How can we receive more of the Mercy of Allah ?**




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### Living the Holy Qur'an – from our role models

- The Holy Prophet and the Aimmah are referred to as “sources of Mercy”; one of the meanings of this is that the Ahlulbayt are manifestation of Allah’s Mercy. They channel and spread the Mercy of Allah (swt) both in this world and in the next.
- Examples from their lives:
  - The Holy Prophet (S) and the old lady throwing rubbish on him;
  - Imam Hasan (A) and the man from Syria who insults him and his father;
  - Imam Husain (A) and Kerbala;
  - Imam Sajjad (A) hides the killer of his brother...




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### Activity

- Write about a time when Mercy has been shown upon you.

Consider

What could the other outcomes have been?

How did you feel?




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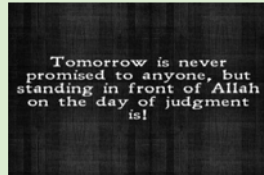
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### Starter Activity

- Day of Judgement - يَوْمَ الدِّينِ has been referred to by many other names
  - eg. Day of ....
- Can you find 5 other names mentioned in the Holy Qur'an




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### The Day of Judgment

مَالِكِ يَوْمِ الدِّينِ

[1:4] Master of the Day of Judgment.



- This verse places the human being between fear and hope (Khawf wa Raja').
- Up to this verse there is hope in the Mercy of Allah (swt); but this part reminds us that He (swt) is also 'The Master of the Day of Judgment'.
- This helps us to keep the balance
  - i.e. although the mercy of Allah (swt) is all-encompassing, there is however a day of judgment in which we will all be held accountable for our deeds thus we must be watchful of our behaviour

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مَالِكِ

- Mālek(The Owner) and Malik(The Ruler) are both permitted recitations of this verse.
- Mālek is from the root word Melk and Malik is from the root word Mulk.
- There are different types of ownership which exist:
  - Conventional ownership:**
    - This type of ownership is not real,
    - i.e. individuals can agree to pass on their ownership of objects to other individuals.
    - Eg. the owner of an item of clothing can transfer ownership of this item to another individual.
  - Real limited ownership:**
    - This type of ownership is higher than the previous one.
    - This is a real form ownership, however it is limited.
    - Eg. an individual has limited ownership over his limbs. He is the owner of his limbs, but this ownership is still limited and there is no full control.
  - Real absolute ownership:**
    - This is the type of ownership which belongs to Allah (swt) and is higher than the previous types.
    - In fact the other forms of ownership are initiated from this real ownership.
    - Therefore when we speak about the ownership of Allah (swt), this real type of ownership is that which is spoken about




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QA

OWNER

Owner versus Authority

Authority

Class 8 - Lesson 6

- Therefore, Mālek is the one who owns an object itself, and Malik is the one who has authority over something. Someone might be an owner; however that does not necessarily mean that the owner has full authority.
- Eg. a school is owned by an owner; however the principle of the school that is in charge of running it might not necessarily be the owner.
- On the other hand when it comes to Allah (swt), He is the absolute owner of creation and He is also the ultimate ruler and master.
- He then gives some of this ownership and sovereignty to some of His creation, though it is still under His control and possession.
- Not only does the creation belong to Him, rather sovereignty is also owned by Allah (swt). Thus both Mālek and Malik apply to Him. Hence why both recitations are correct

قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ...

Say, "O Allah , Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will..."(3: 26)

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QA

All ownerships and sovereignties belong to Allah

Class 8 - Lesson 6

- As all ownerships and sovereignties belong to Allah (swt) - what we see in the creation are merely means and His agents.
- Also any good which reaches the creation, Allah (swt) is the originator:

مَا أَصَابَكُمْ مِنْ خَيْرٍ فَمِنْ اللَّهِ...

"What comes to you of good is from Allah..." (4:79)

- Thus whatever perfection exists in creation is initiated and given by Him:

وَمَا يَكُمُ مِنْ نِعْمَةٍ فَمِنْ اللَّهِ...

"And whatever you have of favour - it is from Allah..."(16:53)

Allah is the Only Sovereign King of the Universe

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QA

Yawm al-din - يَوْمَ الدِّينِ

Yawm al-Din

Class 8 - Lesson 6

- Yawm al-din, has been interpreted as the Day of Recompense or Judgment.
- This does not mean Allah (swt) is not the master of this world; it does however it means that the authority and ownership of Allah (swt) is manifested on that day.
- This could be one of the reasons why the 'Day' of judgment is mentioned, as the concept of day and night does not exist in the immaterial realm. However since during the day things become clear and evident, similarly in that realm, the realities of faith and truth become clear.

ثُمَّ مَا أَذْرَاكَ مَا يَوْمَ الدِّينِ . يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ

[82:18 - 19] Again, what will make you realize what the day of judgment is? The day on which no soul shall control anything for (another) soul; and the command on that day shall be entirely Allah's.

- Knowing that Allah (swt) is the real Owner and Master of this world and the next – how will that change the way you live your life?

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## AN ANALYSIS OF SURAH FATHIA

1) Write the meaning of the ayat below using the line provided:

مَالِكِ يَوْمِ الدِّينِ

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2) What is the difference between Mālek and Malik?

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3) Circle which type of ownership does Allah (swt) have of all things?

- a) Conventional ownership
- b) Real limited ownership
- c) Real absolute ownership
- d) None of the above



4) What is Yawm al-din and what will happen on this day?

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5) Knowing that Allah (swt) is the real Owner and Master of this world and the next – how will that change the way you live your everyday life?

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## AN ANALYSIS OF SU RAH FATIHA

1) In today's ayat it mentions the 'Day' of Judgement. Why does it say 'day' considering there will be no concept of day and night in the hereafter?

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2) Write the meaning for the ayat (4:79) below:

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3) If all good things come from Allah (swt), where do the bad things come from?

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4) Find the missing words in the word search below

I D A N A C C O U N T A B L  
 T N E M E G D U J R Z T P L  
 Y Z C E A A O L I E O Y V L  
 I U Z E D Y E P E T D V I F  
 O V N F G S I I G S I E C K  
 P K K W I Z S Q E A V C W R  
 H A L L A H T V H M Y J J N

Veils  
 Judgement  
 Master  
 Allah  
 Qiyamat  
 Day  
 Soul  
 Deeds  
 Accountable



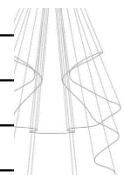
5) In today's lesson we talked about the veils which prevent us from seeing the true essence of this world. With this in mind what can you do to remove the veils in your life?

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### Starter Activity

- In Sura Anbiyya (Sura no.21) Allah tells us what will happen to us and what we worship other than Allah
- Can you find this verse (it is a verse in the 90s)
- what will happen to us and what we worship other than Allah?



إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ  
[21:98] Surely you and what you worship besides Allah are the firewood of hell; to it you shall come.




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### Exclusivity of Worship and Seeking from Allah (swt)



إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

[1:5] You only do we worship and You only do we ask for help.



- This verse emphasises that the exclusivity of worship and seeking help belongs to Allah (swt).
- The previous verses (1-4) mainly explain the attributes of Allah (swt) and express the qualities that He possesses (e.g. Merciful, Compassionate, Master of the day of Judgment);
- But in this verse we turn to Allah, we do not address Allah (swt) in the third person (i.e. He), rather we address Him directly as "You".
- Some exegetes say that after going through the initial verses of this chapter our understanding of Allah (swt) increase and we gain consciousness (Ma'rifa) of Him.
- So now the servant reaches a level that he addresses his Lord directly and sees Allah (swt) present in his heart, therefore the verse says "...You only we worship.. You only we ask for help..."
- Indeed it is a great honour and gift from Allah (swt) that we have been given the opportunity to speak to the Lord of the heavens and the earth with such intimacy and proximity.

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### You [Only] we worship and You [Only] we ask help from

- Another characteristic of this verse is that the structure of the words portrays the peak of monotheism (Tawhid) and servitude towards Allah (swt).
- Normally in the Arabic language the agent (Fa'il) is mentioned before the subject (Ma'ool), however, in this verse the subject has been mentioned first (You-Allah) and then the doer (We)
- Such a structure makes the verb which is being performed (i.e. worshipping or seeking help) by the agent (us) exclusive to the subject (Allah (swt)) without the possibility of adding anyone or anything else into the sentence.
- Therefore the accurate translation of this verse is "You [Only] we worship and You [Only] we ask help from".
- Therefore, worship ('ibada) and seeking help (isti'ana) exclusively belong to Allah (swt).
- This also shows how a true servant before and after everything he does or sees considers Allah (swt) and puts Him before, with and after everything else,
  - Eg. Imam Ali (A): "I have not seen anything, except that I saw Allah (swt) before it, after it and with it"

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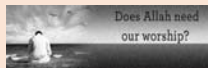




Class 8 - Lesson 7

## Ibada - Worship

- Ibada is referred to as the peak of humility.
- Only Allah (swt) deserves to be worshipped because He is the absolute existence whom all perfections, bounties and blessing are initiated from.
- From another perspective, the previous verses can be some of the reasons behind why worship belongs exclusively to Allah (swt); because He is the most Merciful, the Most Compassionate, the Master of the day of Judgment and so on.
- This worship needs to be with spirit and contemplation:
  - Imam Ali (as) says: "There is no good in worship without understanding".
- It is such worship which changes the behaviour of the human being and takes him towards goodness and perfection, otherwise worship which does not have an essence and is void of contemplation and understanding is only superficial with no core and inner reality.
- My whole existence and every particle of my body worships You
- How can my limbs worship Allah (swt)?**




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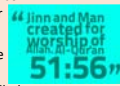
Class 8 - Lesson 7

## What is Worship?

- In the Qur'an, worship is the purpose of our creation:
 

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"And I did not create the jinn and mankind except to worship Me"(51:56).
- Although such acts (praying, fasting and performing Hajj...) are clear examples of worship, they are not the only way to worship Allah (swt) as we were not created for the sole purpose of spending our days on our prayer mats and neglecting our other responsibilities.
- In fact the Infallibles do not approve of such an approach, because the human being is a social creation and has responsibilities towards his family, friends and the society surrounding him which need to be fulfilled
- Many practical daily actions, if performed for the sake of Allah (swt), are also considered worship – Can you give some example?**
  - Eg. Fulfilling the rights of fellow believers, reflection about Allah (swt) and His power, breaking a [bad] habit, loving the Ahlulbayt, glancing at one's parents with love and affection, going to school, helping others...




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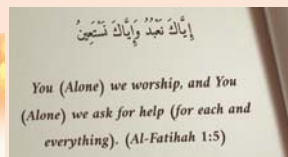
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Class 8 - Lesson 7

## In summary

- In this verse the servant addresses his Master directly stating that worship belongs to Allah (swt) exclusively, and we only seek help and assistance from Him, the Most High.
- Furthermore it is concluded that worship which is the purpose of our creation is not limited to religious rituals; although these are obligations in Islam, however worship has a more general meaning and can be applied to the different dimension of our life.




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Date:

Name:

REFLECTIONS \*ACTIVITIES \*REFLECTIONS \*ACTIVITIES \*REFLECTIONS \*ACTIVITIES

## AN ANALYSIS OF SURAH FATHIA – EXCLUSIVITY OF WORSHIP AND SEEKING FROM ALLAH (SWT)

1) Write the translation for the ayat below:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ



2) How is verse 5 of Surah Fathia different from the previous verses?

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3) Using the arrows below brainstorm some ways in which we can worship Allah (swt).

Jinn and Man  
created for  
worship of  
Allah. Al-Qur'an  
51:56



4) What are some reasons the ayat uses the word 'we'?

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REFLECTIONS \*ACTIVITIES \*REFLECTIONS \*ACTIVITIES \* REFLECTIONS \* ACTIVITIES

4) Mohammed and Ali Reza are two close friends. Mohammed spends his entire day sitting on his musallah praying namaz and dua. Ali Reza on the other hand spends his day earning a living for his family, taking care of his kids and helping his wife with housework (in addition to his wajibat). Upon reading this ayat Ali Reza starts to worry that he is not spending long enough worshipping Allah (swt). He thinks he should be more like his friend Mohammed. Write a letter advising Ali Reza on worshipping Allah (swt).

Dear Ali Reza,

[illegible]

From

He can see you.

# 08 SURAH AL-FATIHA - VERSE 5 (contd)



Class 8 - Lesson 8

## Starter Activity

- In Sura Baqarah (Sura no.2) Prophet Yaqub (A) asks his sons who they will worship after he passes away
- Can you find this verse (it is a verse in 130s)
- What was the reply of his sons (the Banu Isra'il)



أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَٰهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ

[2:133] Nay! were you witnesses when death visited Yaqoub, when he said to his sons: What will you serve after me? They said: We will serve your god and the god of your fathers, Ibrahim and Ismail and Ishaq, one Allah only, and to Him do we submit

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Class 8 - Lesson 8

## Worshipping as an Ummah

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

[1:5] You only do we worship and You only do we ask for help

- Often, some of us think if I am praying to Allah (swt) individually, why is the agent mentioned in plural (You do **"we"** worship)?
- This is to emphasise the importance of the 'Ummah' – shown by:
  - The emphasis to always pray in congregation.
  - Holy Prophet (S): "Allah's hand [divine aid] is with the congregation..."
- So we need to try our best to offer our prayers in congregation whenever possible
- I am insignificant and my worship is little, so I worship You with the rest of the creation and everything that exists.
  - "Whatever is in the heavens and whatever is on the earth is exalting Allah..." (64:1)
  - "There is no one in the heavens and earth but that he comes to the Most Merciful as a servant" (19:93).




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Class 8 - Lesson 8

## Only do You we ask help from...

إِيَّاكَ نَعْبُدُ...

- Seeking help exclusively from Allah (swt) is not only in our affairs
- But we need help even in the worship we perform.
- It is important to note that we all seek help from Allah (swt) in everything we do
- In fact we are not able to do anything except through His will and permission.
- So this part of the verse is only confessing and reiterating the reality (that is, everything is in need of His power).




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Class 8 - Lesson 8

### Can we ask help from other than Allah?

- Does this mean asking other than Allah (swt) for help in our life goes against the reality of monotheism and this verse?
- We are social human beings and in our daily lives we come across situations where we need to refer to the doctor, mechanic, electrician and so on for help.
- Allah (swt) manages the affairs of the creation through means and intermediaries
- Therefore as long as we believe that Allah (swt) is the absolute and ultimate creator who helps us whilst all else are simply His agents and means through which this assistance reaches us then there is absolutely no contradiction with pure and sound Tawhid.
  - Eg. An individual becomes sick and goes to the doctor or takes medicine to recover, he considers Allah (swt) the ultimate and real healer:
  - "And when I am ill, it is He who cures me" (26:80)
  - and the doctor as a means and channel through which Allah (swt) cures.
- Thus believing anything or anyone has any affect or authority independent of Allah (swt) is in contradiction to Tawhid Al-'alī (Monotheism in Actions)

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Class 8 - Lesson 8

### In Summary

- Although in reality Allah (swt) is the only one who provides help and assistance to His creation.
- There is no problem if we seek help from other than Him
- As long as we consider them to be means and agents of Allah (swt).




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Class 8 - Lesson 8




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## **AN ANALYSIS OF SURAH FATIHA**



**1) How is verse 5 of Surah Fatiha different from the previous verses?**

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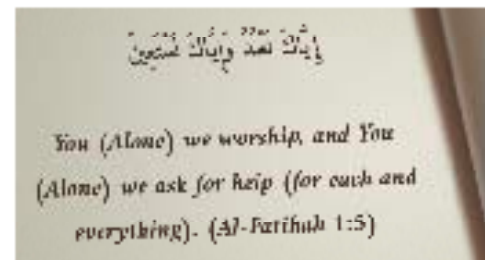
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**2) Which of the five Usool-e-Din does this verse emphasize?**

- a) Tawhid
- b) Adalat
- c) Nubuwwat
- d) Imamat
- e) Qiyamat



**3) Allah (swt) has said in the Holy Quraan,**

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“And I did not create the jinn and mankind except to worship Me” (51:56).

**Does that mean we should neglect our responsibilities and instead spend our lives praying only namaz and Quran?**

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**4) Match the Arabic word to its meaning:**

Ibada  
Isti'ana  
Tawhid  
Ma'rifa

Oneness of Allah (swt)  
Worship  
Consciousness  
Seeking Help

REFLECTIONS \*ACTIVITIES \*REFLECTIONS \* ACTIVITIES \* REFLECTIONS \* ACTIVITIES

5) We learnt in today’s lesson how each and every one of our limbs should worship Allah (swt). For each of the body parts below think of ideas on how you can use the body part to worship Allah (swt).

Hands: \_\_\_\_\_

Feet: \_\_\_\_\_

Mouth: \_\_\_\_\_

Eyes: \_\_\_\_\_

Brain: \_\_\_\_\_

Stomach: \_\_\_\_\_





### Starter Activity



- In Sura Qasas Allah tells us:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ  
Surely you cannot guide whom you love, but Allah guides whom He pleases, and He knows best the followers of the right way.

- Find this verse in this Sura
- What do you understand from this verse

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### Learning Objectives

- To begin to understand the concept of guidance and it's importance.
- To understand the difference between
  - Legislative Guidance
  - Creational Guidance




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### The Concept of Guidance



- Another dimension found in this chapter is the concept of requesting and asking from Allah (swt).
- After mentioning some of the Creator's attributes and confessing that our worship belongs to Him alone, we then make a request to Allah (swt).
- In such an important chapter of the Qur'an, what is being asked also needs to be of great significance.
- Guidance (*Hidaya*) is that which is being asked here, as the verse says:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ  
"Guide us to the right path" (1:6)

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Class 8 - Lesson 9

## The Concept of Guidance

- Guidance is that which gives life to the human soul and lightens the path for the human being to traverse the path of spiritual growth and reach perfection.
- Without guidance, the path we need to follow in life is unclear and can lead to misguidance and even destruction of the individual.




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Class 8 - Lesson 9

## Points to be taken from this verse:

- There are a number of points to be taken from this verse:
  - Guidance can only be provided by Allah (swt).
  - Prophets, Imams and messengers are all means for the guidance of the human being.
  - But absolute guidance belongs to Allah (swt) who is *Al-Hadi* (The Guide), and the messengers are manifestations of this attribute of Allah (swt).




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Class 8 - Lesson 9

## Points to be taken from this verse:

- The Qur'an states:
 

وَهُوَ أَعْلَمُ ۖ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ  
بِالْمُهْتَدِينَ

"Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills..." (Quran, 28:56)
- And of course Allah (swt) chooses those who have prepared themselves and paved the path of guidance within them and thus are ready for it.

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**AN ANALYSIS OF SURAH FATHIA**

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ



Translation: \_\_\_\_\_

1) What are some advantages of worshipping as an Ummah as opposed to by yourself?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



2) We learnt today that Allah (swt) manages the affairs of the creation through means and intermediaries. What are some examples of these intermediaries?



\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

3) Bilal has gotten the flu and is in bed. Bilal knows the meaning of Surah Fathia and understands that in verse 5 it says “you alone do we ask for help” referring to Allah(swt). It is because of this and his belief in Tawhid that Bilal refuses to go to the doctor. In the space below write a letter to Bilal explaining how he still could go.

Dear Bilal,

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

From: \_\_\_\_\_

## AN ANALYSIS OF SURAH AL-FATIHA – THE CONCEPT OF GUIDANCE

1a) Translate the arabic words below:

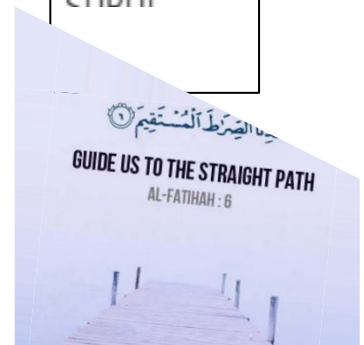
- a) The word Sirat means \_\_\_\_\_.
- b) The subul (pl. sabeel) means \_\_\_\_\_.



2) Find the words in the word search below:

R	O	I	Z	O	C	R	I	J	N	A	V	P	Y	Z	L	L	P	B	M	O	A	N	F
L	O	R	Y	W	X	E	J	N	S	G	G	A	A	Q	I	L	K	G	M	K	U	B	R
Z	A	P	M	Q	S	A	V	C	E	I	O	Q	B	T	L	A	O	O	U	R	R	K	X
X	Z	Q	H	A	B	T	A	M	A	V	E	O	L	A	I	H	T	A	F	I	D	T	L
X	C	H	B	E	J	O	J	R	E	E	A	C	U	R	K	J	C	U	X	I	D	L	L
A	Q	E	I	Q	T	R	T	T	R	E	X	E	L	I	E	N	G	Q	T	T	A	E	G
A	E	Z	D	M	F	S	L	E	O	S	Q	U	H	S	M	O	F	B	U	Q	H	E	V
L	Q	U	A	J	K	K	M	Y	R	P	G	A	A	C	J	L	N	G	F	H	R	R	I
S	U	R	A	H	A	W	M	U	A	Q	C	H	T	U	Z	I	U	T	X	K	O	S	K
U	I	D	A	N	C	E	B	C	V	E	O	M	I	S	Z	Q	H	A	P	W	P	J	B
E	O	Z	C	A	D	E	Z	E	N	P	D	S	D	L	U	B	Z	K	N	I	E	M	Y
Z	P	B	Z	U	J	L	T	S	V	M	Z	K	U	T	T	M	N	T	G	H	X	S	H
V	L	V	G	N	V	L	E	W	U	W	I	M	Z	I	C	A	E	W	K	M	Q	A	T
U	R	M	E	I	F	N	E	G	Z	B	P	J	P	M	B	U	O	U	C	X	L	N	B
Z	H	O	E	E	D	C	O	K	N	X	O	H	M	H	R	I	J	Y	D	B	J	T	P
S	Q	O	Y	U	W	M	K	V	N	P	E	M	B	T	S	A	J	O	I	J	Z	T	U
M	W	Q	B	H	C	H	H	L	N	T	K	A	H	I	E	J	N	X	X	B	A	A	Q
N	S	I	R	Z	C	H	X	H	O	C	C	C	D	N	N	B	A	V	X	C	K	H	B
N	X	N	D	B	M	L	S	P	R	W	V	D	V	L	C	P	X	Y	P	H	M	L	R
Y	Q	Y	T	G	G	M	A	Z	E	A	W	X	K	O	X	L	I	O	V	Z	S	M	L
D	X	F	D	O	A	T	D	X	A	Q	I	N	A	O	C	N	C	A	V	M	C	U	T
V	Y	V	X	C	H	I	K	K	K	E	Q	K	E	P	J	P	B	B	G	L	B	A	Q
W	C	W	F	U	U	L	T	M	E	N	J	L	A	Y	N	F	J	Z	I	U	B	C	G
W	A	T	Z	O	Y	K	F	N	D	N	Y	M	E	U	B	K	U	L	S	C	S	Z	P

AHLULB.  
ALLAH  
CREATO  
FATHIA  
GUIDAN  
GUIDE  
HEAVEN  
IMAM  
MUSTAQ  
PATH  
PROPHE  
SABEEL  
SIRAT  
STRAIG  
CIIDII



3) Based on ahadith from our Imams, what is the meaning of Sirat al-Mustaqeem?

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# 10 SURAH AL-FATIHA - VERSE 6 (contd)



Class 8 - Lesson 10

## Starter Activity



- One of the guidance that God has given is His Messenger, but it is through our free-will that we either choose to follow him or not.
- If we choose not to take this guidance – does this effect Allah?
- What does Allah do to those who do not take this guidance?
- The answers to the above questions is in Surah Muhammad (last 10 verses)

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Class 8 - Lesson 10

## Learning Objectives

1. To continue to explore the concept of guidance.
2. To examine the meaning of *Sirat al-Mustaqeem*.




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Class 8 - Lesson 10

## The Concept of Guidance (2)

- What and where is the human being being guided to?
- The guidance is towards the straight path ("*Sirat al-Mustaqeem*").
- *Sirat* is:
  - a clear and wide highway,
  - it is the path of balance and moderation.
  - it is the path towards perfection and goodness;
  - the destination of this path is Allah (swt) who is the absolute good.




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## The Concept of Guidance (2)

- Thus the closer we get to Allah the more perfect we will become as human beings.
- *Sirat* is always plural in the holy Qur'an, indicating that there is only one right path which is the closest and straightest path.
- In this path there can be a number of paths -*Subul*- (Plural of *Sabeel* - paths) which are within the main *Sirat* or they lead to the main path.




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## Guidance and Free-will

- Allah (swt) has paved the path for the human being to develop, progress and move towards perfection.
- If one decides to deviate from this main path, he will not reach the destiny he has been created for.
- Allah (swt) in the Qur'an attributes the *Sirat* to himself as it states:  
 وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ ۖ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ  
 سَبِيلَهُ
- (6:153) "And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way..."

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## Guidance and Free-will

- And whoever is sincere and truly wants to be guided to this path, he will be shown various ways (*Subul*) that leads him to it. The Qur'an mentions:  
 وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا
- (29:69) And those who strive for Us - We will surely guide them to Our ways...




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# 10 SURAH AL-FATIHA - VERSE 6 (contd)



Class 8 - Lesson 10

## Hadith explaining Sirat al-Mustaqeem:

- Imam Ali (A): It is "a clear path, whoever does good actions in this world, he is traversing on the [right] path (Sirat) towards heaven"
- Imam Sadiq (A): "Sirat is the path of knowing Allah (swt)"
  - Indeed it is with recognising the attributes of the Creator and adapting these qualities in our lives that an individual enters the path of spiritual progression and goodness, which will lead him to paradise and eternal bliss.




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Class 8 - Lesson 10

## Hadith explaining Sirat al-Mustaqeem:

- Imam Sadiq (A): "Sirat al-Mustaqeem is Imam Ali (as)"
  - The divine prophets and messengers of Allah (swt) have been sent to show us the straight path, hence following them is being on the Sirat al-Mustaqeem that the tradition is referring to.
  - The Qur'an needs to be understood by those who embodied it themselves, i.e. the Holy Prophet (S) and the infallible Imams of the Ahlulbayt (A). If it is explained by other than these individuals, then it will be prone to error and misinterpretation.

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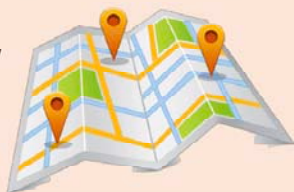
Class 8 - Lesson 10

## Activity:

Using A3 paper/card, make a road map to 'Jannah'.

Note down some of the actions you can take that lead you to your destinations.

Make a note of the pitfalls you may come across along the way.  
How will you avoid or deal with these?




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## AN ANALYSIS OF SURA FATHIA – THE CONCEPT OF GUIDANCE

1) Write down the meaning for the Arabic verse below.



اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

2) What are the purposes of a guide?

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3) The Arabic word for guidance is \_\_\_\_\_.



4) We have learnt today that absolute guidance belongs to Allah (swt). If this is the case, what are the roles, of Prophets, imams and messengers?

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5a) Use the table below to differentiate between the two types of guidance.

Legislative Guidance	Creational Guidance

b) Which type of guidance is there in Sura Fathia?

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### Starter Activity

1. Which Surah has:

فَيَايَ آلاءِ رَبِّكُمَا تُكَذِّبَانِ

Which then of the bounties of your Lord will you deny?

1. How many times is this verse mentioned in this surah?
2. This verse is in the dual format:

فَيَايَ آلاءِ رَبِّكُمَا تُكَذِّبَانِ

Which then of the bounties of your (two) Lord will you (two) deny?

➤ Which two sets of creation is God talking to?

3. Which one of God's bounties can you not deny?




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### Learning Objectives

1. To learn about the concept of *Ni'ma*.
2. To learn who are the people whom He has bestowed His bounty upon.
3. To think about how best we can show appreciation of the bounties given to us by Allah (swt).




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### The Concept of Bounty (1)

- The last verse of Surah Al-Fatiha categorises mankind into three different groups.
- After having asked Allah (swt) to be guided to the right path, verse 7 elaborates on this path and mentions:

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

"The path of those upon whom You have bestowed favour, not of those who have evoked [Your] anger or of those who are astray" (1:7).

- Therefore, guided are those who have been bestowed bounties/favours




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### Who are they who have been bestowed bounties?

- To understand *Ni'ma* (Bounty) in this verse, we refer to the Qur'an itself.
- Allah (swt) in chapter 4, verse 69 of the Noble Qur'an explains who the people whom He has bestowed His bounty upon are:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ  
وَحَسَنَ أَوْلَٰئِكَ رَفِيقًا ۚ وَالصَّٰدِقِينَ وَالشَّٰهِدَاءَ وَالصَّٰلِحِينَ

"And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favour of the prophets, the steadfast affirmers of truth, those who witness and the righteous. And excellent are those as companions". (4:69)

- So according to this verse, there are 4 main categories of people whom Allah (swt) has bestowed favours upon.




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### The 4 main categories of people whom Allah has bestowed favours upon

- Nabiyyin** (The messengers/ prophets) – These are the divinely appointed messengers of Allah (swt). From Hadith - estimated to be 124,000.
- Sidiqqin** (The truthful) – *Siddiq* is an individual that not only is truthful in his speech, but his actions also conform to his speech. It is a higher level of truthfulness which is related to the speech as well as the action.




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### The 4 main categories of people whom Allah has bestowed favours upon

- Shuhada** (Those who witness) – The saints whom Allah (swt) has elevated their souls and have transcended beyond the material realm such that they witness everything. They witness the realities of existence; they witness the actions of human beings and so on.
- Salehin** (The good doers) – The Qur'an always accompanies having belief with doing good. *Salehin* are individuals who have not only believed with their heart, but they translate this belief to action and perform good deeds.




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### Ni'ma – only physical?

- The *Ni'ma* which these groups of people have been bestowed with and that we are seeking in the Qur'an does not refer to physical comfort and luxury.
- As many of the individuals in the four categories did not have physical comfort or a luxurious lifestyle.

Strength does not come from physical capacity. It comes from an indomitable will.

THANK YOU  
GOD  
FOR BLESSING ME  
MUCH MORE  
THAN I DESERVE




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### Activity

- Make a list of some non-physical *Ni'ma* which you have been bestowed with.
- How can you make best use of this *Ni'ma*.
- Share you list with your partner.
- Choose one *Ni'ma* your partner has listed which may be different from yours and feedback to the class.

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# 12 SURAH AL-FATIHA - VERSE 7 (contd)



Class 8 - Lesson 12

## Starter Activity

- Please add the repeating verse in Arabic

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Which Sura is this verse found in?

What does it mean?

How many times is it repeated in the whole Sura?

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Class 8 - Lesson 12

## Learning Objectives

1. To explore the concept of bounty.
2. To learn the two types of bounties.
3. To explore examples of the different types of bounties of Allah (swt).




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Class 8 - Lesson 12

## The Concept of Bounty (2)

Having analysed the different groups of people that Allah (swt) mentions in the Qur'an whom He has given bounties to, here we discuss the different types of bounties from a Qur'anic perspective.

Ni'ma (Bounty) can be of two kinds:

1. *Ni'ma al-Dhahiriyya* (Outer bounty) – These are the physical external blessings which Allah (swt) bestows upon His creation. Bounties such as wealth, kingdom, health and so on are examples of this type of bounty. Many people in this life benefit from these type of bounties.




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## The Concept of Bounty (2)

2. *Ni'ma al-Batiniyya* (Inner bounty) – This category of blessing is related to the guidance and spiritual growth of the individual. It is the faith of the believer and those meta-physical aspects which are related to the soul of the human being.

*Wilayah* (Guardianship) is also of this type of mercy and is one of the greatest bounties of Allah (swt) as the Qur'an mentions:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

...*This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as a religion...* (Qur'an, 5:3)

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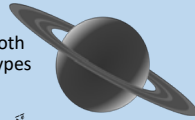


- Although we should be asking Allah (swt) for both types of blessing, and He (swt) bestows both types of blessings as the Qur'an mentions:

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي

الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً

"Do you not see that Allah has made what is in the heavens and what is in the earth subservient to you, and made complete to you His favours outwardly and inwardly?" (Qur'an, 31:20)




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- spiritual favour is what we should strive to achieve and work hard for.
- This is the type of blessing which ensures the salvation of the human being and assists him to reach the purpose behind his creation and existence.
- Of course, those who are bestowed blessings, are not all on the same level, some are closer than others and benefit from a higher degree of inner blessing.
- the blessing and bounty which is being asked for in this verse is the favour of guidance, intellect, faith and spiritual growth which has many degrees. The human being is always in need of this.




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# 12 SURAH AL-FATIHA - VERSE 7 (contd)



Class 8 - Lesson 12

- there is a direct relationship between guidance and bounty, indicating that the real blessing we need to seek is not only material reward, rather it is to benefit from the guidance of Allah (swt), communicated to us mainly through the external messengers (the prophets and Imams), the internal messenger (the intellect) and the signs (Ayat) of Allah (swt) which are found in the creation and in the divinely revealed scriptures.




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Class 8 - Lesson 12



- it is important to recognise the bounties of the Creator and be thankful for what we have been given and utilise them in the correct way.
- This will prepare the grounds for the individual to benefit from further blessings of Allah (swt) as the Qur'an states:  
وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

**And when your Lord proclaimed, "If you are grateful, I will surely enhance you [in blessing], but if you are ungrateful, My punishment is indeed severe." (14:7)**

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Class 8 - Lesson 12

- The favours of Allah (swt) however are so abundant that no one is able to count them or give their due thanks and appreciation to the Creator.

- The Qur'an mentions:

وَإِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصَوْهَا ۚ إِنَّ اللَّهَ لَعَفُورٌ رَحِيمٌ

**"And if you would count Allah's favours, you will not be able to number them; most surely Allah is Forgiving, Merciful." (16:18)**




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Some of these favours have been mentioned in the holy Qur'an;

How many can you think of?

- Qur'an 2: 178
- Qur'an 2: 105
- Qur'an 2: 64
- Qur'an 3: 107
- Qur'an 3: 159
- Qur'an 4: 102
- Qur'an 7: 57

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# 13 SURAH AL-FATIHA - VERSE 7 (contd)



Class 8 - Lesson 13

## Starter Activity

Write a list of all the Chapters in the Holy Qur'an that are named after an animal?




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Class 8 - Lesson 13

## Learning Objectives

1. To examine the concept of the 'anger of Allah'.
2. To explore examples of characteristics and actions which may result in the above.
3. To reconcile Allah's anger with His Mercy.

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Class 8 - Lesson 13

## The 2<sup>nd</sup> group of people – can we add the verse please?

- those who have evoked the anger (*Qadhab*) of Allah (swt).

- *Qadhab* linguistically refers to being hard and strict towards someone and in the society today, it refers to an emotional state which the person enters that changes him/her.
- It is the opposite of *Ridha* (Satisfaction).
- However the anger of Allah (swt) is not an emotional state, rather it is the **natural consequence** which reaches the human being because of their transgression and indecency.




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## The 2<sup>nd</sup> group of people

- those who encounter the wrath of Allah (swt) are those who have chosen not to follow the path of goodness and perfection.
- These are individuals whom have seen the guidance and know the straight path, but their stubbornness and intentional transgression have caused them to become deviated.
- So this group of people know what the truth is, but they purposefully reject it and show enmity towards the truth, as the Qur'an states:

وَجَدُوا بِهَا آسَافَاتٍ لَّهَا أَنْفُسُهُمْ ظُلُمًا وَعَلُوًّا ۚ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ  
*"And they rejected them (the clear signs of Allah) in iniquity and arrogance, though their souls were convinced thereof: so see what was the end of those who acted corruptly!" (27:14)*

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- Any individual can be amongst this second group of people as it is not exclusive to a specific religion or faith.
- Many of us have seen the guidance towards perfection and goodness which Allah (swt) has revealed to mankind, however we choose to reject it and engage in indecent, evil actions which takes us away and blocks the special type of Mercy of Allah (swt) reaching us.
- It is because the sins that we commit act as a dark veil between us and Allah (swt).




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## Activity

*If Allah is the All Merciful why would we face his anger?*

Write a short essay on how the Mercy of Allah can be reconciled with His anger?

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# 14 SURAH AL-FATIHA - VERSE 7 (contd)



Class 8 - Lesson 14

## Starter Activity

Identify 5 ways in which Allah swt guides us.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

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Class 8 - Lesson 14

## Learning Objectives

1. To explore the concept of misguidance.
2. To begin understand that true guidance is in line with our Fitrah.
3. To explore reasons as to why someone may be misguided.




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Class 8 - Lesson 14

## The 3<sup>rd</sup> group of people

- those individuals who have recognised the truth and know the way, however due to lack of steadfastness and determination they slip and make mistakes and become misguided. *Dhalin* (those who have gone astray) is taken from the root word *Dhall* which means "confusion and diversion from the straight path". Regarding this group of people, Allah (swt) mentions in the holy Qur'an:

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا  
 "... if any one disobeys Allah and His  
 Messenger, he is indeed on a clearly wrong  
 Path." (33:36).




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Class 8 - Lesson 14

### The 3<sup>rd</sup> group of people

- the individual has faith, knows the path and destination, however at times he transgresses the boundaries of Allah (swt) and allows his/her desires to driving towards committing evil. Such individuals are those who go astray when they do not follow the path of goodness and perfection which takes the human being towards ultimate salvation.

Allah (swt) does not misguide an individual, rather it is the person him/herself who blocks the guidance of Allah (swt) from reaching him and having any effect on them which causes their misguidance.



*What do you think tempts a person to swerve away from the right path?*

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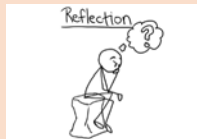
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Class 8 - Lesson 14

- Allah (swt) knows what is in the hearts and the intention behind our actions, so only He knows who is truly guided, and it is not for the human beings to pass judgments about anyone and labelling them.
- The individual needs to look and reflect upon his/her own actions and internal state and try to perfect their moral behaviours rather than judging others.




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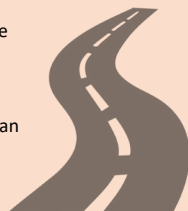
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Class 8 - Lesson 14

- The principles of Islam are universal and are all in harmony with the innate disposition of the human being (*Fitrāh*). These principles, if explained in the correct way and right approach, are accepted and appealing to everyone.
- All of the divine prophets called towards the same God, invited mankind towards the same destination and ultimately taught the human being to perfect their moral behaviour in the light of divine teachings which are based on love, mercy, justice, equality, protecting human dignity and life, compassion and respect.




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You become aware that a close friend is engaged in immoral and un-Islamic activities.

Write an email inviting them to guidance, encouraging them to mend their ways.

*Discuss: How can you do this without judging them.*



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# 15 SURAT YASIN - VERSES 1-4

## Class 8 – Lesson 15

## Lesson 1: Introduction

- Makkan surah.
  - Pit stop: Difference between Makki & Madani suwer
- 83 verses
- Named after the first word.
- Known as the “heart of the Qur’an”.
  - Holy Prophet (S): “Everything has a heart (or a core), and the heart of the Qur’an is Yaasin.”



➤ **Self Reflection: What is the FIRST THING that comes to your mind about the importance of the heart?**

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## Class 8 – Lesson 15

Who can attempt to recite the first 12 verses?

- We hear this surah so many times...  
Let's see if we can recall some of it!




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## Class 8 – Lesson 15

Verses 1-12 highlights:

- Addresses the Holy Prophet (S)
- Sets the tone with an oath
- Clarifying his mission as Prophet
- The nature of revelation

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Class 8 – Lesson 15

### Studying verses : 1-3

- Yaseen- Name of our Prophet (saw)
  - Pitstop: Do you know any other names/titles by which our Prophet (saw) is addressed in the Quran?
- وَالْقُرْآنَ الْحَكِيمَ  
(I swear) by the Quran full of wisdom, [2]  
إِنَّكَ لَمِنَ الْمُرْسَلِينَ  
you are indeed one of the messengers, [3]

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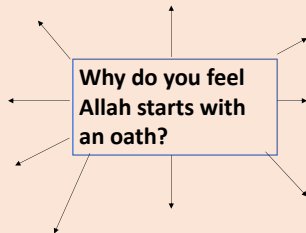
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Class 8 – Lesson 15

**MINDMAP: Please come to the board & add your thoughts.**




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Class 8 – Lesson 15

### Studying Verses 4-5

- These verses were revealed in the Makkan period of the Holy Prophet (S)'s life.
  - How would you describe that period?
- When the Holy Prophet declared his Prophethood, majority of the Quraysh did not believe and rejected him.




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# 15 SURAT YASIN - VERSES 1-4

Class 8 – Lesson 15

Studying Verses 4-5

How do you think the Holy Prophet (S) felt when the Quraysh rejected the message? Write a short paragraph on this




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Class 8 – Lesson 15

Plenary

Tell us something you learnt about Surah Yaasin that was interesting....




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# 16 SURAT YASIN - VERSE 5

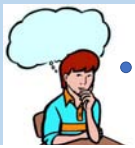
Class 8 – Lesson 16

Lesson 2:

LO: Studying verse 5

- A brief look at the revelation of the Holy Qur'an

Starter/Recap:



**In Pairs:**

Write one fact about Surat Yaseen that we discussed last week.

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Class 8 – Lesson 16

The revelations begin....

- Holy Prophet's (saw) first revelation
  - When: At 40 years of age
  - Where: Mount Hira in Makkah
  - Who: through Angel Jibrael
  - What: The word 'Iqra'

What was the first word /ayah revealed to our Holy Prophet(saw)?




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Class 8 – Lesson 16

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ

[It is a scripture] sent down gradually from the All-mighty, the All-merciful (5)

- "Tanzil" refers to gradual revelation
- **Pitstop:** Over how many years was the Quran revealed?

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Class 8 – Lesson 16

- In other places, such as Surat al-Qadr (below), the word “anzala” is used to describe revelation:

• إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

*Surely We revealed it on the grand night. [97:1]*

- The word “anzala” comes from “inzaal”, which refers to the revelation of the entire Qur’an in one go.
- Reflection: Tanzil vs Inzaal: Is there a contradiction?

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Class 8 – Lesson 16

If the first word revealed was IQRA, but the **whole** Quran was revealed on the night of Qadr ...then what does this mean?

➔ BOTH are correct..



The 2 terms (*tanzil* and *inzaal*) refer to the various stages of the revelation of the Qur’an.

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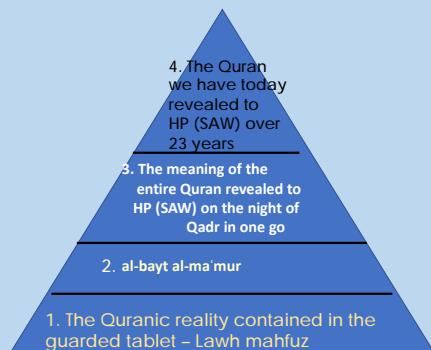
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Class 8 – Lesson 16

Revelation of the Holy Qur’an in 4 stages:




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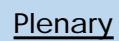
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Do you know the meaning of the first 5 verses in this surah?

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# 17 SURAT YASIN - VERSES 6-7

## Class 8 – Lesson 17

LO: Studying verses 6-7

Starter: Q&A: Please raise your hand

1. Which Surah is called Heart of the Qur'an?
2. How many Suwer (plural of surah) are there?
3. Which Surah has 2 Bismillah...
4. Which Surah does not have a Bismillah?




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## Class 8 – Lesson 17

LO: Studying verses 6-7

Starter: Q&A: Please raise your hand

1. Which Surah is called Heart of the Qur'an?
2. How many Suwer (plural of surah) are there?
3. Which Surah has 2 Bismillah...
4. Which Surah does not have a Bismillah?




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## Class 8 – Lesson 17

Studying verses 6-7

لَتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ

That you may warn a people whose fathers were not warned, so they are oblivious.

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ

Certainly the word has proved true of most of them, so they do not believe

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Class 8 – Lesson 17

### The Role of a Prophet...

- Role of a prophet is to be a **bearer of glad tidings (bashir)** and a **warner (nadhir)**
- The basic elements of **faith**, such as the belief in Allah (SWT), is already hard-wired within each human being in the form of the *fitrah*.
  - Pitstop: Can you give an example of Fitrah from the Quran? (Hint: Ibrahim (a.s), the sun & moon...)




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Class 8 – Lesson 17

### The Role of a Prophet...

- The Holy Prophet (S) is described as a warner who reminds about the Day of Judgement.
- The second part of the verse refers to the “**Period of Interval**” – the time between Prophet Isa (as) and our Holy Prophet (S).
- As no prophets were sent down during this time – they are called a nation whose fathers had not been warned.




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Class 8 – Lesson 17

### Verse 7: The Word of God...

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ

Certainly the word has proved true of most of them, so they do not believe

- Reflection: What could be that ‘word’ which proved true?
- Hint: ‘Word’ refers to a statement of Allah at the beginning of creation




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# 17 SURAT YASIN - VERSES 6-7

## Class 8 – Lesson 17

## The Word of God...

- The 'word' refers to the event of the creation of Prophet Adam (as) when Allah (swt) commanded the inhabitants of the Heavens to prostrate before him.
- Can anyone remind us of the story?




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## Class 8 – Lesson 17

## Surah Saad – no. 38...

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن طِينٍ ، فَإِذَا سَوَّيْتُهُ  
وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ، فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ  
أَجْمَعُونَ ، إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

When your Lord said to the angels, 'Indeed I am about to create a human being out of clay. So when I have proportioned him and breathed into him of My spirit, then fall down in prostration before him.' **Then the angels prostrated, all of them together, But not Iblis: he was proud and he was one of the unbelievers.**

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## Class 8 – Lesson 17

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيدِي ۖ أَنتَ أَكْبَرُ  
كُنْتَ مِنَ الْعَالِينَ ، قَالَ أَنَا خَيْرٌ مِّنْهُ ۖ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ  
مِن طِينٍ ، قَالَ فَاهْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ، وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى  
يَوْمِ الدِّينِ

He said, 'O Iblis! What keeps you from prostrating before that which I have created with My [own] two hands? Are you arrogant, or are you one of the exalted ones?' **'I am better than him,' he said. 'You created me from fire and You created him from clay.'** He said, 'Be gone! Hence, for you are indeed an outcast, and indeed My curse will be on you till the Day of Retribution.'

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Class 8 – Lesson 17

### Reflection: Diseases of the soul

- Iblis was a Jinn but his worship of Allah (swt) enabled him to reside with the Angels
- Yet he became the most accursed creation
- Just as our bodies become ill, so do our souls.  
Arrogance is one such disease of the soul that eats away at our faith.
- Unscramble the words below to reveal two other diseases of the soul:
  1. EGDER
  2. VYNE




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Class 8 – Lesson 17

### The word of God...

- Iblis asked Allah (swt) to keep him out of Hell until DoJ as reward for his worship
- Allah (SWT) thus passes the statement that He will fill Hell with Iblis and his followers.
- **Note: Hell was created for Iblis, not human beings.** It is us human beings who choose to join him in Hell, by giving ourselves up to his whisperings in this world.




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Class 8 – Lesson 17

### \*\*Warning!\*\*

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطَوَاتِ  
الشَّيْطَانِ ۚ وَمَنْ يَتَّبِعْ خُطَوَاتِ الشَّيْطَانِ  
فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ

O you who have faith! Do not follow the **footsteps of Satan**. Whoever follows in Satan's steps [should know that] he indeed prompts [you to commit] indecent and wrongful acts.




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# 18 SURAT YASIN - VERSES 8-10

## Class 8 – Lesson 18

## Lesson 4

LO: Studying verses 8-10

Starter & Recap [3 questions / 6 minutes]:

- Split into groups of 4 & answer following questions:
  - Is Surah Yaasin Makki or Madani?
  - Was the Qur'an revealed in one go or gradually?
  - Can you name one disease of the soul?

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## Class 8 – Lesson 18

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ

Indeed We have put iron collars (aghlaal) around their necks, which are up to the chins, so their heads are upturned. [8]

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

And We have put a barrier before them and a barrier behind them, then We have blind-folded them, so they do not see. [9]

- **REFLECTION:** Collars, barriers & blindfolds are metaphors. Discuss why Allah opts to use metaphors in the Qur'an?

وَسَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

It is the same to them whether you warn them or do not warn them, they will not have faith. [10]

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## Class 8 – Lesson 18

Collars, barriers & blindfolds

- A vivid metaphor for those who reject signs of Allah (SWT)
- Collars forcing their heads to look upwards.
- Can't see the path around them or far ahead.
- There is a **barrier** that is placed in front of them and behind them, so they are able to move neither forwards, nor backwards.

**2 MINUTE ACTIVITY: NEED ONE VOLUNTEER**

- Try to walk from one end of the class to another
- But keep your head up facing the ceiling
- If manageable, wear a blindfold!
- NOTE: Teacher to walk alongside to ensure safety




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Class 8 – Lesson 18


**Action Plan: Be mindful of 'small' sins!**

Shaytan can eventually lead each of us to reach this level of misguidance by making some sins appear insignificant....

For example, by Shaytan planting a thought in our minds about prayer, so we start missing prayers occasionally and before long our hearts are covered in a veil of sins

why do we need to pray 5 times a day?"

> "I don't think there's any benefit in doing this"



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Class 8 – Lesson 18

**How can it be their fault that they do not believe?**


Imam al-Sadiq (A):

➤ "When a person commits a sin, a dark spot appears on his heart. If he repents, it is effaced, but if he continues committing it, the spot increases and grows until it engulfs the whole heart, and he can never again prosper."

REFLECT: Allah says 'We put up collars...' but the hadith above suggests that this is because of sins. Is there a contradiction?

Hints:

- Allah creates a system in which actions have consequences
- So the collars & blindfolds are consequences of our sins
- Just like a window that is not cleaned and gradually loses its transparency – eventually no light enters through.



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Class 8 – Lesson 18

- Think back to last week's verse about the unbelievers:
- لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ

*Certainly the word has proved true of most of them, so they do not believe. [36:7]*

- Allah (SWT) tells the Holy Prophet (S) not to become disheartened because of such people, for even if he persists in admonishing them, they will not believe:

وَسَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

*It is the same to them whether you warn them or do not warn them, they will not have faith.*

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# 18 SURAT YASIN - VERSES 8-10

Class 8 – Lesson 18

The Pure Heart (Qalb Saleem) – A concept to ponder....

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ  
خَدِيدٌ

- *Certainly you were heedless of it, but now We have removed from you your veil, so your sight today is sharp. [50:22]*
- Verse suggests that veils are lifted after death.
- But the ones with pure hearts, like the Holy Prophet (S) and the Imams (A), were able to witness the realities of this spiritual dimension while living in this world.

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Class 8 – Lesson 18

PLENARY: Group presentation

- How do metaphors help us understand the message?
- How can we ensure our hearts remain pure?




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# 19 SURAT YASIN - VERSES 11-12

Class 8 – Lesson 19

LO: Studying verses 11-12

Starter:

- What surah in the Holy Quran has 2



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ smillah?  
which surah is named after a day of the week?  
Over how many years was the Qur'an revealed?

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Class 8 – Lesson 19

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ

You can only warn him who follows the reminder and fears the Beneficent Allah in secret; so announce to him forgiveness and an honorable reward. [36:11]

REFLECTIONS: TAKE 2 MINUTES TO QUIETLY REFLECT ON:

- Why would you fear al-Rahman?
- Does He not love us the most?
- Hint: The translation of 'Khashiya' as 'fear' may not do justice to the full meaning




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Class 8 – Lesson 19

Activity: Describe your feelings in a few words

- Your mum gave you some important chores to perform, while she is gone for ziyarah.
- There is a promise of a reward for you at the end.
- If you fail to do them, your (loving) mum will be upset.



Fear of failure Hope for reward

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Class 8 – Lesson 19

VERSE 12....

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ ۚ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ

*Indeed it is We who revive the dead and write what they have sent ahead and their effects [which they left behind], and We have figured everything in a manifest Imam. [36:12]*

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Class 8 – Lesson 19

- Our deeds are being recorded continually by two angels.
- This recording captures all aspects of each action – the apparent action, the intention behind it, the causes, the consequences, etc.
- The two angels themselves are the vessels of the recording– they are the recorders as well as the records themselves.
- The nature of good deeds and bad deeds are very different and hence, two different angels are required

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Class 8 – Lesson 19

**Exploring record of deeds:  
'Illiyeen and Sijjeen:**

- After death, our books of deeds (which are actually two angels) are stored as individual “chapters” in a more comprehensive “book” (an even greater angel).
- The greater book that keeps the records of the good-doers is called ‘Illiyeen and the greater book which keeps the records of the evil-doers is called Sijjeen.

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# 19 SURAT YASIN - VERSES 11-12



Class 8 – Lesson 19

'Illyeen:  
كَلَّا إِنَّ كِتَابَ الْإِنْسَانِ لَفِي عِلْيَيْنٍ  
Nay! Most surely the record of the righteous shall be in the *Illyin*.  
وَمَا أَدْرَاكَ مَا عِلْيَيْنٌ  
And what will show you what is *Illeeyun*?  
كِتَابٌ مَرْقُومٌ  
It is a written record,  
يَشْهَدُهُ الْمُقَرَّبُونَ  
Those who are drawn near (to Allah) shall witness it.  
[83:18-21]

Sijjeen  
كَلَّا إِنَّ كِتَابَ الْفَاجِرِ لَفِي سِجِّينَ  
Indeed, the record of the vicious is in *Sijjeen*.  
وَمَا أَدْرَاكَ مَا سِجِّينٌ  
And what will show you what is *Sijjeen*?  
كِتَابٌ مَرْقُومٌ  
It is a written record. [83:7-9]

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Class 8 – Lesson 19

Complete Task sheet  
and discuss answers  
together




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# 20 SURAT YASIN - VERSES 13-17

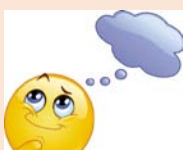


## Class 8 – Lesson 20

LO: To study verses 13 -17

### Starter:

- How many Suwer in the Holy Qur`an are named after Prophets?
- Can you give their Names?




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## Class 8 – Lesson 20

وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ

Set forth to them by way of a parable, the (story of) the Companions of the City. Behold, there came messengers to it.  
(13)

- Notice the plural 'messengers'
- The Qur'an presents the Quraysh with an example from the past, where guidance was provided to a people, but they rejected it.
- **PITSTOP:** Create a quick mindmap on why do you think the Quran tells us parables/stories?

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## Class 8 – Lesson 20

Historians think one possibility is that this story is from the city of Antioch.

These messengers could be prophets of God or Representatives of Prophet Isa (A), sent to spread his message.




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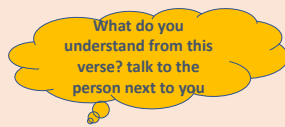
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Class 8 – Lesson 20

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ

When We (first) sent to them two messengers, they rejected them: but We strengthened them with a third: they said "Truly, we have been sent on a mission to you." (14)



This third messenger was someone who had influence in the community and as a result, they started to gather some followers from the community.

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Class 8 – Lesson 20

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ

They said, 'Our Lord knows that we have indeed been sent to you, (16)

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ

and our duty is only to communicate in clear terms.' (17)

From the verses above, it can be understood that many arguments took place between the rulers of the community and the messengers, but the rulers continued to reject the messengers.

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Class 8 – Lesson 20

Another big reason why people rejected the prophets and messengers was due to their arrogance: "If God wanted to choose a representative to guide human beings, it would have been me, not him."




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Recite or listen to the first 12 verses of surah Yasin together.

[illegible]



# 21 SURAT YASIN - VERSES 18-19

## Class 8 – Lesson 21

LO:

- To study verses 18 and 19
- An introduction to the story of Sahib Yasin mentioned in verses 20 onwards

Starter:

- Do you know any suwer that start with disjointed letters ? (hurooful muqataat) E.g Yasin




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## Class 8 – Lesson 21

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ ۚ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ

□ [36:18]

They said, 'Indeed we take you for a bad omen. If you do not desist we will stone you, and surely a painful punishment will visit you from us.'

قَالُوا طَائِرُكُم مَّعَكُمْ ۚ أَئِنْ ذُكِّرْتُمْ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

□ [36:19] They said, 'Your bad omens attend you. What! If you are admonished.... Indeed, you are an unrestrained lot.'




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## Class 8 – Lesson 21

- The rulers of the community stubbornly rejected the arguments of the messengers. Yet the messengers returned to the community and continued to preach their message.
- Around the same time, some difficulties had started afflicting the community, possibly as a result of their sins and as a Divine warning for the people to change their ways.
- According to some mufasssirin of the Qur'an, rain stopped for a long period of time.




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Class 8 – Lesson 21

However, instead of taking this as a Divine sign, the rulers blamed the messengers for this, referring to them as “bad omen” and threatening them with death by stoning if they did not stop.

REFLECTION:  
Test from God  
Vs  
Punishment




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QA

Class 8 – Lesson 21

Verses 20-22

- وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ
- [36:20] There came a man hurrying from the city outskirts. He said, 'O my people! Follow the prophets!
- اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ
- [36:21] Follow them who do not ask you any reward and they are rightly guided.
- وَمَا لِيَ لَا أُعْبَدَ الَّذِي فُطِّرَنِي وَلِئِي تَرْجَعُونَ
- [36:22] Why should I not worship Him who has originated me, and to whom you shall be brought back?

What do you understand by his reasoning that these Prophets do not ask for any reward? ☺




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QA

Class 8 – Lesson 21

Saahib Yasin

- Many reports mention his name as Habib Najjaar.
- He lived in the remotest part of the city; It might be that when the messengers were heading towards the city where the people lived, they first passed by the area where he resided and this man believed in them and their message.
- He was a spiritual man & worshipped Allah (SWT) in seclusion.
- He was respected by the people, although they were under the impression that he worshipped the same gods as them.
- Later, when he heard that the people were going to kill the messengers, he quickly rushed to them to stop them




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# 07 SURAT YASIN - VERSES 18-19



Class 8 – Lesson 21

**Did you know the 3 individuals that have stood out from the rest of mankind?**



Holy Prophet (S): "The foremost of (the people of) all nations are three – they did not associate any partners to Allah even for a blinking of an eye:

1. Ali b. Abi Talib;
2. Saahib Yasin; and
3. Mu'mim Aal Fir'awn"

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Class 8 – Lesson 21

- Mu'min Aal Fir'awn was a prominent member of the family of Fir'awn during the life of Prophet Musa (A)
- Some reports suggest that he was the heir apparent of Fir'awn and was influential enough to raise an objection to Fir'awn with regards to killing of Musa (A).
- He rejected the religion of the Egyptians, he was from a group of believers who followed the teachings that Prophet Yusuf (A) had introduced in Egypt many hundreds of years ago
- After Musa (A) accidentally killed one of the soldiers of Fir'awn, he plotted to have Musa (A) killed. When Mu'min Aal Fir'awn found out, he rushed to inform Musa (A) and advised him to flee Egypt
- Both Mu'min Aal Fir'awn and Saahib Yasin were killed for defending and declaring their faith in the messengers of their times

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Class 8 – Lesson 21



## Plenary

Read verses 20, 21 and 22 together. (previous slide)

In groups/pairs discuss what you have learnt about these ayahs.

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# 22 SURAT YASIN - VERSES 20-24



Class 8 – Lesson 22



LO:

- Look into verses 20 to 26 of Surat Yasin
- Continue the story of Sahib Yasin/Habib Najjar

Starter:

- Play 'hot seating' of Habib Najjar

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Class 8 – Lesson 22



- وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ

*There came a man hurrying from the city outskirts. He said, 'O my people! Follow the apostles!*

- As soon as Saahib Yaasin – Habib Najjar – found out the problems the messengers were going through, despite living in the outskirts of the city, he rushed to the aid of the messengers.
- **PITSTOP:** The Qur'an especially mentions that he 'hurried' to aid the messengers. Now think of Karbala & those who rushed to helped Imam Hussain (a.s)

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Class 8 – Lesson 22

- اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ

*Follow them who do not ask you any reward and they are rightly guided. (21)*

- 1) "Follow them who do not ask you any reward" – This is the first sign of the truthfulness of the messengers. They have no material benefit to gain from their preaching. This is an important argument that all the messengers used when inviting their people to Allah (SWT).




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Class 8 – Lesson 22

*Why do you think none of the prophets ever asked for any recompense for their struggles in preaching to their people?*




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Class 8 – Lesson 22

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ

- “Why should I not worship Him who has originated me, and to whom you shall be brought back?” [22]
- The people of the town believed in Allah (SWT) as the all-Powerful Creator; however, they worshipped various demi-gods in their everyday lives, because they believed that the all-Powerful Creator was too transcendent to help them. Instead, the demi-gods would help them with their everyday needs if they worshipped them instead.
- **REFLECTION: IF THESE PEOPLE BELIEVED IN ALLAH BUT CREATED DEMI-GODS FROM WHOM THEY ASKED FAVOURS – HOW DOES THAT DIFFER FROM US WHEN WE ASK FROM AHL UL BAYT (as)?**
  - Hint: demi-gods created by people / ahl ul bayt appointed by Allah

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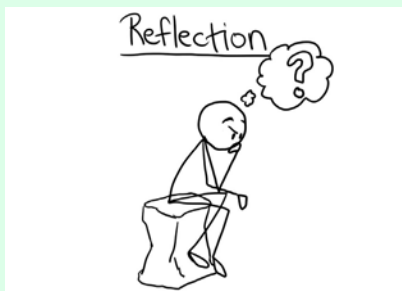
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Class 8 – Lesson 22

WHAT ASPECT OF SURAT YASIN DID YOU FIND MOST INTERESTING?




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# 23 SURAT YASIN - VERSES 25-27

## Class 8 – Lesson 23

LO: Look into verses 25-27

Starter:

Get students to  
Play 'continue the verse'.  
(see notes on how to play)

Quick recap on what covered so far




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## Class 8 – Lesson 23

Verse 25-27

إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ

Indeed I have faith in your Lord, so listen to me.

قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ ۖ قِيلَ ادْخُلِ الْجَنَّةَ

He was told, 'Enter paradise!' He said, 'Alas! Had my people only known

بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ

for what my Lord forgave me and made me one of the honoured ones!'

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## Class 8 – Lesson 23

- The people had no intellectual response to Habib's arguments, so they resorted to violence instead.
- Habib was killed in a very brutal way in order to make an example out of him.
- **PITSTOP:** Why do some people resort to violence in the face of reason / logic?




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Class 8 – Lesson 23

Often, when presented with intellectual arguments for which he/she no answer and knows deep down that the arguments are correct, people react in 2 ways.



What 2 ways do you think? – Turn to the person next to you and discuss. Share with class.

Can you think of examples of such situations from your own lives? How did you react when sound advice was given to you? How should you have reacted?

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Class 8 – Lesson 23

قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ ۖ قِيلَ ادْخُلِ الْجَنَّةَ ۚ

He was told, 'Enter paradise!' He said, 'Alas! Had my people only known

بِمَا عَفَّرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ

for what my Lord forgave me and made me one of the honoured ones!'

- Up to verse 25, we see the arguments that Habib Najjar raised with his people.
- Interestingly, the following verses do not state the outcome of the conversations. Instead, the Qur'an **jumps to the events directly after Habib's martyrdom.**

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Class 8 – Lesson 23

Why do you think the Qur'an jumps from his arguments with his people to his honoured position after death?




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# 23 SURAT YASIN - VERSES 25-27

Q1

Class 8 – Lesson 23

## □ Some possible suggestions:

- 1) The difficult death Habib suffered is insignificant compared to the great bliss he is now living in.
- 2) If we stand up for truth and support the oppressed, we should not worry about negative consequences.
- 3) How quick Allah (SWT) rewards the good doers.

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Class 8 – Lesson 23

## □ قِيلَ ادْخُلِ الْجَنَّةَ... *He was told, 'Enter paradise!'*...

The paradise referred to here is the paradise in Barzakh (not the paradise in the Hereafter).  
Barzakh is the intermediary place between this physical world and the Hereafter.

It is where the souls of the dead reside while awaiting the Day of Judgement and the start of the Hereafter:

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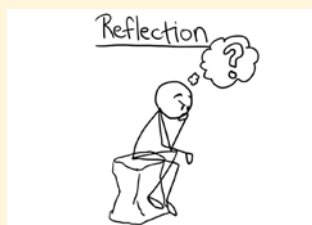
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Q1

Class 8 – Lesson 23



Brainstorm some things that you can do today that will contribute to your thawab Jaariya and allow you to continue getting rewarded even after your death.

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# 24 SURAT YASIN - VERSES 28-30

## Class 8 – Lesson 24

LO: To understand verses 28-30

Starter:

Talk in groups of four/pairs

- Share one thing that you remember about sura YaaSin

- Get students to Play 'continue the verse'.

(see notes on how to play)




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## Class 8 – Lesson 24

Verse 28-30

وَمَا أَنزَلْنَا عَلَىٰ قَوْمِهِ مِن بَعْدِهِ مِن جُندٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ  
28. And We did not send down upon his people after him armies from heaven, nor do We ever send down.

إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ  
29. It was a single shout, and they were extinguished.

يَا حَسْرَةً عَلَى الْعِبَادِ ۚ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ  
30. Alas for the slaves! Never does the messenger come to them but they mock him

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## Class 8 – Lesson 24

- PITSTOP: Recap the story of Habib Najjar
- What do the Verses 28-29 talk about?

A believer is very dear to Allah (swt) and killing of a believer is a serious misdeed.

According to different narrations, either at that moment or a day or two later Allah punished the oppressors.




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QA

Class 8 – Lesson 24

Mindmap: Come to the board & add your thoughts

What does a believer mean to you?

Characteristics of a Believer.

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QA

Class 8 – Lesson 24

The word 'jund' (armies) in this verse means angelic forces accompanying each other.

Think of a soldier in an army – he only carries out orders from a higher command.




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QA

Class 8 – Lesson 24

The Angels coming down or not (for affection/ wrath ) depends on the command of Allah. However, the Wrath of Allah comes all of a sudden and we should not be neglectful.

Paired talk: Think about things that we should try **not** be neglectful about?

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# 24 SURAT YASIN - VERSES 28-30

QA

Class 8 – Lesson 24

Verse 29. It was a single shout, and they were extinguished.

Who was extinguished? Why?

- According to tafaseer the single shout could have various meanings.
- Whatever it was, it was no more than a Blast happening in a fleeting moment. It was a 'cry' which made all cries silent
- Emphasises the POWER of Allah (swt)

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QA

Class 8 – Lesson 24

. "Alas for the servants! Never came there unto them a messenger but they used to mock him!"

Allah calls everyone a slave (abd).

Everyone is enslaved in some way because no one can escape the will of Allah - death or the fact that one must breath and eat.

Quran explains that those who mock receive the worst of afflictions; both outwardly and inwardly.

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Class 8 – Lesson 24

What might we be enslaved by?  
What can take us closer to Allah (swt)  
or away from Him ☹?




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# 25 SURAT YASIN - VERSES 31-33

## Class 8 – Lesson 25

LO: To understand verses 31-33

Starter:

- Think-pair- share

How is death considered a sign of Allah swt?




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## Class 8 – Lesson 25

Verses 31 to 33

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ

31. Have they not seen how many generations We destroyed before them? Indeed, they will not return to them.

وَإِنْ كُلُّ لَمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ

32. But all of them shall certainly be brought before Us.

وَأَيَّةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ  
33. And a sign to them is the dead earth. We enliven it and bring forth from it grain so they may eat of it.

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## Class 8 – Lesson 25

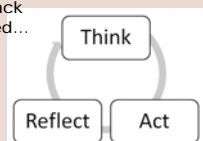
The consequence of mocking divine prophets is extinction

When wrath of Allah comes, there is no return or recompense.

That is why these two holy verses says:  
"Have they not seen how many generations We destroyed before them?..."

This verse asks us to reflect upon how many people were brought and annihilated.

One is no longer able to return back to those who have been destroyed...




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Class 8 – Lesson 25

32 But all of them shall certainly be brought before Us.

- Death is not the beginning or the end of life.
- If we were left to ourselves when we died, death would be the cause of rest for all the living people. But when we pass away, we will be resurrected and asked about everything.
- **PITSTOP:** What do you know about Life after death?

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Class 8 – Lesson 25

What actions can we perform to make us ready for death?

Discuss in groups /pairs




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Class 8 – Lesson 25

33 And a sign to them is the dead earth. We enliven it and bring forth from it grain so they may eat of it

This is the first of the 9 signs put forth by Allah swt.

The best way of having faith in resurrection is carefulness in all of creation.

There is an order in which these things appear in the verses.




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# 25 SURAT YASIN - VERSES 31-33

Class 8 – Lesson 25

Think about the signs of creation by Allah (SWT) that we can see all around us.

Discuss the stages of how a seed grows into a plant.




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Class 8 – Lesson 25

We will be looking in more depth about the signs of Allah (SWT) in the following lessons.

Home learning- try and take a moment during your day to observe and reflect on any sign that reminds you of Allah (SWT)

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# 26 SURAT YASIN - VERSES 34-36



Class 8 – Lesson 26

## سُورَةُ الرَّحْمَنِ الرَّحِيمِ

LO: To understand verses 34- 36

Starter:

1. What surah talks about the people of the cave?
2. What was the name of Sahib YaaSin we discussed last term?

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Class 8 – Lesson 26

Verses 34 – 36:

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ  
34. And we make therein gardens of palm-trees and grapevines, and we cause springs to flow forth in it.

لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۖ أَفَلَا يَشْكُرُونَ  
35. That they may eat of its fruit and their hands made it not. Will they not then give thanks?

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Class 8 – Lesson 26

Verses 34 – 36 (cont'd):

**PITSTOP:** What is the expectation from us, as we partake in Allah's bounties, which we did not create ourselves?

- Thankfulness – the least we can do in return for His favours
- Further discussion: How does Thankfulness help Allah?
- Look up verse 14:7 in your copies of the Qur'an

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ  
أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ

36. Glory be to Him who created in pairs all things that grow in the earth and pairs of their own kind, and of what they know.

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Class 8 – Lesson 26

For us human beings, cereals and grains are very beneficial. The word 'grain'- Habb was mentioned in last week's verse. Can we recall what the ayah was?




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Class 8 – Lesson 26

Ayah 34 talks about palm-trees and grape vines.

The date palm is an ancient and evolved plant. Dates & grapes are nutritious and can be kept all year round.




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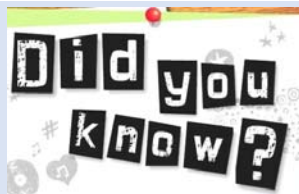
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Class 8 – Lesson 26



**Raisins are dried grapes!!!**




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# 26 SURAT YASIN - VERSES 34-36

## Class 8 – Lesson 26

34 And we make therein gardens of palm-trees and grapevines, and we cause springs to flow forth in it.

The Arabic term /fajjarna/ is derived from /tafjir/ which here means: 'to create a vast gap', and since springs are gushed forth by splitting the land, this meaning has been used for coming out spring-water from the land.




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## Class 8 – Lesson 26

35 That they may eat of its fruit and their hands made it not.  
Will they not then give thanks?

Fruits appear on the branches of trees can just be hand picked and eaten- this shows the utmost grace of Allah (SWT) onto human kind.




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## Class 8 – Lesson 26

36 Glory be to Him who created in pairs all things that grow in the earth and pairs of their own kind, and of what they know.

This is one of the verses that state that man's knowledge is limited and that there are a great deal of facts in this world which are not known to us.

It is also an invitation to explore the universe & discover more about the fascinating creation of Allah.




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# Class 8 – Lesson 26

## How can we demonstrate gratefulness to Allah swt?



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[illegible]

# 27 SURAT YASIN - VERSES 37-38

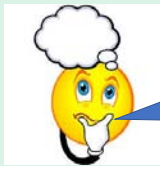
## Class 8 – Lesson 27

LO: To understand verses 37-38

Starter:

What are the arabic words for:

- Night
- Sun
- Moon
- Sign



Take a guess –use your holy quran to find the answers!

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## Class 8 – Lesson 27

Verses 37 – 38:

وَأَنبَأَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلَمُونَ  
وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

37. And a sign for them is the night; We strip it of the day and behold they are plunged in darkness."

38. "And the sun runs unto a resting-place fixed for it; that is the decree of the Mighty, the Knowing."




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## Class 8 – Lesson 27

Ayah 37 talks about how the night is one of the signs of Power and Wisdom of Allah. It is a fixed program in the length of history which has no disorder.

Imagine if night wasn't created by our mericful Lord.  
What would life be like?

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Class 8 – Lesson 27

- It is as if the light of the day were a white clothing which has been put on the body of the night.
- At sunset this clothing is taken off of its body, in order that its innate becomes manifest.
- This talks about the nature of the earth is darkness, and light is something which is given to it from another source.




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Class 8 – Lesson 27

ACTIVITY:

NIGHT & DAY ARE OPPOSITES YET WE WOULD NOT UNDERSTAND ONE WITHOUT THE OTHER.

OFTEN, OPPOSITES HELP US UNDERSTAND EACH OTHER. THINK OF OTHER SUCH OPPOSING PHENOMENA THAT HELP US UNDERSTAND AND APPRECIATE THE OTHER:

DARKNESS → Helps us appreciate LIGHT  
SICKNESS → Helps us appreciate HEALTH  
POVERTY →  
HUNGER →  
LONELINESS →  
Any other ideas.....?

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Class 8 – Lesson 27

38. "And the sun runs unto a resting-place fixed for it; that is the decree of the Mighty, the Knowing."

- What do you understand from the term 'Decree' [taqdeer]?
- What else do you see in the universe that suggests a fixed divine 'decree'?

Create a mind map on TAQDEER (next slide)




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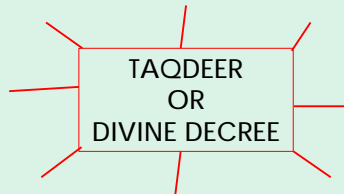
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# 27 SURAT YASIN - VERSES 37-38



## Class 8 – Lesson 27




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## Class 8 – Lesson 27

verse 38 states the constant motion of the sun, but concerning the purpose of this motion, commentators have different opinions:

- Some say that this motion refers to the apparent motion of the sun round the earth which will continue until the end of the world
- Others say it is declination of the sun in summer and winter towards the North and South
- At the beginning of spring the sun declines from the equator toward the North and goes forth as far as 23 northern degree and from the beginning of summer it returns back until the beginning of autumn when it reaches the equator.




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## Class 8 – Lesson 27



- Regardless of the different commentaries they do not contradict each other as each of them talk about the movement of the sun.
- The Arabic phrase /tajri/ may refer to all these movements and the movements which have not been known to us yet.....

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**Class 8 – Lesson 27**

**What** two attributes are mentioned at the end of this verse?

Why do you think the verse ends with two attributes of Allah (SWT)?

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**Class 8 – Lesson 27**

Listen/ recite ayaat 33-38 of sura Yasin.  
Reflect on what we have covered so far....

Reflection




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# 28 SURAT YASIN - VERSES 39-40

## Class 8 – Lesson 28

LO: To understand verses 39-40

Starter:

Paired talk.  
Discuss at least two main  
points that you can recall  
from last week's lesson.




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## Class 8 – Lesson 28

## Verses 39 - 40

وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ

39. "And (as for) the moon, We have fixed for it the stages till its returns to be bent like an old palm branch."

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

40. "Neither is it expedient for the sun that it should overtake the moon, nor can the night outstrip the day; and each swims along in (its own) orbit."

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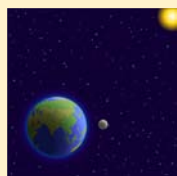
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## Class 8 – Lesson 28

**REFLECTION:**  
What do you understand by  
the description of the moon  
as being 'Bent like an old  
palm tree'?




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QA

Class 8 – Lesson 28

- The movement of the sun and the moon has been arranged in a way that they never crash, and there will not appear any confusion in the creation of the night and the day.

Allah (SWT)'s plan is always \_\_\_\_\_?




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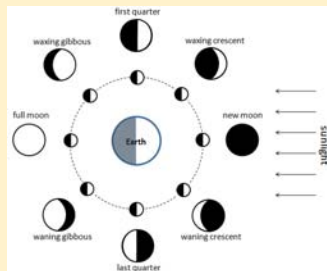
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QA

Class 8 – Lesson 28

39. "And (as for) the moon, We have fixed for it the stages till its returns to be bent like an old palm branch."




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QA

Class 8 – Lesson 28

40. "Neither is it expedient for the sun that it should overtake the moon, nor can the night outstrip the day; and each swims along in (its own) orbit.

- The sun spends its term in 12 months during one year while the moon passes its stages during one month.
- The circular movement of the moon in its orb is twelve times quicker than the movement of the sun in its orb.
- Night never outstrip day so that it brings a part of it into itself and all of them continue their path without the least change for millions of years.




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# 28 SURAT YASIN - VERSES 39-40



Class 8 – Lesson 28

## DISCUSSION:

OTHER THAN HUMANS, ALL CREATION  
FOLLOWS ITS DEFAULT SETTINGS,  
BE IT THE ORBIT OF THE SUN,  
MOVEMENT OF TIDES,  
FORMATION OF CLOUDS,  
GRAZING OF CATTLE ETC.....

- WHAT MAKES HUMANS DIFFERENT?
- WHY DOESN'T GOD MAKE EVERYONE BE OBEDIENT?

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Class 8 – Lesson 28



What do the two ayaat  
that we learnt about tell  
us about Allah (SWT)'s  
planning in HIS creation




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