



سورة عبس - Surah Abasa

برنامج التربية القرآنية والنبوية - المتدبرة الصغيرة

Qur'anic and Prophetic Nurturing Program - Young Ponderer

دليل المعلم

Teacher Manual

بسم الله الرحمن الرحيم
لا حول ولا قوة الا بالله

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مركز السلام الإسلامي
Al Salam Islamic Center

مركز السلام الإسلامي

Al Salam Islamic Center

لمحة عن مركز السلام الإسلامي

مركز إسلامي غير ربحي تحت إشراف دائرة الشؤون الإسلامية والعمل الخيري في إمارة دبي.

السلام اسم من أسماء الله تعالى الحسنى. فهو السلام وواهب السلام ودينه الإسلام وتحيته السلام للعيش بسلام والدخول إلى الجنة دار السلام.

رؤيتنا: والله يدعو إلى دار السلام

رسالتنا: السعي بإذن الله لنشر السلام بالعالم وذلك بغرس معرفة الله ومحبته بين الناس وإعداد القدوة المسلمة الصالحة النافعة وبناء صرح إسلامي لخدمة القرآن الكريم والسنة النبوية.

قيمنا: السلام الصدق، المحبة، الإحسان

أهدافنا:

1. تعريف الناس بهداهم في الحياة وذلك بمعرفة الله ومحبته للوصول إلى السلام.
2. إقامة دروس إيمانية ومحاضرات علمية وبرامج تربوية عن أسماء الله الحسنى لكافة الأعمار وكيف نعيش مع الله ومع كتاب الله وسنة نبيه صلى الله عليه وسلم.
3. تعزيز الآداب الإسلامية والأخلاق الحميدة من خلال أسماء الله الحسنى وتدبر القرآن الكريم.

4. إصدار كتب ومناهج ومنشورات تُعني بالعلم الشرعي عن الله وكتاب الله بصورة سهلة وميسرة للمتعلم والمعلم.
5. بناء صرح لخدمة القرآن الكريم والسنة النبوية الكترونيا وسهولة الوصول للعلم لكافة المستويات ومختلف اللغات.
6. نشر دين الاسلام وتعاليمه بصورة ميسرة ومحبية للنفوس من خلال وسائل الاتصال بمختلف اللغات.

Overview of Al Salam Islamic Center

A non-profit Islamic Center under the supervision of the Department of Islamic Affairs and Charitable Activities in the Emirate of Dubai.

Al Salam is One of the Names of the Most Beautiful Names of Allah. He is The Giver of Peace, His Religion is Islam, His Greeting is Peace so that we may live in peace and enter Paradise – the Home of Peace.

Our vision: And Allah invites to the Home of Peace (Paradise)

Our mission: To strive, by the permission of Allah, the spreading of peace globally by knowing Allah and loving Him, to be a good, Islamic example that is beneficial to others, and to build an Islamic platform which serves the Noble Qur'an and the Prophetic Sunnah.

Our values: peace, truthfulness, love, excellence

Our goals:

1. To define to the people their goal in life and that is by knowing Allah and loving Him in order to reach peace
2. To conduct faith-based classes, academic lectures and nurturing programs about the Most Beautiful Names of Allah for all age groups,

and to learn how to live with Allah, the Book of Allah and the Way of His Prophet (peace and blessings of Allah be upon him)

3. To instill Islamic manners and praiseworthy qualities through the Most Beautiful Names of Allah and pondering the Noble Qur'an
4. To produce books, curriculums and publications related to knowledge about Allah and the Book of Allah, displayed in an easy and simple manner for the student and teacher
5. To build a digital platform which serves the Noble Qur'an and the Prophetic Sunnah by providing easy access of knowledge to all age groups and in different languages
6. To spread the religion of Islam and its teachings in an easy and loving way to the people through social media and in different languages



برنامج التربية القرآنية والنبوية Qur'anic and Prophetic Nurturing Program

برنامج التربية القرآنية والنبوية

Qur'anic and Prophetic Nurturing Program

ما فكرة برنامج التربية القرآنية والنبوية؟

- اقتباس فكرة البرنامج من القرآن الكريم مَثَل الشجرة الطيبة أصلها إيمان وفرعها العلم وثمارها الأخلاق الحسنة.
- وهو برنامج يهدف الى ربط الفرد بالقرآن الكريم والسنة النبوية ليكون منهاجا لهم في الحياة ووضع أساس قوي لهم وغرس القيم الاسلامية لبناء مجتمع واثق وفعال.

What is the concept behind the Qur'anic and Prophetic Nurturing Program?

- The concept of the program is to extract nurturing from the Noble Qur'an and Sunnah. Like the good tree, its roots are faith, its branches are knowledge and its fruits are good manners.
- The program aims to connect the individual with the Noble Qur'an and Prophetic Sunnah so that it becomes a way of life for her by placing a strong foundation and instilling Islamic values to build a confident and active society.

ما هدف البرنامج؟

1. معالجة المشاكل والامراض التي يتعرضون لها في الحياة من خلال تدبر القرآن ودراسة السنة النبوية.
2. تطوير مهارات الأفراد ومساعدتهم في ايجاد أنفسهم وهدفهم السامي في الحياة من خلال ربطهم بالله ووضع محبة الله في قلوبهم.

3. حفظهم من المتغيرات والتحديات التي يتعرضون لها والافكار المتطرفة من خلال اظهار سماحة الاسلام وتوازن معتقداته.
4. توفير بيئة جذابة ومتميزة وآمنة وفق معايير الأمن والسلامة في الدولة.
5. استخدام الوسائل الحديثة المبتكرة في التربية والتعليم.
6. خلق جو من الايجابية والمرح والألفة.

What are the goals of the program?

1. To treat internal issues and problems which individuals face in their life through pondering the Qur'an and learning the Prophetic Sunnah.
2. To develop the talents of individuals and help them discover themselves and their noble goal in life by connecting them to Allah, and placing the love of Allah in their hearts.
3. To protect them from changes and challenges which they face externally, and from extremist views by showing them the tolerance of Islam and its balanced beliefs.
4. To provide an attractive, distinctive, and safe environment.
5. To use modern and innovative methods in nurturing and teaching.
6. To create a positive, enjoyable and comfortable environment.



المتدبرة الصغيرة The Young Ponderer

المتدبرة الصغيرة

The Young Ponderer

لمحة عن برنامج التربية القرآنية النبوية (المتدبرة الصغيرة):

يطرح مركز السلام الاسلامي برنامج التربية القرآنية والنبوية (المتدبرة الصغيرة) وهو برنامج يهدف الى ربط الجيل الجديد بالقرآن الكريم والسنة النبوية ليكون منهاجا لهم في الحياة.

Overview of the Qur'anic and Prophetic Nurturing Program (Young Ponderer):

Al Salam Islamic Center offers a unique and distinguished program called the Qur'anic and Prophetic Nurturing Program. It is a program that aims to connect the new generation to the Noble Qur'an and Prophetic Sunnah so that it becomes a way of life for them.

الفئات العمرية:

البنات من عمر ست سنوات فأكثر لوضع أساس قوي لهم وغرس القيم الاسلامية لإنباتها نباتا حسنا فتكون امرأة صالحة وواثقة تخدم بيتها ومجتمعها ودينها.

Age groups:

Girls aged six and older. The goal is to place a strong foundation of Islamic values so the girl may grow and bloom to become a good and confident woman who serves her household, society and religion.

هدف البرنامج:

- تربية القدوة الواثقة المتوازنة الفعالة والتي تخدم مجتمعها وبلدها ودينها.
1. اقتباس فكرة البرنامج من القرآن الكريم مَثَل الشجرة الطيبة أصلها إيمان وفرعها العلم وثمارها الأخلاق الحسنة.
 2. توفير بيئة جذابة ومتميزة وآمنة وفق معايير الأمن والسلامة في الدولة.
 3. استخدام الوسائل الحديثة المبتكرة في التربية والتعليم.
 4. خلق جو من الإيجابية والمرح وغرس قيمة التسامح بين البنات.
 5. تعزيز الاخلاق الاسلامية للجيل الجديد.
 6. اشاعة جو من اللفة والترابط بين البنات.
 7. غرس اهمية التلاحم الاسري من خلال أنشطة تساهم في ابراز هذه القيمة.
 8. تطوير مهارات البنات ومساعدتهم في ايجاد أنفسهم وهدفهم السامي في الحياة من خلال ربطهم بالله ووضع محبة الله في قلوبهم.
 9. معالجة المشاكل والامراض التي يتعرضون لها البنات في الحياة من خلال تدبر القرآن ودراسة السنة النبوية.
 10. حفظهم من المتغيرات والتحديات التي يتعرضون لها والافكار المتطرفة من خلال اظهار سماحة الاسلام وتوازن معتقداته.

Program objectives:

Nurturing confident, balanced and effective role models that serves their society, country, and religion.

1. Extracting the idea of the program from the Noble Qur'an, like the good tree, its roots are faith, its branches are knowledge and its fruits are good manners.

2. Providing an attractive, distinctive and secure environment.
3. Use of innovative, modern means in nurturing and teaching.
4. Creating a positive and fun atmosphere to place and instilling the value of tolerance between girls.
5. Instill Islamic manners in the new generation.
6. Bring forth an air of affinity and connection between the youth.
7. Plant the importance of family bonding through activities which support this value.
8. Develop the girls' talents and help them discover themselves and their noble goal in life by connecting them to Allah, and placing the love of Allah in their hearts.
9. Treat internal issues and problems which girls face in their life through pondering the Qur'an and learning the Prophetic Sunnah.
10. To protect them from changes and challenges which they face externally, and from extremist views by showing them the tolerance of Islam and its balanced beliefs.

‘The Good Tree’ (الشجرة الطيبة)

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ
أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾

See you not how Allah sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high).

تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ
لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

Giving its fruit at all times, by the Leave of its Lord, and Allah sets forth parables for mankind in order that they may remember. – *Surah Ibrahim 24-25*



Fruits: Application of the ayat in life and changing for the better. Prevention from sicknesses of the heart and caring with values.



Trunk and Branches: Application of the Qur'an.



Roots: Faith as a result of pondering the Qur'an and knowing Who is Allah.

‘The Good Tree’ (الشجرة الطيبة)

عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ، قَالَ كُنَّا مَعَ النَّبِيِّ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَنَحْنُ
فَتَيَانٌ حَزَاوِرَةٌ فَتَعَلَّمْنَا الْإِيمَانَ قَبْلَ أَنْ نَتَعَلَّمَ الْقُرْآنَ ثُمَّ تَعَلَّمْنَا
الْقُرْآنَ فَازْدَدْنَا بِهِ إِيْمَانًا

It was narrated that Jundub bin 'Abdullah said: We were with the Prophet (ﷺ) and we were youths, **so we learned faith before we learned Qur'an. Then we learned Qur'an and our faith increased there.**

Sunan Ibn Majah Book 1, Hadith 64

Learned Faith (تَعَلَّمْنَا الْإِيمَانَ)

Learned Qur'an (تَعَلَّمْنَا الْقُرْآنَ)

Faith increased (فَازْدَدْنَا بِهِ إِيْمَانًا)

Good deeds (العمل الصالح)

Good manners (حسن الخلق)

'The Good Tree' (الشجرة الطيبة)



Iman (الإيمان)

Before starting anything, the foundation needs to be correct. Through this program, we hope to interact with the Qur'an from a 'faith' perspective by learning the names of Allah mentioned in the Surah, Pillars of Faith, commands, characteristics of the people, and to live by the ayat being learned. This includes observing, tafseer and Tadabbur.



Qur'an (القرآن)

After learning, understanding and pondering over the ayat, the student becomes more proficient in reciting and memorizing the ayat. The goal is to have the ayat imprinted in the heart and not the mind.



Manners (الآداب)

The result of a correct foundation of belief (roots) that's acted upon (trunk and branches) will result in beautiful manners and values (fruits). The 'fruits' of the tree is what will be shown and tasted by others. Throughout this program, manners and values will be emphasized. And any types of 'insects' that can spoil the fruits are highlighted as well in order to keep the good tree intact.



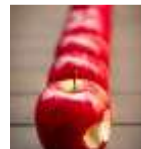
Roots

- Observation (ملاحظة)
- Tafsir (تفسير)
- Taddabur (تدبر)



Trunk & Branches

- Recite (تلاوة)
- Tajweed (تجويد)
- Memorize (حفظ)

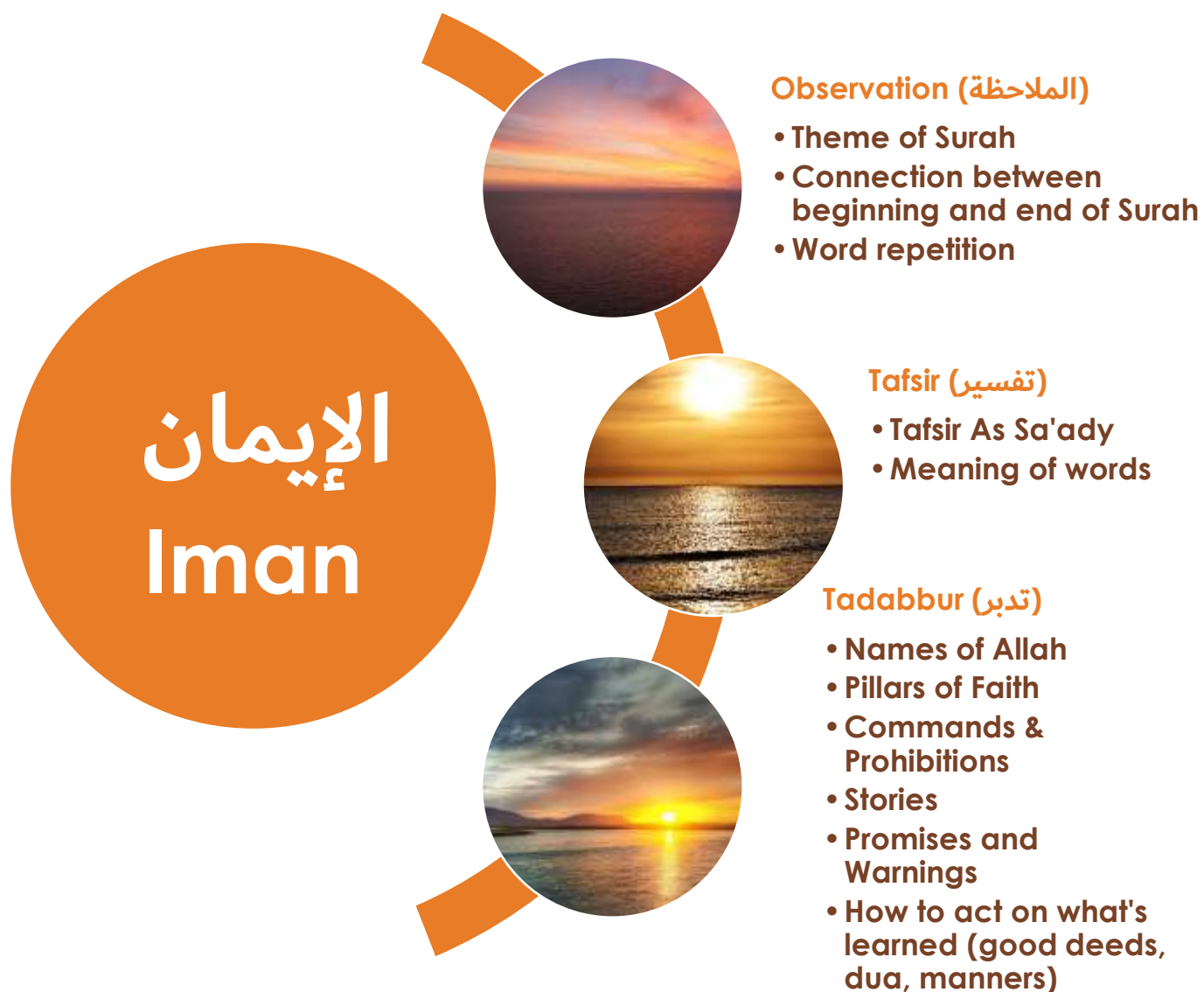


Fruits

- Manners (آداب)
- Values (قيم)
- Purification (تزكية)



Iman (الإيمان) – Topics Breakdown



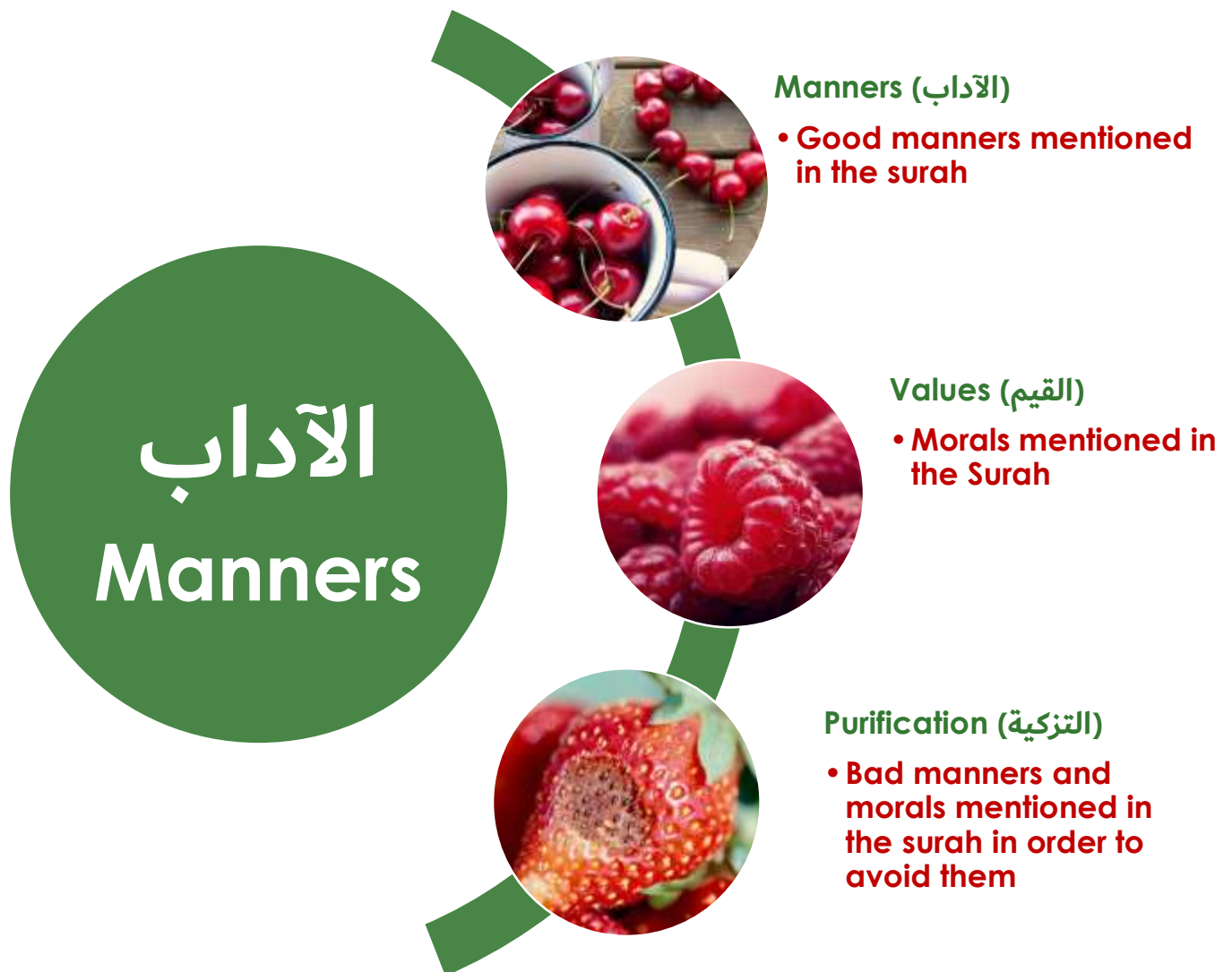


Qur'an (القرآن) – Topics Breakdown





Manners (الآداب) – Topics Breakdown





توجيهات للمعلم والصف

Teacher and Classroom Guidelines

توجيهات للمعلم

Teacher Guidelines

هدفنا رضا الله والجنة.

Our goal is Allah's pleasure and His paradise.

(اللهم أعنا على ذكرك وشكرك وحسن عبادتك)

O Allah help us to remember You, be grateful to You and worship You in excellence (with ihsaan).

وعن ابن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم قال: " كلكم راعٍ، وكلكم)
مسئول عن رعيته، والأمير راعٍ، والرجل راعٍ على أهل بيته؛ والمرأة راعية على بيت زوجها وولده، فكلكم
(راعٍ، وكلكم مسئول عن رعيته"

(Ibn 'Umar (May Allah be pleased with them) reported: The Prophet (ﷺ) aid, "All of you are guardians and are responsible for your subjects. The ruler is a guardian of his subjects, the man is a guardian of his family, the woman is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your subjects.")

– Riyadh As Saliheen, Al Bukhari & Muslim, Book 1, Hadith 283

تعليم الصغار عن الله ودينه من أعظم أبواب الطاعة الذي فُتح لنا كمعلمات ومتطوعات. فعلينا أن نتذكر أننا محاسبون على كل ما نعلم. هدفنا جميعا يجب أن يكون رضا الله تعالى باتباع منهج السلف الصالح وهو اتباع القرآن والسنة.

Allah has opened a great door of worship to teach children. As a teacher we are accountable for what we teach the children and our goal is to teach what is pleasing to Allah which is according to the Qur'an and the Sunnah.

العلم عن الله ودينه والغيبات أمانة عظيمة. نحن هنا كي نزرع في قلوب هؤلاء الصغار محبة الله وتعظيمه، ومحبة الدين وأركان الإيمان (كالإيمان بالملائكة، والكتب والرسول واليوم الآخر) وتعظيمها.

Teaching about Allah, His religion and the unseen are a great amanah. It is important to teach the children to both love and magnify Allah, and to magnify the pillars of faith such as the angels, books, messengers, Last Day and decree.

لزوم تعظيم الله وكلامه عند استخدام مصادر وطرق التعليم.

When using teaching resources and methods, it is important to maintain the magnification of Allah and His Words, The Qur'an.

(من الأمور المهمة قبل التعليم):

Matters to Consider before Teaching:

- استحضار النية لله تعالى.
- Renew the intention and make the heart present that it's being done for Allah.
- احتسب الأجر والمثوبة من الله.
- Hope for the reward from Allah.
- **أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ (تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا)**
(Abu Huraira reported Allah's Messenger (ﷺ) as saying: He who called (people) to righteousness, there would be reward (assured) for him like the rewards of those who adhered to it, without their rewards being diminished in any respect. - Sahih Muslim 2674)
- اطلب التوفيق من الله.
- Ask Allah for the tawfeeq and success in what you're doing.
وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ
And my guidance cannot come except from Allah, in Him I trust and unto Him I repent (Surah Hud 88)
- تَحَلَّ بالأخلاق الحميدة فكن عادلاً مع طلابك، متواضعاً، صبوراً، رقيقاً، لا تغضب ولا تنتقم لنفسك، وتَجَمَّل بالسكينة والوقار.
- Adorn yourself with praiseworthy morals such as being fair with the students, humble, patient, gentle, do not get angry, and be tranquil.
- اغرس القيم الطيبة كالأمانة والصدق والعدل وحسن الخلق والتعاون والوسطية.
- Plant important concepts such as honesty, truthfulness, being fair, good morals, sharing, and moderation in everything.
- عَزَّزْ كلامك بالكلمة الطيبة، عزز كلامك بالثناء والمدح أحياناً، أو بالدعاء والبسمة وبالمكافأة.
- Make your voice clear, do not scream at the children, and adorn your words with praise at times, or make dua for them, smile and reward them when good.
- هَيِّئ الطالب لاستقبال العلم، أي يَهْدِؤُون تماماً قبل بدء الحصة، حتى يجذب انتباههم للدرس.

- Prepare the student to receive the knowledge by ensuring all are quiet and by making them aware this is 'Qur'an time' for example.

(بعض الأمور المهمة أثناء التدريس):

Matters to Consider while Teaching:

- تطبق أسماء الله خلال المواقف التي يمرون بها. مثلاً إذا يقول الطفل، 'أنا جائع'، ذكرى الطفل أن أولاً يطلب من الله.
- Names of Allah are to be enforced through situations they go through by reminding them to ask Allah. For example, if a child says, 'I'm hungry'. Tell them, 'ask Allah first to give you food'.
- تكرار السورة خلال الحصة.
- Always repeat the surah that has been taught to the children throughout the day.
- تشجيع الصغار على قول بسم الله عند البدء بالطعام والشراب والحمد لله عند الانتهاء منها، والأكل باليد اليمنى.
- Encourage children to always say 'Bism Allah' (بسم الله) before eating and drinking. To eat and drink with their right hand. To say 'Alhamdulillah' (الحمد لله) after eating and drinking.
- تشجيع الصغار على الصلاة على النبي صلى الله عليه وسلم عند ذكر اسمه في حضورهم.
- Encourage children to say (ﷺ) after the Prophet's name is mentioned.
- تشجيعهم على تحية الإسلام (السلام عليكم ورحمة الله وبركاته) عند مقابلة المسلمين وشكرهم بقول جزاكم الله خيراً.
- Encourage children to say 'Assalam alaykum' (السلام عليكم) and 'jazaka Allah khair' (جزاك الله خير) to each other.
- تشجيعهم على الاستماع والتنصت وعدم الانشغال عند قراءة القرآن.
- Encourage children to not speak when the Qur'an is recited but to listen carefully.
- تشجيعهم على سنن الأذان ومنها تكرار ما يقوله المؤذن.

- Encourage children to repeat after the muedhin when adhaan is heard.
- عدم تمثيل أفعال الله وصفاته، مثلا عدم الإشارة الى أعضاء الجسد عند شرح عين الله وساق الله. من المهم شرح صفات الله وأفعاله ولكن الله تعالى ليس كمثله شيء، عين الله ليس كعين أحد، سمع الله ليس كسمع أحد. حتى تخيل الله تعالى من الشيطان فعلينا الاستعاذة والاستغفار في حال خُيل لنا ذلك.
- Avoid explaining attributes or actions of Allah with gestures. For example, Allah has Hands and Eyes, do not show your hands or point to your eyes as a way of explanation. It is important to tell the children 'Allah has Hands but it is not like ours, we cannot imagine how'. We cannot imagine how Allah looks, Exalted is He. It's important to push away these thoughts and say (أعوذ بالله من الشيطان الرجيم) and (أستغفر الله). These thoughts are from the shaitan.
- من عدم التعظيم استخدام أسماء الله وآيات القرآن في التلوين.
- Avoid using the names of Allah or the ayat of the Qur'an or the angels or prophets as a coloring activity since this shows lack of magnification.
- أنذرنا النبي صلى الله عليه وسلم من التصوير، كَوْن الله هو المصور.
- Avoid using images of humans, animals and objects with facial features as drawing activities. Use of the real images is permissible. The one who draws or sculpts images with facial features will be told on the Day of Judgment to bring them to life and he will be unable to. Only Allah is The Creator.
- أركان الإيمان يجب أن تُشرح شفويا ولا نستخدم أي صور أو فيديوهات.
- Avoid books or showing cartoons which show images of the prophets, angels or the Last Day. This will disturb their belief in the unseen when they see it as an image. As a teacher, you can tell them about these matters verbally.
- الموسيقى والغناء بكل أشكالها لا يجب أن تستعمل.
- Avoid music and sing along activities
- فصل البنات من الأولاد أثناء القيلولة.
- When children take naps, ensure girls sleep on one side and boys on another side.

- مكافأة الأطفال عند القيام بعمل جيد. إذا كان الطفل لا يستمع شجعه على الاستماع. لا تستخدم اسم الله حتى يفعل شيئاً، يجب تعظيم اسم الله.
- When a child listens then reward them by saying 'good job, well done, or sticker'. When a child doesn't listen then encourage them to listen and not put them down. Do not use Allah's name or the Prophet's to make the children do or not so something, such as 'Allah will love you when you eat your food', 'Allah does not like those who don't listen'. The name of Allah is to be magnified and not used to make the children listen to you.
- لا يسمح تصوير او تسجيل الاطفال.
- Photography or recording of the children is not allowed.

May Allah guide us to what He loves and is pleased with. Ameen.

نسأل الله أن يهدينا الى ما يحب ويرضى. آمين

قوانين الصف

1. احترام المعلم، واحترام الطلاب، واحترام الممتلكات.



2. لا يسمح تصوير أو تسجيل صوت المعلمة والطالبات.



3. يرجى الحضور بانتظام.



4. لا يسمح حجز مقعد لنفسك او طالبة أخرى.



5. لا نتحدث بينما المعلم تتحدث.



6. يجب على الطلاب رفع أيديهم والانتظار حتى تناديها المعلمة قبل التحدث.



Classroom Rules



1. Respect, respect, respect. Respect the teacher, respect the students, respect the property.



2. Students are not allowed to photograph or record the teacher or other students.



3. Please come regularly.



4. No seat reservation is allowed for yourself or another student.



5. No talking while the teacher is speaking.



6. Students should raise their hands and wait to be called on before speaking.



سورة عبس Surah Abasa

Lessons Overview

الدرس Lesson		الموضوعات Topics
1	Introduction & Observation	
2	Introduction & Observation	
3	Ayat 1-4	عَبَسَ وَتَوَلَّى (1) أَنْ جَاءَهُ الْأَعْمَى (2) وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّى (3) أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى (4)
4	Ayat 5-7	أَمَّا مَنْ اسْتَغْنَى (5) فَأَنْتَ لَهُ تَصَدَّى (6) وَمَا عَلَيْكَ أَلَّا يَزَّكَّى (7)
5	Ayat 8-10	وَأَمَّا مَنْ جَاءَكَ يَسْعَى (8) وَهُوَ يَخْشَى (9) فَأَنْتَ عَنْهُ تَلَهَّى (10)
6	Ayat 11-16	كَأَلَّا إِنَّهَا تَذْكِرَةٌ (11) فَمَنْ شَاءَ ذَكَرْهُ (12)

		<p>فِي صُحُفٍ مُّكَرَّمَةٍ (13)</p> <p>مَّرْفُوعَةٍ مُّطَهَّرَةٍ (14)</p> <p>بِأَيْدِي سَفَرَةٍ (15)</p> <p>كِرَامٍ بَرَرَةٍ (16)</p>
7	Ayat 17-20	<p>قَتَلَ الْإِنْسَانَ مَا أَكْفَرَهُ (17)</p> <p>مِنْ أَيِّ شَيْءٍ خَلَقَهُ (18)</p> <p>مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ (19)</p> <p>ثُمَّ السَّبِيلَ يَسَّرَهُ (20)</p>
8	Ayat 21-23	<p>ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ (21)</p> <p>ثُمَّ إِذَا شَاءَ أَنْشَرَهُ (22)</p> <p>كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ (23)</p>
9	Ayat 24-27	<p>فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ (24)</p> <p>أَنَا صَبَبْنَا الْمَاءَ صَبًّا (25)</p> <p>ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا (26)</p> <p>فَأَنْبَتْنَا فِيهَا حَبًّا (27)</p>
10	Ayat 28-31	<p>وَعِنَبًا وَقَضْبًا (28)</p> <p>وَزَيْتُونًا وَنَخْلًا (29)</p> <p>وَحَدَائِقَ غُلْبًا (30)</p> <p>وَفَاكِهَةً وَأَبًّا (31)</p>

11	Ayat 32-37	<p>مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ (32)</p> <p>فَإِذَا جَاءَتِ الصَّاحَّةُ (33)</p> <p>يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ (34)</p> <p>وَأُمِّهِ وَأَبِيهِ (35)</p> <p>وَصَاحِبَتِهِ وَبَنِيهِ (36)</p> <p>لِكُلِّ امْرِيٍّ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ (37)</p>
12	Ayat 38-42	<p>وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ (38)</p> <p>ضَاحِكَةٌ مُّسْتَبْشِرَةٌ (39)</p> <p>وَوُجُوهٌ يَوْمَئِذٍ عَلَيَّهَا غَبَرَةٌ (40)</p> <p>تَرْهَقُهَا قَتَرَةٌ (41)</p> <p>أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ (42)</p>
13	Revision	

Introduction (المقدمة)

Note to Teacher: Allow the students to write down the information in their notebook. Write on the board in a very simple way. What's in the manual is explanation for the teacher, but do not write everything for the students.

Name of Surah: سورة عبس

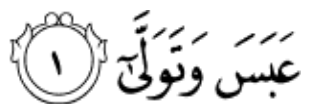
Order in the Qur'an: 80th Surah

Number of ayat: 42 ayat

Revealed in: Makkah

Note to Teacher: Explain to the students that surahs were revealed upon the Prophet (صلى الله عليه وسلم) either while he was in Makkah or Madina. Tell them the difference between a Makkan and Madinian surah. Makkan surahs revolve around establishing the faith (pillars of faith) / inner actions, while Madinian surahs revolve around rules, regulations, halal/haram / outer actions.

Name of Surah: Mentioned once in the first ayah



Meaning of ('Abasa): He Frowned

Theme of the Surah: قيمة الإنسان بعمله وسلوكه

Value of a person according to his actions and behavior

What is special about this Surah?

قَالَ سَمِعْتُ أَبَا وَائِلٍ، قَالَ جَاءَ رَجُلٌ إِلَى ابْنِ مَسْعُودٍ فَقَالَ قَرَأْتُ الْمُفَصَّلَ اللَّيْلَةَ فِي رَكْعَةٍ. فَقَالَ هَذَا كَهَذَا الشَّعْرِ لَقَدْ عَرَفْتُ النَّظَائِرَ الَّتِي كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرُنُ بَيْنَهُنَّ فَذَكَرَ عَشْرِينَ سُورَةً مِنَ الْمُفَصَّلِ سُورَتَيْنِ فِي كُلِّ رَكْعَةٍ.

Narrated Abu Wa'il: A man came to Ibn Mas'ud and said, "I recited the Mufasssal (Surahs) at night in one rak'a." Ibn Mas'ud said, "This recitation is (too quick) like the recitation of poetry. I know the identical Surahs which the Prophet (ﷺ) used to recite in pairs." Ibn Mas'ud then mentioned 20 Mufasssal Surahs including two Surahs from the family of (i.e. those verses which begin with) Ha Meem (which the Prophet (ﷺ) used to recite) in each rak'a.¹

Surah 'Abasa was one of them.

وَالسُّورَةُ عَلَى تَرْتِيبِ ابْنِ مَسْعُودٍ هِيَ: الرَّحْمَنُ وَالنَّجْمُ فِي رَكْعَةٍ، وَالْقَمَرُ وَالْحَاقَّةُ فِي رَكْعَةٍ، وَالطُّورُ وَالذَّارِيَاتُ فِي رَكْعَةٍ، وَالْوَاقِعَةُ وَنُونٌ فِي رَكْعَةٍ، وَالْمَعَارِجُ وَالنَّازِعَاتُ فِي رَكْعَةٍ، وَالْمُطَفِّفِينَ وَعَبَسَ فِي رَكْعَةٍ، وَالْمُدَّثِّرُ وَالْمُزَّمِّلُ فِي رَكْعَةٍ، وَالْإِنْسَانُ وَالْقِيَامَةُ فِي رَكْعَةٍ، وَالنَّبَأُ وَالْمُرْسَلَاتُ فِي رَكْعَةٍ، وَالدُّخَانُ وَالتَّكْوِيمُ فِي رَكْعَةٍ.

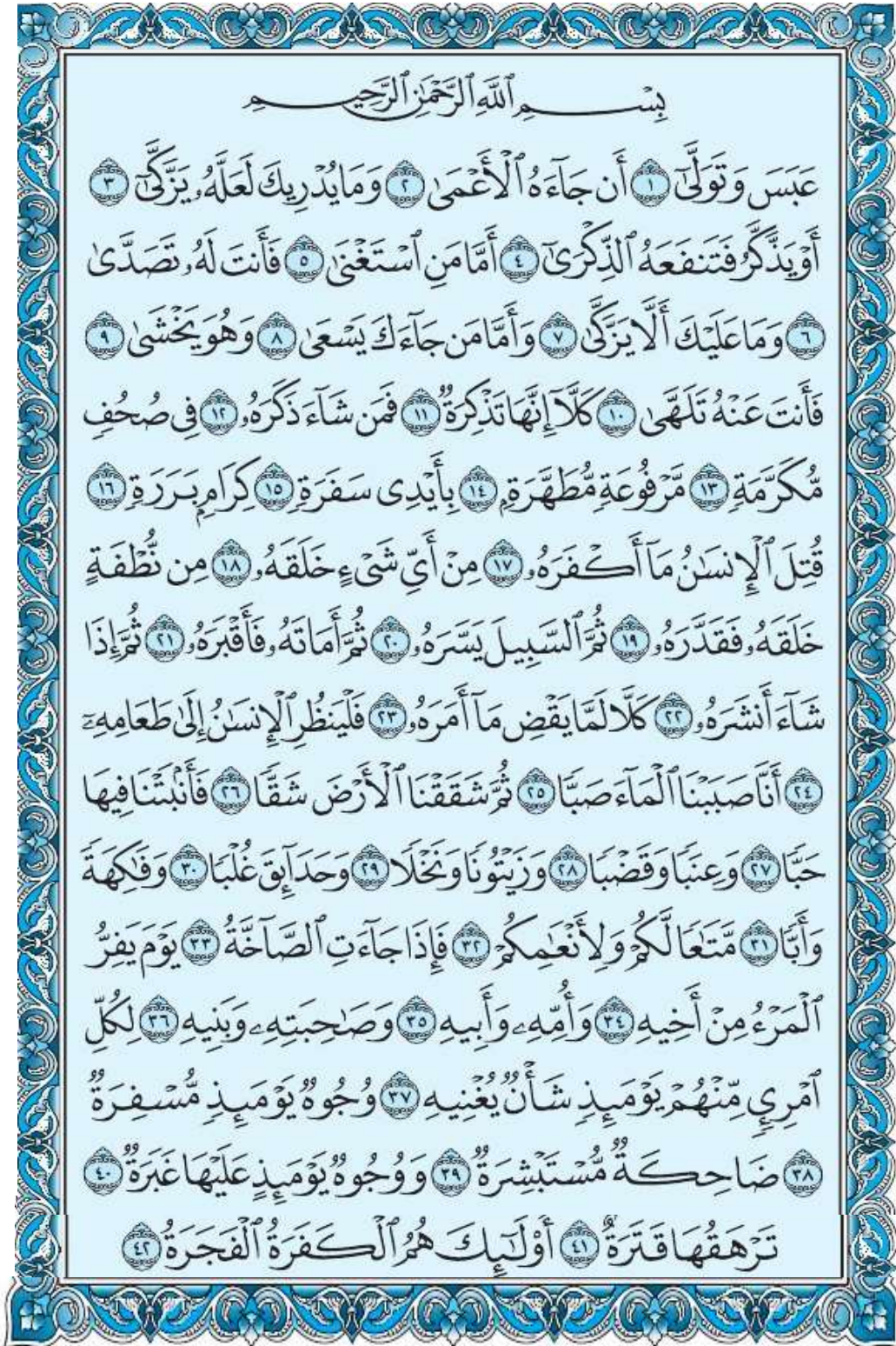
Ibn Mas'ood mentions the tarteeb of the surahs recited by the Prophet of Allah (ﷺ).

Ar-Rahman and An-Najm in one rak'a, Al-Qamar and Al-Haaqqah in one rak'a, At-Toor and Adh-Dhariyat in one rak'a, Al Waaqi'ah and Nun in one rak'a, Al-M'aarij and An-Nazi'aat in one rak'a, Al-Mutaffifeen and Abasa in one rak'a, Al-Mudhathir and Al-Muzzammil in one rak'a, Al-Insaan and Al-Qiyamah in one rak'a, An-Naba' and Al-Mursalaat in one rak'a, Ad-Dukhan and At-Takweer in one rak'a.

¹ Sahih al-Bukhari 775

Observation (الملاحظة)

Note to Teacher: Allow the students to listen to the surah at least three times and ask them to look out for the names of Allah.



Actions of Allah:

Action	Meaning
خلق	He created
قدر	He measured
يسر	He made it easy
أَمَات	He makes them to die
أَقْبَر	He makes them to be buried
شاء	He wills
أَنْشَر	He makes them to resurrect
أَمْر	He commands
صَبَب	He pours
شَقَق	He splits
أَنْبَت	He makes it to grow

Note to Teacher: Explain to the students that the names of Allah mentioned within the Surah helps us to understand the Surah better. It is also important to point out the actions of Allah in the Surah. It should be clarified that Allah's actions are not like those of His creations and Allah is not in any way similar to any of His creation.

Other repeated words which have the same root:

Repeated Words	Root Word	Meaning
يذكر	ذكر	To give respite
الذكرى		
ذكر		
تذكرة		
يزكى	زكى	To purify
أكفرة	كفر	To disbelieve
الكفرة		
ثم	ثم	Then
كلا	كلا	Nay
جاء	جاء	To come
وجوه	وجوه	His face
خلقه	خلق	To create
يومئذ	يومئذ	Day

Note to Teacher: Notice how the most repeated word tells us about the theme of the surah.

PILLARS OF FAITH

BELIEF IN ALLAH (الإيمان بالله)

الإيمان بأفعاله (الربوبية)

Belief in His Actions (Lordship)

1	He created	خلق
	From what thing did He create him?	مِنْ أَيِّ شَيْءٍ خَلَقَهُ
	From Nuffah (male and female semen drops) He created him, and then set him in due proportion;	مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ
2	He proportioned	قدر
	From Nuffah (male and female semen drops) He created him, and then set him in due proportion;	مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ
3	He made it easy	يسر
	Then He makes the Path easy for him;	ثُمَّ السَّبِيلَ يَسِّرَهُ
4	He causes to die	أمات
	Then He causes him to die, and puts him in his grave;	ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ

5	He caused them to be buried	أَقْبَرُ
	Then He causes him to die, and puts him in his grave;	ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ
6	He willed	شَاءَ
	Then, when it is His Will, He will resurrect him (again).	ثُمَّ إِذَا شَاءَ أَنْشَرَهُ
7	He caused them to be resurrect	أَنْشَرَ
	Then, when it is His Will, He will resurrect him (again).	ثُمَّ إِذَا شَاءَ أَنْشَرَهُ
8	He commanded	أَمَرَ
	Nay, but (man) has not done what He commanded him.	كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ
9	He poured	صَبَبَ
	That We pour forth water in abundance,	أَنَّا صَبَبْنَا الْمَاءَ صَبًّا
10	He split	شَقَّقَ
	And We split the earth in clefts,	ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا
11	He caused it to grow	أَنْبَتَ
	And We cause therein the grain to grow,	فَأَنْبَتْنَا فِيهَا حَبًّا

BELIEF IN THE ANGELS (الإيمان بالملائكة)

	Meaning	Ayah
1	In the hands of scribes (angels).	بِأَيْدِي سَفَرَةٍ
2	Honourable and obedient.	كَرَامٍ بَرَّةٍ

BELIEF IN THE BOOKS (الإيمان بالكتب)

	Meaning	Ayah
1	Nay, (do not do like this), indeed it (these Verses of this Qur'an) are an admonition,	كَلَّا إِنَّهَا تَذْكِرَةٌ
2	So whoever wills, let him pay attention to it.	فَمَنْ شَاءَ ذَكَرْهُ

BELIEF IN THE LAST DAY (الإيمان باليوم الآخر)

	Meaning	Ayah
1	Then, when there comes As-Sakhkhah (the Day of Resurrection's second blowing of Trumpet),	فَإِذَا جَاءَتِ الصَّاخَّةُ

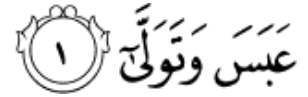
2	That Day shall a man flee from his brother,	يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ
3	And from his mother and his father,	وَأُمِّهِ وَأَبِيهِ
4	And from his wife and his children.	وَصَاحِبَتِهِ وَبَنِيهِ
5	Everyman, that Day, will have enough to make him careless of others.	لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ
6	Some faces that Day, will be bright (true believers of Islamic Monotheism).	وُجُوهُ يَوْمَئِذٍ مُّسْفِرَةٌ
7	Laughing, rejoicing at good news (of Paradise).	ضَاحِكَةٌ مُّسْتَبْشِرَةٌ
8	And other faces, that Day, will be dust-stained;	وَوُجُوهُ يَوْمَئِذٍ عَلَيَّهَا غَبَرَةٌ
9	Darkness will cover them,	تَرْهَقُهَا قَتَرَةٌ
10	Such will be the Kafarah (disbelievers in Allah, in His Oneness, and in His Messenger Muhammad (Peace be upon him), etc.), the Fajarah (wicked evil doers).	أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ
11	Then, when it is His Will, He will resurrect him (again).	ثُمَّ إِذَا شَاءَ أَنْشَرَهُ

BELIEF IN THE DECREE (الإيمان بالقدر)

Meaning		Ayah
1	(It is) in Records held (greatly) in honour (Al-Lauh Al-Mahfudh).	فِي صُحُفٍ مُّكَرَّمَةٍ
2	Exalted (in dignity), purified,	مَّرْفُوعَةٍ مُّطَهَّرَةٍ

بسم الله الرحمن الرحيم

Tafsir (التفسير)



Word	Meaning
عَبَسَ وَتَوَلَّى	The Prophet (ﷺ) frowned and turned away,

- The word 'عَبَسَ' means to wrinkle one's brows in displeasure; to express disapproval; to present a gloomy aspect.
- The word 'تَوَلَّى' means to carry on; shoulder someone; take upon one self.

Sheikh As-Sa'di mentions regarding this ayah, "One day the Messenger of Allah (ﷺ) was addressing one of the leaders of Quraysh, hoping that he would accept Islam. While he was speaking to him, Abdullah Ibn Umm Maktum, (a blind man, who had accepted Islam in the early days) came to the Prophet (ﷺ) to learn matters of the religion from him. The Prophet (ﷺ) was eager to call humankind to Islam and was hoping that the disbelieving leader would be guided, so he frowned and turned away from Abdullah Ibn Umm Maktum in order to continue his da'wah. This is the reason behind revealing the ayat from 1-10."

Tadabbur (التدبر)

So what do we learn from the ayah?

- This ayah is in third person form, and not directly addressing the Prophet (ﷺ). It shows that Allah is subtly / gently admonishing the Prophet (ﷺ), knowing that he did not ignore Abdullah Ibn Umm Maktum to humiliate him, but in fact he was keenly concentrating on giving da'wah to the disbelieving leader of Quraysh, with the hope that he would accept Islam. So he ignored him for a while in order to avoid interruption, but surely had the intention of addressing him later.
- The Prophet (ﷺ) took this admonition positively from Allah. This shows that the prophets and the messengers also went through continuous nurturing from Allah.
- It also proves that the Qur'an is the word of Allah and not from the Prophet (ﷺ), as one would not say something against himself.

How does this ayah increase us in faith?

When we believe Allah is Al-Khabeer (The Most Subtle, All-Aware).

BELIEF IN ALLAH (الإيمان بالله)

- Al-Khabeer is the One Whose knowledge grasps all secrets.
- The One Who is aware of concealed intentions and Who knows the subtleties of matters and the minutest details.
- This name indicates His knowledge of the most hidden of affairs.
- He has knowledge of the apparent and hidden.
- Allah knows everything about us no matter how much we give excuses or deny.
- This will make us to rely on Him as our source of knowledge and experience in order to fulfill our tasks.

What are the impacts of knowing Allah Al-Khabeer?

- To ask Him to make us experts in our fields, and to give us shortcuts and solutions to our problems.
- To fear Him because He is All-Aware of our actions and intentions.
- To be fair at all times as this will bring us closer to taqwa.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ
أَلَّا تَعْدِلُوا ۖ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just:

that is nearer to piety, and fear Allah. Verily, Allah is Well-Acquainted with what you do.²

- To make our worships based on obedience and not desires.
- To lower the gaze because this purifies us.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۖ إِنَّ اللَّهَ خَبِيرٌ
بِمَا يَصْنَعُونَ

Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allah is All-Aware of what they do.³

² Surah Al-Maidah: 8

³ Surah An-Nur: 30

BELIEF IN THE MESSENGERS (الإيمان بالرسل)

- To believe in the messengers is one of the pillars of faith. Therefore, it is obligatory to believe in all the messengers, from the first of them to the last of them. Whoever denies a single messenger then he is a disbeliever in all of them.
- To believe that Allah sent all of the messengers as bearers of good tidings and as warners.
- To believe there were many messengers; from them were those whom Allah named in His Book and from them were those He did not name.
- To believe the first of them was Nuh (عليه السلام) and the last of them was Muhammad (ﷺ).
- To believe the call of all the messengers was one: the call to tawheed (singling out Allah for worship) and to forbid the shirk (worshipping anything besides Allah, for example: idols, graves, messengers, our desires etc.).
- This ayah is about belief in the Prophet (ﷺ) in specific, and that he has been sent as the seal of Prophethood and as an example for the entire mankind.
- Through him, the heavenly messages were concluded. So, no Prophet will be raised and sent after him until the Hour is established.

The Most Effective Communicator:

The Prophet (ﷺ) demonstrated the most effective communication skills. He was the perfect example of a good listener. Some of his listening abilities are as follows:

- He would turn his body completely towards the speaker.
- He would maintain eye contact.
- He would use positive body language.
- He would listen patiently without interrupting the speaker.
- He would listen with empathy without judging the speaker.
- He would listen for advice irrespective of gender, age or belief.
- He would listen to both sides before passing judgements.
- He would ask questions in order to get the attention of the Companions.
- The Prophet (ﷺ) would listen with patience, giving the speakers enough time to fully express themselves, without interrupting their speech. Once the speaker would complete his statement, the Prophet (ﷺ) would ask, if he had said what he wished to say and then respond. He did not interrupt the speaker unless his speech involved falsehood, in which case he would either stop him or walk away.

What are some of the challenges from the above ayah?

- Turning away from those who remind us of Allah and the hereafter.
- Disregarding a sure benefit to an imagined benefit.

How do we act on the ayah?

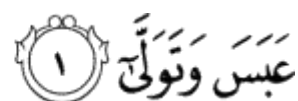
- We should not ignore anyone who comes to us asking for help, knowledge or guidance, even if we are occupied in something important.
- We should give our full attention especially to the weak members of the society (children, servants, old people, grandparents, younger siblings, etc.).
- We should be conscious of our facial expressions and body movements, as nothing goes unnoticed by Allah Al-Khabeer.
- We should not judge people by their facial expressions or body movements, as only Allah knows what is in their hearts.
- We should make the Prophet (ﷺ) dearer to us than anyone else from our family and strictly follow his Sunnah. This is one of the signs of perfect and complete faith.

Handwriting practice lines consisting of 20 horizontal dotted lines.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

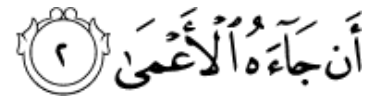


وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتيق ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

The Prophet (ﷺ) said, "The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'"

(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

Tafsir (التفسير)



Word	Meaning
أَنْ جَاءَهُ الْأَعْمَى	Because there came to him the blind man (i.e. 'Abdullah bin Umm-Maktum, who came to the Prophet (ﷺ) (Peace be upon him) while he was preaching to one or some of the Quraysh chiefs).

- The word 'اعمى' means the one who loses his sight, unable to judge or understand, reckless or thoughtless.

Sheikh As-Sa'di mentions regarding this ayah, "The Prophet (ﷺ) frowned and turned away, at the time when the blind came to him."

Tadabbur (التدبر)

So what do we learn from the ayah?

Who is this blind man?

- Abdullah ibn Umm Maktum (رضى الله عنه) was a blind companion of the Prophet (ﷺ). He was among the first reverts to Islam and when the Prophet (ﷺ) left Madina for

participating in battles, he was given the responsibility of leading the prayers. The Prophet (ﷺ) appointed Ibn Umm Maktum as governor of Madina (in his absence) twice.

- Allah mentions in the Qur'an and the hadith about him as follows:

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ

“Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame, etc.)”⁴

اِسْتَخْلَفَ ابْنُ اُمِّ مَكْتُومٍ، يَوْمَ النَّاسِ، وَهُوَ (ﷺ) وَعَنْ اَنَسٍ رَضِيَ اَللّٰهُ عَنْهُ {اَنَّ النَّبِيَّ - اَعْمٰى}

Narrated Anas (may Allah be pleased with him): The Prophet (ﷺ) appointed Ibn Umm Maktum (may Allah be pleased with him) to lead the people in prayer in his absence and he [Ibn Umm Maktum (may Allah be pleased with him)] was blind.⁵

- He was a blind man but he did not let his physical disability come in the way of his desire for knowledge.
- He made an effort to go to the source of the knowledge rather than wait for it to come to him.
- He went to the best teacher for knowledge.
- Allah honors whomever He wills from His slaves. The most honorable in the sight of Allah is the one with most taqwa and who is not dependent on his wealth or influence. Allah alone is aware of the state of the heart of his slaves.

⁴ Surah An Nisa: 95

⁵ Sahih Abu Dawud, 595

How does this ayah increase us in faith?

When we know Allah is Al-Akram (The Most Generous).

BELIEF IN ALLAH (الإيمان بالله)

- All perfection and goodness are from Him. He has the perfect wisdom, knowledge, generosity, compassion and mercy.
- The generosity of Allah reaches all. He gives in abundance and with ease and honor.
- He honored the children of Adam by creating them in an upright stature, making them distinct from other creations, and teaching them what they did not know.
- The more a person has taqwa, the more He has position with Allah Al-Akram.

What are the impacts of knowing Allah Al-Akram?

- To honor the guests, neighbors and the authority.
- To honor the carrier of the Qur'an (the one who learns, memorizes or teaches the Qur'an).
- To honor the elderly.
- To honor the blessings that Allah gives us (by being grateful, using them for good deeds and looking after them).

What are some of the challenges from the above ayah?

- To ignore the weak and disabled members of the society.
- To give more preference and honor to the ones who have position and status.

How do we act on the ayah?

- We should strive for acquiring knowledge.
- We should never let any hurdle be an excuse for leaving the path of knowledge.
- We should make efforts to attend study circles.
- We should make sure we choose the right teacher who is upon the correct foundation of faith, following the Qur'an and Sunnah.
- We should keep a strong connection with the Qur'an, in order to avoid making our hearts blind from the truth.
- We should not claim to know anyone's intentions or judge them; the intentions are from the matters of unseen and only Allah has all its knowledge.
- We need to make dua to increase us in beneficial knowledge.

عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: {كَانَ رَسُولُ اللَّهِ (ﷺ) يَقُولُ: "اَللّٰهُمَّ اِنْفَعْنِيْ بِمَا عَلَّمْتَنِيْ، وَعَلِّمْنِيْ مَا يَنْفَعُنِيْ، وَارْزُقْنِيْ عِلْمًا يَنْفَعُنِيْ}

Anas (may Allah be pleased with him) narrated that the Messenger of Allah (صلى الله عليه وسلم) used to say, "O Allah! Grant me benefit in what you have taught me, and teach me useful knowledge and provide me with knowledge that will benefit me."⁶

⁶ Silsalatul Saheeh, 3151, Graded: Sahih (Al Albani)

Handwriting practice lines consisting of 20 horizontal dotted lines.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

Ghunna

(غنة)

2 counts

أَنْ جَاءَهُ الْأَعْمَى

Med (مد)

Stretch 4
counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتيق ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

The Prophet (ﷺ) said, "The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'"

(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

Word	Meaning
وَمَا	But what
يُدْرِيكَ	Makes you know
لَعَلَّهُ	That he might
يُزَكِّيْكَ	Purify himself

- The word 'يُدْرِيكَ' comes from the root 'درى' which means to know, be aware of, have knowledge of and the letter 'ك' is a pronoun which is addressing the Prophet (ﷺ).
- The word 'لعل' means might and 'ه' is for the blind man, Abdullah ibn Umm Maktum (رضي الله عنه).
- The word 'زكى' means to filter, furnish, make chaste, to make clean or pure, to grow.

Sheikh As-Sa'di mentions regarding this ayah, 'And how can you know that this blind man might become pure, might purify himself from evil manners and instead acquire righteous mannerism.'

Tadabbur (التدبر)

So what do we learn from the ayah?

- Allah is addressing the Prophet (ﷺ) directly and telling him that he has no knowledge whatsoever to find out whether the blind companion was coming to him with good intentions or not. Notice here, there is a switch from a third person to a direct conversation with the Prophet (ﷺ).
- Only Allah knows the conditions of our hearts and we cannot claim purification for ourselves or attribute it to others.

Allah says in the Qur'an:

فَلَا تُزَكُّوا أَنْفُسَكُمْ ۖ هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰ

So ascribe not purity to yourselves. He knows best him who fears Allah and keep his duty to Him [i.e. those who are Al-Muttaqun].⁷

- The Prophet (ﷺ) was a human and had no knowledge of the unseen (except what Allah revealed to him).

How does this ayah increase us in faith?

When we know Allah is Al-'Aleem (The All-Knowing).

⁷ Surah An Najm: 32

BELIEF IN ALLAH (الإيمان بالله)

- Allah Al-'Aleem is the One Whose knowledge encompasses all outward and hidden matters, open and secret, all that must necessarily occur, all that are impossible to occur and all that can possibly occur.
- He knows the affairs of the whole creation; the past, the present and the future. There is absolutely nothing that is hidden from Him.
- Allah Al-'Aleem is mentioned mostly in the context of deeds and their recompense, in order to awaken the hearts and inform the servants the importance of perfecting and rectifying them.
- Allah Al-'Aleem is the One Who encompasses all things with His knowledge, whether big or small, and this is enough for us to be shy in the sight of Allah.

What are the impacts of knowing Allah Al-'Aleem?

- To have taqwa of Allah at all times, even when we are alone.
- To purify our heart, feelings and intentions.
- To avoid judging people based on their outer appearance, facial expressions or body movements.
- To seek beneficial knowledge from the Qur'an and Sunnah.

Purification of the souls:

- Our souls are soft and transparent, swift in movement, and subject to change. It has emotions such as having intentions, will, aim, love and hate. Without the soul, the body would be motionless having no value or benefit.
- The soul tends to get sick; therefore it requires a process of looking after it, which is purification.
- The way to purification of the soul is through gaining the right knowledge.
- Purification is the way to paradise and entrance to paradise is conditional to being purified.

What is the benefit of purification of the soul?

- Allah promises success for the ones who purify their souls.

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

Indeed he succeeds who purifies his own self (i.e. obeys and performs all that Allah ordered, by following the true Faith of Islamic Monotheism and by doing righteous good deeds).⁸

Essentials for the purification of a soul:

1. We need to make Allah one: We need to single out Allah (Tawheed) in all His names, attributes, actions and divinity. Indeed, Tawheed is the purpose of our creation.

⁸ Surah Ash Shams: 9

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I (Allah) created not the jinns and humans except they should worship Me (Alone).⁹

‘Tawheed is the testimony of faith - لا إله إلا الله. It is the root of purification whereas shirk is the root of all impurity.’

2. We need to make a lot of dua: Dua is among the preferred forms of worship with Allah because through it, the slave shows his own need, weakness and inability, and acknowledges the strength, ability and greatness of Allah.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation).¹⁰

3. We need to recite and act upon the Qur'an: It is a book for the purification of the soul. The one who seeks to purify himself, should follow the Qur'an and hold on to it tightly; for sure they will not go astray in this dunia and not be miserable in the aakhirah.

فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى

Then whoever follows My Guidance shall neither go astray, nor fall into distress and misery.¹¹

4. We need to follow the Prophet (ﷺ): Taking the Messenger

⁹ Surah Dhariyaat: 56

¹⁰ Surah Al Ghafir: 60

¹¹ Surah Taha: 123

of Allah (ﷺ) as a role model and following his footsteps is an evidence of true love for Allah.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

Say (O Muhammad SAW to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you)¹²

5. We need to purify and beautify our soul (تخلية وتحلية):

Purification of the soul requires cleansing oneself from the sins and then adorning it with righteous good deeds.

6. We need to remember death and the meeting with Allah:

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allah), the All-Knower of the unseen and the seen, and He will tell you what you used to do."¹³

قال رسول الله صلى الله عليه وسلم: "أكثرُوا ذكرَ هاذمِ اللذاتِ" (يعنى الموت)

Messenger of Allah (ﷺ) said, "Remember more often the destroyer of pleasures - death."¹⁴

7. We need to close all the channels which prevent a person from purification:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

¹² Surah Ale Imran: 31

¹³ Surah Al Jumu'a: 8

¹⁴ At Tirmidhi 2307, Narator: Abu Hurairah

Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts. That is purer for them. Verily, Allah is All-Aware of what they do.¹⁵

Most sins are due to unnecessary and useless speech or sight, and these actions open doors for the shaitan.

8. We need to beware of arrogance and self-deception of the soul:

فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى

So ascribe not purity to yourselves. He knows best him who fears Allah and keep hiduty to Him [i.e. those who are Al-Muttaqun]¹⁶.

9. We need to know our own self. There are three types of souls:

○ النفس المطمئنة

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Those who believe (in the Oneness of Allah - Islamic Monotheism), and whose hearts find rest in the remembrance of Allah, Verily, in the remembrance of Allah do hearts find rest.¹⁷

○ النفس اللوامة

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَامَةِ

And I swear by the self-reproaching person (a believer).¹⁸

○ النفس الأمارة بالسوء

مَا أَبْرَأُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ

¹⁵ Surah An Noor: 30

¹⁶ Surah An Najm: 32

¹⁷ Surah Ar Ra'd: 28

¹⁸ Surah Al Qiyaamah: 2

"And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Off-Forgiving, Most Merciful."¹⁹

What are some of the challenges from the above ayah?

- To feel we know better who will benefit from guidance.
- To follow one's desires.
- To not purify oneself and leave it for a long time.

How do we act on the ayah?

- We should avoid judging people as only Allah knows the condition of their souls. Actions may be viewed as good or evil, but the doers cannot be given purity or impurity.
- We should always encourage questioning, even if the questions are extremely simple.
- We should never give up hope in Allah, as He is the changer of hearts.
- We should make dua to Allah to grant taqwa to our soul and to purify it for us.

اللهم آت نفسي تقواها، وزكها أنت خير من زكاها، أنت وليها ومولاها

O Allah! Grant me the sense of piety and purify my soul as You are the Best to purify it. You are its Guardian and its Protecting Friend.²⁰

- We should never stop the channel of knowledge (e.g.

¹⁹ Surah Yusuf: 53

²⁰ Muslim 2722

going to study circles, being connected with the people of knowledge, keeping the company of righteous people etc.) as it is one of the means to purification of the soul.

- We should constantly purify our souls through repentance and forgiveness. Leaving our souls without purification for long periods of time can bring about a covering over our hearts which will in turn be a barrier for the truth to enter.

عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نُكِّتَتْ فِي قَلْبِهِ نُكْتَةٌ سَوْدَاءٌ فَإِذَا هُوَ نَزَعَ وَاسْتَغْفَرَ وَتَابَ سُقِلَ قَلْبُهُ وَإِنْ عَادَ زِيدَ فِيهَا حَتَّى تَعْلُو قَلْبَهُ وَهُوَ الرَّانُ الَّذِي ذَكَرَ اللَّهُ : {كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ}

Abu Hurairah narrated that: The Messenger of Allah (peace and blessings of Allah be upon him) said: "Verily, when the slave (of Allah) commits a sin, a black spot appears on his heart. When he refrains from it, seeks forgiveness and repents, his heart is polished clean. But if he returns, it increases until it covers his entire heart. And that is the 'Ran' which Allah mentioned: 'Nay, but on their hearts is the Ran which they used to earn.'"²¹

Teacher's Notes

²¹ Sahih At Tirmidhi 3334, Graded : Sahih

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

Qalqala
(قلقلة)

وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكِّيْكَ ۚ

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتقِ ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

The Prophet (ﷺ) said, "The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'"

(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

Word	Meaning
أَوْ	Or
يَذَّكَّرُ	Be reminded (receive admonition)
فَتَنْفَعَهُ	so it might benefit him
الذِّكْرَى	the reminder

- The root word 'ذكر' means to reflect, think, remind oneself or keep something in the memory. The shaddah in this word indicates the repetition of the process of thinking, reflection and memorization. The root word 'نفع' means to profit, to be advantageous to be helpful. The word 'الذكرى' means remembrance, things given or kept in memory of somebody or something, spoken or written account of one's remembered experiences, ability to recollect.

Sheikh As-Sa'di mentions regarding this ayah, "The Prophet (ﷺ) is being told here that if he had addressed the blind companion, he might have used the reminder to his benefit,

and thus acted upon it.”

Tadabbur (التدبر)

So what do we learn from the ayah?

- The main idea behind this ayah is to emphasize that the Qur'an is a powerful reminder for anyone who wants to be reminded.
- Those who have taqwa of Allah will surely be guided by the Qur'an.
- Our job is to pass the message to mankind and not focus on the result, as guidance is only from Allah alone.

How does this ayah increase us in faith?

When we know Allah is Al-Haadi (The One Who Guides).

BELIEF IN ALLAH (الإيمان بالله)

- Allah Al-Haadi guides all the creation - believers, disbelievers, angels, jinn, animals, sun, moon, trees and the smallest of creation like the atoms.
- Only the believers will move forward from this level to the next, where Allah will guide them more in this life to move forward towards paradise.
- Even after they die, the guidance continues, until they reach their home in paradise.

What are the impacts of knowing Allah Al-Haadi?

- To ask Allah Al-Haadi to guide us to the Straight Path.
- To accept the reminders that come to us in order to be guided.
- To go forward and do the good deeds, as one good deed will guide us to another good deed and so forth.
- To invite others to know their Rabb with wisdom and with good instructions.

Who will benefit from the reminders?

- Those who fear Allah will surely take the reminders and benefit from them. Allah said:

فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى

Therefore remind (men) in case the reminder profits (them).

سَيَذَكِّرُ مَنْ يَخْشَى

The reminder will be received by him who fears (Allah).²²

- The prophets and the messengers were sent to the people to remind them of the message of Allah. The people are made aware of Who is their Lord, what they should do, whom they should fear, hope from and love.
- We do not have any messengers to remind us directly, but we have the Qur'an as the greatest reminder. There are people of knowledge (the scholars) who have a sound understanding of the religion to remind the general public.
- When the reminders come, there will be two groups that will be formed - those who benefit from the reminders, and those who turn away from the reminders and follow their own desires.

Some benefits of reminders are as follows:

- The reminders expel the shaitan, as he does not like the son of the Adam to listen to the word of Allah.

²² Surah Al 'Alaa:9,10

- The reminders remove our sorrows.
- The reminders bring us happiness and delight.
- The reminders bring in provision.
- The reminders bring in the love of Allah.
- The reminders remove the loneliness between the slave and His Rabb.
- The reminders expiate the sins of people.
- The reminders help descend tranquility from Allah and cover us with His mercy.
- The reminders are a savior from regret in the hereafter.
- The reminders make us grateful.
- The reminders are a protection from hypocrisy.
- The reminders are a great ease in times of difficulty.
- The best of the remembrance is:

سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر

- Subhan Allah (سبحان الله - Glory be to Allah): Allah is perfect in an absolute sense without any defects or imperfections of any kind.
- Alhamdulillah (الحمد لله - Praise be to Allah): All praise and thanks belong to Allah alone because He is the originator of everything.
- Allahu Akbar (الله أكبر - Allah is Great): Allah is greater than

everything else, not just in our life but in the entire existence.

- La ilaaha illa Allah (لا إِلَهَ إِلَّا اللَّهُ - There is no god except Allah): There is no deity worthy of worship except Allah alone, without any partners in any way or form.

What are some of the challenges from the above ayah?

- To be heedless to the reminders and turn away from them.
- To ridicule and make fun of those who remind us.
- To feel we know better than the ones who come with reminders.

How do we act on the ayah?

- We need to be constant and regular in the five obligatory prayers. This is one of the best reminders to keep us connected to Allah.
- We need to make a habit of reading and reflecting on the Qur'an every day, even if it is one or half a page.
- We need to recite our morning and evening supplications with proper understanding.
- We must not reject the reminders and always accept them positively.

Handwriting practice lines consisting of 20 horizontal rows of orange dotted lines.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ﴿٤﴾

Ghunna

(غنة)

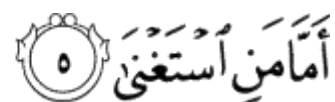
2 counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتيق ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

The Prophet (ﷺ) said, "The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'"

(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

Tafsir (التفسير)



Word	Meaning
أَمَّا	As for
مَنْ	who
اسْتَغْنَى	thinks himself self-sufficient

- The word 'اسْتَغْنَى' means to consider oneself free from need. Sheikh As-Sa'di mentioned regarding this ayah, "It is about the rich man from the tribe of the Quraysh, whom the Prophet (ﷺ) was hoping to invite him to the guidance, since he was eager to purify him."

Tadabbur (التدبر)

So what do we learn from the ayah?

- The rich man from Quraysh felt he was in no need of purification due to his immense wealth, status and nobility among people and his strength and authority over them.

ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا وَتَوَلَّوْا ۖ وَاسْتَغْنَى اللَّهُ ۚ وَاللَّهُ غَنِيٌّ حَمِيدٌ.

That was because there came to them their Messengers with clear proofs (signs), but they said: "Shall mere men guide us?" So they disbelieved and turned away (from the truth), and Allah was not in need (of them). And Allah is Rich (Free of all wants), worthy of all praise.²³

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا جُلُوسًا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ عُودٌ يَنْكُتُ فِي الْأَرْضِ وَقَالَ "مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا قَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ أَوْ مِنَ الْجَنَّةِ". فَقَالَ رَجُلٌ مِنَ الْقَوْمِ أَلَا نَتَّكِلُ يَا رَسُولَ اللَّهِ قَالَ "لَا أَعْمَلُوا فَكُلُّ مُيَسَّرٍ" ثُمَّ قَرَأَ الْآيَةَ {فَأَمَّا مَنْ أَعْطَى وَاتَّقَى}

Narrated by Ali: While we were sitting with the Prophet (ﷺ) who had a stick with which he was scraping the earth, he lowered his head and said, "There is none of you but has his place assigned either in the Fire or in Paradise." Thereupon a man from the people said, "Shall we not depend upon this, O Allah's Messenger?" The Prophet (ﷺ) said, "No, but carry on and do your deeds, for everybody finds it easy to do such deeds (as will lead him to his place)." The Prophet (ﷺ) then recited the Verse: 'As for him who gives (in charity) and keeps his duty to Allah..' (92.5) ²⁴

- Many people run behind richness, especially money, but there is more to richness than just wealth. The real richness lies with richness in the heart and not with wealth.
- This man turned away from the Prophet (ﷺ) because he felt self-sufficient from the truth.
- On the contrary, one should always feel poor towards Allah and feel self-sufficient from the people.

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

O mankind! it is you who stand in need of Allah, but Allah is Rich (Free of all wants and needs), Worthy of all praise.²⁵

²³ Surah At Taghabun: 6

²⁴ Sahih al-Bukhari 6605

²⁵ Surah Fatir:15

How does this ayah increase us in faith?

When we know Allah is Al-Ghaniy (The Most Rich).

BELIEF IN ALLAH (الإيمان بالله)

- Allah Al-Ghaniy is The Most Rich Himself and He is the One Who enriches the entire creation.
- He is the Most Rich in His knowledge. Anyone else's knowledge is limited to what is taught to him and needs practice to avoid forgetfulness.
- He is the Most Rich in His hearing. He does not need anyone to make Him hear.
- He is the Most Rich in His seeing, as He sees everything inside and outside, clear and unclear, hidden and apparent.
- He is the Most Rich in His ability, He does not need any one to serve Him, as He is the Most Rich in His power. There are carriers of the throne, not because Allah needs them, but it is only an honor for them.
- He does not need any of us, it is out of His kindness and honor for us that He created us.
- He enriches us with blessings like health, house, food, security, family and so forth.
- Allah Al-Ghaniy is the One Whom we all should turn to when we need something, rather than humiliating ourselves by turning to the people for our needs.

What are the impacts of knowing Allah Al-Ghaniy?

- To feel poor to Allah alone and be self-sufficient from the people.
- To do ihsan in our worship, as the One Whom we worship is the Most Rich and deserves excellence from us.
- To prefer the hereafter over this life, as the real richness that will never separate from us is only in the hereafter.
- To be pleased and content with our decree, for sure every situation will enrich us to some goodness that we may not be aware of.
- To make dua to enrich us with the best in both the lives.

What are some of the challenges from the above ayah?

- To be arrogant and proud after the truth has been shown.
- To attribute oneself with all the success and forget Allah.
- To feel self-sufficient and in no need of Allah.
- To misuse the position and power that one has been bestowed with.

How do we act on the ayah?

- We should not feel self-sufficient from Allah. We are His creation and living in His dominion, so we must feel poor towards Him, all the time for everything, whether big or small, difficult or easy, as He has ability over everything.
- We should take admonition from the people of the past who were proud and felt self-sufficient so Allah destroyed them for it.
- We should be His obedient slave and then He will enrich us internally and externally.
- We should take the Prophet (ﷺ) as a role model; we must not feel self-sufficient from Him, as He is the Messenger of Allah (ﷻ) and we have been commanded to follow him.
- We should free ourselves from being slaves of the creation and turn to the Creator for all our needs.

- We should supplicate to Allah alone and ask Him to grant us richness in this life and the hereafter.

وَعَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: {كَانَ أَكْثَرُ دُعَاءِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَبَّنَا
آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ}

Anas (may Allah be pleased with him) narrated, "The Messenger of Allah (ﷺ) used to supplicate frequently: "O our Lord, grants us the best in this life and the best in the next life, and protects us from the punishment of the Fire." ²⁶

²⁶ Sahih Muslim, 6389, Graded: Sahih

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Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

أَمَّا مَنْ أَسْتَغْنَىٰ

Ghunna

(غنة)

2 counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتيق ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

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(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

Word	Meaning
فَأَنْتَ	So you
لَهُ	to him
تَصَدَّى	attend

- The word 'تصدى' is to occupy oneself with, to discuss, encounter, examine, show a bold front.

Sheikh As-Sa'di explains the following points regarding this ayah: "This ayah brings in about a very basic fundamental understanding in Islam.

No matter that is known, should be abandoned for that which is delusive, and no accomplishable or attainable benefit can be abandoned for an elusive one.

The objective of the messengers is to warn the people and make them remember the truth.

One should tend to seekers of knowledge who need it and who are more eager to acquire it than other people."

Tadabbur (التدبر)

So what do we learn from the ayah?

- Allah is gently rebuking the Prophet (ﷺ) for His action by directly addressing him.
- We as humans have the tendency to neglect our obligations in life and focus more on the voluntary. For example, the ones who deserve the most ihsan from us are our immediate family (our parents, children and members living in our house). But we find ourselves showing more ihsan towards the outsiders.
- The same with the religion, we busy ourselves giving da'wah to the unknown people, who may not even be interested in learning about the religion, on the other hand, we may have someone in our own house who is keen to know about Allah, and they may even show the interest by asking us questions. But we ignore them, thinking they are not a priority.
- Take for example, a salesman in a shop who is trying to convince a person to buy his product, looking at his position and status. While he is doing so, there may be other customers who need the product and are waiting for his service. But the salesman is busy trying to convince this

person who does not even have the intention to buy anything at all.

- So here Allah is addressing the Prophet (ﷺ) and telling him that though he may be serious in calling them to Islam, the noble chiefs of Quraysh with a false sense of self-sufficiency are relaxed and not bothered about him.

How does this ayah increase us in faith?

When we know Allah is Al-Jabbar (The Mender).

BELIEF IN ALLAH (الإيمان بالله)

- The name Al-Jabbar has three meanings, first is to compel and force someone to do something, the second is to be supreme and high. The third is to repair, mend or restore something.
- Allah Al-Jabbar is the One Who can force and compel the slaves and this is for their own goodness. His jabr (force) is with His might and power. Therefore, He compels the tyrants, overwhelming them with His might and power.
- Allah Al-Jabbar is far above His creation, therefore when He mends a person, no one can touch Him in any harm or affect His action.
- This characteristic is only suiting Allah, as His compelling will not break the slaves, nor there will be any negative impact due to His compulsion.
- Allah Al-Jabbar is the One Who also fixes the situation for His creation. He mends the hearts that have been broken for His sake and the hearts that have been broken by people. When they feel humiliated and humbled, Allah will console them and reward them for it.

What are the impacts of knowing Allah Al-Jabbar?

- To know that the attribute of jabr (force) does not benefit people, so we should not force anyone.
- To give choice to the people and not compel them in their decisions.
- To ask Allah Al-Jabbar to fix our matters and relationships.
- To mend someone's heart when they are in any calamity, so that Allah Al-Jabbar mends ours in times of need.

What are some of the challenges from the above ayah?

- To give priority to non-obligatory matters in life and ignore the important tasks.
- To get carried away while being involved in da'wah, by forcing people and not letting them decide on their own.

How do we act on the ayah?

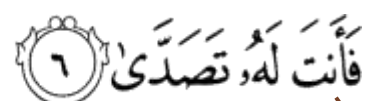
- We should not force anyone for guidance, especially if they do not show interest.
- We should give priority to those who come seeking knowledge.
- We should know that we are responsible for choosing our actions and utterances in our life.
- We should not feel bad when people deny our call to guidance.

Handwriting practice lines consisting of 20 horizontal dotted orange lines.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)



Ghunna

(غنة)

2 counts

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(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

Tafsir (التفسير)

وَمَا عَلَيْكَ أَلَّا يَزَكِّيَ

Word	Meaning
وَمَا	And not
عَلَيْكَ	Upon you
أَلَّا	That not
يَزَكِّيَ	He purifies himself (زكو)

Ibn Kathir narrates:

“Allah continues to address the Prophet (ﷺ), he is just a messenger and his duty is only to convey and he is not responsible for him if the disbeliever does not attain purification.”

Tadabbur (التدبر)

So what do we learn from the ayah?

- Allah sent the Prophet (ﷺ) to warn mankind but guidance is not in his hands.
- We all are responsible for our own selves; we will not be questioned for the others' sins. Therefore, if our close ones

are not upon the guidance in spite of our efforts, we need to be patient as guidance is not in our hands, and we will not be questioned about their actions.

- This is therefore a blessing for the Prophet (ﷺ) and all those who are in the field of da'wah, that Allah has not placed the responsibility of guidance on them. Rather they are just warners and givers of the glad tidings for those who accept the invitation.
- We know that the guidance is of two main kinds:
 1. **هداية البيان** – This is what the messengers do, i.e. they guide the people by conveying the message of Allah. The people are made aware of who their Lord is, what they should do, whom they should love and fear and whom they should hope from.
 2. **هداية التوفيق** – This is in the hands of Allah alone, For He is Al-Haadi, and He is the One Who guides people to act upon the knowledge that has come to them. This makes it clear, that the messengers cannot guide anyone to act upon and do good deeds. This is Allah's mercy that He does not burden them with this stressful task.
- The second kind of guidance is what Allah wants to emphasize to the Prophet (ﷺ) in this ayah.

How does this ayah increase us in faith?

When we know Allah is At-Tayyib (The Good and Pure).

BELIEF IN ALLAH (الإيمان بالله)

- Allah is At-Tayyib Himself (الطيب بذاته) and He's is the One Who makes things الطيب clean, pure and beautiful (المطيب). This name motivates us to seek tazkiya (purity) in our life.
- All of Allah's names, attributes, actions and decrees are good. Allah is dealing with us through decrees and we need to believe the One Who decreed is At-Tayyib.
- Allah wants everything for our benefit and this makes the decree so pure, beautiful and precious. Allah knows all the other possible scenarios for every decree, but He decrees the best one for us. If we knew all the other options, we would pick exactly what Allah chose for us, Subhan Allah.
- On the Day of Judgment, we will see the wisdom behind the decree, but we do not want to wait until then to believe.
- Allah's recompense is also pure and beautiful, and He will reward us for our pure intentions and deeds.

What are the impacts of knowing Allah At-Tayyib?

- To purify our outer-self (body) and our inner-self (soul).
- To eat and drink what is pure, in order to produce deeds that are pure and good.

- To hear what is pure and look at what is pure, and say and do what is pure.
- To worship Allah with Tawheed and to stay away from shirk.

What are some of the challenges from the above ayah?

- To take the responsibility of guiding and purifying others upon ourselves.
- To stress and be sad because of people's denial.
- To refuse the truth that comes to us, thus refusing purification of our soul.
- To follow our desires in life.
- To be lazy and to shy away from the knowledge.

How do we act on the ayah?

- We should not blame people for our shortcomings as we are responsible for our own actions.
- We should be like those who only sow the seeds of goodness and keep on moving in life.
- We should trust Allah alone for purifying the people and guiding them to the right path.
- We should supplicate to Allah alone for self-purification. The Prophet (ﷺ) made dua seeking refuge in certain actions that can prevent one from having taqwa and purifying one's soul.

وعن زيد بن أرقم رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم، يقول: "اللهم إني أعوذ بك من العجز والكسل، والبخل والهرم، وعذاب القبر، اللهم آت

نفسى تقواها، وزكها أنت خير من زكاها، أنت وليها ومولاها، اللهم إني أعوذ بك من علم لا ينفع ومن قلب لا يخشع، ومن نفس لا تشبع، ومن دعوة لا يستجاب لها"

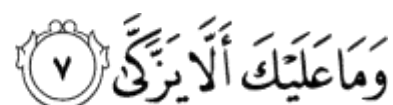
Zaid bin Arqam (May Allah be pleased with him) reported the Messenger of Allah used to say: [O Allah! I seek refuge in You from the inability (to do good), indolence, cowardice, miserliness, decrepitude and torment of the grave. O Allah! Grant me the sense of piety and purify my soul as You are the Best to purify it. You are its Guardian and its Protecting Friend. O Allah! I seek refuge in You from the knowledge which is not beneficial, and from a heart which does not fear (You), and from desire which is not satisfied, and from prayer which is not answered]." ²⁷

²⁷ Sahih Muslim, 2722, Graded: Sahih Al Albani

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)



وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتقِ ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

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(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

Tafsir (التفسير)

وَأَمَّا مَنْ جَاءَكَ يَسْعَى ۝
وَهُوَ يَخْشَى ۝

Word	Meaning
وَأَمَّا	But as
مَنْ	who
جَاءَكَ	came to you
يَسْعَى	running
وَهُوَ	And is
يَخْشَى	afraid (of Allah and His Punishment)

- The word 'يسعى' means to make an effort, endeavor, pursue something.

Ibn Kathir narrates:

“The blind man, (Abdullah Ibn Maktoum) hastens out of fear and humility in order to seek the opportunity, to come and learn from the Prophet (ﷺ), and be guided.”

Tadabbur (التدبر)

So what do we learn from the ayah?

- Allah knows the intentions of the people when they do the deeds, for He is All-Aware and All-Knowing.
- There are two main actions of Abdullah ibn Maktum mentioned in these ayat. One relating to the actions of the limbs and the other relating to the actions of the heart.
- If the actions of the heart are sound and pure, for sure the limbs will produce the best deeds. The purification of the soul that was mentioned previously, can now be explained better, the one who purifies himself by knowing Allah, His names and attributes, he will fear Allah with خشية , and then he will be able to do the actions that will please Allah.
- Abudullah ibn Maktum did not go to anyone else for knowledge, but targeted the right source, for he knows the correct knowledge is when we obey Allah and His messenger.

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

Say (O Muhammad SAW): "Obey Allah and the Messenger." But if they turn away, then Allah does not like the disbelievers.²⁸

- We can also see a strong desire here to gain knowledge.

²⁸ Surah Al' 'Imran:32

Being blind did not stop Abdullah ibn Maktum from striving to gain knowledge and fearing Allah at the same time. These are the two main tools which every student should possess before they start into the path of knowledge.

- How can one increase the خشية of Allah? The more one knows about Allah and His actions, the more he will fear Allah.
- We find in the Qur'an Allah Ar-Rabb being mentioned with regards to this action of the heart.

وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ

And that I guide you to your Lord, so you should fear Him?²⁹

How does this ayah increase us in faith?

When we believe Allah is Ar-Rabb (The Nurturer, Reformer).

²⁹ Surah An Naziat: 19

BELIEF IN ALLAH (الإيمان بالله)

- Allah Ar-Rabb nurtures the entire creation through His blessings (general nurturing).
- The wisdom behind this kind of nurturing is to be able to live in this life. If we did not have the general nurturing of Allah then none of us would survive.
- Allah has a special nurturing for His believers, to increase them in faith through His beautiful names, attributes and actions.
- Allah Ar-Rabb will guide them to the way of ease in all types of worship and protect them from difficult decrees.
- The wisdom behind this nurturing is to be reformed in order to go to paradise and be among those nearest to Allah, along with the messengers and the prophets, Subhan Allah.

What are the impacts of knowing Allah Ar-Rabb?

- To be pleased with Allah as our Rabb, Islam as our religion and Muhammad (ﷺ) as our Prophet.
- The first question of the grave will be 'Who is your Rabb?'. We need to know Ar-Rabb and live by this name so that we are able to answer this question and the other questions.

- To ask Allah for His special nurturing by calling upon His name Ar-Rabb.
- To fear Him the most, as He knows all our hidden faults and sicknesses; then He will fix them by reforming us through knowledge or decree.

Fruits of having خشية :

1. It will make us do deeds with ikhlas and there will be continuity in the deeds.
2. It will pave our way to get the honor from Allah.
3. It will protect us from humiliation.
4. It will make us have the best of manners and character and remove the bad ones.
5. It is the way of happiness in both worlds.
6. It is a way of feeling secure from the horrors of the Day of Judgement.
7. It will make us enter paradise and avert the hellfire from us.
8. It will make us busy accounting ourselves and not others.

The fear of Prophet (ﷺ)

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَاحِكًا حَتَّى أَرَى مِنْهُ لَهَوَاتِهِ، إِنَّمَا كَانَ يَتَبَسَّمُ. قَالَتْ وَكَانَ إِذَا رَأَى غَيْمًا أَوْ رِيحًا عُرِفَ فِي وَجْهِهِ. قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ النَّاسَ إِذَا رَأَوْا الْغَيْمَ فَرِحُوا، رَجَاءُ أَنْ يَكُونَ فِيهِ الْمَطَرُ، وَأَرَاكَ إِذَا رَأَيْتَهُ عُرِفَ فِي وَجْهِكَ الْكَرَاهِيَةُ. فَقَالَ " يَا عَائِشَةُ مَا يُؤْمِنِي أَنْ يَكُونَ فِيهِ عَذَابٌ عَذِّبَ قَوْمٌ بِالرِّيحِ، وَقَدْ رَأَى قَوْمٌ الْعَذَابَ فَقَالُوا هَذَا عَارِضٌ مُمِطِرُنَا

Narrated `Aisha: (the wife of the Prophet), I never saw Allah's Messenger (ﷺ) laughing loudly enough to enable me to see his uvula, but he used to smile only. And whenever he saw clouds or winds, signs of deep concern would appear on his face. I said, "O Allah's Messenger(ﷺ)! When people see clouds they usually feel happy, hoping that it would

rain, while I see that when you see clouds, one could notice signs of dissatisfaction on your face." He said, "O `Aisha! What is the guarantee for me that there will be no punishment in it, since some people were punished with a wind? Verily, some people saw (received) the punishment, but (while seeing the cloud) they said, 'This cloud will give us rain'".³⁰

We can attain خشية الله by pondering upon the ayat of the Qur'an and increasing in its recitation. Also, by reflecting upon death and what will happen after it, i.e., the journey in the grave and the resurrection from the grave.

What are some of the challenges from the above ayah?

- To underestimate the knowledge of the religion and give priority to the worldly education.
- To be lazy when it comes to gaining Islamic knowledge.
- To fear someone else other than Allah and strive to please them.

How do we act on the ayah?

- We should gain more knowledge about Allah, to increase our fear in Him. This will benefit us in our lives, as fear makes everyone more cautious about their deeds.

³⁰ Sahih Al Bukhari, Book 65, Hadith 4828)

- We should not fear anyone other than Allah, for this can be shirk that we will not be aware of.
- We should not force people to the study circles, they should willingly come to seek knowledge.
- We should not stop the path to knowledge due to obstacles, rather be patient and ask Allah to help us to overcome the challenges.

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Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَأَمَّا مَنْ جَاءَكَ يَسْعَى

Med (مد)
Stretch 4
counts

Ghunna
(غنة)
2 counts

وَهُوَ يَخْشَى

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتقِ ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

The Prophet (ﷺ) said, "The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'"

(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

Word	Meaning
فَأَنْتَ	You are
عَنْهُ	of him
تَلَهَّى	neglectful and divert your attention to another

- The word 'تلهى' comes from 'لهو' which translates as entertainment but originally means to be engaged with something that keeps you away from a more important task, to amuse oneself with, pass the time with.

Ibn Kathir narrates:

“Here Allah commands His Messenger not to single anyone out with the warning. Rather, he should equally warn the noble and the weak, the poor and the rich, the master and the slave, the men and the women, the young and the old. Then Allah will guide whomever He chooses to a path that is straight. He has the profound wisdom and the decisive proof.”

Tadabbur (التدبر)

So what do we learn from the ayah?

- The ayah confirms that the prophets were also human, and they too made mistakes, and Allah mentions about their mistakes in the Qur'an so that,
 1. We take lessons and get nurtured similar to how they got nurtured, and
 2. We do not elevate the prophets and the messengers and make them equal to Allah.
- We see this kind of behavior sometimes in class, where the teacher gives more attention to the naughty students and targets them in the class hoping to change them. In doing so, she may ignore or get distracted from the students who are keen on studying. Therefore, teachers should be equal in giving attention to all the students in the class.
- There were matters that the Prophet (ﷺ) was not aware of, unless the revelation would come and make it clear to him. Only Allah is aware of the unseen matters as He is witness over everything.

How does this ayah increase us in faith?

When we know Allah is Ash-Shaheed (The All-Witness).

BELIEF IN ALLAH (الإيمان بالله)

- Allah Ash-Shaheed is always present and is never absent from any situation.
- He is perfect in His witnessing due to His perfect hearing, seeing and knowledge. In comparison, the witnessing of humans is deficient due to their imperfect abilities.
- Allah is a witness to what we conceal in our hearts, so what about our speech and actions?
- Allah Ash-Shaheed will disclose the liars and the truthful ones, the oppressors and the oppressed, and the criminals and the innocent at the right time either in this life or in the hereafter.

What are the impacts of knowing Allah Ash-Shaheed?

- To bear witness to the oneness of Allah and live by it.
- To trust Allah Ash-Shaheed will vindicate us from any unjust accusations.
- To believe Allah Ash-Shaheed clarifies the doubts.
- To know Allah Ash-Shaheed ends all cases and finalizes

all disputes.

- To be a true witness even if it is against ourselves.
- To beware of our own limbs witnessing against us on the Day of Judgment.
- Allah also mentions 'an action' in the above ayah, that is not praiseworthy, اللهو – “To neglect or get diverted with something not important in life”.

What has Allah mentioned about **لهو** in the Qur'an and Sunnah?

1. The worldly life is considered to be **لهو**

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلِلْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ ۖ أَفَلَا تَعْقِلُونَ

And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are Al-Muttaqun). Will you not then understand?³¹

2. The disbelievers take the religion as **لهو**

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا

And leave alone those who take their religion as play and amusement, and are deceived by the life of this world.³²

3. Getting distracted from the worship due to **لهو**

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا

And when they see some merchandise or some amusement [beating of Tambur (drum) etc.] they disperse headlong to it, and leave you (Muhammad pbuh) standing.³³

4. Children and wealth can be a means of **لهو**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ

O you who believe! Let not your properties or your children divert you from the remembrance of Allah.³⁴

³¹ Surah Al An'am: 32

³² Surah Al An'am: 70

³³ Surah Jumuah: 11

³⁴ Surah At Taghabun: 9

What are some of the challenges from the above ayah?

- To do things merely out of desire.
- To waste time on actions that do not benefit us nor bring any productivity.
- To be heedless of the fact that Allah is witnessing all our actions.

How do we act on the ayah?

- We should know that Allah is the witness of all our actions, and this will make us more cautious.
- We should return to Allah when matters become difficult.
- We should ask Allah to guide us to make the right decisions in life, especially when it is related to da'wah.
- We should not get distracted by things that give us little or no benefit.
- We should weigh our actions and words before we utter them as they should not be a means to divert someone from Allah.
- We should ask Allah to show us truth and to clearly distinguish it from the falsehood.

Handwriting practice lines consisting of 20 horizontal dotted lines.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

فَأَنْتَ عَنْهُ تَلَهَّى ١٠

Ghunna

(غنة)

2 counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتيق ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

The Prophet (ﷺ) said, "The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'"

(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

Tafsir (التفسير)

كَلَّا إِنَّهَا تَذْكِرَةٌ ۝۱۱

Word	Meaning
كَلَّا	Nay, (do not do like this),
إِنَّهَا	indeed it (these Verses of this Qur'an)
تَذْكِرَةٌ	are an admonition,

- The word 'تذكرة' mean reminders.

Tadabbur (التدبر)

So what do we learn from the ayah?

- Allah calls the Qur'an a reminder because it is something which we already know. All human beings had made a covenant with Allah before they came on this earth affirming that 'Allah is their Lord'.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ
قَالُوا بَلَىٰ ۖ شَهِدْنَا ۚ أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this."³⁵

³⁵ Surah Al-'A'raf: 172

- So, from the above ayah, belief in Allah is something that we are all pre-programmed with and is a part of our nature.
- Every newborn is born on the fitrah (natural disposition) that Allah fashioned people into. Our fitrah is Islam but due to the environment we are brought up in, the religion of our family or culture, we can be forced away from Islam.
- This Qur'an is reminding us of something that is already deep in our heart. The people who will benefit from the reminder are the people who have something left from their fitrah.
- But those self-sufficient chiefs of the Quraysh have no inclination left to get this strong reminder.
- Sometimes when we try to convince someone of an idea, but they remain unconvinced we feel that maybe there is something missing in our argument or a shortcoming. But Allah gives the Prophet (ﷺ) confidence by telling him that this reminder is the most powerful with nothing missing in it.
- It is mentioned in the Qur'an that only three kinds of people will take this as an admonition and a greatest means to bring themselves back to their original state of purity.

إِلَّا تَذْكِرَةً لِّمَن يَخْشَى

But only as a Reminder to those who fear (Allah).³⁶

³⁶ Surah At Taha: 3

وَإِنَّهُ لَتَذِكْرَةٌ لِّلْمُتَّقِينَ

And verily, this Qur'an is a Reminder for the Muttaqun.³⁷

How does this ayah increase us in faith?

When we know Allah is Al-Baari' (The Purifier of the Creation).

³⁷ Surah Haqqah: 48

BELIEF IN ALLAH (الإيمان بالله)

- Allah Al-Baari' filters between good and bad people depending on their inner intentions, goals and motives.
- Allah Al-Baari' is free from any evils, faults, shortcomings or accusations.
- Nothing impure can touch Him, but we can be touched with impurity and we need Allah Al-Baari' to purify us and make us live an innocent and pure life. Thus Allah Al-Baari' is the Only One Who can bring us back to the pure state, i.e. free from shirk and any kind of disobedience.

What are the impacts of knowing Allah Al-Baari'?

- To accept the reminders that come to us.
- To return and repent to Allah.
- To submit and be humble before Allah.
- To remove any types of desires, doubts and innovations in the religion. Desires cause us to disobey, doubts cause us to disbelieve in what Allah has told us, and innovations cause us to not follow the Prophet's Sunnah.
- To free ourselves from anyone or anything that causes us to be impure.

What are some of the challenges from the above ayah?

- To deny the greatest of reminders i.e. the Qur'an.
- To refuse to return to the original pure state by not following the Qur'an.

How do we act on the ayah?

- We should not rely on our eloquence and speech to call people to the path of Allah, rather we should rely on the Qur'an to invite the people.
- We should give priority to the Qur'an to bring a transformation in our life.
- We should ask Allah to give us wisdom when calling people to the religion of Allah. If we find people resistant to accept the message, then that should be taken as a sign to not continue.

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Quran Recitation (التلاوة)

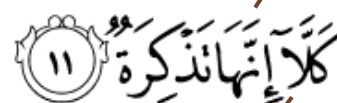
Tajweed (التجويد)

Memorization (الحفظ)

Ghunna

(غنة)

2 counts



Med (مد)

Stretch 4

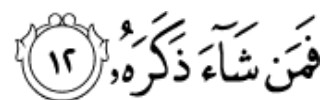
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(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

Tafsir (التفسير)



Word	Meaning
فَمَنْ	So whoever
شَاءَ	wills,
ذَكَرَهُ	let him pay attention to it.

Ibn Kathir narrates:

“Allah mentions the Qur’an to be the greatest admonition, so whoever wills, he remembers Allah through it in all of his affairs.”

Tadabbur (التدبر)

So what do we learn from the ayah?

- After guidance has been clearly distinguished from misguidance, truth from falsehood, and righteousness from evil, it is upon us to decide what to choose.
- So, it is clear from the above verse that the reminder will come to all, but the ones who have a sound heart and hear the reminders will surely benefit from it. While the ones whose hearts are hardened, sealed, and spare no hearing

to the reminders will never benefit from the reminders; they will pass over him without affecting him.

- Now, a very important question can be asked here - Do we have free will to choose? The answer is yes.
- Allah's decrees are two kinds – Universal and Legislative.
- We have a choice to believe or not and this choice is permitted by His universal decree.
- As for the legislative decree of Allah, then He does not like kufr (disbelief) for His slave. So if a person disbelieves from his choice, he should not blame that Allah gave him a choice to do what he wants, because clearly Allah mentions disbelief is something that He does not approve of, but the person himself chose it.
- So now it is clear from the above that people have a choice in their life, they can choose what to eat, what to drink, what to wear, and where to stay, which place to visit and so forth. Anytime a person makes a choice, it is by his own decision.
- Similarly, if a person wishes to worship Allah, it is out of his own choice he worships, there is no compulsion upon him to worship Allah. If he wants to sin, then again it is from his own choice. And each person is responsible for the choice he makes.

- As for the claim that man has no will and is compelled to do his actions, this is an innovated matter.

How does this ayah increase us in faith?

When we believe in the decree of Allah.

BELIEF IN THE DECREE (الإيمان بالقدر)

- Al-Qadr is Allah's predestination of measurements and sustenance of everything and everyone, according to His knowledge and wisdom .
- There are four stages in the belief in Al-Qadr:

1. **Knowledge:** The belief that Allah's knowledge encompasses everything, every matter - major or minor, and time frames of everything that happen in this universe.
2. **Writing:** The belief that Allah recorded the pre-decree of everything in the Preserved Tablet that is with Him.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، بِنِ الْعَاصِي قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ - قَالَ - وَعَرْشُهُ عَلَى الْمَاءِ " .

Abdullah b. 'Amr b. al-'As reported: I heard Allah's Messenger (ﷺ) as saying: Allah ordained the measures (of quality) of the creation fifty thousand years before He created the heavens and the earth, as His Throne was upon water.³⁸

3. **Will of Allah:** The belief that Allah willed everything in the heavens and in the earth. So, everything is in existence because of Allah's will. Nothing can exist if Allah has not willed it.

³⁸ Sahih Muslim 2653

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۚ مَا كَانَ لَهُمُ الْخِيَرَةُ ۚ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ

And your Lord creates whatsoever He wills and chooses: no choice have they (in any matter). Glorified be Allah, and exalted above all that they associate (as partners with Him).³⁹

4. **The Creation:** The belief that Allah created all creation, along with their attributes and actions. And Allah creates the means.

اللَّهُ خَالِقُ كُلِّ شَيْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

Allah is the Creator of all things, and He is the Wakil (Trustee, Disposer of affairs, Guardian, etc.) over all things.⁴⁰

³⁹ Surah Al Qasas: 68

⁴⁰ Surah Az Zumar: 62

What are some of the challenges from the above ayah?

- To deny free will that Allah has given mankind.
- To turn away when the reminders come to us.
- To disobey Allah, taking the will of Allah as an excuse.

How do we act on the ayah?

- We need to believe that we have a 'free will' to choose what to do.
- We need to believe that Allah's will supersedes the will of all His creation.
- We need to take the Qur'an as the most powerful reminder, and anything other than that should not be given priority.
- We need to worship Allah in balance, i.e. not too extreme and make things difficult or too lenient and leave out the obligations.
- We need to be grateful for being born as Muslims.

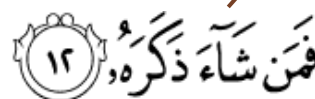
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Quran Recitation (التلاوة)

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(غنة)
2 counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتقِ ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

The Prophet (ﷺ) said, "The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'"

(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)



Word	Meaning
فِي	(It is) in
صُحُفٍ	records held (greatly)
مُكْرَمَةٍ	in honour (Al-Lauh Al-Mahfudh).
مَّرْفُوعَةٍ	Exalted (in dignity),
مُطَهَّرَةٍ	purified,

Sheikh As Sa'di mentions regarding this ayah, "Allah describes the Qur'an, its significance and high standing, by saying that it is

1. In the Honorable records,
2. Exalted (in status and ranking), and
3. Purified from defects, from being touched by the devils, and from the devils having access to it."

Tadabbur (التدبر)

So what do we learn from the ayah?

- In the above ayah, it is the Qur'an which is preserved in the Lauh Al-Mahfudh (the inscribed or preserved tablets).
- It is part of the belief in the pre-decree to have faith in whatever Allah wrote in the Lauh Al-Mahfudh.
- Allah created the creation and the first thing that He created was the pen and He said to it, 'Write!' so it replied, 'What should I write?' So He said, 'Write whatever is going to happen until the Day of Resurrection.' So the pen wrote down, by the command of Allah, whatever was going to happen until the Day of Resurrection.
- This is the second stage from the stages of Belief in the Decree, i.e. to have faith in the writing (of the Preserved Tablet).
- The noble Qur'an that is the greatest reminder, is written down in the Preserved Tablet, just as Allah mentions in Surah Al-Buruj,

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ
فِي لَوْحٍ مَّحْفُوظٍ

**Nay! This is a Glorious Qur'an,
(Inscribed) in Al-Lauh Al-Mahfudh (The Preserved Tablet)!⁴¹**

⁴¹ Surah Al-Buruj: 21,22

- And Jibreel (عليه السلام) heard it from Allah and conveyed it to our Prophet (ﷺ) So it was sent down from Allah in truth, and He did not say 'from the Preserved Tablet'.
- The Qur'an came over a period of 23 years. It tells us about Allah, legislation and news. Some was revealed to tell something that happened to the Prophet (ﷺ) and his companions, and some concerning (legal) rulings.
- Allah has described the Noble Qur'an in superlative terms. He has described it as wise (حكيم), noble (كريم), great (عظيم), and glorious (مجيد). These qualities, that Allah has described for His Book, may be attainable by the one who adheres to this Book and acts upon it both inwardly and outwardly. Allah will give him some share of glory, greatness, wisdom, honour and authority.
- Descriptions for the 'suhuf' mentioned in the above ayah:
 - 1. Honored:** Allah describes the Qur'an as being honored, and if these disbelievers deny it and turn away from its reminders, then it is them who do not deserve the guidance from it. Therefore, the Prophet (ﷺ) does not have to be desperate behind them to accept the Qur'an as it is not any book, but an honorable book from Allah.
 - 2. Exalted:** Allah describes the Qur'an as being exalted,

both in status and ranking. Therefore, it is not to be lowered and forced for those Quraysh chiefs, who consider themselves high in status and ranking. This also brings another point -the one who is involved in da'wah should show the power and status of the religion to the Non-Muslims, rather than showing desperation and pleading them to accept the religion of Islam.

3. Purified: Allah describes the Qur'an as being purified, i.e. free from all kinds of mixtures of false ideas and thoughts. It presents nothing but the pure truth. There is no tinge of any impurity with which the other religious books of the world have been polluted. It has been kept pure and secure from all kinds of human speculations and evil suggestions. Therefore, those who are not purified from the sicknesses and impurities, will not be eligible to be guided from this great reminder.

How does this ayah increase us in faith?

When we believe in the Books that have been sent down by Allah.

BELIEF IN BOOKS (الإيمان بالكتب)

- Kutub (books) is plural for Kitab (a book). They are called Kutub because they are maktoob (written). Books, here means the books that Allah sent down to His messengers as a mercy and guidance for mankind. These books are designed to lead mankind to what brings them happiness in this life and the hereafter.
- There are four aspects of believing in the books:
 1. To believe that they are truly sent down by Allah.
 2. To believe in the books that mankind was informed of, like the Qur'an sent down to Muhammad (ﷺ), the Taurat (the Torah) sent down to Musa (عليه السلام), the Injeel (the Gospel) sent down to 'Isa (عليه السلام) and the Zaboor (the Psalms) sent to Dawud (عليه السلام).
 3. To believe in whatever the books contained in their true form from Allah.
 4. To implement the commandments contained in these books, unless Allah commanded to the contrary through naskh (overruling).

Benefits of believing in the books:

1. To know that Allah takes care of His slaves by sending

down books for their guidance.

2. To know Allah's wisdom in whatever He commands. He commanded each nation with what is suitable for them.

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا

To each among you, We have prescribed a law and a clear way.⁴²

3. To thank Allah for His bounties because He sent down these books to lead mankind to guidance.

How is the Qur'an a reminder to us?

- The Qur'an is filled with reminders of different kinds, all of which is a guidance and mercy to mankind and the Jinn.
- Allah reminds us about His names, attributes and His actions.
- He reminds us of the favors and blessings that He bestows upon us day and night.
- He reminds us of the honor that He has prepared for those who believe and do righteous good deeds in this life, and also reminds us of the punishment for those who disbelieve and deny.
- He puts forward the parables to clarify important aspects like shirk, tawheed, kufr etc.

⁴² Surah Al Mai'dah: 48

- He motivates us through His promises to do righteous good deeds with belief.
- He reminds us of our dire necessity for His favors and grandeur.
- He reminds us of His richness and His independence from our worship and charity.
- He reminds us of His forgiveness when we slip and make mistakes.
- He reminds us of His protection of the heavens, the earth and everything between them.
- He reminds us of the pillars of belief and the pillars of Islam.
- These are only some of the types of reminders from the Qur'an. Surely the Qur'an will lead its followers to success and honor and purify them from all the sicknesses and faults.

What are some of the challenges from the above ayah?

- To underestimate the status and the ranking of this great book.
- To give priority to other books, rather than the Qur'an and believe in them.
- To touch the Mus'haf while in a state of impurity.
- To make ridicule and dismiss it by calling it tales of the previous generations or a fabricated book.

How do we act on the ayah?

- We should believe and prioritize the Qur'an over other books.
- We should be in the state of wudhu before holding the Mus'haf.
- We should not doubt the reminders in the Qur'an.
- We should not force the Qur'an upon the disbelievers, for it needs to be honored and exalted.
- We should fear Allah and purify our hearts in order to get the best guidance from the Qur'an.
- We should be grateful to Allah, as He provided us a manual clarifying all the details of how to lead a successful life.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

فِي صُحُفٍ مُّكَرَّمَةٍ ۝ ١٣

Ghunna
(غنة)
2 counts

مَرَّفُوعَةٍ مُّطَهَّرَةٍ ۝ ١٤

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتقِ ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

The Prophet (ﷺ) said, "The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'"

(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

Word	Meaning
بِأَيْدِي	In the hands
سَفَرَةٍ	of scribes (angels)
كِرَامٍ	Honourable
بَرَرَةٍ	obedient

Ibn Kathir narrates: “Allah reinforces the soundness of the Qur’an by mentioning here that they are protected in the hands of the angels. The angels are called as scribes or ambassadors. They descend with the revelation of Allah, that helps rectify the matters, similar to how the ambassador rectifies matters between people. They are noble, handsome, and honorable in their creation. Their character and their deeds are righteous, pure and perfect. It is mentioned in a hadith, the carriers of the Qur’an (the ones who recite it perfectly) in this life, will be in the company of those scribes, subhan Allah.

عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ حَافِظٌ لَهُ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ، وَمَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ يَتَعَاهَدُهُ وَهُوَ عَلَيْهِ شَدِيدٌ، فَلَهُ أَجْرَانِ ".

Narrated by 'Aishah (may Allah be pleased with her): That the Messenger of Allah (صلى الله عليه وسلم) said: " The Prophet (صلى الله عليه وسلم) said, "Such a person as recites the Qur'an and masters it by heart, will be with the noble righteous scribes (in Heaven). And such a person exerts himself to learn the Qur'an by heart, and recites it with great difficulty, will have a double reward."⁴³

Tadabbur (التدبر)

So what do we learn from the ayah?

- The angels are of such integrity that it is impossible that such exalted beings would be dishonest.
- Thus Allah protects His book through honorable, strong and obedient angels as emissaries to His human messengers.

How does this ayah increase us in faith?

When we believe in the angels.

⁴³ Sahih al-Bukhari 4937

BELIEF IN ANGELS (الإيمان بالملائكة)

- The angels are from unseen. They are created by Allah and they worship Him alone. They have no attributes that qualify them to be gods. Allah created them from light, and He bestowed on them the bounty of obeying Him at all times. He gave them the power to carry and implement His orders. Allah mentions in the Qur'an:

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ

To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship)

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْطُرُونَ

They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so).⁴⁴

- Belief in the angels has four parts:
 1. To believe in their existence.
 2. To believe in the angels that are mentioned in the Qur'an and the Sunnah, and those that are not mentioned.
 3. To believe that Allah is in no need of the angels or help, but it is an honor for the angels to be slaves of Allah.
 4. To believe in what is mentioned about their attributes.

⁴⁴ Surah Al Anbiya:19, 20

For example, the description of Jibreel (عليه السلام).

The

Prophet (ﷺ) told us that he saw Jibreel (عليه السلام) in

the

form that Allah created him, having six hundred wings and one wing covering the entire horizon. The angels change their forms, by the order of Allah. They may also take the form of men.

5. To believe in the tasks that they perform, by the command of Allah. They praise Allah and worship him at all times without the slightest boredom or fatigue. Some angels may have special tasks to fulfill, a few have been mentioned below:

Jibreel (عليه السلام) is the honorable angel, whom Allah sends down with revelation to the prophets and messengers. Mikaeel is the angel who is in charge of rain and vegetation by the order of Allah. Israfeel is the angel who would blow in the trumpet by the command of Allah to start the Hour (Last Day) and when it is time to resurrect the dead.

Benefits of believing in the angels:

1. We come to know Allah's might, strength and power. The strength of the creation is a sign of the strength of the Creator.
2. It makes us grateful to Allah when we know how He takes care of us by appointing angels to protect us, record our deeds and do other beneficial tasks.
3. It makes us love the angels because they are true worshippers of Allah.

What are some of the challenges from the above ayah?

- To believe in the metaphorical meaning of angels rather than their true existence.
- To consider the angels as daughters of Allah.
- To hate some of the angels, like Jibreel and Mikaeel, out of jealousy.
- To take them as mediators or invoke them.

How do we act on the ayah?

- We should honor the angels around us, especially the ones who are recording our deeds, by our good behavior, best words and clean environment.
- We should show our complete obedience to Allah, like the obedience of the angels.
- We should guard the trust that Allah places upon us, like those angels who guard the Qur'an that is in the Lawh Al Mahfoudh.
- We should seek the honor from Allah alone, as He is the source of honor.

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Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

بِأَيْدِي سَفَرَةٍ ١٥

كِرَامٍ بَرَرَةٍ ١٦

Ghunna

(غنة)

2 counts

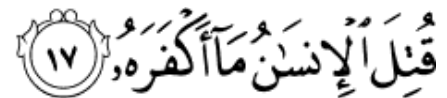
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ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite."

(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

Tafsir (التفسير)



Word	Meaning
قُتِلَ	Be cursed
الْإِنْسَانُ	(the disbelieving) man
مَا أَكْفَرُهُ	How ungrateful he is!

Ibn Kathir narrates:

"Here there is a rebuke against all those people who deny the resurrection. They deny abundantly without any supporting argument. They think it is farfetched. There is no one worse than this person in disbelief."

Tadabbur (التدبر)

So what do we learn from the ayah?

- The disbelievers who take the reminder with scant attention are directly being addressed in the form of a rebuke. The beginning of the surah to verse 16 is addressed to Prophet (ﷺ), but actually meant to reprimand the disbelievers, that they do not deserve that a great Prophet should present an honorable reminder like the Qur'an before them.

Why do these people deserve the curse of Allah?

- They deserve the curse of Allah because of their denial of the resurrection and the final gathering and this comes under disbelief.

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ

And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones when they have rotted away and became dust?"⁴⁵

- People can be involved in one or many categories of disbelief. Nevertheless, they all fall under the curse of Allah.

Types of disbelief:

1. Kufr At-Takdheeb (كفر التّكذيب) : To deny any of the pillars of faith, or any part of a pillar of faith.
2. Kufr al-ibaa' wal istikbar (كفر الإباء والإستكبار) : To deny by being arrogant and refusing the truth when it comes.

⁴⁵ Surah Yasin: 78

3. Kufr Ash-shak (كفر الشك) : To deny by having doubts in the pillars of faith.
4. Kufr Al-l'raadh (كفر الإعراض) : To deny by turning away completely from the religion that the messenger brings with him.
5. Kufr An-Nifaq (كفر النفاق) : To deny with hypocrisy, i.e one shows the faith apparently, but hides the disbelief. This is one the most dangerous kind, as they are not apparent, and can easily deceive the believers.
6. Kufr Al-Istihzaa (كفر الإستهزاء) : To deny by making fun of the religion, the Qur'an and the messenger that brought the religion.

Evidences from the Sunnah of the general impermissibility of cursing any person object or animal:

1. People in general

عَنْ أَنَسِ بْنِ مَالِكٍ. رَضِيَ اللَّهُ عَنْهُ. قَالَ لَمْ يَكُنِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبَّابًا وَلَا فَحَّاشًا وَلَا لَعَّانًا، كَانَ يَقُولُ لِأَحَدِنَا عِنْدَ الْمُعْتَبَةِ " مَا لَهُ، تَرَبَّ جَبِينُهُ ".

Narrated Anas bin Malik (may Allah be pleased with him): The Prophet (ﷺ) was not one who would abuse (others) or say obscene words, or curse (others), and if he wanted to admonish anyone of us, he used to say: "What is wrong with him, his forehead be dusted!"⁴⁶

⁴⁶ Sahih al-Bukhari 6031

2. People who are polytheists

عَنْ أَبِي هُرَيْرَةَ، قَالَ قِيلَ يَا رَسُولَ اللَّهِ ادْعُ عَلَى الْمُشْرِكِينَ قَالَ " إِنِّي لَمْ أُبْعَثْ لَعَنًا وَإِنَّمَا بُعِثْتُ رَحْمَةً "

Abu Huraira reported it was said to Allah's Messenger (ﷺ): Invoke curse upon the polytheists, whereupon he said: I have not been sent as the invoker of curse, but I have been sent as mercy."⁴⁷

3. Animals

عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ، قَالَ بَيْنَمَا جَارِيَةٌ عَلَى نَاقَةٍ عَلَيْهَا بَعْضُ مَتَاعِ الْقَوْمِ إِذْ بَصُرَتْ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَضَايَقَ بِهِمُ الْجَبَلُ فَقَالَتْ حَلِّ اللَّهُمَّ الْعَنْهَا. قَالَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تُصَاحِبُنَا نَاقَةٌ عَلَيْهَا لَعْنَةٌ "

Abu Burza al-Aslami reported that a slave-girl was riding a camel and there was also the luggage of people upon it. that she suddenly saw Allah's Messenger (ﷺ). The way of the mountain was narrow and she said (to that dromedary): Go ahead (but that camel did not move). She (that slave-girl), out of anger, said: O Allah, let that (camel) be damned. Thereupon Allah's Messenger (ﷺ) said: Let the camel on which the curse has been invoked not proceed with us.⁴⁸

- It is said that those who indulged in curses will not be granted the honor of interceding or witnessing on the Day of Resurrection.

عَنْ زَيْدِ بْنِ أَسْلَمَ، أَنَّ عَبْدَ الْمَلِكِ، بْنَ مَرْوَانَ بَعَثَ إِلَى أُمِّ الدَّرْدَاءِ بِأَنْجَادٍ مِنْ عِنْدِهِ فَلَمَّا أَنْ كَانَ ذَاتَ لَيْلَةٍ قَامَ عَبْدُ الْمَلِكِ مِنَ اللَّيْلِ فَدَعَا خَادِمَهُ فَكَانَتْهُ أَبْطَأَ عَلَيْهِ فَلَعَنَهُ فَلَمَّا أَصْبَحَ قَالَتْ لَهُ أُمُّ الدَّرْدَاءِ سَمِعْتُكَ اللَّيْلَةَ لَعَنْتَ خَادِمَكَ حِينَ دَعَوْتَهُ. فَقَالَتْ سَمِعْتُ أَبَا الدَّرْدَاءِ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يَكُونُ اللَّعَّانُونَ شُفَعَاءَ وَلَا شُهَدَاءَ يَوْمَ الْقِيَامَةِ "

⁴⁷ Sahih Muslim 2599

⁴⁸ Sahih Muslim, 2596

Zaid b. Aslam reported that 'Abd al-Malik b. Marwan sent some domestic goods for decoration to Umm Darda' on his own behalf, and when it was night 'Abd al-Malik got up and called for the servant. It seemed as if he (the servant) was late (in responding to his call), so he ('Abd al-Malik) invoked curse upon him, and when it was morning Umm Darda' said to him: I heard you cursing your servant during the night when you called him, and she said: I heard Abu Darda' as saying that Allah's Messenger (ﷺ) said: The invoker of curse would neither be intercessor nor witness on the Day of Resurrection.⁴⁹

- If a Muslim curse another person who does not deserve it, then that curse will return against him.

قَالَتْ سَمِعْتُ أَبَا الدَّرْدَاءِ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ الْعَبْدَ إِذَا لَعَنَ شَيْئًا صَعِدَتِ اللَّعْنَةُ إِلَى السَّمَاءِ فَتُغْلَقُ أَبْوَابُ السَّمَاءِ دُونَهَا ثُمَّ تَهْبِطُ إِلَى الْأَرْضِ فَتُغْلَقُ أَبْوَابُهَا دُونَهَا ثُمَّ تَأْخُذُ يَمِينًا وَشِمَالًا فَإِذَا لَمْ تَجِدْ مَسَاغًا رَجَعَتْ إِلَى الَّذِي لَعَنَ فَإِنْ كَانَ لِذَلِكَ أَهْلًا وَالْأَرْضُ رَجَعَتْ إِلَى قَائِلِهَا "

Abu al-Darda' reported the Messenger of Allah (May peace be upon him) as saying : when a man curses anything, the curse goes up to heaven and the gates of heaven are locked against it. Then it comes down to the earth and its gates are locked against it. Then it goes right and left, and if it finds no place of entrance it returns to the thing which was cursed, and if it finds no place of entrance it returns to the thing which was cursed, and if it deserves what was said (it enters it), otherwise it returns to the one who uttered it.⁵⁰

- It is permissible to curse wrong doers in general without specifying their names as is done in the Qur'an. Allah said:

أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ

No doubt! The curse of Allah is on the Dhalimun.⁵¹

⁴⁹ Sahih Muslim 2598

⁵⁰ Sunan Abi Dawud 4905, Graded: Hasan (Al Albani)

⁵¹ Surah Hud:18

This can be beneficial as a way to warn people indirectly. If we see someone committing a major sin, we can say, “Allah has cursed those who do this.” So we mention that Allah has cursed the deed, but we do not curse the individual directly.

- The Prophet (ﷺ) would mention that Allah has cursed certain deeds as a way of warning people.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا سِمَاكٌ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ، قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آكِلَ الرِّبَا وَمُوكِلَهُ وَشَاهِدَهُ وَكَاتِبَهُ.

Narrated Abdullah ibn Mas'ud: The Messenger of Allah (ﷺ) cursed the one who accepted usury, the one who paid it, the witness to it, and the one who recorded it.⁵²

How does this ayah increase us in faith?

When we believe only Allah has the right to curse.

⁵² Sunan Abi Dawud 3333, Graded: Sahih (Al Albani)

BELIEF IN ALLAH (الإيمان بالله)

- We should believe that the curse of Allah is connected to His will. If He wills, He does it, and if He does not will, He does not do it.
- A curse makes one far away from the mercy of Allah, extremely debased and disgraced. Anyone who is under His curse cannot be close to Him.
- Cursing is not a personal attribute of Allah, but certain actions like consuming interest, tattoo making and the ones who get it done, the man who dresses like a woman and the woman who dresses like a man, there is curse of Allah upon them.

What are the impacts of this action upon us?

- We should not curse anyone, be it a person, animal or object by their name, as it will remove us from goodness.

- We should not be involved in actions that will bring the curse of Allah upon us.

What are some of the challenges from the above ayah?

- To be ungrateful and deny the messages that come from our Rabb.
- To deny the resurrection.
- To curse the other gods, idols, people or objects.
- To have hatred and enmity towards others.

How do we act on the ayah?

- We should take the Qur'an seriously, and not reject any news that Allah informs us through the Qur'an.
- We should think good of Allah, as Allah's curse is only upon those who deserve it due to their actions.
- We should avoid frequent cursing or the situations that may lead one to curse the other.
- We should learn to control our anger, pardon and give excuses to people.

- We should adorn ourselves with the best speech and actions at all times.
- We should not invoke the curse of Allah, or His wrath or the hellfire upon ourselves or others. When people invoke destructions upon other people then it is like calling destruction upon themselves.

Teacher's Notes

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Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

قُلِ الْإِنْسَنُ مَا أَكْفَرُهُ ۚ

Med (مد)
Stretch 4
counts

Ghunna
(غنة)
2 counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتيق ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

The Prophet (ﷺ) said, "The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'"

(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

Tafsir (التفسير)

مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۖ
مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ ۖ

Word	Meaning
مِنْ أَيِّ	From what
شَيْءٍ	thing
خَلَقَهُ	did He create him
مِنْ نُّطْفَةٍ	From Nuffah (male and female semen drops)
خَلَقَهُ	He created him

فَقَدَّرَهُ

and then set him in due proportion

- The word 'نطفة' means the water remaining from the container, the semen discharge from the males, or any quantity of water is also called 'نطفة'.
- The word 'قدرة' means to enable, to make something possible, or put in a position.

Review points from the above ayat:

- The Qur'an is protected in the Preserved Tablet.
- The devils are not allowed to overpower it; thus maintaining the integrity of the message and so that people can receive it with acceptance.
- Yet the disbelievers insist on persisting in their disbelief.
- This is the reason why Allah cursed them, for not being grateful for the favors and for being obstinate towards the truth after it has been made clear.

Tadabbur (التدبر)

So what do we learn from the ayah?

- In these ayat, Allah questions the human being about his origin - He created the human being from the despised water (semen), shaped him in due proportion, formed him in a balanced human form, then equipped him perfectly with inner and outer strength.
- We have seen in different places in the Qur'an that when the disbelievers show their arrogance and pride, they will be reminded of their origin. This is in order to put them in their place so that they do not transgress.
- One of the main reasons we transgress towards Allah and towards the people is because we forget our origin starts from water and ends with dust.
- Allah reminds us of the stages of our creation, in order to believe with certainty that He is the Best of creators, thereby directing all our worship towards Him alone.

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ
لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So blessed be Allah, the Best of creators.⁵³

⁵³ Surah Al Mu'minun: 14

ذَلِكُمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَّا إِلَهَ إِلَّا هُوَ ۚ فَآَنَّى تُؤْفَكُونَ

That is Allah, your Lord, the Creator of all things, La ilaha illa Huwa (none has the right to be worshipped but He), where then you are turning away (from Allah, by worshipping others instead of Him)!⁵⁴

وعن ابن مسعود، رضي الله عنه ، قال: حدثنا رسول الله صلى الله عليه وسلم، وهو الصادق المصدوق: "إن أحدكم يجمع خلقه في بطن أمه أربعين يوماً نطفةً، ثم يكون علقة مثل ذلك، ثم يكون مضغةً مثل ذلك، ثم يرسل الملك، فينفخ فيه الروح، ويؤمر بأربع كلمات: يكتب رزقه، وأجله، وعمله، وشقى أم سعيد. فوالذي لا إله غيره إن أحدكم ليعمل بعمل أهل الجنة حتى ما يكون بينه وبينها إلى ذراع، فيسبق عليه الكتاب، فيعمل بعمل أهل النار فيدخلها، وإن أحدكم ليعمل بعمل أهل النار حتى ما يكون بينه وبينها إلا ذراع، فيسبق عليه الكتاب فيعمل بعمل أهل الجنة فيدخلها" ((متفق عليه)).

'Abdullah bin Mas'ud (May Allah be pleased with him) reported: Messenger of Allah (ﷺ), the truthful and the receiver of the truth informed us, saying, "The creation of you (humans) is gathered in the form of semen in the womb of your mother for forty days, then it becomes a clinging thing in similar (period), then it becomes a lump of flesh like that, then Allah sends an angel who breathes the life into it; and (the angel) is commanded to record four things about it: Its provision, its term of life (in this world), its conduct; and whether it will be happy or miserable. By the One besides Whom there is no true god! Verily, one of you would perform the actions of the dwellers of Jannah until there is only one cubit between him and it (Jannah), when what is foreordained would come to pass and he would perform the actions of the inmates of Hell until he enter it. And one of you would perform the actions of the inmates of Hell, until there is only one cubit between him and Hell. Then he would perform the acts of the dwellers of Jannah until he would enter it."⁵⁵

⁵⁴ Surah Ghafir: 62

⁵⁵ Sahih Bukhari, 3208

It is thus established from the above hadith that Allah proportions man and determines his life-long provision in the womb of his mother.

How does this ayah increase us in faith?

When we know Allah is Al-Khaliq (The Creator).

BELIEF IN ALLAH (الإيمان بالله)

- Allah Al-Khaliq measures and decrees everything. He decreed the creation, their qualities, their manners and their actions.
- He created everything and categorized it.
- He created different types of creations such as humans, jinn, angels and animals.
- Allah is the One Who creates the ideas, skills and talents of the people.
- The human being is created with no example before and each creation is unique in its being. He gives each its own features, colors, looks and feelings. Allah extracts different feelings and worships from the people.
- There are no two things which are alike. Allah created some creation by:
 - **His Hand:** such as the Pen, the Throne, Paradise and Adam (عليه السلام).
 - **His Word:** when He says “Be” and it is.
 - **His Will:** He wills then He creates. He can create with means and without a mean. From one human being Allah created his offspring. Adam was created with no father or mother, Hawwa was created from the rib of

Adam (عليه السلام).

What are the impacts of knowing Allah Al-Khaliq?

- To remove all shirk and believe in the Oneness of Allah.
- To know the purpose of our creation which is to worship Allah alone. We are not created in vain.
- To know our reality in order to be humble and not arrogant or proud; to accept the truth and not refuse it.
- To know with certainty that Allah has the ability to resurrect us a second time, just as He created us the first time.

What are some of the challenges from the above ayah?

- To give the ability of creating to the creation.
- To forget the origin of our creation.
- To reject the truth with arrogance and stubbornness.
- To show enmity and belittle the ones who come with the truth.
- To put down someone for their appearances and looks.

How do we act on the ayah?

- We should not complain about our looks, rather we should be pleased with them.
- We should be grateful to Allah, for He gave us proportionately balanced bodies.
- We should not be arrogant, if we have some features better than others, this is a test for us, to see if we are grateful or proud.
- We should magnify Allah for His ability to bring out the living from the non-living. He brings out the human from a drop of water.
- We should not attribute any human with the action of creation, for this will bring pride in them and they will surely reject the truth when it comes to them.

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Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

مِنْ أَيِّ شَيْءٍ خَلَقَهُ، ١٨

Qalqala
(قلقلة)

مِنْ نُّطْفَةٍ خَلَقَهُ، فَقَدَّرَهُ، ١٩

Ghunna
(غنة)
2 counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتقِ ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

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(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

Word	Meaning
ثُمَّ	Then
السَّبِيلَ	the Path
يَسِّرُهُ	He made easy for him

- The word 'يسر' means to make things easy and simple. Sheikh As Sa'di mentions regarding this ayah, "Allah provided humankind with religious and worldly necessities, made the path clear and explained it to them, and tested them with the commandments and the prohibitions."

Ibn Kathir mentions regarding this,

- The path from the womb to the external world.
- The clarity of the ways of good and bad in this life.

وَهَدَيْنَاهُ النَّجْدَيْنِ

And shown him the two ways (good and evil)?⁵⁶

These ways thereby differentiating guidance from misguidance.

⁵⁶ Surah Al Balad: 10

Tadabbur (التدبر)

So what do we learn from the ayah?

- We are all on a journey to our destination in this life. It begins in the womb of a mother and ends in the grave. Then the next journey begins from the grave and ends until we reach our final destination - paradise or hellfire.
- Allah creates us and provides us with apparent and inner strengths, such as hearing, sight and internal organs, which He perfects and makes them fully functional to provide us with the ability to acquire what we need.
- Then He sends the messengers, reveals the books to us, and guides us to the path that leads to Him.
- Allah encourages the straight path for us and informs us of its rewards.
- And also warns us of the destructive paths and informs us of its punishments.
- Furthermore, Allah also gives the opportunity to choose for ourselves, either of the ways, obedience or disobedience, gratitude or ingratitude, good or evil, guidance or misguidance, belief or disbelief, tawheed or shirk.

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

Verily, We showed him the way, whether he be grateful or ungrateful.⁵⁷

⁵⁷ Surah Al Insan: 3

- There are many places in the Qur'an that Allah informs us that He wants things to be easy for us and not difficult:
 1. The ease to make up missed days of Ramadan on alternative days.
 2. The ease to offer a sacrificial animal, as an expiation for not being able to complete the rituals of hajj or umrah.
 3. The ease to delay the return of burdening debts.
 4. The ease to recite the Qur'an as per our ability.
 5. The ease to spend according to one's ability.
 6. The ease to shorten the prayers during travel.
 7. The ease to perform Tayammum, during scarcity of water or sickness.
 8. The ease to understand the Qur'an as confirmed by Allah many times.
 9. The ease to make the ships float for our benefit.

How does this ayah increase us in faith?

When we know Allah is our Rabb (Nurturer and Reformer).

BELIEF IN ALLAH (الإيمان بالله)

- Allah Ar-Rabb is the One Who nurtures us step by step, from one situation to another to become better and better.
- The nurturing begins from the womb of our mothers and ends when we leave this life. Allah our Rabb guides us throughout our life nurturing us in two ways:
 - Firstly, a general nurturing of Allah, that will include all of the creation, the angels, humans, jinns, heavens, earth, mountains etc. This nurturing will guide us to perform our jobs in this life. The main goal from this nurturing is for our survival.
 - The special nurturing is for the prophets, messengers and the believing slaves.
- Allah Ar-Rabb guides and makes the path easy for the believers to perfect their faith. How?
- He nurtures the believers to increase their knowledge about Him and to worship Him apparently and inwardly.
- He will reform their hearts, and they will be guided to know Him more.
- He reforms their souls, and guides them to know their purpose in life.
- He reforms their bodies, and guides them to take care of

their bodies and use it for worshipping Allah.

- He reforms their character and manners, and guides them to be lanterns in society.
- He reforms the believers and takes them out of darkness to light and averts from them any harm or distractions.
- The believer accepts this nurturing and he is pleased with Allah as his Rabb.
- Those who do not accept the nurturing will take the misguided path and make it difficult upon themselves.

What are the impacts of knowing Allah Ar-Rabb?

- To bring acceptance from the people and to live a stress-free life.
- To make people enjoy their life and their relations. This name makes a person flexible.
- To make a person taste the sweetness of faith, by being pleased with Allah as their Rabb, Islam as their religion and the Prophet (ﷺ) as their messenger.
- To guide us to nurture the ones who are under our care, in the best way.

What are some of the challenges from the above ayah?

- To be ungrateful for the ease and blessings of Allah.
- To not fulfill the rights of Allah.
- To use the favors of ease to disobey Allah.

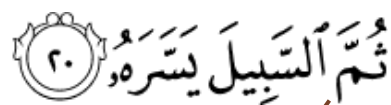
How do we act on the ayah?

- We should always make matters easy for the people.
- We should guide the people till they reach their destinations, and not leave them hanging.
- We should choose easy options in life, and leave out the difficult ones, as Allah loves ease in every matter.
- We should not make the religion difficult for ourselves or others, rather we should make it easy. Allah made it easy for the people by exempting them from fasting when they are sick or traveling and giving them a chance to make up for it later, He shortened the prayers during travel, and at times of necessities the haram is allowed, to save our lives. All of this is ease in the religion.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)



Ghunna

(غنة)

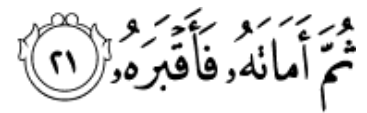
2 counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتقِ ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

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(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

Tafsir (التفسير)



Word	Meaning
ثُمَّ	Then
أَمَاتَهُ	He causes him to die
فَأَقْبَرَهُ	and puts him in his grave

Tadabbur (التدبر)

So what do we learn from the ayah?

- Ayat 20 and 21 show Allah's two main actions that every living creature on this earth has to go through.
- Allah is the One Who grants us life, guides us, then causes us to die.
- The main purpose behind life and death is to know who will perform the best of deeds after being guided by Allah.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ

Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Off-Forgiving;⁵⁸

- Life is a blessing for a believer, to elevate his ranks towards

⁵⁸ Surah Al Mulk: 2

paradise through continuous reforming while facing many situations and decrees.

- Death is also a hidden blessing for a believer, as it is the only way he is relieved from the trials of this life. Though a believer does not like to die, but the hope of meeting his Rabb, makes him to accept the death.
- As for the disbeliever it is the most difficult stage of his life, as he does not want to depart, knowing very well what lies ahead is even worse. From the following hadith we know that he dislikes meeting Allah just as Allah dislikes meeting him due to his disbelief.

عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ " . فَقُلْتُ يَا نَبِيَّ اللَّهِ أَكْرَاهِيَةُ الْمَوْتِ فَكُنَّا نَكْرَهُ الْمَوْتَ فَقَالَ " لَيْسَ كَذَلِكَ وَلَكِنَّ الْمُؤْمِنَ إِذَا بُشِّرَ بِرَحْمَةِ اللَّهِ وَرِضْوَانِهِ وَجَنَّتِهِ أَحَبَّ لِقَاءَ اللَّهِ فَأَحَبَّ اللَّهُ لِقَاءَهُ وَإِنَّ الْكَافِرَ إِذَا بُشِّرَ بِعَذَابِ اللَّهِ وَسَخَطِهِ كَرِهَ لِقَاءَ اللَّهِ وَكَرِهَ اللَّهُ لِقَاءَهُ "

A'isha reported that Allah's Messenger (ﷺ) said: He who loves to meet Allah, Allah loves to meet him, and he who dislikes to meet Allah, Allah abhors to meet him. I ('A'isha) said: Allah's Apostle, so far as the feeling of aversion against death is concerned, we all have this feeling. Thereupon he (the Holy Prophet (ﷺ)) said: It is not that (which you construe), but (this) that when a believer (at the time of death) is given the glad tidings of the mercy of Allah, His Pleasure, and of Paradise, he loves to meet Allah, and Allah also loves to meet him, and when an unbeliever is given the news of the torment at the Hand of Allah, and Hardship to be imposed by Him, he dislikes to meet Allah and Allah also abhors to meet him.⁵⁹

⁵⁹ Sahih Muslim, 2684, Sahih

- At the same time, the believers should not long for death or wish for it, but instead ask Allah for safety and long life.

عَنْ أَنَسِ بْنِ مَالِكٍ . رَضِيَ اللَّهُ عَنْهُ . قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ مِنْ ضَرٍّ أَصَابَهُ، فَإِنْ كَانَ لَا بُدَّ فَاعِلًا فَلْيَقُلِ اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي ."

Narrated Anas bin Malik: The Prophet (ﷺ) said, "None of you should wish for death because of a calamity befalling him; but if he has to wish for death, he should say: "O Allah! Keep me alive as long as life is better for me, and let me die if death is better for me."⁶⁰

- Allah honors mankind more than the other creations from among the angels, jinn, animals, and birds.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Taiyibat (lawful good things), and have preferred them above many of those whom We have created with a marked preference.⁶¹

- Allah honored Adam by teaching him the names of all things, this blessing continues to the children of Adam.
- Allah honors the children of Adam by commanding the angels to make dua for the believers who seek forgiveness and spread their wings for the student of knowledge.

⁶⁰ Sahih Bukhari, 7611, Graded: Sahih

⁶¹ Surah Isra': 70

How does this ayah increase us in faith?

When we believe in the actions of Allah, 'to give life and death'.

BELIEF IN ALLAH (الإيمان بالله)

- One of the basic principles of belief in Allah is that He is the only One Who can give life and cause death.

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ

Allah - to Whom belongs the dominion of the heavens and the earth. La ilaha illa Huwa (none has the right to be worshipped but He); It is He Who gives life and causes death.⁶²

- Allah has stated that the other so-called gods are incapable of creating, granting provision, giving life or causing death.

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۖ هَلْ مِنْ شُرَكَائِكُمْ مَن يَفْعَلُ مِثْلَ ذَلِكَ مِنْ شَيْءٍ ۚ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

Allah is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allah) that do anything of that ? Glory be to Him! And Exalted be He above all that (evil) they associate (with Him).⁶³

- Allah has assigned the angel of death to take our souls out of our bodies.

قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

Say: "The angel of death, who is set over you, will take your souls, then you shall be brought to your Lord."⁶⁴

⁶² Surah Al 'Araf: 158

⁶³ Surah Ar Rum: 40

⁶⁴ Surah As Sajdah: 11

- Allah also informs us that the believers hate death and that He hates to bring it upon them, yet every living thing will have to depart this life, and death is a stage in the path to the hereafter.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدَّدِي عَنْ نَفْسِ عَبْدِي الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ"

On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (صلى الله عليه وسلم) said: "...I do not hesitate about anything as much as I hesitate about [seizing] the soul of My faithful servant: he hates death and I hate hurting him."⁶⁵

Some of facts about burial in Islam:

- The sunnah of the Prophet (ﷺ) and his companions was to bury the deceased in the graveyard of the town in which he dies and not to transport the body to other lands.
- The Muslim should be buried in the graveyard of the Muslims and not alongside the disbelievers.
- Also, the deceased should not be buried during the night because that would mean that less people would gather for the janazah prayer.
- However, if the people have already prayed over the deceased in the day, then the burial can go ahead during the night.

⁶⁵ Sahih Bukhari, 6502, Graded: Sahih

- The grave should be dug such that when the body is placed within it, it faces the Qiblah.
- The closest male relatives should lower the deceased into the grave.

What are some of the challenges from the above ayah?

- To attribute the power of giving life and death to someone other than Allah.
- To trust the worldly means in prolonging life.
- To be heedless of death and be deceived with the glamour of this life.
- To lose hope from Allah during calamities and wish for death.
- To bring death upon oneself by committing suicide.
- To magnify the pious people by raising their graves.
- To perform sacrifices upon the graves of the righteous people and turn them into places of worship.

How do we act on the ayah?

- We should understand the value of life and spend it wisely before the time of our departure arrives.
- We should know that our purpose of coming to this life is to worship Allah.
- We should believe with certainty that it is only Allah Who controls matters of life and death. Doctors, judges, governors, criminals, diseases, calamities and so forth are only means that Allah brings for people to die or remain alive.

- We should avoid forbidden acts during funerals such as wailing at the grave, hanging pictures or photographs, placing flowers, lights and candles at the grave.
- A supplication from the Sunnah of the Prophet (ﷺ) before going to bed is:

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ، فَإِنَّهُ لَا يَدْرِي مَا خَلْفَهُ عَلَيْهِ، ثُمَّ يَقُولُ بِاسْمِكَ رَبِّ وَضَعْتُ جَنِّي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكَتَ نَفْسِي فَارْحَمَهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ "

Narrated Abu Huraira (may Allah be pleased with him): The Prophet (ﷺ) said, "When anyone of you go to bed, he should shake out his bed with the inside of his waist sheet, for he does not know what has come on to it after him, and then he should say: 'In Your Name, my Lord, I lay my side down, and in Your Name I raise it. And if You take my soul, then have mercy upon it, and if You release it, then protect it with that which You protect Your righteous worshipers.'"⁶⁶

⁶⁶ Sahih Al Bukhari, 6320, Graded : Sahih

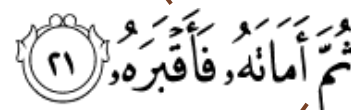
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Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

Qalqala
(قلقلة)



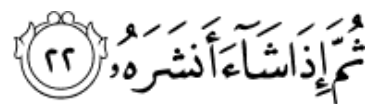
Ghunna
(غنة)
2 counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتقِ ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

The Prophet (ﷺ) said, "The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'"

(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

Tafsir (التفسير)



Word	Meaning
ثُمَّ إِذَا	Then, when
شَاءَ	it is His Will,
أَنْشُرَهُ	He will resurrect him (again)

- The word 'نشر' has many meanings, it means to bring out, produce, expand, spread out, release.

Shaikh As-Sa'di mentions regarding the above ayah, "Allah will bring mankind back to life, after they have died, to be recompensed."

Tadabbur (التدبر)

So what do we learn from the ayah?

- We all know that death will certainly occur. No one denies death, because it is something which is experienced.
- And it (the Resurrection) is the restoration of the rotted and decayed bodies.
- They will be restored and rebuilt just as they were before,

because the One Who created them in the first place is fully able to bring them back again. As Allah mentions in the following ayah:

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.⁶⁷

- One of the wisdoms behind the resurrection is to reward the obedient and dutiful believers; and to punish the disbelievers, the atheists, the evil heretics, the wicked tyrants and the arrogant ones.
- It would not befit the wisdom of Allah to leave the people without being resurrected and recompensed for their deeds.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى

And to Allah belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).⁶⁸

- The ability of Allah to resurrect us is shown using the evidence of the creation of the heavens and the earth. It is easier to restore mankind back to life than create the tremendous and magnificent heavenly bodies.

⁶⁷ Surah Taha: 55

⁶⁸ Surah An Najm: 31

- And from the proofs of resurrection is the example of bringing the barren earth to life with vegetation through rain. Allah mentions in the following ayah:

وَمِنْ آيَاتِهِ أَنْتَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And among His Signs (in this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely, (He) is Able to give life to the dead (on the Day of Resurrection). Indeed! He is Able to do all things.⁶⁹

How does this ayah increase us in faith?

When we know Allah is Al-Qadir Al-Qadeer Al-Muqtadir (All-Able, The Most Able, The Ever-Able)

⁶⁹ Surah Fussilat: 39

BELIEF IN ALLAH (الإيمان بالله)

- Allah has complete power in all places and at all times. He is the most powerful and is not dependent on others for His power.
- He knew about all the things and had written it down even before its existence, showing His complete ability.
- The decree is the power of Allah. He has written everything about their guidance and misguidance, their nurturing, their acceptance or denial.
- Out of Allah's ability, we can go from Point A to Point B with no means. Allah can just say "Be" and it is. It can be with means or without means.
- Out of His ability, He resurrects people after they are dead. We need to believe this with certainty. There have been many such examples to prove this ability of His.
- Out of His ability, He guides whomever He wills and misguides whomever He wills. This is dependent on one's own desire to be guided.

What are the impacts of knowing Allah Al-Qadir, Al-Qadeer Al-Muqtadir?

- To believe in His perfect ability and disregard our abilities.

- To attribute the growth on the barren earth to Allah, as He is able to create from nothing.
- To magnify Allah for all the perfect decrees that He chose for us; for sure it is out of His wisdom and knowledge.
- To not attribute any power or ability to the means as they only work with the ability of Allah.
- To believe in the resurrection for He is All-Able, and it is not difficult upon Him to recreate.

Will of Allah:

- It is impossible for people to will anything to happen against the will of Allah. If we were to set out to do anything that Allah has not willed, we would never be able to accomplish it. We would find obstacles in our path preventing us from the task.
- The will of Allah is based upon the most complete knowledge and most perfect wisdom. There is no gap or faults in His knowledge or in His wisdom. We should believe firmly that the One with the most knowledge and perfect wisdom will only 'will' what is the most perfect and best for us.

What are some of the challenges from the above ayah?

- To deny the ability of Allah especially the creation and recreation.
- To deny the signs on this earth regarding resurrection. The barren land flourishing, the incidents of the man and donkey and so forth.
- To blindly follow the forefathers in their disbelief in resurrection.
- To underestimate the will of Allah and to feel self-sufficient in doing tasks.

How do we act on this ayah?

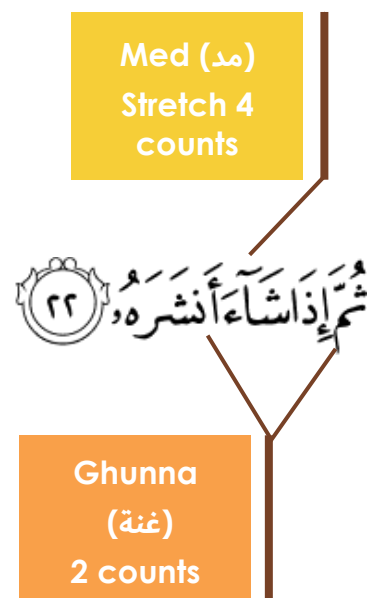
- We should live in this life as travelers and be prepared for the next journey, i.e. life after death.
- We should work hard to do righteous good deeds in life, in order to be resurrected with honor.
- We should not be deceived by the glamour of this life and forget the Day of Recompense.
- We should watch whom we befriend as we will be resurrected with those whom we love.

Handwriting practice lines consisting of 20 horizontal dotted lines.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)



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Tafsir (التفسير)

كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ﴿٢٣﴾

Word	Meaning
كَلَّا	Nay,
لَمَّا يَقْضِ	but (man) has not done
مَا أَمَرَهُ	what He commanded him

- The word ‘قضى’ means to complete something successfully, execute, to turn around, bring an end.

Sheikh As-Sa’di mentions regarding this ayah, “Indeed, Allah alone manages the welfare of mankind and organizes their affairs, without partners with Him in all of this. Yet, they do not fulfill Allah’s commandments or implement what Allah has ordained on them and continue to fall into shortcomings with regards to their responsibilities.”

Tadabbur (التدبر)

So what do we learn from the ayah?

- Allah created us and ordained for us a responsibility in this life. Therefore, the main purpose of our creation is to fulfill this responsibility that Allah set upon us through the

commandments and prohibitions.

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَيُّنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

Truly, We did offer AlAmanah (the trust or moral responsibility or honesty and all the duties which Allah has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).⁷⁰

- Allah mentions the history how man bore the 'amanah' (obedience, responsibility). This was first offered to the heavens and the earth, but they refused to bear it. But man took the 'amanah' when offered.
- Allah mentions that if Adam and His progeny would fulfill the commands, duties and responsibilities then they would be rewarded, and if they fail to fulfill it then they would be punished.
- We should know that the heavens and the earth did not deny due to pride, but because of their respect for the religion of Allah, and fear of being unable to fulfill the obligations.
- Some of the responsibilities/commands that Allah ordains upon us:
 1. To worship Allah alone.
 2. To be dutiful to one's parents.

⁷⁰ Surah Al Ahzab: 72

3. To establish the prayers.
 4. To fast in the month of Ramadan.
 5. To keep oneself free from impurities.
 6. To speak the truth.
 7. To fulfil the promises and the covenants.
 8. To eat halal and pure.
- The Qur'an is filled with many of the commands and prohibitions that we need to fulfill.

What makes one heedless about the commands of Allah in this life?

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ

O man! What has made you careless concerning your Lord, the Most Generous?⁷¹

- Allah is very generous towards us when He deals with us, whether it is creating us, providing us or nurturing us. It is done with extreme care that does not distinguish a believer from a disbeliever. They both equally enjoy His vast generosity. For example, in life if someone is being really generous towards us, how should we behave with this person? Naturally, we will want to make sure we are grateful to them; we also try not to make them angry or

⁷¹ Surah Infitar: 6

disobey them in any matter. Allah is so generous to mankind, yet they do not believe in Him and the resurrection. They disobey Him in what He commands and what He forbids. There are some that even deny outright that Allah exists.

- We tend to take the continuous generosity of Allah for granted and become relaxed in life, thereby falling short towards the rights of Allah.

How does this ayah increase us in faith?

When we know Allah is Al-Kareem (The Most Generous).

BELIEF IN ALLAH (الإيمان بالله)

- Allah is The Most Generous and He gives because of His perfect names and attributes unlike the human being. A person might be generous but may have weaknesses and faults in other aspects. Or a person may be generous to some and not to others.
- Allah Al-Kareem exchanges our sins to good deeds when we seek His forgiveness.
- His generosity encompasses even the disobedient and the rebellious.
- Allah, the Most Generous, conceals the faults and sins of people so that we see them in a good light. The more a person's faults are concealed, the more we appreciate them, which is what all people want.
- Allah's generosity can be seen through the apparent and hidden blessings that honor mankind.
- Allah's generosity guides believers to the correct worship and performance of good deeds.

What are the impacts of knowing Allah Al-Kareem?

- To ask Allah alone as He is the Most Generous.
- To be generous to others even before being asked.

- To overlook and pardon others, especially the sinners.
- To reward good actions in a generous way.
- To ask Allah to grant us taqwa, so as to be honorable with Allah.

What are some of the challenges from the above ayah?

- To disregard the covenant we have with Allah.
- To be deceived by the glamour of this life.
- To be lazy when it comes to fulfilling the rights of Allah and taking the generosity of Allah as an excuse.

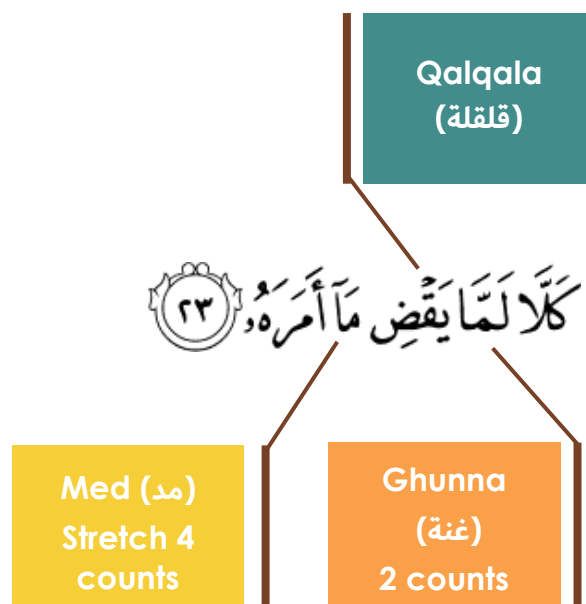
How do we act on this ayah?

- We should be serious and hold on to the Qur'an tightly.
- We should try our best to complete our rights and responsibilities that are due to Allah, for example, not associating any partner with Him, performing prayers, charity, fasting and so forth.
- We should seek forgiveness and pardoning for falling short in fulfilling His rights.
- We should make sure we do not fall short in giving the rights of the people close to us, for example, obeying our parents, spending on our children, showing kindness and gentleness towards our relatives.
- We should be forbearing and give time to those who cannot fulfill their commitments on time.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)



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(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

Tafsir (التفسير)

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ۚ ﴿٢٤﴾
أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾

Word	Meaning
فَلْيَنْظُرِ	Then let look
الْإِنْسَانُ	the man
إِلَى طَعَامِهِ	at his food,
أَنَّا صَبَبْنَا	That We pour forth
الْمَاءَ صَبًّا	water in abundance

- The word 'صَبَّ' to pour, empty, to make flow, and it also means to be fond of or adore.
- Allah guides humankind to reflect and contemplate their food and how it reaches them, having been through various stages. Allah sends the water from the sky in a plentiful amount.

Tadabbur (التدبر)

So what do we learn from the ayah?

- In the previous ayah we saw how Allah creates man, and He mentions those blessings such as proportioning him perfectly, making the path easy for him and giving him life. All this is focused on man himself.
- Now Allah mentions the blessings that are external but still have a relationship to him. This also shows how deficient man is in recognizing Allah's favors on him.
- The first blessing that Allah points out is food. The word طعام in the Qur'an is mentioned around 48 times. Also, the first command for the believers in the Qur'an was related to eating, i.e. the order to consume pure and halal food.
- Food is a comprehensive name for everything that a person tastes through the mouth, whether solid or liquid.
- It comes from various sources such as sea, land, underground and the sky.
- The manners of eating and the cooking methods differ between countries.
- One of the desires of the soul is a craving for food, and the soul follows the following principles with regards to food:

1. To prefer some foods over others.

وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَزُرُوعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِضِلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأُكْلِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

And in the earth are neighbouring tracts, and gardens of vines, and green crops (fields etc.), and date-palms, growing out two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water, yet some of them We make more excellent than others to eat. Verily, in these things, there are Ayat (proofs, evidences, lessons, signs) for the people who understand.⁷²

2. To like and dislike certain foods based on what Allah prescribed to us in the Qur'an and the Sunnah.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitan (Satan). Verily, he is to you an open enemy.⁷³

3. To eat the food that is forbidden at times of dire necessity, for example for survival.

مَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ ۖ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above-mentioned meats), then surely, Allah is Off-Forgiving, Most Merciful.⁷⁴

The relationship between the earth and the food:

- After the creation of the earth in two days, Allah created

⁷² Surah Ar- Ra'd: 4

⁷³ Surah Al Baqarah: 168

⁷⁴ Surah Al Ma'idah:3

the sustenance, i.e. the foods and benefits for the people. All the above actions on the earth took place in four days. The provision that Allah decreed was measured exactly according to the needs of the creation, thereby to suffice them till the end of their lives. Subhan Allah.

وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ

He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four 'days' were equal in the length of time), for all those who ask (about its creation).⁷⁵

- Allah commands us to eat from the food that is naturally grown from the earth. The animals that we eat, also eat from the same source.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitan (Satan). Verily, he is to you an open enemy.⁷⁶

- In the next ayah, Allah attributes the action to Himself for sending down the rain. Water is the first requirement for the earth to flourish with provisions. When we see the food, we may attribute it to our hard work of sowing, watering and growing the plants and vegetations. This ayah makes it

⁷⁵ Surah Fussilat: 10

⁷⁶ Surah Al Baqarah: 168

clear, that if Allah is not pouring this water over the earth, there would be no growth of vegetation for us to look around.

- Allah mentions in the Qur'an the main purpose of sending down the water, i.e. to purify us. So besides it being the origin of life, and the source of our provision it is also a means for our purification.
- The different types of water Allah mentions are as follows:
 1. The water that is sent in the form of rain
 2. The water of the oceans and seas
 3. The water of the rivers
 4. The water from the ice
 5. The water from the springs
 6. The water from the wells
 7. The Zam Zam water
- The above waters are all pure, and therefore we can use them for our purpose of drinking, washing and purifying ourselves – by wudhu or ghusl.

How does this ayah increase us in faith?

When we know Allah is Ar-Raaziq, Ar-Razzaaq (The Provider, The Ever-Provider).

BELIEF IN ALLAH (الإيمان بالله)

- Allah has decreed the provision before the creation, every detail of the provision – the amount, the time, the process, the place and the means are all decreed by Allah Ar-Raaziq.
- Once we exist, Allah makes sure the provision reaches us without any error. Our rizq will always follow us, even if we run, just as death follows us.
- No one will die without being provided the rizq decreed for him. Therefore, we should not stress or worry for our rizq because it is all in the Hands of Allah, Ar-Razzaaq the One Who is constantly and excessively providing to all creation, at all times.
- Allah Ar-Razzaaq does not get tired from providing the universe.
- Allah knows what each person needs as provision. The moment we worry and count our rizq then it will become restricted. But when we enjoy Allah's provision without worries or stress, and be grateful for it, then it will always flow in abundance.
- There are two main kinds of provisions:
 1. **General provision:** This is for all the creation and it is

already planned and decreed to whom it will reach, believers, disbelievers, animals, birds and every other living creature that we are not aware of.

2. **Special provision:** Allah will provide the believers with a special provision even if they do not ask for it, as a result of their devotion. This special provision is provided not only in this life, but also follows in the grave, and the hereafter until one reaches paradise. This is unlike general provision which ends at the time of death.

What are the impacts of knowing Allah Ar-Raaziq Ar-Razzaaq?

- To be stress free about provision as it will always reach you as decreed.
- To be generous and not miserly; and spend from what you have because Allah will provide you better than what you can give.
- To be sincere and not commit shirk. Even if we want a smile, we should ask Allah alone and not depend upon others to provide us.
- To be humble and not proud if we get something that others do not have; and also not to be jealous of others who have.

- To only invoke Allah for any provision. Do not invoke anyone besides Allah Ar-Razzaaq, (O Allah provide me) (اللهم ارزقني) – then you will be provided with all types of rizq.

What are some of the challenges from the above ayah?

- To be greedy for provisions and not be content with what Allah has decreed for us.
- To be extravagant with food and water and waste it.
- To be miserly when it comes to sharing or giving food and water to others.
- To despair when the provisions are tightened or delayed.
- To find faults with the food and make fun of it.
- To consume the forbidden food without the necessity, thus following one's desire.
- To commit shirk by attributing the action of sending rain to other than Allah.
- To make what Allah has prescribed halal as haram.
- To be ungrateful and complain about the weather, especially rain, for example when disrupting our plans.

How do we act upon the above ayah?

- We should always be grateful for the blessings of food and water that Allah bestowed upon us.
- We should believe with certainty that the provisions are only from Allah, as He is the sole Provider.
- We should not be attached to the means as this may take us into the fold of minor shirk.

- **We should never deny people from the blessing of water, as this is something that is given to us free without much effort.**

Handwriting practice lines consisting of 20 horizontal dotted lines.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ۚ ﴿٢٤﴾

Ghunna
(غنة)
2 counts

أَنَا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾

Med (مد)
Stretch 4
counts

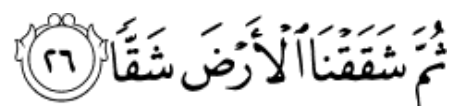
Qalqala
(قلقلة)

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتق ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

The Prophet (ﷺ) said, "The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'"

(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

Tafsir (التفسير)



Word	Meaning
ثُمَّ شَقَقْنَا	Then We split
الْأَرْضَ شَقًّا	the earth in clefts,

- The word 'شق' is to make a cut or make a long narrow cut in something, to split, to make a crack, to tear something apart forcibly.

Ibn Kathir narrates, "Allah mentions, that He causes it (the water) to settle in it (the earth), and it enters into its boundaries, and mingles with the parts of the seeds that are left in the earth. From this the seeds grow, rise up and appear on the surface of the earth (in the form of vegetation)."

Tadabbur (التدبر)

So what do we learn from the ayah?

- This is another action of Allah to show His complete ownership of our provision.
- We need to know that after rainfall, it is Allah alone who splits the earth for the plants to come out in order to provide

sustenance for humans and animals.

- At the end of their life cycle, these fruits, flowers and trees will dry up and be blown with the wind.
- In the hereafter, the earth will split by the final earthquake, all the contents (bodies of the human beings, treasures like gold and other metals) will be brought out. Just as shoots grow from the seeds, human bodies will grow from the tail bones.

إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا
وَأُخْرِجَتِ الْأَرْضُ أَنْثَقَالَهَا

When the earth is shaken with its (final) earthquake.
And when the earth throws out its burdens.⁷⁷

- The splitting of the earth for vegetation brings happiness and joy into our lives. But on the Day of Judgement, the splitting of the sky and the earth will bring sorrow and fear for those who disbelieved in Allah.

How does this ayah increase us in faith?

When we know Allah is Al-Fattaah (The Opener).

⁷⁷ Surah Az-Zalzalah: 1,2

BELIEF IN ALLAH (الإيمان بالله)

- Allah Al-Fattaah is the One Who opens for His slaves, the doors of mercy, provision and goodness. He opens for His believing slaves divine knowledge and truth which increases their faith.
- He opens the means to solve worldly problems.
- He opens the earth for us by splitting the earth and allowing the provisions to come out.
- He opens the sky and thus the beneficial rain comes down upon us.
- When He opens anything, no one can close it for us and at the same time, no one can open for us anything that is closed except Him.

What are the impacts of knowing Allah Al-Fattaah?

- To ask Allah to open any provision which is closed for us.
- To benefit others by opening doors of goodness such as initiating projects that will benefit people, like building a well or an orphanage and so forth.

What are some of the challenges from the above ayah?

- To rely on our abilities for any opening and disassociate the actions of Allah completely.
- To be heedless and ignorant, and not take any lessons from the signs and actions of Allah.
- To despair and lose hope when we see no openings in our life.
- To plot and plan wrongly, in order to force open the opportunities.

How do we act upon the above ayah?

- We need to be humble and submissive at all times, as our origin is the earth and to it is our final return.
- We need to be grateful to Allah for His actions, as He splits the earth to give way to samplings and splits the night to give way to daybreak.
- We need to be mindful of our deeds as He will make the earth testify to our actions on the Day of Judgement.
- We are recommended to call upon Allah's action of splitting (the day and night), in our dua to seek protection from all evils, as also His assistance in settling our debts and relief from poverty. This is found in Surah Al-Falaq as well as the following authentic dua.

كَانَ أَبُو صَالِحٍ يَأْمُرُنَا إِذَا أَرَادَ أَحَدُنَا أَنْ يَنَامَ أَنْ يَضْطَجِعَ عَلَى شِقِّهِ الْأَيْمَنِ ثُمَّ يَقُولُ " اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ فَالِقَ الْحَبِّ وَالنَّوَى وَمُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ اقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ "

Abu Salih used to command us (in these words): When any one of you intends to go to sleep, he should lie on the bed on his right side and then say:" O Allah. the Lord of the Heavens and the Lord of the Earth and Lord of the Magnificent Throne, our Lord, and the Lord of everything, the Splitter of the grain of corn and the datestone (or fruit kernel), the Revealer of Torah and Injil (Bible) and Criterion (the Holy Qur'an), I seek refuge in You from the evil of everything You seize by the forelock . O Allah, You are the First, there is nothing before You, and You are the Last and there is nothing after You, and You are Evident and there is nothing above You, and You are Innermost and there is nothing below You. Remove the burden of debt from us and relieve us from want."⁷⁸

⁷⁸ Sahih Muslim 2713

Handwriting practice lines consisting of 20 horizontal dotted lines.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

Ghunna
(غنة)
2 counts

ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ٢٦

Qalqala
(قلقلة)

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتيق ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

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(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

Tafsir (التفسير)



Word	Meaning
فَأَنْبَتْنَا	And We cause therein
فِيهَا حَبًّا	the grain to grow,
وَعِنَبًا وَقَضْبًا	And grapes and clover plants (i.e. green fodder for the cattle),

- The word 'حب' includes wheat, oats, rice, maize. It also includes small hard seeds for food plants.
- Al-Habb refers to all types of seeds (or grains). Grapes are well-known. Al-Qadb are the moist (green) herbal plants that animals graze on. It is also called Al-Qat. Ibn `Abbas, Qatadah, Ad-Dahhak and As-Suddi, all said this. Al-Hasan Al-Basri said, "Al-Qadb is fodder."

Tadabbur (التدبر)

So what do we learn from the ayah?

- Here we see yet another action of Allah; after splitting the

earth, He makes the grains to grow.

- It is clear that this action of growing the vegetation from the barren earth is a similitude to resurrection.

How does this ayah increase us in faith?

When we know Allah is able to give life to the dead, He is Al-Hayy (The Ever-Living).

BELIEF IN ALLAH (الإيمان بالله)

- Allah is Al-Hayy, it is He Who gives life to the dead and it is He Who gives life to the dead land to cause the (otherwise) dead seeds to germinate and grow into plants and trees in order to benefit us.
- Allah is Al-Hayy, the Ever-Living Who does not die. He has the perfect and complete existence. In comparison, ours is not, as we are not fully aware at all times of our existence, such as during sleep, stupor, daydreaming etc.
- There is no one before Him and there is no one after Him. His life is not limited unlike ours which has a beginning and an end.
- There is no boundary to His life. The life of Allah is not preceded with nothingness nor is it followed with perishing. And this is what meant by a perfect life.
- Allah is the One Who gives divine knowledge, guidance and faith, without which there is no meaning to life. Thus giving life to the dead hearts.

What are the impacts of knowing Allah Al-Hayy?

- It leads us to having a meaningful and stress-free life as we will be always relying on the Ever-Living.

- It leads us to trust Allah, as He alone can guide the dead hearts back to life.
- It leads us to attribute all kinds of progress and developments of this life to Allah alone.

Benefits of grapes from the Righteous Predecessors:

- Ibn al-Qayyim in his great work "The Prophetic Medicine" said that grapes are mentioned six times in the Qur'an, as a fruit of this world as well as of paradise. He said that they are among the most excellent and beneficial of fruits and can be eaten fresh or dry, green or ripe.

What are some of the challenges from the above ayah?

- To rely and depend on means or people that have an end rather than Allah Al-Hayy, the Ever-Living.
- To deny the apparent blessings of Allah.
- To be ungrateful for the favors that He has bestowed upon us.
- To transgress by attributing all the actions of progress and development to one's own ability and power.
- To be proud and arrogant of one's own achievements.

How do we act upon the above ayah?

- We should magnify and praise Allah for His actions. All His actions should increase us in faith.
- We should be grateful for the generosity that He bestows on us and our livestock without us asking for it.

- We should increase in generosity towards the poor and give from the different blessings Allah has bestowed upon us.
- We should remember that all progress and development is from the actions of Allah alone, and not due to our ability or power.

Handwriting practice lines consisting of 20 horizontal dotted lines.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

م ن to Flip
and ghunna
2 counts
(ادغام بغنة)

فَأَنْبِئْنَا فِيهَا جَبَّارًا ٢٧

وَعِنَّا وَقُضِّبًا ٢٨

Merging with
Ghunna
2 counts
(ادغام بغنة)

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتقِ ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

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(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

Tafsir (التفسير)

وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾

وَحَدَائِقَ غُلْبًا ﴿٣٠﴾

وَفَاكِهَةً وَأَبًّا ﴿٣١﴾

Word	Meaning
وَزَيْتُونًا وَنَخْلًا	And olives and date-palms
وَحَدَائِقَ غُلْبًا	And gardens, dense with many trees
وَفَاكِهَةً وَأَبًّا	And fruits and Abba (herbage, etc)

- The word 'غلبا' means everything that is gathered and collected.

Sheikh As Sa'di mentions regarding this ayah,

“Allah mentions about the gardens and describes them to be thick with plentiful trees intertwined. The four types of foods that are mentioned in specific in this surah are: Grapes, clover plant, olives and date palm, and this is because of their benefits and qualities. Then He mentions about the fruits as general, that people enjoy eating, such as figs, grapes, peaches, pomegranate and so forth, and also herbage, food for the animals and cattle.”

Tadabbur (التدبر)

So what do we learn from the ayah?

- Allah continues to mention the different types of foods that He grows out for the benefit of the mankind.
- The two foods mentioned here are olives and date palms.
- Notice that these plants have benefit beyond just the fruit. They are also used for making other products.

Benefits of olives from Qur'an and Sunnah:

- The olive and its tree have been mentioned a number of times both in the Qur'an and Sunnah. The olive tree is considered blessed in Islam and besides it being a good source of nutrition, it is also used as a health food and used in "ruqyah treatment". Ibn Al-Qayyim has encouraged the use of olives and olive oil in his book, "The Prophetic Medicine".
- Allah mentions a very important parable about His light in the Qur'an that describes the olive oil:

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۚ الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ
الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ
زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَى نُورٍ ۚ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ
الْأَمْثَالَ لِلنَّاسِ ۖ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ.

Allah is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp, the lamp is in glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allah guides to His Light whom He wills. And Allah sets forth parables for mankind, and Allah is All-Knower of everything.⁷⁹

- Allah mentions about His light in the form of a parable. The light of Allah is the faith in the heart of His believing servant. It is resembling the light of a lantern, that has a lamp, and is covered with crystal clear glass. The olive oil is used to light the lamp. The ayah mentions the best grade of olives that lights this lamp, and this is neither from the west nor the east.

Benefits of olives from the Sunnah:

عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " كُلُوا الزَّيْتِ
وَادَّهِنُوا بِهِ فَإِنَّهُ مِنْ شَجَرَةٍ مُبَارَكَةٍ

Narrated 'Umar bin Al-Khattab (may Allah be pleased with him): That the Messenger of Allah (ﷺ) said: "Eat olive and use its oil, for indeed it is a blessed tree."⁸⁰

⁷⁹ Surah An Nur: 35

⁸⁰ Jami` at-Tirmidhi 1851

Date palm from the Qur'an and Sunnah:

- Allah mentions a very important parable about the date palm in the Qur'an, referring to the word of tawheed لا إِلَهَ إِلَّا اللَّهُ (There is no deity deserving to be worshipped except Allah).
- The good word is being compared to the good tree (date palm). The roots of this tree are firm, just like how the لا إِلَهَ إِلَّا اللَّهُ is firm in the heart of the believer. The branches of this tree reaching the sky, signifying the sincere deeds of the believer ascending to the heavens. The tree is beneficial all year round, just as the believer who sends forth goodness throughout the year.
- The date palm tree is called “nakhl,” the fruit is called “tamr” in Arabic. Dates grow in large clusters which hang from the top of these palm trees. As they ripen, their skin turns brown and wrinkles as more and more moisture leaves the fruit. This is when they are usually harvested by hand, either by someone climbing up the palm or using a mechanical lift.
- The date palm is mentioned more than any other fruit-bearing plant in the Qur'an.
- Allah mentions how He provided Maryam (may Allah be

pleased with her) with fresh dates when she was experiencing discomfort and pain during the final stages of her pregnancy.

- Allah mentions a parable of two men, one of whom Allah bestowed two gardens of grapes, surrounding them were date palms as protection. This was an honor for him.
- Allah mentions in other places generally along with other foods, for the mankind as a blessing for them to enjoy and benefit.
- In the Sunnah, we have its importance from the following hadith, where the Prophet (ﷺ) has asked us to break our fasts with dates.

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ وَجَدَ تَمْرًا فَلْيُفْطِرْ عَلَيْهِ وَمَنْ لَا فَلْيُفْطِرْ عَلَى مَاءٍ فَإِنَّ الْمَاءَ طَهُورٌ".

Anas bin Malik narrated that: the Messenger of Allah (ﷺ) said: "Whoever has dried dates, then let him break the fast with that, and whoever does not, then let him break the fast with water, for indeed water is purifying."⁸¹

عَنْ أَبِي هُرَيْرَةَ، قَالَ كُنَّا نَتَحَدَّثُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْنَا الْكُمَاةَ فَقَالُوا هِيَ جُدْرِي الْأَرْضِ . فَنَبِيَّ الْحَدِيثِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ "الْكُمَاةُ مِنَ الْمَنِّ وَالْعَجْوَةُ مِنَ الْجَنَّةِ وَهِيَ شِفَاءٌ مِنَ السَّمِّ".

It was narrated that Abu Hurairah said: "We used to narrate from the Messenger of Allah (ﷺ) and mention truffles, and they said: '(It is) the smallpox of the earth.' When the Messenger of Allah (ﷺ) was told of what they were saying: he said: 'Truffles are a type of manna, and the Ajwah are from Paradise, and they are a healing from poison.'"⁸²

⁸¹ Jami` at-Tirmidhi 694

⁸² Ibn Majah 3455

- After mentioning about specific fruits, Allah then informs us about the gardens and fruits in general.
- The gardens that we see in this life are a sign of reflection for the eternal gardens that Allah has prepared for the believers in the hereafter.
- In this life, we may own the gardens, but it may be a test for us whether we attribute its growth to ourselves and be proud about it, or attribute it to Allah and be among the grateful ones.
- The fruits of this world are a taste of those to be served in paradise. They will be similar in name but superior in taste.

How does this ayah increase us in faith?

When we know Allah is Al-Mannaan (The Bestower).

BELIEF IN ALLAH (الإيمان بالله)

- All the above different kinds of foods are blessings and favors from Allah, and we need to attribute it to Him alone.
- Allah Al-Mannaan gives us from His favors without expecting anything in return.
- When Allah Al-Mannaan bestows a favor, He ensures its uninterrupted delight.
- His favors reach man without him expecting them.
- It is Allah Al-Mannaan who guides the believers and specifically chooses the messengers.
- Allah Al-Mannaan favors the believers by saving them from the fire and admitting them to paradise.

What are the impacts of knowing Allah Al-Mannaan?

- To acknowledge the favors of Allah in our life and attribute it to Him alone.
- To be humble and grateful for the favors.
- To benefit people without reminding them of our favor.

What are some of the challenges from the above ayah?

- To unnecessarily hoard food, leading to hardship for others.
- To be miserly from what Allah has bestowed upon us.
- To have greed and jealousy from those who have been provided more than us.
- To attribute agricultural produce to our abilities out of pride and arrogance.
- To criticize and make fun of foods that may not please us.
- To prohibit permissible foods based on our desires.

How do we act upon the above ayah?

- We should recognize the special benefits of the mentioned foods.
- We should be amazed by the ability and power of Allah to produce different plants and fruits from the same soil and water.
- We should generously share the produce we have with the needy.

Handwriting practice lines consisting of 20 horizontal dotted lines.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

Merging with
Ghunna
2 counts
(ادغام بغنة)

وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾

وَحَدَائِقَ غُلْبًا ﴿٣٠﴾

Med (مد)
Stretch 4
counts

وَفَكَهَةً وَأَبًّا ﴿٣١﴾

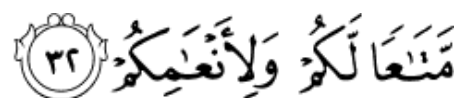
Merging with
Ghunna
2 counts
(ادغام بغنة)

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتقِ ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

The Prophet (ﷺ) said, "The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'"

(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

Tafsir (التفسير)



Word	Meaning
مَتَاعًا لَكُمْ	To be) a provision and benefit for you
وَلِأَنْعَامِكُمْ	and your cattle

Ibn Kathir mentions regarding this ayah,

“All of the provision that has been mentioned in the above ayat, are a means of livelihood for you all and your cattle in this life until the (coming of) the Day of Judgement.”

Tadabbur (التدبر)

So what do we learn from the ayah?

- Allah made provisions for our well-being, benefit and enjoyment.
- The word متاع means everything that we benefit from or desire ownership. For example, food, household items, properties and wealth.
- The enjoyments of this world are only temporary and are little compared to the hereafter.
- There are some متاع that are considered good. Among

them is a pious woman; and teaching or gaining knowledge (reciting from the book of Allah).

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الدُّنْيَا مَتَاعٌ وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ "

'Abdullah b. Amr reported Allah's Messenger (ﷺ) as saying: The whole world is a provision, and the best object of benefit of the world is the pious woman.⁸³

عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ فِي الصُّفَّةِ فَقَالَ " أَيُّكُمْ يُحِبُّ أَنْ يَغْدُوَ كُلَّ يَوْمٍ إِلَى بُطْحَانَ أَوْ إِلَى الْعَقِيقِ فَيَأْتِيَ مِنْهُ بِنَاقَتَيْنِ كَوْمَاوَيْنِ فِي غَيْرِ إِثْمٍ وَلَا قَطْعِ رَحِمٍ " . فَقُلْنَا يَا رَسُولَ اللَّهِ نُحِبُّ ذَلِكَ . قَالَ " أَفَلَا يَغْدُو أَحَدُكُمْ إِلَى الْمَسْجِدِ فَيَعْلَمَ أَوْ يَقْرَأَ آيَتَيْنِ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ خَيْرٌ لَهُ مِنْ نَاقَتَيْنِ وَثَلَاثٌ خَيْرٌ لَهُ مِنْ ثَلَاثٍ وَأَرْبَعٌ خَيْرٌ لَهُ مِنْ أَرْبَعٍ وَمِنْ أَعْدَادِهِنَّ مِنَ الْإِبِلِ " .

'Uqba b. 'Amir reported: When we were in Suffa, the Messenger of Allah (ﷺ) came out and said: Which of you would like to go out every morning to Buthan or al-'Aqiq and bring two large she-camels without being guilty of sin or without severing the ties of kinship? We said: Messenger of Allah, we would like to do it. Upon this he said: Does not one of you go out in the morning to the mosque and teach or recite two verses from the Book of Allah, the Majestic and Glorious? That is better for him than two she-camels, and three verses are better (than three she-camels). and four verses are better for him than four (she-camels), and to on their number in camels.⁸⁴

- Allah is our sole Provider and our reliance should be on Him alone. Without His mercy, we would not last very long.
- It needed only an ant to inspire Prophet Suleiman (عليه السلام) to thank Allah with a dua that has been mentioned

⁸³ Sahih Muslim 715 k

⁸⁴ Sahih Muslim 803

in the Qur'an. This shows that we should not ignore even the smallest of blessings.

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ.
فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ
وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ.

Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaiman (Solomon) and his hosts crush you, while they perceive not."

So he [Sulaiman (Solomon)] smiled, amused at her speech and said: "My Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves."⁸⁵

- Also, being grateful to Allah will preserve and increase our blessings.

How does this ayah increase us in faith?

When we know Allah is Ash-Shaakir Ash-Shakoor (The Appreciative, The All-Appreciative).

⁸⁵ Surah An Naml: 18,19

BELIEF IN ALLAH (الإيمان بالله)

- Allah Ash-Shakir As-Shakoor is the One Who appreciates every little action we do sincerely and truthfully for His sake.
- He gives us different blessings and feelings; it is in order to appreciate what we have.
- We will truly appreciate Him when we use our blessings to do the best of deeds.
- Allah Ash-Shakir Ash-Shakoor will then appreciate our deeds and give us in return more than our expectations.
- Despite our shortcomings, Allah is still appreciative of our little deeds.
- Allah appreciates it when people are appreciative of their fellow beings.
- He appreciates His slave by praising him in front of the angels and casts the love for this slave in the hearts of the people.
- Allah also appreciates by forgiving us, multiplying our deeds, accepting all we do, praising and showering us with blessings.

What are the impacts of knowing Allah Ash-Shakir Ash-Shakoor?

- To be grateful by confessing that the blessing is from Allah, speaking about it and making it apparent on us.
- We should speak good and appreciate everyone around us, especially our parents, spouses, children and our dwellings. The more we appreciate and be grateful, the more Allah will increase it for us.

What are some of the challenges from the above ayah?

- To attribute the blessings and provision to other than Allah.
- To deny Allah to be the source of blessings.
- To rely upon the means and give them power to provide for us.
- To be jealous when someone else has been provided more than us.
- To be proud and arrogant when we find ourselves being blessed more than others.

How do we act upon the above ayah?

- We should always appreciate the provision that Allah grows for us and for our cattle. For sure we will not be able to bring the crops out of the dead land, if Allah had not done this action for us.
- We should supplicate after every prayer, the following dua, as we cannot be grateful and thank Allah on our own, we need Allah's help to make us grateful in life.

عَنْ مُعَاذِ بْنِ جَبَلٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ بِيَدِهِ وَقَالَ "يَا مُعَاذُ وَاللَّهِ إِنِّي لأُحِبُّكَ وَاللَّهِ إِنِّي لأُحِبُّكَ". فَقَالَ "أُوصِيكَ يَا مُعَاذُ لَا تَدْعَنَّ فِي دُبُرِ كُلِّ صَلَاةٍ تَقُولُ اللَّهُمَّ أَعِزِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ". وَأَوْصَى بِذَلِكَ مُعَاذُ الصُّنَابِجِيِّ وَأَوْصَى بِهِ الصُّنَابِجِيُّ أَبَا عَبْدِ الرَّحْمَنِ.

Mu'adh b. Jabal reported that the Messenger of Allah (ﷺ) caught his hand and said: By Allah, I love you, Mu'adh. I give some instruction to

you. Never leave to recite this supplication after every (prescribed) prayer: "O Allah, help me in remembering You, in giving You thanks, and worshipping You well." Mu'adh willed this supplication to the narrator al-Sunabihi and al-Sunabihi to 'Abu Abd al-Rahman.⁸⁶

- We need to be more expressive when we want to show our love to the people. Allah sets forth an example in this ayah when He informs us that the provision is exclusively for us. This makes us feel loved and honored.

⁸⁶ Sunan Abi Dawud 1522

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

مَنْعَا لَكُمْ وَلَا نَعْمَكُمْ ٣٢

Merging
without
Ghunna

(ادغام بغير غنة)

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتقِ ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

The Prophet (ﷺ) said, "The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'"

(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

Word	Meaning
فَإِذَا جَاءَتِ الصَّاخَّةُ	Then, when there comes As-Saakhkhah (the Day of Resurrection's second blowing of Trumpet)

- The word 'الصَّاخَّة' is a noise or scream that is deafening to the ears. This is in particular to the sound of the second blow in the trumpet.

Sheikh As-Sa'di mentions regarding this ayah,

“It is said when the second blowing of the trumpet for the Day of Resurrection will commence, it will shock the people by its outburst, and bring apprehension to the hearts on account of the horrors people will experience.”

Tadabbur (التدبر)

So what do we learn from the ayah?

- From the beginning of the surah, we find the disbelievers are being reminded at different intervals, firstly reminding them with the Qur'an, secondly reminding them of their

responsibilities in this life and thirdly reminding them of the provisions they are blessed with. Yet after all of this, if the disbelievers do not return to Allah, then the last part of the surah reminds them through the description of the horrors of the Last Day.

- Allah mentions in another surah,

يَوْمَ تَرْجُفُ الرَّاجِفَةُ
تَتْبَعُهَا الرَّادِفَةُ

On the Day (when the first blowing of the Trumpet is blown), the earth and the mountains will shake violently (and everybody will die), The second blowing of the Trumpet follows it (and everybody will be raised up).⁸⁷

- The Day of Resurrection is when everyone will be brought back to life, be judged and recompensed for their actions. There will be two blowing of the trumpets on the Day of Judgement.
- The second blast mentioned in the above ayah signals the “Resurrection” when the souls will be returned to the bodies and they will be raised out of their graves. This was something the disbelievers rejected.
- So Allah starts the description of this event through a word signifying the second blowing of the trumpet (الصَّاحَّةُ).

⁸⁷ Surah An Naziat: 6,7

- In the following ayat, He wants to prepare us of a frightening day with vivid descriptions.
- The idea is to give man a chance to prepare for the horrid day with good deeds, just as a fire drill aims to prepare a school to take on a real event with better confidence.

How does this ayah increase us in faith?

- When we believe in the Day of Judgement.
- When we know Allah Al-Malik Al-Maalik Al-Maleek (The King, The Owner, The Omnipotent King).

BELIEF IN THE LAST DAY (الإيمان باليوم الآخر)

- There are many intellectual proofs and evidences for the Resurrection from the Qur'an and Sunnah, such as:
 1. The One capable of beginning and originating the creation, is even more capable of returning it.
 2. The One capable of giving life to the earth after its death is also capable of giving life to the bodies after their death.
 3. Allah, The Most Perfect, The Most Just, will establish justice between His servants on this Day. He is far from amusement and mockery, and He did not create the heavens and the earth in jest.

What will happen on the Day of Judgement?

- After the blowing of the second trumpet, everyone will come out from their graves, spread out like moths and will travel to the place of assembly.
- They will be gathered, and they will sweat profusely due to the terror of that day, as mentioned in various Prophetic narrations. On that Day, they will have no helper except for Allah.
- They will be naked and uncircumcised, no one will regard

the other due to the great horror on that Day.

- On that Day, we believe in the intercession of the Prophet (ﷺ) and those who have the right to intercede.
- **The first type of intercession:** This is specific to the Prophet (ﷺ), the Greater Intercession.
- **The second type of intercession:** To allow the believers to enter through the gates of Jannah.
- **The third type intercession:** The Prophet (ﷺ) will intercede to raise the levels of the believers in Jannah.
- **The fourth type of intercession:** The intercession of the Prophet (ﷺ) for his uncle Abu Talib. It is the only intercession ever allowed for a disbeliever in which he will be tormented the least in the hellfire.
- **The fifth type of intercession:** To remove those with an atom of faith from the hellfire.
- Allah mentions that on that Day the believers will be shaded.
- The scales, real and true, will be set up. The good deeds are placed on one side while the evil deeds are placed on the another.
- The records will be unfolded and spread out. The good will take his book with the right hand, and the evil with his left.

- There will be the reckoning or the 'hisaab' – where Allah will judge His creation.
- The believers will drink from the Hawdh (pool) of the Prophet (ﷺ), which will never make them thirsty again.
- There will be 70,000 believers who will not be reckoned, and Allah will enter them into paradise without any account.
- The Siraat (Bridge) will be erected on that Day. It will be over the hellfire. The people will pass over it with different levels, in accordance to their deeds.
- They will then stop to settle any remaining earthly disputes and debts amongst themselves at Qantara. Once these have been rectified, they will be permitted to enter paradise.

BELIEF IN ALLAH (الإيمان بالله)

- Allah is Al-Malik Al-Maalik Al-Maleek, the King and the true Owner of the Day of Resurrection. All the kingship and praises belong to Him. Every person, every creation and all that is in this world is owned by Allah.
- Allah honors and humiliates, He decrees and judges, He brings life and causes death and He disposes all affairs.
- He is free from any faults, imperfections or shortcomings. Sometimes an earthly king can have faults such as deception, desires, favoritism; but the Kingship of Allah is perfect.
- Allah is the One in control and He judges and decides what He wills which is always perfect. He is in no need of any feedback or opinion.
- He rewards and punishes deeds true to their weight in complete justice.

What are the impacts of knowing Allah Al-Malik Al-Maalik Al-Maleek?

- To know everything is owned by Allah and we do not own ourselves or any of our belongings; this makes us a free person.

- To fear Allah; He is the King Who will judge and recompense us for our deeds.
- To invoke, seek refuge and rely on Him.
- To appreciate all that He has entrusted us with from our eyes, ears, home, family and car. In paradise, everyone will be a king and free, no one will have control over us.

What are some of the challenges from the above ayah?

- To deny the Day of Resurrection, its proofs and reminders.
- To be arrogant and proud.
- To feel safe from the plan of Allah (i.e. death).

How do we act upon the above ayah?

- We should believe in the Day of Judgement and send forward deeds for that Day.
- We should seek forgiveness (Istighfaar) constantly and return to him with repentance (Tawbah).
- We should establish the prayers with all its pillars and conditions.
- We should make sure we recite and ponder the Qur'an. This will increase our faith.
- We should keep good relations with our relatives and friends and deal with them in the most excellent manner.
- We should remember death often, as this will balance our worldly affairs, and save us from being deceived.
- We should gain knowledge about the religion, especially about Allah and His actions towards us. This is one of the obligations upon every Muslim man and woman.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

فَإِذَا جَاءَتِ الصَّاخَّةُ ﴿٣٣﴾

Med (مد)
Stretch 6
counts

Med (مد)
Stretch 4
counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتيق ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

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(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

Tafsir (التفسير)

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ
وَأُمِّهِ وَأَبِيهِ
وَصَاحِبَتِهِ وَبَنِيهِ

Word	Meaning
يَوْمَ يَفِرُّ	That Day shall flee,
الْمَرْءُ مِنْ	a man
أَخِيهِ	from his brother
وَأُمِّهِ وَأَبِيهِ	And from his mother and his father
وَصَاحِبَتِهِ وَبَنِيهِ	And from his wife and his children

Sheikh As Sa'di mentions regarding this ayah, "On that Day a person will flee from the dearest people around him who used to have utmost compassion towards him. This is because every person will have enough for themselves to make them careless of others."

Tadabbur (التدبر)

So what do we learn from the ayah?

- Allah describes the reactions of the people on the Day of Judgement after seeing its horrors.
- The people mentioned here are close family members, the ones we run to in times of difficulty, but in the hereafter, we will run away from them. What will make us to flee from them?
- That is because of the fear of being asked to share our good deeds or being held accountable for our wrong actions against them.
- Allah mentions in the Qur'an:

الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ

Friends on that Day will be foes one to another except Al-Muttaqun.⁸⁸

- From the above we know that any relationship that exists other than for the sake of Allah will turn into enmity on the Day of Judgement. Therefore, our relations in this life should be for the sake of Allah alone. This requires a great deal of taqwa which will in turn enable us to be just and avoid regret on the Day of Judgement.
- Loving purely for the sake of Allah is a sign of higher levels

⁸⁸ Surah Az Zukhruf: 67

of Imaan (faith) and should be the most important foundation on which a Muslim society is based.

- It is the basis by which ties of friendship and harmony among people are attained, so that they love one another, visit one another, are sincere towards one another, intermarry, enjoin what is right and forbid what is wrong, thus attaining true Islamic fellowship. Through this, people find true sweetness of faith.

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ أَحَبَّ عَبْدًا لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَمَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ، كَمَا يَكْرَهُ أَنْ يُلْقَى فِي النَّارِ".

Narrated Anas: The Prophet (ﷺ) said, "Whoever possesses the following three qualities will taste the sweetness of faith:

1. The one to whom Allah and His Messenger (ﷺ) become dearer than anything else,
2. Who loves a person and loves him only for Allah's sake,
3. Who hates to revert to disbelief after Allah has brought (saved) him out from it, as he hates to be thrown in fire."⁸⁹

What does it mean to love someone for the sake of Allah?

- Loving someone for the sake of Allah comes in two ways:
In your heart and with your deeds.
- Loving someone for the sake of Allah in your heart because of their position with Allah, and this starts with loving the prophets and messengers and everyone who follows them.

⁸⁹ Sahih al-Bukhari 21

You should have this love in your heart for other Muslims too.

- Loving someone with your deeds means that you support that person in the good deeds they do and you respect and defend them accordingly.

Some of the virtues of loving for the sake of Allah:

- They will taste the sweetness of faith.
- They will be under the shade on the Day of Judgment.
- The prophets and martyrs will envy them.
- They will have a high rank with Allah.

How to love each other for the sake of Allah?

- To be patient with others and strive for a clean heart.
- To be a person on whom others can rely in times of need.
- To tell others you love them for Allah's sake.

How do these ayat increase us in faith?

When we know Allah is Ar-Rafeeq (The Most Gentle Companion).

BELIEF IN ALLAH (الإيمان بالله)

- The above ayah shows how all the close companions will run away from each other as their companionship was not based on taqwa or for sake of Allah. We need a companion that can tolerate us, handle us and be patient with us in this life, and on the Day of Judgement accompany us through all the different stations. No one other than Allah Ar-Rafeeq fits this description.
- Allah Ar-Rafeeq is a Companion to all. His companionship is through His knowledge, hearing and seeing. Yet He is above the heavens, He rose over the Throne in a manner that suits His majesty.
- He creates and decrees with gentleness, in a step-by-step manner. He can make everything at once, yet He created the heavens and the earth in six days which shows His gentleness and ability. There is nothing abrupt or harsh from Him.
- He commands us with ease. The Qur'an was revealed over a period of time and the commands came gradually. He is able to force the commands on us, but He does not. When we make a mistake, we will not be chased for it, but He will bring the means in a most gentle manner to make us

realize our mistake.

- Allah Ar-Rafeeq accompanies the believers in an exclusive way for their belief and trust in Him.
- Allah's companionship is for the good doers, who are patient and do not follow their desires.
- His companionship will include protection, love, support and victory in this life.
- And it continues at the time of our death, in the grave, on the Day of Judgement and through different stations, until we reach our final destination where we will enjoy His companionship of highness and nearness physically in paradise. We ask Allah of His favor. Ameen.

What are the impacts of knowing Allah Ar-Rafeeq?

- To have hope in Allah and not to despair, but to long for His companionship.
- To be gentle and subtle, not harsh while talking and dealing with others – to be gentle with our parents, spouses, children, employees, housekeepers, animals and even to ourselves. The one with the upper hand needs to be gentler than the one below.

What are some of the challenges from the above ayah?

- To have hopes and expectations from our family members or close friends that they may support us at times of difficulties.
- To be deceived in this life and choose the wrong companions who follow their desires.
- To transgress in giving rights to the people close to us.
- To be proud and haughty about having many children thinking they are a source of strength for us.

How do we act upon the above ayah?

- We should thank Allah for guiding us towards the reality of the Day of Judgement. We should prepare for it with good deeds.
- We should make friendships based upon taqwa, that take us closer to Allah.
- We should give the rights of the people especially the ones close to us, so that we are not amongst those who run away from them on the Day of Judgement.
- We should support each other in goodness and not in sins and evil.

Handwriting practice lines consisting of 20 horizontal dotted lines.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ

وَأُمِّهِ وَأَبِيهِ

Ghunna

(غنة)

2 counts

وَصَحْبِهِ وَبَنِيهِ

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتيق ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

The Prophet (ﷺ) said, "The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'"

(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

Tafsir (التفسير)

لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ۝ ٣٧

Word	Meaning
لِكُلِّ امْرِئٍ	For every man
مِنْهُمْ يَوْمَئِذٍ	among them that Day
شَأْنٌ يُغْنِيهِ	(will be) a matter occupying him

Shiekh As Sa'di mentions regarding this ayah, "Every person will be busy with their own affairs, worried about saving their own selves. One will not be concerned with anyone else. This is when the creation will divide into two groups – the happy ones and the miserable ones."

Tadabbur (التدبر)

So what do we learn from the ayah?

- Why do people ignore others in life? Either they are too busy with their chores and they have no time to spare for others, or they have wronged them somewhere in the past and therefore they are scared to face them.
- It is narrated in a hadith regarding the above ayah.

عَنْ عَائِشَةَ، قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاةً عُرَاءَ غُرْلًا ". قُلْتُ يَا رَسُولَ اللَّهِ النِّسَاءَ وَالرِّجَالَ جَمِيعًا يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا عَائِشَةُ الْأَمْرُ أَشَدُّ مِنْ أَنْ يَنْظُرَ بَعْضُهُمْ إِلَى بَعْضٍ "

'A'isha reported that she heard Allah's Messenger (ﷺ) as saying: The people would be assembled on the Day of Resurrection barefooted, naked and uncircumcised. I said: Allah's Messenger, will the male and the female be together on the Day and would they be looking at one another? Upon this Allah's Messenger (ﷺ) said: 'A'isha, the matter would be too serious for them to look to one another.⁹⁰

- From this hadith, we see the seriousness of the matter on the Day of Judgement. There are several events that will occur on that Day. People will be gathered awaiting their fates. The sun will come near, and some will sweat to their ankles, some to their bellies, and some will be drowning in their sweat as a result of their sins. Each person will be concerned about his own self, not his spouse or children, brother, sister or parents.
- But there will also be some who will be shaded under the Throne of Allah, when there will be no shade but His.

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " سَبْعَةٌ يُظِلُّهُمْ اللَّهُ يَوْمَ الْقِيَامَةِ فِي ظِلِّهِ، يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ، وَرَجُلٌ ذَكَرَ اللَّهَ فِي خَلَاءٍ فَفَاضَتْ عَيْنَاهُ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسْجِدِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ إِلَى نَفْسِهَا قَالَ إِنِّي أَخَافُ اللَّهَ. وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا، حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا صَنَعَتْ يَمِينُهُ ".

⁹⁰ Sahih Muslim 2859

Narrated Abu Huraira: The Prophet (ﷺ) said, "Seven (people) will be shaded by Allah by His Shade on the Day of Resurrection when there will be no shade except His Shade. (They will be), a just ruler, a young man who has been brought up in the worship of Allah, a man who remembers Allah in seclusion and his eyes are then flooded with tears, a man whose heart is attached to mosques (offers his compulsory congregational prayers in the mosque), two men who love each other for Allah's Sake, a man who is called by a charming lady of noble birth to commit illegal sexual intercourse with her, and he says, 'I am afraid of Allah,' and (finally), a man who gives in charity so secretly that his left hand does not know what his right hand has given."⁹¹

- Allah has promised intercession only for those who say "Laa ilaha ill-Allah" (there is no one worthy of worship but Allah). And for this intercession too, the people will run to the prophets and messengers to start the Day of Judgement.
- All of them will not accept the request of the people out of fear of Allah's anger, and they will be worried for their own selves. Except the Prophet (ﷺ), who will go forward and fall into prostration beneath the throne of Allah. Allah will open for him supplications and praises that no one else has been guided to before him. He will then be asked to raise his head to intercede on behalf of his people.
- The Day of Judgement will commence.
- Allah mentions in another ayah,

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَازٍ عَنْ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ

⁹¹ Sahih al-Bukhari 6806

O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allah is true, let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allah.⁹²

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ جِمْلِهَآ لَا يَحْمِلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبٍ
And no bearer of burdens shall bear another's burden, and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin.⁹³

- It is said that no one will ask about the welfare of the person in front of him. Rather they will be worried about their own fate.
- The criminal would desire to ransom himself from the punishment of that day by his children, his wife, his brother and his kindred who sheltered him, and all that is on the earth, just to save himself. No ransom will be accepted from him, even if he were to try with his favorite child.

يُبْصِرُونَهُمْ ۚ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابٍ يَوْمِنِذٍ بِبَنِيهِ
وَصَاحِبَتِهِ وَأَخِيهِ
وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ
وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ

Though they shall be made to see one another [(i.e. on the Day of Resurrection), there will be none but see his father, children and relatives, but he will neither speak to them nor will ask them for any help)], - the Mujrim, (criminal, sinner, disbeliever, etc.) would desire to ransom himself from the punishment of that Day by his children.

And his wife and his brother,

⁹² Surah Luqman:33

⁹³ Surah Fatir:18

And his kindred who sheltered him,
And all that are in the earth, so that it might save him.⁹⁴

How does this ayah increase us in faith?

When we know Allah is As-Salam (The Bestower of peace).

⁹⁴ Surah Al Ma'arij: 11-14

BELIEF IN ALLAH (الإيمان بالله)

- Salam linguistically means peace, being free, safe and sound. It is also a word used to greet people.
- Allah is As-Salaam and only He can give us peace and security on the Day of Judgement.
- Allah Himself is As-Salaam and He is the source of peace.
- Allah is salaam (free) from any faults or imperfections.
- His life is salaam (sound) with no death.
- His knowledge is salaam (sound) from forgetting.
- His dominion is salaam (sound) from anyone interfering or helping Him.
- His divinity is salaam (sound) because there is no god but Him.
- Allah is the bestower, giver and distributor of peace. He makes things peaceful and He converts difficult situations to be peaceful.
- Allah grants peace upon all the messengers and prophets who were the best of people.
- The one who relies on Allah will be granted peace in this life and the hereafter. He will provide peace even during situations where people are likely to be harmed.
- Allah will grant salam to the believers by assigning angels

to greet them with glad tidings of peace at the time of death, then at resurrection and also when entering paradise.

What are the impacts of knowing Allah As-Salam?

- To surrender and submit to Allah to As-Salam.
- To strive for a heart free (salam) from hatred, jealousy, envy, pride and arrogance.
- To spread salam among the people we know and do not know.
- To ask Allah to bring us all peace, in this life and in the hereafter.
- To avoid any transgression against anyone as it will devoid us from Allah's peace.
- To send salam upon the Prophet (ﷺ), whenever his name is being mentioned.

What are some of the challenges from the above ayah?

- To prioritize our worldly relationships over that with Allah.
- To be deceived by the glamor of this life, especially the increasing of wealth and children, and failing to send forth good deeds required for our salvation.

How do we act upon the above ayah?

- We should ask Allah to grant us peace and freedom from all evils and difficulties in both worlds.

وعن ثوبان رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم: إذا انصرف من صلاته استغفر ثلاثا ، وقال : " اللهم أنت السلام ومنك السلام تباركت يا ذا الجلال والإكرام " قيل للأوزاعي ، وهو أحد رواة الحديث : كيف الاستغفار ؟ قال : يقول : أستغفر الله أستغفر الله "

Thauban (May Allah be pleased with him) reported:

Whenever the Messenger of Allah (ﷺ) concluded his prayer, he would beg forgiveness from Allah thrice and then would recite: "Allahumma Antas- Salamu, wa minkas-salamu, tabarakta ya Dhal-Jalali wal-Ikram (O Allah, You are the Grantor of security, and security comes from You. You are Blessing, O You Who have majesty and nobility)!" (Imam) Al-Awza'i, one of the narrators of this Hadith, was asked: "How forgiveness is to be sought?" He answered: "The Messenger of Allah (ﷺ) used to say: 'Astaghfirullah! Astaghfirullah! (I beseech Allah for forgiveness, I beseech Allah for forgiveness)'."⁹⁵

- We must busy ourselves with good deeds, as we will have no one to ransom us out on the Day of Judgement.

⁹⁵ Riyadh As Saliheen, Muslim, Book 16, Hadith 1415)

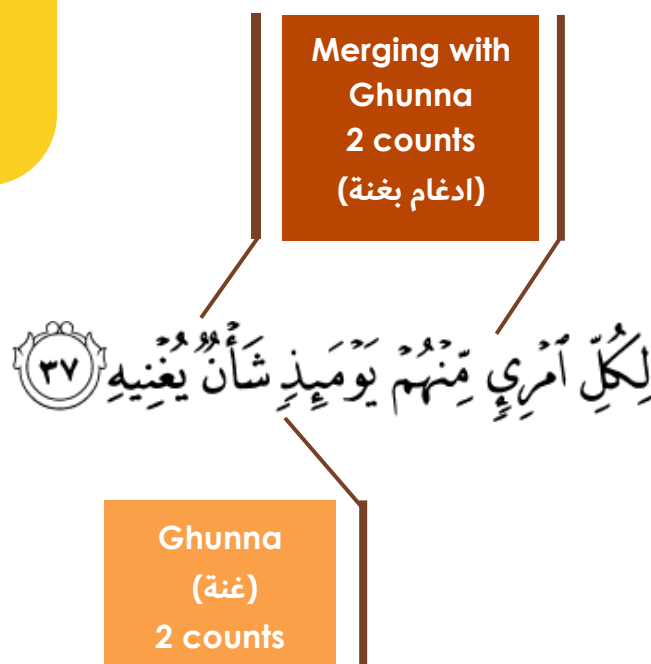
- We should believe, fear and have taqwa in this life, to be free from fear and grief on the Day of Judgement.
- We should hope and rely on Allah alone in this life. He is sufficient for us to remove our difficulties. Hoping and relying in someone other than Allah is foolishness and a great deceit.

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Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

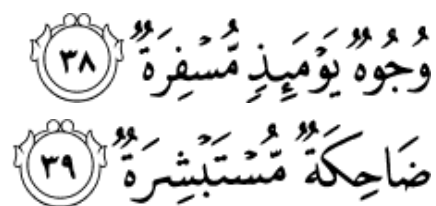


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The Prophet (ﷺ) said, "The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'"

(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

Tafsir (التفسير)



Word	Meaning
وَجُوهٌ يَوْمَئِذٍ	Faces that Day
مُسْفِرَةٌ	will be bright
ضَاحِكَةٌ	Laughing,
مُسْتَبْشِرَةٌ	rejoicing at good news (of Paradise).

- The word 'مسفرة' means to be brightened, enlightened.
- The word 'مستبشرة' means to be full of delight because of some good news that has come to you.

Sheikh As-Sa'di mentions regarding this ayah, "The successful ones that day, their happiness will be shown on their faces - brightening, radiating with joy, knowing that they have acquired safety and won the bounties of paradise."

Tadabbur (التدبر)

So what do we learn from the ayah?

- The end of the surah deals with the feelings of the people on the Day of Judgement and how they will be recognized by their faces.
- The people on the Day of Judgement will be categorized into two main groups, the believers and the disbelievers. Allah mentions in the Qur'an about the faces of the believers:

يَوْمَ تَبْيَضُّ وُجُوهٌ

On the Day (i.e. the Day of Resurrection) when some faces will become white.⁹⁶

وُجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ

Some faces that Day shall be Nadirah (shining and radiant).⁹⁷

وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ

(Other) faces, that Day, will be joyful.⁹⁸

How do these ayahs increase us in faith?

When we know Allah is An-Noor (The Light).

⁹⁶ Surah ale 'Imran: 106

⁹⁷ Surah Al Qiyamah: 22

⁹⁸ Surah al Ghashiyah: 8

BELIEF IN ALLAH (الإيمان بالله)

- Who can give us light and brighten our faces on the Day of Judgement? Allah An-Noor, His Name is light, His description is light and any light we see around us is from His light. Allah is the Light of the heavens and the earth.
- The Light of Allah is real, His Face is full of light and He has covered His Face with a veil of light. The Light of the Face of Allah will penetrate through His Veil. If He were to remove His Veil, the light would burn whatever it reaches as the creation is not able to bear the beauty of this light.
- Only the believers in paradise can see this light and the noble Face of Allah.
- Another greater light is the intangible light of faith, the light of Islam, the light of the Qur'an, the light of certainty, the light of prayer, the light of worship and the light of all beautiful manners.
- This is the light which is cast in the hearts of the messengers and believers. He will give them the light of knowing Him, the light of loving Him and the light of guidance. This is a special light not given to all. May Allah grant us from His light. Ameen.

- Believing in Allah and all that He has told us to believe will fill our heart with the light of attaching to Him and no one else. Surely we will live a beautiful life – light upon light. When the heart is filled with this light then it will penetrate to the skin and face. The face will glow and the limbs will submit.
- The light in the heart will guide us to deal with people with balance. This will in turn inspire all those around him.
- The truthful ones who have faith, taqwa and follow Allah and His messenger, will be given light till they reach their destination.

What are the impacts of knowing Allah An-Noor?

- To repent and ask for forgiveness from Allah because sins put off our light.
- To perform wudhu, prayer, follow the Prophet (ﷺ) and to avoid innovating in the religion.
- To strive and work for light in our heart that will safeguard and protect us from the devil, sins, evils, shirk and disbelief.

What are some of the challenges from the above ayahs?

- To be disobedient to Allah and to commit sins. Sins are a major reason for the disappearance of the glow from one's face, making it look dull and gloomy.
- To be proud and arrogant; real brightness is with faith and taqwa.
- To make fun of people's faces, especially the beard of the believing men and hijab of the believing women.

How do we act upon the above ayah?

- We should ask Allah to brighten our faces, as He is the Only One Who can guide us to do the required deeds.

عَنْ صُهَيْبٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ - قَالَ - يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى تُرِيدُونَ شَيْئًا أَزِيدُكُمْ فَيَقُولُونَ أَلَمْ تُبَيِّضْ وُجُوهَنَا أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ - قَالَ - فَيَكْشِفُ الْحِجَابَ فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ "

Suhaib reported the Messenger (ﷺ) saying: When those deserving of Paradise would enter Paradise, the Blessed and the Exalted would ask: Do you wish Me to give you anything more? They would say: Hast Thou not brightened our faces? Have You not made us enter Paradise and saved us from Fire? He (the narrator) said: He (God) would lift the veil, and of things given to them nothing would be dearer to them than the sight of their Lord, the Mighty and the Glorious.⁹⁹

⁹⁹ Sahih Muslim 181

- We should increase in doing deeds such as performing wudhu, prayers, being humble and submissive and so forth.
- We should supplicate to Allah to make us see His Noble Face in paradise.

اللَّهُمَّ أَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ

O Allah I ask You for the sweetness of looking upon Your face and a longing to meet You in a manner that does not entail a calamity that will bring about harm or a trial that will cause deviation.¹⁰⁰

- We should be a source of brightening people's faces in this life, by pardoning them, settling their debts and giving good advice in times of difficulties.

¹⁰⁰ Part of a long Du'a in Sahih An Naasai'1/281, Graded: Saheeh Al Albani

Handwriting practice lines consisting of 20 horizontal dotted lines.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ۝٣٨

Merging with
Ghunna
2 counts
(ادغام بغنة)

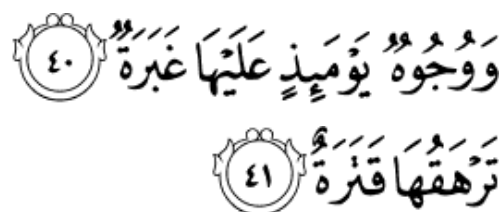
صَاحِكَةٌ مُّسْتَبْشِرَةٌ ۝٣٩

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتقِ ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

The Prophet (ﷺ) said, "The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'"

(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

Tafsir (التفسير)



Word	Meaning
وَوُجُوهُ يَوْمَئِذٍ	And other faces, that Day
عَلَيْهَا غَبَرَةٌ	will be dust-stained;
تَرَهَقَهَا قَتَرَةٌ	Darkness will cover them,

- The miserable ones will be enveloped by darkness. Their faces will be dark, gloomy, despairing of receiving any type of good, certain of earning misery and demise.

Tadabbur (التدبر)

So what do we learn from the ayah?

- The second category of people described here are the ones whom the reminders came, the signs of Allah were shown to them, the path was defined to them, yet they chose misguidance.
- Allah mentions in another ayah:

...and some faces will become black;¹⁰¹

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ

But when they will see it (the torment on the Day of Resurrection) approaching, the faces of those who disbelieve will be different (black, sad, and in grieve), and it will be said (to them): "This is (the promise) which you were calling for!" ¹⁰²

وُجُوهُ يَوْمَئِذٍ خَاشِعَةٌ

Some faces, that Day, will be humiliated.¹⁰³

- From the above ayahs, we know the disbelievers will regret on the Day of Judgment, and the fear and the grief will be clearly visible.
- This life is a place to fear Allah and the Day of Judgement, but if one denies, disbelieves and continues to be stubborn then they are the ones who chose the above situation on the Day of Judgement. Allah mentions in a hadith:

قال الله عز وجل، وعزتي لا أجمع لعبدي أمني ولا خوفين، إن هو أمني في الدنيا أخفته يوم أجمع فيه عبادي، وإن هو خافني في الدنيا أمنت يوم أجمع فيه عبادي.

Abu Huraira reported: The Prophet (ﷺ), peace and blessings be upon him, narrated from his Lord Almighty, "By My might, I will not combine two fears or two assurances upon My servant. If he fears Me in the world, I will assure his protection on the Day of Resurrection. If he felt safe from Me in the world, he will fear Me on the Day of Resurrection." ¹⁰⁴

¹⁰¹ Surah Aal Imran: 106

¹⁰² Surah Al Mulk: 28

¹⁰³ Surah Al Ghashiyah: 3

¹⁰⁴ As Silsalah As Saheeha 742, Authenticated by Al Albani as Sahih

What will cause their faces to look dark and gloomy on the Day of Judgement?

- Their misery starts at the time of death. Their souls will not want to leave the body, but the angels will pull them out with force. Then the punishment of the grave will follow. The humiliation will continue until the Day of Judgment when they will be raised blind and their faces gloomy, dull, filled with fear and regret. They will be driven to the place of accounting by angels like a herd of animals.
- Allah will then sharpen their eyesight on this day to make them witness with regret the unseen that they used to deny in this life.

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ
وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ
وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ
لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

And the stupor of death will come in truth: "This is what you have been avoiding!"

And the Trumpet will be blown, that will be the Day whereof warning (had been given) (i.e. the Day of Resurrection).

And every person will come forth along with an (angel) to drive (him), and an (angel) to bear witness.

(It will be said to the sinners): "Indeed you were heedless of this, now We have removed your covering, and sharp is your sight this Day!"¹⁰⁵

¹⁰⁵ Surah Qaf: 19-22

- The disbelievers will realize immediately that they face eternal doom when their book of records is handed over to them in a humiliating manner.

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ
فَسَوْفَ يَدْعُو ثُبُورًا
وَيَصْلَى سَعِيرًا
إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا
إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ
بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا

But whosoever is given his Record behind his back,
He will invoke (his) destruction,
And shall enter a blazing Fire, and made to taste its burning.
Verily, he was among his people in joy!
Verily, he thought that he would never come back (to Us)!
Yes! Verily, his Lord has been ever beholding him!¹⁰⁶

- Will the disbelievers be judged? Describing a disbeliever's judgement, Ibn Taymiyyah, said: "As for a disbeliever, they will not be judged in the same manner as someone who has his good and bad deeds weighed. This is because those who disbelieve in Allah have no good deeds at all. Still, their deeds will be counted, and they will be held responsible for them; they will be made to confess them and will be humiliated."

¹⁰⁶ Surah Al Inshiqaaq: 10-15

- It is mentioned in the part of a longer hadith how Allah will judge privately with believers but announce the evil of the disbelievers to all creation.

عَنْ صَفْوَانَ بْنِ مُحْرِزٍ، قَالَ قَالَ رَجُلٌ لِبْنِ عُمَرَ كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي النَّجْوَى قَالَ سَمِعْتُهُ يَقُولُ "يُدْنِي الْمُؤْمِنُ يَوْمَ الْقِيَامَةِ مِنْ رَبِّهِ عَزَّوَجَلَّ حَتَّى يَضَعَ عَلَيْهِ كَنْفَهُ فَيَقْرَرُهُ بِذُنُوبِهِ فَيَقُولُ هَلْ تَعْرِفُ فَيَقُولُ أَيْ رَبِّ أَعْرِفُ . قَالَ فَإِنِّي قَدْ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَإِنِّي أَغْفِرُهَا لَكَ الْيَوْمَ . فَيُعْطَى صَحِيفَةً حَسَنَاتِهِ وَأَمَّا الْكُفَّارُ وَالْمُنَافِقُونَ فَيُنَادَى بِهِمْ عَلَى رُءُوسِ الْخَلَائِقِ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى اللَّهِ ."

Safwan b. Muhriz reported that a person said to Ibn 'Umar: How did you hear Allah's Messenger (ﷺ) as saying something about intimate conversation? He said: I heard him say: A believer will be brought to his Lord, the Exalted and Glorious, on the Day of Resurrection and He would place upon him His veil (of Light) and make him confess his faults and say: Do you recognise (your faults)? He would say: My Lord, I do recognise (them). He (the Lord) would say: I concealed them for you in the world. And today I forgive them. And he would then be given the Book containing (the account of his) good deeds. And so far as the non-believers and hypocrites are concerned, there would be general announcement about them before all creation telling them that these (people, i.e. non-believers and hypocrites) told a lie about Allah.¹⁰⁷

- All these situations will add to the misery and regret of the disbeliever and will be apparent on his face in the form of darkness and dust.
- But the supreme humiliation is being banished from seeing the face of Allah forever.

¹⁰⁷ Sahih Muslim 2768

كَأَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّحُجُوبُونَ

Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day.¹⁰⁸

How do these ayahs increase us in faith?

When we know Allah is Al-Mubeen (The Most Clear).

¹⁰⁸ Surah Al Muṭaffifin: 15

BELIEF IN ALLAH (الإيمان بالله)

- Allah is The Most Clear and Manifest, no one can be more clear than Him.
- He is the Most Clear about His existence, names and attributes.
- He identifies things and labels them.
- He clarifies His judgement, rules and legislation to the people.
- He clarifies all the evidence and proofs to the people to show that He is the One and Only One, and none is perfect but Him. This is clarified through:
 - Ayat of the Qur'an
 - Decrees
- Allah clarifies His perfectness through the decrees. When we are unable to explain some life experiences, patience will reveal Allah's wisdom behind the decree. This will then increase our certainty in Allah and how He makes things clear.
- He clarifies to all creation the purpose behind their existence. However, a mind crowded with desires and distractions cannot comprehend this.

- Allah will clarify the reality of everyone on the Day of Judgement.

What are the impacts of knowing Allah Al-Mubeen?

- To ask Allah Al-Mubeen to clarify anything unclear in our life.
- To have clear intentions and feelings towards Allah.
- To clarify things with different colors, fonts, languages and so forth to make more ease.
- To clarify things to the people and not to keep them guessing.
- To be clear with people and not be double faced, like the hypocrites.
- To accept the clarity when it comes to us without denial and stubbornness.

What are some of the challenges from the above ayahs?

- To follow one's desires in this life, by being mean, wicked and stubborn.
- To deny the Day of Resurrection.
- To be involved in sins and immorality.
- To take the ayahs of Allah as a joke and belittle them.
- To betray the trust of Allah and the people.

All the above are some of the deeds that can cover the disbelievers with dust and darkness.

How do we act upon the above ayah?

- We should recognize the apparent truth (Islam) that comes to us in this life, accept and submit to it.
- We should be grateful to Allah for making the consequences of disbelief apparent to us through His ayat.
- We should think good of Allah when we hear about His punishments for those who disbelieve; surely Allah has been forbearing with them throughout their lifespan.
- We should take lessons from events where people are punished or humiliated (for example court of law) as a reminder for us to seek refuge from the humiliation of Day of Judgement.

- We should do deeds that will brighten our faces, and not be involved in deeds that may involve taking the rights of people and Muslims (especially their blood, property and honor).
- We should honor our face by prostrating and being humble to Allah rather than being proud, arrogant and haughty.

Handwriting practice lines consisting of 20 horizontal dotted lines.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَوُجُوهُ يُومِذُ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾

Merging with
Ghunna
2 counts
(ادغام بغنة)

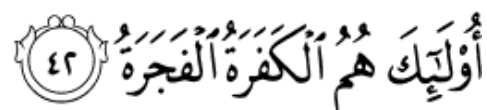
تَرْهَقُهَا قَرَّةٌ ﴿٤١﴾

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتقِ ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

The Prophet (ﷺ) said, "The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'"

(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

Tafsir (التفسير)



Word	Meaning
أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ	They are those the Kafarah (disbelievers in Allah, in His Oneness, and in His Messenger Muhammad (Peace be upon him), the Fajarah (wicked evil doers).

Sheikh As Sa'di mentions regarding this ayah, "They are those who denied the bounty of Allah, rejected the ayat of Allah, and dared to commit His prohibitions."

Tadabbur (التدبر)

So what do we learn from the ayah?

- In the beginning we came across two people – one who saw himself as self-sufficient, while the other who feared Allah. Allah turns the tables at the end of the surah. The one with taqwa will have his face brightened on the Last Day, while the arrogant and heedless will end with a face full of

stress and humiliation. The dunya is a prison for the believer and a paradise for the disbeliever.

- What are the main causes of all this humiliation and stress on the Day of Judgement?

1. Kufr

2. Fujoor

- **Kufr:** Kufr in the Arabic language means covering and concealing something.

Sheikh ul Islam defined Kufr as, *“It is not believing in Allah and His Messenger (peace and blessings of Allah be upon him), whether that is accompanied by denial or it is not accompanied by denial but rather doubt, or turning away from faith out of jealousy or arrogance, or because one is following whims and desires that prevent one from following the message.”*

So kufr is the attribute of the one who rejects something that Allah has commanded to believe in, after news of that has reached him, whether he rejects it in his heart without uttering it, or he speaks those words of rejection without believing it in his heart, or he does both.

- **Fujoor:** This is an inclusive term used for every evil, i.e. tendency to corruption and rushing forth to sin.

Allah has dispraised this character in the Qur'an and Sunnah.

From the Qur'an:

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ

Shall We treat those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, as Mufsidun (those who associate partners in worship with Allah and commit crimes) on earth? Or shall We treat the Muttaqun as the Fujjar (criminals, disbelievers, wicked, etc)¹⁰⁹

كَأَلَا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ

Nay! Truly, the Record (writing of the deeds) of the Fujjar (disbelievers, sinners, evil-doers and wicked) is (preserved) in Sijjin.¹¹⁰

From the Sunnah:

وعن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن الصدق يهدي إلى البر، وإن البر يهدي إلى الجنة، وإن الرجل ليصدق حتى يكتب عند الله صديقًا، وإن الكذب يهدي إلى الفجور، وإن الفجور يهدي إلى النار، وإن الرجل ليكذب حتى يكتب عند الله كذابًا"

Ibn Mas'ud (May Allah be pleased with him) reported: The Messenger of Allah (صلى الله عليه وسلم) said, "Truth leads to piety and piety leads to Jannah. A man persists in speaking the truth till he is recorded with Allah as a truthful man. Falsehood leads to transgression and transgression leads to the Hell-fire. A man continues to speak falsehood till he is recorded with Allah as a great liar."¹¹¹

¹⁰⁹ Surah Saad: 28

¹¹⁰ Surah Al Muṭaffifin:7

¹¹¹ Sahih Al Bukhari, 6094

Impacts of Fujoor:

1. It is one of the ways that leads to the hellfire.
2. It is one of the signs of making oneself low, and a means of degrading one's moral and character.
3. The ones with this character are among the hated ones in the society; it develops anger and having bad feelings for each other.
4. The effects of such a trait is not limited to the person itself, but it spreads beyond the person to his community.

How does this ayah increase us in faith?

When we know Allah is Al-Hakam (The Judge).

BELIEF IN ALLAH (الإيمان بالله)

- Allah encompasses everything by His knowledge and awareness, so there is no injustice in His judgement.
- He decides all matters in life and there is no decree, legislation or recompense that is not in its right place.
- Allah will recompense people based on what they did.
- No one has the authority to judge except Allah either in this life or on the Day of Judgement.
- No one can place a better recompense for every act except Allah.
- He knows what the best recompense is for the one who commits shirk, kufr, backbites, steals, kills and so forth.
- And for anyone who does good, Allah rewards him 10 times to 700 times to no account.

What are the impacts of knowing Allah Al-Hakam?

- To attribute all wisdom and justice to Allah; no one can judge better than Him.
- To return the rights to the people.
- To invoke Allah to decide between matters.
- To obey those that are in authority because Allah has placed them in that position.
- To ask Allah to grant us judgement.

What are some of the challenges from the above ayah?

- The challenges are clear in this ayah - Kufr and fujoor are the main issues that need to be tackled.

How do we act upon the above ayah?

- We should not judge people based upon their actions. Rather, we must leave it to Allah alone; only He can judge people due to His perfect and detailed knowledge.
- We should not give titles to people in life, or call them “O Kafir” or “O Fajir”. Only Allah has the complete might and ability to name or call people with titles. We follow desires but Allah with His Perfect Wisdom, will give credit to the ones who deserve it and give blameworthy titles to the ones who deserve it. He is free from following any desires.
- We should not hate anyone who is involved in kufr or fujoor, as they are individuals like us, and Allah’s guidance may change them in the future. We hate the sins of the people and not the people themselves. This will make us to be good and kind towards them, which can be a means for their guidance.
- We should seek protection from any kind of kufr.

عَنْ مُسْلِمِ بْنِ أَبِي بَكْرَةَ، قَالَ كَانَ أَبِي يَقُولُ فِي دُبْرِ الصَّلَاةِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَعَذَابِ الْقَبْرِ فَكُنْتُ أَقُولُهُنَّ فَقَالَ أَبِي أَيُّ بَنِي عَمَّنْ أَخَذْتَ هَذَا قُلْتُ عَنْكَ. قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُهُنَّ فِي دُبْرِ الصَّلَاةِ.

It was narrated that Muslim bin Abi Bakrah said: "My father used to say following every prayer: 'Allahumma inni a-udhu bika min al-kufri wal-faqri wa 'adhab al-qabr. (O Allah, I seek refuge with You from Kufr, poverty, and the torment of the grave)' and I used to say them (these words). My father said: 'O my son, from whom did you learn this?' I said: 'From you. He said: 'The Messenger of Allah (ﷺ) used to say them following the prayer.'"¹¹²

- We should avoid any situations in life that may be a means for us to lie. For sure one lie will lead to another and so forth.
- We should adorn ourselves with faith and ask Allah to beautify the faith in our hearts. Faith is the remedy to lift us from kufr.

اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ.

O Allah, beautify us with the adornment of faith and make us among those who guide and are rightly guided."¹¹³

- We should ask Allah to guide us to the best of manners in life, and that would take us far from fujoor.

اللَّهُمَّ اهْدِنِي لَأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لَأَحْسَنِهَا إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ.

O Allah, guide me to the best of manners, for none can guide to the best of them but You. And protect me from bad manners, for none can protect against them but You.) "¹¹⁴

¹¹² Sunan An Nasa'i 1347

¹¹³ Part of a Long Du'a... (Sunan an Nasa'i 1305)

¹¹⁴ Part of Longer Du'a... (Sunan an-Nasa'i 897, Graded: Sahih)

Handwriting practice lines consisting of 20 horizontal dotted orange lines.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ ﴿٤٢﴾

Med (مد)
Stretch 4
counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ وارتقِ ورتل كما كنت ترتل في الدنيا، فإن منزلتك عند آخر آية تقرؤها".

The Prophet (ﷺ) said, "The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'"

(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

تم بحمد الله



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info@markazalsalam.com



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+97150 8008875