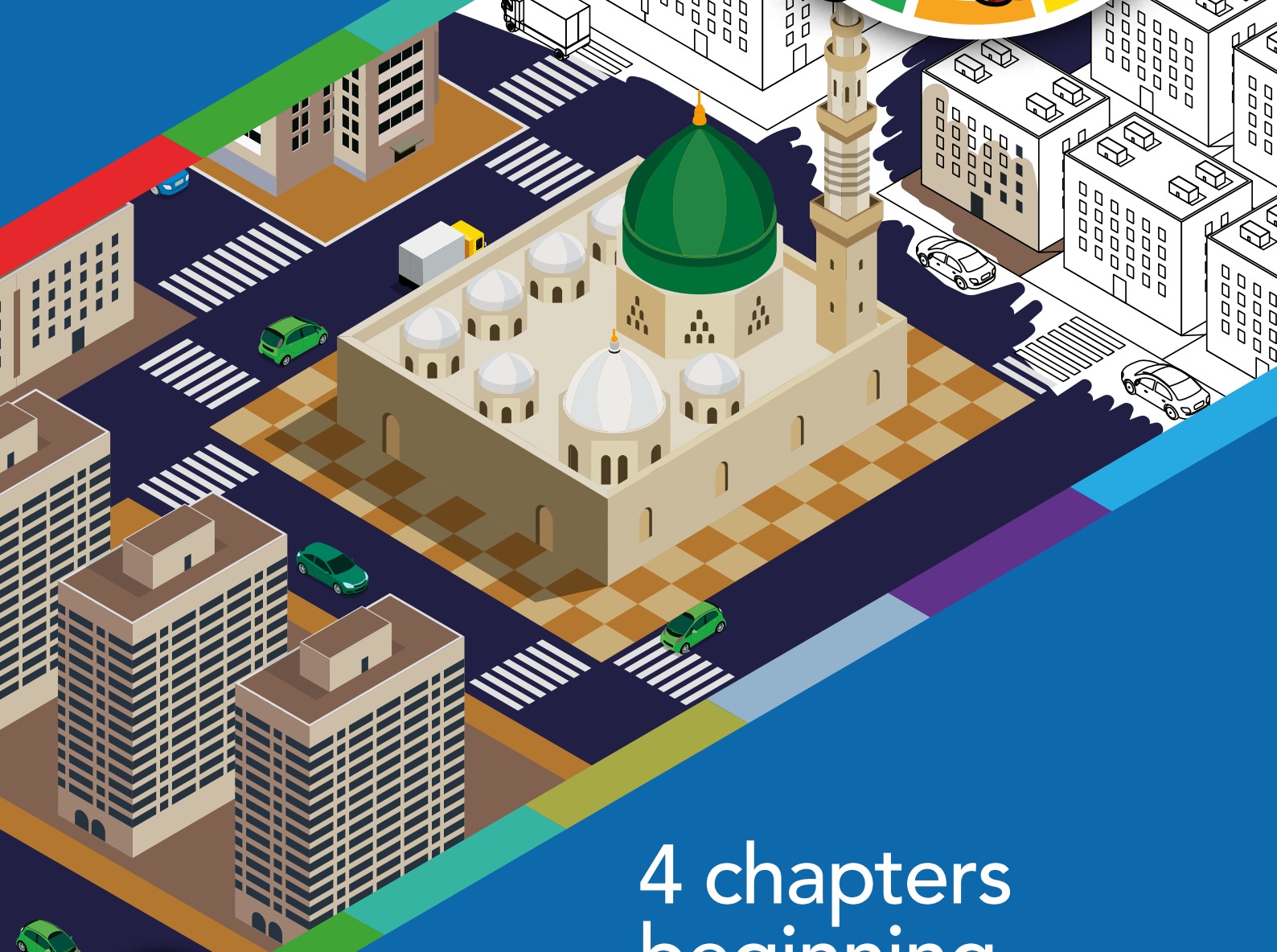


# Qur'an City



8-12  
years

4 chapters  
beginning  
with Qul  
Qul Corner







## 109 - الكافرون - SURATUL KAFIRUN (COVER-UP THE TRUTH)

### 2 Proposals, 2 Rejections

#### Kafirun

1. Rejects Tawheed
2. Rejects Nabuwwa
3. Rejects Accountability (Day of Judgement)
4. Rejects Ubudiyya

#### Ibada (Abd)

##### Ubudiyya

1. I will obey my creator
2. I will love Allah
3. I will trust in Allah
4. I will be sincere in my actions
5. I will fulfil my responsibilities to all creation

#### Deen

Obedience to the Creator

Serving Creation



##### DEEN

Balanced way of life  
Recompensed with Janna

Selfishness

1. Pushes away orphan harshly
2. Doesn't help or encourage the Miskeen
3. Refusing even Ma'un

NOT giving importance to Salaa

1. Praying to be seen
2. Neglectful



PERSISTENT LYING ABOUT DEEN  
Unbalanced Life



## 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.

### BACKGROUND

A party of Quraysh came to the Holy Prophet (pbuh) once with a proposal of compromise. They proposed that they (the Kuffar) and the Muslims should both agree to worship each other's God(s). They proposed that for one year the Muslims should worship what the unbelievers worshipped and for the next year the unbelievers would worship He whom the Muslims worshipped and then the pattern to be repeated again. They (the Kuffar) believed that this way both parties would be able to live in harmony.

The sura was revealed in answer to the proposal repeating the verses (ayaat 3 -6 are a repetition of the same statement) just as the proposal was repeated in order to totally reject it.

The sura very clearly indicates that there can be no compromise in the truth (Islam).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

قُلْ يَا أَيُّهَا الْكَافِرُونَ

*Say! O unbelievers.*

The statement is an address from Allah which identifies them as those who not only reject Tawheed, Nabuwwa and Accountability (Qiyama) but also those who deny the favours of Allah on them. It identifies a separation between those who believe in Allah and those who don't and refers specifically to those who showed animosity to the Prophet (pbuh) and not only rejected him but fought with him too.

لَا أَعْبُدُ مَا تَعْبُدُونَ

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

*I do not serve that which you serve.*

*Nor do you serve He Whom I serve.*

*Nor am I going to serve that which you serve.*

*Nor are you going to serve He Whom I serve.*



An 'abd is one who goes through the 5 stages of Tawheed:

1. Tawheed in Worship
2. Tawheed in Attributes
3. Tawheed in that none can order or forbid (Terms of Ubudiyya)
4. Tawheed in that none can benefit or deprive
5. Tawheed in trusting Allah
6. Tawheed in deeds
7. Tawheed in love

“My ‘abd comes close to me with his continuous devotion until I love him, and when I love him I become his ears with which he hears, his eyes with which he sees and tongue with which he speaks and hand with which he holds.” Hadith Al Qudsi

The Kuffar believed in Divinity but did not agree to the terms of Ubudiyya – They wished to define the terms themselves rather than be dictated by Divinity.

Ubudiyya in essence is a combination of worship and slavery. To be enslaved to none but Allah.

Therefore these ayaat in essence say - I will not be enslaved by that which you are enslaved with. Nor will you enslave yourself to Allah (therefore freeing yourself from all other shackles).

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

*For you your religion and for me my religion.*

The word deen comes for the 'Arabic word 'dayn' which is a loan. To be recompensed with whatever you deserve and thus Qiyama is also known as the day of Deen.

After a decade of explaining Tawheed in the best way possible and no response save abuse, this aya now denounces the Kuffar, breaking all ties with them. The aya is also an indicator to the Prophet (pbuh) leaving Makka for the Hijra to Madina.



## SURATUL KAFIRUN WORDSEARCH

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

ABD  
 ALLAH  
 DEEN  
 FORGIVENESS  
 HIJRA  
 KAFIRUN  
 NABUWWA

QIYAMA  
 SAFETY  
 SAY  
 TAWHEED  
 UBUDIYYA  
 WORSHIP





## 109 - الكافرون - SURATUL KAFIRUN (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.

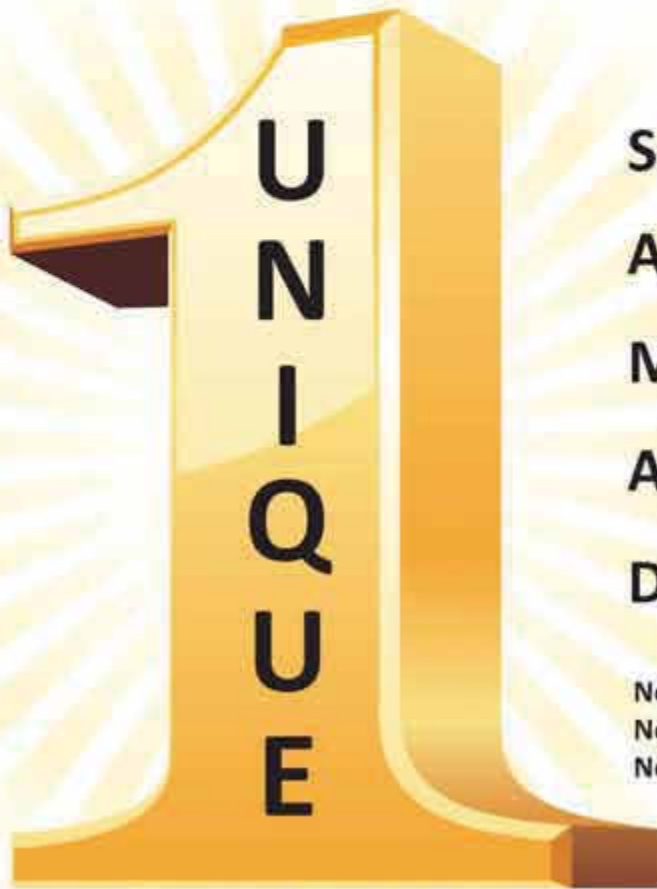




## 112 - الاخلاص - SURATUL IKHLAS (UNITY OF BELIEF)

An Exposition of Ahad

الله



**Solid**

**Absolute**

**Magnificent**

**All depend on Him**

**Depends on no-one**

No parents  
No Children  
None like HIM (KUFU)





## 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)

The sura is an explanation of the attribute of 'AHAD' (The Unique One)

It was revealed as an answer to the Holy Prophet (pbuh) in Makka when he was continuously asked to describe the identity of Allah. It clearly explains the distinction made in Suratul Kafirun between an 'abd (servant) and one who is not an 'abd.

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 (pbuh) has said that the recitation of this sura once carries the thawab of reciting one third of the Qur'an.

It is also known as Suratut Tawheed and Suratus Samad besides other names.

The sura is paired with Suratul Kafirun.

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 cannot be divided, multiplied, preceded nor followed. By Allah using Ahad, He is implying affirmation to His Oneness, and there being none similar to Him.

اللَّهُ الصَّمَدُ

*Allah is He on Whom all depend.*

The attribute As Samad is amongst other things, the One who fulfils all the needs whenever He is turned to. It also implies that He is the one who is turned to and is the Ultimate goal, thus the name Ikhlas for the sura – seeking the pleasure of Allah. However, the most appropriate of the definitions is that He is not in need of anyone, cannot be overpowered and is One 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.*

Kufu means one who is compatible or equal in rank and status. It is used for marriage partners in relation to compatibility. Here Allah is saying that in His Ahad He is unique – none like Him

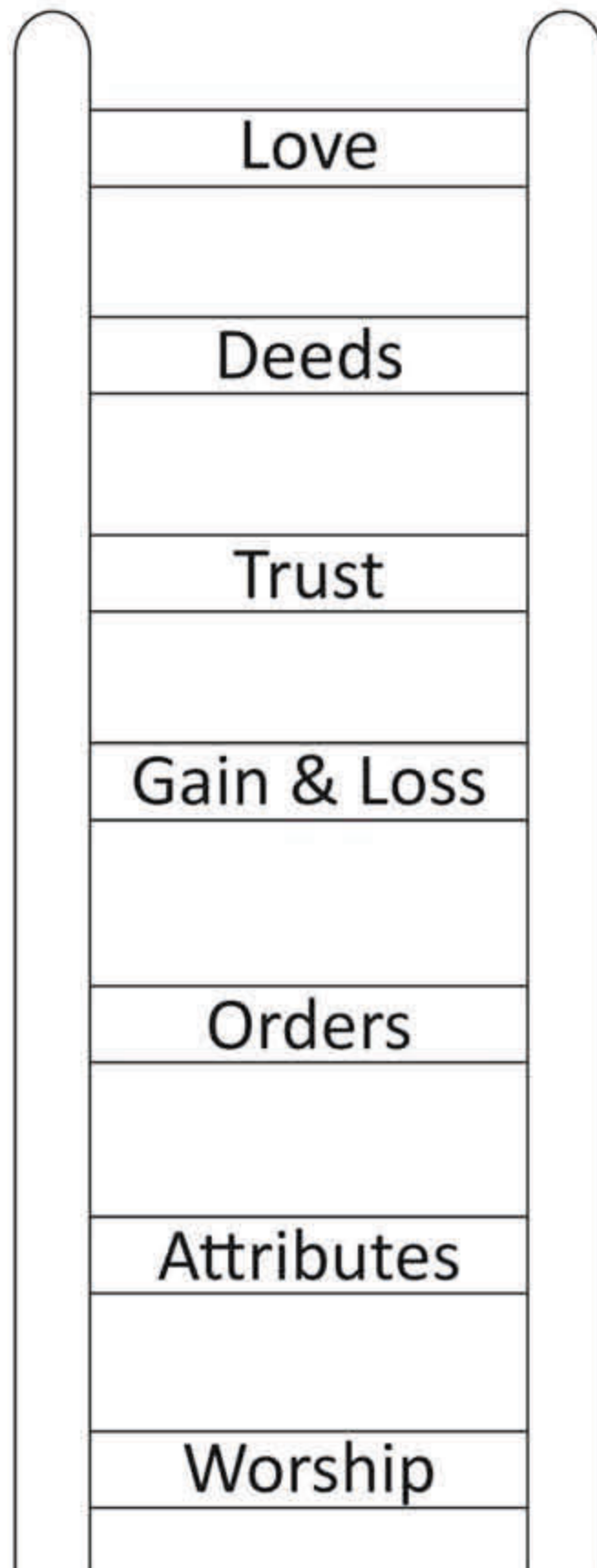
In the beginning of the sura Allah denies the view of the mushrikeen who believe in more than one God or associate partners to God.

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.....



# 7 Stages of Tawheed



## SURATUL IKHLAS WORDSEARCH

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

ABUNDANCE  
AHAD  
ALLAH  
FORGIVENESS  
GOAL  
IKHLAS

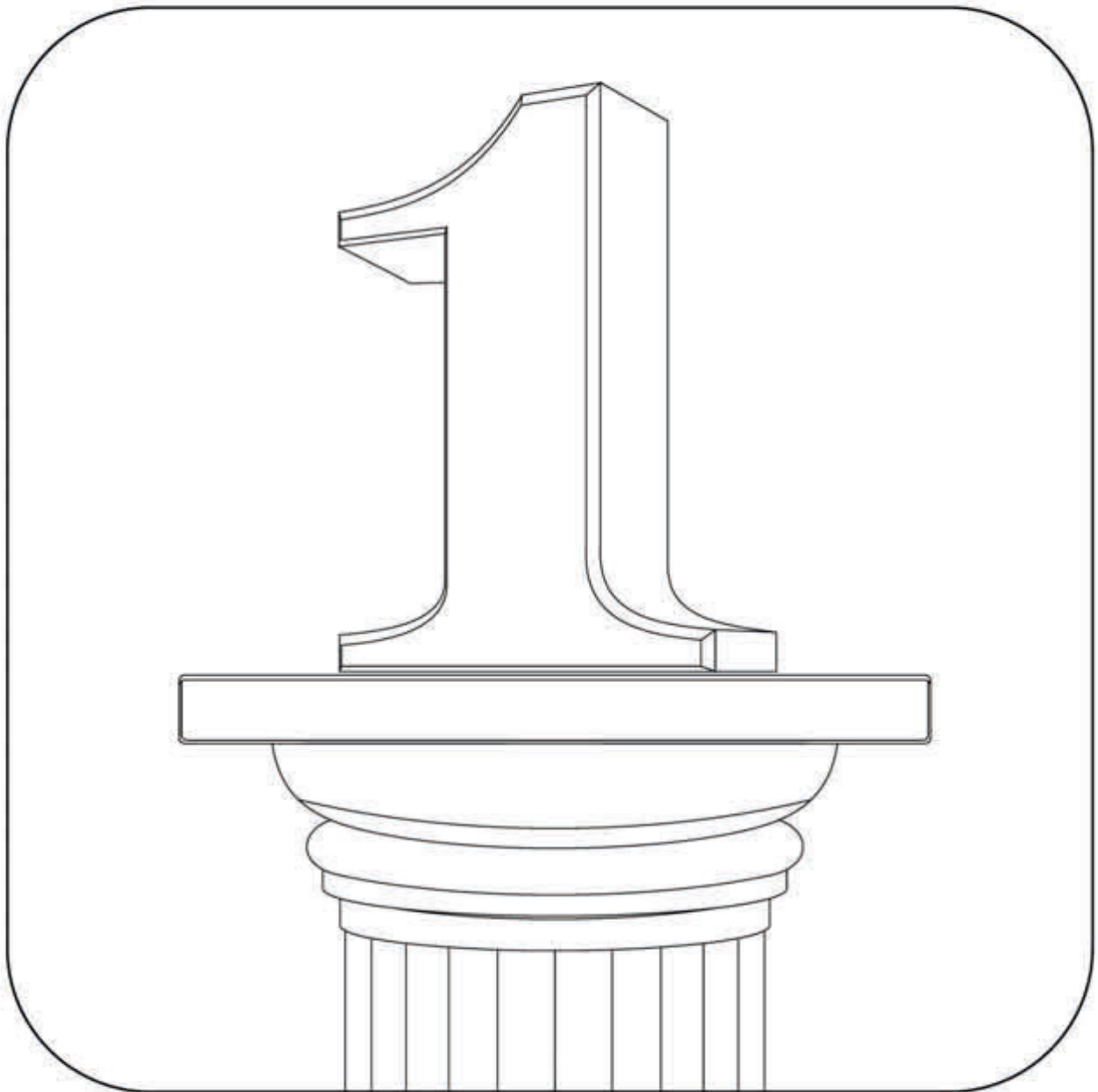
KUFU  
ONENESS  
SAFETY  
SAMAD  
TAWHEED  
UNIQUE





## 112 - الاخلاص - SURATUL IKHLAS (UNITY OF BELIEF)

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. Colour the picture below.



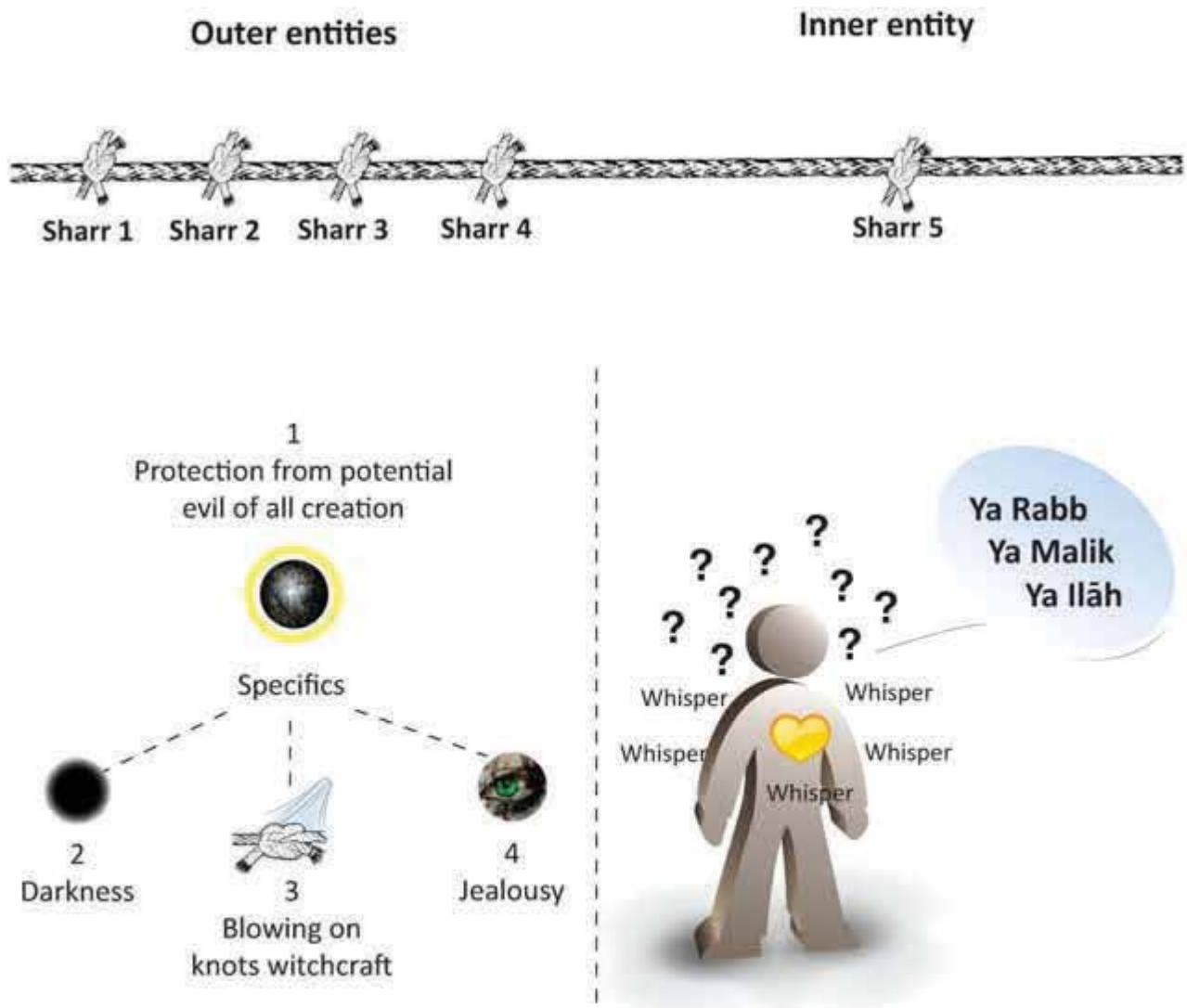


113 - الفلق - SURATUL  
FALAQ (DAYBREAK)



114 - الناس - SURATUN  
NAAS (HUMAN BEINGS)

Putting oneself in the protection of the Rabb from Sharr (Evil)



## 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 you have fasted in Makka and gain thawab of Hajj.

- Removes anxiety if recited with Suratun Naas.

Suratul Falaq and Suratun Naas are called Maudhatayn meaning “the two which protect”.

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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

*Say! I place myself in the refuge of the Lord of the dawn.*

**Falaq** literally means to split or tear open, to remove the shadows of the night with the rays of light.

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

مِنْ شَرِّ مَا خَلَقَ

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

\*Allah creates only good. It is His creation who resorts to evil (absence of goodness).

Sharr is that which causes harm (evil). Here we are first asking protection from the harm which comes from the evil tendencies of all creation in general.

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

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

The protection now focuses on three specifics, the first of them being darkness. Ghasaq is darkness whilst waqab points to that which becomes invisible when darkness falls.

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

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

The next is taking refuge from the powers whose functioning we cannot understand like those of witchcraft represented by the blowing on knots....

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

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



And finally refuge from the jealous ones. In some traditions they are compared to lice which are harmless but irritating to their victim - feeding on dead skin and dying of overeating it. The haasid (jealous one) never wins. We ask for refuge from this attitude which has its seed in every heart.

The essence of this sura is to verbalise our weakness in dealing with things beyond our control and take refuge in Allah first from all evil (General) and then the 3 specific major ones of darkness (which may also allude to ignorance), witchcraft or those who blow on the knots (ties) of relationships, and finally jealousy (possibly the most potent of all).





## SURATUL FALAQ WORDSEARCH

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

CREATION  
 DARKNESS  
 DAWN  
 FALAQ  
 GHASAQ  
 HASAD  
 JEALOUS  
 KHALAQ

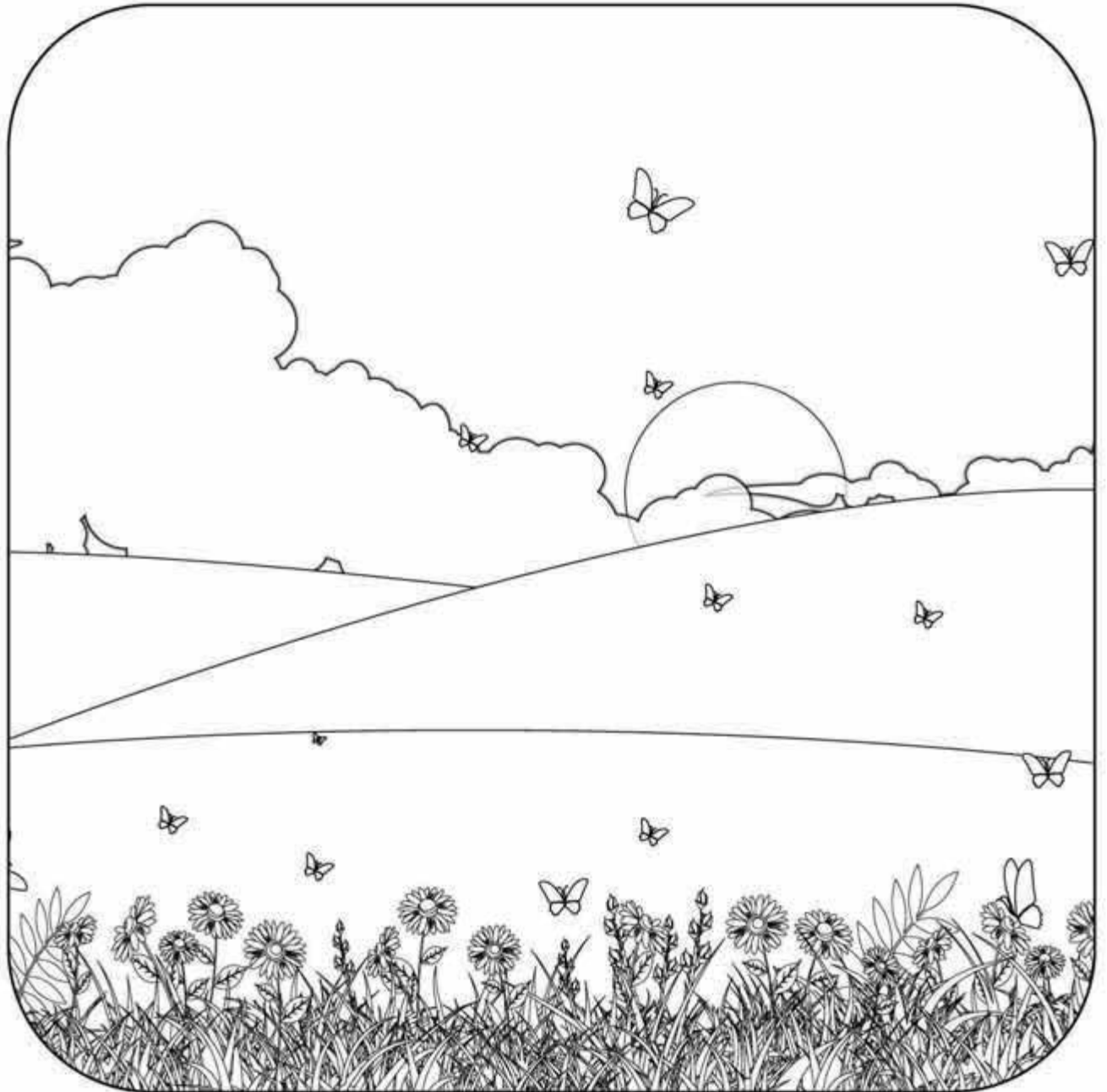
KNOTS  
 MAUDHATAYN  
 NIGHT  
 PROTECT  
 RABB  
 REFUGE  
 SHARR  
 WAQAB





## 113 - الفلق - SURATUL FALAQ (DAYBREAK)

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.



## SURATUN NAAS (114)

6 ayaat in 1 ruku

- **Benefits of recitation**
- Relief of pain – fast cure when read on medicine
- Safety from Jinn & Shaytan

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...

This is the final sura of the Qur'an which 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 in Allah from the whisperings within the soul.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

*Say! I place myself in the refuge of the Rabb of humankind.*

مَلِكِ النَّاسِ

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

إِلَهِ النَّاسِ

*The God of humankind.*

There is a sense of desperation in these 3 ayaat where one is calling upon Divinity using the attribute of Rabb, King and God, which are the essence of arrogance when adopted by humankind.

Firawn called himself all three (79:24 Rabb, 43:51 Malik and 28:38 God).

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

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

Khannaas is one who retreats (when there is a mention of Divinity)

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ

*Who whispers in the innermost hearts of humankind.*

We are seeking refuge in the Lord, King and 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, etc.



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.



## SURATUN NAAS WORDSEARCH

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

HUMANKIND  
 ILAHI  
 JINN  
 KING  
 MALIK  
 MAUDHATAYN  
 NAAS

PROTECTION  
 RABB  
 REFUGE  
 SHARR  
 WASWAS  
 WHISPERINGS





## 114 - الناس - SURATUN NAAS (HUMAN BEINGS)

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





