

سورة الإنفطار - Surah Al Infitar

برنامج التربية القرآنية والنبوية - المتدبر الصغير

Qur'anic and Prophetic Nurturing Program

دليل المعلمة

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Warning

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يجب تدوين رقم موافقة إذن المطبوعة واسم المطبعة وعنوانها بالإضافة للتصنيف العمري مع ذكر الجملة التالية "تم تصنيف وتحديد الفئة العمرية التي تلائم محتوى الكتيب وفقاً لنظام التصنيف العمري الصادر عن المجلس الوطني للإعلام" وذلك للحصول على موافقة التداول

اعتماد مدير ادارة المحتوى الإلكتروني

بسم الله الرحمن الرحيم

لا حول ولا قوة الا بالله

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مركز السلام الإسلامي
Al Salam Islamic Center

مركز السلام الإسلامي

Al Salam Islamic Center

لمحة عن مركز السلام الإسلامي

السلام: اسم من أسماء الله تعالى ومعناه المنزه من النقائص والعيوب ووهاب السلام.

الإسلام: دين الله وهو الاستسلام لله وحده والتحرر من عبودية غير الله.

المسلم: من سلم المسلمون من لسانه ويده.

السلام عليكم: تحية الإسلام وهي دعاء للآخر بالسلامة من كل شر ومكروه.

دار السلام: الجنة الدار التي أعدها الله لعباده المؤمنين نعيم دائم أبدي.

Overview of Al Salam Islamic Center

As Salam: is one of the Most Beautiful Names of Allah. He is the One Who is free from all defects and faults and He is the Giver of Peace.

Islam: is to surrender to Allah alone and to free oneself from worshipping other than Allah.

Muslim: the one who others are safe from his tongue and hand.

As Salam Alaykum: this is the greeting of Islam which means "Peace be upon you". It is an invocation for one being greeted to have peace and safety from all evil.

Dar As Salam: the Home of Peace which is the eternal and everlasting paradise Allah has prepared for His believing slaves.

رؤيتنا: والله يدعو إلى دار السلام.

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

قيمتنا: السلام، الصدق، المحبة، الإحسان.

أهدافنا:

1. تعريف الناس بهدفهم 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 تُعنى بالعلم الشرعي عن الله وكتاب الله بصورة سهلة وميسرة للمتعلم والمعلم.
5. بناء صرح لخدمة القرآن الكريم والسنة النبوية الكترونياً وسهولة الوصول للعلم لكافة المستويات ومختلف اللغات.
6. نشر دين الإسلام وتعاليمه بصورة ميسرة ومحبة للنفوس من خلال وسائل الاتصال بمختلف اللغات.

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 up on 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 different languages.



برنامج التربية القرآنية والنبوية Qur'anic and Prophetic Nurturing Program

برنامج التربية القرآنية والنبوية

Qur'anic and Prophetic Nurturing Program

ما فكرة برنامج التربية القرآنية والنبوية؟

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

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

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

ما هدف البرنامج؟

1. معالجة المشاكل والأمراض التي يتعرضون لها في الحياة من خلال تدبر القرآن ودراسة السنة النبوية.
2. تطوير مهارات الأفراد ومساعدتهم في إيجاد أنفسهم وهدفهم السامي في الحياة من خلال ربطهم بالله ووضع محبة الله في قلوبهم.
3. حفظهم من المتغيرات والتحديات التي يتعرضون لها والأفكار المتطرفة من خلال إظهار سماحة الإسلام.
4. توفير بيئة جذابة ومتميزة وآمنة وفق معايير الأمن والسلامة في الدولة.
5. استخدام الوسائل الحديثة المبتكرة في التربية والتعليم.
6. خلق جو من الإيجابية والمرح والألفة.

What are the goals of the program?

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



المتدبر الصغير The Young Ponderer

المتدبر الصغير

The Young Ponderer

لمحة عن برنامج التربية القرآنية النبوية (المتدبر الصغير):

يطرح مركز السلام الاسلامي برنامج التربية القرآنية والنبوية (المتدبر الصغير) 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:

للأطفال من عمر ست سنوات فما فوق لبناء أساس قوي بغرس القيم الاسلامية و اعداد الناشئ المسلم الواثق بدينه و ليكون قدوة حسنة في مجتمعه.

Age group:

Children aged six and older. The goal is to place a strong foundation of Islamic values so the child may be confident of his/her religion and to be a good example in his/her society.

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 الطلاب.
 5. تعزيز الاخلاق الاسلامية للجيل الجديد.
 6. اشاعة جو من اللفة والترابط بين الطلاب.
 7. غرس اهمية التلاحم الاسري من خلال أنشطة تساهم في ابراز هذه القيمة.
 8. تطوير مهارات الطلاب ومساعدتهم في ايجاد أنفسهم وهدفهم السامي في الحياة من خلال ربطهم بالله ووضع محبة الله في قلوبهم.
 9. معالجة المشاكل والامراض التي يتعرض لها الطالب في الحياة من خلال تدبر القران ودراسة السنة النبوية.
 10. حفظهم من المتغيرات والتحديات التي يتعرضون لها والافكار المتطرفة من خلال اظهار سماحة الاسلام.

Program objectives:

Nurturing confident, balanced and effective role models that serve 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 instil the value of tolerance between the students.
5. Instil 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 students' 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 students face in their life through pondering the Qur'an and learning the Prophetic Sunnah.
10. To protect them from changes and challenges which they face externally, and from extremist views by showing them the tolerance of Islam and its balanced beliefs.

‘The Good Tree’ (الشجرة الطيبة)

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

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

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

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



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



Trunk and Branches: Application of the Qur'an.



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

‘The Good Tree’ (الشجرة الطيبة)

عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ، قَالَ كُنَّا مَعَ النَّبِيِّ ﷺ. صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَنَحْنُ
فِتْيَانٌ 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 (فَازَدْنَا بِهِ إِيمَانًا)

Good deeds (العمل الصالح)

Good manners (حسن الخلق)

'The Good Tree' (الشجرة الطيبة)



Iman (الإيمان)

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



Qur'an (القرآن)

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



Manners (الآداب)

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



Roots

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



Trunk & Branches

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

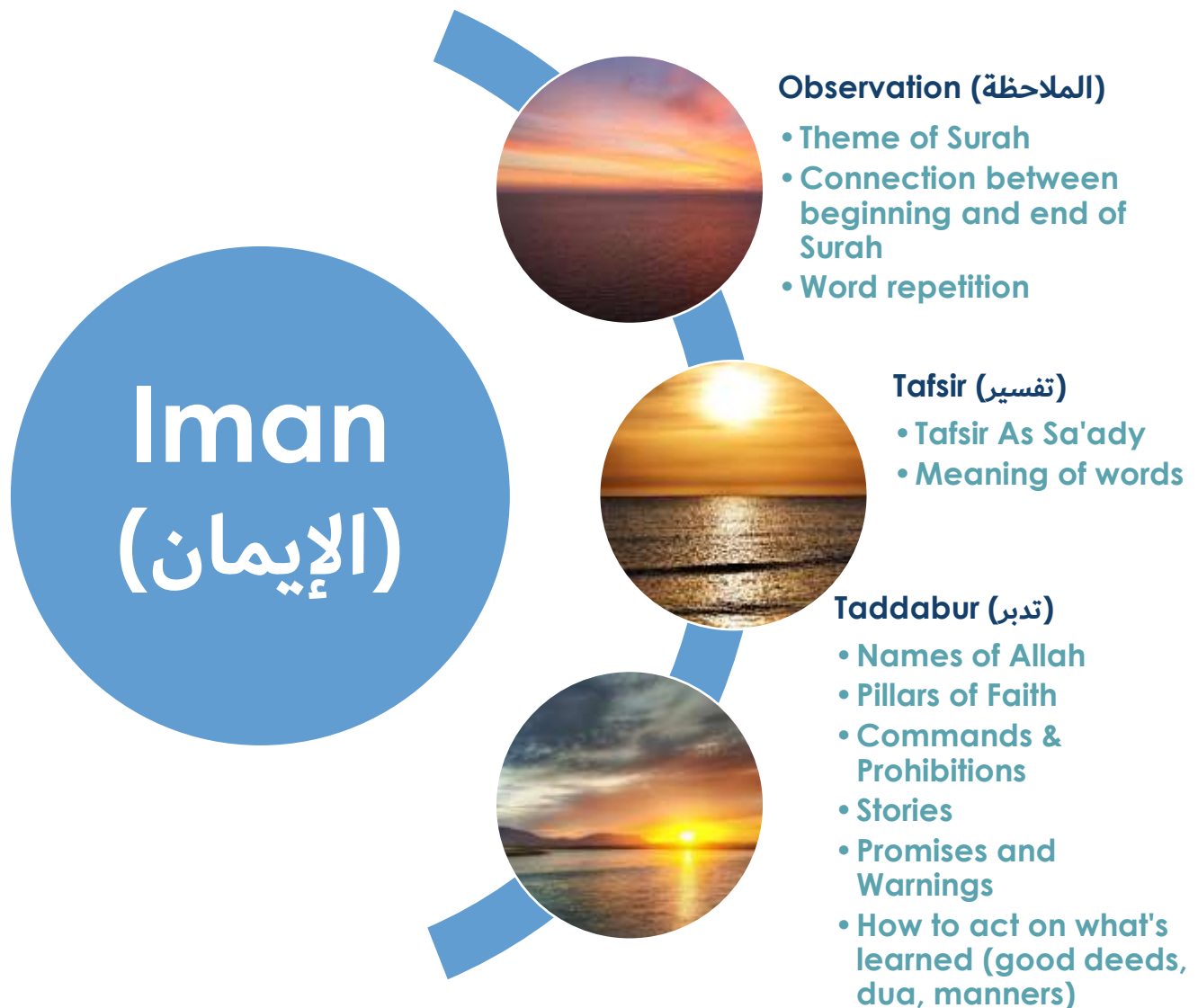


Fruits

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



Iman (الإيمان) – Topics Breakdown



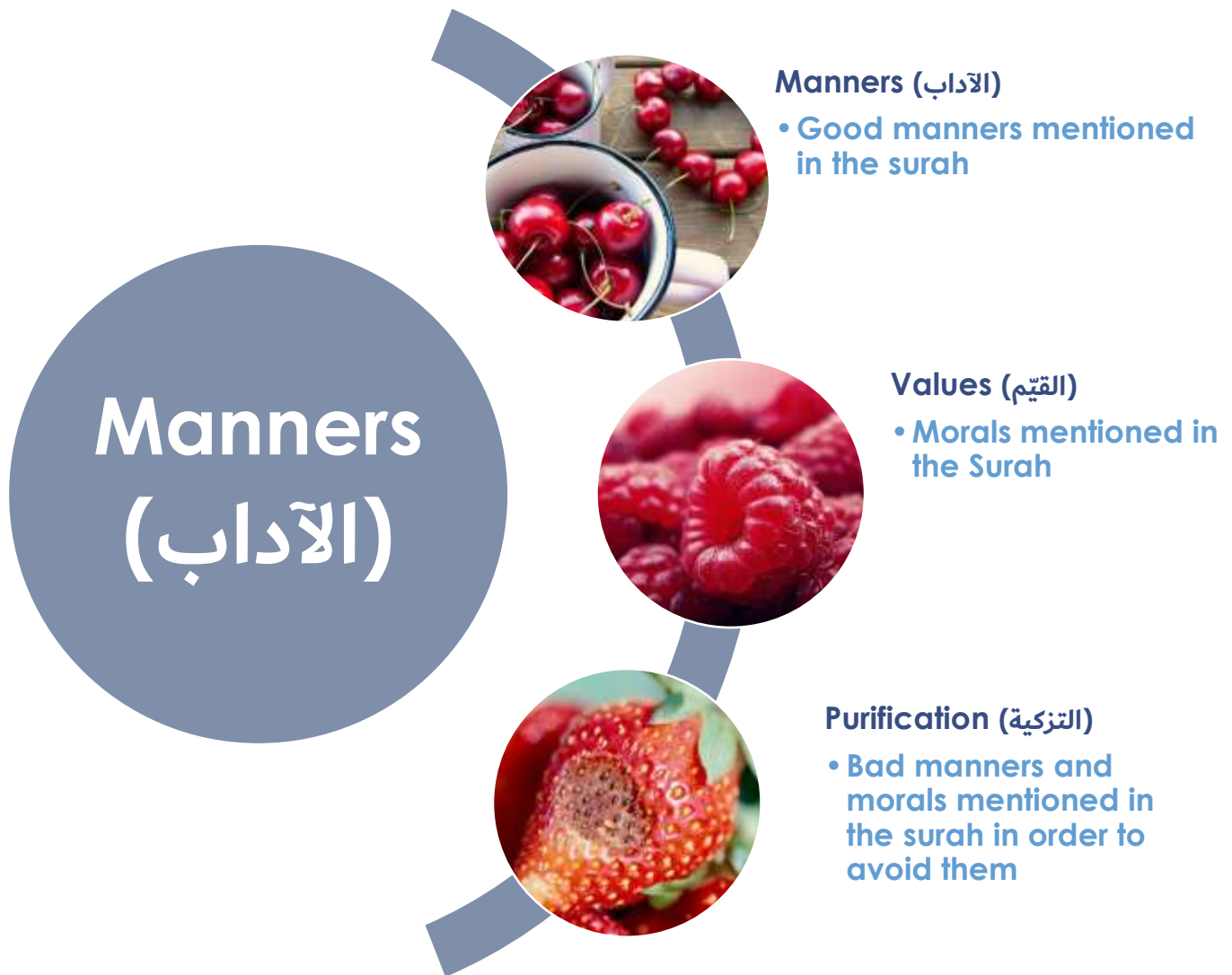


Qur'an (القرآن) – Topics Breakdown





Manners (الآداب) – Topics Breakdown





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) aid, "All of you are guardians and are responsible for your subjects. The ruler is a guardian of his subjects, the man is a guardian of his family, the woman is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your subjects.")

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

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

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

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

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

لزوم تعظيم الله وكلامه عند استخدام مصادر وطرق التعليم.

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

(من الأمور المهمة قبل التعليم):

Matters to Consider before Teaching

- استحضار النية لله تعالى.
 - Renew the intention and make the heart present that it's being done for Allah.
 - احتسب الأجر والمثوبة من الله.
 - Hope for the reward from Allah.
- أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ (**
مِنْ 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 بِالْأَخْلَاقِ الْحَمِيدَةِ فَكُنْ عَادِلًا مَعَ طِلَابِكَ، متواضعًا، صبورًا، رفيقًا، لا تغضب ولا تنتقم لنفسك،
وتجمل 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.
- عزّز 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.
- هيئ الطالب لاستقبال العلم، أي يهدؤون تماماً قبل بدء الحصة، حتى يجذب انتباههم للدرس.
- Prepare the student to receive the knowledge by ensuring all are quiet and by making them aware this is 'Qur'an time' for example.

(بعض الأمور المهمة أثناء التدريس):

Matters to Consider while Teaching

- تطبق أسماء الله خلال المواقف التي يمرون بها. مثلاً إذا يقول الطفل، 'أنا جائع'، ذكّر 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'.
- تكرر 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 خيرا.

▪ Encourage children to say 'assalam alaykum' (السلام عليكم) and 'jazaka Allah khair' (جزاك الله خير) to each other.

▪ تشجيعهم على الاستماع والتنصت وعدم الانشغال عند قراءة القرآن.

• Encourage children to not speak when the Qur'an is recited but to listen carefully.

• تشجيعهم على سنن الأذان ومنها تكرار ما يقوله المؤذن.

• Encourage children to repeat after the muedhin when adhaan is heard.

▪ عدم تمثيل أفعال الله وصفاته، مثلا عدم الإشارة الى أعضاء الجسد عند شرح عين الله وساق الله. من المهم شرح صفات الله وأفعاله ولكن الله تعالى ليس كمثله شيء، عين الله ليس كعين أحد، سمع الله ليس كسمع أحد. حتى تخيل الله تعالى من الشيطان فعلينا الاستعاذة والاستغفار في حال خُيل لنا ذلك.

• Avoid explaining attributes or actions of Allah with gestures. For example, Allah has Hands and Eyes, do not show your hands or point to your eyes as a way of explanation. It is important to tell the children 'Allah has Hands but it is not like ours, we cannot imagine how'. We cannot imagine how Allah looks, Exalted is He. It's important to push away these thoughts and say (أعوذ بالله من الشيطان الرجيم) and (أستغفر الله). These thoughts are from the shaitan.

• من عدم التعظيم استخدام أسماء الله وآيات القرآن في التلوين.

• Avoid using the names of Allah or the ayat of the Qur'an or the angels or prophets as a coloring activity since this shows lack of magnification.

• 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

▪ 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.

نسأل الله أن يهدينا الى ما يحب ويرضى. آمين

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

قوانين الصف

1. احترام المعلم، واحترام الطلاب، واحترام الممتلكات.



2. لا يسمح تصوير أو تسجيل صوت المعلمة والطالبات.



3. يرجى الحضور بانتظام.



4. لا يسمح حجز مقعد لنفسك او طالبة أخرى.



5. لا نتحدث بينما المعلم تتحدث.



6. يجب على الطلاب رفع أيديهم 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 الإنفطار Surah Al Infitar

Lessons Overview

الدرس Lesson		الموضوعات Topics
1	Introduction & Observation	
2	Observation	Continuation from Lesson 1
3	Ayat 1	إِذَا السَّمَاءُ انْفَطَرَتْ
4	Ayat 2	وَإِذَا الْكَوَاكِبُ انتَثَرَتْ
5	Ayat 3 to 4	وَإِذَا الْبِحَارُ فُجِّرَتْ وَإِذَا الْقُبُورُ بُعْثِرَتْ
6	Ayat 5	عَلِمْتُ نَفْسٌ مَّا قَدَّمْتُ وَأَخَّرْتُ
7	Ayah 6	يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ
8	Ayat 7 to 8	الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ فِي أَيِّ صُورَةٍ مَّا شَاءَ رَجَّبَكَ
9	Ayat 9	كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ
10	Ayat 10 to 12	وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ كِرَامًا كَاتِبِينَ يَعْلَمُونَ مَا تَفْعَلُونَ

11	Ayat 13 to 14	<p>إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ</p> <p>وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ</p>
12	Ayat 15 to 16	<p>يَصَلُّونَهَا يَوْمَ الدِّينِ</p> <p>وَمَا هُمْ عَنْهَا بِغَائِبِينَ</p>
13	Ayah 17 to 19	<p>وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ</p> <p>ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ</p> <p>يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا ۖ وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ</p>
14	Revision	Full Surah

Introduction

Note to Teacher: Allow the students to write down the information in their notebook.

Name of Surah: سورة الإنفطار

Order in the Qur'an: 82nd Surah, there are 114 Surahs in the Qur'an

Number of ayat: 19 ayat

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.

Meaning of (الإنفطار): The Cleaving

Theme of the Surah: Universal changes on the Day of Judgement
(الإنقلاب الكوني في يوم القيامة)

What is special about this surah?

- This surah resembles two other surahs, one being At Takwir which comes before it and Al Inshiqaq which comes after it.
- It has been narrated in a hadith that the recitation of this surah is a means to feel the reality and the horrors of the Day of Judgment.

حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ بَحِيرٍ، عَنْ عَبْدِ الرَّحْمَنِ، وَهُوَ ابْنُ يَزِيدَ الصَّنْعَانِيُّ قَالَ سَمِعْتُ ابْنَ عُمَرَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَامَةِ كَأَنَّهُ رَأَى عَيْنٍ فَلْيَقْرَأْ إِذَا الشَّمْسُ كُوِّرَتْ (و) إِذَا السَّمَاءُ انْفَطَرَتْ (و) إِذَا السَّمَاءُ انشَقَّتْ .

Ibn Umar narrated that: The Messenger of Allah (ﷺ) said: "Whoever wishes to look at the Day of Resurrection, as if he is seeing it with this eye, then let him recite: 'When the sun Kuwwirat' and 'When the heaven is cleft asunder (Infatarat) and 'When the heaven is split asunder.'" (Jami' At Tirmidhi, Book 47, Hadith 3653)

The main goals from this surah is as follows:

1. Believe in the Day of Judgement and the horrors of this day.
2. To know about the Ruboobiyah of Allah (Actions of Allah), and the blessings and favours of our Rabb upon us.
3. To deny the deniers of the resurrection.
4. Confirm the accounting and recompense.
5. Believe in the angels.
6. Believe in the hellfire and Paradise.

Name of Surah is mentioned in which ayah: It is mentioned once, but as a derivative of the name of the surah (انْفَطَرَتْ).

إِذَا السَّمَاءُ انْفَطَرَتْ

Breakdown of the Surah:

- **Ayat 1 to 5:** Terrors of the Day of Judgement
(أهوال يوم القيامة)
- **Ayat 6 to 12:** Reproach of the Man for forgetting the Greatness of Allah
(توبيخ الإنسان لنسيانه بعظمة الله)
- **Ayat 13 to 19:** Delights of the righteous and hellfire of the wicked.
(نعيم الأبرار وجحيم الفجار)

Observation (الملاحظة)

Note to Teacher: Allow the students to listen to the surah at least three times.
Before making them listen, inform them to look out for any recurring words.



Names and Attributes of Allah:

Name	Meaning	Number of times
الرب	The Lord, Nurturer	1 time
الله	Allah	1 time
الكريم	The Most Generous	1 time

Note to Teacher: Tell the students the importance of having the names of Allah mentioned. This means we will understand the Surah better when we see which names of Allah are mentioned.

Actions of Allah:

Action	Meaning
خلق	To Create
سوى	To fashion
عدل	To give proportion
ركب	To put together
فجرت	Burst forth
بعثت	Turn upside down

Note to Teacher: Tell the students to point out the actions of Allah in the Surah and/or actions of Allah they can recall. One should also clarify 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:

Repeated words	Meaning	Number of times
إذا	When	4 times
ما	What	6 times
أدراك	What will make you know	2 times
يومئذ/يوم	Day	5 times
الدين	The recompense	4 times
لفي	Will be in	2 times
إن	Indeed	3 times
نفس	Soul	3 times

Observations of connections between repeated words:

- Firstly, if we observe the speech in the surah, it is in the second person, i.e. a form of direct speech to mankind that begins in singular form then is followed by plural.
- Secondly, the mention of the Day of Recompense is in question form in order we realize its importance, and have deep knowledge about it until it reaches the stage of certainty.
- Thirdly, we see the word 'نفس' repeated three times in this surah. All the time it is in relation to the Day of Judgement. Notice, in the Qur'an if it is relating to the hereafter, we see the word 'نفس', and the word 'الإنسان' is more for life.
- From the above, we can conclude that the Day of Judgement, which is the Day of Recompense should not be taken lightly. When we know about it and actions that will take place on that Day, it will certainly help us to stay on the right track heading towards our purpose in life. This will also make us to stay firm on the guidance and stay away from our desires.
- For this reason, we can see direct speech in order to show the seriousness of the matter.

PILLARS OF FAITH

Note to Teacher: Extract the ayat which are related to the pillars of faith. Then observe which pillar is being stressed the most. This gives an indication of the theme of the Surah.

BELIEF IN ALLAH (الايمان بالله)

Belief in His Names & Attributes

(الإيمان بأسمائه والصفاته)

Allah		الله
1	(It will be) the Day when no person shall have power (to do) anything for another, and the Decision, that Day, will be (wholly) with Allah.	يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا وَٱلْأَمْرُ يَوْمَئِذٍ لِلَّهِ (19)

Ar Rabb – The Lord, Nurturer		الرب
1	O man! What has made you careless concerning your Lord, the Most Generous?	يَا أَيُّهَا ٱلْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ ٱلْكَرِيمِ (6)

Al Kareem – The Most Generous		الكريم
1	O man! What has made you careless concerning your Lord, the Most Generous?	يَا أَيُّهَا ٱلْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ ٱلْكَرِيمِ (6)

Belief in His Actions (Lordship)

(الإيمان بأفعاله (الربوبية))

He created		خَلَقَ
1	Who created you, fashioned you perfectly, and gave you due proportion	الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ (7)

He fashioned		سَوَّى
2	Who created you, fashioned you perfectly, and gave you due proportion	الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ (7)

He proportioned		عَدَلَ
3	Who created you, fashioned you perfectly, and gave you due proportion	الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ (7)

BELIEF IN THE ANGELS (الايمان بالملائكة)

1	And indeed, [appointed] over you are keepers	وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ (10)
2	Noble and recording	كِرَامًا كَاتِبِينَ (11)
3	They know whatever you do	يَعْلَمُونَ مَا تَفْعَلُونَ (12)

BELIEF IN THE LAST DAY (الايمان باليوم الآخر)

1	When the sky breaks apart	إِذَا السَّمَاءُ انْفَطَرَتْ (1)
2	And when the stars fall, scattering,	وَإِذَا الْكَوَاكِبُ انْتَشَرَتْ (2)
3	And when the seas are burst forth (got dried up);	وَإِذَا الْبِحَارُ فُجِّرَتْ (3)
4	And when the graves are turned upside down (and they bring out their contents)	وَإِذَا الْقُبُورُ بُعْثِرَتْ (4)
5	(Then) a person will know what he has sent forward and (what he has) left behind (of good or bad deeds).	عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ (5)

6	Nay! But you deny the Recompense (reward for good deeds and punishment for evil deeds).	كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ (9)
10	Verily, the Abrar (pious and righteous) will be in delight (Paradise)	إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ (13)
11	And verily, the Fujjar (the wicked, disbelievers, sinners and evil-doers) will be in the blazing Fire (Hell),	وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ (14)
12	In which they will enter, and taste its burning flame on the Day of Recompense,	يَصْلَوْنَهَا يَوْمَ الدِّينِ (15)
13	And they (Al-Fujjar) will not be absent therefrom (i.e. will not go out from the Hell).	وَمَا هُمْ عَنْهَا بِغَائِبِينَ (16)
14	And what will make you know what the Day of Recompense is	وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ (17)
15	Again, what will make you know what the Day of Recompense is?	ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ (18)
16	(It will be) the Day when no person shall have power (to do) anything for another, and the Decision, that Day, will be (wholly) with Allah.	يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا ۖ وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ (19)

بسم الله الرحمن الرحيم

Tafsir (التفسير)

إِذَا السَّمَاءُ أَنْفَطَرَتْ ﴿١﴾

Word	Meaning
إِذَا	When
السَّمَاءُ	the heaven
انْفَطَرَتْ	is cleft asunder

The word 'انفطر' comes from the root 'فطر' which means to split, break, cleave. It literally means to tear something wide open or something long which is torn across its length.

The same with 'فطور', we break the fast every morning after a period of sleep.

We also have a same root for 'عيد الفطر'. If you notice, the 'عيد الفطر', comes after we break the norm of fasting of 30 days, as if we are being ripped from that state of fasting.

So, we see a similar case here, the sky will remain in its state of being flawless or without any crack until the Day of Judgement, when then the damage will occur across the horizon with a long tear. Subhan Allah.

Taddabur (التدبر)

So what do we learn from the ayah?

Note to Teacher: Before starting the class, ask them what they have learnt in science about the creation of the heavens and earth. Then educate them with the real facts behind the creation of the heavens and the earth. It is very important to connect them to the heavens and the earth as observing these big creations connects us with Allah and increases us in faith.

HISTORY OF THE CREATION OF THE HEAVENS AND EARTH

قُلْ أَنتَكُم لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَنْدَادًا ۚ ذَٰلِكَ رَبُّ الْعَالَمِينَ

Say (O Muhammad صلى الله عليه وسلم): "Do you verily disbelieve in Him Who created the earth in two Days And you set up rivals (in worship) with Him? That is the Lord of the 'Alamîn (mankind, jinn and all that exists).

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

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

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ

Then He rose over (Istawâ) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come, willingly."

فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا ۚ وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

Then He completed and finished from their creation seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him the All-Mighty, the All-Knower. (Surah Al Fussilat:9-13)

- The creation of the earth took place in four days, two days for the creation of the earth itself and another two days to make it suitable for living.
- Then Allah placed mountains upon the earth, and He decreed the sustenance for all its dwellers. All of this took place in four days. No one can tell us such details except the Lord of the Worlds.
- Then Allah rose over to the sky which was only smoke above the water and asked both the heavens and the earth whether they would come to Him willingly or unwillingly. They said they come to Allah willingly. Imagine Allah telling us these details.
- He created the seven heavens in two days. Allah is able to create everything in a blink of an eye, but out of His wisdom and gentleness He created them in six days as it is a nurturing of the creation in order to know رَبِّ الْعَالَمِينَ.

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ

With power did We construct the heaven. Verily, We are Able to extend the vastness of space thereof. (Surah Adh-Dhariyat:47)

- Although the seven heavens are very strong, they listen and obey immediately. Why? Because it is an obligation on the heavens to listen and obey the command of their Rabb. He is their Creator, Owner, Sustainer and Disposer of all their affairs, so how can they disobey their Lord?
- In contrast, most of humans are not obedient slaves of their Rabb, even though they are extremely weak and small and will be answerable on the Day of Judgement. They are still not submitting to رَبِّ الْعَالَمِينَ.
- Allah says to the heavens and the earth at the time of their creation:

فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ

And said to it (the heavens) and to the earth: "Come both of you willingly or unwillingly." They both said: "We come, willingly." (Surah Al Fussilat:11)

- Although the heavens and the earth are massive creations of Allah, we can see their obedience from the beginning of their creation.

UNIVERSAL BENEFITS OF THE HEAVENS:

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ (16) وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ (17)

And indeed, We have put the big stars in the heaven and We beautified it for the beholders. And We have guarded it (near heaven) from every outcast Shaitan (devil). (Surah Al Hijr:16-17)

- Allah created the sky, and in it He placed the stars, sun, moon, and the clouds in order to beautify it. Thus, we are able to see

the love of Allah, how He makes us see the beautiful things in His creation.

- In the above ayat, Allah also makes it clear to us that He placed the stars in order to protect the sky. No shaitan can enter it and even if they do enter and steal any part of the commands, a shooting fire will follow them. And this gives us peace and security knowing that Allah has protected the sky.
- The main reason behind the creation of the sky is to know our Creator. Allah is not physically with us, but we can feel His existence by pondering upon His creations.

السَّمَاءُ مُنْفَطِرٌ بِهِ ۚ كَانَ وَعْدُهُ مَفْعُولًا

Whereon the heaven will be cleft asunder? His Promise is certainly to be accomplished. (Surah Al Muzammil:18)

- The heaven will continue with its assigned duties until its appointed time.

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ ۖ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ

On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allah the One, the Irresistible. (Surah Ibrahim:48)

- And then there is a replacement of this Heavens and the Earth.

HOW DOES THE SKY BENEFIT THE SOUL?

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۚ مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ ۚ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ (3) ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ (4)

Who has created the seven heavens one above another, you can see no fault in the creation of the Most Gracious. Then look again: "Can you see any rifts?" Then look again and yet again, your sight will return to you in a state of humiliation and worn out. (Surah Al Mulk: 3/ 4)

What do you see when you stare at the sky? Here are some things for those who can take a moment to pause and stare at the sky, to understand:

1. *Perfection in the creation of the sky.* This makes us believe in the One Who is the Creator of the sky and the Creator of everything that exists. He is the One who decrees everything and all of His decree is perfect. There are no cracks in His commands and prohibitions, no faults in His decree, and no weaknesses in any of His actions. He is the Owner of Perfect Names and Attributes.
2. *Allah created the heavens without any boundaries.* Everywhere we go and see the sky is above us. Similarly, there is no boundaries to Allah's mercy, His love, His knowledge, His wisdom, His forgiveness, His vastness, His blessings, His gifts, His perfection and all of His Names, Attributes and Actions.
3. *We understand our own position in the entire universe.* We are extremely small and weak. When we realize this, our love, hope, and fear in the Creator of the heavens increases. We feel humiliated in front of our Rabb and this brings complete submission.

4. *When we have the right perspective, our focus becomes the pleasure of our Rabb* which can be attained by following His commands and abstaining from His prohibitions.
5. *Happiness in life is free of cost.* Just by looking at the sky we feel content and happy with our life. And this is the actual reality which we often forget.
6. *We make dua' to Allah* because we realize that the One Who has made the sky perfect and is holding it for us, is the only One Who listens to us, holds us with His Mercy and responds to our invocations.
- There are many surahs mentioning the state of sky on the Day of Judgment. Surah At Takwir, which comes before this surah also mentions about the sky that it will strip off and will be taken away from its place.

وَإِذَا السَّمَاءُ كُشِطَتْ

And when the heaven shall be stripped off and taken away from its place. (Surah At Takwir: 11)

- Then we have a repetition about the sky in the beginning of this surah as well. These verses are time and again reminding us about the Day of Judgement, as we are humans and we forget, therefore we need constant reminders. Also, if we see the surahs may be side by side, but their revelation are at different times, so both the surahs mention the sky, to remind the people, as they may forget, in order they realize and fear the day, when they would witness the tearing of the sky.

- The Arabs in the olden days used to really admire the sky. They would even recite poems about the beauty of the sky. Their navigation was the mainly the stars. This ayah is a reminder for them and for those after them, that the flawless sky, which acts as a strong canopy for us, protecting us, will not be there anymore, but it will strip of like a piece of cloth. This is enough warning to bring fear into the hearts of people, in order they take heed and submit before the Day of Judgement.
- If we see, another reflection, the sky which is one of the greatest creations of Allah, will tear out of the fear on the Day of Judgement, what about the hearts of the human being? What is it which is deceiving them in this life, that they are not fearing the Day of Judgement?

Note to Teacher: Activity- Children can be taken outdoors in order to allow them look and ponder over the creation of the sky.

How do we act on the ayah?

- We need to fear Allah in this life because this is one of the worships of the hearts that Allah wants us to have.
- Be grateful to Allah for giving us the knowledge of the unseen as this warning is for our benefit.
- Allah is informing us about the coming of the Day of Judgement, not to scare us but in order to warn us so that we

may take heed. And this is out of His vast Mercy and Love for His Slaves.

- We need to be humble, as the greatest creation of Allah (sky and earth) are always submitting to the commands of Allah with humility.
- Always be open for good advice and warnings, never reject them out of pride or arrogance.
- Everything in this life has to come to an end, so we should avoid attaching our self to things that will come to an end and attach to the Ever Living Who never dies.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

إِذَا السَّمَاءُ أَنْفَطَرَتْ ١

Ghunna

(غنة)

2 counts

Med (مد)

Stretch

4 counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "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
وَإِذَا	And when
الْكَوَاكِبُ	the stars
انْتَثَرَتْ	have fallen and scattered;

- The word 'كواكب' is the plural for 'كوكب', and it is used for a larger star or a brilliant star which is firmly fixed. It is also used for planets that move around the sun.
- The word 'انتثرت' is to fall and scatter. Just like when a string of pearls is cut off and they fall and scatter.

Taddabur (التدبر)

So what do we learn from the ayah?

- In Surah At Takweer, Allah mentions about the stars;

وَإِذَا النُّجُومُ انْكَدَرَتْ

And when the stars shall fall; (Surah At Takwir:2)

- Allah uses a different term 'نجوم' for stars. But the word 'كوكب' is more general in its meaning and means a planet or star. Anything in the sky, that is either stars or the planets, they will all fall and scatter apart. This makes more sense, as

Allah creates them for a purpose, to light the sky, guide the people, and beautify the sky. But if the sky does not remain anymore, then what is their purpose of existence?

- For example, we have a chance to participate and show the best of our abilities in an exhibition. The organizers give us an area which we can use to display our work. We will make sure we use that area, decorate it, display our items on the walls, in order to guide someone to know our product, or make people realize the importance of our product, etc. But once the time period of the exhibition ends, we need to remove all the charts or the hangings and clear it out as if nothing exists.
- If we look at the meaning of the word ‘كوكب’ again, it is a large star that is in a fixed position. The last thing we expect from a firm fixture is that it should fall, however, on that day even the ‘كواكب’ will fall.

How do we act on the ayah?

- Reflect upon the functions of the stars in the sky. They should motivate us to be lanterns in society benefitting the people and bringing happiness into the lives of others.
- Remember that happiness of this life and the hereafter lies in listening and obeying our Rabb as He is our Creator.

- Never neglect the changes in the large creations in the universe. We should not trivialize them and view them as natural disasters or scientific changes. They happen to remind us of the Day of Judgment, our resurrection, our returning back to our Rabb and about our recompense, which is Al Haqq – The Truth.
- The stars are a creation of Allah, they have no special powers. They also have an end time, so we need to be cautious about giving them any power thus falling into shirk such as reading horoscopes, astrology, etc.
- The people's departing from this world is a reminder of our end.
- We need to listen attentively to the reminders that are sent to us, ignoring them will only be a loss for us.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَإِذَا الْكُوفُ أُنْثِرَتْ ﴿٢﴾

Ghunna
(غنة)
2 counts

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Word	Meaning
وَإِذَا	And when
الْبَحَارُ	the seas
فُجِّرَتْ	are burst forth (got dried up) ;

The word 'فجرت' means to blow up, explode, blast, let flow. Allah mentions in Surah At Takweer about the oceans:

وَإِذَا الْبَحَارُ سُجِّرَتْ

And when the seas shall become as blazing Fire or shall overflow.

(Surah At Takwir: 6)

Now, the word 'سجرت', means to set ablaze. Both of these actions will be taking place so there is no contradiction.

Taddabur (التدبر)

So what do we learn from the ayah?

- After mentioning the sky and planets, the scene is shifted towards the earth. The oceans and the seas form water bodies that cover 70% of the earth. After the destruction of the skies, the next vast creation on the earth are the oceans and the seas. Mankind will be shown how the water bodies burst forth.

- This surah explains the bursting forth of the seas and oceans. The waters will burst forth upon each other and fill the earth.
- If you ponder upon this action, it is more of crossing ones' boundaries and coming forth in a way that will cause a huge destruction to the ones on the earth. Here the oceans are exploding which means they do not stay where they ought to, i.e. within their boundaries and rip out of place like a tsunami, either meaning that all oceans will burst forth into one huge ocean or that all water will be thrown out of the oceans leaving no more water in them. Thus, the oceans will exceed their boundaries in a violent way, just like an evil person oppressing others or a sinner who is transgressing his boundaries.
- This goes well with a 'فاجر', someone who violates the commandment of Allah openly in the worst and most obscene way. The surah towards the end describes the 'فجار' and what their end will be.
- The oceans and the seas have always been submissive to the commands of Allah. Even though they see man transgressing day and night, it does not distract them from doing their jobs. They are created for a purpose and they are fully aware of their tasks in this life.

Therefore, they willingly submit to the commands of their Rabb. That's why we will find them peaceful and tranquil, as their submission is not with force, but out of their own will.

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى
الْفُلْكَ مَوَاحِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ

And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful. *(Surah An Nahl: 14)*

So, Allah subjects them to us, to serve us, and they are obediently allowing us to use them for our needs and requirements.

- This teaches us if we submit in our life out of our will, follow all the commands of Allah and stay away from transgressing our boundaries, then surely we will live peacefully.
- Now, let us ask ourselves a question? Where do we find it peaceful and tranquil, at a beach side where the waves gush in and out, or at a shopping mall? We will find the peace and serene environment near the creations of Allah who are worshipping Allah, without

any force, with humility and full submission to their Rabb.

- We also see the great Ability of our Rabb here. The water has the function to put off fire in this life. But on the Day of Judgement, we will be shown a completely opposite scene. The waters will transform into fire. We usually see these images in the movies, and easily believe in the actions which are fake and have no reality. But when the Qur'an mentions the same which is the word of Allah Al Haqq (The Truthful), we find it difficult to believe in the ayah. This shows that the tangible things around man deceives him, and something which is not tangible is disregarded. But faith is to believe in the unseen and not tangible. That's why we need to believe in these signs before we actually see them on the Day of Judgement. The test for belief is now, and not after seeing the signs.

How do we act on the ayah?

- Submit to Allah willingly before we are forced to submit unwillingly.
- Believe in the power of Allah as He is Al Qadeer (All Able) and ask Him to make things that we see as impossible to make them possible. For sure Allah is All Able.

- Try to visit the nearby seaside and contemplate its depth and vastness. This should make us magnify Allah, as He is the One Who will accumulate all the waters of this earth as one. Just as He will gather all of mankind, from Adam to the last person on earth, to stand before Him, as Allah mentions in the ayat below,

هَذَا يَوْمُ الْفَصْلِ ۖ جَمَعْنَاكُمْ وَالْأَوَّلِينَ

That will be a Day of Decision! We have brought you and the men of old together! (Surah Al Mursalat:38)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۚ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا

Allah! La ilaha illa Huwa (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allah? (Surah An Nisa: 87)

- Love Allah for surely, He is the Most Generous Al Kareem. It is out of His excessive generosity He makes every detail of the Day of Judgement known to us in this life so that we prepare for the hereafter.
- Hope from Allah to not be among the ones who will witness these horrors. It is a part of the long hadith,

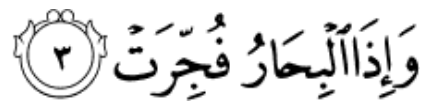
فبينما هم كذلك إذ بعث الله تعالى ريحاً طيبة، فتأخذهم تحت آباطهم، فتقبض روح كل مؤمن مسلم؛ ويبقى شرار الناس يتهارجون فيها تهارج الحمر فعليهم تقوم الساعة

“Allah will send a pleasant wind which will seize them beneath their armpits and will take the soul of every Muslim, leaving the rest of the people fornicating like donkeys, and upon them will come the Hour.” (Muslim, Book 19, Hadith 1808)

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)



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

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
وَإِذَا	And when
الْقُبُورُ	the graves
بُعْثِرَتْ	are turned upside down (and they bring out their contents)

- The word 'قُبُور' is the plural of 'قبر' meaning a grave, a trench in the ground to receive a coffin on burial or the place of burial.
- The word 'بعثرت' means to overthrow, overturn, disturb, mess up, turn upside down. The graves will be upside down which will bring out their dead contents for the standing before Allah.

Taddabur (التدبر)

So what do we learn from the ayah?

- When the trumpet will be blown by the Angel Israfeel as a command from Allah, then all the dead will come out of their graves and the earth will cast out all its treasures (gold, silver, gems and humans). This is what will occur after the blowing of the horn and after the people come out of their graves. And that is the "Resurrection" (meaning the return) and it is the

return of the souls back to their bodies. This was something that the Pagans always denied. The Mushrikeen at the time of the Prophet (ﷺ) and the Atheists reject that the souls will return back to their bodies.

- Humans will come out in the way they came out from their mother's wombs, bare foot without shoes and naked without clothes.

عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّكُمْ تُخْشَرُونَ حَفَاةً عُرَاةً ". قُلْتُ الرَّجَالُ وَالنِّسَاءُ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ قَالَ " إِنَّ الْأَمْرَ أَشَدُّ مِنْ أَنْ يُهِمَّهُمْ ذَلِكَ

It was narrated from 'Aishah (may Allah be pleased with her) that the Prophet (ﷺ) said: "You will be gathered (on the Day of Resurrection) barefoot and naked." I said: "Men and women looking at one another?" he said: "The matter will be too difficult for people to pay attention to that." (Sunan an-Nasa'i 2084)

- Allah(ﷻ) also mentions about the soul in Surah At Takweer,

وَإِذَا النُّفُوسُ زُوِّجَتْ

And when the souls shall be joined with their bodies; (Surah At Takweer: 7)

- On the Day of Judgment, Allah will pair all the souls, the good with the good and the bad with the bad. This means that each person will be joining with those who did similar deeds. We see a relation here, when will this pairing take place? It will be only after the dragging out of the grave. So, to understand the sequence, first the dragging will take place, and then the joining of the souls.

- Another meaning of this ayah, ‘when the soul will be joined with their bodies’. It confirms to us that the graves will not bring forth rotten bodies but fully formed humans with blood, bones and flesh.
- In life, nothing can be hidden for long, one day things that we hide will surely come out. Sometimes we do things behind our parents back and feel they will never come to know about it. Yes, maybe immediately they will not know, but surely, we are all being reformed in life, and Allah knows the best time to reform us, and at the right moment Allah will bring a situation which will expose our faults.
- For example, a mother does not allow her child to go to the mall by herself. One day while the mother is away, she sneaks out with her friends. This may not be known to the mother until one day when she meets a friend of hers who says, “Ahh! I had seen your daughter in the mall the other day, she’s really grown up.” What will be the reaction of the mother? How will the girl feel when her mother will confront her?
- There are people who plot, and think their plots will not be known, and they will be successful. Even if they hide in the most secret places and plot, they should know that Allah is All Knowing of what they are plotting, and surely, they will not be harmful to anyone except themselves.

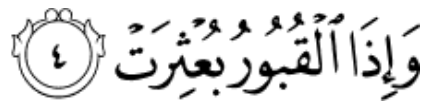
How do we act on the ayah?

- We need to clean our hearts from all of sickness.
- Never think negative about any one or any matter in life.
- Empty ourselves from grudges and hatred.
- Never be greedy for anything in life.
- Beware of attachment of the Duniya.
- Believe in the Day of Judgement when all the secrets will be exposed.
- Make ourselves free from everything that keeps us away from worshipping Allah and seeking His pleasure.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)



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

Word	Meaning
عَلِمَتْ	(Then) will know
نَفْسٌ	a person
مَّا قَدَّمَتْ	what he has sent forward
وَأَخَّرَتْ	and (what he has) left behind (of good or bad deeds)

Taddabur (التدبر)

So what do we learn from the ayah?

- This ayah is a conclusion to all the previous 4 ayat. Ayah 5 is the answer to all the conditions that begin with "إذا".
- When these conditions will occur, man will surely know the actions of his life i.e. 'what he has sent forth and what has he left behind'. Here the word for knowing comes from علم which means to know with evidence and proof.
- Allah mentions the singular form of the word 'نفس', but (as is common in Arabic) it means "all souls." So, *what will every soul will know for sure?* They are the deeds done. Now, *how do the*

souls know this? Allah says in the Qur'an, about every individual:

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا

And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open.

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

(It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day." *Surah Al Israa': 13,14*)

- The book of records will be apparent to them, and they will have to read it themselves. Either it will be in their favor or against them.
- On this Day, the unjust will confront their deeds that are nothing but loss for them, they will bite their own hands. Their scale of good actions will not be heavy, all of their injustices will flock towards them, and their sins will accumulate before them. This is when these people will feel certain of the permanent misery and eternal punishment to come, may Allah protect us.
- Now for the pious, it will be a win-win situation, those who bring righteous deeds will achieve the great success, eternal delight and will acquire safety from the punishment of the hellfire.
- Whatever we send forth, we will be responsible for the actions, no one will be there to take the blame of our

actions. Therefore, it is very important to be cautious of our thoughts, words, and actions, so as not to regret on the Day of Judgement.

- On the other hand, we may have many opportunities of doing good, but we may disregard them, thus facing a great regret on the Day of Judgement i.e. not sending forth the good deeds.
- Likewise, there are opportunities in this life to sin, which are also not taken and left behind.
- Thus, every person will know very well what they must show for themselves and what they left behind.

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَا لِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا ۖ وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ۚ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allah, and in the left hand for a disbeliever in the Oneness of Allah), and you will see the Mujrimun (criminals, polytheists, sinners, etc.), fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice. (Surah Al Kahf: 49)

DIFFERENT TYPES OF GOOD DEEDS THAT A PERSON CAN DO EVERY DAY:

- Praying
- Reading Qur'an
- Morning, evening and before sleep supplications
- Dhikr

- Be humble to parents
- Smile
- Be approachable to people
- Respect and look after the elderly, especially grandparents
- Uphold the ties of kinship
- Observing voluntary fasts, visiting the sick, sponsoring orphans and giving charity.
- Keeping a strict eye on oneself to be a better person.
- Suppress sicknesses of the heart

How do we act on the ayah?

- We should be very cautious of any action that may oppose Allah and His Messenger, as on the Day of Judgement every human will witness his deeds.
- We should always account ourselves in this life, before the hereafter when there will be a detail accounting of the deeds.
- Target those deeds that have a lasting effect after our death, for example, ongoing charity, spreading knowledge, and raising righteous children, who will supplicate for us.
- Increase in asking forgiveness, as they will replace our bad deeds with good ones.

- We should remember death, especially the time when we will stand in front of our Rabb, and the time of the distribution of the book of records. This will make us do all our deeds with ikhlas (sincerity) [doing everything for the sake of Allah], which is the base and foundation of all the deeds.
- Be aware, the recording of our deeds is on from the time the person hits maturity. Our outer actions and the actions of the heart, both are in our records. Therefore, do not ignore the faults and sins of our heart.
- We should make dua' for an easy reckoning on the Day of Judgement.
- This ayah also consoles those people who are under oppression. Allah will surely show His justice either in this life, or in the hereafter, as all the deeds of the oppressor will be apparent, and he will have no excuse to deny.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

عَلِمَتْ نَفْسٌ مَا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾

Ghunna

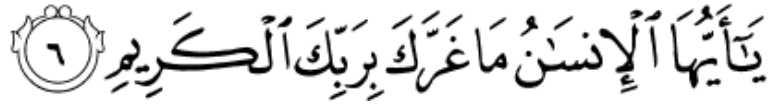
(غنة)

2 counts

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

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

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



Word	Meaning
يَا أَيُّهَا الْإِنْسَانُ	O man!
مَا غَرَّكَ	What has made you careless
بِرَبِّكَ	concerning your Lord,
الْكَرِيمِ	the Most Generous?

- The word 'غر' means to deceive with vain hopes, mislead, tempt, heedlessness, carelessness, negligence.
- The word 'انسان' comes from the word 'نسى' which is 'to forget'.

We will not find other creations like animals, birds, ants or mountains forgetting their jobs towards Allah. It is only mankind that tends to forget their purpose of creation, i.e. to worship Allah alone and be an obedient slave. Therefore, we must agree it is human nature to forget and make mistakes. The other meaning is 'انسى' it means to relate, love and be loved, become close, give or get a reaction. In other words to become familiar, so if we develop affection for things other than Allah it will make us forget our real purpose in life.

NAME OF ALLAH

AR RABB (الرب)

THE NURTURER

Knowledge (علم)

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

- He nurtures us from a state of shortcomings to a state of completion.
- All of the actions of Allah are under the name Ar Rabb.

GENERAL NURTURING FOR ALL PEOPLE:

- General Nurturing: for believer and disbeliever, He creates, He provides, He disposes their affairs so they can survive in this life.
- He chose where you will be born, on what day, who your parents will be, who your brother and sister will be, where you will live. He knows this your best nurturing to reach to Him if you accept the nurturing.

SPECIAL NURTURING FOR BELIEVERS:

- The more one believes, the more he will attain from Allah's special nurturing which includes increase in faith, knowing Him and turning to Him at all times, establishing worships, making easy for them all goodness, and protecting them from all evil.

Action (عمل)

- Be pleased with Allah as your Rabb, with Islam as your religion, and Mohammed peace and blessings upon him as your prophet.
- The first question of the grave 'Who is your Rabb?'. When a person knows Who is His Rabb, then he will know what is his religion and who is his messenger.
- Ask Allah by His name Ar Rabb to have special nurturing.

NAME OF ALLAH

AL KAREEM / AL AKRAM (الأكرم)

THE EVER GENEROUS, THE MOST GENEROUS

Knowledge (علم)

- Allah Al Kareem gives us without being cut-off so we should not be afraid.
- Allah Al Kareem is the One Who pardons us though we have many mistakes.
- Allah Al Kareem is the One Who counts each good deed ten times to 700 times to without account and He's the One Who counts a sin as one.
- Allah Al Kareem exchanges our sins to good deeds when we seek His forgiveness.
- Allah Al Kareem gives us before we even deserve it. He gives us the faith, good deeds, knowledge and money.
- Allah Al Kareem gives us before we even make dua.

Action (عمل)

- Be generous to others, especially your parents and family.
- Do not wait for someone to tell you to do something, do it before they ask.
- Give more than what's expected. For example, if your mother asks for a cup of water, give her water with fruits and a flower.

Taddabur (التدبر)

So what do we learn from the ayah?

- This ayah is a question to all mankind. It starts with the phrase 'يَا أَيُّهَا الْإِنْسَانُ', Allah is calling His slaves, i.e. 'Oh Mankind'. The intent behind this phrase is to draw attention to what is further being told. Here the address is towards the mankind, though it specifically refers to the disbelievers of Makkah, (as this is a Makkan surah), but it is general to all of mankind as well. The message/question which Allah wants to bring forward is a 'general one' i.e. all the people need to know and ask themselves regarding this matter.
- This ayah also shows the gentleness of Allah towards His slaves. The way Allah asks the question with warning and admonition at the same time. It is like for example, you feel sorry for someone who ignores your advice, and heads down the wrong path. Allah turns to each human with sorrow and sympathy and tries to guide them, to take the right path.
- What is the best style to use when you want to awaken someone who is daydreaming, deceiving himself and it is taking him far from the guidance? In the form of a question. In many places in the Qur'an, Allah adopts this style where He questions people in order they think over the matter, realize their faults and return with submission.

- Here, Allah mentions His name Ar Rabb, which deals with all the actions towards the creation. Allah Ar Rabb creates us, provides for us, owns us, nurtures us by fixing our faults, guides us to the right path, and also disposes all our affairs. This comes under the general nurturing of Allah for both the believer and disbeliever.
- Now to go a step forward, Our Rabb, not only does the main actions for us, but exceeds with His vast generosity in those actions. So, Allah (Ar Rabb) is very generous towards us when He deals with us, whether it is creating us, or providing us, or nurturing us. It's done with extreme care and with honor that does not distinguish a believer from a disbeliever. They both equally enjoy His vast generosity. For example, in life if someone is being really generous towards us, how should we behave this person. Naturally, we will want to make sure we are grateful for them; we also try not to make them angry or disobey them in any matter. Allah is so generous to mankind, yet they do not believe in Him and the resurrection? They disobey Him in what He commands and what He forbids. There are some that even outright deny that Allah exists. So, Allah asks this question admonishing mankind for falling short regarding the rights of their Rabb and daring to commit what angers Him.

- Another way to put this across 'What has deceived you regarding your Lord, the Most Generous?' It points to the answer – His generosity. In other words, that which deceives people is in fact the generosity of Allah, His forbearance, and His allowing people to continuously sin without punishing them immediately for their sins. However, this should not deceive the people as the hadith says:

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا بَرِيدُ بْنُ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى . رَضِيَ اللَّهُ عَنْهُ . قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ لَيَمْلِكُ لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ " . قَالَ ثُمَّ قَرَأَ {وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ}

Narrated Abu Musa: Allah's Messenger (pbuh) said, "Allah gives respite to the oppressor, but when He takes him over, He never releases him." Then he recited: -- "Such is the seizure of your Lord when He seizes (population of) towns in the midst of their wrong: Painful indeed, and severe is His seizure." (*Sahih al Bukhari, Book 65, hadith 4686*)

- To conclude, Allah's generosity and His forbearance is deceiving mankind due to which many people indulge in sins, in disbelief, and indulge in anything that violates Allah's rules.
- Let's see another example for the generosity of our Rabb. Imagine, we have a kind professor or a teacher who provides all the resources for us, makes sure she is always available when we have any issue regarding the subject. Despite that we are careless at our work, not trying to complete the assignments on time, or not even honoring the fact that all the

resources which we require have been made accessible by our kind teacher. We continue to delay in submitting our work. She continues to be kind and forbearing towards us. The end of the term arrives and now it is time to see our results, and we fail in the finals, imagine what will the kind teacher tells us at this stage? “Listen my dear, I have been nice to you all along. Why did you do this? Why did you make yourself fail?”.

- How will we feel at this stage? Now, realizing the fact, that she has always been the most helpful, always ready to guide, providing all the resources, never holding accountable for our mistakes, but always pardoning and overlooking faults, all of this out of her generous nature which will make us feel guilty. Imagine Allah to Whom belongs the best of example, Allah out of His grace has given man so much, but he is failing to give back to what is required of him. So, Allah asks these people as to what it is that distances them from their Gracious Rabb? Is it the love of money, family or desires?
- Another point to consider from this ayah is when Allah questions mankind, He follows it by answering Himself, not leaving anyone hanging or in doubts, or even a chance to give excuse on the Day of Judgement.
- So, if Allah is being generous to all the mankind, that is because He is Al Kareem. He's generous to the believers as well as the disbelievers, so we should not get deceived by His

generosity and continue to sin or disobey as our provisions are not being cut, or we are not being punished for our mistakes immediately. This delay or forbearance which Allah shows the disbelievers and believers, should not make them heedless in life.

- That's why this ayah is a wake-up call for all of mankind. This is out of our Rabb's immense generosity that if we sin, the sin itself is not written immediately, but there is a gap of six hours for the person to repent or ask forgiveness. The righteous people would daily account themselves, if they saw any difficulties or if they were being tested, they would immediately blame themselves for sinning as the consequences of the sins were being apparent to them. Imagine how we deal with the sins these days, either we overlook our sins as a fly, and shoo it away or we feel our Rabb is very Merciful He will forgive our sins.

إِنَّ صَاحِبَ الشَّمَالِ لِيرْفَعُ الْقَلَمَ سِتَّ سَاعَاتٍ عَنِ الْعَبْدِ الْمُسْلِمِ الْمَخْطِئِ ، فَإِنْ نَدِمَ وَاسْتَغْفَرَ اللَّهَ مِنْهَا أَلْقَاهَا ، وَإِلَّا كُتِبَتْ وَاحِدَةً

“The angel on the left does not write down anything until six hours have passed after a Muslim does a bad deed. If he regrets it and asks Allah for forgiveness, he casts it aside [does not write it down], otherwise he writes down one (sayyiah/bad deed).” (Sahih Al Jami', hadith 2097, Authenticated by Al Albani as Hasan)

How do we act on the ayah?

- We need to be grateful, as we have a Generous Rabb Who takes care of us and bestows us with blessings and favors more than what we deserve.
- We need to acknowledge the people when they are being kind and generous to us.
- If we are not being caught for the sins which we commit, then we should know that Allah is dealing with us with forbearance.
- We are all humans, and we forget, so we should deal with people who forget with ease and pardoning. If we find people who are deliberately sinning, advise them with wisdom and give them time to change.
- We have come to this life, with a purpose i.e. to worship Allah alone, and therefore we need to know what things can deceive us, so that we are not distracted from doing what we are here for.
- Be generous and caring to the ones around us.
- Always ask Allah to protect us from the evil of ourselves, the shaitan.

حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ يَعْلَى بْنِ عَطَاءٍ قَالَ: سَمِعْتُ عَمْرَو بْنَ عَاصِمٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، عَلَّمَنِي شَيْئًا أَقُولُهُ إِذَا أَصْبَحْتُ وَأَمْسَيْتُ قَالَ: قُلْ: اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، رَبِّ كُلِّ شَيْءٍ وَمَلِيكُهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَه، قُلْهُ إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتَ، وَإِذَا أَخَذْتَ مَضْجَعَكَ

Abu Hurayra reported that Abu Bakr said, "Messenger of Allah, teach me something that I can say morning and evening." The Prophet said, "O Allah, Knower of the Unseen and the Visible, Creator of the heavens and the earth, everything is in Your hands. I testify that there is no god but You. I seek refuge with You from the evil of myself and the evil of shaytan and his (encouragement to) associate others (with You)." Say it in the morning and the evening and when you go to sleep." (Adab al Mufrad, Hadith 1202, Authenticated by Al Albani as Sahih)

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾

Ghunna

(غنة)

2 counts

Med (مد)

Stretch

4 counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "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
الَّذِي	Who
خَلَقَكَ	created you
فَسَوَّاكَ	fashioned you perfectly
فَعَدَلَكَ	and gave you due proportion

- Here there are three main actions of the Ar Rabb. It is a continuation of the previous ayah that gives us more information about Ar Rabb Al Kareem.
- He is our Rabb, and all his actions towards us are out of His generosity whether it is to create, to fashion or proportion us. The word 'سوى' means, to bring together, flatten, lay out, level, make equal, make friendly, and make ready. If we see for example, how the bread is made from dough, we use all the above actions in the preparation of the bread. This will make it easy for us to understand about the first creation of the human i.e. out of clay.
- So basically, it is levelling, formation or adjustment. The act of creation is a continuous and fascinating process. The first

act is that of creation, then follows the **سوى**, which is endowing the human beings with forms and faculties.

- The word 'عدل' means, to act just, put in order, straighten, set right.

Taddabur (التدبر)

So what do we learn from the ayah?

- We see there is more clarification about the generosity of our Rabb in the next two ayahs. Allah is the only One Who forms us in the most perfect and faultless shape, best form and most beautiful image. Now does this befit us to deny the bounty of the Most Gracious or be ungrateful to the kindness of the Most Kind. We need to be very grateful that Allah did not make us in the shape of a dog, or the donkey or other animals.
- He created us from nothing, then we came into existence. Allah proportioned us by making our features symmetrical. For example, a person's hand is typically not longer than the other; his leg or finger is no longer than the other. You find most people, regarding their hands or feet, if they are tall, his hands are likewise big; one is not bigger than the other. Similarly, other people may be short, but their features are usually proportional to their bodies.

- Now some may question regarding the people who have some disabilities in them. This verse applies in general as most people are born perfectly fine, but there are some exceptions, that only Allah knows the wisdom behind it. This is also a reminder for man to be grateful. When we see people in difficulty, or in different forms, we should reflect and be grateful about ourselves.
- Allah creates the man in a balanced form. If we see, he walks with two legs, with balance. The organs inside the human body work in balance, for the proper functioning of the human. The fluid in the ear of the human is in a certain balance, and if there is a disturbance in the balance, it affects us. Not only the human is in balance from inside, but the things around him need to maintain a balance for him to work effectively. For example, balance between work and family, spiritual and physical, obligations and desires.
- How can we have balance in the society? When people are just to themselves and to others, this will bring about balance.

How do we act on the ayah?

- Our body is an amazing creation, and this is a trust from Allah to us, so we need to protect our body from habits or food that can harm us.
- Be grateful, for our creation is in the most balanced form and also in proportion. Allah has specifically singled out humans

with the characteristic of constantly walking upright and balanced, while the other animals are either crawling or walking on fours.

- Never be proud about our beauty/appearance, as it is Allah our Creator Who fashioned us in the most beautiful way.
- Be humble and fearing, we are walking on this earth, but there are many who are sleeping in their graves, unable to walk and function.
- Increase in devoting yourself more to Allah, i.e. use your body and abilities to serve the religion of Allah.
- Maintain the balance and justice as much as possible in life.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

الَّذِي خَلَقَكَ فَسَوِّكَ فَعَدَلَكَ ﴿٧﴾

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

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

Word	Meaning
فِي أَيِّ صُورَةٍ	In whatever form
مَا شَاءَ	He willed
رَكَّبَكَ	He put you together

- The word 'صورة' refers to our appearance, picture, shape and form, and the word 'ركب' means to put on top on something. So, what is Allah informing us? He creates us in a specific form, i.e. we all have a face that is distinguishing us from the other. Here we can see the creation of our bodies, from the cells, the tissues. The cells are arranged to form the tissues, the tissues form the organ, and the organs together make up organ system. This is one understanding from the point of view of the meanings of the word.

Taddabur (التدبر)

So what do we learn from the ayah?

- We will move from one stage to the other stage, from being newly born to a young child, then to adolescent, then being able to handle the orders and prohibitions. Then one dies and

afterwards he comes back to life for his recompense of actions in life.

- A more general understanding is He creates us in the most amazing and excellent forms. He can create us like monkeys, cattle or pigs, but its only His immense favor He creates us best and honors us among all the creations.

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ الْمَصِيرُ

He has created the heavens and the earth with truth, and He shaped you and made good your shapes, and to Him is the final Return. (Surah At Taghabun: 3)

- All our body parts the hands, legs, eyes, ears are in a balance. We don't find one leg longer than the other. Or our right arm shorter than the left. Neither can we find differences in the shape of our ears or eyes. Does our ear resemble that of the rabbits, or our skin to that of the goat? Also notice, our walk is clearly different from that of the cattle or other animals. This is out of Allah's gentleness and great ability; He made all our appearances in the most beautiful form.
- Now, we find in this life, some people beautiful or handsome while others may not be. Some people have medium complexions, some are white, and others are reddish or black and all shades in between. In whatever form we are, we need to know, it is Allah Who made us that way according to His will. And His will is based on His knowledge and wisdom. So,

whatever forms people may have, they are the best of forms according to His decision.

هُوَ اللَّهُ الْخَالِقُ الْبَارِي الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise. (Surah Al Hashr: 24)

- The Name of Allah Musawwir means He is the One Who fashions. To Him belongs all the beautiful and truthful names so can we have any doubt about His Fashioning? We believe that Allah is our Rabb, the One Who creates us and owns us entirely. So, we are the slaves, with no right over Him, but He has all the rights over us. We need to ask ourselves; did we pay for the eyesight, hands and feet or the face that Allah gave us? Do we have any control over deciding our gender or ethnicity? None of these matters are in the hands of the slave, but it is the Master Who decides. And this is out of His immense generosity that He does all the actions for us without us being involved.
- Therefore, this is clear that we need to be a submitting slave without questioning much and taking every situation as reforming for us. He is our Lord at times of ease and at times of difficulty. When we accept every situation in life, then indeed we are accepting the status of being a slave to our Master. A slave will never question the actions of the Master, neither will he speak a word without thinking knowing that his Master is

hearing him or seeing him. Employees do this too; they will not check their personal mail or browse the web and take personal calls without checking if their manager is around first. If we are that afraid of those managers who are our masters at the workplace, then imagine how afraid we should be if we truly accepted Allah as Rabb.

How do we act on the ayah?

- Be grateful for the looks that Allah gave us.
- Never compare ourselves to others, we cannot fit into anyone's else shoes as our sizes will not match.
- Magnify Allah, and Praise Him more, as He creates and fashions.
- When we see anyone disabled, never think bad of Allah, as we know He is the Creator, and He is the One Who fashions. Behind this disability, there is a lot of wisdom and hidden knowledge.
- Learn to forgive and forget people's mistakes.
- Control your tongue and heart from speaking and thinking wrong about Allah.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

Med (مد)

Stretch
4 counts

فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ

Merging with
Ghunna (ادغام بغنة)

2 counts

Med (مد)

Stretch
4 counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ 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
كَلَّا بَلْ	Nay! But
تُكَذِّبُونَ	you deny
بِالَّذِينَ	the recompense (reward for good deeds and punishment for evil deeds).

Taddabur (التدبر)

So what do we learn from the ayah?

- The word 'بل' follows 'كلا', it is a particle that nullifies what has come before and affirms what comes after. And we can say, 'Nay, rather on the contrary they deny the Day of Judgement'. So, believing in Allah and the Day of Judgement, is what must be done, but they do the contrary.
- Qur'an are as follow

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ

Not [as you think, that you (mankind) will not be resurrected and recompensed for your deeds], but (you men) love the present life of this world.

وَتَذَرُونَ الْآخِرَةَ

And leave (neglect) the Hereafter (Surah al Qiyamah: 20,21)

- So, instead of giving priority to the hereafter, they neglect it and involve themselves in desires of the world. Here, the love of this life, deprives them from taking the hereafter seriously.

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

Nay! But on their hearts is the Ran (covering of sins and evil deeds) which they used to earn. (Surah Al Mutaaffifin: 14)

- Another reason why people deny the truth and the Day of Judgement is due to the 'ران' that covers their hearts. This 'ران', is sins they commit which prevents them from seeing the truth. Consequently, they will not be able to see Allah in the hereafter. Just as their hearts did not see the ayat of Allah in this life.
- Notice, the word, 'تكذبون', which means to deny. It is in a verb form, and not a noun. The verb has a continuity and keeps renewing. This action of denying continues from then until now, and until the Day of Judgement. Time and time again they try to come up with different arguments which means that they are in a state of hesitation. Whenever we see people arguing and they keep changing their argument it highlights their hesitation and uncertainty in the matter.
- The Arabic word 'الدين' generally means the recompense, the time of reward or punishment for what we do. Linguistically, دين also comes from the word دين with a fat'ha, and means a loan

and **دان** is a verb which means to give someone what we owe them and is also to take from someone a specific portion that is due back. So, this is in line, with the earlier ayah, that everything that we bring forward and everything that we leave behind is being precisely calculated. If it is good, we will receive good in return and if it is evil, we will owe the same amount of evil in return. After all of this, what do people say about this day? The Qur'an mentions the exact words of the people:

إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ

"There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!" (Surah Al Mu'minoon: 34)

- Another interpretation is that the word means 'the religion' in that "we deny the religion itself." i.e. do not accept the very religion the messengers came with.

How do we act on the ayah?

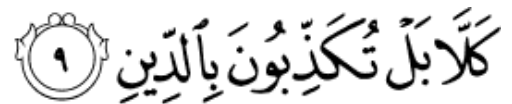
- We need to strengthen our belief in the Day of Judgement. This is a very important pillar after believing in Allah.
- We need to make sure we are with good companions who remind us of the Day of Judgement.
- Also be aware of the people who are heedless, and do not believe in the hereafter and the recompense.

- We need to know, having a strong belief in the Day of Judgement will prevent us from falling into the trials of the religion in our life.
- We need to deal with people with ease and give them respite in this life.
- We need to aim at doing good deeds at all time, in order to get the good recompense on the Day of Judgement.
- The stronger our belief is with our Rabb by knowing Him through His Names, Attributes and His Actions, the more we will be secure on the Day of Judgement.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)



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

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

Word	Meaning
وَإِنَّ	But verily
عَلَيْكُمْ	over you
لَحَافِظِينَ	(are appointed angels in charge of mankind) to watch you.

Taddabur (التدبر)

So what do we learn from the ayah?

- In Surah Al Inshiqaaq, Allah mentions the books being given in the right hand, and the books being given behind their backs. What are these books? These books are the record of the deeds in our life. Here there is an indirect confirmation of the recording of the deeds, whether the good deeds or the evil deeds.
- This ayah and the following two ayat confirm belief in the angels as a pillar of faith. Again, whosoever does not believe in any of these pillars is not a believer.
- Their creation is from light.

وعن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم: "خلقت الملائكة من نور، وخلق الجان من نار، وخلق آدم مما وصف لكم"

'Aishah (May Allah be pleased with her) reported: The Messenger of Allah said, "Angels were created from light, jinns were created from a smokeless flame of fire, and 'Adam was created from that which you have been told (i.e., sounding clay like the clay of pottery)." (*Riyadh As Saaliheen, Muslim, Book 19, Hadith 1846*)

- They are created before the human, as the Qur'an says this in Surah Al Baqarah.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." (*Surah Al Baqarah:30*)

- Their size is great, and the greatest of the angels is Jibreel عليه السلام, as the Hadith describes:

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الشَّيْبَانِيُّ، قَالَ سَمِعْتُ زُرَّارًا، عَنْ عَبْدِ اللَّهِ، فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى * فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى قَالَ حَدَّثَنَا ابْنُ مَسْعُودٍ أَنَّهُ رَأَى جِبْرِيلَ لَهُ سِتْمِائَةُ جَنَاحٍ

Narrated `Abdullah: Regarding the Verses: 'And was at a distance of but two bow-lengths or (even) nearer; So did (Allah) convey the Inspiration to His slave (Gabriel) and then he Gabriel) conveyed (that to Muhammad...' (53.9-10) Ibn Mas`ud narrated to us that the Prophet (ﷺ) had seen Gabriel with six hundred wings. (*Sahih Al Bukhari Book 65, Hadith 4856*)

- From the above hadith, we know angels have wings, and the Qur'an mentions:

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ ۚ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

All the praises and thanks be to Allah, the (only) Originator [or the (only) Creator] of the heavens and the earth, who made the angels

messengers with wings, - two or three or four. He increases in creation what He wills. Verily, Allah can do all things. (Surah Al Fatir: 1)

- They do not eat or drink
- The conversation between Ibrahim عليه السلام and the angels who visited him indicate this. Allah says

فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ (26) فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ (27) فَأَوْجَسَ مِنْهُمْ خِيفَةً ۖ قَالُوا لَا تَخَفْ ۖ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ (28)

Then he turned to his household, so brought out a roasted calf [as the property of Ibrahim (Abraham) was mainly cows]. And placed it before them, (saying): "Will you not eat?" Then he conceived a fear of them (when they ate not). They said: "Fear not." And they gave him glad tidings of an intelligent son, having knowledge (about Allah and His religion of True Monotheism). (Surah Adh Dhariyat:26-28)

- The angels are many, and their number is known only to Allah.

We come to know about this from a part of a long hadith:

فَأَتَيْنَا السَّمَاءَ السَّابِعَةَ، قِيلَ مَنْ هَذَا قِيلَ جِبْرِيلُ. قِيلَ مَنْ مَعَكَ قِيلَ مُحَمَّدٌ. قِيلَ وَقَدْ أُرْسِلَ إِلَيْهِ مَرْحَبًا بِهِ، وَنِعَمَ الْمَجِيءُ جَاءَ. فَأَتَيْتُ عَلَىٰ إِبْرَاهِيمَ، فَسَلَّمْتُ عَلَيْهِ فَقَالَ مَرْحَبًا بِكَ مِنْ ابْنِ وَنَبِيِّ، فَرَفَعَ لِي الْبَيْتُ الْمَعْمُورُ، فَسَأَلْتُ جِبْرِيلَ فَقَالَ هَذَا الْبَيْتُ الْمَعْمُورُ يُصَلِّي فِيهِ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ، إِذَا خَرَجُوا لَمْ يَعُودُوا إِلَيْهِ آخِرَ مَا عَلَيْهِمْ

Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said, 'You are welcomed o son and a Prophet.' Then I was shown Al-Bait-al-Ma'mur (i.e. Allah's House). I asked Gabriel about it and he said, This is Al Bait-ul-Ma'mur where 70,000 angels perform prayers daily and when they leave they never return to it (but always a fresh batch comes into it daily).' (Sahih Al-Bukhari 3207)

- The angels have great powers given to them by Allah, they can take on different forms. The Angel Jibreel عليه السلام came to Maryam عليها السلام in the form of a man. The angels also came to Ibrahim عليه السلام in the human form, and he did not know they were angels until they told him so. Similarly, the angels came to Lut عليه السلام in the form of young men with beautiful faces. And Jibreel عليه السلام came to Prophet Muhammed (ﷺ) in human form as well.
- They have different jobs and duties. The angel who conveys the revelation from Allah to His Messenger (ﷺ) is Jibreel عليه السلام. Another angel responsible for rain and plants is Mikail عليه السلام. He has helpers who do what he tells them, by the command of their Rabb, and they direct the winds and the clouds as Allah wills.
- Another one is responsible for blowing the Trumpet, which will be blown by Israfeel عليه السلام at the onset of the Hour. Others are responsible for taking the soul of the people, and these are the Angel of Death and his helpers. Some are responsible for protecting the slave throughout his life, and when we stay at home or when we travel, sleep or awake. Some of them are

keepers of the Heaven and Hell, and some of them test the people in the grave. Some of them are responsible for recording the deeds of people. And some encircle the study circles.

- The ayah we are dealing with speaks with this last category of angels. Every individual has with him an observing angel who writes down everything he does. Allah mentions:

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

Not a word does he (or she) utter, but there is a watcher by him ready (to record it). (*Surah Al Qaf: 18*)

- So we all have guardians over us, recording every word we say and every action we do. They do not let any of our deeds go to waste without recording it. The idea here is to strike fear in the hearts of the people that they have watchers over them.

For example, if we join a new university or college, and our principal informs us that all our actions and talks the university will record it. Many of us will think how? Hidden cameras in the class or bodyguards around us? It will be difficult for us to believe it. So, we may not take it seriously and continue to break rules and disobey. Then on the day of results, imagine we are shown all the actions we were doing during this time period; how will we react? Whom do we blame? None but ourselves.

Similarly, Allah informs us clearly in the Qur'an about the angels who are recording all our deeds, so we should avoid sins, and at the same time need to follow all the commands of Allah.

- The word 'حافظين' is to guard something so it does not go to waste, for example, guarding our expensive phones or jewelry inside our lockers. To go further, imagine our schools/colleges take all information about us and protect it, and at the end of the year, they will make sure the submission of all the records, without missing any documents. Similarly, these angels record our deeds in a very special way, following the commands of Allah, not missing out any order from Him, and at the same time protect all the records, that will be sent for submission soon.

How do we act on the ayah?

- It is a mercy from Allah that He is telling about the angels who are recording our deeds.
- Believe in the angels as it is a pillar of faith.
- We need to be very cautious of our deeds, as every action or speech is being recorded.
- When we make mistakes, we should immediately return back to Allah with true repentance, as the angels will not write anything within the first six hours of committing the sins.

- Allah has given the angels the power and ability to do tasks, but that does not mean we give them position and elevate them, thus falling into shirk.
- We should avoid having any images of angels in our minds. When we come across any cartoons, where angels are being shown, we should try to tell our little siblings about the correct belief of the angels.
- The angels worship Allah all their life, neither fatigue nor boredom effects them, this should motivate us to worship Allah more, as we have a Day of Recompense for our deeds, while the angels do not.
- Everything important should be recorded and protected.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ۝

Ghunna

(غنة)

2 counts

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

Word	Meaning
كِرَامًا	honourable
كَاتِبِينَ	writing down (your deeds)

Taddabur (التدبر)

So what do we learn from the ayah?

- The word 'كراما' means honorable and 'كاتب' is the one writing.

Allah emphasizes these two main descriptions of the angels who record the deeds. As we know the angels have different jobs that Allah assigns them, and one of the jobs is they are guardians over us.

- Now, if one is given the job of guarding something important, what quality should they have? Allah mentions very clearly these angels who write down are very honorable. Why is it honorable? We need to ask ourselves, what are they guarding in the first place? They are guarding our deeds. This is to caution us there are two angels accompanying us who are very honorable. They do not like immorality, indecency, evil or impure things. We should value these angels by being righteous in their presence.

- If we disrespect anyone, we don't mind shouting, screaming, sitting in the most awkward position in their presence. So, the behavior varies depending on who's present.
- Also, another understanding from the scholars to call them honorable is we need to know these recording angels are not simply there to blame the individual. Rather, they have a sense of honor preventing them from unjustly mistreating anyone by writing down something (bad) they did not actually do or by failing to record something (good) they did.
- We also notice the surah mentions the Arabic root of 'كرام' twice. Allah mentions about Himself as being the Most Generous (Al Kareem) and Honored. And then He calls His angels, the honorable. So, we need to be cautious about the excess generosity shown by Allah towards us and avoid falling into deception and also be cautious by the honorable angels who are recording our deeds. Both these facts actually help us to track our actions in life.

How do we act on the ayah?

- We need to develop the habit of writing down the knowledge we gain.
- Documenting the 'things to do' in our life, will help us to organize things in our life, to focus more, and motivate us to reach our set targets on time.

- True Honor is only from Allah, He is Owner of the Glory and Honor, so seek it only from Allah, and not from the people. Sometimes we may be in honorable positions but may not receive that honor from the people. This shows, people or our self cannot give us honor, rather the one who follows the commands of Allah will have honor.
- Be grateful for Allah honors mankind more than any creation. The angels are honorable, but they also honor the student of knowledge when they leave their homes to come to the places of learning. If we are serving Allah or learning about Him, the angels are honoring us for this.
- The knowledge of the religion is what honors us. Allah taught Adam عليه السلام, and that was one of the reasons the angels prostrated to Adam عليه السلام.
- Do not dishonor anyone or anything in life. All creations of Allah have a purpose, so they are doing tasks Allah assigned them. Dishonoring anyone is indirectly dishonoring Allah's actions.
- We need to be honorable to the guests as well, as this is one of the indicators of our belief in Allah and the Day of Judgement.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

كِرَامًا كَثِيرِينَ ﴿١١﴾

Ghunna
(غنة)
2 counts

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

Word	Meaning
يَعْلَمُونَ	They know
مَا تَفْعَلُونَ	all that you do

Taddabur (التدبر)

So what do we learn from the ayah?

- The angels have knowledge of our deeds. They either know it through witnessing our actions, or they hear it when we speak a statement.

Narrated Ibn `Abbas: The Prophet (ﷺ) narrating about his Lord I'm and said, "Allah ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allah will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually did it, then Allah will write for him (in his account) with Him (its reward equal) from ten to seven hundred times to many more times: and if somebody intended to do a bad deed and he does not do it, then Allah will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually did it, then Allah will write one bad deed (in his account) ." (Sahih Al Bukhari, 6491)

- From the above hadith, we know how the angels record the deeds. Whoever intends to do any good, and they do it, the good deed is written. And their reward will be ranging from the level of 10 - 700- infinity, depending upon how much sincerity

they have in their deeds, and how much excellence they incorporate in their deeds.

- Now if someone intends to do a good deed, but could not do it for any reason, it is still written down, and the reward depends upon the sincerity of that person. On the other hand, if someone intends to do a bad deed, but does not do it, then there is a reward written for them, equal to a good deed.
- For example, say we have a day off, and we intend to help our moms that day, and then we make sure we do this task only to please Allah, imagine our deed will be written in our records according to above range, depending upon our sincerity and excellence.
- Another example, suppose we have an important class discussion, and one of our friends did not make for the discussion. Maybe we are not on good terms with each other so now could be our chance to speak behind her back because she's absent. Here we may intend to speak bad about her, but something prevents us from doing so. Since we did not go ahead and do it, a good deed is written for us. And even if we did the action of speaking bad about her, then only one bad deed is written in the records.
- The level of sincerity (ikhlas) i.e. how much we do for the sake of the Allah, is not known to the angels. So, if the deed we do is for the sake of the people, or seeking the praise of the

people, and there is no sincerity (ikhlas), or less sincerity (ikhlas) only Allah alone knows this. And He alone will reward the deed according to the level of sincerity.

- For example, we are visiting a charity event with our friends. One girl precedes and gives an amount, and the other joins in, and then it may be our turn, we may have to give charity, as we see everyone else around giving charity. But deep in our heart we may not do it 100% for the sake of Allah, as there may be a fear to avoid the blame of the friends for not doing so. This deed of giving the charity is written down by the angels, but they cannot write the part of how much sincerity we have when we do the deeds. This is only with our Rabb.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ حَدَّثَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَتَعَاقِبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ وَصَلَاةِ الْعَصْرِ، ثُمَّ يَخْرُجُ الَّذِينَ بَاتُوا فِيكُمْ، فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ بِهِمْ كَيْفَ تَرَكْتُمْ عِبَادِي فَيَقُولُونَ تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ، وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ "

Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "Angels come to you in succession by night and day and all of them get together at the time of the Fajr and `Asr prayers. Those who have passed the night with you (or stayed with you) ascend (to the Heaven) and Allah asks them, though He knows everything about you, well, "In what state did you leave my slaves?" The angels reply: "When we left them they were praying and when we reached them, they were praying." (Sahih Al-Bukhari 3223)

- The job of the guards or the security person is always in shifts. So, we have a guard who may do the morning shift, and then there is a guard who may do the evening shift. The angels who record our deeds have the same pattern. There are angels who come during the time of fajr, and stay with us, until the asr, then the new batch of angels come during asr, while the old batch leaves. All of this happens without any commotions, and we do not even feel the shifts and there will be no misunderstanding in recording the deeds, no missing or over-writing.

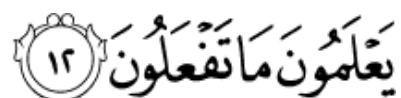
How do we act on the ayah?

- Be grateful to Allah for giving us information of the unseen as this warning is for our benefit in order, we correct our struggles before it is too late.
- When we see any guards whether standing in or out, it should remind us of our guards that are with us 24 hours. And they are watching and recording our deeds.
- During the transition of any job, we see a lot of commotion, whether in the hospital or at any security. This should make us grateful that our angels shift twice but make no such commotions, and we are hardly aware of the process.
- Always make an intention behind all your deeds, even if is just a smile, to do it for Allah, and He will reward you.
- We need to believe there is no injustice in the writing of the angels, and Allah is All-Seeing and has complete knowledge of everything happening in His kingdom.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)



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

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
إِنَّ	Verily,
الْأَبْرَارَ	the Abrar (pious and righteous)
لَفِي	will be in
نَعِيمٍ	delight (Paradise);

Taddabur (التدبر)

So what do we learn from the ayah?

- The ayah begins with the word 'ان' which comes in for emphasis or confirmation. There is no doubt in the statement that will follow 'ان'.
- On the Day of Judgement after all the distribution of the books, the accounting and the recompense, the people will be in two groups. The righteous and the non-righteous. There are specific names that the ayah uses for these groups. The righteous group will be the 'ابرار' while the non-righteous will be the 'فجار'. The word 'ابرار' comes from the word 'بر', which means righteousness and goodness. It also means, ground or the

mainland that is not covered with water. So, who are these 'ابرار'? They are those who fulfill Allah's rights and the rights of the slaves and exceed in all types of righteousness whether related to heart or the actions of the limbs. Subhan Allah, if we notice the word is in noun form, that means they are firmly ground in all kinds of goodness and righteous. Since, the root of word means land and it is more stable than oceans, we can see as if these 'ابرار' are people for whom righteousness and goodness is a stable quality within themselves.

- The word 'نعيم' means comfort, ease, and happiness that is continuous. So, the righteous will be in a state of delight and happiness in their hearts and bodies. We find that the most content people in their hearts and minds are the righteous ones even in this life so much so that one of the righteous predecessors reported, "If the kings and sons of kings only knew the state (of contentment) we are in, they would fight us for it with their swords." This is the happiness and delight they experience in this life as for the next life, it will be Paradise, where they will be under Allah's shade and have all they desire. In this life, they have peace of mind, contentment and satisfaction with Allah's decisions and decree in life. This is true happiness. True bliss is not physical luxuries; it is the happiness of one's heart and mind.

How do we act on the ayah?

- Believe in the Day of Judgement and there will be two groups and we will be among one of them. Ask Allah to make us among the these 'ابرار'. As they will have delight both in this life and in the hereafter.
- Knowledge about the Day of Judgement should be made certain, How? When we go through situations in life, we should be able to relate it to the hereafter. This will help us attain the level of certainty, and through this we will be guided towards more righteousness in life.
- Belief and doing righteous good deeds will make us live a happy and delightful life in the dunia and akhirah.

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter). (Surah Al Nahl: 97)

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾

Qalqala
(قلقلة)

Ghunna
(غنة)
2 counts

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

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

Word	Meaning
وَأَنَّ	And verily,
الْفُجَّارَ	the Fujjar (the wicked, disbelievers, sinners and evil-doers)
لَفِي	will be in
جَحِيمٍ	the blazing Fire (Hell),

Taddabur (التدبر)

So what do we learn from the ayah?

- The word 'فجار' comes from the root 'فجر', which means to cause to flow or gush out, to shoot out. And when there is a 'شدة' it has a stronger meaning. So 'فجار' is the one who will explode up with sins and not care about their disobedience to Allah. Just as the 'ابرار' boil within themselves to do good deeds, the 'فجار' are the exact opposite. They are wicked people who outwardly rebel against Allah and the people. As they are boiling from inside to do evil.

- Notice the word 'فجار' is present in the noun form and not the verb. When Allah uses the noun form, He is talking about someone that has become permanently stable in a certain state whereas the verb is for someone who engages in something but is not firm on it and may change. Thus, the use of the noun is to emphasize stability and not change. There people are stable in their wickedness and rebellion and will not change. Allah the All Knower mentions them in the noun form, thereby confirming their position in the hellfire.
- They violated the rights of Allah by not believing in Him and the Day of Judgement. Therefore, Allah mentions their state on the Day of Judgement by calling them فجار and their final destination.
- Here the Arabic word for hellfire is 'جحيم'. The hellfire has many names which reflect its characteristics. The word 'فجار' [reflects the blazing fire while the name 'جهنم' [hell] emphasizes the depth of the pit of fire. The word لظى [blazing fire] is because of its flames. The word سعير [blazing flame] is because it kindles and ignites. The word سقر [hell] because of the intensity of its heat. The word الحطمة [broken pieces, debris] is because it breaks and crushes everything that in it. And finally, we will find

the word (هاوية) because the one who falls into it, is actually falling from top to bottom.

حَدَّثَنَا عَمْرُو النَّاقِدُ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، الْبُنَانِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يُؤْتَى بِأَنْعَمِ أَهْلِ الدُّنْيَا مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ فَيُصْبَغُ فِي النَّارِ صَبْغَةً ثُمَّ يُقَالُ يَا ابْنَ آدَمَ هَلْ رَأَيْتَ خَيْرًا قَطُّ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ فَيَقُولُ لَا وَاللَّهِ يَا رَبِّ . وَيُؤْتَى بِأَشَدِّ النَّاسِ بُؤْسًا فِي الدُّنْيَا مِنْ أَهْلِ الْجَنَّةِ فَيُصْبَغُ صَبْغَةً فِي الْجَنَّةِ فَيُقَالُ لَهُ يَا ابْنَ آدَمَ هَلْ رَأَيْتَ بُؤْسًا قَطُّ هَلْ مَرَّ بِكَ شِدَّةٌ قَطُّ فَيَقُولُ لَا وَاللَّهِ يَا رَبِّ مَا مَرَّ بِي بُؤْسٌ قَطُّ وَلَا رَأَيْتُ شِدَّةً قَطُّ "

Anas b. Malik reported that Allah's Messenger (ﷺ) said that one amongst the denizens of Hell who had led a life of ease and plenty amongst the people of the world would be made to dip in Fire only once on the Day of Resurrection and then it would be said to him: O, son of Adam, did you find any comfort, did you happen to get any material blessing? He would say: By Allah, no, my Lord. And then that person from amongst the persons of the world be brought who had led the most miserable life (in the world) from amongst the inmates of Paradise. and he would be made to dip once in Paradise and it would be said to him. O, son of Adam, did you face, any hardship? Or had any distress fallen to your lot? And he would say: By Allah, no, O my Lord, never did I face any hardship or experience any distress. (Sahih Muslim 2807)

حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَقُولُ لِأَهْلِ النَّارِ عَذَابًا لَوْ أَنَّ لَكَ مَا فِي الْأَرْضِ مِنْ شَيْءٍ كُنْتَ تَفْتَدِي بِهِ قَالَ نَعَمْ. قَالَ فَقَدْ سَأَلْتُكَ مَا هُوَ أَهْوَنُ مِنْ هَذَا وَأَنْتَ فِي صَلْبِ آدَمَ أَنْ لَا تُشْرِكَ بِي. فَأَبَيْتَ إِلَّا الشَّرَّكَ "

Narrated Anas: The Prophet (ﷺ) said, "Allah will say to that person of the (Hell) Fire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?' He will say, 'Yes.' Then Allah will say, 'While you were in the backbone of Adam, I asked you much less than

this, i.e. not to worship others besides Me, but you insisted on worshipping others besides me.' " (Sahih Al Bukhari 3334)

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا سُفْيَانُ، عَنْ مَعْبَدِ بْنِ خَالِدٍ، قَالَ سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ الْخُزَاعِيَّ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَلَا أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ كُلِّ ضَعِيفٍ مُتَضَعِّفٍ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَهُ أَلَا أُخْبِرُكُمْ بِأَهْلِ النَّارِ كُلِّ جَوَّازٍ زَنِيمٍ مُتَكَبِّرٍ"

Haritha b. Wahb al-Khuzali reported Allah's Messenger (ﷺ) as saying: May I not inform you about the inmates of Paradise? (And then informing about them) said: Every meek person who is considered to be humble and if they were to adjure in the name of Allah, Allah would certainly fulfil it. May I not inform you about the inmates of Hell-Fire? They are all proud, mean and haughty. (Sahih Muslim 2853)

How do we act on the ayah?

- Repent for indeed the one who repents from a sin is like the one who never committed that sin. And repentance is accepted from as long as the person is alive from every type of sins whether it is disbelief, shirk, wicked/evil deeds, and disobedience. Repentance is to feel guilty for the committing the sin, commit to not doing it again, and return the rights of the people if something was stolen or taken.
- Increase in Istighfaar by always keeping the tongue moist with saying (استغفر الله).
- Increase in doing good deeds.
- Seeking protection from the hellfire.

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

It was narrated that Anas bin Malik said: "The Messenger of Allah (ﷺ) said: 'Whoever asks Allah for Paradise three times, Paradise will say: 'O Allah, admit him to Paradise.' And whoever seeks protection from Hell three times, Hell will say: 'O Allah, protect him from the Fire.'" (Sunan An-Nasa'i 5521)

- Protect the honor of the people, and don't be unjust to the people. This is one of the ways we can be protected from the hellfire.
- Attach yourself to the Qur'an as it is continuously reminding us of the Day of Judgement and the state of mankind on that Day.
- Be afraid for this day, for the one who fears this day in this life, Allah will give him security on the Day of Judgement.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ۝١٤

Ghunna

(غنة)

2 counts

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

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

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

Word	Meaning
يَصْلَوْنَهَا	In which they will enter, and taste its burning flame
يَوْمَ الدِّينِ	on the Day of Recompense,

Taddabur (التدبر)

So what do we learn from the ayah?

- The word 'يصلون' comes from the root 'صلى'. It means to throw something in the fire. It also means to roast and burn. The 'فجار' will be in the fire. But this ayah describes more, as to how they will enter that blazing fire on the Day of Judgement. Allah uses the perfect word that includes the meaning 'to throw', as well as 'burn'. This humiliation with punishment. Is it worth it to live this life following our desires, when we know the end would be a complete loss, disgrace and torture?
- The death for the 'فجار' is not end of their misery of this life, but actually the start of their punishment. After tasting the painful torment in this life, they will taste a more severe torment in the grave, and in the residence of eternity, they will taste the

burning flames of the hellfire. They will also receive the most severe punishment in the hellfire. All of this is after the recompense of their deeds on the Day of Judgement.

- The word 'الدين' is repeated again. Allah mentions previously these people used to deny the Day of Judgement, which is the Day of Resurrection and Recompense. The same denial in the past will make them the very thing they denied.

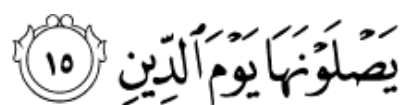
How do we act on the ayah?

- Belief in all the pillars of Faith. This is salvation.
- Arrogance and pride are the main cause of denial of the Day of Judgement.
- Always remember our origin, our creation is from water and sand, and in the end, we will be in the grave with the components of the earth. This should solve all the issues of denial due to arrogance.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)



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

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

Word	Meaning
وَمَا هُمْ	And they (Al-Fujjar)
عَنْهَا بِغَائِبِينَ	will not be absent therefrom (i.e. will not go out from the Hell).

Taddabur (التدبر)

So what do we learn from the ayah?

- The word 'ما' here negates the sentence.
- The word 'غَائِبِينَ' is the plural noun for 'غائب' which means to not be seen or present. They will never be absent from that place because they will never leave it as Allah says:

يُرِيدُونَ أَن يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا ۚ وَلَهُمْ عَذَابٌ مُّقِيمٌ

They will long to get out of the Fire, but never will they get out therefrom, and theirs will be a lasting torment. (Surah Al Maidah:37)

- We have similar situations in life when someone is absent from a class, but the teacher is not always able to notice it. At times, we have students slipping out of the classroom and no one noticing them. But there are organizations, companies or universities where strict monitoring is done that no one can escape. Since, we

already see it in this life, what about the guards of the hellfire, who are the most efficient in obeying the commands of Allah? Will anyone be able to leave or hide their presence even for a moment from those angels? Never. Allah mentions in the Qur'an:

إِذَا رَأَوْهُمْ مِّن مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا

When it (Hell) sees them from a far place, they will hear its raging and its roaring. (*Surah Al Furqan: 21*)

- So, when the hellfire sees its inhabitants from far distance, it will start to rage and roar violently. Subhan Allah, this is an evidence for us that the hellfire is able to see the people even before they enter it. What about when they are in it, can the people escape the stare of the hellfire for a single moment. Now, we can understand why the people cannot be absent because the hellfire itself will be monitoring them, and then there are angels as guards who will not allow them to leave, even if they cry and plead for help.

How do we act on the ayah?

- The hellfire is true, and it is the creation of Allah.
- We need to believe the hellfire is the justice of Allah for the people who enter it.
- Think good of Allah and His actions.

- Seek refuge from the hellfire after the Tashahhud before the tasleem in the prayer for it is the place when Allah answers the supplications.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا سَلَامُ بْنُ أَبِي مُطِيعٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ خَالَتِهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَعَوَّذُ "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَمِنْ عَذَابِ النَّارِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْغِنَى، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْفَقْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ"

Narrated `Aisha: The Prophet (ﷺ) used to seek refuge with Allah (by saying), "O Allah! I seek refuge with You from the affliction of the Fire and from the punishment in the Fire, and seek refuge with You from the affliction of the grave, and I seek refuge with You from the affliction of wealth, and I seek refuge with You from the affliction of poverty, and seek refuge with You from the affliction of Al-Masih Ad-Dajjal." (Sahih Al Bukhari 6376)

- Give charity for the sake of Allah, as this can be a shield from the hellfire.

وعن عدى بن حاتم رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "اتقوا النار ولو بشق تمرّة" ((متفق عليه))

'Adi bin Hatim (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "Protect yourself from Hell-fire even by giving a piece of date as charity." (Riyadh As Saliheen: Al-Bukhari and Muslim, Book 1, Hadith 546)

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾

Med (مد)

Stretch

4 counts

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

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

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

Tafsir (التفسير)

وَمَا أَذْرَكَ مَا يَوْمُ الدِّينِ ﴿١٧﴾

ثُمَّ مَا أَذْرَكَ مَا يَوْمُ الدِّينِ ﴿١٨﴾

Word	Meaning
وَمَا	And what
أَذْرَكَ	will make you know
مَا يَوْمُ الدِّينِ	what the Day of Recompense is?
ثُمَّ	Again,
مَا	what will
أَذْرَكَ	make you know
مَا يَوْمُ الدِّينِ	what the Day of Recompense is?

Taddabur (التدبر)

So what do we learn from the ayah?

- This question is repeating the purpose of emphasizing the seriousness and severity of the subject. What will make us truly know the reality of the Day of Judgment so that we take it as seriously as it deserves to be taken?

- For example, imagine we go to the science lab for the first time, and the teacher gives us clear instructions for our safety. Now suppose we miss the instructions due to lack of attention, and then face some issues when using the instruments. What do will happen? The teacher will surely come to us and repeat the instructions twice or thrice. But every time she repeats, it will be more stern and stricter, in order for us to understand the importance of the matter. We cannot be playing a fool in a lab, where our silly actions can be harmful for us and for the others. The reality of the Hellfire and the Day of Judgement is one that no one will truly understand and appreciate, so Allah repeats it in question form. The repetition of the question is to intensify the horror of the one asking.
- The word ‘أدراك’ means to have a comprehension of the matter by good investigation and looking into all evidence. So, already Allah explains in the previous ayah regarding the Day of Judgement, its horrors, and state of mankind on that Day. After giving this information, it is incumbent upon us we take all the information and understand the matter in depth in order to reach the state of certainty. Once we are certain about this Day then surely, we will receive guidance and glad tidings from Allah. But the criteria for this is to have certainty.
- The problem here is the denial of this Day by the people. What stops one’s mind from accepting the fact that Allah will

resurrect them to recompense them. In life we find many examples, where things may be dead, and they come to life. The dead land which grows nothing will become green when it receives water. The sleep itself is a minor death, and we come back to the life when we wake up in the morning. All of this and many more examples indicate it is not difficult for Allah to resurrect us. We have to believe He is our Rabb Who nurtures us in this life to make us perfect and free of fault so that we are eligible to live forever in Paradise.

How do we act on the ayah?

- Anything we see in this life and we relate it to the hereafter will grant us knowledge to make us certain.
- Do not be bored from repetition because it helps us to remember things and take it seriously.
- Whenever we need to give important instructions, it is better to repeat it for clear understanding.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

Qalqala
(قلقلة)

وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ﴿١٧﴾

Qalqala
(قلقلة)

Med (مد)
Stretch
4 counts

ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ﴿١٨﴾

Med (مد)
Stretch
4 counts

Ghunna
(غنة)
2 counts

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "يقال لصاحب القرآن: اقرأ 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)

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ

Word	Meaning
يَوْمَ	(It will be) the Day
لَا تَمْلِكُ نَفْسٌ	when no person shall have power (to do)
لِنَفْسٍ شَيْئًا	anything for another,
وَالْأَمْرُ	and the Decision,
يَوْمَئِذٍ	that Day,
لِلَّهِ	will be (wholly) with Allah.

NAME OF ALLAH

ALLAH (الله)

Knowledge (علم)

- We will always find this name with an 'ا' and 'ل'. These two letters can never be removed from this name.
- One of the characteristics of this name is that Allah has stopped the tongues and the hearts of any human being to name themselves or anything else, 'Allah'. It is not possible for anyone/anything to be called, 'Allah'.
- Allah is the One being worshipped and being attached to out of love and magnification.
- Ibn Abbas (رضي الله عنه) defined the name of Allah as the Owner of the Divinity and Owner of worship over all of His creation.

الله ذو الألوهية والعبودية على خلقه اجمعين.

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

Whether they are inhabitants of the earth or the heavens. Even the disbeliever is worshipping Allah unwillingly.

- This name of Allah includes every Praise, Majesty, Generosity, Honor, Beauty, Excellence, and Goodness.
- Whenever we mention this name, it will make anything little to increase. Where there is distress the relief will follow and the bottle neck situation will open for us. Worries and grief will be happiness and joy.
- With this name of Allah, any one weak will have strength, anyone humiliated will be given honor, any one poor will be given richness, anyone failing will be given victory.

Action (عمل)

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

Taddabur (التدبر)

So what do we learn from the ayah?

- After emphasizing the seriousness of the Day of Judgment in the form of repeated questions, Allah then mentions a scene that adds to the horror of this Day. In life we live in a society where everyone has a role to play, either he is under someone's ownership or he owns someone. In other words, the blend in the society makes one to help the other. So, if "A" is in need of certain job to be done, he will find "B" agreeing to do the job, or "A" is able to get it done by "B" by force as he has the authority over "B". So there is a sense of security within us we will be able to get things done.
- On the Day of Resurrection, no one will possess power to help anyone else. The powerlessness of man will be clearly shown. That Day man will not have any authority or dominion over any other person, not even his own family. Each individual will be incapable of benefiting another person or preventing harm except by the permission of Allah. This is because the decision that Day is entirely His.

SOME OF THE POWERS OF ALLAH WE WILL WITNESS ON THE DAY OF JUDGEMENT WHERE WE WILL HAVE NO AUTHORITY

- It's not like what we have in this world, we can't say: "That's the mountain that will take us that way" or "I remember seeing that tree when I reached here." There will be no signposts, hills or mountains.

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ ۖ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ

On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allah, the One, the Irresistible. (Surah Ibrahim:48)

- The scales will be set up on that Day. The scales for weighing the deeds will be set up and the deeds of the servants will be weighed." Allah says:

وَالْوِزْنُ يُوَمِّدُ الْحَقُّ ۖ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise). (Surah Al A'raf:8)

- The records will be unfolded and spread out and one person may take his book with his right hand and another will take his book with the left hand. These are the scales of deeds.
- Then the records will be given either in the right hand or behind their backs.
- Upon that day is the Hawdh of Kawathar (the Lake of water) of the Prophet Muhammed (ﷺ) where some people will be prevented from coming close to it.

- And from that which will occur on Judgement Day is the reckoning that Allah will judge His creation.
- We also believe in the Siraat (Bridge over Hellfire) on that Day.
- Then there is the Qantarah after crossing the sirat, for settlements of disputes amongst people. When they are rectified and cleansed from that, they will be permitted to enter paradise.
- The intercession that will be granted only with Allah's permission and only if Allah is pleased with the one receiving the intercession. This means they must be a believer who followed the Sunnah of the Prophet ﷺ.
- All the above decisions will be only in the Hands of Allah, and we will have no say in whatsoever. Every station on the Day of Judgement will show us His Power, and at the same time His Mercy and Justice.
- May Allah deal with us with His Mercy and Favors on the Day of Judgement. Ameen.
- In conclusion, the salvation on this Day is with Faith and Taqwa (and not to follow desires), send good deeds ahead, and love each other for the sake of Allah alone. For these people there will be no grief and no sorrow on the Day of Judgement.

How do we act on the ayah?

- Any power or authority we have in this life is given by Allah. This will make us humble.
- If we have the ability to help others in this life, then this ayah should motivate us to do it now as on the Day of Judgement, neither will we have any power or authority to help anyone.
- Know all deeds and all matters will only return to Allah as He alone will judge us. This should bring in fear as well as hope in us.
- Make Allah our Owner in this life, and we will have security of being under His ownership on the Day Judgement.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ۚ

Merging without
Ghunna
(ادغام بغير غنة)

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

تم بحمد الله



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