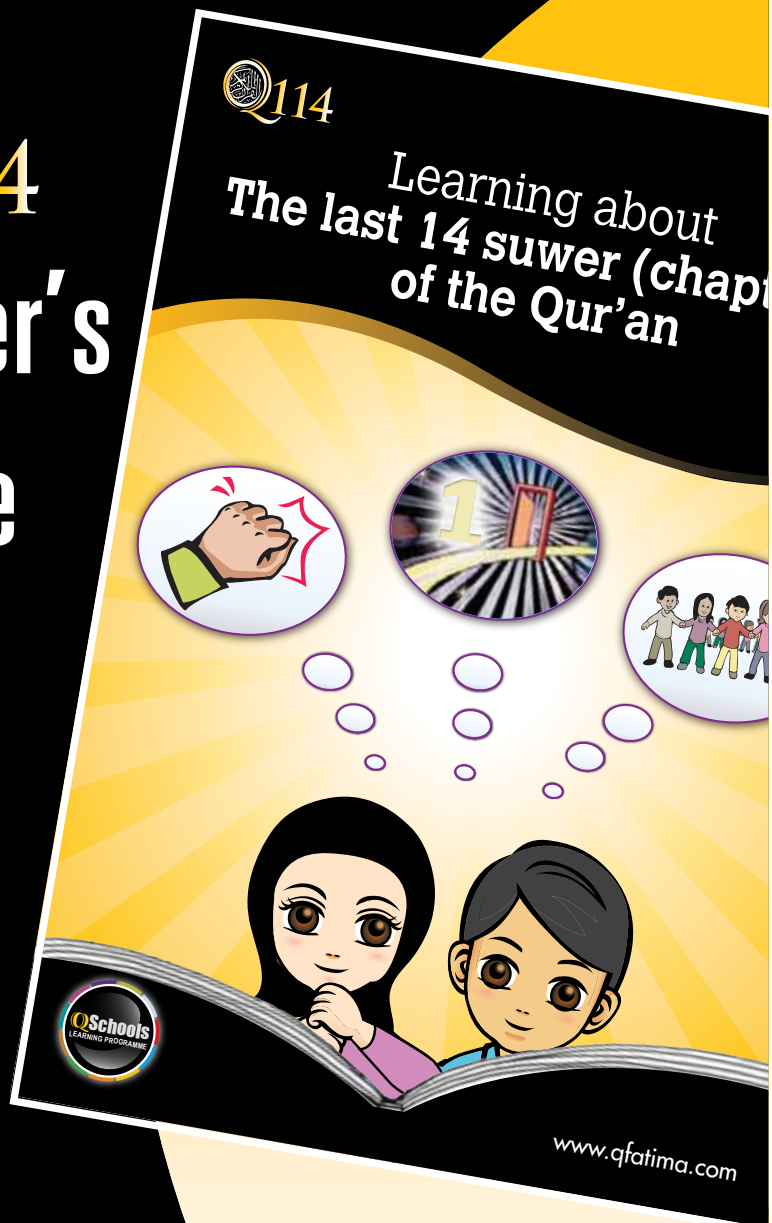


# Q114 Teacher's Guide



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## SURATUL QARI'AH (101)

11 ayaat in 1 Ruku

### Benefits of Recitation:

Safety from Jahannam

Business Booster

Recite over water and sprinkle around house to keep pests away.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْقَارِعَةُ مَا الْقَارِعَةُ  
وَمَا أَدْرَاكَ مَا الْقَارِعَةُ  
يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ  
وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ  
فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ  
فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ  
وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ  
فَأُمُّهُ هَاوِيَةٌ وَمَا أَدْرَاكَ مَا هِيَّةُ نَارٍ حَامِيَةٍ

### KEY CONCEPTS

Qara'ah means to knock or scold. Here Al-Qari'ah is the name of the call which will start the day of Qiyyama.

Human beings will be scattered like moths.

Nothing will matter on that day except for ones deeds.

## SURATUL QARIA'H

سُورَةُ الْقَارِعَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*(I begin) in the name of Allah, the Kind, the Merciful.*

الْقَارِعَةُ

*The sudden calamity!*

مَا الْقَارِعَةُ

*What is the sudden calamity?*

وَمَا أَدْرَاكَ مَا الْقَارِعَةُ

*And what will make you understand what the sudden calamity is?*

'Qara'a' means 'to knock, beat, scold, clash, get the better of someone..'. Al-Qariah refers to the final call which will announce the start of the day of Judgement.

The repetition of the statement wants us to understand the finality of the day of judgement when all false appearances and values will be destroyed and be replaced by reality.

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ

*The day on which mankind will be like thickly scattered moths*

The terror of it will make mankind run bewildered in all directions, like moths scattered by a stormy wind. The aya gives an imaginable view of the confusion, distress and helplessness of a human being.

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ

*And the mountains will be like ruffled wool (puffed up).*

'Nafasha' means 'to puff up' and 'to swell out or ruffle'. It will be a day when even the firm and solid mountains will revert to being like unspun wool, since they are not made of anything but the divine command of 'Be' (kun).

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ

*Then, as for him/her whose measure of good deeds is heavy,*

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ

*He/she will live a pleasant life.*

On that day nothing will matter but one's deeds. He/she whose actions, intentions and awareness is heavy in it's reality will be in a perfect state of contentment.

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ

*And as for him/her whose measure of deeds is light,*

فَأُمُّهُ هَاوِيَةٌ

*His/her abode is the pit.*

He/she whose measure is light - whose actions were at a loss in the hereafter, will be destined to a bottomless pit.

'Hawiya' comes from the word 'hawa' which means to fall.

وَمَا أَدْرَاكَ مَا هِيَ

*And what will you know what it is?*

نَارٌ حَامِيَةٌ

*A blazing hot fire.*

Just as a human being cannot fully imagine what the Al-qariah will really be like, thus too he/she cannot comprehend the likeness of a bottomless pit - 'Hawiya'.

We can only experience a small taste of it here- the smallest fire. In ahadith we are told that the fire we see on the earth is only a fraction of the fire of jahannam. e.g. The hot lava from volcanoes which we see that melts rocks.

'Hamiya' comes from 'hama' which means to 'become very hot, to flare up and to fly in a rage. It is a description of that fiery state.



Draw what happens when the 'knock' which starts the day of Qiyama will sound.

*"The day on which human beings shall be as scattered moths,  
And the mountains shall be as loosened wool" 101:4,5*



القارعة	the sudden calamity
ما	what
مآدرک	what will explain to you
يوم	day
يكون	will be
ناس	Human beings
ك	Like
فراش	Moths
مبثوث	be scattered
تكون	will be
جبال	mountains
عهن	wool

منفوش	loosened (wool)
أما	but
من	whose
ثقلت	heavy
موازين	scales
عيشة راضية	pleasant life
خفت	light
أمه	his abode
هاوية	Pit
ماهية	what it is
نار حامية	blazing fire

## SURATUT TAKATHUR (102)



8 ayaat in 1 Ruku

### Benefits of Recitation:

Cure for headaches.

Recite in Salatul 'Asr for protection

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
أَلْهَاكُمْ التَّكَاثُرُ  
حَتَّى زُرْتُمُ الْمَقَابِرَ  
كَلَّا سَوْفَ تَعْلَمُونَ  
ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ  
كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ  
لَتَرَوُنَّ الْجَحِيمَ  
ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ  
ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

### KEY CONCEPTS

Abundance diverts us and makes us forget what is important in life.

The sura tells us not to be distracted and to focus on what is important on the day of Judgement.

## SURATUT TAKATHUR

A human being always desires an increase in every aspect of his/her life, even though it may mean a decrease in another way. e.g. an increase in one's arrogance or expectations is in reality a decrease of one's higher virtues.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*(I begin) in the name of Allah, the Kind, the Merciful.*

أَلْهَكُمُ التَّكَاثُرُ

*Abundance distracts you,*

حَتَّىٰ زُرْتُمُ الْمَقَابِرَ

*Until you come to the graves*

The specific reference of these ayaat was at a time when the number of Muslims were being counted by the Makkans - the Quraysh. They would continually congratulate themselves on outnumbering the Muslims, but in calculating their strength, they would also count their dead. Each family wanted to appear more powerful than the other, and they would resort to going to the graveyard to be able to increase their claim. Once over a dispute of numbers, a grave was opened and the dead therein were counted. This sura was revealed.

The general reference is to the temporal indulgence of material values which distracts one from the permanent and real values of the hereafter. One death, the realisation will dawn.

كَأَلَّا سَوْفَ تَعْلَمُونَ

*Nay! you will soon come to know,*

ثُمَّ كَالَّا سَوْفَ تَعْلَمُونَ

*But nay! you will soon come to know.*

كَأَلَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ

*Nay! If you but knew with the knowledge of certainty,*  
The repetition of the statement stresses that mankind will only know the real value of wealth which they spend their whole life struggling for when they meet death - in the hereafter.

Only if we seek the knowledge of certainty ('ilmul yaqeen'), will we succeed. It is knowing the real value of our striving in the world.

Certainty of knowledge is described in 3 stages:

i) *Ilmul yaqeen* - When one hears/learns information about certainty.

ii) *Aynul yaqeen* - When one sees with his/her own eyes - visual information.

iii) *Haqqul yaqeen* - The experience of certainty establishing its truth.

لَتَرَوُنَّ الْجَحِيمَ

*You would certainly see the fire of Jahannam.*

Those who deny the certainty of the day of judgement will certainly see the fire of jahannam .

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ

*Then you would certainly see it with the eye of certainty;*

They will see the fire with their own eyes and realise what it actually is. (They will realise the truth).

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

*Then, on that day you will be questioned about the benefit and favours.*

Humankind will be questioned about the favours and comforts of life that were granted by Allah. We shall see how we abused and squandered the ne'ma granted, and the

potential we had of seeking and gaining knowledge. We shall ask ourselves why we did not awaken to the certainty of the day of judgement. We will see that what distracted us was the multiplication and increase of our wealth in all forms.



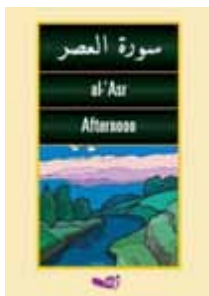
The picture shows coins which represents wealth. Draw other things which divert us from what is really important in life.

الهی	diverted, distracted
تکثیر	Plentiful
حتی	Until
زرتم	you visit/reach
مقابر	Graves
کلا	No
سوف	Soon
تعلمون	you will know
ثم	Then (again)
لو	if, would that
علم	Knowledge
ترون	you will see



جحيم	Hell
عين	vision
تسألن	you will be asked
يومئذ	that day
نعيم	pleasure

## SURATUL 'ASR (103)



3 ayaat in 1 ruku

### Benefits of recitation:

Recite 10x for stomach ailments

Recite to reduce fever

Increase in eiman and 'nur' on Qiyama

Recite in Eisha salaa for safety from tyranny.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَالْعَصْرِ  
إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ  
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا  
بِالصَّبْرِ

### KEY CONCEPTS

'Asr' literally means to squeeze. Here it is used to describe the concept of time – in the sense of it meaning the squeezing of the past unfolding as the future. The sura points out that human beings are at loss unless they:

1. Believe
2. Do good deeds
3. Advise each other to truth
4. Advise each other to patience

## SURATUL 'ASR

The sura begins with Time and ends with sabr (Patience) .  
Sabr is the shrinking of time. e.g. if we want to eat a fruit which is not yet ripe, we know we have to wait for it to ripen and we agree to do so. What we are doing is shrinking the time into "zero time".

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah, the Most Kind, the Most Merciful.*

وَالْعَصْرِ

*I swear by Time !*

'Asr' literally means squeezing. It has been used for Time- in the sense of it's meaning the squeezing of the past unfolding as future.

It may refer to the era of the Prophet (S.A.W.) or the time of Asr on Ashura; or as per a hadith of our 6th Imam -the era of Imam Al-Mahdi (A.S.) Time is the most valuable commodity which man has...

If you look at the lives of great people - there is one thing in common that we all have with them and that is - 24 hrs in a day. The way they use their time has made the difference.

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ

*Most certainly the human being is in a state of loss ;*

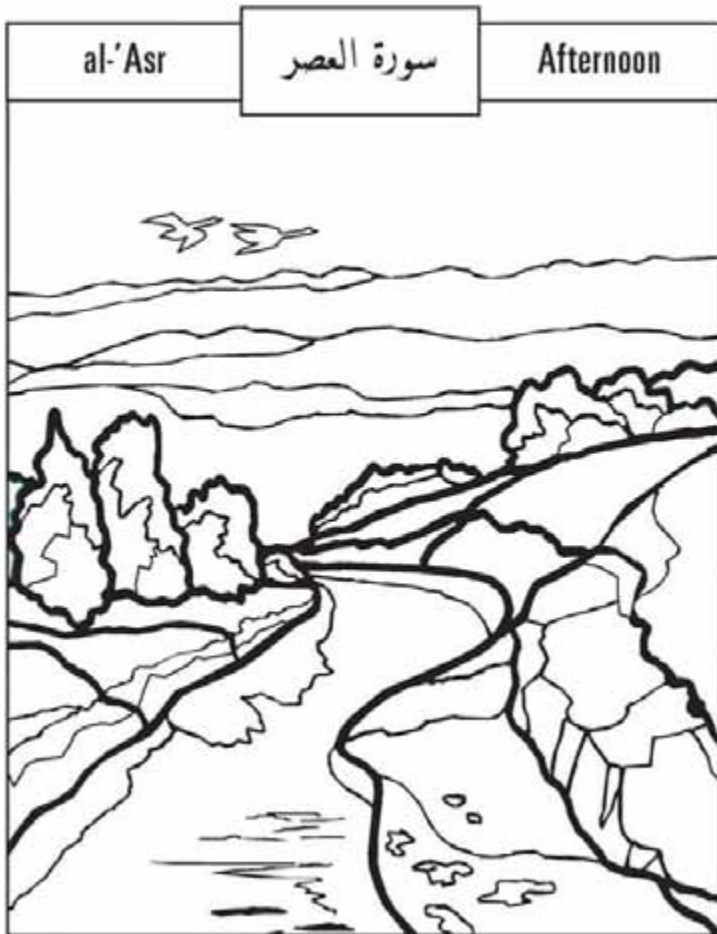
Man's lower nature is to be at a loss. Man's basic nature is to be confused, and dissatisfaction without any calm and peace - man fluctuates from one thought to the other , one idea to the other ... No sooner is one situation under control then he must move to another which is chaotic...

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالحَقِّ

وَ تَوَّصُوا بالصَّبْرِ

*Except those who believe, and do good deeds, and advise each other to truth, and advise each other to patience.*

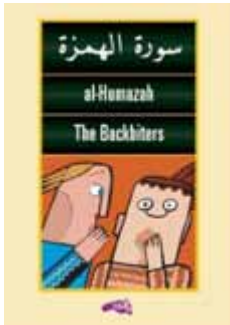
Advising each other to truth and to patience is 'Amr bil Ma'ruf ' and 'Nahyi anil Munkar ' . The highest degree of patience is that which is exercised when one keeps away from 'haram' .



'Asr is the time of the day when the day is 'squeezed' into the night. 'Asr means time. Colour the picture and draw a sand timer and a clock showing how time squeezes our 'world' into the hereafter.

و	I swear by
عصر	time
انسان	human being
لفى	In
خسر	loss
الا	except
امنوا	(those) who believe
عملوا	Deeds
صالحات	Good
تواصوا	they enjoin upon one another
حق	truth
صبر	patience

## SURATUL HUMAZA (104)



9 ayaat in 1 Ruku

### Benefits of recitation

For eye ailments recite and blow gently into the eye.

Safety from poverty if recited in wajib salaa.

Protection from 'evil eye'.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ  
يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ  
كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ  
نَارُ اللَّهِ الْمُوقَدَةُ الَّتِي تَطَّلِعُ عَلَى الْفُجِدَةِ  
إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ فِي عَمَدٍ مُّمَدَّدَةٍ

### KEY CONCEPTS

Those who gossip and slander and take refuge in wealth will find themselves in loss.

## SURATUL HUMAZA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*(I begin) in the name of Allah, the Kind, the Merciful*

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

*Woe to every slanderer and backbiter*

'Wail' means woe but it is also said to be the lowest pit in Jahannam which has the worst degree of adhab. Humaza means one who backbites or slanders, whilst lumaza means one who finds faults with others.

These ayaat were revealed specifically about the people (some names have been mentioned in ahadith) who were against the Prophet (S.A.W.). Most of them were those with wealth and power and they continuously boasted about their might and wealth, mocking the Muslims.

One who defames others reveals his own weaknesses announcing his/her own insecurity, in the same way as pride declares a persons' uncertainty of him/herself. The warning here is that these two diseases of the nafs lead to a persons' destruction.

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ

*Who amasses wealth and counts it (as a provision)*

This aya refers to those who collect wealth and take refuge in constantly counting it. 'Counting' here also means the anxiety on the owners part to know that his wealth is safe and has not diminished for he/she thinks that the more he/she owns, the more safe and happy life will be.



يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ

*He/she thinks that his/her wealth will make him/her immortal*

The warning in this aya is that wealth will not remain forever.

One must leave empty handed. Imam Ali (A.S.) has said:

"What you bring forth (children) are for dust, what you amass (wealth) is to be left behind, and what you construct (buildings) are to be demolished by time. But what you do (deeds) are to be recorded and piled up for the day of Judgement."

كَأَنَّهُ لَيُبْتَلَنَ فِي الْحُطْمَةِ

*Nay! he shall most certainly be hurled into the crushing disaster,*

'Hutama' is another name for Jahannam meaning a crushing disaster. It means shatter, crush, destroy.... A person who takes refuge in health, wealth or anything that is destructible will lose it and find him/herself in a loss.

وَمَا أَدْرَاكَ مَا الْحُطْمَةُ

*And what will make you realise what the crushing disaster is?*

The question signifies that mankind cannot visualise the intensity of the disaster of Jahannam.

نَارُ اللَّهِ الْمَوْقَدَةُ

*It is the fire kindled by Allah*

الَّتِي تَطَّلِعُ عَلَى الْأُئُدَةِ

*Which rises above the hearts*

The fire is one which is kindled by He who was disobeyed and whose authority was rejected. It is a fire which will penetrate the innermost of the human being.

إِنَّهَا عَلَيْهِمْ مُّصَدَّةٌ

*Surely it shall be closed over upon them*

فِي عَمَدٍ مُمَدَّدَةٍ

*In extended columns*

It will tightly encircle the heart in extended columns.



Write the Arabic words for gossip and slander in speech bubbles.

ويل	woe
كل	every, all
همزة	slanderer
لمزة	Backbiter
جمع	Gathered
عدد	Counted
يحسب	Thinks
ان	That
اخذ	made him live forever
كلا	No
ل	surely
ينبذن	be thrown

حطمة	crushing
أدرى	convey
مآ أدرك	what will convey to you
ما	what
موقدة	lighted
التي	which

## SURATUL FEEL (105)

5 ayaat in 1 Ruku



### Benefits of Recitation

Problem solver

Safety from enemies

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ  
أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ  
وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ  
تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ  
فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

### KEY CONCEPTS

Story of Abraha and his army with the elephant which came to destroy the Ka'ba – The Year of the Elephant 570

Allah's plan will always prevail.

## SURATUL FEEL

This sura refers to the event that took place in the year of the birth of the Prophet (S.A.W.). The people of the places around Makka were very jealous of the Quraysh and their position as guardians of the Ka'ba. One of these people was the Emperor of Abyssinia . He ruled over Yemen .

Through his representative in Yemen whose name was Abraha he built a large church in San'a (in Yemen) to compete with the Ka'ba. The church did not attract as many people as the Ka'ba in Makka as he had hoped for. He therefore decided to destroy the Ka'ba under the leadership of Abraha. An army of elephants marched to Makka to attack and destroy the Ka'ba.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah , the Most Kind, the Most Merciful.*

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

*Have you not seen how your Lord dealt with the companions of the elephant?*

At that time the weapons that people had were either swords or spears. One who owned an elephant was regarded almost as an emperor. It was the best of 'weapons' one could possess.

Imam Khomeini (A.R.) recited this sura when the Americans sent their best helicopters (the most advanced of weapons) to Iran to rescue their spies and their helicopters were destroyed by 'sand'.

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ

*Did He not cause their plans to end in confusion ?*

It refers to the confusion caused by the action of the tiny birds in the army of Abraha. Those who were hit by the pellets immediately fell dead, and the others created chaos amongst themselves.

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ

تَرْمِيهِمْ بِحِجَارَةٍ مِّنْ سِجِّيلٍ

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

*And sent down flocks of birds upon them ;*

*Pelting them with stones of baked clay ;*

*So He made them as eaten straw.*

'Abaabil' means flocks; and it does not necessarily refer to only birds but also to large overwhelming numbers.

God sent upon them a huge flock of birds with small stones in their beaks.

'Sijjeel' means stones like lumps of dry clay. There are many interpretations of this ayah. We do not know whether there was an actual storm of small creatures who pelted them with 'sijjeel' which penetrated their skins ; or whether it was an illness brought by these birds which affected them so drastically.

We know that the mighty army was suddenly devastated, just as it was approaching the Ka'ba.

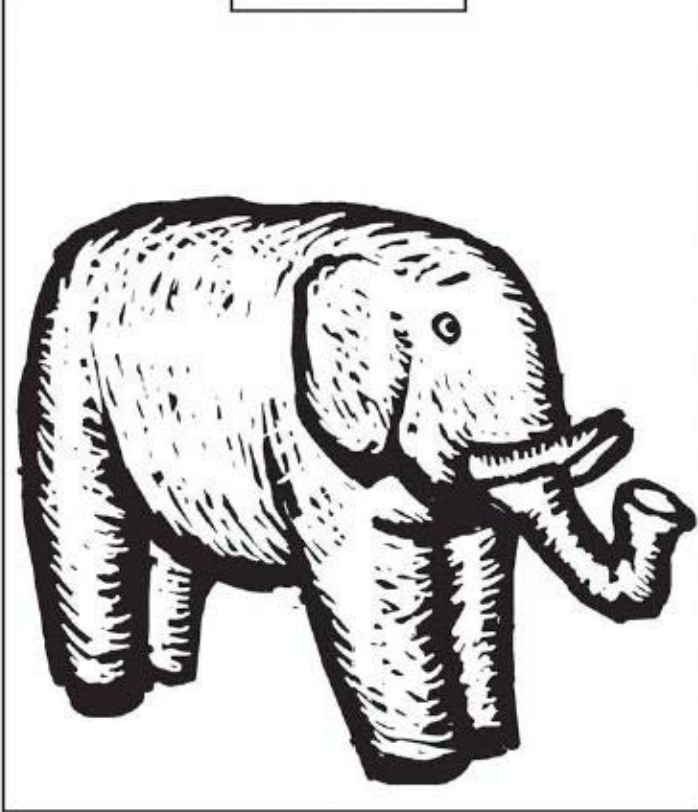
The result of the attack was that the enormous army became like straw eaten up. It is said that after this destruction the ground appeared as if a flat sheet made up of the thousands of men of the enemy army and their elephants had been laid down on it.



al-Fil

سورة الفيل

The Elephant



Draw the birds with small stones in their beaks which destroyed the army of Abraha and the elephant who came to destroy the Ka'ba.

Write elephant in Arabic (copy it from the title)

تر	you have seen
كيف	how
فعل	dealt with
اصحاب	companions
اصحاب الفيل	companions of the elephant
الفيل	the elephant
يجعل	made
كيد	Plan
تضليل	to get lost
ارسل	Sent
طيرا	Birds
ابابيل	flock (of birds)

ترمى	pelted
حجارة	stones
سجيل	baked clay
جعل	made
ك	like
عصف	straw
ماكول	eaten up

## SURATUL QURAYSH (106)

4 ayaat in 1 ruku



### Benefits of recitation

Cure for heart ailments

Recite before eating to remove the ill effects of food.

Sustenance easier to find if recited before sunrise.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَيْلَافٍ قُرَيْشٍ  
إِلَيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ  
فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ  
الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ وَآمَنَهُمْ مِّنْ خَوْفٍ

### KEY CONCEPTS

Allah's protection and sustenance is always there for those whose worship is true.

## **SURATUL QURAYSH**

Prophet Muhammad (S.A.W.) belonged to the tribe of Quraysh.

They were honoured amongst the Arabs for they were the custodians and guardians of the Ka'ba. This sura is recited with Suratul Feel for they are related suwer.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*(I begin) in the name of Allah, the Kind, the Merciful*

لَا يَلَافُ قُرَيْشٌ

*For the protection of the Quraysh*

The protection, safety and honour of the Quraysh was due to their guardianship of Baytullah (The Ka'ba).

إِلْفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ

*Their protection during their trading caravans in the winter and the summer.*

This aya refers to th fact that the Quraysh would go to Syria in Summer and to Yemen in Winter.

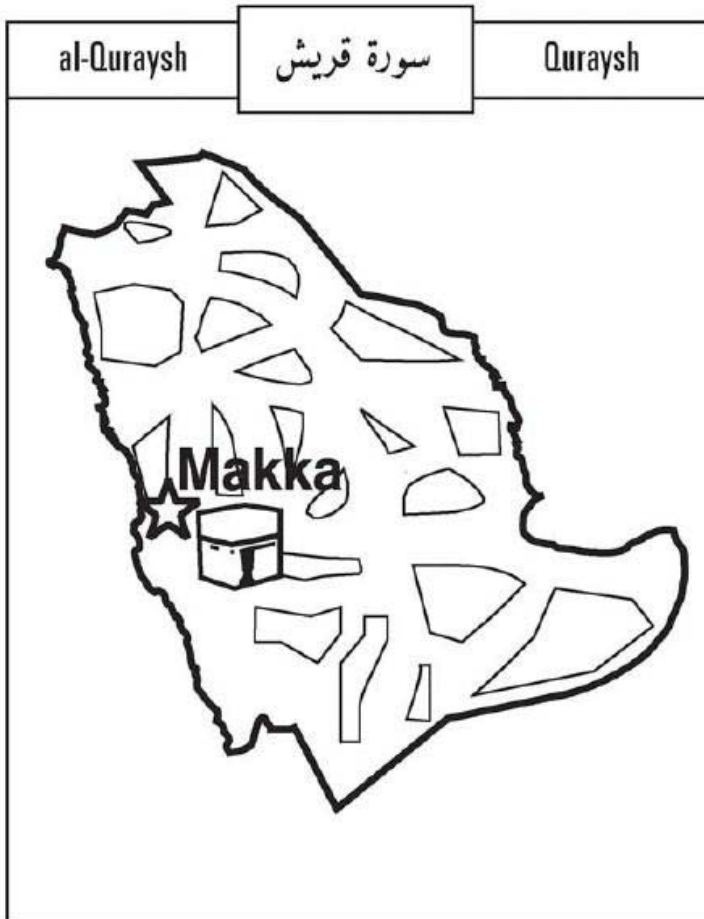
فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

*So let them worship the Rabb of this house*

The event of the Elephant (as in Suratul Feel) brought about the destruction of Abraha's army and enabled the custodians of the Ka'ba (known as the Banu Hashim - the family of the Prophet (S.A.W.) to continue to worship the Rabb of the Ka'ba.

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ

*Who feeds them against hunger and gives them security from fear*



Write the name of the country in the worksheet above.  
 Mark Madina on the map with a green dome to signify the mosque of the Prophet (SAW) – Masjidun Nabi  
 Colour in the Ka'ba. What colour is the Kiswa\*?

\*The cloth that covers the Ka'ba.

ايلاف	familiarity, protection
قريش	Quraish
رحلة	journey
شتاء	Winter
صيف	summer
فليعبدوا	so they must worship
هذا	this
بيت	house
اطعمهم من جوع	fed them when hungry
امنهم من خوف	made them safe from fear

## SURATUL MA'UN (107)

7 ayaat in 1 ruku



### Benefits of Recitation

Acceptance of salaa if read as part of salaa

Read 41x daily with salawat 10x before and after for freedom from dependency on anyone/anything

Recite for forgiveness

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْدِّينِ  
فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ  
وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ  
فَوَيْلٌ لِلْمُصَلِّينَ  
الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ  
الَّذِينَ هُمْ يُرَآؤُونَ  
وَيَمْنَعُونَ الْمَاعُونَ

### KEY CONCEPTS

Description of those who do not share.

Message of the sura is that we must use every tool available to us to make it easier for others until they recognise the truth of religion.



## SURATUL MA'UN

Ma'un literally means 'the plate upon which food is served' and by implication it means any useful article. This sura describes those who do not share.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*(I begin) in the name of Allah, the Kind, the Merciful*

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْدينِ

*Have you seen the one who denies the deen*

Allah is asking - Do you not see the one who denies the true religion? The true way of living and conduct? It is said that here 'deen' also refers to the day of Qiyama which is the belief which regulates our conduct.

فَذلكَ الَّذِي يَدْعُ الْيَتِيمَ

*He/she is the one who rejects/rebukes the orphan*

وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ

*And does not encourage the feeding of the poor*

Historically, many people were identified with this sura, including Abu Sufyan. These were those who were asked to help orphans, the needy.... Despite their immense wealth, they refused and rejected them. The aya says how these people neither help nor encourage others to do so. 'Miskeen' is a person who even gives up on being a 'faqeer' (needy). His/her 'faqir' (poverty) has caused him/her to give up any rest or comfort and he/she reaches a point where no aspirations remain.

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ      الَّذِينَ هُمْ يُرَءُونَ

فَوَيْلٌ لِلْمُصَلِّينَ

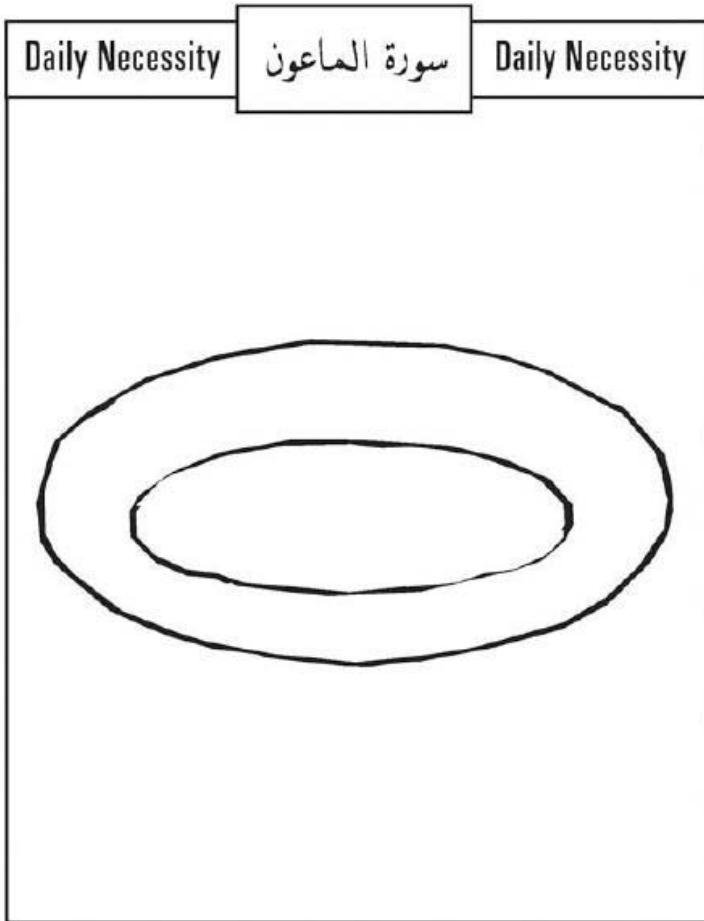
*So, woe to those who pray - those who are neglectful in their salaa - those who wish to be seen*

Allah then curses those who pray neglectfully, only praying to be seen. They miss the essence of salaa, performing it as 'outer movements' for others to see.

وَيَمْنَعُونَ الْمَاعُونَ

*And refuse the daily necessities (to others).*

The message of this sura is that we must use every tool that is available to us to reduce the outer afflictions of others until they recognise the truth of the 'true' deen.



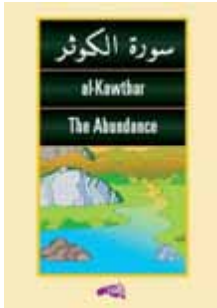
Ma'un in Arabic means the plate upon which food is served and here means anything that is useful.

Draw food on the plate that you would share and in the square draw and/or write all the things that you can share to make it easier for others.

أ	Have you?
رأيت	you seen
يكذب	lie
بالدين	about deen
ذلك	that
يدع	pushes away
يتيم	orphan
يحضن	encourage
طعام	feeding
مسكين	needy
ويل	woe
مصلين	the praying ones

هم	those
صلواتهم	their prayer
ساهون	neglectful
يرآءون	To be seen
يمنعون	stop others from doing
ماعون	Daily items of use (plate)

## SURATUL KAWTHAR (108)



3 ayaat in 1 ruku

### Benefits of Recitation

Recite to be able to drink from the fountain of Kawthar

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ  
فَصَلِّ لِرَبِّكَ وَانْحَرْ  
إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

### KEY CONCEPTS

Kawthar is the abundance beyond which there is no further increase indicating the mercy of Allah.

When the Prophet's son Tahir died in infancy, he was called 'abtar' meaning an animal without a tail (one who has no succession). The sura gives consolation to the Prophet (SAW)

## **SURATUL KAWTHAR**

he Prophet (SAW) had a son called Tahir who died in infancy. When he died some people (Umar & Hakam bin Aas) taunted him calling him 'Abtar' which means an animal without a tail - one who had no succession.

This surah was revealed in reply to those who taunted the Prophet (SAW)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah, the Most Kind, the Most Merciful.*

إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ

*Indeed We have given you Kawthar - the heavenly fountain of plenty.*

'Kawthar' comes from the word 'kathara' which means plenty. The traditional description of Kawthar is that of a spring in Jannah to which we all can have access to provided we stick to those who have been granted it.

'Kawthar' also means abundance of descendants . It is a fact that none can correctly count the descendants of the Prophet (S.A.W.) whereas those who taunted the Prophet (S.A.W.) are unknown.

'Kawthar' also implies the abundance of good given to the Prophet (S.A.W.) in this world and in the hereafter.

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ

*Therefore pray to your Lord and make a sacrifice.*

Although the verses are addressed to the Prophet (S.A.W.) it is directed to us to follow .

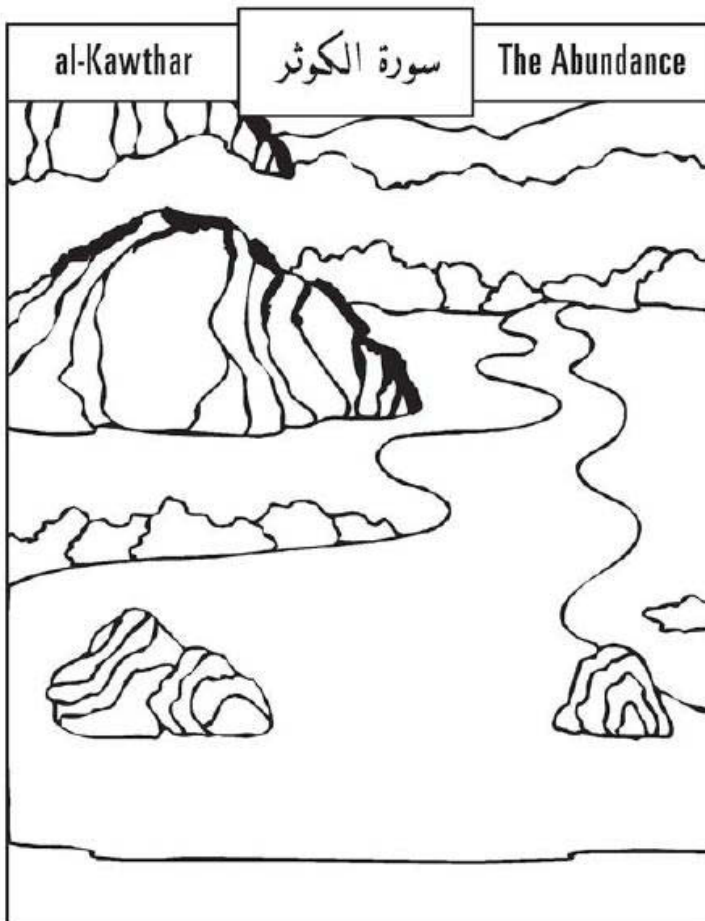
'Nahr' means sacrifice but means the raising of the hands to the (neck) when Takbeer is said - implying that God is greater than any/everything and we would sacrifice all for Him .

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

*Certainly, your enemy shall be the one cut off .*

This aya refers to those who taunted the Prophet (S.A.W.) as 'Abtar'.





Kawthar is also the name of a spring in Janna. Colour the picture.

أنا	Indeed we
أعطينا	we have given
الكوثر	the abundance
ف	therefore
صل	pray
لربك	to your lord
أنحر	sacrifice
شأنك	your enemy
أبتر	cut off, one without descendants (animal without a tail)

## SURATUL KAFIRUN (109)



6 ayaat in 1 ruku

### Benefits of recitation

Thawab for reciting ¼ of the Qur'an  
Safety on a journey with Nasr, Ikhlas,  
Falaq & Naas  
Recite for forgiveness.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ يَا أَيُّهَا الْكَافِرُونَ  
لَا أَعْبُدُ مَا تَعْبُدُونَ  
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ  
وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ  
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ  
لَكُمْ دِينُكُمْ وَلِيَ دِينِ

### KEY CONCEPTS

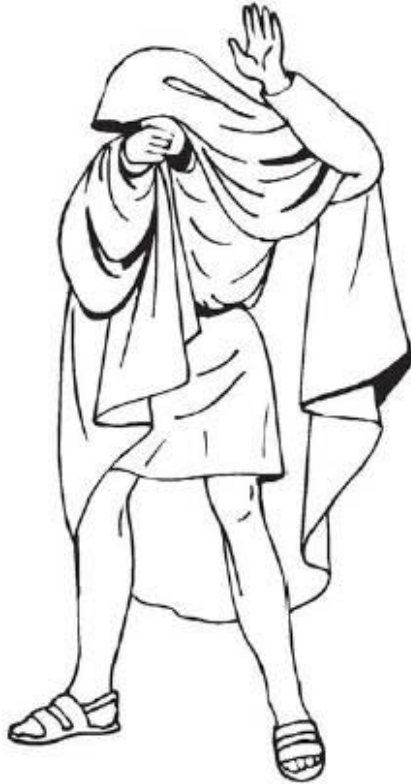
The proposal of the Quraysh to the Prophet (SAW) to agree to worship each other's God(s) in alternate years.

This sura is the answer (NO) to any compromise in belief.

al-Kafirun

سورة الكافرون

Cover-up the Truth



'Kafara' means to cover up. Here it means to cover up the truth. On the worksheet write down why it is bad to lie and colour the picture.

يَا أَيُّهَا الْكَافِرُونَ	O! you who cover up the truth
أعبد	I worship
لَا أَعْبُدُ	I do not worship
مَا	that (which)
مَا تَعْبُدُونَ	what you worship
أَنْتُمْ	You
عَابِدُونَ	shall worship
مَا أَعْبُدُ	that which I worship
أَنَا	I
مَا عَبَدْتُمْ	that which you have worshipped
عَابِدُ	Worshipper
لَكُمْ	to you

دينكم	your religion
لي	to me

## SURATUL NASR (110)



3 ayat in 1 ruku

### Benefits of Recitation

Recite 7 times with Suratul Fath for victory in any task

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ  
وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا  
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

### KEY CONCEPTS

Last complete sura to be revealed.

Islam will be ultimately successful.

## **SURATUN NASR**

This is probably the last complete sura to be revealed when the Muslims entered Makka and victory was achieved with no bloodshed.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*(I begin) In the name of Allah, the Kind, the Most Merciful.*

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

*When there comes the help of Allah and victory.*

The statement is in answer to those who doubted the Prophet (S.A.W.) and continually asked – “When will the help of Allah come?”.

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

*And you see people entering the religion of Allah in hosts*

With the bloodless conquest of Makka, other Arab tribes sent their deputations and whole tribes became Muslims, one after another.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ط إِنَّهُ كَانَ تَوَّابًا

*Then glorify the praises of Your Rabb and ask for forgiveness from Him; Indeed He is Oft Returning (in Mercy).*

The aya is an request to human beings to glorify Allah at each event of success in our lives seeking His fadhl (grace) and protection through forgiveness of shortcomings.





Then GLORIFY the PRAISE of your Lord, and ASK HIS FORGIVENESS; surely He is oft-returning (to mercy).  
(110:3)

What are the three things Allah asks us to do when He helps us win? Highlight them in the aya above and decorate the hand.

جَاءَ	came
نصر	help
فتح	victory
رايت	you have seen
يدخلون	entering
افواجا	troops
ف	then
سبح	glorify
بحمد	praise of
ربك	your Lord
استغفر	seek forgiveness
انه	Indeed He

كان	is
توابا	ever returning (to show mercy)

## SURATUL LAHAB (111)



5 ayaat in 1 ruku

### Benefits of recitation

Cure for backache and stomach ailments  
Safety at night

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ  
مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ  
سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ  
وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ  
فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

### KEY CONCEPTS

The name Abu Lahab (father of flames) given to the Prophet's uncle who refused to accept the truth.

When warned against Jahannam, he said he would buy it with his wealth.

His wife (Umm Jameela) used to bundle up sticks with thorns and scatter them along the path that the Prophet (SAW) took to go to the mosque from his house. Sura also called 'Masad' meaning rope with which she tied the sticks.

## **SURATUL LAHAB**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah, the Most Kind, the Most Merciful.*

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

*May the two hands of Abu Lahab perish, and may He perish.*

Abu Lahab means father of flames.

His actual name was Abdul Uzza, and he was a man with a fiery character.

When the Prophet (S.A.W.) called all his relations first to announce for the first time his prophet hood; he asked them all whether they would believe him if he told them that there was an army waiting behind the mountain. All replied that they would for they had never heard the Prophet (S.A.W.) lie. The Prophet (S.A.W.) then announced that he had come from the one God as a messenger to preach the oneness of God. Abu Lahab said "May you perish (die) ! Is this why you have called us ?"

He was once found walking behind the Prophet (S.A.W.) throwing stones at him and shouting at the people not to listen to the Prophet (S.A.W.)

He raised a large stone to throw at the Prophet (S.A.W.) but his hands froze The ayah refers to his raising of hands to throw the stone.

"Tabba" also means - to be lost or to lose - and it refers to the fact that whatever his hands did (whatever his actions were) , he was to be at a loss.

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ

*His wealth and what he gains will be of no use.*

When Abu Lahab was warned against the fire of Jahannam he said he would buy Jahannam with his wealth and escape it. This aya said that nothing will be of use to him.

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ

*Soon shall he burn in the flaming fire.*

When Abu Lahab will be in the fire; then only will he realise the return for his disbelief and the value of his wealth.

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

*And his wife, the carrier of firewood,*

*Upon her neck is the halter (leash) of twisted rope .*

Abu Lahab's wife was called 'Umme Jamila'. She was Abu Sufyan's sister. She also had a bad temperament like her husband .

Umme Jamila used to collect thorny sticks and bundle them up with a rope. In the night she used to spread them along the path that the Prophet (S.A.W.) used to take to go to the mosque for prayers early in the morning.

The Prophet (S.A.W.) used to move them aside but some of the thorns used to prick his feet and get entangled in his clothes.

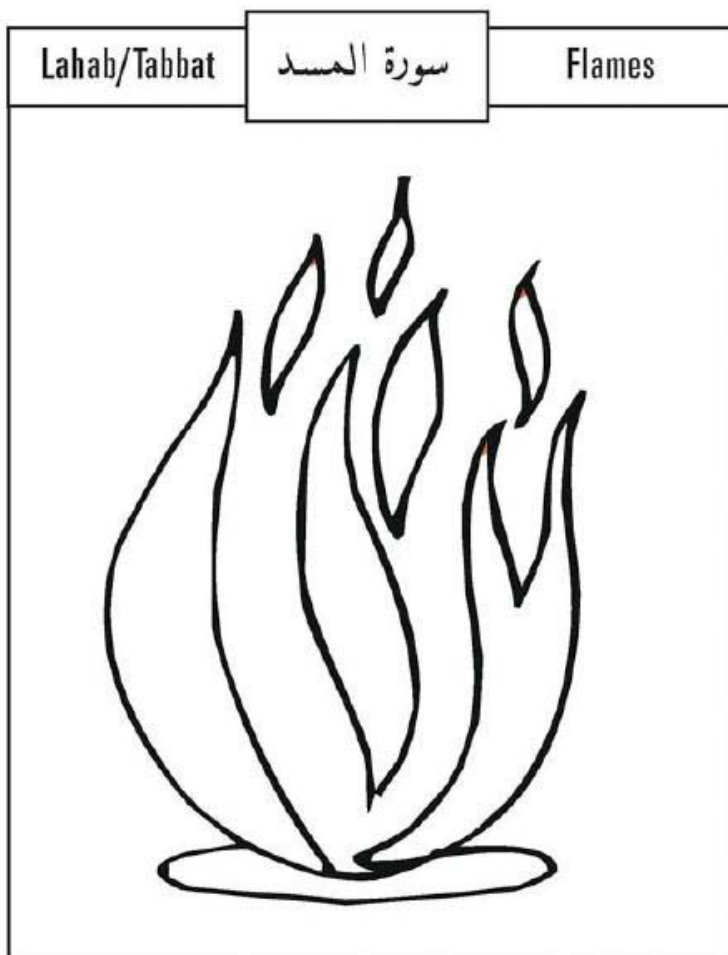
She also used to incite people by carrying tales from one place to the other (gossip) and this also gave her the title as the 'carrier of firewood'.

It showed her inner discontentment which showed in what she did outwardly; her inner thorns were carried on her back outwardly.

The twisted rope around her neck implies that she was strangling her soul with the rope of her own making.

Note : Umme Jamila died strangled with the rope with which she carried the wood.

Abu Lahab died a week after the Battle of Badr and his body smelt so badly that no-one would bury him. In the end some slaves were hired to bury him.



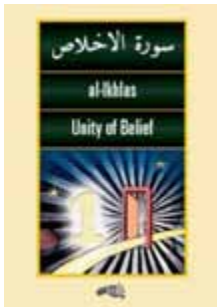
Abu Lahab tried to kill the Prophet (SAW) with a large stone. When he lifted it up, his hands froze. Draw hands with the stone and coins in the fire with which he thought he would buy Jahannam.



تبت	perished, doomed
يداً	both hands
أبى لهب	Abu Lahab
تب	perished, doomed
ما	not
ما أغنى	did not profit
عن	from
ه	him
ما له	his wealth
ما	that which
كسب	earned
س يصلی	soon he will be plunged

نارا	fire
ذات لهب	of blazing flame
امراة	woman, wife
حمالة	carrier
حطب	wood, (fire wood)
جيد	neck
ها	her
حبل	rope, halter
مسد	palm-fibre

## SURATUL IKHLAS (112)



4 ayaat in 1 ruku

### Benefits of Recitation

Recite 3 times for thawab of reciting whole Qur'an.

Recite 100 times for forgiveness.

Abundance in wealth

Safety in travelling

Recite for fulfilment of wishes.

Protection from 'evil eye' (bad vibes)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ هُوَ اللَّهُ أَحَدٌ  
اللَّهُ الصَّمَدُ  
لَمْ يَلِدْ وَلَمْ يُولَدْ  
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

## KEY CONCEPTS

This sura was revealed to the Prophet (SAW) in Makka when the Jews were continuously asking him to describe the identity of Allah.

As an answer to their queries this sura was revealed.

## SURATUL IKHLAS

This sura was revealed to the Holy Prophet (S.A.W.) in Makka when the Jews were continuously asking him to describe the identity of Allah . As an answer to their queries this sura was revealed.

It contains only 5 verses yet it encompasses the basis of Tawheed. It is said that one third of the Qur'an is an explanation of this very principle. Perhaps that is why the Prophet (S.A.W.) has said that the recitation of this sura once carries the thawaab of reciting one third of the Qur'an.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*(I begin) in the name of Allah, the Kind, the Merciful.*

قُلْ هُوَ اللَّهُ أَحَدٌ

*Say ! He Allah is One.*

In this sura Allah uses the word **ahad** as opposed to wahid to depict his **oneness**. Wahid is the numerical digit 'one' in Arabic which is divisible and can also be preceded and followed by other numbers. **Ahad** depicts one in the sense of the absolute one which can neither be divided, multiplied, preceded or followed.

اللَّهُ الصَّمَدُ

*Allah is He on Whom all depend.*

لَمْ يَلِدْ وَلَمْ يُولَدْ

*He does not give birth and neither was He given birth to.*

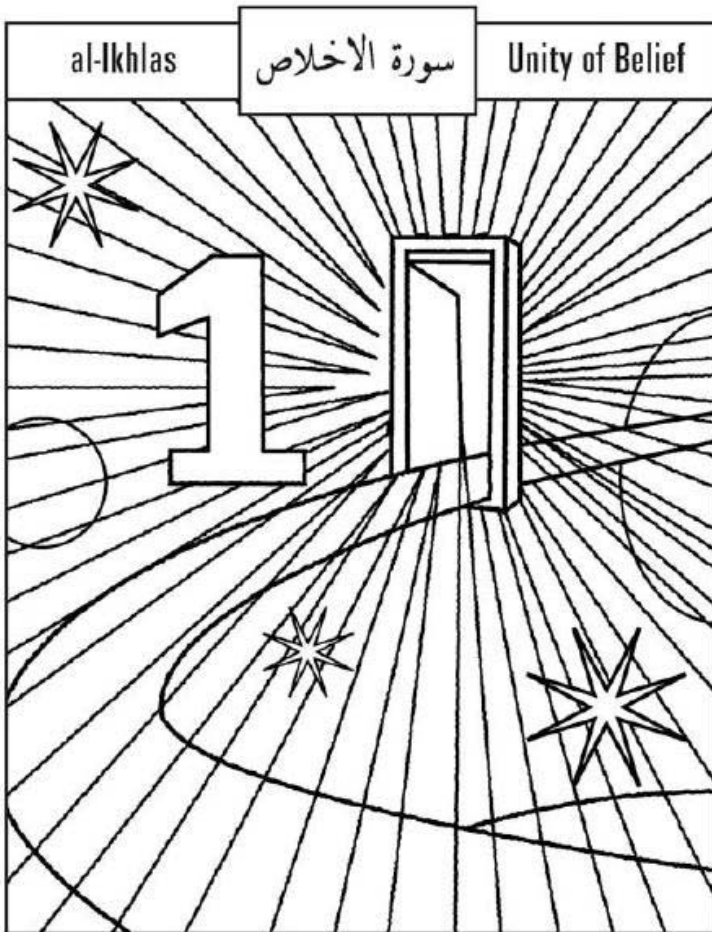
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

*And none is like Him.*

In the beginning of the sura Allah denies the view of the mushrikeen who believe in more than one God or associate partners to God.

He then denies the views of the Kuffar who view that God is in need.

Finally the view of the Christians and the Jews is denied in their thinking that God has a son or progeny.....



The Qur'an is like a journey of life. We start at Suratul Fatiha and our goal is Suratul Ikhlas which tells us that in everything we do Allah must be our focus. Write Janna on the door and decorate the picture.

قل	say
هو	He
أحد	the one
الحميد	free from want
لم يلد	does not have children
لم يولد	is not born
لم يكن	there is none
له	For Him
كفوا	similar

## SURATUL FALAQ (113)



5 ayaat in 1 ruku

### Benefits of Recitation

If recited in wajib salaa in the month of Ramadhan, it is as though fasted in Makka and thawab of hajj

Removes anxiety of recited with Suratul Naas.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ  
مِنْ شَرِّ مَا خَلَقَ  
وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ  
وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ  
وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

### KEY CONCEPTS

This with Suratul Naas are called Maudhatayn meaning (the two which protect).

Falaq means to split –remove the shadows of darkness.

We take refuge in Allah from evils (powers which we do not understand) like darkness, witchcraft and jealousy. In essence take refuge in Allah in any difficulty.



## SURATUL FALAQ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*(I begin) in the name of Allah, the Kind, the Merciful.*

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

1. Say ! I seek refuge in the Lord of the dawn.

**Falaq** literally means to split, to remove the shadows of the night... Here it may mean destroyer of any effect of witchcraft.

We seek refuge in the One who brings forth the dawn after the darkness of the night.

مِنْ شَرِّ مَا خَلَقَ

2. From the evil of those He created \*.

\*Allah creates all good. It is His creation who then resort to evil (absence of goodness).

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

3. And from the evil of intense darkness when it comes.

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

4. And from the evil of those who blow on knots.

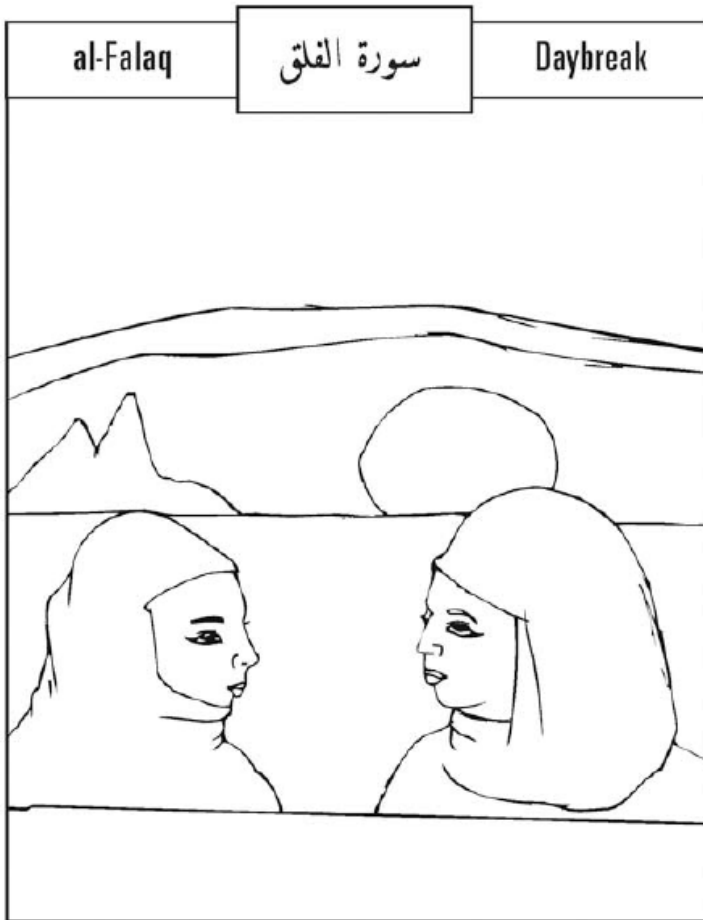
We take refuge from the powers whose functioning we cannot understand like those of witchcraft represented by the blowing on knots....

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

*5. And from the evil of the jealous one when he is jealous.*

We also take refuge from the jealous ones . In some traditions they are referred to like lice who are harmless to their victim but irritating - feeding on dead skin and dying of over eating it. The haasid (jealous one) never wins and we ask for refuge from this attitude which has its seed in every heart.

The essence of this sura is that we must seek refuge in Allah in any difficulty - physical or spiritual and keep guard of superstitions.



What was the time for Fajr today? Daybreak is when the sun comes out (when the fajr salaa becomes qadha). Write both times in the space above and colour in the daybreak.

قل	say
أعوذ	I seek refuge
رب	Lord
فلق	daybreak,
شر	evil
ما	What
خلق	he created
غاسق	darkness
إذا	When
وقب	Covers
نفاثات	those who blow on
عقد	Knots

حاسد	one who envies
حسد	envies

## SURATUL NAAS (114)



6 ayaat in 1 ruku

### Benefits of recitation

Relief of pain – fast cure when read on medicine

Safety from Jinn & shaytan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ أَعُوذُ بِرَبِّ النَّاسِ  
مَلِكِ النَّاسِ  
إِلَهِ النَّاسِ  
مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ  
الَّذِي يُوسَسُ فِي صُدُورِ النَّاسِ  
مِنَ الْجِنَّةِ وَالنَّاسِ

### KEY CONCEPTS

We are seeking refuge from the Rabb, King and God of humankind from the subtle whisperings of the soul which leads us to evil like greed, pride, stinginess....etc...

## **SURATUN NAAS**

This sura is the final sura of the Qur'an. It complements Suratul Falaq. The beginning of the Qur'an is a chapter on the realisation that the only path of success is through glorification, dua and praise of Allah. The final is concerned with taking refuge .

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*(I begin) in the name of Allah, the Kind, the Merciful.*

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

*Say ! I seek refuge in the Rabb of humankind.*

مَلِكِ النَّاسِ

*The King (one with absolute authority) of humankind.*

إِلَهِ النَّاسِ

*The God of humankind.*

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

*From the evil of the whisperings of the slippery shaytan.*

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ

*Who whispers in the innermost hearts of humankind.*

We are seeking refuge in the Lord , King, God of mankind from 'waswas' which is the subtle whispering within our innermost being that incites us to evil. It is said that there are sources or rivers which feed the 'waswas'. Some of them

being greed, unrealistic expectations, pride, stinginess, love of the world.....

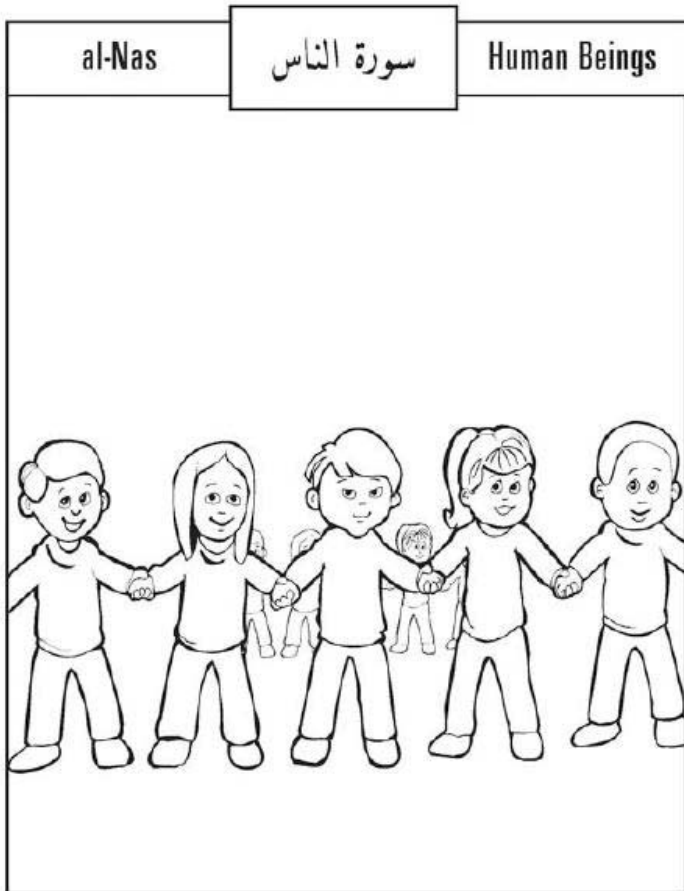
مِنَ الْجِنَّةِ وَالنَّاسِ

*From (among the) Jinn and humankind.*

The Jinn are unseen and hidden from man but have their limitations and states just as man does.

Therefore, we are asking for refuge for protection from the energies whose nature we do not understand, and whose creation is not visible to us .





What are the three names that Allah calls Himself by in this sura? Write them on top of the picture and colour it.

Say ! I seek refuge in the RABB of humankind.

The KING of humankind.

The GOD of humankind

114:1-3

قل	say
ناس	humankind
ملك	King
الاه	God
من	from
شر	evil
وسواس	whisperer
الخناس	the one who sneaks
الذي	who
يوسوس	whispers
في	in
صدور	hearts

جِنَّة	jinn
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## CONCLUSION

Each of the suwer we have studied are linked to each other like a chain.

**Suratul Qaria'h (101)** talks about how the onset of the day of Judgement will cause utter confusion as a result of the diversion in life caused by plentiful

**Suratul Takathur (102).**

To ensure one is not at loss; time has to be valued as indicated in **Suratul 'Asr (103)** by making sure one has eiman (belief); manifesting belief through good deeds; Leave a wasiyya (legacy) of truth and leave a wasiyya (legacy) of one who persevered (Sabr).

Also do not accumulate wealth to hoard and count thinking it will make you immortal. For it will only ensure your heart will always be in a burning agitation . Those who have more you will slander and those with less you will backbite as in **Suratul Humaza (104)**

This will ensure that He remains in the Ka'ba of your heart for in Hadith Qudsi, He says:

*"The heavens and the earth do not contain ME, but the heart of a Mu'min does".*

And when the elephant (large projections) of desires and fear come to attack your heart; pelt them with the ABABEEL of Asmaul Husna – **Suratul Feel (105)**

He will Provide food and security for those who honour Him – the Rabb of the Ka’ba through all seasons of life – Summer & Winter – **Suratul Quraysh (106)**

Word of caution – Do not say you believe without manifesting it. For that will show by one who:

Rejects the orphan

Discourages the feeding of the poor

Prays only to be seen and

Refuses to help neighbourly needs **Suratul Maun (107)**

If you don’t display the qualities above He will grant you the abundance of **Suratul Kawthar (108)** and that is required is submission to Him as Rabb; Sacrificing the ego and those who cause enmity will be the ones cut off.

These are those who come to you asking you to compromise your faith and in essence cover up the truth.. Tell them without any hesitation – For you your religion and for me my religion – **Suratul Kafirun (109)**

For that He will help you win. And you will see others enter religion in groups. At that point glorify Him through praise and seek forgiveness for He is Tawwab – **Suratun Nasr (110)**

It is only then that you will realise those who are at loss – the ones who only see their way as the right way. Everything they do with their hands will be at a loss. Their wealth and earnings will not profit them. And even

those who support them will be in the fire with the rope of their own making – **Suratul Lahab (111)**

The only rope that leads to success if you hold on to it is the rope of Ikhlas which is unity of belief for He is the only One and there is none like Him. **Suratul Ikhlas (112)**

Keep a continuous check on your eiman by making sure you take REFUGE in Him – The Rabb of dawn and Human beings from 5 sharrs (evils):

That which is created

The dark night when it covers

Those who blow on knots

Jealousy

Whisperings from human beings and Jinn  
**Suratul Falaq (113) & Suratun Naas (114)**



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