



QURAN MANUAL CLASS 5

فيل
fil

*"Have you not seen 'O Prophet' how your Lord
dealt with the Army of the Elephant?"*
(55:68)

NAME:

SHARIKATUL HUSSAIN SATURDAY WORKSHOP
FRUITS OF THE HOLY QUR'AN SERIES



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Holy Prophet (saw) said:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

The best amongst you is the one who learns the
Qur'an and then teaches it to others.

Al-Amali of Shaykh Tusi, Vol 1 page 5

Class 5

For over a decade, students were allocated in Qur'an classes based on their ability in Qur'an, bearing in mind both the ability and age. Needless to say, parent support to their child was effective; however, there was no specific parental role laid in assisting their children in Qur'an. Ability allocation was started in the hope to be able to help students and cater for them according to their individual ability. This was efficient so long as we were small in number. As the workshop started growing rapidly, the system seemed not very efficient for the workshop. Some of the issues we faced were:

i) There were various different ability groups and due to the scarcity in the number of Qur'an teachers we were unable to cater for all the students.

The ability allocation meant a 10 year old and a 6 year old child were at the same ability. Placing them together in one class wasn't feasible due to the age gap, and necessitated a new ability group be formed. How was this possible with lack of teachers?

ii) Having 11 years of studies in the Workshop and only 8 ability groups in Qur'an, meant a child at some point during his/her time at the Workshop was supposed to stay in one Qur'an ability group for more than a year. Not only were the more able students bored of doing the same lessons again for more than a year/s, but the parents were also concerned with this and wanted their children be promoted with each passing year which wasn't possible for the reasons explained above.

iii) At the start of each academic year, the newly enrolled students needed to be tested so that they could be placed in a class with their ability. This meant a good few weeks were needed to do this and with the lack of staff this was proving difficult.

Hence, we have decided to move onto class based system from the year 2020. This means, there will be no separate Qur'an ability groups, and a child will be in the same Qur'an class as his/her normal Workshop class. We are aware of the fact that we shall be unable to eradicate all problems; however, having assessed the class based system we are of the opinion that the benefits of it will outweigh the benefits of ability wise allocation.

In taking on the class based system and making it work, we will have to work as a trio. SHSW at one, parents at the other, and students at the third end. So long as we

all play our roles, we should see it work. We must be aware that with class based system, we will be having same aged students together, but they might differ in ability. The workshop will do all it can in helping the students. Students will be expected to attend the workshop each week and co-operate with the teachers. Parents of students who are struggling or are below the expected level will be required to attend the Qur'an lesson to come and help their children as long as it may be necessary. Qur'an teachers will notify the SHSW management of which students need additional support. Their parents will then be notified by the SHSW Management of when they need to attend to provide extra support to their children. Besides, parent support outside the workshop will be essential, either through personally teaching their children at home or arranging external support from Qur'an extra classes.

The Qur'an syllabus has been amended immensely. The old syllabus had the theory section only and the hifdh booklets. The 2020 syllabus consists of 4 sections, 2 of which are compulsory to teach and the rest as additional resource to be used as and when necessary.

Section 1: Theory + Worksheets (COMPULSORY)

Section 2: Hifdh of Surahs (COMPULSORY)

Section 3: Tafseer / short stories from the Qur'an to make children more familiar with the content of the Holy Qur'an.

Section 4: Qur'anic Dictionary (a selection of simple words from the Holy Qur'an, which will add up as the students move up the class. This is aimed at assisting students understand the meaning of Qur'an when they read it)

Lesson plan guidance: 60 minutes lesson

10 mins – Recap of the previous lesson. Student involvement is essential.

20 mins – Main part of delivering lesson/Syllabus

15 mins – Worksheets/Activities for class and giving of homework

15 mins – Quran recitation / Memorisation

Teachers:

- Will have to plan in a way that works best for their class and cover all the aspects that need covering
- To please ensure children now recite the Qur'an and memorise their surahs in the proper manner.
- Are encouraged to give homework, however, please **DO NOT** over load the students with homework. This could be as simple as ONE sentence or a line to re-iterate the points covered in class. At times, there could be tailored homework to suit personal needs.
- To please remember to complete the lesson trackers together with individual child progress for each lesson delivered.

Parents:

- In order to progress, we urge parents to please support their children at home with their work, check the diaries for any note/homework and assist them whenever possible, for reliance on the Workshop alone is not sufficient. We at SHSW can only enhance our students learning.
- Please contact your child's teacher for a follow up on the progress or for any concerns you might have.

Students:

- Please cooperate with your teachers and pay attention in class to derive maximum benefit and ask as and when necessary. Also ensure all work is done on time to allow the rest of the lessons to flow smoothly.

TOPICS FOR QURAN

Main topics to be covered for each class during the year are highlighted, however a recap of the previous year will prove helpful.

CLASS P

THEORY	1) General rules / manners of reciting the Holy Qur'an 2) Correct pronunciation of Audhubillahi Minash Shaitaanir Rajeem 3) Correct pronunciation of Bismillahir Rahmanir Raheem 4) Arabic Alphabets / Phonetics (Sounds) 5) Explain how dots play an important part in Arabic. Students must be able to comprehend how the location of dots makes letters different.
HIFDH SURAHS	Refer to the table in the pages to follow
TAFSEER / SHORT STORIES FROM QUR'AN	1) The baby in the box 2) The baby speaks 3) Zamzam
QUR'ANIC DICTIONARY	3 words

CLASS 1

THEORY	1) Haraka /Short vowels a) Fatha b) Kasrah c) Dhammah 2) Sukoon
HIFDH SURAHS	Refer to the table in the pages to follow
TAFSEER / SHORT STORIES FROM QUR'AN	1) Azazeel 2) Prophet Adam (pbuh) 3) Prophet Nuh (pbuh) and the big ark
QUR'ANIC DICTIONARY	5 words

CLASS 2

THEORY	1) Long Vowels a) Long way b) Short way 2) Tashdeed
HIFDH SURAHS	Refer to the table in the pages to follow
TAFSEER / SHORT STORIES FROM QUR'AN	1) Prophet Ibrahim (as) 2) Prophet Salih (as) 3) Anger
QUR'ANIC DICTIONARY	Family in Qur'an

CLASS 3

THEORY	1) Tanween 2) Letters in various forms (Beginning, Middle, End)
HIFDH SURAHS	Refer to the table in the pages to follow
TAFSEER / SHORT STORIES FROM QUR'AN	1) Duties towards parents 2) Suratul Kawthar 3) Amul Feel – The year of the elephant (Suratul Feel)
QUR'ANIC DICTIONARY	Animals in Qur'an - 1

CLASS 4

THEORY	1) Silent Letters 2) Sujood in Qur'an 3) Ghunna – Stress and Stretch (Nun and Meem Shadda)
HIFDH SURAHS	Refer to the table in the pages to follow
TAFSEER / SHORT STORIES FROM QUR'AN	1) Prophet Musa (pbuh) and the Thu'baan 2) Suratul Lahab 3) The sons of Prophet Adam (pbuh)
QUR'ANIC DICTIONARY	Animals in Qur'an - 2

CLASS 5

THEORY	1) Arabic Numbers 2) Division in Qur'an 3) Rule of Laam Shaddah
HIFDH SURAHS	Refer to the table in the pages to follow
TAFSEER / SHORT STORIES FROM QUR'AN	1) Dua 2) Prophet Sulayman (pbuh) and the Hudhud
QUR'ANIC DICTIONARY	Human being in Qur'an - 1

CLASS 6

THEORY	1) Punctuation a) Signs/Letters of stopping and continuing b) Rules of stopping 2) Qalqalah
HIFDH SURAHS	Refer to the table in the pages to follow
TAFSEER / SHORT STORIES FROM QUR'AN	1) Prophet Nuh (pbuh) 2) Prophet Salih (pbuh)
QUR'ANIC DICTIONARY	Human being in Qur'an - 2

CLASS 7

THEORY	1) Rules of Tanween and Nun Sakin a) Idgham b) Idhar c) Iqlaab d) Ikhfaa 2) Nun Al-Qutni
HIFDH SURAHS	Refer to the table in the pages to follow
TAFSEER / SHORT STORIES FROM QUR'AN	1) Prophet Ibrahim (pbuh) 2) Prophet Ayyub (pbuh)
QUR'ANIC DICTIONARY	Prophets in Qur'an

CLASS 8

THEORY	1) Madd 2) Rules of Hamzah 3) Sakta
HIFDH SURAHS	Hamd, Ikhlaas, Naas, Falaq, Kafiroon, Jumuah
TAFSEER / SHORT STORIES FROM QUR'AN	Jumuah
QUR'ANIC DICTIONARY	Surahs in Qur'an - 1

CLASS 9

THEORY	1) Alif Jazm 2) Tafkheem and Tarqeeq – Rules of Letter RAA
HIFDH SURAHS	Hamd, Ikhlaas, Naas, Falaq, Kafiroon, Fajr
TAFSEER / SHORT STORIES FROM QUR'AN	Fajr
QUR'ANIC DICTIONARY	Surahs in Qur'an - 2

CLASS 10

THEORY	Revision of topics covered in the years P to 9. Apply the rules when reading the Holy Qur'an
HIFDH SURAHS	Hamd, Ikhlaas, Naas, Falaq, Kafiroon, Yaseen (1 to 40)
TAFSEER / SHORT STORIES FROM QUR'AN	Yaseen
QUR'ANIC DICTIONARY	Surahs in Qur'an - 3

CLASS 11

THEORY	Revision of topics covered in the years P to 9. Apply the rules when reading the Holy Qur'an
HIFDH SURAHS	Hamd, Ikhlaas, Naas, Falaq, Kafiroon, Yaseen (41 to 83)
TAFSEER / SHORT STORIES FROM QUR'AN	Yaseen
QUR'ANIC DICTIONARY	Surahs in Qur'an - 4

Qur'an Surahs to be memorised this year

CLASS P	CLASS 1	CLASS 2	CLASS 3	CLASS 4	CLASS 5	CLASS 6	CLASS 7
Hamd	Hamd	Hamd	Hamd	Hamd	Hamd	Hamd	Hamd
Ikhlaas	Ikhlaas	Ikhlaas	Ikhlaas	Ikhlaas	Ikhlaas	Ikhlaas	Ikhlaas
Naas	Naas	Naas	Naas	Naas	Naas	Naas	Naas
Kawthar	Kawthar	Kawthar	Kawthar	Kawthar	Kawthar	Kawthar	Kawthar
	Falaq	Falaq	Falaq	Falaq	Falaq	Falaq	Falaq
	Kaafirun	Kaafirun	Kaafirun	Kaafirun	Kaafirun	Kaafirun	Kaafirun
		Nasr	Nasr	Nasr	Nasr	Nasr	Nasr
		Asr	Asr	Asr	Asr	Asr	Asr
			Lahab	Lahab	Lahab	Lahab	Lahab
			Maun	Maun	Maun	Maun	Maun
			Feel	Feel	Feel	Feel	Feel
				Qadr	Qadr	Qadr	Qadr
				Quraysh	Quraysh	Quraysh	Quraysh
					Qaria	Qaria	Qaria
					Aadiyat	Aadiyat	Aadiyat
						Takathur	Takathur
							Ayatul Kursi
							Humazah
							Inshirah

Qur'an Surahs to be memorised this year

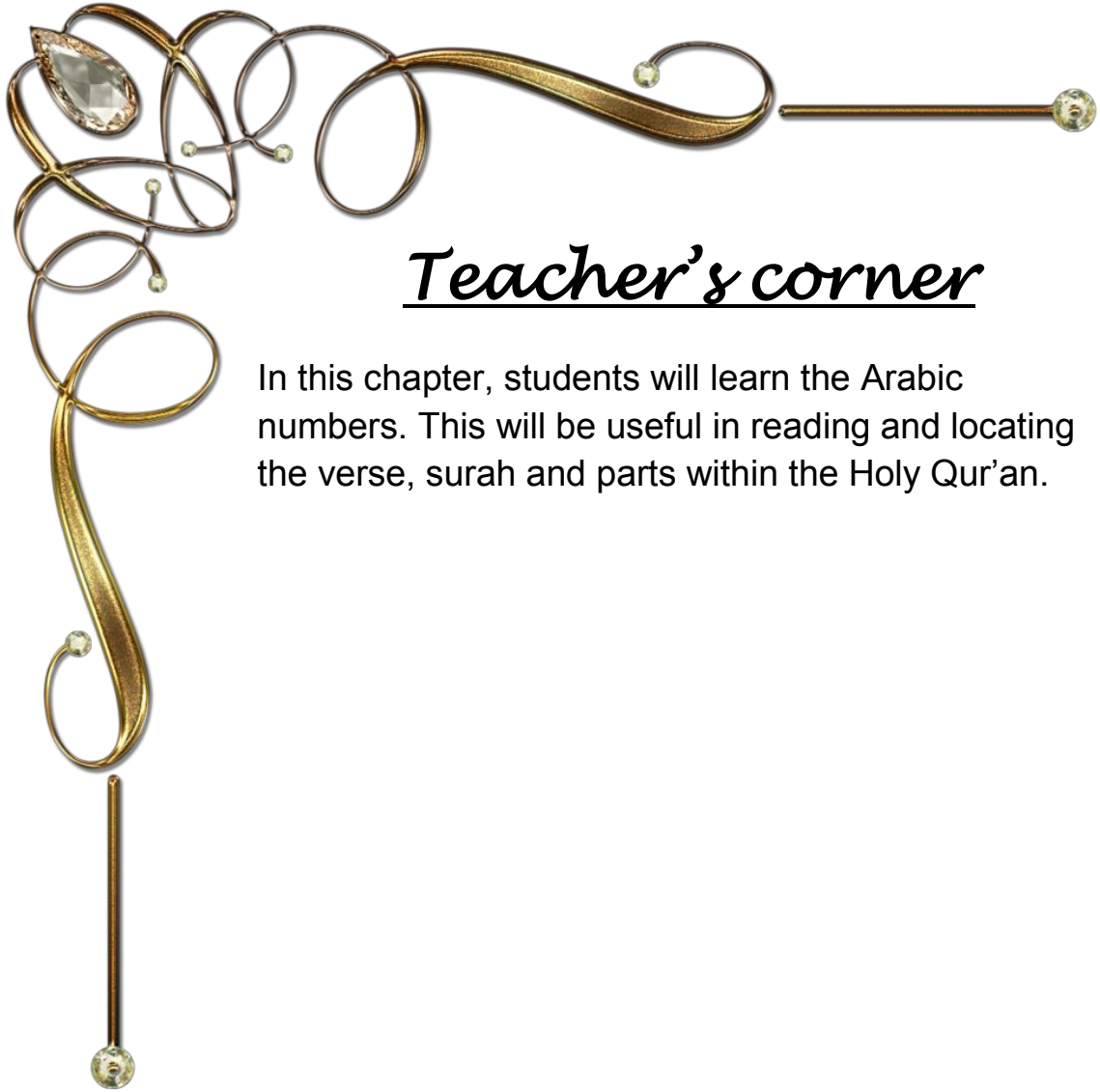
CLASS 8	CLASS 9
Hamd	Hamd
Ikhlāas	Ikhlāas
Naas	Naas
Falaq	Falaq
Kafiroon	Kafiroon
Jumuah	Fajr

CLASS 10	CLASS 11
Hamd	Hamd
Ikhlāas	Ikhlāas
Naas	Naas
Falaq	Falaq
Kafiroon	Kafiroon
Yaseen (Ayah 1- 40)	Yaseen (Ayah 41 – 83)



Theory

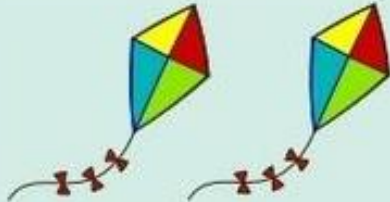
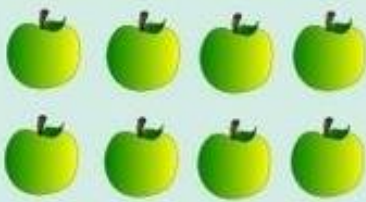
Arabic Numbers



Teacher's corner

In this chapter, students will learn the Arabic numbers. This will be useful in reading and locating the verse, surah and parts within the Holy Qur'an.

Arabic Numbers

 اثنین Ithnayn	 واحد Wahid
 أربع Arba'a	 ثلاثة Thalatha
 ستة Sitta	 خمسة Khamsa
 ثمانية Thamaniya	 سبعة Sab'a
 عشرة Ashara	 تسعة Tis'a

English & Arabic Numbers

ENGLISH	ARABIC
1	١
2	٢
3	٣
4	٤ (٤)
5	٥
6	٦
7	٧ (<)
8	٨
9	٩
10	١٠

Note:

Some Arabic numbers are written in alternative ways as shown in the brackets

The Arabic language is read from right to left, but the Arabic numbers are read from left to right (as with English Numbers).

Example:

52 = ٥٢	NOT 25
152 = ١٥٢	NOT 251

Exercise

Write the following numbers in Arabic

4 = _____

786 = _____

8 = _____

313 = _____

7 = _____

1415 = _____

12 = _____

987 = _____

16 = _____

3467 = _____

Write the following numbers in English

٢ _____

٥٦٢ _____

٥ _____

٧٦٦ _____

٦ _____

٩٨ _____

١٤ _____

٧٨٢١ _____

٩ _____

٣٤.٢ _____

Exercise

Open the 30th Part of the Holy Qur'an, and write the Chapter numbers of the following Surahs, both in Arabic and English

Surah Name	Chapter Number in Arabic	Chapter Number in English
Bayyinah		
Humazah		
Naba		
Aadiyaat		
Kawther		
Zilzaal		
Maaun		
Nasr		
Naaziyaat		
Feel		

Ghashiya		
Takweer		
Inshirah		
Falaq		
Fajr		
Qadr		
Abasa		
Asr		

Exercise

How many ayats do the following chapters of the Holy Quran have?

Also write down the name name of the surah.

	Number of Ayats	Surah name
Chapter 55		
Chapter 99		
Chapter 43		
Chapter 107		
Chapter 51		
Chapter 84		
Chapter 60		
Chapter 39		
Chapter 75		
Chapter 115		

	Number of Ayats	Surah name
Chapter 15		
Chapter 47		
Chapter 96		
Chapter 5		
Chapter 36		
Chapter 7		
Chapter 29		
Chapter 85		
Chapter 100		

Exercise

- How many surahs are there in the 30th part of the Holy Quran?

Write the number in Arabic

- How many verses are there in Suratul Fajr? Write the number in Arabic

- How many verses does the smallest surah of the Holy Quran have? Write the number in Arabic

- How many verses are there in Suratul Baqarah? Write the number in Arabic

- What chapter number is Suratul Ikhlas?



Exercise

Copy the following in Arabic, and write the answer in Arabic too.

- $15 + 65 =$

- $205 - 100 =$

- $65 \times 20 =$

- $175 \div 5 =$

- $1598 + 2500 + 6 =$

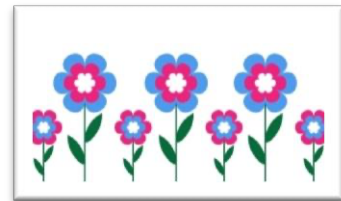


Exercise

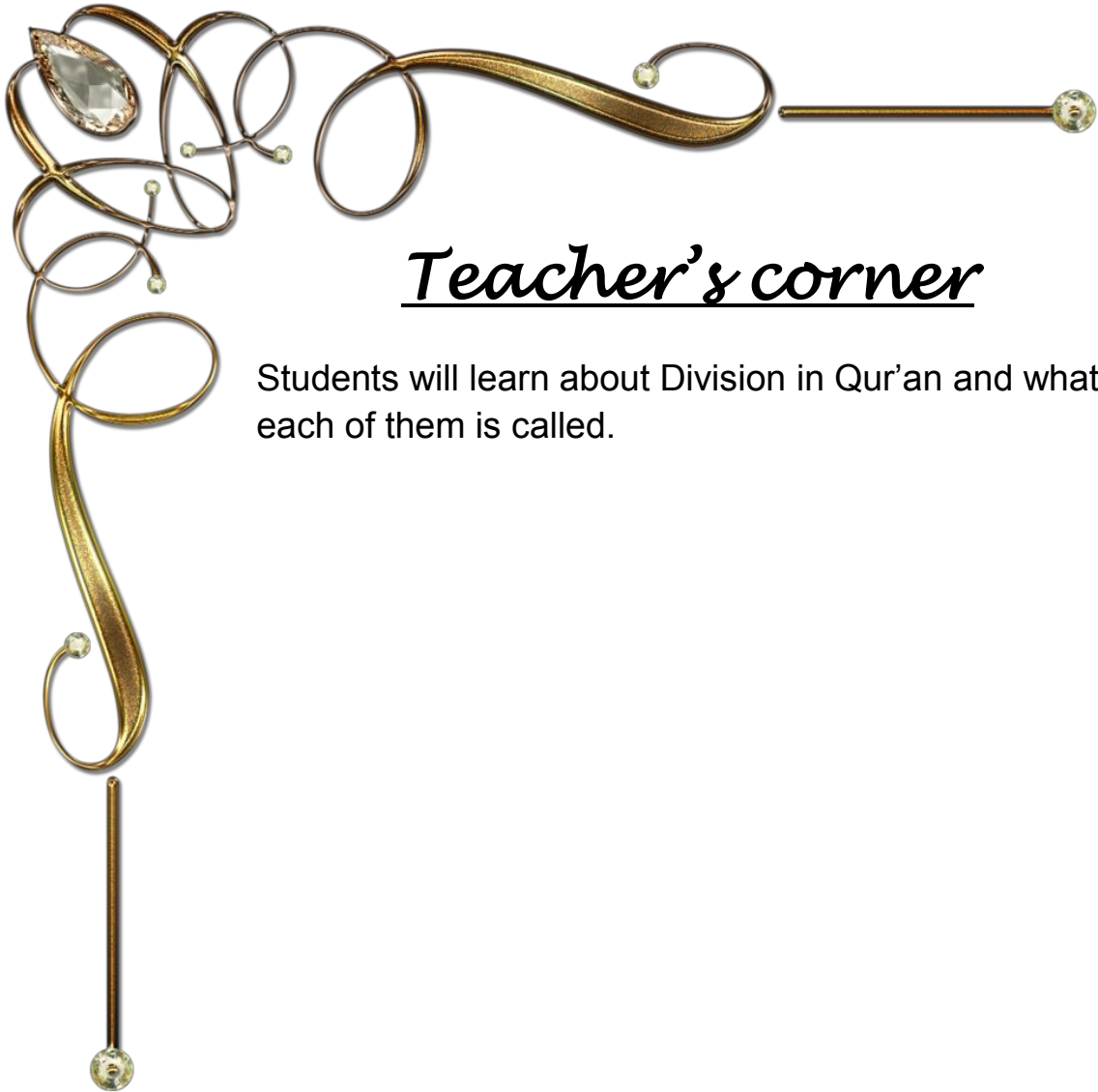


How many are each of the following items?

Can you count and write the number in Arabic?



Division in Qur'an



Teacher's corner

Students will learn about Division in Qur'an and what each of them is called.

Division in Qur'an

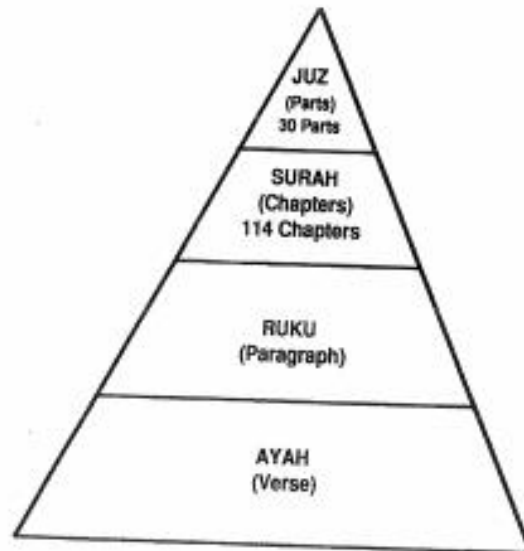
The Holy Quran is divided into Parts, Chapters, Paragraphs and Sentences as below:

JUZ: The Quran is divided into thirty similar size **Parts**. One **Part** is called **Juz** (plural - Ajza).

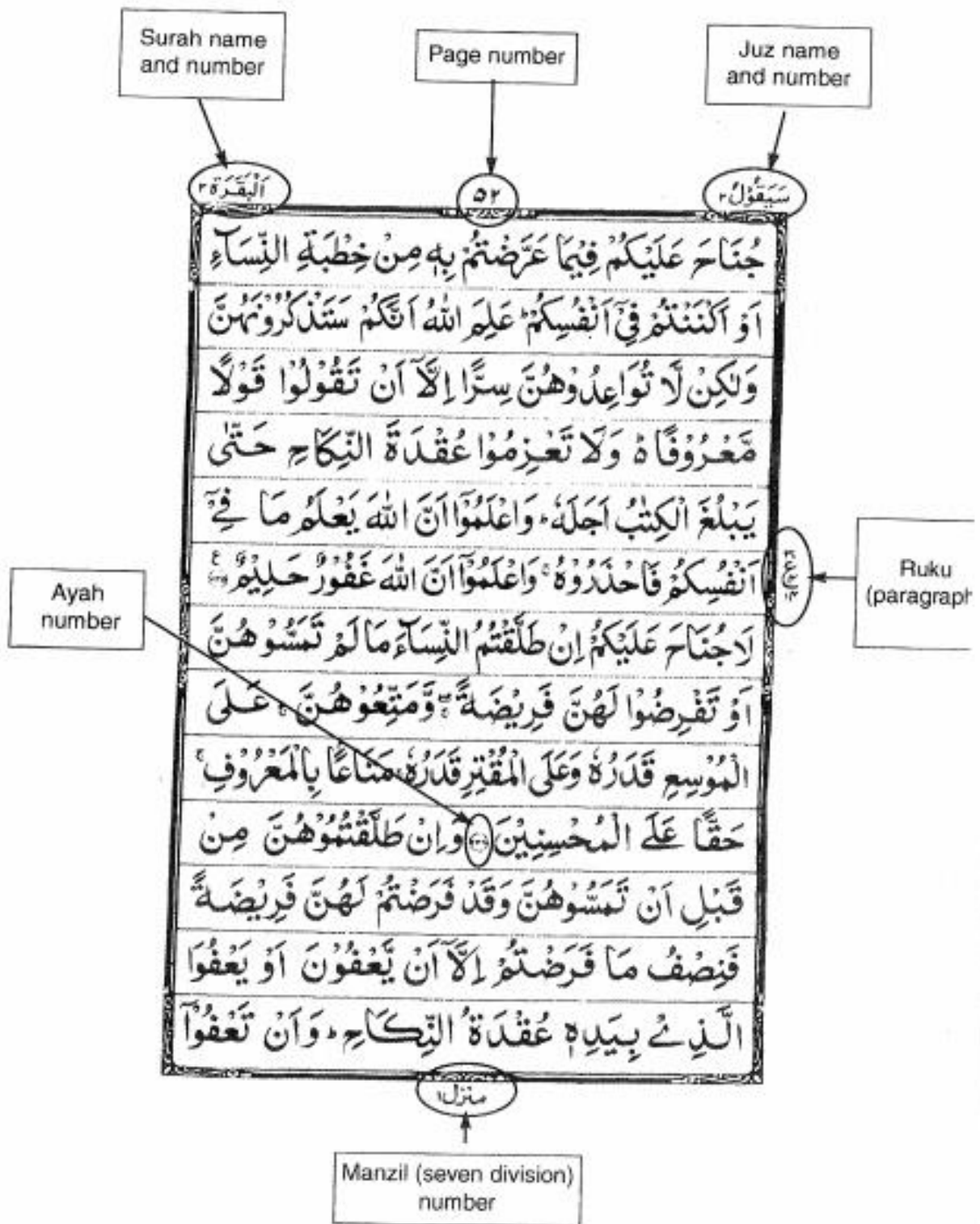
SURAH: The Quran contains 114 **Chapters**. A **Chapter** is called **Surah** (plural - Suwar).

RUKU: The **Juz** (Part) and **Surah** (Chapter) are divided into **Paragraphs**. One **Paragraph** is called **Ruku** (plural - Rukuaat)

AYAH: Means a **Verse** (plural - Ayaat).

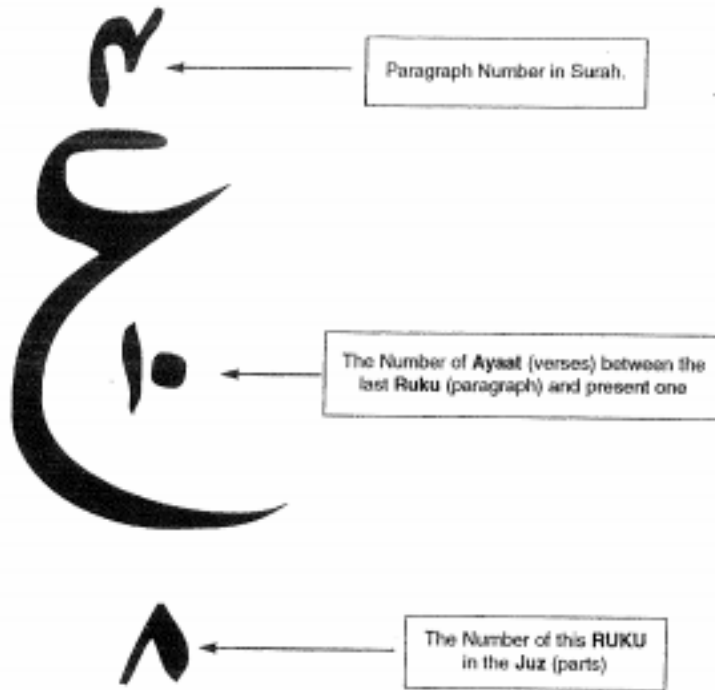


The **Juz** (Part) is further divided into **Rub** (quarter of Juz), **Nisf** (half of Juz) and **Thalatha** (three quarters of Juz). You will find this is written in the margin of the Quran. The Quran is also conveniently divided into seven Parts called **Manzil** for people who want to finish the recitation in seven days. This is usually written at the bottom or in the margin of the Quran.



In the Holy Quran each Sura is divided into various sections or paragraphs. A section is called **Ruku** (رُكُوع) which is indicated by an (ع) on the margin. This symbol usually has 3 numbers, at the top, in the middle and at the bottom

SYMBOL OF RUKU (Paragraph Symbol)



	Plural	Singular
Part (s)	أَجْزَاءُ	جُزْءٌ
Paragraph (s)	رُكُوعَات	رُكُوعٌ
Chapter (s)	سُورٌ	سُورَةٌ
Verse (s)	أَيَّات	أَيَّةٌ

Exercise**Fill in the Blanks.**

1. The Holy Quran is divided into _____ similar sized Parts.
One Part is called _____

2. There are _____ Suwar (chapters) in the Holy Quran.
One chapter is called _____

3. A Paragraph In the Holy Quran is called _____

4. A Verse in the Holy Quran is called _____

5. Write the plural of the following:
 - a) Surah = _____
 - b) Ruku = _____
 - c) Ayah = _____



Exercise

Answer the following questions, with the help of the Holy Quran

1. Find Surah No. 36 in the Holy Quran. Which Surah is this?
2. Find Surah No. 33, Ayat 33.
3. In which Juz (Part) is Surah Ar- Rahman (Surah No. 55)
4. Ayatul Kursi begins in Surah-al-Baqarah:255, can you find it?
5. Find Surah Muhammad from the index of the Holy Quran.



Exercise

Answer the following:

- How many paragraphs are there in the following Surahs ?

Surah Number	Name of Surah	How many paragraphs in the whole surah?
39		
74		
112		
55		
48		
81		
99		
113		

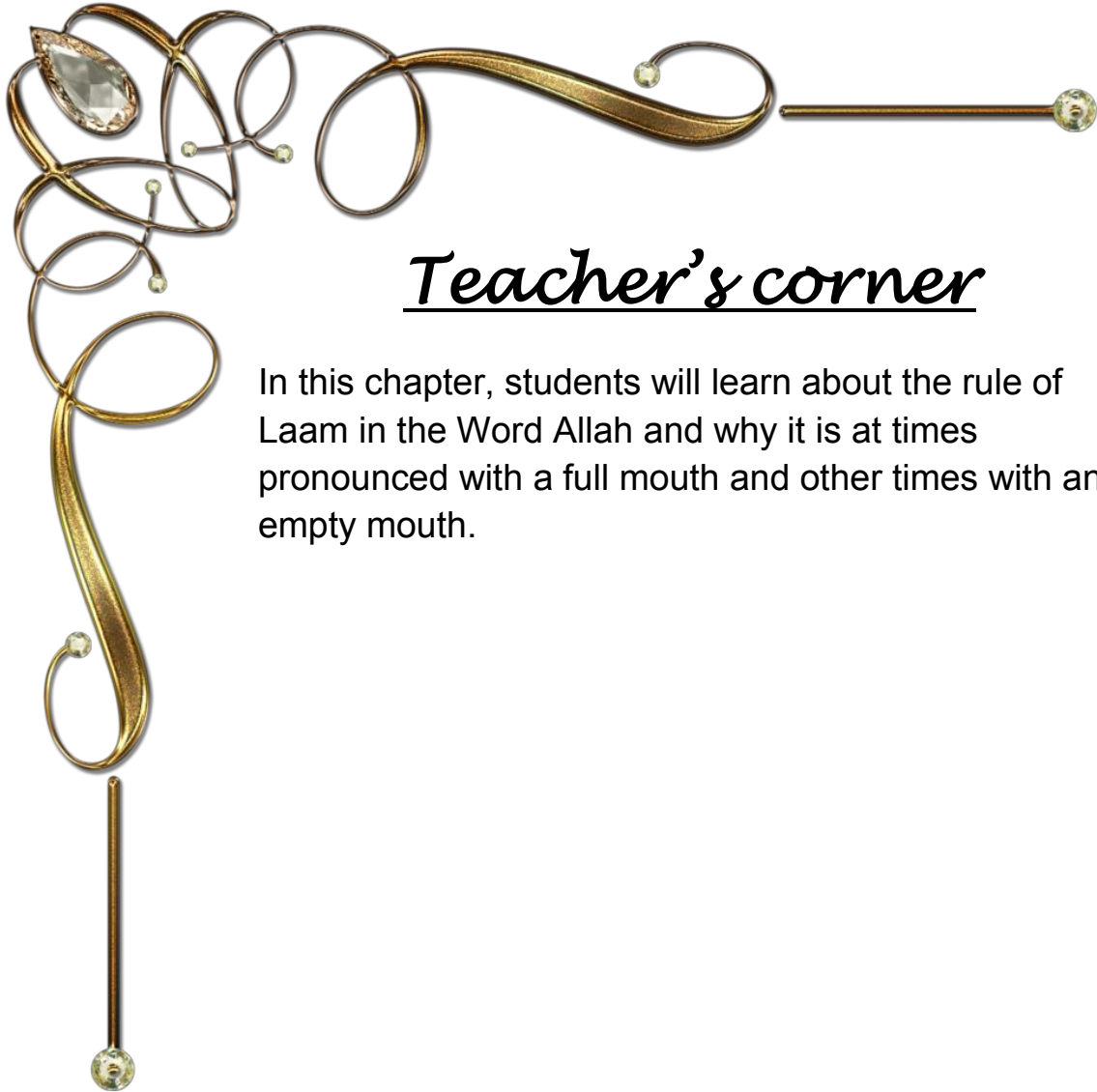
Exercise

Answer the following:

- How many rukuus are there in the following Juz?

Number of Juz	Name of Juz	Number of rukuus in this Juz
15		
21		
5		
13		
26		
19		
30		

*Rule of Laam in
the word ALLAH*



Teacher's corner

In this chapter, students will learn about the rule of Laam in the Word Allah and why it is at times pronounced with a full mouth and other times with an empty mouth.

Rules of letter LAAM in the word ALLAH

RULES OF ل (In the word اَللّٰهُ)

The ل in the word اَللّٰهُ can be pronounced in two ways:

- 1) **With a Full Mouth:** When a َ Fatha or a ُ Dhamma appears on the letter before the word اَللّٰهُ. For example:

رَسُولُ اللّٰهِ

Rasulul-lahu
(Full Mouth)

هُوَ اللّٰهُ

Huwal- laahu
(Full Mouth)

- 2) **With an Empty Mouth:** When a ِ Kasra appears on the letter before the word اَللّٰهُ. For example:

بَلِ اللّٰهُ

Bali-laahu

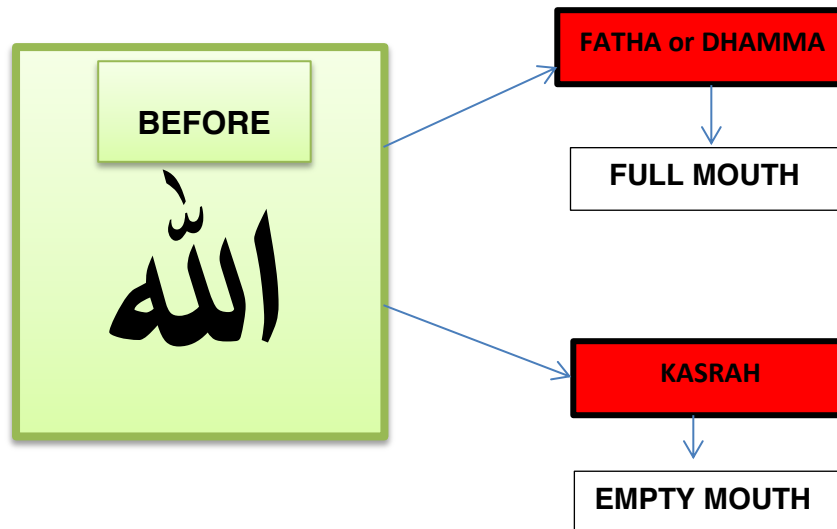
بِسْمِ اللّٰهِ

Bismil-laahi

Note: This rule applies only when ل is in the word اَللّٰهُ. The rule does not apply when the ل is not in the word اَللّٰهُ. For example: هُوَ الَّذِيْنَ (huwal-ladhina)

You simply explain to the child that if there is a **Kasra** before the word Allah, it will be recited with an empty mouth.

If there is no Waqf/stop sign, then do not do a Waqf!



مِنْ أَمْرِ اللَّهِ
فِي أَرْضِ اللَّهِ
مِنْ دُونِ اللَّهِ
عَنْ سَبِيلِ اللَّهِ
لِلَّهِ جُنُودُ السَّمَوَاتِ
بِهِ اللَّهُ

Exercise

Put a tick (✓) in the right box for the sign which appears before the word Allah (S.W.T.), then write down if it is pronounced with a Full (F) mouth or Empty (E) mouth. For example:

For E	—	—	—	WORD
F			✓	إِنَّ اللَّهَ
				رَسُولُ اللَّهِ
				أَلَا لِلَّهِ
				ذِكْرُ اللَّهِ
				أَحَلَّ اللَّهُ
				بَلِ اللَّهُ
				لَا إِلَهَ إِلَّا اللَّهُ
				وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ
				بِسْمِ اللَّهِ
				وَالْحَمْدُ لِلَّهِ
				اللَّهُمَّ

Exercise

Write whether the word ALLAH in each verse will be recited EMPTY or FULL mouth.

E= empty

F= full

	هَذِهِ نَاقَةُ اللَّهِ
	أَشْهَدُ اللَّهَ
	إِنْ كَانَ اللَّهُ
	تَوَكَّلْتُ عَلَى اللَّهِ
	عِنْدِي خَزَائِنُ اللَّهِ
	عَلَى اللَّهِ كَذِبًا
	يُؤْتِيهِمُ اللَّهُ

Exercise

Write in each verse, whether the word ALLAH will be pronounced/read
EMPTY/FULL mouth

	وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ *
	مِنْ عِنْدِ اللَّهِ *
	إِنَّ الْحُكْمَ إِلَّا لِلَّهِ *
	وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ *
	تَفِئَةً إِلَى أَمْرِ اللَّهِ *
	وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ *
	عِنْدِي خَزَائِنُ اللَّهِ *

Exercise

Reading exercise – class activity

اللَّهُ أَجَلَ اللَّهِ اللَّهُ أَكْبَرُ تَاللهِ قَالَ اللَّهُ
 رَسُولُ اللَّهِ فَاللهُ مِنَ اللَّهِ وَاللهُ خَيْرُ اللَّهِ
 سُبْحَانَكَ اللَّهُمَّ قَالُوا اللَّهُمَّ
 أَعُوذُ بِاللَّهِ الْحَمْدُ لِلَّهِ بِسْمِ اللَّهِ رَسُولِ اللَّهِ
 قُلِ اللَّهُمَّ سَبِيلِ اللَّهِ لِلَّهِ

Exercise



Open the Holy Quran, Chapter 71.

- What is the name of the Surah? _____
- How many verses does it have? _____
- Which part of the Holy Quran is this surah in? _____
- Write down the verses which have the word ALLAH in them in the

table below in the manner specified.

	Verse number
	Write down the whole verse which has the word ALLAH in it
	Empty/Full mouth

	Verse number
	Write down the whole verse which has the word ALLAH in it
	Empty/Full mouth

	Verse number
	Write down the whole verse which has the word ALLAH in it
	Empty/Full mouth

	Verse number
	Write down the whole verse which has the word ALLAH in it
	Empty/Full mouth

	Verse number
	Write down the whole verse which has the word ALLAH in it
	Empty/Full mouth

	Verse number
	Write down the whole verse which has the word ALLAH in it
	Empty/Full mouth

	Verse number
	Write down the whole verse which has the word ALLAH in it
	Empty/Full mouth

Exercise

❖ Activity : Use the Holy Qur'an

Open Chapter Number 66, and look for the verses which have the word ALLAH in them. Write the word ALLAH along with one word before it, also stating the ayah number and also whether it will be recited with FULL/EMPTY mouth.

Chapter 66 is Surah _____

Random example:

Empty/Full mouth	Word	Verse Number
Full mouth	خَزَائِنُ اللَّهِ	8
Empty mouth	مِنْ دُونِ اللَّهِ	25

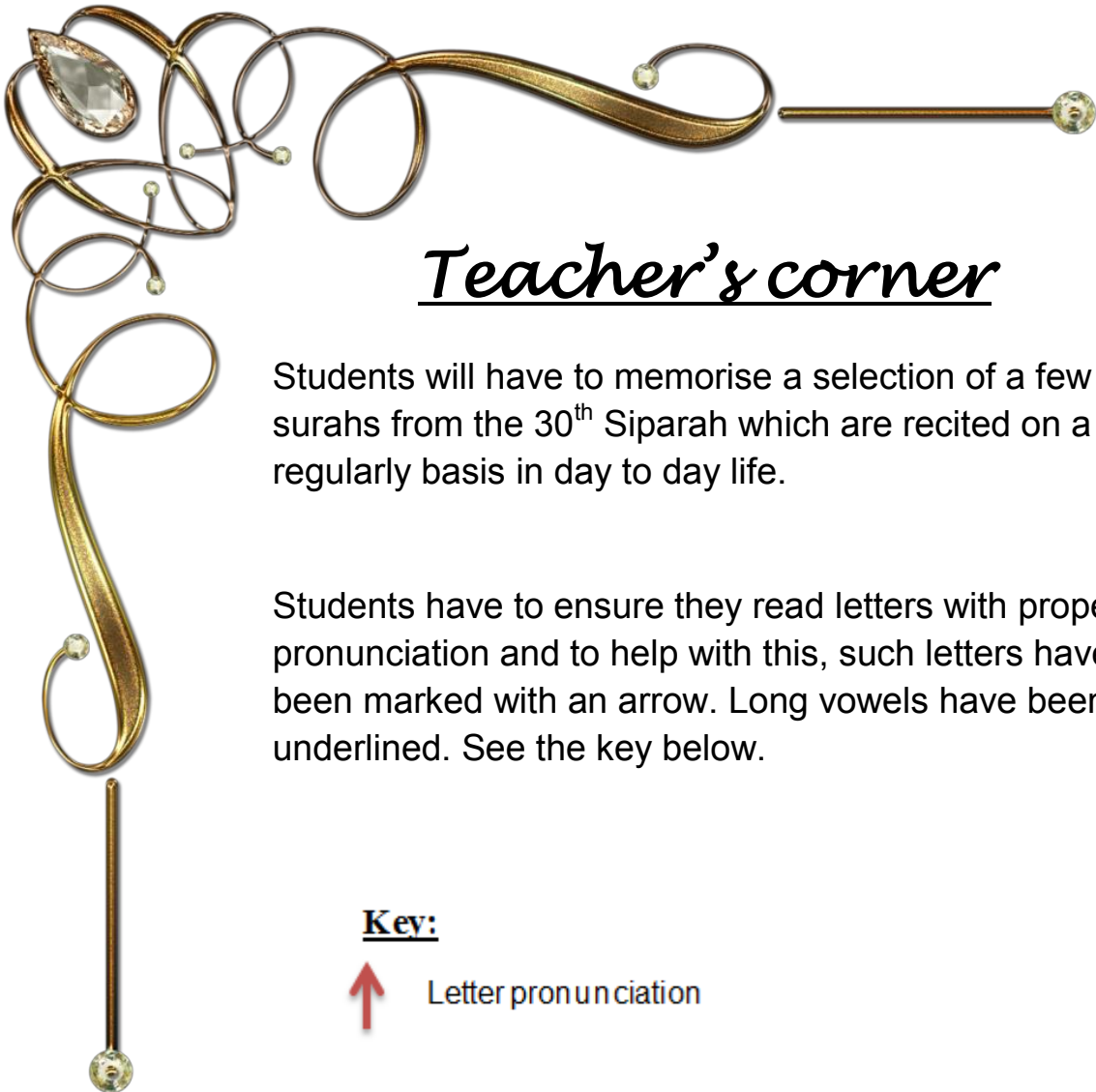
Empty/Full Mouth	Word	Verse Number

Empty/Full Mouth	Word	Verse Number

Empty/Full Mouth	Word	Verse Number



Surahs for Hifdh



Teacher's corner

Students will have to memorise a selection of a few surahs from the 30th Siparah which are recited on a regularly basis in day to day life.

Students have to ensure they read letters with proper pronunciation and to help with this, such letters have been marked with an arrow. Long vowels have been underlined. See the key below.

Key:

↑ Letter pronunciation

— Long vowel

Suratul Fatihah - سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ { ١ }

Light -rule
U in Allah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢

Light -rule
U in Allah

الرَّحْمَنِ الرَّحِيمِ ٣

مَلِكِ يَوْمِ الدِّينِ ٤

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ^{٥٤}

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ^{٥٥}

Suratul Ikhlāas - سُورَةُ الْإِخْلَاصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light –rule
ل in Allah

قُلْ هُوَ اللَّهُ أَحَدٌ

Heavy –rule
ل in Allah

اللَّهُ الصَّمَدُ

Heavy –rule
ل in Allah

لَمْ يَلِدْ وَلَمْ يُولَدْ

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Suratun Naas - سُورَةُ النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light -rule
in Allah

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

Ghunna

مَلِكِ النَّاسِ

Ghunna

إِلَهِ النَّاسِ

Ghunna

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

Ghunna

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ

Ghunna

مِنَ الْجِنَّةِ وَالنَّاسِ

Ghunna

Ghunna

سُورَةُ الْكَوْثَرِ - Suratul Kawthar

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light -rule
ل in Allah

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

Ghunna

فَصَلِّ لِرَبِّكَ وَانْحَرْ

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

Ghunna

Suratul Falaq - سُورَةُ الْفَلَق

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light -rule
ل in Allah

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

مِنْ شَرِّ مَا خَلَقَ

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

Ghunna

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

Suratul Kafiroom - سُورَةُ الْكَافِرُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light -rule
ل in Allah

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

Suratun Nasr - سُورَةُ النَّصْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light -rule
ل in Allah

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

Heavy -rule
ل in Allah

وَرَأَيْتِ النَّاسَ يَدْخُلُونَ فِي

Ghunna

دِينِ اللَّهِ أَفْوَاجًا

Light -rule
ل in Allah

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ

إِنَّهُ كَانَ تَوَّابًا

Ghunna

Suratul Asr - سُورَةُ الْعَصْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light -rule
U in Allah

وَالْعَصْرِ

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

Ghunna

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

Suratul Lahab / Masad - سُورَةُ لَهَبٍ / الْمَسَد

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light -rule
in Allah

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ

وَأُمْرَاتُهُ حَمَّالَةَ الْحَطَبِ

Ghunna

فِي جِيدِهَا حَبْلٌ مِّنْ مَّسَدٍ

Suratul Maaoon - سُورَةُ الْمَاعُونِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light -rule
ل in Allah

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِثْمِ

فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ

وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ

فَوَيْلٌ لِلْمُصَلِّينَ

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

الَّذِينَ هُمْ يُرَآءُونَ وَيَمْنَعُونَ الْمَاعُونَ

Suratul Feel - سُورَةُ الْفِيلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light -rule
U in Allah

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ

تَرْمِيهِمْ بِحِجَارَةٍ مِّنْ سِجِّيلٍ

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

Suratul Qadr - سُورَةُ الْقَدْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light -rule
ل in Allah

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

Ghunna

وَمَا أَدْرِكَ مَا لَيْلَةُ الْقَدْرِ

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

تَنْزِيلُ الْمَلَكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ

سَلَامٌ قَدْ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ

Suratul Quraysh - سُورَةُ قُرَيْشٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light -rule
ل in Allah

لَا يَلْفُ قُرَيْشٍ

أَلْفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَأَمَنَهُمْ مِنْ خَوْفٍ

سُورَةُ الْقَارِعَةِ - Suratul Qaariah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light -rule
ل in Allah

الْقَارِعَةُ لَا مَا الْقَارِعَةُ ج وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ط

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ل

Ghunna

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ط

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ل فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ط

Ghunna

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ل فَأَمَّهُ هَٰوِيَةٌ ط

Ghunna

Ghunna

وَمَا أَدْرَاكَ مَا هِيَةٌ ط نَارٌ حَامِيَةٌ ع

Suratul Aadiyat - سُورَةُ الْعَادِيَّاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light -rule
in Allah

فَالْمُورِيَّتِ قَدْحًا

وَالْعَدِيَّتِ ضُبْحًا

فَاثْرُنَ بِهِ نَقْعًا

فَالْمُغِيْرَتِ ضُبْحًا

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

Ghunna

فَوَسَطْنَ بِهِ جَمْعًا

وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ

Ghunna

Ghunna

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ

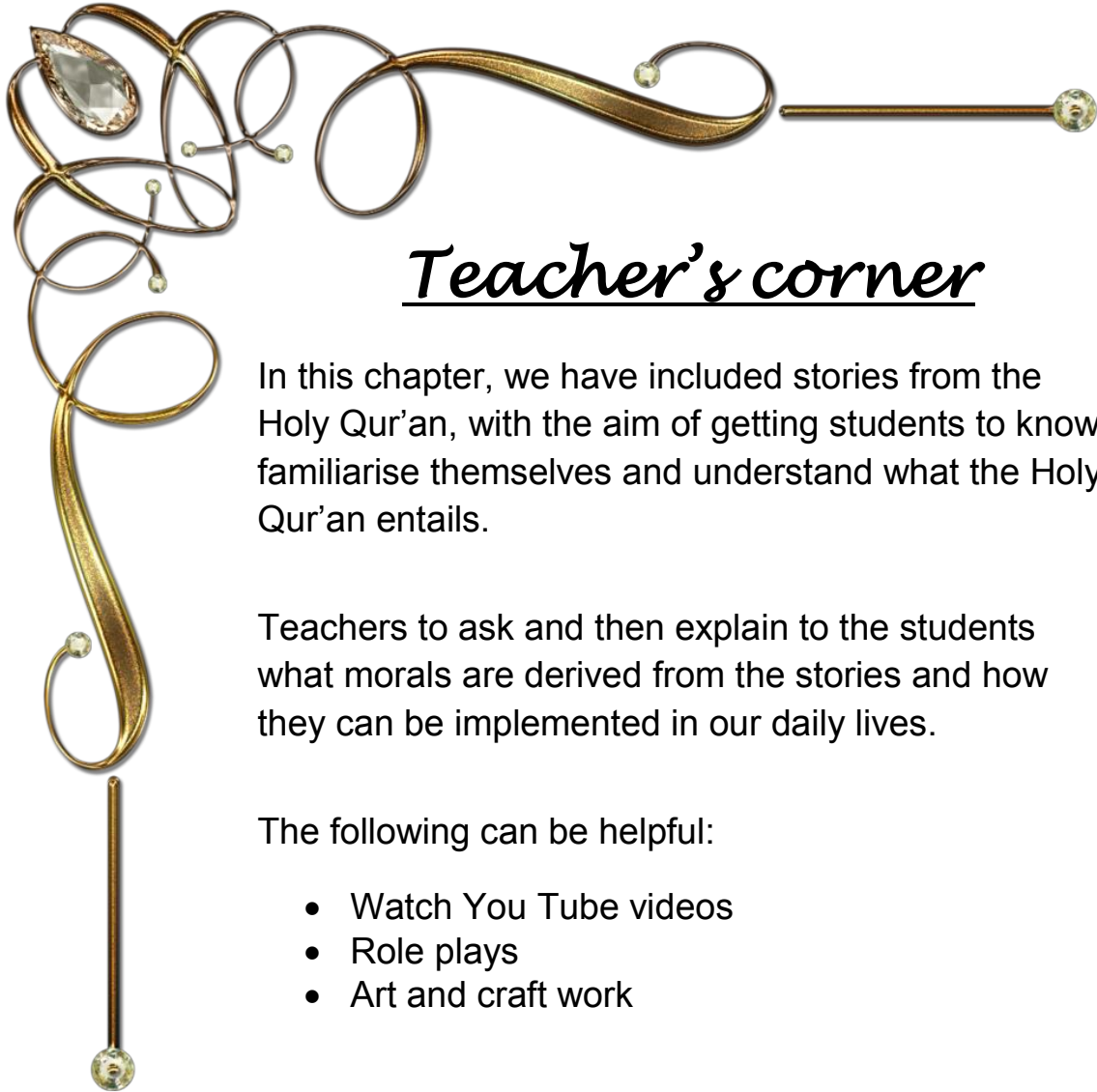
وَحُصِّلَ مَا فِي الصُّدُورِ

إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ خَبِيرٌ

Ghunna

Tafseer

(Short stories from the
Holy Qur'an)



Teacher's corner

In this chapter, we have included stories from the Holy Qur'an, with the aim of getting students to know, familiarise themselves and understand what the Holy Qur'an entails.

Teachers to ask and then explain to the students what morals are derived from the stories and how they can be implemented in our daily lives.

The following can be helpful:

- Watch You Tube videos
- Role plays
- Art and craft work

KINTSUGI

The Art of Precious Scars

The Japanese art of kintsugi teaches that broken objects are not something to hide but to display with pride. When a bowl, teapot or precious vase falls and breaks into pieces, we throw them away regretfully. Yet there is an alternative, a Japanese practice that highlights and enhances the breaks thus adding value to the broken object. It's called kintsugi literally golden ("kin") and repair ("tsugi").

This traditional Japanese art uses a precious metal – liquid gold, liquid silver or lacquer dusted with powdered gold – to bring together the pieces of a broken pottery item and at the same time enhance the breaks. Every repaired piece is unique, because of the randomness with which ceramics shatters and the irregular patterns formed that are enhanced with the use of metals.

With this technique it's possible to create true and always different works of art, each with its own story and beauty, thanks to the unique cracks formed when the object breaks, as if they were wounds that leave different marks on each of us.

The kintsugi technique suggests many things.

When something breaks be it an object or a relationship, a bond or a heart, it doesn't mean that it is no more useful. Its breakages can become valuable. We should try to repair things because sometimes in doing so we obtain more value.

This is the essence of resilience.

Each of us should look for a way to cope with traumatic events in a positive way, learn from negative experiences, take the best from them and convince ourselves that exactly these experiences make each person unique, precious.

While we may have been so deeply hurt that we never want to revisit our traumas and pain, by having the courage to do so we discover that while our identity may have been broken, we are much more than our identity... we are a sacred container for the content of our lives, a "container of possibility" that stands proud and whole as a thriving testament to the beauty, grace and resilience of the Human soul.... cracks and all.

The stories of the Prophets in the Qur'an enhance this concept. Their duas are the kintsugi that not only made them more awesome but teach us how to call Divinity in all situations to repair and beautify our lives with Divine Energy.



Dua

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي
وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

"And when My servant asks you concerning Me, then surely I am very near; I answer the DUA of the supplicant when he calls on Me; so they should answer My call and believe in Me, so that they may be led aright."

Suratul Baqara 2:186

The Prophet (pbuh) said to his companions: "Shall I tell you of a tool which will assist you in difficulties and increase your sustenance?"

His companions asked what it was.

The Prophet (pbuh) replied: "The tool is to call (do dua) Allah night and day."

The root of the word du'a is da'a, which means to call. You can only call if there is naturally within you, an energy which will bring about an answer. From where the question comes, the answer will come. The caller is calling upon his Creator. With experience, a person realises, that you can only call about what you know is realisable.

One will only call on One who can:

1. Hear the call
2. Has the ability to respond and help
3. Is on your side (an ally)

A du'a is not made to improve the outer unless it continues into the improvement of the inner. If a person does dua to pass exams, his intention will find a way to also study and focus which will uncover for him the means to get what he has been asking

for. On this the Qur'an is very clear. There must be a means for these things to occur. Sayyida Maryam (pbuh) had to shake the palm. The dates would not drop without that.

Imam Ali (pbuh) has said: "Dua is the key to mercy, the way of needs being satisfied and the warder of calamities. Direct your duas to Him and Him alone. To give as well as to withhold, lies in His (only in His) power. Ask as much of His favours as you can. Know that, Allah owns the treasures of the heavens and the earth. Not only has He given permission to ask for His mercy and favours, but has also promised to listen to your duas. He has not appointed guards to prevent your dua reaching Him. Ask His help in difficulties and distress. Beg Him to grant you long life and sound health.....

By granting you the privilege of dua... He has handed over the keys of His treasures to you..... Sometimes you will find that requests are not immediately granted. Do not be disappointed. Fulfillment of desires rests with the true purpose or intention of the dua.

More often fulfillment is delayed because the Merciful Lord wants to grant you suitable rewards. In the meantime bear patiently with hardships, believing sincerely in His help. You will get better favours because unknowingly you may have asked for that which is really harmful to you.

Many of your requests, if granted may bring eternal loss..., so at times withholding fulfilment is a blessing in disguise."

Dua is our connection to Allah. It is the essence of devotion (worship) to Allah. For the devotee it is not only a request for fulfilling of needs but a way to express his longing for nearness to Allah. In Dua Abu Hamza Thimali taught by Imam Ali Zaynul Aabedeem (pbuh), there are various reasons Imam gives in the dua why there is a measure (limit) on our duas even if our nafs yearns to rise to talk to Him (Allah).

"....O Lord! whenever I thought I was prepared and ready and rose to pray, before Your hands, and confided to You, You cast sleep on me when I prayed, and You prevented me from confiding to You when I confided..... maybe You observed my disregard of Your right on me and thus distanced me, or maybe You saw me headed away from (Your path) and thus You withdrew me, or maybe You found me to be in the position of the liars so You rejected me, or maybe You saw that I was not grateful of Your rewards so You deprived me, or maybe You observed my absence from the assembly of the scholars and thus put me down, or maybe You found me to be one of the unheedingor maybe You found me frequenting the assembly of the unfaithful, so between me

and them You deserted me,or maybe You equated me with my crime and sin....."

It is said that the dua, which is most sincere and always answered forthwith, is the dua of the moment. It is reported that Nasiruddin Shah who was the king of Persia once visited the shrine of Imam Ali (pbuh) in Najaf. He found a blind man at the door of the shrine. On enquiring about him, the blind man said that he had been standing at the door asking for a cure to his blindness for the past year.

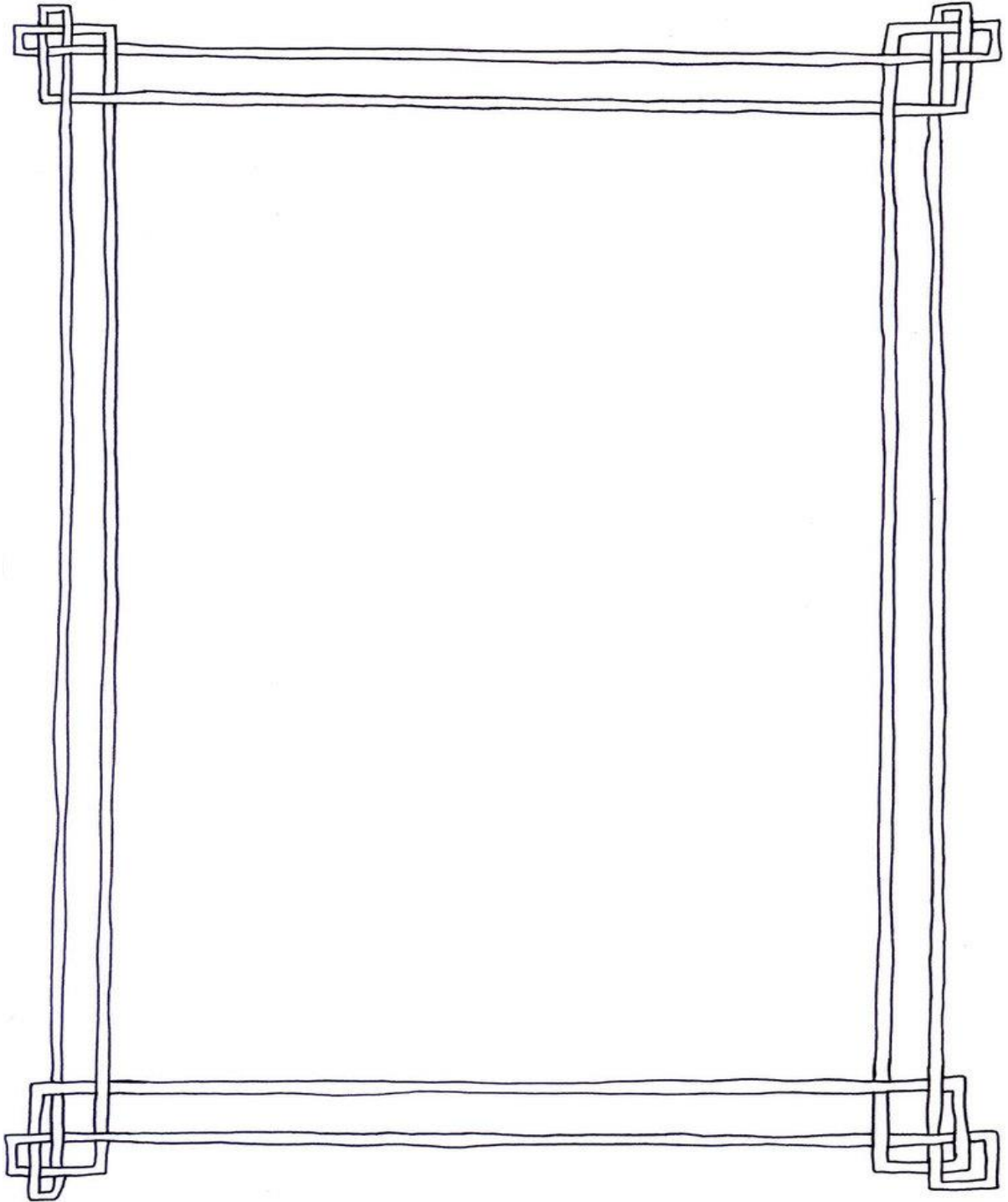
The king replied: "You have been asking for the past 12 months and your dua has still not been accepted by My Lord. I doubt the purity of your dua! It seems that it is just an excuse for you to collect alms! Now look! I am going inside to pay my respects; if your eyesight is not restored by the time I return I shall put you to death!" The blind man fearing execution wept and implored for the return of his eyesight with sincerity.

It is reported that he gained his eyesight through his dua.

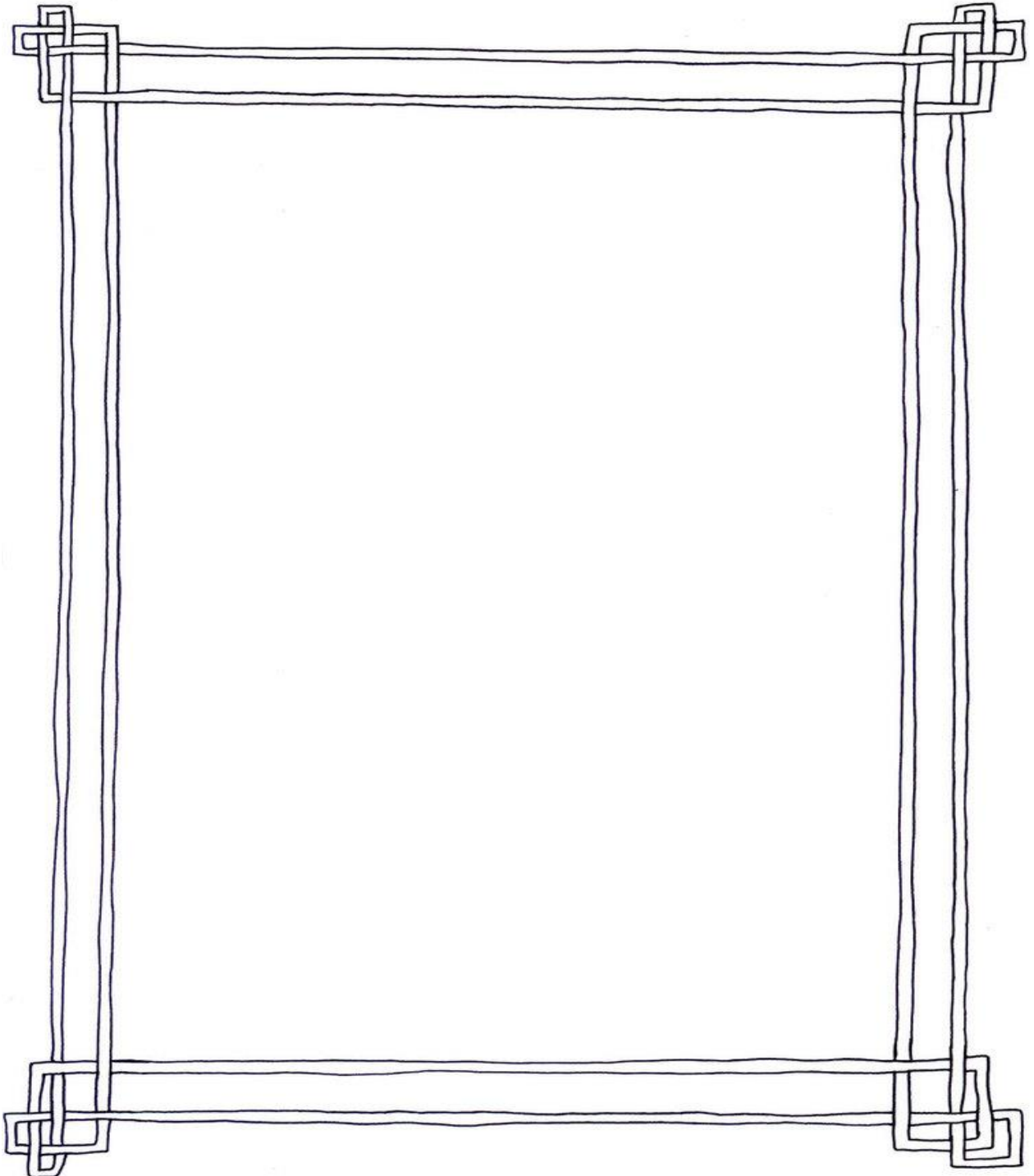


Reflections from the lesson about DUA.

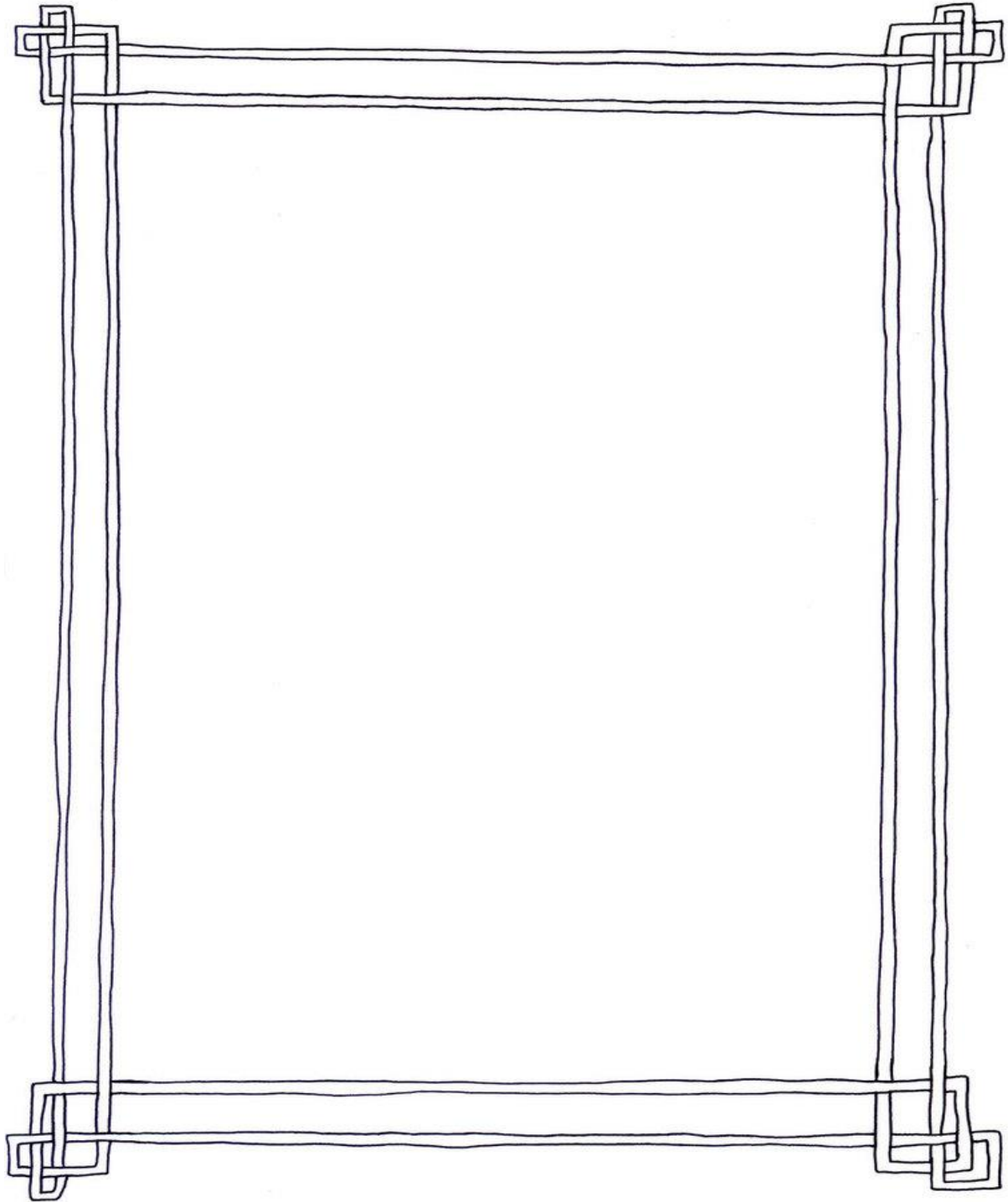
What do we learn?



Can you name some of the best places to make dua?



*Can you name some of the Prophets of Allah whose
duas are mentioned in the Qur'an?*



Prophet Sulayman (pbuh) & the Hudhud

Prophet Sulayman (pbuh) was the youngest son of Prophet Dawud (pbuh). Allah had granted him the greatest of kingdoms. He had control over the wind and could use it to direct his throne through the air. He could order the birds to carry out his commands by speaking to them in their own language.

One day, when he was inspecting the birds, he noticed that a bird called Hudhud (Hoopoe) was not present. He said, "Where is Hudhud? I will punish him if he remains absent without a good reason."

Shortly after that, Hudhud arrived and told Prophet Sulayman (pbuh) that he had flown over the land of Saba (Sheba) where he had seen a beautiful woman called Bilqees ruling over the people. She was very rich, had a strong army and a throne made of gold, diamonds and other precious stones. He saw her and her people worshipping the sun.

Prophet Sulayman (pbuh) gave the Hud Hud a letter to deliver to Bilqees..

When Bilqees received the letter, she called her advisors and said, "I have received a letter from Sulayman. It begins In the name of Allah, the Kind, the Merciful and it says: "Accept Allah and worship only Him. I am his prophet, believe in what I say and accept my command."

Bilqees then asked her advisors as to what she should do. They replied, "We are very strong and have a powerful army to fight against Sulayman, but the decision is yours and we will obey your order."

Bilqees decided not to fight Prophet Sulayman (pbuh) and sent him lots of gifts. When the messengers with gifts arrived in the kingdom of Prophet Sulayman (pbuh), they were amazed to see his buildings and palace. Prophet Sulayman (pbuh) welcomed them and asked for the reply to his letter. When they presented him with the gifts, he said: "What are these riches? What Allah has given me is more superior to all the wealth on this earth. Go back to your queen with her gifts and tell her that I will soon march to conquer her land with a huge army."

When Bilqees heard what had happened, she decided to surrender herself to Prophet Sulayman (pbuh) and make preparations to go meet him.

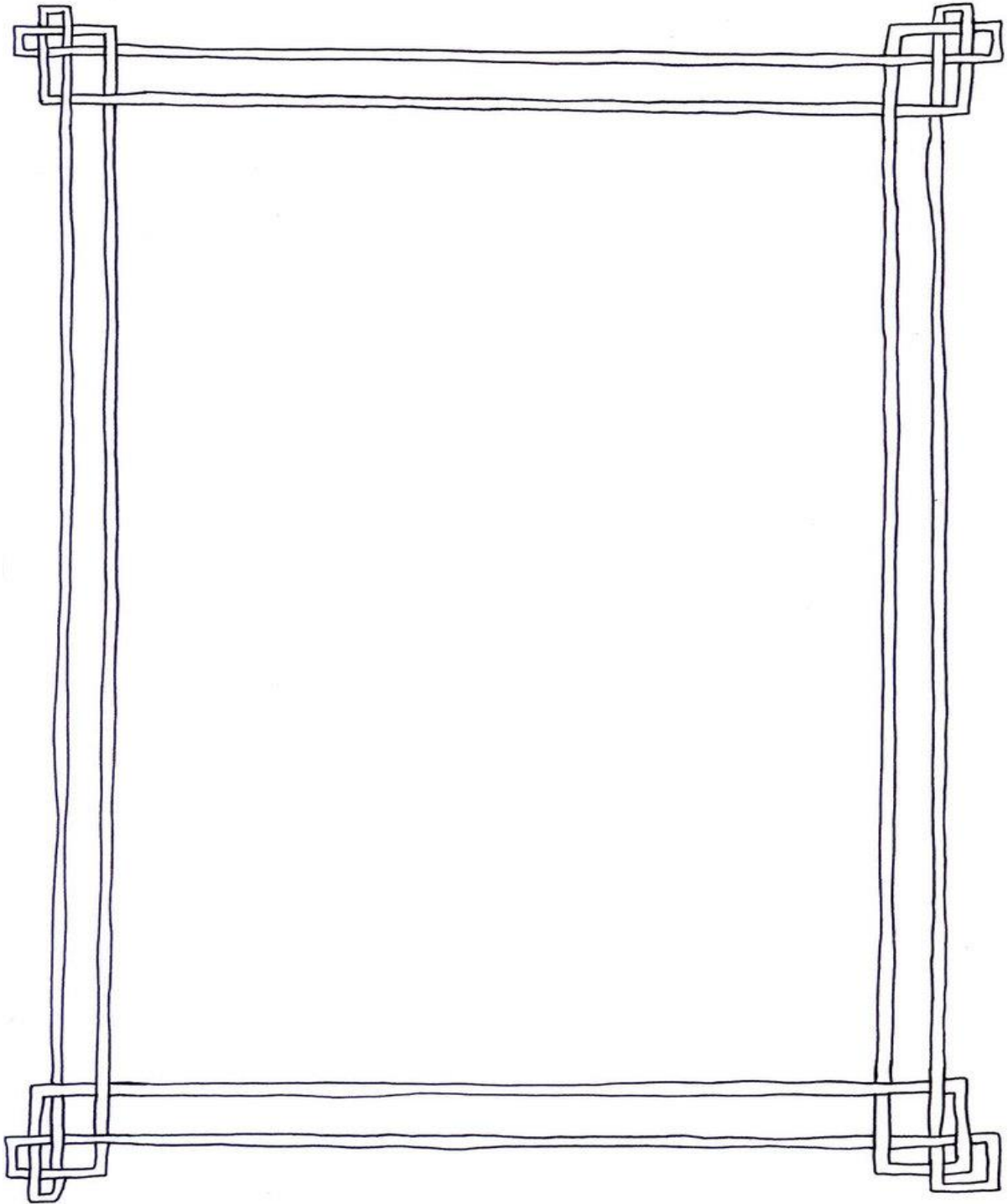
Meanwhile, on the orders of Prophet Sulayman (pbuh), a palace of glass was built in honour of Bilqees. The floor was made of glass and water was put under it with different kinds of fish. Prophet Sulayman (pbuh) then asked who could bring the throne of Bilqees to him. One jinn said, "I will bring it before you rise from your place." But one man called Asif Barqiah, who had been taught the special Names of Allah said, "I will bring it in the twinkling of an eye."

When Bilqees arrived, she was amazed to see her throne and realized what the power that Allah had given to Prophet Sulayman (pbuh). She then entered the palace whose floor was made of glass. Bilqees was fooled by the appearance of water and held up her dress to stop it from getting wet. When she realised her mistake, she understood what Prophet Sulayman (pbuh) was trying to teach her. He was showing her that things are not always what they seem, and even if the sun she worshipped was the most powerful energy she could see; it was made by One who was the Most Powerful. She said: "O Lord, I have wronged myself in worshipping the sun instead of you. I therefore give in myself with Sulayman to You, the Lord of the Worlds."

Prophet Sulayman (pbuh) then married Bilqees and thereafter she returned to her land, where he visited her frequently. The people of Saba who worshipped the sun turned to Allah as well.

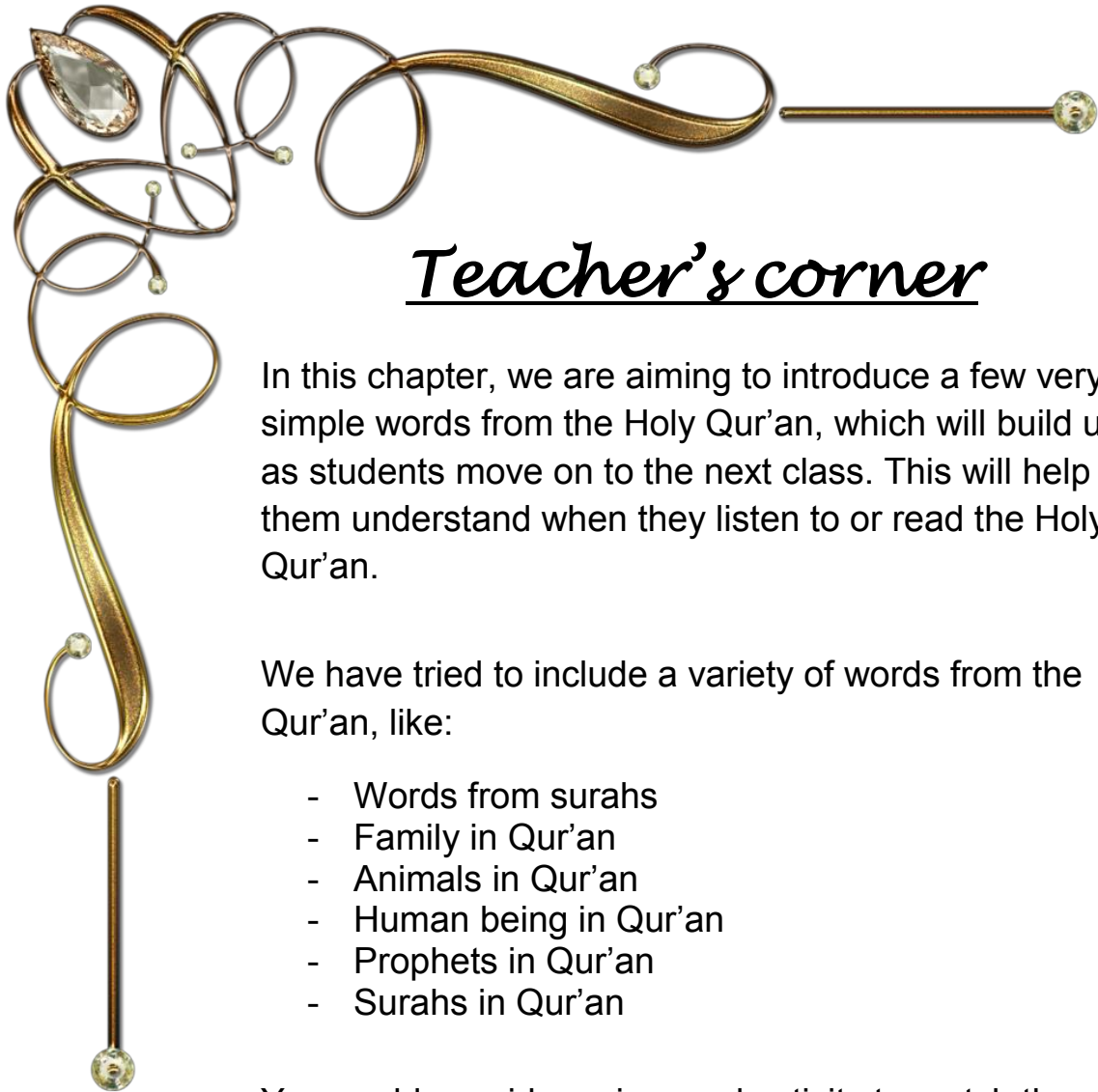


*Reflections from the story of Prophet Sulayman (as) -
What do we learn?*





Qur'anic Dictionary



Teacher's corner

In this chapter, we are aiming to introduce a few very simple words from the Holy Qur'an, which will build up as students move on to the next class. This will help them understand when they listen to or read the Holy Qur'an.

We have tried to include a variety of words from the Qur'an, like:

- Words from surahs
- Family in Qur'an
- Animals in Qur'an
- Human being in Qur'an
- Prophets in Qur'an
- Surahs in Qur'an

You could consider using card activity to match the words which will aid learning

The Human Being in the Qur'an 1



إِنْسَانٌ

Insaan

Human Being



وَجْهٌ

Wajh

Face



عَيْنٌ

'Ayn

Eye



لِسَانٌ

Lisaan

Tongue



قَدَمٌ

Qadam

Foot

Words covered in the previous year(s)

Animals in the Qur'an 2



خِنْزِيرٌ

Khinzeer

Pig



حِمَارٌ

Himaar

Donkey



حِصَانٌ

Hisaan

Horse



هُدْهُدٌ

Hudhud

Hud Hud



تُعْبَانٌ

Thu'baan

Snake

Animals in the Qur'an 1



فَيْلٌ

Feel

Elephant



جَمَلٌ

Jamal

Camel



بَقَرَةٌ

Baqara

Cow



خَرُوفٌ

Kharoof

Sheep

Family in the Qur'an



أَبٌ
أُمٌّ

Ab

Father

Umm

Mother



إِبْنٌ

Ibn

Son



بِنْتُ

Bint

Daughter



أَخٌ

Akh

Brother



أُخْتُ

Ukht

Sister



بَيْتٌ

Bayt

Home

O!

يَا, يَا أَيُّهَا

Shaytan

شَيْطَان

Hell

جَهَنَّمَ

Light

نُور

Path

صِرَاط

Say



قُلْ

QUL

قُلْ هُوَ اللَّهُ أَحَدٌ

One



أَحَدٌ

AHAD

قُلْ هُوَ اللَّهُ أَحَدٌ ١

Mother



أُمُّ

UMMUN



Wudhoo and Salaah Learning guide



sharikatul-hussain.org



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Wudhoo and Salaah Assessment

Student's Name:	
Teacher's Name:	
Class:	
Marks scored:	
Teacher's comments:	

Total marks out of 50

(Assessment = 45 marks Bonus = 5 marks)

Marking Criteria

Juniors:

- Wudhoo = *10 marks*
- Adhan & Iqamah = *20 marks*
- (Adhan & Iqamah meaning = *5 marks bonus*)
- Salaah = *15 marks*

Seniors:

- Wudhoo = *10 marks*
- Adhan & Iqamah = *10 marks*
- (Adhan & Iqamah meaning = *5 marks bonus*)
- Salaah = *10 marks*
- Salaah meaning = *15 marks*



WUDHOO

CRITERIA (WUDHOO)	✓✗	COMMENTS	MARKS
REMOVAL OF OBSTRUCTIONS * Accessories removed – rings, watches... * Marks removed - ink, nail polish... * Sleeves rolled up above elbows * Socks removed			
NIYYAH * Intention specified – I'm doing wudhoo - قُرْبَةً إِلَى اللَّهِ (ILA-LLAH not ILL-ALLAH)			
MUSTAHAB / RECOMMENDED ACTIONS * Washing hands 2 times * Gargling 3 times * Washing nose 3 times			
WASHING THE FACE * Water poured from where the hair grows * Face wiped from hairline to tip of chin * Width of face is wiped between tip of thumb and middle finger * All wiping is done downwards * Face not washed more than twice * Sides of the face washed			
WASHING RIGHT ARM * Water poured on right arm above elbow * Tap is closed before wiping * Wiping from elbow to fingertips including the inner crease - ensure water reached everywhere * All wiping done downwards * Ensure arm is washed no more than twice			
WASHING LEFT ARM * Water poured on left arm above elbow * Tap is closed before wiping * Wiping from elbow to fingertips including the inner crease - ensure water reached everywhere * All wiping done downwards * Ensure arm is washed no more than twice			
MASAH OF HEAD * No additional water taken for masah * Wiping with right hand from middle of head to hairline * Wiping with flats of fingers and not the nails * Wiping not touching the forehead * Wiping done only ONCE * Wiping done with the width of 3 fingers			
MASAH OF FEET * Wiping from toes till ankle joint * Sequence - right foot first then left - (not at the same time) * Right hand used for right foot * Left hand used for left foot * Each foot wiped ONCE only			



ADHAAN & IQAMAH

CRITERIA (ADHAAN & IQAMAH)	✓✗	COMMENTS	MARKS
ADHAAN WITH MEANING 4 times - اللَّهُ أَكْبَرُ (Allah is the Greatest) 2 times - أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ (I bear witness there is no god but Allah) 2 times - أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (I bear witness Muhammad is the messenger of Allah) 2 times - أَشْهَدُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا وَلِيُّ اللَّهِ (I bear witness Ali is the vicegerent of Allah) 2 times - حَيَّ عَلَى الصَّلَاةِ (Hasten to prayer) 2 times - حَيَّ عَلَى الْفَلَاحِ (Hasten to success) 2 times - حَيَّ عَلَى خَيْرِ الْعَمَلِ (Hasten to the best deed) 2 times - اللَّهُ أَكْبَرُ (Allah is the Greatest) 2 times - لَا إِلَهَ إِلَّا اللَّهُ (There is no god but Allah)			
IQAMAH WITH MEANING 2 times - اللَّهُ أَكْبَرُ (Allah is the Greatest) 2 times - أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ (I bear witness there is no god but Allah) 2 times - أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (I bear witness Muhammad is the messenger of Allah) 2 times - أَشْهَدُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا وَلِيُّ اللَّهِ (I bear witness Ali is the vicegerent of Allah) 2 times - حَيَّ عَلَى الصَّلَاةِ (Hasten to prayer) 2 times - حَيَّ عَلَى الْفَلَاحِ (Hasten to success) 2 times - حَيَّ عَلَى خَيْرِ الْعَمَلِ (Hasten to the best deed) 2 times - قَدْ قَامَتِ الصَّلَاةُ (Indeed, the prayer has begun) 2 times - اللَّهُ أَكْبَرُ (Allah is the Greatest) 1 time - لَا إِلَهَ إِلَّا اللَّهُ (There is no god but Allah)			



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SALAAH

CRITERIA (SALAAH)	✓ ✗	COMMENTS	MARKS
NIYYAH * Prayer specified - 2 rakat salaah * Intention specified - قُرْبَةً إِلَى اللَّهِ (ILA-LLAH not ILL-ALLAH)			
1st RAKAAT: TAKBIRATUL EHRAM * Recitation of اللَّهُ أَكْبَرُ (Allah is Greater than anything and anyone) * No gap in recitation * Motionless while reciting * Performed whilst standing * Hands raised up to ears with fingers closed			
QIYAAM * Standing straight facing Qibla * Motionless while reciting * Standing with feet together (girls) * Standing with feet apart (boys) * Palms on thighs * Looking at sajdagah / mohr			
QIRAT * Recitation of the 2 Suwer : Al-Fatihah and Ikhlāas (or any other surah) (Refer to the end of the booklet)			
RUKOO * QIYAM MUTTASIL BIR RUKU: STANDING BEFORE RUKOO (To stand erect while saying Takbiratul Eham and to stand before Rukoo – is RUKN part of Salaah) * Recitation of سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ (Glory be to my Rabb, the Great and praise be to Him) * Boys - Bending at right angles with palms on knees * Girls - Bending knees slightly with palms on thighs * Looking between the feet AFTER RISING UP FROM RUKOO * Recitation of سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ (Allah hears he / she who praises Him)			

KEY: * BOLD = Wajib * LIGHT = Mustahab



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CRITERIA (SALAAH)	✓ ✗	COMMENTS	MARKS
SUJOOD * 7 parts of body touching ground * Motionless while reciting * Rising headfirst from sajdah * Sitting still between the two sajdahs * Recitation of سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ <i>(Glory be to my Rabb, the most High and praise be to Him)</i> * Fingers closed			
JULOOS * Recitation between two sujood أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ <i>(I see forgiveness from Allah, my Rabb, and I turn repentant to Him)</i>			
RISING FOR NEXT RAKAT * Recitation of بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَقْعُدُ <i>(With the power and strength of Allah, I stand and sit).</i>			
2nd RAKAT * QIYAAM (details covered in the earlier pages) * QIRAT (details covered in the earlier pages) * QUNOOT (details below) * RUKOO (details covered in the earlier pages) * SUJOOD (details covered in the earlier pages) * JULOOS (details covered in the earlier pages) * TASHAHHUD (details below) * SALAAM (details below)			
QUNOOT * Recitation of any Du'a * Raising hands to face level * Palms facing upward * Salawat before and after			

KEY: * **BOLD = Wajib** * **LIGHT = Mustahab**



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CRITERIA (SALAAH)	✓ ✗	COMMENTS	MARKS
TASHAHHUD * Recitation in seated position * Motionless while reciting * Recitation of Tashahhud أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ <i>(I bear witness that there is no god except Allah, the only One and there is no partner for Him)</i> وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ <i>and I bear witness that Muhammad is His slave and His messenger.</i> اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ <i>O Allah! Send blessings on Muhammad and his ahlulbayt).</i> * Palms resting on thighs * Sitting on crossed feet * Looking between the thighs			
SALAAM * Recitation in seated position * Motionless while reciting. * Recitation of Salaam السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ <i>(Salaams be upon you, O Prophet and the mercy of Allah and His blessings;</i> السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ <i>(Salaams be upon us and upon all the righteous servants of Allah)</i> السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ <i>(Salaams be upon you all and the mercy of Allah and His blessings).</i> * Recitation of ALL the 3 Salaams * 3 takbirs after the Salaams * Recitation of Salawaat after the Salaams			
3rd RAKAT * Recitation of Tasbihate Arba is wajib ONCE سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ <i>(Glory be to Allah, and all praise is for Allah, and there is no god except Allah, and Allah is greater than everything and everyone)</i> * Recitation of Tasbihate Arba is better THRICE			

KEY: * BOLD = Wajib * LIGHT = Mustahab

SURATUL FATEHA:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ()

I commence with the Name of Allah – The Most Merciful The Most Beneficent.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ()

Praise be to Allah, the Sustainer of the creation.

الرَّحْمَنُ الرَّحِيمِ ()

The Compassionate, the Merciful.

مَالِكِ يَوْمِ الدِّينِ ()

Master of the Day of Judgement.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ()

You alone we worship, and to You alone we pray for help.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ()

Guide us on the straight path.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ()

*The path of those whom You have favoured, not of those who have incurred Your wrath,
nor of those who have gone astray.*

SURATUL IKHLAS:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ()

I commence with the Name of Allah – The Most Merciful The Most Beneficent.

قُلْ هُوَ اللَّهُ أَحَدٌ ()

Say: Allah is One - the Eternal Being.

اللَّهُ الصَّمَدُ ()

Allah is He Who is independent of all being.

لَمْ يَلِدْ وَلَمْ يُولَدْ ()

He begot none, nor was He begotten.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ()

And none in the creation is equal to Him.



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