



# سورة البروج - Surah Al Burooj

برنامج التربية القرآنية والنبوية - المتدبرة الصغيرة

Qur'anic and Prophetic Nurturing Program

دليل المعلمة

Teacher Manual

# بسم الله الرحمن الرحيم

لا حول ولا قوة الا بالله

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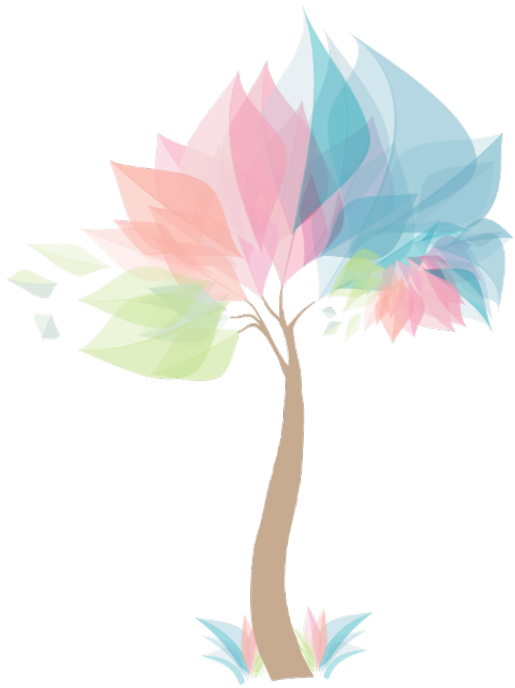
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مركز السلام الإسلامي  
Al Salam Islamic Center

# مركز السلام الإسلامي

## Al Salam Islamic Center

### لمحة عن مركز السلام الإسلامي

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

السلام اسم من أسماء الله تعالى الحسنى. فهو السلام وواهب السلام ودينه الإسلام وتحيته السلام للعيش بسلام والدخول 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 الحسنى لكافة الأعمار وكيف نعيش مع الله ومع كتاب الله وسنة نبيه صلى الله عليه وسلم.
3. تعزيز الآداب الإسلامية والأخلاق الحميدة من خلال أسماء الله الحسنى وتدبر القرآن الكريم.

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

## Overview of Al Salam Islamic Center

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

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

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

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

**Our values:** peace, truthfulness, love, excellence

### Our goals:

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

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

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



## برنامج التربية القرآنية والنبوية Qur'anic and Prophetic Nurturing Program



# برنامج التربية القرآنية والنبوية

## Qur'anic and Prophetic Nurturing Program

### ما فكرة برنامج التربية القرآنية والنبوية؟

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

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

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

### ما هدف البرنامج؟

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

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

### What are the goals of the program?

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



## المتدبرة الصغيرة The Young Ponderer

# المتدبرة الصغيرة

## The Young Ponderer

### لمحة عن برنامج التربية القرآنية النبوية (المتدبرة الصغيرة):

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

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

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

### الفئات العمرية:

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

### Age groups:

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

## هدف البرنامج:

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

### Program objectives:

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

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

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

## ‘The Good Tree’ (الشجرة الطيبة)

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

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

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

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



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



**Trunk and Branches:** Application of the Qur'an.



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

## ‘The Good Tree’ (الشجرة الطيبة)

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

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

*Sunan Ibn Majah Book 1, Hadith 64*

Learned Faith (تَعَلَّمْنَا الْإِيمَانَ)

Learned Qur'an (تَعَلَّمْنَا الْقُرْآنَ)

Faith increased (فَازْدَدْنَا بِهِ إِيمَانًا)

Good deeds (عمل صالح)

Good manners (حسن الخلق)



# 'The Good Tree' (الشجرة الطيبة)



## Iman (الإيمان)

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



## Qur'an (القرآن)

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



## Manners (الآداب)

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



### Roots

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



### Trunk & Branches

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



### Fruits

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



## Iman (الإيمان) – Topics Breakdown





## Qur'an (القرآن) –Topics Breakdown





## Manners (الآداب) – Topics Breakdown

### الآداب Manners



#### Manners (الآداب)

- Good manners mentioned in the surah



#### Values (القيم)

- Morals mentioned in the Surah



#### Purification (التزكية)

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



## توجيهات للمعلمات والصف

### Teacher and Classroom Guidelines

# توجيهات للمعلمات

## 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).

Hadith: وعن ابن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "كلكم راع، وكلكم مسئول عن رعيته، والأمير راع، والرجل راع 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) said, "All of you are guardians and are responsible for your subjects. The ruler is a guardian of his subjects, the man is a guardian of his family, the woman is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your subjects.")

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

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

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

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

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

لزوم تعظيم الله وكلامه عند استخدام مصادر وطرق التعليم.

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

(من الأمور المهمة قبل التعليم):

## Matters to Consider before Teaching

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

- Make your voice clear, do not scream at the children, and adorn your words with praise at times, or make dua for them, smile and reward them when good.
- هَيِّئِ الطالب لاستقبال العلم، أي يَهْدِؤُون تمامًا قبل بدء الحصة، حتى يجذب انتباههم للدرس.
- Prepare the student to receive the knowledge by ensuring all are quiet and by making them aware this is 'Qur'an time' for example.

### (بعض الأمور المهمة أثناء التدريس):

### Matters to Consider while Teaching

- تطبق أسماء الله خلال المواقف التي يمرون بها. مثلاً إذا يقول الطفل، 'أنا جائع'، ذكرى الطفل أن أولاً يطلب من الله.
- Names of Allah are to be enforced through situations they go through by reminding them to ask Allah. For example, if a child says, 'I'm hungry'. Tell them, 'ask Allah first to give you food'.
- تكرار السورة خلال الحصة.
- Always repeat the surah that has been taught to the children throughout the day.
- تشجيع الصغار على قول بسم الله عند البدء بالطعام والشراب والحمد لله عند الانتهاء منها، والأكل باليد اليمنى.
- Encourage children to always say 'Bism Allah' (بسم الله) before eating and drinking. To eat and drink with their right hand. To say 'Alhamdulillah' (الحمد لله) after eating and drinking.
- تشجيع الصغار على الصلاة على النبي صلى الله عليه وسلم عند ذكر اسمه في حضورهم.
- Encourage children to say (ﷺ) after the Prophet's name is mentioned.
- تشجيعهم على تحية الإسلام (السلام عليكم ورحمة الله وبركاته) عند مقابلة المسلمين وشكرهم بقول جزاكم الله خيراً.
- Encourage children to say 'assalam alaykum' (السلام عليكم) and 'jazaka Allah khair' (جزاك الله خير) to each other.



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

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

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

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

## قوانين الصف

1. احترام المعلم، واحترام الطلاب، واحترام الممتلكات.



2. لا يسمح تصوير أو تسجيل صوت المعلمة والطلاب.



3. يرجى الحضور بانتظام.



4. لا يسمح حجز مقعد لنفسك او طالبة أخرى.



5. لا نتحدث بينما المعلم تتحدث.



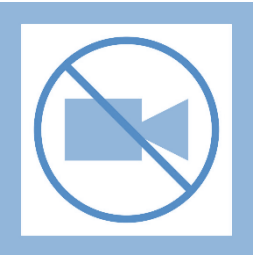
6. يجب على الطلاب رفع أيديهم والانتظار حتى تناديها المعلمة قبل التحدث.



# Classroom Rules



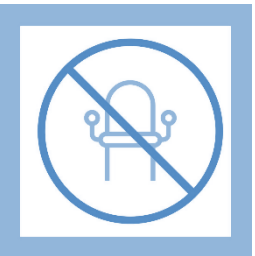
**1. Respect, respect, respect. Respect the teacher, respect the students, respect the property.**



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



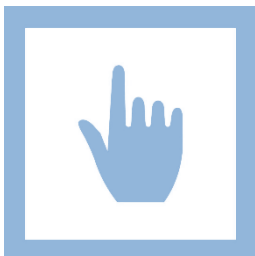
**3. Please come regularly.**



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



**5. No talking while the teacher is speaking.**



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



# سورة البروج

## Surah Al Burooj

## Lessons Overview

الدرس Lesson		الموضوعات Topics
1	Introduction & Observation	
2	Introduction & Observation	
3	Ayat 1,2	وَالسَّمَاءِ ذَاتِ الْبُرُوجِ وَالْيَوْمِ الْمَوْعُودِ
4	Ayat 3, 4	وَشَاهِدٍ وَمَشْهُودٍ قَتَلَ أَصْحَابُ الْأُخْدُودِ
5	Ayat 5, 6	النَّارِ ذَاتِ الْوُقُودِ إِذْ هُمْ عَلَيْهَا قُعُودٌ
6	Ayat 7,8	وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ
7	Ayah 9,10	الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ

8	Ayat 11,12	<p>إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ</p>
9	Ayat 13,14,15	<p>إِنَّهُ هُوَ يُبْدِي وَيُعِيدُ وَهُوَ الْغَفُورُ الْودُودُ ذُو الْعَرْشِ الْمَجِيدُ</p>
10	Ayat 16,17,18	<p>فَعَالٍ لِمَا يُرِيدُ هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ فِرْعَوْنَ وَثَمُودَ</p>
11	Ayat 19,20	<p>بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ</p>
12	Ayah 21,22	<p>بَلْ هُوَ قُرْآنٌ مَجِيدٌ فِي لَوْحٍ مَحْفُوظٍ</p>
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 البروج

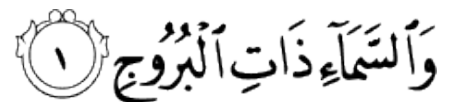
**Order in the Qur'an:** 85th Surah

**Number of ayat:** 22

**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 ayah 1.



**Meaning of (Al-Burooj):** The Constellations

**Theme of the Surah:** الثبات على العقيدة

Steadfastness on the Aqeedah



## What is special about this Surah?

This was one of the Surahs that the Prophet (صلى الله عليه وسلم) recited during his Dhuhr and Asr prayer.

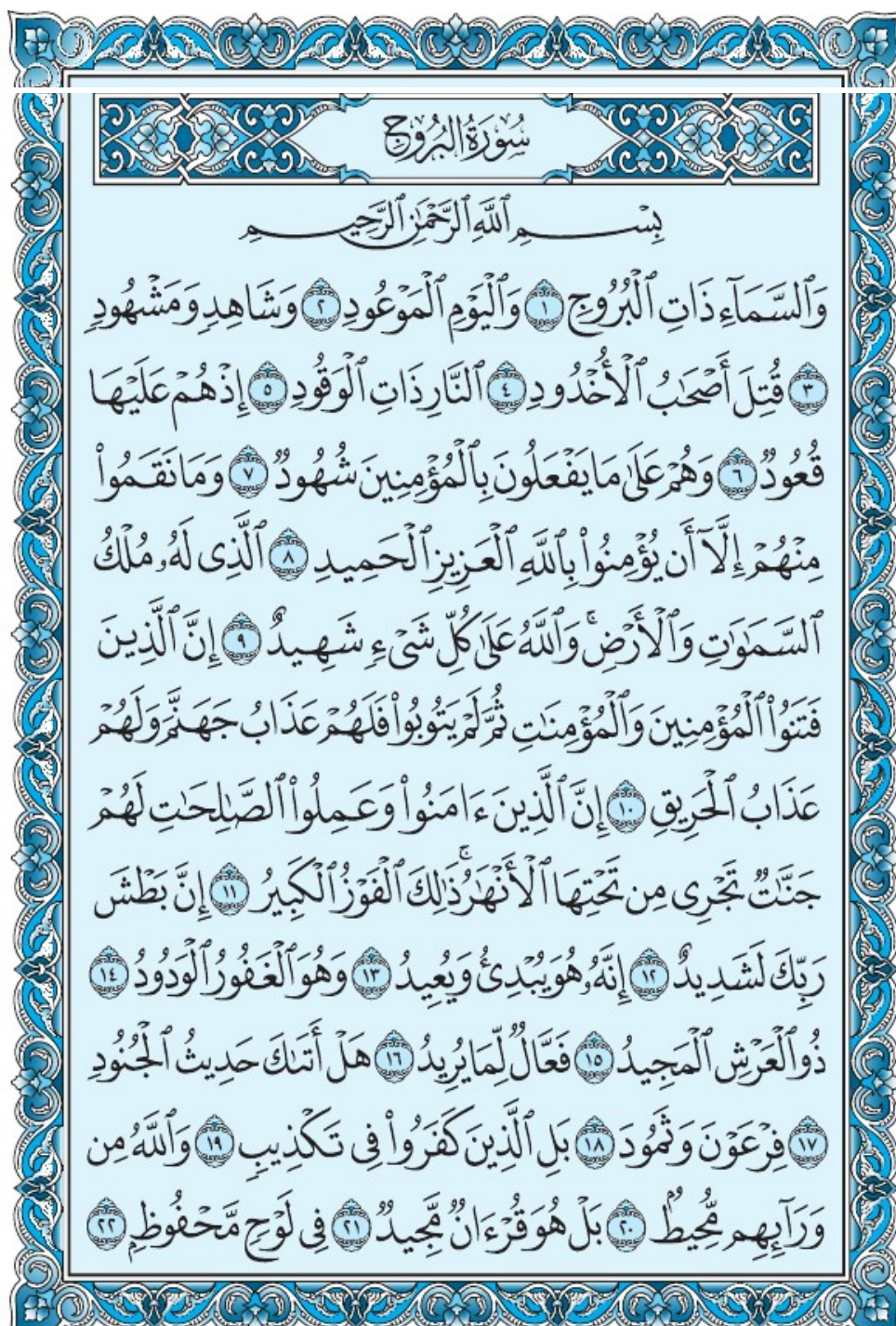
عَنْ جَابِرِ بْنِ سَمُرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ  
بِالسَّمَاءِ ذَاتِ الْبُرُوجِ وَالسَّمَاءِ وَالطَّارِقِ وَشِبْهِهِمَا

Jabir bin Samurah narrated: "For Dhuhr and Asr, Allah's Messenger would recite: By the heavens, holding the Buruj and (By the heavens and At-Tariq) and similar to them."

*(Jami` at-Tirmidhi 307, Graded: Hasan)*

## Observation (الملاحظة)

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



## Names of Allah:

Name	Meaning	Number of times
الله	Allah	3
العزیز	The All-Mighty	1
الحمید	The Most Praiseworthy	1
شہید	The All-Witness	1
رب	The Nurturer/ Reformer	1
الغفور	The Most Forgiving	1
الودود	The Most Loving	1
المجید	The Most Majestic	1

## Actions of Allah:

Action	Meaning
يبدئ	He begins
يعيد	He repeats
يريد	He wants

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

### Other repeated words which have the same root:

Repeated Words	Root Word	Meaning
السماء/السموات	سماء	Sky
شاهد/مشهود/شهود	شهد	Witness
ءامنوا/يؤمنوا	امن	Believe

**Note to Teacher:** Notice how the most repeated words tell us about the theme of the surah.

# PILLARS OF FAITH

## BELIEF IN ALLAH (الإيمان بالله)

### الإيمان بأسمائه وصفاته

#### Belief in His Names & Attributes

Allah		الله
1	They had nothing against them, except that they believed in Allah, the All-Mighty, Worthy of all Praise!	وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ (8)
2	Who, to Whom belongs the dominion of the heavens and the earth! And Allah is Witness over everything.	الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ (9)
3	And Allah encompasses them from behind! (i.e. all their deeds are within His Knowledge, and He will requite them for their deeds).	وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ (20)

The All-Mighty		العزیز
1	They had nothing against them, except that they believed in Allah, the All-Mighty, Worthy of all Praise!	وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ (8)

The Most Praiseworthy		الحميد
1	They had nothing against them, except that they believed in Allah, the All-Mighty, Worthy of all Praise!	وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ (8)

Lord (Nurturer, Reformer)		رب
1	Verily, (O Muhammad (Peace be upon him)) the Grip (Punishment) of your Lord is severe.	إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ (12)

The All-Witness		الشهيد
1	Who, to Whom belongs the dominion of the heavens and the earth! And Allah is Witness over everything.	الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ (9)

The Most Forgiving		الغفور
1	And He is Oft-Forgiving, full of love (towards the pious who are real true believers of Islamic Monotheism),	وَهُوَ الْغَفُورُ الْوَدُودُ (14)

The Most Loving		الودود
1	And He is Off-Forgiving, full of love (towards the pious who are real true believers of Islamic Monotheism),	وَهُوَ الْغَفُورُ الْوَدُودُ (14)

## الإيمان بأفعاله (الربوبية)

### Belief in His Actions (Lordship)

He begins and repeats		يبدئ ويعيد
1	Verily, He it is Who begins (punishment) and repeats (punishment in the Hereafter) (or originates the creation of everything, and then repeats it on the Day of Resurrection).	إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ (12)
He wants		يريد
1	He does what He intends (or wills).	فَعَالٌ لِّمَا يُرِيدُ (16)

# الألوهية

## Our Actions to Allah

To believe		آمن
1	They had nothing against them, except that they believed in Allah, the All-Mighty, Worthy of all Praise!	وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ (8)
2	Indeed, those who have believed and done righteous deeds will have gardens beneath which rivers flow. That is the great attainment.	إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ (11)
To do good deeds		وعملوا الصالحات
1	Indeed, those who have believed and done righteous deeds will have gardens beneath which rivers flow. That is the great attainment.	إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ (11)



## BELIEF IN THE BOOKS (الإيمان بالكتب)

Meaning		Ayah
1	Nay! This is a Glorious Quran,	بَلْ هُوَ قُرْآنٌ مَّجِيدٌ (21)

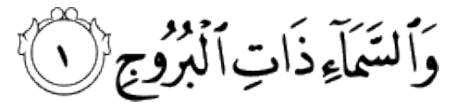
## BELIEF IN THE LAST DAY (الإيمان باليوم الآخر)

Meaning		Ayah
1	And by the Promised Day (i.e. the Day of Resurrection);	وَالْيَوْمِ الْمَوْعُودِ (2)
2	Verily, He it is Who begins (punishment) and repeats (punishment in the Hereafter) (or originates the creation of everything, and then repeats it on the Day of Resurrection).	إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ (13)

## BELIEF IN THE DECREE (الإيمان بالقدر خيره وشره)

Meaning		Ayah
1	(Inscribed) in Al-Lauh Al-Mahfuz (The Preserved Tablet)!	فِي لَوْحٍ مَّحْفُوظٍ (22)

## Tafsir (التفسير)



Word	Meaning
وَالسَّمَاءِ	By the heaven
ذَاتِ الْبُرُوجِ	holding the big stars.

- The word بروج is the description of the heavens in this surah. It comes from the root of برج, which means something high and apparent.
- They are also the orbits of the sun, moon and the stars that are in the heavens.

## Tadabbur (التدبر)

So what do we learn from the ayah?

### Tafsir:

- The heavens are being described here as stations of the sun, the moon and the planets. They move steadily in their orbits with utmost organization and precision, testifying to the perfect ability of Allah as well as His mercy, His vast knowledge and wisdom.

- This surah begins with a swear and here Allah swears by the heavens. We need to believe in this action of Allah and that He can swear by whatever He wills from His creation.
  - Ibn Taymiyyah said: ‘Indeed Allah swears with His creations, as they belong to Him alone. And this is the evidence of His Lordship, Divinity, Oneness, knowledge, ability, will, mercy, wisdom, greatness and might. Therefore, He swears by them, for swearing with them, shows His greatness. But we are the creations of Allah and we cannot swear with any of the creation.
- Ibn Uthaymeen has also mentioned some of the benefits and the wisdom behind swearing in the Qur’an:
  1. This had been the style of the Arabs, to confirm things with a swear. And the Qur’an was revealed in the Arabic language, so this method was adopted here, for them to feel the familiarity.
  2. A believer increases in faith from the swears in the Qur’an. The more the confirmations in the Qur’an, the more the believer increases in certainty. Like how Ibrahim (عليه السلام) asked for more signs, even though he

believed, but it was for him to increase in certainty and to make his heart more at rest.

3. When Allah swears by big matters, this is to indicate His perfect and complete ability, might and knowledge.
4. Also, to inform us of the status of the things He swears by, for He never swears except by something great.

### How does this ayah increase us in faith?

- When we believe in Allah Al Waasi', The Most Vast.

## BELIEF IN ALLAH (الإيمان بالله)

- Allah is vast in His names and attributes and no one can encompass this vastness, nor can anyone praise Him enough for it.
- He is vast in His mercy, magnificence, generosity, knowledge, and there is no end to His perfection.
- He is self-sufficient and is sufficient for all. Nothing is beyond Him and there are no limits to any of His attributes; the mind simply cannot grasp His essence and power.
- When we see the vastness of the sky, it should make us believe that Allah is Al Waasi'.

### What are the impacts of knowing Allah Al Waasi'?

1. To increase in praising Him: Though we cannot praise Him as He deserves to be praised, He is as He praised Himself.
2. To contemplate on His kingdom: His Kingdom encompasses everything what we can see and what we cannot see. When we look at the sky, the sun, the moon, the stars, we see balance and perfection in them. Yet, there are still some spaces in the universe that are unknown to us.

3. To ask Allah Al Waasi': His power encompasses everything and there is nothing He cannot do. So we need to turn to Him for all our needs and worries.
4. To never despair in life: When we despair in life, then it will be as if we are putting a limit on the One Whose abilities are beyond any limit.
5. To be aware of our actions: When we know He encompasses us by His knowledge, His seeing and His hearing, this should make us aware of our actions.

## What are the main challenges from the above ayah?

1. The main challenge here is when people deny the action of Allah even after He confirms it with a swear. Allah does not have to swear to prove His words to His people, we need to believe and submit.

### Hadith about the sky to increase our belief:

عن معاذ بن جبل عن النبي، صلى الله عليه وسلم، قال: ينزل ربُّنا إلى سماء الدنيا ليلة النصف من شعبان فيغفر لأهل الأرض إلا مُشركٍ أو مُشاحنٍ

Narated. Muadh Bin Jabal, messenger of Allah said: 'Allah descends to the lowest heaven on the 15th night of Sha'ban. He then forgives His entire creation except a idolatrous man and a man who has enmity in his heart. (Ibn Hibban, 5665, Graded: Sahih)

عن أبي هريرة عن النبي، صلى الله عليه وسلم، قال: "إذا أحب الله العبد نادى جبريل: إن الله تعالى يحب فلاناً، فأحبه، فيحبه جبريل، فينادي في أهل السماء: إن الله يحب فلاناً، فأحبه، فيحبه أهل السماء، ثم يوضع له القبول في الأرض"

Abu Hurairah (May Allah be pleased with him) reported: The Prophet (ﷺ) said, "When Allah loves a slave, calls out Jibril and says: 'I love so-and-so; so love him'. Then Jibril loves him. After that he (Jibril) announces to the inhabitants of heavens that Allah loves so- and-so; so love him; and the inhabitants of the heavens (the angels) also love him and then make people on earth love him". (Al- Bukhari 3209, Graded: Sahih)

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ سَأَلْتُ الْأَعْمَشَ فَقَالَ عَنْ زَيْدِ بْنِ وَهْبٍ، سَمِعْتُ حُذَيْفَةَ، يَقُولُ حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَنَّ الْأَمَانَةَ نَزَلَتْ مِنَ السَّمَاءِ فِي جَذْرِ قُلُوبِ الرِّجَالِ، وَنَزَلَ الْقُرْآنُ فَقَرَأُوا الْقُرْآنَ وَعَلِمُوا مِنَ السَّنَةِ "

Narrated Hudhaifa: Allah's Messenger (ﷺ) said to us, "Honesty descended from the Heavens and settled in the roots of the hearts of men (faithful believers), and then the Qur'an was revealed and the people read the Qur'an, (and learnt it from it) and also learnt it from the Sunnah." Both Qur'an and Sunnah strengthened their (the faithful believers') honesty. (*Sahih Al Bukhari*, 7276)

### **Worship: Dua**

- The Prophet (ﷺ) used to praise Allah with this supplication when he woke up for the night prayers.

عن عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ إِذَا قَامَ إِلَى الصَّلَاةِ مِنْ جَوْفِ اللَّيْلِ " اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَلَكَ الْحَمْدُ أَنْتَ قَيَّامُ السَّمَوَاتِ وَالْأَرْضِ وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ أَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ وَقَوْلُكَ الْحَقُّ وَلِقَاؤُكَ حَقٌّ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالسَّاعَةُ حَقٌّ اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أَنَبْتُ وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ فَاعْفِرْ لِي مَا قَدَّمْتُ وَآخَرْتُ وَأَسْرَرْتُ وَأَعْلَنْتُ أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ " .

Ibn `Abbas reported that when the Messenger of Allah (ﷺ) got up during the night to pray, he used to say: O Allah: All the Praises are for You: You are the Lord of the Heavens and the Earth. All the Praises are for You; You are the Maintainer of the Heaven and the Earth and whatever is in them. All the Praises are for You; You are the Light of the Heavens and the Earth. Your Word is the Truth, and Your Promise is the Truth, and the Meeting with You is the Truth, and Paradise is the Truth, and the (Hell) Fire is the Truth, and the Hour is the Truth. O Allah! I surrender myself to You, and I believe in You and I depend upon You, and I repent to You and with You (Your evidences) I stand against my opponents, and to you I leave the judgment (for those who refuse my message). O Allah! Forgive me my sins that I did in the past or will do in the future, and also the sins I did in secret or in public. You are my only God (Whom I worship) and there is no other God for me (i.e. I worship none but You). (*Sahih Muslim* 769)



## How do we act on the ayah?

- When we know Allah is swearing by His creation, it is upon us to believe in Allah and have no doubt.
- We should reflect upon the sky; its vastness teaches us to be broad minded and vast in our thoughts and to apply the manners of generosity, goodness, hospitality and so forth into our lives.
- On the other hand, it teaches us to avoid selfishness, greed and stinginess.
- We should magnify, love and be grateful to Allah, as He made a sky as a canopy over our heads and secured it for us.
- We should reflect upon how Allah created everything perfect and in excellence. This motivates us to do perfection in our deeds and jobs.





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ١

Qalqala  
(قلقلة)

Medd  
(مد)  
Stretch  
4 counts

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

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

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

Word	Meaning
وَالْيَوْمِ	And by the Day (i.e. the Day of Resurrection);
الْمَوْعُودِ	The Promised

- The word موعود refers to something appointed, fixed, promised.

## Tadabbur (التدبر)

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

#### Tafsir:

- Allah swears here by the promised day. This is the day when Allah will gather the creation, the first and the last, the far and the near. This is the pledge that will never change or delay and Allah never breaks His promises.

#### How does this ayah increase us in faith?

- When we believe Allah is Al Haqq, The Truth.
- When we believe in the Last Day.

## BELIEF IN ALLAH (الإيمان بالله)

- Allah is Al Haqq by His existence and He is not fake.
- Allah is the True God in His Lordship and Divinity thus there is no one worthy of worship except Him.
- Allah is Al Haqq in all His names. This means, every name of His is the truth; when we say He is Ar Rahman, then really we believe He is the Most Merciful. Allah is Al Haqq in all His attributes; Allah has eyes, feet, shin, but it is not like that of the creation. And all of Allah's actions are the truth; it has a purpose and nothing is for vain or play.
- Allah's decree, His legislations and His rules are all truth.
- He makes the truth clear and apparent and makes them visible to us.
- His promises, punishments and rewards are the truth.
- He is The Truth that can never be removed or changed.

### What are the impacts of knowing Allah Al Haqq?

1. To be truthful in our speech and actions.
2. To seek the truth in every situation and matter.
3. To stand up for the truth, no matter how insignificant it is, or even if it is against ourselves or our close ones.
4. To ask Allah to show us the truth and to make us follow it.

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

- It is the Day when mankind will be resurrected to be asked about their deeds and receive reward or punishment for them. It is called the “Last Day” because there will be no day after that. People of paradise will take their places in paradise and permanently reside in it, and people of hellfire will take their places in hellfire and permanently reside in it.
- Belief in The Last Day Has three parts:
  1. To believe in the Resurrection – The Resurrection happens when the trumpet will be blown for the second time and the bodies and souls will reunite. Afterwards, mankind will be gathered to face the questioning by the Lord of the worlds.
  2. To believe in the Reckoning – On that day, the slave will be rewarded or punished for his deeds.
  3. To believe in Paradise and Hell – They are the final destinations for eternity. Paradise is the destination of the ultimate happiness and joy that Allah prepared for the believers who obeyed Him and His Messenger. As for hell, it is the destination of torment and punishment that Allah prepared for the unjust disbelievers who disbelieved in Him and His messengers.

## What are the main challenges from the above ayah?

1. To disbelieve in life after death, the Last day and the recompense.
2. To disbelieve in the existence of paradise and hellfire.
3. To disbelieve in the promises of Allah.

## How do we act on the ayah?

- We should prepare for this day by believing in Allah and doing good deeds.
- We should account ourselves in this life before we are taken into account by Allah.
- We should swear only if the matter is important and needs confirmation and avoid swearing for simple and useless things.
- We must magnify and fear the Last Day.







Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَالْيَوْمِ الْمَوْعُودِ ۚ



Qalqala  
(قلقلة)

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

The Prophet (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
وَشَٰهِدٍ	And by the witnessing day (i.e. Friday),
وَمَشْهُودٍ	and by the witnessed day [i.e. the day of 'Arafah (Hajj) the ninth of Dhul-Hijjah];

- The word شاهد refers to the one who witnesses or observes.
- The word مشهود is something that takes place in the presence of witnesses or spectators.

## Tadabbur (التدبر)

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

#### Tafsir:

- And by the witnessing day: This refers to Friday, and the sun does not rise or set on a day that is better than Friday. During it there is an hour that no muslim servant catches while asking Allah from some good except that Allah will give it to him. He does not seek refuge from any evil in it except that Allah will protect him.

- And by the witnessed: This refers to the Day of `Arafah during Hajj.

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْيَوْمُ الْمَوْعُودُ يَوْمُ الْقِيَامَةِ وَالْيَوْمُ الْمَشْهُودُ يَوْمُ عَرَفَةَ وَالشَّاهِدُ يَوْمُ الْجُمُعَةِ وَمَا طَلَعَتِ الشَّمْسُ وَلَا غَرَبَتْ عَلَى يَوْمٍ أَفْضَلَ مِنْهُ فِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُؤْمِنٌ يَدْعُو اللَّهَ بِخَيْرٍ إِلَّا اسْتَجَابَ اللَّهُ لَهُ وَلَا يَسْتَعِيدُ مِنْ شَرٍّ إِلَّا أَعَاذَهُ اللَّهُ مِنْهُ "

Abu Hurairah narrated that :the Messenger of Allah said: "Al-Yawmul-Maw'ud (the Promised Day) is the Day of Resurrection, and Al-Yawmul-Mashhud (the Attended Day) is the Day of Arafah, and Ash-Shahid (the witness) is Friday." He said: "The sun does not rise nor set, upon a day that is more virtuous than it. In it, there is an hour in which no believing worshipper makes a supplication to Allah for good, except that Allah answers it for him, and he does not seek Allah's aid for something, except that He aids him in it."

*(At Tirmidhi 3339, Graded: Sahih Sheikh Al Albani )*

### How does this ayah increase us in faith?

- When we know Allah is Al 'Adheem, The Most Magnified.

## BELIEF IN ALLAH (الإيمان بالله)

- Allah Al 'Adheem is the One Who is Most Magnified by Himself and nothing can affect His greatness.
- Allah is Al 'Adheem in all his names, attributes and actions.
- He has all the best and the greatest descriptions. No one is equal to Him and all majesty and greatness belongs to Him alone.
- Also, Allah Al 'Adheem magnifies whomever He wills and whatever He wills.
- Allah magnifies Himself, He magnifies His messengers, He magnifies places such as Makkah, Madinah and the mosques.
- He even magnifies days, such as the Last Day, Friday, Day of 'Arafah, month of Ramadan and so forth.

### What are the impacts of knowing Allah Al 'Adheem?

1. To magnify and exalt Allah Al 'Adheem, by our heart (loving him), by our tongue (remembering Him) and by our limbs (obeying Him).
2. To magnify and exalt the symbols of Islam and whatever He has magnified – Friday, Lailat-ul-Qadr and so forth.
3. To submit to His commands and rules from the Qur'an and the Sunnah.

## What are the main challenges from the above ayah?

1. To underestimate the greatness of Allah.
2. To take lightly the symbols of Allah.
3. To have little or no knowledge about the virtues of these days (Friday and Day of 'Arafah).

## Virtues of Friday:

1. It is the best of the days.

عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أُدْخِلَ الْجَنَّةَ وَفِيهِ أُخْرِجَ مِنْهَا وَلَا تَقُومُ السَّاعَةُ إِلَّا فِي يَوْمِ الْجُمُعَةِ ".

Abu Huraira reported the Messenger of Allah (ﷺ) as saying: The best day on which the sun has risen is Friday; on it Adam was created. on it he was made to enter Paradise, on it he was expelled from it. And the last hour will take place on no day other than Friday.

2. It is the day that Allah chose for us.

عَنْ أَبِي هُرَيْرَةَ، وَعَنْ حُذَيْفَةَ، قَالَا : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَضَلَّ اللَّهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا فَكَانَ لِلْيَهُودِ يَوْمُ السَّبْتِ وَكَانَ لِلنَّصَارَى يَوْمُ الْأَحَدِ فَجَاءَ اللَّهُ بِنَا فَهَدَانَا اللَّهُ لِيَوْمِ الْجُمُعَةِ فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالْأَحَدَ وَكَذَلِكَ هُمْ تَبَعٌ لَنَا يَوْمَ الْقِيَامَةِ نَحْنُ الْآخِرُونَ مِنْ أَهْلِ الدُّنْيَا وَالْأَوَّلُونَ يَوْمَ الْقِيَامَةِ الْمَقْضِيُّ لَهُمْ قَبْلَ الْخَلَائِقِ "

It is narrated by Abu Huraira and Hudhaifah that the Messenger of Allah (ﷺ) said: It was Friday from which Allah diverted those who were before us. For the Jews (the day set aside for prayer) was Sabt (Saturday), and for the Christians it was Sunday. And Allah turned towards us and guided us to Friday (as the day of prayer) for us. In fact, He (Allah) made Friday, Saturday and Sunday (as days of prayer). In this order would they (Jews and Christians) come after us on the Day of Resurrection. We are the last of (the Ummahs) among

the people in this world and the first among the created to be judged on the Day of Resurrection ". (Sahih Muslim 856)

3. Salaat al-Jumu'ah (Friday prayer) is prayed on this day, which is the best of prayer.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ

O you who believe (Muslims)! When the call is proclaimed for the Salat (prayer) on the day of Friday (Jumu'ah prayer), come to the remembrance of Allah [Jumu'ah religious talk (Khutbah) and Salat (prayer)] and leave off business. (Surah Jumu'ah:9)

4. Praying Fajr in congregation on Fridays is also the best prayer that any Muslim can pray during the week.

5. Whoever dies during the day or night of Friday, Allah will protect him from the trial of the grave.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا مِنْ مُسْلِمٍ يَمُوتُ يَوْمَ الْجُمُعَةِ أَوْ لَيْلَةِ الْجُمُعَةِ إِلَّا وَقَاهُ اللَّهُ فِتْنَةَ الْقَبْرِ "

Abdullah bin Amr narrated that:The Messenger of Allah said: "No Muslim dies on the day of Friday, nor the night of Friday, except that Allah protects him from the trials of the grave." ( Jami` at-Tirmidhi 1074, Graded: Hasan)

### Virtues of the Day of 'Arafah:

1. It is the day the religion was perfected and Allah's favor was completed upon us.
2. It is the day by which Allah swore an oath.



3. It is the day on which Allah took the covenant from the progeny of Adam.
4. It is the day of forgiveness of sins and freedom from the fire. And for the people who are there on the land of 'Arafah, Allah boasts about them in front of the angels, SubhanAllah.

### How do we act on the ayah?

- We should magnify the days that Allah swears by.
- We should know the sunnah of these days, so that we get rewarded for doing the actions that were done by our Prophet (صلى الله عليه وسلم).
- We should be grateful to Allah for providing us the opportunities to send forth good deeds.





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَشَاهِدٍ وَمَشْهُودٍ ۚ

Qalqala  
(قلقلة)

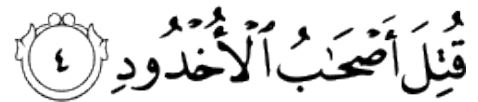
Merging  
with Ghunna  
(ادغام بغنة)  
2 counts

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 تقرؤها".

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

## Tafsir (التفسير)



Word	Meaning
قُتِلَ أَصْحَابُ الْأُخْدُودِ	Cursed were the people of the ditch

- The word الأخدود means ditches or pits that are dug in the ground.

## Tadabbur (التدبر)

So what do we learn from the ayah?

### Tafsir:

- Allah mentions the subject of the vow in this ayah, which is a curse for the destruction of the people of Al Ukhduud.
- People of Al Ukhduud (who dug the ditches in the ground) were a disbelieving nation who had a believing group among them.
- The disbelievers tried to lure the believers to follow their religion but they refused.

- Consequently, the disbelievers dug a ditch in the ground, set it on fire and sat around the ditch testing the believers by threatening to throw them into it.
- Those who accepted their call were spared. The believers who remained steadfast on their faith were thrown into the fire.
- Allah cursed these disbelievers and warned them saying the above.
- The following hadith narrates the story of the boy and the King, and the ayat 4,5, 6, 7 relate to this incident.

وعن صهيب رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: " كان ملك فيمن كان قبلكم، وكان له ساحرٌ، فلما كبر قال للملك : إني قد كبرت فابعث إلى غلاماً أعلمه السحر؛ فبعث إليه غلاماً يعلمه، وكان في طريقه إذا سلك راهبٌ، فقعده إليه وسمع كلامه فأعجبه، وكان إذا أتى الساحر مر بالراهب وقعد إليه، فإذا أتى الساحر ضربه، فشكا ذلك إلى الراهب فقال: إذا خشيت الساحر فقال: حبسني أهلي، وإذا خشيت أهلك فقل: حبسني الساحر. فبينما هو على ذلك إذ أتى على دابةٍ عظيمةٍ قد حبست الناس فقال: اليوم أعلم الساحر أفضل أم الراهب أفضل؟ فأخذ حجراً فقال: اللهم إن كان أمر الراهب أحب إليك من أمر الساحر فاقتل هذه الدابة حتى يمضي الناس، فرماها فقتلها ومضى الناس، فأتى الراهب فأخبره. فقال له الراهب: أي بني أنت اليوم أفضل مني، قد بلغ أمرك ما أرى، وإنك ستبتلى، فإن ابتليت فلا تدل علي؛ وكان الغلام يبرئ الأكمه والأبرص، ويداوي الناس من سائر الأدواء. فسمع جليس للملك كان قد عمي، فأتاه بهدايا كثيرة فقال: ما ههنا لك أجمع إن أنت شفيتني، فقال: إني لا أشفي أحداً إنما يشفي الله تعالى، فإن آمنت بالله دعوت الله فشفاك، فآمن بالله تعالى فشفاه الله تعالى، فأتى الملك فجلس إليه كما كان يجلس فقال له الملك: من ردّ عليك بصرك؟ فقال: ربي قال: ولك رب غيري؟ (قال: ربي وربك الله، فأخذه فلم يزل يعذبه حتى دل على الغلام، فجئ بالغلام

فقال له الملك: أى بني قد بلغ من سحرك ما تبرئ الأكمه والأبرص وتفعل وتفعل فقال: إني لا أشفي أحداً، إنما يشفي الله تعالى، فأخذه فلم يزل يعذبه حتى دل على الراهب؛ فجيء بالراهب فقيل له: ارجع عن دينك، فأبى، فدعا بالمنشار فوضع المنشار في مفرق رأسه، فشقه حتى وقع شقاه، ثم جيء بجليس الملك فقيل له: ارجع عن دينك فأبى، فوضع المنشار في مفرق رأسه، فشقه به حتى وقع شقاه، ثم جيء بالغلام فقيل له ارجع عن دينك فأبى، فدفعه إلى نفر من أصحابه فقال: اذهبوا به إلى جبل كذا وكذا فاصعدوا به الجبل فقال: اللهم اكفنيهم بما شئت، فرجف بهم الجبل فسقطوا، وجاء يمشي إلى الملك، فقال له الملك: ما فعل أصحابك؟ فقال: كفانيهم الله تعالى، فدفعه إلى نفر من أصحابه فقال: اذهبوا به فاحملوه في قرقور وتوسطوا به البحر، فإن رجع عن دينه وإلا فاقتدوه، فذهبوا به فقال: اللهم اكفنيهم بما شئت، فانكفأت بهم السفينة فغرقوا، وجاء يمشي إلى الملك. فقال له الملك: ما فعل أصحابك؟ فقال: كفانيهم الله تعالى. فقال الملك إنك لست بقاتلي حتى تفعل ما أمرك به. قال: ما هو؟ قال: تجمع الناس في صعيد واحد، وتصلبني على جذع، ثم خذ سهماً من كنانتي، ثم ضع السهم في كبد القوس ثم قل: بسم الله رب الغلام ثم ارمني، فإنك إن فعلت ذلك قتلتني. فجمع الناس في صعيد واحد، وصلبه على جذع، ثم أخذ سهماً من كنانته، ثم وضع السهم في كبد القوس، ثم قال: بسم الله رب الغلام، ثم رماه فوق السهم في صدغه، فوضع يده في صدغه فمات. فقال الناس آمنا برب الغلام، فأتى الملك فقيل له: رأيت ما كنت تحذر قد والله نزل بك حذرك. قد آمن الناس. فأمر بالأخدود بأفواه السكك فخذت وأضرم فيها النيران وقال: من لم يرجع عن دينه فأقحموه فيها أو قيل له: اقتحم، ففعلوا حتى جاءت امرأة ومعها صبي لها، فتقاعست ان تقع فيها، فقال لها الغلام: يا أماه اصبري فإنك على الحق".

Suhaib (May Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said, "There lived a king before you and he had a court magician. As he (the magician) grew old, he said to the king:

'I have grown old, so send me a young boy in order to teach him magic.' The king sent him a young boy to serve the purpose. And on his way (to the magician) the young boy met a monk to whom he listened to and liked it. It became his habit that on his way to the magician, he would meet the monk and sit there and would come to the magician (late). The magician used to beat him because of this

delay. He complained about this to the monk who said to him: 'When you feel afraid of the magician, say: Members of my family detained me. And when you fear your family, say: The magician detained me.' It so happened that there came a huge beast and it blocked the way of the people, and the young boy said: 'I will know today whether the magician or the monk is better.' He picked up a stone and said: 'O Allah, if the way of the monk is dearer to You than the way of the magician, bring about death to the animal so that the people be able to move about freely.' He threw that stone at it and killed it and the people began to move about freely. He then came to the monk and told him the story. The monk said: 'Son, today you are superior to me. You have come to a stage where I feel that you would be soon put to a trial, and in case you are put to a trial, do not reveal me.' That young boy began to heal those born blind and the lepers and he, in fact, began to cure people from all kinds of illnesses. When a courtier of the king who had gone blind heard about him, he came to him with numerous gifts and said, 'If you cure me, all these things will be yours.' He said, 'I myself do not cure anyone. It is Allah, the Exalted, Alone Who cures; and if you affirm faith in Allah, I shall also supplicate to Allah to cure you.' This courtier affirmed his faith in Allah and Allah cured him. He came to the king and sat by his side as he used to sit before. The king said to him, 'Who restored your eyesight?' He said, 'My Rubb.' Thereupon he said, 'Do you have another lord besides me?' He said, 'My Rubb and your Rubb is Allah.' So the king kept torturing him until he revealed the young boy. The young boy was thus summoned and the king said to him, 'O boy, it has been conveyed to me that you have become so much proficient in your magic that you cure the blind and the lepers and you do such and such.' Thereupon he said, 'I do not cure anyone; it is Allah Alone Who cures,' and the king took hold of him and began to torture him until he revealed of the monk. The monk was summoned and it was said to him: 'You should turn back from your religion.' But he refused. The king sent for a saw, placed it in the middle of his head and cut him into two parts that fell down. Then the courtier of the king was brought forward and it was said to him: 'Turn back from your religion.' He, too, refused, and the saw was placed in the midst of his head and he was torn into two parts. Then the boy was sent for and it was said to him: 'Turn back from your religion.' He refused. The king then handed him over to a group of his courtiers, and said to them: 'Take him to such and such mountain;



make him climb up that mountain and when you reach its peak ask him to renounce his Faith. If he refuses to do so, push him to his death.' So they took him and made him climb up the mountain and he said: 'O Allah, save me from them in any way you like,' and the mountain began to shake and they all fell down (dead) and that young boy came walking to the king. The king said to him, 'What happened to your companions?' He said, 'Allah has saved me from them.' He again handed him to some of his courtiers and said: 'Take him and carry him in a boat and when you reach the middle of the sea, ask him to renounce his religion. If he does not renounce his religion throw him (into the water).' So they took him and he said: 'O Allah, save me from them.' The boat turned upside down and they all drowned except the young boy who came walking to the king. The king said to him, 'What happened to your companions?' He said, 'Allah has saved me from them,' and he said to the king: 'You cannot kill me until you do what I command you to do.' The king asked, 'What is that?' He said, 'Gather all people in one place and tie me up to the trunk of a tree, then take an arrow from my quiver and say: With the Name of Allah, the Rubb of the boy; then shoot me. If you do that you will be able to kill me.' The king called the people in an open field and tied the young boy to the trunk of a tree. He took out an arrow from his quiver, fixed in the bow and said, 'With the Name of Allah, the Rubb of the young boy,' he then shot the arrow and it hit the boy's temple. The young boy placed his hand upon the temple where the arrow had hit him and died. The people then said: 'We believe in the Rubb of this young boy.' The king was told: 'Do you see what you were afraid of, by Allah it has taken place; all people have believed.' The king then commanded that trenches be dug and fire lit in them, and said: 'He who would not turn back from his (the young boy's) religion, throw him in the fire' or 'he would be ordered to jump into it.' They did so till a woman came with her child. She felt hesitant in jumping into the fire. The child said to her: 'O mother! Endure (this ordeal) for you are on the Right Path'.

*(Sahih Muslim, 3005, Graded: Sahih)*

### **How does this ayah increase us in faith?**

- When we believe the curse of Allah as His affirmed attribute.

## BELIEF IN ALLAH (الإيمان بالله)

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

### What are the impacts of this action upon us?

- To avoid cursing any specific person, animal or object by their name, as it will remove us from all goodness.
- To avoid actions that could bring the curse of Allah upon us.

## What are the main challenges from the above ayah?

1. To have a weak faith which can affect a person during trials.
2. To denounce one's faith in order to be saved from the punishment.

### Worship: Dua

We can read the following supplications for steadfastness in religion:

وعن شهر بن حوشب قال: قلت لأُم سلمة، رضي الله عنها، يا أم المؤمنين ما كان أكثر دعاء رسول الله صلى الله عليه وسلم، إذا كان عندك؟ قالت: كان أكثر دعائه: "يا مقلب القلوب ثبت قلبي على دينك"

Shahr bin Haushab reported: I asked Umm Salamah (May Allah be pleased with her), "O Mother of the Believers! Which supplication did the Messenger of Allah (ﷺ) make frequently when he was in your house?" She said: "He (ﷺ) supplicated frequently: (O Controller of the hearts make my heart steadfast in Your religion)."

(Jami' At Tirmidhi 3522, Graded: Sahih Sheikh Al Albani)

عَنْ شَدَّادِ بْنِ أَوْسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي صَلَاتِهِ "اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَالْعَزِيمَةَ عَلَى الرُّشْدِ وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَأَسْأَلُكَ قَلْبًا سَلِيمًا وَلِسَانًا صَادِقًا وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ وَأَسْتَغْفِرُكَ لِمَا تَعْلَمُ"

It was narrated from Shadad bin Aws that: The Messenger of Allah (ﷺ) used to say in his prayer: O Allah, I ask You for steadfastness in all my affairs and determination in following the right path, I ask You to make me thankful for Your blessings and to make me worship You properly. I ask You for a sound heart and a truthful tongue. I ask You for the best

of what You know and I seek refuge in You from the worst of what You know and I seek Your forgiveness for what You know. “

*(Sunan an-Nasa'i 1304)*

- The Prophet (صلى الله عليه وسلم) also used to seek refuge in Allah against the turmoils, attacks of misfortunes, evil judgement and joys of the enemies.

### How do we act on the ayah?

- We should think good of Allah, as Allah's curse is only upon those who deserve it due to their evil actions.
- We should seek refuge from trials that can weaken our faith.
- We should speak good, forgive and pardon people.
- We should restrain ourselves from getting angry.
- We should avoid committing any kind of injustice upon the people.
- We should supplicate to Allah for goodness in this life and in the hereafter.





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

قُلْ أَصْحَابُ الْأُخْدُودِ

Qalqala  
(قلقلة)

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

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

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

## Tafsir (التفسير)

النَّارِ ذَاتِ الْوَقُودِ ٥

إِذْ هُمْ عَلَيْهَا قُعُودٌ ٦

Word	Meaning
النَّارِ	Fire
ذَاتِ	supplied (abundantly) with
الْوَقُودِ	fuel,
إِذْ هُمْ	When they
عَلَيْهَا قُعُودٌ	sat by it (fire)

- The word الْوَقُودِ means to kindle the fire with fuel to keep the flames alight.
- The word قُعُودٌ means to sit for a long time.

## Tadabbur (التدبر)

So what do we learn from the ayah?

### Tafsir:

- These ayat explain further as to why the people of Al Ukhdud were cursed by Allah.



- The disbelievers threw the believers in a ditch filled with fire and this fire was kindled with more fuel.
- This behavior is indeed the utmost in tyranny and hard heartedness. People of Al Ukhdud not only disbelieved in Allah's ayat, they also opposed the people of faith and tortured them.
- These people sat by the fire to witness the scene as the believers were being thrown into the fire.

### How does this ayah increase us in faith?

- When we know Allah is Ar Raqeeb, the Ever-Watchful.

## BELIEF IN ALLAH (الإيمان بالله)

- Allah is Ar Raqeeb, the One Who is closely watching over His creation; hearing, seeing and knowing everything about them.
- He is the Observer and the Witness Who is never absent from the scene. Allah Ar Raqeeb watches us wherever we are, whatever we do and whenever we do it and He is All-Aware of our unspoken intentions.

### What are the impacts of knowing Allah Ar Raqeeb?

- To beware of our words, actions and thoughts and to be cautious of our movements as Allah is closely watching us.
- To feel His presence; this will motivate us to purify our intentions before every deed and make them upright.

## What are the main challenges from the above ayah?

1. To be hard hearted and have no mercy for others.
2. To be heedless of Allah and the fact that He is watching over you.
3. To ignore the fact that one will be held accountable for his actions on the Day of Judgement.

## How do we act on the ayah?

- We should believe in the unseen especially the Day of Judgement. It softens our heart and makes us cautious of our actions towards others.
- We need to build a good relationship with others by spreading the greeting of salam.
- We should think good of Allah, for any action that takes place, for sure, Allah willed it to happen. And His will is based on His perfect knowledge and wisdom.
- We must show mercy and kindness towards people, even if they are not believers.





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

Ghunna  
2 counts  
(غنة)

النَّارِ ذَاتِ الْوَقُودِ ٥

Qalqala  
(قلقلة)

إِذْ هُمْ عَلَيْهَا قُعُودٌ ٦

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

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

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

## Tafsir (التفسير)

وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾

Word	Meaning
وَهُمْ عَلَىٰ	And they
مَا يَفْعَلُونَ	what they were doing
بِالْمُؤْمِنِينَ	against the believers
شُهُودٌ	witnessed

## Tadabbur (التدبر)

So what do we learn from the ayah?

### Tafsir:

- When the believers were being thrown into the fire, the disbelievers sat aside in the vicinity to watch the ghastly scene of torture and people burning.
- Here the word 'shaheed' is used for the disbelievers. i.e. they were witnessing believers being burned alive.

## What are the main challenges from the above ayah?

1. To be ignorant and unjust; when one does not have the right knowledge about Allah, it will harden his heart and he will go to any extent to go against the truth that does not match his desires, whether it involves injustice towards the people, oppression or even killing.

## How do we act on the ayah?

- We need to know the purpose of our creation, we are here to worship Allah, know Him and believe in Him. When this goal is set right, then for sure anything that goes against this, we will withdraw from it.
- We must be more cautious as all our actions are being witnessed.
- The witnessing of Allah is Perfect and is complete while our witnessing can have faults.
- We need to witness good actions and be just while witnessing events.
- We need to be humble in front of Allah and show humbleness towards the creation.
- We need to ask Allah to guard our limbs and not to make us oppress anyone in life.







Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ



Qalqala  
(قلقلة)

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

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

## Tafsir (التفسير)

وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ﴿٨﴾

Word	Meaning
وَمَا نَقَمُوا مِنْهُمْ	They had nothing against them
إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ	except that they believed in Allah
الْعَزِيزِ الْحَمِيدِ	the All-Mighty, Worthy of all Praise!

- The word **نقم** means to have any bitter feeling or grudge.

## Tadabbur (التدبر)

So what do we learn from the ayah?

### Tafsir:

- It is said that the only ‘mistake’ they held against the believers is their faith in Allah. What made the believers to be firm when they were being thrown in the fire? For sure, they were certain that Allah alone deserves to be worshipped and praised as He is the Most Mighty and Most Praiseworthy in all of His statements, actions, legislations, and decrees, as He witnesses all things, and surely will not treat them unjustly.

### How does this ayah increase us in faith?

- When we know Allah is Al 'Azeez, The Most Mighty and He is Al Hameed, The Most Praiseworthy.

## BELIEF IN ALLAH (الإيمان بالله)

### AL AZEEZ (العزیز)

#### Knowledge (علم)

- Allah is Al 'Azeez Himself, no one gave Him this honor and no one can affect this attribute of His.
- He is the Most Rich and is never in need of anyone. No one can harm or benefit Him.
- Allah Al 'Azeez is someone Who is extremely precious. No one is like Him or resembling Him.
- Allah's might is free from any faults or evil. By His might He stops the minds from encompassing Him or imagining Him.
- Allah's might is connected to His wisdom and therefore He places everything in its right position.
- Allah's might is also connected with His knowledge, mercy and forgiveness.
- All the creation is subdued before Allah, surrendering to His grandness and submitting to His want. All the forelocks are in His hands. There is no movement that takes place and no affairs that are disposed except by His might and power.

## Action (عمل)

- We must seek honor only from Allah Al 'Azeez and not from anyone else.
- We must rely only on Allah Al 'Azeez because no one can overcome Him.
- We need to ask Allah by His might for the cure and for protection from misguidance.
- We need to be humble to Allah and overlook the faults of others.

## AL HAMEED (الحميد)

### Knowledge (علم)

- Allah Al Hameed is praiseworthy in Himself, His names, His attributes and His actions.
- All the rules, legislations, commands and prohibitions of Allah are praiseworthy.
- All the decrees that take place in our life are praiseworthy and we will see their interpretation on the Day of Judgement.
- Allah is praiseworthy in His Oneness; He is free from any faults and has no partner or child.
- He is praiseworthy for all His favors and blessings that He bestows upon us in this life.
- Allah praises whomever He wills and He guides the people to the best qualities and manners, so the person is praised for it.
- This name is connected to His richness, might and wisdom.



## Action (عمل)

- We need to praise Allah day and night.
- We need to ask Allah Al Hameed to make us among the praiseworthy ones.
- We need to seek the praise of Allah alone, and not of the people.
- We must believe in Allah without any doubts as belief is the worship that has been emphasized in this ayah.

### Benefits of believing in this life:

1. With belief, we get the companionship of Allah.
2. With belief, we get the pleasure of Allah and paradise.
3. With belief, we are protected from all the evils, as Allah pushes them away.
4. With belief, we live a blessed and good life.
5. With belief, we are guided to the straight path.
6. With belief, we attain the love of Allah and He places His love in our hearts.
7. With belief, we will benefit from the warnings and reminders.
8. With belief, we will be saved from all doubts that can corrupt our religion.

## What are the main challenges from the above ayah?

1. To disbelieve in Allah and undermine His might and power.
2. To seek praise from someone else rather than Allah Al Hameed.
3. To attribute praise to oneself rather than praising Allah for one's achievements and success.
4. To seek honor from others rather than Allah Al 'Azeez Who is the source of all the might and honor.

## How do we act on the ayah?

- We need to believe in Allah's might and that no one can overpower or intervene in His plans.
- We need to praise Him for all the actions that we see around us; for sure there is a wisdom behind them.
- We need to increase in certainty about Allah and the unseen matters in order to be firm during the trials.

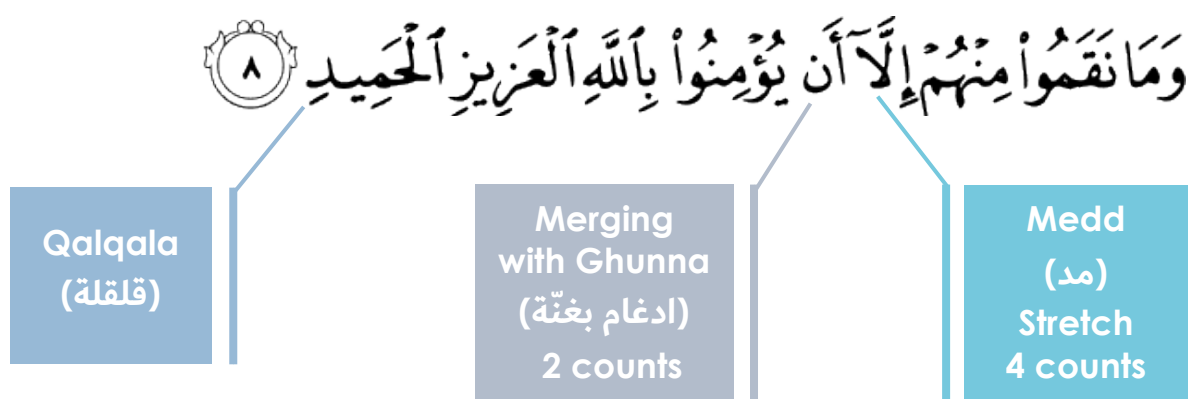




Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)



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

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

## Tafsir (التفسير)

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١﴾

Word	Meaning
الَّذِي لَهُ مُلْكُ	Who, to Whom belongs the dominion
السَّمَوَاتِ	of the heavens
وَالْأَرْضِ	and the earth!
وَاللَّهُ عَلَى كُلِّ	And Allah is
شَيْءٍ شَهِيدٌ	Witness over everything.

## Tadabbur (التدبر)

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

- All the creation that we see on the earth and that are in the heavens are owned by Allah.
- He possesses the perfect attribute of kingship by owning the entire kingdom; all the dominion, power and authority belongs to Him alone.
- He is the One disposing all the affairs. He commands, creates and does whatever He wants. And He gives the kingdom to whomever He wants.

- The previous ayah and this one is a wake-up call for the ones who rebel against Allah.
- Do they not fear that Allah is All-Mighty and All-Able to seize them?
- Do they not know that they are all owned by Allah and that none of them has power over anyone else?
- Do they not know that Allah encompasses all their actions and witnesses over everything through His knowledge, hearing and seeing?

### How does this ayah increase us in faith?

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

## BELIEF IN ALLAH (الإيمان بالله)

### ASH SHAHEED (الشهيد)

#### Knowledge (علم)

- Allah Ash Shaheed is always present and is never absent from any scene.
- Though Allah rose over the throne, He is witnessing everything through His perfect seeing, hearing and knowledge.
- Allah Ash Shaheed witnesses to His Oneness by testifying to it and He brings forth evidence to remove any doubts.
- He testifies to the truthfulness of the believers, the oppression of the oppressed and the innocence of those wronged in life.
- By His witnessing, He will judge between the believer and the disbeliever on the Day of Judgement.



## Action (عمل)

- We should not be stressed in life to observe everything, as He will make us see things at the right time.
- We need to ask Allah Ash Shaheed to clarify any doubts that come into our minds.
- We need to be patient upon any decree, for He is witnessing over all the actions that are being done upon us.
- We need to increase our faith in the unseen, by the scenes that Allah makes us witness in this life. For example, greetings of the people should remind us about the greetings of the angels in the hereafter.

## What are the main challenges from the above ayah?

1. To undermine the dominion of Allah and His abilities; this can make one to be deceived in life and thus transgress.
2. To disbelieve in the witnessing of Allah; this can make one to be unjust to others.

## How do we act on the ayah?

- We should submit to the dominion of Allah and accept Him as our Owner and King.
- We should be kind and humble to the ones below us and treat them with justice, as we are all being watched by Ash Shaheed.
- We should be patient over any decree that comes in our life and believe that Allah disposes all our affairs in the best manner.
- We should use our limbs to do good deeds, as they will be made to testify on our behalf on the Day of Judgement.
- We should stand up for the truth in our testimonies, even if it is against ourselves or our close ones.





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ٩

Qalqala  
(قلقلة)

Ghunna  
2 counts  
(غنة)

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

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## Tafsir (التفسير)

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ  
وَلَهُمْ عَذَابُ الْحَرِيقِ ﴿١٠﴾

Word	Meaning
إِنَّ الَّذِينَ فَتَنُوا	Verily, those who put into trial
الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ	the believing men and believing women
ثُمَّ لَمْ يَتُوبُوا	and then do not turn in
فَلَهُمْ عَذَابُ جَهَنَّمَ	repentance, (to Allah)
وَلَهُمْ عَذَابُ الْحَرِيقِ	will have the torment of Hell,
	and they will have the punishment of the burning Fire.

## Tadabbur (التدبر)

So what do we learn from the ayah?

### Tafsir:

- Allah warns the disbelievers and threatens them, but at the same time offers them repentance.

- The punishment here is conditional, if those addressed in previous ayah do not return to Allah in repentance, then they will face a severe, burning torment.
- The disbelievers who threw the innocent believers into the fire, are being called by Allah for seeking repentance. In life if someone close to us have been tortured or killed, we may want the criminal also to be killed in the same manner or even worse. We would never offer the choice of repenting as a first option. Subhan Allah, no one can resemble Allah and His generosity, He offered them to seek forgiveness as a first option in order they are forgiven and saved from the punishment of the hellfire.
- This proves Allah does not want anyone to go the hellfire. Even for the sinners and the disbelievers Allah gives them chance in this life to return to Him.

### How does this ayah increase us in faith?

- When we believe Allah is Al Kareem, the Most Generous and Most Kind.

## BELIEF IN ALLAH (الإيمان بالله)

- Allah is Al Kareem Who is continuously giving and granting blessings and favors.
- Allah Al Kareem gives without being asked and without wanting anything in return.
- From His generosity He does not forsake the one Who turns to Him.

### What are the impacts of knowing Allah Al Kareem?

- To turn to Allah Al Kareem for all our needs.
- To be generous to the people by giving them more than expected.
- To pardon them and overlook their mistakes.



## What are the main challenges from the above ayah?

1. To disbelieve in Allah and not fear His punishment (hellfire).
2. To show hatred and anger towards the truth.
3. To transgress the rights of the people.
4. To face trial in the religion by the plots of the disbelievers.
5. To be stubborn and not seek repentance for your sins.

## Worship: Repentance

- The worship that can be extracted from this ayah is repentance (tawbah).
- Repentance means to turn back from disobeying Allah to obeying Him. It is one of the deeds most beloved to Allah. This is an obligation upon every believer, and it is the means of attaining success for him. Through repentance Allah forgives sins no matter how big they are and no matter how many they are.
- Repentance must meet the conditions in order to be accepted:
  1. To be sincere - the person does it only for the sake of Allah, seeking His rewards and salvation from His punishment.
  2. To feel remorse for the sin that was committed.

3. To cease to commit the sin immediately - if the sin was against Allah, then he should stop doing it, and if it was an obligation then he should hasten to do it.
  4. To be determined not to go back to do the sin.
  5. It should be done before its acceptance is terminated.
- **Fruits of Repentance:**
    1. With repentance, sins are expiated.
    2. With repentance, the bad deeds are exchanged to good deeds.
    3. With repentance, you will lead a good and happy life.
    4. With repentance, you get love of Allah and entry to paradise.

### How do we act on the ayah?

- We must hasten to seek forgiveness for the sins before it is too late.
- We should not be proud and arrogant to accept our faults.
- We should forgive and pardon people in this life, so that we are forgiven and pardoned on the Day of Judgement.
- We should seek refuge from the punishment of the fire.
- We should be cautious of any wrong actions that can occur from our side towards the people.





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

Ghunna  
2 counts  
(غنة)

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ  
وَلَهُمْ عَذَابُ الْحَرِيقِ ١٠

Ghunna  
2 counts  
(غنة)

Qalqala  
(قلقلة)

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

## Tafsir (التفسير)

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ ﴿١١﴾

Word	Meaning
إِنَّ الَّذِينَ ءَامَنُوا	Verily, those who believe
وَعَمِلُوا الصَّالِحَاتِ	and do righteous good deeds,
لَهُمْ جَنَّاتٌ تَجْرِي	for them will be Gardens
مِنْ تَحْتِهَا الْإَنْهَارُ	under which rivers flow (Paradise).
ذَلِكَ الْفَوْزُ الْكَبِيرُ	That is the great success.

## Tadabbur (التدبر)

So what do we learn from the ayah?

### Tafsir:

- After Allah mentioned about the punishment of the unjust, He followed it by mentioning the reward of the believers.
- The two main conditions that make one to deserve this reward is belief and righteous good deeds.

- Belief is an action of the heart, while righteous good deeds are action of the limbs.
- The reward of entering paradise is mentioned as a great success, as it will earn them Allah's pleasure and the residence of His honor.

### How does this ayah increase us in faith?

- When we believe Allah is Al Mu'min, The Grantor of Security.

## BELIEF IN ALLAH (الإيمان بالله)

- Allah Al Mu'min is the One Who confirms the truth and the greatest matter He confirms is belief in Him. He wants us to affirm and believe in His oneness and that He is the Lord (لَا إِلَهَ إِلَّا اللَّهُ). No one else can tell us about Him except Allah Himself.
- Allah Al Mu'min confirms the truth of His messengers and prophets in what they convey from Him, through the evidences.
- He confirms the truthfulness of His believers, to show the people they are on the straight path and to make others believe in Him.
- He also grants them security and peace and removes the fear from their hearts.
- He fulfills all that He promises in the Qur'an and the Sunnah.



## What are the impacts of knowing Allah Al Mu'min?

- To believe in Allah and His messengers.
- To believe in the promises of Allah that will motivate us to do good deeds.
- To ask Allah Al Mu'min for the security.
- To believe in the Day of Recompense; for sure the ones who believe and do good deeds, will be recompensed with paradise, which no eyes have seen, and no ears have heard, and no hearts can ever think of.

## What are the main challenges from the above ayah?

1. To disbelieve in Allah and His promises.
2. To disbelieve in the Day of Judgement and the recompense.
3. To transgress beyond the boundaries.
4. To blind follow others and not striving to do good deeds.

## How do we act on the ayah?

- We need to gain knowledge about Allah; His names, attributes and His actions, in order to increase our faith in Him.
- We must do deeds that Allah commanded us in the Qur'an and the Sunnah. For example, perform the salah on time, fast in the month of Ramadhan, engage in remembering Allah, make du'a and so forth.
- All the deeds that we do should be sincerely for the sake of Allah and following the way of our Prophet (صلى الله عليه وسلم).
- We must have hope in Allah and ask Him for the best recompense in the hereafter.





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

Ghunna  
2 counts  
(غنة)

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الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ ﴿١١﴾

Ghunna  
2 counts  
(غنة)

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

Word	Meaning
إِنَّ بَطْشَ	Verily, (O Muhammad (Peace be upon him)) the grip of your Lord is severe.
رَبِّكَ لَشَدِيدٌ	

## Tadabbur (التدبر)

So what do we learn from the ayah?

### Tafsir:

- Allah's punishment for those who commit crimes and major sins is harsh and stern. He is Ever-Watchful over the unjust and those who reject His Messengers and oppose His command.
- For verily, He is the Owner of all the power, Most Strong. He is the One who does whatever He wants, whenever He wants, in the matter of a blink of an eye or even swifter.
- In life having power and strength is one of the trials that people can face. Surah Al Kahf mentions about four trials and one of them is the trial of having power and strength.

- If there is no faith, then one can easily manipulate the power and transgress upon others.
- A successful king is not the one who has power and strength only but how he uses them to rule. Does he use them wisely, fearing Allah and knowing all the power and strength ultimately belongs to Him, like Dhul Qarnayn, or does He transgress and misuse them like Fir'awn and Namrood?

### How does this ayah increase us in faith?

- When we believe Allah is Al Qawiyy, The Most Strong.

## BELIEF IN ALLAH (الإيمان بالله)

- Allah Al Qawiyy is The Most Strong; His strength is supreme, unlimited and inexhaustible. Allah's power is absolute and above the power of anyone.
- No one can stop or overturn His actions, and none can disable Him.
- It is by the power of Allah that He destroys the disbelievers with a severe punishment and grants victory to the believers.

### What are the impacts of knowing Allah Al Qawiyy?

- To submit and be humble to the Most Powerful.
- To seek the power and strength only from Him.
- To use the power and strength that Allah gave you to serve the weak society.
- To stop the transgression on earth to benefit the people.
- To believe that the punishment of Allah only comes as a final resort for the criminals. All their life, they are given respite in order for them to change and come back.



## What are the main challenges from the above ayah?

1. To undermine the strength of Allah and His ability.
2. To be heedless from the punishment of Allah.
3. To use your power to oppress people and transgress upon them.
4. To rely on someone or something else to protect you rather than Allah Al Qawiyy.

## How do we act on the ayah?

- We should avoid any kind of shirk, disbelief and hypocrisy that can bring the punishment of Allah upon us.
- We should not transgress with the rights of Allah or the rights of people.
- We should ask Allah to grant us taqwa in all our affairs, so we do not follow our desires.
- We should not think bad of Allah, He will not punish us until He has given us respite for a long time in order for us to change.

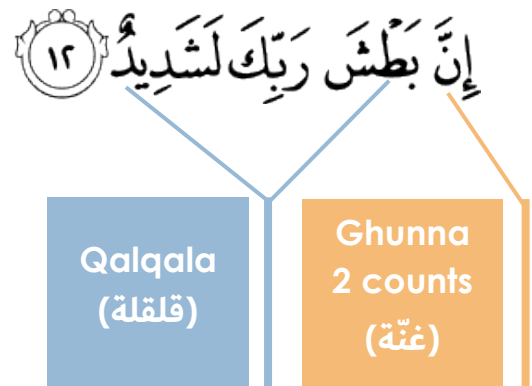




Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)



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Word	Meaning
إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ	Verily, He it is Who begins (punishment) and repeats (punishment in the Hereafter) originates the creation of everything, and then repeats it on the Day of Resurrection).

## Tadabbur (التدبر)

So what do we learn from the ayah?

### Tafsir:

- One of the actions of Allah, from His power and perfect strength, is that He begins the creation and He repeats it just as He began it, without opposition or resistance.

### How does this ayah increase us in faith?

- When we know Allah is Al Khaliq, The Creator.

## BELIEF IN ALLAH (الإيمان بالله)

- Allah Al Khaliq is the One Who makes something exist from nothing.
- He creates with no previous example and that makes each of His creation very unique. He gives each of them its own features, looks, colors and feelings.
- Some creations are created by His Hands and some By His will and word.
- Allah Al Khaliq can create things with means as well as without means.
- He is able to recreate the creation, their actions and their feelings; this strengthens our belief in the oneness of Allah, thereby directing our worship to Him alone. If we need some renewal in our life like our feelings for someone or our manners to be reformed, then we go to Him alone as He is able to recreate what He has created.

## What are the impacts of knowing Allah Al Khaliq?

- To believe Allah is our creator and the creator of everything around us.
- To attribute the source of any inventions or discoveries to Allah alone, for He created the means in the first place for us to invent and discover.
- To submit to all His decrees, as He is the One Who creates our actions through the decree.

## What are the main challenges from the above ayah?

1. To believe that the universe and all that is in it came into existence by chance thereby denying the actions of Allah Al Khaliq.
2. To attribute the source of all inventions and discoveries to someone other than Allah.
3. To attribute success to one's own abilities and power of creation.
4. To disbelieve in life after death, i.e. to disbelieve that Allah will recreate us for the recompense.
5. To feel secure from not being replaced by Allah.

## How do we act on the ayah?

- We should believe in Allah Al Khaliq and submit to His decree, as He will surely create the best decree for us.
- We should not hesitate to redo things in life, as Allah Himself will recreate the entire creation.
- We should believe in life after death.
- We should be cautious of our bad actions, as Allah can initiate the punishment any time He wills.







Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

إِنَّهُ هُوَ بَدِئُ وَيَعِيدُ ١٣

Qalqala  
(قلقلة)

Ghunna  
2 counts  
(غنة)

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

Word	Meaning
وَهُوَ الْغَفُورُ الْوَدُودُ	And He is Oft-Forgiving, full of love (towards the pious who are real true believers of Islamic Monotheism),

## Tadabbur (التدبر)

So what do we learn from the ayah?

### Tafsir:

- This ayah mentions two important names of Allah, Al Ghafoor, the One Who forgives all sins for those who repent and pardons the transgressions. He is also Al Wadood, He loves His loved ones. This is a very subtle combination of Allah's names - Al Wadood with Al Ghafoor.
- By doing so, Allah asserts that whenever the sinners repent and return to Him, He will forgive their sins and will also love them.
- Allah is happier with the repentance of His slave than a man who prepared his riding animal for a journey and

placed on it food, water and other necessities for the trip. Then he lost the animal in a barren area where death is all but certain (without provisions). The man felt hopeless in recovering the animal, and so he rested under the shade of a tree expecting to die (of thirst and hunger). While in this condition, the man suddenly found his animal standing next to his head, and happily took it by its bridle. Allah is happier with the repentance of a slave than this man is for finding his lost animal.

### How does this ayah increase us in faith?

- When we know Allah is Al Ghafoor, The Most Forgiving, and Allah is Al Wadood, The Most Loving.

## BELIEF IN ALLAH (الإيمان بالله)

### AL GHAFOOR (الغفور)

#### Knowledge (علم)

- Allah Al Ghafoor is the One Who forgives sins, no matter how grave and heavy they may be, such as shirk, disbelief, and hypocrisy.
- Out of His forgiveness, He conceals all sins and protects us from its bad consequences. Every sin has a negative effect on us, and had it not been for Allah Al Ghafoor, we would not be able to rest in this life, we would always be in pain.
- Out of His forgiveness, He does not expose our sins to anyone, except that we ourselves expose and talk about it to others.
- Out of His forgiveness, He also exchanges the sins to good deeds, and the bad actions, utterances and lifestyle to good actions, utterances and lifestyle. And in the hereafter the sins will be exchanged to good deeds in the book of records.
- Out of His forgiveness, He does not record a sin until it occurs, if the person has an intention to commit a sin, it will not be recorded until he actually commits the sin.

## Action (عمل)

- We should protect ourselves from falling into sins.
- We should not despair when we commit sins because Allah's forgiveness is vast and great. Also, we should not disappoint others when they sin.
- We should forgive others and not expose them.
- We should constantly ask forgiveness from Allah.

## BELIEF IN ALLAH (الإيمان بالله)

### AL WADOOD (الودود)

#### Knowledge (علم)

- Allah is the One Who expresses His Love to His creations in different ways.
- He is The Most Beloved; worthy of all the love. Allah nurtures us with mercy, generosity, compassion and love so that we attach to Him.
- He is Al Wadood to all the creation by making them to exist in the best way with love, then providing them with all the apparent and hidden blessings and favors in order to reform them and perfect their affairs.
- He expresses His love to the believers and the sinners.
- For the believers apart from His general love, Allah bestows upon them His special love by showing them His perfections through the different decrees and situations. He gives them the understanding of the Qur'an and universal signs, that will make them to drown in His love with feelings.
- For the sinners Allah will show His love by placing the seeds of repentance in their hearts so they have feelings of guilt.



Or He may bring a friend to them to advise them, so they repent.

- Those who appreciated the love of Allah, He will show them more love. And the more we love, the more we will long for Allah and it becomes a constant journey till we see His noble Face.

### Action (عمل)

- We should love Allah and long to meet Him.
- We should express our love to our family, friends and beloved ones.
- We should keep in mind that we will not enter paradise until we believe, and we will not believe until we love each other.
- We should busy ourselves with those actions and speak the words that are beloved to Allah.

## What are the main challenges from the above ayah?

1. To have hatred and enmity within oneself for someone; this hinders people from loving each other.
2. To always remember someone's past mistakes and not let go of it; this hinders people from forgiving each other.

## How do we act on the ayah?

- We should seek forgiveness for our past sins, hidden and apparent.

وعن علي رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم إذا قام إلى الصلاة يكون من آخر ما يقول بين التشهد والتسليم: "اللهم اغفر لي ما قدمت وما أخرت، وما أسررت وما أعلنت، وما أسرفت، وما أنت أعلم به مني، أنت المقدم، وأنت المؤخر، لا إله إلا أنت"

'Ali (May Allah be pleased with him) reported: When the Messenger of Allah (ﷺ) was in Salat (prayer), he used to supplicate towards the end of prayer after Tashahhud and before the concluding salutations: " O Allah! Forgive my former and latter sins, which I have done secretly and those which I have done openly, and that I have wronged others, and those defaults of mine about which You have better knowledge than I have. You Alone can send whomever You will to Jannah, and You Alone can send whomever You will to Hell-fire. None has the right to be worshipped but You." (*Sahih Muslim, 771*)

- We should forgive and pardon others when they make mistakes.
- We should seek the love of Allah, by supplicating to Him and doing those actions that will bring us close to Him.

وَأَسْأَلُكَ حُبَّكَ وَحَبَّ مَنْ يَحُبُّكَ، وَحَبَّ عَمَلٍ يَقَرِّبُ إِلَى حُبِّكَ

I ask You for Your Love, the love of those who love You, and deeds which will cause me to close to Your Love. (Part of a hadith, narrated by Muadh bin Jabal, Sahih At Tirmidhi, 3235, Graded: Sahih Al Albani)

- We should spread the greetings of salaam; this is one of the easiest way to show our love and affection towards others.
- We should be aware of the shirk that can occur when we love someone more than Allah and His Messenger or even make others equal to their love.





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَهُوَ الْغَفُورُ الْوَدُودُ ١٤

Qalqala  
(قلقلة)

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

The Prophet (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
ذُو الْعَرْشِ الْمَجِيدُ	Owner of the throne, the Glorious

## Tadabbur (التدبر)

So what do we learn from the ayah?

### Tafsir:

- Allah is the Owner of the Great Throne that encompasses the heavens and the earth.
- Allah's Kursi (meaning footstool) compared to the throne is like a round piece of metal thrown in a vast desert.
- Allah mentioned the throne in specific, because of its vastness and because, among all creation, the throne is the nearest to Allah.
- 'Glory' indicates greatness and vastness of attributes.
- Some characteristics of the throne of Allah:
  1. Allah's throne was above the water.

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ

And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, (Surah Al Hud:7)

## 2. It is the roof/ceiling of paradise.

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ، وَأَقَامَ الصَّلَاةَ، وَصَامَ رَمَضَانَ، كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ هَاجِرًا، فِي سَبِيلِ اللَّهِ، أَوْ جَلَسَ فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا ". قَالُوا يَا رَسُولَ اللَّهِ أَفَلَا نُنَبِّئُ النَّاسَ بِذَلِكَ. قَالَ " إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِهِ، كُلُّ دَرَجَتَيْنِ مَا بَيْنَهُمَا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَإِذَا سَأَلْتُمُ اللَّهَ فَسَلُّوهُ الْفِرْدَوْسَ، فَإِنَّهُ أَوْسَطُ الْجَنَّةِ وَأَعْلَى الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَنِ، وَمِنْهُ تَفَجَّرَ أَنْهَارُ الْجَنَّةِ "

Narrated Abu Huraira: The Prophet (ﷺ) said, "Whoever believes in Allah and His Apostle offers prayers perfectly and fasts (the month of) Ramadan then it is incumbent upon Allah to admit him into Paradise, whether he emigrates for Allah's cause or stays in the land where he was born." They (the companions of the Prophet) said, "O Allah's Messenger (ﷺ)! Should we not inform the people of that?" He said, "There are one-hundred degrees in Paradise which Allah has prepared for those who carry on Jihad in His Cause. The distance between every two degrees is like the distance between the sky and the Earth, so if you ask Allah for anything, ask Him for the Firdaus, for it is the last part of Paradise and the highest part of Paradise, and at its top there is the Throne of Beneficent, and from it gush forth the rivers of Paradise." (Sahih al-Bukhari 7423)

## 3. It is above the heavens, above all the creation.

## 4. The throne of Allah has pillars.

Part of long hadith:

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تُخَيِّرُونِي عَلَى مُوسَى، فَإِنَّ النَّاسَ يَصْعَقُونَ يَوْمَ الْقِيَامَةِ، فَأَكُونُ فِي أَوَّلِ مَنْ يُفِيقُ، فَإِذَا مُوسَى بَاطِشٌ بِجَانِبِ الْعَرْشِ، فَلَا أَدْرِي أَكَانَ مُوسَى فِيمَنْ صَعِقَ فَأَفَاقَ قَبْلِي، أَوْ كَانَ مِمَّنِ اسْتَشْنَى اللَّهُ ".

Allah's Apostle said, "Don't give me superiority over Moses, for the people will fall unconscious on the Day of Resurrection and I will be the first to gain consciousness, and behold ! Moses will be there holding the side of Allah's Throne. I will not know whether Moses has



been among those people who have become unconscious and then has regained consciousness before me, or has been among those exempted by Allah from falling unconscious." (Narrated by Abu Huraira, Sahih Al Bukhari 6517).

#### 5. It has bearers of angels who carry it.

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا

Those (angels) who bear the Throne (of Allah) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allah) (Surah Ghafir: 7)

#### How does this ayah increase us in faith?

- When we know Allah is Al Majeed, The Most Majestic.

## BELIEF IN ALLAH (الإيمان بالله)

- Al Majeed is the One Who is perfect in His majesty and glory. He is dignified, glorious and exceedingly generous.
- Allah Al Majeed cannot be reached because of His great majesty and grandeur. No one can reach Him to defeat Him or overcome Him.
- He deserves all praise and glory due to the perfection of His attributes and His actions towards the creation.
- This name of Allah is linked to an exclusive creation - the throne of Allah and to exclusive people - the father of the Prophets, Ibrahim (عليه السلام) and the Prophet (صلى الله عليه وسلم).

### What are the impacts of knowing Allah Al Majeed?

- To send blessings upon the Prophet (صلى الله عليه وسلم); whoever does this once, Allah will praise him ten times.
- To glorify Allah and call on Him by this name.
- To follow the Quran, as it is full of Glory.
- To treat others with excessive forgiveness and patience.

## What are the main challenges from the above ayah?

1. To undermine the majesty of Allah and His great throne.
2. To indulge in unnecessary doubts and questions about how Allah rose over the throne.

## How do we act on the ayah?

- We need to believe that Allah is separate from His creation, in distance and in resemblance.
- Allah is not in need of the throne, but it is an honor for it.
- We should not question about how Allah rose over the throne, rather we believe it is in a manner befitting His majesty and not like that of the creation.
- We should try to increase in goodness towards other creation, in order to receive the vastness and increment from Allah.
- We should take the Qur'an seriously as it is also glorified.
- We should supplicate to Allah for Al Firdaus, as the throne of Allah lies above it.





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

ذُو الْعَرْشِ الْمَجِيدُ ١٥

Qalqala  
(قلقلة)

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

The Prophet (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
فَعَالٌ لِّمَا يُرِيدُ	He does what He intends (or wills).

## Tadabbur (التدبر)

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

#### Tafsir:

- Allah is the Doer of whatever He wills. Whenever He wills a thing, He merely says 'be' and it comes to existence. Only Allah does what He wills, no one else has this attribute.
- If the creation wills to do something, it will need support and will also face resistance. In contrast, Allah needs no helper to fulfill His will, and nothing can resist His decisions.

#### How does this ayah increase us in faith?

- When we believe in the إرادة الله ومشئته (want of Allah and His will).
- When Allah wills anything, it is according to His perfect wisdom and knowledge. It is not something random, or done in jest or vain.

## BELIEF IN ALLAH (الإيمان بالله)

- We need to believe that the will of Allah and His want are two confirmed attributes of Allah, mentioned both in the Qur'an and Sunnah.

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ ۖ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا

And whomsoever Allah wills to guide, He opens his breast to Islam, and whomsoever He wills to send astray, (Surah Al 'An'am:125)

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

But you cannot will, unless Allah wills. Verily, Allah is Ever All-Knowing, All-Wise. (Surah Al' Insaan:30)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : اخْتَجَّتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ النَّارُ : فِي الْجَبَّارُونَ وَالْمُتَكَبِّرُونَ وَقَالَتِ الْجَنَّةُ : فِي ضِعْفَاءِ النَّاسِ وَمَسَاكِينُهُمْ فَقَضَى اللَّهُ بَيْنَهُمَا : إِنَّكَ الْجَنَّةُ رَحْمَتِي أَرْحَمُ بِكَ مَنْ أَشَاءُ، وَإِنَّكَ النَّارُ عَذَابِي ، أَعَذِبُ بِكَ مَنْ أَشَاءُ ، وَلِكُلِّيَكُمَا عَلَيَّ مَلُؤُهَا

On the authority of Abu Sa'id al-Khudri (may Allah be pleased with him), who said that the Messenger of Allah (ﷺ) said: Paradise and Hell-fire disputed together, and Hell-fire said: In me are the mighty and the haughty. Paradise said: In me are the weak and the poor. So Allah judged between them, [saying]: You are Paradise, My mercy; through you I show mercy to those I wish. And you are Hell-fire, My punishment; through you I punish those I wish, and it is incumbent upon Me that each of you shall have its fill. ( Sahih Muslim, 2846)

- 'Will' in the Book of Allah is of two types: Allah's Will referring to His pre-decree, His Universal Will ( الإرادة الكونية ) and His Will referring to His rules and legislations, Legislative will ( الإرادة الشرعية ) which comprises His Love and His Pleasure.



- So, nothing exists within His kingdom and nothing occurs within His creation whether events or things except that Allah, the Perfect One and the Most High willed it to occur, willing it with His *Iraadah al-Kawniyyah* (Universal Will). Every good and every evil occurs by Allah's Universal Will.
- However, when Allah willed that sins would occur, we should know that He does not love them, neither is He pleased with them, nor did He command them. Rather, He hates them and is angry with them and He forbade them. But the person himself desired it and wanted it so it is made easy for him to sin.

## What are the main challenges from the above ayah?

1. To feel we are able to create our own actions and there is no will of Allah involved.
2. To feel we have no free will in life and we are forced to our actions.

## How do we act on the ayah?

- We need to accept the situations as and when they come in our life and believe that they take place only when Allah wills.
- We should love Allah for He wants all good for us and wants us all to enter paradise.
- We should think good of all Allah's actions, even if we see evil on the surface of it. Allah creates that evil for a wise purpose, which is to test and distinguish the good from the bad.





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

فَعَالٌ لِّمَا يُرِيدُ ١٦

Qalqala  
(قلقلة)

Merging  
without  
Ghunna  
(ادغام بغير غنة)

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

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

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

## Tafsir (التفسير)

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ﴿١٧﴾

فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾

Word	Meaning
هَلْ أَتَاكَ	Has the
حَدِيثُ الْجُنُودِ	story reached you of the hosts,
فِرْعَوْنَ وَثَمُودَ	of Fir'awn (Pharaoh) and Thamud?

## Tadabbur (التدبر)

So what do we learn from the ayah?

### Tafsir:

- Every oppressor has an end. This is the way of life, the time period that the oppressor gets in this life is for him to accept the nurturing of Allah and change for the better. But if he chooses to transgress, or oppress, then there is an opening of ease for him, until he is completely deceived and then the punishment overtakes him.
- The two nations concerned here are described by the term “the hosts” in reference to their might and equipment.

Have you heard their stories and how Allah dealt with them?

- So, what happened to Fir'aun? Allah drowned him with the same water that he used to boast about.
- As for Thamud, Allah exterminated them and saved His Prophet Salih (عليه السلام) along with his followers.
- Both stories are manifestations of Allah's divine will. They provide two examples of what may befall upon the deniers of the truth.

### How do these ayat increase us in faith?

- When we hear about the punishments of Allah, we need to believe it is from His restricted attributes.

## BELIEF IN ALLAH (الإيمان بالله)

- It is important to emphasize some points that precede His punishment.
  1. Allah is very merciful to His slaves and His wrath and anger is only at times when it is required. It is a restricted attribute.
  2. Allah is very forbearing with His slaves. He does not bring forward the punishment, instead they have an appointed time when the punishment will befall them.



## What are the main challenges from the above ayat?

1. To deny and disbelieve the truth due to arrogance and pride.
2. To wrongly use the power that Allah blesses you with, to spread mischief and corruption in the land.

## Pride

Pride is a barrier to paradise:

عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَزْدَلٍ مِنْ كِبَرٍ وَلَا يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ إِيْمَانٍ "

Abdullah narrated that the Messenger of Allah (صلى الله عليه وسلم) said: "Whoever has a mustard seed's weight of pride (arrogance) in his heart, shall not be admitted into Paradise. And whoever has a mustard seed's weight of faith in his heart, shall not be admitted into the Fire."  
(Jami` at-Tirmidhi 1998, graded: Sahih)

- From the above hadith Allah informs us that the person with pride will not enter paradise, rather he will be among the inmates of the hellfire.
- And this comprehensive explanation that the Prophet (صلى الله عليه وسلم) mentioned has clarified the meaning of arrogance (kibr). He divided arrogance into two types: -

### 1. Arrogance against the truth:

- This is to reject the truth and not to accept it due to pride and arrogance.

- It is obligatory upon everyone to humble themselves to the truth which Allah sent His Messenger with, and which He sent down in His Book.
  - For those whose pride and arrogance prevents them from totally complying with the messengers then they are disbelievers who will dwell in the Hellfire for eternity.
  - And as for those whose arrogance and pride prevent them from complying with parts of the truth – because it opposes their personal opinions or their whims and desires – then such people are not disbelievers, but such an action necessitates them being punished in accordance with what they have of pride.
2. Arrogance towards people: This type is to despise the people, and to look down upon them. This attitude arises when a person is amazed with his own self, thinks highly of himself, and thinks he is better than others. So, this causes him to be arrogant towards the creation, despise them, mock at them and to degrade them through both speech and action.

## How do we act on the ayah?

- We should believe in the promise of Allah that when we believe in Him and are grateful, for sure the punishment will not befall us.
- We should take admonitions from the stories of the previous nations, in order to not fall into the same mistakes they made.
- We need to believe in the messengers and the message they bring from Allah.
- We need to think good of Allah, for sure Allah gives a lot of respite, in order for the people to change, before He punishes them.
- We should supplicate to Allah to protect us from pride and arrogance.
- We should not worry about the future, as Allah encompasses all knowledge, and He will reveal to us the exact knowledge and at the right time to navigate through this life.





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

هَلْ أَنتَ حَدِيثُ الْجُنُودِ (١٧)

Qalqala  
(قلقلة)

فِرْعَوْنَ وَثَمُودَ (١٨)

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

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

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

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ﴿٢٠﴾

Word	Meaning
بَلِ الَّذِينَ كَفَرُوا	Nay! The disbelievers (persisted)
فِي تَكْذِيبٍ	in denying (Prophet Muhammad (Peace be upon him) and his Message of Islamic Monotheism).
وَاللَّهُ مِنْ	And Allah
وَرَائِهِمْ مُحِيطٌ	encompasses them from behind! (i.e. all their deeds are within His Knowledge, and He will requite them for their deeds).

## Tadabbur (التدبر)

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

#### Tafsir:

- The destruction of the previous nations was mainly due to their disbelief and denial. The pride and arrogance that was hidden in them came out in the form of disbelief, thus denying the truth.
- Here in the above ayat, we see the people of Quraysh still continue in disbelief, uttering lies morning and evening, but they need to know Allah surrounds them. How unaware they are of Allah's ability, might and knowledge that engulfs them.

#### How does this ayah increase us in faith?

- When we know Allah is Al Muheet, The All-Encompassing.



## BELIEF IN ALLAH (الإيمان بالله)

- Allah Al Muheet is All-Encompassing of His creation, and no one can escape from Him or turn away from Him. He surrounds them with His knowledge, power, and dominance. And He surrounds the disbelievers with humiliating torment.
- Allah is All-Encompassing over the disbelievers and the sinners. In life we see similar scenes; the criminals are kept under close observation till a time arrives when their actions have exceeded the limits, then the authority will seize them and lock them up in jails or even punish them severely.
- We need to believe this stage of punishing the criminals only comes as a final resort for them to change in life. All their life, they were given respite in order for them to change and come back.

## What are the impacts of knowing Allah Al Muheet?

- To beware of our words, actions and thoughts and to be cautious of our movements.
- To be conscious that Allah is watching us; this will motivate us to purify our intentions before every deed and make them upright.
- To seek forgiveness immediately whenever we commit sins and not let the sins encompass us.
- To admit that we are limited in our knowledge and abilities, and Allah encompasses us completely by His knowledge and power.

## What are the main challenges from the above ayat?

1. To disbelieve and deny Allah and His actions.
2. To reject the messengers and their message and to mock at them.
3. To be heedless to the warnings of the messengers.

## Important beliefs regarding the Messengers:

- The messengers are only humans and they do not possess any attributes that qualify them to be gods. They get sick and they die, they eat and drink and have other human needs.
- The messages that all the prophets and messengers bring are truly from Allah. Whoever disbelieves in one messenger, will have disbelieved in all Messengers.
- The five strongest messengers are Muhammad (ﷺ), Ibrahim, Musa, Eisa and Nuh (عليهم السلام). These are known as the Messengers of Determination.

## Benefits of believing in the Messengers:

- We should know that Allah takes care of His slaves by sending them the messengers to guide them to His path.

- The messengers teach their nations how to worship Allah, because the human mind cannot know how Allah should be worshipped without guidance from Him.
- We should be grateful for this great bounty.
- We should love, respect and praise the messengers, as they are the Messengers of Allah, and they conveyed His message and gave us the best advice.

### How do we act on the ayah?

- We need to repent to Allah for our past sins, especially if they are involved with disbelief and denial.
- We need to accept the true message, without rejecting or being stubborn.
- We need to be cautious of our thoughts, words and actions all the time, as Allah is All-Encompassing.
- We need to do deeds with sincerity and truthfulness.
- We need to deal justly with people, and not transgress in their rights, as Allah sees our actions.





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ١٩

Qalqala  
(قلقلة)

Medd  
(مد)  
Stretch  
4 counts

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ٢٠

Ghunna  
2 counts  
(غنة)

Merging  
with Ghunna  
(ادغام 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 تقرؤها".

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

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

## Tafsir (التفسير)

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٢١﴾

فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾

Word	Meaning
بَلْ هُوَ قُرْآنٌ مَّجِيدٌ فِي لَوْحٍ مَّحْفُوظٍ	Nay! This is a Glorious Quran, (Inscribed) in Al-Lauh Al-Mahfuz (The Preserved Tablet)!

## Tadabbur (التدبر)

So what do we learn from the ayah?

### Tafsir:

- Allah describes the Qur'an as Majeed, meaning magnificent and noble, wherein there is abundance of goodness.
- In the last ayah, Allah mentions that this glorious book is secured and safe in the Lauh Al Mahfoudh – Preserved Tablet.
- Allah created everything and the first thing that He created was the pen (*Qalam*) and He said to it, "Write!" So it replied, "What should I write?" So, He said, "Write whatever is going



to happen until the Day of Resurrection.” So the Pen wrote down by the command of Allah for it to write down whatever was going to happen until the Day of Resurrection. This was recorded and preserved in the tablets and secured above the heavens.

### How does this ayah increase us in faith?

- When we believe that the Qur'an is the Book of Allah.

## BELIEF IN THE BOOKS (الإيمان بالكتب)

- We believe the Qur'an is the Word of Allah, without any doubt.
- We believe that it was revealed by Allah upon the Prophet (صلى الله عليه وسلم) over a period of 23 years.
- We believe the Qur'an came from Allah and to Him it shall return.
- We believe Allah, the Most High, described the Qur'an with great attributes. He described it as hakeem (wise), kareem (noble), 'adheem (great) and majeed (glorious).

### Some benefits/virtues of the Qur'an

1. Allah made the Qur'an blessed and a guidance for the worlds.
2. He placed within it a cure for illnesses, especially, the illnesses of the heart.
3. He made it a guide for mankind to be more just and upright.
4. When we ponder and reflect over its ayat, we will find within it knowledge that will strengthen and increase our faith.
5. When we recite the Qur'an, even one letter from it will fetch us tenfold reward.
6. The Qur'an will come as an intercessor for us on the Day of Judgement.

## What are the main challenges from the above ayah?

1. To deny the Qur'an as the book of Allah.
2. To feel the Qur'an and its rules are too strict to follow.
3. To ignore the Qur'an by not reciting it or reflecting upon it and not applying it.

## How do we act on the ayah?

- We should increase in recitation of the Qur'an along with its understanding.
- We should abide by the commands and prohibition of Allah mentioned in the Qur'an.
- We should adorn ourselves with the beautiful characters from the Qur'an.
- When the Qur'an is being recited, we should listen attentively in order to receive mercy.





Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

Qalqala  
(قلقلة)

بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ ٢١

Merging  
with Ghunna  
(ادغام بغنة)  
2 counts

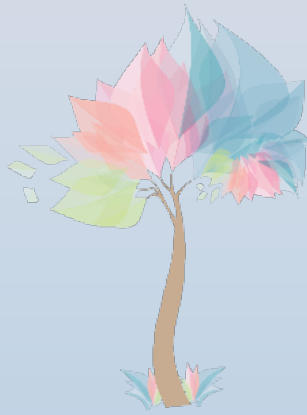
فِي لَوْحٍ مَّحْفُوظٍ ٢٢

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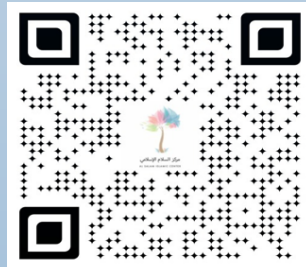
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(Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001)

تم بحمد الله



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