



سورة الضحى - Surah Adh-Dhuha

برنامج التربية القرآنية والنبوية - المتدبرة الصغيرة

Qur'anic and Prophetic Nurturing Program – Young Ponderer

دليل المعلمة

Teacher Manual

بسم الله الرحمن الرحيم
لا حول ولا قوة الا بالله

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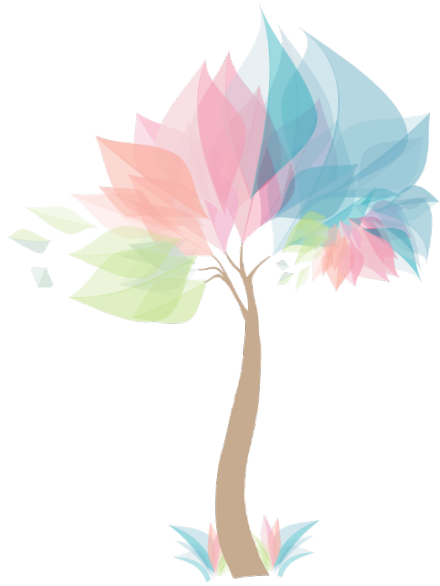
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مركز السلام الإسلامي
Al Salam Islamic Center

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 ومحبه 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 ومحبه 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.

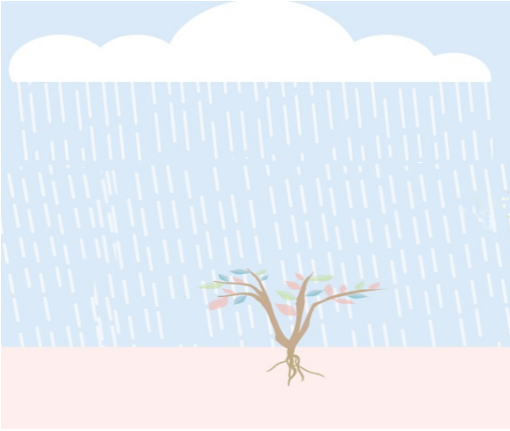
ما هدف البرنامج؟

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 لهن 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 انشطة 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 إِيمَانًا

It was narrated that Jundub bin 'Abdullah said: We were with the Prophet (ﷺ) and we were strong 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 إِيمَانًا)

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 taddabur.



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.



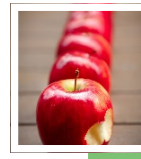
Roots

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



Trunk & Branches

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

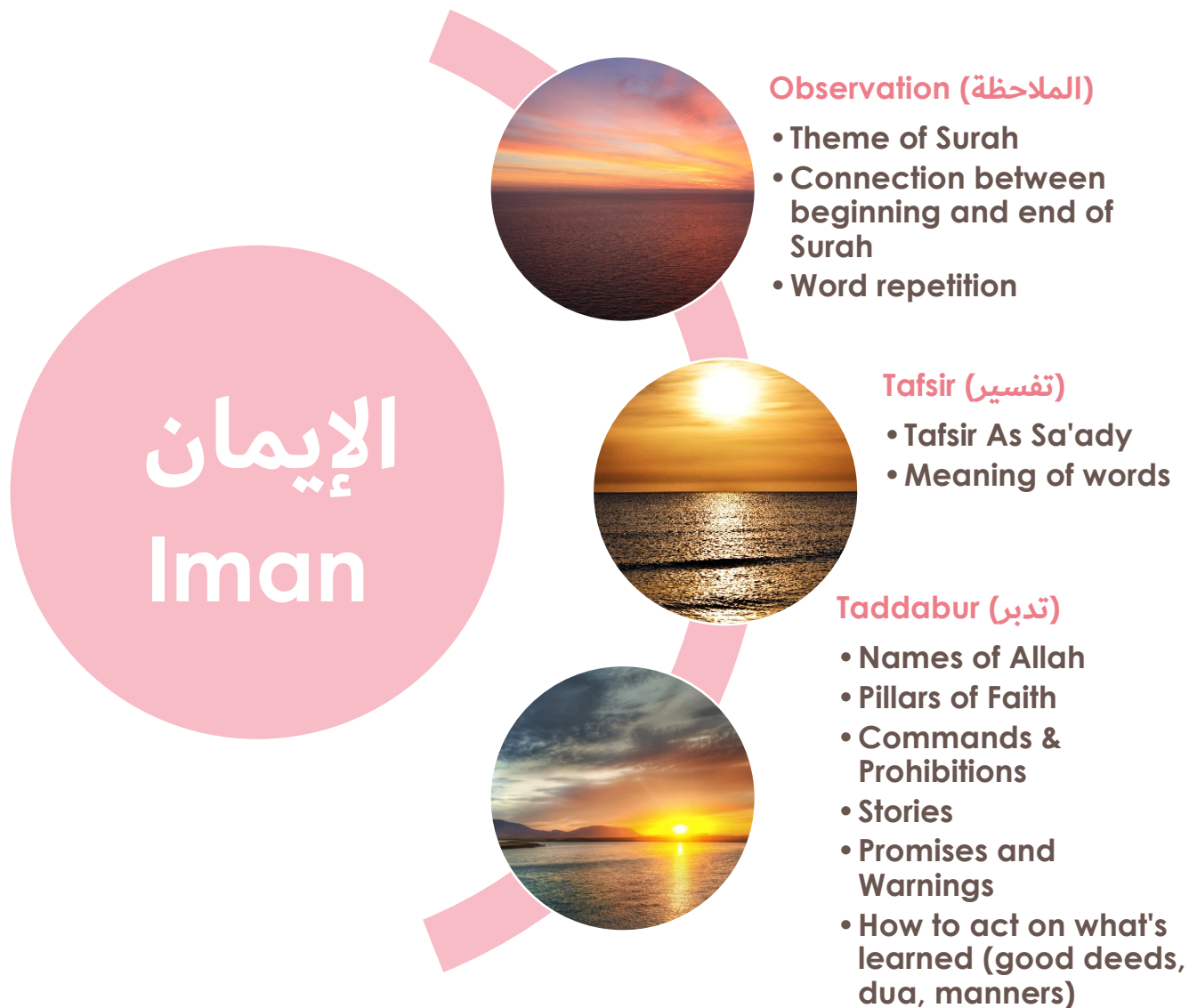


Fruits

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



Iman (الإيمان) – Topics Breakdown





Qur'an (القرآن) –Topics Breakdown





Manners (الآداب) – Topics Breakdown

الآداب Manners



Manners (الآداب)

- Good manners mentioned in the surah



Values (القيّم)

- Morals mentioned in the Surah



Purification (التزكية)

- Bad manners and morals mentioned in the surah in order to avoid them



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 راع، وكلكم مسئول عن رعيته، والأمير راع، والرجل راعٍ على أهل بيته؛ والمرأة راعية على بيت زوجها وولده، فكلكم راع، 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.
Hadith: " 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.
- عزَّز 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.
- هَيِّئِ الطالب لاستقبال العلم، أي يَهْدِؤُون تمامًا 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. مثلًا إذا يقول الطفل، 'أنا جائع'، ذكرى الطفل أن أولًا 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 خيرًا.
- 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 muezzin 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.
- أُنذِرنا 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 أو تسجيل الاطفال.
- Photography or recording of the children is not allowed.

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

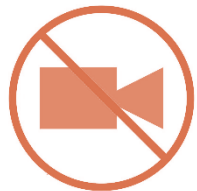
نسأل الله أن يهدينا الى ما يحب ويرضى. آمين

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.



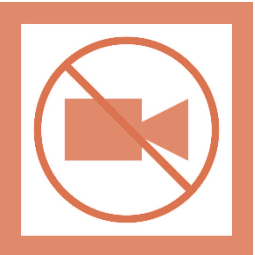
6. يجب على الطلاب رفع أيديهم والانتظار حتى تناديها المعلمة قبل التحدث.



Classroom Rules



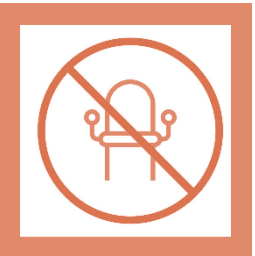
1. Respect, respect, respect. Respect the teacher, respect the students, respect the property.



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



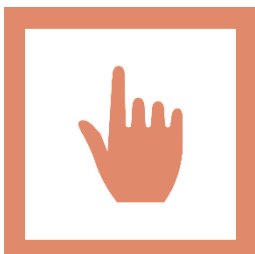
3. Please come regularly.



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 الضحى

Surah Adh-Dhuha

Lessons Overview

الدرس Lesson		الموضوعات Topics
1	Introduction & Observation Ayah 1	وَالضُّحَىٰ
2	Ayah 2	وَاللَّيْلِ إِذَا سَجَىٰ
3	Ayah 3	مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ
4	Ayah 4	وَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ
5	Ayah 5	وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ
6	Ayah 6	أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ
7	Ayah 7	وَوَجَدَكَ ضَالًّا فَهَدَىٰ
8	Ayah 8	وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ
9	Ayah 9	فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ
10	Ayah 10	وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ
11	Ayah 11	وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ
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 الضحى

Order in the Qur'an: 93rd Surah

Number of ayaat: 11 ayaat

Revealed in: Makkah

Note to Teacher: Explain to the students that surahs were revealed upon the Prophet (ﷺ) 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 (الضحى) : Forenoon

Theme of the Surah: رعاية الله لنبيه صلى الله عليه وسلم

Allah's care for His Prophet (ﷺ)

What is special about this Surah?

This surah deals with a very important feeling which each and every one of us have gone through at some point in our life or another – it is sadness and loneliness.

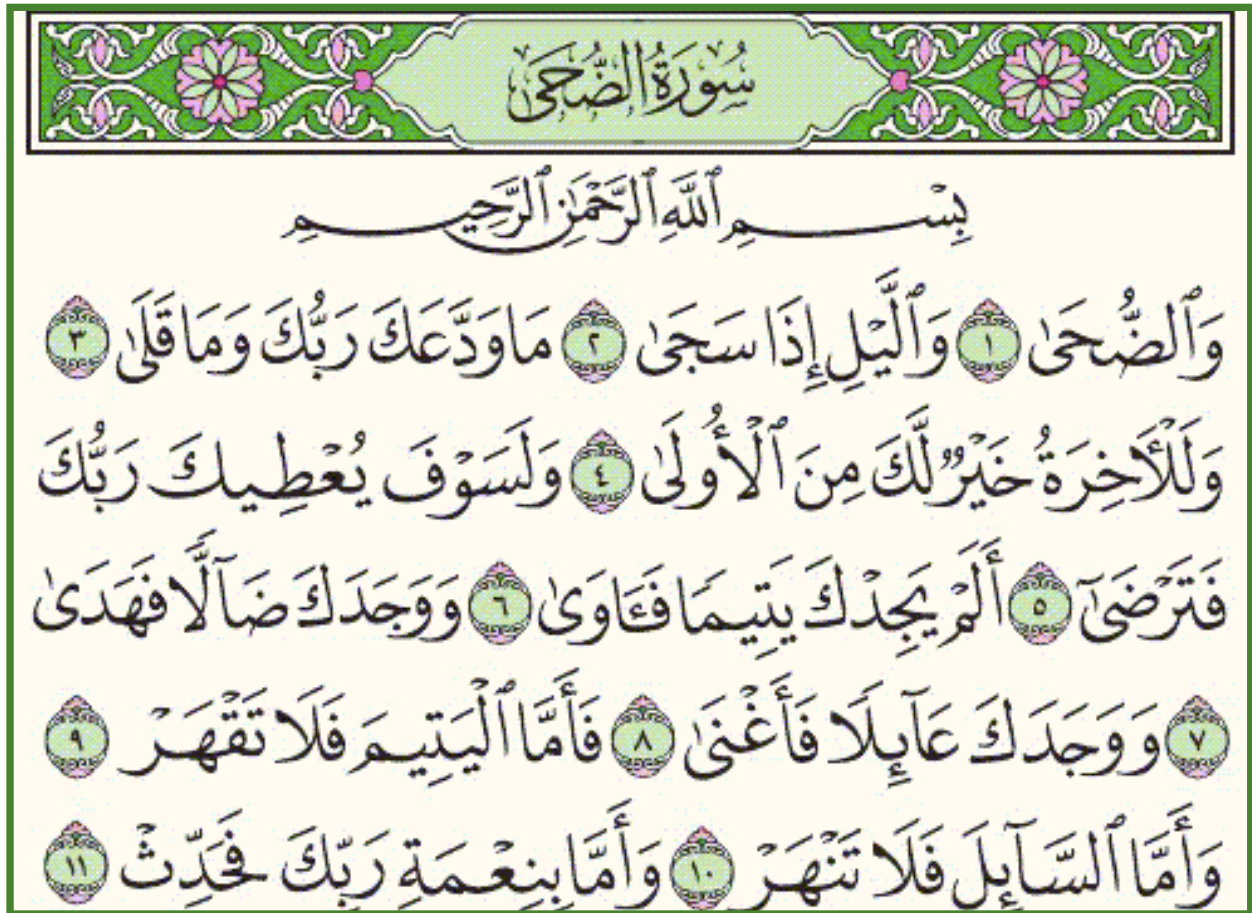
Sadness is from the shaitan and when a person is sad he cannot do any worship in the way he is supposed to do. That is why the shaitan constantly makes us feel this emotion by reminding us of past sad experiences or by making us feel that our loved ones have forsaken us or forgotten us and do not care for us.

This surah beautifully captures the essence of this negative feeling and gives us hope and happiness. It helps us to overcome loneliness and sadness by assuring that no matter who is with us or not, Allah is with us all the time and always cares for us.

Reason for revelation of this Surah: The revelation had ceased for around fifteen days, so the disbelievers mocked the Prophet (ﷺ) by saying his Lord had forsaken him. Then Allah revealed this surah to reassure and comfort the Prophet (ﷺ) that his Lord has not forsaken him.

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.



Names of Allah:

Name	Meaning	Number Of Times
Ar-Rabb	The Nurturer The Reformer	3

Actions of Allah:

Action	Meaning
مَا وَدَّعَكَ رَبُّكَ	Your Lord (O Muhammad (Peace be upon him)) has neither forsaken you
وَمَا قَلَىٰ	nor hated you.
يُعْطِيكَ رَبُّكَ	And verily, your Lord will give you (all i.e. good)
يَجِدْكَ	Did He not find you (O Muhammad (Peace be upon him))
فَأَوَىٰ	He gave you a refuge
وَوَجَدَكَ	And He found you
فَهَدَىٰ	and guided you?
وَجَدَكَ	And He found you
فَأَغْنَىٰ	made you rich (self-sufficient with self-contentment)

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
يَجِدُكَ	و ج د	found
وَجَدَكَ		
وَجَدَكَ		

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 بأسمائه وصفاته

Belief in His Names & Attributes

Ar Rabb – The Lord, Nurturer		الرب
1	Your Lord (O Muhammad (Peace be upon him)) has neither forsaken you nor hated you.	مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ
2	And verily, your Lord will give you (all i.e. good) so that you shall be well-pleased.	وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ
3	And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces).	وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

الإيمان بأفعاله (الربوبية)

Belief in His Actions (Lordship)

He did not forsake (you)		مَا وَدَّعَكَ
1	Your Lord (O Muhammad (Peace be upon him)) has neither forsaken you nor hated you.	مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ
He did not hate		وَمَا قَلَىٰ
2	Your Lord (O Muhammad (Peace be upon him)) has neither forsaken you nor hated you.	مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

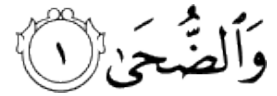
He (will) give you		يُعْطِيكَ
3	And verily, your Lord will give you (all i.e. good) so that you shall be well-pleased.	وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ
He found you		يَجِدُكَ
4	Did He not find you (O Muhammad (Peace be upon him)) an orphan and gave you a refuge?	أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ
He accommodated		فَآوَىٰ
5	Did He not find you (O Muhammad (Peace be upon him)) an orphan and gave you a refuge?	أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ
He found you		وَجَدَكَ
6	And He found you unaware (of the Quran, its legal laws, and Prophethood, etc.) and guided you?	وَوَجَدَكَ ضَالًّا فَهَدَىٰ
He guided		فَهَدَىٰ
7	And He found you unaware (of the Quran, its legal laws, and Prophethood, etc.) and guided you?	وَوَجَدَكَ ضَالًّا فَهَدَىٰ
He made (you) rich		فَأَغْنَىٰ
8	And He found you poor, and made you rich (self-sufficient with self-contentment)	وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ

الألوهية

Our Actions to Allah

To narrate		فَحَدِّثْ
1	And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces).	وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

Tafsir (التفسير)



Word	Meaning
وَالضُّحَى	By the morning brightness

- Sheikh As-Sa'di (may Allah have mercy on him) said, “Here Allah swears by the day when its light spreads in the early morning.”

Tadabbur (التدبر)

So what do we learn from the ayah?

- In this ayah, Allah swears by the “Dhuha”.
- What is “Dhuha”? The word “Dhuha” refers to time, just as ‘Asr’.
- When Allah swears by something then it gives importance to the matter and it shows confirmation. He will not swear by anything unless it is very great.
- Allah can swear by anything but we can only swear by Allah and no one else. And we only swear when it is most needed because to swear by Allah is a worship.
- The time of “Dhuha” is the best time to complete many tasks as people are at the peak of their strength.

- As mentioned earlier, this surah was revealed as a comfort to the Prophet (ﷺ) and it reassures us that Allah will never leave His believing servants and will always take care of them.
- Also, as this surah was revealed in response to remove sadness and bring reassurance. It starts with “Dhuha” - the best part of the day and once it spreads it fills the earth with light.
- This light is of two types: ضياء and نور (warmth and light). Hence whenever we feel sad or lonely, we need to see the bright side of life.
- It does not matter if anyone is with us or not, but we need to believe with certainty that Allah is always with us - by His seeing, hearing and knowledge.

DHUHA PRAYER

- There is a prayer called the “Dhuha” prayer, which is from the sunnah of the Prophet (ﷺ).
- The time of it starts after sunrise and lasts until a little before dhuhr prayer.
- Performing the “Dhuha” prayer gives charity to all the joints in the body.
- Also, performing this prayer during its peak time is called “prayer of the awwabeen”. The “Awwabeen” are those who always return back to Allah.
- It is to be prayed in units of two by two; when one does this, then Allah will be sufficient for him.

عن رسول الله صلى الله عليه وسلم عن الله عز وجل أنه قال: ابن آدم اركع لي أربع ركعات من أول النهار أكفك آخره.

Allah's Messenger narrated that Allah, Blessed and Most High said: "Son of Adam: Perform four Rak'ah for Me in the beginning of the day it will suffice you for the latter part of it." (Sahih Abi Dawood 1289, Graded Sahih by Albani)

- I will suffice you to the end of the day: which means to push away from you all your concerns and what worries you. It is said: from sins and faults until the end of the day.

How do we act on the ayah?

- We must believe with certainty that when Allah has created us, He will never leave us alone.
- We should always look at the bright side of life.
- We must be among those who are constant in performing the “Dhuha” prayer.
- We must know that nothing is hidden from Allah, even our deepest feelings and emotions are known to Him though He rose above the Throne.

Qur'an 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".

The Prophet (صلى الله عليه وسلم) 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
وَ	and
الَّيْلِ	the night
إِذَا	when
سَجَىٰ	it covers with darkness

- Sheikh As-Sa'di (may Allah have mercy on him) said, "And by the night when it is still and darkness spreads and grows intense."

Tadabbur (التدبر)

So what do we learn from the ayah?

- In this ayah Allah swears again, but here, He swears by the night.
- Hence in the first two ayaat, Allah swears by two great signs: the day and the night.
- During the day, we see the world come to life with much activity and people are full of energy going out for their work.

- The night in contrast to the day is where not much activity or movement happens, as it is very still and all the people are resting.
- When you look at these two ayaat (وَالضُّحَىٰ) and (وَاللَّيْلِ إِذَا سَجَىٰ) are completely opposite in every sense.
- Just like how the world is made up of opposites, so is our life - happiness and sadness, joy and sorrow, victory and defeat, gain and loss, love and hate, life and death, good and bad, black and white, success and loss, noise and quiet, early and late, smooth and rough, truth and false, clean and dirt, asleep and awake and so much more.
- We also go through situations of day and night in our personal life.
- We go through brightness in our life when we are happy and feel loved and secured, and at times we go through a phase of darkness when we feel sad and lonely.
- We must be aware especially at these times as the shaitan takes advantage of such situations to make us feel more miserable and lonely.
- And we must believe that during these difficult times, Allah takes special care of us and never leaves us.
- After every dark night, the day always comes with a bright shiny sun. In the same manner, after every phase of sadness in our life, there will be brightness, full of joy and happiness.

- We would not appreciate the light without knowing darkness (الظلمة).
- We need to reflect and ponder on these great signs of Allah.

NIGHT AND DAY IN THE QUR'AN

The night and day are great signs of Allah and we need to reflect upon them.

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Verily, in the alternation of the night and the day and in all that Allah has created in the heavens and the earth are Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) for those people who keep their duty to Allah, and fear Him much. (Surah Yunus:6)

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَسَوَّاهُ كُلَّ الشَّيْءِ لِقَوْمٍ يَعْلَمُونَ
وَاللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made Zawjain Ithnain (two in pairs - may mean two kinds or it may mean: of two sorts, e.g. black and white, sweet and sour, small and big, etc.) He brings the night as a cover over the day. Verily, in these things, there are Ayat (proofs, evidences, lessons, signs, etc.) for people who reflect. (Surah Ar-Rad:3)

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

And He has subjected to you the night and the day, the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for people who understand. (Surah An-Nahl:12)

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا

And We have appointed the night and the day as two Ayat (signs etc.). Then, We have made dark the sign of the night while We have made the sign of day illuminating, that you may seek bounty from your Lord, and that

you may know the number of the years and the reckoning. And We have explained everything (in detail) with full explanation. (Surah Al-Isra:12)

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لِيَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

See they not that We have made the night for them to rest therein, and the day sight-giving? Verily, in this are Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) for the people who believe. (Surah An-Naml:86)

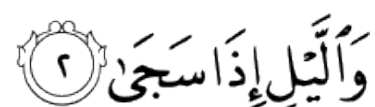
How do we act on the ayah?

- We must always feel the companionship of Allah.
- We must not let the shaitan or anybody make us feel lonely or left out.
- We should always remember life is bright and happy with the numerous blessings of Allah.
- We need to respect the signs of Allah and use them for the purpose they were created for. For example, the day to seek duniya and the night to rest and sleep. Nowadays people stay up the whole night watching TV or on their social media and sleep the whole day, Subhan Allah.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)



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

Word	Meaning
مَا	not
وَدَّعَكَ	has forsaken you
رَبُّكَ	your Lord
وَمَا	and not
قَلَىٰ	He is displeased

- و د ع = to leave, depart, forsake
- ق ل ي / ق ل ي = to be displeased, to hate, to forsake
- Sheikh As-Sa'di (may Allah have mercy on him) said, "That is, He has not abandoned you since He has always taken care of you, and He has not neglected you since He has always looked after you. Indeed, He has continued to take the best care of you and to raise you in status, degree, after degree. He does not hate you for He has always loved you."

Note to Teacher: Emphasize 'Belief in Allah' is one of the Six Pillars of Iman.

NAME OF ALLAH

الرب

AR-RABB -THE NURTURER

Knowledge (علم)

Note to Teacher: Explain to the students that all of Allah's actions fall under the name of Allah 'Ar-Rabb'.

- **Allah Ar-Rabb** is the One Who nurtures us and nurtures every creation around us by His blessings.
- **Allah Ar-Rabb** is the Lord of all creation.
- **Allah Ar-Rabb** is the One Who created us and everything that exists.
- **Allah Ar-Rabb** is the One Who feeds us and gives us drink.
- **Allah Ar-Rabb** is the One Who guides us in all matters.
- **Allah Ar-Rabb** is the One Who cures us when we fall sick.
- **Allah Ar-Rabb** is the One Who gives life and death.
- **Allah Ar-Rabb** is One Who takes cares of us and all the creation through means.
- **Allah Ar-Rabb** is the One Who takes special care of His believing servants by guiding them to the truth.
- **Allah Ar-Rabb** is the One Who will bring all of us back to life in the hereafter.

GENERAL NURTURING:

- This type of nurturing includes both the believers and the disbelievers.
- General nurturing includes all the general actions of Allah like giving provision, curing from sicknesses and general providing for the existence of all creation.

SPECIAL NURTURING:

- This type of nurturing is for the believers to guide them to paradise and save them from the hellfire.
- Allah Ar-Rabb is the One Who takes special care of His believing servants by guiding them to the truth.
- He guides them to learn the knowledge of the names and attributes of Allah.
- Special nurturing includes opening the doors to do good deeds, to open the understanding of the Qur'an and to give deep insight and understanding of the religion.

Action (عمل)

- To make dua to Allah by His name Ar-Rabb.
- To be pleased with the nurturing of your Rabb.
- When you need anything go to your Rabb first before you go to the people.
- To believe that the nurturing of Ar-Rabb will take you to the highest levels in paradise.
- To submit yourself to His nurturing.

Tadabbur (التدبر)

So what do we learn from the ayah?

- This ayah is the subject of the oath.
- When the revelation did not come for days, the Prophet (ﷺ) became very sad and when he was told by the non-believers, “Your Lord has forsaken you”, it made him more sad.
- Hence Allah is reassuring him in this ayah that He loves him and will never forsake him.
- Sometimes breaks are good as they make us come back with full energy and with renewed intentions.
- We as humans feel sad when the connection between things we love is cut off. For example, if we don't get a call or a message from someone for a long time, we feel sad and begin to think may be that person is upset with us.
- At this point we need to think positive.
- Even the period when the Prophet (ﷺ) was not getting the revelation and felt lonely was a nurturing of Allah. The name of Allah mentioned is Rabb hence confirming it is a nurturing.
- When we are faced with such hardship, we need to remember it as only a test from Allah and that it is shaitan who tricks us to make us sad so that we lose focus from our worship towards Allah.

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ

So wait patiently (O Muhammad صلى الله عليه وسلم) for the Decision of your Lord, for verily, you are under Our Eyes , and glorify the Praises of your Lord when you get up from sleep. (Surah At-Tur:48)

الَّذِي يَرَاكَ حِينَ تَقُومُ

Who sees you (O Muhammad صلى الله عليه وسلم) when you stand up (alone at night for Tahajjud prayers) (Surah Al- Shuara:128)

وَرَفَعْنَا لَكَ ذِكْرَكَ

And raised high for you your repute. (Surah Ash-Sharh:4)

- The above ayat indicate that Allah surrounded the Prophet (ﷺ) with His knowledge, mercy, care and raised his ranks in duniya and akhira and much more.

MUHAMMAD (ﷺ) – THE MESSENGER OF ALLAH

- Allah chose the Prophet (ﷺ) for the last message and He made him the seal of the Prophets.
- There will be no messenger after him.
- Allah made him his close friend “خليل”.

قال رسول الله (ﷺ): لَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا وَلَكِنَّهُ أَخِي وَصَاحِبِي وَقَدْ اتَّخَذَ اللَّهُ عَزَّ وَجَلَّ صَاحِبَكُمْ خَلِيلًا.

'Abdullah b. Mas'ud reported Allah's Messenger (ﷺ) as saying: If I were to choose a bosom friend I would have definitely chosen Abu Bakr as my bosom friend, but he is my brother and my companion and Allah, the Exalted and Glorious, has taken your brother and companion (meaning Prophet himself) as a friend. (Sahih Muslim 2383)

قَالَ رَسُولُ اللَّهِ (ﷺ): " إِنَّ اللَّهَ اتَّخَذَنِي خَلِيلًا كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا".

It was narrated that 'Abdullah bin 'Amr said: "The Messenger of Allah said: 'Allah has taken me as a close friend (Khalil) as He took Ibrahim as a

close friend. So my house and the house of Ibrahim will be opposite to one another on the Day of Resurrection, and 'Abbas will be in between us, a believer between two close friends." ('Maudu')

(Sunan Ibn Majah : Vol. 1, Book 1, Hadith 141)

- All the above indicate a very high and special love for the Prophet (ﷺ) .

How do we act on the ayah?

- We should always think positive that Allah will never leave us.
- We must strive to have a strong connection with Allah more than the people around us.
- We must be patient upon the tests and trials in our life, as every situation we come across is a nurturing from Allah.
- We should not despair from the mercy of Allah and must always long and hope for the best from Allah.
- We should not hate or disregard what Allah loves.
- We should not be sad. When anything stops or closes, we should believe that something better will open. We should not assume that if anything is closed Allah hates us.
- We must make dua that we are always under Allah's care and guidance.

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ، وَلَا تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ

O Ever Living, O Self-Subsisting and Supporter of all, by Your mercy I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye.

(Sahih Aj Jami'e 5820, Authenticated by Al Albani as Hasan)

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

مَاوَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٢﴾

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 (صلى الله عليه وسلم) 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)

وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَى

Word	Meaning
وَ	and
لِلْآخِرَةِ	surely the hereafter
خَيْرٌ	better
لَّكَ	for you
مِنَ	than
الْأُولَى	the first

- Sheikh As-Sa'di (may Allah have mercy on him) said, "The word 'akhirah' (translated here as hereafter) may refer to what comes after in general terms. In other words, every future situation will be better than the previous one."

Tadabbur (التدبر)

So what do we learn from the ayah?

- This is an ayah which shows affirmation, continuity and consistency in things getting better in this life and even better in the hereafter.

- The hereafter is better for a true believer than this life.
- Life is full of challenges and all the enjoyment is very short lived.
- The Prophet's (ﷺ) life kept getting better - his life in Madina was much better than his life in Makkah. In Madina he had authority, support and so much more which he did not have in Makkah.
- The Prophet (ﷺ) was not attached to the worldly life as he knew the true worth of the hereafter as compared to this world.
- For this reason when the Prophet (ﷺ) was given a choice at the time of his death to remain in this life or to go to Ar Rafeeq Al A'la (The Highest Exalted Companion), he chose Allah over this lowly life and said "Ar Rafeeq Al A'la" and then passed away.
- A place which is occupied by a small whip in Jannah is better than the whole world with all its treasures.

يَقُولُ اللَّهُ عَزَّوَجَلَّ "أَعَدَدْتُ لِعِبَادِيَ الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ"

It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Allah says: 'I have prepared for My righteous slaves that which no eye has seen, no ear has heard, and it has never crossed the mind of man.'" (Sunan Ibn Majah : Vol. 5, Book 37, Hadith 4328)

- If we look at this ayah from another angle, we realize that every future situation is better than the previous one.
- Even when we look at our own past, we realize that our present is so much better. Following are some examples:
 1. Life is much easier now than in the past.
 2. The technology we have now is more better and advanced than that in the past.

3. The access to information now is much more easier and faster through the internet than before.
 4. Ordering food and getting home delivery is more convenient now.
 5. Connecting to people all over the world is much easier now.
 6. Travelling across the globe is more comfortable and easier than before.
 7. There are many different ways to acquire religious knowledge now as compared to the past where they had to travel months to seek true knowledge.
 8. There are so many things when you reflect in your own life that have become better over the years.
- Hence tomorrow will be better than today and next week will be better than this week and the following years will be much better than the previous ones.

How do we act on the ayah?

- We must believe that our future will be better than our past and that every new day will be better than the previous day.
- We should not to be attached to the worldly life as the hereafter is far better than this life.
- We must live in this life as though we are a traveler.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِي فَقَالَ "كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ، أَوْ عَابِرُ سَبِيلٍ"

Narrated Mujahid: Abdullah bin Umar said, "Allah's Messenger (ﷺ) took hold of my shoulder and said, 'Be in this world as if you were a stranger or a traveler.'" (Sahih Al- Bukhari 6416)

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَى ۚ

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 (صلى الله عليه وسلم) 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)

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ۚ

Word	Meaning
وَ	and
لَسَوْفَ	soon
يُعْطِيكَ	will give you
رَبُّكَ	your Rabb
فَتَرْضَىٰ	then you will be satisfied

- Sheikh As-Sa'di (may Allah have mercy on him) said, "This is something that cannot be expressed except in this comprehensive phrase."

Tadabbur (التدبر)

So what do we learn from the ayah?

- The previous and this ayah both are an assurance for a bright future for the Prophet (ﷺ). Allah made many openings in the future for the Prophet (ﷺ) so he would be pleased.
- Islam spread far and wide, many tribes and nations entered the religion of Allah, the place (Makkah) which was most beloved

to the Prophet (ﷺ) and where he had migrated from, Allah made him conquer it and re-enter it with honor.

- In the hereafter in paradise, the Prophet (ﷺ) will be granted the river, Al-Kawthar, which will have domes of hollowed pearls on its banks, and the mud on its banks will be the strongest fragrance of musk.
- On the Day of Judgement, Allah will give the Prophet (ﷺ) مقاماً - a station of praise and glory.
- No other Prophet will be given the honor of the grand intercession except the Prophet (ﷺ).

عَنْ أَنَسٍ . رَضِيَ اللَّهُ عَنْهُ . أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يُحْبَسُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ حَتَّى يُهْمُوا بِذَلِكَ فَيَقُولُونَ لَوْ اسْتَشْفَعْنَا إِلَى رَبِّنَا فَيُرِيحُنَا مِنْ مَكَانِنَا . فَيَأْتُونَ آدَمَ فَيَقُولُونَ أَنْتَ أَبُو النَّاسِ خَلَقَكَ اللَّهُ بِيَدِهِ وَأَسْكَنَكَ جَنَّتَهُ ، وَأَسْجَدَ لَكَ مَلَائِكَتَهُ ، وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْءٍ ، لِنَشْفَعُ لَنَا عِنْدَ رَبِّكَ حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا ، قَالَ فَيَقُولُ لَسْتُ هُنَاكُمْ . قَالَ وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ أَكْلُهُ مِنَ الشَّجَرَةِ وَقَدْ نَهَى عَنْهَا . وَلَكِنْ ائْتُوا نُوحًا أَوَّلَ نَبِيِّ بَعَثَهُ اللَّهُ إِلَى أَهْلِ الْأَرْضِ . فَيَأْتُونَ نُوحًا فَيَقُولُ لَسْتُ هُنَاكُمْ . وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ سُؤَالَهُ رَبَّهُ بِغَيْرِ عِلْمٍ . وَلَكِنْ ائْتُوا إِبْرَاهِيمَ خَلِيلَ الرَّحْمَنِ . قَالَ فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُ إِنِّي لَسْتُ هُنَاكُمْ . وَيَذْكُرُ ثَلَاثَ كَلِمَاتٍ كَذَبَنْ . وَلَكِنْ ائْتُوا مُوسَى عَبْدًا آتَاهُ اللَّهُ التَّوْرَةَ وَكَلَّمَهُ وَقَرَّبَهُ نَجِيًّا . قَالَ فَيَأْتُونَ مُوسَى فَيَقُولُ إِنِّي لَسْتُ هُنَاكُمْ . وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ قَتْلُهُ النَّفْسِ . وَلَكِنْ ائْتُوا عِيسَى عَبْدَ اللَّهِ وَرَسُولَهُ وَرُوحَ اللَّهِ وَكَلِمَتَهُ . قَالَ فَيَأْتُونَ عِيسَى فَيَقُولُ لَسْتُ هُنَاكُمْ وَلَكِنْ ائْتُوا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدًا غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ . فَيَأْتُونِي فَأَسْتَأْذِنُ عَلَى رَبِّي فِي دَارِهِ فَيُؤْذَنُ لِي عَلَيْهِ ، فَإِذَا رَأَيْتُهُ وَقَعْتُ سَاجِدًا فَيَدْعُنِي مَا شَاءَ اللَّهُ أَنْ يَدْعَنِي فَيَقُولُ ارْفَعْ مُحَمَّدٌ ، وَقُلْ يُسْمَعُ ، وَاشْفَعْ تُشْفَعُ ، وَاسْلُ تُعْطَى . قَالَ . فَأَرْفَعُ رَأْسِي فَأَنْتَنِي عَلَى رَبِّي بِنَاءٍ وَتَحْمِيدٍ يُعَلِّمُنِيهِ ، فَيَحْدُثُ لِي حَدًّا فَأَخْرُجُ فَأَدْخِلُهُمُ الْجَنَّةَ " . قَالَ قَتَادَةُ وَسَمِعْتُهُ أَيْضًا يَقُولُ " فَأَخْرُجُ فَأَخْرِجُهُمْ مِنَ النَّارِ وَأَدْخِلُهُمُ الْجَنَّةَ ، ثُمَّ أَعُودُ فَأَسْتَأْذِنُ عَلَى رَبِّي فِي دَارِهِ فَيُؤْذَنُ لِي عَلَيْهِ ، فَإِذَا رَأَيْتُهُ وَقَعْتُ سَاجِدًا فَيَدْعُنِي مَا شَاءَ اللَّهُ أَنْ يَدْعَنِي ثُمَّ يَقُولُ ارْفَعْ مُحَمَّدٌ ، وَقُلْ يُسْمَعُ ، وَاشْفَعْ تُشْفَعُ ، وَاسْلُ تُعْطَى . قَالَ . فَأَرْفَعُ رَأْسِي فَأَنْتَنِي عَلَى رَبِّي بِنَاءٍ وَتَحْمِيدٍ يُعَلِّمُنِيهِ . قَالَ . ثُمَّ أَشْفَعُ فَيَحْدُثُ لِي حَدًّا فَأَخْرُجُ فَأَدْخِلُهُمُ الْجَنَّةَ " . قَالَ قَتَادَةُ وَسَمِعْتُهُ يَقُولُ " فَأَخْرُجُ فَأَخْرِجُهُمْ مِنَ النَّارِ وَأَدْخِلُهُمُ الْجَنَّةَ ، ثُمَّ أَعُودُ الثَّلَاثَةَ فَأَسْتَأْذِنُ عَلَى رَبِّي فِي دَارِهِ فَيُؤْذَنُ لِي عَلَيْهِ ، فَإِذَا رَأَيْتُهُ وَقَعْتُ سَاجِدًا

فَيَدْعُنِي مَا شَاءَ اللَّهُ أَنْ يَدْعَنِي ثُمَّ يَقُولُ ارْفَعْ مُحَمَّدٌ، وَقُلْ يُسْمَعُ، وَاشْفَعْ تُشْفَعُ، وَسَلْ تُعْطَى. قَالَ. فَأَرْفَعُ رَأْسِي فَأُثْنِي عَلَى رَبِّي بِثَنَاءٍ وَتَحْمِيدٍ يُعْلِمُنِيهِ. قَالَ. ثُمَّ أَشْفَعُ فَيَحْدُ لِي حَدًّا فَأُخْرَجُ فَأَدْخِلُهُمُ الْجَنَّةَ ". قَالَ قَتَادَةُ وَقَدْ سَمِعْتُهُ يَقُولُ " فَأُخْرَجُ فَأُخْرَجُهُمْ مِنَ النَّارِ وَأَدْخِلُهُمُ الْجَنَّةَ، حَتَّى مَا يَبْقَى فِي النَّارِ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ أَيْ وَجَبَ عَلَيْهِ الْخُلُودُ. قَالَ. ثُمَّ تَلَا هَذِهِ الْآيَةَ {عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا} قَالَ وَهَذَا الْمَقَامُ الْمَحْمُودُ الَّذِي وَعَدَهُ نَبِيُّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ".

Narrated Anas:

The Prophet (ﷺ) said, "The believers will be kept (waiting) on the Day of Resurrection so long that they will become worried and say, "Let us ask somebody to intercede for us with our Lord so that He may relieve us from our place.

Then they will go to Adam and say, 'You are Adam, the father of the people. Allah created you with His Own Hand and made you reside in His Paradise and ordered His angels to prostrate before you, and taught you the names of all things will you intercede for us with your Lord so that He may relieve us from this place of ours? Adam will say, 'I am not fit for this undertaking.' He will mention his mistakes he had committed, i.e., his eating off the tree though he had been forbidden to do so. He will add, 'Go to Noah, the first prophet sent by Allah to the people of the Earth.' The people will go to Noah who will say, 'I am not fit for this undertaking' He will mention his mistake which he had done, i.e., his asking his Lord without knowledge.' He will say (to them), 'Go to Abraham, Khalil Ar-Rahman.' They will go to Abraham who will say, 'I am not fit for this undertaking. He would mention three words by which he told a lie, and say (to them). 'Go to Moses, a slave whom Allah gave the Torah and spoke to, directly and brought near Him, for conversation.'

They will go to Moses who will say, 'I am not fit for this undertaking. He will mention his mistake he made, i.e., killing a person, and will say (to them), 'Go to Jesus, Allah's slave and His Apostle, and a soul created by Him and His Word.' (Be: And it was.) They will go to Jesus who will say, 'I am not fit for this undertaking but you'd better go to Muhammad the slave whose past and future sins have been forgiven by Allah.' So they will come to me, and I will ask my Lord's permission to enter His House and then I will be permitted. When I see Him I will fall down in prostration before Him, and He will leave me (in prostration) as long as He will, and then He will say, 'O Muhammad, lift up your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask (for anything) for it will be granted:' Then I will raise my head and glorify my Lord with certain praises which He has taught me. Allah will put a limit for me (to intercede for a certain type of people) I will take them out and make them enter Paradise." (Qatada said: I heard Anas

saying that), the Prophet (ﷺ) said, "I will go out and take them out of Hell (Fire) and let them enter Paradise, and then I will return and ask my Lord for permission to enter His House and I will be permitted.

When I will see Him I will fall down in prostration before Him and He will leave me in prostration as long as He will let me (in that state), and then He will say, 'O Muhammad, raise your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask, your request will be granted.' " The Prophet (ﷺ) added, "So I will raise my head and glorify and praise Him as He has taught me. Then I will intercede and He will put a limit for me (to intercede for a certain type of people). I will take them out and let them enter Paradise." (Qatada added: I heard Anas saying that) the Prophet said, 'I will go out and take them out of Hell (Fire) and let them enter Paradise, and I will return for the third time and will ask my Lord for permission to enter His house, and I will be allowed to enter.

When I see Him, I will fall down in prostration before Him, and will remain in prostration as long as He will, and then He will say, 'Raise your head, O Muhammad, and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask, for your request will be granted.' So I will raise my head and praise Allah as He has taught me and then I will intercede and He will put a limit for me (to intercede for a certain type of people). I will take them out and let them enter Paradise." (Qatada said: I heard Anas saying that) the Prophet (ﷺ) said, "So I will go out and take them out of Hell (Fire) and let them enter Paradise, till none will remain in the Fire except those whom Quran will imprison (i.e., those who are destined for eternal life in the fire)." The narrator then recited the Verse:-- "It may be that your Lord will raise you to a Station of Praise and Glory." (17.79) The narrator added: This is the Station of Praise and Glory which Allah has promised to your Prophet.

(Sahih al-Bukhari 7440 : Book 97, Hadith 6)

- **When we adhere firmly to the path of Allah, our future in this life and in the hereafter will be good; Allah will shower us with blessings which will surely please us.**
- **When we are conscious about the pleasure of Allah, Allah will be conscious about our pleasure but when we run behind the pleasure of people, Allah leaves us to get pleasure from them which they can never give us.**

How do we act on the ayah?

- We must not worry about things we have lost because Allah will give us and make us pleased with it.
- We must seek Allah's pleasure; when we are pleased with Allah then He will be pleased with us.
- On the other hand, when anyone seeks the pleasure of the people then he will have the displeasure of Allah.
- We should have good hope and we must believe that the future will be better than the past.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ۗ

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 (صلى الله عليه وسلم) 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
أَلَمْ	did not
يَجِدْكَ	He find you
يَتِيمًا	an orphan
فَآوَى	and gave shelter

- آوَى = to give shelter
- Sheikh As-Sa'di (may Allah have mercy on him) said, "That is, He found you without a mother or father; indeed his mother and father had died when he was not able to look after himself, but Allah took care of him and caused his grandfather Abdul Muttalib to take care of him, then when his grandfather died, He caused his paternal uncle Abu Talib to take care of him, until Allah supported him with His help and with the believers.
- This refers to the fact that his father died while his mother was still pregnant with him, and his mother, Aminah bint Wahb died when he was only six years old. After this he was under the guardianship of his grandfather, Abdul Mutallib.

- When the Prophet (ﷺ) was eight years old, his grandfather also died. Then his uncle, Abu Talib took him under his responsibility and looked after him. Even after his Prophethood when people belied him, Abu Talib continued to protect and assist him, elevate his status, honor him, and even restrain his people from harming him until he died a short time before the hijrah.
- After this the arrogant people of Quraysh began to attack the Prophet (ﷺ), so Allah ordered him to migrate to the city of Madina where the Ansar, who were the people of Madina, welcomed him, gave him shelter, supported him, defended him and fought along with him against the enemies of Islam.
- All this was Allah's way of protecting and guarding the Prophet (ﷺ) and taking caring of him; and all of this took place by the divine decree of Allah and His decree is most excellent.

Tadabbur (التدبر)

So what do we learn from the ayah?

- Allah is reminding the Prophet (ﷺ) of his past when he was a child and how Allah took care of him; so why will He not help him now since he is chosen as the messenger of Allah? This reassures him that more help and aid will come in the future.
- When we look at our past and compare it to the present we can say with assurance that Allah has never left us and has always taken care of us.

- Even while having parents as guardians above us, we need to realize that it is Allah Who is really taking care of us and disposing all our affairs.
- We must show our gratitude to Allah for giving us parents by obeying Him and the same applies to parents i.e. to be grateful that we have parents by showing them respect and obeying them.
- Being kind and taking care of orphans has a great reward in Islam.

قال رسول الله (ﷺ): "أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا".

Narrated Sahl:

Allah's Messenger (ﷺ) said, "I and the one who looks after an orphan will be like this in Paradise," showing his middle and index fingers and separating them. (Sahih Al-Bukhari 5304 : Book 68, Hadith 53)

قال رسول الله (ﷺ): "كافل اليتيم له أو لغيره أنا وهو كهاتين في الجنة"

Abu Hurairah (May Allah be pleased with him) reported:

One who looks after the orphan whether he is his relative or not, I and he would be together in Paradise like this, and Malik (explained it) with the gesture by drawing his index finger and middle finger close together.

(Sahih Muslim 2983: Book 55, Hadith 52)

How do we act on the ayah?

- We must realize that our parents are a means to take care of us but Allah is the true Lord behind all the means, hence we must attach to Him alone.
- Allah Ar-Rabb takes care of us and nurtures us throughout our life, therefore we must believe in Him, submit to Him and obey Him.

- We must be immensely grateful for the blessing of having parents and we must value them, obey them and respect them.
- We should treat the orphans with kindness and care.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

Qalqala
(قلقلة)

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى ۖ

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 (صلى الله عليه وسلم) 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)

وَوَجَدَكَ ضَالًّا فَهَدَىٰ

Word	Meaning
وَ	and
وَجَدَكَ	He found you
ضَالًّا	lost
فَهَدَىٰ	so He guided you

- Sheikh As-Sa'di (may Allah have mercy on him) said, "That is, He found you not knowing anything about the scripts of faith, and He taught you that which you did not know and enabled you to attain the best of the deeds and character."

Tadabbur (التدبر)

So what do we learn from the ayah?

- Even before his prophethood, the Prophet (ﷺ) never committed any kind of shirk; although there was widespread idol-worship in Makkah, to a point where there were 360 idols were placed around the Ka'bah.

- Even though he (ﷺ) did not indulge or participate in any of the evil and wrong practices which were taking place during that time, despite being unaware of the divine knowledge.
- In this ayah, Allah is reminding him that when he had no knowledge about Allah or the religion or the scripts, Allah guided him with the Qur'an, then how can He forget him now?
- From this ayah, we come to know a very important aspect - it is not enough to be a good person and to have the best character, but important that this best character has to be accompanied by divine knowledge and true faith in Allah.
- Even for us, it is not just enough to be good humans but important is to have goodness along with true guidance of the divine knowledge.
- We find so many people who are the best in their manners and character, always helping the poor and needy, doing so much charity and speaking kindly to others but they have no belief in Allah hence this is of no use to them on the Day of Judgement, as they lacked the most important component which is "Belief in Allah".
- The Prophet (ﷺ) though being the best in manners and character was restless and knew he was missing something which was guidance from Allah.
- He used to spend a lot of time in search of guidance in Jabal-al-Nur in Mount Hira until Allah revealed the Qur'an upon him and made him a Prophet.

- Our foundation for good deeds or having a beautiful character with good morals and values have to be accompanied with guidance and true knowledge from our Creator, our Rabb.
- Who has been guiding us all our life? It is no one but Allah.
- Everyone around us is just a means but we are constantly being guided by our Rabb.
- Guidance is so essential that Allah has made it a part of Surah Al-Fatiha, making it the best dua we can ask Allah.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the Straight Way. (Surah Al-Fatihah:5)

How do we act on the ayah?

- We should ask Allah to guide us in all our affairs as He is Al-Haadi, the source of all guidance.
- We must be grateful to Allah for guiding us in the matters of religion and worldly life.
- We must keep in mind that any good act done has to be based on sound knowledge from the Qur'an and Sunnah.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

Ghunna
(غنة)
2 counts

وَوَجَدَكَ ضَالًّا فَهَدَىٰ

Med (مد)
Stretch
6 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 (صلى الله عليه وسلم) 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)

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ۝٨

Word	Meaning
وَ	and
وَجَدَكَ	He found you
عَائِلًا	in need
فَأَغْنَىٰ	so He made (you) self- sufficient

- Sheikh As-Sa'di (may Allah have mercy on him) said, "That is, in poverty and made you independent by means of what Allah enabled you to conquer of lands from which wealth and taxes were brought to you."

Tadabbur (التدبر)

So what do we learn from the ayah?

- The Prophet (ﷺ) was born an orphan and therefore he was not very rich. When his uncle took over his guardianship, even he was not well off.
- When he (ﷺ) grew up, he started to work for Khadeejah (رضي الله عنها) who was a very rich businesswoman of Makkah. When

she saw his noble character, she proposed to him and they got married, thus Allah enriched him.

- Later when Islam spread and wars were fought, the booty from the wars was made halal to the Prophet (ﷺ) something which was not halal to any prophet before him.

أُعْطِيتُ خَمْسًا لَمْ يُعْطَ أَحَدٌ قَبْلِي نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا، فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكْتُهُ الصَّلَاةُ فَلْيُصَلِّ، وَأُحِلَّتْ لِيَ الْغَنَائِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً."

Narrated Jabir bin `Abdullah:

The Prophet (ﷺ) said, "I have been given five things which were not given to anyone else before me. -1. Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey. -2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum, therefore anyone of my followers can pray wherever the time of a prayer is due. -3. The booty has been made Halal (lawful) for me yet it was not lawful for anyone else before me. -4. I have been given the right of intercession (on the Day of Resurrection). -5. Every Prophet used to be sent to his nation only but I have been sent to all mankind. (Sahih Al- Bukhari 335 : Book 7, Hadith 2)

- When we take this ayah in an intangible sense we see that the Prophet (ﷺ) was in need of knowledge and divine guidance and Allah made him self-sufficient by enriching him with the highest quality of knowledge - the Names and Attributes of Allah – and the Qur'an.
- When we reflect over this ayah in our life, we will surely see how Allah has enriched us by guiding us to the divine knowledge.
- As long as we are sincere, truthful and grateful to Allah, He will continue to enrich us (in our deen and duniya).

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allah), I will give you more (of My Blessings), but if you are thankless (i.e. disbelievers), verily! My Punishment is indeed severe." (Surah Ibrahim: 7)

- As humans, we all love to be rich and self-sufficient. But in order to fulfill this need, sometimes people take the wrong means.
- When we want this need to be fulfilled, we need to go to Allah Al Ghani (الغني) Who is the Most Rich and has absolute richness in all manners; He is the only One Who enriches whom He wills from among His slaves.
- True richness is to be satisfied and content with what Allah blesses us with.

How do we act on the ayah?

- We should seek the richness from Allah Al Ghani (الغني).
- We must be satisfied with what Allah gives us.
- When Allah enriches us with knowledge or wealth, we must share it with those who are less fortunate than us and who are in need of it.
- We must be truly grateful with what Allah has blessed us with.
- We should be obedient and submit with a true heart as this will enrich us more.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

Ghunna
(غنة)
2 counts

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ

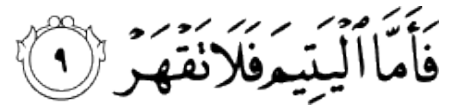
Med (مد)
Stretch
4 counts

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 (صلى الله عليه وسلم) 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
فَأَمَّا	so as for
الْيَتِيمَ	the orphan
فَلَا	then (do) not
تَقْهَرْ	oppress

- Sheikh As-Sa'di (may Allah have mercy on him) said, "That is, do not deal harshly with the orphan, and do not feel impatient with him or scorn him; rather you should honor him, give him what you can, and treat him as you would like your child to be treated after you die."

Tadabbur (التدبر)

So what do we learn from the ayah?

- When we look at all the above ayaat, we see how Allah has nurtured the Prophet (ﷺ).
- This also implies to us; when we look back at our life we can see how Allah has taken care of us.

- How can we give thanks to Allah for all this? By showing our gratitude.
- In the following ayaat, Allah is teaching us how to respond with gratitude to the blessings that He has bestowed upon us.
- When we think about it, we will feel that after all the care Allah has given us, the first step He would command us is to show gratitude by fulfilling His rights; but SubhanAllah look how amazing is our Rabb! He is teaching us to first take care of the weakest members of the society whether “orphans” or those who “ask out of need” which we will see in ayah 10.
- From this we learn how Allah is putting the weak members of the society first and drawing our attention to them.
- We need to look around us and see who is in need and take care of them.
- We need to honor the orphan and remember that our beloved Prophet (ﷺ) was also an orphan.
- Who is an orphan? The one whose father passes away before he has reached the age of puberty.
- Orphans are emotionally unstable because they lack the most important connection which is a parent-child relationship. Hence taking care of them emotionally and making them strong and independent individuals is very important for a healthy society.

- When a society neglects its weak members, then it cannot be a healthy society; and those individuals who have been neglected as children, most of the times, grow up to be adults who choose the wrong path in life.
- Hence a strong and stable society always works to take care of the weak and vulnerable from a young age.
- Islam is such a beautiful and complete religion teaching us every aspect of life, in ways we would not have otherwise comprehended.

How do we act on the ayah?

- We must take care of the weak members of society.
- When you know someone in school is an orphan give her extra love and friendship.
- We must prefer people who are weak and vulnerable and put them before us.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

Ghunna
(غنة)
2 counts

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ٩

Qalqala
(قلقلة)

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 (صلى الله عليه وسلم) 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
وَ	and
أَمَّا	as for
السَّائِلَ	one who asks
فَلَا	then (do) not
تَنْهَرْ	repel

- Sheikh As-Sa'di (may Allah have mercy on him) said, "That is, do not say anything to the beggar that may imply your rejection of his request in a cruel or vicious manner; rather give him what you can, or turn him away kindly."
- The word translated here as beggar "one who asks" includes those who ask for money and those who ask for knowledge.
- Hence teachers are enjoined to treat learners kindly, gently and with compassion, for this will help the learner to achieve his goal, and it reflects kindness towards the one who is striving to benefit the people and the land.

Tadabbur (التدبر)

So what do we learn from the ayah?

- This ayah is teaching us to respond to the poor with mercy and gentleness.
- How many times in a day and night do we ask Allah and He is always listening to us and to everyone around the world in their different languages and dialects. Allah out of His vast mercy and generosity, responds to everyone.
- People mostly ask for something which we have; could be knowledge, talent or money. We should try to help them in the best way we can.
- It is a great favor of Allah when people come to ask us; it implies He has given us an upper hand and the one who gives is always better than the one who asks. So we must help those below us.
- It is not wrong to ask help from people verbally, but our heart should only ask Allah and hope only from Him.
- We need to believe with certainty that people and other things are mere means but the One Who created the people and created the means is the Only One Who will and can fulfill all our needs.
- Thus when we are in need we can resort to means, but in our heart we need to feel poor and humble towards Allah and beg from Him alone.

- **Allah says in the Qur'an:**

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

And when My slaves ask you (O Muhammad SAW) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright. (Surah Al-Baqarah:186)

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). (Surah Al-Ghafir:60)

- **Hadith:**

وَعَنِ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ خَلْفَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَوْمًا، فَقَالَ: {يَا غُلَامُ! احْفَظِ اللَّهَ يَحْفَظْكَ، احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، وَإِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ}

Ibn 'Abbas (may Allah be pleased with them) narrated, 'One day I was riding behind the Prophet when he said, "O lad, be mindful of Allah and He will protect you. Be mindful of Allah and you shall find Him with you. When you ask (for anything), ask it from Allah, and if you seek help, seek help from Allah." (Related by At-Tirmidhi who verified it as Hasan and Sahih : Book 16, Hadith 1515)

How do we act on the ayah?

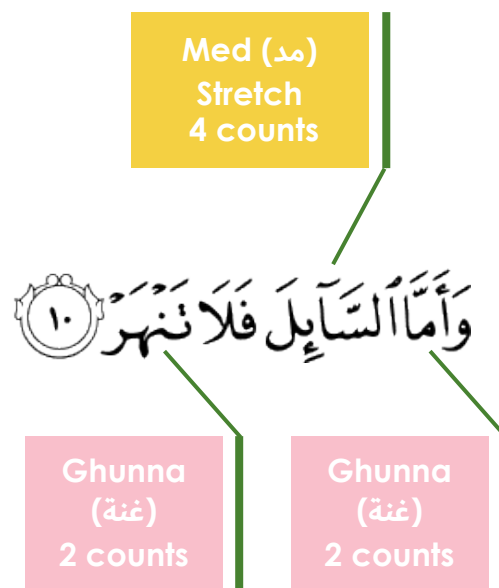
- When people ask our help, whether in knowledge, talent or wealth, we must help them; and if we cannot, we speak to them kindly and direct them to those who can help them.
- We must be very grateful to Allah when people ask us, as this is a great favor of Allah upon us that He has given us an upper hand and not made us among those who ask from others.

- We must not get irritated when people ask us.
- When people ask us of knowledge, we need to remember that before we were also ignorant, and someone taught us with patience. Therefore, we should also be patient and share our knowledge with them.

Qur'an 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)

Word	Meaning
وَ	and
أَمَّا	as for
بِنِعْمَةٍ	the favor
رَبِّكَ	of your Lord
فَحَدِّثْ	narrate

- Sheikh As-Sa'di (may Allah have mercy on him) said, "This includes both spiritual and worldly blessings, that is praise Allah for it."

Tadabbur (التدبر)

So what do we learn from the ayah?

- Allah Ar-Rabb nurtures us through His blessings; this should make us submit to Him and be pleased with His nurturing.
- In this ayah, Allah encourages us to talk about His blessings.
- When we talk about the blessings of Allah, it brings about a positive society. It makes us conscious and grateful for the blessings.

- Moreover, it leads to the feeling of love as humans love those who bestow blessings and favors upon them.
- Allah is the true source of all the favors and blessings. When we realize this and develop love towards Allah then our worship will be the best as the head of all worship is based on love.
- The Prophet (ﷺ) was the most grateful servant of Allah and when Allah is commanding him to talk about the favors of His Lord, imagine how much we need to thank and talk about the great and numerous favors of Allah upon us.

How do we acknowledge the favors of Allah?

1. By our heart, by recognizing it and being grateful for it,
 2. By our tongue, by talking about it, and
 3. By our limbs, by being obedient to Him in His rules and regulations.
- This ayah also teaches us to thank people when they help us.

قال رسول الله (ﷺ): "مَنْ لَا يَشْكُرُ النَّاسَ لَا يَشْكُرُ اللَّهَ."

Abu Hurairah narrated that the Messenger of Allah said : "He who does not thank the people is not thankful to Allah."

(Sunan Abi Dawud 4811: In-book reference : Book 43, Hadith 39)

قال رسول الله (ﷺ): "مَنْ أَبْلَى بَلَاءً فَذَكَرَهُ فَقَدْ شَكَرَهُ وَإِنْ كَتَمَهُ فَقَدْ كَفَرَهُ."

Narrated Jabir ibn Abdullah:

The Prophet (ﷺ) said: If someone is donated something, and he mentions it, he thanks for it, and if he conceals it, he is ungrateful for it.

(Sunan Abi Dawud 4814 : In-book reference : Book 43, Hadith 42)

How do we act on the ayah?

- When we meet each other, rather than talking about the unhappy incidents in our life, we must cultivate the habit of talking about the favors and blessings of Allah; thus creating a positive environment leading to a positive society.
- We must help people to recognize the blessings of Allah which they have, thus helping them to be grateful.
- We must be thankful to people when they help us.
- We should be pleased with Allah's nurturing as it is filled with His mercy and blessings.
- We must be positive and think good of Allah at all times.
- We should not put down others if we have gone through the same.
- We must realize that it is not about the start, but important is the end.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

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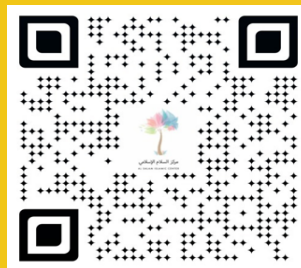
(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

تم بحمد الله



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