



سورة النازعات - Surah An Nazi'aat

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

لمحة عن مركز السلام الإسلامي

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

السلام اسم من أسماء الله تعالى الحسنى. فهو السلام وواهب السلام ودينه الإسلام وتحيته السلام للعيش بسلام والدخول الى الجنة دار السلام.

رؤيتنا: والله يدعو الى دار السلام

رسالتنا: السعي بإذن الله لنشر السلام بالعالم وذلك بغرس معرفة الله 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 بهدفهم في الحياة وذلك بمعرفة الله ومحبته للوصول إلى السلام.
2. إقامة دروس إيمانية ومحاضرات علمية وبرامج تربوية عن أسماء الله الحسنى لكافة الأعمار وكيف نعيش مع الله ومع كتاب الله وسنة نبيه صلى الله عليه وسلم.
3. تعزيز الآداب الإسلامية والأخلاق الحميدة من خلال أسماء الله الحسنى وتدبر القرآن الكريم.

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

Overview of Al Salam Islamic Center

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

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

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

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

Our values: peace, truthfulness, love, excellence

Our goals:

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

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

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



برنامج التربية القرآنية والنبوية Qur'anic and Prophetic Nurturing Program

برنامج التربية القرآنية والنبوية

Qur'anic and Prophetic Nurturing Program

ما فكرة برنامج التربية القرآنية والنبوية؟

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

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

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

ما هدف البرنامج؟

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

- حفظهم من المتغيرات والتحديات التي يتعرضون لها والافكار المتطرفة من خلال اظهار سماحة الاسلام وتوازن معتقداته.
- توفير بيئة جذابة ومتميزة وآمنة وفق معايير الأمن والسلامة في الدولة.
- استخدام الوسائل الحديثة المبتكرة في التربية والتعليم.
- 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 الايجابية والمرح وغرس قيمة التسامح بين البنات.
 5. تعزيز الاخلاق الاسلامية للجيل الجديد.
 6. اشاعة جو من اللفة والترابط بين البنات.
 7. غرس اهمية التلاحم الاسري من خلال انشطة تساهم في ابراز هذه القيمة.
 8. تطوير مهارات البنات ومساعدتهم في ايجاد أنفسهم وهدفهم السامي في الحياة من خلال ربطهم بالله ووضع محبة الله في قلوبهم.
 9. معالجة المشاكل والامراض التي يتعرضون لها البنات في الحياة من خلال تدبر القران 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَنَحْنُ
فِثْيَانٌ حَزَاوِرَةٌ فَتَعَلَّمْنَا الْإِيمَانَ قَبْلَ أَنْ تَتَعَلَّمَ 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)
- Taddabur (تدبر)



Trunk & Branches

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

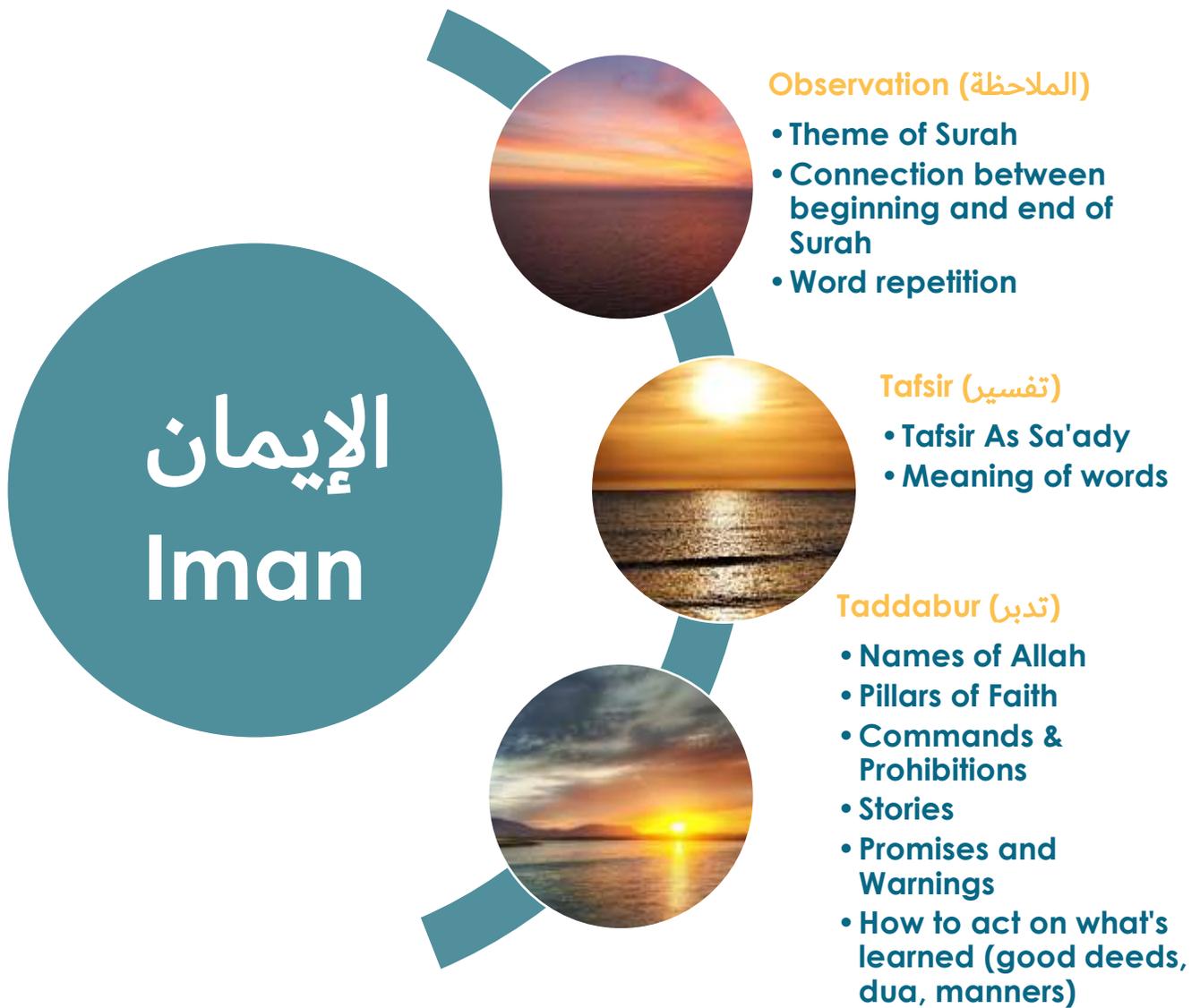


Fruits

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



Iman (الإيمان) – Topics Breakdown





Qur'an (القرآن) –Topics Breakdown



Recite (تلاوة)

- Listen and recite
- Improve makharij



Tajweed (تجويد)

- Emphasize important tajweed rules in the Surah



Memorize (حفظ)

- Memorize the ayat after learning about them



Manners (الآداب) – Topics Breakdown

الآداب Manners



Manners (الآداب)

- Good manners mentioned in the surah



Values (القيم)

- Morals mentioned in the Surah



Purification (التزكية)

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



توجيهات للمعلمات والصف

Teacher and Classroom Guidelines

توجيهات للمعلمات

Teacher Guidelines

هدفنا رضا الله والجنة.

Our goal is Allah's pleasure and His paradise.

(اللهم أعنا على ذكرك وشكرك وحسن عبادتك)

O Allah help us to remember You, be grateful to You and worship You in excellence (with ihsaan).

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 فُتِح 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 بِالْأَخْلَاقِ الْحَمِيدَةِ فَكُنْ عَادِلًا مَعَ طُلَّامِكَ، متواضعًا، صبورًا، رفيقًا، لا تغضب ولا تنتقم لنفسك، وتجمّل بالسكينة والوقار.
- Adorn yourself with praiseworthy morals such as being fair with the students, humble, patient, gentle, do not get angry, and be tranquil.
- اغرس القيم الطيبة كالأمانة والصدق والعدل وحسن الخلق والتعاون والوسطية.
- Plant important concepts such as honesty, truthfulness, being fair, good morals, sharing, and moderation in everything.
- عزّز كلامك بالكلمة الطيبة، عزز كلامك بالثناء والمدح أحيانًا، أو بالدعاء والبسمة وبالمكافأة.

- Make your voice clear, do no scream at the children, and adorn your words with praise at times, or make dua for them, smile and reward them when good.
- هَيِّئِ الطالب لاستقبال العلم، أي يَهْدُوْنَ تمامًا قبل بدء الحصة، حتى يجذب انتباههم للدرس.
- Prepare the student to receive the knowledge by ensuring all are quiet and by making them aware this is 'Qur'an time' for example.

(بعض الأمور المهمة أثناء التدريس)

Matters to Consider while Teaching:

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

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

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

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

نسأل الله أن يهدينا الى ما يحب ويرضى. آمين

قوانين الصف

1. احترام المعلم، واحترام الطلاب، واحترام الممتلكات.



2. لا يسمح تصوير أو تسجيل صوت المعلمة والطالبات.



3. يرجى الحضور بانتظام.



4. لا يسمح حجز مقعد لنفسك او طالبة أخرى.



5. لا نتحدث بينما المعلم تتحدث.



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



Classroom Rules



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



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



3. Please come regularly.



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



5. No talking while the teacher is speaking.



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



سورة النازعات

Surah An Nazi'aat

Lessons Overview

| | الدرس Lesson | الموضوعات Topics |
|---|----------------------------|--|
| 1 | Introduction & Observation | |
| 2 | Ayat 1-5 | <p>وَالنَّازِعَاتِ غَرْقًا وَالنَّاشِطَاتِ نَشْطًا وَالسَّابِحَاتِ سَبْحًا فَالسَّابِقَاتِ سَبْقًا فَالْمُدَبِّرَاتِ أَمْرًا</p> |
| 3 | Ayat 6-9 | <p>يَوْمَ تَرْجُفُ الرَّاجِفَةُ تَتَّبِعُهَا الرَّادِفَةُ قُلُوبٌ يَوْمئِذٍ وَاجِفَةٌ أَبْصَارُهَا خَاشِعَةٌ</p> |
| 4 | Ayat 10-14 | <p>يَقُولُونَ إِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ إِذَا كُنَّا عِظَامًا نَّخِرَةً قَالُوا تِلْكَ إِذَا كَرَّهَتْ خَاسِرَةٌ فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ بِالسَّاهِرَةِ</p> |

| | | |
|---|------------|---|
| 5 | Ayat 15-18 | <p>هَلْ أَتَاكَ حَدِيثُ مُوسَى إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى اذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى فَقُلْ هَلْ لَكَ إِلَهٌ إِلَّا أَن تَزَكَّى</p> |
| 6 | Ayat 19-24 | <p>وَأَهْدِيكَ إِلَى رَبِّكَ فَتَخْشَى فَأَرَاهُ الْآيَةَ الْكُبْرَى فَكَذَّبَ وَعَصَى ثُمَّ أَدْبَرَ يَسْعَى فَحَشَرَ فَنَادَى فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى</p> |
| 7 | Ayah 25-29 | <p>فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى أَأَنْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ بَنَاهَا رَفَعَ سَمْكَهَا فَسَوَّاهَا وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا</p> |
| 8 | Ayat 30-33 | <p>وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا وَالْجِبَالَ أَرْسَاهَا</p> |

مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ

9 Ayat 34-39

فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى
يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى
وَبُرِّزَتِ الْجَحِيمُ لِمَن يَرَى
فَأَمَّا مَنْ طَغَى
وَأَثَرَ الْحَيَاةِ الدُّنْيَا
فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى

10 Ayat 40 to 41

Carried forward if week 9 could not complete 6 ayat.

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ
الْهَوَىٰ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى

11 Ayat 42-44

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا
فِيمَ أَنْتَ مِنْ ذِكْرَاهَا
إِلَىٰ رَبِّكَ مُنْتَهَاهَا

12 Ayat 45-46

إِنَّمَا أَنْتَ مُنذِرٌ مَّن يَخْشَاهَا
كَانَتْهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ
ضُحَاهَا

13 Revision

Introduction

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

Name of Surah: سورة النازعات

Order in the Qur'an: 79th Surah

Number of ayat: 46 ayat

Revealed in: Makkah

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

Name of Surah: Mentioned once in the first ayah

وَالنَّازِعَاتِ غَرْقًا ١

Meaning of (النازعات): Those who drag forth

Theme of the Surah: القيامة وأهوالها

The Day of Judgement and its horror

What is special about this Surah?

This surah confirms the resurrection and explains the horrors of the Day of Judgement.

It highlights the disagreements and quarrels by the deniers of the Day of Resurrection through the story of Fir'aun.

It also highlights the actions of Allah - Tawheed Ar Ruboobiyah which is a requisite for Tawheed Al Uloohiya.

The surah ends with confirmation about the recompense (good and bad) of the deeds of the slave on the Day of Judgement.

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.

سُورَةُ النَّازِعَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّزِعَاتِ غَرْقًا ۝ وَالنَّشِيطَاتِ نَشْطًا ۝ وَالسَّيِّحَاتِ سَبْحًا ۝
فَالسَّيِّقَاتِ سَبْقًا ۝ فَاَلْمُدْبِرَاتِ أَمْرًا ۝ يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۝
تَتَّبِعُهَا الرَّاَدِفَةُ ۝ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ۝ أَبْصَرُهَا خَشِيعَةٌ ۝
يَقُولُونَ أَيْنَا الْمَرْدُودُونَ فِي الْحَافِرَةِ ۝ أَيْنَا كُنَّا عِظْمَانِخْرَةً ۝ قَالُوا
تِلْكَ إِذْ أَكَرَّةٌ خَاسِرَةٌ ۝ فَاِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ۝ فَاِذَا هُمْ بِالسَّاهِرَةِ ۝
۱۴ هَلْ أَتَاكَ حَدِيثُ مُوسَى ۝ ۱۵ إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ۝
أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ۝ ۱۷ فَقُلْ هَلْ لَكَ إِلَى أَنْ تَزْنَى ۝ ۱۸ وَأَهْدِيكَ
إِلَى رَبِّكَ فَتَخْشَى ۝ ۱۹ فَأَرِنَهُ آيَةَ الْكُبْرَى ۝ ۲۰ فَكَذَّبَ وَعَصَى ۝ ۲۱ ثُمَّ
أَدْبَرَ يَسْعَى ۝ ۲۲ فَخَشَرَ فَنَادَى ۝ ۲۳ فَقَالَ أَنَارِبُكُمْ أَلْأَعْلَى ۝ ۲۴ فَأَخَذَهُ
اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى ۝ ۲۵ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَخْشَى ۝ ۲۶

٢٨ أَنْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ بِنهَا ٢٧ رَفَعَ سَمَكَهَا فَسَوَّيْنَهَا ٢٨
 وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ٢٩ وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ٣٠
 أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ٣١ وَالْجِبَالَ أَرْسَاهَا ٣٢ مَتَّعَالَكُمْ
 وَلَا نَعْمَكُمْ ٣٣ فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى ٣٤ يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ
 مَا سَعَى ٣٥ وَبُرْزَتِ الْجَحِيمُ لِمَنْ يَرَى ٣٦ فَأَمَّا مَنْ طَغَى ٣٧ وَءَاثَرَ
 الْحَيَاةِ الدُّنْيَا ٣٨ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ٣٩ وَأَمَّا مَنْ خَافَ
 مَقَامَ رَبِّهِ ٤٠ وَنَهَى النَّفْسَ عَنِ الْهَوَى ٤١ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى
 ٤٢ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ٤٣ فِيمَ أَنْتَ مِنْ
 ذِكْرِنَهَا ٤٤ إِلَىٰ رَبِّكَ مُنْتَهَاهَا ٤٥ إِنَّمَا أَنْتَ مُنذِرٌ مَنِ يَخْشَاهَا
 ٤٦ كَانَهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ٤٧

Names of Allah:

| Name | Meaning | Number of times |
|------|--------------------|-----------------|
| الله | Allah | 1 time |
| الرب | The Lord, Nurturer | 4 times |

Actions of Allah:

| Action | Meaning |
|--------|---------------|
| بنى | to construct |
| أخذ | to seize |
| نادى | to call |
| رفع | to raise |
| سوى | to proportion |
| أغطش | to darken |
| أخرج | to bring out |
| أرسى | to set firmly |
| دحى | to spread |

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

Other repeated words which have the same root:

| Repeated Words | Root Word | Meaning |
|----------------|-----------|---------------|
| يوم | يوم | Day |
| يومئذ | | |
| يخشى | خشي | to fear |
| تخشى | | |
| طغى | | to transgress |
| أرسى | رسي | to anchor |
| مرسى | | |

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

PILLARS OF FAITH

BELIEF IN ALLAH (الإيمان بالله)

الإيمان بأسمائه وصفاته

Belief in His Names & Attributes

| Ar Rabb – The Lord, Nurturer | | الرب |
|------------------------------|---|---|
| 1 | When his Lord called him in the sacred valley of Tuwa, | إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى (16) |
| 2 | And that I guide you to your Lord, so you should fear Him? | وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ (19) |
| 3 | But as for him who feared standing before his Lord and restrained himself from impure evil desires and lusts. | وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَىٰ النَّفْسَ عَنِ الْهَوَىٰ (40) |
| 4 | To your Lord belongs (the knowledge of) the term thereof | إِلَىٰ رَبِّكَ مُنْتَهَاهَا (44) |

| Allah | | الله |
|-------|--|---|
| 1 | So Allah, seized him with punishment for his last [i.e. his saying: "I am your lord, most high") (see Verse 79:24)] and first [(i.e. his saying, "O chiefs! I know not that you have a god other than I" (see Verse 28:38)] transgression. | فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى (25) |

الإيمان بأفعاله (الربوبية) Belief in His Actions (Lordship)

| 1 | He seized | أخذ |
|---|--|---|
| | So Allah, seized him with punishment for his last [i.e. his saying: "I am your lord, most high") (see Verse 79:24)] and first [(i.e. his saying, "O chiefs! I know not that you have a god other than I" (see Verse 28:38)] transgression. | فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى (25) |
| 2 | He constructed | بناها |
| | Are you more difficult to create, or is the heaven that He constructed? | أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا (27) |

| | | |
|----------|---|---|
| 3 | He raised | رفع |
| | He raised its height, and He has equally ordered it, | رَفَعَ سَمَكَهَا فَسَوَّاهَا (28) |
| 4 | He proportioned | سواها |
| | He raised its height, and He has equally ordered it, | رَفَعَ سَمَكَهَا فَسَوَّاهَا (28) |
| 5 | He darkened | أغطش |
| | Its night He covers with darkness, and its forenoon He brings out (with light). | وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا (29) |
| 6 | He brought out | أخرج |
| | Its night He covers with darkness, and its forenoon He brings out (with light). | وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا (29) |
| 7 | He spread | دحاها |
| | And after that He spread the earth; | وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا (30) |
| 8 | He brought out | أخرج |
| | And brought forth therefrom its water and its pasture; | أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا (31) |

| | | |
|----|--|--|
| 9 | He fixed firmly | أرساها |
| | And the mountains He has fixed firmly; | وَالْجِبَالِ أَرْسَاهَا (32) |
| 10 | He called | نَادَى |
| | When his Lord called him in the sacred valley of Tuwa, | إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى (16) |

الألوهية

Our Actions to Allah

| | | |
|---|---|--|
| 1 | To fear | تخشى |
| | And that I guide you to your Lord, so you should fear Him? | وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَى (19) |
| 2 | To fear | يخشى |
| | Verily, in this is an instructive admonition for whosoever fears Allah. | (26) إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَى |
| 3 | To fear | يخشاهَا |
| | You (O Muhammad (Peace be upon him)) are only a warner for those who fear it. | (45) إِنَّمَا أَنْتَ مُنذِرٌ مَّن يَخْشَاهَا |

| | | |
|----|---|--|
| 9 | To fear | خاف |
| | But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts. | وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ (40) |
| 10 | To forbid | وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ |
| | But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts. | وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ (40) |
| 11 | To strive | سَعَى |
| | The Day when man shall remember what he strove for | يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى (35) |

BELIEF IN THE ANGELS (الإيمان بالملائكة)

| Meaning | | Ayah |
|---------|--|-------------------------------|
| 1 | By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence; | وَالنَّازِعَاتِ غَرْقًا (1) |
| 2 | By those (angels) who gently take out (the souls of the believers); | وَالنَّاشِطَاتِ نَشْطًا (2) |
| 3 | And by those that swim along (i.e. angels or planets in their orbits, etc.). | وَالسَّابِحَاتِ سَبْحًا (3) |
| 4 | And by those that press forward as in a race (i.e. the angels or stars or the horses, etc.). | فَالسَّابِقَاتِ سَبْقًا (4) |
| 5 | And by those angels who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account). | فَالْمُدَبِّرَاتِ أَمْرًا (5) |

BELIEF IN THE MESSENGERS (الإيمان بالرسل)

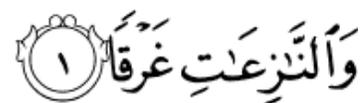
| Meaning | | Ayah |
|---------|---|--|
| 1 | Has there come to you the story of Musa (Moses)? | هَلْ أَتَاكَ حَدِيثُ مُوسَى (15) |
| 2 | When his Lord called him in the sacred valley of Tuwa, | إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى (16) |
| 3 | Go to Fir'aun (Pharaoh), verily, he has transgressed all bounds (in crimes, sins, polytheism, disbelief, etc.). | اذهبِ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ (17) |
| 4 | And say to him: "Would you purify yourself (from the sin of disbelief by becoming a believer)", | فَقُلْ هَلْ لَّكَ إِلَىٰ أَنْ تَزَكَّىٰ (18) |
| 5 | And that I guide you to your Lord, so you should fear Him? | وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ (19) |
| 6 | Then [Musa (Moses)] showed him the great sign (miracles). | فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ (20) |

BELIEF IN THE LAST DAY (الإيمان باليوم الآخر)

| Meaning | | Ayah |
|---------|---|--|
| 1 | On the Day (when the first blowing of the Trumpet is blown), the earth and the mountains will shake violently (and everybody will die), | يَوْمَ تَرْجُفُ الرَّاجِفَةُ (6) |
| 2 | The second blowing of the Trumpet follows it (and everybody will be raised up), | تَتَّبِعُهَا الرَّادِفَةُ (7) |
| 3 | (Some) hearts that Day will shake with fear and anxiety. | قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ (8) |
| 4 | Their eyes cast down. | أَبْصَارُهَا خَاشِعَةٌ (9) |
| 5 | They say: "Shall we indeed be returned to (our) former state of life?" | يَقُولُونَ أَإِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ (10) |
| 6 | "Even after we are crumbled bones?" | أِذَا كُنَّا عِظَامًا نَّخِرَةً (11) |
| 7 | They say: "It would in that case, be a return with loss!" | قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ (12) |
| 8 | When, behold, they find themselves over the earth alive after their death, | فَإِذَا هُمْ بِالسَّاهِرَةِ (14) |

| | | |
|----|--|--|
| 9 | But when there comes the greatest catastrophe (i.e. the Day of Recompense, etc.), | فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى (24) |
| 10 | And Hell-fire shall be made apparent in full view for (every) one who sees, | وَبُرْزَتِ الْجَحِيمُ لِمَن يَرَى (36) |
| 11 | They ask you (O Muhammad صلى الله عليه وسلم) about the Hour - when will be its appointed time? | يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا (42) |
| 12 | You have no knowledge to say anything about it. | فِيمَ أَنْتَ مِنْ ذِكْرَاهَا (43) |
| 13 | To your Lord belongs (the knowledge of) the term thereof? | إِلَىٰ رَبِّكَ مُنْتَهَاهَا (44) |
| 14 | You (O Muhammad (Peace be upon him)) are only a warner for those who fear it, | إِنَّمَا أَنْتَ مُنذِرٌ مَّن يَخْشَاهَا (45) |
| 15 | The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning. | كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا (46) |
| 16 | But only, it will be a single Zajrah [shout (i.e., the second blowing of the Trumpet)]. (See Verse 37:19). | فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ (13) |
| 17 | The Day when man shall remember what he strove for, | يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى (35) |

Tafsir (التفسير)



| Word | Meaning |
|-----------------|---|
| وَالنَّازِعَاتِ | By those (angels) who pull out (the souls of the disbelievers and the wicked) |
| غَرَقًا | with great violence; |

- The letter و indicates the oath that Allah takes.
- The word النازعات comes from the root of نزع, which means to pull out something, strip off, peel off or remove something that is deeply rooted.
- The word غرقا is to sink into something and be lost in.

Note to Teacher: Let the teacher begin with explaining the importance of believing in the Qur'an. We need to believe that the Qur'an is the word of Allah through which He speaks to the creation. Also, there is a connection between all the surahs; and the beginning of each surah connects to the end of the previous surah. Thus, nothing is random; there is also a beautiful connection between each ayah, which will be apparent only if one ponders and reflects upon the ayah.

Tadabbur (التدبر)

So what do we learn from the ayah?

- In this ayah, Allah swears by the angels who have been commanded to take the souls of the people. How the soul will be pulled out will depend upon the person.
- The angels in this ayah forcefully and violently pull the soul out, and in doing so they are totally concentrating on their task, until the soul departs from the body to receive the recompense for one's deeds in this life.
- It is said they will pull out the souls in the above manner, from the bodies of the disbelievers and the hypocrites. Their souls will not want to leave the bodies knowing the terrible abode ahead of them. This will make the angels pull their soul harshly, until it comes out.

How does this ayah increase us in faith?

- When we believe in the angels as Pillar of Faith.

BELIEF IN THE ANGELS (الإيمان بالملائكة)

- Angels are honorable slaves of Allah that He created from light. They are neither males nor females. They do not eat or drink or have any desires.
- Angels do not disobey Allah in any matter and do only what they have been commanded.
- They never get bored or tired of worshipping Allah. Only Allah alone knows their number. They have an ability to appear in any form by the permission of Allah.
- The humans and the angels both have intellect but the humans follow their desires, while the angels do not. They love what Allah loves and hate what Allah hates. Whatever Allah commands them, they will do it, and whatever He forbids they will abstain from it.

Benefits of believing in the angels:

1. It increases our knowledge in the greatness of Allah, His power and His abilities.
2. It increases us in gratefulness when we see how He takes care of us by appointing the angels to protect us and to preserve our deeds by writing them.
3. It brings love for the angels when we know that they supplicate for the believers and seek forgiveness for them.

Deeds of those disbelievers and hypocrites whose souls will be pulled out:

- 1. They follow what angers Allah and hate what pleases Him.**

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ

Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs?

ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُ

That is because they followed that which angered Allah and hated that which pleased Him. So, He made their deeds fruitless.

(Surah Muhammad: 27, 28)

- 2. They send forth all the deeds full of sins, and they spend their life, disobeying Allah.**

وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا ۗ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ

And if you could see when the angels take away the souls of those who disbelieve (at death), they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire."

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ

"This is because of that which your hands had forwarded. And verily, Allah is not unjust to His slaves."

(Surah Al Anfal: 50,51)

- 3. They commit shirk by worshipping someone else besides Allah, thus belying Allah and His ayat.**

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۗ أُولَٰئِكَ يَنَالُهُم نَصِيبُهُم مِّنَ الْكِتَابِ ۗ حَتَّىٰ إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا أَيْنَ مَا كُنْتُمْ تَدْعُونَ مِن دُونِ اللَّهِ ۗ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ

Who is more unjust than one who invents a lie against Allah or rejects His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.)? For such their appointed portion (good things of this worldly life and their period of stay therein) will reach them from the Book (of Decrees) until, when Our Messengers (the angel of death and his assistants) come to them to take their souls, they (the angels) will say: "Where are those whom you used to invoke and worship besides Allah," they will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.

(Surah Al A'raaf: 37)

4. They disbelieve and deny Allah, they are arrogant towards following His ayat and submitting to the messenger.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ
مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرَجُوا
أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ
تَسْتَكْبِرُونَ

And who can be more unjust than he who invents a lie against Allah, or says: "I have received inspiration," whereas he is not inspired in anything; and who says, "I will reveal the like of what Allah has revealed." And if you could but see when the Zalimun (polytheists and wrong doers, etc.) are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth. And you used to reject His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect!"

(Surah Al An'aam: 93)

How do we act on the ayah?

- We need to realize of importance of faith; the benefits of it and the consequence of not having it.

- We need be more cautious of our actions that we send forth. That will determine how our soul will be taken by the angels at the time of our death.
- We need to believe that we are all travelers and we do not know the time of our return; this should make us prepared for our journey any time.
- We need to increase in doing good deeds and be easy upon the people. We need to give them time to change and not pull things out forcefully from them.

Teacher's Notes

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Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَالنَّزَعَتِ غَرَقًا ١

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)

Tafsir (التفسير)

وَالنَّشِطَاتِ نَشْطًا ۚ

| Word | Meaning |
|----------------------------|--|
| وَالنَّاشِطَاتِ نَشْطًا | By those (angels) who gently take out (the souls of the believers) ; |

- The word الناشطات means to come out, to leave or depart. It also means quick and easy. نشيط is someone who is energetic and has high spirits and does something quickly.
- Here it refers to those angels who withdraw the souls of the believers smoothly and quickly.

Tadabbur (التدبر)

So what do we learn from the ayah?

- In this ayah, Allah swears again by the angels who take the souls of the people; but the angels described here have a complete opposite character to the first ones. Here we see

the souls of the believers being removed in a very gentle manner.

- The hadith below is a part of a long hadith that explains how the soul is removed for the believers.

إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي إِقْبَالٍ مِنَ الْآخِرَةِ وَانْقِطَاعٍ مِنَ الدُّنْيَا ، نَزَلَتْ إِلَيْهِ الْمَلَائِكَةُ بِيَضِّ الْوُجُوهِ ، كَأَنَّ وُجُوهُهُمْ الشَّمْسُ مَعَهُمْ كَفَنٌ مِنْ كَفَنِ الْجَنَّةِ ، وَحَنُوطٌ مِنْ حَنُوطِ الْجَنَّةِ فَيَجْلِسُونَ مِنْهُ مَدَّ الْبَصَرِ ، ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ فَيَقُولُ : أَيَّتْهَا النَّفْسُ الطَّيِّبَةُ اخْرُجِي إِلَى مَغْفِرَةٍ مِنَ اللَّهِ وَرِضْوَانٍ ، قَالَ : فَتَخْرُجُ تَسِيلٌ كَمَا تَسِيلُ الْقَطْرَةُ مِنَ السَّقَاءِ فَيَأْخُذُهَا فَإِذَا أَخَذَهَا لَمْ يَدْعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَأْخُذُوهَا فَيَجْعَلُونَهَا فِي ذَلِكَ الْكَفَنِ وَذَلِكَ الْحَنُوطِ

If the slave is a believer and if he was among those who were longing for the hereafter and separated from this life, the angels with white faces will descend over him. Their faces will be like the sun. They will have a shroud from the shrouds of the Paradise, and the embalmers from embalmers of Paradise, they will sit around him, as far as his eyes can stretch. The angel of death will come and sit next to his head. He will then say to the slave, 'Oh the one who is purified! come out to the forgiveness from Allah (ﷻ) and His pleasure. He said: 'So the person's soul will come out (easily and gently) like a drop from a waterskin.' The Angel of Death will take the soul and when he has taken it, the other angels do not leave it in his hand even for the blink of an eye before they place it in that shroud and embalmers (from Paradise).

(Abi Dawood, 4753, Graded: Hasan)

- It is said that, when death comes to the believer, he is given the glad tidings of the pleasure of Allah and the honor that awaits him. So, nothing will then be more beloved to the person than what he sees before himself, and he will love to meet Allah, just like how Allah would love to meet him.

عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ". فَقُلْتُ يَا نَبِيَّ اللَّهِ أَكْرَاهِيَةَ الْمَوْتِ فَكُنَّا نَكْرَهُ الْمَوْتَ فَقَالَ "لَيْسَ كَذَلِكَ وَلَكِنَّ الْمُؤْمِنَ إِذَا بُشِّرَ بِرَحْمَةِ اللَّهِ وَرِضْوَانِهِ وَجَنَّتِهِ أَحَبَّ لِقَاءَ اللَّهِ فَأَحَبَّ اللَّهُ لِقَاءَهُ وَإِنَّ الْكَافِرَ إِذَا بُشِّرَ بِعَذَابِ اللَّهِ وَسَخَطِهِ كَرِهَ لِقَاءَ اللَّهِ وَكَرِهَ اللَّهُ لِقَاءَهُ".

A'isha reported that Allah's Messenger (ﷺ) said: He who loves to meet Allah, Allah loves to meet him, and he who dislikes to meet Allah, Allah abhors to meet him. I ('A'isha) said: Allah's Apostle, so far as the feeling of aversion against death is concerned, we all have this feeling. Thereupon he (the Holy Prophet) said: It is not that (which you construe), but (this) that when a believer (at the time of death) is given the glad tidings of the mercy of Allah, His Pleasure, and of Paradise, he loves to meet Allah, and Allah also loves to meet him, and when an unbeliever is given the news of the torment at the Hand of Allah, and Hardship to be imposed by Him, he dislikes to meet Allah and Allah also abhors to meet him. (*Sahih Muslim, 2684 a*)

Some of the signs of a good end:

- Uttering the shahaadah (testimony of faith) while dying
- Dying with sweat on the forehead
- Dying on a Friday
- Dying as a fighter for the sake of Allah
- Dying of a stomach disease
- When a woman dies as a result of childbirth, or when she is pregnant
- Death caused by burning, pleurisy and tuberculosis
- Dying guarding the borders of Islam for the sake of Allah
- Dying while doing a righteous deed.

These are the good signs which point to a good end, but despite that we cannot be certain that a specific person is one of the people of paradise.

How do we act on the ayah?

- We need to ask Allah to strengthen our belief in the matters of the unseen. This will make our submission easy in life.
- When we submit in life, then for sure our souls will submit and our departure from this life will be quick and easy.
- We need to ask Allah for a good end, without trials, that could weaken and deceive us.
- We need to have a longing to meet Allah in this life; this will make it easy to overcome the fear of death that we will have to face one day.

Teacher's Notes

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَالنَّشِطَاتِ نَشْطًا ۚ

غنة

Ghunna
2 counts

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

Tafsir (التفسير)

| Word | Meaning |
|----------------|---|
| وَأَلْسَبِحَتِ | And by those that swim along |
| سَبْحًا | that swim along (i.e. angels or planets |
| in | their orbits, etc.) |

- The word **السَّابِحَاتِ** comes from the root of **سَبَحَ**, which means to swim, to glide, to glorify, and to remove any fault.
- The **سَابِحَاتِ** are the angels that move by the command of Allah, that is, they rush to fulfill His commands quickly as a swimmer may swim through water. By this action they are glorifying Allah and negating any faults from Him.

Tadabbur (التدبر)

So what do we learn from the ayah?

- In this ayah, Allah swears by those angels that ascend and descend fulfilling His commands.
- This signifies their absolute submission to Allah's commands and their hastening to fulfill His orders.

How do we act on the ayah?

- Push back any negative thoughts that come into our mind and spread positivity.
- Say سبحان الله, for the matters that we do not understand.

Surely, there is wisdom behind them. This is how we will negate all the imperfections from Allah and not think anything negative about His actions.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَالسَّيِّحَاتِ سَبْعًا ٣

قلقلة
Qalqala

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 |
|----------------------------|---|
| فَالسَّابِقَاتِ سَبْقًا | And by those that press forward as in a race (i.e. the angels or stars or the horses, etc.) |

- The word السابقات comes from the root of سبق, which means to race forward or to compete with successfully.
- This ayah refers to those angels who press ahead of others going forward as in a race, to fulfil the commands of Allah. It also refers to those angels who press forward ahead of the devils to convey the revelation to Allah's messengers before the devils can eavesdrop on what is being revealed.

Tadabbur (التدبر)

So what do we learn from the ayah?

- The angels carry out the commands of Allah and they do it more accurately than us.
- The angels have a strong desire to compete with other angels, in order to be the first ones to implement the commands of Allah, in spite of knowing the fact that they will neither be rewarded nor accounted for their deeds. This is exactly how we need to develop our desire to do actions for Allah's pleasure and be foremost in them.
- What will make us to strive harder to be foremost? When we are certain about the Day of Judgement, we will run forward to perform good deeds in order to be among the first ones to secure our place and position with Allah.

Benefits of being among the foremost:

- It is the command from Allah, so if one strives to be the foremost to attain the pleasure of Allah and His paradise, he is obeying His Lord.

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ
وَرُسُلِهِ ۗ ذَٰلِكُمْ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Race one with another in hastening towards Forgiveness from your Lord (Allah), and towards Paradise, the width whereof is as the width

of heaven and earth, prepared for those who believe in Allah and His Messengers. That is the Grace of Allah which He bestows on whom He pleases. And Allah is the Owner of Great Bounty. (Surah Al Hadid: 21)

- The best of the nations who will be the foremost to enter the highest level in Jannah: Al- Firdaus, are the ones who were foremost in doing all the good deeds.

أُولَئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ

It is these who race for the good deeds, and they are foremost in them [e.g. offering the compulsory Salat (prayers) in their (early) stated, fixed times and so on]. (Surah Al Mu'minun: 61)

- The ones who were foremost will be the ones closest to Allah on the Day of Judgement.

وَالسَّابِقُونَ السَّابِقُونَ

And those foremost [(in Islamic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islam,] will be foremost (in Paradise).

أُولَئِكَ الْمُقَرَّبُونَ

These will be those nearest to Allah. (Surah Al Waqi'ah: 10,11)

- Subhan Allah, to be among the foremost, is not an action that is outwardly, but it is a continuous race within us. The ones who will be foremost to enter paradise, will be the mutawakkileen, who rely completely upon Allah. Tawakkul is the action of the heart that will make them to be foremost on the Day of Judgement.

What are the major challenges one can face with regards to this ayah?

- We need to be aware of some challenges like pride, and arrogance, that may come into a person who is trying to be foremost.

How do we act on the ayah?

- We need to learn how to prioritize our matters, and accordingly, give more time towards them.
- We need to take every opportunity that will make us move forward and also be a self-motivator at times when we feel lazy and lethargic.
- We need to follow the companions of the Prophet (ﷺ), and the strength of their belief, that made them prefer the hereafter to this life.
- Beware of the challenges like worldly concerns, arrogance and pride that one might fall into while trying to compete with others.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

فَالسَّبِقَاتِ سَبَقًا ٤

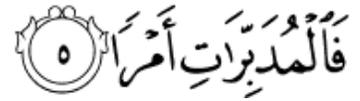
قلقلة
Qalqala

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

Tafsir (التفسير)



| Word | Meaning |
|------------------------------|--|
| فَالْمُدَبِّرَاتِ أَمْرًا | And by those angels who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account). |

- The word المدبرَات comes from the word تدبير which means thorough planning, thorough organization or executing a matter diligently.
- Allah is swearing here by those angels that execute His command in an organized and diligent manner.

Tadabbur (التدبر)

So what do we learn from the ayah?

- Allah describes the angels who are entrusted with disposing of the actions, like the rain, vegetation, trees, wind, seas, fetuses, animals, paradise, hellfire and so forth.

Description of the different jobs of the angels:

- Jibreel is responsible for revelations; he learns them from Allah, then descends to deliver them to the messengers.

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ

And truly, this (the Qur'an) is a revelation from the Lord of the 'Alamin (mankind, jinns and all that exists),

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ

Which the trustworthy Ruh [Jibrael (Gabriel)] has brought down;

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ

Upon your heart (O Muhammad SAW) that you may be (one) of the warners.

(Surah Ash Shu'ara:192-194)

- Israfeel is responsible for blowing into the trumpet that will begin the Day of Resurrection.
- Israfeel is also one of the angels that carry the throne of Allah.
- Mikaeel is responsible for the lands, the rain, and the plants.
- The angel of death is responsible for taking the souls of people at the time of death.
- Maalik is the keeper of the hellfire.
- Ridwaan is the keeper of paradise.
- On every person's right and left, there are angels sitting and recording a person's deeds.

What are the major challenges one can face with regards to this ayah?

- The major challenge here is when people deny the existence of angels or give them power and exalt them by making them the sons or daughters of Allah.

How do we act on the ayah?

- We need to believe that Allah is Able and has all the might and power; He does not need any one to carry out His tasks, but it is an honor for the angels to do the assigned jobs.
- We need to adopt this way in our life, to allocate jobs to the ones under us, in order to make them feel they are honored when they do those jobs, and not to make them feel burdened with the jobs.
- We need to assign the jobs according to their abilities and power. Allah assigned the greatest task of revelation and destruction of the unjust nations to Jibreel alone, due to his ability of doing so. He has 600 wings, one wing covering the entire horizon. Subhan Allah.

- We need to know that worshipping Allah is an honorable job, which Allah assigned us with. So, we should fulfill it without being lazy and feeling burdened.
- We should never show our need when we assign the jobs to the people, but rather be self-sufficient from them, and trust only Allah to get our work done. Relying upon the people to get the tasks done can affect our tawheed.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

فَالْمُدَبِّرَاتِ أَمْرًا

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| Word | Meaning |
|-----------------------|--|
| يَوْمَ | On the Day (when the first blowing of the Trumpet is blown) |
| تَرْجُفُ الرَّاجِفَةُ | the earth and the mountains will shake violently (and everybody will die), |

- The word **ترجف** comes from the root **رجف** which means to shake or rattle. We have another word in the Qur'an, **زلزل** which has a similar meaning, to shake something, to make someone or something to slip. Both these words are used in the Qur'an in the context of the Day of Judgement.
- The word **الراجفة** is referring to the first blow of the Trumpet for the Day of the Judgement to start.

Tadabbur (التدبر)

So what do we learn from the ayah?

- Allah gives us a confirmation about the Last Day by swearing by the angels. The more something is unseen, the more Allah will confirm it for us so that we have no doubt in it.
- Allah is our Creator, He is All-Aware of our inner state. He knows we need reminders and confirmations to believe in the unseen.
- Allah does not need to swear or confirm, as everything from Allah is the truth. If we take it as it is, it is the way to success. But if we deny or have doubt, Allah will nurture us through different decrees so we can confirm to the truth of the unseen. He does not let us deviate easily. The reminders and confirmations will be sent time and again.

BELIEF IN THE LAST DAY (الإيمان باليوم الآخر)

- We believe that on the Day of Judgment the trumpet will be blown twice. Everyone will die after the first blow of the trumpet. Allah says:

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ۗ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ

And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah will. Then it will be blown a second time and behold, they will be standing, looking on (waiting). (Surah Az Zumar: 68)

- After the second blow in the trumpet, all the mankind will be resurrected from their graves.

What are the major challenges one can face with regards to this ayah?

- The main challenge we face here is the denial of the Day of Judgement or the recompense.

How do we act on the ayah?

- We need to affirm that the knowledge of the Day of Judgement lies only with Allah; neither Jibreel عليه السلام nor Prophet (ﷺ) were aware of when exactly it would occur.
- Our concern should be how to prepare for this day and what we should send forth from the deeds that will benefit us and save us from the horrors of this day.
- We need to reflect upon the minor earthquakes that strike us; the Day of Judgement will actually start with an earthquake that will destroy the entire earth at once.
- There are many instances when we face sudden shakes in our lives through decree; we need to take these situations seriously and mend our actions before we face the last Day of Judgement.
- We need to strengthen our knowledge of this day, by knowing the major and the minor signs that will be apparent before this day.

- We need to know that on the Day of Judgement no one will benefit anyone, neither our children nor our wealth. This should motivate us to work harder and do righteous good deeds.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

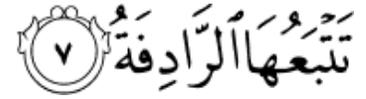
يَوْمَ تَرْجُفُ الرَّاجِفَةُ
٦

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Tafsir (التفسير)



| Word | Meaning |
|--------------|--|
| تَتَّبِعُهَا | follows it (and everybody will be raised up) |
| الرَّادِفَةُ | the second blowing of the Trumpet |

- The word رادفة comes from the root ردف which means to come after, follow or succeed. So الرادفة is the second blow in the trumpet on the Day of Judgement.

Tadabbur (التدبر)

So what do we learn from the ayah?

- When Allah decrees that all living beings should die, He will command Israfeel to blow the trumpet. Israfeel will give a mighty blast that will terrify all creatures and as a result, they will all swoon and die.
- In this surah it does not mention specifically 'blowing of the trumpet', but the effects that will take place.

- It is said that after the first trumpet, everything will stay like that for as long as Allah decrees, which is described as forty without specifying whether it is days, months or years – Allah knows best how long it is.
- Then Allah will send a cloud that will produce rain. When the water reaches the tail bones in the grave, the bodies will grow from it just like how plants grow. All the dead will be recreated just as Allah created them the first time, and He is Able to do all things.
- The second trumpet is for all of us to gather for our recompense and our accounts. This is what the disbelievers had a problem with. They denied the fact that once they are bones and mud, how will Allah be able to resurrect them to human again. Subhan Allah, Allah is Able to do everything; and it also shown in this life for us to be certain.

سَمِعْتُ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ ". قَالُوا يَا أَبَا هُرَيْرَةَ أَرْبَعُونَ يَوْمًا قَالَ أَتَيْتُ. قَالَ أَرْبَعُونَ سَنَةً قَالَ أَتَيْتُ. قَالَ أَرْبَعُونَ شَهْرًا. قَالَ أَتَيْتُ، وَيَبْلَى كُلُّ شَيْءٍ مِنَ الْإِنْسَانِ إِلَّا عَجَبَ ذَنْبِهِ، فِيهِ يُرَكَّبُ الْخَلْقُ

Narrated Abu Huraira: The Prophet (ﷺ) said, "Between the two blowing of the trumpet there will be forty." The people said, "O Abu Huraira! Forty days?" I refused to reply. They said, "Forty years?" I refused to reply and added: Everything of the human body will decay except the coccyx bone (of the tail) and from that bone Allah will reconstruct the whole body. (*Sahih Al Bukhari, Book 65, Hadith 4814*)

Displays of the Abilities of Allah:

- When Allah sends down rain to the dead land, it becomes green and flourishes. This shows the ability of Allah to bring the dead back to life.
- Another instance is when Allah brought Uzair عليه السلام back to life after death.
- Similarly when Ibrahim عليه السلام asked Allah about the resurrection, he too was shown how the birds came back to life in spite of being cut into pieces and placed on different mountains. This is how Allah Al Azeez Al Hakeem gathers the dead and Allah is Able to do everything.
- When we will be recreated, we will be the same person but our bodies will be different, our eyes will see the unseen and we will hear what we could not hear in this life. The bodies will be able to handle the eternal delight or eternal punishment. May Allah grant us paradise and protect us from the hellfire. Ameen.

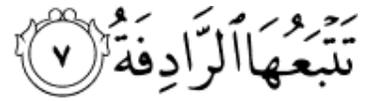
How do we act on the ayah?

- We need to believe with certainty that Allah is All-Able to bring everything back to life after death.
- We should not ignore the signs from Allah; how things at times do not work and then they start to work without our efforts. This is by Allah's ability alone.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

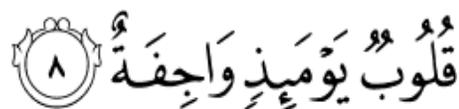


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Tafsir (التفسير)



| Word | Meaning |
|------------|---------------------------|
| قُلُوبٌ | (Some) hearts will shake. |
| يَوْمَئِذٍ | that Day |
| وَاجِفَةٌ | with fear and anxiety. |

- قلوب comes from the root (قلب) which means to turn. The hearts can change from one extreme to another.
- The word واجفة means trembling, shivering with fear. Out of fear, the hearts will be pounding so hard they would actually be able to feel it.

Tadabbur (التدبر)

So what do we learn from the ayah?

- This ayah speaks about the condition of the hearts on the Day of Judgement.

- Those who disbelieve in Allah, His messenger and the Day of Judgement will face this fear, and their hearts will feel the horrors of the Day of Judgement.
- There are three kinds of hearts that have been described by the scholars. The healthy heart, the dead heart, and the sick heart.

The Healthy Heart: It is a heart cleansed from any passion that challenges what Allah commands or disputes what He forbids.

The Dead Heart: This is the opposite of the healthy heart. It does not know its Rabb and does not worship Him as He commands, in the way which He likes, and with which He is pleased.

The Sick Heart: This is a heart with life in it, as well as illness. It has love for Allah, faith in Him, sincerity towards Him, and reliance upon Him but at the same time. it also has a craving for lust and pleasure and prefers them and strives to experience them.

- The first heart is alive, submitted to Allah, humble, sensitive and aware; the second is brittle and dead; the third wavers between either its safety or its ruin.

- Our heart is the first place that faces all the effects of the situations.
- For sure we do not want our hearts to face this extreme fear and be sad on that day.
- We need to ask Allah to protect our hearts and give it the best of the nourishments in this life; and the best nourishment that a heart could receive is the Qur'an. The Qur'an will remove all the griefs and sorrows.

Worship:

We ask Allah to make the Qur'an the spring of our hearts. The Prophet (ﷺ) used to supplicate at the time of grief and sorrow, the following dua:

عن عبد الله بن مسعود قال النبي ﷺ : اللهم إني عبدك، و ابنُ عبدك، و ابنُ أمتك، ناصيتي بيدك، ماضٍ فيَّ حكمك، عدلٌ فيَّ قضاؤك، أسألك بكلِّ اسمٍ هو لك سميتَ به نفسك، أو علمته أحداً من خلقك، أو أنزلته في كتابك، أو استأثرت به في علم الغيب عندك، أن تجعل القرآن ربيعاً قلبي، و نورَ صدري، و جلاءَ حزني، و ذهابَ همِّي، إلا أذهبَ اللهُ همَّه و حزنه، و أبدله مكانه فرجاً قال : فقيل : يا رسولَ اللهِ ألا نتعلَّمُها؟ فقال بلى، ينبغي لمن سمعها أن يتعلَّمها.

On the authority of 'Abdullah bin Mas'ud that the Messenger of Allah (ﷺ) said: "O Allah, I am your slave, the son of your slave. My forelock is in Your Hand. Your judgment of me is inescapable. Your trial of me is just. I am invoking You by all the names that You call Yourself, that You have taught to anyone in Your creation, that You have mentioned in Your Book, or that You have kept unknown. Let the Qur'an be delight of my heart, the light of my chest, the remover of my sadness and the

pacifier of my worries. "Whoever was afflicted with grief and distress and says (see the following Dua), Allah, the Exalted and Ever-Majestic, will remove his grief and will change his sorrow into happiness." It was said, "O Messenger of Allah! (Do) we have to learn these words?" He said, "Yes, whoever hears them should learn them."

(Musnand Ahmad, 6/153, Sahih)

How do we act on the ayah?

- We should ask Allah to keep us firm on His religion. The Prophet (ﷺ) would always ask Allah: 'O Changer of the Hearts, keep our hearts firm on Your religion.'

عَبْدَ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، يَقُولُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "إِنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ كَقَلْبٍ وَاحِدٍ يُصَرِّفُهُ حَيْثُ يَشَاءُ". ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "اللَّهُمَّ مُصَرِّفِ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ".

Abdullah b. Amr b. al-'As reported that he heard Allah's Messenger (ﷺ) as saying: "Verily, the hearts of all the sons of Adam are between the two fingers out of the fingers of the Compassionate Lord as one heart. He turns that to any (direction) He likes." Then Allah's Messenger (ﷺ) said: "O Allah, the Turner of the hearts, turn our hearts to Thine obedience."

(Sahih Muslim 2655)

- We need to apply what we learn in the Qur'an and Sunnah that will remove the fear and sadness on the Day of Judgement.
- We need to avert situations in our lives that can put us in unnecessary trials.

- Strengthening one's belief in Allah and the Day of Judgement is the best way to avert any fear in this life and on the Day of Judgement.
- There is good fear that we need to have for Allah, that will make us magnify Him alone, and His punishments in the hereafter. At the same time, this kind of fear if it is for anyone rather than Allah, it can put us into the folds of shirk.
- When we fear Allah in this life, we will not be fearful on the Day of Judgement.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ٨

ادغام بغنة
Merging with
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)

Tafsir (التفسير)

أَبْصَرُهَا خَاشِعَةً ٩

| Word | Meaning |
|-------------|------------|
| أَبْصَرُهَا | Their eyes |
| خَاشِعَةً | cast down |

- The word خاشعة means to be humiliated and humbled down.
- Their eyes will be humbled, unable to stare or even look at anything except in a weak, faint manner. Rather, their eyesight will be lowered from humiliation.

Tadabbur (التدبر)

So what do we learn from the ayah?

- After describing the state of the hearts, Allah follows it by the description of the eyes.
- There is a connection that we can see in the two ayat. The extreme fear in the heart due to witnessing the horrors of the Day of Judgement, would make the eyes feel the guilt of all the wrong they did in this life. All the truth that they

denied would then be visible to them, and they would have no choice but to humble their eyes down with humiliation.

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَاشِعِينَ مِنَ الذُّلِّ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ

And you will see them brought forward to it (Hell) made humble by disgrace, (and) looking with stealthy glance. (Surah Ash Shura: 45)

- We see a similar situation in our lives. For example, if we lied to our parents about meeting our friends for group study, and they found out that it was a party instead, how do we face our parents when they come to know the reality? For sure, our eyes will be lowered in shame and out of humiliation, we will not be able to face them.

How can this ayah increase us in faith?

- When we believe in Allah Al Baseer.

BELIEF IN ALLAH (الإيمان بالله)

- Allah is Al Baseer, the All-Seeing; the first meaning of this name is to see or notice, the second is to understand, the third is to have insight or to perceive, and the fourth is to be precisely aware.
- Al Baseer refers to the perfection and the totality of Allah's seeing, which cannot be compared with the seeing of any other created being. He is the one whose insight sees all things clearly, even the smallest act and both the hidden and the apparent. He is the one who sees and understands all that has been and all that will be. We need to know that our eyesight is very limited in this life, but in the hereafter, Allah will make it sharper for us to see His actions.

Impacts of this name in our life:

- Knowing this name will make us watch our deeds, as Allah Al Baseer sees everything and nothing is hidden from Him.
- We will strive for more Ihsan in everything we do.
- We ask Him to bless our sight for us in this life and hereafter. It was the Sunnah of our Prophet (ﷺ) to supplicate for the well-being in his sight, which encourages us to do the same.

حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ، أَنَّهُ قَالَ لِأَبِيهِ: يَا أَبَتِ، إِنِّي أَسْمَعُكَ تَدْعُو كُلَّ غَدَاةٍ: اللَّهُمَّ عَافِنِي فِي بَدَنِي، اللَّهُمَّ عَافِنِي فِي سَمْعِي، اللَّهُمَّ عَافِنِي فِي بَصَرِي، لَا إِلَهَ إِلَّا أَنْتَ، تُعِيدُهَا ثَلَاثًا حِينَ تُمْسِي، وَحِينَ تُصْبِحُ ثَلَاثًا، وَتَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، لَا إِلَهَ إِلَّا أَنْتَ، تُعِيدُهَا ثَلَاثًا حِينَ تُمْسِي، وَحِينَ تُصْبِحُ ثَلَاثًا، فَقَالَ: نَعَمْ، يَا بُنَيَّ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ بِهِنَّ، وَأَنَا أُحِبُّ أَنْ أَسْتَنَّ بِسُنَّتِهِ.

'Abdu'r-Rahman ibn Abi Bakra reported that he said to his father, "I heard you making this supplication every morning: 'O Allah, make me healthy in my body. O Allah, make me healthy in my hearing. O Allah, make me healthy in my sight. There is no god but You.' and repeat it three times in the evening and three times in the morning. You say, 'O Allah, I seek refuge with You from disbelief and poverty. O Allah, I seek refuge with You from the punishment of the grave. There is no god but You,' and you repeat it three times in the evening and three times in the morning." He replied, :Yes, my son. I heard the Messenger of Allah, may Allah bless him and grant him peace, say them and I like to follow his sunnah."

(Al Adab Al Mufrad, Book 1, Hadith 701, Graded : Hasan(Al Albani)

What are the major challenges one can face with regards to this ayah?

- The main challenge we may face in this life would be to protect and lower our gaze and avoid seeing anything that is forbidden.

قَالَ أَبُو طَلْحَةَ كُنَّا قُعُودًا بِالْأَفْنِيَةِ تَتَحَدَّثُ فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَامَ عَلَيْنَا فَقَالَ " مَا لَكُمْ وَلِمَجَالِسِ الصُّعَدَاتِ اجْتَنِبُوا مَجَالِسَ الصُّعَدَاتِ ". فَقُلْنَا إِنَّمَا قَعَدْنَا لِغَيْرِ مَا بَإِسِ قَعَدْنَا تَتَذَكَّرُ وَتَتَحَدَّثُ. قَالَ " إِمَّا لَا فَأَدُّوا حَقَّهَا غَضُّ الْبَصَرِ وَرَدُّ السَّلَامِ وَحُسْنُ الْكَلَامِ "

Abu Talha reported: While we were sitting in front of the houses and talking amongst ourselves, Allah's Messenger (ﷺ) happened to come there. He stood by us and said: What about you and your meetings on the paths? Avoid these meetings on the paths. We said: We were sitting here without (any intention of doing harm to the passers-by) ; we are sitting to discuss matters and to hold conversation amongst ourselves. Thereupon he said: If there is no help (for you but to sit on these paths), then give the paths their rights and these are lowering of the gaze, exchanging of greetings and good conversation."

(Sahih Muslim 2161)

How do we act on the ayah?

- We should be grateful for the immense blessing of eyes that Allah has blessed us with, without us asking for it.
- We should humiliate ourselves to Allah in this life. Giving in to our desires will bring in all the humiliation on the Day of Judgement and this will be visible on our faces and our eyes.

- We should not be proud and arrogant in life; this will make us reject the truth and will become the main cause of our humiliation on the Day of Judgement.
- We should develop this humiliation in our worship, especially in our prayers. One of the ways to inherit the Firdaus is to be humble in our prayers.
- We should not be a source to humiliate others or the ones who are under us.
- We should protect our eyes in this life, by avoiding the forbidden things that can affect our mind and heart, and supplicate to Allah for its well-being.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

أَبْصَرُهَا خَشِيعَةً ٩

قلقلة
Qalqala

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

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

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

Tafsir (التفسير)

يَقُولُونَ أَءِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ ﴿١٠﴾

| Word | Meaning |
|-------------------------|--------------------------------|
| يَقُولُونَ | They say |
| أَأِنَّا لَمَرْدُودُونَ | Shall we indeed be returned |
| فِي الْحَافِرَةِ | to (our) former state of life? |

- The word مردود means to return, not acceptable. So, the disbelievers are asking in amazement if they would be returned to the life after being dead?
- The word حافة comes from حفرة, which means a hole or a pit or a well.

Tadabbur (التدبر)

So what do we learn from the ayah?

- Those who have doubts in the resurrection will always have an internal struggle against their fitrah, which reminds them of the truth. Moreover, they will continue to hide and deny

the truth that comes to them, either by arguing, debating, fighting or questioning.

How can this ayah increase us in faith?

- When we believe in Allah Al Qadir Al Qadeer.
- When we believe in resurrection and the Last Day.

BELIEF IN ALLAH (الإيمان بالله)

- Allah is Al Qadeer, All-Able; He has the perfect, complete power and ability. By the power of Al Qadeer, the creation is brought into being, life and death is given and by His power the resurrection and recompense will be established.

Impacts of this name in our life:

- It will help us to cure our hearts from envy and jealousy when we believe that all the affairs are by the decree of Allah Al Qadeer.
- It will make us more patient and pleased with His decree and be grateful to whatever situations we are placed in.
- When we know Al Qadeer that He can make everything happen by His Power, we will ask Him alone.

BELIEF IN THE LAST DAY (الإيمان باليوم الآخر)

Belief in the Hereafter has many benefits.

1. It will make us show more patience and not rebel against Allah during any difficult decree.
2. It will make us do good deeds and avoid all the bad deeds.
3. It will make us have high ethics and morals.
4. It will make us fear Allah more and obey all the divine rulings He sent down for us.
5. It will make us more truthful, do everything on time, and complete all our works.
6. It will make us behave honestly toward ourselves, our family, environment, country, nation and the humanity as a whole.
7. It will make us show more love and compassion to everyone around us, be helpful to them and serve them to the best of our abilities.
8. It will make us never abandon justice, and never oppress anyone.
9. It will make us spend our money on things that please Allah.

What are the major challenges one can face with regards to this ayah?

- The biggest challenge here is when people have doubts or deny the Day of Judgement.

How do we act on the ayah?

- We need to believe with certainty in the Day of Judgement.
- We need to reflect upon the signs of the Day of Judgement that Allah shows us on this earth.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

يَقُولُونَ أَءِنَّا لَمَرْدُودُونَ فِي الْحَاغِرَةِ ۝١٠

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

Tafsir (التفسير)

أَمْ ذَاكُنَا عِظَامًا نَّخِرَةً ﴿١١﴾

| Word | Meaning |
|-------------------------------------|--------------------------------------|
| أَمْ ذَاكُنَا عِظَامًا نَّخِرَةً | Even after we are crumbled bones? |

- The word عظام means bones, and نخرة is the description of the bones. It means decayed, corroded, and decomposed.

Tadabbur (التدبر)

So what do we learn from the ayah?

- In life, when we recruit someone for a job, what are the criteria we see? Their ability, strength, power and trustworthiness. When we find a person with these abilities, we recruit them to carry out the tasks.
- When it comes to taking care of the universe, life and death, provisions and the disposing of the affair, for sure we need to believe only Allah, the One Who is All-Able, All-Mighty can handle and dispose these affairs.

- What could be the main challenge that might have led them to deny the resurrection?

Not knowing Allah and His power and ability to create, dispose the matters, and resurrect.

Allah mentions in Surah At-Talaq that the main reason for the creation of the seven skies and the earth, and disposing of all the affairs between them, is to know two main things:

1. That Allah is All-Able to do everything,
2. That Allah's knowledge encompasses everything.

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

It is Allah Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allah has power over all things, and that Allah surrounds (comprehends) all things in (His) Knowledge. (Surah At Talaq:12)

- When one has full knowledge about Allah, His actions, His attributes, then no sound mind can refuse or question the resurrection. For sure then the refusal and the doubts will be due to arrogance and pride.

Worship:

- We need to ask Allah to grant us the beneficial knowledge, through which we can build our certainty about the Day of Judgement, and not let any doubts creep into our minds.

عن ابن عمر رضى الله عنهما قال: قلما كان رسول الله صلى الله عليه وسلم يقوم من مجلس حتى يدعو بهؤلاء الدعوات: "اللهم اقسم لنا من خشيتك ما تحول به بيننا وبين معاصيك، ومن طاعتك ما تبلغنا به جنتك، ومن اليقين ما تهون به علينا مصائب الدنيا. اللهم متعنا بأسماعنا، وأبصارنا، وقوتنا ما أحييتنا واجعله الوارث منا، واجعل ثأرنا على من ظلمنا، وانصرنا على من عادانا، ولا تجعل مصيبتنا في ديننا، ولا تجعل الدنيا أكبر همنا، ولا مبلغ علمنا، ولا تسلط علينا من لا يرحمنا"

Ibn 'Umar (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) seldom left a gathering without supplicating in these terms: (O Allah, apportion to us such fear as should serve as a barrier between us and acts of disobedience; and such obedience as will take us to Your Jannah; and such as will make easy for us to bear in the calamities of this world. O Allah! let us enjoy our hearing, our sight and our power as long as You keep us alive and make our heirs from our own offspring, and make our revenge restricted to those who oppress us, and support us against those who are hostile to us let no misfortune afflict our Deen; let not worldly affairs be our principal concern, or the ultimate limit of our knowledge, and let not those rule over us who do not show mercy to us)."

(At Tirmidhi,3502, Graded: Hasan)

How do we act on the ayah?

- We have to increase our knowledge about Allah.
- Anything that we watch or see in this life, about people or things becoming alive, it is only from the ability of Allah alone.

- We should attribute complete power and ability to Allah alone, or else we can fall into the category of shirk when we attribute the power and ability to someone else besides Allah.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

أءِ ذَا كُنَّا عِظْمًا نَخْرَةً ۝۱۱

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

Tafsir (التفسير)

قَالُوا تِلْكَ إِذَا كَرَّهَ خَاسِرَةٌ ﴿١٢﴾

| Word | Meaning |
|-------------------------|-------------------------------------|
| قَالُوا تِلْكَ | They say: It would |
| إِذَا كَرَّهَ خَاسِرَةٌ | in that case, be a return with loss |

- The word كَرَّهَ means to return, one more time.
- The word خَاسِرَةٌ is from the root word خَسِرَ which means to lose.

Tadabbur (التدبر)

So what do we learn from the ayah?

- When the disbelievers refused to believe in the resurrection, Allah informs us that there were some who said if they were ever to return after death, then that return would be a losing one.
- Consider how it will be if we are at a loss in this life; if all that we earned for years (house, properties etc.), goes into loss, how will we feel about it? Surely we will regret every wrong

decision we made, or the action we did that led to the destruction and loss.

- What makes someone not to be in a loss in the hereafter?

Four actions are required from us, in order not to be losers:

1. to believe (including all the pillars),
2. to do righteous good deeds,
3. to recommend each other upon the truth, and
4. to recommend each other to be patient upon it.

وَالْعَصْرِ
إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

By Al-'Asr (the time).

Verily! Man is in loss,

Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihad, etc.).

(Surah Al 'Asr:1-3)

What are the major challenges one can face with regards to this ayah?

- The biggest challenge we face here are the distractions and the glamour of this life, and following our desires, that will prevent us from believing and sending forth good deeds.

How do we act on the ayah?

- We need to take measures to protect ourselves and our families from being at loss in the hereafter.
- Take benefit of the time and organize our day.
- Choose the best opportunities that will give us more success. For example, if we have option A and option B, but we know option B is more beneficial then choose option B.
- Ask Allah to keep us steadfast at times of trial and continue our journey to truth.
- Make dua for goodness in this life and in the hereafter.

عَنْ أَنَسٍ، قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ " .

Narrated Anas: The Prophet (ﷺ) used to say, "O Allah! Our Lord! Give us in this world that, which is good and in the Hereafter that, which is good and save us from the torment of the Fire." (Sahih Al Bukhari, 6389)

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

قَالُوا تِلْكَ إِذَا كَرَّ خَاسِرَةٌ ۚ

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 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)

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ﴿١٣﴾

| Word | Meaning |
|---------------------------------------|---|
| فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ | But only, it will be a single Zajrah [shout (i.e., the second blowing of the Trumpet)]. |

- The word زجر means to prevent, hold back, scold, shout out, rebuke. Here the word refers to the second blowing of the trumpet.

Tadabbur (التدبر)

So what do we learn from the ayah?

- In the previous ayah, when the disbelievers make a big deal about resurrection and coming back to life after becoming crumbled bones, Allah describes the ease with which He will resurrect them.
- This shows the ability of Allah to bring everyone back to life with only one single shout.

- In life, when we want to bring or gather someone, how many times do we need to announce or shout in the microphones; still we are not able to gather them on time. Even if we manage to gather them, we will not be able to get their attention to listen to the instructions. Subhan Allah, to Allah belongs the best example; a single shout is enough to gather everyone from the time of Adam to the last person on the earth, and they will all stand forth, alive.
- This is when the souls will enter the exact bodies and there will be no confusion or messing up of the souls with other bodies.
- We should also know Allah does not require any shout or cry to gather us, He is able to do things with 'be' and it will be. But Allah deals with us with justice and ease. We are used to being called in this life and this is the way it will be continued on the Day of Judgement.

How do we act on the ayah?

- Any loud cry or shout in this life should remind us of the shout on the Day of Judgement.
- We learn submission and obedience. In life, someone with authority will command us, give us instructions in a loud

manner, and this will be a test for our obedience and submission.

- We can use the same policy at times of crisis to gather people and we also learn this from the ants, when the army of Sulaiman عليه السلام was approaching, the female ant leader shouted and instructed the other ants to enter their dwellings.
- It also teaches us tawheed; we will only be able to follow instructions when we have one leader calling us or commanding us.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

غنة

Ghunna
2 counts

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ﴿١٣﴾

ادغام بغنة

Merging with
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)

Tafsir (التفسير)

فَإِذَا هُمْ بِالسَّاهِرَةِ ﴿١٤﴾

| Word | Meaning |
|--------------------------------|--|
| فَإِذَا هُمْ بِالسَّاهِرَةِ | When, behold, they find themselves over the earth alive after their death, |

- The word الساهرة is a kind of ground that is pale and flat as far as the eye can see. The people will be apparent and on the surface of the earth. They will no longer be mixed and mingled in the soil. No one will be hiding because there will be no landmarks.
- Another meaning is someone who stays up late at night.

Tadabbur (التدبر)

So what do we learn from the ayah?

- All creations, upon this single shout, will rise from their graves alive and will be presented before Allah so that He may judge them. Allah says:

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ

It will be but a single Saihah (shout, etc.), so behold! They will all be brought up before Us! (Surah Yasin: 53)

- This is the ability of Allah; when He wants something to happen, He only says, “Be,” and it happens; not a moment passes before it occurs. Allah says about His word:

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ

And Our Commandment is but one, as the twinkling of an eye.
(Surah Al Qamar: 50)

- After the second blowing of the trumpet, all the souls will be reunited with their bodies, and there will be no mistake. This refutes the claim of reincarnation and those who believe that the soul enters different bodies.
- After this gathering, Allah will judge between them by His Justice and Favor; justice for the disbelievers and favors for the believers.

How do we act on the ayah?

- We need to believe that nothing is difficult for Allah; we should have no doubt in His Ability and Power.
- We need to negate any ability from ourselves; Allah is the One Who provides us with power and ability.
- Our bodies will decay and get decomposed, as we are created from dust and we will return to it. So we should not be arrogant or proud of ourselves.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

فَإِذَا هُمْ بِالسَّاهِرَةِ ﴿١٤﴾

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

Tafsir (التفسير)

هَلْ أَتَاكَ حَدِيثُ مُوسَى

Word

Meaning

هَلْ أَتَاكَ

Has there come to you

حَدِيثُ مُوسَى

the story of Musa (Moses)?

- There is a shift in the scene, from the Day of Judgement to the narration of a story. The story mentioned here is of Musa عليه السلام. This is a direct message to the Prophet (ﷺ) in a question form.
- We should know that we will not find a story of a messenger repeated most in the Qur'an except that of Musa عليه السلام.

BELIEF IN THE MESSENGERS (الإيمان بالرسول)

- It is essential to have faith in all the messengers, from the first of them to the last of them. Whoever denies a single messenger, he is a disbeliever.
- The messengers are sent to deliver a message. They are the ones to whom Allah has sent down revelation and who convey His Law to mankind.
- The messengers are only humans. They eat and drink, they have other humanly needs, they get sick and they die.
- Allah sent messengers to every nation and provided them with laws that their nations must follow.
- Allah sent Prophet Musa عليه السلام to the Israelites.
- He is also one of the five well-known messengers of determination and they are: Muhammad (ﷺ), Ibrahim (Abraham), Musa (Moses), 'Isa (Jesus), and Nuḥ (Noah) may peace and prayers be on all of them. Allah called them أولي العزم in the Qur'an.
- He was one Allah spoke to, and he had this honor which none of the prophets and messengers had.

- He was a messenger born in in the tribe of Bani Isra'eel in Egypt. Egypt at that time, was ruled by Fir'aun. He was the most rebellious ruler who used to kill baby boys at their birth, and humiliate the Bani Isra'eel by making them work as slaves.
- When Musa عليه السلام was born, Allah decreed for Musa to be raised in the house of Fir'aun. Little did he know that this same child would be the source of his destruction. And this was the might of Allah which he could not resist. Subhan Allah.

Tadabbur (التدبر)

So what do we learn from the ayah?

- Fir'aun is an example of the highest level of transgression. He was arrogant and the worst of arrogance is to see oneself higher than the truth; this is something which does not suit us.
- We notice that the story of Musa عليه السلام is repeated most often, more than the stories of the other prophets. This is because he was the prophet sent to the Jews and there were many Jews in and around the city of Medina during the Prophet's time.
- In this ayah, Allah poses a question to the Prophet (ﷺ) as a way of suspense, 'has the story of Musa عليه السلام come to you?.' The Prophet (ﷺ) was not exposed to any mythologies or legends of the past. His mind was clear of any falsehood, and the story of Musa عليه السلام is told to him by Allah.
- Why is the story of Musa عليه السلام mentioned here, immediately after mentioning the Day of Judgement? The scholars mentioned two reasons for this:

1. The first reason could be for the disbelievers to take heed of the matter that they have been denying the Day of Judgement and coming up with excuses. So Allah mentions to them the story of the biggest tyrant who disbelieved in the Day of Judgement and considered himself to be the lord of the worlds. He felt he had all the power and could do anything he willed. This is a warning to Quraysh that Fir'aun was more powerful than them but look at what happened to him in the end. Could he survive?
2. The second reason could be a comfort to the Prophet (ﷺ). Allah mentions he is not the only one facing the rejection from Quraysh, but Musa عليه السلام was also belied and rejected, by Fir'aun and his kingdom, and later by the Bani Isra'eel.

How can this ayah increase us in faith?

- When we believe Allah is Al Jabbar.

BELIEF IN ALLAH (الإيمان بالله)

- Allah Al Jabbar has the complete might, but in this context we can see His mercy as He is consoling the broken heart of His messenger. This is to restore his peace of mind after being denied by His people.
- Though Allah Al Jabbar is far above His creation, He is close to them by His hearing and seeing. He will solace and comfort the oppressed and punish the tyrants and arrogant ones.

How do we act on the ayah?

- We need to learn the wisdom and communication skills from the Qur'an.
- When Allah addresses Prophet (ﷺ), it is not only for him, but the matter is related to us too, and we need to listen attentively to what is being said. Here Allah is providing console by mentioning the story of Musa and Fir'aun, therefore this will be a console for anyone who is facing rejection from their close ones.
- We need to know that (حَدِيثُ) is not just a story, but there are lessons we need to extract from it. This is the main aim of the stories; we get nurtured from the stories of the Qur'an.
- We need to be grateful to Allah as He narrates stories/examples of the earlier people, for us to take lessons from them, and change accordingly.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

هَلْ أَنْتَ حَدِيثُ مُوسَى ١٥

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)

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ١٦

Word

Meaning

إِذْ نَادَاهُ رَبُّهُ

When his Lord called him

بِالْوَادِ الْمُقَدَّسِ طُوًى in the sacred valley of Tuwa,

NAME OF ALLAH

الربّ

Ar Rabb – The Nurturer

Knowledge (علم)

- The word (الربّ) comes from (تربية) which means the one who is nurturing others, taking caring of them from one state to another, until they reach perfection.
- All actions of Allah are under His name Ar Rabb (الربّ).

General nurturing for all people:

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

times they have become more technical, faster, and easier. For example, the means of travel, communication, fashion etc.

- He gives the creation according to what suits them.
- He guides each creature to what they should do in this life.
- The wisdom behind this kind of nurturing is to be able to live in this life. If we did not have the general nurturing of Allah, then not a single creation would survive. No one would eat, drink or breathe.

Special nurturing for the believers:

- He nurtures the believers to increase them in faith, by knowing Him through His beautiful Names and Attributes, and showing them His actions in this life.
- Allah Ar Rabb guides them to the way of ease for all good and keeps them away from difficulty.
- He nurtures the believers to establish the prayer and different acts of worship which may not have been easier earlier.
- The wisdom behind this nurturing is to be reformed and nurtured in order to go to paradise and be within the neighborhood of Allah, along with the messengers and prophets.

Action (عمل)

- Be pleased with Allah as your Rabb, Islam as your religion and Muhammad (ﷺ) as your prophet.
- 'Who is your Rabb?' is the first question of the grave. We need to know Ar Rabb and live by this name so that we are able to answer the other questions of the grave.
- Ask Allah by His name Ar Rabb to have His special nurturing.

Tadabbur (التدبر)

So what do we learn from the ayah?

- نداء in Arabic means to call out loud. So, here we know Allah spoke to Musa عليه السلام , and it started with a call. He called Musa with an actual, real calling in which he heard the voice of Allah.

وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

And to Musa (Moses) Allah spoke directly. (Surah Al Nisa:164)

- Allah chose Musa عليه السلام to deliver the message, in spite of the fact that he was not very eloquent in speech. All of this shows the measure with Allah is not the same as what we imagine. There is no one like Him, and He is All-Seeing and All-Hearing.

How can this ayah increase us in faith?

- When we believe and affirm Allah's attribute of speech.
- When we believe in Allah Al Quddus

BELIEF IN ALLAH (الإيمان بالله)

- When we believe and affirm Allah's attribute of speech:
 1. without rejecting it,
 2. without distorting it (to mean something other than speech),
 3. without asking or suggesting exactly how Allah speaks, and
 4. without believing or suggesting Allah's speech is similar to the speech of anyone else.
- Allah's speech is a real, actual speech that befits Allah; it contains letters and sound that can be heard and it occurs according to the will of Allah.
- Allah is Al Quddus, Who is absolutely pure. He is far above any imperfection, error, fault and shortcoming. Another meaning of this name is the Most Blessed. When we find places and things being blessed in the Qur'an and the Sunnah, it is because Allah Al Quddus has blessed them. Therefore, we do not seek the blessings from the means but the source i.e. Allah.

Worship:

- It is also been narrated that the Prophet (ﷺ) used to recite this name in the bowing and in the prostrations in the following supplication:

عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ " سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ ".

'Aishah said that the prophet (ﷺ) used to say when bowing and prostrating, "All-Glorious, All-Holy, Lord of the angels and spirit.

(Sahih Muslim 487, Graded: Sahih Al Albani)

What are the major challenges one can face with regards to this ayah?

- The biggest challenge one can find here is when people do not believe in the speech of Allah. Some even deny the Qur'an to be His speech as well.
- Another challenge is when people seek the blessings from someone rather than Allah.

How do we act on the ayah?

- We should believe in the nurturing of Allah through His name Ar Rabb. The nurturing is to elevate us in ranks and make us suitable to enter paradise. Allah nurtures us through knowledge or decree.

- We need to believe Allah can speak to us also, and we need to strengthen this relation with Allah. When we stand for prayer, it is our chance to speak to Allah, and when we recite the Qur'an, Allah speaks to us through it.
- We should feel grateful, for Allah allowed and gave us this opportunity in life, to speak to Him any time of the day. It just requires us to connect and we will find Allah always connecting to us. This is the ultimate happiness which we should always seek.
- We should know only Allah is the source of all barakah. No one can give us the barakah except Allah, so we need to seek it only from Him.
- We should attribute the barakah only to those places or things that Allah has mentioned in the Qur'an and the Sunnah.

Attributing anything with having barakah (besides what is mentioned in the Qur'an and Sunnah) can be an innovation and can also lead to shirk.

- Purify ourselves and our outer environment, as Allah is the Most Pure, and He loves us to be pure too.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ۝١٦

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

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

Tafsir (التفسير)

أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿١٧﴾

| Word | Meaning |
|----------------|--|
| أَذْهَبَ إِلَى | Go to |
| فِرْعَوْنَ | Fir'aun (Pharaoh), |
| إِنَّهُ طَغَى | verily, he has transgressed all bounds (in crimes, sins, polytheism, disbelief, etc.). |

- The word طغى is to transgress, exceed the limits. It is used when a pot is filled with water to the extent that the water spills over the top. It is also used for rivers when they start tipping over as in a flood.
- In this context there are limits set for a human on what they can do and say. When they cross this limit, they have engaged in طغيان. From this word also comes the word طاغوت which is anything worshipped other than Allah and this too is a form of exceeding the boundaries.

Tadabbur (التدبر)

So what do we learn from the ayah?

- The ayah begins with a direct command to Musa عليه السلام. In this surah, we find more emphasis given to Musa عليه السلام and his encounter with Fir'aun.
- What made it easy for Musa عليه السلام to take the command?

We need to believe that the command will come only after the following:

1. After they have gone through a period of nurturing, and
 2. After Allah aids them with strong proofs in order to distinguish between truth and falsehood.
- Musa عليه السلام too had been nurtured, and he was given two major signs to show the truth to Fir'aun.
 - When Allah described Fir'aun, He used the word 'طغى'. He was a king who transgressed.
 - What were his major transgressions?
 1. He used to tell his people that he was their highest lord and that there was no other lord but him.
 2. Fir'aun falsely claimed what he had no right to say and rejected the true right which belonged to Allah.

3. He had also enslaved Bani Isra'eel and used to kill their young boys.

How do we act on the ayah?

- We should obey Allah's command as and when it comes to us.
- We should know that when Allah commands us, it will always be after He has prepared us in order to take it.
- When we command others, we need to emphasize the tasks clearly.
- We need to specify the dangers or the challenges one can face.
- We need to be cautious and avoid the means that can lead one to transgress in life.
- We need to ask forgiveness from Allah if we have transgressed in life towards others or oneself.
- We need to seek protection from anyone who rules over us and shows no mercy.

واجعل ثأرنا على من ظلمنا، وانصرنا على من عادانا، ولا تجعل مصيبتنا في ديننا، ولا تجعل الدنيا أكبر همنا، ولا مبلغ علمنا، ولا تسلط علينا من لا يرحمنا."

And make our revenge restricted to those who oppress us, and support us against those who are hostile to us let no misfortune afflict our Deen; let not worldly affairs be our principal concern, or the ultimate limit of our knowledge, and let not those rule over us who do not show mercy to us)."

[(Part of a longer dua) (Sahih At Tirmidhi 3502, Graded: Hasan (Al Albani))]

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَىٰ ١٧

غُنَّة

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)

فَقُلْ هَلْ لَكَ إِلَىٰ أَنْ تَزَكَّىٰ ۖ

| Word | Meaning |
|---|---|
| فَقُلْ هَلْ لَكَ إِلَىٰ أَنْ تَزَكَّىٰ | And say to him: "Would you purify yourself (from the sin of disbelief by becoming a believer)", |

- The word تزكية comes from the root of زكاة, which means to grow and increase.
- تزكية also means to take the elements of a person's personality that are flawed or evil and cleanse oneself of them. It is to purify oneself either from shirk to Tawheed or disbelief to belief.

Tadabbur (التدبر)

So what do we learn from the ayah?

- In this ayah, Allah is commanding Musa عليه السلام to speak to Fir'aun in a gentle manner.

- From this we learn that when one is upon the mission of giving dawah, he needs to use the best words and be very gentle in his approach. If this was how Musa عليه السلام was supposed to deal with Fir'aun, the greatest of tyrants, then what about the rest of the disbelievers and the believers.

How will this ayah increase us in faith?

- When we know that Allah is At Tayyib.

BELIEF IN ALLAH (الإيمان بالله)

- 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 of ours that is impure or non-beneficial. Allah's recompense is pure and beautiful, and He rewards for our pure deeds with extra favors.
- When we know the above for sure it will motivate us to purify our self, our soul, and also make us 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.

Purification is important from many aspects:

- We need to believe that whatever Allah swears by in the Qur'an, it is followed by some important message. 'Surely the successful ones are those who will purify themselves.'
- One's nafs is the worst of internal enemies of mankind, it calls him towards transgression and preferring the life of this world. And most of the diseases of the heart are due to a 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 (ﷺ) 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:

1. First, purifying our nafs from dispraised characters, like riya, greed, miserliness, feeling secure from the plot of Allah.
2. Then, adorning oneself with beautiful praiseworthy characters like sincerity, returning to Allah, remembering Allah fear of Allah, gratitude and humbleness.
3. Pondering upon the Qur'an, for this is one of the ways to purify the hearts and purify the soul.
4. Going against our desires.
5. Admonishing oneself, by reminding about death and life after death.
6. Purifying one's deeds from any signs of hypocrisy.
7. Holding oneself accountable.
8. Less eating, sleeping and socializing.

What are the challenges can we face from this ayah?

- The main reason we may not want to purify our self is that we are carried away by our desires. That is why taqwa is required in every stage of our life; it will stop us from following our desires and help us purify ourselves.
- Other challenges we could face is our laziness, and our inner diseases.

How do we act on the ayah?

- Purification is the source of success in this life and hereafter. The more we purify our inner selves, the more it will benefit us in doing deeds which will be accepted by Allah.
- We should instill the good values, by using the examples of the pious predecessors.
- Good manners have a high rank in front of Allah. Therefore, we need to show our good manners to everyone around us.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

غنة

Ghunna
2 counts

فَقُلْ هَلْ لَكَ إِلَهٌ إِلَّا أَن تَزَكِّيَ ۚ

مد

Medd
Stretch
4 counts

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

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

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

Tafsir (التفسير)

وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ۝١٩

| Word | Meaning |
|--|--|
| وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ | And that I guide you to your Lord, so you should fear Him |

- The word **تخشى** is the verb form of **خشية** which means to fear. But this fear is different from **خوف**. The fear mentioned here is connected with knowledge, i.e. **خشية**, while the one without knowledge is a simple fear, and is called **خوف**.

Tadabbur (التدبر)

So what do we learn from the ayah?

- From the previous two ayat, we come to know that the messengers are sent for two purposes:
 1. To convey the universal message from Allah to the people, which is **لا اله الا الله**
 2. To guide the people to do their **تذكية**

- Once the people accept the message, purify themselves from disbelief, and return to faith and doing good deeds, this will increase them in guidance. They will be guided to know Allah more which will ultimately make them fear Allah with خشية.

Guidance 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.
- This makes it clear that the messengers cannot guide anyone to act upon and do good deeds.

How will this ayah increase us in faith?

- When we know Allah is Al Haadi.

BELIEF IN ALLAH (الإيمان بالله)

- Allah Al Haadi guides all the creation - believers, disbelievers, angels, jinn, animals, sun, moon, trees and the smallest of the creation like atoms. For the believers Allah will guide them more in this life, to move forward towards paradise.
- We need guidance in every part of our life, whether it is to attain knowledge, to drive, to be a good parent, to teach, shop etc. Allah Al Haadi guides us to save our time and energy, and not to be misled or get distracted.
- The name of Allah Ar Rabb is mentioned here. Allah Ar Rabb fixes the faults of the people and directs them to a worship that will lead them to paradise. Allah knows the faults of Fir'aun, and when he is guided to his Rabb, his faults will be fixed and he will be able to do one of the best worships.

What are virtues of having خشية الله?

1. This is one of the highest levels in front of Allah and one of the conditions of faith.

فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ

Allah has more right that you should fear Him, if you are believers.
(Surah At Tawbah:13)

2. It is from the characteristics of the angels and the messengers.

يَخَافُونَ رَبَّهُمْ مِّنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

They fear their Lord above them, and they do what they are commanded. (Surah An Nahl: 50)

3. It is one of the things that Prophet (ﷺ) supplicated for.

وعن ابن عمر رضى الله عنهما قال: قلما كان رسول الله صلى الله عليه وسلم يقوم من مجلس حتى يدعو بهؤلاء الدعوات: "اللهم اقسم لنا من خشيتك ما تحول به بيننا وبين معاصيك، ومن طاعتك ما تبلغنا به جنتك، ومن اليقين ما تهون به علينا مصائب الدنيا. اللهم متعنا بأسماعنا، وأبصارنا، وقوتنا ما أحييتنا، واجعله الوارث منا، واجعل ثأرنا على من ظلمنا، وانصرنا على من عادانا، ولا تجعل مصيبتنا في ديننا، ولا تجعل الدنيا أكبر همنا، ولا مبلغ علمنا، ولا تسلط علينا من لا يرحمنا"

Ibn 'Umar (May Allah be pleased with them) reported: Messenger of Allah (ﷺ) seldom left a gathering without supplicating in these terms: (O Allah, apportion to us such fear as should serve as a barrier between us and acts of disobedience; and such obedience as will take us to Your Jannah; and such as will make easy for us to bear in the calamities of this world. O Allah! let us enjoy our hearing, our sight and our power as long as You keep us alive and make our heirs from our own offspring, and make our revenge restricted to those who oppress us, and support us against those who are hostile to us let no

misfortune afflict our Deen; let not worldly affairs be our principal concern, or the ultimate limit of our knowledge, and let not those rule over us who do not show mercy to us).

(At- Tirmidhi, Book 5, Hadith 834)

4. Protection from the hellfire for the people of خشية

وعن أبي هريرة، رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم، "لا يلج النار رجل بكى من خشية الله حتى يعود اللبن في الضرع، ولا يجتمع غبار في سبيل الله ودخان جهنم". (رواه الترمذي: وقال حديث حسن صحيح)

Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "One who weeps out of fear of Allah, will not enter the Hell till milk returns back in the udder; and the dust raised on account of fighting in the path of Allah and the smoke of Hell will never exist together". (At- Tirmidhi, Graded: Hasan Sahih)

5. A distinguishing sign that one has deep knowledge about Allah.

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

It is only those who have knowledge among His slaves that fear Allah. Verily, Allah is All-Mighty, Off-Forgiving. (Surah Fatir: 28)

The fear of Prophet (ﷺ)

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَاحِكًا حَتَّى أَرَى مِنْهُ لَهَوَاتِهِ، إِنَّمَا كَانَ يَتَبَسَّمُ. قَالَتْ وَكَانَ إِذَا رَأَى غَيْمًا أَوْ رِيحًا عُرِفَ فِي وَجْهِهِ. قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ النَّاسَ إِذَا رَأَوْا الْغَيْمَ فَرِحُوا، رَجَاءً أَنْ يَكُونَ فِيهِ الْمَطَرُ، وَأَرَاكَ إِذَا رَأَيْتَهُ عُرِفَ فِي وَجْهِكَ الْكَرَاهِيَةُ. فَقَالَ " يَا عَائِشَةُ مَا يُؤْمِنِي أَنْ يَكُونَ فِيهِ عَذَابٌ عَذْبٌ قَوْمٌ بِالرِّيْحِ، وَقَدْ رَأَى قَوْمٌ الْعَذَابَ فَقَالُوا هَذَا عَارِضٌ مُمِطِرُنَا

Narrated `Aisha: (the wife of the Prophet), I never saw Allah's Messenger (ﷺ) laughing loudly enough to enable me to see his uvula, but he used to smile only. And whenever he saw clouds or winds, signs of deep concern would appear on his face. I said, "O Allah's Messenger !(ﷺ) When people see clouds they usually feel happy, hoping that it would rain, while I see that when you see clouds, one could notice signs of dissatisfaction on your face." He said, "O `Aisha! What is the guarantee for me that there will be no punishment in it, since some people were punished with a wind? Verily, some people saw (received) the punishment, but (while seeing the cloud) they said, 'This cloud will give us rain" '.(Sahih Al Bukhari, Book 65, Hadith 4828)

Means to attain خشية الله

1. Pondering upon the ayat of the Qur'an
2. Increasing in its recitation
3. Reflecting upon the death and what will happen after death, the journey in the grave, the resurrection from the grave.

Fruits of having خشية الله

1. It will make us do deeds with ikhlas, and there will be continuity in the deeds.
2. It is a way to get honor from Allah.
3. It is a way to protect oneself from humiliation.
4. It will make one have the best of characters and remove bad characters.
5. It is the way of happiness in both worlds.

6. It is a way of feeling secure from the horrors of the Day of Judgement.
7. It is a way to enter paradise and avert the hellfire.
8. It will make one busy accounting themselves and not others.

How do we act on the ayah?

- We need to be humble and listen to the one calling us to know our Rabb.
- When we want to guide anyone to the right path, we need to make them aware of the actions of Allah, that include nurturing, reforming, disposing our affairs, providing.
- We should not fear anyone other than Allah for this can be shirk.
- We cannot force people to guidance; we trust and leave that matter to Allah to guide the people to the best.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَأَهْدِيكَ إِلَى رَبِّكَ فَخَشِيَ

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

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

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

Tafsir (التفسير)

فَأَرَاهُ الْآيَةَ الْكُبْرَى ﴿٢٠﴾

| Word | Meaning |
|----------------------------------|--|
| فَأَرَاهُ الْآيَةَ الْكُبْرَى | Then [Musa (Moses)] showed him the sign great (miracles). |

Tadabbur (التدبر)

So what do we learn from the ayah?

- Allah is all aware of every action, and therefore, He knows people will not believe or accept the claim of someone when he says he is a messenger (from Allah) except with a miraculous sign. For this reason, Allah gave every messenger a convincing, miraculous sign to prove his truthfulness.
- كُبْرَى means great. Every prophet came with a miracle suited for that time. The miracle of Musa عليه السلام miracle was related to what the people of that time excelled in, which was magic.

- Musa عليه السلام had a staff, a commonly known wooden stick made from a tree branch, but when he threw it to the ground, it became a slithering snake. When he picked it up, it returned back into a staff.
- Musa عليه السلام was sent with the sign of the staff as well as the sign of placing his hand inside his garment and revealing it as bright, white, and shining.

How will this ayah increase us in faith ?

- When we believe in Allah Al Kabeer.

BELIEF IN ALLAH (الإيمان بالله)

- Allah is Al Kabeer; He is The Most Great and there is nothing on the earth or on in the seven heavens greater than Him.
- Therefore we need to believe without any doubt that Allah is The Greatest.
- When we realize this, we will be able to exalt Him in our hearts, on our tongues and in our actions.
- Moreover anything from Allah is also exalted, the Book of Allah is great and the signs from Allah are great. Therefore, we should magnify Allah and anything that comes from Him.

What are the challenges can we face from this ayah?

- The challenge we can face here is when we do not realize the greatness of Allah. Because of this, we will easily belittle the signs that Allah sends to guide us to the right path.
- Making fun of the signs or belying the signs of Allah is considered to be disbelief.

How do we act on the ayah?

- We need to believe that Allah sent signs through the messengers; we need to believe in them and not deny their existence.
- Signs are a way to increase our faith in Allah; the Qur'an is the greatest sign that can increase us in faith and knowledge about Allah.
- In our life too, we go through many signs that can bring us close to Allah. Heedlessness or being occupied in life can distract us from identifying these signs.
- Any sign that Allah shows us, be it small or big, we need to consider them and never disbelieve in them.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

فَأَرِنَهُ آيَةَ الْكُبْرَى ﴿٢٠﴾

قلقلة
Qalqala

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

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

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

Tafsir (التفسير)

فَكَذَّبَ وَعَصَى ﴿٢١﴾

ثُمَّ أَدْبَرَ يَسْعَى ﴿٢٢﴾

فَحَشَرَ فَنَادَى ﴿٢٣﴾

| Word | Meaning |
|------------------------|---|
| فَكَذَّبَ وَعَصَى | But [Fir'aun (Pharaoh)] belied and disobeyed; |
| ثُمَّ أَدْبَرَ يَسْعَى | Then he turned his back, striving hard (against Allah). |
| فَحَشَرَ فَنَادَى | Then he gathered his people and cried aloud, |

Tadabbur (التدبر)

So what do we learn from the ayah?

- Musa عليه السلام showed Fir'aun one of the greatest signs, but he did not benefit anything from witnessing these miracles.

وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَن قَوْمٍ لَّا يُؤْمِنُونَ

But neither Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not. (Surah Yunus:101)

- From this we know that if one does not have the willingness in their hearts to accept the guidance, they will never be guided even if they witnessed every miracle.
- Fir'aun denied the information and the signs that Musa عليه السلام brought. With this, he also disobeyed the command to purify himself and be guided.
- How does one obey Allah? When one believes in Allah, then the obedience will be easy.
- Actions of the heart come on the limbs. It could be through outright disobedience , or turning one's back to the signs of Allah.
- The hidden disease in the heart that needs to be solved here is pride and arrogance. These are the two main internal diseases that come out in the form of denial, disobedience, and turning away.
- After he turned away, he gathered his people and called out to them in a loud voice to make his disobedience even more apparent and harsh.
- Fir'aun was propagating falsehood, and this requires a shout, because anything not right, needs more

advertisement, propagation and effort to make it known. But the truth is not the same, it will make itself apparent without any effort.

What are the challenges can we face from this ayah?

- The challenges here are clear – disbelief, denial, and turning away from the truth. All of this comes through the two main hidden diseases in the heart, arrogance and pride.

How will this ayah increase us in faith?

- When we know Allah Al Mutakabbir.

BELIEF IN ALLAH (الإيمان بالله)

- **Pride and arrogance do not suit the creation. Only Allah is Al Mutakkabir in His names, attributes and actions. He is above all the creations, and He has a kingdom which can never be removed unlike others.**
- **Allah Al Mutakabbir is free from having any faults. He has authority but He does not oppress anyone or is unjust to anyone.**
- **Allah is Al Mutakkabir from following the desires of the people, or anyone influencing Him or affecting Him.**
- **When we are aware of the above, then for sure, we will magnify and submit to Allah and be humble to Him. We will not be arrogant or proud as all the majesty and pride belong to Allah alone.**

How do we act on the ayah?

- Arrogance and pride are two hidden diseases that can lead to various kinds of disbelief. So, we should be cautious of them and treat them immediately as we become aware of them.
- We should also seek refuge from them, as our Prophet (ﷺ) sought refuge in Allah from pride and arrogance.
- Also we should strengthen our belief in Allah by knowing His names and attributes.
- Knowing our reality/our origin; we began as a despised drop of sperm and we will end up as a corpse, so what do we have to feel so proud and arrogant about?
- In life, when someone brings the truth to us, we should learn to accept it and submit to it, whether it is in the religion or anything worldly.
- We should not show our backs to anyone in life out of pride, in a gathering or anyone specific during our conversation. This is one of the dispraised actions that Fir'aun did, and we do not want to adopt this in our lives.
- We should know that pride and arrogance are characteristics that do not suit the creation, but it is praiseworthy only for Allah.

Teacher's Notes

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فَكَذَّبَ وَعَصَى ﴿٢١﴾

غَنَّة

Ghunna
2 counts

ثُمَّ أَذْبَرَ سَعْيَ ﴿٢٢﴾

قلقلة

Qalqala

فَحَشَرَ فَنَادَى ﴿٢٣﴾

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)

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ﴿٢٤﴾

Word

Meaning

فَقَالَ أَنَا

Saying: "I am

رَبُّكُمْ الْأَعْلَى

your lord most high",

Tadabbur (التدبر)

So what do we learn from the ayah?

- Fir'aun pronounced himself to be Rabb and this is the highest level of 'disbelief' that anyone can utter from their mouths.
- The name of Allah Ar Rabb includes His actions of creating, providing, reforming, nurturing, and disposing of affairs.
- By addressing himself to be the rabb of the people, he not only attributed all the above actions to himself, but also made himself equal to Allah, which is shirk. Subhan Allah.
- Apart from being the rabb, he tried to convince the people he is the most high. We usually find people when they are threatened of their position by some opposition member, they tend to voice out and clear it to the people that they are the only one in the highest position. The same with Fir'aun when he realized that he is in competition with Allah

Ar Rabb, he felt the need to tell his people that he was the higher rabb and this shows utmost transgression.

How will this ayah increase us in faith ?

- When we know Allah our Rabb is Al 'Ala the Most High.

BELIEF IN ALLAH (الإيمان بالله)

- Allah is Al 'Ala, The Most High in His status and position; He is not everywhere, but He is in the highest place, i.e. He rose over the throne in a manner that suits His majesty. And His throne is the greatest of the creations.
- Despite the fact that He is in a high place, He still hears us, knows about us and listens to our supplications.
- We will not find any one higher than Him and no one can resemble Him or come near to it.
- And lastly no one can encompass the perfection of any of His attributes.

Impacts of this name in our life:

- When we know Allah is the Most High, we will ask Him alone, hope from Him alone, fear Him alone, and love Him alone.
- When we know how High He is and our deeds rise to Him, then we will feel so shy in front of Him, as we did not worship Him as He deserves to be worshipped.
- Knowing this name will make us to prostrate to Him saying Glory to Him the Most High.

What are the challenges can we face from this ayah?

- The biggest challenge is when we are not aware of Allah being the Most High. We may easily attach ourselves to

anyone with position that are high in honor and rank. This is why the people considered Fira'un their lord, as he had position and rank.

- Another challenge is when we try to seek position or high status to compete with others.

Consequences of Arrogance:

1. Allah will turn them away from His signs.

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا

I shall turn away from My Ayat (verses of the Qur'an) those who behave arrogantly on the earth, without a right, and (even) if they see all the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe in them. (Surah Al A'raf:146)

2. Their hearts and eyes will be blindfolded by Allah, so that they cannot see the guidance.

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ۖ كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا ۗ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَىٰ كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ

Those who dispute about the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, without any authority that has come to them, it is greatly hateful and disgusting to Allah and to those who believe. Thus does Allah seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path). (Surah Ghafir:35)

3. Arrogance is one of the characteristics of Iblees, so whoever wants to be arrogant should realize that he is acquiring a characteristic of the devils.

4. Arrogance is the cause of a person being deprived of paradise.

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

It was narrated that Abdullah said: "The Messenger of Allah (ﷺ) said: 'No one will enter Paradise who has even a mustard-seed's weight of arrogance in his heart, and no one will enter Hell who has even a mustard-seed's weight of faith in his heart.'"

(Sunan Ibn majah, Book 1, Hadith 62, Grade: Sahih (Al Albani))

5. The one who is arrogant will be gathered like specks in the form of men and will be driven to the hellfire.

عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يُخَشَرُ الْمُتَكَبِّرُونَ يَوْمَ الْقِيَامَةِ أَمْثَالَ الذَّرِّ فِي صُورَةِ الرِّجَالِ، يَغْشَاهُمْ الذُّلُّ مِنْ كُلِّ مَكَانٍ، يُسَاقُونَ إِلَى سِجْنٍ مِنْ جَهَنَّمَ يُسَمَّى: بُوْلَسَ، تَعْلُوهُمْ نَارُ الْأَتْيَارِ، وَيُسْقَوْنَ مِنْ عَصَاةِ أَهْلِ النَّارِ طِينَةَ الْخَبَالِ.

'Amr ibn Shu'ayb reported via his father that his grandfather related that the Prophet, may Allah bless him and grant him peace, said, "On the Day of Rising, the proud will be gathered like specks in the form of men. Abasement will envelop them on every side. They will be driven to a prison in Jahannam called Bulas. The hottest of fires will rise over them. They will have to drink the pus of the people of the Fire, the foul fluid that their skins excrete."

(Adab al Mufrad 557, Grade: Hasan (Al Albani))

6. The arrogant ones will be the inmates of the hellfire.

وعن حارثة بن وهب رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: ألا أخبركم بأهل النار؟: كل عتل جواظ مستكبر" ((متفق عليه)). وتقدم شرحه في باب ضعفة المسلمين

Harithah bin Wahab (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "Shall I not inform you about the inmates of Hell? It is every violent, impertinent and proud person."
(Al-Bukhari and Muslim).

How do we act on the ayah?

- We need to humble ourselves and submit to the truth when it comes to us.
- We need to be cautious of our feelings in our heart and to not let them accumulate. For example, when someone does not give us priority and we feel a pinch, or we want be the most praised but we do not get that, and if that brings in hatred and anger in our heart, then we need to watch out for pride and arrogance hidden inside us, that may lead to other diseases of the heart.
- We need to always beware of our actions towards others, they will come back to us.
- We should know that the people around us are a test in our life. The diseases of the heart start to show up only when we are among the people. When we are isolated from them, we will feel highly of ourselves and our actions, and this is

the biggest deceiver. We should be among the people but with caution and we should have taqwa for every word and action we do.

- We should know that the one who will reform us from these internal sicknesses is Allah alone, so we need to believe in Allah our Rabb, Who will nurture us in the situations. We need to accept the nurturing that comes through the knowledge and through situations.
- When we see anyone in a high status or position, it should remind us that this position is given by Allah alone for He is the Highest. Anyone attributing themselves to be the highest or others to have a high position then they are entering the fold of shirk.
- We should ask Allah to grant us the highest position in our life and in the hereafter, and also make us enter the highest place in paradise – Firdaus Al 'Ala.

Teacher's Notes

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ﴿٢٤﴾

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

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

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

Tafsir (التفسير)

فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى ﴿٢٥﴾

Word

Meaning

فَأَخَذَهُ اللَّهُ

So Allah, seized him

نَكَالَ

with punishment

الْآخِرَةِ وَالْأُولَى

for his last [i.e. his saying: "I am your lord, most high"] and first [(i.e. his saying, "O chiefs! I know not that you have a god other than I"] transgression.

NAME OF ALLAH

الله

Allah

Knowledge (علم)

- We will always find this name with 'alif' (ا) and 'lam' (ل). We cannot remove these two letters; it is always in the definite form.
- One of the characteristics of this name is that Allah has stopped the tongues and the hearts of any human being to name themselves, 'Allah'. It is not possible for anyone to call themselves 'Allah'.
- Allah is the One being worshipped and being attached to out of love and magnification.
- Ibn Abbas (رضي الله عنه) defined the name of Allah as the Owner of divinity and Owner of worship over all of His creation.

الله ذو الألوهية و العبودية على خلقه اجمعين

- Allah is the Owner of Divinity and Perfection means, the perfection which makes Him Allah.

- Allah is the Owner of worship means all of the worship belongs to Allah alone. Every creation of Allah is worshipping Allah whether willingly or unwillingly, whether they are inhabitants of the earth or the heavens. Even the disbeliever is worshipping Allah unwillingly.
- This name of Allah includes every Praise, Majesty, Generosity, Honor, Beauty, Excellence and Goodness.
- Whenever we mention this name, it will make anything little to increase, the distress will follow relief, the bottle neck situations will open for us, and the worries and grief will be happiness and joy.
- With this name of Allah, anyone weak will get power, anyone humiliated will be honored, anyone poor will be enriched and anyone defeated will be given victory.

Action (عمل)

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

Tadabbur (التدبر)

So what do we learn from the ayah?

- Every oppressor has an end and this is the way of life. The time period that the oppressor gets in this life is for him to accept the nurturing of Allah and change for the better. But if he chose to continue to transgress or oppress people, then there is an opening of ease for him, until he is completely deceived and then finally the punishment overtakes him.
- What happened to Fir'aun, the greatest tyrant and oppressor of all times? He did not accept the nurturing of Allah and continued to transgress till eventually Allah drowned him in the same water that he used to boast about.
- Here at the time of punishment, we have the name Allah with all His actions, overtaking the enemy. This is a console for the ones being oppressed that they will be saved by Allah and the oppressor will surely be punished. On the other hand, this is a warning for the wrongdoers, that Allah will overtake them for their corruption on the land and that they will not be spared.

- When we hear about the punishment of Allah, we need to emphasize some points that precede His punishments.

1. Allah is very merciful to His slaves, and His wrath and anger is only at times when it is required. It is a restricted attribute.

وعن أبي هريرة، رضي الله عنه، قال: قال رسول الله، صلى الله عليه وسلم لما خلق الله الخلق، كتب في كتاب، فهو عنده فوق العرش: إن رحمتي تغلب غضبي".

Abu Hurairah (May Allah be pleased with him) reported: I heard Messenger of Allah (ﷺ) saying, "When Allah created the creatures, He wrote in the Book, which is with Him over His Throne: 'Verily, My Mercy prevailed over My Wrath". (Sahih al Bukhari, and Muslim)

2. One of Allah's name is Al Haleem - The Forbearing. Allah is very forbearing with His slaves. He does not bring forward the punishment, instead they have an appointed time when the punishment will befall them.

وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ ۗ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ

But Allah, indeed, has forgiven them. Surely, Allah is Off-Forgiving, Most Forbearing. (Surah 'Ale 'Imran:155)

Why does Allah delay the punishment of those who disbelieve?

1. Allah is Oft Forgiving and Most Merciful, and He delays their destruction so that they might repent and become Muslims.

لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ ۚ بَلْ لَهُمْ مَوْعِدٌ لَّن يَجِدُوا مِن دُونِهِ مَوْئِلًا

Were He to call them to account for what they have earned, then surely, He would have hastened their punishment? But they have their appointed time, beyond which they will find no escape.

(Surah Kahf:58)

2. Allah does not hasten the punishment, rather He grants His creation a respite without ignoring their deeds. The punishment of the disbelievers will undoubtedly come to pass in the hereafter, and the delay therein is only because the time decreed by Allah has not yet come, which is the Day of Resurrection.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِن دَابَّةٍ وَلَكِن يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجَلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا

And if Allah were to punish men for that which they earned, He would not leave a moving (living) creature on the surface of the earth, but He gives them respite to an appointed term, and when their term comes, then verily, Allah is Ever All Seer of His slaves. *(Surah Fatir: 45)*

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِيَ بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ

And had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur'an). *(Surah Hud:110)*

3. With regard to those who are ungrateful for the blessings of their Rabb, and do not turn to His Mercy, and persist in their disbelief and stubbornness, delaying the punishment increases their sin, until they meet their Rabb with abundance of sin, and they no longer have any excuse.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّ مَا نُمَلِّي لَهُمْ خَيْرٌ لَّأَنفُسِهِمْ ۗ إِنَّمَا نُمَلِّي لَهُمْ لِيَزْدَادُوا إِثْمًا ۗ وَلَهُمْ عَذَابٌ مُّهِينٌ

And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgracing torment. (Surah Ale 'Imran: 178)

How do we act on the ayah?

- Think good of Allah; when the people are punished for their deeds, we should know that Allah had been merciful and forbearing with them. But they insisted on the wrong path, thus inviting the punishment on themselves.
- Do not delay in asking for forgiveness and repenting to Allah.
- We need to take lessons from the stories of the past; those generations that were overtaken by sudden punishments.
- Avoid making fun of people who follow the religion. Also do not support people in disbelief; this could make us doom with them when they are overtaken by punishment.

- **When we know Allah is so merciful towards the sinners, and He is so forbearing towards them, we need to be merciful and forbearing towards those who wrong us.**

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى ﴿٢٥﴾

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

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

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

Tafsir (التفسير)

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى ﴿٢٦﴾

Word

Meaning

إِنَّ فِي ذَلِكَ

لَعِبْرَةً لِّمَن يَخْشَى

Verily, in this is

an instructive admonition for
whosoever fears Allah.

- The word **عبرة** means to take a lesson or warning. The above story of Musa عليه السلام with Fir'aun, and his destruction, has many lessons and admonitions for us.

Tadabbur (التدبر)

So what do we learn from the ayah?

- The statement 'indeed in that', refers to what took place of sending Musa عليه السلام to Fir'aun, their dialogue, Fir'aun's belittling of Musa عليه السلام, and Fir'aun's arrogance in refusing to obey Musa عليه السلام. That is certainly a warning for those who fear.

- If fear is missing then whatever sign comes to people, it will not cause them to believe.
- The word here for fear is **خشية** which is fear as a result of knowledge of Allah. The one with knowledge about Allah will understand the lesson and the warnings that need to be extracted from the incident.
- For example, when we have this part of the story where Allah commands Musa **عليه السلام** and Haroon **عليه السلام** to go and speak to Fir'aun with a gentle speech, the command is a lesson for us that gentle approach and speech has much good.
- Another lesson would be from the fate of Fir'aun, that every disobedient tyrant who strives against the King, the Most High, will be punished by Him, in this life, and in the hereafter.
- Allah mentions **خشوع** as a trait for success, and inheriting the highest level in paradise, especially the **خشوع** in the salah.

Ibn al-Qayyim (may Allah have mercy on him) said:

Every individual must stand before Allah twice: when he stands before Him in prayer and when he stands before Him

on the Day he meets Him. Whoever stands before Him as he should in the first instance, the second standing will be made easy for him, but whoever is heedless with regard to this standing, and does not stand before Him (in prayer) as he should, that standing (on the Day of Resurrection) will be made difficult for him.

Some of the benefits of having خشية :

- This brings in us other worships of the heart, خوف و رهبة – fear and hope
- This manifests the best faith and the excellence of Islam.
- It is an evidence upon the righteousness of the slave and his steadfastness.
- It shows the servitude of the slave to only Allah and none other than Him.
- It is a way of expiation of the sins and maximizing the reward.
- It is a way of salvation from the punishment in this life and the Hereafter.
- It elevates the person on the Day of Judgement and it is a way of success to entering paradise.
- It distances one from hardening of the heart.

- خشوع in the prayers leads to success.
- The shaitan will not come close to the ones who have خشية.

How do we act on the ayah?

- Any incident or decree that takes place in our life, we should not ignore it; we should take lessons from it.
- Fearing Allah will always make us cautious with our speech and actions. We will build strong relationship with Allah, and also we will have better relations with people.
- We need to develop khushoo' in our prayers first, that is one of the ways of success for us.
- We need to be grateful to Allah for narrating the stories of the previous generations and the mistakes that led to their destructions; so we do not repeat them in our lives.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

ادغام بغير غنة

Merging
without
Ghunna

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى ﴿٢٦﴾

ادغام بغنة

Merging with
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)

Tafsir (التفسير)

عَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بِنَاهَا ﴿٢٧﴾

Word

أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ
السَّمَاءُ بِنَاهَا

Meaning

Are you more difficult to create, or
is the heaven that He constructed?

Tadabbur (التدبر)

So what do we learn from the ayah?

- After the story, the scene shifts to the actions of Allah in the sky and on the earth. Ayat 27-33 all relate to that.
- The heavens are greater and impressive. That is why we see the word used here is بناها.
- Allah also mentions that He created the heavens and the earth in six days, although if He had wanted to create it in an instant, He could have done so because He is All Able. There is a wisdom behind this. He wanted to teach His slaves kindness and deliberation in their affairs. And also, the creation was accomplished step by step, lest anyone think that this happened as the result of an accident of

nature. This is the view of the scholars, and based on this, it is clear that Allah has absolute power, ultimate will and perfect control, and He has wise reasons for everything that He creates, which no one knows but Him.

How can this ayah increase us in faith?

- When we know Allah Al Qadir Al Qadeer Al Muqtadir.

BELIEF IN ALLAH (الإيمان بالله)

- The actions of Allah that are discussed here show that He is Al Qadir Al Qadeer Al Muqtadir. All of these names demonstrate that Allah has the absolute power.
- By His power, He brought the creation into being, and by His Power He gives life and gives death, and will resurrect the slaves for recompense, and He will reward the one who did good for his good deeds, and the one who did evil for his evil deeds.
- He is the One Who if He wills something, He says to it: Be – and it is; and by His Power He turns the hearts to whatever He wills, and He guides whoever He wills and leads astray whoever He wills.
- And due to His Absolute Power, no one can encompass any of His Knowledge except what He wills to teach; His Power is free from fatigue and inability to do what He wants.
- When we know Allah is All Able, then it will strengthen us to seek the help of Allah alone, and also help us to be patient and pleased with Allah.

Facts about the sky:

1. Allah created the seven heavens and each heaven has its inhabitant.
2. Allah had offered the trust (amaanah), (which is taking the duties and consequences of reward and punishment) to the heavens and the earth and the mountain, but they refused to bear it, and were afraid of it.
3. The heavens are something created, built. It is described as a roof for all the worlds, and it is protected.
4. Allah made for the heavens doors and those doors open and close.
5. The heavens before the Day of Judgement, will be torn off, removed, rolled like that of the paper of a book.
6. Allah has beautified the lowest heavens with brilliant stars (and these include the planets and the sun and moon, and the other stars).
7. The devils used to sit near the lowest heaven to steal the news from the heavens, this was before the Messenger of Allah was sent. Then after he came as a messenger, and the revelation started, then these devils were chased by shooting flames from the stars.

8. Also, we know Allah is above His throne, above the seven heavens. And we need to believe that every night Allah comes to the lowest heavens to forgive those who seek His forgiveness and to fulfill the needs of those who ask from Him.

How do we act on the ayah?

- We need to believe that Allah is All Able to create anything. Nothing is difficult upon Him. This will help us to believe with certainty in the Day of Resurrection.
- We need to do things step by step. Hastiness and impatience are in built within us, but Allah teaches us through His actions especially the creation of the seven heavens, to take time and not hurry up with our tasks.
- When we see the sky, we need to reflect on its size and greatness, and then compare that to our creation, for verily we are nothing compared to the greatness and vastness of the heavens.
- The heavens feared Allah and refused to take the responsibility, what about us? We took the responsibility, yet we do not fear Allah and fulfill the responsibility of the religion.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

عَنْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءِ بِنْتِهَا ٢٧

مد

Medd
Stretch
4 counts

غنة

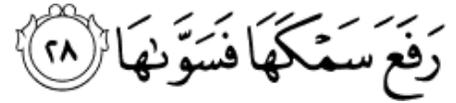
Ghunna
2 counts

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".

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)



Word

Meaning

رَفَعَ سَمَكَهَا

فَسَوَّاهَا

He raised its height,
and He has equally ordered it,

- There are two actions of Allah mentioned here.
 - He raised the height of the skies. So, the word **سَمَك** is to raise something in an open area like a canopy or the top of something. The sky is considered a roof for all of us.
 - And then He equally proportioned it.

Tadabbur (التدبر)

So what do we learn from the ayah?

- Allah raised the sky up from the earth and this action of His was done without the need for pillars. As Allah says:

اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا

Allah is He Who raised the heavens without any pillars that you can see. (Surah Ar Ra'd: 2)

- Note all of the ayat from 27 to 33 speak about the great abilities of Allah, that He does not need the support of anyone. He raised the seven skies, in height, both in its thickness and vastness, to the point that we cannot even see it.
- This shows, Allah can do things without means. The more faith we develop about Allah, the more we believe in His power and might. When we see the sky raised on top of us without any means, this should make us to believe that for sure Allah is able to resurrect us.
- Can we raise any buildings without pillars? Definitely no. Our ability and power are not complete and perfect. Therefore, we need Allah in all our affairs, He provides us the means in this life, due to which we are able to build, move around, and communicate, thus make a living. When we believe that the Most High and the most Perfect Rabb has raised and protected the sky, then we should not fear the sky falling over us or the ozone layer being depleted.
- After Allah raised it High, He proportioned the sky. How did Allah proportion it?
 1. Allah made the heavens flawless.
 2. He made the heavens into seven different layers.

3. He beautified the lowest heaven with stars, planets and moon.
4. He made the atmospheric layers in the sky.

How will this ayah increase us in faith?

- When we believe in Allah Al Musawwir.

BELIEF IN ALLAH (الإيمان بالله)

- Allah is Al Musawwir Who fashions everything; whatever is in the heavens and the earth, He alone bestows the forms to the created things.
- In life, people invent and give a shape or form to those invented things, but they do it by the means of copying and taking the previous product ideas. For Allah is the best example, He does not do any action by the way of copying; He is far above that. For Him, it is with the command of 'be', and it is. When He fashions, it is done with more specification and detail.
- Similarly, Allah has proportioned our body, and we need to believe that anything that Allah proportioned, there is no fault in it.
- Only Allah has the ability to give shape and fashion it. Therefore, we should not try to draw or sketch the creations especially those that have souls in them. There is severe warning of punishment for those who carve or draw or sketch the creations with the soul.

How do we act on the ayah?

- We need to reflect on the beauty of Allah's creations, the heavens, the earth and also our own creation - how he created us from a clot to a baby in the womb.
- We need to be pleased with how Allah fashioned us and not complain about how we look.
- We need to use our senses and our limbs in the best form to worship Allah. Our eyes (seeing), ears (hearing) and our hearts will be questioned on the Day of Judgement.
- One of the reasons for the creation of the vast heavens and the earth is so that we know that Allah is All able to do everything and He is All knowing, thus deserving all the worship from us.
- We need to ask and go to Him alone; the One Who is able to create something so vast and proportion it, will He not be able to solve all our problems? For sure, when we supplicate to Him, nothing is impossible for Him.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

رَفَعَ سَمَكَهَا فَسَوَّيْنَهَا ﴿٢٨﴾

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)

وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿٢٩﴾

| Word | Meaning |
|---|---|
| وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا | Its night He covers with darkness, and its forenoon He brings out (with light). |

- The word **أغطش** is to make something dark, so the bright day is covered by the night.
- The word **ضحى** is the time of rising high and spreading of the day. Basically, when everything is at peak, people are busy carrying out their daily activities.

Tadabbur (التدبر)

So what do we learn from the ayah?

- No one has the ability to make the night dark and at the same time, to bring the brightness out of it. This is all the ability of Allah Al Qadir Al Qadeer alone.
- Allah creates everything from His knowledge and wisdom.

What could be the wisdom that Allah created the night?

1. Allah created the night as a time for rest and as a cover for the entire world.
2. All the movements and actions come to an end during the night and this is one of its main purpose.
3. We see all the people, birds and animals seeking rest, peace and comfort in their homes after a day of struggle and tiredness.
4. When we reflect upon the night and its darkness, we are more grateful for the blessing of the true belief and our religion (which are the light for us), as the one without religion is surrounded by many darknesses. Therefore, though we enjoy the benefits of the night, at the same time, we need to realize that the truth cannot be visible clearly, if there is darkness around us all the time.
5. Also it is said that the travel is made easier during the night than during the day.

عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " عَلَيْكُمْ بِالدُّلْجَةِ فَإِنَّ الْأَرْضَ تُطَوَّى بِاللَّيْلِ " "

Anas reported the Messenger of Allah (ﷺ) as saying "Keep to travelling by night, for the earth is traversed (more easily) by night.

(Sunan Abi Dawud 2571, Grade: Sahih(Al Albani))

6. The night is beneficial for many different kinds of worship, that one cannot do during the day, due to other

commitments. One such worship is remembrance of Allah and supplicating to Him.

عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. " مَنْ تَعَارَّ مِنْ اللَّيْلِ فَقَالَ حِينَ يَسْتَيْقِظُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ثُمَّ دَعَا رَبَّ اغْفِرْ لِي - غُفِرَ لَهُ " . قَالَ الْوَلِيدُ أَوْ قَالَ " دَعَا اسْتَجِيبَ لَهُ فَإِنْ قَامَ فَتَوَضَّأَ ثُمَّ صَلَّى قُبِلَتْ صَلَاتُهُ "

It was narrated that 'Ubadah bin As-Samit said: "The Messenger of Allah (ﷺ) said: 'Whoever wakes up in the morning and says upon waking: None has the right to be worshipped but Allah alone, with no partner or associate. His is the dominion and all praise is to Him, and He is Able to do all things. Glory is to Allah, praise is to Allah, none has the right to be worshiped but Allah, Allah is the Most Great, and there is no power and no strength except with Allah, the Most High, the Most Supreme), then he supplicates Rabbighfiri (O Lord, forgive me), he will be forgiven.'" Walid said: "Or he said: then if he supplicated, it will be answered for him then if he stood up and performed ablution and then performed prayer, his prayer would be accepted."

(Sunan Ibn Majah 3878, Grade: sahih)

7. One of the biggest opportunities of the night is witnessing the time of Allah's descent to the lowest heaven – to forgive and to answer the one in need.

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ فَيَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ وَمَنْ يَسْأَلُنِي فَأُعْطِيَهُ وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ " .

Abu Huraira reported Allah's Messenger (ﷺ) as saying: Our Lord, the Blessed and the Exalted, descends every night to the lowest heaven when one-third of the latter part of the night is left, and says: Who supplicates Me so that I may answer him? Who asks Me so that I may give to him? Who asks Me forgiveness so that I may forgive him?

(Sahih Muslim 758)

- Among the greatest blessing of Allah is that He does not let the night remain forever. After the resting period, Allah brings the sun out every day from its rising point, thus unveiling the cover of the night.
- Another reflection from this is the darkness of disbelief will not last for long; Allah will surely bring out the truth with the revelation, i.e. the Qur'an is the guide to bring one out of darkness to light.
- When Allah mentions the day to be a sign for us, there are surely benefits of working during the day which include health and well-being. For example, when we work during the day, we receive the sun, the light of which has a positive effect on the mind and body, giving us energy. It gives us the vitamin D which is important for our bones and muscles.

How do we act on the ayah?

- We need to be grateful to Allah for He is the One Who shifts between the day and the night, which is beneficial to all on the earth.
- We need to reflect upon the time when the night comes in as a cover. This should make us cover people's faults and not make it visible to others.

- Allah guides everyone to the light and the truth. Therefore, we should also try to help people whenever we see them misguided and far away from the truth.
- Anyone who is facing darkness in life due to trials should be certain and trust Allah that He alone can bring in the light into their life.
- We should remember Allah through the morning and evening supplications and to make our transition from the day into the night go smooth, and vice versa.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿٢٩﴾

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

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

Tafsir (التفسير)

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ﴿٣٠﴾

| Word | Meaning |
|--------------------|---------------------|
| وَالْأَرْضَ بَعْدَ | And the earth after |
| ذَلِكَ دَحَاهَا | that He spread |

- The word دحاها means to spread it and make it uniform and levelled.

Tadabbur (التدبر)

So what do we learn from the ayah?

- Allah created the earth, then He created the seven heavens, and fashioned them. After this, He spread the earth, showing His power and ability.
- Firstly, what does it mean to spread the earth? As we all know, the earth is round. But to human eyes it appears to be flat, because it is very big, and its roundness or curvature cannot be seen at close distance. So, the one who stands and looks, sees it as flat, but when viewed as a whole in reality it is round.

- When it is spread out, it is for our own benefit, so that we can settle in it and live and prosper.
- Imagine, when things are spread out in front of us, it is not missed from our sight. Therefore, the wisdom behind this can be related.
- The highest level of Ihsan is shown by Allah towards us through His action of spreading and expanding the earth.

How will this ayah increase us in our faith?

- When we know that Allah is Al Qaabidh Al Baasit.

BELIEF IN ALLAH (الإيمان بالله)

- Allah is the One Who spreads the provisions for us and at the same time He withholds the same from us out of his wisdom and knowledge.

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۖ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

Allah enlarges the provision for whom He wills of His slaves, and straitens it for whom (He wills). Verily, Allah is the All-Knower of everything. (Surah Al Ankabut: 62)

- Allah is the One Who withholds life from the person at the time of the death, and at the same time He spreads, or expands the soul in the body of the person when he is living. He is the One Who withholds the charity from the rich and expands the same provisions for the poor and the needy. And He is the One Who withholds from the heart, and therefore they face tightness in their heart, and then the same hearts when they get closer to Allah are expanded by His goodness, gentleness, and beauty.

عَنْ أَنَسٍ، قَالَ غَلَا السَّعْرُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا يَا رَسُولَ اللَّهِ سَعْرٌ لَنَا. فَقَالَ " إِنَّ اللَّهَ هُوَ الْمُسَعِّرُ الْقَابِضُ الْبَاسِطُ الرَّزَّاقُ وَإِنِّي لَأَرْجُو أَنْ أَلْقَى رَبِّي وَلاَ يَسْأَلُنِي أَحَدٌ مِنْكُمْ يَطْلُبُنِي بِمَظْلَمَةٍ فِي دَمٍ وَلاَ مَالٍ

Narrated Anas: "Prices became excessive during the time of the Messenger of Allah (ﷺ), so they said: 'O Messenger of Allah! Set prices for us!' So he said: 'Indeed Allah is Al-Musa'ir, Al-Qaabid, Al-Baasit, Ar-Razzaq. And I am hopeful that I meet my Lord and none of you are seeking (recompense from) me for an injustice involving blood or wealth.'" (Jami at Tirmidhi, 1314)

- For sure Allah has decreed the best provision for us and that will reach us for sure. Therefore, instead of worrying about our provision, or being choosy, the best way is to ask for the goodness in both the worlds.

عَنْ أَنَسٍ، قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ " .

Narrated Anas: The Prophet (ﷺ) used to say, "O Allah! Our Lord! Give us in this world that, which is good and in the Hereafter that, which is good and save us from the torment of the Fire."

(Sahih Bukhari, 4522, Graded : Sahih Al Albani)

What are the challenges can we face from this ayah?

- The biggest challenge that we can face here is when we attach to the tangible things to provide and enlarge provisions for us. And when something is restricted in life, we blame the means, or the people behind this action.

How do we act on the ayah?

- The state of constriction and expansion are from Allah's actions. We should hope for the best from any situation and know that relief is coming. This attitude will make us succeed no matter what the situation is.
- We need to remember the Day of Judgement and how Allah that day will grasp the earth in His hand, and roll the entire heavens in His right hand. This should make us magnify Him, and thus worship none but Him.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ﴿٣٠﴾

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

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

Tafsir (التفسير)

أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ﴿٣١﴾

Word

Meaning

أَخْرَجَ مِنْهَا

And brought forth therefrom

مَاءَهَا وَمَرْعَاهَا

its water and its pasture;

Tadabbur (التدبر)

So what do we learn from the ayah?

- In this ayah, Allah mentions the benefits that provides for all the creation.

How will this ayah increase us in our faith?

- When we know Allah is Al Mannan – The Bestower of Favors and Allah is Ar Razzaq – The Provider.

BELIEF IN ALLAH (الإيمان بالله)

- Allah is Al Mannan, the One Who gives in abundance and in excellence. He is the One Who provides the nutrition for our bodies, and the One Who provides knowledge for our souls, these are the necessities of life. He also supplies us with the means of subsistence.
- Allah is Ar-Razzaq, the One Who creates our provisions, and takes it upon Himself to deliver what He has apportioned to His servants. He provides this sustenance to everyone: Muslim and non-Muslim, men and women, animals and plants.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۗ كُلٌّ فِي كِتَابٍ مُبِينٍ

And no (moving) living creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit (in the uterus, grave, etc.). all is in a Clear Book (Al-Lauh Al-Mahfuz - the Book of Decrees with Allah).

(Surah Hud: 6)

عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ اللَّهَ . عَزَّ وَجَلَّ . وَكَلَّ بِالرَّجِمِ مَلَكًا يَقُولُ يَا رَبِّ نُطْفَةٌ، يَا رَبِّ عَلَقَةٌ، يَا رَبِّ مُضْغَةٌ. فَإِذَا أَرَادَ أَنْ يَفْضِيَ خَلْقَهُ قَالَ أَذْكَرٌ أَمْ أُنْثَى شَقِيٌّ أَمْ سَعِيدٌ فَمَا الرِّزْقُ وَالْأَجَلُ فَيُكْتَبُ فِي بَطْنِ أُمِّهِ ."

Narrated Anas bin Malik: The Prophet (ﷺ) said, "At every womb Allah appoints an angel who says, 'O Lord! A drop of semen, O Lord! A clot. O Lord! A little lump of flesh.' Then if Allah wishes (to complete) its creation, the angel asks, '(O Lord!) Will it be a male or female, a

wretched or a blessed, and how much will his provision be? And what will his age be?' So all that is written while the child is still in the mother's womb."

(Sahih Al Bukhari, 318)

- All these actions are for a purpose which we should not ignore. Allah wants us to know Him and single Him out in all our actions. No one can resemble Allah and He cannot be like the creation. He deserves all our worship of the heart, and the limbs.

What are the ways in which we can increase our provisions?

1. Having Taqwa of Allah

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا
وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty).

And He will provide him from (sources) he never could imagine.

(*Surah At Talaq: 2,3*)

2. Reliance on Allah

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ

And whosoever puts his trust in Allah, then He will suffice him.

(*Surah At Talaq: 3*)

3. To keep the ties of relationship

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ سَرَّهُ أَنْ
يُبَسِّطَ عَلَيْهِ رِزْقُهُ أَوْ يُنْسَأَ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ "

Anas b. Malik reported: I heard Allah's Messenger (ﷺ) as saying: He who is desirous that his means of sustenance should be expanded for him or his age may be lengthened, should join the tie of relationship.

(*Sahih Muslim 2557*)

4. To be grateful

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

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

(*Surah Ibrahim:7*)

5. Asking Forgiveness and Tawbah (Repentance)

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا
وَيُمِدُّكُمْ بِأَمْوَالٍ وَبَيِّنَ وَيَجْعَل لَكُمْ جَنَّاتٍ وَيَجْعَل لَكُمْ أَنْهَارًا

"I said (to them): 'Ask forgiveness from your Lord; Verily, He is Off-Forgiving;

He will send rain to you in abundance;

And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers."

(*Surah Nooh: 10-12*)

6. Giving charity

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً ۗ وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ

Who is he that will lend to Allah a goodly loan so that He may multiply it to him many times? And it is Allah that decreases or increases (your provisions), and unto Him you shall return.

(*Surah Al Baqarah: 245*)

7. Migrating for the sake of Allah

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَآغَمًا كَثِيرًا وَسَعَةً

He who emigrates (from his home) in the Cause of Allah, will find on earth many dwelling places and plenty to live by.

(*Surah An Nisaa: 100*)

How do we act on the ayah?

- We need to believe that only Allah is the provider, and therefore not depend upon anyone for the provision.
- We should not rely on our power or ability to increase or decrease any of our provision. The moment we rely on ourselves and our abilities, we will be tested.
- We need to praise Allah for He is our Rabb and He has taken the responsibility for providing us, from the time we are on this earth till we depart.
- We need to be grateful for the blessing of water. It is the most essential requirement of our bodies and for the survival of all the living organisms.
- The pasture that Allah brings out is from His ability and power alone. Any seed that we put inside the earth, cannot grow unless Allah splits it. So this should make us humble and not give any credit for our input.
- We need to magnify Allah and be more grateful to Him for all His favors.
- We should not associate any partners with Allah in terms of provisions nor should we attribute any ability or power to anyone rather than Allah.

Teacher's Notes

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

أَخْرَجَ مِنْهَا مَاءَهَا وَمَرَّعَنَهَا ﴿٣١﴾

مد

Medd
Stretch
4 counts

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

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

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

Tafsir (التفسير)

وَالْجِبَالَ أَرْسَاهَا ۝٣٢

| Word | Meaning |
|--------------|----------------------|
| وَالْجِبَالَ | And the mountains |
| أَرْسَاهَا | He has fixed firmly; |

Tadabbur (التدبر)

So what do we learn from the ayah?

- Allah created the mountains to make the earth stable so that it does not shake or move.
- He made the mountains as pegs, and the part of the peg that is driven into the ground is longer than the part that remains above it.
- The mountains have feelings, and this is proved when they refused the trust that Allah wanted to place over them. This is out of fear that they would not be able to carry out the responsibilities.

How do we become strong and firm like the mountain?

- When there is rain, it benefits the barren earth and there is a growth with the permission of Allah. Similarly, when there is knowledge of Allah poured over us, our dead hearts resembling the barren earth, will grow in faith. The more it grows in faith, the roots become more firm and then the growth will be seen outside. Then we will be strong, firm and determined like a mountain. No trials or enemies can then shake us.

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَمَّا خَلَقَ اللَّهُ الْأَرْضَ جَعَلَتْ تَمِيدُ فَخَلَقَ الْجِبَالَ فَعَادَ بِهَا عَلَيْهَا فَاسْتَقَرَّتْ فَعَجِبَتِ الْمَلَائِكَةُ مِنْ شِدَّةِ الْجِبَالِ قَالُوا يَا رَبِّ هَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الْجِبَالِ قَالَ نَعِمِ الْحَدِيدُ . قَالُوا يَا رَبِّ فَهَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الْحَدِيدِ قَالَ نَعِمِ النَّارُ . فَقَالُوا يَا رَبِّ فَهَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ النَّارِ قَالَ نَعِمِ الْمَاءُ . قَالُوا يَا رَبِّ فَهَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الْمَاءِ قَالَ نَعِمِ الرِّيحُ قَالُوا يَا رَبِّ فَهَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الرِّيحِ قَالَ نَعِمِ ابْنُ آدَمَ تَصَدَّقَ بِصَدَقَةٍ يُخْفِيهَا مِنْ شِمَالِهِ "

Anas bin Malik narrated that: The Prophet said: "When Allah created the earth, it started shaking. So He created the mountains, and said to them: 'Upon it' so it began to settle. The angels were amazed at the strength of the mountains, so they said: 'O Lord! Is there among your creatures one who is more severe than the mountains?' He said: 'Yes. Iron.' They said: 'O Lord! Then is there anything among your creatures that is more severe than that iron?' He said: 'Yes. Fire.' S they said: 'O Lord! Is there anything among your creatures that is more severe than fire?' He said: 'Yes. Water.' They said: 'O Lord! Is there anything among your creatures that is more severe than water?' He said: 'Yes. Wind.' They said: 'O Lord! Is there anything among your creatures more severe than wind?' He said: 'Yes. The son of Adam. He gives charity with his right hands, while hiding it from his left.'"

(Jami' at Tirmidhi, Book 47, Hadith, 3695)

How do we act on the ayah?

- When we see anything firm, well established going to its peak, we should know that it has its end and we should not depend on our power or ability to make it last.
- Always the firmness comes from the roots, if the roots are firm then the growth will be good and productive. So, it is upon us to strengthen our roots, through faith and its pillars.
- The mountains teach us how to be humble to Allah and fear Him.
- We should be more grateful to Allah for their existence, as they give stability to the earth and prevent it from frequent earthquakes.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَالْجِبَالِ أَرْسَاهَا ٣٢

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

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

Tafsir (التفسير)



| Word | Meaning |
|---------------------------------------|--|
| مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ | (To be) a provision and benefit for you and your cattle |

Tadabbur (التدبر)

So what do we learn from the ayah?

- Allah made provision for us and our livestock for our wellbeing in order to enjoy and benefit from it.
- The word متاع means everything that we benefit from, and we desire in owning it, like food, household items and wealth.
- All these enjoyments are for a temporary time, and they are very little compared to the hereafter.
- There are some متاع that is considered good. Among them is a pious woman and teaching or gaining knowledge (reciting from the book of Allah).

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الدُّنْيَا مَتَاعٌ وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ "

'Abdullah b. Amr reported Allah's Messenger (ﷺ) as saying: The whole world is a provision, and the best object of benefit of the world is the pious woman.

(Sahih Muslim 715 k)

عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ فِي الصُّفَّةِ فَقَالَ " أَيُّكُمْ يُحِبُّ أَنْ يَغْدُوَ كُلَّ يَوْمٍ إِلَى بُطْحَانَ أَوْ إِلَى الْعَقِيقِ فَيَأْتِيَ مِنْهُ بِنَاقَتَيْنِ كَوْمَاوَيْنِ فِي غَيْرِ إِثْمٍ وَلَا قَطْعِ رَحِمٍ " . فَقُلْنَا يَا رَسُولَ اللَّهِ نَحِبُّ ذَلِكَ . قَالَ " أَفَلَا يَغْدُو أَحَدُكُمْ إِلَى الْمَسْجِدِ فَيَعْلَمَ أَوْ يَقْرَأَ آيَتَيْنِ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ خَيْرٌ لَهُ مِنْ نَاقَتَيْنِ وَثَلَاثٌ خَيْرٌ لَهُ مِنْ ثَلَاثٍ وَأَرْبَعٌ خَيْرٌ لَهُ مِنْ أَرْبَعٍ وَمِنْ أَعْدَائِهِنَّ مِنَ الْإِبِلِ " .

'Uqba b. 'Amir reported: When we were in Suffa, the Messenger of Allah (ﷺ) came out and said: Which of you would like to go out every morning to Buthan or al-'Aqiq and bring two large she-camels without being guilty of sin or without severing the ties of kinship? We said: Messenger of Allah, we would like to do it. Upon this he said: Does not one of you go out in the morning to the mosque and teach or recite two verses from the Book of Allah. the Majestic and Glorious? That is better for him than two she-camels, and three verses are better (than three she-camels). and four verses are better for him than four (she-camels), and to on their number in camels.

(Sahih Muslim 803)

- All the **متاع** Allah created is for us to take benefit from it (whether land, pasture, wealth). We will find people of different kinds regarding the **متاع** in the Qur'an:

1. Those who are involved in play and amusement with these benefits of life.

2. Those who are completely deceived by the appearance of these **متاع** and they forget that it will perish, and it will return back to the previous state.
 3. Those who fall into trials through these **متاع**.
 4. Those who think they have done the best, due to which they are blessed with these **متاع**.
 5. Those who supplicate and ask Allah for the best in the life and the best in the hereafter, and protection from the hellfire.
- The last category of the people are the ones who give their rights towards themselves and towards Allah.

How will this ayah increase us in faith?

- When we believe in Allah Al Wadood.

BELIEF IN ALLAH (الإيمان بالله)

- Allah Al Wadood bestows His favors and blessings upon all His creation especially the human, to show His love towards us, which brings out the essence of our worship through the most important element of love. Allah shows love to all of the creation by making their life colorful and beautiful.
- Allah is dealing with us with feelings. Allah is full of affection and love. In this life, the relation of master and slave is just work but no love. But Allah is the King of the kings, Lord of the lords, and He is Al Wadood – He is the Most Loving. He not only loves His slaves, but He shows us His love.
- This should motivate us to work in this life to attain His love, which is very easy by believing in Him, and doing good deeds for His sake. And we should also increase in asking for His love. The dua below is the part of a longer dua:

وَأَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ، وَحُبَّ عَمَلٍ يَقْرُبُ إِلَى حُبِّكَ

(And I ask You for Your love and love of whomever loves You and love of deeds which bring me closer to Your love)

(Sahih At Tirmidhi, 3235, Graded: Sahih Al Albani)

How do we act on the ayah?

- We need to be forbearing towards people who make mistakes, by giving them time, showing love to them and never depriving them from their necessities.
- We need to be grateful to Allah for the blessings and the means He has provided for us and our animals for our survival.
- We need to be more expressive when we want to show our love to people.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

مَنْعًا لَكُمْ وَلِأَنْعَمَ كُمْ ۝ ٣٣

ادغام بغير غنة

Merging
without
Ghunna

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

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

Tafsir (التفسير)

فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَىٰ ﴿٣٤﴾

| Word | Meaning |
|--|--|
| فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَىٰ | But when there comes the greatest catastrophe (i.e. the Day of Recompense) |

Tadabbur (التدبر)

So what do we learn from the ayah?

- Ayat 34 to 41 speak about the Day of Judgement and the two groups of people on that Day.
- The ayah begins by mentioning the Day of Judgement and the verb used here is a past tense 'جاء', i.e. to come with difficulty.

How will this ayah increase us in faith?

- When we believe there is Day of Judgement.

BELIEF IN THE LAST DAY (الإيمان باليوم الآخر)

- The Day of Judgement is called طامة الكبرى which means a great catastrophe – a great disaster which will be worse than anything before it.
- Some of the actions of the people after seeing the hardships of that day, are as follows:
 1. The man will flee from his son, wife and everyone he loved in this life.
 2. The nursing mother will forget to nurse her baby.
 3. The pregnant lady will drop her load.
 4. People will be in a drunken state, though they are not drunk.

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ
وَأُمِّهِ وَأَبِيهِ
وَصَاحِبَتِهِ وَبَنِيهِ
لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

That Day shall a man flee from his brother,
And from his mother and his father,
And from his wife and his children.
Everyman, that Day, will have enough to make him careless of others.
(Surah 'Abasa: 34-37)

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ
وَمَا هُمْ بِسُكَارَىٰ وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah.

(Surah Al Hajj: 2)

عَنْ حُدَيْفَةَ بْنِ أَسِيدٍ الْغِفَارِيِّ، قَالَ اطَّلَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْنَا وَنَحْنُ نَتَذَكَّرُ
فَقَالَ "مَا تَذَاكُرُونَ". قَالُوا نَذْكُرُ السَّاعَةَ. قَالَ "إِنَّهَا لَنْ تَقُومَ حَتَّى تَرَوْنَ قَبْلَهَا عَشْرَ آيَاتٍ".
فَذَكَرَ الدُّخَانَ وَالِدَّجَالَ وَالذَّابَّةَ وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا وَنُزُولَ عِيسَى ابْنِ مَرْيَمَ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ وَيَأْجُوجَ وَمَأْجُوجَ وَثَلَاثَةَ حُسُوفٍ حَسْفٍ بِالْمَشْرِقِ وَحَسْفٍ بِالْمَغْرِبِ وَحَسْفٍ
بِجَزِيرَةِ الْعَرَبِ وَأَخْرَجَ ذَلِكَ نَارًا تَخْرُجُ مِنَ الْيَمَنِ تَطْرُدُ النَّاسَ إِلَى مَحْشَرِهِمْ.

Hudhaifa b. Usaid al-Ghifari reported: Allah's Messenger (ﷺ) came to us all of a sudden as we were (busy in a discussion). He said: What do you discuss about? They (the Companions) said. We are discussing about the Last Hour. Thereupon he said: It will not come until you see ten signs before and (in this connection) he made a mention of the smoke, Dajjal, the beast, the rising of the sun from the west, the descent of Jesus son of Mary (Allah be pleased with him), the Gog and Magog, and land-slides in three places, one in the east, one in the west and one in Arabia at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly.

(Sahih Muslim 2901)

What are the major actions of Allah that will take place on the Day of Judgment?

1. The sky will split and tear off.
2. The sun will be wound around.
3. The stars and the planets will fall off.
4. The oceans will turn into fire.
5. There will be big earthquakes.

These are some of the major things that will take place which will bring horror into the eyes of the people and turn them into a drunken state.

Why is there a sudden shift from the mention of the blessings from Allah to the scene of the Day of the Judgement?

- We are here in life, denying the resurrection, being proud and arrogant. Allah brings in the ayat through the stories of those who were arrogant and ungrateful to His blessings, thus leading to a disastrous end.
- Then He explains how He provides for all of us on the earth, and the benefits that He brings out from the earth for us and for our cattle. All of this is to extract from us the most important worship - gratitude, (shukr). The more we know how Allah deals with us, the more we will be humble, have khushoo', be grateful and thus worship Him with more Ihsan.

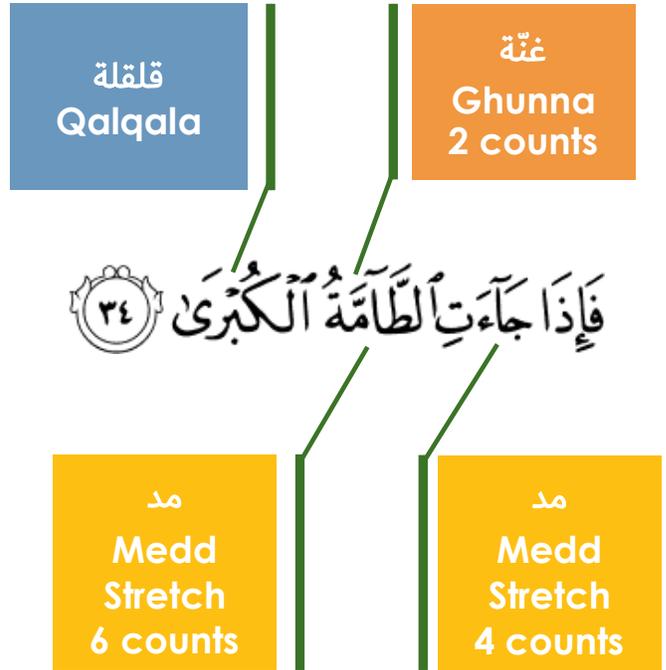
How do we act on the ayah?

- Always reflect upon the catastrophes that take place in this life; how do the people react and what is their state at that time? This is just in this life, then imagine how great would be the Day of Judgement, which will be the worst of disasters of this life.
- The Day of Judgement will take place in the future, but we can see its signs in our existing life. For example, the destructions and the earthquakes, and the dying of the people, the barren land coming to life with growth, all help us to strengthen the belief in the Day of Judgement. Thus, we should not have any doubts in this Day, and live our life, believing in the return to Allah.
- Be cautious of this day and see where we fall short in our relationships, firstly with Allah - the more we stand firm in this life upon the truth and give Allah all His due rights, the more established we will be on the Day of Judgement. Secondly, we need to mend our relationships with the people, for our destruction on that day could also be due to our bad relationships with them.
- Have the fear of Allah in this life, for a believer will not be afflicted with two fears; if he feared Allah in this life, he will be secure on that day. Also, fear of Allah will make us to judge ourselves in this life, more than judging the people.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)



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

The Prophet (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)

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ﴿٣٥﴾

Word

Meaning

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ
مَا سَعَى

The Day when man shall remember
what he strove for,

- The word تذكر means something is protected in our minds, it is a reminder.

Tadabbur (التدبر)

So what do we learn from the ayah?

- On the Day of Resurrection, every person will be made to read his book of records, then he will remember what he strove for, meaning his actions.

وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا
اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

And on the Day of Resurrection, We shall bring out for him a book which he will find wide open.

(It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day."

(Surah Isra:13,14)

- The word سعى means to struggle. Allah created us in a toil.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ

Verily, We have created man in toil. (Surah al Balad: 4)

- So, we are all created to go through struggle in life. The people are divided into two main groups. One group of people will struggle in good, and another group will struggle in evil. In the story of Musa عليه السلام and Fir'aun, we saw how Fir'aun strove and struggled hard to make mischief in the land, hid the truth, and spread falsehood.

How will this ayah increase us in faith?

- When we believe in Allah Al Haseeb.

BELIEF IN ALLAH (الإيمان بالله)

- Allah Al Haseeb is always accounting everything - good and bad, big and small. Allah accounts all of the creation, including the animals. Allah has the number of all humans, animals, cells, atoms, ants, seeds, drops of rain, angels, jinn, everything, Subhan Allah. He can account everyone at the same time. There is no need to revise or audit Allah's accounts, Subhan Allah. His accounting is sufficient.
- The name of Allah Al Haseeb will make us aware that He accounts us for everything, and His accounting is quick and fast, unlike ourselves who take time.
- When we know Allah Al Haseeb then we will account ourselves before we account others. And our focus will be on doing good deeds and relying on Allah by saying (حسبنا الله) – Allah is Sufficient for us.

Benefits of taking the reminders:

- 1. The reminders make us bond with our Rabb, especially when we are reminded of His blessings.**
- 2. Reminders help us to reflect at the creations of Allah, in order to increase in faith and certainty.**
- 3. Allah illuminates and brightens our face.**
- 4. We will get the love of Allah, the angels, and the righteous slaves.**
- 5. The reminders take away the heedlessness and increase our faith.**
- 6. The reminders of the previous destroyed generations bring lessons and admonitions for us.**
- 7. The reminders help us to overcome the shaitan and provides us with an insight.**
- 8. The reminders elevate our soul and make us among the people of understanding and the ones who repent constantly.**
- 9. Reminders make us far from the sins and encourage us to always return to Allah.**

How do we act on the ayah?

- Be grateful to those who remind us always for good.
- Accompany those individuals, who inspire us and encourage us to do good, and avoid those people who remind us for evil.
- Reflect upon the creation, as this is the best reminder for us to understand what servitude means.
- Remind people at the right time, and with the best of the words.
- Be patient when our reminders are not taken seriously or denied.
- Never give up in life or lose hope from reminding people for good.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى

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".

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.'"

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Tafsir (التفسير)

وَبُرِّزَتِ الْجَحِيمُ لِمَنْ يَرَىٰ ۝٣٦

Word

Meaning

وَبُرِّزَتِ الْجَحِيمُ

And Hell-fire shall be made apparent
in full view

لِمَنْ يَرَىٰ

for (every) one who sees,

- The word برزت means to be elevated, be high and apparent, prominent.

Tadabbur (التدبر)

So what do we learn from the ayah?

How will this ayah increase us in faith?

- From the pillars of faith, is to believe in the Last Day with everything within it. And that paradise and hellfire, are the abode of recompense.

BELIEF IN THE LAST DAY (الإيمان باليوم الآخر)

- Paradise and hellfire are the creations of Allah. They have already been prepared. Allah mentions about the hellfire:

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ

And fear the Fire, which is prepared for the disbelievers.

(Surah Ale Imran: 131)

- The following hadith clearly states that paradise and hellfire have been created and exist at present.

عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ وَالنَّارَ أَرْسَلَ جِبْرِيلَ عَلَيْهِ السَّلَامُ إِلَى الْجَنَّةِ فَقَالَ انظُرْ إِلَيْهَا وَإِلَى مَا أُعِدَّتْ لِأَهْلِهَا فِيهَا . فَنَظَرَ إِلَيْهَا فَارْجَعَ فَقَالَ وَعِزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا دَخَلَهَا . فَأَمَرَ بِهَا فَحُفَّتْ بِالْمَكَارِهِ فَقَالَ اذْهَبْ إِلَيْهَا فَانظُرْ إِلَيْهَا وَإِلَى مَا أُعِدَّتْ لِأَهْلِهَا فِيهَا فَانظُرْ إِلَيْهَا فَإِذَا هِيَ قَدْ حُفَّتْ بِالْمَكَارِهِ فَقَالَ وَعِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ . قَالَ اذْهَبْ فَانظُرْ إِلَى النَّارِ وَإِلَى مَا أُعِدَّتْ لِأَهْلِهَا فِيهَا . فَنَظَرَ إِلَيْهَا فَإِذَا هِيَ يَرْكَبُ بَعْضُهَا بَعْضًا فَارْجَعَ فَقَالَ وَعِزَّتِكَ لَا يَدْخُلُهَا أَحَدٌ . فَأَمَرَ بِهَا فَحُفَّتْ بِالشَّهَوَاتِ فَقَالَ ازْجِعْ فَانظُرْ إِلَيْهَا . فَإِذَا هِيَ قَدْ حُفَّتْ بِالشَّهَوَاتِ فَارْجَعَ وَقَالَ وَعِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لَا يَنْجُو مِنْهَا أَحَدٌ إِلَّا دَخَلَهَا "

It was narrated from Abu Hurairah that the Messenger of Allah said: "When Allah created Paradise and Hell, He sent Jibreel, peace be upon him, to Paradise and said: 'Look at it and at what I have prepared for its people in it.' He looked at it, then he came back and said: 'By Your Glory, no one will hear of it but he will enter it.' So He commanded that it be surrounded by hardships and said: 'Go and look at it and at what I have prepared for its people in it.' He looked at it and saw that it had been surrounded with hardships. He (Jibreel) said: 'By Your Glory, I fear that no one will enter it.' He (Allah) said: 'Go and look at

the Fire and at what I have prepared for its people in it.' So he looked at it and parts of it were piled upon other parts. He came back and said: 'By Your Glory, no one will enter it.' So He commanded that it be surrounded with pleasures and said: 'Go and look at it.' So he looked at it and saw that it was surrounded with pleasures. He came back and said: 'By Your Glory, I fear that no one will be saved from it and all will enter it.'" (*Sunan an-Nasa'i 3763, Graded: Hasan*)

- It is said that the hellfire will be brought in front of the people on the Day of Judgement.

وعنه قال: قال رسول الله صلى الله عليه وسلم " يُؤْتَى بجَهَنَّمَ يومئذ لها سبعون ألفَ زمامٍ مع كلِّ زمامٍ سبعون ألفَ ملكٍ يجرونها " ((رواه مسلم)).

Ibn Mas'ud (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "Hell will be brought on that Day (the Day of Resurrection) with seventy thousand bridles; and with every bridle will be seventy thousand angels, pulling it". (*Muslim*)

- Notice here, the hellfire will be brought out, and not paradise. This indicates things that are precious are always hidden and not in the eye of everyone, while things that are ugly and have no worth will be laid down. Subhan Allah, the fire which is the punishment of Allah, will be dragged to add to the fear and anxiety of the disbelievers.

Some of the descriptions of the hellfire:

1. The width and the depth of the hellfire is a fall for 70 years.

عنه قال: كنا مع رسول الله، صلى الله عليه وسلم إذا سمع وجبة فقال: "هل تدرّون ما هذا؟" قلنا: الله ورسوله أعلم. قال: هذا حجر رمى به في النار منذ سبعين خريفاً فهو يهوي في النار الآن حتى انتهى إلى قعره، فسمعتم وجبتها"

Abu Hurairah (May Allah be pleased with him) reported: We were in the company of Messenger of Allah (ﷺ) when we heard a bang. Thereupon Messenger of Allah (ﷺ) said. "Do you know what this (sound) is?" We said, "Allah and His Messenger know better." He (ﷺ) said, "That is a stone which was thrown into Hell seventy years before and it has just reached its bottom". (Muslim, 2844)

2. The hellfire has levels, each going below the other. The hypocrites will be in the lowest of the level. They showed Islam from outside, but were disbelievers inside.

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ

Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them. (Surah An Nisa: 145)

3. The hellfire will have walls around them.

إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا

A Fire whose walls will be surrounding them (disbelievers in the Oneness of Allah). (Surah Al Kahf: 29)

4. The hellfire has flames.

عَنْ أَبِي هُرَيْرَةَ. رَضِيَ اللَّهُ عَنْهُ. أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " نَارُكُمْ جُزءٌ مِنْ سَبْعِينَ جُزءًا مِنْ نَارِ جَهَنَّمَ ". قِيلَ يَا رَسُولَ اللَّهِ، إِنَّ كَانَتْ لَكَافِيَةً. قَالَ " فَضَلَّتْ عَلَيْهِنَّ بِتِسْعَةٍ وَبِسْتَيْنِ جُزءًا، كُلُّهُنَّ مِثْلُ حَرِّهَا ".

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

5. The stones and mankind will be the fuel of the hellfire.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, (*Surah At Tahrim: 6*)

6. The hellfire will rage and will have a roaring sound.

إِذَا رَأَتْهُمْ مِّن مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا

When it (Hell) sees them from a far place, they will hear its raging and its roaring. (*Surah Al Furqan:12*)

تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ ۗ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ

It almost bursts up with fury. Every time a group is cast therein, its keeper will ask: "Did no warner come to you?" (*Surah Al Mulk:8*)

7. The clothes in the hellfire will be made from the fire.

فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ

Then as for those who disbelieve, garments of fire will be cut out for them, (*Surah Al Hajj:19*)

- From the above descriptions, we need to believe the hellfire is not actually a punishment or revenge from Allah, but it is His justice. Therefore, if one is just in this life, by believing in Allah and doing righteous good deeds, then for sure Allah will deal with him with favors.

How do we act on the ayah?

- We need to ask Allah, not to make us among the ones who will witness the hellfire on the Day of Judgement.
- We need to increase in belief and good deeds in order to protect ourselves from the fire.
- We should not follow our desires, as this is one of the ways that takes one to the hellfire.
- We should fear the punishment of Allah now, in order we are safe and secure on the Day of Judgement.
- We should protect our seeing and hearing, in this life, Allah will protect them on the Day of Judgement and will not make us see things that will horrify us.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَبُرِّزَتِ الْجَحِيمُ لِمَنْ يَرَىٰ ۝٣٦

ادغام بغنة
Merging with
Ghunna
2 counts

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

Tafsir (التفسير)

فَأَمَّا مَنْ طَغَىٰ ﴿٣٧﴾

وَأَثَرَ الْحَيَاةِ الدُّنْيَا ﴿٣٨﴾

| Word | Meaning |
|-----------------------|--|
| فَأَمَّا مَنْ | Then, for him who |
| طَغَىٰ | Tagha (transgressed all bounds, in disbelief, oppression and evil deeds of disobedience to Allah). |
| وَأَثَرَ | And preferred |
| الْحَيَاةِ الدُّنْيَا | the life of this world (by following his evil desires and lusts), |

Tadabbur (التدبر)

So what do we learn from the ayah?

- After Allah mentions the hellfire, the next two ayat discuss the main characteristics that will take a person to the hellfire. May Allah protect us from it. Ameen
- The two descriptions mentioned here are transgression and preference of this worldly life.

Dangers of transgression:

1. This is one of the characteristics of the disbelievers and hypocrites.
2. The person receives the anger of Allah and His slaves.
3. The one who follows the transgressor in this life, then indeed he will follow him on the Day of Judgement too.
4. Transgression is a cause for corruption in society.
5. Transgression in knowledge brings arrogance, pride and other diseases of the heart.
6. Transgression in wealth can make him busy with it, and heedless about the what he owes others.

What is the opposite characteristic I can adopt in my life, that will save me from the hellfire?

- Justice; it is one of the qualities that will make one not to transgress in life.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُم لَعَلَّكُمْ تَذَكَّرُونَ

Verily, Allah orders justice and good conduct and giving to relatives and He forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

(Surah An Nahl:90)

قَالَ ابْنُ نُؤْمَيْرٍ وَأَبُو بَكْرٍ يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي حَدِيثِ زُهَيْرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرٍ مِنْ نُورٍ عَنِ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ وَكِلْتَا يَدَيْهِ يَمِينُ الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا"

It has been narrated on the authority of 'Abdullah b. 'Umar that the Messenger of Allah (ﷺ) said: Behold! the Dispensers of justice will be seated on the pulpits of light beside God, on the right side of the Merciful, Exalted and Glorious. Either side of the Being is the right side both being equally meritorious. (The Dispensers of justice are) those who do justice in their rules, in matters relating to their families and in all that they undertake to do. (*Sahih Muslim 1827*)

- Ibn al-Qayyim said:” Verily, the religion of Islam, is founded upon wisdom and welfare for the servants in this life and the hereafter. It is full of justice, mercy, benefit, and wisdom. Every matter which abandons justice for tyranny, mercy for cruelty, benefit for corruption, and wisdom for foolishness is not a part of the religion, even if it was introduced therein by an interpretation.”
- The second description is preference of the life over hereafter. This is again inseparable; the transgressor who refuses to worship Allah, in doing so is preferring this worldly life, allowing it to distract him from obeying Allah.

What distracts us in this life over Allah's commands?

1. Sometimes we are too involved in our phones or gadgets, and we may miss or delay our prayers.
2. When we are reminded to do some good action, like attend a study circle, we feel more comfortable staying back at home and browsing or sleeping in the mornings.
3. When we prefer to buy things and spend on ourselves, rather than giving it in the way of Allah, giving excuse to our self, that it is our requirement, though buying the latest model when we already have a good phone is not a requirement.
4. When we have free time and we can recite the Qur'an, but we find ourselves sleepy or tired.
5. When we are asked to cover our self with hijab, we feel, how will our friends react to it, and thus we refuse or delay it in order to be accepted among our friends and society.

What does Allah say about the reality of this life?

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ وِزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ ۗ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا ۗ وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children, as the likeness of vegetation after rain, thereof the growth is

pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers, evil-doers), and (there is) Forgiveness from Allah and (His) Good Pleasure (for the believers, good-doers), whereas the life of this world is only a deceiving enjoyment.

(Surah Al Hadid: 20)

So the life is of this world is:

1. Play and amusement
 2. Pomp and boasting with each other
 3. Rivalry
 4. Competition to increase in wealth and children.
- It is also mentioned in a hadith, as a clear warning, for those whose concern is the life of this world:

من كانت الدنيا همَّه، فرَّق الله عليه أمره، وجعل فقره بين عينيه، ولم يأته من الدنيا إلا ما كُتِبَ له، ومن كانت الآخرة تبيته، جمع الله له أمره، وجعل غناه في قلبه وأتته الدنيا وهي راغمة

Narrated by Anas bin Malik, Prophet Mohammed (ﷺ) said: “Whoever is focused only on this world, Allah will confound his affairs and make him fear poverty constantly, and he will not get anything of this world except that which has been decreed for him. Whoever is focused on the Hereafter, Allah will settle his affairs for him and make him feel content with his lost, and his provision and worldly gains will undoubtedly come to him.”

(Sahih At Tirmidhi, 2465, Graded: Sahih Al Albani)

- There are two main reasons due to which people love this life and prefer it over the hereafter.
 1. Due to corruption in religion and faith.
 2. Due to corruption in the mind.

How can one cure this sickness?

Some of the means by which we can cure this disease is:

1. Knowing the reality of this life from the Qur'an and the Sunnah with deep understanding.
2. Reflecting upon the fact that the life of this world will quickly perish, and the hereafter is not far away.
3. Always be satisfied with whatever little we have.
4. Be busy with gaining the means for achieving real pleasure and not illusions. This is by knowing Allah, His Names and Attributes.
5. Reflect upon the delights of the paradise.
6. Patience upon the desires that tempt us to prefer and love this life.

How do we act on the ayah?

- Always know that the one who transgressed in this life, did not have a good end. This should make us fear Allah, and not to transgress in any of our actions.
- We need to ask forgiveness from Allah, for transgressing in the past, and ask Him to keep us firm and steadfast upon the justice.

- We should always overlook and forgive those who have transgressed upon us because we do not want to leave this life with unsettled matters and be stopped at the Qantara.
- Anything that pleases our eyes should remind us that paradise is ever lasting and continuous.
- We should avoid stretching our eyes to what others have and we do not. Instead we should be grateful for His blessings and what we have and believe that He will increase it for us.
- We need to be cautious of our desires if they are going against the commands of Allah and make a struggle against them.
- We should increase our knowledge about Allah and His actions, this will make us attach to Him alone, as He is the most perfect and complete in all aspects, truly deserving our worship. We will then long to see our Rabb in the hereafter, thus diminishing the value of this life in our hearts.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

فَأَمَّا مَنْ طَغَىٰ (٣٧)

غَنَّة

Ghunna
2 counts

وَأَثَرُ الْحَيَاةِ الدُّنْيَا (٣٨)

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

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

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

Tafsir (التفسير)

فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ ۚ ﴿٣٩﴾

| Word | Meaning |
|--------------------|----------------------------|
| فَإِنَّ الْجَحِيمَ | Verily, will be Hell-fire; |
| هِيَ الْمَأْوَىٰ | his abode |

Tadabbur (التدبر)

So what do we learn from the ayah?

- Here Allah is confirming the destination for the one who transgresses in this life, and who prefers it over the hereafter. The ayah starts with a confirmation saying the hellfire will be their abode.
- The word abode means a dwelling place where the person lives permanently.
- As we all are aware that disbelief and shirk are the main reasons for entering the hellfire, there are other major sins that can doom a person into the fire.

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " اجْتَنِبُوا السَّبْعَ الْمُؤْبَقَاتِ ". قِيلَ يَا رَسُولَ اللَّهِ مَا هِيَ قَالَ " الشُّرْكُ بِاللَّهِ وَالشُّحُّ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَأَكْلُ الرِّبَا وَأَكْلُ مَالِ الْيَتِيمِ وَالتَّوَلَّى يَوْمَ الرَّحْفِ وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ ".

It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Avoid the seven sins that doom one to Hell." It was said: "O Messenger of Allah, what are they?" He said: "Associating others with Allah (Shirk), magic, killing a soul whom Allah has forbidden killing, except in cases dictated by Islamic law, consuming Riba, consuming the property of orphans, fleeing on the day of the march (to battlefield), and slandering chaste women who never even think of anything touching their chastity and are good believers."

The seven sins that can doom a person into the hellfire:

1. The greatest of these sins is shirk (associating others with Allah), which leads to doom with no hope of redemption, and if the person does not repent and dies in this state, he will remain in the hellfire for forever.
2. Magic and witchcraft, because it involves shirk, as it is worshipping the jinn, and seeking their help to misguide the people.
3. Killing a soul whom Allah has forbidden us to kill.
4. Consuming Riba.
5. Consuming orphans' wealth. The orphan is the one whose father has died, and he has not reached the age of puberty.
6. Fleeing from the battlefield.
7. Slandering chaste, innocent believing women.

Means that will save us from the hellfire:

1. Tawheed, not associating any partners with Allah
 2. Struggling in the way of Allah
 3. Fear of Allah and His punishment
 4. Giving charity, even if it is a small piece of date
 5. Sincere repentance all the time
 6. Accounting ourself in this life
 7. Doing good deeds and especially those deeds that will make our scales heavy
 8. Protecting our limbs and our private parts from sins and forbidden actions
 9. Seeking refuge from the hellfire and asking for paradise
- One of the most important beliefs about Allah that we need to have here is that He is the Most Merciful; His mercy encompasses everyone, believer and disbeliever.
 - Now we may ask, in spite of all this mercy why will the people enter the hellfire? The answer is clear, the person chose disbelief for himself and Allah does not approve of disbelief.
 - He does not force anyone to become a believer or disbeliever, but out of His mercy, He has explained the paths of the truth and falsehood, right and wrong. He has

then given the people the choice, along with promising the believers the reward of paradise and warning the disbelievers of the hellfire and its punishments.

- Another aspect of the belief in Allah is that He is the Most Forgiving. As long as one is alive, he can always repent and return back to Allah and He will surely forgive sins. The forgiveness of Allah does not end there, the greatness of Allah's forgiveness continues when He will replace the bad deeds of the one who repents into good deeds, and this is one of the virtues of repentance.
- We should also know that Allah forgives all the sins no matter how great they are.

How do we act on the ayah?

- We need to believe that hellfire is the justice of Allah, and therefore we should think good of Allah.
- The one who repents to Allah, surely He will forgive them their sins, no matter how great they are. So, we need to increase in seeking forgiveness from Allah, in order to be purified in this life, rather than in the grave or in the hellfire.
- We should keep company with the righteous friends who will help us to do good and avoid evil.

- We need to ask Allah to guide us to the means that will help us to save ourselves from the hellfire. The best of the means, after Tawheed, is to supplicate and seek protection from the fire.

عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ "

It was narrated from Abu Hurairah that the Messenger of Allah used to say:" (O Allah, I seek refuge with you from the torment of the grave, and I seek refuge with You from the torment of the Fire, and I seek refuge with You from the trial of the Dajjal)."

(Sunan an-Nasa'i 2060, Graded: Sahih Al Albani)

عَنْ أَنَسٍ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ "

Anas reported that Allah's Messenger (ﷺ) used to supplicate (in these words):" Our Lord, grant us the good in this world and the good in the Hereafter and save us from the torment of Hell Fire."

(Sahih Muslim 2690)

- We should live between fear and hope, fearing for our sins, and not being certain that we will enter paradise. On the other hand, we need to hope for His forgiveness, and hope for His mercy in everything.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ ﴿٣٩﴾

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

Tafsir (التفسير)

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ، وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾

Word

Meaning

وَأَمَّا مَنْ خَافَ

But as for him who feared

مَقَامَ رَبِّهِ

standing before his Lord

وَنَهَى النَّفْسَ

and restrained himself

عَنِ الْهَوَىٰ

from impure evil desires, and lusts.

Tadabbur (التدبر)

So what do we learn from the ayah?

- After explaining about the people of the hellfire, the scene is shifted to the people of paradise. There are two main description of the people of paradise in this surah. Fear and controlling one's soul from following the desires.
- Al-Khawf (fear) is one of pillars of worship, and it is also a worship of the heart, just the same as Al-Khashyah (awe), which we had mentioned earlier. The only difference

between these two fears is that Al-Khashyah is due to the deep-rooted knowledge of Allah.

- Al-Khawf (fear) is apprehension of something unpleasant, and it is of two types:

1. Al-Khawf-ul-'Ibaadah (fear which is worship) :

This is the fear that is coupled with the love, and magnification, and humbling oneself for Allah, and this is the fear that is obligatory, and is one of the pillars from the pillars of worship.

Directing this to anyone other than Allah is shirk. When a person fears someone other than Allah with regard to something that no one besides Allah is able to do, such as - fearing someone being able to cause him to become ill, or being able to take his soul, or cause his child to die, as is done by many of the ignorant people.

2. Al-Khawf-ut-Tabee'ee (natural fear) :

When you fear something which is clear and apparent and which is able to do what exactly you fear from it, such as your fearing a snake or a scorpion or an enemy to hurt or harm you. These are clear and visible well-known matters, so fearing them is not called shirk, it is natural fear of something which is apparent and known.

- Here the believers fear the time when they will stand in front of their Rabb. This is showing us that in this life, they believed strongly in the resurrection because they saw themselves standing in front of Allah, which is a part of the belief in the Day of Judgement. Those who live and do deeds without this important belief that they will meet their Rabb and will stand in front of their Rabb, then their deeds will have no value on the Day of Judgement.

وعن ابن عمر رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم، يقول: يدنى المؤمن يوم القيامة من ربه حتى يضع كنفه عليه، فيقرره بذنوبه، فيقول: أتعرف ذنب كذا؟ أتعرف ذنب كذا؟ فيقول: رب أعرف قال: فإني قد سترتها عليك في الدنيا، وأنا أغفرها لك اليوم، فيعطى صحيفة حسناته"

Ibn 'Umar (May Allah be pleased with them) reported: I heard Messenger of Allah (ﷺ) saying, "A believer will be brought close to his Rubb on the Day of Resurrection and enveloping him in His Mercy, He (ﷻ) will make him confess his sins by saying: 'Do you remember (doing) this sin and this sin?' He will reply: 'My Rubb, I remember.' Then He (ﷻ) will say: 'I covered it up for you in the life of world, and I forgive it for you today.' Then the record of his good deeds will be handed to him". (Sahih Al Bukhari, 2441)

وعن عدى بن حاتم، رضي الله عنه، قال: قال رسول الله، صلى الله عليه وسلم " ما منكم من أحد إلا سيكلمه ربه ليس بينه وبينه ترجمان، فينظر أيمن منه، فلا يرى إلا ما قدم، وينظر أشأم منه، فلا يرى إلا ما قدم، وينظر بين يديه، فلا يرى إلا النار تلقاء وجهه، فاتقوا النار ولو بشق تمرّة"

'Adi bin Hatim (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "Every one of you will speak to his Rubb without an interpreter between them. He will look to his right side and will see only

the deeds he had previously done; he will look to his left and will see only the deeds he had previously done, and he will look in front of him and will see nothing but Fire (of Hell) before his face. So protect yourselves from Fire (of Hell), even by giving half a date- fruit (in charity)". (*Sahih Al Bukhari, 3595*)

- What will make a person fear when he stands in front of His Rabb?

The person will fear for the sins he committed in this life, and he will fear the non-acceptance of his deeds.

قَالَ رَجُلٌ لِابْنِ عُمَرَ كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي النَّجْوَى قَالَ سَمِعْتُهُ يَقُولُ " يُدْنِي الْمُؤْمِنُ يَوْمَ الْقِيَامَةِ مِنْ رَبِّهِ عَزَّ وَجَلَّ حَتَّى يَضَعَ عَلَيْهِ كَنَفَهُ فَيَقْرَرُهُ بِذُنُوبِهِ فَيَقُولُ هَلْ تَعْرِفُ فَيَقُولُ أَيْ رَبِّ أَعْرِفُ . قَالَ فَإِنِّي قَدْ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَإِنِّي أَغْفِرُهَا لَكَ الْيَوْمَ . فَيُعْطَى صَحِيفَةً حَسَنَاتِهِ وَأَمَّا الْكُفَّارُ وَالْمُنَافِقُونَ فَيُنَادَى بِهِمْ عَلَى رُءُوسِ الْخَلَائِقِ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى اللَّهِ " .

A person said to Ibn 'Umar: How did you hear Allah's Messenger (ﷺ) as saying something about intimate conversation? He said: I heard him say: A believer will be brought to his Lord, the Exalted and Glorious, on the Day of Resurrection and He would place upon him His veil (of Light) and make him confess his faults and say: Do you recognize (your faults)? He would say: My Lord, I do recognize (them). He (the Lord) would say: I concealed them for you in the world. And today I forgive them. And he would then be given the Book containing (the account of his) good deeds. And so far as the non-believers and hypocrites are concerned, there would be general announcement about them before all creation telling them that these (people, i. e. non-believers and hypocrites) told a lie about Allah.

(*Sahih Muslim, 2768*)

- From the above hadith, it is confirmed that everyone will be made to stand before their Rabb.

- What makes a person to fear this standing before his Rabb?
- The more a person knows about Allah, His names, His attributes and His action, the more the person will magnify Him and love Him. Out of this extreme love and magnification, the slave is so fearful and feels so low to be even deserving to stand before His Rabb.
- When this person fears in this life, then he controls his soul and does not allow it to follow his desires. One may ask what exactly is the soul? And how is it connected to us?
- No one can exactly define a soul, for it is a knowledge which Allah alone knows. But we believe that Allah created the soul. There are two kinds of people:
 - those whose souls have overcome them and led them to ruin because they yielded to them and obeyed their impulses.
 - those who have overcome their souls and made them obey their commands.

The second kind of people are mentioned in this ayah.

There are three main types of souls as mentioned in the Qur'an:

1. The soul which commands evil (النفس الأمارة بالسوء) :

This is the nafs that brings punishment itself. By its very nature it directs its owner towards every wrong action. No one can get rid of its evil without the help of Allah. This soul resides in the world of the senses and is dominated by earthly desires and passions. Evil lies hidden in the soul and it is this that leads it on to do wrong. If Allah were to leave the servant alone with his self, the servant would be destroyed between its evil and the evil that it craves.

2. The blameworthy or reproaching soul (النفس اللوامة) :

This soul is conscious of its own imperfections. Hasan al-Basri said, "You always see the believer blaming himself and saying things like 'Did I want this? Why did I do that? Was this better than that?'"

3. The peaceful soul (النفس المطمئنة) :

This soul is tranquil as it rests on the certitude of Allah. Al-Qatadah said, "It is the soul of the believer, made calm by what Allah has promised. Its owner is at rest and content with his knowledge of Allah's Names and Attributes, and with what He has said about Himself and His

Messenger (ﷺ), and with what He has said about what awaits the soul after death: about the departure of the soul, the life in the Barzakh, and the events of the Day of Qiyamah which will follow. So much so that a believer such as this can almost see them with his own eyes. So he submits to the will of Allah and surrenders to Him contentedly, never dissatisfied or complaining, and with his faith never wavering. He does not rejoice at his gains, nor do his afflictions make him despair - for he knows that they were decreed long before they happened to him, even before he was created.

- In life we will mostly find our self (nafs) with the first two types of souls, i.e. the soul that constantly blames us, for inclining towards the sins/committing a sin, or it would persistently encourage us to sin. The believers who struggled in this life against the evil soul, and kept themselves far from the desires, will taste the delight of the peaceful soul at the time of their death.

What are the challenges can we face from this ayah?

- The biggest challenge that we can face here is when we fear others in our life, rather than fearing Allah alone. This is due to lack of knowledge about Allah and His abilities, that

will divert our attachment and fear to someone else, thus involving in shirk.

- The second challenge here could be, to let loose our soul and allow it to wander on its own, without having a control over it.
- That is why Imam Ibn Qayyim said: “The soul will never be pious and purified except by going through the afflictions, It is the same as gold that can never be pure except after removing all the base metals in it.”

How will this ayah increase us in faith?

- When we believe in Allah Ar Rabb.

BELIEF IN ALLAH (الإيمان بالله)

- This ayah strengthens the connection with the name of Allah Ar Rabb. Belief in this name makes a person humble and fear Allah in this life.
- He knows, Allah Ar Rabb is the owner who has full authority over him and his property.
- He knows Allah is the only Rabb that deserves to be worshipped, as He is the most perfect and most high. This constant belief makes him always to fear his Rabb, and also fear the time, when He will stand in front of Him, with all his deficient actions.

How do we act on the ayah?

- The actions of the heart that is mentioned in this surah which will make us among the successful ones, is 'the fear'. So, this teaches us to fear Allah the most in this life. Usually we fear the hellfire, or the punishments. But here it teaches us to prioritize the fear of Allah first, then followed by His punishments and hellfire. The one who fears Allah will automatically fear His punishments, but the one who fears the punishments and the hellfire, may not necessarily know who Allah is, and how we need to fear standing in front of him in this life and the akhirah.
- Another way we can fear standing in front Allah on the Day of Judgement, is by standing with all the fear in our salah.
- Ibn Qayyim said (may Allah have mercy on him) said: Every individual must stand before Allah twice: when he stands before Him in prayer and when he stands before Him on the Day he meets Him. Whoever stands before Him as he should in the first instance, the second standing will be made easy for him, but whoever is heedless with regard to this standing, and does not stand before Him (in prayer) as he should, that standing (on the Day of Resurrection) will be made difficult for him.

- We need to achieve true sincerity towards Allah in this life; this will allow us to be humble and fearful of all our actions and focus more on them, therefore none of our actions will miss the sincerity when we are focusing on them.
- We need to increase in magnifying Allah, the more we know He is Al Akbar, Al 'Azeez, Al Jabbar, Al Qahhar, Al Qawiyy, Al Qadir, Al 'Ala, the more we will fear Him, and also fear to stand in front of Him in the hereafter.
- We need to have taqwa of Allah in order not to follow the desires. The person with taqwa will always have a soul that is under his control and not crossing its limits.
- We need to supplicate to Allah to give us a good fear in this life, in order to stay away from the sins.

عن ابن عمر رضى الله عنهما قال: قلما كان رسول الله صلى الله عليه وسلم يقوم من مجلس حتى يدعو بهؤلاء الدعوات: "اللهم اقسم لنا من خشيتك ما تحول به بيننا وبين معاصيك، ومن طاعتك ما تبلغنا به جنتك، ومن اليقين ما تهون به علينا مصائب الدنيا. اللهم متعنا بأسماعنا، وأبصارنا، وقوتنا ما أحييتنا، واجعله الوارث منا، واجعل ثأرنا على من ظلمنا، وانصرنا على من عادانا، ولا تجعل مصيبتنا في ديننا، ولا تجعل الدنيا أكبر همنا، ولا مبلغ علمنا، ولا تسلط علينا من لا يرحمنا".

Ibn 'Umar (May Allah be pleased with them) reported: Messenger of Allah (ﷺ) seldom left a gathering without supplicating in these terms: (O Allah, apportion to us such fear as should serve as a barrier between us and acts of disobedience; and such obedience as will take us to Your Jannah; and such as will make easy for us to bear in the calamities of this world. O Allah! let us enjoy our hearing, our sight and our power as long as You keep us alive and make our heirs from

our own offspring, and make our revenge restricted to those who oppress us, and support us against those who are hostile to us let no misfortune afflict our Deen; let not worldly affairs be our principal concern, or the ultimate limit of our knowledge, and let not those rule over us who do not show mercy to us)."

(At Tirmidhi, Book 5, Hadith 834)

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾

غُنَّة

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)

Tafsir (التفسير)

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤١﴾

| Word | Meaning |
|--|--|
| فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ | Verily, Paradise will be his abode. |

Tadabbur (التدبر)

So what do we learn from the ayah?

- جنة (paradise) means a garden full of trees and an eternal residence; a home of happiness which Allah has prepared for His close slaves. The root word جن means something hidden, and not seen. And it perfectly goes with its root, as there is no eye that has seen, no ear that has heard of and no human heart has ever imagined about it.

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

No person knows what is kept hidden for them of joy as a reward for what they used to do. (Surah As Sajdah:17)

- It is also mentioned in a divine hadith:

عَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَقُولُ اللَّهُ تَعَالَى أَغَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبٍ بَشَرٍ، ذُخْرًا، بَلْهَ مَا أُظْلِعْتُمْ عَلَيْهِ "

Narrated Abu Huraira: The Prophet, said, "Allah said, 'I have prepared for My pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of. All that is reserved, besides which, all that you have seen, is nothing.'"

(Sahih Al Bukhari, 3244,3252,3251)

- It is said that the person will perceive these glad tidings of paradise, even before he has actually died. When the time of his death arrives and the angels call his soul to come forth saying, 'come out safe and reassured soul, to the pleasure of Allah' and this was what mentioned in the previous ayah, if one controlled his soul, trained it well not to follow the desires and temptations of this life, then for sure his soul will be the peaceful one at the time of his death.

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ
ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً
فَادْخُلِي فِي عِبَادِي
وَادْخُلِي جَنَّتِي

(It will be said to the pious): "O (you) the one in (complete) rest and satisfaction!

"Come back to your Lord, Well-pleased (yourself) and well-pleasing unto Him!

"Enter you, then, among My honoured slaves,

"And enter you My Paradise!"

(Surah Al Fajr: 27-30)

- From the above ayat, we can reflect many beneficial points:
 1. Honor from Allah is through belief and good deeds.
 2. We should always desire and long to meet Allah in this life.
 3. Attachment to Allah is through actions, for He is Ar Rabb, and we will not be able to reach Allah and His pleasure without His reforming that we go through in this life.
- Paradise is a pure place which requires a pure heart.
- Ibn Al 'Arabi defined this heart free from jealousy, hatred, pride, arrogance, and this heart loves for his brother what he loves for himself. And this is the condition for faith.

How will the people enter paradise?

- The people of the paradise will enter it in groups until they reach to its doors; they will be welcomed by the honorable angels calling them with peace (after they have passed all the difficult stations of the Day of Judgement).
- The first group that will enter paradise, will be the seventy thousand whose faces will be like that of a full moon. They will not go through any reckoning or punishments. They would be those who neither practiced charm, nor took

omens, nor did they cauterize, but they had complete trust upon their Rabb.

- It is said that the poor people will enter paradise before the rich ones, five hundred years before, and in some hadith, it is mentioned they will enter 40 years before the rest of the people.
- There will be people who will enter paradise after being punished in the hellfire. They will enter paradise due to the intercession of the Prophet (ﷺ).
- The last person to enter paradise will find that all the people have already taken their houses, and then he will be asked to wish whatever he wants, and he will wish. And he will be given 10 times more than this world.

Note: It is not our deeds that will make us enter paradise, but it only the mercy of Allah that will make us enter it. The deeds that we do in this life sincerely for the sake of Allah will help us to find our levels in the paradise.

Small deeds that can guarantee paradise:

- Greeting everyone, whether you know them or not
- Giving food and water to the people
- Removing the harm from the path of the Muslims
- Showing kindness to animals
- Voluntary fasting

- Asking for Jannah three times, Subhan Allah.
- Seeking knowledge of Allah (path to paradise will be easy for us)
- Dying upon the shahada لا اله الا الله
- Reading the master of Istighfar in the morning and evening supplications (Whoever recites the master of Istighfar in the morning and dies on the same day, he will be one of the dwellers of paradise; and the same with the night, whoever recites this in the evening and dies before the morning, he will be one of the dwellers of paradise).

وعن شداد بن أوس رضي الله عنه عن النبي صلى الله عليه وسلم قال: "سيد الإستغفار أن يقول العبد : اللهم أنت ربي، لا إله إلا أنت ، خلقتني وأنا عبدك، وأنا على عهدك ووعدك ما استطعت أعوذ بك من شر ما صنعت أبوء لك بنعمتك علي، وأبوء بذنبي، فاغفر لي فإنه لا يغفر الذنوب إلا أنت، من قالها من النهار موقنا بها، فمات من يومه قبل أن يمسي، فهو من أهل الجنة، ومن قالها من الليل وهو موقن بها فمات قبل أن يصبح، فهو من أهل الجنة" ((رواه البخاري))

Shaddad bin Aus (May Allah be pleased with him) said: The Prophet (ﷺ) said, "The best supplication for seeking forgiveness (Syed-ul-Istighfar) is to say: (O Allah! You are my Rubb. There is no true god except You. You have created me, and I am Your slave, and I hold to Your Covenant as far as I can. I seek refuge in You from the evil of what I have done. I acknowledge the favours that You have bestowed upon me, and I confess my sins. Pardon me, for none but You has the power to pardon).' He who supplicates in these terms during the day with firm belief in it and dies on the same day (before the evening), he will be one of the dwellers of Jannah; and if anyone supplicates in these terms during the night with firm belief in it and dies before the morning, he will be one of the dwellers of Jannah." (Al-Bukhari, 6306)

So what do we learn from the ayah?

- We should supplicate to Allah to avert the hellfire from us and admit us to paradise.
- We should purify our heart from all the illnesses and make it a place for the magnification and love for Allah alone.
- We should live in this life, as a traveler, always prepared to leave this world any time. This will make us control our desires and not to attach to the worldly life.
- We should believe in the promise of Allah and do good deeds so we may be rewarded with paradise.
- We should be merciful to the ones around us, so that the Most Merciful has mercy on us on the Day of Judgement and admits us to paradise.
- We should be constant and sincere in doing good deeds even if they are small.
- We need to smile and greet everyone whom we know and do not know.
- We should attend study circles, as this is the easiest way to get to paradise.
- We should constantly seek forgiveness from Allah as this will make us lighter and ease our way to paradise.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ (٤١)

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)

Tafsir (التفسير)

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ﴿٤٢﴾

| Word | Meaning |
|---------------------|---|
| يَسْأَلُونَكَ | They ask you (O Muhammad (Peace be upon him)) |
| عَنِ السَّاعَةِ | about the Hour, |
| أَيَّانَ مُرْسَاهَا | when will be its appointed time |

Tadabbur (التدبر)

So what do we learn from the ayah?

- After categorizing the people into those belonging to hellfire and those of paradise, there is a shift in the scene again. The surah began with the disbelievers denying in the Day of Judgement and the resurrection, Allah showed them the signs through the story of Musa عليه السلام and Fir'aun, how he denied and how was his end. Then Allah gave universal signs to prove His ability to resurrect. Then a scene of the Day of Judgement to show the classification of the people and their end. Even after all these clear signs,

they persist to disbelieve and ask the Prophet (ﷺ) about the Day of Judgement and its exact arrival.

- We need to know that the questioning of people about the last hour (the end of this life and the beginning of the hereafter) is of two types:
 - The first type is that in which one considers the last hour far away, considering it impossible and denying that it will actually happen; this is disbelief.
 - The second type is that in which a person asks when the hour is in order to prepare for it, and there is no problem with this type of questioning.
- Regardless of their questioning and their intentions, still the knowledge of when the last hour will occur is with Allah alone.

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ ۖ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ ۖ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا

People ask you concerning the Hour, say: "The knowledge of it is with Allah only. What do you know? It may be that the Hour is near!"

(Surah Al Ahzab: 63)

- In a long hadith of Jibril, when he came to teach the companions about the religion, he asked Prophet (ﷺ) about the Day of the Judgement and its time, upon which the Prophet (ﷺ) replied, the one asked does not know more than the one asking. This again proves that no one except

Allah has the knowledge when the Day of Judgement will occur.

- Therefore, a big challenge that we face is to believe anyone rather than Allah, knows the unseen, or that some people know when the Day of Judgment will occur. This will be a major shirk from our side, that we need to be cautious about.

How do we act on the ayah?

- We should not ask questions that may cause conflict. Always submit to the commands and the decree that come to us through the Qur'an and the sunnah. The matters that are not mentioned should not be asked and should be avoided.
- We should see our intentions behind any actions we do or any words we utter. If we have good intentions, then surely, we will be rewarded for them. If not, they will be a waste.
- We need to prepare for the Day of Judgement, just like how we prepare for any major events in our life. For example, if we realize we have some faults, we need to try and slowly correct them ourselves and ask Allah to make it easy for us.

- After leaving the sin, we should busy ourselves doing actions which are beneficial and will be rewarded. For this we need to have knowledge about the good actions that are easy and motivating, to start with.
- We should have a circle of friends who are of a good character and guide and encourage us towards doing good.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۚ

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

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

Tafsir (التفسير)

فِيمَ أَنْتَ مِنْ ذِكْرِهَا ٤٣
إِلَىٰ رَبِّكَ مُنْتَهَاهَا ٤٤

Word

فِيمَ أَنْتَ مِنْ ذِكْرِهَا
إِلَىٰ رَبِّكَ مُنْتَهَاهَا

Meaning

You have no knowledge to say anything about it,
To your Lord belongs (the knowledge of) the term thereof?

Tadabbur (التدبر)

So what do we learn from the ayah?

- Allah is All-Wise, He knew that the people will not benefit from this knowledge (when the Day of Judgement will be established) either religiously or worldly, therefore He did not disclose to us this fact. Rather He knows the benefit lies in the knowledge being hidden from them.
- We can see Allah's action of withholding and extending, as He is Al Qabidh and Al Basit. Whatever He wills He can withhold it from His creation, and whatever He wills He can

stretch it for them. Both these actions are from His vast knowledge and wisdom.

- This also affirms the truthfulness of the messenger as he did not invent and tell the disbelievers anything from his own about when the hour would occur. This shows the Prophet (ﷺ) only spoke from what was revealed to him, and he spoke the truth, and never spoke from his desires.
- This knowledge is only with Allah, even the closest angel is not aware of it.
- There are some descriptions of the time before the Day of Judgement.

1. The trials will be very common:

يَقُولُ سَمِعْتُ حُذَيْفَةَ بْنَ الْيَمَانِ، يَقُولُ كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْخَيْرِ وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةَ أَنْ يُدْرِكَنِي فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٌّ فَجَاءَنَا اللَّهُ بِهَذَا الْخَيْرِ فَهَلْ بَعْدَ هَذَا الْخَيْرِ شَرٌّ قَالَ "نَعَمْ" فَقُلْتُ هَلْ بَعْدَ ذَلِكَ الشَّرِّ مِنْ خَيْرٍ قَالَ "نَعَمْ وَفِيهِ دَخَنٌ". قُلْتُ وَمَا دَخَنُهُ قَالَ "قَوْمٌ يَسْتَنْتُونَ بِغَيْرِ سُنَّتِي وَيَهْدُونَ بِغَيْرِ هَدْيِي تَعْرِفُ مِنْهُمْ وَتُنَكِّرُ". فَقُلْتُ هَلْ بَعْدَ ذَلِكَ الْخَيْرِ مِنْ شَرٍّ قَالَ "نَعَمْ دُعَاءُ عَلَى أَبْوَابِ جَهَنَّمَ مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا". فَقُلْتُ يَا رَسُولَ اللَّهِ صِفْهُمْ لَنَا. قَالَ "نَعَمْ قَوْمٌ مِنْ جِلْدَاتِنَا وَيَتَكَلَّمُونَ بِالسِّنَّتَيْنَا". قُلْتُ يَا رَسُولَ اللَّهِ فَمَا تَرَى إِنْ أَدْرَكَنِي ذَلِكَ قَالَ "تَلْزُمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ". فَقُلْتُ فَإِنْ لَمْ تَكُنْ لَهُمْ جَمَاعَةً وَلَا إِمَامًا قَالَ "فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا وَلَوْ أَنْ تَعْصَى عَلَى أَصْلِ شَجَرَةٍ حَتَّى يُدْرِكَكَ الْمَوْتُ وَأَنْتَ عَلَى ذَلِكَ"

It has been narrated on the authority of Hudhaifa b. al-Yaman who said: People used to ask the Messenger of Allah (ﷺ) about the good times, but I used to ask him about bad times fearing lest they overtake me. I said: Messenger of Allah, we were in the midst of ignorance and evil, and then God brought us this good (time through Islam). Is there

any bad time after this good one? He said: Yes. I asked: Will there be a good time again after that bad time? He said: Yes, but therein will be a hidden evil. I asked: What will be the evil hidden therein? He said: (That time will witness the rise of) the people who will adopt ways other than mine and seek guidance other than mine. You will know good points as well as bad points. I asked: Will there be a bad time after this good one? He said: Yes. (A time will come) when there will be people standing and inviting at the gates of Hell. Whosoever responds to their call they will throw them into the fire. I said: Messenger of Allah, describe them for us. He said: All right. They will be a people having the same complexion as ours and speaking our language. I said: Messenger of Allah, what do you suggest if I happen to live in that time? He said: You should stick to the main body of the Muslims and their leader. I said: If they have no (such thing as the) main body and have no leader? He said: Separate yourself from all these factions, though you may have to eat the roots of trees (in a jungle) until death comes to you and you are in this state. (Sahih Muslim, 1847 a)

2. Many divisions will occur between the main groups:

أَخْبَرَنَا أَنَسٌ، قَالَ لِأَحَدِ تَنَبُّؤِكُمْ حَدِيثًا لَا يُحَدِّثُكُمْوهُ أَحَدٌ بَعْدِي، سَمِعْتُهُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَا تَقُومُ السَّاعَةُ . وَإِنَّمَا قَالَ مِنْ أَشْرَاطِ السَّاعَةِ . أَنْ يُزْفَعَ الْعِلْمُ وَيَظْهَرَ الْجَهْلُ، وَيُشْرَبَ الْخَمْرُ، وَيَظْهَرَ الزُّنَا، وَيَقِلَّ الرَّجَالُ، وَيَكْثُرَ النِّسَاءُ، حَتَّى يَكُونَ لِلْخَمْسِينَ امْرَأَةً الْقَيْمُ الْوَاحِدُ ."

Narrated Anas:I will narrate to you a narration which nobody will narrate to you after me. I heard that from the Prophet. I heard the Prophet (ﷺ) saying, "The Hour will not be established" or said: "From among the portents of the Hour is that the religious knowledge will be taken away (by the death of religious Scholars) and general ignorance (of religion) will appear; and the drinking of alcoholic drinks will be very common, and (open) illegal sexual intercourse will prevail, and men will decrease in number while women will increase so much so that, for fifty women there will only be one man to look after them."

(Sahih Al Bukhari, 6808)

3. Evil will befall the Muslim ummah:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ أَقْبَلَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ " يَا مَعْشَرَ الْمُهَاجِرِينَ خَمْسٌ إِذَا ابْتُلِيْتُمْ بِهِنَّ وَأَعُوذُ بِاللَّهِ أَنْ تُدْرِكُوهُنَّ لَمْ تَظْهَرَ الْفَاحِشَةُ فِي قَوْمٍ قَطُّ حَتَّى يُعْلِنُوا بِهَا إِلَّا فَسَادًا فِيهِمْ الصَّاعُونَ وَالْأَوْجَاعُ الَّتِي لَمْ تَكُنْ مَصَّتْ فِي أَسْلَافِهِمُ الَّذِينَ مَضَوْا. وَلَمْ يَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِلَّا أَخَذُوا بِالسِّنِينَ وَشِدَّةِ الْمُونَةِ وَجَوْرِ السُّلْطَانِ عَلَيْهِمْ. وَلَمْ يَمْنَعُوا زَكَاةَ أَمْوَالِهِمْ إِلَّا مَنَعُوا الْقَطْرَ مِنَ السَّمَاءِ وَلَوْلَا الْبَهَائِمُ لَمْ يُمَطَّرُوا وَلَمْ يَنْقُصُوا عَهْدَ اللَّهِ وَعَهْدَ رَسُولِهِ إِلَّا سَلَّطَ اللَّهُ عَلَيْهِمْ عَدُوًّا مِنْ غَيْرِهِمْ فَأَخَذُوا بَعْضَ مَا فِي أَيْدِيهِمْ. وَمَا لَمْ تَحْكُمْ أَيْمَتُهُمْ بِكِتَابِ اللَّهِ وَيَتَخَيَّرُوا مِمَّا أَنْزَلَ اللَّهُ إِلَّا جَعَلَ اللَّهُ بَأْسَهُمْ بَيْنَهُمْ "

It was narrated that ‘Abdullah bin ‘Umar said: “The Messenger of Allah (ﷺ) turned to us and said: ‘O Muhajirun, there are five things with which you will be tested, and I seek refuge with Allah lest you live to see them: Immorality never appears among a people to such an extent that they commit it openly, but plagues and diseases that were never known among the predecessors will spread among them. They do not cheat in weights and measures but they will be stricken with famine, severe calamity and the oppression of their rulers. They do not withhold the Zakah of their wealth, but rain will be withheld from the sky, and were it not for the animals, no rain would fall on them. They do not break their covenant with Allah and His Messenger, but Allah will enable their enemies to overpower them and take some of what is in their hands. Unless their leaders rule according to the Book of Allah and seek all good from that which Allah has revealed, Allah will cause them to fight one another.’” (Sunan Ibn Majah 4019, Grade: Sahih Al Albani)

4. The Ten major signs that will occur one after the other:

عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ، قَالَ أَشْرَفَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ عُرْفَةٍ وَنَحْنُ نَتَذَاكُرُ السَّاعَةَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَقُومُ السَّاعَةُ حَتَّى تَرَوْا عَشْرَ آيَاتٍ طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا وَيَأْجُوجُ وَمَأْجُوجَ وَالْدَّابَّةَ وَثَلَاثَةَ خُسُوفٍ خَسْفٍ بِالْمَشْرِيقِ وَخَسْفٍ بِالْمَغْرِبِ وَخَسْفٍ بِجَزِيرَةِ الْعَرَبِ وَنَارًا تَخْرُجُ مِنْ قَعْرِ عَدَنَ تَسُوقُ النَّاسَ أَوْ تَحْشُرُ النَّاسَ فَتَبِيْتُ مَعَهُمْ حَيْثُ بَاتُوا وَتَقِيلُ مَعَهُمْ حَيْثُ قَالُوا "

Hudhaifah bin Asid said: "The Messenger of Allah (ﷺ) stood over us on a balcony, and we were discussing the Hour. So the Messenger of Allah (ﷺ) said: 'The Hour shall not be established until you see ten signs. The sun rising from its setting place, Ya'juj and Ma'juj, the beast of the

earth, and three collapses of the earth: A collapse in the east, a collapse in the west and a collapse in the 'Arabian peninsula. And a fire that comes out of a place within 'Adan, driving the people, or gathering the people, camping where they camp, and resting where they rest." (*Jami` At-Tirmidhi 2183, Graded: Sahih*)

- From the above we can conclude that Allah has not informed us about the occurrence of the Day of Judgement, but He has informed its signs. If we reflect upon them, we can see most of the signs exists now, except the ten major ones. That means, the Day of Judgement is not far away, we need to seriously prepare for it, before the occurrence of the major signs, after which there will be no forgiveness or turning back to do good deeds.

How do we act on the ayah?

- We need to believe that the ultimate knowledge belongs to Allah. So, this will make us to attach to Him and ask Him alone.
- When we know Allah is All Knowing, we should also increase our knowledge about His names, attributes and actions. This will increase us in faith. One of the impacts of increasing faith, we will not be bothered about asking

questions that are unnecessary but will busy ourselves with actions.

- Respect the ones with knowledge - our parents and teachers, who advise us and give us the knowledge.
- We should supplicate to Allah to protect us from the trials of the Day of Judgement.
- When we attach to Allah during the time of ease and be busy with His worship, then during the times of difficulty, He will look after us and make things easy for us.
- We need to perfect our salah, because it is the first standing in front of Allah in this life; this will determine our second standing in front of Him on the Day of Judgement.

Teacher's Notes

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)



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

The Prophet (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)

| Word | Meaning |
|-------------------------|---|
| إِنَّمَا أَنْتَ مُنذِرٌ | You (O Muhammad (Peace be upon him)) are only a warner for those who fear it, |
| مَّن يَخْشَاهَا | |

Tadabbur (التدبر)

So what do we learn from the ayah?

- Allah is describing the job title for His messenger. Here, the theme of the surah suits the job of a warner, i.e. he is warning the people about the Day of Judgement. Those who believe and fear the warning, they will benefit from it and those who deny it and consider it unlikely to happen, for them the warning will not benefit.

How does this ayah increase us in faith?

- When we know Allah is Al Haadi.

BELIEF IN ALLAH (الإيمان بالله)

- Allah is Al Haadi, the Guide. Allah alone can guide the creation to the right path. There are universal signs for guidance such as the stars and the moon, and the Qur'an which is the source of guidance especially for the humans and the jinn.
- When the disbelievers denied the messenger and the resurrection, Allah consoled him by taking the responsibility off him, and clearly defining his job, so that he does not take the stress for guiding the people.
- It is clearly mentioned the only ones who will accept the guidance or take the warnings are the ones who fear and the fear that is mentioned here is the highest form of fear i.e. خشية.

What are some of the means that can instill this fear into our heart?

- Reading Qur'an and reflecting on its meanings

قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا ۗ إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا

Say (O Muhammad SAW to them): "Believe in it (the Qur'an) or do not believe (in it). Verily! Those who were given knowledge before it (the Jews and the Christians like 'Abdullah bin Salam and Salman Al-Farisi), when it is recited to them, fall down on their faces in humble prostration." (Surah Al Isra' : 107)

- Fearing Allah, by doing acts of obedience and worship, and refraining from evil deeds and prohibited things
- Respecting the sacred limits of Allah

Ibn al-Qayyim (may Allah have mercy on him) said:

The level of fear that is praiseworthy and appropriate is that which prevents a person from transgressing the sacred limits of Allah, may He be glorified and exalted; if the fear passes that limit, there is the risk that it will lead to despair and despondency.

I heard Shaykh al-Islam Ibn Taymiyah (may Allah sanctify his soul) say: Praiseworthy fear is that which keeps you from transgressing the sacred limits of Allah.

(Taken from Madaarij As salikeen)

- **Knowing Allah, may He be glorified and exalted, by His names and attributes**

Ibn al-Qayyim (may Allah have mercy on him) said:

The more a person knows about Allah, the more he will fear Him. Ibn Mas'ood (may Allah be pleased with him) said: Fear of Allah is sufficient indication of knowledge. Lack of fear of Allah is due to a person's lack of knowledge of Him. The most knowledgeable of people are those who fear Allah the most. If a person knows Allah, he will feel more shy before Him, will fear Him more and love Him more. The more his knowledge increases, the more his shyness, fear and love for Him increases.

(Taken from Tareeq al-Hijratayn)

- **Remembering Allah a great deal**

Remembering Allah a great deal motivates one to constantly bear in mind the majesty and greatness of Allah, to remember that He is always watching, to love Him and feel shy before Him. This instills fear of Allah and His punishment, and fear of being deprived of paradise.

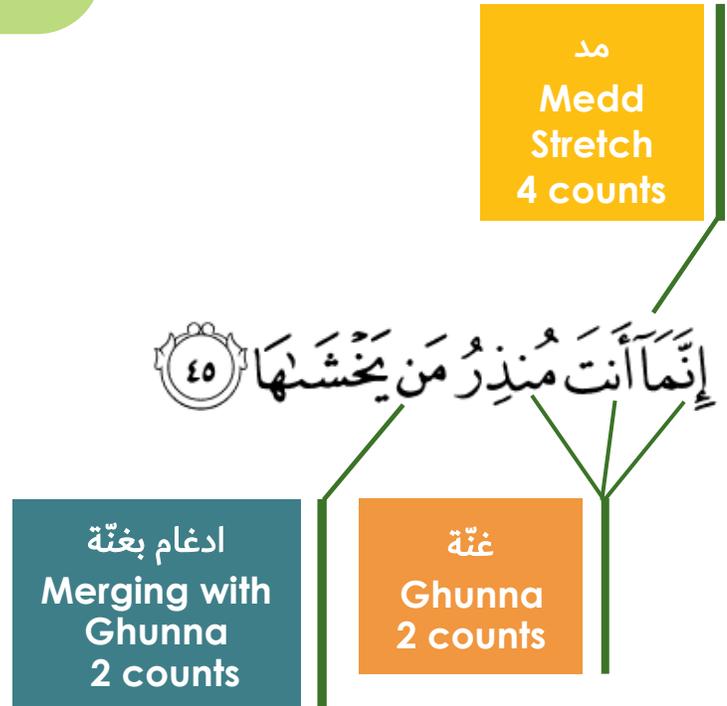
How do we act on the ayah?

- We should not force people to believe or do good deeds.
- We should not be stressed when we see people denying Allah and committing shirk, for sure Allah is Rich from all their partners and accusations.
- We can only guide people by advising them or warning them of the punishment, other than this is not our responsibility.
- We need to have the wisdom to choose the best time and words to invite people to the religion. Compelling them or pushing them, will only bring in hypocrisy among the people and make matters worse.
- When we want to invite people to the religion, we need to start by making people know Allah through his magnificent Names, Attributes, and actions.
- When people know Allah, surely they will increase in love for Him and will long to see Him, thus hoping for the Day of Judgement and recompense of their deeds.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)



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Tafsir (التفسير)

كَانَهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ﴿٤٦﴾

Word

Meaning

كَانَهُمْ يَوْمَ يَرَوْنَهَا

The Day they see it,

لَمْ يَلْبَثُوا إِلَّا

(it will be) as if they had not remained

(in this world)

عَشِيَّةً أَوْ ضُحَاهَا

except an afternoon or a morning.

Tadabbur (التدبر)

So what do we learn from the ayah?

- This ayah describes the statement of the disbelievers upon witnessing their resurrection. It will be as though they had not remained in this world except for an afternoon or morning thereof.
- The afternoon is from the time when the sun is at its highest point until it sets, and the morning is from the time of sunrise until the sun reaches its peak in the sky.
- This shows they are mixed up with their calculations, they are confused, and disoriented. What made them to be in

that state? Their denial, transgression, and love of this life that they were involved in. After the truth will be made visible to them, they will first forget all the desires of this life that they enjoyed.

What are the challenges can we face from this ayah?

- The biggest challenge one can face here, is getting too involved in the delights of this life and forgetting death. Death can overcome us anytime.
- Reflect and think about the situations we have heard about people leaving their homes, getting in their cars, and not returning home, only to be carried upon others' shoulders as corpses. How often we have heard people prepare lunches or dinners but have not eaten them. All of these unexpected incidents that we witness prove that death can come to us anytime.

What will be state of the disbelievers on the Day of Judgement?

1. Their eyes will be in horror due to the scenes they will witness on the Day of Judgement, and they will regret about their heedlessness in this life.

وَأَقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا يَا وَيْلَنَا قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ

And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then (when mankind is resurrected from their graves), you shall see the eyes of the disbelievers fixedly stare in horror. (They will say): "Woe to us! We were indeed heedless of this; nay, but we were Zalimun (polytheists and wrong-doers, etc.)." (Al Anbiya:97)

2. They will wish to give earth full of gold, to rescue them from the punishment of that day.

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ

And those who did wrong (the polytheists and disbelievers in the Oneness of Allah), if they had all that is in earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment, (Surah Az Zumar: 47)

3. They will be covered with humiliation:

خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۚ ذَٰلِكَ الْيَوْمَ الَّذِي كَانُوا يُوعَدُونَ

With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!

(Surah Al Ma'arij: 44)

4. Their good deeds will not avail them anything on the Day of Judgement:

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنثُورًا

And We shall turn to whatever deeds they (disbelievers, polytheists, sinners, etc.) did, and We shall make such deeds as scattered floating particles of dust. (Surah Al Furqan: 23)

5. They will wish to be dead on the Day of Judgement, or to be sand.

وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا

And the disbeliever will say: "Woe to me! Would that I were dust!"
(*Surah An Naba: 4*)

How do we act on the ayah?

- We need to value our time by doing those actions that will be beneficial.
- We should not underestimate even a small good deed; if we have an opportunity to do it in the morning, do not delay it till the evening, and if there is an opportunity to do the deed in the evening then do not delay it till the morning.
- We need to know that whatever delights of this world we enjoy, it will soon come to an end. And once it is over, we will hardly feel the taste or pleasure of it.
- There is a lot of blessing in the times mentioned in the ayah. The morning and the afternoon times are when a lot of struggle is done either for livelihood or for the religion. So we should avoid wasting time during these hours and work for our benefit in this life and the hereafter.

Qur'an Recitation (التلاوة)

Tajweed (التجويد)

Memorization (الحفظ)

كَانَ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَسُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ﴿٤٦﴾

مد

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

تم بحمد الله



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