

سورة الليل - Surah Al Layl

برنامج التربية القرآنية والنبوية - المتدبرة الصغيرة
Qur'anic and Prophetic Nurturing Program
دليل المعلمة
Teacher Manual

بسم الله الرحمن الرحيم

لا حول ولا قوة الا بالله

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مركز السلام الإسلامي

Al Salam Islamic Center

مركز السلام الإسلامي

Al Salam Islamic Center

مركز إسلامي غير ربحي تحت إشراف دائرة الشؤون الإسلامية

والعمل الخيري في إمارة دبي

السلام اسم من أسماء الله تعالى الحسنى

فهو السلام وواهب السلام

ودينه الإسلام وتحيته السلام للعيش بسلام

والدخول الى الجنة دار السلام

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

Al Salam is One of the Names of the Most Beautiful Names of Allah

He is The Giver of Peace,

His Religion is Islam,

His Greeting is Peace

so that we may live in peace and enter

Paradise – the Home of Peace

رؤيتنا

والله يدعو الى دار السلام

رسالتنا

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

قيمنا

السلام الصدق المحبة الإحسان

أهدافنا

- 1 تعريف الناس بهد فهم في الحياة وذلك بمعرفة الله ومحبهه للوصول إلى السلام
- 2 إقامة دروس ايمانية ومحاضرات علمية وبرامج تربوية عن أسماء الله الحسنی لكافة الأعمار وكيف نعيش مع الله ومع كتاب الله وسنة نبيه صلى الله عليه وسلم
- 3 تعزيز الآداب الإسلامية والأخلاق الحميدة من خلال أسماء الله الحسنی وتدبر القرآن الكريم
- 4 إصدار كتب ومناهج ومنشورات تُعني بالعلم الشرعي عن الله وكتاب الله بصورة سهلة وميسرة للمتعلم والمعلم
- 5 بناء صرح لخدمة القرآن الكريم والسنة النبوية الكترونيا وسهولة الوصول للعلم لكافة المستويات ومختلف اللغات
- 6 نشر دين الاسلام وتعاليمه بصورة ميسرة ومحبة للنفوس من خلال وسائل الاتصال بمختلف اللغات



برنامج التربية القرآنية والنبوية

Qur'anic and Prophetic Nurturing Program

برنامج التربية القرآنية والنبوية

Qur'anic and Prophetic Nurturing Program

ما فكرة برنامج التربية القرآنية والنبوية؟

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

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

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

ما هدف البرنامج؟

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

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

What are the goals of the program?

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



المتدبرة الصغيرة The Young Ponderer

المتدبرة الصغيرة

The Young Ponderer

لمحة عن برنامج التربية القرآنية النبوية (المتدبرة الصغيرة):

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

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

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

الفئات العمرية:

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

Age groups:

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

هدف البرنامج:

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

Program objectives:

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

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

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

‘The Good Tree’ (الشجرة الطيبة)

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

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

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

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



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



Trunk and Branches: Application of the Qur'an.



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

‘The Good Tree’ (الشجرة الطيبة)

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

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

Sunan Ibn Majah Book 1, Hadith 64

Learned Faith (تَعَلَّمْنَا الْإِيمَانَ)

Learned Qur'an (تَعَلَّمْنَا الْقُرْآنَ)

Faith increased (فَازْدَدْنَا بِهِ إِيْمَانًا)

Good deeds (عمل صالح)

Good manners (حسن الخلق)

'The Good Tree' (الشجرة الطيبة)



Iman (الإيمان)

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



Qur'an (القرآن)

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



Manners (الآداب)

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



Roots

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



Trunk & Branches

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



Fruits

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



Iman (الإيمان) – Topics Breakdown



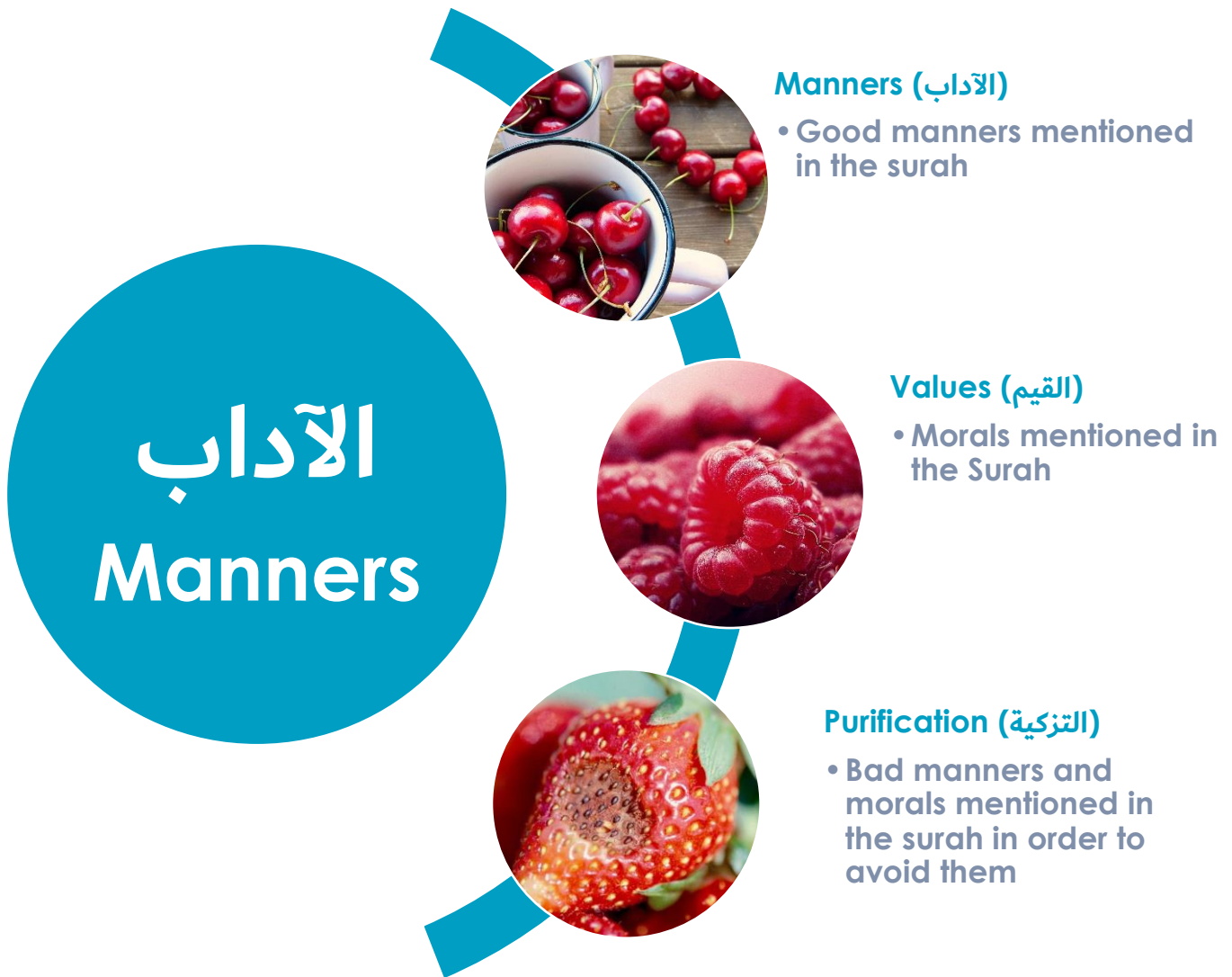


Qur'an (القرآن) –Topics Breakdown





Manners (الآداب) – Topics Breakdown





توجيهات 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 راعٍ، وكلكم مسئول عن رعيته، والأمير راعٍ، والرجل راعٍ على أهل بيته؛ والمرأة راعية على بيت زوجها وولده، فكلكم راعٍ، وكلكم مسئول عن رعيته" (Ibn 'Umar (May Allah be pleased with them) reported: The Prophet (ﷺ) said, "All of you are guardians and are responsible for your subjects. The ruler is a guardian of his subjects, the man is a guardian of his family, the woman is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your subjects.")

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

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

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

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

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

لزوم تعظيم الله وكلامه عند استخدام مصادر وطرق التعليم.

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

(من الأمور المهمة قبل التعليم):

Matters to Consider before Teaching

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

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

نسأل الله أن يهدينا الى ما يحب ويرضى. آمين

قوانين الصف

1. احترام المعلم، واحترام الطلاب، واحترام الممتلكات.



2. لا يسمح تصوير أو تسجيل صوت المعلمة والطالبات.



3. يرجى الحضور بانتظام.



4. لا يسمح حجز مقعد لنفسك او طالبة أخرى.



5. لا نتحدث بينما المعلم تتحدث.



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



Classroom Rules



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



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



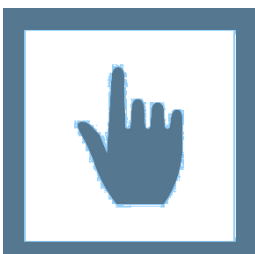
3. Please come regularly.



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



5. No talking while the teacher is speaking.



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



سورة الليل

Surah Al Layl

Lessons Overview

	الدرس Lesson	الموضوعات Topics
1	Introduction & Observation	
2	Introduction & Observation	
3	Ayat 1,2	وَاللَّيْلِ إِذَا يَغْشَىٰ وَالنَّهَارِ إِذَا تَجَلَّىٰ
4	Ayat 3,4	وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ إِنَّ سَعْيَكُمْ لَشَتَىٰ
5	Ayat 5,6,7	فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ وَصَدَّقَ بِالْحُسْنَىٰ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ
6	Ayat 8,9,10	وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ وَكَذَّبَ بِالْحُسْنَىٰ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ
7	Ayat 11,12,13	وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ إِنَّ عَلَيْنَا لَلْهُدَىٰ وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ
8	Ayat 14,15,16	فَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ لَا يَصْلَاهَا إِلَّا الْأَشْقَى الَّذِي كَذَّبَ وَتَوَلَّىٰ

9	Ayat 17,18	وَسَيُجَنَّبُهَا الْأَتْقَى الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ
10	Ayat 19,20	وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِّعْمَةٍ تُجْزَىٰ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ
11	Ayat 21	وَلَسَوْفَ يَرْضَىٰ
12	Revision	
13	Revision	

INTRODUCTION (مقدمة)

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

Name of Surah: سورة الليل

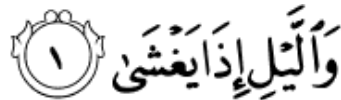
Order in the Qur'an: 92nd Surah

Number of Ayat: 21

Revealed in: Makkah

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

Name of Surah: Mentioned once in the first ayah.



Meaning of الليل (Al Layl): The Night

Theme of the Surah: الإنسان خلق لما يسر له

The human being is directed towards what He is created for.

What is special about this Surah?

قَالَ أَقْبَلَ رَجُلٌ بِنَاضِحَيْنِ وَقَدْ جَنَحَ اللَّيْلُ، فَوَافَقَ مُعَاذًا يُصَلِّي، فَتَرَكَ نَاضِحَهُ وَأَقْبَلَ إِلَى مُعَاذٍ، فَقَرَأَ بِسُورَةِ الْبَقَرَةِ أَوْ النَّسَاءِ، فَانْطَلَقَ الرَّجُلُ، وَبَلَغَهُ أَنَّ مُعَاذًا نَالَ مِنْهُ، فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَشَكَا إِلَيْهِ مُعَاذًا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا مُعَاذُ أَفَتَأْنُّ أَنْتَ . أَوْ فَاتِنٌ ثَلَاثَ مَرَارٍ . فَلَوْلَا صَلَّيْتَ بِسَبِّحِ اسْمِ رَبِّكَ، وَالشَّمْسِ وَضُحَاهَا، وَاللَّيْلِ إِذَا يَغْشَى، فَإِنَّهُ يُصَلِّي وَرَاءَكَ الْكَبِيرُ وَالضَّعِيفُ وَذُو الْحَاجَةِ "

Narrated Jabir bin `Abdullah Al-Ansari: Once a man was driving two Nadihas (camels used for agricultural purposes) and night had fallen. He found Mu`adh praying so he made his camel kneel and joined Mu`adh in the prayer. The latter recited Surat 'Al-Baqara" or Surat "An-Nisa", (so) the man left the prayer and went away. When he came to know that Mu`adh had criticized him, he went to the Prophet, and complained against Mu`adh. The Prophet said thrice, "O Mu`adh ! Are you putting the people to trial?" It would have been better if you had recited "Sabbih Isma Rabbika-l-A`la (87)", Wash-shamsi wa duhaha (91)", or "Wal-laili idha yaghsha (92)", for the old, the weak and the needy pray behind you." (Sahih al-Bukhari 705)

OBSERVATION (الملاحظة)



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

Actions of Allah:

Action	Meaning
خلق	He created
يسر	we make it easy
أنذر	He warns

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

Other repeated words which have the same root:

Repeated Words	Root Word	Meaning
يسر يسرى	يسر	To make easy
الحسنى	حسن	Excellent
مال	مال	Property/Belonging
كذب	كذب	Belie

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

PILLARS OF FAITH

(تعلمنا الإيمان قبل القرآن)

BELIEF IN ALLAH (الإيمان بالله)

Names of Allah	Meaning	No. Of Times
رب	The Reformer The Nurturer	1
الأعلى	The Most High	1

الإيمان بأفعاله (الربوبية)

BELIEF IN HIS ACTIONS (LORDSHIP)

He created		خلق
3	And by Him Who created male and female;	وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ
We make easy		نيسر
7	We will make smooth for him the path of ease (goodness).	فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ
10	We will make smooth for him the path for evil;	فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ
He warns		أنذر
14	Therefore I have warned you of a Fire blazing fiercely (Hell);	فَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ

الإيمان بأسمائه وصفاته

BELIEF IN HIS NAMES & ATTRIBUTES

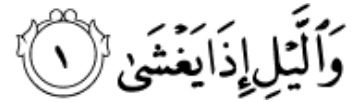
The Reformer/Nurturer		رب
20	Except only the desire to seek the Countenance of his Lord, the Most High;	إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى
The Most High		الأعلى
20	Except only the desire to seek the Countenance of his Lord, the Most High;	إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى
Face of Allah		وجه الله
20	Except only the desire to seek the Countenance of his Lord, the Most High;	إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى

BELIEF IN THE LAST DAY (الإيمان باليوم الآخر)

Meaning		Ayah
13	And truly, unto Us (belong) the last (Hereafter) and the first (this world).	وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى
14	Therefore I have warned you of a Fire blazing fiercely (Hell);	فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى

بسم الله الرحمن الرحيم

TAFSIR (التفسير)



Word	Meaning
وَاللَّيْلِ إِذَا يَغْشَى	By the night as it envelops;

The word يغشى means to cover, envelope, overspread, wrap up.

TAFSIR

Sheikh As-Sa'di mentions regarding this ayah:

Here is a vow Allah made using time, itself, during which the slaves perform action, with the actions being as different as the slaves differ from each other. The night covers the creation with its darkness, allowing them to rest to their residences and dwellings. This is when the slaves take a break from their struggle and hard work.

TADABBUR (التدبر)

So what do we learn from the ayah?

- Allah begins the surah with an oath which is indicated by the letter “و”. One of the important actions of Allah is to swear, and this is a part of our belief.
- Ibn Uthaymeen said, “This is from the actions of Allah and Allah is not to be questioned for His actions. He can swear by

anything from His creation, for He is the Questioner Who cannot be questioned, and He is the Ruler Who cannot be ruled.”

- A believer increases in faith from the oaths in the Qur'an. The more the confirmations in the Qur'an, the more the believer increases in certainty. Just as Prophet Ibrahim (peace be upon him) asked for more signs, even though he believed, but it was for him to increase in certainty and to make his heart more at rest.
- When Allah swears by any of His creation, it indicates that they are something great and need to be magnified.
- Here we see Allah swears by the night (layl) when its darkness covers the entire horizon. Therefore, night is a creation that needs to be reflected upon.

Facts about 'Layl':

- The word 'layl' has been mentioned in the Qur'an around 30 times.
- Allah is the Creator of everything: the heavens and the earth, the sun and the moon, the night and the day.
- Allah made the night tranquil and a “clothing” that covers the entire world. This makes all the movements come to a halt; the animals return to their places of shelter, the birds to their nests, and mankind to their homes to end the entire day of struggle for their livelihood and to seek peace and rest.

- The night and day follow each other, and as the night increases, the day decreases, and the opposite is true.
- The importance of 'layl' can be described by the following ayat in the Qur'an:

وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا

And it is He Who makes the night a covering for you, and the sleep (as) repose, and makes the day Nushur (i.e. getting up and going about here and there for daily work, etc. after one's sleep at night or like resurrection after one's death). Surah Al-Furqan: 47

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

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

Night is made as a source of covering, where we can find peace and rest for our bodies and soul.

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا

And during night, prostrate yourself to Him (i.e. the offering of Maghrib and 'Isha' prayers), and glorify Him a long night through (i.e. Tahajjud prayer). Surah Al-Insan :26

Allah has encouraged worship during the night-time to draw closer to Him.

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ ۚ مَا لَهُم مِّنَ اللَّهِ مِن عَاصِمٍ ۖ كَانَمَا أَغْشِيَتْ وَجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا ۚ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ

And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allah. Their faces will be covered, as it were, with pieces from the darkness of night. They are dwellers of the Fire, they will abide therein forever. (Surah Yunus:27)

Night has been made similitude for the faces of the disbelievers on the Day of Judgement.

Some of the virtues of 'layl' from the Sunnah are as follows:

1. Doors of the heavens are opened in the middle of the night.

تُفْتَحُ أَبْوَابُ السَّمَاءِ نِصْفَ اللَّيْلِ ، فَيُنَادِي مُنَادٍ : هَلْ مِنْ دَاعٍ فَيُسْتَجَابُ لَهُ ؟ هَلْ مِنْ سَائِلٍ فَيُعْطَى ؟
هَلْ مِنْ مَكْرُوبٍ فَيُفَرَّجَ عَنْهُ ؟

The doors of the heavens open in the middle of the night and a caller class: "is there a supplicator so he may be responded to? Is there a requestor so he may be given? Is there one in distress so it may be removed from him?"

Narrator: Uthman bin Abi Al Aas Al Thaqfi | Reviewer: Al Albani | Source: Sahih Aj Jam'ie |
Number: 2971 | Reviewer's Ruling of Hadith: Sahih

2. Supplications are answered when one wakes up from sleep and asks Allah.

مَا مِنْ مُسْلِمٍ يَبِيتُ عَلَى ذِكْرِ ، طَاهِرًا ، فَيَتَعَارَّ مِنَ اللَّيْلِ ، فَيَسْأَلُ اللَّهَ تَعَالَى خَيْرًا مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ ، إِلَّا أَعْطَاهُ إِيَّاهُ ،

If a Muslim sleeps while remembering Allah, in the state of purification, is alarmed while asleep at night, and asks Allah for good in this world and in the Hereafter. He surely gives it to him.

Narrator: Mu'adh ibn Jabal | Reviewer: Al Albani | Source: Sahih Aj Jam'ie | Number: 5754 |
Reviewer's Ruling of Hadith: Sahih

3. If anyone intended to pray during the night, but the sleep overtook him, he will be rewarded.

مَنْ أَتَى فِرَاشَهُ وَهُوَ يَتَوَيَّ أَنْ يَقُومَ يُصَلِّيَ مِنَ اللَّيْلِ فَغَلَبَتْهُ عَيْنُهُ حَتَّى يَصْبَحَ كُتِبَ لَهُ مَا نَوَى ، وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ مِنْ رَبِّهِ

Whoever goes to bed intending to wake up and pray during the night, but is overwhelmed by sleep until morning comes, what he intended will be recorded for him, and his sleep is a charity given to him by his Lord.

Narrator: Abu Ad Darda | Reviewer: Al Albani | Source: Sahih Aj Jam'ie | Number: 5941 |
Reviewer's Ruling of Hadith: Hasan

Some of the challenges of 'layl' are:

Shaitan spreads at night-time

ذَا كَانَ جُنْحُ اللَّيْلِ فَكُفُّوا صَبِيَّانَكُمْ ؛ فَإِنَّ الشَّيَاطِينَ تَنْتَشِرُ حِينَئِذٍ ، فَإِذَا ذَهَبَ سَاعَةٌ مِنَ اللَّيْلِ فَخَلُّوهُمْ ، وَأَغْلِقُوا الْأَبْوَابَ ، وَادْكُرُوا اسْمَ اللَّهِ ؛ فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا مُغْلَقًا ، وَأَوْكُوا قِرَبَكُمْ ، وَادْكُرُوا اسْمَ اللَّهِ ، وَخَمِّرُوا آيَاتِيكُمْ ، وَادْكُرُوا اسْمَ اللَّهِ ، وَلَوْ أَنْ تَعْرِضُوا عَلَيْهِ شَيْئًا ، وَأُظْفِئُوا مَصَابِيحَكُمْ

When the wings of the night (spread) or it is night, restrain your children (from going out), for the Satan is abroad at that time, and when a part of the night is passed, free them and shut the doors. making mention of God's name, for the Satan does not open a closed door; and tighten the (mouths of waterskins and mention the name of Allah, cover your utensils and mention the name of Allah even though you should just put something on them, and extinguish your lamps.

Narrator: Jabir bin Abdullah | Reviewer: Al Albani | Source: Sahih Aj Jam'ie | Number: 764 | Reviewer's Ruling of Hadith: Sahih

Trials before the Day of Judgement will befall like a portion of the dark night.

تَكُونُ بَيْنَ يَدَيِ السَّاعَةِ فِتْنٌ كَقِطْعِ اللَّيْلِ الْمَظْلِمِ ، يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا ، وَيُمْسِي كَافِرًا ، وَيُمْسِي مُؤْمِنًا ، وَيُصْبِحُ كَافِرًا ، يَبِيعُ أَقْوَامٌ دِينَهُمْ بِعَرَضٍ مِنَ الدُّنْيَا

"Before the Hour there shall be Fitan like a portion of the dark night. Morning will come upon a man as a believer, who will be a disbeliever in the evening, and evening will come upon a believer, who will be a disbeliever in the morning, people will sell their religion for goods of the world."

Narrator: Anas bin Malik | Reviewer: Al Albani | Source: Sahih Aj Jam'ie | Number: 2993 | Reviewer's Ruling of Hadith: Sahih

How does this ayah increase us in faith?

When we know Allah is Al Lateef, The Most Subtle.

BELIEF IN ALLAH (الإيمان بالله)

اللطيف

ALLAH IS AL LATEEF

THE MOST SUBTLE

- Allah Al Lateef is the Most Gentle, Subtle and Generous Who brings things to us in a very discreet way.
- He is subtle in Himself; no one can surround or frame Him. He can grasp all the visions but no one can grasp Him.
- He is the Most Subtle in His knowledge; no one can encompass the details of His knowledge.
- He is the Most Subtle in His actions; He brings the darkness and makes it as a covering for the night in order to benefit mankind.
- Out of His subtleness and generosity, He covers the night with darkness for the people to rest; this brings peace and tranquility from the struggles of the day, and helps us to get back to our routine the next day.
- The darkness does not come abruptly, but changes gently into different shades before actually becoming dark.
- Allah always deals with us in different ways to bring what benefits us.
- He is subtle in making the provisions reach us and to protect us from any evil.

What are the impacts of believing in Allah Al Lateef?

- To love Allah and be grateful to Him for being so gentle to us.
- To invoke Allah to always bring any decree smoothly and gently in our lives.
- To magnify and glorify Him for His actions; how gently and subtly He makes the transition between day and night, and vice versa.
- To remember Him and to seek His protection through evening supplications, during the transition from day to night.
- To fear Him because He is All-Aware of our actions and intentions; therefore we must increase in seeking forgiveness.

What are some of the challenges from the above ayah?

- To be heedless and not fear Allah, and to use the darkness of the night to commit sins and evil.
- To make the night lively by involving in excessive social gatherings, rather than taking it as rest.

How do we act on the ayah?

- We should be grateful to Allah as He provided the night for us to seek peace and rest in it.
- We should follow the sunnah of the Prophet (ﷺ) and take the necessary precautions before the night comes, especially for children.
- We should benefit from some of the worships that are exclusive for the night-time, and act upon them.

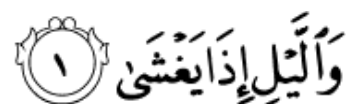
Some of them are as follows:

1. To recite Surah Al-Mulk and Surah As-Sajdah before sleeping which is following the sunnah of the Prophet (ﷺ).
 2. To establish the night prayers in any part of the night that is easy for us.
 3. To read all the night supplications before going to bed.
 4. To supplicate to Allah in the last third of the night.
- We should contemplate the beauty of Allah's action, how the day is being covered by darkness with subtlety and gentleness.
 - We should refrain from late night gatherings that exhaust us, and which may result in missing the morning prayers and also make us lazy to do the chores of the next day.

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
وَالنَّهَارِ إِذَا تَجَلَّى	And by the day as it appears in brightness;

The word تجلى is to appear, become known and apparent.

TAFSIR

Sheikh As-Sa'di said:

So creation can take advantage from its light and engage in what earns them benefit.

TADABBUR (التدبر)

So what do we learn from the ayah?

- In this ayah, Allah swears by the day (nahaar), to show its greatness and importance in the lives of all mankind, birds and animals.
- The daybreak brings glad tidings to all of us. Allah makes the daylight overcome the darkness of the night by tearing it and thus making the light apparent to the creation. People go about their way in order to seek their livelihood and the birds and animals come out of their homes to gather their provisions and benefits. This is all from the great abilities of Allah.

Facts about 'nahaar' (نَهَارٌ) :

- The word 'nahaar' is mentioned around 49 times in the Qur'an.
- The importance of 'nahaar' can be described by the following ayat in the Qur'an:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ

Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. (Surah Ali `Imran:190)

The creation of the day is a big sign for all of us.

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ ۖ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ

And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you. (Surah Ibrahim: 33)

The day has been subjected to us.

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ

It is out of His Mercy that He has put for you night and day, that you may rest therein (i.e. during the night) and that you may seek of His Bounty (i.e. during the day), and in order that you may be grateful. (Surah Al Qasas: 73)

The day is apparent to us to pursue our livelihood in order to be grateful.

يُولِجُ اللَّيْلُ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارُ فِي اللَّيْلِ ۚ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ

He merges night into day (i.e. the decrease in the hours of the night is added into the hours of the day), and merges day into night (i.e. the decrease in the hours of the day is added into the hours of the night), and He has full knowledge of whatsoever is in the breasts (Surah Al Hadid: 6)

The merging of day into night and night into day is for us to know that Allah has full knowledge of what is hidden within us. Changes happen in our life to reveal what is inside us.

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنۢ أَرَادَ أَنۢ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا

And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude. (Surah Al Furqan: 62)

To come forward with different forms of worships.

1. When we perform four rakah at the beginning of the day, Allah is sufficient for us till the end of it.

قال الله تعالى : يَا بَنَ آدَمَ ! لَا تَعْجِزْ عَنْ أَرْبَعِ رَكَعَاتٍ فِي أَوَّلِ النَّهَارِ ، أَكْفِكَ آخِرَهُ

Allah, the Exalted, says: Son of Adam, do not be helpless in performing four rak'ahs for Me at the beginning of the day: I will supply what you need till the end of it.

Narrator: Nu'aym ibn Hammar | Reviewer: Al Albani | Source: Sahih Aj Jam'ie | Number: 4342 | Reviewer's Ruling of Hadith: Sahih

2. Fasting, which is the best of the worships after salah, is performed only during the daytime.

الصِّيَامُ وَالْقُرْآنُ يَشْفَعَانِ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ ، يَقُولُ الصِّيَامُ : أَيْ رَبِّ إِنِّي مَنَعْتُهُ الطَّعَامَ وَالشَّهَوَاتِ بِالنَّهَارِ فَشَفَّعْنِي فِيهِ ، يَقُولُ الْقُرْآنُ رَبِّ مَنَعْتُهُ النَّوْمَ بِاللَّيْلِ فَشَفَّعْنِي فِيهِ ، فَيُشَفَّعَانِ

Fast and Quran will intercede for the slave on Day of Judgement, Fast will say: "O my Lord I stopped him from food and desires during the day so I intercede for him", Qur'an will say: "my Lord I stopped him from sleep at night so I intercede for him", so both will intercede.

Narrator: 'Abdullah bin 'Amr | Reviewer: Al Albani | Source: Sahih Aj Jam'ie | Number: 3882 | Reviewer's Ruling of Hadith: Sahih

3. Seeking forgiveness through reciting the 'sayyid al istighfaar' – "Master of Supplications for Forgiveness"

سَيِّدُ الْإِسْتِغْفَارِ أَنْ تَقُولَ : اللَّهُمَّ أَنْتَ رَبِّي ، لَا إِلَهَ إِلَّا أَنْتَ ، خَلَقْتَنِي وَأَنَا عَبْدُكَ ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ ، وَأَبُوءُ لَكَ بِذَنْبِي ، فَاغْفِرْ لِي ، فَإِنَّهُ لَا يَغْفِرُ الذَّنْبَ إِلَّا أَنْتَ . مَنْ قَالَهَا مِنَ النَّهَارِ مَوْقِنًا بِهَا ، فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُمْسِيَ فَهُوَ مِنْ أَهْلِ الْجَنَّةِ ، وَمَنْ قَالَهَا مِنَ اللَّيْلِ وَهُوَ مَوْقِنٌ بِهَا ، فَمَاتَ قَبْلَ أَنْ يُصْبِحَ ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ

The Prophet (صلى الله عليه وسلم) said "The most superior way of asking for forgiveness from Allah is: 'Allahumma anta Rabbi la ilaha illa anta, Khalaqtani wa ana 'Abduka, wa ana `ala `ahdika wa wa`dika mastata`tu, A`udhu bika min Sharri ma sana`tu, abu'u Laka binimatika `alaiya, wa abu'u laka bidhanbi faghfir lee fa innahu la yaghfiru adhdhunuba illa anta." The Prophet (صلى الله عليه وسلم) added. "If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise."

Narrator: Shaddad bin Aus | Reviewer: Al Albani | Source: Sahih Aj Jam'ie | Number: 3674 | Reviewer's Ruling of Hadith: Sahih

4. To serve the weak in society (widow, and poor person) and this is the same as gaining the reward of struggling for Allah or praying the night and fasting the day.

الساعي على الأرملة والمسكين كالمجاهد في سبيل الله ، أو القائم الليل الصائم النهار

The Prophet (صلى الله عليه وسلم) said, "The one who looks after a widow or a poor person is like a warrior who fights for Allah's Cause, or like him who performs prayers all the night and fasts all the day."

Narrator: Abu Huraira | Reviewer: Al Albani | Source: Sahih Aj Jam'ie | Number: 3680 | Reviewer's Ruling of Hadith: Sahih

Some of the challenges of 'nahaar' (نَهَارٌ):

Instead of using the daytime to be productive, a person oversleeps and is lazy during the day.

How does this ayah increase us in faith?

When we know Allah is Al Hayy, The Ever-Living, Who gives life to the day.

BELIEF IN ALLAH (الإيمان بالله)

الحي

ALLAH AL HAYY

THE EVER - LIVING

- Allah Al Hayy has two parts, He is Ever-Living Himself and He gives life to others.
- Allah has the perfect and complete life; everyone and everything besides Allah has an incomplete and imperfect life.
- His life is not preceded with nothingness nor it is followed with perishing. This makes it perfect unlike ours.
- We all depend on Allah to give us life. He is the One Who puts the soul inside the bodies.
- He is the One Who brings the souls back to people when they wake up every morning.
- He is the One Who will give life to the dead on the Day of Judgement.
- He is the One Who gives life to the day, and all the creations during the day to enjoy its existence.
- He is the One Who subjects the birds, animals and the plants on the earth as a provision for us.
- He gives life to the creatures under water in order for some others to sustain their existence through them.

- He gives life to the dead heart, as if bringing it from the darkness of night to the light of day.

What are the impacts of believing in Allah Al Hayy?

- To lead a meaningful and mindful life as we will always rely on the Ever-Living.
- To wake up every morning and be grateful to Allah for giving us a new life.
- To be grateful to Allah for giving life to our day by guiding us to the best of worships.
- To trust Allah, as He alone can give life to the dead hearts.
- To be more cautious of our deeds during the day, as it is more apparent than the night. Thereby, living a life pleasing to Him.

What are some of the challenges from the above ayah?

- To make the worldly gain as a major concern of our lives and ignore our rights to Allah.
- To misinterpret the concept of Tawakkul, and therefore not strive for the livelihood during the day.
- To waste one's time and energy in doing things that will be of no benefit.
- To be lazy or postpone our tasks.

How do we act on the ayah?

- We should remember Allah and be grateful to Him for bestowing us the day with all its benefits. For example, when it's time to wake up in the morning, we should not complain about the day saying, "Why did it have to come?". Rather we must be grateful as we have a day, for there are some places in the world that witness night most of the time and very little daylight.
- We should aim at doing those good deeds that can be done easily during the day. For example, morning and evening supplications, salah, being kind to parents and helping them, and helping people around us.
- We should avoid sleeping for long hours during the day, as this takes away the blessings.
- We should not blame or curse the day or the weather due to any situations that occur.
- When we see any actions around us that disturb us and affect our belief, we should glorify Allah more. For example, when we see poor people begging on the streets, we should not think bad about Allah, and ask why Allah did not provide them? Rather we must increase in glorifying Him and know that there is no fault in Allah's actions and that His decree is best.
- We should try to make some time during the day for seeking the knowledge of Allah.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَالنَّهَارِ إِذَا تَجَلَّى



غَنَّة

Ghunna -
2 counts

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

The Prophet (ﷺ) said, "The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'" Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001

Word	Meaning
وَمَا خَلَقَ	And by Him Who created
الذَّكَرَ وَالْأُنثَى	male and female;

TAFSIR

Sheikh As-Sa'di mentions regarding this ayah:

It is possible that the oath in Allah's statement, involves Allah swearing by His Honorable Self, describing Himself as the Creator of males and females. Or possibly, the oath here is about Allah creating males and females. It is from His perfect wisdom that He created all humans and animals from male and females, so that species survive and do not become extinct. Allah attracted the males and the females of every species to their own species through the bond of desire, and made each suitable for the opposite gender, so blessed be He, the Best of creators.

TADABBUR (التدبر)

So what do we learn from the ayah?

- Allah swears about the creation of the males and females. In Islam, men and women are equal by default, in terms of spirituality, morality and value. They are only different in their natural differences between genders.

- We should understand that no gender is inherently 'superior' or 'better' than another; both genders complement each other for their respective strengths and weaknesses, and only by their harmonious union can new life begin.
- Allah mentions in the Qur'an the universal rule that the only quality that makes someone better than the other is taqwa (piety).

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ
 إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa [i.e. one of the Muttaqun (pious - see V.2:2). Verily, Allah is All-Knowing, All-Aware. (Surah Al Hujurat: 13)

- In the aspect of spirituality and morality, men and women are equal as their deeds will be rewarded in the same manner; there is no difference in that with regards to gender.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ
 وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ
 وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا

Verily, the Muslims (those who submit to Allah in Islam) men and women, the believers men and women (who believe in Islamic Monotheism), the men and the women who are obedient (to Allah), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allah has ordered and in abstaining from all that Allah has forbidden), the men and the women who are humble (before their Lord Allah), the men and the women who give Sadaqat (i.e. Zakat, and alms, etc.), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadan, and the optional Nawafil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allah much with their hearts and tongues (while sitting, standing, lying, etc. for more than 300 times extra over the remembrance of Allah during the five compulsory congregational prayers) or praying extra additional Nawafil prayers

of night in the last part of night, etc.) Allah has prepared for them forgiveness and a great reward (i.e. Paradise). (Surah Al Ahzab:35)

- At the same time, men and women have differences, but complementary; they have different natures as a part of their creation. The majority of living things have male and female genders, as do other forces in the nature such as heat and cold, light and dark, day and night.
- Everything that Allah creates are in pairs. We find this with all the creations whether in the nature around us or that which grows from beneath the earth. They are called 'pairs' because they are in need of each other; one cannot exist without the other.

How does this ayah increase us in faith?

When we know Allah is Al Wahid Al Ahad, The One and The Only One.

BELIEF IN ALLAH (الإيمان بالله)

الواحد الاحد

ALLAH AL WAHID AL AHAD

THE ONE AND THE ONLY ONE

- Allah Al Wahid Al Ahad is the only One and there are no “two or others”.
- Allah is Al Wahid Al Ahad, all of His names, attributes and actions are distinct and unique. There is no evil, and nothing can resemble Him or be co-equal to Him.
- He does not need any partners, nor does He need to be paired with anyone as He is the most complete. We are created in pairs and need partners; we cannot be complete if we are alone.
- He does not need supporters or protectors but we need supporters and protectors. We also need opposites in our life (rivals and enemies) to complete the full picture.
- He did not come from anyone and no one comes from Him and there is no one on the same line as He is. He doesn't need anyone but we need parents, children, offspring and so forth.

What are the impacts of believing in Allah Al Wahid Al Ahad?

- To make us pure in our love so that we devote only to Him.
- To go to Him first when we need anything and to seek refuge with Him to remove our fear.
- To remove any so-called partners that we tend to make with Him in our lives.

What are the challenges that we face from the above ayah?

- To discriminate against anyone based on their gender.
- To belittle the rights of the women and consider them to be inferior.

How do we act on the ayah?

- We should love Allah and be grateful to Him for creating everyone in pairs; no one is left alone. This shows His kindness and mercy towards His creation.
- We should develop respect for the opposite gender. This will prevent us from transgressing the rights of others.
- We should submit to the laws that Allah mentions in the Qur'an regarding men being in charge of the women. However, men should not use the law to transgress against women, and at the same time, women must not take on the role of men.
- We should be patient and have taqwa (piety) when we deal with the opposite gender.
- We should supplicate to Allah to make our spouses and our children the coolness of our eyes.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

"Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the Muttaqun" (Surah Al Furqan 74)

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَمَا خَلَقَ الذِّكْرَ وَالْأُنثَىٰ ۚ ٣

غنة

Ghunna -
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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Word	Meaning
إِنَّ سَعْيَكُمْ	Certainly, your efforts and deeds
لَشَتَّىٰ	are diverse (different in aims and purposes);

TAFSIR

Sheikh As-Sa'di mentions regarding this ayah:

This ayah is the subject of the oath. The statement here is directed to the ultimate aims behind the efforts of the people. They differ in value, dedication and purpose. If the creation does all this for the sake of Allah, then one's efforts will always be preserved for them and will surely bring them benefit.

But if one's ultimate aim is for a diminishing temporary gain, then their aim will be fulfilled when the goal is attained and will diminish as the gain itself diminishes. This is the description of every action not performed for the sake of Allah's Face.

TADABBUR (التدبر)

So what do we learn from the ayah?

- We all are aware that every soul shall be returned to its Lord, and will be recompensed for what it did in this life.

وَأَن لَّيْسَ لِلْإِنسَانِ إِلَّا مَا سَعَىٰ

وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ
ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ

*And that man can have nothing but what he does (good or bad).
And that his deeds will be seen,
Then he will be recompensed with a full and the best recompense.
(Surah An Najm: 39-41)*

- One of the principles of the religion, found in the above ayah is the need to strive and do good deeds. This has been from the guidance of the prophets and the messengers. The good deeds should be sincerely done for the sake of Allah, and in accordance with the Sunnah of the Messenger of Allah (ﷺ) - These are the two conditions of the acceptable deeds.
- Striving in this life are of different types, and it varies according to the deeds.
- The greatest types of efforts are for those deeds that are accompanied by sincerity, desiring nothing except the pleasure of Allah and His remembrance and worship. It is this striving with Allah that is thanked, and these are the deeds that are deemed as righteous where the doer will be given a great reward.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

O you who believe (Muslims)! When the call is proclaimed for the Salat (prayer) on the day of Friday (Jumu'ah prayer), come to the remembrance of Allah [Jumu'ah religious talk (Khutbah) and Salat (prayer)] and leave off business (and every other thing), that is better for you if you did but know! (Surah Al Jumu'ah: 9)

- Striving for the benefit of others also magnifies the reward from Allah and raises His remembrance.

وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ
 اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ
 وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ

And there came running from the farthest part of the town, a man, saying:

"O my people! Obey the Messengers

"Obey those who ask no wages of you (for themselves), and who are rightly guided.

"And why should I not worship Him (Allah Alone) Who has created me and to Whom you shall be returned. (Surah Yasin:20- 22)

- Also, striving in seeking halal sustenance is something that Allah is pleased with. When Hajar strove for water and food for her child and herself, it was much appreciated by Allah. Thus He instituted her acts as one of the rites (of worship: Umrah and Hajj) that one has to perform.
- Striving on the earth for seeking the provisions has even been encouraged in the Qur'an.

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ ۚ وَإِلَيْهِ النُّشُورُ

He it is, Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it, etc.), so walk in the path thereof and eat of His provision, and to Him will be the Resurrection. (Surah Al Mulk: 15)

- And from praiseworthy striving is to help the poor and destitute, to feed the poor, to show care to the widows and the orphans.

وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا
 إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا

And they give food, inspite of their love for it (or for the love of Him), to Miskin (poor), the orphan, and the captive,

(Saying): "We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you. (Surah Al Insan:8-9)

How does this ayah increase us in faith?

When we know Allah is Ash Shakir Ash Shakoor, The Appreciative, The Most Appreciative.

BELIEF IN ALLAH (الإيمان بالله)

الشَّاكِرُ الشُّكُورُ

ASH SHAKIR ASH SHAKOOR

THE APPRECIATIVE, THE MOST APPRECIATIVE

- Allah appreciates every step we take to strive for His sake, as He is All-Knowing of our efforts.
- He accepts and rewards abundantly for the little we do and forgives us for not doing the best in life.
- He appreciates even the sinner who is not fulfilling the rights by struggling in the way of Allah, such as praying or fasting etc. but may be good to the people or animals. Allah will reduce his punishment.
- He appreciates when we are appreciative of others and are grateful for the blessings that He grants us. When we do this, He will appreciate us more and grant us more from His favors.
- He appreciates His slave by praising him in front of the angels and He will cast appreciation among the people on the earth, so the people will appreciate that person.
- Allah appreciates us by forgiving us, multiplying our good deeds for us, praising us, accepting from us, and showering more blessings upon us. We should not feel disappointed if

people do not appreciate us because Allah will surely appreciate us.

What are the impacts of believing in Allah Ash Shakir Ash Shakoor?

- To be grateful by confessing the favors and blessings of Allah, speaking about it and showing it.
- To struggle in the path of Allah, even if it is picking up something from the path.
- To appreciate the people around us, so that Allah will appreciate and increase us in His favors and blessings.
- To do actions sincerely for Allah and not for the people, then it will not make us feel sad when people do not appreciate us.
- To do actions with Ihsaan and following the Sunnah, in order to get more appreciation from Allah.

What are the challenges that we face from the above ayah?

1. To be heedless and not strive for the sake of Allah.
2. To ridicule and make fun of those people who are working hard and striving in the way of Allah.
3. To feel secure with the blessings of Allah and not take an initiative to protect them or increase them by being grateful.

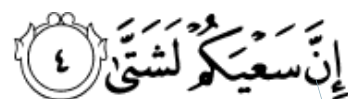
How do we act on the ayah?

- We must believe in life after death, as this will motivate us to struggle in life, in order to gather provisions for the hereafter.
- We should strive with sincerity, regardless of whether it is a small deed, to seek the Face of Allah alone.
- We must strive to make things easy for others.
- We must avoid excessive striving for the worldly life which may result in being heedless about the hereafter.
- We should not strive towards committing sins or towards oppressing those who are weak and helpless.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)



غَنَّة

Ghunna -
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

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ۖ وَصَدَّقَ بِالْحُسْنَى ۖ

Word	Meaning
فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالْحُسْنَى	As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in Al-Husna.

TAFSIR

Sheikh As-Sa'di mentions regarding this ayah:

They give from the obligatory charity, i.e. the zakat, and so forth among the other forms of expenditures and charity and spending in the ways and means of righteousness. Also included are physical actions, such as prayers, fasting, hajj, umrah and so forth. In addition, they avoid what Allah has forbidden of various prohibitions and sins. And they believe in Laa ilaa haa illallah, and all that this testimony entails from the religious belief. They are also certain of the reward that this belief will bring in the hereafter i.e. the paradise.

TADABBUR (التدبر)

So what do we learn from the ayah?

- Allah mentions three specific actions in the above ayat, that man does to strive in the way of Allah - “he gives”, “he fears” and “he believes”.

FIRST ACTION: "GIVING"

- The action of giving is the foundation of the life of the believer. Giving can be from one's knowledge, from one's wealth, time, advice etc.
- The main qualities of giving are as follows:

الجود، الكرم، السخاء، البذل

- All of them have similar meaning:

1. To give with ease
2. To give without any issues
3. To give with a good heart

Generosity mentioned in the Qur'an

1. Prophet Ibrahim (peace be upon him) was very generous towards his guests.

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ
إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا ۖ قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ
فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ

*Has the story reached you, of the honoured guests [three angels; Jibrael (Gabriel) along with another two] of Ibrahim (Abraham)?
When they came in to him, and said, "Salam, (peace be upon you)!" He answered; "Salam, (peace be upon you)," and said: "You are a people unknown to me,"
Then he turned to his household, so brought out a roasted calf [as the property of Ibrahim (Abraham) was mainly cows]. (Surah Adh Dhariyaat: 24-26)*

2. The 'action of giving' is even mentioned in the form of a parable to show its importance.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبَلَةٍ مِائَةُ حَبَّةٍ ۗ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

The likeness of those who spend their wealth in the Way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives

manifold increase to whom He pleases. And Allah is All-Sufficient for His creatures' needs, All-Knower. (Surah Al Baqarah: 261)

3. Those who are generous will have no fear or sadness on the Day of Judgement.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Those who spend their wealth (in Allah's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve. (Surah Al Baqarah:274)

Benefits of generosity/giving:

1. It shows the completeness of one's faith and its excellence.
2. It is an indication for thinking good of Allah.
3. A generous person is beloved to the Creator, and close to the creation.
4. It brings in people's praise for the person.
5. It increases the barakah in one's provision without any reduction and also increases his lifespan.
6. It purifies one from greed, jealousy and other bad qualities.
7. It brings in responsibility among the people; they are not individuals alone but are a part of the society and are responsible for others too.
8. The generous person has no enmity or arguments with others.

Means to attain generosity:

- Guidance from Allah: When Allah guides a person, it enables him to spend for His sake without any reluctance.
- Purity of soul: A person with a pure soul is able to spend in the way of Allah.
- Love of good deeds: The one who loves doing good deeds is able to spend generously in the way of Allah.
- Encouragement from others: Support and encouragement from others towards spending and giving in the way of Allah is also a means to be generous.
- Fulfillment of needs: The requirements to fulfill the urgent needs in the Islamic community by cooperation and integration can also be a means to show generosity towards others.

Role models of generosity and giving:

1. Generosity of the Prophet (ﷺ)

وعن عائشة رضي الله عنها أنهم ذبحوا شاة، فقال النبي صلى الله عليه وسلم: "ما بقى منها؟" قالت: ما بقى منها إلا كتفها، قال: "بقى كلها غير كتفها"

Messenger of Allah (ﷺ) had slaughtered a sheep and distributed major portions of its meat. Then he (ﷺ) asked, "Is there anything left?" She replied, "Nothing, except the shoulder." Thereupon he said, "All of it is left except its shoulder." (Riyad as-Salihin 558)

2. Generosity of the Companions (may Allah be pleased with them)

قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ، يَقُولُ أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تَتَصَدَّقَ فَوَافَقَ ذَلِكَ عِنْدِي مَالًا فَقُلْتُ الْيَوْمَ أَسْبِقُ أَبَا بَكْرٍ إِنْ سَبَقْتُهُ يَوْمًا قَالَ فَجِئْتُ بِنِصْفِ مَالِي فَقَالَ رَسُولُ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا أَبْقَيْتَ لِأَهْلِكَ " . قُلْتُ مِثْلَهُ وَآتَى أَبُو بَكْرٍ بِكُلِّ مَا عِنْدَهُ فَقَالَ " يَا أَبَا بَكْرٍ مَا أَبْقَيْتَ لِأَهْلِكَ " . قَالَ أَبْقَيْتُ لَهُمُ اللَّهَ وَرَسُولَهُ قُلْتُ وَاللَّهِ لَا أَسْبِقُهُ إِلَى شَيْءٍ أَبَدًا

Narrated Zaid bin Aslam: "I heard 'Umar bin Al-Khattab (may Allah be pleased with him) saying: 'We were ordered by the Messenger of Allah (ﷺ) to give in charity, and that coincided with a time in which I had some wealth, so I said, 'Today I will beat Abu Bakr (may Allah be pleased with him), if ever I beat him.'"' So I came with half of my wealth, and the Messenger of Allah (ﷺ) said: "What did you leave for your family?" I said: "The like of it." And Abu Bakr (may Allah be pleased with him) came with everything he had, so he said: "O Abu Bakr (may Allah be pleased with him)! What did you leave for your family?" He said: "I left Allah and His Messenger for them." I said: "[By Allah] I will never be able to beat him to something."

SECOND ACTION: TAQWA (PIETY)

Definition

- Obedience to Allah and His messenger (ﷺ) through carrying out that which has been commanded and abandoning that which has been prohibited – out of sincerity to Allah, The Mighty and Majestic, as well as out of love, hope and fear.
- The following ayah and the hadith show the importance of taqwa (piety).

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. (Surah Al Ahzaab:70)

عن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله عليه وسلم قال: " إن الدنيا حلوة خضرة، وإن الله مستخلفكم فيها فينظر كيف تعملون، فاتقوا الدنيا واتقوا النساء؛"

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported: The Prophet (ﷺ) said, "The life of the world is sweet and green. Allah makes you generations succeeding one another so that He may try you in respect of your actions. So beware of the beguilements of the world and those of women." (Sahih Muslim, 2742)

Benefits of having Taqwa (piety):

1. Having taqwa (piety) of Allah causes a person's affairs in this world to become easy.
2. Taqwa (piety) provides a way out of difficulty.
3. Taqwa (piety) is the motivating force to push a person to righteous good deeds because those with taqwa know that Allah observes inner motives and outward actions.
4. Taqwa (piety) blesses one's sustenance and grants him economic prosperity.
5. Taqwa (piety) causes the servant of Allah to be successful in distinguishing truth from falsehood, and to have knowledge about them.
6. Taqwa (piety) is a means of attaining guardianship of Allah's religion. For verily, the guardians of Allah's religion are the ones who fear Him.
7. Taqwa (piety) causes a believer to attain Allah's love, and this love which Allah bestows upon the believers is for this life and the hereafter.
8. Taqwa (piety) causes a believer to attain Allah's mercy and this mercy is for this life and the hereafter.
9. Taqwa (piety) causes a believer to attain knowledge.
10. Taqwa (piety) causes a believer to attain Allah's company.
11. Indeed, those with taqwa (piety) will have a good outcome on the Day of Judgement.

Means to attain Taqwa (piety):

1. To follow the commands of Allah and His messenger (ﷺ) and abstain from the forbidden.
2. To establish all the obligatory actions.
3. To be sincere while performing worships and deeds.
4. To follow the blessed book of Allah sent down to us.
5. To reflect upon the fruits of taqwa (piety), that include increase in provision, acceptance of deeds, success, prevention from the punishment, means of mercy and so forth.
6. To be in the company of the righteous ones and the ones who have taqwa (piety).

THIRD ACTION: BELIEF

Definition

Ibn Taymiyyah writes:

أَنَّ الدِّينَ وَالْإِيمَانَ قَوْلٌ وَعَمَلٌ قَوْلُ الْقَلْبِ وَاللِّسَانِ وَعَمَلُ الْقَلْبِ وَاللِّسَانِ وَالْجَوَارِحِ

The religion and faith consist of sayings and actions: the sayings of the heart and the tongue, and the actions of the heart, tongue and limbs. (Source: Sharh Al-Aqida Al-Wasitiyya 1/264)

- Faith in Islam means to believe in Allah, to affirm His truth, and to submit to His commands. The six pillars of faith are to believe and affirm the following:

- Belief in Allah
- His Angels
- His Messengers
- His Books
- The Day of Judgement
- The Divine Decree, both good and bad

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنزَلَ مِنْ قَبْلُ ۚ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

O you who believe! Believe in Allah, and His Messenger (Muhammad peace and blessings of Allah be upon him), and the Book (the Qur'an) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him), and whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away. (Surah An Nisa:136)

عَنِ ابْنِ عُمَرَ، أَنَّ جِبْرِيلَ، عَلَيْهِ السَّلَامُ قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا الْإِيمَانُ قَالَ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَبِالْقَدَرِ خَيْرِهِ وَشَرِّهِ فَقَالَ لَهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ صَدَقْتَ قَالَ فَتَعَجَّبْنَا مِنْهُ يَسْأَلُهُ وَيُصَدِّقُهُ قَالَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاكَ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ مَعَالِمَ دِينِكُمْ.

It was narrated from 'Umar that Jibreel عليه السلام said to the Prophet ﷺ: What is faith (eeman)? He said: "To believe in Allah, His Angels, His Books, His Messengers, the Last Day and the divine decree, both good and bad," Jibreel said to him: You have spoken the truth. He said: We were amazed that he asked him and then confirmed his answers as being correct. The Prophet ﷺ said: "That was Jibreel, who came to teach you your religion. (Sahih Muslim 8)

- The main part of belief that is mentioned by the word ‘husna’ refers to ‘*Laa ilaha illa Allah*’ (Kalimat At Tawheed) – Word of Oneness. It also refers to the belief in the hereafter (reward and recompense) and the everlasting paradise that Allah has prepared for the Abrar (the ones who exceed in doing good deeds).

What is 'Laa ilaha illa Allah' (لا إله إلا الله)?

- It means that “There is no god truly worthy of worship except Allah”.
- This has been mentioned in the Qur'an as a 'good word' and this was the main message that all the messengers came with.
- This good word will produce the right faith and all the good deeds.
- However, there are seven conditions that need to be fulfilled in order to have the correct belief in the above.
 1. Knowledge: To negate what is negated in the testimony of faith and affirm what is affirmed therein – as opposed to being ignorant of that.
 2. Certainty: The one who pronounces 'Laa ilaha illa Allah' should do it with certainty of what the words indicate and this negates doubts.
 3. Acceptance: Acceptance of what this statement necessitates, i.e. with the heart and the tongue. As a result negating rejection.
 4. Submission: Submission and obedience to what 'Laa ilaha illa Allah' requires, as a result negating disobedience.

5. Truthfulness: It is to say 'Laa ilaha illa Allah' truthfully from one's heart and to make one's speech in accordance with what is in one's heart. Truthfulness to 'Laa ilaha illa Allah' negates lying and falsehood.
6. Sincerity: Sincerity is purifying actions from all the stains of shirk with righteous intentions.
7. Love: Having love for this statement, what it necessitates and indicates, loving its people – those who act upon it, adhering to its conditions – and to hate what violates it.

Some benefits of Tawheed:

1. Tawheed is one of the means for the removal of difficulties and to bring in complete security, in this life and in the hereafter.
2. Tawheed brings in complete guidance along with actions.
3. Allah will forgive the person and expiate his sins.
4. Allah will make him enter paradise.
5. Tawheed prevents the person from entering the fire.
6. Tawheed is a means to attain the pleasure of Allah and His reward.
7. Allah makes it easy for the person to do good deeds when he has tawheed.
8. Allah grants the people of tawheed victory, honor and guidance in all matters.

- All the goodness that a person does in life, requires from him the components of truthfulness and purity. This will bring in the feelings of kindness, softness and mercy which will lead to expansion and vastness in openings to do more.

How does this ayah increase us in faith?

When we believe Allah is Al Barr, The Most Vast in goodness.

BELIEF IN ALLAH (الإيمان بالله)

البر

AL BARR

THE MOST VAST

- Allah is Al Barr and everything in this life shows His birr - vast love, compassion, and all the kindness that He gives.
- It is from Allah's birr that He gives all the creation, including the disbelievers, different blessings.
- For the believers who worship Him and ask from Him, He shows more compassion and gentleness while reforming them, multiplying their rewards and giving them more than they can imagine.
- He also pardons and forgives the sins.
- It is Allah Al Barr Who will make some of His believers to reach the rank of Abrar. He will make their hearts boil with goodness and thus they exceed in doing good deeds.
- He wants all the good for us when He gives and decrees for us; He never discontinues His goodness. All of this is out of His Birr.

What are the impacts of believing in Allah Al Barr?

- To know that we cannot attribute the goodness in our heart to ourselves.

- To be truthful in all our giving, and not show good qualities to impress or overwhelm anyone.
- To be vast and not restrictive with others.
- To be flexible and ready to adjust.

What are the major challenges from the above ayah?

- To be miserly, greedy and not encouraging to help others.
- To follow one's desires in life.
- To disbelieve in Allah and the hereafter.

How do we act on the ayah?

- We should be truthful and vast in our goodness, and not be affected by the challenges and doubts in life. For example, you are saving your pocket money to buy a new pair of sunglasses. Finally when you have the right amount, you go to the store with your older sister to buy it. On the way, you happen to see a charity organization collecting funds for poor people. You want to give charity and help the poor but your sister reminds you that you might fall short of money to buy the new sunglasses. You think for a while and then overcome your doubt and give a part of your savings to the charity organization. You feel content and pleased after doing so. When you reach the store, you are surprised that the sunglasses that you wanted to buy are on discount for 50% and you had enough money to buy it. Allah saw your truthfulness and how

you overcame the challenge, and thus made your buying easy for you.

- When we give anything, whether it is money, or any of our actions or dealings with people, it should be with birr; this is the real giving which is accompanied by truthfulness, mercy and gentleness.
- We should fear Allah and have taqwa (piety), as this will increase us in goodness. For example, you have a test tomorrow, and you have not prepared for it. You pretend to be unwell and lie to your mother telling her that you are unable to go to school. She insists on taking you to the doctor. This is your test for your taqwa (piety) and belief in Allah. Will you tell her the truth or lie again to escape?
- We should always keep our goals clear - the pleasure of Allah and paradise. When we work with clear goals, we will not be distracted in life.
- We should be His obedient slaves, that way He will enrich us internally and externally.
- We should take Prophet (ﷺ) as a role model and we must not feel self-sufficient from him. He is the Messenger of Allah and we have been commanded to follow him.
- We should thank Allah alone for He is the One Who guides us towards all kinds of goodness.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

فَأَمَّا مَنْ أَعْطَى وَانْتَفَى ۝ وَصَدَقَ بِالْحُسْنَى ۝ ٦

غَنَّة

Ghunna -
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
فَسَنُيَسِّرُهُ	We will make smooth for him
لِلْيُسْرَىٰ	the path of ease (goodness).

TAFSIR

Sheikh As-Sa'di explains regarding this ayah:

Allah will make all their affairs easy for them, including making the path to righteousness easy, in addition to making it easy for them to avoid all types of evil. They will earn the entirety of this from Allah because they performed the actions that will earn one the easy path.

TADABBUR (التدبر)

So what do we learn from the ayah?

- The previous verses commenced with (فَأَمَّا مَنْ) which is a conditional statement (كلمة شرط) and essentially means that for the one who does this (gives in charity and fears, and confirms the truth) then as per his action, Allah will make ease for him.
- This is Allah's gift to us when we find performing good deeds easier and find doing bad deeds harder. Many of us find the opposite, i.e. doing bad deeds are easier than the good

deeds. Therefore, it is from Allah alone, and we cannot attribute the goodness to ourselves.

- In Surah Al Balad, there was reference to the path of righteousness being difficult as if climbing up a mountain, but Allah wants to change our attitude towards difficulty and so in this surah, Allah says that He will facilitate for us the path when we initiate and do the good deeds.

How does this ayah increase us in faith?

When we believe Allah is Al Haadi, The One Who Guides.

BELIEF IN ALLAH (الإيمان بالله)

الهادي

AL HAADI

THE ONE WHO GUIDES

- We need guidance in every part of our life, whether it is to attain knowledge, to drive, to be a good parent, to teach, to shop or anything else. Allah Al Haadi guides us to save our time and energy, and not to be misled or get distracted.
- The believers get special guidance (هداية التوفيق) after they accept the general guidance and strive towards His pleasure. They appreciate the knowledge and thus Allah guides them more by opening their hearts to act upon it.
- Allah will make all the paths for doing good deeds easy for them so that they can reach paradise. This guidance will continue after their death, in their grave and on the Day of Judgement.
- When we believe and appreciate the faith, Allah will give us more feelings (love, hope, fear) and guidance to good deeds will become a part of our life and we will never be distracted from worshipping Him.

What are the impacts of believing in Allah Al Haadi?

- To feel poor and desperate to Allah in all our affairs and to be protected from misguidance.
- To ask Allah for complete guidance, i.e. knowledge and acting upon it.
- To appreciate the guidance when it comes to us, especially guidance in the religion.
- To be humble when we are guided and not to look down upon others who are still misguided.

What are the challenges from the above ayah?

- To make things difficult upon oneself by sinning and being disobedient.
- To be lazy in sending forth good deeds.
- To be extreme regarding the commands and not take the ease in the religion.
- To drive away people, when we are guided to the religion, by being too extreme.

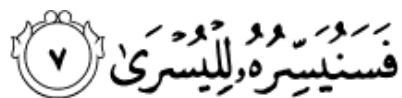
How do we act on the ayah?

- We should be appreciative and grateful to Allah for making the religion easy for us.
- We should make things easy for others and give excuses for their mistakes. For example: While playing, your younger brother accidentally hits the ball and breaks your mum's most expensive vase. He feels very guilty and starts to cry. You try to make things easy for him, by helping him clear the mess and by apologizing on his behalf.
- We should always take the easy path when given a choice.
- We should attribute all the ease in life to Allah alone, and not our ability and power. For example, you are the first one to finish the math quiz and you get all the answers correct. What do you feel in your heart? Do you feel you are smart and more intelligent than others or you attribute it to Allah and feel it is He Who made the questions easy for you?
- We should hope only in Allah when matters become difficult, as He alone can make things easy for us. For example, due to a misunderstanding in class, your best friend stops talking to you. Instead of going to your other friends and asking them to mend matters between you and your friend, you must hope in Allah alone and make du'a to him to clear the misunderstanding in her heart.
- We should not trust the means that are available to make things easy for us, but seek help from Allah and rely on Him alone.

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

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ۖ ۝۸ وَكَذَّبَ بِالْحُسْنَىٰ ۖ ۝۹

Word	Meaning
وَأَمَّا مَنْ بَخِلَ	But he who is a greedy miser
وَاسْتَغْنَىٰ	and thinks himself self-sufficient.
وَكَذَّبَ بِالْحُسْنَىٰ	And belies Al-Husna

TAFSIR

Sheikh As-Sa'di explains regarding this ayah:

They were greedy and miserly with what they were commanded. They abandoned the necessary and recommended aspects of monetary expenditures, and their inner selves did not permit them to abide by what Allah has obliged on them. Moreover, they felt they were not in need of Allah, and as a result they abandoned servitude to Allah and did not consider themselves as being in need of their Lord.

Also, they deny what Allah has ordained on them to believe in.

TADABBUR (التدبر)

So what do we learn from the ayah?

- After mentioning about the one who gives generously, Allah mentions about the one who is bakhil (miser) in spending his wealth and even encourages others to do the same.
- The word 'bakhil' (بَخِيل) comes from 'bukhl' (بُخْل) which means to store and hoard wealth. This person does not strive for the rewards of the hereafter by spending in the way of Allah, in spite of having many opportunities to do so. And while others try to invest in the hereafter, he advises them against it.
- This disease of hoarding wealth leads to another disease which is called 'istighnaa' (استغناء), where one thinks he does not need anyone else and that he can do everything for himself. He thinks he is self-sufficient.
- When one does not spend his money and saves it for himself, it can make him feel safe, empowered and superior to others who do not have wealth.
- As a result of his miserliness and arrogance, he feels independent and empowered enough to deny the religion, and lie against the righteous beliefs that Allah ordains on the slaves to believe in.

Definition of Bukhl (بخل)

To hold on to possessions that are not entitled to be confined.

Reasons of miserliness and greed:

1. **Weakness of faith:** This is one of the main reasons due to which one gives less importance to spending in the way of Allah. He is unaware of the recompense from Allah for being charitable and he is unaware of the fact that the wealth he owns belongs to Allah alone, and he did not come to this life with any of his possessions.
2. **Love of the wealth and attachment to it:** When one loves his wealth and is attached to it, he is doomed to inherit this despicable and obscene personality trait.
3. **Thinking about the future and falling into the trap of shaitan:** Fear, anxiety and worrying about poverty and future needs is also another reason he is scared to spend. Moreover, shaitan promises him poverty if he spends in the way of Allah and consequently he falls for his trap.
4. **To think that miserliness is a type of intelligence and art, and good management skills for dealing with the matters of life.**
5. **To be in the company of miserly people.**
6. **To be negligent about the reward that waits for the one who gives charity, and fulfills the obligatory rights of the people.**
7. **To have hopes to live long and to desire only the worldly life.**

Examples of generosity and miserliness in our daily lives :

1. You have a branded handbag that is your favorite, and you keep it stored safely in your closet. Your sister requests to borrow your handbag for her class party. What do you do? Do you allow her to use it? Or hold back and refuse her? What is the correct course of action in this situation? Remember that loving the world and being attached to it inherits miserliness, you need to use them and be grateful or spend it on others so that you get the great reward for it.
2. Your aunt brought expensive sweets for you from abroad. The same day, your neighbors come home to pay you a visit. You fear that your mother may share the sweets with them, so you quickly hide them. After a while, your mom asks for the sweets, and you sheepishly tell her that you hid them so that you do not have to share them with your neighbors. Do you think that worldly things or belongings will last forever? No. So the best is to share what you love and earn the reward for it.

What are some of the ways one can get rid of this character?

- To think good of Allah and know that He will never burden us beyond our ability (when He commands us to spend).
- To increase in giving charity.
- To know that fear of poverty which comes into our mind is always from the shaitan.

- To seek refuge in Allah from this character.
- To ponder upon the ayat with regards to dispraise of this character.
- To have trust and not fear with regards to the future of our children and believe with certainty that the One Who created them will surely provide for them.
- To know that miserly people are not liked in the society; in fact people try to avoid and run away from them, and they always leave a bad remembrance after them.

In addition to being a greedy miser, he feels self-sufficient.

What does it mean to feel self-sufficient ?

- Being self-sufficient from the people is a good trait, as it makes us not rely on them; rather it makes us turn towards Allah and feel poor to Him as He alone is Al Ghaniyy, The Most Rich.
- But here it is mentioned for those who have been blessed with wealth and they show miserliness by withholding it and that's what makes them self-sufficient from Allah and others. They rely on their wealth.
- We should supplicate to Allah for the good self-sufficiency:

"اللهم إني أسألك الهدى والتقى والعفاف والغنى."

"Oh Allah I ask you the guidance, the piety, the chastity, and the sufficiency (contentment)."

(Jami` at-Tirmidhi 3489)

- We cannot be self-sufficient from Allah, we must give Allah His due rights by worshipping Him alone and we need to seek protection from His punishment. As it is mentioned in the following hadith:

وكما في الحديث: "فإنَّ حقَّ الله على العباد أن يعبدوه ، ولا يُشركوا به شيئاً ، وحقُّ العبادِ على الله ، إذا فعلوا ذلك أن لا يُعذَّبَهُمْ

"The right of Allah upon His slaves that they worship Him, and they do not associate any partners with Him. And the right of the slaves upon Allah is that He will not punish those who do not associate any partner with Him" (Saheeh Al Adab al Mufrad- 721)

Another action mentioned regarding this person is that of lying. He believes in Allah, and the other pillars of faith especially the Day of Judgement, the recompense, the eternal bliss (paradise) and the punishment (hellfire).

Definition of Lying (كذب)

Imaam An Nawawi said:

"To inform something that is incorrect either intentionally or unintentionally, whether it was something related to the past or future".

Lying as mentioned in the Qur'an

1. Those who deny the signs of Allah (the universal and the legislative), have been called liars.

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ ۖ وَأُولَٰئِكَ هُمُ الْكَاذِبُونَ

It is only those who believe not in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, who fabricate falsehood, and it is they who are liars.
(Surah An Nahl:105)

2. There is a curse and punishment of the hellfire for the liars who belie Allah.

وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ

Woe to every sinful liar, (Al Jathiyah:7)

3. It is one of the descriptions of the hypocrites.

وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

But Allah is Witness, that they verily, are liars. (Surah At Tawbah: 107)

4. The devils descend upon the liar.

هَلْ أَتَبُّكُمْ عَلَىٰ مَن تَنَزَّلُ الشَّيَاطِينُ
تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ

*Shall I inform you (O people!) upon whom the Shayatin (devils) descend?
They descend on every lying (one who tells lies), sinful person. (Surah Ash Shuara:221,222)*

Lying as mentioned in the Sunnah

Narrating whatever one hears proves him to be a liar

وعن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: "كفى بالمرء كذباً أن يحدث بكل ما سمع".

Abu Hurairah (May Allah be pleased with him) said: The Prophet (ﷺ) said, "It is enough for a man to prove himself a liar when he goes on narrating whatever he hears."
(Sahih Muslim, 7114)

Leaving what is not doubtful for what is doubtful

عن أبي محمد الحسن بن علي بن أبي طالب، رضي الله عنهما ، قال : حفظت من رسول الله، صلى الله عليه وسلم : "دع ما يريبك إلى ما لا يريبك؛ فإن الصدق طمأنينة، والكذب ريبة"

Hasan bin 'Ali (May Allah be pleased with them) said: I remember (these words) from Messenger of Allah (ﷺ): "Give up what is doubtful to you for that which is not doubtful; for truth is peace of mind and falsehood is doubt".
(At Tirmidhi, 7118, Graded: Hasan saheeh)

Impacts of Lying

- It exposes the person to insult.
- It leads a person to immorality.
- It makes people to repel the person and is not loved in the hearts of the people.
- It never makes the person successful in life.
- It is one of the signs of hypocrisy.
- It is a character for which Allah promises dwelling in the hellfire.

Sayings of the righteous predecessors regarding Lying

- It is reported that Abu Bakr As-Siddiq (may Allah be pleased with him) said, "Beware of lying, for lying is far removed from faith."
- It is reported that Abdullah ibn Masud (may Allah be pleased with him) said, "And a man lies and persists in lying until there is not even the space of a needle for goodness in his heart to settle."

How does this ayah increase us in faith?

When we know Allah is Al Kareem, The Generous One.

BELIEF IN ALLAH (الإيمان بالله)

الكريم

AL KAREEM

THE MOST GENEROUS

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

What are the impacts of believing in Allah Al Kareem?

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

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

What are the challenges from the above ayat?

- To be miserly and also prevent others from giving.
- To feel self-sufficient from Allah.
- To be arrogant and proud of one's abilities.
- To deny/belie in the pillars of faith.

How do we act on the ayah?

- We should know that all the provisions are from Allah alone, and therefore we should be generous and help others with whatever we have been blessed with. For example, you can make a habit of giving away your old clothes and bags that are in good condition to a charitable society.
- We should not be greedy and hoard things for ourselves.
- We should not prevent others from giving in the way of Allah. For example, your brother wants to share his food with a friend who has forgotten his lunch at home. You must not prevent him by telling - "You'll be hungry if you share your lunch," or "What will you eat then?", rather you must encourage your brother and appreciate his kindness.

- Thus we should encourage good characters of sharing, speaking the truth, and humbleness among our little siblings, and this should start from us as examples.
- We should be humble and feel poor to Allah, and not feel self-sufficient from Him.
- We should be cautious of lying as this can lead to immorality that will deserve the punishment of Allah. At the same time this is one of the descriptions of the hypocrites, that we need to be aware of.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَأَمَّا مَنْ يُجِلْ وَأَسْتَغْنَى ٨ وَكَذَّبَ بِالْحُسْنَى ٩

Flip noon ن to
meem م and
ghunna (غنة)
2 counts

غنة
Ghunna -
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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Word	Meaning
فَسَنِيَسِّرُهُ	We will make smooth for him
لِلْعُسْرَىٰ	the path for evil;

TAFSIR

Sheikh As-Sa'di mentions regarding the above ayah:

The hard path and wicked behavior will be made easy for such persons; they will find it easy to commit evil whatever they may be, and it will be made easy for them to fall into sin.

TADABBUR (التدبر)

So what do we learn from the ayah?

- Every action has a counter reaction. When a person persists in sins, denies the main aspects of belief, lives a carefree life, is not concerned about himself or the religion, spends on whatever he wants, for sure there is a consequence for such attitude.
- Deeds are based on the intentions, good intentions lead to good deeds that will be accepted and the person will be rewarded, evil intentions lead to evil and corrupt deeds that will be rejected and the person will be punished. The path for

both the scenarios will be made easy, as the following hadith mentions:

عَنْ عِمْرَانَ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ فِيمَا يَعْمَلُ الْعَامِلُونَ قَالَ " كُلُّ مُيَسَّرٍ لِمَا خُلِقَ لَهُ "

Narrated `Imran: I said, "O Allah's Messenger (ﷺ)! Why should a doer (people) try to do good deeds?" The Prophet (ﷺ) said, "Everybody will find easy to do such deeds as will lead him to his destined place for which he has been created." (Sahih al-Bukhari 7551)

عَنْ عَلِيٍّ، قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَبِيَدِهِ عُودٌ فَكَتَبَ فِي الْأَرْضِ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ " مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الْجَنَّةِ وَمَقْعَدُهُ مِنَ النَّارِ ". قِيلَ يَا رَسُولَ اللَّهِ أَفَلَا تَتَكَلَّمُ قَالَ " لَا أَعْمَلُوا وَلَا تَتَكَلَّمُوا فَكُلُّ مُيَسَّرٍ لِمَا خُلِقَ لَهُ ". ثُمَّ قَرَأَ { فَأَمَّا مَنْ أَعْطَى وَاتَّقَى * وَصَدَّقَ بِالْحُسْنَى * فَسَنِيَّاهُ لِلْيُسْرَى * وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى * وَكَذَّبَ بِالْحُسْنَى * فَسَنِيَّاهُ لِلْعُسْرَى .

It was narrated that 'Ali said "We were sitting with the Prophet (ﷺ) and he had a stick in his hand. He scratched in the ground with it, then raised his head and said: 'There is no one among you but his place in Paradise or Hell has already been decreed.' He was asked: 'O Messenger of Allah, should we not then rely upon that?' He said: 'No, strive and do not rely upon that, for it will be made easy for each person to do that for which he was created.' Then he recited: "As for him who gives (in charity) and keeps his duty to Allah and fears Him, and believes in Al-Husna. We will make smooth for him the path of ease (goodness). But he who is a greedy miser and thinks himself self-sufficient. And denies Al-Husna. We will make smooth for him the path for evil. " (Sunan Ibn Majah, Book 1, Hadith 78)

- From the above it is clear, that every person's decree is written, but there is a choice in this life, to choose between right and wrong, to strive towards good or evil.
- We should know there is a soul that lies within us, which commands on every evil, and guides to destruction. None can be saved from the evil of this soul except those who are guided by Allah and shown mercy by Him.

- Nothing is more harmful to a person's faith and religion than this soul, therefore one needs to constantly account himself.
- He first calls himself to account over the obligatory duties. If he finds deficiency in this regard, he amends this either by repayment or rectification. He then calls himself to account over prohibited matters. If he knows that he has done something prohibited, he amends this through repentance, seeking forgiveness and performing good deeds that wipe such bad deeds away. He then calls himself to account over heedlessness. If it is the case that he has been careless of that which he was created for, he amends this through remembrance and turning to Allah. He then calls himself to account over what he has spoken, or where his feet have taken him, or what his hands have struck out at or what his ears have listened out to, and asks himself - What did you intend from this? Who did you do it for?

Definition of a sin

- Sins and disobedience are acts that Allah or His messenger (ﷺ) have commanded us to leave.

Synonyms of the word “sin”

- **Disobedience:** This is the opposite of obedience.
- **Evil deeds:** This is the opposite of good deeds.

Effects of sins:

1. **Prevention of knowledge:** Knowledge is one of the means to enter paradise with ease and convenience, and sins prevent the person from that.
2. **Awkwardness and darkness in the heart:** The sinner feels awkward and gloomy in his heart after he commits a sin. The creation around him hates him too.
3. **Fear and terror in the heart :** The sinner is fearful and there is a terror in his heart that tightens it. He does not feel secure at all.
4. **Supplications are not answered:** We all are poor to Allah for His response, as we have no power or might to do anything. When His response is prevented from us, then how shall we receive any goodness and avert the evil from ourselves?
5. **Allah’s wrath is upon the sinner:** If there is the wrath of Allah upon someone, then who will be the one to love him? Who will be the one to guide him to the straight path? And who will be the one to have mercy on him? And if Allah does not have mercy upon him, then how can he enter Jannah?

What is the solution?

To seek forgiveness from Allah and believe that Allah will forgive all sins.

Virtues of repentance and seeking forgiveness

1. Happiness of Allah and His love

قال رسول الله (ﷺ): لَلَّهِ أَفْرَحُ بِتُوبَةِ الْعَبْدِ مِنْ رَجُلٍ نَزَلَ مَنَزِلًا وَبِهِ مَهْلَكُهُ ، وَمَعَهُ رَاحِلَتُهُ ، عَلَيْهَا طَعَامُهُ وَشِرَابُهُ ، فَوَضَعَ رَأْسَهُ فَنَامَ نَوْمَةً ، فَاسْتَيْقَظَ ، وَقَدْ ذَهَبَتْ رَاحِلَتُهُ ، فَطَلَبَهَا ، حَتَّى إِذَا اشْتَدَّ عَلَيْهِ الْحَرُّ وَالْعَطَشُ ، قَالَ : أَرْجِعْ إِلَى مَكَانِي الَّذِي كُنْتُ فِيهِ ، فَأَنَا مُمْتٌ حَتَّى أَمُوتَ ، ثُمَّ رَفَعَ رَأْسَهُ ، فَإِذَا رَاحِلَتُهُ عِنْدَهُ ، عَلَيْهَا زَادُهُ : طَعَامُهُ وَشِرَابُهُ ! فَاللَّهُ أَشَدُّ فَرَحًا بِتُوبَةِ الْعَبْدِ الْمُؤْمِنِ مِنْ هَذَا بِرَاحِلَتِهِ وَزَادِهِ"

Allah is more pleased with the repentance of his slave than a person who reaches a place, and He has his riding beast with him carrying his food and his drink, and he puts his head down and sleeps for some time. When he wakes up, he finds his riding beast gone. So, he goes in search for it, until he is stricken with heat and thirst. He said: "I will return to my place, where I had been before, then I will sleep until the death overcomes me." Then when he wakes up again and lifts his head, he finds his riding beast and his provisions of (food and drink), Allah is more pleased with the repentance of his servant than the recovery of this riding beast along with the provisions (food and drink). (Saheeh Al Jami'a, 5033, Graded: Sahih by Al Albani)

2. Following the example of the Prophet (ﷺ)

قال رسول الله (ﷺ): "تُوبُوا إِلَى اللَّهِ تَعَالَى ، فَإِنِّي أَتُوبُ إِلَيْهِ كُلَّ يَوْمٍ مِائَةَ مَرَّةٍ"

Messenger of Allah said: "Repent to Allah, indeed I repent to hundred times a day". (Saheeh Al Jami'a 3005, Graded: Sahih Al Albani)

3. Purification of the heart

4. Prevents the punishment and torment

وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ ۖ وَإِن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ

And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection). (Surah Hud:3)

5. Increases the provision and blessings

وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ

"And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as Mujrimun (criminals, disbelievers in the Oneness of Allah)." (Surah Hud:52)

Supplications for seeking forgiveness

أستغفر الله وأتوب إليه

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ مِنْ قَوْلِ "سُبْحَانَ اللَّهِ وَبِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ"

The Messenger of Allah (ﷺ) recited often these words: Glory be to Allah and with His praise, I seek the forgiveness of Allah and return to Him. (Saheeh Muslim, 484)

سيد الاستغفار

قال رسول الله (ﷺ): "مَنْ قَالَ حِينَ يُصْبِحُ أَوْ حِينَ يُمَسِي: اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ بِنِعْمَتِكَ وَأَبُوءُ بِذَنْبِي، فَاغْفِرْ لِي؛ إِنَّهُ لَا يَغْفِرُ الذَّنْبَ إِلَّا أَنْتَ. فَمَاتَ مِنْ يَوْمِهِ أَوْ مِنْ لَيْلَتِهِ دَخَلَ الْجَنَّةَ."

The Prophet (ﷺ) said: If anyone says in the morning or in the evening: "O Allah! Thou art my Lord; there is no god but Thee, Thou hast created me, and I am Thy servant and hold to Thy covenant and promise as much as I can; I seek refuge in Thee from the evil of what I have done: I acknowledge Thy favour to me, and I acknowledge my sin; pardon me, for none but Thee pardons sins, and dies during the daytime or during the night." he will go to Paradise. (Saheeh Al Jami'a, 6424, Graded: Sahih Al Albani)

الاستغفار للمؤمنين والمؤمنات

قال رسول الله (ﷺ): "مَنْ اسْتَغْفَرََ لِلْمُؤْمِنِينَ وَلِلْمُؤْمِنَاتِ ، كَتَبَ اللَّهُ لَهُ بِكُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ حَسَنَةً."

The messenger of Allah (ﷺ) said: "Whoever seeks forgiveness for the believing men and women, Allah writes down for him, for every believing man and woman a good deed." (Saheeh al Jami'a 6026, Graded: Hasan Al Albani)

How does this ayah increase us in faith?

When we know Allah is our Rabb, Our Nurturer, Our Reformer.

BELIEF IN ALLAH (الإيمان بالله)

الرب

AR RABB

THE NURTURER, THE REFORMER

Allah Ar Rabb generally nurtures the entire creation through His blessings.

- The wisdom behind this kind of nurturing is to be able to live in this life. If we did not have the general nurturing of Allah, then none of us would survive.
- The nurturing of Allah helps an individual to realize His faults, either through the ayat, or through the decree, and this will continue till the end of his life.
- The person either accepts his mistakes, repents to Allah and then increases in good deeds, or he rejects the nurturing and increases in disbelief, till a stage where he becomes self-sufficient. Then his path towards the evil will be made easy and this will deceive him further thinking he is right and he would continue upon the disbelief, until the destruction will overtake him.
- Allah Ar Rabb nurtures His believers, to increase them in faith, through His beautiful names, attributes and actions.

- Allah Ar Rabb will guide the believers who accept the nurturing to the way of ease in all types of worship and protect them from difficult decrees.
- The wisdom behind this nurturing is to be reformed in order to go to paradise and be among those nearest to Allah, along with the messengers and the prophets.

What are the impacts of believing in Allah Ar Rabb?

- To be pleased with Allah as our Rabb, Islam as our religion and Muhammad (ﷺ) as our Prophet.
- To accept the nurturing of Allah, and not to become self-sufficient.
- To ask Allah for His special nurturing by calling upon His name Ar Rabb.
- To fear Him the most, as He knows all our hidden faults/sicknesses.
- To know that He alone can fix our faults by reforming us either through knowledge or decree.

What are the challenges from the above ayat?

1. To be heedless and reject the nurturing of Allah when it comes to us.
2. To be deceived with sins so it becomes easy for us to commit.
3. To blame the decree for committing sins and not being guided, giving an excuse that Allah decreed for him to commit the sin.

How do we act on the ayah?

- We should be grateful when we see ourselves upon the right guidance, as this is one of the actions of Allah alone.
- We should know that the shaitan can beautify evil and make it attractive to us, in order we commit the sin. Therefore, we must seek protection in Allah Ar Rabb from this enemy.
- We should be aware of our soul that encourages us towards the evil. This requires us to strive against this soul, again with the help of Allah. For example, when you make a mistake, your (evil) soul will whisper to you to lie to your parents or it may also encourage you to blame your little brother or sister for your wrongdoing. You must fight against these whispers and stay firm on the truth.
- We should supplicate to Allah the following in the mornings and evenings.

اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ
رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهٗ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ ،
أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ ،
وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجْرَهُ إِلَى مُسْلِمٍ

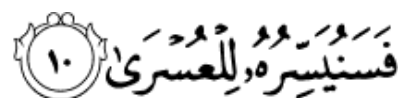
O Allah, Knower of the unseen and the evident , Maker of the heavens and the earth , Lord of everything and its Possessor , I bear witness that there is none worthy of worship but You . I seek refuge in You from the evil of my soul and from the evil of Satan and his helpers . (I seek refuge in You) from bringing evil upon my soul and from harming any Muslim. (Sahih At-Tirmidhi 3/142 and Abu Dawud)

- We should be more cautious and worried when sins become easy for us to commit and good deeds become a burden for us. For example, when you feel it is easy for you to lie and get away from being caught and it is difficult for you to attend a Qur'an class, or wake up for Salah, then this should be warning for you.
- We should not stop striving for knowledge due to hurdles, rather be patient and ask Allah to help us to overcome the challenges.
- We should not be a part of any groups that promote sins and make it easy for people to commit them.
- We should not be an opener of evil for anyone.
- When we commit the sins, we should hasten towards the forgiveness of Allah, and not be persistent upon it. For example, you say something to your sister in anger and she gets upset and starts to cry. Immediately you feel guilty about it; then you must not delay in apologizing to your sister and asking forgiveness from Allah.

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
وَمَا يُغْنِي عَنْهُ	And what will benefit him
مَالُهُ إِذَا تَرَدَّى	his wealth when he goes down (in destruction).

TAFSIR

Sheikh As-Sa'di mentions in regard to the ayah:

As for the wealth that made one a tyrant, Allah asks them what will their wealth avail them after they perish and die? Only one's righteous actions will accompany one (to the grave). But one's wealth from which the necessary dues were not paid, will become a source of destruction, if one did not save some of it for their Last Life (by paying it in the ways of righteousness, seeking Allah's Face by doing so).

TADABBUR (التدبر)

So what do we learn from the ayah?

- Even though a person may be successful and prosperous in this life, when he is following his desires and committing sins, he is actually falling down and going further away from the path set by Allah. Sins are facilitated for him, thus facilitating the way to the torment (hellfire).

- When he eventually goes down to his grave, the wealth that he had gathered in this life will be of no use. This wealth deceived him and caused him to feel self-sufficient from Allah and His guidance. He led his life thinking that his wealth will be a barrier for him from all difficulties. In this ayah, Allah clarifies his misconception.
- What will actually benefit a person after his death?

It is mentioned in the following hadith, that the deeds of a person will remain with him while his wealth and children will come back. This is a clarification for all who are deceived by their wealth.

سَمِعَ أَنَسُ بْنُ مَالِكٍ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَتَّبَعُ الْمَيِّتَ ثَلَاثَةٌ، فَيَرْجِعُ اثْنَانِ وَيَبْقَى مَعَهُ وَاحِدٌ، يَتَّبَعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فَيَرْجِعُ أَهْلُهُ وَمَالُهُ، وَيَبْقَى عَمَلُهُ "

Narrated Anas bin Malik: Allah's Messenger (ﷺ) said, "When carried to his grave, a dead person is followed by three, two of which return (after his burial) and one remains with him: his relative, his property, and his deeds follow him; relatives and his property go back while his deeds remain with him." (Sahih al-Bukhari 6514)

Also, Allah mentions in Qur'an about one's deeds:

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ

And that man can have nothing but what he does (good or bad). (Surah an Najm: 39)

- Any good deed that a Muslim starts during his lifetime, and that is of renewed benefit and ongoing use for the Muslims, will continue to benefit him and add to his record of good deeds, even after his departure - as long as its benefits continue to reach others.

The following hadith also mentions the same:

عن أبي هريرة عن النبي صلى الله عليه وسلم " إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ."

Narrated by Abu Hurairah the Messenger of Allah said: "when a person dies, all of his deeds are disconnected from him, except from three: from ongoing charity, or knowledge that has benefiting others, or righteous son who will pray for him."

(Sahih Muslim, 1631)

Some of the main deeds that will be beneficial for man (in his grave) after his death:

1. Charity - Building of masjid, charitable organizations for the poor and the needy, planting a tree, building a well or water source and so forth.
2. Knowledge in accordance to Qur'an and sunnah, that was either written, taught to others, and spread through other means.

There are other things that will benefit the person after his death:

1. Supplications – This could either be made by his children or his close relatives, or general Muslims.
2. Fasts – If someone fasts on behalf of him, thereby making up for those fasts that he could not keep during his lifetime for some valid reasons.
3. Hajj – When someone performs the hajj that was obligatory upon him on his behalf as he could not complete this pillar in his lifetime.

How does this ayah increase us in faith?

When we know Allah is Al Ghaniyy, The Most Rich, and only He can benefit us and enrich us.

BELIEF IN ALLAH (الإيمان بالله)

الغني

AL GHANIYY

THE MOST RICH

- Allah Al Ghaniyy is the Most Rich in Himself and He is the One Who enriches the entire creation.
- He is the Most Rich in His knowledge. Anyone else's knowledge is limited to what is taught to him and needs practice to avoid forgetfulness.
- He is the Most Rich in His hearing, He does not need anyone to make Him hear.
- He is the Most Rich in His seeing, as He sees everything inside and outside, clear and unclear, hidden and apparent.
- He is the Most Rich in His ability, He does not need anyone to serve Him. He is the Most Rich in His power; there are carriers of the throne, not because He needs them, but it is only an honor for them.
- He does not need any of us, it is out of His kindness and honor for us that He created us.
- He enriches us with blessings like health, house, food, security, family and so forth.

- Allah Al Ghaniyy is the One Whom we all should turn to when we need something, rather than humiliating ourselves by turning towards the people for our needs.

What are the impacts of believing in Allah Al Ghaniyy?

- To feel poor to Allah alone and be self-sufficient from people and our wealth.
- To ask Allah to enrich us with deeds, as they will never separate from us even after our death.
- To consider wealth as a favor from Allah to enrich us in this life and use it in the way pleasing to Him, and not be deceived by it.

What are some of the challenges from the above ayah?

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

How do we act on the ayah?

- We should not feel self-sufficient from Allah. We are His creation and living in His dominion, so we must feel poor towards Him, all the time for everything, whether big or small, difficult or easy, as He has ability over everything.
- We should take admonition from the stories of the past nations mentioned in the Qur'an who were proud and felt self-sufficient due to which entire nations were destroyed leaving none behind.
- We should know that our wealth and the people will not benefit us in our graves nor on the Day of Judgement.
- We should not rely on our wealth and feel secure from death in this life. We see many wealthy people being afflicted with diseases and are unable to find cure, in spite of having the best means.
- We should not get distracted by things that give us little or no benefit.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ﴿١١﴾

مد

Med -

Stretch

4 counts

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

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Word	Meaning
إِنَّ عَلَيْنَا لَلْهُدَىٰ	Truly! Ours it is (to give) guidance,
وَإِنَّ لَنَا	And truly, unto Us(belong)
لَلْآخِرَةَ وَالْأُولَىٰ	the last (Hereafter) and the first (this world).

TAFSIR

Sheikh As-Sa'di said regarding these ayat:

Guidance that directs to the Straight Path leads to Allah and draws one close to His pleasure. Misguidance, in comparison, consists of paths that do not lead to Allah, rather only to painful torment.

And to Allah belongs the Kingship and the authority, there is no partner to Allah in any of this. Therefore, those who seek should only seek Allah while feeling despair in creation.

TADABBUR (التدبر)

So what do we learn from the ayah?

- One aspect of Allah's grace and mercy to His servants is that He has taken it upon Himself to provide clear guidance that is acceptable to human nature, and to explain it as well through His messages and messengers, and by means of the signs He has provided.

- Thus, no one has a valid argument for deviation, and no one will suffer injustice. Whoever travels on the path of guidance will find Allah.
- Allah mentions in the Hadith Qudsi, clarifying the status of man in life.

عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرْوِيهِ عَنْ رَبِّهِ عَزَّ وَجَلَّ أَنَّهُ قَالَ: " يَا عِبَادِي: إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا. يَا عِبَادِي: كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِيكُمْ، يَا عِبَادِي: كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ فَاسْتَطْعِمُونِي أَطْعِمْكُمْ، يَا عِبَادِي: كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ فَاسْتَكَسُونِي أَكْسُكُمْ، يَا عِبَادِي: إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ، وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا، فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ. يَا عِبَادِي: إِنَّكُمْ لَنْ تَبْلُغُوا صَرِيَّ فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي، يَا عِبَادِي: لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ كَانُوا عَلَى أَتَقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي: لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا، يَا عِبَادِي: لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ وَاحِدٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ. يَا عِبَادِي: إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصِيهَا لَكُمْ، ثُمَّ أَوْفِيكُمْ بِهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يُلُومَنَّ إِلَّا نَفْسَهُ".

On the authority of Abu Dharr al-Ghifari (may Allah be pleased with him) from the Prophet (ﷺ) is that among the sayings he relates from his Lord (may He be glorified) is that He said: O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another. O My servants, all of you are astray except for those I have guided, so seek guidance of Me and I shall guide you, O My servants, all of you are hungry except for those I have fed, so seek food of Me and I shall feed you. O My servants, all of you are naked except for those I have clothed, so seek clothing of Me and I shall clothe you. O My servants, you sin by night and by day, and I forgive all sins, so seek forgiveness of Me and I shall forgive you. O My servants, you will not attain harming Me so as to harm Me, and will not attain benefitting Me so as to benefit Me. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any one man of you, that would not increase My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more than a needle decreases the sea if put into

it. O My servants, it is but your deeds that I reckon up for you and then recompense you for, so let him who finds good, praise Allah, and let him who finds other than that, blame no one but himself. It was related by Muslim (also by at-Tirmidhi and Ibn Majah).
(Sahih Muslim, 2577)

- This clearly shows that all of us in life need guidance, need to be provided, enriched and taken care of.
- That is why we seek guidance from Allah every day when we recite Surah Al Faitha. It is contract between the slave and Allah. The slave promises to worship Allah alone and seek assistance only from Him. After realizing how misguided he is in life, and unable to do things on his own, he asks Allah to guide him and show him the clear path that leads to Him, to His pleasure and to paradise.
- The guidance that we seek is of two main kinds:
 1. هداية البيان - This is what the messengers do - they guide the people by conveying the message of Allah. The people are made aware of - Who is their Lord ? What should they do?
 2. هداية التوفيق - This is in the Hands of Allah alone, for He is Al Haadi, and He is the One Who guides people to act upon the knowledge that has come to them.
- From the above it is clear that the messengers cannot guide anyone to act upon and do good deeds.
- Also, this shows to Allah belongs our start and to Him alone belongs our end.

- In life, Allah subjected the means for us in order to benefit from them, and to make our tasks easier. They also help us to worship Allah in this life and fulfill the purpose of our creation.

How does this ayah increase us in faith?

When we know Allah is Al Malik, Al Maalik, Al Maleek, The True King and Owner of this life and the hereafter.

BELIEF IN ALLAH (الإيمان بالله)

الملك المالك المليك

AL MALIK, AL MAALIK, AL MALEEK

THE MOST RICH

- Allah is the King. No one is above Him. He did not inherit this kingship from anyone, as He has always been the First, nor can anyone inherit this kingship from Him, as He is the Last and nothing comes after Him.
- He is the Owner in this life, He honors and humiliates, decrees and judges, brings life and causes death, disposes all the affairs Himself without any support.
- He owns everything that we feel belongs to us, whether our house, car, or property. He owns our bodies, souls, and our actions too, as He is the One Who created them. Not a single creation in this life is independent from being provided.
- He rules through His decree, commands and legislation, and recompenses with justice.
- He is the Owner of the hereafter whereby He will recompense all of us, with reward or punishment.
- He will rule and judge with complete mercy so we do not fear being treated unjustly.
- Lastly His kingship is perfect and fixed, nothing can affect it, it will not perish, decrease or go to someone else.

What are the impacts of believing in Allah Al Malik, Al Maalik Al Maleek?

- To believe with certainty that we will go to Allah alone, and therefore to only hope Him.
- To invoke Him, seek refuge in Him and rely on Him alone.
- To increase in good deeds, as He is the One Who will judge us on the Day of Judgement. This also requires us to be grateful, as we will not be judged by any other creation.

What are the main challenges to the above ayat?

- To be ungrateful for being born as Muslims.
- To feel self-sufficient and not in need of guidance in any matter.
- To take the ownership of Allah in our hands.
- To judge with desires.
- To hope in someone else, as if they own us.
- To be heedless and negligent with the responsibility and the trust given to us.

How do we act on the ayah?

- We should not rely on ourselves to perform good deeds, as it is only by the guidance of Allah. Also, we may feel some deeds are easy for us to do, so we may feel proud and boast about doing them. For example, you are fluent in reading the Qur'an, so you volunteer to recite in front of the class so they can see how you read with so much ease. When you start to recite you make so many mistakes. This shows that we can never rely on ourselves for doing any good deeds. We always need Allah to guide us.
- We should always ask Allah sincerely and truthfully for guidance and not feel self-sufficient.
- We should follow the guidance that Allah sent us through the books and His messengers, and not reject it.
- We should attribute to Allah alone all the blessings of this life as He is the Owner of all blessings.
- We should ask Allah to judge between any matters we differ in.
- We should hope for His mercy, and at the same time fear His punishment, as He will judge between all of the creation on the Day of Judgement.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

إِنَّ عَلَيْنَا لَلْهُدَىٰ ۖ وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ۚ ﴿١٣﴾

غَنَّة

Ghunna -
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
فَأَنْذَرْتُكُمْ	So I have warned you
نَارًا تَلَظَّى	of a Fire which is blazing.

TAFSIR

Ibn Kathir narrates:

Allah mentions the Qur'an to be the greatest admonitions, so whoever wills, he remembers Allah through it in all of his affairs.

TADABBUR (التدبر)

So what do we learn from the ayah?

- After clarifying with regards to guidance and how He owns the life and the hereafter, Allah is warns the disbelievers of the consequences of disbelief in this life - a blazing fire that is prepared for them.
- The Qur'an is composed of warnings and glad tidings, and here we see it begins with warnings. Those who take the warnings and stay away from the sins are the ones who deserve glad tidings.
- The word 'إنذار' means to sit someone down and to make them thoroughly aware of the situation they are in, and to make

them realise there is great danger ahead of them if they continue on the same path they are in.

- The word 'تَلْظَى' is something that keeps sparking i.e. it is a fire with a flame that throws out sparks.
- To believe in the hellfire and paradise is one of the parts of belief in the Last Day.

Allah mentions in the ayah below:

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا ۖ وَأُولَٰئِكَ هُمْ وَقُودُ النَّارِ

Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allah; and it is they who will be fuel of the Fire. (Surah Aal 'Imran: 10)

It will burn with them and use their bodies as fuel and Allah's refuge is sought.

- And the width of the hellfire is explained from the following hadith:

وفي مسلم عن أبي هريرة رضي الله عنه قال: كنا عند رسول الله صلى الله عليه وسلم يوماً فسمعنا وجبة، فقال النبي صلى الله عليه وسلم: أتدرون ما هذا؟ قلنا: الله ورسوله أعلم. قال: هذا حجر أرسل في جهنم منذ سبعين خريفاً

Narrated by Abu Hurairah: One day we were sitting with the messenger of Allah, we heard a sound, so the messenger of Allah asked us: "Do you know what this is?" we said: "Allah and His messenger know best". He said: "This was a stone that was sent into the hellfire before 70 autumns and it reached now." (Muslim, 2844)

- The lightest of the punishment in the hellfire is mentioned in the following hadith:

قَالَ سَمِعْتُ النَّعْمَانَ، سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ لَرَجُلٌ تَوَضَّعَ فِي أَحْمَصِ قَدَمَيْهِ جَمْرَةً يَغْلِي مِنْهَا دِمَاعُهُ"

Narrated An-Nu'man: I heard the Prophet (ﷺ) saying, "The person who will have the least punishment from amongst the Hell Fire people on the Day of Resurrection, will be a man

under whose arch of the feet a smoldering ember will be placed so that his brain will boil because of it." (Sahih al-Bukhari 6561)

- **There are seven doors of the hellfire.**

لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْصُومٌ

It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned.
(Surah Al Hijr:44)

- **We should seek refuge from the hellfire:**

عن انس بن مالك يقمل النبي صلى الله عليه وسلم "من سأل الله الجنة ثلاث مرّاتٍ قالت الجنة :
اللهم أدخله الجنة ، ومن استجار من النار ثلاث مرّاتٍ ، قالت النار : اللهم أجزه من النار"

Narrated from Anas Bin Malik, the Prophet of Allah said: "Whoever asks Allah for Paradise three times the paradise will say: "Oh Allah admit him to Paradise" and whoever seeks refuge from the hellfire three times, the hell fire will say: "Oh Allah save him from the fire".
(Sahih Tirmidhi, 2572, Graded: Sahih Al Albani)

How does this ayat increase us in faith?

When we believe in the Last Day.



BELIEF IN THE LAST DAY (الإيمان باليوم الآخر)

- The Last Day is when mankind will be resurrected and asked about their deeds to receive the reward or punishment. It is called “The Last Day” because there will be no day after that – the people of paradise will permanently reside in paradise and take their places in it, and people of hell will permanently reside in the hellfire and take their places in it.
- Belief in The Last Day has three parts:
 1. To believe in the Resurrection
 2. To believe in the Accounts
 3. To believe in Paradise and Hell
- Hellfire is the final destination of torment and punishment that Allah has prepared for the unjust disbelievers. The hell contains all kinds of torment and punishments that no one could ever imagine.

What are the impacts of belief in the hellfire?

- To adhere to the commands of Allah.
- To fear the hellfire, which is prepared for the disbelievers.

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ

And fear the Fire, which is prepared for the disbelievers. (Surah Aal 'Imran:131)

What are the challenges from the above ayah?

- To deny the existence of the hellfire.
- To turn away when the reminders come to us.

- To be heedless of the warnings about the punishments.
- To blame the decree for your own wrongdoings.

How do we act on the ayah?

- We must fear Allah and His punishment in this life in order to be saved from the fire in the hereafter.
- We need to take the warnings/admonitions seriously. For example, when Allah asks us to stay away from backbiting, lying and stealing, we should not disregard it and say - no one can see us doing the sins or feel secure from the punishment. If we are not caught in this life, for sure there is hellfire where we will be punished for our sins.
- We need to be aware of our soul which can easily follow the desires and make us to deviate from the right path.
- We should seek refuge from the hellfire:

عن انس بن مالك يـقـمـل النـبـي صـلى الله عليه وسلم "من سأل الله الجنة ثلاث مرّات قالت الجنة: اللهم أدخله الجنة، ومن استجار من النار ثلاث مرّات، قالت النار: اللهم أجره من النار"

Narrated from Anas Bin Malik, the Prophet of Allah said: "Whoever asks Allah for Paradise three times the paradise will say: "Oh Allah admit him to Paradise" and whoever seeks refuge from the hellfire three times, the hell fire will say: "Oh Allah save him from the fire".
(Sahih Tirmidhi, 2572, Graded: Sahih Al Albani)

- We must do deeds that will prevent the fire from touching us such as fasting, giving charity and so forth.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى ١٤

غَنَّة

Ghunna -
2 counts

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

The Prophet (ﷺ) said, "The one who was devoted to the Qur'an will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Ayah you recite.'" Riyadh As Saliheen, Abu Dawud and At- Tirmidhi, Book 9, Hadith 1001

TAFSIR (التفسير)

لَا يَصْلُهَا إِلَّا الْأَشَقَى ۝ الَّذِي كَذَّبَ وَتَوَلَّى ۝ ١٦

Word	Meaning
لَا يَصْلَاهَا	None will [enter to] burn therein
إِلَّا الْأَشَقَى	except the most wretched one.
الَّذِي كَذَّبَ وَتَوَلَّى	Who denies and turns away.

TAFSIR

Ibn Kathir said:

None will enter surrounded by it on all sides except the most wretched. Then Allah explains who this (the most wretched) is. He is the one who denies (in his heart) and turns away from acting with his limbs and performing deeds according to their pillars.

Sheikh As-Sa'di said:

He denies the news (from Allah) and turns away from obeying the commandments.

TADABBUR (التدبر)

So what do we learn from the ayah?

- After mentioning the description of the hellfire, Allah then mentions regarding those who will enter it.

- There is a distinct title that is given to these disbelievers in this surah. The word 'الأشقى' refers to the most miserable, the wretched.
- This word has been mentioned in two other surahs apart from Surah Al Layl.

وَيَتَجَنَّبُهَا الْأَشْقَى

But it will be avoided by the wretched, (Surah Al 'Ala:11)

إِذْ انْبَعَثَ أَشْقَاهَا

*When the most wicked man among them went forth (to kill the she-camel).
(Surah As Shams: 12)*

The main description of these people from the understanding of the above ayat are as follows:

1. They deny and turn away from the reminders that come to them through the messengers or the books.
 2. They prefer the life of this world, ignore the hereafter and follow their desires.
 3. This prevents them from self-purification and lowers their standard as they perform the most wretched actions.
- It is mentioned in a hadith that when the fetus reaches four months, then Allah sends down an angel that writes down the decree for him. Thus, they will specify for the fetus whether he would be from the miserable ones (who will disbelieve and commit sins, and thus suffer in the misery of the hellfire) or be from the happy ones (who will believe and do good deeds and thus be among the people of paradise).

عَنْ أَنَسِ بْنِ مَالِكٍ. رَضِيَ اللَّهُ عَنْهُ. عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " وَكَوَّلَ اللَّهُ بِالرَّحِمِ مَلَكًا فَيَقُولُ أَيْ رَبِّ نُطْفَةٍ، أَيْ رَبِّ عَلَقَةٍ، أَيْ رَبِّ مُضْغَةٍ. فَإِذَا أَرَادَ اللَّهُ أَنْ يَقْضِيَ خَلْقَهَا قَالَ أَيْ رَبِّ ذَكَرٌ أَمْ أُنْثَى أَشَقِيٌّ أَمْ سَعِيدٌ فَمَا الرِّزْقُ فَمَا الْأَجَلُ فَيُكْتَبُ كَذَلِكَ فِي بَطْنِ أُمِّهِ "

Narrated Anas bin Malik: The Prophet (ﷺ) said, 'Allah puts an angel in charge of the uterus and the angel says, 'O Lord, (it is) semen! O Lord, (it is now) a clot! O Lord, (it is now) a piece of flesh.' And then, if Allah wishes to complete its creation, the angel asks, 'O Lord, (will it be) a male or a female? A wretched (an evil doer) or a blessed (doer of good)? How much will his provisions be? What will his age be?' So all that is written while the creature is still in the mother's womb.' (Sahih al-Bukhari 6595)

- The Messenger of Allah (ﷺ) was asked if the person's fate is destined, should they continue to do the deeds? He commanded them to do the deeds as for everyone the deeds will be made easy for what they are created for.
- Allah created everyone with intellect, foresight, hearing and seeing. Then He sent the messengers with the books. But the ones who are miserable will choose the path of misery and continue on it.

What are the main actions mentioned here for being miserable?

To belie and to turn away.

What does it mean to turn away?

1. To ignore the commands of Allah, not to listen to them, or reflect upon them.
2. To reject and not accept the commands.
3. To not act upon the commands.
4. To leave the judgement of Allah.

How does this ayah increase us in faith?

When we negate injustice from Allah.

BELIEF IN ALLAH (الإيمان بالله)

- We need to believe that Allah is Just in all His actions. None of His actions have any trace of injustice or transgression.

وَمَا أَنَا بِظَالِمٍ لِلْعَبِيدِ

"and I am not unjust (to the least) to the slaves." (Surah Qaf:29)

عَنْ أَبِي ذَرٍّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرْوِي عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى " إِنِّي حَرَّمْتُ عَلَى نَفْسِي الظُّلْمَ وَعَلَى عِبَادِي فَلَا تَظَالَمُوا "

Abu Dharr reported Allah's Messenger (ﷺ) as saying that he reported it from his Lord, the Exalted and Glorious: Verily I have made oppression unlawful for Me and for My servants too, so do not commit oppression. (Sahih Muslim, 2577)

- Allah created the human being and his actions. He gave him an intention, ability, choice and will.
- Then He gave him intellect to differentiate between good and evil.
- He will not account us except for those deeds that we do intentionally with our choice.
- Therefore, we are not forced in life, we have a choice and will to do deeds. The actions of man are implemented if Allah wills according to His perfect knowledge and wisdom.
- The punishments that Allah decreed for the people of hell are just for them because of what they did in this life. Therefore we should not think anything bad about Allah.

What are the challenges from the above ayat?

- To deny and turn away from the truth.
- To think bad of the punishment of Allah.

- To deny the existence of the hellfire.
- To be proud and arrogant, thinking we are self-sufficient from Allah.

How do we act on the ayah?

- We should seek refuge from the punishment of the hellfire.
- We should identify those deeds that lead to the hellfire and stay away from them.
- We should know that the source of all evil is the shaitan and he deceives us in committing the sins in order for us to enter the hellfire.
- We should also know that Allah brought us into this life to worship Him and this is an honor for us. Therefore we should not humiliate ourselves by disobeying the commands of Allah and turning away from the truth.
- We should think good of Allah and all His actions because they are based on His perfect knowledge and wisdom.
- We should not doubt the reminders in the Qur'an. This will prevent us from self-purification.
- We should fear Allah and His punishment and perform those deeds to avert the fire away from us.
- We should be grateful to Allah, as He provided us a manual clarifying all the details of how to lead a successful life.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

لَا يَصْلُهَا إِلَّا الْأَشْقَى ۝ ١٥ الَّذِي كَذَّبَ وَتَوَلَّى ۝ ١٦

مد

Med -

Stretch

4 counts

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

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وَسَيُجَنَّبُهَا الْأَتْقَى ۝ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ۝

Word	Meaning
وَسَيُجَنَّبُهَا الْأَتْقَى	And Al-Muttaqun (the pious and righteous) will be far removed from it (Hell).
الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى	He who spends his wealth for increase in self-purification,

TAFSIR

Ibn Kathir said:

The righteous, pure, most pious person will be saved from the fire. Then Allah explains who he is. He is the one who spends his wealth in obedience of his Lord in order to purify himself, his wealth and whatever Allah has bestowed upon him of religion and worldly things.

TADABBUR (التدبر)

So what do we learn from the ayah?

- A Muttaqi is someone who has taqwa (piety), while the word اتقى refers to the one who has the most taqwa (piety). These people will be kept away from the blazing fire that was previously mentioned.

- It is said that Abu Bakr (may Allah be pleased with him) was the first and foremost of this Ummah to have all of these characteristics and other praiseworthy characteristics as well. For verily, he was truthful, pious, generous, charitable, and always spent his wealth in obedience of His Master (Allah) and in aiding the Messenger of Allah (ﷺ).
- The deed that is mentioned here is exclusively related to giving in the way of Allah. The one who has the most taqwa (piety) will give in order to attain self-purification.
- From this we also know that one of the means of cleansing ourselves is through giving in the way of Allah.

Importance of self-purification:

- The soul has a tendency to get sick, and therefore it requires a process of looking after it which is through purification.
- The way to purification of the soul is through gaining the correct knowledge.
- We need to believe that whatever Allah swears by in the Qur'an is followed by some important message. 'Surely the successful ones are those who will purify themselves.'
- One's self (evil nafs) calls towards transgression and preferring the life of this world. And most of the diseases of the heart are due to this corrupt nafs. Therefore Prophet (ﷺ) sought refuge from its evil, in the morning and evening supplications.

وعن زيد بن أرقم رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم، يقول: "اللهم إني أعوذ بك من العجز والكسل، والبخل والهرم، وعذاب القبر، اللهم آت نفسي تقواها، وزكها أنت خير من زكاها، أنت وليها ومولاها، اللهم إني أعوذ بك من علم لا ينفع ومن قلب لا يخشع، ومن نفس لا تشبع، ومن دعوة لا يستجاب لها". ((رواه مسلم)).

Zaid bin Arqam (May Allah be pleased with him) reported: The Messenger of Allah would supplicate: " O Allah! I seek refuge in You from the inability (to do good), indolence, cowardice, miserliness, decrepitude and torment of the grave. O Allah! Grant me the sense of piety and purify my soul as You are the Best to purify it. You are its Guardian and its Protecting Friend. O Allah! I seek refuge in You from the knowledge which is not beneficial, and from a heart which does not fear (You), and from desire which is not satisfied, and from prayer which is not answered]."
(Sahih Muslim, Book 17, Hadith 1479)

- **Purification is the way to paradise; therefore, it is a condition for the one who enters paradise to be purified.**

Some of the ways to achieve self-purification:

- To purify our nafs from dispraised characters such as riya, greed, miserliness, feeling secure from the plot of Allah and so forth.
- To adorn oneself with beautiful praiseworthy characters such as sincerity, returning to Allah, remembering Allah, fear of Allah, gratitude and humbleness.
- To ponder upon the Qur'an, for this is one of the ways to purify the heart and the soul.
- To avoid following our desires.
- To admonish oneself by remembering death and life after death.
- To purify one's deeds from any signs of hypocrisy.

- To hold oneself accountable.
- To eat, sleep and socialize in moderation.

How do these ayat increase us in faith?

When we know that Allah is At Tayyib, The Good and The Pure.

BELIEF IN ALLAH (الإيمان بالله)

الطيب

AT TAYYIB

THE PURE

- Allah is At Tayyib Himself (الطيب بذاته) and He is the One Who makes things clean, pure and beautiful (المطيب). All of Allah's names, attributes, actions and decrees are good طيب.
- Allah is dealing with us through decrees and we need to believe the One Who decreed is At Tayyib. There is not a single decree we go through that is impure or non-beneficial. Allah's recompense is pure and beautiful, and He rewards us for our pure deeds with extra favors.

What are the impacts of believing in Allah At Tayyib?

- To purify ourselves externally and our soul internally.
- To eat and drink pure, in order to produce all good, because only what is pure and good will be accepted by Allah At Tayyib.
- To purify our intentions all the time.
- To speak pure and good words.

What are the challenges from the above ayat?

The main reason we do not want to purify ourselves is because of our desires. That is why taqwa (piety) is required in every stage of our life; it will stop us from following our desires and help us purify ourselves.

- Other challenges we face is our laziness and our inner diseases.
- To be miserly and not give in the way of Allah.
- To fear poverty in the future; this will discourage us from giving charity.

How do we act on the ayah?

- We should supplicate to Allah to grant us taqwa (piety) in all our affairs.
- We should not be miserly in giving in the way of Allah, especially the obligatory charity.
- We should not follow our desires as this could be one of the reasons that could prevent us from having taqwa (piety).
- We should know that our soul needs constant purification and that is why we need to take the means for it. For example, your friend calls you to attend a class where you can learn about Allah and His Book; you disregard her due to laziness and also think that you already know. But this kind of thinking is wrong. Rather, you should try your best to

attend it for the intention of purifying your inner self. Ask yourself, do you like having spots on your face or some marks that make you look bad? No. What would you do in this situation? You would probably use the best skin cleanser or eat the best diet to avoid spots on your face. Imagine, our inside has many spots that are not visible, but they are shown in the form of habits, bad actions and bad manners. Therefore, it is important to treat them and clean them from inside by taking the right means.

- We should prioritize the concept of self-purification in life, as this is one of the ways to enter paradise.
- We should not worry too much about the future, rather trust Allah that He will provide us. This will make us to spend easily in the way of Allah.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَسَيُجَنَّبُهَا الْأَتْقَى ﴿١٧﴾ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ﴿١٨﴾

غَنَّة

Ghunna -
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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TAFSIR (التفسير)

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ﴿٢٠﴾

Word	Meaning
وَمَا لِأَحَدٍ عِنْدَهُ	And have in his mind no favour from anyone
مِنْ نِعْمَةٍ تُجْزَىٰ	for which a reward is expected in return,
إِلَّا ابْتِغَاءَ	Except only the desire to seek the
وَجْهِ رَبِّهِ الْأَعْلَىٰ	Countenance of his Lord, the Most High;

TAFSIR

Sheikh As-Sa'di said:

This person has paid back in full every favor anyone among the creation has done for them, so much so, that they may have performed favors and acts of generosity for other people more than they have for themselves. Therefore this pious person became a pure slave of Allah, being the companion of the generosity of Allah alone, and not tied to the generosity of the people.

TADABBUR (التدبر)

So what do we learn from the ayah?

- When people give charity, they may feel they have a favor that has to be paid back to them. For example, when we visit someone, we may feel obliged to buy them gifts, as we may be staying over at their house or eating at their place. Or

sometimes it could be that we are discouraged to give someone due to the grievance we have with them.

- This is not the attitude of the person that is discussed in the above ayah. He gives in the way of Allah only to purify himself and to seek the Face of His Lord. He has no worldly benefits, neither does he want to be popular or avoid getting into any trouble. Abu Bakr (may Allah be pleased with him) spent only seeking the Face of His Lord; he did not consider any of the people as owing him a favor. Rather his virtue and kindness were even shown towards leaders and chiefs from all the other tribes as well.

The Noble Face of Allah - Owner of Majesty and Honor

- We cannot see the Face of Allah in this life. He covers His Noble Face with a veil of greatness, full of Light. The Face of Allah is the most beautiful because He is Al Jameel; we cannot handle the beauty of Allah in this life and that is the wisdom behind not being able to see Him in this life.
- The Face of Allah cannot be described. Only Allah Himself can tell us about His Face. This protects us from any kind of resemblance we might make.
- There are those who deny the Face of Allah; we should believe and confirm that Allah has a Face but it does not resemble that of the creation.

- Nothing will remain in the end; everything will perish in this life except the Face of Allah; this also shows anything that is done for the sake of Allah will only remain.

How do these ayat increase us in faith?

When we know that Allah is Al Mannan, the One Who bestows great and heavy blessings which a person cannot return its favor.

BELIEF IN ALLAH (الإيمان بالله)

المنان

AL MANNAN

THE BESTOWER OF ALL FAVORS

- Allah is the Bestower of all favors; when He gives He does not want anything in return.
- The favors from Allah are complete delights and pleasures and there is nothing to disturb it.
- Allah favors all the people in general, but He favors the oppressed, believers, the messengers and prophets in specific.
- Generally, He favors everyone by giving them the ability to think, to speak, and by creating them in the best forms, and by sending messengers to them.
- Allah favors the oppressed by making them leaders, inheritors of the land and by giving them power and authority.
- Allah guides the believers to Islam, and this is one of the greatest favors.
- When the believers are saved from the fire and admitted to paradise then this one of the greatest favors of Allah.

What are the impacts of believing in Allah Al Mannan?

- To observe Allah's favors and reflect on them, to look at our past and reflect how Allah has favored His blessings upon us.
- To be humble and grateful for Allah's favors.
- To do good to others without reminding them of our favor.

What are the challenges from the above ayah?

- To remind people of favors done to them.
- To be ungrateful and deny the favors others did for us.
- To do deeds for the face of the people and gain their praise; this is hypocrisy.
- To disbelieve in the Face of Allah and thus be prevented from seeing it.

How do we act on the ayah?

- We should do all the deeds for the Face of Allah. This should be our sincere intention before doing any deed.
- We should supplicate to Allah to see His Face on the Day of Judgement.

وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ ، وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ ، وَلَا فِتْنَةٍ مُضِلَّةٍ ، اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ ، وَاجْعَلْنَا هُدًى مَهْتَدِينَ

I ask You for the sweetness of looking upon Your face and a longing to meet You in a manner that does not entail a calamity that will bring about harm or a trial that will cause deviation. O Allah, beautify us with the adornment of faith and make us among those who guide and are rightly guided."

(part of a longer dua, Al Kalim At Tayyeb 106, Authenticated by Al Albani as Saheeh)

- We should not be like the hypocrites who make fun of people who cannot give a big amount, thus discouraging them from giving in the way of Allah.
- We should know that anything done for the Face of Allah will always remain and not perish.
- We should not help people for the sake of having an upper hand over them.
- We should not hope in the appreciation and praise of the people, but rather hope for all the reward from Allah alone.

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ ۖ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ﴿٢٠﴾

مد
Med -
Stretch
4 counts

غنة
Ghunna -
2 counts

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Word	Meaning
وَلَسَوْفَ يَرْضَىٰ	He surely will be pleased (when he will enter Paradise).

TAFSIR

Sheikh As-Sa'di mentions regarding the above ayah:

This type of person will be pleased with what Allah will grant him of various types of rewards and honor.

TADABBUR (التدبر)

So what do we learn from the ayah?

- What can the righteous person expect in return for spending his money in self-purification and for seeking the pleasure of his Lord?
- The reward which the Qur'an states is, "And he is going to be satisfied." It is the pleasure that fills the believer's heart and soul, animates everything in his life, and radiates to all around him. What a reward and what grace!
- In this life, he will be satisfied with his religion, his Lord and his destiny. He will be content with whatever befalls him of comfort or discomfort, whether he is poor or wealthy. He will be free of anxiety and hard feelings. He will not worry about his burden

being too heavy or his goal being too far. This satisfaction is in itself a reward. Only the person who sacrifices himself and his wealth for it, and who seeks to purify himself to win Allah's pleasure deserves this reward.

- Allah will be pleased only with those hearts that submit to Him with all sincerity and pure devotion, and they will be eligible to get His pleasure in this world and in the hereafter.

How does this ayah increase us in faith?

When we know about the pleasure of Allah.



BELIEF IN ALLAH (الإيمان بالله)

- The pleasure of Allah is an objective that is superior to all other objectives and by attaining it one attains the highest of degrees that a believer can ever accomplish.
- For the people of paradise, Allah's satisfaction is more precious and greater than all the blessings they cherish therein.
- All the prophets and messengers strived in their life to attain the pleasure of Allah.
- Sometimes a person may do something, and Allah is pleased with that action. And if Allah is pleased with a person, then even if he makes a mistake, Allah will still be pleased with him, similar to the Companions - "He is pleased with them and they are pleased with him".

What are the impacts of believing in the pleasure of Allah?

- To hasten towards the means to attain His pleasure. Some of the means are being truthful, having sincerity, invoking Allah, being grateful, praising Allah after eating and drinking, being patient, fearing Allah, pondering upon the Qur'an, using the siwak, saying a good word, pleasure of one's parents and hastening to do good deeds.

What are the main challenges from the above ayah?

1. To be displeased with Allah, His commands and His decree.
2. To work towards the pleasure of someone else rather than Allah.
3. To follow one's desires and strive to please one's own self.
4. To lie and commit shirk and kufr – this will nullify the pleasure of Allah from us.

How do we act on the ayah?

- We should supplicate to Allah in the morning and evening affirming our pleasure to Him, and to the religion and the messenger that He chose for us.

عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا "

It is narrated on the authority of 'Abbas b. 'Abdul-Muttalib that he heard the Messenger of Allah saying: He has found the taste of faith (iman) who is content with Allah as his Lord, with Islam as his religion (code of life) and with Muhammad (ﷺ) as his Prophet. (Sahih Muslim 34)

- We should also supplicate to Allah to grant us His pleasure and seek refuge from His punishment. This is what His Messenger (ﷺ) used to do during his lifetime.

قَالَتْ فَقَدْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فَوَجَدْتُهُ وَهُوَ سَاجِدٌ وَصُدُورُ قَدَمَيْهِ نَحْوَ الْقِبْلَةِ فَسَمِعْتُهُ يَقُولُ " أَعُوذُ بِرِضَاكَ مِنْ سَخِطِكَ وَأَعُوذُ بِمَعَاذِكَ مِنْ عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ "

It was narrated that 'Aishah said: "I noticed the Messenger of Allah (ﷺ) was missing one night and I found him prostrating with the tops of his feet facing toward the Qiblah. I

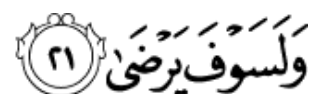
heard him saying: 'A'udhu biridaka min sakhatika, wa a'udhu bimu 'afatika min 'uqubatika wa a'udhu bika minka la uhsi thana'an 'alaika anta kama athnaita 'ala nafsik (I seek refuge in Your pleasure from Your wrath; I seek refuge in Your forgiveness from Your punishment; I seek refuge in You from You. I cannot praise You enough, You are as You have praised Yourself.)" (Sunan an-Nasa'i 1130)

- **We should make this the goal and intention behind every deed that we do. For example, when you do any good deed such as helping your mother with the chores or helping your little brother with his homework, do it to seek the pleasure of Allah, and not to get praise from others.**
- **We should make sure we take the means according to our ability in order to attain the pleasure of Allah. For example, using siwak, thanking Allah after eating and drinking, obeying our parents and making them pleased with us and so forth.**

Quran Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)



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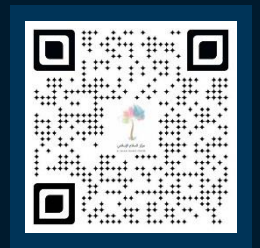
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تم بحمد الله



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