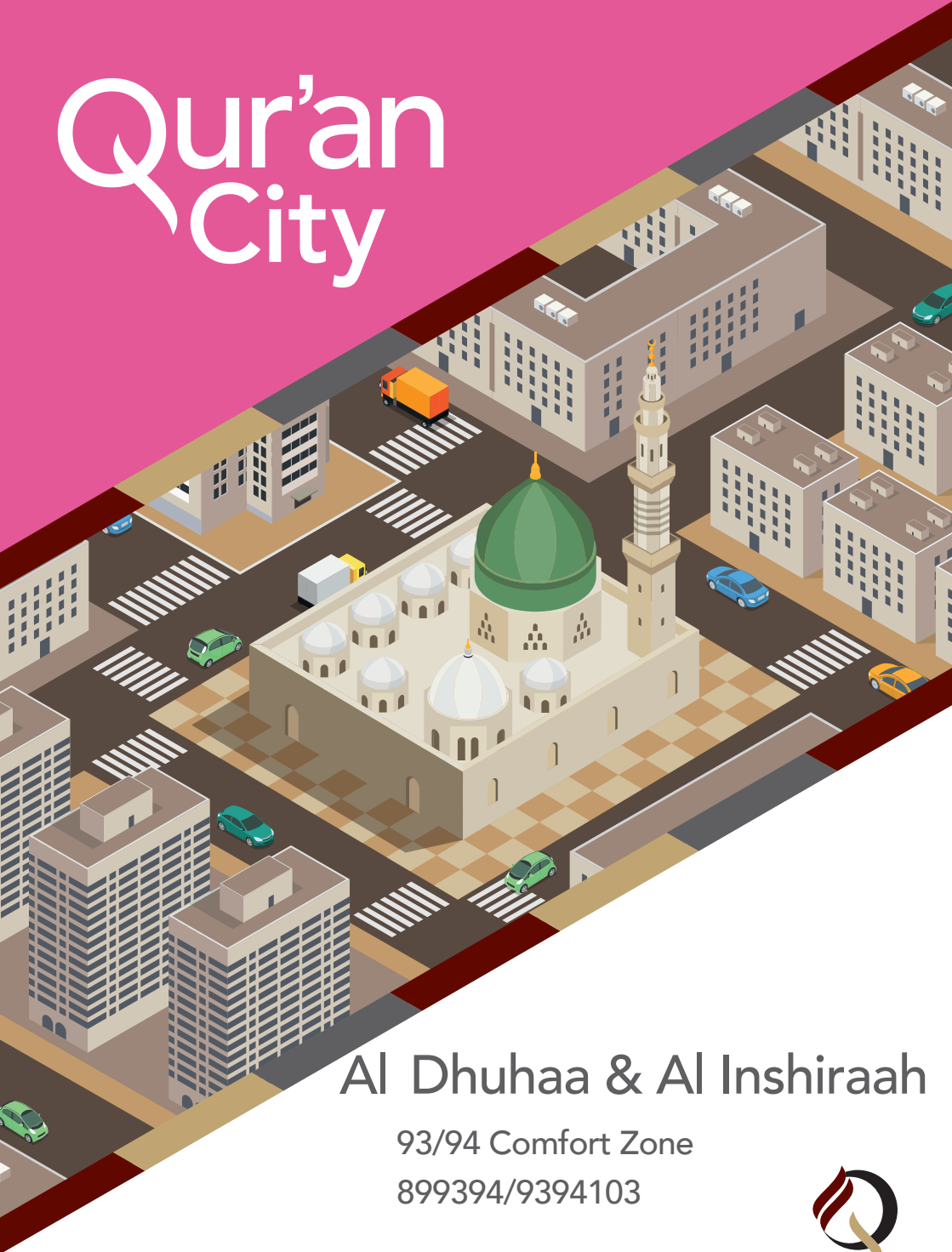


# Qur'an City



Al Duhaa & Al Inshiraah

93/94 Comfort Zone

899394/9394103



# CONTENTS

<b>Qur'an City</b>	<b>1</b>
<b>Comfort Zone</b>	<b>6</b>
<b>Sura Al Dhuhaa</b>	<b>7</b>
<b>Sura Al Dhuhaa - Section 1 - Ayaat 1 to 2</b>	<b>11</b>
Aya 1	12
Times for Salaa	13
The Qur'an	16
Aya 2	17
Night and day	18
<b>Section 2 – Ayaat 3 to 5</b>	<b>19</b>
Aya 3	20
Aya 4	21
Aya 5	22
<b>Section 3 – Ayaat 6 to 8</b>	<b>23</b>
<b>Section 4 - Ayaat 9 to 11</b>	<b>24</b>
Affection towards orphans	25
Inquire about and visit the needy and the poor	26
Speaking of the favours of Allah	27
Al Razzaaq	28
<b>Sura Al Inshiraah</b>	<b>30</b>
<b>Sura Al Inshiraah - Section 1 - Ayaat 1 to 4</b>	<b>32</b>
Aya 1	34
Ayaat 2 & 3	35
Aya 4	36
Remembrance of the Prophet (pbuh) with Salawaat	37
Some ahadith on the recitation of Salawaat	38
Salawaat & the bee	39
Remembrance of the Prophet (pbuh) in Adhaan	40
<b>Section 2 – Ayaat 5 to 8</b>	<b>41</b>
Ayaat 5 & 6	42
Aya 7	44
<b>APPENDIX – SOW Sura Al Dhuhaa &amp; Sura Al Inshiraah</b>	<b>45</b>



## QUR'AN CITY

The inspiration to construct Qur'an City came from verse 66:11 where Allah quotes the dua of Sayyida Aasiya when she said: "Rabb! Build for me a house with You in Janna".

The Arabic word sura used for a chapter of the Qur'an is derived from a verbal root which means to enclose or surround and was used in reference to the outer bounds of the wall of an ancient city. It is also used with reference to the stages in the construction of a building. A city is made up of many different elements that are working with each other. Together, they form the city's personality, organically work together, and are interlocked together. Similarly, the buildings within Qur'an City have similarities and differences but ultimately have their own distinct personality.

Qur'an City is therefore a depiction of the groupings of the suwar of Qur'an into a city (made out of building bricks), where each sura (chapter) of the Qur'an is represented by a building, whose height is determined by the number of verses in that sura. The 114 chapters are distinguished as Makki or Madani through their rooftop colours - yellow for the 86 Makki chapters and green for the 28 Madani chapters. The chapters are grouped into suburbs surrounding the City Centre.

A network of roads called M14\* links all the suburbs to each other.

\*Representing the 14 Ma'sumeen who are the necessary guidance to navigate Qur'an City.







54

Al Qamar  
The Moon

QAMAR

The Moon

Qur'an

## EXILED CORNER

Negative traits

63

Al Munafiqun  
The Hypocrites

80

'Abasa  
He Frowned

83

Al Mutaffifeen  
The Cheaters

102

Al Takwaathur  
The Negative  
Abundance

104

Al Humaza  
The Backbiters

107

Al Ma'a'un  
Small Act  
Of Kindness

111

Al Lahab  
The Flame

## QASAM PLACE

Chapters beginning with an oath

37

Al Saaffaat  
Troops Of Angels  
& Ranks

51

Al Dhaariyaat  
The Scatterers

52

Al Tur  
The Mountain

79

Al Naazi'aat  
Those Who Pull  
Out With Force

53

Al Najm  
The Star

75

Al Qiyaama  
The Day of  
Judgement

77

Al Mursalaat  
Those Which  
Are Sent

85

Al Buruj  
The Forts Of Stars

86

Al Taariq  
The Brilliant Star

89

Al Fajr  
The Dawn

90

Al Balad  
The City

91

Al Shams  
The Sun

92

Al Layl  
The Night

95

Al Teen  
The Fig

100

Al 'Aadiyaat  
The Chargers

103

Al 'Asr  
The Time

93

Al Dhuhaa  
The Soothing  
Morning LightCOMFORT ZONE  
Console and comfort

94

Al Inshiraah  
Expansion, Relief

## ENERGY ZONE

The light of  
Divine Energy

24

Al Nur  
The LightTAWBA  
TURN

8

Al Anfaal  
The Spoils Of War

9

Al Tawba  
The RepentanceAbility to make a  
U turn towards  
righteousness

## KAMIL CLOSE

Last revelation 5:3 Perfection  
and completion of religion

5

Al Maaida  
The Table

## QIYAMA CLOSE

56

Al Waqa'i'a  
The Great Event

69

Al Haasqa  
The Truth

70

Al Ma'aarij  
The Stairway

78

Al Nabaa  
The News

81

Al Takweer  
The Folding Up

## CITY C

Chapters direct  
the Q

25

Al Furgaan  
The Separator

Who?

97

Al Qadr  
The Measure/  
Dacree

When?

## MUHAMMA

Respect to

## HAAMIDAAT CRESCENT

1

Al Faatiha  
The Opening

6

Al An'aam  
The Cattle

18

Al Kahf  
The Cave

34

Sabaa  
Sabaa

35

Faatir  
The Creative  
OriginatorChapters beginning with the  
praise of Divinity

## DIVINE

In His hands  
and everyone  
Most M

55

Al Rahman  
The All  
Compassionate

## KA'BA CORNER

Chapters pertaining to the Ka'ba

22

Al Hajj  
The Pilgrimage

105

Al Feel  
The Elephant

106

Quraysh  
Quraysh

## HEALTHY ZONE

A chapter that mentions  
Milk, fruits and honey

16

Al Nahl  
The Bee

1. Wudhoo
2. Recite in Arabic
3. Seek protection from shaytan
4. Enter in his name
5. Pronounce the ultimate declaration of independence
6. Recite the dua of the Prophet

M14





# PLACEMENT OF THE 114 BUILDINGS

**SURA AL QAMAR (54)** overlooks the City for Divinity emphasises 4 times in the chapter that the Qur'an is easy to internalise for anyone willing to put in a little bit of effort.

## QUR'AN CITY CENTRE

The 4 chapters in the City Centre all relate directly to the Qur'an.

### SURA AL FURQAAN (25)

The qualities of one WHO rejects the Qur'an and one WHO accepts it?

### SURA AL 'ALAQ (96)

HOW the revelation began (in the cave of Hira)?

### SURA AL QADR (97)

WHEN the Qur'an was revealed?

### SURA AL BAYYINA (98)

Clarification of WHAT the Qur'an is – that which is a crystal-clear message from Divinity revealed to an awesome Prophet.



## THE 19 SUBURBS WHICH SURROUND QUR'AN CITY CENTRE

- Viewpoint Terrace
- Divine Centre
- Musabbihaat Crescent
- Haamidaat Crescent
- Muhammad Square which contains Ahlulbayt circle and Nidaa Street
- Victory Circle
- Kamil Close
- Energy Zone
- Healthy Zone
- Comfort Zone
- Qiyama Close
- Ka'ba corner
- Womens corner
- Qul Corner
- Exiled Corner
- Tawba Turn
- Huruful Muqatta'aat Area which is subdivided into
  - Singles close
  - Meemaat Place
  - Tawaaseen Place
  - Hawaameem Place
- Raa'aat Place
- Ambiya Annexe
- Qasam Place



## DIFFERENCE BETWEEN MAKKI AND MADANI SUWER

The chapters (suwer) revealed in Makka are known as Makki and the chapters revealed in Madina known as Madani. There are 86 Makkan suwer and 28 Madani suwer. The distinction between them can be described as the journey from the why? (the nature of belief) to the how? (the manifestation of belief into a way of life which leads towards one's personal best). The presence of Makkan ayaat (verses) in Madani suwer and vice versa shows that why and how are interwoven throughout the journey of life.

### MAKKAN CHAPTERS (WHY OF RELIGION)

- The verses (ayaat) are brief and short.
- Invitation to submit to Divinity and follow Divine Guidance.
- Accountability emphasised on the day of Judgement and consequences of actions
- Janna & Jahannam
- Prophet Adam and Shaytan mentioned
- All the obligatory sajadaat in Makkan chapters
- Verses addressing humanity (O humankind) in Makkan chapters
- Kallaa (never ever) used only in Makkan chapters.
- Of the 29 chapters beginning with Huruful Muqatta'aat 26 are Makkan (exceptions being 2,3 and 13)



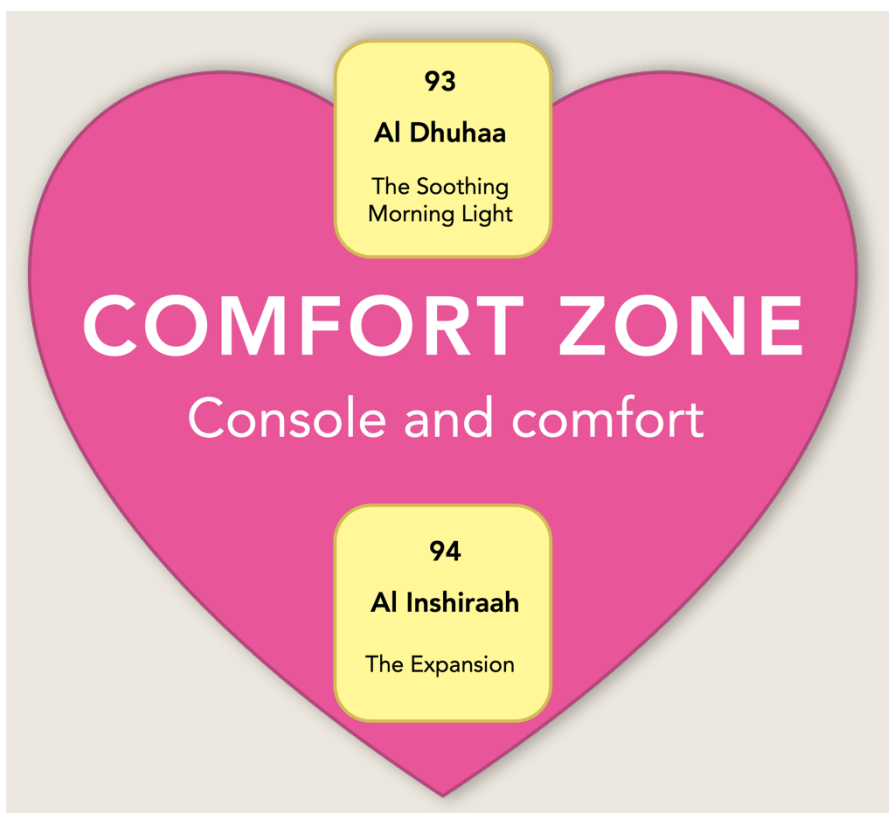
### MADANI CHAPTERS (HOW OF RELIGION)

- The verses (ayaat) are longer and formal.
- Focus on social responsibilities and law
- Hypocrisy mentioned
- Address to 'O you who believe' in Madani chapter (except for Suratul Hijr)
- Address to people of the book in Madani chapters
- Verses about warfare as permission to defend given



## COMFORT ZONE

Comfort zone comprises of the 2 chapters which console and comfort the Prophet, giving him the motivation to continue with his mission. Sura Al Dhuhaa also begins with an oath.





# AL DHUHAA - THE SOOTHING MORNING LIGHT



CONSOLATION AND COMFORT TO THE PROPHET AFTER A PAUSE IN REVELATION  
PROMISING AN AWESOME FUTURE AND CONTINUOUS SUPPORT FOR THE MISSION  
CARE AND PROTECTION OF DIVINITY

093

4

## THREE CONCLUDING STATEMENTS

1. Do not be domineering over orphans
2. Do not rebuke and humiliate the one who asks of you
3. Acknowledge Allah's innumerable blessings by sharing them

Ayaat 9-11

3

## REMINDER OF ALLAH'S LIMITLESS GRACE TO THE PROPHET IN PROTECTION, GUIDANCE AND FINANCIAL SUPPORT

The protection of Abu Talib when he was an orphan  
Divine guidance when he was seeking  
Khadija's wealth at his disposal to support the Prophetic mission



Ayaat 6-8

2

## CONSOLATION AND COMFORT TO THE PROPHET

Pause in revelation did not mean that he was forsaken  
Awesome future promised  
Support in Prophetic mission



Ayaat 3-5

1

## TWO OATHS

1. Two contrasting phenomena
2. Morning brightness and silent darkness alluding to revelation and the stillness in the pause



Ayaat 1-2

## **SURA AL DHUHAA - THE SOOTHING MORNING LIGHT - 11 AYAAT MAKKI**

### **FOCUS**

CONSOLATION AND COMFORT TO THE PROPHET, AFTER A PAUSE IN REVELATION, PROMISING AN AWESOME FUTURE AND CONTINUOUS SUPPORT FOR THE MISSION

### **DID YOU KNOW?**

Both this sura and the next (Al Inshiraah) overlap to a degree that they can be combined and recited in the same rakaa without the intervening Bismillah.

The suras focus on the Prophet and in both the Prophet is directly addressed nine times.

### **BENEFITS**

Alleviates anxiety when recited with Sura Al Inshiraah (94)

### **NARRATIVE**

The chapter begins with an oath on the soothing morning light akin to revelation. The next oath is about the stillness of the night when it comes alluding to the period of time when there was a pause in revelation which saddened the Prophet. The wife of Abu Lahab - Umm Jameela taunted him telling him that his God had forsaken him.

The chapter continues with an assertion from Divinity that He has not abandoned him nor is He unhappy with him. It continues to remind the Prophet of Allah's limitless grace and support for him.

The main theme of the chapter is consolation to the Prophet ending with an exhortation to care for the orphans, never to rebuke the one who asks and to proclaim Divine blessings.



## SURA AL DHUHAA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah the Beneficent, the Merciful

وَالضُّحَىٰ

1. I swear by the early hours of the day,

وَاللَّيْلِ إِذَا سَجَىٰ

2. And the night when it covers with darkness.

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

3. Your Lord has not forsaken you, nor has He become displeased,

وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ

4. And surely what comes after is better for you than that which has gone before.

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

5. And soon will your Lord give you so that you shall be well pleased.

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ

6. Did He not find you an orphan and give you shelter?

وَوَجَدَكَ ضَالًّا فَهَدَىٰ

7. And find you lost (that is, unrecognized by men) and guide (them to you)?





وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ

8. And find you in want and make you to be free from want?

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

9. Therefore, as for the orphan, do not oppress (him).

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ

10. And as for him who asks, do not drive him away,

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

11. And as for the favour of your Lord, speak of it.



## SURA AL DHUHAA (93)

### SECTION 1 AYAAT 1 & 2

#### TWO OATHS

- Two contrasting phenomena.
- Morning brightness and silent darkness alluding to revelation and the stillness in the pause.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah the Beneficent, the Merciful

وَالضُّحَىٰ

1. I swear by the early hours of the day,

وَاللَّيْلِ إِذَا سَجَىٰ

2. And the night when it covers with darkness.



## AYA 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah the Beneficent, the Merciful

وَالضُّحَىٰ

1. I swear by the early hours of the day,

The term 'dhuhaa' originally means 'those hours of the morning which follow shortly after sunrise', when one is bathed in the clear light of the morning sun.

The particular emphasis put on the term 'dhuhaa' is for its importance, when the glory of sunlight extends brightness over the horizon and there are hardly any shadows, and all borders are clear.

### IT IS THE BEST TIME OF THE DAY.

The difference between Dhuhaa and Fajr is that fajr literally means to tear something to let light through. It means daybreak or dawn, whereas dhuhaa is the soothing light after sunrise.

Fajr also has a two-fold connotation:

- Fajr Kadhīb – The false dawn which rises without extending laterally.
- Fajr Sadiq – The true dawn when the horizon is filled with light which spreads laterally bringing in daybreak. A time when Salat ul Fajr can be prayed.



## TIMES FOR SALAA

Salaa	Time
Fajr	When the sky begins to lighten, a while before the sun itself appears.
Sunrise	The time at which the first part of the sun appears above the horizon.
Zhuhr	When the sun appears the highest in the sky during its journey from sunrise to sunset.
Asr	The time when the length of any object's shadow equals the length (or twice the length) of the object itself plus the length of that object's shadow at noon.
Sunset	The time at which the sun disappears below the horizon.
Maghrib	Soon after the sunset.
Isha	The time at which darkness falls and there is no scattered light in the sky.

"When the time for Salaa sets in, the doors of heaven are opened for the ascension of the (good) deeds." Imam Sadiq (pbuh)

Prophet Musa asked Allah the merits of praying on time  
 "Whatever he asks from Me, I will give it to him and I will make Janna permissible for him."

"When you intend to perform your wajib salaa, perform it on time, like the prayer of a person who is about to depart [this life] worried that they may never have another opportunity to perform prayer." Imam Sadiq (pbuh)

There are three merits for those who perform salaa: when they stand for prayer, the angels surround them from their feet up to



an angel, appointed for them calls, "If they knew with whom they are conversing, they would never stop [praying]." Imam Baqir (pbuh)

## **SALAA OF FAJR MOST AWESOME SALAA**

Witnessed by two sets of angels as they change shifts as explained by Imam Sadiq (pbuh)

## **TIME FOR SALATUT TAHAJJUD AS MENTIONED IN THE QUR'AN**

Salatut Tahajjud also known as Salatul Layl or Shab prayers

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

And during a part of the night, pray Tahajjud beyond what is your responsibility; maybe your Rabb will raise you to an elevated station. 17:79

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

Their sides draw away from (their) beds, they call upon their Rabb in fear and in hope, and they spend (benevolently) out of what We have given them So no soul knows what is hidden for them of that which will refresh the eyes; a reward for what they did. 32: 16-17



كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

They used to sleep but little in the night. And in the early part of the morning they asked forgiveness. (51: 16-17)

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ

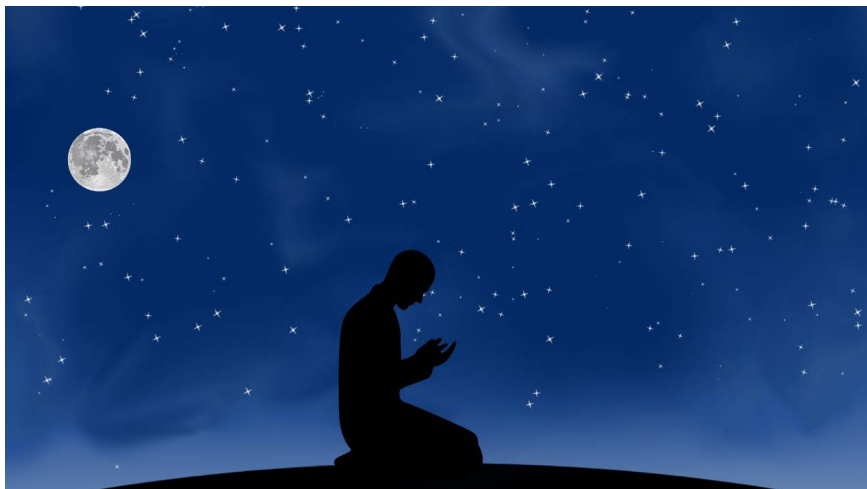
And in the night, give Him glory too, and at the setting of the stars 52:49

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْءًا وَأَقْوَمُ قِيلًا

Surely the rising by night is the firmest way to tread and the best corrective of speech. 73:6

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا

And during part of the night adore Him, and give glory to Him for a long (part of the) night 76:2



## THE QUR'AN

The revelation of the Qur'an is like the morning light which is bright but soothing.

Mention the Qur'an and the mental image is of a paperback or hardcover rectangular book in Arabic which at most is embellished or may contain transliteration and /or translation into another language.

For most Muslims, the Qur'an seems inaccessible. It is distant historically, culturally and linguistically. It seems inapplicable to everyday life. This sense of distance from the Quran is as much a function of religious education as it is of the ancient nature of the text itself.

Someone once said that although all Muslims revere the Qur'an and believe it to be the word of Divinity, for them it is like a software license. Nobody actually reads it; they just scroll to the bottom and click "I agree."

Recitation and memorisation are essential for they are tools of preservation and ensure the continuity of the original text. However, the Qur'an is in essence a book of guidance to be understood, applied and manifested.

Now imagine a book which answers all your questions. Allow you to reach your full potential in every aspect of your life and guarantees you Janna. All you have to do is read it, internalise it, follow its directives and make your heart a home for it to reside in.

The science of understanding and interpreting the Qur'an has occupied the best of Muslim minds throughout the ages. The fruits of these labours are contained in the literature of tafseer. The challenge was to make this wisdom accessible to one and all by translating it into the contemporary everyday 'language'



## AYA 2

وَاللَّيْلِ إِذَا سَجَىٰ

2. And the night when it covers with darkness.

Allah also swears by the opposite of the morning hours, the time when the darkness of night and ignorance has taken over.

In doing this, Allah swears by the light and darkness – both part of the creation of Allah. It is the balance which exists over the whole dominion.

The word 'saja' is derived from 'sajw' which means 'to be quiet, tranquil. It also means 'to cover and darken' but here it confers the meaning of tranquillity and quietness.

The first two ayaat, therefore, look at the beginning of the day – a time of action beginning with salaa and contemplation - and the winding down and tranquillity of the night.

The Prophet (pbuh) used to recite what was revealed during the day at night. When there was a pause, he used to long for it like waiting for someone you love to message you.





## NIGHT AND DAY

The solar system and all its planets are in constant motion. Each of the planets revolves around the sun. The planets also rotate, or spin, around an internal axis.

One manifestation of rotation is the cycle of night and day. Day after day, month after month, year after year, the alternation of night and day continues. Sometimes it is sunny outside, and other times it is dark. In addition to rotation, day and night occur because the earth is spherical. When a portion of the earth faces the sun, it is daytime. When the same area rotates away from the sun, it is nighttime. The cycle of light and dark is continuous except near the North and South Pole. During the Northern Hemisphere summer, the North Pole always faces the sun, so daytime is continuous for several weeks. At the same time, the South Pole faces away from the sun (Southern Hemisphere winter) and is in continuous night.

It might refer to the time when inner knowledge shines forth in the heart making the heart open so that it sees nothing but tawheed – reality.

In this existence night comes and covers the light of day; whilst the darkness of ignorance covers those who have the potential of awakening to knowledge.



## SECTION 2 AYAAT 3 TO 5

### CONSOLATION AND COMFORT TO THE PROPHET (PBUH)

- Pause in revelation did not mean that he was forsaken
- Awesome future promised
- Support in Prophetic mission

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

3. Your Lord has not forsaken you, nor has He become displeased,

وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ

4. And surely what comes after is better for you than that which has gone before.

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

5. And soon will your Lord give you so that you shall be well pleased.



## AYA 3

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

3. Your Lord has not forsaken you, nor has He become displeased,

The people of Makka were mocking Rasulullah (pbuh) saying that his Rabb had forsaken him, because there was a pause in the revelations of the Qur'an.

In this aya, Allah is reassuring the Prophet (pbuh) that He has not forgotten about him.

Widaa – saying goodbye to someone/something that will never come back to you.

Qalaa – something you discard after using it.

We can relate it to our lives – there are times in our lives when we are not greatly inspired and there are times when we feel the heavens have opened up on us. There are days when it is better to be in action, going about in the world, visiting people etc... There are days when we sit in contemplation and spend the night in ibada – on any given day we experience slightly different orientations.

When we do not see the hand of Allah at work behind everything it does not mean that He is further away – it means that there is something wrong with us. Allah is always there – a constant – there is only love. The feeling that He is far is only our lack of trust and eiman.



## AYA 4

وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَى

4. And surely what comes after is better for you than that which has gone before.

Allah further assures the Prophet that things will get better. Nothing is ever lost if it is done for the right reasons. Anything that is done with the right intention will always be rewarded. The 'aakhira' also means the 'after life' which is better as it is timeless. In this world we cannot control anything; no matter what we establish, something will give way for it is the nature of time. The world is transient and quick to pass.



## AYA 5

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

5. And soon will your Lord give you so that you shall be well pleased.

Allah will give him what he always wanted. All the Prophet wanted was human beings to believe in Allah, follow Divine Guidance and be accountable so that they would reach their personal best.

1. Every creation has been given the capacity for development, which is guided, at every step, by Allah.
2. The guidance comes from both within and from outside.
3. The human being has been given free will to chose his destiny.
4. By following Divine Guidance, individuals may achieve their personal best as it is not influenced by personal preferences, emotions, or desires. It goes beyond human intellect, complementing it without conflicting with reason.



## SECTION 3 AYAAT 6 TO 8

### REMINDER OF ALLAH'S LIMITLESS GRACE TO THE PROPHET IN PROTECTION, GUIDANCE AND FINANCIAL SUPPORT

- The protection of Abu Talib when he was an orphan
- Divine guidance when he was seeking
- Khadija's wealth at his disposal to support the Prophetic mission

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ

6. Did He not find you an orphan and give you shelter?

وَوَجَدَكَ ضَالًّا فَهَدَىٰ

7. And find you lost (that is, unrecognized by men) and guide (them to you)?

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ

8. And find you in want and make you to be free from want?

### Three questions were addressed to the Prophet:

- Allah looked after him when he was an orphan.
- Allah guided him on how to show human beings to reach their personal best – The Quran and the Ma'sumeen (Divine Guidance)
- He needed financial help, and Allah sent him Sayyida Khadija who gave all her wealth to him thus making him independent.



## SECTION 4 AYAAT 9 TO 11

### THREE CONCLUDING STATEMENTS

Do not be domineering over orphans  
Do not rebuke and humiliate the one who asks of you  
Acknowledge Allah's innumerable blessings by sharing them.

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

9. Therefore, as for the orphan, do not oppress (him).

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ

10. And as for him who asks, do not drive him away,

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

11. And as for the favour of your Lord, speak of it.

### The answers to the three question addressed in verses 6 to 8

- Be kind to orphans and do not bully them
- Don't make those who ask to feel bad but help them and answer them to the best of your ability.
- Share whatever you have.



## AFFECTION TOWARDS ORPHANS

"Who so ever puts an affectionate hand on the head of an orphan will be rewarded by Allah with a radiance (light) for every hair which will pass from below his hand." – Imam Ja'fer As-Sadiq (pbuh)

One day Prophet 'Isa (pbuh) was passing through a graveyard with his companions and when nearing one particular grave he started walking faster.

When his companions enquired, he said that the person in the grave was being punished, and he did not want to be near the grave.

A year later on passing the same graveyard, the companions of Prophet 'Isa (pbuh) noticed that he was walking slowly cherishing each step when he walked past the same grave.

They asked him about the change. Prophet 'Isa (pbuh) replied: "The man had a son who has provided food and shelter to an orphan. Allah has forgiven the sins of the father on that account."

Prophet Muhammad (pbuh) has said:

"If a person looks after an orphan and meets his/her expenses; he/she will be my companion in Janna and will sit by my side."

In his last will (after being struck by Ibn-e Muljim) Imam Ali (pbuh) said:

"Fear Allah when the question of orphans arises. You should never let them starve. So long as you are there to guard and protect them you should not let them be ruined or lost. The Prophet (pbuh) always reminded us of this responsibility so much so that we often thought that the Prophet (pbuh) might give them a share from our inheritance."





## INQUIRE ABOUT AND VISIT THE NEEDY AND THE POOR

"A true Mu'min is one who maintains brotherly relations with the poor and needy and gives them a share of his wealth and behaves with them justly." –  
Prophet Muhammad (pbuh)

Imam Hasan (pbuh) and Imam Husayn (pbuh) had just buried their father and were returning to the city when they heard someone crying and calling out:

"Where are you? O you who visited me and had mercy on me!"  
They went to inquire and found that it was a leper for whom Imam Ali (pbuh) had provided a shelter outside the town of Kufa. Imam used to visit the leper daily, dressing his wounds and feeding him for he had lost the use of his hands.

When Imam Hasan & Husayn (pbuh) informed him of the shahadat of their father, the leper asked to be taken to the grave where he breathed his last.

It is reported that Imam Ali Zaynul Abedeen (pbuh) was once with his companions when they visited one of the poor and needy of Madina. Imam gave him some money and then kissed the poor mans' hand.

Imams' companions asked why he had done that to which Imam replied:

"He is my Muhsin (one to whom I am obliged) for by accepting my help he is bringing me closer to Allah."

The Prophet (pbuh) has said:

"Who so ever gives respect to a needy Muslim will appear on the day of Qiyama as one who has achieved the pleasure of Allah".

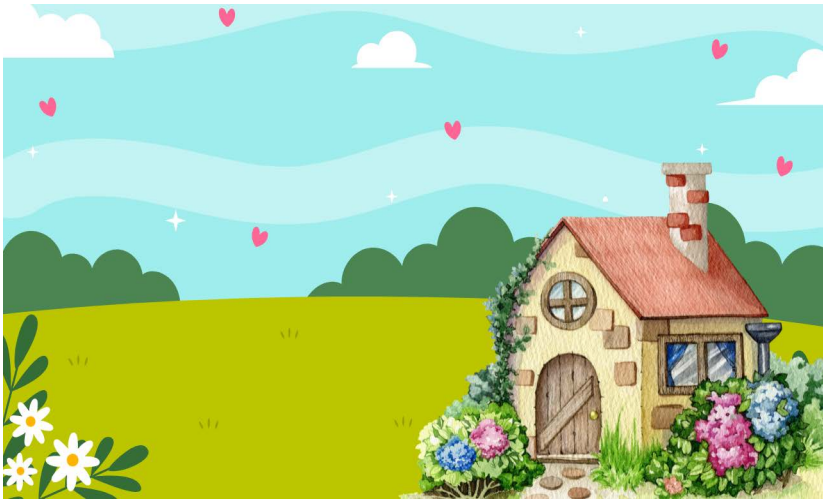


## SPEAKING OF THE FAVOURS OF ALLAH

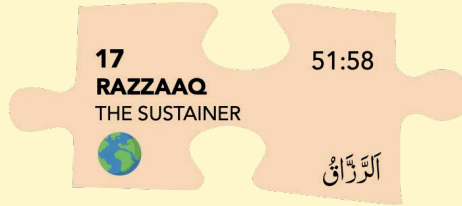
We should share the ni'ma (blessings and opportunities) we have been granted by Allah.

If we are fortunate enough to have a home, we should make it available by inviting guests over.

A ni'ma should be acknowledged, utilised, and shared. This is our true nature, which goes against hoarding and selfishness.



## AL RAZZAAQ



## MEANING

THE SUSTAINER - HE WHO PROVIDES PHYSICAL,  
MENTAL, EMOTIONAL AND SPIRITUAL SUSTENANCE.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ...

"...Surely Allah is the Sustainer..." 51:58

Physical sustenance gives energy to the body, keeping it alive for a fixed period of time, whilst spiritual sustenance (Divine Guidance) gives eternal life.



Although freely available, to receive rizq (sustenance) there is a need for strategy and effort, unlike a gift from Al Wahhaab which requires no effort on the part of the receiver.



## REFLECTION

Al Razzaaq is like parents with a child. Although there is still unconditional love and care, the child is taught skills by the parents which enable them to do things for themselves such feeding, walking, talking, dressing and thinking for themselves



## BENEFITS OF ZHIKR (REMEMBRANCE)

Recite YAA RAZZAQ repeatedly for ease in increasing sustenance and to relieve anxiety.

DIVINE RELIEF TO THE PROPHET FOR THE HARDSHIPS IN CONVEYING THE PROPHETIC MESSAGE WHICH COULD AFFORD NO COMPLACENCY  
EASES FOLLOW DIFFICULTY

2

### THREE RESPONSIBILITIES

1. To recognise every difficulty is accompanied by ease
2. After completing a task, strive towards another
3. Make your Rabb the exclusive object of desire.



Ayaat 5-8

1

### THREE QUESTIONS

1. Did We not expand your chest?  
(Did we not strengthen you for this task?)
2. And ease your burden that was breaking your back?
3. And elevate the dignity of the message of the Qur'an? (The Prophets only longing was for the message of the Qur'an to be elevated and spread wide)



Ayaat 1-4



## **SURA AL INSHIRAAH - THE EXPANSION 8 AYAAT MAKKI**

### **FOCUS**

DIVINE RELIEF TO THE PROPHET FOR THE HARDSHIPS IN CONVEYING THE PROPHETIC MESSAGE WHICH COULD AFFORD NO COMPLACENCY

### **DID YOU KNOW?**

The sura is also called Al Sharh (to clarify something)  
The expansion of the chest is a phrase used to signify breathing easily upon seeing one's beloved.

Here it is to breathe easily and inhale the fragrance of Divine truth in totality.

### **BENEFITS**

- One who recites the sura will be like one who made Rasulullah (pbuh) happy.
- It increases certainty in deen.
- If recited on water and drunk; it is a healing for ailments of the kidneys and heart.
- Relieves chest pains.
- Recite 3x on boils, acne, eczema to heal.

### **NARRATIVE**

The chapter is a continuation of Sura Al Dhuhaa (93) and begins with a reminder of the blessing that Allah has bestowed upon the Prophet of strengthening him spiritually to be able to undertake the mammoth task of conveying the Divine message.

This is followed by the reassurance that every difficulty is co joined with two eases and the command to continually strive in His way towards one's full potential.



## SURA AL INSHIRAAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah the Beneficent, the Merciful

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

1. Have We not expanded for you your breast,

وَوَضَعْنَا عَنْكَ وِزْرَكَ

2. And alleviated your burden for you,

الَّذِي أَنْقَضَ ظَهْرَكَ

3. Your Lord has not forsaken you, nor has He become displeased,

وَرَفَعْنَا لَكَ ذِكْرَكَ

4. And raised up for you your reputation?

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

5. Surely with every difficulty there is ease.

إِنَّ مَعَ الْعُسْرِ يُسْرًا

6. Surely with every difficulty there is ease.

فَإِذَا فَرَغْتَ فَانصَبْ

7. So when you are free, still strive hard

وَإِلَىٰ رَبِّكَ فَارْغَبْ

8. And to your Rabb turn all your attention (longing).



## SURA AL INSHIRAAH

### SECTION 1 AYAAT 1 TO 4

#### THREE QUESTIONS

- Did We not expand your chest? (Did we not strengthen you for this task?)
- And ease your burden that was breaking your back?
- And elevate the dignity of the message of the Qur'an? (The Prophets only longing was for the message of the Qur'an to be elevated and spread wide)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah the Beneficent, the Merciful

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

1. Have We not expanded for you your breast,

وَوَضَعْنَا عَنْكَ وِزْرَكَ

2. And alleviated your burden for you,

الَّذِي أَنْقَضَ ظَهْرَكَ

3. Your Lord has not forsaken you, nor has He become displeased,

وَرَفَعْنَا لَكَ ذِكْرَكَ

4. And raised up for you your reputation?





## AYA 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah the Beneficent, the Merciful

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

1. Have We not expanded for you your breast,

The root word of 'nashrah' is 'sharaha' which means to disclose, uncover, explain or make clear. It also means to cut.

In 'Arabic 'tashreeh' in surgical terms means to dissect.

In the context of this aya it is the expansion of the breast is metaphorical meaning the expansion of thought through divine knowledge.

It may also refer to the expansion of his patience and perseverance against the obstruction by his opponents.

The 'sadr' or breast, chest - It is where every imaginable role stirs – afflicted, jealous, complainer, doubter...

When we use the phrase "get something of our chest" it refers to the relief of that which constricted us and weighed us down.



## AYAAT 2 & 3

وَوَضَعْنَا عَنْكَ وِزْرَكَ

2. And alleviated your burden for you,

الَّذِي أَنْقَضَ ظَهْرَكَ

3. Your Lord has not forsaken you, nor has He become displeased,

The root of 'wizr' is 'wazara' which means to bear or carry a burden. From it comes wazeer meaning minister, vicegerent - someone who helps a leader take the burden of the state.

Prophet Musa (pbuh) in Sura Taahaa 20:29-30 asks for a 'wazeer' to assist him in his task against Firawn.

He said: "And appoint for me a wazeer from my family, Harun – my brother..."

Rasulullah (pbuh) was granted Imam Ali (pbuh) as his wazeer.

Addressing Imam Ali (pbuh) he said: "O Ali! You are to me as Harun was to Musa (in all aspects) except that there is no prophet after me."

Sins are called 'wizr' because they are weights on the back of the sinner.

The term 'anqadha' means to untie the knot of a rope, thus relieving a burden. Knowledge of Allah frees us from responsibilities beyond being attached to Him. The burdens of the world are not permanent, so we should do our best and then trust in Him.



## AYA 4

وَرَفَعْنَا لَكَ ذِكْرَكَ

4. And raised up for you your reputation?

This refers to the outer remembrance of Rasulullah (pbuh). Whenever Rasulullah (pbuh) is mentioned, that remembrance (zhikr) is further elevated.

Salawaat and Adhaan are examples of the elevation of the remembrance of Rasulullah (pbuh).



## REMEMBRANCE OF THE PROPHET (PBUH) WITH SALAWAAT

Rasulullah (pbuh) said: "Jibrail told me that Allah says: 'Whenever My name is mentioned your name is mentioned following it (which itself is a testimony to show your status)'."

Salawaat is a testimony to this statement as confirmed in Sura Al Ahzaab 33:56

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ

وَسَلِّمُوا تَسْلِيمًا

Indeed Allah and His angels bless the Prophet; O you who believe! Call for (Divine) blessings on him and salute him with a (becoming) salutation.



## **SOME AHADITH FROM RASULULLAH (PBUH) ON THE RECITATION OF SALAWAAT**

"Invoke more salawaat upon me every Friday, as it is presented to me on every Friday. Whoever had invoked more salawaat upon me will be closest to me". (Kanzul Ummal -Vol 1 p 488)

"O people, the most secured among you on the Day of Judgment against its horrors and menacing situations will be those who invoked salawaat most upon me in this world. In fact, it was sufficient from Allah and his Angels, as He said: "Allah and his Angels send blessings on the Prophet" (33:56), but He also commanded the believers to do so, so that they may be rewarded." (Kanzul Ummal Vol 1 p 504)

"Invoke more salawaat upon me, for your invocation is conducive to your sins being forgiven. And pray for me a high status and intercession, for surely my intercession will plead in your favour before Allah." (Kanzul Ummal Vol 1 p 489)

"Raise your voices when you invoke salawaat upon me, for it surely carries away hypocrisy." (Al – Kafi Vol 4 p 251)

The Prophet said: "Do not invoke incomplete salawaat upon me".

The people asked: "What is incomplete salawaat?

He said: "When you say: O Allah! Send Your grace to Muhammed and then stop at that. Rather say: O Allah! Send Your grace to Muhammed and Muhammed's progeny". (Al-Sawaiq al-Muhriqah chap II p 164)



## SALAWAAT AND THE BEE

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

O Allah bless Muhammad and his family

The Prophet (pbuh) was sitting with Imam Ali (pbuh) in a garden with many trees. A bee came towards them circling around them. And started circling above them for quite some time ...

The Prophet (pbuh) said: Indeed, this bee has made us his guests today. It has communicated to me that it has put some honey for me to be collected by Imam Ali (pbuh).

On hearing this, Imam went to collect the honey.

The Prophet (pbuh) then addressed the bee saying: O bee! Surely your food is from the flowers which are bitter in taste; how does it change to sweet honey? The bee replied: O Messenger of Allah, surely the sweetness of the honey comes from the blessing of mentioning your blessed name and the names of your Ahlulbayt.

When we draw the nectar of the flowers, we are inspired to invoke blessings upon you and your Ahlulbayt three times; therefore when we eat, the mention of salawaat turns the honey sweet.



## REMEMBRANCE OF THE PROPHET (PBUH) IN ADHAAN

Adhaan is the call for salaa (prayer) and is called in a loud voice. It can be called from the minaret of a masjid (mosque) or from wherever a person is praying.

Every time we recite adhaan, we renew our bay'at to Allah, the Prophet (pbuh) and the AImma and we declare it to one and all

4 x Allah is greater than  
anything or anyone

اللَّهُ أَكْبَرُ

2 x I bear witness that there  
is no god except Allah

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

2 x I bear witness that  
Muhammad is the  
messenger of Allah

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

2 x I bear witness that Ali is  
the wali of Allah

أَشْهَدُ أَنَّ عَلِيًّا وَليُّ اللَّهِ

2 x Hurry to prayer

حَيِّ عَلَى الصَّلَاةِ

2 x Hurry to success

حَيِّ عَلَى الْفَلَاحِ

2 x Hurry to the best of  
deeds

حَيِّ عَلَى خَيْرِ الْعَمَلِ

2 x Allah is greater than  
anything or anyone

اللَّهُ أَكْبَرُ

2 x There is no god except  
Allah

لَا إِلَهَ إِلَّا اللَّهُ



## SECTION 2 AYAAT 5 TO 8

### THREE RESPONSIBILITIES

Know that every difficulty is accompanied by ease (Adversity, pain and suffering will always reap benefit)

After completing a task, strive towards another

Make your Rabb the exclusive object of desire.

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

5. Surely with every difficulty there is ease.

إِنَّ مَعَ الْعُسْرِ يُسْرًا

6. Surely with every difficulty there is ease.

فَإِذَا فَرَغْتَ فَانصَبْ

7. So when you are free, still strive hard

وَالِإِلَىٰ رَبِّكَ فَارْغَبْ

8. And to your Rabb turn all your attention (longing).





## AYAAT 5 & 6

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

5. Surely with every difficulty there is ease.

إِنَّ مَعَ الْعُسْرِ يُسْرًا

6. Surely with every difficulty there is ease.

These two ayaat make specific reference to 'the difficulty' indicating that there are two eases or solutions to one difficulty.

Rasulullah (pbuh) has said: "Do know that with hardship comes ease and surely with patience comes victory and with distress comes relief."

The concept to adopt is that of sabr.

It is said that sabr is the commander of the mu'min's defence against sins.

...إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

"Indeed Allah is with those who have sabr." Sura Al Baqara - 2: 153

Imam Ja'fer As Sadiq (pbuh) has said: "Indeed sabr is to eiman like the head is to the body. The body perishes without the head; so (in the same way) when sabr goes, eiman also disappears."



The Prophet (pbuh) said:

Sabr is of three kinds:

- Sabr at the time of hardship – to stop oneself from complaining about hidden suffering.
- Sabr in regard to obedience.
- Sabr in regard to disobedience – superior to all other levels of sabr.

Sabr in regard to obedience means to perform the wajibaat correctly and to have khulus (sincerity) and presence of mind. This sabr is helped by remembering Allah's promised reward for obedience, both immediate and to come, the highest reward being closeness to Him.

Sabr in regard to disobedience is realised outwardly by avoiding sins and keeping away from places where they might be committed. Inwardly it is by preventing the nafs from inclining towards them for the very beginning of a sin is a mere thought.

It has been reported by Abu Hamza Thimali from Imam Ja'fer As-Sadiq (pbuh): "Whoever of the mu'mineen has sabr when a hardship befalls them, they have the reward of a thousand shuhada (martyrs)."

Imam Ja'fer As-Sadiq (pbuh) has also said: "When a mu'min enters their grave, salaa is on their right side, zakaa on the left. Righteousness faces them and sabr is their shelter. When the 2 angels charged with questioning them enter, sabr says to salaa, zakaa and righteousness - 'Take care of your companion, and if you fail to assist them, I will take care of them myself.'"

Khwaja Nasiruddin Tusi defines sabr as that which restrains the self from agitation when confronted with something undesirable.



## AYA 7

فَإِذَا فَرَغْتَ فَانصَبْ

7. So when you are free, still strive hard

وَالِى رَبِّكَ فَارْغَبْ

8. And to your Rabb turn all your attention (longing).

Nasaba means to be firmly rooted to the point of exhaustion.

Raghiba means to enjoy eating something. Literally, it means to energise oneself from one's Rabb.

Therefore, the outward meaning of these ayaat is that after fulfilling worldly duties and our responsibilities, we should make Allah our sole focus of desire and seek knowledge from Divine Guidance (the Qur'an and the Ahlulbayt) and increase our efforts in serving creation.

Another outlook is after completing our wajibaat (eg. daily prayers) we should aim to do mustahabaat (eg. the nawaafil and Salatul Layl).

Similarly, after completing obligatory acts (e.g., daily prayers), we should pursue recommended practices (e.g., Nawaafil and Salatul Layl).



# APPENDIX



## SUGGESTED SCHEMES OF WORK SURA AL DHUHAA (93)

NO.	TOPIC	LEARNING OBJECTIVE	SUGGESTED ACTIVITIES
1	INTRO TO QUR'AN CITY	Introduction to Qur'an City. 114 buildings, Makki, Madani, with a focus on comfort zone	What does comfort mean?
2	INTRO TO SURA AL DHUHA (MAKKI) SURA 93	Introduce Dhuhaa and its focus. The sura was revealed when there was a pause in revelation and the Prophet was distressed. It shows the love between Allah and His Messenger.	Building Dhuhaa building activity (according to age) Lego, popsicle sticks, buttons,...)
3	TIME OF DHUHA AYA 1	Explain the difference between Fajr & Dhuhaa Fajr - just when sunrise occurs Dhuhaa- after Fajr - soothing light Explain the difference between false dawn and true dawn.	Salaa times including Salatul Layl



NO.	TOPIC	LEARNING OBJECTIVE	SUGGESTED ACTIVITIES
4	REVELATION AYA 1	Revelation (the Qur'an) is like the morning light which is bright but soothing. Talk about the Qur'an and its guidance in every aspect of life	Worksheet on the basics of the Qur'an and/or a write up on "What the Qur'an means to me!"
5	THE STILLNESS OF THE NIGHT AYA 2	The night is still and quiet. The Prophet used to recite what was revealed during the day at night. When there was a pause, he used to long for it like waiting for someone you love to message you.	Difference between day and night. Ask the students to make a time management sheet of their 24 hours.
6	CONSOLATION AYA 3	The Prophet was distressed and upset with the pause in revelation. Allah consoles him.  Widaa – saying goodbye to someone/something that will never come back to you.  Qalaa – something you discard after using it.	Discuss how to console someone who is upset.



NO.	TOPIC	LEARNING OBJECTIVE	SUGGESTED ACTIVITIES
7	WHAT IS TO COME IS MUCH BETTER AYA 4	Allah assures him that things will get better. Nothing is ever lost if it is done for the right reasons. Always rewarded.	Discuss doing things with the intention of pleasing Allah.
8	HE WILL GET THAT WHICH WILL MAKE HIM HAPPY AYA 5	Allah will give him what he always wanted. The Prophet wanted human beings to believe in Allah, follow Divine Guidance and be accountable to reach their personal best.	Worksheet on Usul and its manifestation as good deeds (Amilus Saalihaat)
9	REFLECT ON YOUR PAST AYA 6	Three questions to the Prophet? The first one was that Allah looked after him when he was an orphan. Discuss how Allah looks after us – how we grew up from being helpless babies.	Worksheet on a timeline from birth to growing old – their concept of what is old.



NO.	TOPIC	LEARNING OBJECTIVE	SUGGESTED ACTIVITIES
10	REFLECT ON YOUR PAST AYA 7	Second question to the Prophet. Allah guided him on how to show human beings to reach their personal best – The Quran and the Ma'sumeen (Divine Guidance)	Worksheet on the Quran and the 14 Ma'sumeen
11	REFLECT ON YOUR PAST AYA 8	Third question to the Prophet. He needed financial help, and Allah sent him Sayyida Khadija who gave all her wealth to him thus making him independent. Talk about Allah's name Al Razzaaq and how He provides rizq	Worksheet on Al Razzaaq
12	BE KIND TO THE ORPHAN AYA 9	Discuss kindness to orphans and not to bully them	Worksheet on how one can help orphans
13	HELP THOSE WHO ASK AYA 10	Don't make those who ask to feel bad but help them and answer them to the best of your ability.	Discuss how you would answer questions that were easy or were repeated again and again (maybe from a younger sibling or/and a grandparent)





NO.	TOPIC	LEARNING OBJECTIVE	SUGGESTED ACTIVITIES
14	SHARE WHATEVER YOU HAVE AYA 11	Discuss sharing especially the Qur'an and the Ma'sumeen which allows every person to reach their personal best	Worksheet on sharing (especially knowledge)
15	OVERVIEW OF SURA AL DHUHAA		Memorisation of Sura Al Duhaa



## SUGGESTED SCHEMES OF WORK SURA AL INSHIRAAH (94)

NO.	TOPIC	LEARNING OBJECTIVE	SUGGESTED ACTIVITIES
1	INTRO TO QUR'AN CITY	Introduction to Qur'an City. 114 buildings, Makki, Madani, with a focus on comfort zone	What does comfort mean?
2	INTRO TO SURA AL INSHIRAAH (MAKKI) SURA 94	Introduce Inshiraah and its focus. Also known as Sura Al Sharh	Building Inshiraah building activity (according to age) Lego, popsicle sticks, buttons,...)
3	EXPANDING, COMFORT, RELIEF ONLY FROM ALLAH AYA 1	Explain Sharh as stretching (expanding) the heart, so it gets relief. A heart that is agitated feels constricted. ♥	Draw a small heart and a big heart. The big heart fits more positive emotions.
4	WEIGHT REMOVED BY ALLAH AYAAT 2 & 3	Wizr is a weight that's difficult to remove. For the Prophet it was the weight of how he would tell the Makkans about Allah and the message of the Qur'an.	Ask the students to describe a difficult thing (like an exam) and how they could make it easier (dawa and dua).



NO.	TOPIC	LEARNING OBJECTIVE	SUGGESTED ACTIVITIES
5	REMEMBRANCE BY ALLAH AYA 4	Zhikr is remembering. Wherever Allah is mentioned, the Prophet is mentioned too eg. Salawat and Adhan.	Worksheet on Salawat and Adhan asking the students to recite Adhan before every salaa and salawat all the time.
6	WITH EVERY DIFFICULTY THERE ARE 2 EASES AYAAT 5 & 6	Ma'a means with. Explain how every difficulty comes with 2 eases – that is His promise.  With every difficulty, Allah gives us the strength and patience to bear it making us stronger. Like going to the gym.	Worksheet with two squares – strength and patience - like muscles getting stronger  Ask the students to write or draw difficult situations underneath.
7	WHAT TO DO WHEN YOU ARE FREE AYA 7	Nasab – to set up a tent, firmly planted...  When you are free, stand firm in salaa. eg. Story of Prophet Musa speaking to Allah who asked him about his staff and the prolonging of the conversation.	Draw a tent – firmly set in the ground with an image of a person in rukoo (salaa)  Or a story board of Prophet Musa's conversation with Allah.



NO.	TOPIC	LEARNING OBJECTIVE	SUGGESTED ACTIVITIES
8	MAKE ALLAH YOUR FOCUS AYA 8	Speaking to Allah in Salaa is energising Raghiba – one who enjoys his food	Draw all the things that energise the soul – salaa, Qur'an, sawm etc....
9	OVERVIEW OF SURA AL INSHIRAAH		Memorisation of Sura Al Inshiraah



# NOTES



