

# سورة الأعلى - Surah Al 'Ala

برنامج التربية القرآنية والنبوية - المتدبر الصغير

Qur'anic and Prophetic Nurturing Program

دليل المعلم

Teacher Manual

بسم الله الرحمن الرحيم  
لا حول ولا قوة إلا 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 الحسنی. فهو السلام وواهب السلام ودينه الإسلام وتحيته السلام للعيش بسلام والدخول الى الجنة دار السلام.

**رؤيتنا:** والله يدعو الى 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 الحسنی 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 الحسنی 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 الإيمان 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.

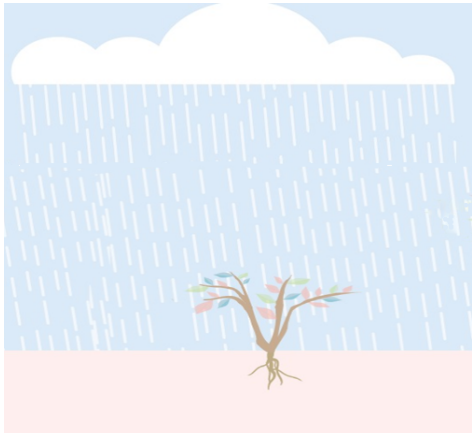
### ما هدف البرنامج؟

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.



# المتدبر الصغير

## The Young Ponderer

# المتدبر الصغير

## The Young Ponderer

### لمحة عن برنامج التربية القرآنية النبوية (المتدبر الصغير):

يطرح مركز السلام الإسلامي برنامج التربية القرآنية والنبوية (المتدبر الصغير) وهو برنامج يهدف إلى 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:

للأطفال من عمر ست سنوات فأكثر لوضع أساس قوي لهم وغرس القيم الإسلامية لبناء جيل واثق وفعال في المجتمع.

### Age groups:

Children aged six and older. The goal is to place a strong foundation of Islamic values so the children may grow and bloom to become a good and confident person who serves the 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 بينهم.
5. تعزيز الأخلاق الإسلامية للجيل الجديد.
6. إشاعة جو من الألفة والترابط بين الأولاد.
7. غرس أهمية التلاحم الأسري من خلال أنشطة تساهم في إبراز هذه القيمة.
8. تطوير مهاراتهم ومساعدتهم في إيجاد أنفسهم وهدفهم السامي في الحياة من خلال ربطهم بالله ووضع محبة الله في قلوبهم.
9. معالجة المشاكل والأمراض التي يتعرضون لها في الحياة من خلال تدبر القرآن ودراسة السنة النبوية.
10. حفظهم من المتغيرات والتحديات التي يتعرضون لها والأفكار المتطرفة من خلال إظهار سماحة الإسلام 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 student's 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 the students 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 وَفُرُوعُهَا 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَنَحْنُ فِتْيَانٌ حَزَاوِرَةٌ فَتَعَلَّمْنَا الْإِيمَانَ قَبْلَ أَنْ نَتَعَلَّمَ الْقُرْآنَ ثُمَّ تَعَلَّمْنَا الْقُرْآنَ فَازْدَدْنَا بِهِ إِيمَانًا.

سنن ابن ماجه كتاب 1 – حديث 64.

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)



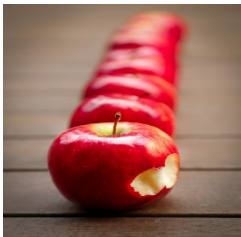
## Iman (الإيمان)

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.



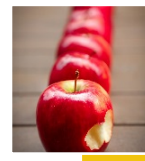
### Roots

- Observation (الملاحظة)
- Tafsir (التفسير)
- Taddabur (التدبر)



### Trunk & Branches

- Recite (التلاوة)
- Tajweed (التجويد)
- Memorize (الحفظ)

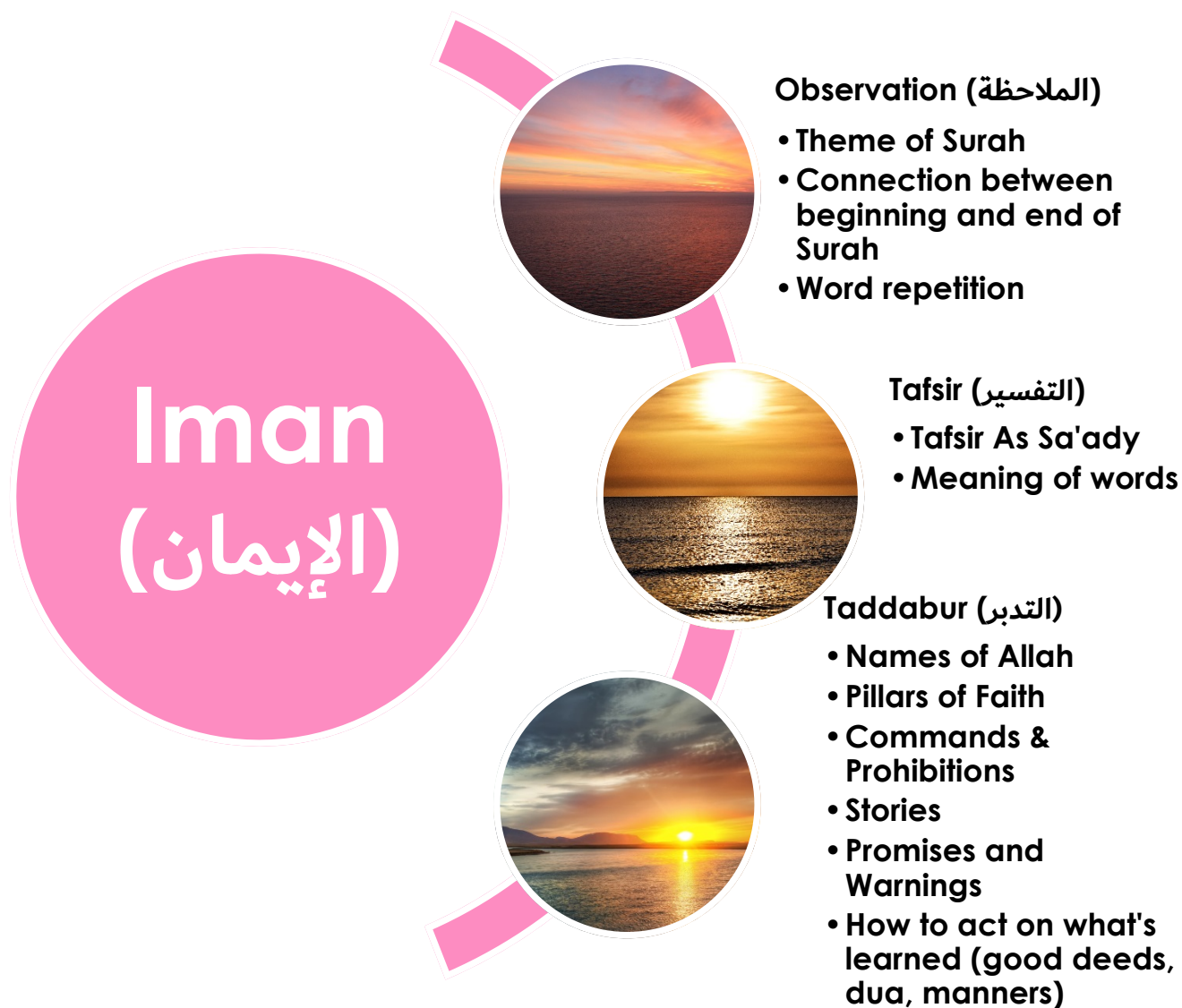


### Fruits

- Manners (الآداب)
- Values (القيم)
- Purification (التزكية)



## Iman (الإيمان) – Topics Breakdown



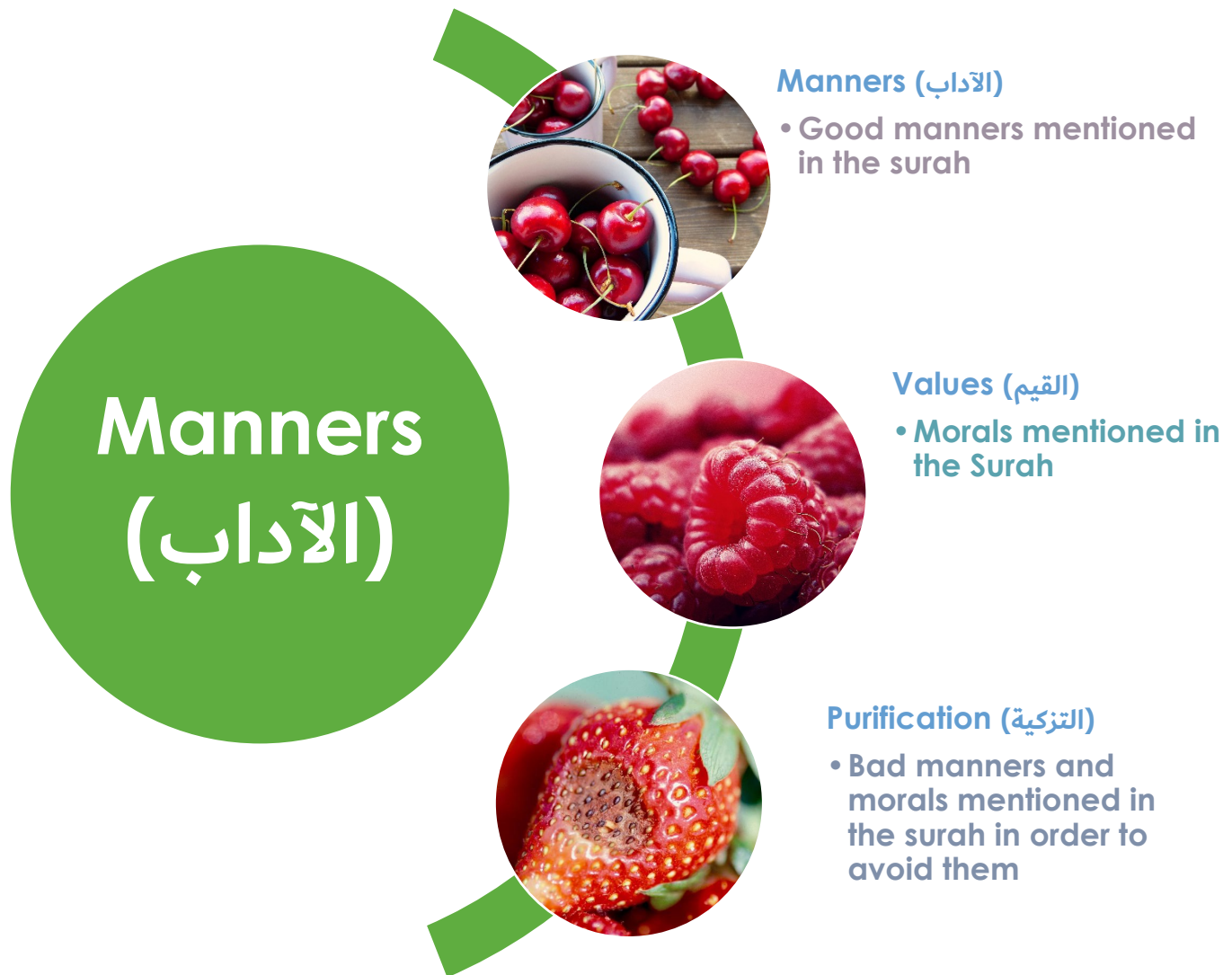


## Qur'an (القرآن) –Topics Breakdown





## 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).

حديث: 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 والدين من أعظم أبواب الطاعة الذي فُتح لنا كمعلمين ومتطوعين. فعلينا أن نتذكر أننا محاسبون على كل ما نُعلّم. هدفنا جميعا يجب أن يكون رضا الله 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 والرسل 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.
- حديث: 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. " (صحيح مسلم 2674)

Hadith: (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 no 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 الهدوء تمامًا قبل بدء الحصة، حتى يجذب انتباههم الدرس.
- 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'، ذكر الطفل أن يطلب من الله أولاً.
- 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 والإنصات 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 إلى أعضاء الجسد عند شرح عين الله وساق الله. من المهم شرح صفات الله وأفعاله ولكن الله ليس كمثله شيء، عين الله ليس كعين أحد، سمع الله ليس كسمع أحد. حتى تخيل الله 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.
- أئذنا 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 فيديو.
- 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

▪ 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 بتصوير أو تسجيل صوت الأطفال.
- Photography or recording of the children is not allowed.

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

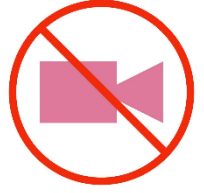
**نسأل الله أن يهدينا إلى ما يحب ويرضى. آمين**

## قوانين الصف

1. احترام المعلم، واحترام الطلاب، واحترام الممتلكات.



2. لا يسمح تصوير أو تسجيل صوت المعلم والطلاب.



3. يرجى الحضور بانتظام.



4. لا يسمح حجز مقعد لنفسك او لطالب آخر.



5. لا نتحدث بينما المعلم يتحدث.



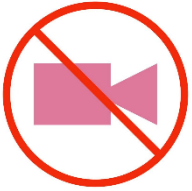
6. يجب على الطلاب رفع أيديهم والانتظار حتى يناديهم المعلم قبل التحدث.



# 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 الأعلى Surah Al 'Ala

## Lessons Overview

Lesson الدرس		Topics الموضوعات
1	Introduction & Observation	
2	Ayat 1	سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى
3	Ayat 2 to 3	الَّذِي خَلَقَ فَسَوَّىٰ وَالَّذِي قَدَّرَ فَهَدَىٰ
4	Ayat 4 to 5	وَالَّذِي أَخْرَجَ الْمَرْعَىٰ فَجَعَلَهُ غُثَاءً أَحْوَىٰ
5	Ayat 6 to 7	سَنُقْرِئُكَ فَلَا تَنْسَىٰ إِلَّا مَا شَاءَ اللَّهُ ۚ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَىٰ
6	Ayat 8 to 9	وَنُيَسِّرُكَ لِلْيُسْرَىٰ فَذِكِّرْ إِن نَّفَعَتِ الذِّكْرَىٰ
7	Ayah 10 & 11	سَيَذَكِّرْ مَنْ يَخْشَىٰ وَيَتَجَنَّبُهَا الْأَشْقَىٰ

8	Ayat 12 to 13	الَّذِي يَصْلَى النَّارَ الْكُبْرَى ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى
9	Ayat 14 to 15	قَدْ أَفْلَحَ مَنْ تَزَكَّى وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى
10	Ayat 16	بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا
11	Ayat 17	وَالْآخِرَةَ خَيْرٌ وَأَبْقَى
12	Ayat 18 & 19	إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى صُحُفِ إِبْرَاهِيمَ وَمُوسَى
13	Revision	

# Introduction

**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 الأعلى

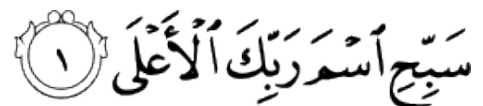
**Order in the Qur'an:** 87<sup>th</sup> Surah

**Number of ayat:** 19 ayah

**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 Medina. Tell them the difference between a Makkan and Medinian surah. Makkan surahs revolve around establishing the faith (pillars of faith) / inner actions, while Medinian surahs revolve around rules, regulations, halal/haram / outer actions.

**Name of Surah:** Mentioned once in the first ayah



**Meaning of (الأعلى):** One of the names of Allah which means

‘The Most High’.

**Theme of the Surah:** Reminding the believers of the hereafter

(تذكير المؤمنين بالدار الآخرة)



## What is special about this Surah?

This surah is one of the Mussabbihaat that Prophet Muhammed (ﷺ) would recite before he went to sleep. These are the surahs that begin with the

‘tasbeeh’, i.e. with the glorification of Allah (ﷻ).

They are: Surat Al Isra’a (The Night Journey), Surat Al Hadeed (Iron), Surat Al Hashr (Gathering), Surat Al Saf (Ranks), Surat Al Juma’a (Friday), Surat At Taghabun (Mutual Loss and Gain), Surat Al A’ala (The Most High)

(الإسراء ، الحديد ، الحشر ، الصف ، الجمعة ، التغابن ، الأعلى).

In life, we see so many actions that may make us to think bad of Allah (ﷻ) so it is very important for us to keep glorifying Him, i.e. by negating all faults and imperfectness from Allah (ﷻ); this is what ‘tasbeeh’ means. Allah legislated reciting Surah al-‘Aalaa along with Surah al-Ghaashiyah in the Friday prayer because these two surahs contain a reminder for the people and alert them to what lies ahead of them. That is that they will be taken to account and recompensed for their deeds, and that they will be brought forth from the graves and raised up in order they might prepare themselves for it and not get carried away with this worldly life.

This is all part of Allah’s favors towards mankind that He alerts us to what brings about good and rectification and forbids us from

what will harm us. This comes from His mercy and goodness towards us and all praise belongs to Him. May Allah bestow His blessings and salutations upon our Prophet Muhammad, and upon his family and all of his companions.

قال رسول الله صلى الله عليه وسلم : ( كان لا ينام حتى يقرأ المسبحات ويقول فيها آية خير من ألف آية

“The Messenger of Allah (ﷺ) didn't sleep until he recited the Musabbahaat (starting with the praise of Allah) and said in them is a verse better than 1000 verses.” (At Tirmidhi, Hadith #2712)

It is evident in the sunnah itself in that he would love to recite this specific surah in every Jum'ah prayer and in both of the Eid prayers.

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، أَنبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْمُنتَشِرِ، عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . كَانَ يَقْرَأُ فِي الْعِيدَيْنِ بِ {سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى} وَ {هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ} .

It was narrated from Nu'man bin Bashir that the Messenger of Allah (ﷺ) used to recite “Glorify the Name of your Lord, the Most High,” [Al-A'la (87)] and “Has there come to you the narration of the overwhelming?” [Al-Ghashiyah (88)] in the 'Eid prayer. (Sunan Ibn Majah, Book 5, Hadith 1340)

We find this surah being recited for the witr prayer also.

عَنْ عَبْدِ الرَّحْمَنِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الْوُتْرِ بِ {سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى} وَ {قُلْ يَا أَيُّهَا الْكَافِرُونَ} وَ {قُلْ هُوَ اللَّهُ أَحَدٌ} ثُمَّ يَقُولُ إِذَا سَلَّمَ "سُبْحَانَ الْمَلِكِ الْقُدُّوسِ" . وَيَرْفَعُ بِ "سُبْحَانَ الْمَلِكِ الْقُدُّوسِ" . صَوْتَهُ بِالثَّلَاثَةِ .

The Messenger of Allah (ﷺ) used to recite in Witr: "Glorify the Name of your Lord, the Most High;" and "Say: O you disbelievers!"

and 'Say: He is Allah, (the) One.' And when he said the taslim, he would say: Subhanal-Malikel-Quddus (Glory be to the Sovereign, the Most Holy) three times, raising his voice with Subhanal-Malikel-Quddus the third time."

*Sunan an-Nasa'i 1733*

**Note to Teacher:** Explain to the student how the word (مُسَبِّحَات) is similar to (سَبَّح). Explain the meaning of tasbeeh. Allah does not make any mistakes, and everything He does is good and perfect.

# Observation (الملاحظة)

Note to Teacher: Allow the students to listen to the surah at least three times. Before making them listen, inform them to look out for the below. After each recitation, ask them 'Did you hear Allah's name Al 'Ala? Did you hear the name Ar Rabb?'



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ۝ الَّذِي خَلَقَ فَسَوَّى ۝ وَالَّذِي قَدَّرَ فَهَدَى ۝  
وَالَّذِي أَخْرَجَ الْمَرْعَى ۝ فَجَعَلَهُ غُثَاءً أَحْوَى ۝ سَنُقَرِّئُكَ  
فَلَا تَنْسَى ۝ إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ۝ وَنُيِّسِرُكَ  
لِلْيُسْرَى ۝ فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى ۝ سَيَذَكِّرُ مَنْ يَخْشَى ۝  
وَيَتَجَنَّبُهَا الْأَشْقَى ۝ الَّذِي يَصْلَى النَّارَ الْكُبْرَى ۝ ثُمَّ لَا يَمُوتُ  
فِيهَا وَلَا يَحْيَى ۝ قَدْ أَفْلَحَ مَنْ تَزَكَّى ۝ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ۝  
بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ۝ وَالْآخِرَةُ خَيْرٌ وَأَبْقَى ۝ إِنَّ  
هَذَا فِي الصُّحُفِ الْأُولَى ۝ صُحُفِ إِبْرَاهِيمَ وَمُوسَى ۝

## Names of Allah:

Name	Meaning	No. Of Times
الرب	The Lord, Nurturer	2 times
الأعلى	The Most High	1 time
الله	Allah	1 time

## Actions of Allah:

Action	Meaning
يعلم	He knows

**Note to Teacher:** Explain to the students that the names of Allah mentioned within the Surah helps us to understand the Surah and 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
وَيْسَّرَكَ	يسر	Ease
لِيُسْرَى		
فَذَكِّرْ	ذكر	Remember
الذِّكْرَى		
سَيَذَكِّرْ		
وَذَكَّرَ		
الصُّحُفِ	صحف	scrolls
صُحُفٍ		

Notice the most commonly repeated word is (ذكر) – remember.

**Note to Teacher:** Notice how the most repeated word tells us about the theme of the surah which is reminding the believers of the hereafter.

# PILLARS OF FAITH

## BELIEF IN ALLAH (الايمن بالله)

### Belief in His Names & Attributes

#### الإيمان بأسمائه والصفاته

Ar Rabb – The Lord, Nurturer		الرب
1	Glorify the Name of your Lord, the Most High,	سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى (1)
Al A'la – The Most High		الأعلى
1	Glorify the Name of your Lord, the Most High,	سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى (1)
Allah		الله
1	Except what Allah, may will, He knows what is apparent and what is hidden.	إِلَّا مَا شَاءَ اللَّهُ ۚ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى (7)

### Belief in His Actions (Lordship)

#### الإيمان بأفعاله (الربوبية)

He created		خَلَقَ
	Who has created (everything), and then proportioned it;	الَّذِي خَلَقَ فَسَوَّى (2)

He measured		قَدَّرَ
And Who has measured (preordainments for each and everything even to be blessed or wretched); then guided (i.e. showed mankind the right as well as wrong paths, and guided the animals to pasture);		وَالَّذِي قَدَّرَ فَهَدَىٰ (3)
He brought out		أَخْرَجَ
And Who brings out the pasturage,		وَالَّذِي أَخْرَجَ الْمَرْعَىٰ (4)
He makes		جَعَلَ
And then makes it dark stubble.		فَجَعَلَهُ غُثَاءً أَحْوَىٰ (5)
We make to recite		نُقْرِئُ
We shall make you to recite (the Qur'an), so you (O Muhammad (Peace be upon him)) shall not forget (it),		سَنُقْرِئُكَ فَلَا تَنْسَىٰ (6)
He wills		شَاءَ اللَّهُ
Except what Allah, may will, He knows what is apparent and what is hidden.		إِلَّا مَا شَاءَ اللَّهُ ۚ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَىٰ (7)
He knows		يَعْلَمُ



Except what Allah, may will, He knows what is apparent and what is hidden.	إِلَّا مَا شَاءَ اللَّهُ ۖ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى (7)
We make easy نُيَسِّرُ	
And We shall make easy for you (O Muhammad (Peace be upon him)) the easy way (i.e. the doing of righteous deeds).	وَنُيَسِّرُكَ لِلْيُسْرَى (8)

## Our Actions to Allah (الألوهية)

To Glorify		سبح
1	Glorify the Name of your Lord, the Most High	سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى (1)
Mention		ذكر
2	Therefore remind (men) in case the reminder profits (them).	فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى (9)
Fears		يخشى
3	The reminder will be received by him who fears (Allah),	سَيَذَكِّرْ مَنْ يَخْشَى (10)
To avoid		يَتَجَنَّبُ
4	But it will be avoided by the wretched,	وَيَتَجَنَّبُهَا الْأَشْقَى (11)

To purify		تزكى
5	Indeed whosoever purifies himself (by avoiding polytheism and accepting Islamic Monotheism) shall achieve success,	قَدْ أَفْلَحَ مَنْ تَزَكَّى (14)
To pray		فصلى
	And remembers (glorifies) the Name of his Lord (worships none but Allah), and prays (five compulsory prayers and Nawafil additional prayers).	وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى (15)

## BELIEF IN THE BOOKS (الايمان بالكتب)

To Glorify		سبح
1	Verily! This is in the former Scriptures,	إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى (18)
2	The Scriptures of Ibrahim (Abraham) and Musa (Moses).	صُحُفِ إِبْرَاهِيمَ وَمُوسَى (19)

## BELIEF IN THE LAST DAY (الايمان باليوم الآخر)

Meaning		Ayah
1	Who will enter the great Fire and made to taste its burning,	الَّذِي يَصْلَى النَّارَ الْكُبْرَى (12)
2	Wherein he will neither die (to be in rest) nor live (a good living).	ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى (13)
3	Although the Hereafter is better and more lasting.	وَالْآخِرَةُ خَيْرٌ وَأَبْقَى (17)

Word	Meaning
سَبِّحْ	Glorify
اسْمَ	the Name of
رَبِّكَ	your Lord,
الْأَعْلَى	the Most High,

The word 'سَبِّحْ' means to glorify and it is the root word for swimming. There is a continuous action when we are in a pool in order we do not drown. So, the glorification of Allah (ﷻ) which is negating Him from any faults and shortcomings needs to be a continuous action in our life in order we do not drown in the pool of negative thoughts.

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

# NAME OF ALLAH

## AR RABB (الرب) 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'.

The word (الرب) comes from (تربية) which means the one who is nurturing others, taking caring of them from state to state until they reach perfection.

- All of the actions of Allah are under the name of Ar Rabb (الرب).

### GENERAL NURTURING FOR ALL PEOPLE:

- General Nurturing: Allah (ﷻ) nurtures the entire creation through His blessings, feeding them and making them grow.
- He makes them to exist according to His will and ability and nobody can choose when something will exist.
- He provides the creation with whatever they need, the needs of a human are different from a bird, from a fish, from an atom. The needs of the teenagers are different from that of a toddler or a baby.
- He sends the means to take care of us and to make things easier for us. The means that our grandparents used at their

times are different to those that are used today. With time they have become more technical, faster, and easier. For example, the means of travel, the means of fashion, and the means for communication.

- He gives the creation according to what suits them. He did not make us choose how we should look like or what the ocean should be or the color of the skies. Nor did we choose our parents or our siblings.
- He guides each creature even before they existed and guided them to what they should do in this life.
- 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 not a single creation would survive. No one would eat, drink, or breathe.

### **SPECIAL NURTURING FOR BELIEVERS:**

- He nurtures us to increase us more in faith by knowing Him through His beautiful Names and Attributes and showing us His actions in this life.
- Allah Ar Rabb will guide us to the way of ease for all good and will keep us away from difficulty of decrees.
- He will nurture us to establish the prayer and different acts of worship which may not have been easier earlier.

- The wisdom behind this nurturing is to be reformed and nurtured in order to go to paradise and be within the neighborhood of Allah, along with the messengers and the prophets.

### Action (عمل)

- Be pleased with Allah (ﷻ) as your Rabb, with Islam as your religion, and Mohammed peace and blessings upon him as our prophet.
- The first question of the grave is 'Who is your Rabb?' So we need to know Ar Rabb and live by this name in order to answer it in the grave.
- Ask Allah (ﷻ) by His name Ar Rabb to have special nurturing.

# NAME OF ALLAH

AL 'ALA (الأعلى)

THE MOST HIGH

## Knowledge (علم)

- Where is Allah? Allah is above the 7 skies, He is The Most High (الأعلى), no one is above Him.
- Allah is The Most High (الأعلى) in His knowledge, is anyone smarter than Allah? No.
- Allah is The Most High (الأعلى) in His kindness, is anyone kinder than Allah? No.
- Allah is The Most High (الأعلى) in His strength, is anyone stronger than Allah? No.
- Allah is The Most High (الأعلى) in His seeing, can anyone see better than Allah? No.
- Allah is The Most High (الأعلى) in His hearing, can anyone hear better than Allah? No.

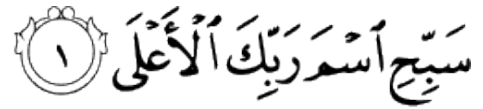
## Action (عمل)

- When you know Allah is The Most High (الأعلى) in everything, don't go to someone else, go to Allah. Only Allah is perfect, not the people.
- If you think something is so great, Allah will show you they're not so strong.



## Taddabur (التدبر)

### So what do we learn from the ayah?



- The ayah begins with a command to Prophet Muhammed (ﷺ) to glorify. In life, we come across many situations that may make us think negative of the actions of Allah (ﷻ). Therefore, it is very important to constantly involve our tongues and minds in negating any fault or imperfections to Allah (ﷻ).
- This is similar to the action of swimming in the pool, we try to push waters away in order to go forward and maintain our body from being pushed down. This is very important because if we are not constantly moving our hands to push water away from our face then we can easily be pulled down by the currents.
- For example, how many wrong thoughts crossed our minds in the last 10 minutes? What did you think about the girl sitting next to you when her phone rang? How did you feel when you saw the latest iPhone on your friend's desk? What do you think about your mom if she surprised you with a gift you didn't like? What happens if your best friend could not make it for a coffee?
- There are so many situations that take place in our life which we may not like it or goes against our desires. This is the place where we need to gather our hearts and stop our minds from

wandering into the pool of negative thoughts, just say Subhan Allah. (Far from imperfection is Allah), there is nothing wrong in the actions of Allah (ﷻ), there is goodness in all the actions, for He's the most perfect.

- For example, our mum was having a gathering for her friends at home, and it is meant to last from 4 to 7pm. Since we do not like to attend these parties, we lock ourselves up in our cozy corners, waiting for the party to get over. Its half seven and still the ladies are downstairs, they seem to be having fun. What are the thoughts running in your mind?
- We had something to do, but the ladies did not go out. To our surprise one of the aunts knocks on our door. And we are in our pajamas, and our hair is not done, and we are forced to open the door. How do we feel, when she smiles at us and wants to greet us? Surely, we are not comfortable at all.
- Firstly, they stayed beyond the time, and secondly, they seem to invade our privacy too. We will go through situations to bring out our feelings. All of these actions are not as planned, but it teaches us we need to glorify Allah (ﷻ) at these times when we can think wrong about the people around us.
- Now which name of Allah (ﷻ) is mentioned? The name Ar Rabb means the Nurturer. The One Who will take care of you, your feelings, and take you step by step, to a higher level in life.

- We need to first know, what does the word nurturing mean? For example, in order to have position, fame, and recognition, we need to have some qualifications. For this we do need to go through a procedure of nurturing where our faults and shortcomings will have to be corrected.
- We may think we are the ones who are behind the success of ourselves, this is the most deceiving fact of life, we cannot look after ourselves for we need Ar Rabb to nurture us and to take us to the higher level of perfectness. In life, we may want to get nurtured for fame, or to increase the 'likes' of the people, but the real purpose of our nurturing in life is to make us better in order to enter the most eternal high place paradise.
- Now another name of Allah (ﷻ) mentioned is Al 'Ala, the Most High. So, our Nurturer is not someone low, but He is the Most High. He will surely nurture us in the highest, most sophisticated way in order to reach success in this life and to reach Paradise in the Hereafter which is the highest place.
- Now the ones nurtured the most are the prophets and the messengers. Look at the tests they went through – look at Ibrahim عليه السلام and Prophet Mohammed (ﷺ).
- Allah (ﷻ) knows what level we can take, it's not for us to choose of what we can handle or not – Allah (ﷻ) knows.

## How do we act on the ayah?

- We should remember Allah (ﷻ) with the names mentioned in the Qur'an and Sunnah, and not names which are made up. This is all for the magnification of Allah (ﷻ).
- We should Glorify Allah (ﷻ) for any situations which we may not like, especially when we see actions around us that disturb us. Such as a simple action of not getting our favorite coffee we ordered, to something like not being given permission to go out with our friends on a weekend.
- We should not mention Allah (ﷻ) in a way or in a state which reflects lack of respect for Him; for example, to mention His name when engaged in mockery or jest, or when in the lavatory, or while committing a sinful act.

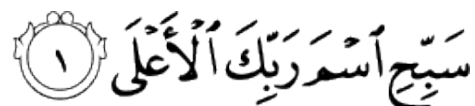




Qur'an Recitation (التلاوة)

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 وارتي 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
الَّذِي	Who has
خَلَقَ	created (everything) ،
فَسَوَّى	and then proportioned it;



# NAME OF ALLAH

## AL KHAALIQ (الخالق)

### THE CREATOR

#### Knowledge (علم)

- Allah (ﷻ) (الخالق) is the One Who brings things into existence from nothingness by His knowledge and decree.
- Allah (ﷻ) (الخالق) creates everything with His most perfect wisdom, and therefore our looks and our character, and our family are not random, but based on His wisdom.
- Allah (ﷻ) (الخالق) is able to create the biggest of creations, like the Throne of Allah (ﷻ), the seven skies and the earth. On the other hand, He is able to create the smallest of atoms that exist in life.
- Allah (ﷻ) (الخالق) has created us and also our character, therefore even our character is created, and this is a provision.

There are three types of creation:

1. The creation that Allah created by His hand, for example Adam عليه السلام, His throne, the pen.
2. The creation that Allah created by His will and word, for example Eisa عليه السلام.

### 3. The creation that He *creates out of His will*, i.e. all other creation.

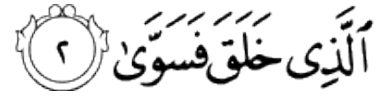
- Allah (ﷻ) (الخالق) created the heavens and the earth in order we know Allah (ﷻ) has power over everything, and He surrounds all things by His knowledge.
- Allah (ﷻ) also created us to worship Him alone.

#### Action (عمل)

- We should Magnify and Exalt Allah (ﷻ) (الخالق) alone as He is the Creator of all things we see and do not see.
- We should Love Allah (ﷻ) as He created everything in their best and most beautiful forms.
- We should not be proud of what inventions we are able to do in this life, as whatever we create there is already an example we see in the creations of Allah (ﷻ).
- We should be humble towards Allah (ﷻ) as He honored us by creating us as humans, and not animals or birds. There is a recompense and reward for the humans which other creation do not have.
- We should attribute all perfectness and completeness to Allah (ﷻ) (الخالق) as we find no faults with His creations.

## Taddabur (التدبر)

### So what do we learn from the ayah?

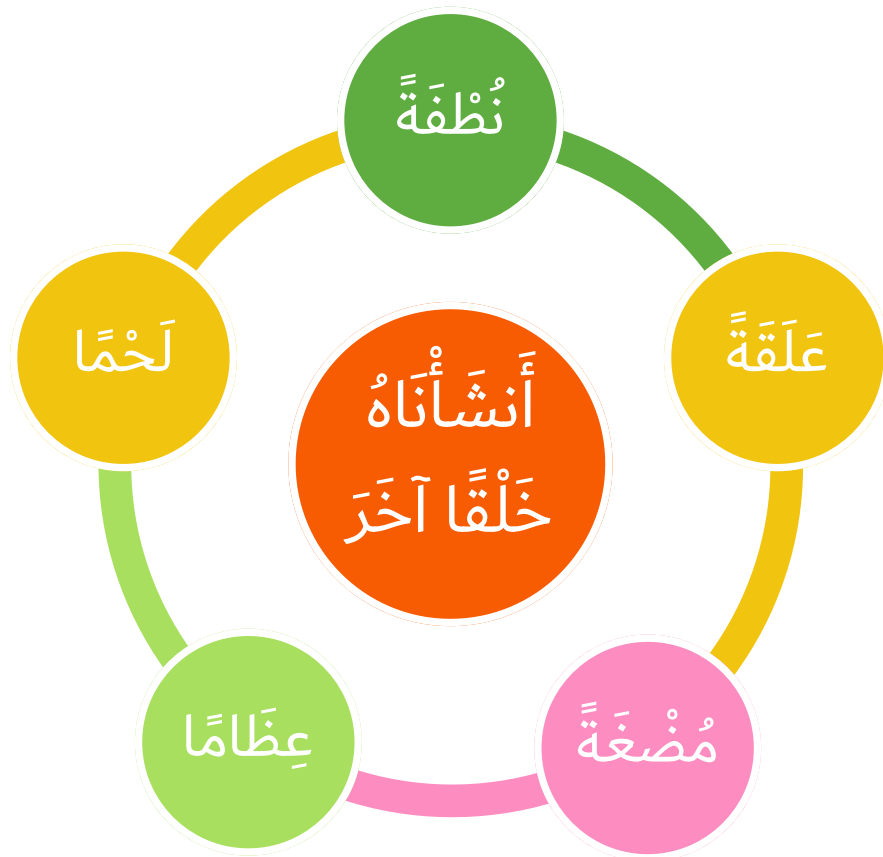


- The first ayah informs us that we need to constantly Glorify Allah (ﷻ) in our life, as all the actions which we see around us, whether good or bad, they are from Him, and it's from His immense knowledge and wisdom.
- Now, the second ayah, moves into more description of His actions towards us. The first action that we should praise Him for is the creation and the shaping which is in the best form and in the most perfect image.
- Subhan Allah, the creation we see around us whether ourselves, the animals, the birds, and fish are all created for a purpose, and we need to believe their shape and their images are the most suited for them. The octopus is best to have eight tentacles, rather than having a fin, or even legs like the humans.
- The same with the humans. We usually find the features of our friends or our famous celebrities top in our list, to have the best-looking features than ours.
- We find that most humanity accept the action of being created, but the issue comes when we do not acknowledge or give due right to the One Who created the creation.

- When we are devoid of this submission in life, where we accept our creation to be in the best forms, this can actually lead us to be sad, depressed, and very cautious of our looks in front of our friends, eventually leading to a worried life, than a normal, submitting life. Nowadays mental health problems, like depression and anxiety, are becoming more common among teenagers that lead to more complicated issues in the future.
- Our creation has a greater purpose in life because we have a goal to reach. The fashioning of our body and appearance should help us in reaching this goal of knowing Allah (ﷻ) and devoting to Him with all our actions. The least would be to compare and belittle our creation and get distracted from the real purpose of our life.
- We need to know in the end, we will all go back to the earth and become dust again. Which famous celebrity guarantees her beauty to last forever?
- Therefore, we should not feel bad for how we look, or our height, or the shape of our eyes, nose or mouth because Allah (ﷻ) created it in the best way. And we should not make fun of others and how they look or how animals look because Who made them? Allah (ﷻ). When we make fun of them then it's as if we're making fun of Allah (ﷻ)'s creation.
- Allah (ﷻ) made us in the best way so we do not need to change ourselves.

## ALLAH'S CREATION OF THE HUMAN

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ﴿١٢﴾  
ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ﴿١٣﴾  
ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا  
الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ  
فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾

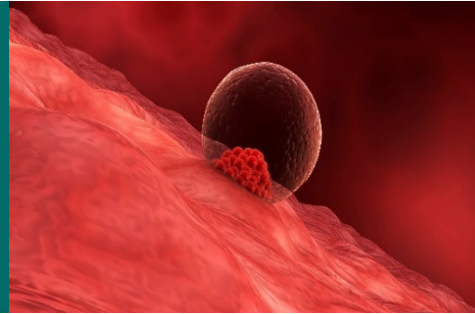


الله الخالق - Allah Al Khaliq – The Creator

نُطْفَةٌ

“ We created man from an extract of clay. Then We made him as a drop in a place of settlement, firmly fixed.

Al-Quran 23:12-14



الله الجبار – The Mender, The Dominant - الله الجبار

What is the meaning of *Alaqah*?

عَلَقَةٌ

“ Then We made the drop into an *alaqah*, then We made the *alaqah* into a *mudghah*...

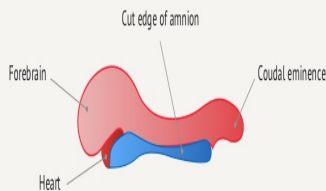
Al-Quran 23:12-14

“ Then We made the drop into an *alaqah*, then We made the *alaqah* into a *mudghah*...

In arabic word 'alaqah has 3 meanings:

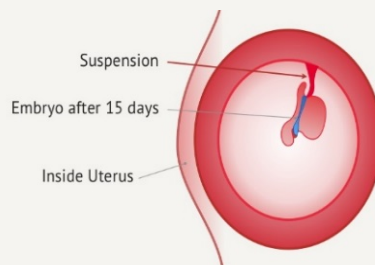
Al-Quran 23:12-14

1 Leech



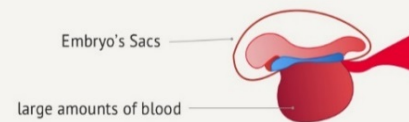
Also, the **embryo** at this stage obtains nourishment from the **blood** of the mother, similar to the **leech**, which feeds on the **blood** of others.

2 Suspended thing



The second meaning of the word *alaqah* is “suspended thing.”

3 Blood clot



We can see the **suspension** of the embryo, during the *alaqah* stage, in the womb (uterus) of the mother.

We can find that the external appearance of the **embryo** and its sacs during the *alaqah* stage is similar to a blood clot.



What is the meaning of *Mudghah*?

“ Then We made the drop into an *alaqah*, then We made the *alaqah* into a *mudghah*...

*Al-Quran 23:12-14*

“ Then We made the drop into an *alaqah*, then We made the *alaqah* into a *mudghah*...

Arabic word *mudghah* means “chewed substance.”

2-14

Professor Keith L. Moore—Embryology professor said:

“If one were to take a piece of gum and chew it in his or her mouth...

...and then compare it with an embryo at the *mudghah* stage...

...we would conclude that the embryo at the *mudghah* stage acquires the appearance of a chewed substance.”



Teethmark

Chewed bubble gum



Somites

Photograph of an embryo at the *mudghah* stage—28 days old

Allah Al Qadir – The All Able - الله القادر

عِظَامًا



*Now, from the Mudghah, Allah gently forms bones. And the embryo starts taking shape and limbs get more distinct now.*

**Allah Al Lateef Al Khabeer – The Most Subtle – The All-Knowing - الله اللطيف الخبير**

لَحْمًا

*Finally, Allah covers the bones with flesh and a human being is born*



**Allah Al Awal wal Aakhir Ad-Dhaahir Al Baatin  
The First The Last The Most Apparent The Most Hidden  
الله الأول الآخر الظاهر الباطن**

**فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ**

**Blessed is Allah The Best of Creators**



## How do we act on the ayah?

- We should not feel bad for how we look, or our height, or the shape of our eyes, nose or mouth because Allah (ﷻ) created it in the best way.
- And we should not make fun of others and how they look or how animals look because Allah (ﷻ) made them. If we make fun of them, then indirectly we are making of Allah (ﷻ)'s actions.
- We need to strongly believe that our creation is the best, and we don't need to change anything in ourselves.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

**Verily, We created man of the best stature (mould),**  
(Surah At Teen:4)

- We need to use our body to worship Allah (ﷻ) which includes both worship of the limbs and the worship of the heart.
- We should not use our eyes or ears to commit sins because that will take away the purpose of our honored creation.
- We should believe that anyone we admire for their beauty or their appearance, or their fame, is also a creation like us, and therefore, we need to control our emotions that make us attach to them and give them high positions in our lives.

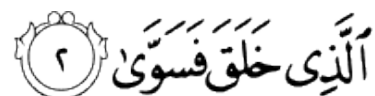




Qur'an Recitation (التلاوة)

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## Tafsir (التفسير)

وَالَّذِي قَدَّرَ فَهَدَىٰ ۝٣

Word	Meaning
وَالَّذِي	And Who
قَدَّرَ	has measured (preordainments for each and everything even to be blessed or wretched) ;
فَهَدَىٰ	then guided (i.e. showed mankind the right as well as wrong paths, and guided the animals to pasture) ;

## Taddabur (التدبر)

So what do we learn from the ayah?

وَالَّذِي قَدَّرَ فَهَدَىٰ ۝٣

- Allah (ﷻ) mentions in this ayah another two important actions. It is said that the 'waw' connects this verse to the first verse, so declare the perfection of your Rabb Who determined and then guided. **قدر** is to calculate and to have an exact and precise plan of action for something.
- He has determined beforehand what would be the function of a certain thing in the world, and for that purpose what would

be its size, its form and shape, its qualities, its place of location, and what opportunities and means should be provided for its survival, existence and functioning when it should come into being, and when and how it should cease to be after completing its part of work.

- The creation has not come about without a pre-conceived plan, but the Creator had a full plan before Him, and everything is happening according to that plan.

وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا

**He has created everything, and has measured it exactly according to its due measurements. (Surah Al Furqan:2)**

- It is said that the decree has been divided into four stages. The first two stages are knowledge and writing. Allah (ﷻ) has full knowledge of all the creations in the most detailed form. This knowledge was written by the pen. It took place 50,000 years before the creation of the skies and earth. After this comes the other two stages, the will of Allah (ﷻ) and the final stage of creation. So any action to take place requires the will of Allah (ﷻ).
- For example, if we have a graduation ceremony and then it will be followed by a photo session, how do we plan for this day? First it will start with ourselves, trying to organize an appointment with the parlor, do the hair, makeup, etc., next in line would be an outfit and the matching shoes, and the

handbag that will go with the occasion. It will not stop there; we also want to make sure that our parents also dress up in the best outfit. All of this planning goes prior to the actual event.

- When the day of the event arrives, we may be disappointed some matter did not take place according to our plans. Subhan Allah, behind everything there is a lesson for us to learn. Allah (ﷻ) was all aware of the plans we did, and also He was aware of what will not take place from the planned events.
- This was His will to make things happen the way He wants, though we had a choice, but it will only take place after the will of Allah (ﷻ). This is what we need to believe in the decree, anything good and bad is all decreed, and we need to accept it with a good heart and submit to Allah (ﷻ) in every situation that comes our way.

**Note to Teacher: Emphasize 'Belief in the Decree – good and bad' is one of the Six Pillars of Iman.**

- Allah (ﷻ)'s guidance is through the legislations and through the universal signs. How does guidance come about through universal signs? For example, if we see our own creation, when we were born, it is only Allah (ﷻ) who guided us to suck the milk from our mothers, to satisfy our hunger. If we reflect upon the smallest of the insects say the ants, when they build their houses, they chose a place higher from the ground, and not

low, why? This is as a precaution to avoid the flood waters that may come and destroy their homes. Similarly, we will see many of the creatures being guided in the universe to what is required from them in this life.

- How does Allah (ﷻ) guide through His legislations? It is said this guidance is for the children of Adam. i.e. All mankind whether the believer or the disbeliever will be included, and they will be guided by the messengers and the divine books. This guidance helps us to fulfill the main purpose of our creation in our life which is to worship Allah (ﷻ) alone.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

**And I (Allah) created not the jinns and humans except they should worship Me (Alone).** (Surah Ad Dhariyat: 56)

- It is upon mankind to take this guidance or turn away from accepting it. When we are truthful and sincere to Allah (ﷻ) in wanting paradise, then He will open for us the steps that lead to paradise. And if we do not want that path and do not care for it then steps will open to lead us away from it.
- So, when we are aware of the fact that He is the One Who guides us, we should seek guidance in any matter from Him alone. For example, we may not know what subjects to choose for our A levels, or what clothes or accessories to choose for a party, or which friend to choose for seeking advice, but we need to ask Allah (ﷻ) to guide us. He will surely guide us to what is best that has already been decreed for us.



## How do we act on the ayah?

- Ask Allah to guide us to the Straight Path, the path of those that have been blessed by Allah (ﷺ).
- Ask Allah to guide us in the easiest way to all our affairs in life, from our school matters, our clothing, our friends, our words and actions.
- We should know that Allah (ﷻ) will create means for us to be guided in life, and so we should not belittle anyone or turn away from the truth from whomever it comes from, even if they are younger to us, or not in our 'like list'.

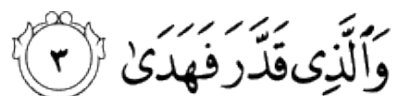




**Qur'an Recitation (التلاوة)**

**Tajweed (التجويد)**

**Memorization (الحفظ)**



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Word	Meaning
وَالَّذِي	And Who
أَخْرَجَ	brings out
الْمَرْعَىٰ	the pasturage,

The word **مرعى** comes from the word **رعى** which is to pasture the animals in order to feed them, and **مرعى** means a place of greenery where animals can graze and feed themselves.

## Taddabur (التدبر)

### So what do we learn from the ayah?

- The pasturage, as used here, refers to all plants. Allah (ﷻ) has created this earth and provided it with enough food to nourish every single living creature which walks, swims, flies or hides itself underground.
- We can see Allah (ﷻ)'s actions here, He creates and does not leave anyone to survive on their own, but He has proportioned them in their provision as well.

- It is decreed whether they are the animals, birds, insects, or the human being will not get anything less or more from what has been decreed from their provisions. Thus, if the size of the dress that we are looking for is out of stock, or our favorite drink is not being served in the restaurant, we cannot blame the shop or the restaurant, we need to know that this provision is not decreed for us at the moment.
- Allah (ﷻ) takes care of everyone. Now, for this provision that we receive surely comes about through the best means. How? The green pasture is the result of rain that Allah (ﷻ) sends down and due to this the fields and the gardens grow, and the animals eat. Can anyone else bring down the rain? Definitely no.
- Anything we need in our life that is beneficial, Allah (ﷻ) will surely make a means for us to attain it. We need to believe in this. Sometimes we complain and get depressed for simple things, for example, if we were expecting something from our friends, and we did not get that response, how do we react? We think whatever we desire we need to get it fulfilled, or else we feel life is not perfect and people are mean, and the list is never ending.
- If Allah (ﷻ) can provide the animals and the birds who have no paradise or hell, then what about us? Surely Allah (ﷻ) will take care of us in the best way and nurture us and give us only those things that will be good for us to reach our destination in the

easiest way. He will never give us anything that will not benefit us.

- But the person has to accept whatever he gets in life and not question it. The only one who will benefit is who accepts Allah's nurturing and does not say, 'why is this happening to me?' but Glorifies Allah (ﷻ) and remembers everything He does is perfect.

### How do we act on the ayah?

- Only Allah can bring things out, so ask Him to bring out the best for us, whether it is from materialistic things or our actions, words and manners.
- Only Allah (ﷻ) can take the best care of us, so we need to seek this care and attention from Allah (ﷻ) alone.
- We need to love and care for the animals, as Allah (ﷻ) too has not left them without any provisions.
- We need to reflect when the animals graze and eat their provision, we do not find them complaining and showing dislike to what they have been provided. This motivates us to be content with what has been provided for us and not complain.







Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

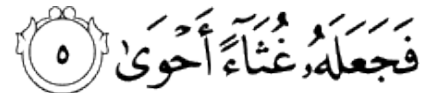
وَالَّذِي أَخْرَجَ الْمَرْعَىٰ

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  
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## Tafsir (التفسير)



Word	Meaning
فَجَعَلَهُ	And then makes it
غُثَاءً	dark
أَحْوَى	stubble

The word غُثَاءً could be anything that can make you feel disgust.

It means the waste of the things carried by foam of the sea to the surface of the earth. And it could also include the waste or discharge of the people.

## Taddabur (التدبر)

### So what do we learn from the ayah?

- There is a very realistic connection for us to reflect. As we all are aware of the fact that anything that exists on this earth, will reach its height of beauty and production, and there will be a time when it starts to recede, and go down both in beauty and production.
- Similarly, the lifecycle of the plants will also come to an end. The pasturage is green when it first shoots forth, but then He

makes it black, in that He turns it into scattered floating particles of dust.

This ayah is talking about vegetation that switches from being ripe and wonderful to becoming rubbish. Allah (ﷻ) is thus contrasting how He (ﷻ) creates and then destroys that very same creation; a few weeks ago it was غُثَاءٌ أَحْوَىٰ and now it is مرعى.

- This can also be taken generally, the beauty that Allah (ﷻ) bestows us with, the materialistic things that we own, the wealth and the honor cannot remain forever. There is always an end to it. Can we name any one on this earth who has not lost their beauty? Look at our grandmothers and compare their skin to ours. The strength of ours and theirs can be clearly distinguished. So, this is their stage of receding down in beauty and power. Allah mentions in the Qur'an:

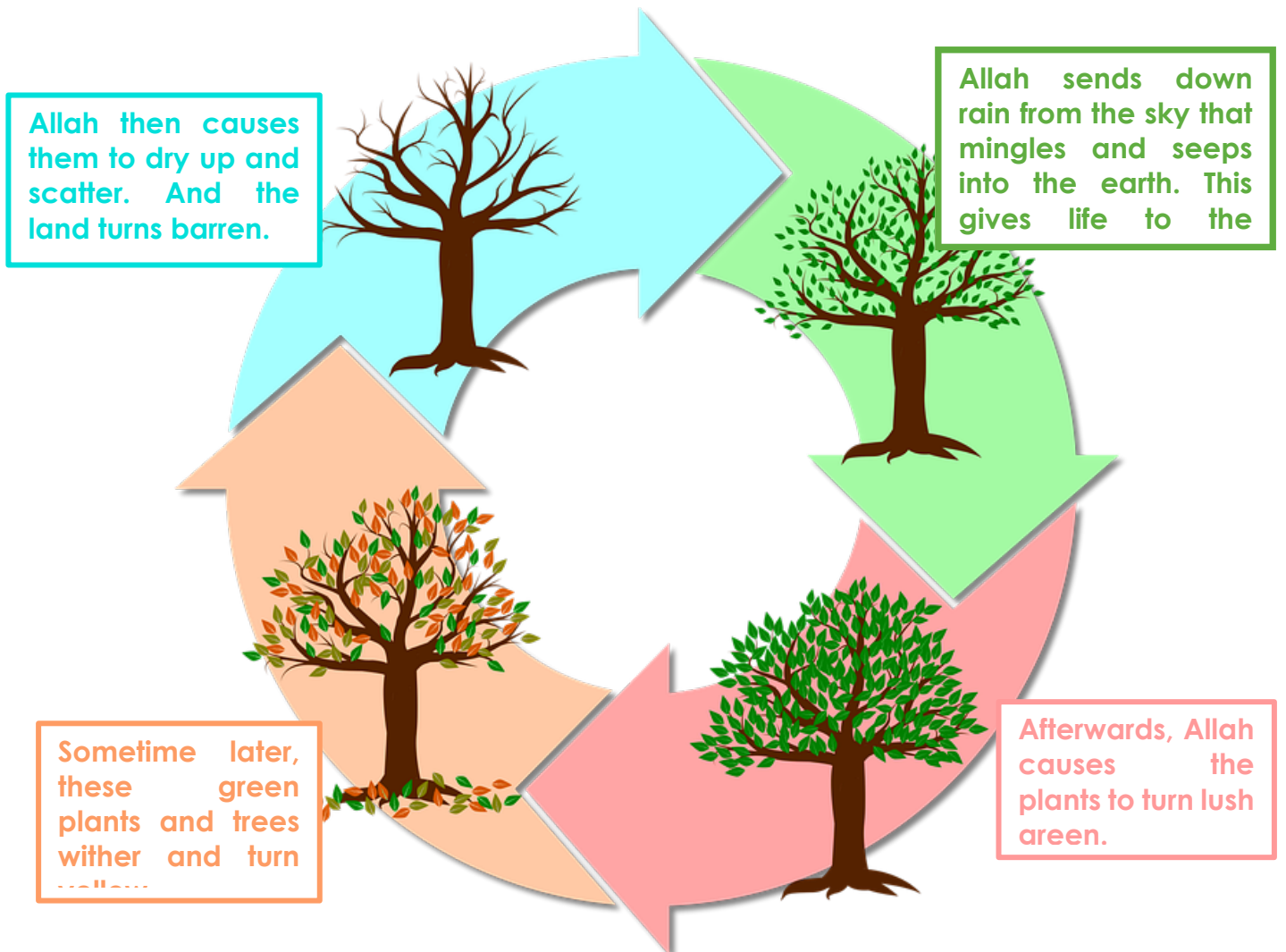
إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِالْأَمْسِ ۚ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ  
Verily the likeness of (this) worldly life is as the water (rain) which We send down from the sky, so by it arises the intermingled produce of the earth of which men and cattle eat until when the earth is clad with its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Ayat (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect. (Surah al-Yunus: 24)

- Every pleasure we enjoy will not last forever. Neither the famous personalities who are highlighted in our lives, given position, cannot remain in our highest likes forever. Where will we live forever? In the next life for this reason the surah is reminding us of the hereafter, in the coming ayat.

## ALLAH BRINGS FORTH PLANTS AND THEN CAUSES IT TO DIE

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنْبِيعَ فِي الْأَرْضِ ثُمَّ  
يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيَجُ فَتَرَهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ  
حُطَمًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ ﴿٢١﴾

See you not, that Allah sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water-springs and afterward thereby produces crops of different colors, and afterward they wither and you see them turn yellow, then He makes them dry and broken pieces. Verily, in this, is a Reminder for men of understanding.



## How do we act on the ayah?

- Do not get attached to something that will go away. Who will only stay? Allah.
- Make your goal for Allah to be happy with you and go to Jannah.
- Dry leaves or rotting fruit should remind us that this life will end and will not stay forever.
- Next time we see our beautiful image in the mirror, always be grateful that we are still in the growing phase.







## Qur'an Recitation (التلاوة)

### Tajweed (التجويد)

### Memorization (الحفظ)

فَجَعَلَهُ غُثَاءً أَحْوَىٰ

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
سَنُقَرِّئُكَ	We shall make you to recite (the Qur'an) ,
فَلَا	so you (O Muhammad (Peace be upon him))
تَنْسَى	shall not forget (it)

## Taddabur (التدبر)

### So what do we learn from the ayah?

- This is a promise from Allah (ﷻ) to His Messenger (ﷺ) and also a special nurturing by teaching the Prophet (ﷺ) knowledge.
- Allah (ﷻ) gave him a glad tiding that he will not forget the knowledge. Notice in the previous ayat (1-5) it mentioned about general nurturing, which was in the third person form, and now for the special nurturing it is mentioned in the direct form to Prophet Muhammed (ﷺ).
- Special nurturing comes with knowledge, Allah (ﷻ) is telling the Prophet Muhammed (ﷺ) that He will teach him and make him read.

- Allah (ﷻ) does not want Muhammed (ﷺ) to be focused on memorizing the revelation because that will distract him from what is more important in front of Allah (ﷻ). For example, when a student focuses on noting down everything his lecturer says he is not able to pay attention to the content of the lecture. Thus, Allah (ﷻ) takes away the concern of the Messenger (ﷺ) and says, 'We will make you recite'.
- The verb قرأ means to recite and أقرأ means to make someone else read. Part of the miracle of the Messenger (ﷺ) is that Allah (ﷻ) gave him the ability to read. The 'س' indicates the future so this refers to the surahs that are coming. Allah (ﷻ) is saying the Messenger (ﷺ) will not forget and He has taken on this responsibility Himself.

### How do we act on the ayah?

- We need to ask Allah (ﷻ) to give us the right knowledge about the religion and make us understand what we are learning.
- We should not be hasty while the knowledge is being conveyed to us and allow the teacher to complete what she wants to teach before interrupting her.
- We should listen more to the teacher than write what was being conveyed in order to not miss out on the understanding of the matter being conveyed.

- We should be forbearing and patient when dealing with children who usually interrupt and correct them in the gentlest way.
- We should be grateful if we are learning the Book of Allah (ﷻ), as this is from the special nurturing of Allah (ﷻ) to teach us about Him. This is in order for us to be nurtured and go to Paradise.
- We should know that good memory is only from Allah (ﷻ), if we remember it's a favor and blessings, for which we should be grateful. And if we have a weak memory this should not demotivate us, as Allah (ﷻ) is the One Who will make us remember what is important for us.





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

سَنُقَرِّئُكَ فَلَا تَنْسَى



Qalqala  
(قلقلة)

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال:  
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## Tafsir (التفسير)

إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ﴿٧﴾

### Word

### Meaning

إِلَّا

Except

مَا شَاءَ اللَّهُ

what Allah, may will,

إِنَّهُ يَعْلَمُ

He knows

الْجَهْرَ

what is apparent

مَا يَخْفَى

and what is hidden.

# NAME OF ALLAH

الله

ALLAH

## Knowledge (علم)

- You will always find this name with 'alif' (ا) and 'lam' (ل).

You cannot remove these two letters.

- One of the characteristics of this name is that Allah has stopped the tongues and hearts of any human being to name themselves, 'Allah'. it is not possible for anyone to call themselves, 'Allah'.
- Allah is the One being worshipped and being attached to out of love and magnification.
- Ibn Abbas (رضي الله عنه) defined the name of Allah as the Owner of the divinity and Owner of worship over all of His creation.

الله ذو الألوهية والعبودية على خلقه اجمعين.

- Allah is the Owner of Divinity and Perfection means the perfection which makes Him Allah.
- Allah is the Owner of worship which means all of the worship belongs to Him alone. Every creation of Allah is worshipping Allah whether willingly or unwillingly. Whether they are inhabitants of the earth or the

heavens. Even the disbeliever is worshipping Allah unwillingly.

- This name of Allah includes every Praise, Majesty, Generosity, Honor, Beauty, Excellence, and Goodness.
- Whenever we mention this name, it will make anything little to increase, distress will be followed by relief, bottle neck situations will open for us, and worries and grief will be happiness and joy.
- With this name of Allah, any one weak will get power, anyone humiliated will be given honor, any one poor will be given richness, anyone struggling will be given victory.

### Action (عمل)

- Attachment to Allah alone: We will not attach to anything except Allah. No one is worthy of worship except Allah (جل جلاله). So, we will worship Allah out of love and magnification.
- Constant remembrance: We will always mention Allah's name whether by tongue such as always talking about Him. Or in our heart by constantly thinking about Him.
- Hastening towards His Pleasure: When we know Allah (جل جلاله), it will make us want to hasten and run towards His pleasure. We really want to work for His sake.

# NAME OF ALLAH

AL 'ALEEM (العليم)

THE ALL-KNOWING

## Knowledge (علم)

- Knowledge is not separated from Allah (ﷻ), Allah (ﷻ) is always Al 'Aleem – It is a personal attribute. No one taught Him, it is not taken from any source.
- The knowledge of Allah (ﷻ) is the Most complete and Most perfect. There is no defect or mistake in the knowledge of Allah (ﷻ). He never forgets and is never ignorant of any matter.
- Allah (ﷻ) encompasses all knowledge and knows the details of everything – whether it is hidden or apparent. He knows what each person is thinking, what they thought about ten years ago and what they will think ten years from now.
- Imagine inside your house, do you know everything inside your house? No. Do you know how many lipstick shades you have? How many pair of shoes do you have? How many red T-shirts you have? The greater your dominion, the less knowledge you have.
- Imagine if Allah (ﷻ) knows about the entire creation and the details of every person, He knows what we need, He knows our

sins, He knows our good deeds, He knows what we are going through.

- Allah (ﷻ) knows what we need even before we speak, and He will never misunderstand us.
- Even when a leaf falls, Allah (ﷻ) knows which tree it fell from, when and the wisdom behind it falling. Allah (ﷻ) knows where one grain of sand is and He's able to bring it to us if it's in our provision.

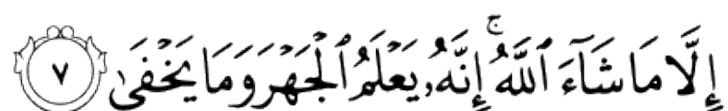
### Action (عمل)

- When we know Allah (ﷻ) is العليم then whatever knowledge we gain, we should attribute it to Allah (ﷻ) alone because we know nothing.
- When we know Allah (ﷻ) is العليم, then we should not be ashamed to say, 'Allah (ﷻ) knows best' when we do not know an answer.
- When we know Allah (ﷻ) is العليم, then we need to watch our heart, utterances, and thinking.
- When we know Allah (ﷻ) is العليم, we should not question the decree, because all the actions that occur, even if it rains or not rains, is all from the knowledge of Allah (ﷻ).

- When we know Allah (ﷻ) is العليم, we should not speak about anyone behind their back, as He is All knowing, even if the person is not aware.
- When we know Allah (ﷻ) is العليم, and He teaches us from the knowledge very patiently, according to how much we are able to take, this should make us to love Him more, because no one can actually teach us based on our abilities, and they may get irritated if we do not understand, or we are slow in understanding.
- When we know Allah (ﷻ) is العليم, we are content because we know He understands us and not others who cannot get us, no matter how much we explain.

## Taddabur (التدبر)

So what do we learn from the ayah?



- The word شاء means the will of Allah (ﷻ), so if the Messenger (ﷺ) forgets an ayah it is only because Allah (ﷻ) willed it and planned for it to be forgotten. This was part of the plan all along and it is not as others say inappropriately about Allah (ﷻ) that, 'He decided to change His mind.' This would be inappropriate

to say that about Allah (ﷻ) and indeed this Surah begins with an instruction to glorify Allah (ﷻ), which is to negate Allah (ﷻ) from any faults or imperfection.

- For example, if we plan to meet our friends at the café for a group project, but it happens that the café was closed for some reason, this should be taken in a positive sense, as we may plan, but it will be executed only after the will of Allah (ﷻ).
- The will of Allah (ﷻ) is based upon His Perfect wisdom and complete knowledge. So if the Prophet Muhammed (ﷺ) forgot some information or the revelation, it will always be for a manifest benefit.

مَا نَسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allah is able to do all things? (Surah Al Baqarah:106)

- This verse is about abrogation in the Qur'an where certain instructions are in place for a specific time but not all times and when that verse's purpose has been fulfilled it is lifted and removed from the memory of all people, as maybe keeping that verse would be harmful for people. Thus, something better suited for the people is brought forth.

أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ أَخْبَرَنِي عُبَادَةُ بْنُ الصَّامِتِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ يُخْبِرُ بَلَيْلَةَ الْقَدْرِ، فَتَلَاخَى رَجُلَانِ

مِنَ الْمُسْلِمِينَ فَقَالَ " إِنِّي خَرَجْتُ لِأُخْبِرَكُمْ بِلَيْلَةِ الْقَدْرِ، وَإِنَّهُ تَلَاَحَى فُلَانٌ وَفُلَانٌ فَرُفِعَتْ وَعَسَى أَنْ يَكُونَ خَيْرًا لَّكُمْ التَّمِسُّوهَا فِي السَّبْعِ وَالتَّسْعِ وَالْخَمْسِ "

Narrated 'Ubada bin As-Samit: "Allah's Messenger (ﷺ) went out to inform the people about the (date of the) night of decree (Al-Qadr) but there happened a quarrel between two Muslim men. The Prophet (ﷺ) said, "I came out to inform you about (the date of) the night of Al-Qadr, but as so and so and so and so quarreled, its knowledge was taken away (I forgot it) and maybe it was better for you. Now look for it in the 7th, the 9th and the 5th (of the last 10 nights of the month of Ramadan)."

(Sahih al-Bukhari 49)

- So we see a great benefit from not knowing the exact night of decree, as people are motivated to worship Allah (ﷻ) all the ten nights.
- Now, Allah (ﷻ) informs a reason for all the above three actions which are actually nurturing for the Messenger of Allah (ﷺ). Allah's teaching the divine knowledge, freedom from forgetfulness, and the exception when he will forget, are all based on the wisdom of Allah Who is the Most Knowledgeable. He has the detailed knowledge of the unseen and seen.
- **جهر** is what everyone can see and the opposite of it is **السر**, which is something secret. In the context of this verse Allah (ﷻ) does not use the opposite of **جهر** as **سر** but instead uses **يخفى**.
- This word means to hide something so well and for something to be so secretive that you do not even know it exists whereas



سر, on the other hand, is a secret where the person may not know the secret, but he at least knows that a secret exists.

- For example, we may not be aware of the next fashion trend that may be in a next few weeks or we may not be aware of the latest version that will be introduced by iPhone, but we are still aware that something new will come up.

### How do we act on the ayah?

- Forgetfulness is not something that is to be blamed, but we should take it in a positive way, and not demotivate others for being forgetful, or blame others action when we forget.
- There are things that are hidden from us, and some that are made apparent, we should leave the things that are hidden, for surely there is benefit in not knowing them.
- We need to believe in the knowledge of Allah (ﷻ), that everything encompasses His knowledge. So this should make us feel more cautious of our words or actions that we do either apparently or hidden.
- We should not expose the things that are known to us to others, while its being hidden from them. For example, if we are confided by our friend about a surprise she wants to give to the other friend, we should keep it to ourselves, and not expose it to others.

- We should know Allah (ﷻ) is All- Knowing of all the apparent and all the hidden things. So, our knowledge is like a tiny drop in the ocean.





## Qur'an Recitation (التلاوة)

## Tajweed (التجويد)

## Memorization (الحفظ)

إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ﴿٧﴾

Ghunna  
(غنة)  
2 counts

Med (مد)  
Stretch  
4 counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال:  
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Word	Meaning
وَنُيَسِّرُكَ	And We shall make easy for you (O Muhammad
	(Peace be upon him))
لِلْيُسْرَىٰ	the easy way (i.e. the doing of righteous deeds).

### Taddabur (التدبر)

#### So what do we learn from the ayah?

- If we reflect upon the word نيسرك , it should mean ‘we will make it easy for you’ , but notice here , there is an omission of the preposition ‘ل’ with the letter ك: which could have been لك , the preposition being omitted means there is more closeness between the one who does the action and upon whom the action is being done. Subhan Allah, we see that Allah (ﷻ) has a closer bond here with His Messenger (ﷺ) telling him that surely, He will make all matters easy for him.
- This is another promise from Allah (ﷻ) to His Messenger (ﷺ) and a glad tiding for him that Allah (ﷻ) will make things easy for him in all matters, whether it is his life, or the religion or the laws.

- Sometimes in life we struggle to do things. We all want things to be done in the most excellent form. We gather all the resources, try all the means to make things happen, but things only get complicated and stretched. The problem lies within us. Our test in life is not about physical power because then it would be unfair; people's abilities are different.
- Our test in life is about the power of our istia'na in Allah (ﷻ). How strong is our belief in Allah (ﷻ) and how strong is our reliance in Him? The moment we feel only Allah (ﷻ) can make things easy for us and we turn towards Him to make our tasks easy, then we will see the knots opening for us and the matters loosening.
- For example, at the beginning of the year, when we have all new faces in class, we feel out of place. Girls may either ignore our presence completely or we find girl who may see us and then pass comments into each other's ears. This can be really disturbing and annoying.
- But Subhan Allah this is what Allah (ﷻ) says, seek His help and things will fall into place.
- The Prophet (ﷺ) would always choose the easier of the two alternatives. Aisha (may Allah be pleased with her) also reports whenever the Prophet (ﷺ) was alone with his family at home, he was the easiest of men, always smiling and laughing.

عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ مَا خَيْرَ رَسُولٍ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَمْرَيْنِ قَطُّ إِلَّا أَخَذَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِثْمًا فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ

وَمَا اَنْتَقَمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِنَفْسِهِ اِلَّا اَنْ تُنْتَهَكَ حُرْمَةُ اللّٰهِ فَيَنْتَقِمَ لِلّٰهِ بِهَا

A'isha, the wife of the Prophet, may Allah bless him and grant him peace, said, "The Messenger of Allah, may Allah bless him and grant him peace, did not have to choose between two matters, but that he chose the easier of them as long as it was not a wrong action. If it was a wrong action, he was the furthest of people from it. The Messenger of Allah, may Allah bless him and grant him peace, did not take revenge for himself unless the limits of Allah were violated. Then he took revenge for it for Allah." (*Mutawa Malik, Book 47, Hadith 1637*)

- The best method is that followed by the Prophet (ﷺ) which he encouraged his Companions to adopt. His guidance in matters of clothing, food, household furniture and other matters of day to day life pointed to a preference for what is easy. He also used different types of dress such as overcoat, long robe, shirts, trousers, top gown, sandals and shoes.
- On food, the Prophet's guidance gives a similar message. The Prophet (ﷺ) never refused what was available at home, nor did he ever go out of his way to get what was not. He would eat whatever was served of good food and he never slighted any sort of food whatsoever. If he did not like something, he would simply not eat it, but would not forbid it. If he did not have anything to eat, he would simply go hungry.
- As for the Prophet's example regarding sleep. He used to sleep sometimes on a mattress, sometimes on a simple animal skin. Occasionally he would sleep on a rough mat, or on the cold earth with nothing under him.



- These examples are practical manifestations of how his path was smoothed for him to achieve perfect ease in every aspect of life. He was given a tolerant, understanding nature so that he might carry out his mission as Allah's Messenger to mankind. He was able, with Allah's grace, to fulfill the great task with which he was entrusted.

### How do we act on the ayah?

- Ask Allah (ﷻ) to make everything easy for us. No one likes hard things.
- Worship Allah (ﷻ) alone and He will make everything easy.
- Make things easy for the people and do not make things difficult for them. Whoever makes things easy for the people then Allah (ﷻ) will make things easy for him.
- We need to believe that when Allah (ﷻ) gives us a responsibility then He alone will make it easy for us, so we should not worry or get stressed about the responsibility.
- We should not depend on the means we take for making things easy. For example, the doctor cannot make things easy or the teacher cannot make a topic easy. It is Allah (ﷻ) alone that can make things easy.





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 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
فَذَكِّرْ	Therefore remind (men)
إِنْ نَفَعَتِ	in case it profits (them)
الذِّكْرَى	the reminder

## Taddabur (التدبر)

### So what do we learn from the ayah?

- The word فذكر is the second command and imperative form used in this surah, the first one being سبح and if we reflect upon these words, these are the two main actions of the Prophet Muhammad (ﷺ), throughout his life. When he was not reminding the people, he was busy glorifying and praising Allah (ﷻ) for example standing in the middle of the night and declaring the perfection of His Lord, and then in the daytime he was out delivering the reminder to the people.
- After removing the Messenger's private fears and concerns, Allah (ﷻ) instructs the Messenger (ﷺ) to get back to his mission and remind the people (فذكر).

- Normally, one would expect ذكر to be followed by an object, for example, (remind me), (remind him), (remind the people) etc.; however, no object is mentioned. In other words, the Messenger (ﷺ) was told to remind everyone.
- Now why does the Messenger (ﷺ) have to remind the people? This is because we forget. For example, we know Allah (ﷻ) is Ar Razaq, Al Hadi but we forget when we see the means or face trials. So, what do we need? Reminders, especially about (لا إله إلا الله).
- Reminders can either be through the Qur'an or universal signs like nature. For example, if we were browsing, and we saw a beautiful phone cover that we wanted to buy, it was really attractive and perfect for our phone, we may somehow drag our mums out to buy that phone cover, but only to find it was out of stock in the store next to our house. Of course, we may not be happy, but we need to remind ourselves to glorify Allah (ﷻ) and think good about the situation. The next morning, imagine we got a post, and it was addressed from our best friend 'a token of love for our friendship'. When we open the box, we are surprised to see the same phone cover that we were looking for. Such incidents should be a source for our remembrance, if our friend can be so loving and caring, and generous to buy such a beautiful gift for us, imagine the love and generosity of

Allah (ﷻ), Who actually initiated the feelings in the heart of our friend for such kindness. Subhan Allah.

- Any incidents we see in our life should make us remember (لَا إِلَهَ إِلَّا اللَّهُ), So, we remind ourselves, with the actions in our life, and also, we need to remind others by showing them the signs of Allah (ﷻ) in the universe, and the ayat of Allah (ﷻ) in the Qur'an.
- Before we remind anyone, we should judge if the time or place is suitable. Also, we need a lot of wisdom to remind others. For example, if we are busy watching our favorite TV program, and our grandmother comes in to advise us about wasting time on TV, how will we feel? We might not respect it at that moment and it could even cause us to repel the truth when we are advised in the future. So, it is very important to advice with wisdom, in order not to make the people react by saying something wrong about the religion or Allah (ﷻ).

### WHO WILL BENEFIT FROM THE REMINDERS?

1. Believers, the more we believe the more we will benefit.
2. The one whose heart is pure and present.
3. The one who's listening attentively, even if our heart is not pure but when we listen attentively then that will purify the heart.

It is said when scholars would notice students getting tired in lectures then they would end it because the knowledge is precious, it includes the word of Allah (ﷻ) so we need to magnify it.

### How do we act on the ayah?

- Always react in a positive way when getting reminders.
- When reminding others, it should be in a caring tone, and not mean or judgmental.
- It is also important to get reminded, or else we will make mistakes, and these can hurt us and others.
- It is good to be reminded about paradise and hellfire, in order we are not carried away by desires.







## Qur'an Recitation (التلاوة)

## Tajweed (التجويد)

## Memorization (الحفظ)

فَذِكْرٌ إِنْ نَفَعَتِ الذِّكْرَى ٩

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  
تقرأها".

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
سَيَذَكِّرُ	The reminder will be received
مَنْ	by him who
يَخْشَى	fears (Allah)

## Taddabur (التدبر)

### So what do we learn from the ayah?

- Now we need to know when it comes to reminding people, we find people are divided into two groups, those who benefit and those who do not benefit.
- Those who accept the reminders, what is it that makes them benefit? It is the fear of Allah (ﷻ). The fear that is mentioned here is a higher degree of fear, i.e. a person who has a lot of knowledge about Allah (ﷻ), His attributes, and His actions, will have خشي. It is natural to fear the wild, poisonous animals, or fear the fire that could burn us but the fear that is mentioned here is due to having excessive knowledge about Allah (ﷻ)

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

**It is only those who have knowledge among His slaves that fear Allah. (Surah al Fatir : 28)**

- This shows when a scholar has the right knowledge of Allah (ﷻ), he will fear Him, His punishment, and this will make him stay away from all the disobediences, particularly the sins. He will fulfill his obligations, march towards all goodness, and is very cautious about the boundaries of Allah (ﷻ). This fear makes him to never to be heedless of the reminders.
- We need to know that a real scholar is not the one with more hadith, but a scholar is the one who fears Allah (ﷻ) the most.

**جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ**

**Their reward with their Lord is 'Adn (Eden) Paradise (Gardens of Eternity), underneath which rivers flow, they will abide therein forever, Allah Well-Pleased with them, and they with Him. That is for him who fears his Lord. (Surah Al Baiyyinah:8)**

- The ones who fear Allah (ﷻ) in this life will receive glad tidings of Paradise, and Allah (ﷻ) will be pleased with them and they will be pleased with Him.

**عن أبي هريرة، رضي الله عنه ، قال: قال رسول الله صلى الله عليه وسلم، لا يلج النار رجل بكى من خشية الله حتى يعود اللبن في الضرع" (رواه الترمذي)**

**Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "One who weeps out of fear of Allah, will not enter the Hell till milk returns back in the udder ".**

**(At Tirmidhi, Book 1, Hadith 448)**

- In life, what can be our experience of fear? It could be any kind of punishments, or humiliation, fear of losing one's beloved friend or close ones, or fear of being neglected or put down by friends. This is the most common kind of fear we are exposed to.
- This is totally opposite the fear mentioned in the above ayah. The rewarding fear that we need to reach to step by step is by knowledge of Allah (ﷻ). And therefore, we really need to increase in the knowledge to know what things should be feared and given importance in life and what things should be given less importance, in order they do not occupy our minds, and we miss out on the actual purpose of life.
- This also highlights that in life, we follow people or any programs and give them our 'likes', thus giving them such a high status, where else, it is only Allah (ﷻ) Who is the Most High, Who rose over His throne, and no one can reach that status of His Highness.

### How do we act on the ayah?

- We need to increase our knowledge about the names of Allah (ﷻ), in order to bring in His fear into our hearts.
- We need to fear Allah (ﷻ) in this life, in order we are secure and fearless on the Day of Judgement, upon seeing the horrors of that day.

- We need to be aware of the tricks of the shaitan because he will make us fear poverty, losing friends, natural disasters, people's plot etc. These fears will make us weak in our faith, thus we will go further away from Allah (ﷻ).
- We need to choose good friends that will remind us about Allah (ﷻ), His rewards and His punishments, and that can bring about His Love and fear in our hearts.
- We need to have a balance in fearing Allah (ﷻ), not too extreme, that it will make us lose hope in Allah (ﷻ) and not too little that we will be heedless in doing deeds.
- When you know Allah is The Most High and He knows everything as He is above all of us, how will you feel? Feeling of being watched from above, so then this will in turn make us do good things.







## Qur'an Recitation (التلاوة)

### Tajweed (التجويد)

### Memorization (الحفظ)

سَيَذَكِّرُ مَنْ يَخْشَى ۝١٠

Merging with Ghunna  
(إدغام بغنة)  
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  
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Word	Meaning
وَيَتَجَنَّبُهَا	But it will be avoided
الْأَشَقَى	by the wretched,

## Taddabur (التدبر)

### So what do we learn from the ayah?

- The word أَشَقَى comes from شَقِي which means the most unfortunate, wretched. Someone who did not seek good counsel or company or advice to benefit from, rather he surrounded himself with evil company and wasted his life away and made great efforts to avoid the message and reminders of Islam. He thought that people who accept this message of Islam are unfortunate but as Allah (ﷻ) has described, the reality is that he is the most unfortunate one.
- The word تَجَنَّب means to avoid, flee from, keep away from. This is exactly what this person did in his life. He distanced himself from all the reminders that came to him.

- We need to reflect on this ayah and ask ourselves, do we try to avoid the reminders that anyone brings? If yes, what are the reasons for avoiding the reminders?
  1. One of the main reasons we may avoid reminders is because it does not go in line with our desires.
  2. We love to fit into our peer group and taking the reminders may not make us suitable for our peer group.
  3. We may feel the reminders are very old fashioned, and more suited to our elderly generation.
  4. We may feel, once we listen to the reminders, it will take away our freedom of choice to live 'our kind of life'.
  5. We do not like to bring about changes in life, so when the reminders come this means we need to change something in our lives, therefore the better option is to avoid all kinds of reminders.
- Subhan Allah, what a big loss we will put ourselves when we will ignore and turn away from the reminders. If we take a very common example, if we have a friend coming to us, and always reminding us about the time for salah, we may always want to avoid her, as her reminders are going against our desires. On the other hand, if someone reminds us about the release of the movie next week, and plans to go for the movie, we surely get attracted to this reminder rather than the first one.

- The ayah is showing us the seriousness of the matter, by calling those people who turn away from the good reminders because they will be wretched in this life and the next.

### How do we act on the ayah?

- When someone reminds you about Allah (ﷻ), do not turn away because they want what is good for you. Say 'Jazaki Allah khair', do not say 'I do not want to hear it'.
- Do not look down on people who remind you for good.
- Do not be arrogant or proud as this will blind us from accepting the truth.





Qur'an 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:  
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Word	Meaning
الَّذِي	Who will
يَصْلَى	enter and taste its burning,
النَّارَ	the fire
الْكُبْرَى	Big

## Taddabur (التدبر)

### So what do we learn from the ayah?

- The great fire that is being mentioned here is the hellfire. Those who did not take the reminders and followed their desires, they have an end that is being described here.
- The word يَصْلَى is to make someone enter a fire and burn in it.

Subhan Allah.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ، حَدَّثَنَا حَرَمِيُّ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ. عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يُلْقَى فِي النَّارِ وَتَقُولُ هَلْ مِنْ مَزِيدٍ. حَتَّى يَصْغَ قَدَمَهُ فَتَقُولُ قَطْ قَطْ. "

Narrated Anas: The Prophet (ﷺ) said, "The people will be thrown into the (Hell) Fire and it will say: "Are there any more (to come)?" (50.30) till Allah puts His Foot over it and it will say,

**'Qati! Qati! (Enough Enough!)'** (Sahih Al Bukhari, Book 65, Hadith 4848)

- The hellfire shows the Justice of Allah (ﷻ), the fire will ask for more people, but only those who deserve will enter it, and the people will not be increased just to fill the space in the fire.
- What is the taste of the burning fire? In this life we see there are three main types of severity of burns.
  1. First-degree burns are considered mild compared to other burns. They result in pain and reddening of the epidermis (outer layer of the skin).
  2. Second- degree burns effect the epidermis and the dermis (lower layer of the skin). They cause pain, redness, swelling, and blistering.
  3. Third – degree burns go through the dermis and effect deeper tissues. They result in white or blackened, charred skin that might be numb.
  4. There are also fourth-degree burns, this includes all of the symptoms of a third degree burn and also extends beyond the skin into the tendons and bones.
- Subhan Allah, these are the stages described for the fire that is only 1 part of the 70 parts of the hell ire. Imagine, the state of the person, when he will be made to enter the fire 69 times

more severe than the fire of this life. Is it worth following desires, only to be burnt in humiliation?

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " نَارُكُمْ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ " . قِيلَ يَا رَسُولَ اللَّهِ، إِنْ كَانَتْ لَكَافِيَةً. قَالَ " فَضَلَّتْ عَلَيْهِنَّ بِتِسْعَةٍ وَسِتِّينَ جُزْءًا، كُلُّهُنَّ مِثْلُ حَرِّهَا " .

Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "Your (ordinary) fire is one of 70 parts of the (Hell) Fire." Someone asked, "O Allah's Messenger (ﷺ) This (ordinary) fire would have been sufficient (to torture the unbelievers)," Allah's Apostle said, "The (Hell) Fire has 69 parts more than the ordinary (worldly) fire, each part is as hot as this (worldly) fire." (Sahih al-Bukhari 3265)

- Now who are the people and what are their characteristics that made them enter the hellfire?

## DESCRIPTION OF THE PEOPLE ENTERING HELLFIRE

### 1. Coarse and uncivil

حَدَّثَنَا أَبُو بَكْرِ، وَعُثْمَانُ، ابْنَا أَبِي شَيْبَةَ قَالَا حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَعْبِدِ بْنِ خَالِدٍ، عَنْ حَارِثَةَ بْنِ وَهَبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يَدْخُلُ الْجَنَّةَ الْجَوَّازُ وَلَا الْجَعْظَرِيُّ " . قَالَ وَالْجَوَّازُ الْغَلِيظُ الْفُظُّ

Harithah b. Wahab reported the Messenger of Allah (ﷺ) as saying: neither the Jawwadh nor the Jadhari will enter paradise. He said that the Jawwaz is the one who is coarse and uncivil. (Sunan Abi Dawud 4801, Sahih (Al-Albani))

### 2. Violent, Arrogant, Stubborn

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ مَعْبِدِ بْنِ خَالِدٍ، قَالَ سَمِعْتُ حَارِثَةَ بْنَ وَهَبٍ الْخَزَاعِيَّ، قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " أَلَا أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ كُلِّ ضَعِيفٍ مُتَضَعِّفٍ لَوْ أَقْسَمَ عَلَى اللَّهِ لَأَبْرَهُ، أَلَا أُخْبِرُكُمْ بِأَهْلِ النَّارِ كُلِّ عُتْلٍ جَوَّازٍ مُسْتَكْبِرٍ " .

Narrated Haritha bin Wahb Al-Khuza'i: I heard the Prophet (ﷺ) saying. "May I tell you of the people of Paradise? Every weak and poor obscure person whom the people look down upon but his oath is fulfilled by Allah when he takes an oath to do something. And may I inform you of the people of the Hell-Fire? They are all those violent, arrogant and stubborn people." (Sahih Bukhari, Book 65, Hadith 4918)

3. The weak who lack power to avoid evil, the carefree, who do not have any care for their family or their wealth, dishonest, betrayer, miser, liar.

قَالَ - وَأَهْلُ النَّارِ خَمْسَةٌ الضَّعِيفُ الَّذِي لَا زَبَرَ لَهُ الَّذِينَ هُمْ فِيكُمْ تَبَعًا لَا يَتَّبِعُونَ أَهْلًا وَلَا مَالًا وَالْخَائِنُ الَّذِي لَا يَخْفَى لَهُ طَمَعٌ وَإِنْ دَقَّ إِلَّا خَانَهُ وَرَجُلٌ لَا يُصْبِحُ وَلَا يُمَسِي إِلَّا وَهُوَ يُخَادِعُكَ عَنْ أَهْلِكَ وَمَالِكَ . وَذَكَرَ الْبُخْلُ أَوْ الْكَذِبَ " وَالشَّنْظِيرُ الْفَحَّاشُ " . وَلَمْ يَذْكُرْ أَبُو غَسَّانَ فِي حَدِيثِهِ " وَأَنْفَقَ فَسَنُفِقَ عَلَيْكَ " .

And He said: The inmates of Hell are five: the weak who lack power to (avoid evil), the (carefree) who pursue (everything irrespective of the fact that it is good or evil) and who do not have any care for their family or for their wealth. And those dishonest whose greed cannot be concealed even in the case of minor things. And the third who betray you morning and evening, in regard to your family and your property. He also made a mention of the miser and the liar and those who are in the habit of abusing people and using obscene and foul language. (Sahih Muslim 2865)

## WHAT IS MAKING THE PEOPLE ENTER INTO THE FIRE?

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، وَحُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " حُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ "

**Anas b. Malik reported: The Paradise is surrounded by hardships and the Hellfire is surrounded by temptations. (Sahih Muslim 2822)**

From the above hadith, we see a reason why the people do not take the reminders that can lead them to paradise. It is said that Paradise is surrounded by hardships, and that's why there will be people who will not want to face this hardship and be attracted more towards the glamour and enjoyment of this life, thus making their path easy to enter the hellfire.

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

## How do we act on the ayah?

- Ask Allah, 'O Allah take me to Jannah, O Allah protect me from the fire'

خَبَرَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ سَأَلَ اللَّهَ الْجَنَّةَ ثَلَاثَ مَرَّاتٍ قَالَتْ الْجَنَّةُ اللَّهُمَّ أَدْخِلْهُ الْجَنَّةَ وَمَنْ اسْتَجَارَ مِنَ النَّارِ ثَلَاثَ مَرَّاتٍ قَالَتْ النَّارُ اللَّهُمَّ أَجِرْهُ مِنَ النَّارِ "

It was narrated that Anas bin Malik said: "The Messenger of Allah (ﷺ) said: 'Whoever asks Allah for Paradise three times, Paradise will say: 'O Allah, admit him to Paradise.' And whoever seeks

**protection from Hell three times, Hell will say: 'O Allah, protect him from the Fire.'" (Sunan An Nasa'i 5521, Graded Sahih: Albani)**

- We need to stay away from the deeds that can lead us to the hellfire.
- We need to take good reminders from the people, whomever they may be.
- We need to attach to Allah (ﷻ) alone, as He is the only One Who can guide us in this life and protect us from falling into sins.
- We need to increase in seeking forgiveness and also keep returning to Allah (ﷻ) when we commit any sins.
- We need to make the Qur'an our guide and our deeds as companion, for only the deeds will accompany us into our graves.
- We need to increase in humbleness towards Allah (ﷻ) and His creation. This is only possible, when one increases in knowledge about Allah (ﷻ) and His actions towards us.



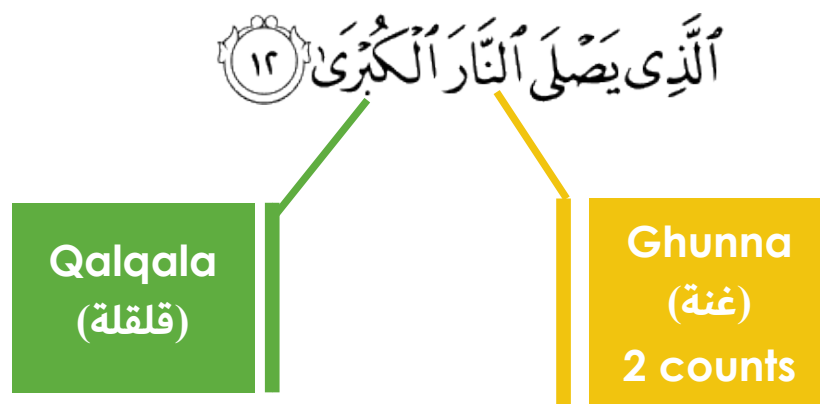




## Qur'an Recitation (التلاوة)

### 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 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
ثُمَّ	Wherein
لَا يَمُوتُ فِيهَا	he will neither die (to be in rest)
وَلَا يَحْيَىٰ	nor live (a good living).

## Taddabur (التدبر)

### So what do we learn from the ayah?

- It is said after the people of hellfire enter it and the people of paradise enter it, death will be slaughtered and there will be no more death for both the inhabitants of the hell and paradise.
- The people of Paradise will be overjoyed as they will enjoy their life for eternity, but the people of the hellfire will be miserable, as they will want death but there will be no death.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبرَاهِيمَ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، حَدَّثَنَا نَافِعٌ، عَنْ ابْنِ عُمَرَ. رَضِيَ اللَّهُ عَنْهُمَا. عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، وَأَهْلُ النَّارِ النَّارَ، ثُمَّ يَقُومُ مُؤَذِّنٌ بَيْنَهُمْ يَا أَهْلَ النَّارِ لَا مَوْتَ، وَيَا أَهْلَ الْجَنَّةِ لَا مَوْتَ، خُلُودٌ "

Narrated Ibn `Umar: The Prophet (ﷺ) said, "The people of Paradise will enter Paradise, and the people of the (Hell) Fire will enter the

(Hell) Fire: then a call-maker will get up (and make an announcement) among them, 'O the people of the (Hell) Fire! No death anymore ! And O people of Paradise! No death (anymore) but Eternity." (Sahih al-Bukhari 6544)

وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ (15) مِّنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِنْ مَّاءٍ صَدِيدٍ (16)  
يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۚ وَمِنْ وَرَائِهِ عَذَابٌ  
غَلِيظٌ (17)

But they (the Messengers) sought victory and help [from their Lord (Allah)], and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allah) was brought to a complete loss and destruction. (16) In front of him (every obstinate, arrogant dictator) is Hell, and he will be made to drink boiling, festering water. (17) He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat, and death will come to him from every side, yet he will not die and in front of him, will be a great torment. (18) (Surah Ibrahim:15-17)

- If someone is getting burnt, the only thing on their mind is to get the fire off them. Even when we touch the smallest flame with our finger, we find it unbearable and immediately pull our hand away. When one is unable to withdraw from fire or remove themselves from it, they want nothing less than death itself to give them a release from the pain. In the above ayah, we see how the different punishments will surround the evil doer, he will wish to die, at this moment, but the death will never come to him adding to his misery.
- It is said as the fire will continue to burn up their flesh and when it reaches the point of almost being obliterated, Allah will

remove the old flesh and replace it with new flesh, a just recompense for their rebellion in this life.

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۚ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا

Surely! Those who disbelieved in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allah is Ever Most Powerful, All-Wise. (Surah Nisa:56)

- The matter is so clear, after knowing the torture and the humiliation that one will face in the hereafter, how can one still be stubborn in his ways and not take the means for protecting themselves, their bodies, and their self-respect on the Day of Judgement.
- What is the wisdom behind the hellfire and the punishments? This may be some of the thoughts that run into our minds. We may feel the punishments to be unjust or too horrifying to witness it on the human. Negative thoughts may surround us about Allah (ﷻ) or His actions. Therefore, we need to believe the following in order to correct ourselves and think good of Allah (ﷻ) at the same time.

1. We need to know despite all that, among the names of Allah (ﷻ), are the names Ar-Rahmaan, Ar-Raheem; His mercy precedes His wrath, and His pardoning precedes His punishment, and He is more merciful to His slaves than a mother to her child.

وعن عمر بن الخطاب، رضي الله عنه ، قال: قدم رسول الله ، صلى الله عليه وسلم، بسبي، فإذا امرأة من السبي تسعى، إذ وجدت صبياً في السبي أخذته، فألزقته ببطنها، فأرضعته، فقال رسول الله، صلى الله عليه وسلم: "أترون هذه المرأة طارحة ولدها في النار؟" قلنا لا والله . قال: "لله أرحم بعباده من هذه الأم بولدها" ((متفق عليه))

'Umar bin Al-Khattab (May Allah be pleased with him) reported: Some prisoners were brought to Messenger of Allah (ﷺ) amongst whom there was a woman who was running (searching for her child). When she saw a child among the captives, she took hold of it, pressed it against her belly and gave it a suck. Messenger of Allah (ﷺ) said, "Do you think this woman would ever throw her child in fire?" We said, "By Allah, she would never throw the child in fire." Thereupon Messenger of Allah (ﷺ) said, "Allah is more kind to his slave than this woman is to her child".(Al-Bukhari and Muslim, Book 1, Hadith 418)

2. We need to know that the truth is obvious and clear; the signs that point to the greatness of Islam are too many to be counted; no wise person can argue against the evidence that what these disbelievers are doing is false; sound human nature and reasoning reject those (false) acts of worship, and taking anyone else besides Allah (ﷻ) as Rabb.

3. We need to know that Allah (ﷻ) does not like disbelief for His slaves; rather He likes Tawheed (affirmation of the Oneness of Allah) and Islam for them. But they are the ones who like disbelief as a religion for themselves, and they refused to join the ranks of those who affirm the Oneness of Allah. They were given the choice of belief and disbelief, by informing the

outcome of the belief i.e. the reward and eternal paradise, and the outcome of the hellfire i.e. the punishment in the hellfire. But the evil doers are to blame themselves, as they are the ones that chose their destinations in this life.

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۚ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۚ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا

And say: "The truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve. Verily, We have prepared for the Zalimun (polytheists and wrong-doers, etc.), a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allah). And if they ask for help (relief, water, etc.) they will be granted water like boiling oil, that will scald their faces. Terrible the drink, and an evil Murtafaqa (dwelling, resting place, etc.)! (Surah Al Kahf: 29)

From the above ayah, it is clear that Allah (ﷻ) has sent the truth and if one decides to continue the path of evil and following his desires, he alone is to be blamed for the consequences.

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

## How do we act on the ayah?

- Any pain in this life we go through is nothing compared to the pain and torture of the hellfire. So, this should make us patient upon any difficulties or problems we face in school with friends or our parents.
- We go through a phase of life when we blindly follow people whom we give a high position in our life. When things do not go right we blame others and hold them responsible for the mess in our life. It is said that the people of the hellfire will also blame each other on that day, for blindly following their desires and making someone else 'high' in their lives.







Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ١٣

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  
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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*

Word	Meaning
قَدْ	Indeed
أَفْلَحَ	shall achieve success,
مَنْ	whosoever
تَزَكَّى	purifies himself (by avoiding polytheism and accepting Islamic Monotheism)

## Taddabur (التدبر)

### So what do we learn from the ayah?

- We can see the beauty of the Qur'an here, how beautifully there is shift in the scenes. When the ayat of punishments, hellfire and warnings are mentioned, we next find the ayat of rewards, paradise and the glad tidings. This is a mercy for the wrongdoers in order they do not despair and lose hope in their lives, but instead they are shown a way through which they can rectify their affairs and become better individuals.
- Now the word أَفْلَحَ comes from فَلَح, which means success and salvation from something we do not desire. The farmer is called

a فلاح in Arabic. When a farmer plants his seeds he is nervous, unsure of whether the season will be afflicted by drought, whether it will rain or not or whether there will be infestations. At the end of the season at the time to harvest, he is called فلاح as this is the happiest time of the year for him when he will earn the fruits of his labor. So, to get that fruits obviously the farmer had to go through a lot of hard work and struggle in his life. For any success in life, we need to know the general rule 'hard work is key to success.' Now what is the hard work that is mentioned here for us to have success in this life and the hereafter? Purification.

- The ayat starts with confirmation of success for those who are constantly purifying themselves. So, the verb is mentioned in the present tense and this means there is a constant struggle in our life to purify our soul till we meet death.
- The word تزكى , comes from تزكية which means to clean one's self inwardly and outwardly. For example, to purify oneself from shirk, hypocrisy, doubts, and enmity towards the Muslims would all come under inward purification. And outward purification is to be cautious in using our tongues or limbs to harm others.
- The word زكاة has the same root, and it also has the similar meaning, to clean oneself from a degrading character and manners, and miserliness. And in many places in the Qur'an Allah

(ﷺ) mentions about spending in the way of Allah (ﷻ) is a way to purify oneself.

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا

**Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it** (Surah At Tawbah:103)

- Now one may ask what things should we purify ourselves from?
  1. Firstly, we need to purify ourselves from shirk. i.e. to attach to anyone rather than Allah, either by love or magnification. We may disassociate ourselves from this shirk, as we generalize it as worshipping the idols or making partners with Allah (ﷻ). But we need to realize a very important factor here, as technology advances, and as the new generations come in, the shaitan will also bring in new methods to introduce shirk into our lives. This is something we need to be aware of. The main definition can fit into any of the situations in our lives, and indirectly we may be committing shirk. for example, the influencers, whom we love and magnify and give them a high position in life, can be 'God' to us. The brands that we love excessively and recognize our identity with them can also be a source leading to shirk in our life. The main components of shirk are excessive love and magnifying beyond limit that will lead us to attachment.
  2. Secondly, we need to purify ourselves from following anyone other than the Messenger of Allah (ﷺ). As he was sent to

mankind to be followed and taken as a role model for everything in our life so, if we have any one in our life, whom we admire and take them as a role model, then we surely need the purification here. The seerah of our Messenger (ﷺ) shows his truthfulness, his love for the people, his sacrifices, his high characters, his mercy, generosity etc. the people at that time were the most ignorant and hardhearted without mercy.

3. Thirdly we need to purify our relations with the people around us. For this the heart needs to be purified from uneasy feelings, hatred, jealousy for any of our Muslim brothers and sisters. This is why the criteria of belief lies in regard to the relations with the people.

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ " .  
قَالَ هَذَا حَدِيثٌ صَحِيحٌ

**Anas narrated that the Prophet (ﷺ) said:"None of you believes until he loves for his brother what he loves for himself."**(*Jamia At Tirmidhi, Book 37, Hadith 2705, Grade: Sahih*(Al Albani)

For example, we are in the corridors of our school, or any malls or sitting in a coffee shop, and someone is passing by us, imagine we do not say salam to the person, surely, we will notice we find something in our selves about that person. But on the other hand, if we say salam to that passer by whoever she was, we will feel a connection between us, that will develop a love and good feelings. Here we also need to clear a very important concept,

we usually find ourselves greeting only our friends, or the ones whose faces we recognize, and do not bother greeting the unknown sisters, who may be in the same class. This is a wrong attitude. The sincerity is when we greet the ones we know and do not know, and this will also be a way to complete our faith and make us to enter paradise. Subhan Allah.

### How do we act on the ayah?

- Ask Allah (ﷻ) to guide you to success in both the worlds.
- Self-purification is one of the ways for success.
- Paradise is a pure place, and only the ones who purify themselves in this life can enter it. This should motivate us to purify ourselves from any dirt, inner or outer, so that we are able to enter paradise.
- Reflect in this life, when we have our get together parties, we care about the cleanliness of our outer garments, our bags and shoes, and not to forget our looks. Just as we make an effort for these matters, we need to remember to not neglect ourselves and our relationship with Allah (ﷻ).
- Practice to convey the greetings of salam to the ones whom we know and do not know.
- Develop good feelings for the sisters around us, as any bad feelings will bring out worse characters.



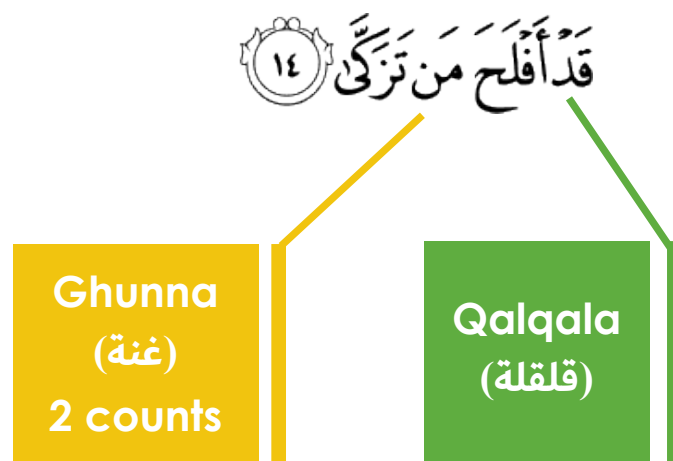




## Qur'an Recitation (التلاوة)

### 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 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
وَذَكَرَ	And remembers (glorifies)
اسْمَ	the Name
رَبِّهِ	of his Lord (worships none but Allah),
فَصَلَّى	and prays (five compulsory prayers and Nawafil additional prayers).

## Taddabur (التدبر)

### So what do we learn from the ayah?

- After purification, it will lead a person to remember Allah (ﷻ) more. It is not mentioned what kind of remembrance, so we can include all general remembrance that can be done by our tongues.
  1. سبحان الله، الحمد لله ، لا إله إلا الله، الله أكبر can be included here.
  2. The recitation of the Qur'an itself is a remembrance of Allah on the tongue.

- So, when the person remembers Allah (ﷻ) by His tongue, it does not stop there. He is not content, so he goes further and that is shown on his limbs when he performs the prayers.
- When we initiate a path of goodness, Allah (ﷻ) sees our intentions and facilitates the path further for us. For example, if we find ourselves smiling at people for the sake of Allah (ﷻ), very soon we will find another door of goodness opening for us, and we will greet the person with the greeting of Islam.
- Then this will surely lead us to remember Allah (ﷻ) by our tongue and He will create a means to either attend a study circle or we meet someone in the school that may remind us to do the dhikr, or receive some unexpected gifts, that may make us grateful to Allah (ﷻ).
- This will not stop there, this is the mercy and guidance of Allah (ﷻ) when we are focused on remembering Him on our tongues, soon we will find ourselves praying, doing the worship of the limbs. This is a way to become closer to our lord, and away from the punishment of the hellfire.
- Notice here, the name of Allah (ﷻ) Ar Rabb is mentioned here. That means, the success in this life, is surely after we go through a chain of reforming/nurturing in our lives. This will purify ourselves, and then a higher level of reforming to make us to remember Him by our tongues and then another level of reforming in order for us to worship Allah (ﷻ) by the prayer.

## How do we act on the ayah?

- Remembering Allah (ﷻ) will only come after one has purified his heart from all the inner and outer evils. So, if we are unable to remember Allah (ﷻ) then we have to check ourselves.
- Reflect upon ourselves, a couple of years ago, we were not bothered about what brand of clothes we wore or the bag we carried. Neither were we bothered to download the snapchats and Instagram's on the phone, may be the phones were a means to play our favorite games or watch videos on YouTube. But we are not the same now, we have our opinions, likes and dislikes. We do not like to be told what to choose, but we make our own decisions.
- When we reflect upon this, actually it is the reforming (i.e. we are being developed in our life), we are moving from one stage to the other stage. Now only, if we are based upon the right knowledge and guidance, our reforming would bring out the best from us, at every stage.
- We should realize that remembering tangible things will either lose its charm or positions and we will be left with nothing. This should caution us not to attach ourselves to those temporary things in our lives, but remember Allah (ﷻ) the Most High, Who is ever living never dies.
- We should try and start with small adhkaar and make them constant in our daily life.

**Note to Teacher: Tell students of the above mentioned adhkaar.  
Children can also be handed over the adkaar book.**



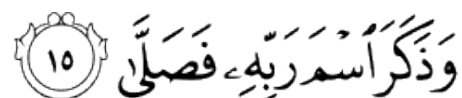




Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)



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Word	Meaning
بَلْ	Nay,
تُؤْثِرُونَ	you prefer
الْحَيَاةَ	the life
الدُّنْيَا	of this world;

## Taddabur (التدبر)

### So what do we learn from the ayah?

- Notice here Allah (ﷻ) addresses us directly in the second person, telling us what is the main reason that is stopping us from reaching to the success. It is the life of this world.
- The word دنيا comes from the Arabic word دنى which means something low and we can reach it easily. So, the goals in this life, the tangible glitters of this life, are all very low and we are able to achieve them easily.
- We are actually defining 'success' to the tangible things that we see in this life. For example, what is the success in our lives? If we pass out from the schools with A grades in all the subjects,

then get into a university abroad, that would mean success for us. On the other hand, for a businessman, the success would mean double the profit from the previous year.

- The term success is not defined correctly for us, and since our components are made from haste, we are very hasty and prefer this life that is closer to us and associate it with success. The things that Allah (ﷻ) calls success is Paradise and being saved from the hellfire, and these are distant and far for us.
- The human being sees the house in Paradise very far but the house he can get with a forbidden transaction from a bank seems very close. He sees the drinks of paradise as far, but the forbidden drink offered here seems close.
- The word Allah (ﷻ) uses here is تَوَثَّرُونَ which means to prefer between two or more choices. Mankind has been given the choice of the hereafter and this life, but he prefers this life. This transaction will not fetch us anything except the misery and everlasting torture in the hereafter.

## HOW IS THIS LIFE COMPARED TO THE HEREAFTER?

أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ ۖ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ

Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter. (Surah At Tawbah:38)

فَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ

And they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment. (Surah ar Raad: 26)

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌّ وَلَهْوٌ

And the life of this world is nothing but play and amusement. (Surah Al Anam: 32)

- So, by describing this life to a brief passing enjoyment, play, amusement and a deception, Allah the All Knowing has clearly put the matter regarding the hereafter in perspective for us to ponder over and reflect. He cautions us not to get carried away by the charms of this life because in comparison with the hereafter, this life is limited.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ أَبُو الْمُنْذِرِ الطُّفَاوِيُّ، عَنْ سُلَيْمَانَ الْأَعْمَشِ، قَالَ حَدَّثَنِي مُجَاهِدٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ. رَضِيَ اللَّهُ عَنْهُمَا. قَالَ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِي فَقَالَ " كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ، أَوْ عَابِرُ سَبِيلٍ ". وَكَانَ ابْنُ عُمَرَ يَقُولُ إِذَا أَمْسَيْتَ فَلَا تَتَنَظَّرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلَا تَتَنَظَّرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ.

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.'" The sub-narrator added: Ibn `Umar used to say, "If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death." (Sahih al-Bukhari 6416)

- We do not truly belong here, thus we are strangers here for a short period. It is upon us to take what we need and get ready for our trip back home to our real destination.

## How do we act on the ayah?

- Always prefer those things that please Allah (ﷻ).
- We may have many tasks to do, but priority should always be given to Allah (ﷻ) and His worship. When we take our time and do things for Allah (ﷻ), surely there will be a blessing in our time, and we will be able to fulfill the worldly commitments also.
- Try to know the reality of this life, go back to the previous ayah, He mentions, that this green pasture which we see will become dark and useless. So, this should not make us to give preference to the life, instead, use it wisely in order to reach the main goal in life.
- Visit a museum and see the history, can we find those civilizations anymore? Neither the people nor their richness remained. It is a clear sign for us to take that we too will become stories of the past.





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

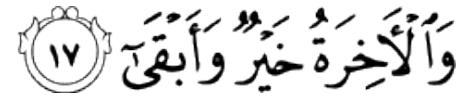
بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾

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## Tafsir (التفسير)



Word	Meaning
وَالْآخِرَةُ	Although the Hereafter
خَيْرٌ	is better
وَأَبْقَى	and more lasting.

## Taddabur (التدبر)

So what do we learn from the ayah?

**Note to Teacher:** Remind students of 'Belief in the Last Day' as part of the Six Pillars of Iman.

- We know now that the life of the hereafter is many times better than this life, as the hereafter is eternal, everlasting and pure.
- The reality of the hereafter is not yet certain in our hearts. This makes us wander around in this life and seek pleasure here and there rather than reach the top by seeking the pleasure of our Rabb alone.

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ ۖ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۚ وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ

But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of legal

**enjoyment in this world, and do good as Allah has been good to you, (Surah Al Qasas: 77)**

- We see from the life of the Prophet (ﷺ) that he was an active and successful merchant before being chosen as a prophet. During his life of prophethood, he had a family and dealt with worldly affairs like any fully engaged human being. We too are supposed to lead life, utilizing all the resources Allah (ﷻ) has bestowed on us.
- We do not detach from the duniya but we use what Allah (ﷻ) has given us as a bridge to reach the hereafter. We do not place the duniya in our hearts but in our hands.
- So, what is the relationship of the Muslim with this world? It is to know that Allah (ﷻ) created life and death to test those best in deeds, indeed we were dead then we were given life, and we will die and be brought to life once again and called to account for our actions.
- No doubt, if this life was empty and did not produce wealth and sustenance, then concentration on faith and worship would be easy. Allah (ﷻ) informs us that He made everything upon the face of earth from the food which we eat and desire, and drink, beautiful places to live, trees, rivers, greenery of the earth and its produce, magnificent sites, horses, gold, silver, as an adornment for this world as a trial.

- The Hereafter is better than the life of this world in each desired description and it is more lasting because it is a home of eternity, immortality, and happiness; and the life of this world is a home of extinction.

وعن عائشة رضي الله عنها أنهم ذبحوا شاة، فقال النبي صلى الله عليه وسلم: "ما بقى منها؟" قالت: ما بقى منها إلا كتفها، قال: "بقى كلها غير كتفها" ((رواه الترمذى))  
 'Aishah (May Allah be pleased with her) reported: Messenger of Allah (ﷺ) had slaughtered a sheep and distributed major portions of its meat. Then he (ﷺ) asked, "Is there anything left?" She replied, "Nothing, except the shoulder." Thereupon he said, "All of it is left except its shoulder." (At Tirmidhi, Book 1, Hadith 558)

- This hadith is a noble example to learn the value of the Hereafter and seeking it.

## SAYINGS OF THE RIGHTEOUS PREDECESSORS ABOUT THE IMPORTANCE OF THE HEREAFTER:

- **Ibn Al-Jawzi (d.597H):** "... Have you seen anyone that has not been affected by the pitfalls of this world? And have you seen anyone that has not fallen sick? Have you seen any life that has not ended with death? The world beguiles and impedes, it is happiness leading to evil: it ruins those who crave for it and it harms those who benefit from it. Its seeker who laughs it will make cry and those who rejoice with its peace it will destroy. They will regret their slips when they strive to achieve it. They will remain hostage to its fears and apprehensions. They will wish to live just an hour longer ..."

- **Ibn Qayyim al-Jawziyyah (d. 751H):** "O people who take pleasure in a life that will vanish, falling in love with a faded shadow is sheer stupidity!"  
*"If you were to see a repenting person, you would see weary eyelids early in the morning asking for forgiveness and listening to Allah's command: 'Repent to Allah with a sincere repentance'. You would see that his diet is light and his grief heavy; his body weakened by fasting and his feet tired from prayers. He would be exhausted both physically and spiritually."*

## DELIGHTS OF PARADISE – IBN QAYYIM

- The ground and its soil will be like that of musk and saffron.
- The roof of Paradise will be the Throne of the Most Merciful.
- The rocks of Paradise are the pearls and jewels.
- The buildings are made of bricks of gold and silver.
- The trees, its trunk is made of gold and silver.
- The fruits are softer than butter and sweeter than honey.
- There are rivers of milk whose taste does not change, and rivers of wine that is delicious to those who drink it, and rivers of honey that is pure, and rivers of water that is fresh.

- The drinking cups are crystal-clear and made of gold and silver.
- The shade of Paradise, a fast rider would ride in the shade of one of its trees for a hundred years and not escape it.
- The tents and encampments are like a concealed pearl that is sixty miles long.
- The towers, then they are rooms above rooms in buildings that have rivers running underneath them.
- The beds, and its blankets are of the finest silk laid out in the highest of its levels.
- The age of the people of Paradise is 33 years.
- And if you ask about what they will be hearing, then it is the singing of their wives from among the Hoor al-'Ayn.
- Their servants will be young boys of everlasting youth who resemble scattered pearls.
- The women of paradise does not increase with age except in beauty; free from an umbilical cord, childbirth and menses, and pure of mucous, saliva, urine and other filthy things; her youth never fades, her clothing is never worn out, no garment can be created that matches her beauty, and no one who is with her can ever become bored; her attention is restricted to her husband, so she desires none but him, just as his attention

is restricted to her so she is the sole object of his desire, and he is with her in utmost safety and security, as none has touched her before of either humans or Jinn.

- And if you ask about the Day of Increase (in reward) and the visit of the all-Mighty, all-Wise, and the sight of His Face - free from any resemblance or likeness to anything - as you see the Sun in the middle of the day and the full Moon on a cloudless night, then listen on the day that the caller will call: 'O People of Paradise! Your Lord - Blessed and Exalted - requests you to visit Him, so come to visit Him!' So, they will say: 'We hear and obey!'
- Until, when they finally reach the wide valley where they will all meet - and none of them will turn down the request of the caller - the Lord - Blessed and Exalted. Then, pulpits of light will emerge, as well as pulpits of pearls, gemstone, gold, and silver. The lowest of them in rank will sit on sheets of musk and will not see what those who are on the chairs above them are given. When they are comfortable where they are sitting and are secure in their places, and the caller calls: 'O People of Paradise! You have an appointment with Allaah in which He wishes to reward you!' So they will say: 'And what is that reward? Has He not already made our faces bright, made our scales heavy, entered us into Paradise, and pushed us away from the Fire?'

- And when they are like that, all of a sudden, a light shine that encompasses all of Paradise. So, they raise their heads, and, behold: The Compeller - Exalted is He, and Holy are His Names - has come to them from above them and majestified them and said: 'O People of Paradise! Peace be upon you!' So, this greeting will not be responded to with anything better than: 'O Allaah! You are Peace, and from You is Peace! Blessed are You, O possessor of Majesty and Honor!' So the Lord - Blessed and Exalted - will laugh to them and say: 'O People of Paradise! Where are those who used to obey Me without having ever seen Me? This is the Day of Increase!'
- So, they will all give the same response: 'We are pleased, so be pleased with us!' So, He will say: 'O People of Paradise! If I were not pleased with you, I would not have made you inhabitants of My Paradise! So, ask of Me!' So, they will all give the same response: 'Show us your Face so that we may look at it!' So, the Lord - Mighty and Majestic - will remove his covering and will majesty them and will cover them with His Light, which, if Allah (ﷻ) - had not Willed not to burn them, would have burned them.
- So, how sweet is this speech to the ears, and how cooled are the righteous eyes by the glance at His Noble Face in the hereafter.

It is now for us to decide, what is the pleasing and better in our eyes, the present life or the hereafter.

## How do we act on the ayah?

- We need to believe that surely the hereafter is the better than all the pleasures and delights of this life.
- We need to use all the resources of this life in the best way, in order to reach the hereafter.
- We need to target those easy deeds that can help to get us the best in the hereafter.
- We need to be firm upon the difficulties in this life, and console ourselves that this life is temporary, and the eternal life is the hereafter.
- We need to think good of Allah (ﷻ) at the time of death that He will forgive our sins and give us the best in the hereafter.







## Qur'an Recitation (التلاوة)

### Tajweed (التجويد)

### Memorization (الحفظ)

Qalqala  
(قلقلة)

وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ ١٧

Merging with Ghunna  
(إدغام بغنة)  
2 counts

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## Tafsir (التفسير)

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى

Word	Meaning
إِنَّ	Verily!
هَذَا	This
لَفِي	is in the
الصُّحُفِ	Scriptures,
الْأُولَى	former

## Taddabur (التدبر)

So what do we learn from the ayah?

**Note to Teacher:** Remind students of 'Belief in the Books' as part of the Six Pillars of Iman.

- The word هذا refers to the commandments and beautiful news mentioned in the above ayah, 'about the hereafter being better than this life'.
- The word 'صحف' means a book or papers that have been written upon.

The word 'صحف' in the Qur'an is mentioned for the following:

1. The earlier Books that were sent with the previous messengers.

Example صحف إبراهيم، صحف موسى، الصحف الأولى

2. It also refers to the Qur'an itself.

3. It refers to the records (i.e. the deeds of the mankind).

- صحف, 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 in the Hereafter.

- There are four aspects of believing in the books sent down by Allah (ﷻ)

1 . To believe that they are truly sent down by Allah (ﷻ).

2. To believe in the Books that mankind was informed of, like the Qur'an sent down to Muhammad (ﷺ), the Torah sent down to Moses (عليه السلام), the Injeel (the Gospel) sent down to Jesus (عليه السلام) and the Zaboor (the Psalms) sent down to Dawood (عليه السلام).

- All previous Books were abrogated by the Qur'an. This means the Qur'an is dominant over all other Books. Therefore, no commandment contained in other than the Qur'an can be implemented unless it is in agreement with the Qur'an.

## BENEFITS OF BELIEVING IN THE BOOKS:

1. Knowing Allah takes care of His slaves by sending down Books for their guidance.

2. Knowing 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.” [5:48].

3. Thanking Allah for His bounties, because He sent down these Books to lead mankind to guidance.

### How do we act on the ayah?

- We need to believe in the books and know them by their names.
- We need to believe everything the Qur'an says is the highest level of Truth.
- We need to Believe that Allah (ﷻ) revealed the Qur'an as a witness over these Books and to confirm them.
- We need to believe all the laws that are sent in these books are suitable for the nations.
- We need to be grateful to Allah (ﷻ) for connecting to the slaves through this Qur'an and that it will guide us in the easiest way to Paradise.

- We need pay attention to the Qur'an, by reading it, pondering its meanings, understanding its meanings and acting accordingly







## Qur'an Recitation (التلاوة)

## Tajweed (التجويد)

## Memorization (الحفظ)

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى



Ghunna

(غنة)

2 counts

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## Tafsir (التفسير)

صُحُفِ إِبْرَاهِيمَ وَمُوسَى ﴿١٩﴾

Word	Meaning
صُحُفِ	The Scriptures
إِبْرَاهِيمَ	of Ibrahim (Abraham)
وَمُوسَى	and Musa (Moses).

Note to Teacher: Remind students of 'Belief in the Messengers' as part of the Six Pillars of Iman.

## Taddabur (التدبر)

So what do we learn from the ayah?

صُحُفِ إِبْرَاهِيمَ وَمُوسَى ﴿١٩﴾

- The Messengers are sent to deliver a Message. They are the ones whom Allah (ﷻ) has sent down revelation and to convey His Law to mankind. Allah (ﷻ) ordered them to deliver these Messages.
- The first Messenger to be sent was Noah (عليه السلام) and the last one was Muhammad (ﷺ).
- Allah (ﷻ) sent Messengers to every nation and provided them with laws that their nations must follow. Some Messengers were sent to revive a Message of a previous Messenger.

- The Messengers are only humans and they do not possess any attributes that qualify them to be god. Allah (ﷻ) described His Messenger Muhammad (ﷺ) the master of all Messengers and the best of mankind.
- The Messengers are only humans. They get sick and they die, they need to eat and drink and they have other human needs.
- Allah (ﷻ) described the Messengers while praising them that they reached the highest attainable degrees in worshipping Him.

### BELIEF IN THE MESSENGERS HAS FOUR PARTS:

1. To believe in the Messengers is truly from Allah (ﷻ). Whoever disbelieves in one Messenger is as if to disbelieve in all Of them.
2. To believe in the Messengers whom we were told about like Muhammad (ﷺ), Abraham (عليه السلام), Moses (عليه السلام), Jesus (عليه السلام) and Noah عليه السلام. These are the five Messengers of Determination.
3. We believe that they came with one universal message of لا إله إلا الله
4. To implement the Laws of the Messenger sent to us, Muhammad (ﷺ), the final Messenger. Allah (ﷻ) sent Muhammad (ﷺ) to all mankind. We need to follow him and cannot follow the laws of the previous messengers.

## How do we act on the ayah?

- We need to see the love and care of our Rabb Who created us, but did not leave us to survive and find guidance on our own. He sent messengers time and again to remind us of our purpose in this life, and to guide us to the Straight Path.
- We need to thank Allah (ﷻ) for this great bounty as He chose the messengers from amongst the people. They are not angels and they are not any other creation that we cannot relate to. They are humans like us.
- We need to love and respect all the messengers, especially the Prophet Muhammed (ﷺ) as they are the chosen by Allah (ﷻ). Also, they are the ones who worshipped Allah (ﷻ) in the best of manners, and set a noble example for us to follow.
- We need to learn the patience from these messengers as they led the most difficult life full of trials. Yet they returned to Allah (ﷻ) in all their matters and sought His help and victory. No one is tested in life, more than the Prophets and the messengers. This will lighten the burdens of our trials and make us to be more patient.
- We need to acknowledge the fact that the job of the messengers was to convey the message to the people, they

were not forcing people to believe. So, in life, we need to know that our job is only to convey the message, we cannot over react when people turn away from us, or not listen to us, or argue on this matter. Just follow the commands of Allah (ﷻ) and stay away from following our desires to force the people to Islam.

- Finally, they are the stars that we need to actually admire and follow in our lives, for they actually have a very high position in front of Allah (ﷻ). This is how we will be high in life when we attach and follow the messengers and Prophets.







Qur'an Recitation (الالتلاوة)

Tajweed (التجويد)

Memorization (الاحفظ)

صُفِّ إِبْرَاهِيمَ وَمُوسَى

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".

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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